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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

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باب 8 أحوال المتقين و المجرمين في القيامة

CHAPTER 8 – SITUATIONS OF THE PIOUS ONES AND THE CRIMINALS DURING THE DAY OF QIYAMAH

52- م، تفسير الإمام عليه السلام وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً إِلَى قَوْلِهِ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ لَمَّا آمَنَ الْمُؤْمِنُونَ وَ قَبِلَ وَلايَةَ مُحَمَّدٍ وَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الْعَاقِلُونَ وَ صَدَّ عَنْهُمَا الْمُعَانِدُونَ وَ مِنَ النَّاسِ يَا مُحَمَّدُ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً أَعْدَاءً يَجْعَلُوهُمْ لِلَّهِ أَمْثَالاً يُحِبُّوهُمْ كَحُبِّ اللَّهِ يُجِبُونَ تِلْكَ الْأَنْدَادَ مِنَ الْأَصْنَامِ كَحُبِّ اللَّهِ وَ كَحُبِّهِمْ لِلَّهِ وَ الَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ مِنْ هَؤُلَاءِ الْمُتَّخِذِينَ الْأَنْدَادَ مَعَ اللَّهِ لِأَنَّ الْمُؤْمِنِينَ يَرَوْنَ الرُّبُوبِيَّةَ لِلَّهِ وَحَدَهُ لَا يُشْرِكُونَ بِهِ

‘Tafseer of the Imam (Hassan Al-Askari-asws) – **‘And from the people there are ones who take rivals besides Allah [2:165]** – up to His-azwj Words: **and they will not be exiting from the Fire [2:167]**, The Imam (Hassan Al-Askari-asws) said: ‘Allah-azwj Mighty and Majestic Said when the Momineen expressed belief and accepted the Wilayah of Muhammad-saww and Ali-asws, the intellectuals, and the enemies blocked from, **And from the people** – O Muhammad-saww - **there are ones who take rivals besides Allah** – enemies, making the out to be resemblances of Allah-azwj, **They are loving them like the love for Allah** – they are loving those rivals from the idols, like their love for Allah-azwj, **and those who are believing are more intense in love for Allah** – than those takers of the rivals (objects of worship) with Allah-azwj, because the Momineen are seeing the Lordship of Allah-azwj Alone, not associating with Him-azwj.

ثُمَّ قَالَ يَا مُحَمَّدُ وَ لَوْ بَرَى الَّذِينَ ظَلَمُوا بِاتِّخَاذِ الْأَصْنَامِ أَنْدَاداً وَ اتِّخَاذِ الْكُفَّارِ وَ الْمُجَارِ أَمْثَالاً لِمُحَمَّدٍ وَ عَلِيٍّ إِذْ يَرَوْنَ الْعَذَابَ حِينَ يَرَوْنَ الْعَذَابَ الْوَاقِعَ بِهِمْ لِكُفْرِهِمْ وَ عِنَادِهِمْ أَنَّ الْقُوَّةَ لِلَّهِ لَعَلَّمُوا أَنَّ الْقُوَّةَ لِلَّهِ يُعَذِّبُ مَنْ يَشَاءُ وَ يُكْرِمْ مَنْ يَشَاءُ لَا قُوَّةَ لِلْكَفَّارِ يَمْتَنِعُونَ بِهَا عَنْ عَذَابِهِ وَ أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ وَ لَعَلَّمُوا أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ لِمَنْ اتَّخَذَ الْأَنْدَادَ مَعَ اللَّهِ

Then He-azwj Said: ‘O Muhammad-saww! **and if they could see, those who are being unjust**, by the taking of the rivals (objects of worship), and the taking of the Kafirs and the immoral ones, resemblances to Muhammad-saww and Ali-asws, **when they would be seeing the Punishment** – when they would be seeing the Punishment occurring with them due to their Kufir and their enmity, **that the Strength is for Allah in its entirety** – they would be knowing that the Strength is for Allah-azwj. He-azwj can Punish whoever He-azwj so Desires to, and He-azwj can Honour whoever He-azwj so Desires to, there is no strength for the Kafirs they can be preventing with it from His-azwj Punishment, **and that Allah is Severe of the Punishment [2:165]**, and they would be knowing that Allah-azwj is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah-azwj.

ثُمَّ قَالَ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا لَوْ رَأَى هَؤُلَاءِ الْكُفَّارُ الَّذِينَ اتَّخَذُوا الْأَنْدَادَ حِينَ يَتَّبِرُّ الَّذِينَ اتَّبَعُوا الرُّؤْسَاءَ مِنَ الَّذِينَ اتَّبَعُوا الرَّعَايَا وَ الْأَتْبَاعَ وَ تَفَطَّعَتْ بِهِمُ الْأَسْبَابُ فَبَيَّتْ حِيلَتَهُمْ وَ لَا يَقْدِرُونَ عَلَى النَّجَاةِ مِنْ عَذَابِ اللَّهِ بِشَيْءٍ

Then He-azwj Said: **When those who were followed shall disavow** – if they see, those Kafirs who were taking rivals (objects of worship), when the chiefs they followed, (start) disavowing, **from those who followed (them)** – the citizens and the followers, **and the reasons are cut off with them** – and their gimmicks perish, and they are not able upon the salvation from the Punishment of Allah-azwj by anything.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةٌ يَتَمَنَّوْنَ لَوْ كَانَتْ هُمْ كَرَّةً رَجَعْنَا إِلَى الدُّنْيَا فَتَنَّا مِنْهُمْ هُنَا كَمَا تَبَرَّأْنَا مِنْهَا هَاهُنَا

And those who followed shall say: - i.e., the followers, **'if only there was a return for us** – they would be wishing, if only these was a return for them, a return to the world, **we would disavow from them** – over there (in the world), **just as they are disavowing from us** – over here (in the Day of Qiyamah).

قَالَ اللَّهُ عَزَّ وَجَلَّ كَذَلِكَ كَمَا تَبَرَّأَ بَعْضُهُمْ مِنْ بَعْضٍ يُرِيدُهُمُ اللَّهُ أَغْمَأَهُمْ حَسْرَاتٍ عَلَيْهِمْ وَ ذَلِكَ أَنَّهُمْ عَمِلُوا فِي الدُّنْيَا لِعَبْرِ اللَّهِ فَبَرَّؤُنَّ أَعْمَالَ غَيْرِهِمُ الَّتِي كَانَتْ لِلَّهِ قَدْ عَظَّمَ اللَّهُ ثَوَابَ أَهْلِهَا وَ رَأَوْا أَعْمَالَ أَنْفُسِهِمْ لَا ثَوَابَ لَهَا إِذْ كَانَتْ لِعَبْرِ اللَّهِ أَوْ كَانَتْ عَلَى غَيْرِ الْوَجْهِ الَّذِي أَمَرَ اللَّهُ بِهِ

Allah^{-azwj} Mighty and Majestic Says: **Like that** – just as they are disavowing from each other, **Allah will Show their deeds to them as regrets upon them** – and that is because they worked in the world for other than Allah^{-azwj}, so they are seeing the deeds of others which were for the Sake of Allah^{-azwj}, Allah^{-azwj} having Magnified the Rewards for its performers, and they would be seeing their own deeds as having not Rewards for it, when they were for other than Allah^{-azwj}, or their being upon an aspect other than what Allah^{-azwj} had Commanded with.

قَالَ اللَّهُ تَعَالَى وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ كَانَ عَذَابُهُمْ سَرْمَدًا دَائِمًا وَ كَانَتْ ذُنُوبُهُمْ كُفْرًا لَا تَلْحَقُهُمْ شَفَاعَةُ نَبِيٍّ وَ لَا وَصِيٍّ وَ لَا خَيْرٍ مِنْ خِيَارِ شِيَعَتِهِمْ

Allah^{-azwj} the Exalted Said: **and they will not be exiting from the Fire [2:167]** – their Punishment would be perpetual (eternal), constant, and their sins were *Kufr*, not availing them of an intercession of a Prophet^{-as}, nor a successor^{-as}, nor a good one from the good ones of their^{-as} Shias.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ زَالَ عَنْ وَلَدَيْنَا وَ خَالَفَ طَرِيقَتَنَا وَ سَمَّى غَيْرَنَا بِأَسْمَائِنَا وَ أَسْمَاءَ خِيَارِ أَهْلِنَا الَّذِي اخْتَارَهُ اللَّهُ لِلْقِيَامِ بِدِينِهِ وَ دُنْيَاهُ وَ لَقَبَهُ بِالْقَائِمِ وَ هُوَ كَذَلِكَ يُلَقَّبُهُ مُعْتَقِدًا لَا يَجْمَلُهُ عَلَى ذَلِكَ تَقِيَّةً خَوْفٍ وَ لَا تَدْبِيرٌ مَصْلَحَةٍ دِينٍ إِلَّا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَانَ قَدِ اتَّخَذَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَ حَشِيرَ إِلَيْهِ الشَّيَاطِينِ الَّذِينَ كَانُوا يُعْوَدُونَ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Rasool-Allah^{-saww} said: 'There is none from a servant nor a maid who declines from our^{-asws} Wilayah, and opposes our^{-asws} ways, and names others with our^{-asws} names and the names of the best ones of our^{-asws} families whom Allah^{-azwj} has Chosen for the establishment of His^{-azwj} Religion, and entitle him with our^{-asws} titles, and he is a believer in entitling him for that, neither being carried upon that by dissimulation of fear, nor a plan for the betterment of Religion, except Allah^{-azwj} would Resurrect him on the Day of Qiyamah, and the ones who had taken him as a guardian from besides Allah^{-azwj}, and Assemble the Satans^{-la} towards him, those who used to stray him.

فَقَالَ لَهُ يَا عَبْدِي أَرَبًا مَعِيَ هَؤُلَاءِ كُنْتَ تَعْبُدُ وَ إِيَّاهُمْ كُنْتَ تَطْلُبُ فَمِنْهُمْ فَاطْلُبْ ثَوَابَ مَا كُنْتَ تَعْمَلُ وَ لَكَ مَعَهُمْ عِقَابٌ أَجْرَامِكَ

He^{-azwj} would Say to him: "O My^{-azwj} servant! Are they Lords along with Me^{-azwj}, those whom you used to worship? And they are the ones whom you used to seek? So (now), seek the rewards from them for what you used to perform. The result of your crime is with them".

ثُمَّ يَا مُرَّ اللَّهُ تَعَالَى أَنْ يُحْشَرَ النَّبِيَّةُ الْمُوَالُونَ لِمُحَمَّدٍ وَ عَلِيٍّ ع مِنْ كَانَ فِي تَقِيَّةٍ لَا يُظْهِرُ مَا يَعْتَقِدُهُ وَ يَمُنُّ لَمْ يَكُنْ عَلَيْهِ تَقِيَّةً وَ كَانَ يُظْهِرُ مَا يَعْتَقِدُهُ

Then Allah^{-azwj} the Exalted would Command and Assemble the Shias, the loyalists of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws}, from the ones who were in dissimulation, not (being able to) display what they believed it, and from the ones who did not happen to have dissimulation upon him, and he could display what he believed in.

فَيَقُولُ اللَّهُ تَعَالَى انظُرُوا حَسَنَاتِ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ فَضَاعِفُوهَا قَالَ فَتَضَاعَفُ حَسَنَاتُهُمْ أَضْعَافًا مُضَاعَفَةً ثُمَّ يَقُولُ اللَّهُ تَعَالَى انظُرُوا ذُنُوبَ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ فَيَنْظُرُونَ فَمِنْهُمْ مَنْ قَلَّتْ ذُنُوبُهُ فَكَانَتْ مَعْمُورَةً فِي طَاعَتِهِ فَهَؤُلَاءِ السُّعْدَاءُ مَعَ الْأَوْلِيَاءِ وَ الْأَصْفِيَاءِ

Allah^{-azwj} the Exalted would be Saying: “Look at the good deeds of the Shias of Muhammad^{-saww} and Ali^{-asws}, and multiply these!” They would be multiplying their good deeds with multiples and multiples (manifold). Then Allah^{-azwj} the Exalted would be Saying: “Look at the sins of the Shias of Muhammad^{-saww} and Ali^{-asws}!” They would be looking – so the Blessed one would be the one with a few sins as he used to be immersed in His^{-azwj} obedience, and they are the fortunate ones, the friends, and the elites.

وَ مِنْهُمْ مَنْ كَثُرَتْ ذُنُوبُهُ وَ عَظُمَتْ يَقُولُ اللَّهُ تَعَالَى قَدِمُوا الدِّينَ كَانَ لَا تَقِيَّةَ عَلَيْهِمْ مِنْ أَوْلِيَاءِ مُحَمَّدٍ وَ عَلِيٍّ فَيَقْدَمُونَ

And from them would be one of numerous sins and grave ones. Allah^{-azwj} would be Saying: “Bring forward those who had no *Taqiyya* (obligated) upon them, from the friends of Muhammad^{-saww} and Ali^{-asws}!” So, they would be brought forward.

فَيَقُولُ اللَّهُ تَعَالَى انظُرُوا حَسَنَاتِ عِبَادِي هَؤُلَاءِ النَّصَابِ الَّذِينَ أَخَذُوا الْأُنْدَادَ مِنْ دُونِ مُحَمَّدٍ وَ عَلِيٍّ وَ مِنْ دُونِ خُلَفَائِهِمْ فَاجْعَلُوهَا لَهُؤُلَاءِ الْمُؤْمِنِينَ لِمَا كَانَ مِنْ اغْتِيَابِهِمْ بِمِيقَاتِهِمْ فِيهِمْ وَ قَصْدِهِمْ إِلَى آذَانِهِمْ فَيَفْعَلُونَ ذَلِكَ فَتَصِيرُ حَسَنَاتُ النَّوَابِ لِشِيعَتِنَا الَّذِينَ لَمْ تَكُنْ عَلَيْهِمْ تَقِيَّةٌ

Then Allah^{-azwj} the Exalted will be Saying: “Look at the good deeds of My^{-azwj} servants, these *Nasibis*, those who were taking rivals from besides Muhammad^{-saww} and Ali^{-asws}, from others as their Caliphs, so Make these (good deeds) to be for these *Momineen*, due to what was from their backbiting and their ploys regarding them, and their aiming to hurt them, so they were doing that!” Thus, the good deeds of the *Nasibis* would come to be for our^{-asws} Shias, who did not happen to have *Taqiyya* upon them.

ثُمَّ يَقُولُ اللَّهُ تَعَالَى انظُرُوا إِلَى سَيِّئَاتِ شِيعَةِ مُحَمَّدٍ وَ عَلِيٍّ فَإِنَّ بَقِيَّتَ هُنَّ عَلَى هَؤُلَاءِ النَّصَابِ بِوَقِيْعَتِهِمْ فِيهِمْ زِيَادَاتٌ فَاجْمَلُوا عَلَى أَوْلِيَاكَ النَّصَابِ بِقَدْرِهَا مِنَ الذُّنُوبِ الَّتِي لَهُؤُلَاءِ الشِّيعَةِ فَيَفْعَلُ ذَلِكَ

Then He^{-azwj} will be Saying: “Look at the sins of the Shias of Muhammad^{-saww} and Ali^{-asws}, so if there remain (any sins) for them. Bring those *Nasibis* who were plotting regarding them increasingly, and load upon those *Nasibis* in accordance of the sins which are for these Shias!’ So, they would do that.

ثُمَّ يَقُولُ عَزَّ وَ جَلَّ إِنَّا بِالشِّيعَةِ الْمُتَّقِينَ لِحُؤُفِ الْأَعْدَاءِ فَافْعَلُوا فِي حَسَنَاتِهِمْ وَ سَيِّئَاتِهِمْ وَ حَسَنَاتِ هَؤُلَاءِ النَّصَابِ وَ سَيِّئَاتِهِمْ مَا فَعَلْتُمْ بِالْأَوْلِيَاءِ

Then Allah^{-azwj} Mighty and Majestic would be Saying: “Bring the Shias who used to fear the enemies, and deal with their good deeds and evil deeds, and the good deeds of those *Nasibis* and their evil deeds, what you did with the former ones!’

فَيَقُولُ النَّوَاصِبُ يَا رَبَّنَا هَؤُلَاءِ كَانُوا مَعَنَا فِي مَشَاهِدِنَا حَاضِرِينَ وَ بِأَقْوَابِلِنَا قَائِلِينَ وَ لِمَدَاهِبِنَا مُعْتَقِدِينَ فَيَقَالُ كَلَّا وَ اللَّهُ يَا أَيُّهَا النَّصَابُ مَا كَانُوا لِمَدَاهِبِكُمْ مُعْتَقِدِينَ نَلَّ كَانُوا بِقُلُوبِهِمْ لَكُمْ إِلَى اللَّهِ مُخَالِفِينَ وَ إِنْ كَانُوا بِأَقْوَابِلِكُمْ قَائِلِينَ وَ بِأَعْمَالِكُمْ عَامِلِينَ لِلتَّقِيَّةِ مِنْكُمْ مَعَاشِرَ الْكَافِرِينَ قَدِ اعْتَدَدْنَا لَهُمْ بِأَقْوَابِلِهِمْ وَ أَفَاعِيلِهِمْ اعْتِدَادَنَا بِأَقْوَابِلِ الْمُطِيعِينَ وَ أَفَاعِيلِ الْمُحْسِنِينَ إِذْ كَانُوا بِأَمْرِنَا عَامِلِينَ

The *Nasibis* would be saying, ‘O our Lord^{-azwj}! They used to be present with us in our gatherings, and they were saying with our words, and they were believing in our doctrines!’ It would be said: “Never! By Allah^{-azwj}, O you *Nasibis*! They were not believers in your doctrines, but their hearts were to Allah^{-azwj}, opposing you, and even if they were saying with your words, and they were doing your deeds out of dissimulation from you, a group of *Kafirs*! We^{-azwj} have counted these for them, by their statements and their deeds. We^{-azwj} have counted with the statements of the obedient ones and the deeds of the good doers, as they used to do these by Our^{-azwj} Command”.

قَالَ رَسُولُ اللَّهِ ص فَعِنْدَ ذَلِكَ نَعْظُمُ حَسْرَاتِ النَّصَابِ إِذْ كَانُوا رَأَوْا حَسَنَاتِهِمْ فِي مَوَازِينِ شِيعَتِنَا أَهْلِ الْبَيْتِ وَ رَأَوْا سَيِّئَاتِ شِيعَتِنَا عَلَى ظُهُورِ مَعَاشِرِ النَّصَابِ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ

Rasool-Allah^{-azwj} said: ‘During that, the regrets of the *Nasibis* would be immense, when they see their good deeds in the scales of our^{-asws} Shias of the People^{-asws} of the Household, and (when) they see the evil deeds of our^{-asws} Shias upon the backs of the group of *Nasibis*, and these are His^{-azwj} Words, Mighty and Majestic ***Like that, Allah will Show their deeds to them as regrets upon them [2:167]’***.¹

53- م، تفسير الإمام عليه السلام يَحْشُرُ اللَّهُ يَوْمَ الْقِيَامَةِ شَهْرَ رَمَضَانَ فِي أَحْسَنِ صُورَةٍ فَيَقِيْمُهُ عَلَى تَلْعَةٍ لَا يَجْفَى عَلَى أَحَدٍ مِّنْ صَمْتِهِ ذَلِكَ الْمَحْشَرُ ثُمَّ يَأْتُرُ وَ يَخْلَعُ عَلَيْهِ مِنْ كِسْوَةِ الْجَنَّةِ وَ خِلْعَتِهَا وَ أَنْوَاعِ سُندُسِهَا وَ ثِيَابِهَا حَتَّى يَصِيرَ فِي الْعِظَمِ بِحَيْثُ لَا يَنْفُذُهُ بَصَرٌ وَ لَا يَعِي عِلْمٌ مِّقْدَارُهُ أُذُنٌ وَ لَا يَفْهَمُ كُنْهَهُ قَلْبٌ

(Imam Hassan Al-Askari^{-asws} said): ‘And He^{-azwj} will Resurrect the month of Ramazan in an excellent image, and He^{-azwj} would Make is pause during the Day of Qiyamah upon a hill, not concealed while it is upon it upon anyone from the one who are in that plain. Then He^{-azwj} would Command so there would be placed upon it from the clothes of Paradise and its dresses and a variety of its silken fabrics and its clothes, until it would become in the magnificence with there the visions would not (be able to) visualise it (properly), nor would an ear (be able to) know of its worth, nor would a heart understand what it might be.

ثُمَّ يُقَالُ لِمُنَادٍ مِّنْ بَطْنَانِ الْعَرْشِ نَادِ فَيُنَادِي يَا مَعْشَرَ الْخَلَائِقِ أَمَا تَعْرِفُونَ هَذَا فَيَجِيبُ الْخَلَائِقُ يَقُولُونَ بَلَى لَبَّيْكَ دَاعِيَ رَبَّنَا وَ سَعْدَيْكَ أَمَا إِنَّا لَا نَعْرِفُهُ

Then He^{-azwj} would Say to the caller from the inside of the Thorne: “Call out!” He would call out: ‘O group of creatures! Are you recognising this one?’ The creatures would answer saying, ‘Yes, here we are, caller of our Lord^{-azwj}, and at your service! But, we do not recognise it!’

¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 52

فَيَقُولُ مُنَادِي رَبَّنَا هَذَا شَهْرُ رَمَضَانَ مَا أَكْثَرَ مِنْ سَعَدٍ بِهِ وَ مَا أَكْثَرَ مِنْ شَقِيٍّ بِهِ أَلَا فَلْيَأْتِيهِ كُلُّ مُؤْمِنٍ لَهُ مُعْظِمٌ بِطَاعَةِ اللَّهِ فِيهِ فَلْيَأْخُذْ حَظَّهُ مِنْ هَذِهِ الْخَلَعِ فَتَقَاسَمُوهَا بَيْنَكُمْ عَلَى قَدْرِ طَاعَتِكُمْ لِلَّهِ وَ جَلَّتُمْ قَالَ

Then the caller of our Lord^{-azwj} would be saying: ‘This one is a month of Ramazan! How numerous are the ones from you who would be fortunate by it, and how numerous are the ones who would be wretched by it? Indeed! Let it give to every Momin for him, who greets with obedience of Allah^{-azwj} during it, and let him take his share from these garments!’ So it would apportion between you all upon a measurement of your obedience to Allah^{-azwj} and your striving’.

فَيَأْتِيهِ الْمُؤْمِنُونَ الَّذِينَ كَانُوا لِلَّهِ مُطِيعِينَ فَيَأْخُذُونَ مِنْ تِلْكَ الْخَلَعِ عَلَى مَقَادِيرِ طَاعَتِهِمْ فِي الدُّنْيَا فَمِنْهُمْ مَنْ يَأْخُذُ أَلْفَ خِلْعَةٍ وَ مِنْهُمْ مَنْ يَأْخُذُ عَشْرَةَ أَلْفٍ وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ وَ أَقَلَّ فَيَسْرِفُهُمُ اللَّهُ بِكَرَامَاتِهِ

He^{-asws} said: ‘The Momineen would come to it – those who were obedient to Allah^{-azwj} during it, and they would be taking from those garments according to the measurements of their (acts of) obedience which they were in the world. From them would be one who would take a thousand garments, and from them would be one who would take ten thousand. And from them would be one who would take more than that, and less, and Allah^{-azwj} the Exalted would Ennoble them by His^{-azwj} Prestige.

أَلَا وَ إِنَّ أَقْوَامًا يَتَعَاطَوْنَ تَنَاوُلَ تِلْكَ الْخَلَعِ يُقُولُونَ فِي أَنْفُسِهِمْ لَقَدْ كُنَّا بِاللَّهِ مُؤْمِنِينَ وَ لَهُ مُوَحِّدِينَ وَ بِفَضْلِ هَذَا الشَّهْرِ مُعْتَرِفِينَ فَيَأْخُذُونَهَا وَ يَلْبَسُونَهَا فَتَقَلِّبُ عَلَى أَيْدَائِهِمْ مَقْطَعَاتِ نِيرَانٍ وَ سَرَابِيلَ قَطْرَانٍ يَخْرُجُ عَلَى كُلِّ وَاحِدٍ مِنْهُمْ بِعَدَدِ كُلِّ سِلْكَةٍ مِنْ تِلْكَ اللَّيَابِ أَغْيَى وَ حَيَّةٌ وَ عَقْرَبٌ وَ قَدْ تَنَاوَلُوا مِنْ تِلْكَ اللَّيَابِ أَعْدَادًا مُخْتَلِفَةً عَلَى قَدْرِ أَجْرَامِهِمْ كُلُّ مَنْ كَانَ جُزْمُهُ أَعْظَمَ فَعَدَّدَ نِيَابِهِ أَكْثَرَ

Indeed! And there will be people who would be coming to take those garments, saying within themselves, ‘We used to be believers in Allah^{-azwj} and professing His^{-azwj} Oneness, and we used to acknowledge the merits of this month’. They will be taking these and wearing these, but these would be transformed upon their bodies into pieces of fires and trousers of tar. There would be coming out upon each one of them of a number of every thread from those clothes, snakes and scorpions and serpents. And they would have taken from those clothes, a different number, upon a measurement of their crimes – everyone who crime was more grievous, so the number of his clothes would be more.

فَمِنْهُمْ الْآخِذُ أَلْفَ نَوْبٍ وَ مِنْهُمْ الْآخِذُ عَشْرَةَ أَلْفِ نَوْبٍ وَ مِنْهُمْ مَنْ يَأْخُذُ أَكْثَرَ مِنْ ذَلِكَ وَ إِحْمًا لِأَثْقَلِ عَلَى أَيْدَائِهِمْ مِنَ الْجِبَالِ الرَّوَاسِي عَلَى الضَّعِيفِ مِنَ التَّجَالِ وَ لَوْ لَا مَا حَكَمَ اللَّهُ تَعَالَى بِأَهْمِّ لَا يَمُوتُونَ لَمَاتُوا مِنْ أَقَلِّ قَلِيلِ ذَلِكَ الْبَثْلِ وَ الْعَذَابِ

Some of them will take a thousand garments, some will take ten thousand garments, and some will take even more than that. And these would be heavy upon their bodies than the tall mountain upon the weak one from the men. And had it not been for (the fact that) Allah^{-azwj} the Exalted would have Commanded that they would not be dying, they would have died from the least of the lowest of that weight, and the Punishment.

ثُمَّ يَخْرُجُ عَلَيْهِمْ بِعَدَدِ كُلِّ سِلْكَةٍ مِنْ تِلْكَ السَّرَابِيلِ مِنَ الْقَطْرَانِ وَ مَقْطَعَاتِ النَّيِّرَانِ أَغْيَى وَ حَيَّةٌ وَ عَقْرَبٌ وَ أَسَدٌ وَ نَمْرٌ وَ كَلْبٌ مِنْ سَبَاعِ النَّارِ فَهَذِهِ تَنْهَشُهُ وَ هَذِهِ تَلْدَعُهُ وَ هَذَا يَفْتَرِسُهُ وَ هَذَا يَمْرِفُهُ وَ هَذَا يَفْطَعُهُ

Then there would come out to them of a number of every thread from those trousers of tar and pieces of fire – snakes, and serpents, and scorpions, and lions, and tigers, and predatory dogs of fire. These would tear them, and these would bite them, and these would pounce on them, and these would rip them, and these would cut them.

يُغُولُونَ يَا وَيْلَتَنَا مَا لَنَا نَحْوَلْتُ عَلَيْنَا هَذِهِ النَّيَابُ وَ قَدْ كَانَتْ مِنْ سُنْدُسٍ وَ إِسْتَبْرَقٍ وَ أَنْوَاعِ خِيَارِ نِيَابِ الْجَنَّةِ نَحْوَلْتُ عَلَيْنَا مُقَطَّعَاتِ النَّيِّرَانِ وَ سَرَابِيلِ قَطِرَانٍ وَ هِيَ عَلَى هَؤُلَاءِ نِيَابٌ فَاحِرَةٌ مُلَدَّدَةٌ مُنَعَّمَةٌ

They would be saying, 'O woe be unto us! What is the matter with us that these clothes have been transformed upon us, and these used to be from silk and brocade and a variety of the good clothes of Paradise, changing upon us to pieces of fires, and trousers of tar, while these are those ones, pride-worthy clothes, pleasurable, smooth!'

فَيَقَالُ لَهُمْ ذَلِكَ بِمَا كَانُوا يُطِيعُونَ فِي شَهْرِ رَمَضَانَ وَ كُنْتُمْ تَعْصُونَ وَ كَانُوا يَعْفُونَ وَ كُنْتُمْ تَزْنُونَ وَ كَانُوا يَحْشَوْنَ رَبَّهُمْ وَ كُنْتُمْ تُخْبِرُونَ وَ كَانُوا يَتَّقُونَ السَّرِقَ وَ كُنْتُمْ تَسْرِقُونَ وَ كَانُوا يَتَّقُونَ ظُلْمَ عِبَادِ اللَّهِ وَ كُنْتُمْ تَظْلِمُونَ فَبِتِلْكَ نَتَائِجِ أَعْمَالِكُمُ الْحَسَنَةِ وَ هَذِهِ نَتَائِجِ أَعْمَالِكُمُ الْمُبِيحَةِ

It would be said to them: 'That is due to what they were being obedient during the month of Ramazan while you were disobeying, and they were being chaste and you were committing adultery, and they were fearing their Lord^{-azwj} and you were being audacious, and they were fearing the stealing and you were stealing, and they were fearing being unjust to the servants of Allah^{-azwj} and you were oppressing. Thus, these are the results of their good deeds, and these are the results of your ugly deeds!

فَهُمْ فِي الْجَنَّةِ خَالِدُونَ وَ لَا يَشْيَبُونَ فِيهَا وَ لَا يَهْرَمُونَ وَ لَا يُجُولُونَ عَنْهَا وَ لَا يُخْرَجُونَ وَ لَا يَغْلَقُونَ فِيهَا وَ لَا يَغْتَمُونَ بَلْ هُمْ فِيهَا سَائِرُونَ مُبْتَهَجُونَ آمِنُونَ مُطْمَئِنُونَ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

They would be in Paradise eternally. Neither will they be greying therein nor be growing old, nor be transferred from it, nor be thrown out, nor be worrying in it, nor be gloomy in it. But, they would be cheerful, happy, thrilled, secure, and content therein. Neither would there be fear upon them nor would they be grieving.

وَ أَنْتُمْ فِي النَّارِ خَالِدُونَ تُعَذَّبُونَ فِيهَا وَ تُحَاوُونَ وَ مِنْ نِيرَانِهَا إِلَى زَمْهَرِيرِهَا تُنْقَلُونَ وَ فِي حَمِيمِهَا تَغْتَسِلُونَ وَ مِنْ زَقُومِهَا تُطْعَمُونَ وَ بِمَقَامِعِهَا تُثْمَعُونَ وَ بِضُرُوبِ عَذَابِهَا تُعَاقَبُونَ الْأَحْيَاءُ أَنْتُمْ فِيهَا وَ لَا تَمُوتُونَ أَبَدَ الْأَبْدِينَ إِلَّا مَنْ لِحِقَّتْهُ مِنْكُمْ رَحْمَةُ رَبِّ الْعَالَمِينَ فَخَرَجَ مِنْهَا بِشِقَاعَةِ مُحَمَّدٍ أَفْضَلِ النَّبِيِّينَ بَعْدَ الْعَذَابِ الْأَلِيمِ وَ التَّكَالِ الشَّدِيدِ

And you would be in the Fire eternally, being Punished therein and being abased; and from its fires to its severe frost being transferred; and in its pus they would be immersed, and from its Zaqoom (bitter fruit) they would be fed, and by its iron rods they would be struck (in the heads), and by the strikes of its Punishments they would be afflicted - neither will you be living therein nor would you be dying for ever and ever, except the one from you who is met with a Mercy of the Lord^{-azwj} of the worlds, so he would exit from it by the intercession of

Muhammad^{-saww} the most superior of the Prophets^{-as}, after having been touched by the painful Punishment and the severe torment”.²

54- جاء المجلس للمفيد الميراثي عن أبي عبد الله الأسدي عن جعفر بن عبد الله العلوي عن يحيى بن هاشم عن أبي الصباح عن عبد الغفور الواسطي عن عبد الله بن محمد العرشي عن الحسن بن علي الراسبي عن الضحاک بن مزاحم عن ابن عباس قال قال رسول الله ص الشاك في فضل علي بن أبي طالب ع يُحشَرُ يَوْمَ الْقِيَامَةِ مِنْ قَبْرِهِ وَ فِي عُنُقِهِ طَوْقٌ مِنْ نَارٍ فِيهِ ثَلَاثُمِائَةِ شُعْبَةٍ عَلَى كُلِّ شُعْبَةٍ مِنْهَا شَيْطَانٌ يَكَلِّحُ فِي وَجْهِهِ وَ يَتَّقِلُ فِيهِ

‘Al Majalis’ of Al Miraghy, from Abu Abdullah Al Asady, from Ja’far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Abu Al Sabah, from Abdul Ghafour Al Wasity, from Abdullah Bin Muhammad Al Qarshy, from Al Hassan Bin Ali Al Rasiby, from Zahak Bin Mazahim, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The doubter in the merits of Ali^{-asws} Bin Abu Talib^{-asws} would be Resurrected from his grave on the Day of Qiyamah, and in his neck would be a collar of fire wherein would be three hundred flames, upon each flame from it being a Satan^{-la} barking in his face (to panic him) and spitting in it.’³

55- كَش، رجال الكشي روى جماعة من أصحابنا منهم أبو بكر الحضرمي و أبان بن تغلب و الحسن بن أبي العلاء و صباح المزني عن أبي جعفر و أبي عبد الله ع أن أمير المؤمنين صلوات الله عليه قال للبراء بن عازب كيف وجدت هذا الدين

‘Rijal’ of Al Kashi - It is reported by a group of our companions, from them being Abu Bakr Al Hazramy, and Aban Bin Taghlab, and Al Husayn Bin Abu Al a’ala, and Sabah Al Mazny,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} that Amir Al-Momineen^{-asws} said to Bara’a Bin Azab: ‘How do you find this Religion?’

قَالَ كُنَّا بِمَنْزِلَةِ الْيَهُودِ قَبْلَ أَنْ نَتَّبِعَكَ نَحْنُ عَلَيْنَا الْعِبَادَةُ فَلَمَّا اتَّبَعْنَاكَ وَ وَقَعَ حَقَائِقُ الْإِيمَانِ فِي قُلُوبِنَا وَجَدْنَا الْعِبَادَةَ قَدْ تَنَاقَلَتْ فِي أَجْسَادِنَا

He said, ‘We were at the status of the Jews before we followed you^{-asws}. The worship was light unto us. When we followed you^{-asws}, and the realities of the *Eman* in our hearts, and we found the worship to have been heavy on our bodies’.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَمِنْ ثَمَّ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ فِي صُورِ الْحَمِيرِ وَ تُحْشَرُونَ فُرَادَى فُرَادَى يُؤْخَذُ بِكُمْ إِلَى الْجَنَّةِ

Amir Al-Momineen^{-asws} said: ‘From them, on the Day of Qiyamah the people would be Resurrected in the images of the donkey, and they would be ushered individual by individual. They would take you all to Paradise’.⁴

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا بَدَأَ لَكُمْ مَا مِنْ أَحَدٍ يَوْمَ الْقِيَامَةِ إِلَّا وَ هُوَ يَبْعُو عَوَاءَ الْبَهَائِمِ أَنْ أَشْهَدُوا لَنَا وَ اسْتَغْفِرُوا لَنَا فَتُعْرَضُ عَنْهُمْ فَمَا هُمْ بَعْدَهَا بِمُفْلِحِينَ

Then Abu Abdullah^{-asws} said: ‘What is apparent to you all. There will be no one on the Day of Qiyamah except and he would howl the howling of the animals: ‘Testify for us^{-asws}, and seek

² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 53

³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 54

⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 55

Forgiveness from us^{-asws!} But, we^{-asws} would turn away from them. Thus, after it, there would be no success for them”.

56- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ يُونُسَ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ عُثْبَةَ بْنِ سَعِيدٍ عَنْ جَابِرِ الْجُنْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ شِيعَتُنَا أَهْلَ الْبَيْتِ

‘Kanz Jamie Al Fawaid’ - Muhammad Bin Al Abbas, from Muhammad Bin Yunus, from Usman Bin Abu Shayba, from Utba Bin Saeed, from Jabir Al Ju’fy,

‘From Abu Ja’far^{-asws} regarding the Words of the Exalted: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{-asws} said: ‘They are our^{-asws} Shias of the People^{-asws} of the Household”.⁵

57- وَقَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُوسَى النَّوْفَلِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ جَابِرِ الْمُؤَصِّلِيِّ عَنْ جَابِرِ الْجُنْفِيِّ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ عَنِ جَدِّهِ ع أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ ع يَا عَلِيُّ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ وَ الْمُجْرِمُونَ هُمُ الْمُنْكَرُونَ لَوْلَا يَتَكَ

And he said as well, ‘It was narrated to us by Ahmad Bin Muhammad Bin Musa al Nowfal, from Muhammad Bin Abdullah, from his father, from Al Hassan Bin Mahboub, from Ibn Zakariyya Al Mowsaly, from Jabir Al Ju’fy,

‘From Abu Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that the Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]. In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42]**, and the criminals, they are the deniers of your^{-asws} Wilayah.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَ لَمْ نَكُ نُطْعَمُ الْمَسْكِينِ وَ كُنَّا نَحْوُضُ مَعَ الْخَائِضِينَ فَيَقُولُ لَهُمْ أَصْحَابُ الْيَمِينِ لَيْسَ مِنْ هَذَا أَنْتُمْ فَمَا الَّذِي سَلَكَكُمْ فِي سَقَرٍ يَا أَشْقِيَاءَ

They shall say, ‘We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45].

The companions of the right hand would say to them, ‘It is not due to this you have come, so what is that which brought you in Saqar, O wretched ones?’

قَالُوا وَ كُنَّا نَكْذِبُ يَوْمَ الدِّينِ حَتَّى آتَانَا الْبَقِيَّةُ فَقَالُوا لَهُمْ هَذَا الَّذِي سَلَكَكُمْ فِي سَقَرٍ يَا أَشْقِيَاءَ وَ يَوْمَ الدِّينِ يَوْمَ الْمِيثَاقِ حَيْثُ حَاحُوا وَ كَذَّبُوا بِوَلَايَتِكَ وَ عَتَوْا عَلَيكَ وَ اسْتَكْبَرُوا

They would say, ‘**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]**’. They would say to them, ‘This is which brought you into Saqar, O wretched ones!’ And the Day of Religion, is the day of the Covenant where they rejected and belied your^{-asws} Wilayah, and exceeded upon you^{-asws}, and were arrogant”.⁶

⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 56

⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 56

58- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ هَاشِمِ الصَّيْدَاوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَاشِمُ حَدَّثَنِي أَبِي وَ هُوَ خَيْرٌ مِنِّي عَنْ جَدِّي عَنْ رَسُولِ اللَّهِ ص قَالَ مَا مِنْ رَجُلٍ مِنْ فُقَرَاءِ شِيعَتِنَا إِلَّا وَ لَيْسَ عَلَيْهِ تَبِعَةٌ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا التَّبِعَةُ

‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ - Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is’haq, from Abdullah Bin Hamaad, from hashim Al Saydawy who said,

‘Abu Abdullah^{-asws} said: ‘O Hashim! My^{-asws} father^{-asws} – and he^{-asws} was better than me^{-asws} – from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: ‘There is none from a man from the poor ones of our^{-asws} Shias except and there wouldn’t be any liability upon him’. I said, ‘May I be sacrificed for you^{-asws}! And what is the liability?’

قَالَ مِنَ الْإِحْدَى وَ الْحَمْسِينَ رَكْعَةً وَ مِنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ حَرَجُوا مِنْ قُبُورِهِمْ وَ وُجُوهُهُمْ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ فَيَقَالُ لِلرَّجُلِ مِنْهُمْ سَلْ تُعْطَ فَيَقُولُ أَسْأَلُ رَبِّي النَّظَرَ إِلَى وَجْهِ مُحَمَّدٍ ص

He^{-asws} said: ‘(Liability) from the fifty-one Units (of daily *Salat*), and from the Fasting of thirty days of the Month (of Ramazan). When it will be the Day of Qiyamah, they would come out from their graves and their faces would be like the moon on the night of the full moon, and it would be said to a man from them, ‘Ask, you will be Given’. He would say, ‘I ask my Lord^{-azwj} the looking at the face of Muhammad^{-saww}’.

قَالَ فَيَنْصَبُ لِرَسُولِ اللَّهِ ص مِنْبَرٌ عَلَى دُرُونِكٍ مِنْ دَرَانِيكِ الْجَنَّةِ لَهُ أَلْفُ مَرْقَاةٍ بَيْنَ مَرْقَاةٍ إِلَى الْمَرْقَاةِ رُكُضَةُ الْفَرَسِ فَيَصْعَدُ مُحَمَّدٌ وَ أَمِيرُ الْمُؤْمِنِينَ ع

He^{-asws} said: ‘A pulpit would be set upon for Rasool-Allah^{-saww} upon a rug from the rugs of Paradise, having a thousand stairways for it. Between the stairway to the stairway would be galloping of the horse. Muhammad^{-saww} and Amir Al-Momineen^{-asws} would ascend’.

قَالَ فَيَجِفُّ ذَلِكَ الْمَنْبَرُ شَيْعَةَ آلِ مُحَمَّدٍ ص فَيَنْظُرُ اللَّهُ إِلَيْهِمْ وَ هُوَ قَوْلُهُ وَجْهُهُ يَوْمَئِذٍ نَاضِرَةٌ إِلَى رَبِّهَا نَاطِرَةٌ

He^{-asws} said: ‘The Shias of the Progeny^{-asws} of Muhammad^{-saww} would crowd around that pulpit, and Allah^{-azwj} would Look (Consider) at them, and it is His^{-azwj} Word: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**’.

قَالَ فَيُلْقَى عَلَيْهِمُ النُّورُ حَتَّى إِنَّ أَحَدَهُمْ إِذَا رَجَعَ لَمْ تَقْدِرِ الْخُورَاءُ أَنْ تَمَلَأَ بَصَرَهَا مِنْهُ

He^{-asws} said: ‘The Light would be cast upon them to the extent that if one of them when he returns, the Houries would not be able to fill her eyes from him’.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَاشِمُ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He^{-asws} said: ‘Then Abu Abdullah^{-asws} said: ‘O Hashim! For the like of this, let the workers work’’.⁷

⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 58

59- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَوْلُهُ تَعَالَى يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ الْآيَةُ قَالَ مُحَمَّدُ بْنُ الْعَبَّاسِ حَدَّثَنَا الْحُسَيْنُ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ سَعِيدِ السَّمَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَوْلُهُ تَعَالَى يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ تُرَاباً بَعْغِي عَلَوِيّاً أَتَوَالِي أبا تُرَابٍ

The Words of the Exalted: **on the Day the person would see what his hands had sent ahead, [78:40]** – the Verse.

‘Kanz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ - Muhammad Bin Al Abbas said, ‘It was narrated to us by Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Ibn Yaquoub, from Khalaf Bin Hamad, from haroud Bin Kharjah, from Abu Baseer, from Saeed Al Saman,

‘From Abu Abdullah^{-asws} having said: ‘The Words of the Exalted: **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]**, It Means ‘Alawiyya’ the ones who befriended Abu Turaab (Ali^{-asws})’.⁸

60 وَ جَاءَ فِي بَاطِنِ تَفْسِيرِ أَهْلِ الْبَيْتِ مَا يُؤَيِّدُ هَذَا التَّأْوِيلَ فِي تَأْوِيلِ قَوْلِهِ تَعَالَى أَمَّا مَنْ ظَلَمَ فَسَوْفَ نَعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَاباً نَكِراً قَالَ هُوَ يُرَدُّ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ ع

And it has come regarding the esoteric interpretation of the People^{-asws} of the Household what supports this explanation in the explanation of the Words of the Exalted: **He said: ‘As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87]** – It refers to (the enemies of) Amir-Al-Momineen^{-asws}.

فَيُعَذِّبُهُ عَذَاباً نَكِراً حَتَّىٰ يَقُولَ يَا لَيْتَنِي كُنْتُ تُرَاباً أَيْ مِنْ شِيعَةِ أَبِي تُرَابٍ وَ مَعْنَىٰ رَبِّهِ أَيُّ صَاحِبِهِ بَعْغِي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَسِيمَ النَّارِ وَ الْجَنَّةِ وَ هُوَ يَتَوَلَّى الْعَذَابَ وَ الثَّوَابَ وَ هُوَ الْحَاكِمُ فِي الدُّنْيَا وَ يَوْمَ الْمَأْبِ

He would be Punished by a terrible Punishment until he would be saying: **‘O! I wish I was dust!’ [78:40]**, i.e., from the Shias of Abu Turaab^{-asws} (Ali^{-asws}); and the meaning of **His Lord**, i.e. his Master^{-asws}, meaning that Ami Al-Momineen^{-asws} is the distributor of the Fire and Paradise, and he^{-asws} is in charge of the Punishment and the Rewards, and he^{-asws} would be the ruler in the world on the Day of the Return’.⁹

61- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مَعْنَعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: يُحْشَرُ يَوْمَ الْقِيَامَةِ شِيعَةُ عَلِيٍّ رِوَاءَ مَرْوِيِّنَ مَبْيُضَةً وَجُوهُهُمْ وَ يُحْشَرُ أَعْدَاءُ عَلِيٍّ يَوْمَ الْقِيَامَةِ وَجُوهُهُمْ مُسْوَدَّةٌ ظَامِعِينَ ثُمَّ قَرَأَ يَوْمَ تَبْيَضُ وَجُوهٌ وَ تَسْوَدُ وَجُوهٌ

‘Tafseer Furat Bin Ibrahim’ - Al Husayn Bin Saeed, meaning,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘On the Day of Qiyamah, the Shias of Ali^{-asws} would be Resurrected, quenched, or whitened faces, and on the Day of Qiyamah the enemies

⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 59

⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 59

of Ali^{-asws} would be Resurrected, and their faces would be blackened, thirsty'. Then he^{-asws} recited: ***On the Day faces would be whitened and faces would be blackened [3:107]***'.¹⁰

62- فر، تفسير فرات بن إبراهيم الحسيني بن سعيد مضعناً عن أبي جعفر ع قال: إن رسول الله ص قال و عنده نقر من أصحابه و فيهم علي بن أبي طالب ع قال إن الله تعالى إذا بعث الناس يوم القيامة يخرج قوم من قبورهم بياض و جوههم كبياض الثلج عليهم ثياب بياضها كبياض اللبن و عليهم نعال من ذهب، شراكها و الله من نور يتلألأ،

'Tafseer Furat Bin Ibrahim' - Al Husayn Bin Saeed, meaning,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said, and in his^{-saww} presence were a number of his^{-saww} companions, and among them was Ali^{-asws} Bin Abu Talib^{-asws}: 'When Allah^{-azwj} the Exalted Resurrects the people on the Day of Qiyamah, a people would come out from their graves, their faces would be white like the whiteness of the snow, upon them would be white clothes like the whiteness of the milk, and upon them would be slipper of gold, their straps, by Allah^{-azwj}, being of shining light.

فَيُؤْتُونَ بُوقٍ مِنْ نُورٍ عَلَيْهَا رِخَالُ الذَّهَبِ قَدْ وُشِحَتْ بِالزَّبَرْجَدِ وَ الْبِاقُوتِ أَرْمَهُ نُورُهُمْ سَلَابِلُ الذَّهَبِ فَيَرْجُحُونَهَا حَتَّى يَنْتَهُوا إِلَى الْجَنَانِ وَ النَّاسُ يُحَاسِبُونَ وَ يَعْتَمُونَ وَ يَهْتَمُونَ وَ هُمْ يَأْكُلُونَ وَ يَشْرَبُونَ

They would be given camels of light, upon them being saddles of gold, having been interlaced with the aquamarine and sapphire, the reins of their camels being chains of gold. They would ride these until they end up at the Gardens, and the people would be going through Reckoning, and would be gloomy, and be distressed, while they would be eating and drinking.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ هُمْ شِيعَتِكَ وَ أَنْتَ إِمَامُهُمْ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفِدَاءً

Amir Al-Momineen^{-asws} said: 'Who are they, O Rasool-Allah^{-saww}? He^{-saww} said: 'They are your^{-asws} Shias and you^{-asws} are their Imam^{-asws}, and it is the Word of Allah^{-azwj} the Exalted: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]***'.

قَالَ عَلَى النَّجَائِبِ

He (Abu Ja'far^{-asws}) said: 'Upon the prestigious she-camels'.¹¹

63- كا، الكافي علي عن أبيه عن حماد بن عيسى عن إبراهيم بن عُمَرَ الْبَمَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُلُّ عَيْنٍ بَاكِئَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ عَيْنٌ سَهْرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٌ فَاضَتْ مِنْ حَشْيَةِ اللَّهِ وَ عَيْنٌ غَضَّتْ عَنْ تَحَارِمِ اللَّهِ

'Al-Kafi' - Ali, from his father, from Hamad Bin Isa, from Ibrahim Bin Umar Al Yamany,

¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 60

¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 62

‘From Abu Ja’far^{asws} having said: ‘Every eye would be crying on the Day of Qiyamah except three – An eye which kept vigil in the Way of Allah^{azwj}, and eye filled from the fear of Allah^{azwj}, and an eye closed from the Prohibitions of Allah^{azwj}’.¹²

64- كا، الكافي الحسني بن محمد عن معلى بن محمد عن الحسن بن علي الوشاء عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال سيعتبه يقول إن المنتحابين في الله يوم القيامة على منابر من نور قد أضاء نور وجوههم و نور أجسادهم و نور منابرهم كل شيء حتى يعرفوا به فيقال هؤلاء المنتحابون في الله

‘Al-Kafi’ - Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: ‘The one who love each other for the Sake of Allah^{azwj}, on the Day of Qiyamah they would be upon pulpits of light. The light of their faces, and light of their bodies, and light of their pulpits would illuminate all things until they are recognised with it, and it would be said, ‘They are the ones loving each other for the Sake of Allah^{azwj}’.¹³

65- كا، الكافي العدة عن البرقي عن محمد بن علي عن عمر بن جبلة الأحمسي عن أبي الجارود عن أبي جعفر ع قال قال رسول الله ص المنتحابون في الله يوم القيامة على أرض زبرجد خضراء في ظل عرشه عن يمينه و كئنا يديه يمين وجوههم أشد بياضاً و أضوا من الشمس الطالعة يعطهم بمنزلتهم كل ملك مقرب و كل نبي مرسل يقول الناس من هؤلاء فيقال هؤلاء المنتحابون في الله

‘Al-Kafi’ - The number (of reporters), from Al Barqy, from Muhammad Bin Ali, from Umar Bin Jabalah Al Ahmasy, from Abu Al Jaroud,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The ones loving each other for the Sake of Allah^{azwj}, on the Day of Qiyamah would be upon the ground of green emeralds in the shale of His^{azwj} Throne on His^{azwj} Right Hand – and both His^{azwj} Hands are Right – and their faces would be more intensely whiter and more illuminating than the emerging sun. They would be envied of their status by every Angel of proximity and every *Mursil* Prophet^{as}. The people would say, ‘Who are they?’ It would be said, ‘They are the ones loving each other for the Sake of Allah^{azwj}’.¹⁴

66- كا، الكافي علي عن أبيه عن ابن أبي عمير عن عبد الله بن مسكان عن محمد بن مسلم قال: سألت أبا عبد الله ع عن قول الله عز و جل سيطوفون ما يحلوا به يوم القيامة فقال يا محمد ما من أحد يمتنع من ركاة ماله شيئاً إلا جعل الله ذلك يوم القيامة ثعباناً من نار مطوقاً في عنقه ينهش من لحمه حتى يفرغ من الحساب

‘Al-Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]**. He^{asws} said: ‘O Muhammad! There is no one who prevents anything from the Zakat of his wealth

¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 63

¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 64

¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 65

except Allah^{-azwj} would Make that, on the Day of Qiyamah, a serpent of fire collared in his neck, tearing from his flesh until he is free from the Reckoning.

ثُمَّ قَالَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَيَطْوَفُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ يَغْنِي مَا بَجَلُوا بِهِ مِنَ الزَّكَاةِ

Then he^{-asws} said: 'It is the Word of Allah^{-azwj} Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Qiyamah [3:180]** – meaning, what they had been stingy with from the Zakat.¹⁵

67- كا، الكافي عَمَّا عَلِيٍّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ خَلْفِ بْنِ حَمَّادٍ عَنْ حَرِيْزٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ ذِي مَالٍ ذَهَبٍ أَوْ فِضَّةٍ يَمْنَعُ زَكَاةَ مَالِهِ إِلَّا حَسَسَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ بِقَاعٍ قَفْرٍ وَ سَلَطَ عَلَيْهِ شُجَاعاً أَفْرَعٌ يُرِيدُهُ وَ هُوَ يَحِيدُ عَنْهُ فَإِذَا رَأَى أَنَّهُ لَا يَتَخَلَّصُ مِنْهُ أَمَكْنَهُ مِنْ يَدِهِ فَفَضَمَهَا كَمَا يُفَضُّمُ الْفُجْلُ

'Al-Kafi' - Ali, from his father, from Muhammad Bin Khalid, from Khalaf Bin Hamad, from Hareyz who said,

'Abu Abdullah^{-asws} said: 'There is none from the ones with wealth, be it gold or silver, who prevents the *Zakāt* of his wealth, except that Allah^{-azwj} Mighty and Majestic would Reckon him on the Day of Qiyamah in a pebbly spot, and a marsh serpent to overcome him, wanting him, and he would depart from it. So, when it sees that he cannot finish himself from it, it would overpower him from his hand, so it would nibble him just as it would nibble a garden radish.

ثُمَّ يَصِيرُ طَوْقاً فِي عُنُقِهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ سَيَطْوَفُونَ مَا بَجَلُوا بِهِ يَوْمَ الْقِيَامَةِ وَ مَا مِنْ ذِي مَالٍ إِبِلٍ أَوْ عَنَمٍ أَوْ بَقَرٍ يَمْنَعُ مِنْ زَكَاةِ مَالِهِ إِلَّا حَسَسَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِقَاعٍ قَفْرٍ يَطْوُهُ كُلُّ ذَاتِ ظَلْفٍ يَطْلِفُهَا وَ يَنْهَشُهَا كُلُّ ذَاتِ نَابٍ يَنْبَاهَا وَ مَا مِنْ ذِي مَالٍ تَخْلٍ أَوْ كَرْمٍ أَوْ زَرْعٍ يَمْنَعُ زَكَاةَهَا إِلَّا طَوَّقَهُ اللَّهُ رَبْعَةً أَرْضِهِ إِلَى سَبْعِ أَرْضِينَ إِلَى يَوْمِ الْقِيَامَةِ

Then it would become a collar in his neck, and these are the Words of Allah^{-azwj} Mighty and Majestic: **they shall have what they were niggardly of to cleave to their necks on the Day of Qiyamah [3:180]**. And there is none from the ones with wealth, either camels or sheep or cows, who prevents the *Zakāt* of his wealth, except that Allah^{-azwj} would Reckon him on the Day of Qiyamah upon a pebbly spot, wherein he would be trampled by everything with a hoof by its hooves, and being torn by everything with a claw by its claws; and there is none from the ones with wealth, either a palm tree, or a vineyard, or a plantation who prevents its *Zakāt*, except that Allah^{-azwj} would Collar him a pasture, or a land up to the seventh earth, up to the Day of Qiyamah'.¹⁶

68- كا، الكافي عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَبْعَثُ يَوْمَ الْقِيَامَةِ نَاساً مِنْ قُبُورِهِمْ مَشْدُودَةً أَيْدِيهِمْ إِلَى أَعْنَاقِهِمْ لَا يَسْتَطِيعُونَ أَنْ يَتَنَاوَلُوا بِهَا قَيْسَ أُمَّلَةٍ مَعَهُمْ مَلَائِكَةٌ يُعَيِّرُونَهُمْ تَعْيِيراً شَدِيداً يَقُولُونَ هَؤُلَاءِ الَّذِينَ مَنَعُوا خَيْراً قَلِيلاً مِنْ خَيْرٍ كَثِيرٍ هَؤُلَاءِ الَّذِينَ أَعْطَاهُمُ اللَّهُ فَمَنَعُوا حَقَّ اللَّهِ فِي أَمْوَالِهِمْ

'Al-Kafi' - A number of our companions, from Ahmad Bin Muhammad, from Ayoub Bin Nuh, from Ibn Sinan, from Abu Al Jaroud,

¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 66

¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 67

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Blessed and Exalted would Resurrect a people on the Day of Qiyamah from their graves, their hands being fastened to their necks. They would not be able to attain a measurement of a fingertip with these. With them would be Angels rebuking them with severe rebukes. They would be saying: ‘They are those who prevented a little good (are now prevented) from a lot of good! They are those whom Allah^{azwj} Gave them, but they prevented a Right of Allah^{azwj} in their wealth’.¹⁷

69- كا، الكافي علي عن أبيه عن ابن أبي عمير عن علي بن النهدى عن أبي عبد الله ع قال: من زار أخاه في الله و لله جاء يوم القيامة يحطّر بين قبايطي من نور لا يمتّ بشيء إلا أضاء له حتى يقف بين يدي الله عزّ وجلّ فيقول الله عزّ وجلّ مرحباً وإذ قال الله له مرحباً أجزل الله عزّ وجلّ له العطيّة

‘Al-Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Al Nahdy,

‘From Abu Abdullah^{asws} having said: “The one who visits his brother regarding Allah^{azwj} and for Allah^{azwj}, would come on the Day of Qiyamah swaying (oscillating) between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allah^{azwj} Mighty and Majestic. So, Allah^{azwj} Mighty and Majestic would be Saying to him: “Congratulations!” And when He^{azwj} Says: “Congratulations!” Allah^{azwj} Mighty and Majestic would be Liberal towards him with the Gifts.¹⁸

70- كا، الكافي محمد بن يحيى عن ابن عيسى عن ابن محبوب عن سدير الصيرفي قال قال أبو عبد الله ع في حديث طويل إذا بعث الله المؤمن من قبره خرج معه مثل أمّته كلما رأى المؤمن هؤلاء من أهوال يوم القيامة قال له المئثال لا تنزع ولا تحزن وأبشّر بالسور والكرامة من الله عزّ وجلّ حتى يقف بين يدي الله عزّ وجلّ فيحاسبه حساباً يسيراً ويأمر به إلى الجنة والمئثال أمّته

‘Al-Kafi’ - Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Sadeyr Al Sayrafi who said,

‘Abu Abdullah^{asws} said in a lengthy Hadeeth: ‘When Allah^{azwj} Resurrect the Momin from his grave, there would come out along with him a resemblance walking in front of him. Every time the Momin sees a horror from the horrors of the Day of Qiyamah, the resemblance would say to him: ‘Do not panic nor grieve, and receive glad tidings of the joy and the honours from Allah^{azwj} Mighty and Majestic’, until he pauses in front of Allah^{azwj} Mighty and Majestic, so He^{azwj} would Reckon him with an easy Reckoning, and He^{azwj} would Command with him to go to Paradise, and the resemblance would be in front of him.

فيقول له المؤمن يرحمك الله نعم الخارج خرجت معي من قبري وما زلت تبشّرني بالسور والكرامة من الله حتى رأيت ذلك فيقول من أنت فيقول أنا السور الذي كنت أدخلته على أخيك المؤمن في الدنيا خلقني الله عزّ وجلّ منه لأبشرك

The Momin would be saying to him, ‘May Allah^{azwj} have Mercy on you! (You are a) good exiter, you exited along with me from my grave, and you have not ceased giving me glad tidings with the joy and the honour from Allah^{azwj}, until I saw that. Who are you?’ It would be saying: ‘I

¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 68

¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 69

am the joy which you had entered upon your Momin brother in the world. Allah^{-azwj} Mighty and Majestic Created me from it to give you the glad tidings”.¹⁹

71- كا، الكافي علي عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ع من أعان مؤمناً نفس الله عز وجل عنه ثلاثاً و سبعين كربةً واحدةً في الدنيا و ثنتين و سبعين كربةً عند كربة العظمى قال حيث يتساعل الناس بأنفسهم

‘Al-Kafi’ - Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who supports a Momin, Allah^{-azwj} Mighty and Majestic would Relieve seventy-three worries from him – one in the world and seventy-two worries during the great worry – where the people would be pre-occupied with themselves.’²⁰

72- كا، الكافي علي عن أبيه عن ابن أبي عمير عن الحسين بن نعيم عن مسمع أبي سيار قال سمعت أبا عبد الله ع يقول من نفس عن مؤمن كربةً نفس الله عنه كرت الأخرة و خرج من قبره و هو تلج الفؤاد و من أطعمه من جوع أطعمه الله من ثمار الجنة و من سقاه شربة ماء سقاه الله من الرحيق المخبون

‘Al-Kafi’ - Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Naeem, from Masma’a Abu Sayyar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who relieves a Momin of a worry, Allah^{-azwj} would Relieve him of the worries of the Hereafter, and he would come out from his grave and he would be of a cool heart; and one who feeds (someone) from hunger, Allah^{-azwj} would Feed him from the fruits of Paradise, and one who quenches by a drink of water, Allah^{-azwj} would Quench him from the Sealed Nectar’’.²¹

73- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن عيسى عن عمر بن عبد العزيز عن جميل بن دراج عن أبي عبد الله ع قال: من كسا أخاه كسوة شتاء أو صيف كان حقاً على الله أن يكسوه من ثياب الجنة و أن يهون عليه سكرات الموت و أن يوسع عليه في قبره و أن يلقى الملائكة إذا خرج من قبره بالبشرى و هو قول الله عز وجل في كتابه و تتلقاهم الملائكة هذا يومكم الذي كنتم توعدون

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abul Aziz, from Jameel Bin Daraaj,

‘From Abu Abdullah^{-asws} having said: ‘One who clothes his brother with a clothing of winter or summer, would have a right upon Allah^{-azwj} that He^{-azwj} Clothes him from clothing of Paradise, and that He^{-azwj} Eases upon him the pangs of death, and that He^{-azwj} Expands upon him in his grave, and that He^{-azwj} Makes the Angels to meet him with the glad tidings when he comes out from his grave, and it is the Word of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103]**’.²²

¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 70

²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 71

²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 72

²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 73

74- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَيْسَى الدِّهْقَانُ مُعْتَمِدًا عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ يَا عَلِيُّ أَبَشِرْ وَ بَشِّرْ فَلَيْسَ عَلَى شِيَعَتِكَ حَسْرَةٌ عِنْدَ الْمَوْتِ وَ لَا وَخْشَةٌ فِي الْقُبُورِ وَ لَا حُزْنٌ يَوْمَ النُّشُورِ وَ لَكَأَنِّي بِحِمِّ يَخْرُجُونَ مِنْ جَدَثِ الْقُبُورِ يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ وَ لِجَاهِهِمْ يَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ

‘Tafseer Furaat Bin Ibrahim’ - Muhammad Bin Isa Al Dahqan, meaning from Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: ‘O Ali^{-asws}! Receive glad tidings and give glad tidings, for there wouldn’t be any regret upon your^{-asws} Shias during the death, nor any loneliness in the graves, nor any grief on the Day of the Resurrection, and it is as if I^{-saww} am with them coming out from the pits of the graves, shaking the soil from their heads and their beards, saying: **‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]’**.²³

75- فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ مُعْتَمِدًا عَنْ عَلِيِّ ع قَالَ: أَنَا وَ شِيَعَتِي يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرٍ مِنْ نُورٍ فَيَمُرُّ عَلَيْنَا الْمَلَائِكَةُ وَ يُسَلِّمُ عَلَيْنَا قَالَ فَيَقُولُونَ مَنْ هَذَا الرَّجُلُ وَ مَنْ هَؤُلَاءِ فَيَقَالُ لَهُمْ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ النَّبِيِّ فَيَقَالُ مَنْ هَؤُلَاءِ قَالَ فَيَقَالُ لَهُمْ هَؤُلَاءِ شِيَعَتُهُ قَالَ فَيَقُولُونَ أَيْنَ النَّبِيُّ الْعَرَبِيُّ وَ ابْنُ عَمِّهِ فَيَقُولُونَ هُمَا عِنْدَ الْعَرْشِ

‘Tafseer Furaat Bin Ibrahim’ - Al Husayn Bin Saeed meaning,

‘From Ali^{-asws} having said: ‘On the Day of Qiyamah, I^{-asws} and my^{-asws} Shias would be upon pulpits of light, and the Angels would pass by us and greet upon us, and they would be saying, ‘Who is this man?’ It would be said to them: ‘This is Ali^{-asws} Bin Abu Talib^{-asws}, cousin of the Prophet^{-saww}’. It would be said, ‘Who are they?’ It would be said to them: ‘They are his^{-asws} Shias’. They would be saying, ‘Where is the Arabian Prophet^{-saww} and his^{-saww} cousin^{-asws}?’ They would be saying, ‘They^{-asws} are both by the Throne!’

قَالَ فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ عِنْدَ رَبِّ الْعَرْزَةِ يَا عَلِيُّ ادْخُلِ الْجَنَّةَ أَنْتَ وَ شِيَعَتُكَ لَا حِسَابَ عَلَيْكَ وَ لَا عَلَيْهِمْ فَيَدْخُلُونَ الْجَنَّةَ وَ يَتَنَعَّمُونَ فِيهَا مِنْ فَوَاقِهَا وَ يَلْبَسُونَ السُّنْبُسُ وَ الْإِسْتَبْرَقَ وَ مَا لَمْ تَرَ عَيْنٌ

He^{-asws} said: ‘A Caller would Call out from the sky in the Presence of the Lord^{-azwj} of Mighty: “O Ali^{-asws}! You^{-asws} and your^{-asws} Shias enter Paradise. There is neither any Reckoning upon you^{-asws} nor upon them!” So, they would be entering Paradise and be provided therein from its fruits, and they would be wearing the silk and the brocade, and what the eye has not seen.

فَيَقُولُونَ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ الَّذِي مَنَّ عَلَيْنَا بِنَبِيِّهِ مُحَمَّدٍ ص وَ بَوَصَّيهِ عَلِيًّا بْنَ أَبِي طَالِبٍ ع وَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيْنَا بِحِمِّمَا مِنْ فَضْلِهِ وَ أَذْخَلَنَا الْجَنَّةَ فَنَعْمَ أَجْرُ الْعَامِلِينَ

And they would be saying: **‘The Praise is for Allah Who Removed the grief from us. Surely, our Lord is Forgiving, Appreciative [35:34]**, Who Favoured upon us with His^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and with His^{-azwj} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, and the Praise is for

²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 74

Allah^{-azwj} Who Favoured upon us with them^{-asws} both from His^{-azwj} Grace, and entered us into Paradise, **so best is the Recompense of the workers' [39:74].**

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ كُلُّوا وَ اشْرَبُوا هَنِيئًا قَدْ نَظَرَ إِلَيْكُمْ الرَّحْمَنُ نَظْرَةً فَلَا بُؤْسَ عَلَيْكُمْ وَ لَا حِسَابَ وَ لَا عَذَابَ

Then, a Caller would Call out from the sky: “Eat and drink wholesomely, the Beneficent has Looked (Considerate) to you with a Consideration, therefore there is neither any problem upon you, nor any Reckoning, nor any Punishment”²⁴.

76- فر، تفسير فرات بن إبراهيم سليمان بن محمد موعناً عن جهم بن حُرِّ قَالَ: دَخَلْتُ فِي مَسْجِدِ الْمَدِينَةِ وَ صَلَّيْتُ الرَّكَعَتَيْنِ إِلَى سَائِرَةٍ ثُمَّ دَعَوْتُ اللَّهَ وَ قُلْتُ اللَّهُمَّ آتِنِي وَحْدَتِي وَ ارْحَمْ عُزْرَتِي وَ اتَّيْنِي بِجَلِيسٍ صَالِحٍ يُحَدِّثُنِي بِحَدِيثِ بِنْتِ أَبِي اللَّهِ بِهِ

‘Tafseer Furaat Bin Ibrahim’ - Suleyman Bin Muhammad meaning, from Jahm Bin Hurr who said,

‘I entered in the Masjid of Al-Medina and prayed two units of *Salat* by a column, then supplicated to Allah^{-azwj} and I said, ‘O Allah^{-azwj}! Comfort my loneliness, and Pity my estrangement (alienation), and Give me a righteous gatherer who can narrate to me with a Hadeeth which Allah^{-azwj} can benefit me with it’.

فَجَاءَ أَبُو الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ حَتَّى جَلَسَ إِلَيَّ فَأَخْبَرْتُهُ بِدُعَائِي فَقَالَ أَمَا إِلَيَّ أَشَدُّ فَرَحًا بِدُعَائِكَ مِنْكَ إِنَّ اللَّهَ جَعَلَنِي ذَلِكَ الْجَلِيسَ الصَّالِحَ الَّذِي سَأَرْتُ إِلَيْكَ أَمَا إِلَيَّ سَأَحَدُكَ بِحَدِيثِ سَمِعْتُهُ عَنْ رَسُولِ اللَّهِ ص لَمْ أَحَدِّثْ بِهِ أَحَدًا قَبْلَكَ وَ لَا أَحَدِّثُ بَعْدَكَ

Abu Al-Darda’a came and sat by me, so I informed him of my supplication. He said, ‘But I am more intensely happier with your supplication than you are. Allah^{-azwj} has Made me to be that righteous gatherer, travelling to you. I will be narrating to you with a Hadeeth I heard from Rasool-Allah^{-saww}, I have not narrated to anyone with it before you, nor will I narrate after you.

سَمِعْتُ رَسُولَ اللَّهِ ص تَلَا هَذِهِ آيَةَ ثُمَّ أَوْزَنَّا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَ مِنْهُمْ مُقْتَصِدٌ وَ مِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ إِذِنَ اللَّهُ فَقَالَ السَّابِقُ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ الْمُقْتَصِدُ يُحَاسَبُ حِسَابًا يَسِيرًا وَ الظَّالِمُ لِنَفْسِهِ يُجَسَّبُ فِي يَوْمٍ مِقْدَارُهُ خَمْسُونَ أَلْفَ سَنَةٍ حَتَّى يَدْخُلَ الْحَرْنَ فِي جَوْفِهِ ثُمَّ يَرْجَعُهُ فَيَدْخُلُهُ الْجَنَّةَ

I heard Rasool-Allah^{-saww} recite this Verse: **Then We Gave the Book as an inheritance to those We Chose from among Our servants So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32]**, and he^{-saww} said: ‘The preceding one would enter Paradise without Reckoning, and the moderate one would be Reckoned with an easy Reckoning, and the one unjust to himself would be withheld in a day the measurement of it would be of fifty thousand years until the grief enters into his interior, then He^{-azwj} Will Mercy him and he will enter Paradise.

فَقَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَرْنَ الَّذِي أَدْخَلَ أَجْوَافَهُمْ فِي طُولِ الْمَحْشَرِ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ قَالَ شَكَرَ هُمْ الْعَمَلُ الْقَلِيلَ وَ عَفَرَ هُمْ الدُّنُوبَ الْعِظَامَ

²⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 75

Rasool-Allah^{-saww} said: ***'The Praise is for Allah Who Removed the grief from us. [35:34],*** which had entered into their insides during the prolonged gathering, ***Surely our Lord is Forgiving, Appreciative [35:34].*** He^{-saww} said: 'Thanking them for the few deeds, and Forgive them the major sins'.²⁵

77- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهًا بِالْمُعْتَدِرِ إِلَيْهِمْ فَيَقُولُ وَ عَزَّتِي وَ جَلَالِي مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ وَ لَتَرَوُنَّ مَا أَصْنَعُ بِكُمْ الْيَوْمَ فَمَنْ زَوَّدَ مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفًا فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad, from Ali Bin Al Hakam, from Sa'dan who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} would be Turning (with Mercy) towards the poor *Momineen* on the Day of Qiyamah similar to being Apologetic towards them, and He^{-azwj} would be Saying: " By My^{-azwj} Honour and My^{-azwj} Majestic! I^{-azwj} did not Impoverish you all in the world due to abasement with you upon Me^{-azwj}, and you will be seeing what I^{-azwj} shall be Doing with you today. So, the one who provided any one of you in the house of the world with goodness, so grab him by the hand and enter him into Paradise".

قَالَ فَيَقُولُ رَجُلٌ مِنْهُمْ يَا رَبِّ إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ فَتَكَحُّوا النِّسَاءَ وَ لَبَسُوا النِّيبَاتِ اللَّيْنَةَ وَ أَكَلُوا الطَّعَامَ وَ سَكَنُوا الدُّوَرِ وَ رَكِبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ فَأَعْطَيْتَنِي مِثْلَ مَا أَعْطَيْتَهُمْ فَيَقُولُ تَبَارَكَ وَ تَعَالَى لَكَ وَ لِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتَ أَهْلَ الدُّنْيَا مِنْذُ كَانَتْ الدُّنْيَا إِلَى أَنْ انْقَضَتِ الدُّنْيَا سُبْعُونَ ضِعْفًا

He^{-asws} said: 'A man from them would be saying, 'O Lord^{-azwj}! The people of the world used to compete with each other in regarding their world, so they married the women and wore the soft clothes, and ate the meals, and dwelled in the houses, and rode the distinguished from the riding animals, therefore Give me similar to what You^{-azwj} had Given them'. So, the Blessed and Exalted would be Saying: "For you and for every servant from you all would be similar to what I^{-azwj} had Given, seventy times over".²⁶

78- كَأ، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْزَنْطِيِّ عَنْ عَيْسَى الْفَرَّاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى مُنَادِيًا يُنَادِي بَيْنَ يَدَيْهِ أَيْنَ الْفُقَرَاءُ فَيَقُومُ عَنْقُ مِنَ النَّاسِ كَثِيرٌ فَيَقُولُ عِبَادِي فَيَقُولُونَ لَبَّيْكَ رَبَّنَا فَيَقُولُ إِنِّي لَمْ أَفْقَرْتُكُمْ لِهَوَانٍ بِكُمْ عَلَيَّ وَ لَكِنْ إِنَّمَا اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ تَصَفَّحُوا وَجُوهَ النَّاسِ فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفًا لَمْ يَصْنَعْهُ إِلَّا بَيْنِي وَكَافَاؤُهُ عَنِّي بِالْجَنَّةِ

'Al-Kafi' - Then number (of reporters), from Ahmad Bin Muhammad, from Al Bazanty, from Isa al Fara'a, from Muhammad Ibn Muslim,

'From Abu Ja'far^{-asws} having said: 'When it will be the Day of Qiyamah, Allah^{-azwj} Blessed and Exalted will Command a Caller to Call out in front of Him^{-azwj}: "Where are the poor ones?" A lot of necks from the people would arise, and He^{-azwj} would be Saying: "My^{-azwj} servants!" They would say, 'At Your^{-azwj} service, our Lord^{-azwj}!'. He^{-azwj} would Say: "I^{-azwj} did not Impoverish you as a humiliation with you upon Me^{-azwj}, but rather I^{-azwj} Chose you all for the like of this Day.

²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 76

²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 77

Browse the faces of the people, so, the one who had done anything good to you, not having done it except regarding Me^{-azwj}, suffice him on My^{-azwj} behalf with Paradise!''²⁷

79- فر، تفسير فرات بن إبراهيم الحسين بن سعيد عن سليمان بن داود بن سليمان القطان عن أحمد بن زياد عن يحيى بن سالم الفراء عن إسرائيل عن جابر عن أبي جعفر ع قال قال رسول الله ص لعلنا موتاكم لا إله إلا الله فإنها أنيس للمؤمن حين يموت من قبره

'Tafseer Furaat Bin Ibrahim' - Al Husayn Bin Saeed, from Suleyman Bin Dawood Bin Suleyman Al Qatan, from Ahmad Bin Ziyad, from Yahya Bin Salim Al Fara'a, from Israil, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Indoctrinate your dying ones with, 'There is no god except Allah^{-azwj}', for it would be a comfort for the Momin when he exits from his grave.

قال لي جبرئيل ع يا محمد لو ترى هم حين يموتون من قبورهم ينفضون التراب عن رؤوسهم و هذا يقول لا إله إلا الله و الحمد لله مبيض وجهه و هذا يقول يا حسرتي على ما فرطت في جنب الله يعني في ولاية علي مسمود وجهه

Jibraeel^{-as} said to me^{-saww}: 'O Muhammad^{-saww}! If only you^{-saww} could see them when they exit from their graves, shaking off the soil from their heads, and this one would be saying, 'There is no god except Allah^{-azwj}, and the Praise is for Allah^{-azwj}', his face would be whitened; and this one would be saying, **"O regret, upon what I wasted regarding the Side of Allah [39:56] – meaning regarding the Wilayah of Ali^{-asws} – his face would be blackened"**.²⁸

80- كا، الكافي محمد بن يحيى عن ابن عيسى عن محمد بن سينان عن داود بن فرقد عن أخيه قال سمعت أبا عبد الله ع يقول إن المتكبرين يجعلون في صور الدر يتوطئهم الناس حتى يفرغ الله من الحساب

'Al-Kafi' - Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad, from his brother who said,

'I heard Abu Abdullah^{-asws} saying: 'The arrogant ones would be Made to be in the image of the particles. The people would be treading them until Allah^{-azwj} is Free from the Reckoning''²⁹

81- فر، تفسير فرات بن إبراهيم الحسين بن سعيد عن محمد بن مروان عن عبيد بن الفضل الثوري عن جعفر عن أبيه قال: بُنادي مناد يوم القيامة أين المُجِبُّون لعلِّي فيقومون من كل فج عميق فيقال لهم من أنتم قالوا نحن المُجِبُّون لعلِّي ع الخالصون له حبا فيقال فتشركون في حبه أحدا من الناس فيقولون لا فيقال لهم ادخلوا الجنة أنتم و أزواجكم تحبرون

'Tafseer Furaat Bin Ibrahim' - Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubeyd Bin al fazal Al Sowry,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'A Caller would Call out on the Day of Qiyamah: "Where are the one who love Ali^{-asws}?" So, they would be rising from every deep ravine, and it would be said to them: 'Who are you?' They would say, "We are the ones loving Ali^{-asws}, being sincere to him^{-asws} in love'. It would said: 'Did you participate in his^{-asws} love

²⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 78

²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 79

²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 80

anyone (else) from the people?” They would be saying, ‘No’. It would be said to them: ‘Enter Paradise, you and your spouses, delightfully.’³⁰

82- كا، الكافي عَمَّا عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَجِيءُ كُلُّ غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلٍ شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ وَ يَجِيءُ كُلُّ نَاكِثٍ بِبَيْعَةِ إِمَامٍ أَجْدَمَ حَتَّى يَدْخُلَ النَّارَ

‘Al-Kafi’ - Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Every treacherous one would come on the Day of Qiyamah with an inclining jaw until he enters the Fire, and every breaker of the allegiance of an Imam^{-asws} would come leprous until he enters the Fire’.’³¹

83- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ مُنْدِرِ بْنِ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصُّدُودُ لِأَوْلِيَائِي فَيَقُومُ قَوْمٌ لَيْسَ عَلَى وُجُوهِهِمْ لَحْمٌ فَيَقَالُ هَؤُلَاءِ الَّذِينَ آذُوا الْمُؤْمِنِينَ وَ نَصَبُوا لَهُمْ وَ عَانَدُوهُمْ وَ عَنَّفُوهُمْ فِي دِينِهِمْ ثُمَّ يُرْمَرُ بِهِمْ إِلَى جَهَنَّمَ

‘Al-Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Manzar Bin Yazeed, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah^{-asws} said: ‘When it will be the Day of Qiyamah, a Caller would call out: “Where are the hinderers to My^{-azwj} friends?” A people would stand up, not having any flesh upon their faces, and it would be said: ‘They are those who hurt the Momineen and established hostility to them, and were inimical to them, and were violent to them regarding their Religion’. Then He^{-azwj} would Command with them to Hell’.’³²

84- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ فُرَاتِ بْنِ أَخْنَفَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَلَمَّا مُمُومِنٍ مَعَ مُؤْمِنًا شَيْئًا مِمَّا يَحْتَاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسْوَدًّا وَجْهَهُ مُزْرَقَةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيُقَالُ هَذَا الْخَائِنُ الَّذِي خَانَ اللَّهَ وَ رَسُولَهُ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

‘Al-Kafi’ - The number (of reporters), from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Muhammad Bin Hasaan altogether, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

‘From Abu Abdullah^{-asws} having said: ‘Whichever *Momin* prevents a *Momin* something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allah^{-azwj} would Make him to stand on the Day of Qiyamah, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: ‘This is the betrayer who betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!’ Then he would be Commanded with to the Fire’.’³³

85- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ سِنَانَ عَنِ يُوسُفَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا يُوسُفُ مَنْ حَبَسَ حَقَّ الْمُؤْمِنِ أَقَامَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ حُمْسَمَائَةً عَامَ عَلَى رِجْلَيْهِ حَتَّى يَسِيلَ عَرْفُهُ أَوْ دَمُهُ وَ يُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ هَذَا الظَّالِمُ الَّذِي حَبَسَ عَنِ اللَّهِ حَقَّهُ

³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 81

³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 82

³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 83

³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 84

'Al-Kafi' - By the preceding chain from Ibn Sinan, from Yunus Bin Zabyan who said,

'Abu Abdullah^{-asws} said: 'O Yunus! The one who withholds a right of the *Momin*, Allah^{-azwj} Mighty and Majestic would Make him stand on the Day of Qiyamah for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would Call out from the Presence of Allah^{-azwj}: "This is the unjust one who withheld from Allah^{-azwj} of His^{-azwj} Right.

قَالَ فَيُؤْتَحُ أَرْبَعِينَ يَوْمًا ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

He^{-asws} said: 'So he would be rebuked for forty days, then he would be Commanded to the Fire"³⁴.

86- كَأ، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن العلاء عن محمد بن مسلم قال: سمعت أبا جعفر ع يقول يُحْسَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَ مَا نَدَا دَمًا فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِحْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيُقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ

'Al-Kafi' - Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

"I heard Abu Ja'far^{-asws} saying: 'The servant will be Resurrected on the Day of Qiyamah moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, 'This is your share from the blood of so and so'.

فَيُقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَ مَا سَفَكْتُ دَمًا فَيُقُولُ بَلَى سَمِعْتُ مِنْ فُلَانٍ رَوَايَةَ كَذَا وَ كَذَا فَرَوَيْتَهَا عَلَيْهِ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ الْجَبَّارِ فَفَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ

He would be saying, 'O Lord^{-azwj}! You^{-azwj} Know that You^{-azwj} Caused me to die and I had not spilt any blood!' So He^{-azwj} would be Saying: "Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood"³⁵.

87- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن سعيد الأحمسي عن أبي يحيى البصري عن أبي جابر عن طعمة الجعفي عن الفضل بن عمر قال: سأل السدي جعفر بن محمد ع عن قول الله تعالى مثل الجنة التي وعد المتقون قال هي في علي وأولاده وشيعتهم هم المتقون وهم أهل الجنة والمعفرة

'Tafseer Furaat Bin Ibrahim' - Ja'far Bin Muhammad Bin Saeed Al Ahmasy, from Abu Yahya Al nasry, from Jabir, from Ta'mah Al Ju'fy, from Al Mufazzal Bin Umar who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} was asked about the Words of Allah^{-azwj} the Exalted: **An example of Paradise which the pious are Promised [13:35]**. He^{-asws} said: 'It is regarding Ali'

³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 85

³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 86

asws and his-asws children, and their-asws Shias. They are the pious ones and they are ones deserving of Paradise and the Forgiveness.³⁶

88- فر، تفسير فرات بن إبراهيم فرأت بن إبراهيم الكوفي مُعْتَمَناً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كُلُّ عَدُوِّ لَنَا نَاصِبٍ مُنْسَوْبٍ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصْلِي نَاراً حَامِيَةً تُسْقَى مِنْ عَيْنٍ آيَةٍ

‘Tafseer Furaat Bin Ibrahim’ – Furaat Bin Ibrahim Al Kufy, meaning,

‘From Ja’far-asws Bin Muhammad-asws having said: ‘Every enemy of ours-asws, a *Nasibi* (Hostile one) is attributed to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5]**’.³⁷

89- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ يُوسُفَ مُعْتَمَناً عَنْ صَفْوَانَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنِّي إِذَا بَدَأْتُ هَذَا الْخَلْقَ وَعَالَمَنَا حَسَابَتُهُمْ

‘Tafseer Furaat Bin Ibrahim’ – Ja’far Bin Muhammad Bin Yusuf, meaning, from Safwan who said,

‘I heard Abu Al-Hassan-asws saying: ‘To us-asws is the return of these people, and upon us-asws is their Reckoning’’.³⁸

90- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ الْفَزَارِيِّ مُعْتَمَناً عَنْ قَبِيصَةَ بْنِ بَرِيدِ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَعِنْدَهُ الْبُؤْسُ بْنُ أَبِي الدَّوْسِ وَابْنُ ظَبْيَانَ وَ الْقَاسِمُ الصَّرِيحِيُّ فَسَلَّمْتُ وَ جَلَسْتُ وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ قَدْ أَتَيْتُكَ مُسْتَفِيداً قَالَ سَلْ وَ أَوْجِزْ قُلْتُ أَيْنَ كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مَبْنِيَّةً وَ أَرْضاً مَدْحِيَّةً أَوْ ظُلْمَةً أَوْ نُوراً

‘Tafseer Furaat Bin Ibrahim’ –Ja’far Bin Muhammad al Fazary, meaning, from Qubeysah Bin Yazeed Al Ju’fy who said,

‘I went to Al-Sadiq Ja’far-asws Bin Muhammad-asws, and in his-asws presence were Al-Bows Bin Abu Al-Dows, and Ibn Zabyan, and Al-Qasim Al-Sayrafi. I greeted and sat down, and I said, ‘O son-asws of Rasool-Allah-sawww! I came to you-asws to benefit. He-asws said: ‘Ask and be brief’. I said, ‘Where were you-asws before Allah-azwj Created the built sky, and the spread-out earth, or darkness, or light?’

قَالَ يَا قَبِيصَةُ لِمَ سَأَلْتَنَا عَنْ هَذَا الْحَدِيثِ فِي هَذَا الْوَقْتِ أَمَا عَلِمْتَ أَنَّ حُبَّنَا قَدْ أَكْتَمْتُمْ وَ بُغْضَنَا قَدْ فَشَا وَ أَنَّ لَنَا أَعْدَاءً مِنَ الْجِنِّ يُخْرِجُونَ حَدِيثَنَا إِلَى أَعْدَائِنَا مِنَ الْإِنْسِ وَ أَنَّ الْحَيْطَانَ لَهَا آذَانٌ كَأَذَانِ النَّاسِ

He-asws said: ‘O Qubeysah! Why did you ask us-asws this Hadeeth at this time? Do you not know that our-asws (Amr) has been concealed and our-asws hatred is widespread, and that there are enemies to us-asws from the Jinn would are bringing out our-asws Ahadeeth to our-asws enemies from the human beings, and that the walls to it have ears for it like the ears of the people?’

قَالَ قُلْتُ قَدْ سُئِلْتُ عَنْ ذَلِكَ

³⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 87

³⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 88

³⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 89

He (the narrator) said, 'I said, 'I have been asked about that'.

قَالَ يَا قَبِيصَةَ كُنَّا أَشْبَاحَ نُورٍ حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يُخْلَقَ آدَمُ بِخَمْسَةِ عَشَرَ أَلْفَ عَامٍ فَلَمَّا خَلَقَ اللَّهُ آدَمَ أَوْفَرَعْنَا فِي صُلْبِهِ فَلَمْ يَزَلْ يَنْفُلُنَا مِنْ صُلْبِ طَاهِرٍ إِلَى رَجَمٍ مُطَهَّرٍ حَتَّى بَعَثَ اللَّهُ مُحَمَّدًا ص

He^{-asws} said: 'O Qubeysah! We^{-asws} were resembling lights around the Throne. We^{-asws} glorified Allah^{-azwj} before He^{-azwj} Created Adam^{-as}, by fifteen thousand years. When Allah^{-azwj} Created Adam^{-as}, we^{-asws} flowed into his^{-as} ribs, and we^{-asws} did not cease to be transferred from a clean rib to a clean womb until Allah^{-azwj} Sent Muhammad^{-saww}.

فَنَحْنُ عُزْوَةُ اللَّهِ الْوُثْقَى مَنِ اسْتَمْسَكَ بِنَا نَجَا وَمَنْ تَخَلَّفَ عَنَّا هَوَى لَا نُدْخِلُهُ فِي بَابِ ضَلَالَةٍ وَلَا نُخْرِجُهُ مِنْ بَابِ هُدًى وَ نَحْنُ رِعَاةُ دِينِ اللَّهِ وَ نَحْنُ عِزَّةُ رَسُولِ اللَّهِ ص وَ نَحْنُ الْقُبَّةُ الَّتِي طَالَتْ أَطْنَانُهَا وَ اتَّسَعَتْ فِنَاؤُهَا مِنْ صَوَى إِلَيْنَا نَجَا إِلَى الْجَنَّةِ وَ مَنْ تَخَلَّفَ عَنَّا هَوَى إِلَى النَّارِ

We^{-asws} are the Firmest Handhold of Allah^{-azwj}, the one who adheres with us^{-asws} would attain salvation, and one who stays behind from us^{-asws}, would be destroyed. We^{-asws} neither enter (anyone) into a door of straying, nor do we^{-asws} extract him from a door of Guidance, and we^{-asws} are the shepherds of the Religion of Allah^{-azwj}, and we^{-asws} are the Family^{-asws} of Rasool-Allah^{-saww}, and we^{-asws} are the dome which extended its wings and expanded and sheltered it (the Religion). One who shelters us^{-asws} will attain salvation, and one who stays behind from us^{-asws} will collapse into the Fire'.

قُلْتُ لَوَجْهِ رَبِّي الْحَمْدُ أَسْأَلُكَ عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ إِلَيْنَا إِيَابَتُهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ قَالَ فِينَا التَّنْزِيلُ قُلْتُ إِنَّمَا أَسْأَلُكَ عَنِ التَّفْسِيرِ

I said, 'For the Face of my Lord^{-azwj}! I ask you^{-asws} about the Words of Allah^{-azwj} the Exalted: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**'. He^{-asws} said: 'The Revelation is regarding us^{-asws}'. I said, 'But rather, I^{-asws} ask you^{-asws} about the interpretation'.

قَالَ نَعَمْ يَا قَبِيصَةَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَعَلَ اللَّهُ حِسَابَ شِيعَتِنَا عَلَيْنَا فَمَا كَانَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ اسْتَوْهَبَهُ مُحَمَّدٌ ص مِنَ اللَّهِ وَ مَا كَانَ فِيمَا بَيْنَهُمْ وَ بَيْنَ النَّاسِ مِنَ الْمَظَالِمِ آدَاهُ مُحَمَّدٌ ص عَنْهُمْ وَ مَا كَانَ فِيمَا بَيْنَنَا وَ بَيْنَهُمْ وَهَبْنَاهُ لَهُمْ حَتَّى يَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ

He^{-asws} said: 'Yes, O Qubeysah! When it will be the Day of Qiyamah, Allah^{-azwj} will Make the Reckoning of our^{-asws} Shias to be upon us^{-asws}. So, whatever there would be between them and Allah^{-azwj}. Muhammad^{-saww} would be Gifted is from Allah^{-azwj}, and whatever would be regarding what is between them and the people, from the injustices, Muhammad^{-saww} would fulfil it on their behalf, and whatever would be regarding what is between us^{-asws} and them, we^{-asws} would gift it to them until they enter Paradise without any Reckoning''³⁹.

91- فر، تفسير فرات بن إبراهيم جعفر بن أحمد معنعنا عن أبي عبد الله ع قال: خرجت أنا و أبي ذات يوم فإذا هو بأنا من أصحابنا بين المنبر و القبر فسلم عليهم ثم قال أما و الله إني لأحب ربحكم و أرواحكم فأعينوني على ذلك بوزع و اجتهاد من ائمتكم بعد فليعمل بعمله

'Tafseer Furaat Bin Ibrahim' - Ja'far Bin Ahmad, meaning,

³⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 90

'From Abu Abdullah^{-asws} having said: 'One day, I^{-asws} and my^{-asws} father went out, and there he^{-asws} was with some people from our companions between the pulpit and the grave (of Rasool-Allah^{-saww}). So, he^{-asws} greeted them, then said: 'But, by Allah^{-azwj}! I^{-asws} love your aromas and your souls, therefore assist me^{-asws} upon that with devoutness and the striving. One who aspires with a servant, then let him act upon his action.

وَ أَنْتُمْ شِبَعُهُ آلِ مُحَمَّدٍ ص وَ أَنْتُمْ شُرَطُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوْلُونَ وَ السَّابِقُونَ الْآخِرُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ قَدْ ضَمِنَّا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ وَ ضَمَانِ رَسُولِ اللَّهِ ص وَ أَهْلِ بَيْتِهِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءٍ وَ كُلُّ مُؤْمِنٍ صَدِيقٌ

And you are the Shias of the Progeny^{-asws} of Muhammad^{-saww}. You are a Stipulation of Allah^{-azwj}, and you are helpers of Allah^{-azwj}, and you are the preceding ones of the former ones, and the preceding ones of the latter ones in the world, and the preceding ones to Paradise in the Hereafter. We^{-asws} have taken the guarantee for you all of Paradise by the guarantee of Rasool-Allah^{-azwj} and the People^{-asws} of his^{-saww} Household. You are the good ones, and your women are the good ones. Every Momina is an Hourie, and every Momin is a Truthful one.

كَمْ مَرَّةً قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لِقَنْبَرٍ يَا قَنْبَرُ أَبَشِّرْ وَ بَشِّرْ وَ اسْتَبَشِّرْ وَ اللَّهُ لَقَدْ قُبِضَ رَسُولُ اللَّهِ ص وَ هُوَ سَاخِطٌ عَلَى جَمِيعِ أُمَّتِهِ إِلَّا الشِّيْعَةَ

And Amir-ul-Momineen^{-asws} has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah^{-azwj}, the Rasool Allah^{-saww} passed away while he^{-saww} was angry with his^{-saww} community except for the Shias'.

وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ إِنَّ شَرَفَ الدِّينِ الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عُرْوَةً وَ إِنَّ عُرْوَةَ الدِّينِ الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامَ الْأَرْضِ أَرْضٌ يَسْكُنُ فِيهَا الشِّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدَ الْمَجَالِسِ مَجَالِسُ الشِّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَهْوَةً وَ إِنَّ شَهْوَةَ الدُّنْيَا سَكَنِي شِيْعَتِنَا فِيهَا

And that for everything there is a nobility, and the nobility of the Religion are the Shias. Indeed, and that for everything there is a handhold, and that the handhold of the Religion is the Shias. Indeed, and that for everything there is a leader, and the leader of the land is in which the Shias dwell. Indeed, and that for everything there is a chief, and the chief of the gatherings is the gatherings of the Shias. Indeed, and for everything there is a desire, and the desire of the world is for the Shias to settle in it.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا اسْتَكْمَلَ أَهْلُ خِلَافَتِكُمْ طَيِّبَاتِ رِزْقِهِمْ وَ مَا لَكُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلِّ نَاصِبٍ وَ إِنَّ تَعَبُدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ وَجُوهٌ يَوْمَئِذٍ حَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلَّى نَارًا حَامِيَةً تُسْفَى مِنْ عَيْنِ آيَةٍ

By Allah^{-azwj}! Had it not been for you all being on the earth, the people opposing you would not have attained any good sustenance, and there would be no share for them in the Hereafter. Every *Nasibi* (Hostile one), and even if he were to worship and strive, is attributed to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].**

وَ مَنْ دَعَا مِنْ مُخَالِفٍ لَكُمْ فِإِجَابَتِهِ دُعَائِهِ لَكُمْ وَ مَنْ طَلَبَ مِنْكُمْ إِلَى اللَّهِ حَاجَةً فَلَهُ مِائَةٌ وَ مَنْ سَأَلَ مَسْأَلَةً فَلَهُ مِائَةٌ وَ مَنْ دَعَا بِدَعْوَةٍ فَلَهُ مِائَةٌ وَ مَنْ عَمِلَ مِنْكُمْ حَسَنَةً فَلَا يُحْصَى تَضَاعُفُهَا وَ مَنْ أَسَاءَ مِنْكُمْ سَيِّئَةً فَمَحَمَّدٌ ص حَجِيجُهُ يَغْنِي بِحُجَّاجٍ عَنْهُ

The ones from your adversaries who supplicates for you, so his supplication would be Answered for you, and the one who seeks a need from you to Allah^{-azwj}, for him would be a hundred, and the one who asks a need, for him would be a hundred, and one who supplicates with a supplication, for him would be a hundred, and one who from you who does a good deed, so he cannot count its multiple, and one from you who does an evil deed, so by Muhammad^{-saww} it would be veiled – meaning it would be blocked from him.

وَاللَّهُ إِنَّ صَائِمَكُمْ لَيَرَىٰ فِي رِيَاضِ الْجَنَّةِ تَدْعُو لَهُ الْمَلَائِكَةُ بِالْعَوْنِ [بِالْمَوْزِ] حَتَّىٰ يُفْطِرَ وَ إِنَّ حَاجَّتُمْ وَ مُعْتَمِرَكُمْ لِحَاصُ اللَّهِ وَ إِنَّكُمْ جَمِيعاً لَأَهْلُ دَعْوَةِ اللَّهِ وَ أَهْلُ إِجَابَتِهِ وَ أَهْلُ وَلَايَتِهِ

By Allah^{-azwj}! Your Fasting one would be patronised in the Gardens of Paradise. The Angels would supplicate for him with the assistance (success) until he breaks his Fast, and your pilgrims (for Hajj) and Umrah are the special ones of Allah^{-azwj}, and you are the entirety of the Invitees of Allah^{-azwj} and the people responding to Him^{-azwj} and the people of His^{-azwj} Wilayah.

لَا خَوْفٌ عَلَيْكُمْ وَ لَا حُزْنٌ كُلكُمْ فِي الْجَنَّةِ فَتَنَافَسُوا فِي فَصَائِلِ الدَّرَجَاتِ وَ اللَّهُ مَا مِنْ أَحَدٍ أَقْرَبَ مِنْ عَرْشِ اللَّهِ تَعَالَىٰ بَعْدَنَا يَوْمَ الْقِيَامَةِ مِنْ شَيْعَتِنَا مَا أَحْسَنَ صُنْعَ اللَّهِ إِلَيْكُمْ

There will be neither any fear upon you nor grief; all of you will be in Paradise, therefore compete with each other regarding the superiority of the ranks. By Allah^{-azwj}! There is no one nearer than the Throne of Allah^{-azwj} Exalted, after us^{-asws}, on the Day of Qiyamah than our^{-asws} Shias. How excellent is the Dealing of Allah^{-azwj} to you all!

وَ اللَّهُ لَوْ لَا أَنْ تُفْتَنُوا فَيَشْمَتُ بِكُمْ عَدُوُّكُمْ وَ يَعْلَمُ النَّاسُ ذَلِكَ لَسَلَّمَتْ عَلَيْكُمْ الْمَلَائِكَةُ قُبُلًا وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْرُجُونَ بِعِيْنِ أَهْلِ وَلَايَتِنَا مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ مُشْرِقَةً وَجُوهُهُمْ قَرَّتْ أَعْيُنُهُمْ قَدْ أُعْطُوا الْأَمَانَ

By Allah^{-azwj}! Had it not been for you being Tried, your enemies would gloat with you and the people would know that, the Angels would have greeted you before, and Amir Al-Momineen^{-asws} has said: ‘They would be coming out – meaning the people in our^{-asws} Wilayah – from their graves on the Day of Qiyamah, and their faces would be shining, their eyes being delighted, having been Given the security.

يَخَافُ النَّاسُ وَ لَا يَخَافُونَ وَ يَحْزَنُ النَّاسُ وَ لَا يَحْزَنُونَ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْكُمْ يَقُومُ إِلَىٰ صَلَاتِهِ إِلَّا وَ قَدْ اكْتَنَفَتْهُ مَلَائِكَةُ مِنْ خَلْفِهِ يُصَلُّونَ عَلَيْهِ وَ يَدْعُونَ لَهُ حَتَّىٰ يَفْرَغَ مِنْ صَلَاتِهِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ جَوْهراً وَ جَوْهَرَ وُلْدِ آدَمَ صَلَوَاتِ اللَّهِ وَ سَلَامُهُ عَلَيْهِ نَحْنُ وَ شَيْعَتُنَا

The people would fear, and they will not be fearing, and the people would grieve, and they will not be grieving. By Allah^{-azwj}! There is no servant from you standing to his *Salat* except that the Angels would have crowded behind him, sending Salawat upon him and supplicating for him until he is free from his *Salat*. Indeed! And for everything there is an essence, and the essence of the children of Adam^{-as} are us^{-asws} and our^{-asws} Shias’.

قَالَ سَعْدَانُ بْنُ مُسْلِمٍ وَ زَادَ فِي الْحَدِيثِ عَيْتِمُ بْنُ أَسْلَمَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ اللَّهُ لَوْلَاكُمْ مَا رُخِرَتْ الْجَنَّةُ وَ اللَّهُ لَوْلَاكُمْ مَا نَبَتْ حَبَّةٌ وَ اللَّهُ لَوْلَاكُمْ مَا قَرَّتْ عَيْنٌ وَ اللَّهُ أَشَدُّ حُبًّا لَكُمْ مِنِّي فَأَعِينُونَا عَلَىٰ ذَلِكَ بِالْوَرَعِ وَ الْاجْتِهَادِ وَ الْعَمَلِ بِطَاعَتِهِ

Sa’dan Bin Muslim said, and increased in the Hadeeth by Aysam Bin Aslam, from Muawiya Bin Amaar,

‘From Abu Abdullah^{-asws}: ‘By Allah^{-azwj}! Had it not been for you (Shias), Paradise would not have been decorated. By Allah^{-azwj}! Had it not been for you (Shias), no seed would have grown (germinated). By Allah^{-azwj}! Had it not been for you (Shias), no eye would have been delighted. By Allah^{-azwj}! Allah^{-azwj} has more intense love for you (Shias) than I^{-asws}, therefore assist us^{-asws} upon that with the piety, and the striving, and the deeds in His^{-azwj} obedience’’.⁴⁰

92- كَا، الكافي علي بن محمد عن صالح بن أبي حماد عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع في قول الله عز وجل و قدّمنا إلى ما عملوا من عمل فجعلناه هباءً منثوراً قال إن كانت أعمالهم لأشدّ بياضاً من القباطي فيقول الله عز وجل لها كوني هباءً و ذلك أحمم كان إذا شرع لهم الحرام أخذوه

‘Al-Kafi’ - Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Ibn Abu Umeyr, from one of his companions,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**. He^{-asws} said: ‘But, by Allah^{-azwj}! Even if their deeds were more intensely whiter than the Coptic tapestry. Allah^{-azwj} Mighty and Majestic would be Saying to it: “Be dust!” And that is because whenever the Prohibition was initiated for them, they grabbed it’’.⁴¹

93- فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني معنعناً عن جابر عن أبي جعفر ع قال: سألتُهُ عن قول الله يوم تری المؤمنین و المؤمنات یسعی نورهنم بین أيديهم و بآيمانهم قال رسول الله ص هو نور المؤمنین یسعی بین أيديهم يوم القيامة إذا أذن الله له أن يأتي منزله في جنات عدن و المؤمنون يتبعونه و هو یسعی بین أيديهم حتى يدخل جنّة عدن و هم يتبعونه حتى يدخلون معه

‘Tafseer Furaat Bin Ibrahim’ - Abu Al Qasim Al Husny meaning, from Jabir,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Words of Allah^{-azwj}: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right [57:12]**. Rasool-Allah^{-saww} said: ‘He is the light of the Momineen^{-asws} running in front of them on the Day of Qiyamah. When Allah^{-azwj} Permits it, he would come to his house in the Gardens of Eden, and Momineen would be following him, and he would be running in front of them until he enters a Garden of Eden, and they would be following him until they enter along with him’.

و أما قوله بآيمانهم فأنتم تأخذون بحجز آل محمد و يأخذ آله بحجز الحسن و الحسين و يأخذان بحجز أمير المؤمنين علي بن أبي طالب ع و يأخذ هو بحجز رسول الله ص حتى يدخلون معه في جنّة عدن فذلك قوله بآيمانهم اليوم جنات تجري من تحتها الأنهار خالدين فيها ذلك هو الفوز العظيم

And as for His^{-azwj} Words: **and on their right [57:12]**, so you would be grabbing a side of the Progeny^{-asws} of Muhammad^{-saww}, and he^{-asws} would be grabbing a side of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} would be grabbing a side of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} would grab a side of Rasool-Allah^{-saww} until they enter along with him^{-saww} in a Garden of Eden. That is His^{-azwj} Word: **‘Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]**’.⁴²

⁴⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 91

⁴¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 92

⁴² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 93

94- فر، تفسير فرات بن إبراهيم علي بن محمد بن عمر الزهرري مُعْنَعًا عَنْ أَبِي الْجَارُودِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِهِ تَعَالَى يَوْمَ يَبْعَثُ الرُّوحَ وَ الْمَلَائِكَةَ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدَانَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ حُطِفَ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ مِنْ قُلُوبِ الْعِبَادِ فِي الْمَوْقِفِ إِلَّا مَنْ أَقَرَّ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هُوَ قَوْلُهُ إِلَّا مَنْ أَدَانَ لَهُ الرَّحْمَنُ مِنْ أَهْلِ وَوَلَايَتِهِ فَهُمْ الَّذِينَ يُؤَدُّنَ لَهُمْ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ

‘Tafseer Furaat Bin Ibrahim’ - Ali Bin Muhammad Bin umar Al Zuhry meaning, from Abu Al Jaroud who said,

‘I asked Abu Ja’far^{-asws} about the Words of the Exalted: **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]**, he^{-asws} said: ‘When it will be the Day of Qiyamah, the word (phrase), ‘There is no god except Allah^{-azwj}’ would be Seized from the hearts of the servants during the pausing, except from the one who acknowledges the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and it is His^{-azwj} Word: **except one the Beneficent Permits for him**, from the people of his^{-asws} Wilayah, so they are the ones whom it would be Permitted for them to be saying, ‘There is no god except Allah^{-azwj}’⁴³

95- فر، تفسير فرات بن إبراهيم القاسم بن الحسن بن حازم القرشي مُعْنَعًا عَنْ أَبِي حمزة الثمالي قَالَ: دَخَلْتُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع وَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ حَدِّثْنِي بِحَدِيثٍ يَنْفَعُنِي قَالَ يَا أَبَا حمزة كُلُّ يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ أَبَى

‘Tafseer Furaat Bin Ibrahim’ - Al Qasim Bin Al Hassan Bin Hazim Al Qarshy meaning, from Abu Hamza Al Sumaly who said,

‘I went to Muhammad^{-asws} Bin Ali^{-asws}, and I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Narrate to me with a Hadeeth to benefit me’. He^{-asws} said: ‘O Abu Hamza! Everyone will enter Paradise except the one who refuses (to do so)’.

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَحَدٌ يَأْبَى يَدْخُلُ الْجَنَّةَ قَالَ نَعَمْ قَالَ قُلْتُ مَنْ قَالَ مَنْ لَمْ يَقُلْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

He (the narrator) said, ‘I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Would anyone refuse to enter Paradise?’ He^{-asws} said: ‘Yes’. I said, ‘Who?’ He^{-asws} said: ‘One does not say, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}’.

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ لَا أَزُوي هَذَا الْحَدِيثَ عَنْكَ قَالَ وَ لِمَ قُلْتُ إِنِّي تَرَكْتُ الْمُرْجِيَّةَ وَ الْقَدْرِيَّةَ وَ الْحُرُورِيَّةَ وَ بَنِي أُمَيَّةَ كُلِّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

He (the narrator) said, ‘I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! I will not be reporting this Hadeeth from you^{-asws}’. He^{-asws} said: ‘Why not?’ I said, ‘I left the Murjiites, and the Qadiriites, and the Murjiites, and the clan of Umayya, all of them saying, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}’.

قَالَ أَيُّهَاتِ أَيُّهَاتِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ سَلَبَهُمُ اللَّهُ تَعَالَى إِيَّاهَا لَا يَقُولُهَا إِلَّا نَحْنُ وَ شِبَعْنَا وَ الْبَاقُونَ بُرَاءُ مَا سَمِعْتَ اللَّهُ يَقُولُ يَوْمَ يَبْعَثُ الرُّوحَ وَ الْمَلَائِكَةَ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدَانَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَابًا قَالَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

⁴³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 94

'Far be it! Far be it! When it will be the Day of Qiyamah, Allah^{-azwj} the Exalted would Confiscate it. None would be saying it except us^{-asws} and our^{-asws} Shias, and the remainder are away. Have you not heard 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]?*** – (meaning) one who says, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.⁴⁴

96- نَحَج، نَحَجِ الْبَلَاغَةَ فَاللَّهُ عِبَادَ اللَّهِ فَإِنَّ الدُّنْيَا مَاضِيَةٌ بِكُمْ عَلَى سَنَنِ وَأَنْتُمْ وَالسَّاعَةُ فِي قَرْنٍ وَكَأَنَّهَا قَدْ جَاءَتْ بِأَشْرَاطِهَا وَ أَرَفَتْ بِأَفْرَاطِهَا وَ وَقَفَتْ بِكُمْ عَلَى صِرَاطِهَا وَ كَأَنَّهَا قَدْ أَشْرَفَتْ بِرِزَالِزِلْهَا وَ أَنْأَحَتْ بِكَلَاكِلِهَا وَ أَنْصَرَمَتِ الدُّنْيَا بِأَهْلِهَا وَ أَخْرَجَتْهُمْ مِنْ حِضْنِهَا

'Nahj Al Balagah' –

'(Fear) Allah^{-azwj}! (Fear) Allah^{-azwj}, servants of Allah^{-azwj}, for the world is going with you upon a (established) manner, and you and the Hour are in a pairing, and it is as if it has already come with its conditions and approached with its signs, and paused with you upon its path, and as if it has come with its earthquakes, and has put out its claws, and the worlds has broken up its inhabitants, and thrown them out from its embrace.

فَكَانَتْ كَيَوْمِ مَضَى وَ شَهْرٍ انْقَضَى وَ صَارَ جَدِيدُهَا رَتْأً وَ سَمِيحُهَا عَنَّا فِي مَوْقِفِ ضَنْكِ الْمَقَامِ وَ أُمُورٌ مُشْتَبِهَةٌ عِظَامٍ وَ نَارٌ شَدِيدٌ كَلْبُهَا عَلِ الْجَبْهَةِ سَاطِعٍ لَهَا مُتَعَبِّطٌ زَفِيرُهَا مُتَأَجِّحٌ سَعِيرُهَا بَعِيدٌ خُمُودُهَا ذَاكٌ وَ قُوْدُهَا مَخُوفٌ وَ عَيْدُهَا عَمِيقٌ قَرَارُهَا مُظْلِمَةٌ أَفْطَارُهَا حَامِيَةٌ قَدْرُهَا [قُدُورُهَا] فَطِيعَةٌ أُمُورُهَا

So (now) it is as if a day has passed, and a month has expired, and its new one has become old, and its fat one (has become) thin. In a pausing, the place is narrow, and the matters are greatly confusing, and the Fire, its pain is severe, its flames rising higher, its sparks spreading, its exhalation furious, its blazes in waves, its cooling is remote, that is its ignition, its threat is fearful, its bottom is deep, its horizons are dark, its measurement is vast, (all of its) matters are horrible.

وَ سَبَقَ الَّذِينَ اتَّقَوْا ... إِلَى الْجَنَّةِ زُمْرًا قَدْ أَمِنُوا الْعَذَابَ وَ انْقَطَعَ الْعِتَابُ وَ نُخْرِجُوا عَنِ النَّارِ وَ اطْمَأْنَنْتْ بِهِمُ الدَّارُ وَ رَضُوا الْمَثْوَى وَ الْقَرَارَ الَّذِينَ كَانَتْ أَعْمَالُهُمْ فِي الدُّنْيَا زَاكِيَةً وَ أَعْيُنُهُمْ بَاكِيَةً وَ كَانَ لَيْلُهُمْ فِي دُنْيَاهُمْ نَهَارًا تَخَشُّعًا وَ اسْتِغْفَارًا وَ كَانَ نَهَارُهُمْ لَيْلًا تَوَحُّشًا وَ انْقِطَاعًا فَجَعَلَ اللَّهُ لَهُمُ الْجَنَّةَ ثَوَابًا وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلَهَا فِي مُلْكٍ دَائِمٍ وَ نَعِيمٍ قَائِمٍ

And their Lord would Escort those who are pious to Paradise in groups [39:73]. They would have been secured from the Punishment, and the exhaustion termination, and pushed away from the Fire, and the House having been secured with them, and they would be pleased with the abode and the settlement. Those whose deeds in the world were pure, and their eyes were crying, and their nights in their world were (like) days, fearing and seeking Forgiveness, and their days were (like) nights, lonely and being cut off (from others). Allah^{-azwj} Made Paradise for them as a Reward, and they would be more deserving of it and its rightful ones in the permanent kingdom and everlasting Bliss.⁴⁵

⁴⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 95

⁴⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 96

97- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع فِي ثَوَابِ قِرَاءَةِ سُورَةِ الْبَقَرَةِ قَالَ رَسُولُ اللَّهِ ص وَ إِنَّ وَالِدَيْ الْقَارِئِ لَيَتَوَجَّانِ بِتَاجِ الْكِرَامَةِ يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ وَ يُكْسَيَانِ حُلَّةً لَا يَقُومُ لِأَقْلٍ سِلْكٍ مِنْهَا مِائَةٌ أَلْفِ ضِعْفٍ مَا فِي الدُّنْيَا بِمَا يَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا

'Tafseer of the Imam (Hassan Al-Askari^{-asws})' - The Imam^{-asws} said regarding the Rewards of reciting *Surah Al-Baqarah*: 'Rasool-Allah^{-saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثُمَّ يُعْطَى هَذَا الْقَارِئُ الْمُلْكَ بِيَمِينِهِ فِي كِتَابٍ وَ الْخُلْدَ بِشِمَالِهِ فِي كِتَابٍ يُقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ قَدْ جُعِلَتْ مِنْ أَفْضَلِ مُلُوكِ الْجَنَانِ وَ مِنْ رُفَقَاءِ مُحَمَّدٍ سَيِّدِ الْأَنْبِيَاءِ وَ عَلِيِّ خَيْرِ الْأَوْصِيَاءِ وَ الْأَيْمَةِ بَعْدَهُمَا سَادَةِ الْأَنْبِيَاءِ

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{-saww} the leader of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as} and the Imams^{-asws} after him^{-asws}, the pious Chiefs.'

وَ يُقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ قَدْ أُمِنْتَ الرِّوَالِ وَ الْإِنْتِقَالَ عَنْ هَذَا الْمُلْكِ وَ أَعْدَتِ مِنَ الْمَوْتِ وَ الْأَسْقَامِ وَ كُفَيْتِ الْأَمْرَاضَ وَ الْأَعْلَالَ وَ حُجِّبَتْ حَسَدَ الْحَاسِدِينَ وَ كَيِّدَ الْكَائِدِينَ

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ أَفْرَأُ وَ اِزِقْ وَ مَنْزِلُكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُهَا فَإِذَا نَظَرَ وَالِدَاهُ إِلَى حَالِيَّتَيْهِمَا وَ تَاجِحِيَّتَيْهِمَا قَالَا رَبَّنَا أُنَى لَنَا هَذَا الشَّرْفُ وَ لَمْ تَبْلُغْهُ أَعْمَالُنَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَهْمَا هَذَا لَكُمْ بِتَعْلِيمِكُمَا وَلَدَكُمَا الْقُرْآنَ

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.' Then the parents will look at their clothes and crowns, and they will ask: 'Our Lord^{-azwj}! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah^{-azwj} will say to them on behalf of Allah^{-azwj} Mighty and Majestic: 'This is because both of you taught your children to read the Quran.'⁴⁶

98- م، تفسير الإمام عليه السلام قَالَ الرِّضَا ع أَفْضَلُ مَا يُقَدِّمُهُ الْعَالِمُ مِنْ مُحِبِّينَا وَ مَوَالِينَا أَمَامَهُ لِيَوْمِ فَقْرِهِ وَ فَاقِهِ وَ ذُلِّهِ وَ مَسْكَنَتِهِ أَنْ يُعِيثَ فِي الدُّنْيَا مَسْكِينًا مِنْ مُحِبِّينَا مِنْ يَدِ نَاصِبٍ عَدُوِّ اللَّهِ وَ لِرَسُولِهِ

'Tafseer of the Imam (Hassan Al-Askari^{-asws})' - Al-Reza^{-asws} said: 'The most superior of what the scholar from those that loves us^{-asws} and our^{-asws} friends, can send forward for a day of his poverty, and destitution, and humiliation and (Day of Qiyamah) and his neediness, is if he

⁴⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 97

helps in the world a needy one from those that love us^{-asws}, (to be freed) from the hands of the *Nasibi*, and enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww}.

يَقُومُ مِنْ قَبْرِهِ وَ الْمَلَائِكَةُ صُفُوفٌ مِنْ شَفِيرِ قَبْرِهِ إِلَى مَوْضِعِ حَجَلِهِ مِنْ جَنَانِ اللَّهِ فَيَحْمِلُونَهُ عَلَى أَجْنِحَتِهِمْ يَقُولُونَ مَرْحَبًا طُوبَاكَ طُوبَاكَ يَا دَافِعَ الْكِلَابِ
عَنِ الْأَبْرَارِ يَا أَيُّهَا الْمُتَعَصِّبُ لِلْأَيِّمَةِ الْأَخْيَارِ

He would be arising from his grave, and the Angels would be in rows from the edge of his grave up to the place of his placement in the Gardens of Allah^{-azwj}. They would be carrying him upon their wings, and they would be saying, ‘Congratulations! Beatitude to you! Beatitude to you, O repeller of the dogs from the righteous ones, and O you strong believer of the goodly Imams^{-asws}!47

99- ثَوَابُ الْأَعْمَالِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى بِهِ مُوسَى ع رَبَّهُ أَنْ قَالَ يَا رَبِّ مَا لِمَنْ شِيعَ جَنَازَةً قَالَ أَوْكَلْتُ بِهِ مَلَائِكَةً مِنْ مَلَائِكَتِي
مَعَهُمْ رَايَاتٌ يُشِيرُونَكَ مِنْ قُبُورِهِمْ إِلَى مَحْشَرِهِمْ

‘Sawab Al Amaal’ - From Abu Ja’far^{-asws} said: ‘It was among what Musa^{-as} whispered with to his^{-as} Lord^{-azwj} is that he^{-as}: ‘O Lord^{-azwj}! What is for the one who escorts a funeral?’ He^{-azwj} Said: “I^{-azwj} will Allocate an Angel from My^{-azwj} Angels, with whom would be flags, escorting them from their graves to their gathering”.48

100- فس، تفسير القمي قوله تعالى يوم تری المؤمنین و المؤمنات یسعی نورهم بین أیدیهم و بآیمانهم قال یفسم النور بین الناس یوم القیامة علی
قدر إیمانهم و یفسم للمنافق فیكون نوره بین إیمان رجله الیسرى فینطفئ نوره

‘Tafseer Al Qummi’ - The Words of the Exalted: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right [57:12]**. He said, ‘The Light would be distributed between the people on the Day of Qiyamah upon a measurement of their *Eman*, and it would be distributed for the hypocrite, so his light would happen to be between the toes of his left leg, and his light would be extinguished. Then he would be saying to the Momineen, ‘Stay in your places until I attain from your light’.

تَمَّ يَقُولُ لِلْمُؤْمِنِينَ مَكَانَكُمْ حَتَّى أَقْتَبِسَ مِنْ نُورِكُمْ فَيَقُولُ الْمُؤْمِنُونَ هُمْ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَيَرْجِعُونَ وَ يُضْرَبُ بَيْنَهُمْ بِسُورٍ فَيَنَادُونَ مِنْ وَرَاءِ السُّورِ
الْمُؤْمِنِينَ أَمْ نَكُنْ مَعَكُمْ فَيَقُولُونَ بَلَى وَ لَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ قَالِ بِالْمَعَاصِي وَ ارْتَبْتُمْ قَالِ شَكَرْتُمْ وَ تَرَبَّصْتُمْ

The Momineen would be saying to them, **“Go back and seek your own light!” [57:13]**. They would be returning, and a fence would be struck and they would call out to the Momineen from behind the fence, **“Were we not with you?”**. They would say, **“Yes! But you fell into temptation [57:14]**, he said, ‘With the disobedience, **and you waited and doubted**, he said, ‘You doubted and held back’.49 (P.S. – This is not a Hadeeth)

101 فر، تفسير فرات بن إبراهيم أبو القاسم الحسيني رفعه عن جابر عن النبي ص أنه قال: أبشروا يا علي ما من عبد يُجُكُّ وَ يَنْتَحِلُ مَوَدَّتَكَ إِلَّا بَعَثَهُ
اللَّهُ يَوْمَ الْقِيَامَةِ مَعَنَا

47 Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 98

48 Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 99

49 Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 100

Abu Al Qasim Al Husny, raising it, from Jabir,

‘From the Prophet^{-saww} having said: ‘Receive glad tidings, O Ali^{-asws}! There is none from a servant who loves you^{-asws} and impersonates your^{-asws} cordiality, except Allah^{-azwj} would Resurrect him on the Day of Qiyamah with us^{-asws}.

تُمْ قَرَأَ النَّبِيُّ ص هَذِهِ آيَةٌ إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ هَرٍ فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

Then the Prophet^{-saww} recited this Verse: **Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]**.⁵⁰

102 فس، تفسير القمي قوله تعالى وَ كُنْتُمْ أَزْوَاجًا ثَلَاثَةً قَالَ يَوْمَ الْقِيَامَةِ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ هُمْ الْمُؤْمِنُونَ مِنْ أَصْحَابِ النَّبَاتِ يُوقَفُونَ لِلْحِسَابِ وَ أَصْحَابُ الْمَشْئِمَةِ مَا أَصْحَابُ الْمَشْئِمَةِ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ قَدْ سُبِقُوا إِلَى الْجَنَّةِ بِلاَ حِسَابٍ

‘Tafseer Al Qummi’ - The Words of the Exalted: **And you would be as three categories [56:7]**. He said, ‘On the Day of Qiyamah. **So, the companions of the right hand - what are the companions of the right hand? [56:8]**. They are the Momineen from the companions of the liabilities standing for the Reckoning. **And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**. They would have proceeded to Paradise without any Reckoning’.⁵¹ (P.S. – This is not a Hadeeth)

103 فس، تفسير القمي يوم يبعثهم الله جميعاً قال إذا كان يوم القيامة جمع الله الذين غصبوا آل محمد حَقَّهُمْ فَبِعَرَضٍ عَلَيْهِمْ أَحْمَالُهُمْ فَيَحْلِفُونَ لَهُ أَنَّهُمْ لَمْ يَعْمَلُوا مِنْهَا شَيْئاً كَمَا حَلَفُوا لِرَسُولِ اللَّهِ ص فِي الدُّنْيَا حِينَ حَلَفُوا أَنْ لَا يُرْدُوا الْوَلَايَةَ فِي بَنِي هَاشِمٍ وَ حِينَ هُمَا يَقْتُلُ رَسُولَ اللَّهِ ص فِي الْعَقَبَةِ

‘Tafseer Al Qummi’ - **On the Day Allah will Resurrect them altogether [58:6]**. He said, ‘When it will be the Day of Qiyamah, Allah^{-azwj} would Gather those who usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, and He^{-azwj} would Display their burdens to them, but they would be swearing to Him^{-azwj} that they did not do anything from it, just as they had sworn to Rasool-Allah^{-saww} in the world when they had sworn that they will not let the governance to be in the clan of Hashim^{-as}, and when they thought of murdering Rasool-Allah^{-azwj} in Al-Aqabah.

فَلَمَّا أَطَّلَعَ اللَّهُ نَبِيَّهُ ص وَ أَخْبَرَهُمْ حَلَفُوا لَهُ أَنَّهُمْ لَمْ يَقُولُوا ذَلِكَ وَ لَمْ يَهُمُوا بِهِ فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ يَحْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمَا يَمَّا لَمْ يَنَالُوا وَ مَا نَعْمُوا إِلَّا أَنْ أَعْنَاهُمْ اللَّهُ وَ رَسُولُهُ مِنْ فَضْلِهِ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ

When Allah^{-azwj} Notified His^{-azwj} Prophet^{-saww} and Informed that they swore to him^{-saww} that they had not said that and did not think of it, so Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them [9:74]**.

⁵⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 101

⁵¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 102

قَالَ إِذَا عَرَضَ اللَّهُ ذَلِكَ عَلَيْهِمْ فِي الْقِيَامَةِ يُنْكِرُونَ وَ يَخْلِفُونَ لَهُ كَمَا خَلَفُوا لِرَسُولِ اللَّهِ ص وَ هُوَ قَوْلُهُ تَعَالَى يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَ يَحْسِبُونَ أَنَّهُمْ عَلَى شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أَلَيْسَ عَلَيْهِمُ الشَّيْطَانُ أَوْلِيكَ جَزِبَ الشَّيْطَانُ أَجْرًا عَظِيمًا

He said, ‘When Allah^{-azwj} Presents that to them on the Day of Qiyamah, they would deny it and they would be swearing to Him^{-azwj} just as they had sworn to Rasool-Allah^{-sawww}, and it is the Word of the Exalted: **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] The Satan has overcome upon them, so he made them forget the Zikr of Allah.** – i.e., the Satan^{-la} overcame upon them, **They are the Satan’s party [58:19]** – i.e. his^{-la} supporters.⁵² (P.S. – This is not a Hadeeth)

104 فس، تفسير القمي هل أتاك حديث الغاشية يعني قد أتاك يا محمد حديث القيامة و معنى الغاشية أن تعشى الناس

‘Tafseer Al Qummi’ - **Has there come to you a Hadeeth of the overwhelming event? [88:1]**, meaning, ‘I^{-azwj} have Given you^{-sawww}, O Muhammad^{-sawww}, Hadeeth of the Day of Qiyamah’, and the meaning of ‘Al-Ghashiya’ is that the people would be overwhelmed.

وَجُودٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ وَ هُمُ الَّذِينَ خَالَفُوا دِينَ اللَّهِ وَ صَلَّوْا وَ صَامُوا وَ نَصَبُوا لِأَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ قَوْلُهُ تَعَالَى عَامِلَةٌ نَاصِبَةٌ عَمِلُوا وَ نَصَبُوا فَلَا يُقْبَلُ مِنْهُمْ شَيْءٌ مِنْ أَعْمَالِهِمْ

Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] – and they are those who opposed the Religion of Allah^{-azwj}, and (although) they prayed *Salat*, and fasted, and established hostility to Amir Al-Momineen^{-asws}, and it is the Word of the Exalted: **(Of the) toiling Nasibis (Hostile ones) [88:3]**. They worked, and they established hostility; therefore, nothing will be accepted from them from their deeds.

وَ تَصَلَّى وَ جُودُهُمْ نَارًا حَامِيَةً تُسْقَى مِنْ عَيْنِ آيَةٍ قَالَ لَهَا آيَةٌ مِنْ شِدَّةٍ حَرِّهَا لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ قَالَ عَرِقَ أَهْلُ النَّارِ وَ مَا يُخْرَجُ مِنْ فُرُوجِ الرِّوَانِي لَا يُسْمِنُ وَ لَا يُغْنِي مِنْ جُوعٍ

Arriving to their faces, to a scorching Fire [88:4] Quenching from a boiling spring [88:5]. He said, ‘For it are springs of severe heat’. **There wouldn’t be any food for them except from bitter thorns [88:6]**. He said, ‘Sweat of the people of the Fire, and what would come out from the private parts of the adulteresses. **Neither fattening nor availing from hunger [88:7]**.

ثُمَّ ذَكَرَ أَتْبَاعَ أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ لِسَعْيِهَا رَاضِيَةٌ بِرِضَى اللَّهِ مَا سَعَوْا فِيهِ فِي جَنَّةٍ عَالِيَةٍ لَا تَسْمَعُ فِيهَا لَاحِظَةً قَالِ الْهَزْلُ وَ الْكَذِبُ

Then He^{-azwj} Mentioned the followers of Amir Al-Momineen^{-asws}, so He^{-azwj} Said: **(Other) faces on that day will be joyful [88:8] Pleased of their striving [88:9]** – Allah^{-azwj} being Pleased with what they have strived in. **In a lofty Garden [88:10] You will not hear vain talk therein [88:11]**. He said, ‘The joking and the lies’.⁵³ (P.S. – This is not a Hadeeth)

⁵² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 103

⁵³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 103

105 م، تفسير الإمام عليه السلام قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع إِنَّ اللَّهَ يَعْلَمُ مِنَ الْحَسَبِ مَا لَا يَبْلُغُهُ عَشْرُ الْخَلَائِقِ إِنَّهُ يَضْرِبُ أَلْفًا وَ سَبْعِمِائَةً فِي أَلْفٍ وَ سَبْعِمِائَةٍ ثُمَّ مَا اِرْتَفَعَ مِنْ ذَلِكَ فِي مِثْلِهِ إِلَى أَنْ يَفْعَلَ ذَلِكَ أَلْفَ مَرَّةٍ ثُمَّ آخِرُ مَا يَرْتَفِعُ مِنْ ذَلِكَ عَدَدُ مَا يَهْبُهُ اللَّهُ لَكَ فِي الْجَنَّةِ مِنَ الْقُصُورِ

'Tafseer of the Imam (Hassan Al-Askari^{-asws}) said: 'Then Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He^{-azwj} would Multiply one thousand and seven hundred by one thousand and seven hundred, (then whatever is raised (total) from that, (Multiply) by the like of it, until He^{-azwj} Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He^{-azwj} Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah^{-azwj} would Gift to you^{-asws} (Ali^{-asws} in Paradise, from the castles'.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ هَذَا الْعَدَدُ هُوَ عَدَدُ مَنْ يُدْخَلُهُمُ الْجَنَّةُ وَ يَرْضَى عَنْهُمْ لِمَحَبَّتِهِمْ لَكَ وَ أَضْعَافُ هَذَا الْعَدَدِ مَنْ يُدْخَلُهُمُ النَّارَ مِنَ الشَّيَاطِينِ مِنَ الْجِبْرِ وَ الْإِنْسِ بِمَعْضِهِمْ لَكَ وَ وَقَبَعَتِهِمْ فِيكَ وَ تَنْقِصِهِمْ إِيَّاكَ

And he^{-asws} mentioned the Hadeeth up to he^{-saww} said: "And this is the number of the ones Allah^{-azwj} would Enter them into Paradise, and be Pleased from them with their love for you^{-asws}, and Add to this number, from the ones He^{-azwj} would Enter into the Fire, from the Satans^{-la} from the Jinn and the human beings, due to their hatred for you^{-asws}, and their belittling you^{-asws} and their derogation of you^{-asws}'.

وَ سَأَقَهُ إِلَى أَنْ قَالَ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ أَيْنَ مُحِبُّو عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ مِنَ الصَّالِحِينَ فَيَقَالُ لَهُمْ خُذُوا بِأَيْدِي مَنْ شِئْتُمْ فِي عَرَصَاتِ الْقِيَامَةِ فَأَدْخَلُوهُمْ الْجَنَّةَ فَأَقَالَ رَجُلٌ مِنْهُمْ يَنْجُو بِشَفَاعَتِهِ مِنْ أَهْلِ تِلْكَ الْعَرَصَاتِ أَلْفَ رَجُلٍ

And he^{-asws} mentioned it up to he^{-saww} said: 'A caller would call out on the Day of Qiyamah: 'Where are those that love Ali^{-asws} Bin Abu Talib^{-asws}! A group from the righteous ones would stand, and he^{-asws} would say to them: 'Grab by the hand, the one you so desire to from the plains of the Day of Qiyamah, and enter them into Paradise'. Thus, the lowest of the man from them would be rescuing by his intercession, from those plains, a thousand thousand men (million)'.

ثُمَّ يُنَادِي مُنَادٍ أَيْنَ الْبَقِيَّةُ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ مُفْتَصِدُونَ فَيَقَالُ لَهُمْ تَمَنَّوْا عَلَى اللَّهِ عَزَّ وَ جَلَّ مَا شِئْتُمْ فَيَسْمَنُونَ فَيَفْعَلُ بِكُلِّ وَاحِدٍ مِنْهُمْ مَا تَمَنَّى ثُمَّ يَضَعُ لَهُ مِائَةَ أَلْفٍ ضِعْفٍ

Then a caller would call out, 'Where are the remainders of the one who loves Ali^{-asws} Bin Abu Talib^{-asws}?' So a moderate group would stand, and it would be said to them, 'Wish to Allah^{-azwj} Mighty and Majestic whatever you so desire to'. So they would be wishing, and He^{-azwj} would Deal with each one of them whatever he so desired to. Then He^{-azwj} would multiply it for him by a hundred thousand multiples.

ثُمَّ يُنَادِي مُنَادٍ أَيْنَ الْبَقِيَّةُ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيَقُومُ قَوْمٌ ظَالِمُونَ لِأَنْفُسِهِمْ مُعْتَدُونَ عَلَيْهَا فَيَقَالُ أَيْنَ الْمُبْغِضُونَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فَيُؤْتَى بِهِمْ جَمٌّ عَفِيفٌ وَ عَدَدٌ عَظِيمٌ كَثِيرٌ فَيَقَالُ أَلَا نَجْعَلُ كُلَّ أَلْفٍ مِنْ هَؤُلَاءِ فِدَاءً لِوَاحِدٍ مِنْ مُحِبِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع لِيَدْخُلُوا الْجَنَّةَ

Then a caller would call out, 'Where are the remainders of the ones who love Ali^{-asws} Bin Abu Talib^{-asws}! A group who had been unjust to themselves would be standing, being aggressive

upon it (sinning), and it would be said, ‘Where are those hateful towards Ali^{-asws} Bin Abu Talib^{-asws}?’ They would come with them, a myriad (of them), a great number, a lot, and it would be said, ‘Indeed! We shall make every thousand from these as a ransom for one of those that love Ali^{-asws} Bin Abu Talib^{-asws}, in order to enter him into Paradise’.

فَيَنْجِي اللَّهُ عَزَّ وَجَلَّ مُحِبِّكَ وَ يَجْعَلُ أَعْدَاءَهُمْ فِدَاءَهُمْ

Thus would Allah^{-azwj} Mighty and Majestic Rescue those that love you^{-asws}, and Make your^{-asws} enemies as their ransom’.

ثُمَّ قَالَ رَسُولُ اللَّهِ عَ هَذَا الْأَفْضَلُ الْأَكْرَمُ مُحِبُّهُ مُحِبُّ اللَّهِ وَ مُحِبُّ رَسُولِهِ وَ مُنْعِضُهُ مُنْعِضُ اللَّهِ وَ مُبْغِضُ رَسُولِهِ

Then Rasool-Allah^{-sawww} said: ‘This is the most superior of the prestige. The one who loves him^{-asws}, loves Allah^{-azwj}, and loves His^{-azwj} Rasool^{-sawww}, but the one who hates him^{-asws} hates Allah^{-azwj} and hates His^{-azwj} Rasool^{-sawww}’.⁵⁴

106 ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عوف عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن الوصاف عن أبي بريد عن النبي ص قال: لا يُؤمَّرُ رَجُلٌ عَلَى عَشْرَةِ مِمَّا فَوْقَهُمْ إِلَّا جِيءَ بِهِ يَوْمَ الْقِيَامَةِ مَغْلُولَةً يَدُهُ إِلَى عُنُقِهِ فَإِنْ كَانَ مُحْسِنًا فَكُفِّ عَنْهُ وَإِنْ كَانَ مُسِيئًا زِيدَ غُلًّا إِلَى غُلِّهِ

‘Al Amaali’ of the sheykh Al Tusi - Abu Amro, from Ibn Aqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from al Wasaaf, from Abu Bureydah,

‘From the Prophet^{-sawww} having said: ‘No man will lead ten (people) or what is above them, except they would come with him on the Day of Qiyamah, his hands being tied to his neck. If he was a good doer, it would be loosened from him, but if he was an evil doer, they would increase shackled to his shackles’’.⁵⁵

107 فر، تفسير فرات بن إبراهيم جعفر بن محمد الأحمسي رفعه إلى أبي ذر رضي الله عنه قال قال النبي ص يا أبا ذر يؤتى بجاحد حتى عليّ و ولايته يوم القيامة أصمّ و أكمّ و أعمى يتككبك في ظلمات يوم القيامة يُنادي يا حسرتي على ما فرطت في جنب الله و يُلقى في عنقه طوق من النار و لذلك الطوق ثلاثمائة شعبة على كل شعبة شيطان يتفل في وجهه و يكلخ من خوف قبره إلى النار

‘Tafseer Furaat Bin Ibrahim’ - Ja’far Bin Muhammad al Ahmasy,

‘Raising it to Abu Zarr^{-ra} having said, ‘The Pophet^{-sawww} said: ‘O Abu Zarr^{-ra}! They would come with the rejecter of the rights of Ali^{-asws} and his^{-asws} Wilayah on the Day of Qiyamah, as deaf, and mute, and blind. He would be overturned in the darkness of the Day of Qiyamah calling out, **‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]**, and there would be cast in his neck, a collar of fire, and for that collar would be three hundred flames, upon every flame would be a Satan^{-la} spitting in his face, and scowling (glaring), from the inside of his grave to the Fire’’.⁵⁶

⁵⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 105

⁵⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 106

⁵⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 107

108 فر، تفسير فرات بن إبراهيم بإسناده عن جعفر عن أبيه ع قال: يُنادي مُنادٍ يومَ القيامةِ أينَ المُحبُّونَ لِعَلِيٍّ ع فيقولونَ مِن كُلِّ فَجٍّ عَمِيقٍ فيقالُ لَهُمُ مِن أُنْتُمْ فيقولونَ نَحْنُ المُحبُّونَ لِعَلِيٍّ الخالصونَ لَهُ حُبًّا فيقالُ لَهُمُ فَتَشْرِكُونَ فِي حُبِّهِ أَحَدًا مِنَ النَّاسِ فيقولونَ لَا فيقالُ لَهُمُ ادْخُلُوا الجَنَّةَ أَنْتُمْ وَ أَزْوَاجُكُمْ تُحْبَرُونَ

'Tafseer Furaat Bin Ibrahim' - By his chain,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'A Caller would Call out on the Day of Qiyamah: "Where are the ones loving Ali^{-asws}?" They would be arising from every deep ravine, and it would be said to them: 'Who are you?' They would say, 'We are the ones who love Ali^{-asws} being sincere to him^{-asws} in love'. It would be said to them, 'Did you included in his^{-asws} love anyone from the people (also)?' They would say, 'No'. It would be said to them: 'Enter Paradise, you and your spouses, delightfully.⁵⁷

109 فر، تفسير فرات بن إبراهيم الحسين بن سعيد عن علي بن السخت عن الحسن بن الحسين بن أحمد عن أحمد بن سعيد الأنماطي عن عبد الله بن الحسين عن أبيه عن جدّه عن أمير المؤمنين علي بن أبي طالب ع قال قال رسول الله ص يا علي كذب من زعم أنه يحبني و يبغضك يا علي إنه إذا كان يومَ القيامةِ نادى مُنادٍ من بطنانِ العرشِ أينَ مُحِبُّو عَلِيٍّ وَ شيعتُهُ أينَ مُحِبُّو عَلِيٍّ وَ مَنْ مُحِبُّهُ أينَ المُتَحَابُّونَ فِي اللَّهِ

'Tafseer Furaat Bin Ibrahim' - Al Husayn Bin Saeed, from Ali Bin Al Sakht, from Al Hassan Bin Al Husayn Bin Ahmad, from Ahmad Bin Saeed Al anmaty, from Abdullah Bin Al Husayn, from his father, from his grandfather,

'From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! He lies, the one who claims that he loves me^{-saww} while he hates you^{-asws}. O Ali^{-asws}! When it will be the Day of Qiyamah, a Caller would call out from the middle of the Throne: "Where are the ones loving Ali^{-asws} and his^{-asws} Shias? Where are the ones loving Ali^{-asws} and the ones who love him^{-asws}? Where are the ones loving each other for the Sake of Ali^{-asws}?'

أَيْنَ المُتَبَادِلُونَ فِي اللَّهِ أَيْنَ المُؤْتِرُونَ عَلَيَّ أَنفُسِهِم أَيْنَ الَّذِينَ جَفَّتْ أَلْسِنَتُهُمْ مِنَ العَطَشِ أَيْنَ الَّذِينَ يُصَلُّونَ فِي اللَّيْلِ وَ النَّاسُ نِيَامُ أَيْنَ الَّذِينَ يَبْكُونَ مِنْ حَشْيَةِ اللَّهِ لَا خَوْفَ عَلَيَّكَ الْيَوْمَ وَ لَا أَنْتُمْ تُحْزَنُونَ أَنْتُمْ رُفَقَاءُ مُحَمَّدٍ ص قُرُوبًا عَيْنًا ادْخُلُوا الجَنَّةَ أَنْتُمْ وَ أَزْوَاجُكُمْ تُحْبَرُونَ

Where are the ones giving for the Sake of Allah^{-azwj}? Where are the ones preferring other over their own selves? Where are those who kept their tongues dry from the thirst? Where are those who were praying *Salat* during the night while the people slept? Where are those who were crying from fear of Allah^{-azwj}? There will be neither fear upon you today nor will you be grieving. You are the friends of Muhammad^{-saww}, of delighted eyes. Enter Paradise, you and your spouses, delightfully⁵⁸.

110 فر، تفسير فرات بن إبراهيم بإسناده عن جابر عن النبي ص قال: يا علي ما من عبدٍ يُحِبُّكَ وَ يَتَنَجَّلُ مَوَدَّتِكَ إِلَّا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَنَا

'Tafseer Furaat Bin Ibrahim' - By his chain from Jabir,

⁵⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 108

⁵⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 109

‘From the Prophet^{-saww} having said: ‘O Ali^{-asws}! There is none from a servant loving you^{-asws} and portraying your^{-asws} cordiality except Allah^{-azwj} will Resurrect him on the Day of Qiyamah along with us^{-asws}’.⁵⁹

111 ثو، ثواب الأعمال ابنُ الوليدِ عن الصَّفَّارِ عن أحمدَ بنِ مُحَمَّدٍ عن ابنِ فضالٍ عن الميمونيِّ عن إسماعيلِ الجعفيِّ عن أبي عبدِ الله ع قالَ قالَ رسولُ الله ص لا يُبعِضُنَا أَهْلَ البَيْتِ أَحَدٌ إِلَّا بَعَثَهُ اللهُ أَجْدَمَ

‘Sawab Al Amaal’ - Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazal, from Al Maysami, from Ismail Al Ju’fy,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘No one will hate us^{-asws} the People^{-asws} of the Household except Allah^{-azwj} would Resurrect him as a leper’.⁶⁰

112 ثو، ثواب الأعمال بإسنادِ عن أبي جعفرٍ ع قالَ: يُحْسِرُ المُكَدِّبُونَ بِقَدْرِهِ تَعَالَى مِنْ قُبُورِهِمْ قَدْ مَسِحُوا قِرْدَةً وَ خَنَازِيرَ

‘Sawab Al Amaal’ - By his chain,

‘From Abu Ja’far^{-asws} having said: ‘The beliers will be gathered from their graves by the Power of the Exalted, having been morphed as monkeys and pigs’.⁶¹

113 ثو، ثواب الأعمال ابنُ المُتَوَكِّلِ عن موسى بن جعفرٍ عن موسى بنِ عِمْرَانَ عن النَّوْفَلِيِّ عن السَّكُونِيِّ عن الصَّادِقِ عن آباءِهِ عن عليِّ ع قالَ: يُجَاءُ بِأَصْحَابِ البِدْعِ يَوْمَ القِيَامَةِ فَتَرَى القَدْرِيَّةَ مِنْ بَنِيهِمْ كَالشَّامَةِ البَيْضَاءِ فِي النَّوْرِ الأَسْوَدِ فَيَقُولُ اللهُ عَزَّ وَ جَلَّ مَا أَرَدْتُمْ فَيَقُولُونَ أَرَدْنَا وَجْهَكَ

‘Sawab Al Amaal’ - Ibn Al Mutawakkal, from Musa Bin Ja’far, from Musa Bin Imran, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘They will come with the innovators on the Day of Qiyamah, and you will see the Qadiriites (Fatalists) to be between them like the white spot in the black bull, and Allah^{-azwj} Mighty and Majestic would be Saying: “What did you intend?” They would say, ‘We intended Your^{-azwj} Face’.

فَيَقُولُ اللهُ قَدْ أَقْلَنْتُكُمْ عَقْرَاتِكُمْ وَ غَفَرْتُ لَكُمْ زَلَّاتِكُمْ إِلَّا القَدْرِيَّةَ فَإِنَّهُمْ قَدْ دَخَلُوا فِي الشِّرْكِ مِنْ حَيْثُ لَا يَعْلَمُونَ

Allah^{-azwj} would Say: ‘I^{-azwj} have Reduced your impacts and Forgiven your error except for the Qadiriites, for they have entered into the Shirk from where they were not knowing.⁶²

114 كا، الكافي الحُسَيْنُ بنُ مُحَمَّدٍ عن المُعَلَّى عن أبي داوُدَ المُسْتَرِقِّ عن عليِّ بنِ مَيْمُونٍ عن ابنِ أبي يَعْفُورٍ قالَ سَمِعْتُ أبا عبدِ الله ع يَقُولُ ثَلَاثَةٌ لَا يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ القِيَامَةِ وَ لَا يُرَكِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ مَنْ ادَّعَى إِمَامَةً مِنَ اللهِ لَيْسَتْ لَهُ وَ مَنْ جَحَدَ إِمَاماً مِنَ اللهِ وَ مَنْ زَعَمَ أَنَّ لَهْمَا فِي الإِسْلَامِ نَصيباً

⁵⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 110

⁶⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 111

⁶¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 111

⁶² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 112

‘Al-Kafi’ - Al Husayn Bin Muhammad, from Al Moala, from Abu Dawood Al Mustaraq, from Ali Bin Maymoun, from Ibn Abu Yafour who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Three, Allah^{-azwj} will not Look (Consider) at them on the Day of Qiyamah, nor Purify them (from their sins), and for them would be a painful Punishment – One who claims Imamate from Allah^{-azwj} which isn’t for him, and one who rejects an Imam^{-asws} from Allah^{-azwj}, and one who claims that for the two of them (Abu Bakr and Umar) there is a share in Al-Islam’’.⁶³

115 ل، الخصال أبي عن سعد عن علي بن إسماعيل الأشعري عن محمد بن سنان عن أبي مالك الجهني عن أبي عبد الله ع مثله وفيه من ادعى إماماً
ليست إمامته من الله

‘Al Khisaal’ - My father, from Sa’ad, from Ali Bin Ismail Al Ashary, from Muhammad Bin Sinan, from Abu Malik Al Kahny,

‘From Abu Abdullah^{-asws}, similar to it, and in it is: ‘One who claims to be an Imam, and his Imamate isn’t from Allah^{-azwj}’’.⁶⁴

116 م، تفسير الإمام عليه السلام في قوله تعالى إن الذين يكتمون ما أنزل الله من الكتاب و يشترؤون به ممناً قليلاً قال قال الله في صفة الكافرين لفضلنا أهل البيت إن الذين يكتمون ما أنزل الله من الكتاب المشتمل على ذكر فضل محمد ص على جميع النبيين و فضل علي على جميع الوصيين و يشترؤون به ممناً قليلاً يكتمونه ليأخذوا عليه عرضاً من الدنيا يسيراً و يتألوا به في الدنيا عند جهال عباد الله رئاسة

Tafseer of the Imam Hassan Al-Askari^{-asws} - ‘Regarding the Words of the Exalted: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, [2:174]**, he (Imam (Hassan Al-Askari^{-asws}) said: ‘Allah^{-azwj} Mighty and Majestic Said in describing the concealment of our^{-asws} merits, the People^{-asws} of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammad^{-saww} over the entirety of the Prophets^{-as}, and the preference of Ali^{-asws} over the entirety of the successors^{-as}, **and are purchasing** – by the concealment - **a small price with it** – concealing it in order to be taking upon it displays from the world easily, and they would be attaining with it in the world, by the ignorance of the servants of Allah^{-azwj}, a governance.

قال الله عز و جل أولئك ما يأكلون في بطونهم إلا النار بدلاً من إصابتهم اليسير من الدنيا لكتماهم الحق و لا يكلمهم الله يوم القيامة بكلام خير بل يكلمهم بأن يلعنهم و يخزيهم و يقول بفس العباد أنتم غيرتم ترتيبي و آخرتم من قدمتم و قدمتم من آخرتم و واليتهم من عاديتهم من واليتهم

Allah^{-azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Qiyamah - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Qiyamah** – with good Speech, but He^{-azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{-azwj} would be Saying: “You are evil servants! You altered My^{-azwj} sequence and placed last the one whom I^{-azwj} Placed as first, and placed first the one whom I^{-azwj} Placed last

⁶³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 113

⁶⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 114

(Rejected), and befriended the one whom I^{-azwj} was Inimical to, and were inimical to the one I^{-azwj} Befriended.

وَلَا يُزَكِّيهِمْ مِنْ ذُنُوبِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ مُوجِعٌ فِي النَّارِ

Nor will He be Purifying them – from their sins, **And for them would be a painful Punishment [2:174]** – Excruciating pain in the Fire.⁶⁵

117 ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ بَنَى بِنَاءً رِيَاءً وَ سُمِعَتْ حُجُلُ يَوْمِ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ ثُمَّ يَطْوَفُهُ نَاراً تُوقَدُ فِي عُنُقِهِ ثُمَّ يُرْمَى بِهِ فِي النَّارِ وَ مَنْ خَانَ جَارَهُ شِبْرًا مِنَ الْأَرْضِ طَوَّفَهُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ نَاراً حَتَّى يُدْخِلَهُ جَهَنَّمَ

‘Sawab Al Amaal’ - From Ibn Abbas,

‘From the Prophet^{saww} having said: ‘One who builds a building to show off and to be heard (fame) would be loaded on the Day of Qiyamah to seven firmaments, then they would be collared with fire ignited in his neck, then he would be thrown into the Fire. And one who betrays his neighbour of a palm’s width of land, Allah^{-azwj} would Collar him on the Day of Qiyamah to seven firmaments of fire until He^{-azwj} enters him into Hell.

وَ مَنْ نَكَحَ امْرَأَةً حَرَامًا فِي دُبْرِهَا أَوْ رَجُلًا أَوْ غُلَامًا حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَنْتَنَ مِنَ الْجَيْفَةِ تَتَأَدَّى بِهِ النَّاسُ حَتَّى يُدْخِلَ جَهَنَّمَ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا وَ أَحْبَطَ اللَّهُ عَمَلَهُ وَ يَدْعُهُ فِي تَابُوتٍ مَشْدُودٍ بِمَسَامِيرَ مِنْ حَدِيدٍ وَ يُضْرَبُ عَلَيْهِ فِي التَّابُوتِ بِصَفَائِحَ حَتَّى يَشْتَبِكَ فِي تِلْكَ الْمَسَامِيرِ فَلَوْ وُضِعَ عِرْقٌ مِنْ عُرُوقِهِ عَلَى أَرْبَعِمِائَةِ أُمَّةٍ لَمَاتُوا جَمِيعًا وَ هُوَ أَشَدُّ النَّاسِ عَذَابًا

One who copulates with a woman prohibitively in her behind, or a man, or a boy, Allah^{-azwj} would Gather him on the Day of Qiyamah as stinkiest of the carcasses harming the people with it until he enters Hell. Neither will Allah^{-azwj} Accept anything in exchange from him nor any replacement, and Allah^{-azwj} will Confiscate his deeds, and Leave him in a box tightened from iron nails, and they would hit upon him in the box by (iron) sheets until he clashes with those nails. If a (drop of) sweat from his sweat were to be placed upon four hundred communities, they would die in their entirety, and he would be of the most intense of the Punishments of the people.

وَ مَنْ ظَلَمَ امْرَأَةً مَهْرَهَا فَهُوَ عِنْدَ اللَّهِ زَانٌ يُشَوَّلُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عُنْدِي زَوْجُتُكَ أَمْتِي عَلَى عَهْدِي فَلَمْ تَفِ لِي بِالْعَهْدِ فَيَتَوَلَّى اللَّهُ طَلَبَ حَقِّهَا فَيَسْتَوْعِبُ حَسَنَاتِهِ كُلَّهَا فَلَا يَنْفِي بِحَقِّهَا فَيُؤَمَّرُ بِهِ إِلَى النَّارِ

One who is unjust to a woman of her dowry, so he is an adulterer. Allah^{-azwj} Mighty and Majestic would be Saying on the Day of Qiyamah: “My^{-azwj} servant! I^{-azwj} got you to be married to My^{-azwj} maid upon My^{-azwj} Pact, but you did not fulfil to Me^{-azwj} with the Pact”. Allah^{-azwj} will Seek her rights and Take his good deeds, all of them, but it would still not fulfil her rights, and He^{-azwj} would Command with him to the Fire.

وَ مَنْ رَجَعَ عَنْ شَهَادَةٍ وَ كَتَمَهَا أَطْعَمَهُ اللَّهُ لَحْمَهُ عَلَى رُؤُوسِ الْخَلَائِقِ وَ يَدْخُلُ النَّارَ وَ هُوَ يَلُوكُ لِسَانَهُ وَ مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا فِي الْقَسْمِ مِنْ نَفْسِهِ وَ مَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولًا مَائِلًا شَقِيحًا حَتَّى يَدْخُلَ النَّارَ

⁶⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 116

And one who retracts from a testimony and conceals it, Allah^{-azwj} would Feed his flesh upon the heads of the creatures and he would enter the Fire, and he would chew his own tongue. And one who had two wives for him and does not do justice between the two in the dividing from himself and his wealth, would come on the Day of Qiyamah shackled, inclined lips until he enters the Fire.

وَمَنْ صَافَحَ امْرَأَةً حَرَامًا جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولًا ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ وَمَنْ فَآكَةً امْرَأَةً لَا يَمْلِكُهَا حُبْسَ بِكُلِّ كَلِمَةٍ كَلَّمَهَا فِي الدُّنْيَا أَلْفَ عَامٍ وَالْمَرْأَةُ إِذَا طَاوَعَتِ الرَّجُلَ فَأَلْتَمَمَهَا حَرَامًا أَوْ قَبَّلَهَا أَوْ بَاشَرَهَا حَرَامًا أَوْ فَآكَهَا فَأَصَابَ بِهَا فَاحِشَةً فَعَلَيْهَا مِنَ الْوَرْرِ مَا عَلَى الرَّجُلِ وَإِنْ غَلَبَهَا عَلَى نَفْسِهَا كَانَ عَلَى الرَّجُلِ وَرْرُهُ وَوَرْرُهَا

One who shakes hands with a woman prohibitively would come on the Day of Qiyamah shackled, then He^{-azwj} would Command with him to the Fire. One who is frivolous with a woman he does not own (control) would be withheld for every phrase he had spoken to her with in the world, for a thousand years. When the woman complies with the man and the Prohibition necessitates her, or he kisses her, or hugs her prohibitively, or frivolity with her and attains immorality with her, then upon her from the burden (sin) is what would be upon the man, and if he overcomes her upon herself, upon the man would be his burden and her burden (as well).

وَمَنْ لَطَمَ حَدَّ مُسْلِمٍ لَطْمَةً بَدَّدَ اللَّهُ عِظَامَهُ يَوْمَ الْقِيَامَةِ ثُمَّ سَلَطَ عَلَيْهِ النَّارَ وَ حُشِرَ مَغْلُولًا حَتَّى يَدْخُلَ النَّارَ وَمَنْ مَشَى فِي نَيْمَةٍ بَيْنَ اثْنَيْنِ سَلَطَ اللَّهُ عَلَيْهِ فِي قَبْرِهِ نَارًا تُحْرِقُهُ إِلَى يَوْمِ الْقِيَامَةِ فَإِذَا خَرَجَ مِنْ قَبْرِهِ سَلَطَ اللَّهُ تَعَالَى عَلَيْهِ أَسْوَدَ بَنَهَشٍ لَحْمُهُ حَتَّى يَدْخُلَ النَّارَ

And who slaps a cheek of a Muslim with a slap, Allah^{-azwj} would Scatter his bones on the Day of Qiyamah, then Make the Fire to overcome upon him, and gather him shackled until he enters the Fire. And one who walks among gossiping between two, Allah^{-azwj} would Make a fire to overcome upon him in his grave up to the Day of Qiyamah, so when he exits from his grave, would Make a reptile to overcome upon him tearing his flesh until he enters the Fire.

وَمَنْ بَعَى عَلَى قَعِيرٍ وَ تَطَاوَلَ عَلَيْهِ وَ اسْتَحَقَّرَهُ حَشْرَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ مِثْلَ الذَّرَّةِ فِي صُورَةِ رَجُلٍ حَتَّى يَدْخُلَ النَّارَ وَمَنْ رَمَى مُحْصَنًا أَوْ مُحْصَنَةً أَحْبَطَ اللَّهُ تَعَالَى عَمَلَهُ وَ جَلَدَهُ يَوْمَ الْقِيَامَةِ سَبْعُونَ أَلْفَ مَلَكٍ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

One who infringes upon a poor one and attacks upon him and belittles him, Allah^{-azwj} the Exalted would Gather him on the Day of Qiyamah like the particle in the image of a man until he enters the Fire. And one who accuses a married man or a married woman, Allah^{-azwj} the Exalted would Drop his deeds and Whip him on the Day of Qiyamah by seventy thousand Angels from his front and from his back, then He^{-azwj} will Command with him to the Fire.

وَمَنْ شَرِبَ الخُمْرَ فِي الدُّنْيَا سَقَاهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ سَمِّ الْأَسْوَدِ وَمِنْ سَمِّ الْعَقَابِ شَرِبَتْهُ يَتَسَاقَطُ لَحْمُ وَجْهِهِ فِي الْإِنَاءِ قَبْلَ أَنْ يَشْرَبَهَا فَإِذَا شَرِبَهَا نَفَسَخَ لَحْمُهُ وَ جِلْدُهُ كَالْجَيْفَةِ يَتَأَدَّى بِهِ أَهْلُ الْجُمُعِ حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ وَ شَارِبُهَا وَ عَاصِرُهَا وَ مُعْتَصِرُهَا وَ بَانِعُهَا وَ مُبْتَاعُهَا وَ حَامِلُهَا وَ الْمَحْمُولَةُ إِلَيْهِ وَ آكِلُ نَمْلِهَا سِوَاءَ فِي عَارِهَا وَ إِفْهَاءِهَا أَوْ مَنْ سَقَاهَا يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ صَابِيًّا أَوْ مَنْ كَانَ مِنَ النَّاسِ فَعَلَيْهِ كَوْرُ شَرِبِهَا

And one who drinks the wine in the world, Allah^{-azwj} Mighty and Majestic would Quench him from the venom of the giant serpent, and from the poison of the scorpion, a drink which would drop his flesh and his face in the container before he even drinks it. When he does

drink it, his flesh and his skin will decay like the carcass, harming by it the people of the gathering until He^{-azwj} is Commanded with to the Fire; and its drinker, and its squeezer, one having it squeezed for him, and its seller, and one who buys it, and its transporter, and the one having it transported to it, and consumer of its price are all equal in its shame and its sin. Indeed, the one who quenches it to a Jew or a Christian or a Sabeian or any from the people, so upon him would be like the burden of its drinker.

وَمَنْ شَهِدَ شَهَادَةً زُورٍ عَلَى رَجُلٍ مُسْلِمٍ أَوْ ذِمِّيٍّ أَوْ مَنْ كَانَ مِنَ النَّاسِ غَلَقَ بِلِسَانِهِ يَوْمَ الْقِيَامَةِ وَهُوَ مَعَ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَمَنْ مَلَأَ عَيْنَهُ مِنْ امْرَأَةٍ حَرَامًا حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُسْتَرًّا بِمَسَامِيرَ مِنْ نَارٍ حَتَّى يَقْضِيَ اللَّهُ تَعَالَى بَيْنَ النَّاسِ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

And one who testifies the false testimony against a Muslim man, or one of responsibility (Zimmy), or anyone from the people, would be suspended by his tongue on the Day of Qiyamah, and he would be with the hypocrites in the lowest level of the Fire. And one who fills his eyes from a prohibited woman, Allah^{-azwj} would Gather him on the Day of Qiyamah nailed by nails of Fire until Allah^{-azwj} the Exalted Judges between the people, then He^{-azwj} would Command with him to the Fire.

وَمَنْ أَطْعَمَ طَعَامًا رِيَاءً وَ سَمِعَهُ أَطْعَمَهُ اللَّهُ مِثْلَهُ مِنْ صَدِيدِ جَهَنَّمَ وَ جَعَلَ ذَلِكَ الطَّعَامَ نَارًا فِي بَطْنِهِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ وَ مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ مُتَعَدِّدًا لِقِي اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ مَجْدُومًا مَغْلُوبًا وَ يُسَلِّطُ عَلَيْهِ بِكُلِّ آيَةٍ حَيَّةٍ مُوَكَّلَةٌ بِهِ

And one who feeds meals to show off and to be heard (fame), Allah^{-azwj} would Feed him like it from pus of Hell and Make that the meal of Fire in his belly until He^{-azwj} Judges between the people. And one who learns the Quran then forgets it deliberately would meet Allah^{-azwj} on the Day of Qiyamah as a leper, shackled, and a snake would overcome upon him for every Verse, being allocated with him.

وَمَنْ تَعَلَّمَ فَلَمْ يَعْمَلْ بِهِ وَ آثَرَ عَلَيْهِ حُبُّ الدُّنْيَا وَ زِينَتُهَا اسْتَوْجَبَ سَخَطَ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ فِي الدَّرَكِ الْأَسْفَلِ مَعَ الْيَهُودِ وَ النَّصَارَى وَ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ بِهِ السَّمْعَةَ وَ الرِّيَاءَ بَيْنَ النَّاسِ لَقِيَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ مُظْلِمٌ لَيْسَ عَلَيْهِ لَحْمٌ وَ رَحَّ الْقُرْآنُ فِي فَجَاهُ حَتَّى يُدْخِلَهُ النَّارَ وَ يَهْوِي فِيهَا مَعَ مَنْ يَهْوِي

And one who learns (the Quran) but does not act with it and prefers upon it the love of the world and its adornment, would Obligated the Wrath of Allah^{-azwj} Mighty and Majestic and would be in the lowest level (of Hell) along with the Jews and the Christians. And one who recites the Quran intending by it the fame and the showing off between the people would meet Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah and his face would be dark, not having any flesh upon it, and the Quran would spit in his back until he enters the Fire and swoops down into it along with the ones swooping down.

وَمَنْ قَرَأَ الْقُرْآنَ وَ لَمْ يَعْمَلْ بِهِ حَشَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَعْمَى فَيَقُولُ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا فَيَقُولُ كَذَلِكَ أَتُنكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنسى فَيُؤْمَرُ بِهِ إِلَى النَّارِ

And one who recites the Quran and does not act with it, Allah^{-azwj} would Gather him on the Day of Qiyamah as blind, and he would be saying, 'Lord^{-azwj}! Why did you Gather me as blind and I used to be a seeing one?' He^{-azwj} would Say: "Like I^{-azwj} Gave you Our^{-azwj} Verses, but you

forgot these, and like that today, you will be Forgotten, and He^{-azwj} would Command with him to the Fire.

وَمَنْ تَعَلَّمَ الْقُرْآنَ يُرِيدُ بِهِ رِيَاءً وَ سَمْعَةً لِيُمَارِيَ بِهِ السُّفَهَاءَ أَوْ يُبَاهِيَ بِهِ الْعُلَمَاءَ أَوْ يَطْلُبُ بِهِ الدُّنْيَا بَدَدَ اللَّهِ عَزَّ وَ جَلَّ عِظَامَهُ يَوْمَ الْقِيَامَةِ وَ لَمْ يَكُنْ فِي النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَ لَيْسَ نَوْعٌ مِنْ أَنْوَاعِ الْعَذَابِ إِلَّا يُعَذَّبُ بِهِ مِنْ شِدَّةِ غَضَبِ اللَّهِ وَ سَخَطِهِ

And one who learns the Quran intending by it showing off and fame in order to overcome with it the foolish ones, or boast with it to the scholars, or seek the world by it, Allah^{-azwj} Mighty and Majestic would Scatter his bones on the Day of Qiyamah, and there would not happen to be anyone in the Fire of severer Punishment than him, and there isn't any type from the verities of the Punishment except he would be Punished by it, from the severe Anger of Allah^{-azwj} and His^{-azwj} Wrath.

وَ مَنْ صَبَرَ عَلَى سُوءِ خُلُقِ امْرَأَتِهِ احْتِسَابًا أَعْطَاهُ اللَّهُ تَعَالَى بِكُلِّ مَرَّةٍ يَصْبِرُ عَلَيْهَا مِنَ الثَّوَابِ مِثْلَ مَا أُعْطِيَ أَيُّوبَ ع عَلَى بَلَاءِهِ فَكَانَ عَلَيْهَا مِنَ الْوَرْرِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِثْلَ زَمَلٍ عَالِجٍ فَإِنْ مَاتَ قَبْلَ أَنْ تُعِينَهُ وَ قَبْلَ أَنْ يَرْضَى عَنْهَا حُشِرَتْ يَوْمَ الْقِيَامَةِ مَنْكُوسَةً مَعَ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

One who is patient upon the evil manners of his wife for the Sake of Allah^{-azwj}, Allah^{-azwj} the Exalted would Give him from the Rewards, with every time he was patient upon her, like what He^{-azwj} Gave Ayoub^{-as} upon his^{-as} affliction, and upon her, from the burden during every day and night, would be like accumulated sand. If she dies before assisting him and before he is pleased from her, she would be Gathered on the Day of Qiyamah overturned along with the hypocrites in the lowest level of the Fire.

وَ مَنْ تَوَلَّى عِرَاقَةَ قَوْمٍ حُسِينٍ عَلَى شَفِيرِ جَهَنَّمَ بِكُلِّ يَوْمٍ أَلْفَ سَنَةٍ وَ حُسَيْرٍ وَ يَدُهُ مَعْلُومَةٌ إِلَى عُنُقِهِ فَإِنْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ أَطْلَقَهُ اللَّهُ وَ إِنْ كَانَ ظَالِمًا هَوَىٰ بِهِ فِي نَارِ جَهَنَّمَ سَبْعِينَ حَرِيفًا

And one who rules the politics of a people would be held upon the edge of Hell for a thousand years of with every day (of his), and he would be Gathered and his hand would be tightened to his neck. If he had stood among them by the Command of Allah^{-azwj}, Allah^{-azwj} would Liberate him, and if he was unjust, he would be flung with into the Fire of Hell for seventy autumns (years).

وَ مَنْ مَشَىٰ فِي عَيْبِ أَحِيهِ وَ كَشَفَ عَوْرَتَهُ كَانَتْ أَوَّلُ خُطْوَةٍ خَطَاَهَا وَ وَضَعَهَا فِي جَهَنَّمَ وَ كَشَفَ اللَّهُ عَوْرَتَهُ عَلَى رُءُوسِ الْخَلَائِقِ

And one who walks regarding faulting his brother and uncovering his bareness, the first of his steps would be placed in Hell, and Allah^{-azwj} will Uncover his bareness upon the heads of the creatures.

وَ مَنْ بَنَىٰ عَلَىٰ ظَهْرِ الطَّرِيقِ مَا يَأْوِي بِهِ عَابِرٌ سَبِيلٍ بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَىٰ نَجِيبٍ مِنْ نُورٍ وَ وَجْهُهُ يُضِيءُ لِأَهْلِ الْجَمْعِ نُورًا حَتَّىٰ يُزَاحِمَ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ فِي قُبَّتِهِ فَيَقُولُ أَهْلُ الْجَمْعِ هَذَا مَلَكٌ مِنَ الْمَلَائِكَةِ

And one who builds upon the back of the road what a traveller can take shelter with, Allah^{-azwj} Mighty and Majestic would Resurrect him upon excellence from light and his face would illuminate the people of the gathering with light until he rivals Ibrahim^{-as} the Friend (of the

Beneficent) in his^{as} dome, so the people of the gathering would say, 'This is an Angel from the Angels'.⁶⁶

118 ثو، ثواب الأعمال بإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُتَكَبِّرِينَ يُجْعَلُونَ فِي صُورِ الدَّرِّ يَتَوَطَّوْنَهُمُ النَّاسُ حَتَّى يَفْرُغَ اللَّهُ مِنَ الْحِسَابِ

'Sawab Al Amaal' - By his chain,

'From Abu Abdullah^{asws} having said: 'The arrogant ones would be Made to be in the image of the particle, the people would be treading on them until Allah^{azwj} is Free from the Reckoning'.⁶⁷

119 ثو، ثواب الأعمال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ صَنَعَ شَيْئاً لِلْمُفَاخِرَةِ حَسَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَسْوَدَ

'Sawab Al Amaal' - From Amir Al-Momineen^{asws} having said: 'One who does anything for the priding, Allah^{azwj} would Gather him on the Day of Qiyamah as black (burnt faced)'.⁶⁸

120 م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ إِنَّ شَرَّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ مَنْ يُكْرَمُ اتِّقَاءَ شَرِّهِ

'Tafseer of the Imam (Hassan Al-Askari^{asws}): 'Rasool-Allah^{saww} said: 'The vilest of the people in the Presence of Allah^{azwj} on the Day of Qiyamah is one who admires proudly his evil (deeds)'.⁶⁹

121 وَ قَالَ ص مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ حَيْثُ يَجِبُ إِظْهَارُهُ وَ تَزَوَّلَ عَنْهُ التَّقِيَّةُ جَاءَ يَوْمَ الْقِيَامَةِ مُلْجِماً بِلِجَامٍ مِنْ نَارٍ

And he^{saww} said: 'One who is asked about a knowledge but he conceals it where it's manifestation is Obligation, and the Taqiyya (dissimulation) is not applicable for him, would come on the Day of the Judgment reined with reins of Fire'.⁷⁰

122 سن، المحاسن يَحْيَى بْنُ مُغَيَّرَةَ عَنْ حَفْصِ بْنِ زَيْدِ بْنِ عَلِيٍّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَهْبَطَ اللَّهُ رِيحاً مُنْتِنَةً يَتَأَدَّى بِهَا أَهْلُ الْجُمُعِ حَتَّى إِذَا هَمَّتْ أَنْ تُمْسِكَ بِأَنْفَاسِ النَّاسِ نَادَاهُمْ مُنَادٍ هَلْ تَدْرُونَ مَا هَذِهِ الرِّيحُ الَّتِي قَدْ آذَنَتْكُمْ فَيَقُولُونَ لَا فَقَدْ آذَنَّا وَ بَلَغَتْ مِنَّا كُلَّ مَبْلَغٍ فَيَقَالُ هَذِهِ رِيحُ فُرُوجِ الرُّنَاةِ الَّذِينَ لَفُوا اللَّهَ بِالزَّنَا ثُمَّ لَمْ يَتَوْبُوا فَالْعَنُوهُمْ لَعَنَهُمُ اللَّهُ

'Al Mahasin' - Yahya Bin Mugheira, from Hafs, from Zaydd Bin Ali who said,

'Amir Al-Momineen^{asws} said: 'When it will be the Day of Qiyamah, Allah^{azwj} would Send down a stinky wind harming with it the people of the gathering until when it is thought that the breathing of the people would be withheld, a Caller would Call out: "Do you know what this wind is which has harmed you all?" They would say, 'No, (and) it has harmed us and reached from us every reaching'. He would say: "This is a wind of the private parts of the adulteresses

⁶⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 117

⁶⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 118

⁶⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 119

⁶⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 120

⁷⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 121

who met Allah^{-azwj} with (burden of) adultery, then did not repent, therefore curse them for Allah^{-azwj} Curses them’.

قَالَ فَلَا يَبْقَى فِي الْمَوْقِفِ أَحَدٌ إِلَّا قَالَ اللَّهُمَّ الْعَنِ الزُّنَاةَ

He^{-asws} said: ‘So there would not remain anyone in the pausing except he would say, ‘O Allah^{-azwj}! Curse the adulteress!’’.⁷¹

123 ثَوَابُ الْأَعْمَالِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ آمَنَ رَجُلًا عَلَى دَمٍ ثُمَّ قَتَلَهُ جَاءَ يَوْمَ الْقِيَامَةِ بِحِمْلٍ لَوَاءٍ عَدْرٍ

From Abu Ja’far^{-asws} having said: ‘One who gives security to a man upon a blood (retaliatory killing), (but) then kills him would come on the Day of Qiyamah carrying a flag of treachery.’⁷²

124 ثَوَابُ الْأَعْمَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَجِيءُ يَوْمَ الْقِيَامَةِ رَجُلٌ إِلَى رَجُلٍ حَتَّى يُلَطِّحَهُ بِدَمٍ وَ النَّاسُ فِي الْحِسَابِ فَيَقُولُ يَا عَبْدَ اللَّهِ مَا لِي وَ لَكَ فَيَقُولُ أَعْنَتَ عَلَيَّ يَوْمَ كَذَا بِكَلِمَةٍ فَمُتِلْتُ

From Abu Abdullah^{-asws}, having said: ‘On the Day of Qiyamah, a man would come to a man until he smears him with blood, and the people would be in the Reckoning, so he would be saying, ‘O servant of Allah^{-azwj}! What do I have to do with you?’ He would say, ‘You assisted against me on such and such a day with a word, and I was killed.’⁷³

125 ثَوَابُ الْأَعْمَالِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ نَفْسٍ تُقْتَلُ بَرَّةً وَ لَا فَاجِرَةً إِلَّا وَ هِيَ تُحْشَرُ يَوْمَ الْقِيَامَةِ مُتَعَلِّقًا بِقَاتِلِهِ بِيَدِهِ الْيُمْنَى وَ رَأْسُهُ بِيَدِهِ الْيُسْرَى وَ أَوْدَاجُهُ تَشْحُبُ دَمًا يَقُولُ يَا رَبِّ سَلْ هَذَا فِيهِم قَتَلَنِي

‘Sawab Al Amaal’ - By his chain,

‘From Abu Ja’far^{-asws} having said: ‘There is none from a person who is killed, be he righteous or immoral, except that he would be Gathered on the Day of Qiyamah attached with his killer with his right hands, and his head would be in his left hand, and his body would be dripping blood. He would say, ‘O Lord^{-azwj}! Ask this one, why did he kill me?’

فَإِنْ كَانَ قَتَلَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَّ أَتَيْبَ الْقَاتِلِ وَ دُهِبَ بِالْمَمْتُولِ إِلَى النَّارِ وَ إِنْ قَالَ فِي طَاعَةِ فَلَانٍ قِيلَ لَهُ اقْتُلْهُ كَمَا قَتَلْتَكَ ثُمَّ يَفْعَلُ اللَّهُ تَعَالَى فِيهِمَا بَعْدَ مَشِيئَتِهِ

So, if he had killed him in obedience of Allah^{-azwj} Mighty and Majestic, the killer would be Rewarded and they will go away with the killed one to the Fire. However, if he says, ‘In obedience of so and so’, it would be said to him, ‘Kill him just as he had killed you’. Then Allah^{-azwj} the Exalted would Deal regarding these two as per His^{-azwj} Desire.⁷⁴

⁷¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 122

⁷² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 123

⁷³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 124

⁷⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 125

126 لي، الأماالي للصدوق بإسناده عن الصادق ع النبي ص قال: أفسم ربي جل جلاله لا يشرب عبداً لي حمراً في الدنيا إلا سقيته يوم القيامة مثل ما شرب منها من الحميم معدباً بعد أو مغفوراً له

‘Al Amaali’ of Al Sadouq - By his chain from Al Sadouq,

‘From the Prophet^{saww} having said: ‘My^{azwj} Lord^{azwj}, Majestic is His^{azwj} Majesty Swore: “No servant of Mine^{azwj} would drink wine in the world except I^{azwj} will Make him drink on the Day of Qiyamah, like what he had drunk, from the boiling water as a Punishment afterwards, or If he was Forgiven (who seek forgiveness in the world and was forgiven)”.

ثم قال إن شارب الخمر يجيء يوم القيامة مسوداً وجهه مزرقة عيناه مايلاً شدفه سائلاً لعابه دالعا لسانه من فقاؤه

Then he^{asws} said: ‘The drinker of the wine would come on the Day of Qiyamah being of blackened face, blue-eyed, inclined jaw, his saliva dripping, his tongue rolling out from his mouth’.⁷⁵

127 به، من لا يحضره الفقيه عن جابر عن أبي جعفر ع قال قال رسول الله ص من كتم الشهادة أو شهد بها ليهدر بها دم امرئ مسلم أو ليتوي مأل امرئ مسلم أتى يوم القيامة ولوجه ظلمة مد البصر وفي وجهه كدوح يعرفه الخلائق باسمه ونسبه

‘Man La Yahzar Al Faqeeh’ - From Jabir,

‘From Abu Ja’far^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who conceals a testimony, or testifies with it to spill blood of a Muslim person by it, or to swindle the wealth of a Muslim person, would come on the Day of Qiyamah and there would be darkness for his face to the extent of the sight, and in his face would be scratches, the people would recognise him by his name and his lineage.

و من شهد شهادة حق ليحيي بها مأل امرئ مسلم أتى يوم القيامة ولوجه نور مد البصر تعرفه الخلائق باسمه ونسبه

And one who testified a true testimony in order to revive the wealth of a Muslim person would come on the Day of Qiyamah and there would be light from his face to the extent of the sight, the people would recognise him by his name and his lineage’.

ثم قال أبو جعفر ع أ لا ترى أن الله عز وجل يقول وأقيموا الشهادة لله

Then Abu Ja’far^{asws} said: ‘Do you not see that Allah^{azwj} Mighty and Majestic is Saying: **and they should establish the testimony for the Sake of Allah [65:2]**’.⁷⁶

128 فر، تفسير فرات بن إبراهيم بإسناده عن أبي عبد الله ع قال: من أتر الدنيا على الآخرة حشره الله يوم القيامة أعمى

By his chain,

⁷⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 126

⁷⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 127

‘From Abu Abdullah^{-asws} having said: ‘One who prefers the world over the Hereafter, Allah^{-azwj} would Gather him on the Day of Qiyamah as blind.’⁷⁷

129 ثُو، ثواب الأعمال بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ مِنْ صَوَّرَ صُورَةً مِنَ الْحَيَوَانِ يُعَذَّبُ حَتَّى يَنْفَخَ فِيهَا وَ لَيْسَ بِنَافِخٍ فِيهَا وَ الَّذِي يَكْذِبُ فِي مَنَامِهِ يُعَذَّبُ حَتَّى يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَ لَيْسَ بِعَاقِدِهِمَا وَ الْمُسْتَمِعُ مِنْ قَوْمٍ وَ هُمْ لَهُ كَارِهُونَ يُصَبُّ فِي أُذُنَيْهِ الْإِتْكَ وَ هُوَ الْأَسْرُبُ

By his chain,

‘From Abu Abdullah^{-asws} having said: ‘Three would be Punished on the Day of Qiyamah – one who portraits an image from the animal would be punished until he blows (a soul) into it, and he wouldn’t (be able to) blow into it; and the one who lies regarding his dream until he ties a knot between two hairs, and he wouldn’t (be able to) tie these, and who listens form a people and they dislike it for him (to be listening), so lead would be poured into his ears – and it is like ink (boiling hot)’.⁷⁸

130 ثُو، ثواب الأعمال بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَقِيَ الْمُسْلِمَ بِوَجْهَيْنِ وَ لِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانَانِ مِنْ نَارٍ

‘Sawab Al Amaal’ - By his chain,

‘From Abu Abdullah^{-asws} having said: ‘One who meets the Muslim by two faces and two tongues would come on the Day of Qiyamah and for him would be two tongues of fire’.⁷⁹

131 وَ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَنَاثِهِ عَنِ النَّبِيِّ ص قَالَ: يَجِيءُ يَوْمَ الْقِيَامَةِ ذُو الْوَجْهَيْنِ دَالِعاً لِسَانُهُ فِي فَمَاهُ وَ آخِرُ مَنْ قُدَّامِهِ يَلْتَهَبَانِ نَاراً حَتَّى يَلْهَبَا جَسَدَهُ ثُمَّ يُقَالُ لَهُ هَذَا الَّذِي كَانَ فِي الدُّنْيَا دَا وَجْهَيْنِ وَ لِسَانَيْنِ يُعْرِفُ بِذَلِكَ يَوْمَ الْقِيَامَةِ.

And from Zayd son of Ali^{-asws}, from his forefathers^{-asws}, from the Prophet^{-saww} having said: ‘He would come on the Day of Qiyamah with two faces, his tongue rolling out in his mouth, and the back of his feet would be inflamed with fire until it inflames his body. The it would be said to him: ‘This is the one who was in the world with two faces and two tongues. He would be recognised by that on the Day of Qiyamah’.⁸⁰

132 ثُو، ثواب الأعمال عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ مَالَ أُخِيهِ ظُلْماً وَ لَمْ يَرُدَّ عَلَيْهِ أَكَلَ جَذْوَةً مِنْ نَارٍ يَوْمَ الْقِيَامَةِ

‘Sawab Al Amaal’ - From Abu Abdullah^{-asws} having said: ‘The consumer of the wealth of his brother who never returns it to him, would eat an ember of fire on the Day of Qiyamah.’⁸¹

133 مِنْ كِتَابِ صِفَاتِ الشَّيْخَةِ لِلصَّدُوقِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ صَالِحٍ عَنْ أَبِي الْعَبَّاسِ الدِّبَنْوَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: لَمَّا قَدِمَ أَمِيرُ الْمُؤْمِنِينَ الْبَصْرَةَ بَعْدَ قِتَالِ أَهْلِ الْجَمَلِ دَعَاهُ الْأَخْنَفُ بْنُ قَيْسٍ وَ اتَّخَذَ لَهُ طَعَاماً فَبَعَثَ إِلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِلَى أَصْحَابِهِ فَأَقْبَلَ ثُمَّ قَالَ يَا أَخْنَفُ ادْعُ لِي أَصْحَابِي فَدَخَلَ عَلَيْهِ قَوْمٌ مُتَخَشِّعُونَ كَأَنَّهُمْ شَنَاةٌ بَوَالِي

⁷⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 128

⁷⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 129

⁷⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 130

⁸⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 131

⁸¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 132

From the book 'Sifaat Al Shiah' of Al Sadouq, by his chain, from Muhammad Bin Salih, from Abu Al Abbas Al Deynawry, from Muhammad Bin Al Hanafiyya who said,

'When Amir Al-Momineen^{-asws} proceeded to Basra after the fighting the people of the camel (Battle of the Camel), Al-Ahnaf Bin Qays invited him^{-asws} and took some food for him^{-asws} and took it to him^{-asws} and his^{-asws} companions. He^{-asws} turned, then said: 'O Ahmad! Call my^{-asws} companions for me^{-asws}'. A group came to him^{-asws}, ragged, as if they were worn out.

فَقَالَ الْأَخْنَفُ بِنِ قَيْسٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الَّذِي نَزَلَ بِكُمْ أَمْ مِنْ قِلَّةِ الطَّعَامِ أَوْ مِنْ هَوْلِ الْحَرْبِ

Al-Ahnaf Bin Qays said, 'O Amir Al-Momineen^{-asws}! What is this that has befallen them? Is it from the scarcity of the good or from the horrors of the war?'

فَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا يَا أَخْنَفُ إِنَّ اللَّهَ سُبْحَانَهُ أَحَبَّ أَقْوَامًا تَنَسَّكُوا لَهُ فِي دَارِ الدُّنْيَا تَنَسَّكَ مَنْ هَجَمَ عَلَى مَا عَلِمَ مِنْ فُرْجِهِمْ مِنْ يَوْمِ الْقِيَامَةِ مِنْ قَبْلِ أَنْ يُشَاهِدُوهَا فَمَحَلُّوا أَنْفُسَهُمْ عَلَى مَجْهُودِهَا وَكَانُوا إِذَا ذَكَرُوا صَبَاحَ يَوْمِ الْعَرْضِ عَلَى اللَّهِ سُبْحَانَهُ تَوَهَّمُوا خُرُوجَ عُقْبٍ يُخْرِجُ مِنَ النَّارِ يُخَشِّرُ الْخَلَائِقَ إِلَى رَجْمِ تَبَارَكَ وَتَعَالَى وَكِتَابٍ يَبْدُو فِيهِ عَلَى رُءُوسِ الْأَشْهَادِ فَضَائِحُ ذُنُوبِهِمْ

He^{-asws} said: 'No, O Ahnaf! Allah^{-azwj} the Glorious Loves people who perform rituals for Him^{-azwj} in the house of the world, rituals of the ones who pounce upon what is known from their nearness from the Day of Qiyamah, before they witness it. They carry themselves upon its striving, and they, when they recall the morning of the Day of the presentation to Allah^{-azwj} the Glorious, they imagine the emergence of the necks coming out from the Fire, gathering the creatures to their Lord^{-azwj} Blessed and Exalted, and the book in which would appear upon the heads of the attendees, so their sins would be scandalised.

فَكَادَتْ أَنْفُسُهُمْ تَسِيلُ سَيْلًا أَوْ تَطِيرُ فُلُوبُهُمْ بِأَجْنِحَةِ الْخَوْفِ طَيْرَانًا وَ تُفَارِقُهُمْ عُقُوبُهُمْ إِذَا عَلَتْ بِهِمْ مِنْ أَجْلِ الْمُجَرَّدِ إِلَى اللَّهِ سُبْحَانَهُ غَلِيَانًا فَكَانُوا يَجُونَ حَيْثُ الْوَالِهَ فِي دُجَى الظُّلْمِ وَكَانُوا يَفْجَعُونَ مِنْ خَوْفٍ مَا أَوْقَمُوا عَلَيْهِ أَنْفُسَهُمْ فَمَضَوْا دُبُلَ الْأَجْسَامِ حَزِينَةً فُلُوبُهُمْ كَالِحَةً وَجُوهُهُمْ ذَابِلَةً شَفَاهُهُمْ خَامِصَةً يُطَوُّهُمْ مُنْخَشِعُونَ كَأَنَّهمْ شَتَانٌ بَوَالِي

Their souls almost flow out with a flow, or their hearts fly off with the wings of fear with a flying, and their intellects separate from them when they are vanquished by them from the reasons of the exposure to Allah^{-azwj} the Glorious at boiling point. They were yearning for the craving of godliness in the darkness of injustice, and they were angry from fear of what their selves had paused upon, so they went on to melt (wither) their bodies with grieving hearts, their faces being like grim, their lips dried out, their bellies full of hunger, fearing as if they are completely worn out.

فَقَدْ أَخْلَصُوا لِلَّهِ أَعْمَالَهُمْ سِرًّا وَ عَلَانِيَةً فَلَمْ تَأْمَنْ مِنْ فَرَعِهِ فُلُوبُهُمْ بَلْ كَانُوا كَمَنْ جَرَسُوا [حَرَسُوا] قِيَابَ خِرَاجِهِمْ فَلَوْ رَأَيْتَهُمْ فِي لَيْلَتِهِمْ وَ قَدْ نَامَتِ الْعُيُونُ وَ هَدَأَتِ الْأَصْوَاتُ وَ سَكَتَتِ الْحَرَكَاتُ وَ قَدْ نَبَّهَهُمْ هَوْلُ يَوْمِ الْقِيَامَةِ وَ الْوَعِيدُ كَمَا قَالَ سُبْحَانَهُ أَ فَأَمَّنَ أَهْلُ الْعُرَى أَنْ يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَ هُمْ نَائِمُونَ

They had been sincere to Allah^{-azwj} of their deeds, privately and publicly, so they were secure from the panicking of their hearts, but they were like the ones who fear the consequences of their gathering. If you were to see them in their nights, and the eyes (of the people) had slept, and the voices had died down, and the movements had calmed, and horrors of the Day of Qiyamah and the Threat alerted them, just as the Glorious Said: **Are the people of the towns feeling secure from Our Punishment coming to them at night while they are sleeping? [7:97].**

فَأَسْتَيْقِظُوا لَهَا فَرِعِينَ وَ قَامُوا إِلَى صَلَاتِهِمْ مُعْوِلِينَ بَاكِينَ نَارَةً وَ أُخْرَى مُسَبِّحِينَ يَبْكُونَ فِي مَحَارِبِهِمْ وَ يَرْتَوُونَ يَصْطَفُونَ لَيْلَةً مُظْلِمَةً بَهْمَاءَ يَبْكُونَ فَلَوْ رَأَيْتَهُمْ يَا أَخْنَفُ فِي لَيْلَتِهِمْ قِيَاماً عَلَى أَطْرَافِهِمْ مُنْحَنِيَةً ظُهُورُهُمْ يَتَلَوْنَ أَجْزَاءَ الْقُرْآنِ لِصَلَاتِهِمْ قَدِ اشْتَدَّتْ أَعْوَالُهُمْ وَ نَحِيْبُهُمْ وَ زَفِيرُهُمْ إِذَا زَفَرُوا خَلَّتِ النَّارُ قَدْ أَخَذَتْ مِنْهُمْ إِلَى خَلَاقِيهِمْ وَ إِذَا أَعْوَلُوا حَسِبْتَ السَّلَاسِلَ قَدْ صُدِّدَتْ فِي أَعْنَاقِهِمْ

They kept awake for it panicking, and they stood to their *Salats*, wailing, crying at times, and at another (times), Glorifying, crying in their (prayer) niches, bending, standing in the dark night crying. If you were to see them, O Ahmad, in their nights, standing upon their toes, bending their back, reciting parts of the Quran to their *Salats*, their wailing intensified, and their crying, and their exhalations. When they exhale, the fire vacates and it had seized them to their throats, and when they wail, the chains are withheld, and they had shackled them in their necks.

فَلَوْ رَأَيْتَهُمْ فِي نَهَارِهِمْ إِذَا لَرَأَيْتَ قَوْمًا يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ يَقُولُونَ لِلنَّاسِ حُسْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَاماً وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَاماً قَدْ قَيَّدُوا أَقْدَامَهُمْ مِنَ التُّهَمَاتِ وَ أَبْرَكُمُوا أَلْسِنَتَهُمْ أَنْ يَتَكَلَّمُوا فِي أَعْرَاضِ النَّاسِ وَ سَجَّمُوا أَسْمَاعَهُمْ أَنْ يَلْبِجَهَا حَوْضُ خَائِضٍ وَ كَحَلُّوا أَبْصَارَهُمْ بَعْضَ الْبَصَرِ مِنَ الْمَعَاصِي وَ انْتَحَوْا دَارَ السَّلَامِ الَّتِي مَنْ دَخَلَهَا كَانَ آمِناً مِنَ الرَّيْبِ وَ الْأَحْزَانِ

If you were to see them in their days, then you would have seen a people who **walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63] and when they pass by the vanities, they pass by nobly [25:72]**, having tied their feet from the accusations, and muted their tongues from speaking among the exposure of the people, and deafened their hearing from diving into a discourse, and they darkened their eyes by shutting their eyes from the disobedience, and ended up to the house of peace which, one who enters it is secure from the doubts and the grief.

فَلَعَلَّكَ يَا أَخْنَفُ شَعْلَكَ نَظْرَكَ إِلَى الدُّنْيَا عَنِ الدَّارِ الَّتِي خَلَقَهَا اللَّهُ سُبْحَانَهُ مِنْ لَوْلُؤَةٍ بَيْضَاءَ فَشَقَّقَ فِيهَا نُحَارَهَا وَ كَبَسَهَا بِالْعَوَاتِقِ مِنْ حُورِهَا ثُمَّ سَكَنَهَا أَوْلِيَاؤُهُ وَ أَهْلُ طَاعَتِهِ

Perhaps you may pre-occupy your looking at the world from looking at the house of Allah^{azwj} the Glorious Created it from white pearls, and Cleaved its rivers in it, and clasped it with the virgins from its Houries, then Settled His^{azwj} friends and the people of His^{azwj} obedience.

فَلَوْ رَأَيْتَهُمْ يَا أَخْنَفُ وَ قَدْ قَدِمُوا عَلَى زِيَادَاتِ رَبِّهِمْ سُبْحَانَهُ صَوْتَتْ رَوَاجِلُهُمْ بِأَصْوَاتٍ لَمْ يَسْمَعْ السَّمْعُونَ بِأَحْسَنَ مِنْهَا وَ أَطْلَتْهُمْ عِمَامَةٌ فَأَمْطَرَتْ عَلَيْهِمُ الْمِسْكَ وَ الرَّعْفَرَانَ وَ صَهَلَتْ حُيُوهَا بَيْنَ أَعْرَاسِ تِلْكَ الْجَنَانِ وَ تَخَلَّتْ بِهِمْ نُوقُهُمْ بَيْنَ كُتُبِ الرَّعْفَرَانِ وَ يَتَطَأَمُنُ تَحْتَ أَقْدَامِهِمُ اللَّوْلُؤُ وَ الْمَرْجَانُ وَ اسْتَقْبَلَتْهُمْ قَهَارِمَتُهَا بِمَنَابِرِ الرَّيْحَانِ وَ هَاجَتْ لَهُمْ مِنْ قِبَلِ الْعَرْشِ فَنَتَرَتْ عَلَيْهِمُ الْيَاسَمِينَ وَ الْأَفْحْوَانَ

If you were to see them, O Ahnaf, and they have proceeded upon the increases of their Lord^{azwj} the Glorious, sounds of their rides with such sounds, no listener has heard sounds better than these, and the clouds would shade them and rain upon them the musk and the saffron, and their horses would come to be between the forestation of those Gardens, and their rides would leave them between the piles of the saffron and they would tread upon the pearls and the coral under their feet, and the butlers would welcome them with basins of basil, and a breeze would stir for them from the direction of the Throne, scattering towards them the jasmine and the chrysanthemum.

دَهَبُوا إِلَى بَابِهَا فَيَفْتَحُ لَهُمُ الْبَابَ رِضْوَانٌ ثُمَّ يَسْجُدُونَ لِلَّهِ فِي فِنَاءِ الْجَنَّاتِ فَقَالَ لَهُمُ الْجَبَّارُ ارْجِعُوا رُءُوسَكُمْ فَإِنِّي قَدْ رَفَعْتُ عَنْكُمْ مَثْوَى الْعِبَادَةِ وَ أَسْكَنْتُكُمْ جَنَّةَ الرِّضْوَانِ

They would go to its door, and the door would be opened for them by Rizwaan, then they would be performing Sajdah to Allah^{-azwj} in the courtyard of the Gardens'. So, the Compeller would Say to them: "Raise your heads, for I^{-azwj} have Raised from you the provision of the worship and Settled you in a Garden of the Rizwaan!"

فَإِن فَاتَكَ يَا أَحْنَفُ مَا ذَكَرْتُ لَكَ فِي صَدْرِ كَلَامِي لَتَتَزَكَّنَّ فِي سَرَابِيلِ الْقَطْرَانِ وَ لَتَطُوفَنَّ بَيْنَهَا وَ بَيْنَ حَمِيمِ آبٍ وَ لَتَسْقِيَنَّ شَرَاباً حَارّاً الْعَالِيَانِ فَكَمْ يَوْمَعِدٍ فِي النَّارِ مِنْ صُلْبٍ مَحْطُومٍ وَ وَجْهِ مَهْشُومٍ وَ مَسْوَةٍ مَضْرُوبٍ عَلَى الْخُرْطُومِ قَدْ أَكَلَتِ الْجَامِعَةُ كَفَّهُ وَ التَّحَمَ الطُّوقُ بِعُنُقِهِ

If it is lost from you, O Ahmad, what I^{-asws} have mentioned in the middle of my^{-asws} speech, they (enemies) would be left in trousers of tar and would be left to circle between it and a spring of boiling water, and would be quenched a boiling hot drink. On that day, how many would be in the Fire of crushed ribs, maimed faces, and scorched, struck upon the noses, the palms have been eaten, the (iron) ring having been tightened in his neck.

فَلَوْ رَأَيْتَهُمْ يَا أَحْنَفُ يَنْحَدِرُونَ فِي أَوْدِيَّتِهَا وَ يَصْعَدُونَ جِبَالَهَا وَ قَدْ أَلْبَسُوا الْمُقَطَّعَاتِ مِنَ الْقَطْرَانِ وَ أَقْرَبُوا مَعَ أَفْجَارِهَا وَ شَبَابِيئِهَا فَإِذَا اسْتَعَاثُوا مِنْ حَرِيْقِ شَدَّتْ عَلَيْهِمْ عَقَارِيْهَا وَ حَيَاتُهَا

If you were to see them, O Ahnaf, they would be rolling down in their valleys, and ascending its mountains, and they would be wearing the pieces of tar, and chained with its immoral ones and its Satans^{-la}. Whenever they cry out from the burning, its scorpions and its snakes would be intensified upon them.

وَ لَوْ رَأَيْتَ مُنَادِيًا يُنَادِي وَ هُوَ يَقُولُ يَا أَهْلَ الْجَنَّةِ وَ نَعِيمِهَا وَ يَا أَهْلَ حُلِيِّهَا وَ حُلِيِّهَا خَلِدُوا فَلَا مَوْتَ فَعِنْدَهَا يَنْقَطِعُ رِجَالُهُمْ وَ تَعْلَقُ الْأَبْوَابُ وَ تَنْقَطِعُ بِهِمُ الْأَسْبَابُ فَكَمْ يَوْمَعِدٍ مِنْ شَيْخٍ يُنَادِي وَ شَيْبَانَهُ وَ كَمْ مِنْ شَابٍ يُنَادِي وَ شَبَابَانَهُ وَ كَمْ مِنْ اِفْرَأَةٍ تُنَادِي وَ أَفْضِيحَتَاهُ

And if you could see a Caller Calling out, and he would be saying, 'O people of Paradise and its bounties! And O people of its garments and its ornaments! Abide eternally and you will not die!' During it, their (enemies) hopes would be terminated, and the doors would be closed, and the means (of good) would be cut off from them. On that day, how many old people would cry out, 'Alas, old age!' And how many youths would cry out, 'Alas, young age!' And how many women would call out, 'Alas, its exposure!'

هَبِكْتُ عَنْهُمْ السُّتُورَ فَكَمْ يَوْمَعِدٍ مِنْ مَعْمُوسٍ بَيْنَ أَطْبَاقِهَا مُحْبُوسٍ يَا لَكَ عَمْسَةٌ أَلْبَسَكَ بَعْدَ لِبَاسِ الْكُتَّانِ وَ الْمَاءِ الْمُبَرَّدِ عَلَى الْجُدْرَانِ وَ أَكَلِ الطَّعَامِ الْوَانَا بَعْدَ الْوَانِ لِبَاساً لَمْ يَدَعْ لَكَ شَعراً نَاعِماً إِلَّا بَيْضَهُ وَ لَا عَيْناً كُنْتُ تُبْصِرُ بِهَا إِلَى حَبِيبٍ إِلَّا فَقَّأَهَا هَذَا مَا أَعَدَّ اللَّهُ لِلْمُجْرِمِينَ وَ ذَلِكَ مَا أَعَدَّ اللَّهُ لِلْمُتَّقِينَ

The veils would be torn apart from them, so, on that day, how many would be drowning between its layers, contained. O, for you are washed clothes of yours after the cotton clothes and the cooled water upon the walls, and eating the variety of foods after the variety of clothes, not leaving for you any hair except white, nor any eye you were looking with to a

beloved except it is blinded. This is what Allah^{-azwj} has Prepared for the criminals, and that is what Allah^{-azwj} has Prepared for the pious”.⁸²

134 وَ رَوَى الصُّدُوقُ رَحْمَةَ اللَّهِ فِي كِتَابِ فَضَائِلِ الشَّيْخَةِ، عَنْ أَبِيهِ عَنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَصْفَهَانِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الطُّوسِيِّ عَنْ أَبِي رَجَاءٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي فَقَدْ رَضِيَ اللَّهُ عَنْهُ وَ مَنْ رَضِيَ عَنْهُ كَافَأَهُ الْجَنَّةَ

It is reported by Al Sadouq in the book ‘Fazaail Al Shiah’, from his father, from Al Mowdab, from Ahmad bin Ali Al Isfahany, from Muhammad Bin Aslam Al Tusy, from Abu Raja’a, from Nafau, from Ibn Umar,

‘From the Prophet^{-saww} having said in a lengthy Hadeeth: ‘Indeed! One who loves Ali^{-asws}, so he has loved me^{-saww}, and the one who loves me^{-saww}, then Allah^{-azwj} is Pleased with him, and one whom Allah^{-azwj} is Pleased with, He^{-azwj} would Suffice him with Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَشْرَبَ مِنَ الْكَوْثَرِ وَ يَأْكُلَ مِنْ طُوبَى وَ يَرَى مَكَانَهُ فِي الْجَنَّةِ

Indeed! And the one who loves Ali^{-asws} would not exit from the world until he drinks from the water of Al-Kawsar, and eats from (Tree of) Tooba, and he sees his place in Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا فَتُحْتَلَّ لَهُ أَبْوَابُ الْجَنَّةِ الثَّمَانِيَّةُ يَدْخُلُهَا مِنْ أَيِّ بَابٍ شَاءَ بِغَيْرِ حِسَابٍ

Indeed! And one who loves Ali^{-asws}, the eight doors of Paradise would be opened for him, he can enter from whichever door he so desires to without any Reckoning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَابَ الْأَنْبِيَاءِ

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Give him his book in his right hand and Reckon him the Reckoning of the Prophets.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ جَعَلَ قَبْرَهُ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Ease the pangs of death upon him, and Make his grave to be a garden from the Gardens of Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا أَعْطَاهُ اللَّهُ بِكُلِّ عِزْقٍ فِي بَدَنِهِ حُورَاءً وَ شَفِيعَ فِي ثَمَانِينَ مِنْ أَهْلِ بَيْتِهِ وَ لَهُ بِكُلِّ شَعْرَةٍ فِي بَدَنِهِ حُورَاءٌ وَ مَدِينَةٌ فِي الْجَنَّةِ

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Give him a Hourie for every vein in his body, and he would (be able to) intercede regarding eighty from his family members, and for him would be a hourie for every hair in his body, and a city in Paradise.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا بَعَثَ اللَّهُ إِلَيْهِ مَلَكَ الْمَوْتِ كَمَا يَبْعَثُ إِلَى الْأَنْبِيَاءِ وَ دَفَعَ اللَّهُ عَنْهُ هَوْلَ مُنْكَرٍ وَ نَكِيرٍ وَ بَيَّضَ وَجْهَهُ وَ كَانَ مَعَ حَمْرَةَ سَيِّدِ الشُّهَدَاءِ

⁸² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 133

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Send the Angel of death to him just as He^{-azwj} Sends to the Prophets^{-as}, and Allah^{-azwj} would Repel from him the horrors of Munkar and Nakeer, and whiten his face, and he would be with Hamza^{-as}, Chief of the Martyrs.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

Indeed! And one who loves Ali^{-asws} would come on the Day of Qiyamah, and his face would be like the moon on the night of the full moon.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا وَضِعَ عَلَى رَأْسِهِ تَأْجُ الْمُلْكِ وَ أُلْبَسَ حُلَّةَ الْكِرَامَةِ

Indeed! And one who loves Ali^{-asws}, a crown of the king would be placed upon his head, and he would wear the honourable garments.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا جَاَزَ عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ

Indeed! And one who loves Ali^{-asws}, would cross over the Bridge like the bolt of lightning.

أَلَا وَ مَنْ أَحَبَّ عَلِيًّا كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ جَوَازاً عَلَى الصِّرَاطِ وَ أَمَاناً مِنَ الْعَذَابِ وَ لَمْ يُنْشَرْ لَهُ دِيْوَانٌ وَ لَمْ يُنْصَبْ لَهُ مِيزَانٌ وَ قِيلَ لَهُ ادْخُلِ الْجَنَّةَ بِأَلَا حِسَابٍ

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Write for him freedom from the Fire, and permit of crossing over the Bridge, and security from the Punishment, and not publicise the register (of deeds) for him, and not set up a scale for him, and it would be said to him: 'Enter Paradise without Reckoning'.

أَلَا وَ مَنْ أَحَبَّ آلَ مُحَمَّدٍ أَمِنَ مِنَ الْحِسَابِ وَ الْمِيزَانِ وَ الصِّرَاطِ

Indeed! And one who loves the Progeny^{-asws} of Muhammad^{-saww} is secured from the Reckoning and the scale and the Bridge.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ فَأَنَا كَفَيْلُهُ بِالْجَنَّةِ مَعَ الْأَنْبِيَاءِ

Indeed! And one who dies upon the love of the Progeny^{-asws} of Muhammad^{-saww}, so I^{-saww} am his guarantor with Paradise along with the Prophets^{-as}.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ لَمْ يَشْمَنَّ رَائِحَةَ الْجَنَّةِ

Indeed! And one who dies upon hatred of the Progeny^{-asws} of Muhammad^{-saww}, will not smell the aroma of Paradise".⁸³

135 ثو، ثواب الأعمال عن أبي عبد الله ع قال: من سأل الناس و عنده فوئ ثلاثه أيام لقي الله عز و جل يوم يلقاه و ليس على وجهه لحم.

⁸³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 134

‘Sawab Al Amaal’ - From Abu Abdullah^{-asws} having said: ‘One who begs the people and with him is the subsistence of three days, would meet Allah^{-azwj} Mighty and Majestic on the day he meets Him^{-azwj}, and there wouldn’t be any flesh upon his face’.⁸⁴

136، ثواب الأعمال عن الصادق عن آبائه ع قَالَ قَالَ عَلِيُّ ع مَنْ قَرَأَ الْقُرْآنَ يَأْكُلُ بِهِ النَّاسَ حَاءَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ عَظْمٌ لَا لَحْمَ فِيهِ

‘Sawab Al Amaal’ - From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘One who recites the Quran, eating (earning) the people by it, would come on the Day of Qiyamah and his face would be bones, there being no flesh on it’.⁸⁵

137، كافي بإسناده عن أبي عبد الله قال: إِنَّ الرَّجُلَ لَيَسْئَلُ سُورَةَ مِنَ الْقُرْآنِ قِيَامِيهِ يَوْمَ الْقِيَامَةِ حَتَّى يُشْرِفَ عَلَيْهِ مِنْ دَرَجَةٍ مِنْ بَعْضِ الدَّرَجَاتِ فَتَقُولُ السَّلَامُ عَلَيْكَ فَيَقُولُ وَ عَلَيْكَ السَّلَامُ مَنْ أَنْتِ فَتَقُولُ أَنَا سُورَةٌ كَذَا وَ كَذَا ضَيَّعْتَنِي أَمَا لَوْ تَمَسَّكَتْ بِي بَلَّغْتْ بِكَ هَذِهِ الدَّرَجَةَ الْحَيَّرَ

‘Al-Kafi’ - By his chain,

‘From Abu Abdullah^{-asws} having said: ‘If the man forgets a Chapter from the Quran, it would come on the Day of Qiyamah until it faces towards him from a level from one of the levels and it would be saying, ‘The greetings be upon you!’ He would say, ‘And upon you be the greetings, who are you?’ It would be saying: ‘I am such and such a Chapter. You wasted me. But, had you retained me, I would have made you reach this level’ – the Hadeeth’.⁸⁶

138، ل، الخصال بإسناده عن جابر قال: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ حِينَ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ يَشْكُونَ الْمُصْحَفَ وَ الْمَسْجِدَ وَ الْعِزَّةَ يَقُولُ الْمُصْحَفُ يَا رَبِّ حَرْفُونِي وَ مَرْفُونِي وَ يَقُولُ الْمَسْجِدُ يَا رَبِّ عَطَّلُونِي وَ ضَيَّعُونِي وَ يَقُولُ الْعِزَّةُ يَا رَبِّ قَتَلُونَا وَ طَرَدُونَا وَ شَرَدُونَا فَاجْتَا [فَأَجْتَا] لِلرَّكْبَتَيْنِ لِلْخُصُومَةِ فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ أَنَا أَوْلَى بِذَلِكَ

‘Al Khisaal’ - By his chain from Jabir who said,

‘I heard Rasool-Allah^{-saww} saying: ‘Three would come on the Day of Qiyamah complaining – The Quran, and the Masjid, and the (Holy) Family^{-asws}. The Quran would say: ‘O Lord^{-azwj}! They altered me and tore me (into pieces)’. And the Masjid would say: ‘O Lord^{-azwj}! They suspended me and wasted me’. And the Family^{-asws} would be saying: ‘O Lord^{-azwj}! They killed us^{-asws}, and expelled us^{-asws} and displaced us^{-asws}, so get them on their knees for the disputing’. Allah^{-azwj}, Majestic is His^{-azwj} Majesty would Say: “I^{-saww} am foremost with that”⁸⁷

139، كافي عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُرَدِّبُهُمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ شَيْخُ زَانَ وَ مَلِكٌ جَبَّارٌ وَ مُقَلٌّ مُخْتَلٌ

‘Al-Kafi’ - From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Three, Allah^{-azwj} will not **Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for**

⁸⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 135

⁸⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 136

⁸⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 137

⁸⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 138

them would be a painful Punishment [3:77] – an elderly adulterer, and a tyrannous king, and an arrogant abstemious one”.⁸⁸

140 ل، الخصال بإسناده عن أبي أمامة قال قال رسول الله ص أربعة لا ينظر الله إليهم يوم القيامة عاق و متان و مكذب بالقدر و مدمن خمر

‘Al Khisaal’ - By his chain, from Abu Amamah who said,

‘Rasool-Allah^{-saww} said: ‘Four, Allah^{-azwj} will not Look (Consider) at them on the Day of Qiyamah – One disloyal (to his parents), and a gossiper, and a belier of the Pre-determination, and one habitual of wine”’.⁸⁹

141 سن، المحاسن عن المفضل عن أبي عبد الله قال: تفقهوا في دين الله و لا تكونوا أعراباً فإن من لم يتفقه في دين الله لم ينظر الله إليه يوم القيامة و لم يترك له عملاً

‘Al Mahasin’ - From Al Mufazzal,

‘From Abu Abdullah^{-asws} having said: ‘Ponder in the Religion of Allah^{-azwj}, and do not become (like) a Bedouin, for the one who does not ponder in the Religion of Allah^{-azwj}, Allah^{-azwj} would not Look (Consider) him on the Day of Qiyamah, and will not Purify any deeds for him”’.⁹⁰

142 ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن عبد الله بن راشد عن أبي الصلت الهروي عن أبيه عن جدّه عن جعفر بن محمد عن أبيه عن جدّه ع قال قال النبي ص يؤتى بعد يوم القيامة فيوقف بين يدي الله عز و جل فيأمر به إلى النار فيقول أي رب أمرت بي إلى النار و قد قرأت القرآن

‘Al Amaali’ of the sheykh Al Tusi’ - A Group, from Abu Al Mufazzal, from Muhammad Bin Abdullah Bin Rashid, from Abu Al Salt Al Harwy, from his father, from his grandfather,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘The Prophet^{-saww} said: ‘They will come with a servant on the Day of Qiyamah, and he will pause in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} would Command him to the Fire. He will say, ‘Yes, Lord^{-azwj}! You^{-azwj} Commanded with me to the Fire and (although) I have read the Quran?’

فيقول الله أي عبدي إني أنعمت عليك فلم تشكر نعمتي فيقول أي رب أنعمت علي بكذا فشكرتك بكذا و أنعمت علي بكذا و شكرتك بكذا فلا يزال يخصي التعم و يعدد الشكر

Allah^{-azwj} will be Saying: “Yes, My^{-azwj} servant! I^{-azwj} Favoured upon you, but you did not thank Me^{-azwj}”. He will say, ‘Yes, Lord^{-azwj}! You^{-azwj} Favoured upon me with such and such, and I did thank You^{-azwj} with such and such; and You^{-azwj} Favoured me with such and such, and I did thank You^{-azwj} with such and such’. And he would not cease to count the Favours and number the thanks.

⁸⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 139

⁸⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 140

⁹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 141

فَيَقُولُ اللَّهُ تَعَالَى صَدَقْتُ عَبْدِي إِلَّا أَنَّكَ لَمْ تَشْكُرْ مَنْ أَجْرَيْتَ لَكَ نِعْمَتِي عَلَى يَدَيْهِ وَ إِنِّي قَدْ آتَيْتُ عَلَى نَفْسِي أَنْ لَا أَقْبَلَ شُكْرَ عَبْدٍ لِنِعْمَةٍ أَنْعَمْتُهَا عَلَيْهِ حَتَّى يَشْكُرَ سَائِمَهَا مِنْ خَلْقِي إِلَيْهِ

Allah^{-azwj} the Exalted will be Saying: “You speak the truth, My^{-azwj} servant, except you did not thank the one upon whose hands I^{-azwj} Flowed My^{-azwj} Favour, and I^{-azwj} have Sworn upon Myself^{-azwj} that I^{-azwj} will not Accept the thanks of a servant for a favour I^{-azwj} Favoured upon him, until he thanks its usher from My^{-azwj} creatures, to him”.⁹¹

143 كاه، الكافي بإسناده عن أبي عبد الله ع قال: إذا كان يوم القيامة كشف غطاء من أعطية الجنة فوجد رجليها من كانت له روح من مسيرة خمسمائة عام إلا صنف واحد قلت من هم قال العاق لوالديه

‘Al-Kafi’ - By his chain, ‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, a cover from the covers of Paradise would be removed, and its aroma would be sensed by one who will have for him a travel distance of five hundred years, except for one type’. I said, ‘Who are they?’ He^{-asws} said: ‘The disloyal to his parents’’.⁹²

144 م، تفسير الإمام عليه السلام قال الإمام ع قال علي بن أبي طالب ع من كان من شيعتنا عالماً بشريعنا فأخرج ضعفاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حبوته جاء يوم القيامة وعلى رأسه تاج من نور يضيء لأهل جميع تلك العرصات وعلى حلة لا يقوم لأقل سلك منها الدنيا بخلافها

Tafseer of the Imam (Hassan Al-Askari^{-asws}), the Imam^{-asws} said: ‘And Ali^{-asws} Bin Abu Talib^{-asws} said: ‘The one who was from our^{-asws} Shias, a knower of our^{-asws} Laws, and he extracts the weak ones of our^{-asws} Shias from the darkness of their ignorance to the light of knowledge which he has been endowed with, would come on the Day of Qiyamah and upon his head would be a crown of light – illuminating to the entirety in those plains, and upon him would be such a garment that the world along with its contents cannot be evaluated as being worth smallest thread from it.

ثم ينادي مناد يا عباد الله هذا عالم من تلامذة بعض آل محمد ألا فمن أخرجته في الدنيا من حيرة جهله فليتبثت بنوره ليخرجه من حيرة ظلمة هذه العرصات إلى نزه الجنان

Then a caller would call out from the Presence of Allah^{-azwj}: ‘O servants of Allah^{-azwj}! This is a scholar from some of the students of the Progeny^{-asws} of Muhammad^{-saww}. Indeed! So, the one whom he extracted in the world from the confusion of his ignorance, so let him cling to his light, in order for him to extract him (today) from the darkness of these plains to (go to) the light of the Gardens’.

فيخرج كل من كان علمه في الدنيا أو فتح عن قلبه من الجهل فقللاً أو أوضح له عن شبهة

He would extract everyone whom he had taught some good in the world, or opened a lock of his heart from the ignorance, or clarified for him an ambiguity’.

⁹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 142

⁹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 143

وَقَالَ قَالَتِ الصِّدِّيقَةُ فَاطِمَةُ الزَّهْرَاءُ ع سَمِعْتُ أَبِي ص يَقُولُ إِنَّ عُلَمَاءَ شِيعَتِنَا يُجَسَّرُونَ فَيُخْلَعُ عَلَيْهِمْ مِنْ خِلَعِ الْكَرَامَاتِ عَلَى قَدْرِ كَثْرَةِ عُلُومِهِمْ وَجِدِّهِمْ فِي إِرْشَادِ عِبَادِ اللَّهِ حَتَّى يُخْلَعُ عَلَى الْوَاحِدِ مِنْهُمْ أَلْفُ أَلْفِ خِلَعَةٍ مِنْ نُورٍ

And he^{asws} said: (Syeda) ‘Fatima Al-Zahra^{asws} the Truthful said: “The scholars from our^{asws} Shias would be gathered, and the prestige would be endowed upon them upon a measurement of their knowledge and their efforts in guiding aright the servants of Allah^{azwj} until each one of them would be endowed upon with a million garments of ‘Noor’ light.

ثُمَّ يُنَادِي مُنَادِي رَبَّنَا عَزَّ وَجَلَّ أَيُّهَا الْكَافِلُونَ لِأَيْتَامِ آلِ مُحَمَّدٍ وَ النَّاعِشُونَ لَهُمْ عِنْدَ انْقِطَاعِهِمْ عَنْ آبَائِهِمُ الَّذِينَ هُمْ أَيْمَنُهُمْ هَؤُلَاءِ تَلَامِدُنُكُمْ وَ الْأَيْتَامُ الَّذِينَ تَكْفَلْتُمُوهُمْ وَ نَعَشْتُمُوهُمْ فَاخْلَعُوا عَلَيْهِمْ كَمَا خَلَعْتُمُوهُمْ خِلَعِ الْعُلُومِ فِي الدُّنْيَا

Then a caller of our Lord^{azwj} Mighty and Majestic would call out: ‘O you guarantors of the orphans of the Progeny^{asws} of Muhammad^{saww}, the caretakers for them during their being cut off from their fathers, those whom they orphaned, they are your students – and the orphans, those whom you guaranteed and took care of – so endow upon them just as they endowed upon them the garments of knowledge in the world!’.

فَيُخْلَعُونَ عَلَى كُلِّ وَاحِدٍ مِنْ أَوْلِيَاكَ الْأَيْتَامِ عَلَى قَدْرِ مَا أَخَذُوا عَنْهُمْ مِنَ الْعُلُومِ حَتَّى إِنَّ فِيهِمْ يَعْني فِي الْأَيْتَامِ لَمَنْ يُخْلَعُ عَلَيْهِ مِائَةُ أَلْفِ خِلَعَةٍ مِنْ نُورٍ وَ كَذَلِكَ يُخْلَعُ هَؤُلَاءِ الْأَيْتَامُ عَلَى مَنْ تَعَلَّمَ مِنْهُمْ

They would be endowed upon, each one of them in accordance of what they took from them from the knowledge, until among them – meaning among the orphans – would be one who would be Endowed upon by a hundred thousand garments. And similar to that, these orphans would be endowed upon, the ones who learned from them.

ثُمَّ إِنَّ اللَّهَ تَعَالَى يَقُولُ أَعِيدُوا عَلَى هَؤُلَاءِ الْكَافِلِينَ لِأَيْتَامِ حَتَّى تُتِمُّوا لَهُمْ خِلَعَهُمْ وَ تُضَعِّفُوا فِيهِمْ هُمْ مَا كَانَ هُمْ قَبْلَ أَنْ يُخْلَعُوا عَلَيْهِمْ وَ يُضَاعَفْ لَهُمْ وَ كَذَلِكَ مَنْ يَمْرِيَّتِهِمْ بِمَنْ خُلِعَ عَلَيْهِ عَلَى مَرْتَبَتِهِمْ

Then Allah^{azwj} the Exalted would be Saying: “Repeat upon these scholars – the guarantors of the orphans – until their endowments are completed for them, and double them!” So, there would be completed for them whatever was for them before they had been endowed upon, and it would be doubled for them. And similar to that would be the ones, by their ranks, from the ones who had been endowed upon, in accordance with their ranks’.

فَقَالَتْ فَاطِمَةُ ع إِنَّ سِلْكَاً مِنْ تِلْكَ الْخِلَعِ لِأَفْضَلِ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ أَلْفَ أَلْفِ مَرَّةٍ

And (Syeda) Fatima^{asws} said: ‘O maid of Allah^{azwj}! A single thread from that garment would be more superior than whatever the sun emerges upon, by a million times over’.

قَالَ وَ قَالَ عَلِيُّ بْنُ مُوسَى ع يُقَالُ لِلْعَابِدِ يَوْمَ الْقِيَامَةِ نِعَمَ الرَّجُلِ كُنْتَ هِمَّتِكَ ذَاتُ نَفْسِكَ وَ كَفَيْتَ النَّاسَ مَثْوَتَكَ فَادْخُلِ الْجَنَّةَ

He^{asws} said: ‘And Ali^{asws} Bin Musa^{asws} said: ‘It would be said to the worshipper on the Day of Qiyamah: ‘You were a good man. You thought of your own self, and you refrained from troubling the people; therefore, enter Paradise’.

فَيَقَالُ لِلْفَقِيهِ يَا أَيُّهَا الْكَفِيلُ لِإِيْتَامِ آلِ مُحَمَّدٍ الْهَادِي لِضِعْفَاءِ مُحِبِّهِ وَ مَوَالِيهِ قِفْ حَتَّى تَشْفَعَ لِكُلِّ مَنْ أَخَذَ عَنْكَ أَوْ تَعَلَّمَ مِنْكَ

And it would be said to the understanding one: 'O you guarantor of the orphans of the Progeny^{-asws} of Muhammad^{-saww}, the guide of the weak ones beloved to him, and his friends! Pause, until you intercede for everyone who took from you or learnt from you!'

فَيَقِفُ فَيَدْخُلُ الْجَنَّةَ مَعَهُ فِقَامٌ وَ فِقَامٌ حَتَّى قَالَ عَشْرًا وَ هُمُ الَّذِينَ أَخَذُوا عَنْهُ غُلُومَهُ وَ أَخَذُوا عَنْ مَنْ أَخَذَ عَنْهُ وَ عَمَّنْ أَخَذَ عَنْهُ إِلَى يَوْمِ الْقِيَامَةِ فَانظُرُوا كَمْ فَرْقًا قَدْ ابْتَدَأَ بَيْنَ الْمُنْتَرِلَيْنِ

He would pause, and he would enter Paradise and with him would be Fi'ams and Fi'ams (One Fi'am – one hundred thousand people)', until he^{-asws} said it ten times – 'And they would be those who had taken from his knowledge, and taken from the ones who had taken from him, up to the Day of Qiyamah. Therefore, consider how much the difference is between the two statuses?'

ثُمَّ قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع يَا أَيُّ عُلَمَاءِ شِيعَتِنَا الْقَوَامُونَ لِضِعْفَاءِ مُحِبِّينَا وَ أَهْلِ وَ لَاتِنَا يَوْمَ الْقِيَامَةِ وَ الْأَنْوَارِ تَسْطَعُ مِنْ تِيَجَانِهِمْ عَلَى رَأْسِ كُلِّ وَاحِدٍ مِنْهُمْ تَأَخَّرَ قَدْ انْتَبَتْ تِلْكَ الْأَنْوَارُ فِي عَرَصَاتِ الْقِيَامَةِ وَ دُورِهَا مَسِيرَةٌ ثَلَاثُمِائَةِ أَلْفِ سَنَةٍ

Then he^{-asws} said: 'And Al-Hassan^{-asws} Bin Ali^{-asws} said: 'The scholars of our^{-asws} Shias, the caretakers of the weak ones who love us^{-asws} and the people of our^{-asws} Wilayah, would come on the Day of Qiyamah, and lights would be shining from their crowns upon the head of each one of them, a crown of glory, those lights having had spread out in the plains of the Day of Qiyamah, and its circumference would be of three hundred thousand years.

فَشُعَاعُ تِيَجَانِهِمْ يَنْبُتُ فِيهَا كُلِّهَا فَلَا يَبْقَى هُنَاكَ نَبِيٌّ قَدْ كَفَلُوهُ وَ مِنْ ظُلْمَةِ الْجَهْلِ وَ حَيْرَةِ التَّيْبِ أَخْرَجُوهُ إِلَّا تَعَلَّقَ بِشُعْبَةٍ مِنْ أَنْوَارِهِمْ فَرَفَعَتْهُمْ فِي الْعُلُوِّ حَتَّى يُخَادِيَ بِهِمْ رَضَخُ الْجِنَانِ ثُمَّ يُنَزِّلُهُمْ عَلَى مَنَازِلِهِمُ الْمَعْدَّةَ لَهُمْ فِي جَوَارِ أَسْتَاذِيهِمْ وَ مُعَلِّمِيهِمْ وَ بِحَضْرَةِ أَيْمَتِهِمُ الَّذِينَ كَانُوا إِلَيْهِمْ يَدْعُونَ

The rays of their crown would spread out in all of it, and there would not remain over there any orphan whom they had guaranteed for, and saved from the darkness of the ignorance, and extracted from the desert of ignorance, except he would attached himself with a ray from their lights, so he would raise them to the loftiness until he would align with them above the Gardens. Then he would descend them upon their dwellings prepared (for them) in the neighbourhood of their mentors and their teacher, and in the presence of their Imams^{-asws}, those whom they were calling to.

وَ لَا يَبْقَى نَاصِبٌ مِنَ النَّوَاصِبِ يُصِيبُهُ مِنْ شُعَاعِ تِلْكَ التِّيَجَانِ إِلَّا عَمِيَتْ عَيْنَاهُ وَ صَمَّتْ أُذُنَاهُ وَ حَرَسَ لِسَانَهُ وَ يَحُولُ عَلَيْهِ أَشَدُّ مِنْ هَبِّ التِّيَرَانِ فَيَحْمِلُهُمْ حَتَّى يَدْفَعَهُمْ إِلَى الرَّبَابِيَّةِ فَيَدْعُوهُمْ إِلَى سَوَاءِ الْجَحِيمِ

And there would not remain a (single) *Nasibi* (Hostile one) who would be hit from a ray of those crowns except his eye would be blinded, and his ears would be deafened, and his tongue would be muted, and there would surround him the most severe of the flames of the Fires. These would carry them until they are handed over to the Zabaniyya (Angels of hell), and they would be calling them to the evil abyss.

وَ قَالَ قَالَ مُوسَىٰ بِنُ جَعْفَرٍ ع مَنْ أَعَانَ مُحِبًّا لَنَا عَلَىٰ عَدُوِّ لَنَا فَمَوَّاهُ وَ شَجَّعَهُ حَتَّىٰ يَخْرُجَ الْحَقُّ الدَّالُّ عَلَىٰ فَضْلِنَا بِأَحْسَنِ صُورَةٍ وَ يَخْرُجَ الْبَاطِلُ الَّذِي يُرُومُ بِهِ أَعْدَاؤُنَا فِي دَفْعِ حَقِّنَا فِي أَفْبَحِ صُورَةٍ حَتَّىٰ يَنْتَبِهَ الْغَافِلُونَ وَ يَسْتَبْصِرَ الْمُتَعَلِّمُونَ وَ يَزْدَادَ فِي بَصَائِرِهِمُ الْعَالِمُونَ بِعَهْدِ اللَّهِ يَوْمَ الْقِيَامَةِ فِي أَعْلَىٰ مَنَازِلِ الْجَنَانِ

And he^{-asws} said: ‘And Musa^{-asws} Bin Ja’far^{-asws} said: ‘The one who assists one who loves us^{-asws} against an enemy of ours^{-asws} and emboldens him – until the truth comes out as pointing upon our^{-asws} merits – in a beautiful manner, and throw out the falsehood – which our^{-asws} enemies are purporting to repel our^{-asws} rights – in an ugly manner, until it awakens the negligent ones, and the learning ones achieve realisation, and it increases in the insight of the workers, Allah^{-azwj} the Exalted would Resurrect him on the Day of Qiyamah in lofty stations in the Gardens.

وَ يَقُولُ يَا عَبْدِي الْكَاسِرُ لِأَعْدَائِي النَّاصِرُ لِأَوْلِيَائِي الْمُصْرِحُ بِتَفْضِيلِ مُحَمَّدٍ خَيْرِ أَنْبِيَائِي وَ بِتَشْرِيفِ عَلِيٍّ أَفْضَلِ أَوْلِيَائِي وَ تَنَاوِي مَنْ نَاوَاهَا وَ نُسِّي بِأَسْمَائِهِمَا وَ أَسْمَاءِ حُلَفَائِهِمَا وَ تُلَقَّبُ بِالْقَائِمِ فَيَقُولُ ذَلِكَ وَ يَبْلُغُ اللَّهُ ذَلِكَ جَمِيعَ أَهْلِ الْعَرَصَاتِ

And He^{-azwj} would be Saying: “O My^{-azwj} servant, the breaker of My^{-azwj} enemies, and helper of My^{-azwj} friends, the acknowledger with the merits of Muhammad^{-saww}, best of My^{-azwj} Prophets^{-as}, and with the nobleness of Ali^{-asws}, the most superior of My^{-azwj} Guardians^{-asws}, and (breaker of) the ones equalising (others) who hate them^{-asws} both, and naming them by their^{-asws} names and the names of their^{-asws} Caliphs, and entitling them with their^{-asws} titles!”

فَلَا يَبْقَىٰ كَافِرٌ وَ لَا جَبَّارٌ وَ لَا شَيْطَانٌ إِلَّا صَلَّىٰ عَلَىٰ هَذَا الْكَاسِرِ لِأَعْدَاءِ مُحَمَّدٍ وَ لَعَنَ الَّذِينَ كَانُوا يُنَاصِبُونَهُ فِي الدُّنْيَا مِنَ النَّوَاصِبِ لِمُحَمَّدٍ وَ عَلِيٍّ ع

There would neither remain a king, nor a tyrant, nor a satan^{-la} – except he would send Blessings upon this breaker of the enemies of Muhammad^{-saww}, and curse those who were being hostile to him in the world – from the establishers of the hostilities (*Nasibis*) to Muhammad^{-saww} and Ali^{-asws}.

وَ قَالَ عَلِيُّ بِنُ مُوسَىٰ الرِّضَا ع أَفْضَلُ مَا يُقَدِّمُهُ الْعَالِمُ مِنْ مُحِبِّينَا وَ مَوْلَانَا أَمَامَهُ لِيَوْمِ فَتْرِهِ وَ فَاقَتِهِ وَ ذَلِكَ وَ مَسْكَنَتِهِ أَنْ يُعِيثَ فِي الدُّنْيَا مِسْكِينًا مِنْ مُحِبِّينَا مِنْ يَدِ نَاصِبٍ عَدُوِّ لِلَّهِ وَ لِرَسُولِهِ

And Ali^{-asws} Bin Musa Al-Reza^{-asws} said: ‘The most superior of what the scholar from those that loves us^{-asws} and our^{-asws} friends, can send forward for a day of his poverty, and destitution, and humiliation and (Day of Qiyamah) and his neediness, is if he helps in the world a needy one from those that love us^{-asws}, (to be freed) from the hands of the *Nasibi*, and enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww}.

يَقُومُ مِنْ قَبْرِهِ وَ الْمَلَائِكَةُ صُفُوفٌ مِنْ شَفِيرِ قَبْرِهِ إِلَىٰ مَوْضِعِ مَحَلِّهِ مِنْ جَنَانِ اللَّهِ فَيَحْمِلُونَهُ عَلَىٰ أَجْنِحَتِهِمْ يَقُولُونَ مَرْحَبًا طُوبَاكَ طُوبَاكَ يَا دَافِعَ الْكِلَابِ عَنِ الْأَبْرَارِ وَ يَا أَيُّهَا الْمُتَعَصِّبُ لِلْأَيْمَةِ الْأَخْيَارِ الْحَبْرِ

He would be arising from his grave, and the Angels would be in rows from the edge of his grave up to the place of his placement in the Gardens of Allah^{-azwj}. They would be carrying him upon their wings and they would be saying, ‘Welcome! Beatitude to you! Beatitude to you, O repeller of the dogs from the righteous ones, and O you strong believer of the goodly Imams^{-asws}!’ – the Hadeeth^{’93}

⁹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 144

فَيَصِيرُنَا اللَّهُ وَ شَيْعَتَنَا فِي بَاطِنِ السُّورِ الَّذِي فِيهِ الرَّحْمَةُ وَ النُّورُ وَ عَدُونَا وَ الْكُفَّارُ فِي ظَاهِرِ السُّورِ الَّذِي فِيهِ الظُّلْمَةُ فَيُنَادِيكُمْ عَدُونَا وَ عَدُوَكُمْ مِنَ الْبَابِ الَّذِي فِي السُّورِ مِنْ ظَاهِرِهِ أَلَمْ نَكُنْ مَعَكُمْ فِي الدُّنْيَا نَبِيًّا وَ نَبِيُّكُمْ وَاحِدًا وَ صَلَاتُنَا وَ صَلَاتُكُمْ وَ صَوْمُنَا وَ صَوْمُكُمْ وَ حَجُّنَا وَ حَجُّكُمْ وَاحِدًا

Allah^{-azwj} will Make us^{-asws} and our^{-asws} Shias to be in the inside of the fence wherein is the Mercy and the Light, and our^{-asws} enemies and the *Kafirs* would be in the outside of the fence wherein is the darkness. Then our^{-asws} enemies and your enemies will call out to you from the door which would be in the fence from its outside, 'Did we not happen to be with you in the world? Our Prophet^{-saww} and your Prophet^{-saww} was one? And our *Salat* and your *Salat*, and our Fast and your Fast, and our Hajj and your Hajj were one?'

قَالَ فَيُنَادِيهِمُ الْمَلَكُ مِنْ عِنْدِ اللَّهِ بَلَى وَ لَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ بَعْدَ نَبِيِّكُمْ ثُمَّ تَوَلَّيْتُمْ وَ تَرَكْتُمْ آيَاتِ مَنْ أَمَرَكُمْ بِهِ نَبِيِّكُمْ وَ تَرَبَّصْتُمْ بِهِ الدَّوَائِرَ وَ ارْتَبْتُمْ فِيهَا قَالَ فِيهِ نَبِيِّكُمْ وَ عَزَّيْتُمْ الْأُمَامِيَّ وَ مَا اجْتَمَعْتُمْ عَلَيْهِ مِنْ خِلَافِكُمْ عَلَى أَهْلِ الْحَقِّ وَ عَزَّيْتُمْ حِلْمَ اللَّهِ عَنْكُمْ فِي تِلْكَ الْحَالِ حَتَّى جَاءَ الْحَقُّ

He^{-asws} said: 'The Angel will call out to them from the Presence of Allah^{-azwj}: 'Yes, but you fell into temptation yourselves after your Prophet^{-saww}, then you made a ruler and left the following of the one your Prophet^{-saww} had ordered you with (following) him^{-asws}, and you waited with in the circles, and you doubt regarding what your Prophet^{-saww} said regarding him^{-asws}, and the wishful thinking deceived you, and what you formed a consensus upon from your opposing against the people of the truth, and you were deceived by the Forbearance of Allah^{-azwj} in that situation, until the Truth came –

وَ يَعْنِي بِالْحَقِّ طَهْرَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مَنْ ظَهَرَ مِنَ الْأَيْمَةِ ع بَعْدَهُ بِالْحَقِّ

And what is meant by the Truth is the appearance of Ali^{-asws} Bin Abu Talib^{-asws} and the ones from the Imams^{-asws} who appeared after him^{-asws} with the Truth.

وَ قَوْلُهُ وَ عَزَّيْتُمْ بِاللَّهِ الْعُزُورُ يَعْنِي الشَّيْطَانَ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنْ الَّذِينَ كَفَرُوا أَيَّ لَا تُؤْخَذُ لَكُمْ حَسَنَةٌ تُقَدُّونَ بِهَا أَنْفُسَكُمْ فَأَوَامِكُمُ النَّارُ هِيَ مَوْلَاتُكُمْ وَ بَيْتُ الْمَصِيرِ

And His^{-azwj} Words: **and the arch deceiver deceived you about Allah [57:14]**, it means the Satan^{-la}. **So today, neither will ransom be taken from you nor from those who committed Kufr. [57:15]**, i.e., No good deed would be taken for you to ransom yourselves with it, **Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**".⁹⁶

148 وَ رُويَ أَيْضاً تَأْوِيلًا آخَرَ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ هَذِهِ الْآيَةِ فَقَالَ رَسُولُ اللَّهِ ص أَنَا السُّورُ وَ عَلِيٌّ الْبَابُ

And it is reported as well, another explanation from Ata'a, from Ibn Abbas who said,

'I asked Rasool-Allah^{-saww} about this Verse, so Rasool-Allah^{-saww} said: 'I^{-saww} am the fence, and Ali^{-asws} is the door''.⁹⁷

Note –

⁹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 147

⁹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 H 148

وَقَدْ رَوَى أَصْحَابُنَا رَضِيَ اللَّهُ عَنْهُمْ عَنْ قَيْسِ بْنِ عَاصِمٍ قَالَ: وَوَدَّتُ مَعَ جَمَاعَةٍ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ص فَدَخَلْتُ عَلَيْهِ وَ عِنْدَهُ الصَّلْصَالُ بْنُ الدَّهْمَسِ
فَقُلْتُ يَا نَبِيَّ اللَّهِ عِظْنَا مَوْعِظَةً نَنْتَفِعُ بِهَا فَإِنَّا قَوْمٌ نَعْبُرُ فِي الْبَرِّيَّةِ

And it has been reported by our companions, may Allah-^{azwj} be Pleased with them, from Qays Bin Aasim who said, 'I led a delegation with a group of the clan of Tameem to the Prophet-^{saww}. I entered to see him and in his presence was Al Salsal Bin Al Dalahmasi. I said, 'O Prophet-^{saww} of Allah-^{azwj}! Preach to us with a preaching we will benefit with, for we are a people travelling in the wilderness'.

فَقَالَ رَسُولُ اللَّهِ ص يَا قَيْسُ إِنَّ مَعَ الْعِزِّ ذُلًّا وَ إِنَّ مَعَ الْحَيَاةِ مَوْتًا وَ إِنَّ مَعَ الدُّنْيَا آخِرَةً وَ إِنَّ لِكُلِّ شَيْءٍ حَسِيبًا وَ إِنَّ لِكُلِّ أَجَلٍ كِتَابًا وَ إِنَّهُ لَا بُدَّ لَكَ

Rasool-Allah-^{saww} said: 'O Qays! Along with the honour there is humiliation, and with the life there is death, and with the world is the Hereafter, and for all things there is accountability, and for every term there is Decree and there is no escape from it.

يَا قَيْسُ مِنْ قَرِينٍ يُدْفَنُ مَعَكَ وَ هُوَ حَيٌّ وَ تُدْفَنُ مَعَهُ وَ أَنْتَ مَيِّتٌ فَإِنْ كَانَ كَرِيمًا أَكْرَمَكَ وَ إِنْ كَانَ لَيْمًا أَسْلَمَكَ ثُمَّ لَا يُحْشَرُ إِلَّا مَعَكَ وَ لَا تُحْشَرُ إِلَّا مَعَهُ وَ لَا تُسْأَلُ إِلَّا عَنْهُ فَلَا تَجْعَلْهُ إِلَّا صَالِحًا فَإِنَّهُ إِنْ صَلَحَ آتَسَتْ بِهِ وَ إِنْ فَسَدَ لَا تَسْتَوْحِشُ إِلَّا مِنْهُ وَ هُوَ فِعْلُكَ

O Qays! From a pair (companion) there will be one who will be buried with you while he is alive, and you will be buried with him while you are dead. If he was honourable, he will honour you, and if he was ignoble, he will yield you, then he will not be gathered except with you nor will you be gathered except with him, and you will not be questioned except about him. Therefore, do not make him to be except righteous, for if he is righteous you will be comforted by him, and if he is corrupt, you will not feel lonely except from him, and he is your deeds'.

كَقَوْلِهِ ص الَّذِي يَشْرَبُ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ فَإِنَّمَا يَجْرِي فِي جَوْفِهِ نَارَ جَهَنَّمَ

Like his words: 'One who drinks in a vessel of gold and silver, so rather he is pouring into his interior the fire of Hell'.

وَ قَوْلِهِ ص الظُّلْمُ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ

And his words: 'The injustice will be darkneses on the Day of Qiyamah'.

باب 8 آخر في ذكر الركبان يوم القيامة

CHAPTER 8 b – ANOTHER ONE REGARDING THE MENTION OF THE RIDERS ON THE DAY OF QIYAMAH

1- جاء المجلس للمفيد ما، الأمالي للشيخ الطوسي المفيد عن الحسن بن علي بن الفضل الرازي عن علي بن أحمد العسكري عن محمد بن هارون الهاشمي عن إبراهيم بن مهدي الأبلخي عن إسحاق بن سليمان الهاشمي عن أبيه عن هارون الرشيد عن أبيه المهدي عن الدوانيقي عن أبيه محمد بن علي عن أبيه علي بن عبد الله بن عباس عن أبيه قال سمعت رسول الله ص يقول يا أيها الناس نحن في القيامة ركبان أزعجة ليس غيرنا فقال له فائل يا أي أنت و أمي يا رسول الله من الركبان

'Al Majalis' of Al Mufeed', 'Al Amaali' of the sheykh Al Tusi - Al Mufeed, from Al Hassan Bin Ali Bin Al Fazl Al Razy, from Ali Bin Ahmad Al Askary, from Muhammad Bin Haroun Al Hashimy, from Ibrahim Bin Mahdy Al Ably, from Is'haq Ibn Suleyman Al Hashimy, from his father, from Haroun Al Rasheed, from his father al Mahdy, from Al Dawaniqy, from his father Muhammad Bin Ali, from his father Ali Bin Abdullah Bin Abbas, from his father who said,

'I heard Rasool-Allah^{-saww} saying: 'O you people! We^{-asws} would be four riders on the Day of Qiyamah, there wouldn't be any apart from us^{-asws}'. A speaker said to him^{-saww}, 'May my father and my mother be (sacrificed for) you^{-saww} O Rasool-Allah^{-saww}! Who are the riders?'

قَالَ أَنَا عَلَى الْبُرَاقِ وَ أَحْيِي صَالِحٍ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرَهَا قَوْمُهُ وَ ابْنَتِي فَاطِمَةُ عَلَى نَاقَتِي الْعَضْبَاءِ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ

He^{-saww} said: 'I^{-saww} would be upon Al-Buraq, and my^{-saww} brother Salih^{-as} would be upon a she-camel of Allah^{-azwj} which his^{-as} people had hamstrung, and my^{-saww} daughter^{-asws} Fatima^{-asws} would be upon my^{-saww} she-camel Al-Azba'a, and Ali^{-asws} Bin Abu Talib^{-asws} would be upon a she-came from the camels of Paradise.

خَطَامُهَا مِنَ اللَّؤْلُؤِ الرُّطْبِ وَ عَيْنَاهَا مِنْ يَاقُوتَيْنِ حَمْرَاوَيْنِ وَ بَطْنُهَا مِنْ زَبَرْجَدٍ أَحْضَرَ عَلَيَّهَا قُبَّةٌ مِنْ لَوْلُؤَةٍ بَيْضَاءَ يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا ظَاهِرُهَا مِنْ رَحْمَةِ اللَّهِ وَ بَاطِنُهَا مِنْ عَمْرِ اللَّهِ إِذَا أَقْبَلَتْ زَقَّتْ وَ إِذَا أُدْبِرَتْ زَقَّتْ

Its seal would be from wet pearls, and its eyes would be of two red sapphires, and its belly would be of green emeralds. Upon it would be a dome of white pearls, its outside would be seen from its inside, and its inside from its outside. Its apparent would be from Mercy of Allah^{-azwj}, and its interior would be from Forgiveness of Allah^{-azwj}. When it comes, it would accelerate, and when it turns around, it would accelerate.

وَ هُوَ أَمَامِي عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ يُضِيءُ لِأَهْلِ الْجَمْعِ ذَلِكَ التَّاجُ لَهُ سَبْعُونَ زَبَرْجَدًا كُلُّ زَبَرْجَدٍ يُضِيءُ كَالكَوْكَبِ الدُّرِيِّ فِي أَفْقِ السَّمَاءِ بِيَدِهِ لَوَاءُ الْحَمْدِ وَ هُوَ يُنَادِي فِي الْقِيَامَةِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

And he^{-asws} would be in front of me^{-asws}. Upon his^{-asws} head would be a crown of light illuminating for the people of the gathering. That crown would have seventy corners for it, every corner shining like a shining star on the horizon of the sky. In his^{-asws} hand would be the Flag of Prise, and he^{-asws} would be calling out in the plains of the Judgment: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!'

فَلَا يَمُرُّ بِمَلَايِكَةٍ إِلَّا قَالُوا نَبِيُّ مُرْسَلٌ وَ لَا يَمُرُّ بِبَنِيٍّ إِلَّا يَقُولُ مَلَكٌ مُقَرَّبٌ فَيُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ يَا أَيُّهَا النَّاسُ لَيْسَ هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيُّ مُرْسَلٌ وَ لَا حَامِلُ عَرْشٍ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

So, he^{-asws} will not pass by a gathering of the Angels except they would say: 'A *Mursil* Prophet^{-as}', and he^{-asws} is not a *Mursil* Prophet^{-as}; nor will he^{-asws} pass by a Prophet^{-as} except he^{-as} would be saying: 'An Angel of Proximity'. Then a Caller would be Calling out from the middle of the Throne: "O you people! This is one neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne! This is Ali^{-asws} Bin Abu Talib^{-asws}!'

وَ نَجِيءٌ شِبَعْتُهُ مِنْ بَعْدِهِ فَيُنَادِي مُنَادٍ لِشِبَعْتِهِ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْعَلَوِيُّونَ فَيَأْتِيهِمُ الْبَدَاءُ أَيُّهَا الْعَلَوِيُّونَ أَنْتُمْ آمِنُونَ ادْخُلُوا الْجَنَّةَ مَعَ مَنْ كُنْتُمْ تُؤَلِّوْنَ

And his^{-asws} Shias would come from after him^{-asws}, and a Caller will Call out to his^{-asws} Shias: 'Who are you?' They would be saying, 'We are the Alawiites (followers of Ali^{-asws})!' The Call will come to them: "O you Alawiites! You are secure! Enter Paradise along with the ones whom you had befriended!"⁹⁸

2- ل، الخصال لي، الأمايلي للصدوق العطار عن سعد بن ابن أبي الخطاب عن الأصم عن عبد الله البطل عن عمرو بن أبي المقدام عن أبيه عن سعيد بن جبيرة عن ابن عباس قال: خرج رسول الله ص ذات يوم وهو أخذ بيد علي بن أبي طالب ع وهو يقول يا معشر الأنصار يا معشر بني هاشم يا معشر بني عبد المطلب أنا محمد أنا رسول الله ألا إني خلقت من طينة مرحومة في أربعة من أهل بيتي أنا وعلي وحمزة وجعفر

Al Attar, from Sa'ad, from Ibn Abu Al Khattab, from Al Asam, from Abdullah Al Batal, from Amro Bin Abu Al Maqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} came out one day and he^{-saww} was holding a hand of Ali^{-asws} Bin Abu Talib^{-asws} and he^{-saww} was saying: 'O community of the Helpers! O community of the clan of Hashim^{-as}! O community of the clan of Abd Al-Muttalib^{-as}! I^{-saww} am Muhammad^{-saww}! I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}! Indeed, I^{-saww} am Created from the Mercied clay among four of my^{-saww} Family members – I^{-saww}, and Ali^{-asws}, and Hamza^{-as}, and Ja'far^{-as}'.

فَقَالَ قَائِلٌ يَا رَسُولَ اللَّهِ هَؤُلَاءِ مَعَكَ رُكْبَانٌ يَوْمَ الْقِيَامَةِ

A speaker said, 'O Rasool-Allah^{-saww}! Would they be riders along with you^{-saww} on the Day of Qiyamah?'

فَقَالَ تُكَلِّمُكَ أُمَّكَ إِنَّهُ لَنْ يَرْكَبَ يَوْمَئِذٍ إِلَّا أَرْبَعَةٌ أَنَا وَعَلِيٌّ وَفَاطِمَةٌ وَصَالِحٌ نَبِيُّ اللَّهِ فَأَمَّا أَنَا فَعَلَى الْبُرَاقِ وَأَمَّا فَاطِمَةُ ابْنَتِي فَعَلَى نَاقَةِ الْعِضْبَاءِ وَأَمَّا صَالِحٌ فَعَلَى نَاقَةِ اللَّهِ الَّتِي عُفِّرَتْ وَأَمَّا عَلِيٌّ فَعَلَى نَاقَةٍ مِنْ نَوَى الْجَنَّةِ

He^{-saww} said: 'May your mother be bereaved of you! On that day, no one will be riding except four – I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Salih^{-as} Prophet^{-as} of Allah^{-azwj}. As for I^{-azwj}, so I^{-saww} would be upon Al-Buraq, and as for Fatima^{-asws} my^{-saww} daughter^{-asws}, so she^{-asws} would be upon my^{-saww} she-camel Al-Azba'a, and as for Salih^{-as}, he^{-as} would be upon the she-camel of Allah^{-azwj} which was hamstrung, and as for Ali^{-asws}, he^{-asws} would be upon a she-camel from the camels of Paradise.

رِيَامَهَا مِنْ يَأْفُوتِ عَلَيْهِ حُلَّتَانِ حَضْرَاوَانِ فَيَقِفُ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ قَدْ أَجْمَعَ النَّاسَ الْعَرَقُ يَوْمَئِذٍ فَتَهُبُ رِيحٌ مِنْ قِبَلِ الْعَرْشِ فَتَنْشِفُ عَنْهُمْ عَرَقَهُمْ فَيَسْأَلُ الْمَلَائِكَةُ الْمُقْرَبُونَ وَ الْأَنْبِيَاءُ وَ الصِّدِّيقُونَ مَا هَذَا إِلَّا مَلَكٌ مُقْرَبٌ أَوْ نَبِيٌّ مُرْسَلٌ

Its reins would be of sapphire. Upon him^{-asws} would be two green garments, and he^{-asws} will pause in between Paradise and the Fire, and the people would be choking (from) the sweat on that day. Then a breeze would come from the direction of the Throne, and it would dry out their sweat from them, and the Angels of Proximity, and the Prophets^{-as}, and the Truthful would be saying: 'This one is not except an Angel of Proximity, or a *Mursil* Prophet^{-as}'.

فَيُنَادِي مُنَادٍ مِنْ قِبَلِ الْعَرْشِ مَعْشَرَ الْخَلَائِقِ إِنَّ هَذَا لَيْسَ بِمَلَكٍ مُقْرَبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَكِنَّهُ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَحُو رَسُولِ اللَّهِ فِي الدُّنْيَا وَ الْآخِرَةِ

⁹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 1

A Caller would Call out from the direction of the Throne: “Community of creatures! This one is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, but he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, brother^{-asws} of Rasool-Allah^{-saww} in the world and the Hereafter.⁹⁹

3- لي، الأماالي للصدوق أبي عن عبد الله بن الحسن المؤدب عن أحمد بن علي الأصبهاني عن إبراهيم بن محمد التنفسي قال حدثنا أبو رجاء قبيبة بن سعيد عن حماد بن زيد عن عبد الرحمن السراج عن نافع عن عبد الله بن عمر قال: قال رسول الله ص لعلني بن أبي طالب ع إذا كان يوم القيامة يؤتى بك يا علي علي نحيب من نور وعلى رأسك تاج قد أضاء نوره وكاد يحطف أبصار أهل الموقف

‘Al Amaali’ of Al Sadouq - My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isbahany, from Ibrahim Bin Muhammad Al Saqafy who said, ‘It was narrated to us by Abu Raja’a Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Saraj, from Nafau, from Abdullah Bin Umar who said,

‘Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: ‘When it will be the Day of Qiyamah, they will come with you^{-asws}, O Ali^{-asws}, upon the most excellent of lights, and upon your^{-asws} head would be a crown the light of it would illuminate and would almost blind the sights of the people of the pausing.

فبأبي البداء من عند الله جل جلاله أين خليفة محمد رسول الله فتقول ها أنا ذا قال فينادي يا علي أدخل من أحبك الجنة و من عاداك النار فأنت قسيم الجنة و أنت قسيم النار

The Call will come from the Presence of Allah^{-azwj}, Majestic is His^{-azwj} Majesty: “Where is the Caliph of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}?” You^{-asws} will be saying: ‘Here, I^{-asws} am that one!’. He would Call out: “O Ali^{-asws}! Enter the ones who love you^{-asws} into Paradise, and the ones who are inimical to you^{-asws}, into the Fire. Thus, you^{-asws} will distribute Paradise, and you^{-asws} will distribute the Fire”¹⁰⁰.

4- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن علقمة عن محمد بن أحمد بن الحسين عن حزيمة بن مهران عن عيسى بن يونس عن الأعمش عن سعيد بن جبيرة عن ابن عباس قال قال رسول الله ص تأتي على الناس يوم القيامة وقت ما فيه راكب إلا نحن أربعة فقال له العباس بن عبد المطلب عمه فذاك أبي و أمي من هؤلاء الأربعة

‘Al Amaali’ of the sheykh Al Tusi - Abu Amro, from Ibn Aqada, from Muhammad Bin Ahmad Bin Al Husayn, from Khuzeiman Ibn Mahan, from Isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘There will come a time upon the people on the Day of Qiyamah there would not be any rider in it except us^{-asws} four’. Al-Abbas Bin Abdul Muttalib, his^{-saww} uncle, said to him^{-saww}, ‘May my father and my mother be sacrificed for you^{-saww}! Who are these four?’

قال أنا على البراق و أخي صالح على ناقه الله التي عقرها قومه و عمي حمزة أسد الله و أسد رسوله على ناقتي العضاء و أخي علي بن أبي طالب على ناقه من نوق الجنة مدبجة الجنين

He^{-saww} said: ‘I^{-saww} would be upon Al-Buraq, and my^{-saww} brother^{-as} Salih^{-as} would be upon the she-camel of Allah^{-azwj} which his^{-as} people had hamstrung, and my^{-saww} uncle^{-as} Hamza^{-as}, Lion

⁹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 2

¹⁰⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 3

of Allah^{-azwj}, and Lion of His^{-azwj} Rasool^{-saww} would be upon my^{-asws} she-camel Al-Azba'a, and my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws} would be upon a she-camel from the camels of Paradise flanked on two sides.

عَلَيْهِ خِلْتَانِ خَضْرَاوَانِ مِنْ كِسْوَةِ الرَّحْمَنِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ لِذَلِكَ التَّاجِ سَبْعُونَ زُجْجًا عَلَى كُلِّ زُجْجٍ يَأْفُوْتُهُ حَمْرَاءُ تُضِيءُ لِلرَّاكِبِ مَسِيْرَةَ ثَلَاثَةِ أَيَّامٍ وَ يَبْدُوهُ لِيُوَاءِ الْحَمْدِ يُبَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

Upon him^{-asws} would be two green garments from the Clothing of the Beneficent, upon his^{-asws} head would be a crown of light. For that crown would be seventy corners, upon every corner being red sapphires, illuminating for the rider to a travel distance of three days, and in his^{-asws} hand would be the Flag of Praise. He^{-asws} would be saying: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!'

فَيَقُوْلُ الْخَلَائِقُ مَنْ هَذَا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلٌ عَرْشِ فَيُنَادِي مُنَادٍ مِنْ بَطْنِ الْعَرْشِ لَيْسَ بِمَلَكٍ مُقَرَّبٍ وَ لَا نَبِيٍّ مُرْسَلٍ وَ لَا حَامِلِ عَرْشٍ هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ وَصِيٌّ رَسُوْلِ اللَّهِ رَبِّ الْعَالَمِيْنَ وَ أَمِيْرُ الْمُؤْمِنِيْنَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِيْنَ فِي جَنَّاتِ النَّعِيْمِ

The creatures would say, 'Who is this? An Angel of Proximity, or a *Mursil* Prophet^{-as}, or a bearer of Throne?' A Caller would call out from the middle of the Throne: He^{-asws} is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne. This is Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww}, Lord^{-azwj} of the Worlds, and Emir of the Momineen, and guide of the resplendent in the Gardens of Bliss".¹⁰¹

5- شف، كشف اليقين من تاريخ الخطيب قال أخبرنا الحسن بن محمد الراوندي عن محمد بن أحمد بن محمد بن سليمان عن محمد بن منصور بن خلف و خلف بن محمد بن إسماعيل معاً عن سعيد بن سليمان عن خاتم بن منصور عن المفضل بن سالم عن الأعمش عن عباية الأسدي عن الأصمغ بن نباتة عن ابن عباس مثله إلى قوله و قائد العر المحجلين إلى جناب رب العالمين و زاد في آخره أفلح من صدقه و حاب من كذبه و لو أن عابداً عبد الله بن الركن و المقام ألف عام و ألف عام حتى يكون كالشئ البالي و لقي الله مبغضاً لآل محمد آكبه الله على منخرته في جهنم

'Kashf Al Yaqeen' - From Tareekh of Al Khateeb who said, 'It was informed to us by Al Hassan Bin Muhammad Al Rawandy, from Muhammad Ibn Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Mansour Bin Khalaf, and Khalaf Bin Muhammad Bin Ismail both together, from Saeed Bin Suleyman, from Hatim Bin Mansour, from Al Mufazzal Bin Salim, from Al Amsh, from Abayah Al Asady, from Al Asbagh Bin Nubata,

'From Ibn Abbas – similar to it, up to his^{-saww} words: 'And guide of the resplendent to the Garden of the Lord^{-azwj} of the worlds', and there is an increase at its end: 'Successful is the one who ratifies him^{-asws}, and failed is the one who belies him^{-asws}, and even if a servant were to worship Allah^{-azwj} between Al-Rukn (Al-Yamany) and Al-Maqam (of Ibrahim^{-as}) for a thousand years, and a thousand years, until he becomes like the worn out cloth, and meets Allah^{-azwj} hating the Progeny^{-asws} of Muhammad^{-saww}, Allah^{-azwj} will Fling him upon his nostrils into the Fire".¹⁰²

6- ما، الأماي للشيخ الطوسي ابن الصلت عن ابن عفة عن علي بن محمد عن داود بن سليمان عن الرضا عن أبيه عن علي ع قال قال رسول الله ص ليس في القيامة راكب غيرنا و نحن أزرعة

¹⁰¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 4

¹⁰² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 5

'Al Amaali' of the sheykh Al Tusi - Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There wouldn't be any rider during the Day of Qiyamah riding apart from us^{-asws}, and we^{-asws} are four'.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ فِدَاكَ أَبِي وَ أُمِّي أَنْتَ وَمَنْ

He^{-asws} said: 'A man from the Helpers stood up to him^{-saww} and he said, 'May my father and my mother (be sacrificed for) you^{-saww}! And who (would they be)?'

قَالَ أَنَا عَلَى دَابَّةِ اللَّهِ الْبُرَاقِ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ الَّتِي عَقَرْتُ وَ عَمِّي حَمْزَةُ عَلَى نَاقَتِي الْعَضْبَاءِ وَ أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ وَ بِيَدِهِ لِيُؤَاهِ الْحَمْدَ وَاقِفٌ بَيْنَ يَدَيِ الْعَرْشِ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

He^{-saww} said: 'I^{-saww} would be upon a ride of Allah^{-azwj}, Al-Buraq, and my^{-saww} brother^{-as} Salih^{-as} would be upon a she-camel of Allah^{-azwj} which was hamstrung, and my^{-saww} uncle^{-as} Hamza^{-as} would be upon my^{-saww} she-camel Al-Azba'a, and my^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} would be upon a she-camel from the camels of Paradise, and in his^{-asws} hand would be the Flag of Praise, and he^{-asws} would pause in front of the Throne calling out: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قَالَ فَيَقُولُ الْأَدَمِيُّونَ مَا هَذَا إِلَّا مَلَكٌ مُقَرَّبٌ أَوْ نَبِيٌّ مُرْسَلٌ أَوْ حَامِلٌ عَرْشِ رَبِّ الْعَالَمِينَ قَالَ فَيُجِيبُهُمْ مَلَكٌ مِنْ تَحْتِ بُطْنَانِ الْعَرْشِ مَعَاشِرِ الْأَدَمِيِّينَ مَا هَذَا مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا وَ لَا حَامِلًا عَرْشِ هَذَا الصِّدِّيقِ الْأَكْبَرِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

The human beings would say, 'This is not except an Angel of Proximity, or a *Mursil* Prophet^{-as}, or a bearer of the Throne of the Lord^{-azwj} of the world'. An Angel would answer them from beneath the middle of the Throne: "Community of human beings! This is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne. This is the greatest truthful, this is Ali^{-asws} Bin Abu Talib^{-asws}'.

: قال ابن عقدة أخبرني عبد الله بن أحمد بن عامر في كتابه إلى قال حدثني أبي قال حدثني علي بن موسى بهذا:

Ibn Aqada said, 'It was informed to be my Abdullah Bin Ahmad Bin Aamir in his book, until he said, 'My father narrated to me saying,

'Ali^{-asws} Bin Musa^{-asws} narrated to me with this"¹⁰³.

7- ل، الخصال أبو بكر محمد بن علي بن إسماعيل عن عبد الله بن زيدان البلخي فيما قرأه عليه ابن عقدة عن علي بن المثنى عن زيد بن حباب عن عبد الله بن هبة عن جعفر بن ربيعة عن ربيعة عن ابن عباس قال قال رسول الله ع ما في القيامة زاكب عزتنا و نحن أربعة فقام إليه العباس بن عبد المطلب فقال من هم يا رسول الله

¹⁰³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 6

'Al Khisaal' - Abu Bakr Muhammad Bin Ali Bin Ismail, from Abdullah Bin Ziyad Al Balkhy among what was recited to him by Ibn Aqadah, from Ali Bin Al Masny, from Zayd Bin Habab, from Abdullah Bin Lahiya, from Ja'far Bin Rabi'e, from Ikrama, from Ibn Abbas,

'Rasool-Allah^{-saww} said: 'There will be no riders during the Day of Qiyamah riding apart from us^{-asws}, and we^{-asws} would be four'. Al-Abbas Bin Abdul Muttalib stood up to him^{-saww} and said, 'Who are they, O Rasool-Allah^{-saww}?'

فَقَالَ أَمَا أَنَا فَعَلَى الْبُرَاقِ وَ وَجْهَهَا كَوَجْهِ الْإِنْسَانِ وَ خَدُّهَا كَخَدِّ الْفَرَسِ وَ عُرْفُهَا مِنْ لَوْلُؤٍ مَسْمُوطٍ وَ أُذُنَاهَا زَبْرَجَدَتَانِ خَضِرَاوَانٍ وَ عَيْنَاهَا مِثْلُ كَوْكَبِ الْهُجْرَةِ تَتَوَقَّدَانِ مِثْلُ التَّجْمِينَ الْمُضِيئَيْنِ لَهَا شُعَاعٌ مِثْلُ شُعَاعِ الشَّمْسِ يَتَخَدَّرُ مِنْ تَحْرِهَا الْجَمَانُ مَطْوِيَّةَ الْخَلْقِ طَوِيلَةَ الْيَدَيْنِ وَ الرَّجْلَيْنِ لَهَا نَفْسٌ كَنَفْسِ الْأَدَمِيِّينَ تَسْمَعُ الْكَلَامَ وَ تَفْهَمُهُ وَ هِيَ فَوْقَ الْحِمَارِ وَ دُونَ الْبَعْلِ

He^{-saww} said: 'As for I^{-saww}, so I^{-saww} would be upon Al-Buraq, and its face is like the faces of the human beings, and its cheeks are like the cheeks of the horse, and its fragrance would be of clear pearls, and its ears would be two green emeralds, and its eyes would be like the star Al-Zuhra, glaring like the two illuminating stars. There would be rays for it like the rays of the sun, descending from its beautiful neck folding around the body. It has extended hands (forelegs) and legs, having breaths for it like the breathing of human beings. It hears the speech and understands it, and it is higher than the donkey and lower than the mule (in stature)'.
 قَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي صَالِحٌ عَلَى نَاقَةِ اللَّهِ عَزَّ وَ جَلَّ الَّتِي عَقَّرَهَا قَوْمُهُ

Al-Abbas said, 'And who (else), O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} brother Salih^{-as} would be upon the she-camel of Allah^{-azwj} Mighty and Majestic which his^{-as} people had hamstrung'.

فَقَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ عَمِّي حَمْرَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ سَيِّدُ الشُّهَدَاءِ عَلَى نَاقَتِي الْعَضْبَاءِ

Al-Abbas said, 'And who (else), O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} uncle Hamza^{-as} Bin Abdul Muttalib^{-as}, Lion of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, Chief of the martyrs, would be upon my^{-saww} she-camel Al-Azba'a'.

فَقَالَ الْعَبَّاسُ وَ مَنْ يَا رَسُولَ اللَّهِ قَالَ وَ أَخِي عَلِيٌّ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ زَمَامُهَا مِنْ لَوْلُؤٍ رَطْبٍ عَلَيْهَا حِمْلٌ مِنْ يَأْفُوتِ أَحْمَرَ قُضْبَانُهُ مِنَ الدَّرِّ الْأَبْيَضِ عَلَى رَأْسِهِ تَاجٌ مِنْ نُورٍ عَلَيْهِ خَلْتَانِ خَضِرَاوَانٍ بِيَدِهِ لِيُؤَاؤِ الْحَمْدِ وَ هُوَ يُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Al-Abbas said, 'And who (else) O Rasool-Allah^{-saww}?' He^{-saww} said: 'And my^{-saww} brother^{-asws} Ali^{-asws} would be upon a she-camel from the camels of Paradise. Its reins would be of wet pearls, upon it being a carriage of red sapphires, Its bars from white gems. Upon his^{-asws} head would be a crown of light, upon him^{-asws} would be two green garments. In his^{-asws} hand would be the Flag of Praise, and he^{-asws} would be calling out: 'I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

فَيَقُولُ الْخَلَائِقُ مَا هَذَا إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ فَيُنَادِي مُنَادٍ مِنْ بَطْنَانِ الْعَرْشِ لَيْسَ هَذَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا حَامِلٌ عَرْشِ هَذَا عَلِيٌّ بِنُ أَبِي طَالِبٍ وَ صِوِّي رَسُولَ رَبِّ الْعَالَمِينَ وَ إِمَامَ الْمُتَّقِينَ وَ قَائِدَ الْعُرِّ الْمُحَجَّلِينَ

The creatures would say, "This one is not except for a *Mursil* Prophet^{as}, or an Angel of Proximity'. A Caller would call out from the Middle of the Throne: "This is neither an Angel of Proximity, nor a *Mursil* Prophet^{as}, nor a bearer of the Throne. This is Ali^{asws} Bin Abu Talib^{asws}, successor^{asws} of Rasool^{saww} of the Lord^{azwj} of the worlds, and Imam^{asws} of the pious, and Guide of the resplendent!"¹⁰⁴

8- فر، تفسیر فرات بن ابراهیم عُبَيْدُ بْنُ عَبْدِ الْوَاحِدِ رَفَعَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا نَحْنُ مَعَ النَّبِيِّ ص بِعَرَفَاتٍ إِذْ قَالَ أَيْفِيكُمْ عَلَيَّ بِنِ أَبِي طَالِبٍ فُلْنَا بَلَى يَا رَسُولَ اللَّهِ فَقَرَّبَهُ مِنْهُ وَضَرَبَ يَدَهُ عَلَى مَنْكِبِهِ ثُمَّ قَالَ طُوبَى لَكَ يَا عَلِيُّ نَزَلَتْ عَلَيَّ آيَةٌ ذَكَرَنِي وَإِيَّاكَ فِيهَا سَوَاءٌ فَقَالَ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَآمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا

Ubeyd Bin Abdul Wahid, raising it from Ibn Abbas who said,

'While we were with the Prophet^{saww} at Arafat when he^{saww} said: 'Is there Ali^{asws} Bin Abu Talib^{asws} among you?' We said, 'Yes, O Rasool-Allah^{saww}!' He^{asws} went near him^{saww}, and he^{saww} struck his^{saww} hand upon his^{asws} shoulder, then said: 'Beatitude for you^{asws}, O Ali^{asws}! A Verse has been Revealed unto me^{saww} mentioning me^{saww} and you^{asws} equally in it: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

هَذَا جِبْرِئِيلُ يُخْبِرُنِي عَنِ اللَّهِ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جِئْتُ أَنْتَ وَشِبَعَتُكَ رُكْبَانًا عَلَى نُورٍ مِنْ نُورِ الْبَرِّ يُطِيرُهُمْ فِي أَرْجَاءِ الْهَوَاءِ يُنَادُونَ فِي عَرْصَةِ الْقِيَامَةِ نَحْنُ الْعَلَوِيُّونَ قِيَامَتِهِمُ الْبَدَاءُ مِنْ قَبْلِ اللَّهِ أَنْتُمْ الْمُفْرَبُونَ الَّذِينَ لَا خَوْفٌ عَلَيْكُمْ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ

This (over here) is Jibraeel^{as} informing me^{saww} from Allah^{azwj}: 'When it will be the Day of Qiyamah, you^{asws} and your^{asws} Shias would come riding upon she-camels from the light of the lightning, flying them in the areas of the air, calling out in the plains of the Day of Qiyamah: 'We are the Alawiites (followers of Ali^{asws})'. The Call would come to them from the direction of Allah^{azwj}: "You are the ones of proximity, those upon whom will neither be any fear today nor will you be grieving".¹⁰⁵

9- ثواب الأعمال بإسناده عن ابن عباس عن النبي ص في فضل صوم شهر رمضان إلى أن قال وأعطاكم الله يومئذ عشرين ألفاً من القبر ستين حلة تلبسونها وناقعة تركبونها وبعث الله لكم غمامة تظلكم من حر ذلك اليوم ويوم خمسة وعشرين بنى الله لكم ألفاً قبة خضراء وعلى رأس كل قبة خيمة من نور

'Sawab Al Amaal' - By his chain, from Ibn Abbas,

'From the Prophet^{saww} regarding the merits of the Fasting of the Month of Ramazan, up to he^{saww} said: 'And Allah^{azwj} will Give you on the day sixteen when you come out from the grave, sixty garments to be wearing these, and a she-camel to ride upon, and Allah^{azwj} will Send a cloud for you to shade you from the heat of that Day. And on day twenty-five, Allah^{azwj} will Build a thousand green domes for you, and on top of each dome would be a tent of light.

¹⁰⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 7

¹⁰⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 8

يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا أُمَّةَ مُحَمَّدٍ أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبِيدِي وَ إِمَائِي اسْتَظِلُّوا بِظِلِّ عَرْشِي فِي هَذِهِ الْقُبَابِ وَ كُلُوا وَ اشْرَبُوا هَنِيئاً فَ لَا خَوْفٌ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ

Allah^{-azwj} Blessed and Exalted will be Saying: “O community of Muhammad^{-saww}! I^{-azwj} am your Lord^{-azwj}, and you are My^{-azwj} servants and maids. Take shade with the shade of the Throne in these domes, and eat and drink wholesomely, and there will neither be fear upon you, nor will you be grieving.

يَا أُمَّةَ مُحَمَّدٍ وَ عَرَّتِي وَ جَلَالِي لِأَبْعَثَكُمْ إِلَى الْجَنَّةِ يَتَعَجَّبُ مِنْكُمْ الْأَوْلُونَ وَ الْأَخْرُونَ وَ لَأَتَوَجَّحَنَّ كُلُّ وَاحِدٍ مِنْكُمْ بِاللِّفِّ نَاجٍ مِنْ نُورٍ وَ لَأُرَكِّبَنَّ كُلَّ وَاحِدٍ مِنْكُمْ عَلَى نَاقَةٍ خُلِقَتْ مِنْ نُورٍ زَمَانُهَا مِنْ نُورٍ فِي ذَلِكَ الزَّمَانِ أَلْفُ خَلْقَةٍ مِنْ ذَهَبٍ فِي كُلِّ خَلْقَةٍ قَائِمَةٌ عَلَيْهَا مَلَكٌ مِنَ الْمَلَائِكَةِ يَبْدُ كُلِّ مَلَكٍ عَمُودٌ مِنْ نُورٍ حَتَّى يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

O community of Muhammad^{-saww}! And by My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will be Sending you to Paradise, the former ones and the latter ones would be astounded from you, and each one of you will be crowned with a thousand crown of light, and each one of you will be riding a she-camel created from light. Its reins would be of light, in that rein would be a thousand rings of gold, in each ring an Angel from the Angels would be standing upon it, in the hand of each Angel would be a column of light, until he (each one of you) enters Paradise without any Reckoning”.¹⁰⁶

باب 9 أنه يدعى الناس بأسماء أمهاتهم إلا الشيعة و أن كل سبب و نسب منقطع يوم القيامة إلا نسب رسول الله ص و صهره

CHAPTER 9 – THE PEOPLE WOULD BE CALLED BY THE NAMES OF THEIR MOTHERS EXCEPT THE SHIAS, AND EVERY AFFILIATION AND LINEAGE WOULD BE TERMINATED ON THE DAY OF QIYAMAH EXCEPT FOR THE LINEAGE OF RASOOL-ALLAH^{-saww} AND HIS^{-saww} SON-IN-LAW^{-asws}

الآيات المؤمنین فإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ

The Verses – (Surah) Al-Momineen: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***

لَقَمَانَ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَ احْسَبُوا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَ لَا مَوْلُودٌ هُوَ جَازٍ عَنِ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَ لَا يَغُرَّنَّكُمُ بِاللَّهِ الْعُورُ

(Surah) Luqman^{-as}: ***O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is***

¹⁰⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 8 b H 9

True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver in respect of Allah [31:33]

1- ع، علل الشرائع أَبِي عَنْ سَعْدِ بْنِ أَبِي عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ أَبِي وَهَّابٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَدْعُو النَّاسَ يَوْمَ الْقِيَامَةِ
أَيْنَ فُلَانُ بْنُ فُلَانَةَ سِرًّا مِنَ اللَّهِ عَلَيْهِمْ

'Ilal Al Sharaie' - My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Walad,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted will Call the people on the Day of Qiyamah: "Where is so and so son of so and so (mother)?"', as a Veil from Allah^{-azwj} upon them".¹⁰⁷

2- ما، الأماي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرِّضَا
عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ نَسَبٍ وَ صِهْرٍ مُنْقَطِعٌ يَوْمَ الْقِيَامَةِ إِلَّا نَسَبِي وَ سَبِي

Ibn Al Salt, from Ibn Aqdah, from Ali Bin Muhammad Bin Alawy, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every lineage and in-law (relationship) would be terminated on the Day of Qiyamah, except my^{-saww} lineage and my^{-saww} affiliations".¹⁰⁸

3- ما، الأماي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْمُنْعِمِ الصَّبَّادِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ
جَابِرِ الْجَعْفِيِّ عَنِ الْبَاقِرِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

'Al Amaali' of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al Husny, from Ahmad Bin Abdul Man'am Al Saydawi, from Amro Bin Shimr, from Jabir Al Ju'fy,

'From Al-Baqir^{-asws}, from Jabir Bin Abdullah,

قَالَ أَحْمَدُ وَ حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْقَزَّازِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ ع أَلَا أَسْرُكَ أَلَا أَمْنَحُكَ
أَلَا أَبَيْتُكَ قَالَ بَلَى

Ahmad said, 'And it was narrated to us by Ubeydullah Bin Muhammad Al Fazary,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from Jabir Bin Abdullah who said, 'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'Shall I^{-saww} confide in you^{-asws} (with a secret)? Shall I^{-saww} award you^{-asws}? Shall I^{-saww} give you glad tidings?' He^{-asws} said: 'Yes'.

قَالَ إِنِّي خُلِفْتُ أَنَا وَ أَنْتَ مِنْ طَيْبَةٍ وَاحِدَةٍ وَ فَضَّلْتَ مِنْهَا فَضْلَةً فَخَلَقَ اللَّهُ مِنْهَا شِيعَتَنَا فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَاءِ أُمَّهَاتِهِمْ سِوَى شِيعَتِنَا
فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطَيْبِ مَوْلِدِهِمْ

¹⁰⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 1

¹⁰⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 2

He^{-saww} said: ‘Verily I^{-saww} and you^{-asws} were created from one clay, and a remnant from it remained, so Allah^{-azwj} Created our^{-asws} Shias from it. When it will be the Day of Qiyamah, the people would be Called by the names of their mothers besides our^{-asws} Shias, for they would be called by the names of their fathers due to their goodly birth”¹⁰⁹

4- فس، تفسير القمي قال علي بن إبراهيم في قوله فإذا نُفِخَ في الصور فلا أنساب بينهم يومئذٍ ولا يتساءلون فإنه رد على من يفتخر بالأنساب

‘Tafseer Al Qummi’ - Ali Bin Ibrahim said regarding His^{-azwj} Words: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**, ‘It is a rebuttal upon the one who prides with the lineage.

قال الصادق ع لا يتقدم يوم القيامة أحد إلا بالأعمال والدليل على ذلك قول رسول الله ص يا أيها الناس إن العريضة ليست بأبٍ والدٍ وإنما هو لسان ناطق فمن تكلم به فهو عربي ألا إنكم ولد آدم و آدم من تراب

Al-Sadiq^{-asws} said: ‘No one will precede (others) on the Day of Qiyamah except by the deeds, and the evidence upon that are the words of Rasool-Allah^{-saww}: ‘O you people! The Arabism isn’t by a father of a child, and rather it is a spoken tongue. So, the one who speaks by it, he is Arabian. Indeed! (All) of you are children of Adam^{-as}, and Adam^{-as} is from dust.

والله لعبد حبشي أطاع الله خير من سيد فرسي عاص لله وإن أكرمكم عند الله أتقاكم والدليل على ذلك قول الله عز وجل فإذا نُفِخَ في الصور فلا أنساب بينهم يومئذٍ ولا يتساءلون فمن ثقلت موازينه قال بالأعمال الحسنة فأولئك هم المفلحون

By Allah^{-azwj}! An Ethiopian obeying Allah^{-azwj} is better than a Qureyshi Sayyad disobeying Allah^{-azwj}, and **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**, and the evidence upon that are the Words of Allah^{-azwj} Mighty and Majestic: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**, **So, ones whose scale is heavy, he^{-asws} said: ‘By the good deeds’ then those, they would be the successful ones [23:102]**

وَمَنْ خَفَّتْ مَوَازِينُهُ قَالَ مِنَ الْأَعْمَالِ السَّيِّئَةِ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ تَلْفَحُ وُجُوهُهُمُ النَّارُ قَالَ أَي تَلْهَبُ عَلَيْهِمْ فَتُحْرِقُهُمْ وَ هُمْ فِيهَا كَالْحُوتِ أَي مَفْتُوحِي الفم مسوددي الوجه

And ones whose scale is light], he^{-asws} said: ‘From the evil deeds’, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103] The Fire shall scorch their faces, he^{-asws} said: ‘i.e., inflamed upon them, so it would burn them, and they shall be aghast therein [23:104], i.e., open-mouthed, blackened of face”¹¹⁰

5- جاء المجلس للمفيد ما، الأمالي للشيخ الطوسي المفيد عن ابن قولويه عن جعفر بن محمد بن مسعود عن أبيه عن محمد بن خالد عن محمد بن معاوية عن زكريا بن عدي عن عبيد الله بن عمر عن عبد الله بن محمد بن عقيب عن حمزة بن أبي سعيد الخدري عن أبيه قال: سمعت رسول الله ص يقول على المنبر ما بال أقوام يقولون إن رحمة رسول الله ص لا يشفع يوم القيامة بلى والله إن رحمة لموصولة في الدنيا والآخرة وإني أيها الناس فرطكم

¹⁰⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 3

¹¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 4

يَوْمَ الْقِيَامَةِ عَلَى الْحَوْضِ فَإِذَا جِئْتُمْ قَالَ الرَّجُلُ يَا رَسُولَ اللَّهِ أَنَا فُلَانُ بْنُ فُلَانٍ فَأَقُولُ أَمَا النَّسَبُ فَقَدْ عَرَفْتُهُ وَ لَكِنَّكُمْ أَخَذْتُمْ بَعْدِي ذَاتَ الشِّمَالِ وَ ارْتَدَدْتُمْ عَلَى أَعْقَابِكُمْ الْقَهْقَرَى

'Al Majalis' of Al Mufeed, 'Al Amaali' of the sheykh Al Tusi - Al Mufeed, from Ibn Qawlawiya, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Ma'az, from Zakariyya Bin Udayy, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah^{-saww} saying upon the pulpit: 'What is the matter with a people saying that the relatives of Rasool-Allah^{-azwj} will not be interceding on the Day of Qiyamah? Yes, by Allah^{-azwj}! My^{-saww} relatives are connected in the world as well as in the Hereafter, and I^{-saww}, O you people, would abandon you on the Day of Qiyamah at the Fountain, so when you come, the man would say, 'O Rasool-Allah^{-saww}! I am so and so, son of so and so'. So, I^{-saww} would be saying, 'As for the lineage, so I^{-saww} have recognised it, but after me you took to the left and you returned upon your heels backwards''¹¹¹

6- سن، المحاسن ابن فضال عن يونس بن يعقوب البجلي عن أبي عبد الله ع قال: إذا كان يوم القيامة دعي الخلائق بأسماء أمهاتهم إلا نحن و شيعتنا فإنهم يدعون بأسماء آبائهم

'Al Mahasin' - Ibn Fazal, from Yunus Bin Yaqoub Al Bajaly,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, the people would be Called by the names of their mothers except for us^{-asws} and our^{-asws} Shias, for they would be Called by the names of their fathers''¹¹²

7- سن، المحاسن القاسم بن يحيى عن الحسن بن راشد عن الحسين بن علوان و حدثني أحمد بن عبيد عن الحسين بن علوان عن أبي عبد الله ع قال: إذا كان يوم القيامة يدعى الناس جميعاً بأسمائهم و أسماء أمهاتهم سترأ من الله عليهم إلا شيعة علي ع فإنهم يدعون بأسمائهم و أسماء آبائهم و ذلك أن ليس فيهم عتر

Al Mahasin' - Al Qasim Bin Yahya, from Al Hassan Bin Rashid, from Al Husayn Bin Ulwan, and it was narrate to me by Ahmad Bin Ubeyd, from Husayn Bin Ulwan, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, the people would be Called altogether by their names and the names of their mothers, as a veil from Allah^{-azwj} upon them, except for Shias of Ali^{-asws}, for they would be Called by their names, and names of their fathers, and that is because there isn't anyone connect with adultery among them''¹¹³

8- بشا، بشارة المصطفى محمد بن أحمد بن شهر يار عن محمد بن محمد بن عبد العزيز عن أبي عمر السيمك عن محمد بن أحمد بن المهدي عن عمر بن الخطاب السجستاني عن إسماعيل بن العباس عن محمد بن زياد عن أبي هريرة قال: سمعت رسول الله ص يقول لعلي ع أ لا أبشرك يا علي قال بلى بأبي و أمي يا رسول الله

¹¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 5

¹¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 6

¹¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 7

'Basharat Al-Mustafa^{-sawww}' - Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Abdul Aziz, from Abu Umar Al Samak, from Muhammad Bin Ahmad Bin Al Mahdy, from Umar Bin Al Khattab Al Sijistany, from Ismail Ibn Al Abbas, from Muhammad Bin Ziyad, from Abu Hureyra who said,

'I heard Rasool-Allah^{-sawww} saying to Ali^{-asws}: 'Shall I^{-sawww} give you glad tidings O Ali^{-asws}?' He^{-asws} said: 'Yes, by my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-sawww}!'

قَالَ أَنَا وَأَنْتَ وَفَاطِمَةُ وَالحَسَنُ وَالحُسَيْنُ ع خُلِقْنَا مِنْ طِينَةٍ وَاحِدَةٍ وَ فَضَلْتَ مِنْهَا فَضْلَةً فَجَعَلَ مِنْهَا شِيعَتَنَا وَ مُحِبِّينَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ النَّاسُ بِأَسْمَائِهِمْ وَ أَسْمَاءِ أُمَّهَاتِهِمْ مَا خَلَا نَحْنُ وَ شِيعَتَنَا وَ مُحِبِّينَا فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ

He^{-sawww} said: 'I^{-sawww} and you^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} were created from one clay, and the remnant from it remained, so our^{-asws} Shias and ones who love us^{-asws} were Made to be from it. When it will be the Day of Qiyamah, the people would be Called by their names and names of their mothers, apart from us^{-asws}, and our^{-asws} Shias, and ones who love us^{-asws}, for they would be Called by their names and the names of their fathers".¹¹⁴

9- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَاعِظِ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ فَرَسَادِ الْعَبَّادِ عَنِ الْهَيْثَمِ بْنِ أَمِّدٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ زَيْدِ بْنِ حُبَيْشٍ عَنْ عَلِيِّ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُدْعَى النَّاسُ بِأَسْمَائِهِمْ إِلَّا شِيعَتِي وَ مُحِبِّي فَإِنَّهُمْ يُدْعَوْنَ بِأَسْمَاءِ آبَائِهِمْ لِطِيبِ مَوَالِيدِهِمْ

'Basharat Al Mustafa^{-sawww}' - Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Abdul Waiz, from Al Hassan Bin Abdullah Bin Shazan, from Muhammad Bin Farsad Al Abaad, from Al Haysam Bin Ahmad, from Abaad Bin Saheyb, from Ali Bin Al Husayn, from his father, from Zareyn Habeyb,

'From Ali^{-asws} having said: 'When it will be the Day of Qiyamah, the people would be Called by their names except my^{-asws} Shias and ones who love me^{-asws}, for they would be Called by the names of their fathers due to the goodness of their births".¹¹⁵

10- فر، تفسير فرات بن إبراهيم فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ مُعْتَمِدًا عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي قَوْلِهِ تَعَالَى وَ هُمْ مِنْ فِرْعَ يَوْمَئِذٍ آمِنُونَ قَالَ فَقَالَ يَا أَصْبَغُ مَا سَأَلَنِي أَحَدٌ عَنْ هَذِهِ الْآيَةِ وَ لَقَدْ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْهَا كَمَا سَأَلْتَنِي فَقَالَ لِي سَأَلْتُ جِبْرِئِيلَ عَنْهَا فَقَالَ يَا مُحَمَّدُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ حَشَرَكَ اللَّهُ أَنْتَ وَ أَهْلَ بَيْتِكَ وَ مَنْ يَتَوَلَّاكَ وَ شِيعَتَكَ حَتَّى يَقِفُوا بَيْنَ يَدَيِ اللَّهِ

'Tafseer Furaat Bin Ibrahim' - Furat Bin Ibrahim Al Kufry, from Al Asbagh Bin Nubata,

'From Ali^{-asws} Bin Abu Talib^{-asws} regarding the Words of the Exalted: **and they would be secure from the panic of that Day [27:89]**, he^{-asws} said: 'O Asbagh! No one has asked me^{-asws} about this Verse, and I^{-asws} had asked Rasool-Allah^{-sawww} about it just as you are asking me^{-asws}, so he^{-sawww} said to me^{-asws}: 'I^{-sawww} asked Jibraeel^{-as} about it, and he^{-as} said: 'O Muhammad^{-sawww}! When it will be the Day of Qiyamah, Allah^{-azwj} will Gather you^{-sawww} and the People^{-asws} of your^{-sawww} Household, and ones who love you and your^{-sawww} Shias until they pause in front of Allah^{-azwj}.

¹¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 8

¹¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 9

فَيَسْتُرُ اللَّهُ عَوْرَاتِهِمْ وَيُؤْمِنُهُمْ مِنَ الْفَزَعِ الْأَكْبَرِ بِحُبِّهِمْ لَكَ وَ لِأَهْلِ بَيْتِكَ وَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ جِبْرَائِيلُ ع أَخْبِرْنِي

Allah^{-azwj} will Veil their nakedness and Secure them from the greatest panic due to their love for you^{-sawww} and for the People^{-asws} of your^{-sawww} Household, and for the Ali^{-asws} Bin Abu Talib^{-asws}. He^{-sawww} said: 'O Jibraeel^{-as}, inform me^{-sawww}'.

فَقَالَ يَا مُحَمَّدُ مَنْ اصْطَنَعَ إِلَى أَحَدٍ مِنْ أَهْلِ بَيْتِكَ مَعْرُوفًا كَافِيئَهُ يَوْمَ الْقِيَامَةِ يَا عَلِيُّ شَيْعَتِكَ وَ اللَّهُ آمِنُونَ يَرْجُونَ فَيَشْفَعُونَ وَ يُشْفَعُونَ ثُمَّ قَرَأَ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ

He^{-as} said: 'O Muhammad^{-sawww}! One who does a good deed to anyone from the People^{-asws} of your^{-sawww} Household, it would suffice him on the Day of Qiyamah. O Ali^{-asws}! Your^{-asws} Shias, by Allah^{-azwj}, would be secured, hoping, so they will be interceding and they will be interceding. Then he^{-as} recited: **then there would be no relationships between them on that Day nor would they be asking about each other [23:101]**".¹¹⁶

11- ن، عيون أخبار الرضا عليه السلام جعفر بن نعيم الشاذلي عن أحمد بن إدريس عن إبراهيم بن هاشم عن إبراهيم بن محمد الهمداني قال سمعت الرضا ع يقول من أحب عاصياً فهو عاصي و من أحب مطيعاً فهو مطيع و من أعان ظالماً فهو ظالم و من خذل عادلاً فهو خاذل

'Uyoun Akhbar Al-Reza^{-asws}' - Ja'far Bin Nuaym Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad Al Hamdany who said,

'I heard Al-Reza^{-asws} saying: 'One who loves a disobedient one so he is a disobedient one, and one who loves an obedient one, so he is an obedient one, and one who assists an unjust one, so he is unjust, and one who abandons a just one, so he is a forsaking (rejecting) one.

إِنَّهُ لَيْسَ بَيْنَ اللَّهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ وَ لَا يَبَالُ أَحَدٌ وَلَايَةَ اللَّهِ إِلَّا بِالطَّاعَةِ وَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص لِبَنِي عَبْدِ الْمُطَّلِبِ اثْنُونِي بِأَعْمَالِكُمْ لَا بِأَنْسَابِكُمْ وَ أَحْسَابِكُمْ

Surely, there isn't any relationship between Allah^{-azwj} and anyone, nor can anyone attain the Wilayah of Allah^{-azwj} except by obedience, and Rasool-Allah^{-sawww} has said to the clan of Abdul Muttalib^{-as}: 'Come to me^{-sawww} with your deeds, not with your tongues and your affiliations.

قَالَ اللَّهُ تَعَالَى فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَ لَا يَتَسَاءَلُونَ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ وَ مَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ

Allah^{-azwj} the Exalted Says: **So, when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, one whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]**".¹¹⁷

¹¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 10

¹¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 11

12- فر، تفسير فرات بن إبراهيم بإسناده عن أبي هريرة عن النبي ص قال في هذه الآية يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه إلا من تولى بولاية أمير المؤمنين علي بن أبي طالب ع فإنه لا يفر من والاه ولا يعادي من أحبته ولا يحب من أبغضه ولا يؤذ من عاداه الحديث

'Tafseer Furaat Bin Ibrahim' - By his chain, from Abu Hureyra,

'From the Prophet^{-saww} having said regarding this Verse: **(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 for the one who is with the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, for he will neither flee from his friend, nor be inimical to one who loves us^{-asws}, nor love one who hates him^{-asws}, nor be cordial to one who is inimical to him^{-asws}' – the Hadeeth'.¹¹⁸

باب 10 الميزان

CHAPTER 10 – THE SCALE

الآيات الأعراف و الوزن يؤمذ الحق فمن ثقلت موازينه فأولئك هم المفلحون

The Verses – (Surah) Al A'raaf: **And the weighing on that Day would be the Truth. So the one whose scale would be heavy, then those, they would be the successful ones [7:8]**

و من خفت موازينه فأولئك الذين خسروا أنفسهم بما كانوا بآياتنا يظلمون

And the one whose scale would be light, so they are those who would have incurred losses upon themselves due to their being unjust to Our Signs [7:9]

الكهف أولئك الذين كفروا بآيات ربهم ولقائه فحبطت أعمالهم فلا نقيم لهم يوم القيامة وزناً

(Surah) Al Kahf: **These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Qiyamah [18:105]**

الأنبياء و نضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئاً و إن كان مثقال حبة من خردل أتينا بها و كفى بنا حاسبين

(Surah) Al Anbiyaa: **And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]**

المؤمنين فمن ثقلت موازينه فأولئك هم المفلحون

So, ones whose scale is heavy, then those, they would be the successful ones [23:102]

¹¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 9 H 12

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]

القارعة فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ

(Surah) Al Qariyah: **Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]**

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ فَأُمُّهُ هَاوِيَةٌ

And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]

وَمَا أَدْرَاكَ مَا هِيَ نَارٌ حَامِيَةٌ

And what will make you realise what it is? [101:10] A scorching Fire [101:11]

Notes -

وَسُئِلَ رَسُولُ اللَّهِ صَ عَمَّا يُورَثُ يَوْمَ الْقِيَامَةِ فَقَالَ الصُّحُفُ

And Rasool-Allah^{-sawww} was asked about what would be weighed on the Day of Qiyamah. He^{-sawww} said: 'The books (of deeds)'.

وَعَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ صَ يُؤْتَى بِرَجُلٍ يَوْمَ الْقِيَامَةِ إِلَى الْمِيزَانِ وَ يُؤْتَى لَهُ تِسْعَةٌ وَ تِسْعُونَ سَجًّا كُلُّ سَجٍّ مِنْهَا مَدٌّ الْبَصَرِ فِيهَا خَطَايَاهُ وَ ذُنُوبُهُ فَيُوضَعُ فِي كِفَّةِ الْمِيزَانِ ثُمَّ يُخْرَجُ لَهُ قِطَاسٌ كَأَلَمَلَةٍ فِيهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَيُوضَعُ فِي الْأَخْرِ فَيَرْجَحُ

And from Abdullah Bin Umar, 'Rasool-Allah^{-sawww} said: 'On the Day of Qiyamah they will come with a man to the Scale, and ninety-nine records will be brought for him, every record from it being to the extent of the sight whereing would be his mistakes and his sins. It would be placed in a hand of the scale. Then a paper will be extracted for him being like the finger nail wherein would be the testimony that there is no god except Allah^{-azwj} and Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}. It would be placed in the other (hand), and it would outweigh'.

وَعَنِ الْحَسَنِ بْنِ رَسُولِ اللَّهِ صَ ذَاتَ يَوْمٍ وَاضِعَ رَأْسَهُ فِي حَجْرِ عَائِشَةَ قَدْ أَغْفَى إِذْ سَأَلَتْ الدُّمُوعُ مِنْ عَيْنَيْهَا فَقَالَ مَا أَصَابَكَ مَا أَبْكَاكِ قَالَتْ ذَكَرْتُ حَشَرَ النَّاسِ وَ هَلْ يَذْكُرُ أَحَدٌ أَحَدًا فَقَالَ لَهَا يُحْشَرُونَ حُقَاةَ عُرَاةٍ

And from Al Hassan: 'One day when Rasool-Allah^{-sawww} had placed his head in the lap of Ayesha, having dozed off, when the tears flowed from her eyes. He^{-sawww} said: 'What afflicts you? What makes you cry?' She said, 'I remembered the Resurrection of the people, and will anyone remember anyone?' He^{-sawww} said: 'They will be gathered bare-footed, naked'.

وَ قَرَأَ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنًا يُعْنِيهِ لَا يَذْكُرُ فِيهَا أَحَدًا عِنْدَ الصُّحُفِ وَ عِنْدَ وَزْنِ الْحُسْنَاتِ وَ السَّيِّئَاتِ

And he read: **'For every person from them on that Day, would be a concern occupying him [80:37]. He will not remember anyone in the records, and during the weighing of the good deeds and the evil deeds'**.

وَرُوي أَنَّ دَاوُدَ ع سَأَلَ رَبَّهُ أَنْ يُرِيَهُ الْمِيزَانَ فَلَمَّا رَأَى عُشْبِي عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ يَا إِلَهِي مِنَ الَّذِينَ يُغْدِرُونَ أَنْ يَرْنَ بِلَاءٍ كَفَيْتِهِ حَسَنَاتٍ فَقَالَ يَا دَاوُدُ إِنِّي إِذَا رَضِيتُ عَنْ عَبْدٍ مَلَأْتُهَا بِتَمْرَةٍ

And it is reported that Dawood^{as} asked his Lord to Show him^{as} the Scale. When he^{as} saw, he^{as} fainted. Then he^{as} awoke. He^{as} said: 'O my^{as} God^{azwj}! Who is that who is able upon weighing its full hand with good deeds?' He^{azwj} Said: "O Dawood^{as}! When I^{azwj} am Pleased with a servant, I^{azwj} will Fill it with a (single) date!"

1- م، تفسير الإمام عليه السلام عن النبي ص قال: إِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ أَقْوَامًا يَمْتَلِئُونَ مِنْ جِهَةِ السَّيِّئَاتِ مَوَازِينُهُمْ فَيُقَالُ لَهُمْ هَذِهِ السَّيِّئَاتُ فَأَيُّ الْحَسَنَاتِ وَالْإِلَّا فَقَدْ عَصَيْتُمْ فَيَقُولُونَ يَا رَبَّنَا مَا نَعْرِفُ لَنَا حَسَنَاتٍ

'Tafseer of the Imam (Hassan Al-Askari^{asws})' - From the Prophet^{saww} having said: 'Allah^{azwj} will Resurrect a people on the Day of Qiyamah, being full from the aspect of evil deeds in their scales. It would be said to them: 'These are the evil deeds, so where are the good deeds? Or did you only disobey?' They would say, 'O our Lord^{azwj}! We do not recognise having any good deeds for us'.

فَإِذَا الْبَدَأُ مِنْ قِبَلِ اللَّهِ عَزَّ وَجَلَّ لَنْ لَمْ تَعْرِفُوا لِأَنْفُسِكُمْ عِبَادِي حَسَنَاتٍ فَإِنِّي أَعْرِفُهَا لَكُمْ وَأَوْفَرُهَا عَلَيْكُمْ ثُمَّ يَا أَيُّ بِصَحِيفَةٍ صَغِيرَةٍ يَطْرُقُهَا فِي كِفَّةِ حَسَنَاتِهِمْ فَتَرْجَحُ بِسَيِّئَاتِهِمْ بِأَكْثَرِ مِمَّا بَيْنَ السَّمَاءِ وَالْأَرْضِ

Then there would be the Call from the direction of Allah^{azwj} Mighty and Majestic: "My^{azwj} servants! If you do not recognise any good deeds for yourselves, but I^{azwj} do Recognise these for you, and I^{azwj} shall Give full measure of these upon you! Then they would come with a small parchment to be place in a hand (of the scale) of their good deeds, and it would outweigh their evil deeds with more than what is between the sky and the earth.

فَيُقَالُ لِأَخْدِهِمْ خُذْ يَدَ أَبِيكَ وَ أُمَّكَ وَ إِخْوَانِكَ وَ أَخَوَاتِكَ وَ حَاصِبَتِكَ وَ قَرَابَاتِكَ وَ أَعْدَامِكَ وَ مَعَارِفِكَ فَأَدْخِلْهُمْ الْجَنَّةَ فَيَقُولُ أَهْلُ الْمَحْشَرِ يَا رَبِّ أَمَا الذُّنُوبُ فَقَدْ عَرَفْنَاهَا فَمَا ذَا كَانَتْ حَسَنَاتُهُمْ

It would be said to one of them: 'Grab the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and your servants, and your known ones and enter them into Paradise. The people of the gathering would say, 'O Lord^{azwj}! As for the sins, we have recognised these, but what was that good deed of theirs?'

فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ يَا عِبَادِي مَنْسَى أَحَدُهُمْ بِبَيْتِي دِينَ لِأَخِيهِ إِلَى أَخِيهِ فَقَالَ خُذْهَا فَإِنِّي أُجِبُكَ بِحُبِّكَ عَلَيَّ بِنِ أَبِي طَالِبٍ فَقَالَ لَهُ الْآخَرُ قَدْ تَرَكْتُهَا لَكَ بِحُبِّكَ عَلَيَّ وَ لَكَ مِنْ مَالِي مَا شِئْتِ

Allah^{azwj} Mighty and Majestic would Say: "O My^{azwj} servants! One of you walked with the remainder of a debt of his brother to his brother and he said, 'Take it, for I love you due to

your love for Ali^{-asws} Bin Abu Talib^{-asws}. And the other one said to him, 'I have left it (written it off) due to your love for Ali^{-asws}, and for you from my wealth is whatever you like'.

فَشَكَرَ اللهُ تَعَالَى ذَلِكَ لهُمَا فَحَطَّ بِهِ خَطَايَاهُمَا وَ جَعَلَ ذَلِكَ فِي حَشْوِ صَحِيفَتَيْهِمَا وَ مَوَازِينِهِمَا وَ أَوْجَبَ لهُمَا وَ لِوَالِدَيْهِمَا الْجَنَّةَ

So, Allah^{-azwj} the Exalted Thanked them for that and Dropped their sins by it and Made that to be in the filling of their parchments and their scales, and Obligated Paradise for them and their parents'.

ثُمَّ قَالَ يَا بُرَيْدَةُ يَدْخُلُ النَّارَ بِمَعْضِ عَلِيٍّ أَكْثَرُ مِنْ حَصَى الْحَذَفِ الَّذِي يُرْمَى عِنْدَ الْجُمَرَاتِ فَإِنَّكَ أَنْ تَكُونَ مِنْهُمْ

Then he^{-asws} said: 'O Bureyda! (The ones) entering the Fire due to their hatred of Ali^{-asws} would be more than that can be counted, the pebbles which are thrown at the (three) rocks (during Hajj), therefore beware of becoming (one) from them"¹¹⁹

2- أَقُولُ رَوَى الصَّدُوقُ فِي كِتَابِ فَضَائِلِ الشَّيْبَعَةِ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللهِ ص حُبِّي وَ حُبُّ أَهْلِ بَيْتِي نَافِعٌ فِي سَبْعَةِ مَوَاطِنَ أَهْوَاهُنَّ عَظِيمَةٌ عِنْدَ الْوَفَاةِ وَ فِي الْقَبْرِ وَ عِنْدَ النُّشُورِ وَ عِنْدَ الْكِتَابِ وَ عِنْدَ الْحِسَابِ وَ عِنْدَ الْمِيزَانِ وَ عِنْدَ الصِّرَاطِ

I (Majlisi) am saying, 'It is reported by Al Sadouq in the book Fazail Al Shia, by his chain,

'From Abu Ja'far Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} love and the love of the People^{-asws} of my^{-saww} Household will benefit in seven places, the horrors of which are great – at the expiry (death), and in the grave, and at the Resurrection, and at registry, and at the Reckoning, and at the Scale, and at the Bridge"¹²⁰

3- ج، الإحتجاج رَوَى هِشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللهِ ع فَقَالَ أَوْ لَيْسَ تُوزَنُ الْأَعْمَالُ قَالَ لَا إِنَّ الْأَعْمَالَ لَيْسَتْ بِأَحْسَامٍ وَإِنَّمَا هِيَ صِفَةٌ مَا عَمِلُوا وَإِنَّمَا يَخْتَلَجُ إِلَى وَزْنِ الشَّيْءِ مَنْ جَهِلَ عَدَدَ الْأَشْيَاءِ وَ لَا يَعْرِفُ ثِقَلَهَا وَ خِفَتَهَا وَ إِنَّ اللهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ

It is reported by Hisham Bin Al Hakam,

'The atheist asked Abu Abdullah^{-asws} saying, 'Or isn't it so the deed would be weighed?' He^{-asws} said: 'No! The deeds aren't with bodies, and rather these are a description of what has been performed, and rather he will be needy to weigh something, one who is ignorant of the number of the things, nor does he recognise its weight and its lightness, and surely Allah^{-azwj}, there is nothing hidden upon Him^{-azwj}'.

قَالَ فَمَا مَعْنَى الْمِيزَانِ قَالَ الْعَدْلُ قَالَ فَمَا مَعْنَاهُ فِي كِتَابِهِ فَمَنْ ثَقُلَتْ مَوَازِينُهُ قَالَ فَمَنْ رَجَحَ عَمَلُهُ الْحَبْرَ

He said, 'What is the meaning of the Scale?' He^{-asws} said: 'The justice'. He said, 'What is its meaning in His^{-azwj} Book: **Then as for one whose scale is heavy [101:6]?**' He^{-asws} said: 'One whose deeds outweigh' – the Hadeeth'¹²¹

¹¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 1

¹²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 2

¹²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 3

4- فس، تفسير القمي وَ نَضَعُ الْمَوَازِينَ الْقَسِطَ لِيَوْمِ الْقِيَامَةِ قَالَ الْمُجَازَاةُ وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا أَيْ جَاؤْنَا بِهَا

‘Tafseer Al Qummi’ - **And We will Place scales of fairness on the Day of Qiyamah [21:47]**, he said, **‘And even if it was the weight of a mustard seed, We will Come with it [21:47]**, i.e., we will Recompense with it and it is stretched out - **We will Come with it [21:47]’**.¹²² (P.S. – This is not a Hadeeth)

5- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون و تؤمن بعذاب القبر و منكرو و تكبير و البعث بعد الموت و الميزان و الصراط
الخير

Among what Al-Reza^{-asws} wrote to Al-Mamoun: ‘And you should believe in the Punishment of the grave, and Munkar and Nakeer, and the Resurrection after the death, and the Scale, and the bridge’ – the Hadeeth’.¹²³

6- مع، معاني الأخبار القطان عن عبد الرحمن بن محمد الحسيني عن أحمد بن عيسى العجلي عن محمد بن أحمد بن عبد الله العزمي عن علي بن خاتم المنقري عن هشام بن سالم قال: سألت أبا عبد الله ع عن قول الله عز و جل وَ نَضَعُ الْمَوَازِينَ الْقَسِطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً قَالَ هُمْ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع

‘Ma’any Al Akhbaar’ - Al Qatan, from Abdul Rahman Bin Muhammad Al Husny, from Ahmad Bin Isa al Ajaly, from Muhammad Bin Ahmad Bin Abdullah Al Arzamy, from Ali Bin Hatim Al Minqary, from Hishan Bin Saslim who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything [21:47]**. He^{-asws} said: ‘They are the Prophets^{-as} and the successors^{-as}’.¹²⁴

7- كا، الكافي الحسيني بن محمد بن محمد بن علي بن الوشاء عن عبد الله بن سينان عن رجل من أهل المدينة عن علي بن الحسين ع قال قال رسول الله ص ما يوضع في ميزان امرئ يوم القيامة أفضل من حسن الخلق

‘Al-Kafi’ - Al Husayb Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from a man from the people of Medina,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There will not be a place in the scale of a person on the Day of Qiyamah, anything superior than the good mannerisms’.¹²⁵

8- كا، الكافي محمد بن يحيى عن ابن عيسى و علي عن أبيه جميعاً عن ابن محبوب عن عبد الله بن غالب الأسدي عن أبيه عن سعيد بن المسيب عن علي بن الحسين ع فيما كان يعظ به قال ثم رجعت القول من الله في الكتاب على أهل المعاصي و الذنوب فقال عز و جل وَ لَنْ مَسْتَهْمُ نَفْحَةٍ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

¹²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 4

¹²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 5

¹²⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 6

¹²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 7

'Al-Kafi' - Muhammad Bin Yahya, from Ibn Isa, and Ali, from his father altogether, from Ibn Mahboub, from Abdullah Bin Ghalib Al Asady, from his father, from Saeed Bin Al Musayyab,

'From Ali^{-asws} Bin Al-Husayn^{-asws} among what he^{-asws} used to advise with, he^{-asws} said: 'Then refer to the Words from Allah^{-azwj} in His^{-azwj} Book against the people of disobedience and the sins. Allah^{-azwj} Mighty and Majestic Said: **And if a blast of the Punishment of your Lord were to touch them, they would be saying, 'O woe be unto us! Surely we were unjust!' [21:46].**

فَإِنْ فُتِنْتُمْ أَهْيَا النَّاسِ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِنَّمَا عَنَى بِحَدَا أَهْلِ الشِّرْكَ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقَسِطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حُرْدٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ

If you were to say that Allah^{-azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{-azwj} is Saying: **And We will Set up scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكَ لَا تُنصَبُ لَهُمُ الْمَوَازِينُ وَ لَا تُنشَرُ لَهُمُ الدَّوَابِئُ وَ إِنَّمَا يُخَشَرُونَ إِلَىٰ جَهَنَّمَ زُجْراً وَ إِنَّمَا نَضَبُ الْمَوَازِينِ وَ نَشْرُ الدَّوَابِئِ لِأَهْلِ الْإِسْلَامِ الْحَبِيرِ

Know, O servants of Allah^{-azwj}, that the Polytheists will not have a Scale up for them nor will their Register (of deeds) be Published and they will be herded to Hell in groups, but rather the Scale and the Publishing of the Register (of deeds) will be for the people of Al-Islam' – the Hadeeth'.¹²⁶

9- يد، التوحيد بإسناده عن أبي معمر السعدي عن أمير المؤمنين ع في حديث من سأل عن الآيات التي زعم أنها متناقضة قال ع و أما قوله تبارك و تعالی و نضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئاً فهو ميزان العدل يُؤخذ به الخلائق يوم القيامة يدين الله تبارك و تعالی الخلق بعضهم من بعض بالموازين

'Al Tawheed' - By his chain, from Ma'mar Al Sa'dany,

'From Amir Al-Momineen^{-asws} in a Hadeeth of the one who asked about the Verses which he claimed were contradictory. He^{-asws} said: 'And as for the Words of the Blessed and Exalted: **And We will Set up an And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything [21:47].** It is the scale of Justice the creatures would be Seized by on the Day of Qiyamah. Allah^{-azwj} Blessed and Exalted would Accuse the people, some of them from the others, by the Scales'.

وَ فِي غَيْرِ هَذَا الْحَدِيثِ الْمَوَازِينُ هُمُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع وَ قَوْلُهُ عَزَّ وَ جَلَّ فَلَا نُعْجِمُ لَهُمْ يَوْمَ الْقِيَامَةِ وِزْناً فَإِنَّ ذَلِكَ حَاصَةٌ

And in another Hadeeth: 'The Scales, they are the Prophets^{-as} and the successors^{-as}. And the Words of the Mighty and Majestic: **therefore, We will not Establish a Scale for them on the Day of Qiyamah [18:105]**, so that is particularised.

¹²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 10 H 8

وَأَمَّا قَوْلُهُ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَقَدْ حَقَّتْ كَرَامَتِي أَوْ قَالَ مَوَدَّتِي لِمَنْ يُرَاقِبُنِي وَ يَتَحَابُّ بِحَالِي

And as for His^{-azwj} Words: **they would be entering Paradise, being Sustained therein without measure [40:40]**, Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “My^{-azwj} Honour is a right” – or he^{-saww} said: ‘My^{-azwj} Cordiality’ – “For the one who watches out for Me^{-azwj} (careful of Me^{-azwj}), and loves others by My^{-azwj} Permissible (means)!”

إِنَّ وُجُوهُهُمْ يَوْمَ الْقِيَامَةِ مِنْ نُورٍ عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خَضِرٌ قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ قَالَ قَوْمٌ لَيْسُوا بِأَنْبِيَاءَ وَ لَا شُهَدَاءَ وَ لَكِنَّهُمْ تَحَابُّوا بِحَالٍ اللَّهُ وَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ نَسَأَلُ اللَّهَ أَنْ يُجْعَلَنَا بِرَحْمَتِهِ

Their faces on the Day of Qiyamah, would be from light, being upon pulpits of light, upon them would be green clothes. It was said, ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘A group who will neither be Prophets^{-as} nor martyrs, but they would love each other by the Permissible of Allah^{-azwj}, and they would be entering Paradise without any Reckoning. We ask Allah^{-azwj} that He^{-azwj} makes us to be from them by His^{-azwj} Mercy.

وَأَمَّا قَوْلُهُ فَمَنْ تَفَلَّتْ مَوَازِينُهُ وَ خَفَّتْ مَوَازِينُهُ فَإِنَّمَا يَعْنِي الْحِسَابَ تُوزَنُ الْحَسَنَاتُ وَ السَّيِّئَاتُ فَالْحَسَنَاتُ تَقِلُّ الْمِيزَانَ وَ السَّيِّئَاتُ حِقْفَةُ الْمِيزَانَ

And as for His^{-azwj} Words: **So, ones whose scale is heavy, [23:102] And ones whose scale is light, [23:103]**, rather it means the Reckoning weighing the good deeds and the evil deeds, so the good deeds would weigh down the scale and the evil deeds would lighten the scale”.¹²⁷

Note -

وَ سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً قَالَ الْمَوَازِينُ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ

And Al-Sadiq^{-asws} was asked about the Words of Allah Mighty and Majestic: **And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything [21:47]**. He^{-asws} said: ‘The ‘scales’ are the Prophets^{-as} and the successors^{-as}’.

باب 11 محاسبة العباد و حكمه تعالى في مظالمهم و ما يسألهم عنه و فيه حشر الوحوش

CHAPTER 11 – ACCOUNTING THE SERVANTS AND THE JUDGMENT OF THE EXALTED REGARDING THEIR INJUSTICES AND WHAT HE^{-azwj} WOULD QUESTION THEM ABOUT, AND DURING IT IS THE GATHERING OF THE BEASTS

الآيات البقرة أولئك لهم نصيب مما كسبوا و الله سريع الحساب

The Verses – (Surah) Al Baqarah: **Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]**

و قال سبحانه وَ اتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And the Glorious said: **And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281]**

و قال تعالى وَ إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَ يُعَذِّبُ مَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284]

آل عمران وَ مَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

(Surah) Aal-e-Imran: **and the one who commits Kufr with the Signs of Allah, so Allah is Quick of the Reckoning [3:19]**

الأنعام وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَ لَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أُمَّتًا لَكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

(Surah) Al Anaam: **And there is no animal in the earth nor a bird flying with its two wings except they are communities similar to yours. We have not neglected in the Book of anything; then to their Lord they shall be gathering [6:38]**

و قال عز و جل وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

And the Mighty and Majestic Said: **and He is the swiftest of the Reckoners [6:62]**

الرعد أُولَئِكَ هُمْ سُوءُ الْحِسَابِ

(Surah) Al Ra'ad: **They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]**

و قال تعالى وَ يَخَافُونَ سُوءَ الْحِسَابِ

And the Exalted Said: **and are fearing the evil Reckoning [13:21]**

الأنبياء أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِي غَفْلَةٍ مُعْرِضُونَ

(Surah) Al Anbiya'a: **It has drawn near to the people, their Reckoning, and they in their heedlessness, are turning aside [21:1]**

النور وَ الَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْعًا وَ وَجَدَ اللَّهُ عِنْدَهُ فَوْقَاهُ حِسَابَهُ وَ اللَّهُ سَرِيعُ الْحِسَابِ

(Surah) Al Noor: **And those who commit Kufr, their deeds are like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]**

التنزيل إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

(Surah) Al Tanzeel: **Surely, your Lord, He will Decide between them on the Day of Qiyamah regarding what they were differing in [32:25]**

الطلاق وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسِبْنَاهَا حِسَابًا شَدِيدًا وَعَدَّيْنَاهَا عَذَابًا نُكْرًا

(Surah) Al Talaq: **And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8]**

فَدَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا

So, it tasted the scourge of its affairs and the evil consequences of its affair was a loss [65:9] Allah has Prepared for them a severe Punishment [65:10]

كورت وَإِذَا الْوُحُوشُ حُشِرَتْ

(Surah) Kuwwirat: **'And when the wild beasts are gathered [81:5]**

الإنشقاق فَأَمَّا مَنْ أُوِّيَ كِتَابَهُ يَمِينَهُ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا

(Surah) Al Inshiqaq: **So, as for one Given his Book in his right hand [84:7] Then soon he would be Reckoned an easy Reckoning [84:8]**

الغاشية إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

(Surah) Al Ghashiya: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**

النكائر ثُمَّ لَتَسْئَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

(Surah) Al Takasur: **Then you will be Questioned on that Day about the boons [102:8]**

و روي عن أمير المؤمنين ع أنه قال معناه أنه يجاسب الخلق دفعة كما يرزقهم دفعة

And it is reported from Amir Al-Momineen^{-asws}, he said: 'Its meaning is that He^{-azwj} will Reckon the people all at once just as He^{-azwj} Provides them all at once'.

وَعَنْ أَبِي ذَرٍّ قَالَ: بَيْنَا أَنَا عِنْدَ رَسُولِ اللَّهِ ص إِذِ انْتَطَحَتْ عِزَّانِ النَّبِيِّ ص أَ تَدْرُونَ فِيمَا انْتَطَحَا فَقَالُوا لَا نَدْرِي قَالَ لَكِنَّ اللَّهَ يَدْرِي وَ سَيَقْضِي بَيْنَهُمَا

And from Abu Zarr^{ar} having said: 'While I was in the presence of Rasool-Allah^{sawww} when two goats head-butted each other. The Prophet^{sawww} said: 'Do you know regarding what they are head-butting?' They said, 'We don't know'. He^{sawww} said: 'But Allah^{azwj} Knows and He^{azwj} will Judge between them'.

وَهُوَ قَوْلُهُ ع ثَلَاثَةٌ لَا يُسْأَلُ عَنْهَا الْعَبْدُ خِزْفَةً يُوَارِي بِهَا عَوْرَتَهُ أَوْ كِسْرَةً يَسُدُّ بِهَا جُوعَتَهُ أَوْ بَيْتٌ يَكُنُّهُ مِنَ الْحَرِّ وَالْبُرْدِ

And it is his words: 'Three (things), the servant will not be questioned about – a rag to cover his nakedness with, or bread he blocks his hunger with, or a house he shaded from the heat and the cold'.

وَرُوي أَنَّ بَعْضَ الصَّحَابَةِ أَضَافَ النَّبِيَّ ص مَعَ جَمَاعَةٍ مِنْ أَصْحَابِهِ فَوَجَدُوا عِنْدَهُ تَمْرًا وَ مَاءً بَارِدًا فَأَكَلُوا فَلَمَّا خَرَجُوا قَالَ هَذَا مِنْ النَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ

And it is reported that one of the companions hosted the Prophet^{sawww} along with a group of his companions. They found in his presence date and cold water. They ate. When they went out, he^{sawww} said: 'The is from the bounties which you will be questioned about'.

وَرَوَى الْعَبَّاسِيُّ بِإِسْنَادِهِ فِي حَدِيثٍ طَوِيلٍ قَالَ: سَأَلَ أَبُو حَنِيفَةَ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ لَهُ مَا النَّعِيمُ عِنْدَكَ يَا نُعْمَانُ قَالَ الْقُوْثُ مِنَ الطَّعَامِ وَالْمَاءُ الْبَارِدُ

And it is reported by Al Ayyashi by his chain in a lengthy Hadeeth. He said, 'Abu Haneefa asked Abu Abdullah^{asws} about this Verse (Then you will be Questioned on that Day about the boons [102:8]). He said to him^{asws}, 'What is the 'boons' in your view, O Numan?' He said, 'The daily subsistence from the food and the cold water'.

فَقَالَ لَئِنْ أَوْفَقَكَ اللَّهُ بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَكَ عَنْ كُلِّ أَكْلَةٍ أَكَلْتَهَا أَوْ شَرِبَةٍ شَرِبْتَهَا لَيَطُولَنَّ وُقُوفُكَ بَيْنَ يَدَيْهِ قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ

He^{asws} said: 'If Allah^{azwj} were to Pause you in front of Him on the Day of Qiyamah until He^{azwj} Questions you about every mean you had eaten or drunk you had drunk, your pausing would be prolonged in front of Him^{azwj}!' He said, 'So what is the 'boons'? May I be sacrificed for you^{asws}!'

قَالَ نَحْنُ أَهْلُ الْبَيْتِ النَّعِيمِ الَّذِي أَنْعَمَ اللَّهُ بِنَا عَلَى الْعِبَادِ وَ بِنَا انْتَلَفُوا بَعْدَ مَا كَانُوا مُخْتَلِفِينَ وَ بِنَا أَلْفَ اللَّهِ بَيْنَ قُلُوبِهِمْ فَجَعَلَهُمْ إِخْوَانًا بَعْدَ أَنْ كَانُوا أَعْدَاءً وَ بِنَا هَدَاهُمْ اللَّهُ لِلْإِسْلَامِ وَ هُوَ النِّعْمَةُ الَّتِي لَا تَنْقُطُ وَ اللَّهُ سَأَلَهُمْ عَنْ حَقِّ النَّعِيمِ الَّذِي أَنْعَمَ بِهِ عَلَيْهِمْ وَ هُوَ النَّبِيُّ ص وَ عِزَّتُهُ ع

He^{asws} said: 'We^{asws}, People^{asws} of the Household, are the 'boons' which Allah^{azwj} has Favoured with upon the servants, and through us^{asws} they are united after they had been differing, and through us^{asws} Allah^{azwj} Harmonised their hearts so He^{azwj} Made them brothers after they had been enemies, and through us^{asws} Allah Guided them to Al Islam, and it is the boon which will not be terminated, and Allah^{azwj} will Question them about the right of the

boon which He^{-azwj} had Favoured with upon them, and it (boon) is the Prophet^{-saww} and His^{-azwj} family^{-asws}.

1- ل، الخصال لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيِّ الْبَرْذَعِيِّ عَنْ رُقَيْبَةَ بِنْتِ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزُولُ قَدَمَا عَبْدِي يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَ شَبَابِهِ فِيمَا أَبْلَاهُ وَ عَنْ مَالِهِ مِنْ أَيْنَ كَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ

‘Al Khisaal’, ‘Al Amaali’ of Al Sadouq - Muhammad Bin Ahmad Al Asady Al Bardy,

‘From Ruqayyah Bint Is’haq Bin Musa^{-asws} Bin Ja’far^{-asws}, from her father, from his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The feet of a servant will not (be allowed to) move on the Day of Qiyamah until he is questioned about four – about his lifetime, what did he use it in? And his youth, what did he spent it in? And about his wealth, where did he earn it from, and what did he spend it in? And about our^{-asws} love, of the People^{-asws} of the Household’’.¹²⁸

2- لي، الأمالي للصدوق فِي خَبَرِ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ: ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي الْكِتَابِ عَلَى أَهْلِ الْمَعَاصِي وَ الذُّنُوبِ فَقَالَ عَزَّ وَ جَلَّ وَ لَعْنُ مَسْتَهْمُ نَفْحَةَ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ

‘Al Amaali’ of Al Sadouq - In a Hadeeth of Saeed Bin Al Musayyab,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} in a lengthy Hadeeth, he^{-asws} said: ‘Then refer to the Words from Allah^{-azwj} in His^{-azwj} Book against the people of disobedience and the sins. Allah^{-azwj} Mighty and Majestic Said: **And if a blast of the Punishment of your Lord were to touch them, they would be saying, ‘O woe be unto us! Surely we were unjust!’ [21:46].**

فَإِنْ قُلْتُمْ أَتَيْهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا عَنَى بِهَذَا أَهْلَ الشِّرْكِ فَكَيْفَ ذَلِكَ وَ هُوَ يَقُولُ وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئاً وَ إِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ حَرْدَلٍ أَتَيْنَا بِهَا وَ كَفَىٰ بِنَا حَاسِبِينَ

If you were to say that Allah^{-azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{-azwj} is Saying: **And We will Set up an And We will Place scales of fairness on the Day of Qiyamah, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].**

اعْلَمُوا عِبَادَ اللَّهِ أَنَّ أَهْلَ الشِّرْكِ لَا تُنْصَبُ لَهُمُ الْمَوَازِينُ وَ لَا تُنْشَرُ لَهُمُ الدَّوَابِ وَ إِنَّمَا تُنْشَرُ الدَّوَابِ لِأَهْلِ الْإِسْلَامِ الْحَبِيرِ

Work, servants of Allah^{-azwj}! Surely, the people of Shirk, the Scales would not be set up for them, nor would the registers be published for them, but rather the registers would be publicised for the people of Islam’ – the Hadeeth’.¹²⁹

¹²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 1

¹²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 2

3- فس، تفسير القمي أبي عن ابن محبوب عن الثمالي عن أبي جعفر صلوات الله عليه قال قال رسول الله ص لا تزول قدمي عبد يوم القيامة من بين يدي الله حتى يسأله عن أربع خصائل عمرك فيما أفنيتَه و جسديك فيما أثبتته و مالك من أين كسبته و أين وضعته و عن حبيبتنا أهل البيت

'Tafseer Al Qummi' - My father, from Ibn Mahboub, from Al Sumaly,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The feet of a servant will not (be able to) move on the Day of Qiyamah from in front of Allah^{-azwj} until He^{-azwj} Questions him about four characteristics – Your life-span, in what did you finish it? And your body, in what did you involve it? And your wealth, from where did you earn it and where you placed (spent) it? And our^{-saww} love of the People^{-asws} of the Household.

ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن أبيه عن سعد عن ابن عيسى عن ابن محبوب عن الثمالي مثله و زاد فيه فقال رجل من القوم و ما علامة حبيبتكم يا رسول الله فقال محبة هذا و وضع يده على رأس علي بن أبي طالب ع.

'Al Amaali' of the sheykh Al Tusi - Al-Mufeed, from Ibn Qawlawayah, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Al-Sumaly – similar to it, and there is an increase in it:

'A man from the group said, 'And what is the sign of your^{-saww} love, O Rasool-Allah^{-saww}?' He^{-azwj} said: 'Love of this one' – and he^{-saww} placed his^{-saww} hand upon the head of Ali^{-asws} Bin Abu Talib^{-asws}''.¹³⁰

4- لي، الأماالي للصدوق أبي عن سعد عن ابن عيسى عن الحسين بن سعيد عن علي بن الحكم عن داود بن الثعمان عن إسحاق عن الصادق جعفر بن محمد ع قال: إذا كان يوم القيامة وقف عبداً مؤمناً للجساب كلاًهما من أهل الجنة

'Al Amaali' of the sheykh Al Tusi - My father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Is'haq,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When it will be the Day of Qiyamah, two Momin servant would pause for the Reckoning, each of them being from the people of Paradise – a poor one in the world and a rich one in the world.

فَقِيرٌ فِي الدُّنْيَا وَ غَنِيٌّ فِي الدُّنْيَا فَيَقُولُ الْفَقِيرُ يَا رَبِّ عَلَى مَا أَوْقَفْتُ فَوَ عَزَّتْكَ إِنَّكَ لَتَعْلَمُ أَنَّكَ لَمْ تُؤَلِّمْنِي وَلَايَةً فَأَعْدِلْ فِيهَا أَوْ أَجُورْ وَ لَمْ تُرْزُقْنِي مَالًا فَأُؤَدِّي مِنْهُ حَقًّا أَوْ أَمْنَعُ وَ لَا كَانَ رِزْقِي بَاتِيئِي مِنْهَا إِلَّا كَفَافًا عَلَى مَا عَلِمْتَ وَ قَدَّرْتَ لِي فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ صَدَقَ عَبْدِي خُلُوا عَنْهُ يَدْخُلُ الْجَنَّةَ

The poor one would say, 'O Lord^{-azwj}! What am I being paused upon? By Your^{-azwj} Might! You^{-saww} know that You^{-azwj} did not Grant me any governance therein so I was either just in it nor tyrannous, and You^{-azwj} did not Grace me wealth so I could give any rights from it or prevent it (from needy ones), nor was my sustenance which You^{-azwj} Gave me from it except just enough upon what You^{-azwj} Knew and Determined for me'. So, Allah^{-azwj}, Majestic is His^{-azwj} Majesty would Say: "You speak the truth, My^{-azwj} servant! Unblock from him (the barricades) to enter Paradise!"

¹³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 3

و يُنْقَى الْأَخْرُ حَتَّى يَسِيلَ مِنْهُ مِنَ الْعَرَقِ مَا لَوْ شَرِبَهُ أَرْبَعُونَ بَعيراً لَكَفَّاهَا ثُمَّ يَدْخُلُ الْجَنَّةَ فَيَقُولُ لَهُ الْفَقِيرُ مَا حَبَسَكَ فَيَقُولُ طُولُ الْحِسَابِ مَا زَالَ الشَّيْءُ
يَجِيئُنِي بَعْدَ الشَّيْءِ يُغْفَرُ لِي ثُمَّ أُسْأَلُ عَنْ شَيْءٍ آخَرَ حَتَّى تَعَمَّدَنِي اللَّهُ عَزَّ وَجَلَّ مِنْهُ بِرَحْمَةٍ وَ الْخَفِيِّ بِالتَّائِبِينَ فَمَنْ أَنْتَ

And there would remain the other one until He^{-azwj} would Question from him of the sweat, what if forty camels were to drink it, would suffice these, then he will enter Paradise. So, the poor one will say to him, 'What withheld you?' He will say, 'Length of the Reckoning. The thing (questions) did not cease coming to me after the thing (questions), (until) He^{-azwj} had Forgiven for me. I was asked about another thing, until Allah^{-azwj} Mighty and Majestic Covered me from it with Mercy, and Made me to meet up with the repentant(s). So, who are you?'

فَيَقُولُ أَنَا الْفَقِيرُ الَّذِي كُنْتُ مَعَكَ آنِفًا فَيَقُولُ لَقَدْ عَزَّكَ النَّعِيمُ بَعْدِي

He would say, 'I am the poor one who used to be with you just now (not long ago)'. He will say, 'The Bliss has changed you after me'¹³¹.

5- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ عَيْسَى عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ بَيْاعِ السَّائِرِيِّ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي حَاجَةً فَقَالَ تَلْقَانِي بِمَكَّةَ فَعُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي حَاجَةً فَقَالَ تَلْقَانِي بِمَكَّةَ فَعُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّ لِي حَاجَةً فَقَالَ هَاتِ حَاجَتَكَ

The book of Husayn Bin Saeed - From Muhammad Bin Isa, from Umar Bin Ibrahim, acquired by Al Sabiry, from Hajar Bin Zaidah, from a man,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'Meet me in Makkah'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Meet me^{-asws} in Mina'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me. He^{-asws} said: 'Present your need'.

قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُذْنِبْتُ ذَنْبًا بَيْنِي وَ بَيْنَ اللَّهِ لَمْ يُطَلِّعْ عَلَيْهِ أَحَدٌ فَعَظُمَ عَلَيَّ وَ أَجَلْتُ أَنْ أَسْتَمِيلَكَ بِهِ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin which is between Allah^{-azwj} and me, and I have not notified anyone about it, so that is grievous upon me, and I hastened that I should face you^{-asws} with it.

فَقَالَ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ حَاسَبَ اللَّهُ عَبْدَهُ الْمُؤْمِنَ أَوْفَقَهُ عَلَى ذُنُوبِهِ ذَنْبًا ذَنْبًا ثُمَّ عَفَرَهَا لَهُ لَا يُطَلِّعُ عَلَى ذَلِكَ مَلَكًا مُقَرَّبًا وَ لَا نَبِيًّا مُرْسَلًا

He^{-asws} said: 'When it will be the Day of Qiyamah and Allah^{-azwj} Reckons His^{-azwj} Momin servant and Pauses him upon his sins, sin by sin, He^{-azwj} will Forgive it for him, not notifying that upon an Angel of Proximity, nor a *Mursil* Prophet^{-as}'.

قَالَ عُمَرُ بْنُ إِبْرَاهِيمَ وَ أَخْبَرَنِي عَنْ عَمْرِو بْنِ وَاحِدٍ أَنَّهُ قَالَ وَ يَسْتُرُّ عَلَيْهِ مِنْ ذُنُوبِهِ مَا يَكْرَهُ أَنْ يُوقَفَهُ عَلَيْهَا قَالَ وَ يَقُولُ لِسَيِّمَاتِهِ كُوبِي حَسَنَاتٍ قَالَ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّمَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

¹³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 4

Umar Bin Ibrahim said, 'And I have been informed by someone else, he^{-asws} said: 'And He^{-azwj} will Veil upon him from his sins what he dislikes and pause him upon it. And He^{-azwj} will Say: "Be good deed!" And these are the Words of Allah^{-azwj} Blessed and Exalted: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]**'.¹³²

6- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله للذين أحسنوا الحسنى وزيادة فأما الحسنى فالحسنة وأما الزيادة فالدنيا ما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة وجمع لهم ثواب الدنيا والآخرة وبيئهم بأحسن أعمالهم في الدنيا والآخرة يقول الله ولا يزهق وجوههم فترو ولا ذلة أولئك أصحاب الجنة هم فيها خالدون

'Tafseer Al Qummi' - In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **For those who do good (there) is the good and more (for them); [10:26]:** 'As for the good, it is Paradise, and as for the increase, it is the world. What Allah^{-azwj} Gives them in the world, He^{-azwj} will not Reckon them with it in the Hereafter, and He^{-azwj} would Gather for them the rewards of the world and the Hereafter, and Reward them with the best of their deeds in the world and the Hereafter. Allah^{-azwj} is Saying: **neither will darkness cover their faces nor disgrace; they are the dwellers of Paradise; they would abide therein eternally [10:26]**'.¹³³

7- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آبائه ع قال قال رسول الله ص إن الله عز وجل يحاسب كل خلقي إلا من أشرك بالله عز وجل فإنه لا يحاسب ويؤمر به إلى النار

'Uyoun Akhbar Al-Reza^{-asws}' - By the three chains,

'From Al-Reza^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic would Reckon all creatures except the one who associates with Allah^{-azwj} Mighty and Majestic for he will not be Reckoned with and He^{-azwj} will Command with him to the Fire''.¹³⁴

8- ن، عيون أخبار الرضا عليه السلام بإسناد التميمي عن الرضا عن آبائه عن علي ع قال قال النبي ص أول ما يسأل عنه العبد حُبنا أهل البيت

'Uyoun Akhbar Al-Reza^{-asws}' - By the chain of Al Tameemy,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of what the servant would be Questioned about is our^{-saww} love of the People^{-asws} of the Household''.¹³⁵

9- ما، الأمالي للشيخ الطوسي في كتاب أمير المؤمنين ع إلى أهل مصر من عمل لله أعطاه الله أجره في الدنيا والآخرة وكفاه المهنه فيهما وقد قال تعالى يا عباد الذين آمنوا اتقوا ربكم للذين أحسنوا في هذه الدنيا حسنة وأرض الله واسعة إنما يوفى الصابرون أجرهم بغير حساب

¹³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 5

¹³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 6

¹³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 7

¹³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 8

'Al Amaali' of the sheykh Al Tusi - In a letter of Amir Al-Momineen^{-asws} to the people of Egypt: 'One who works for (the Sake of) Allah^{-azwj}, Allah^{-azwj} would Give him his Recompense in the world and in the Hereafter (as well), and Suffice him of the important matters in these two, and Allah^{-azwj} the Exalted has Said: **'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning'** [39:10].

فَمَا أَعْطَاهُمُ اللَّهُ فِي الدُّنْيَا لَمْ يُحَاسِبْنَهُمْ بِهِ فِي الْآخِرَةِ قَالَ اللَّهُ تَعَالَى لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَ زِيَادَةٌ وَ الْحُسْنَى هِيَ الْجَنَّةُ وَ الزِّيَادَةُ هِيَ الدُّنْيَا الْحَبْرُ

Whatever Allah^{-azwj} Gives them in the world, He^{-azwj} would not Reckon them with it in the Hereafter. Allah^{-azwj} the Exalted Said: **For those who do good is the good and more; [10:26], and the good, it is Paradise, and the more, it is the world'** – the Hadeeth'.¹³⁶

10 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ نَعِيمٍ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ إِلَّا مَا كَانَ فِي سَبِيلِ اللَّهِ تَعَالَى

(The book) Nawaadir of Al Rawandy, by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every Bounty would be Questioned about on the Day of Qiyamah except what was in the Way of Allah^{-azwj} Exalted''.¹³⁷

11- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسن بن حفص عن هشام النهشلي عن عمر بن هشام عن معروف بن خربوذ عن عامر بن وائل عن أبي بردة الأسلمي قال سمعت رسول الله ص يقول لا يزول قدم عبد يوم القيامة حتى يسأل عن أربع عن جسده فيما أبلاه و عن عمره فيما أفناه و عن ماله بما اكتسبه و فيما أنفقه و عن حنينا أهل البيت

'Al Amaali' of the sheykh Al Tusi - A group, from Abu Al Mufazzal, from Muhammad Bin Al Hassan Bin Hafs, from Hisham Al Nahshaly, from Umar Bin Hashim, from Marouf Bin Kharbouz, from Aamir Bin Wasilah, from Abu Burdah Al Aslami who said,

'I heard Rasool-Allah^{-saww} saying: 'The feet of a servant will not be moving on the Day of Qiyamah until he is Questioned about four – his body, in what did he involve it? And about his lifespan, in what did he finish it? And about his wealth, from what did he earn it, and in what did he spend it? And about our^{-saww} love, of the People^{-asws} of the Household''.¹³⁸

12- ما، الأمايلي للشيخ الطوسي المفيد عن أبي غالب أحمد بن محمد الزراري عن عمه علي بن سليمان عن الطيبسي عن العلاء عن محمد قال: سألت أبا جعفر ع عن قول الله عز و جل فأولئك يبذل الله سماتهم حسنات و كان الله عفورا رحيماً فقال ع يؤتى بالمؤمن المذنب يوم القيامة حتى يُثام بموقف الحساب فيكون الله تعالى هو الذي يتولى حسابه لا يُطلع على حسابه أحد من الناس

'Al Amaali' of the sheykh Al Tusi - Al Mufeed, from Abu Ghalib Ahmad Bin Muhammad Al Zurary, from his uncle Ali Bin Suleyman, from Al Tayalisy, from Al A'ala, from Muhammad who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful**

¹³⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 9

¹³⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 10

¹³⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 11

[25:70]. He^{-asws} said: ‘They will come with the sinful Momin on the Day of Qiyamah until he stands at the place of the Reckoning, and Allah^{-azwj} the Exalted would happen to be the One^{-azwj} Who would be in Charge of his Reckoning, not notifying his Reckoning upon anyone from the people.

فَيَعْرِفُهُ ذُنُوبُهُ حَتَّى إِذَا أَقْرَبَ بِسَيِّمَاتِهِ قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْكَتَبَةِ بَدِّلُوهَا حَسَنَاتٍ وَ أَطْهَرُوهَا لِلنَّاسِ فَيَقُولُ النَّاسُ حِينَئِذٍ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ ثُمَّ يَأْمُرُ اللَّهُ بِهِ إِلَى الْجَنَّةِ فَهَذَا تَأْوِيلُ آيَةِ وَ هِيَ فِي الْمُذْنِبِينَ مِنْ شِيعَتِنَا خَاصَّةً

He would recognise his sins until when he accepts with his sins, Allah^{-azwj} Mighty and Majestic will Say to the recorders: “Replace these (evil sins) with good deeds and display it to the people!” At that time the people would say, ‘There wasn’t even one evil deeds for this servant’. Then Allah^{-azwj} will Command with him to Paradise. So, this is the explanation of the Verse, and it is regarding the sinners from our^{-asws} Shias in particular.¹³⁹

13- ما، الأماالي للشيخ الطوسي المفيد عن أحمد بن الوليد عن أبيه عن الصفار عن القاشاني عن الأصمغاني عن المنقري عن ابن عبينه قال سمعت أبا عبد الله ع يقول ما من عبد إلا والله عليه حجة إما في ذنب اقترفه وإما في نعمة قصر عن شكرها

‘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 Isfahany, from Al Minqary, from Ibn Ayayna who said,

‘I heard Abu Abdullah^{-asws} saying: ‘There is none from a servant except and for Allah^{-azwj} there is an Argument upon him, either regarding a sin he acknowledges it, or regarding a Bounty he was deficient from thanking Him^{-azwj} (for it)’.¹⁴⁰

14- ما، الأماالي للشيخ الطوسي بهذا الإسناد عن ابن عبينه عن حميد بن زياد عن عطاء بن يسار عن أمير المؤمنين ع قال: يُوقَفُ الْعَبْدُ بَيْنَ يَدَيْ اللَّهِ فَيَقُولُ قَيْسُوا بَيْنَ نَعْمِي عَلَيْهِ وَ بَيْنَ عَمَلِهِ فَتَسْتَعْرِقُ النِّعَمُ الْعَمَلَ فَيُثَوَّلُونَ قَدْ اسْتَعْرِقَ النِّعَمُ الْعَمَلَ فَيَقُولُ هُبُوا لَهُ نَعْمِي وَ قَيْسُوا بَيْنَ الْحَيْرِ وَ الشَّرِّ مِنْهُ

‘Al Amaali’ of the sheykh Al Tusi - By this chain, from Ibn Ayayna, from Hameed Bin Ziyad, from Ata’a Bin Yasar,

‘From Amir Al-Momineen^{-asws} having said: ‘The servant will pause in front of Allah^{-azwj} and He^{-azwj} would Say: “Compare between My^{-azwj} Bounty upon him and his deed!” The Bounty would drown the deed, and he will say, ‘The Bounty has drowned the deed!’ He^{-azwj} will Say: “Gift My^{-azwj} Bounty to him, and compare between the good and the evil from him!”

فَإِنْ اسْتَوَى الْعَمَلَانِ أَذْهَبَ اللَّهُ الشَّرَّ بِالْحَيْرِ وَ أَدْخَلَهُ الْجَنَّةَ وَ إِنْ كَانَ لَهُ فَضْلٌ أَعْطَاهُ اللَّهُ بِفَضْلِهِ وَ إِنْ كَانَ عَلَيْهِ فَضْلٌ وَ هُوَ مِنْ أَهْلِ التَّقْوَى لَمْ يُشْرِكْ بِاللَّهِ تَعَالَى وَ اتَّقَى الشَّرَّكَ بِهِ فَهُوَ مِنْ أَهْلِ الْمَغْفِرَةِ يَغْفِرُ اللَّهُ لَهُ بِرَحْمَتِهِ إِنْ شَاءَ وَ يَتَفَضَّلُ عَلَيْهِ بِعَفْوِهِ

If the two deeds are equal, Allah^{-azwj} will Remove the evil by the good and Enter him into Paradise. And if there was an extra for him, Allah^{-azwj} would Give him from His^{-azwj} Grace, and if there was an extra against him and he is from the pious people not having associated with Allah^{-azwj} the Exalted, and feared the association with Him^{-azwj}, then he would be from the

¹³⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 12

¹⁴⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 13

Forgiven people. Allah^{-azwj} will Forgive (his sins) for him by His^{-azwj} Mercy, if He^{-azwj} so Desires, and Grace upon him with His^{-azwj} Pardon”¹⁴¹.

15- عدة، عدة الداعي في الخبر النبوي أنه يُفْتَحُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ عَلَى كُلِّ يَوْمٍ مِنْ أَيَّامِ عُمُرِهِ أَرْبَعٌ وَعِشْرُونَ خِزَانَةً عَدَدَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ فَخِزَانَةٌ يَجِدُهَا مَلُوءَةً نُورًا وَ سُورًا فَيَنَالُهُ عِنْدَ مُشَاهَدَتِهَا مِنَ الْفَرَحِ وَالسُّرُورِ مَا لَوْ وُزِعَ عَلَى أَهْلِ النَّارِ لَأَذْهَشَهُمْ عَنِ الْإِحْسَانِ بِالْأَمْرِ النَّارِ وَ هِيَ السَّاعَةُ الَّتِي أَطَاعَ فِيهَا رَبَّهُ

‘Uddat Al Daie’ -

‘In a Hadeeth of the Prophet^{-saww}: ‘On the Day of Qiyamah, there would be opened for the servant (based) upon every day from the days of his lifetime, twenty-four deposits – number of the hours of the night and the day. It would be a deposit he would find to be filled with light and cheerfulness, and he would attain, at witnessing it, from the happiness and the cheerfulness what, if it were to be distributed upon the inhabitants of the Fire, it would stun them from the feeling of the pain of the Fire, and it is the time in which he obeyed his Lord^{-azwj}.

ثُمَّ يُفْتَحُ لَهُ خِزَانَةٌ أُخْرَى فَيَرَاهَا مُظْلِمَةً مُنْتَبَهَةً مُفْرَعَةً فَيَنَالُهُ عِنْدَ مُشَاهَدَتِهَا مِنَ الْفَرْحِ وَالْجُزَعِ مَا لَوْ قُسِمَ عَلَى أَهْلِ الْجَنَّةِ لَنَعِصَ عَلَيْهِمْ نَعِيمُهَا وَ هِيَ السَّاعَةُ الَّتِي عَصَى فِيهَا رَبَّهُ

Then another hoard would be opened for him, and he would see it as dark, stinky, shocking. He would attain, at witnessing it, from the panic and the alarm what, if it were to be distributed upon the inhabitants of Paradise, it would annoy them their Bounties, and it is the time in which he disobeyed his Lord^{-azwj}.

ثُمَّ يُفْتَحُ لَهُ خِزَانَةٌ أُخْرَى فَيَرَاهَا فَارِغَةً لَيْسَ فِيهَا مَا يَسُرُّهُ وَ لَا مَا يَسُوؤُهُ وَ هِيَ السَّاعَةُ الَّتِي نَامَ فِيهَا أَوْ اشْتَعَلَ فِيهَا بِشَيْءٍ مِنْ مُبَاخَاتِ الدُّنْيَا فَيَنَالُهُ مِنَ الْعَبَثِ وَالْأَسْفِ عَلَى فَوَاتِهَا حَيْثُ كَانَ مُتَمَكِّنًا مِنْ أَنْ يَمْلَأَهَا حَسَنَاتٍ مَا لَا يُوصَفُ وَ مِنْ هَذَا قَوْلُهُ تَعَالَى ذَلِكَ يَوْمَ التَّعَابِينِ

Then another hoard would be opened for him, and he would see it as empty. There wouldn't be anything in it to cheer him nor what would annoy him, and it is the time in which he slept, or was busy in it with something from the lawful (neutral acts) of the world be affected from the regret and sorriness what cannot be described, upon its loss where he was able from filling it with good deeds; and from this are the Words of the Exalted: **that is the Day of loss and gain [64:9]**”¹⁴².

16 وَ رُوِيَ أَنَّ اللَّهَ سُبْحَانَهُ يَجْمَعُ الْخَلْقَ يَوْمَ الْقِيَامَةِ وَ لِيَعْضِيَهُمْ عَلَى بَعْضِ خُفُوقٍ وَ لَهُ قَبْلَهُمْ تَبِعَاتٌ فَيَقُولُ عِبَادِي مَا كَانَ لِي قَبْلَكُمْ فَقَدْ وَهَبْتُه لَكُمْ فَهَبُوا بَعْضُكُمْ تَبِعَاتٍ بَعْضٍ وَ ادْخُلُوا الْجَنَّةَ جَمِيعًا بِرَحْمَتِي

And it is reported that Allah^{-azwj} the Gather would Gather the creatures on the Day of Qiyamah, and there would be right for some of them upon the others, and for Him^{-azwj} would be consequences facing them, so He^{-azwj} will be Saying: “My^{-azwj} servants! Whatever was for

¹⁴¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 14

¹⁴² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 15

Me^{-azwj} with you all, so I^{-azwj} have Gifted it for you, therefore gift upon each other the consequences, and enter Paradise altogether by My^{-azwj} Mercy”.¹⁴³

17- مع، معاني الأخبار أبي عن سعد بن البرقي عن أبيه عن ابن سينان عن أبي الجارود عن أبي جعفر ع قال قال رسول الله ص كلُّ محاسبٍ مُعَدَّبٌ فَقَالَ لَهُ قَائِلٌ يَا رَسُولَ اللَّهِ فَأَيْنَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَسَوَّفَ يُحَاسَبُ حِسَابًا يَسِيرًا قَالَ ذَلِكَ الْعَرَضُ يَعْنِي التَّصْفُوحَ

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

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Everyone Reckoned with would be Punished’. A speaker said to him^{-saww}, ‘So where are the Words of Allah^{-azwj} Might and Majestic: **Then soon he would be Reckoned an easy Reckoning [84:8]**?’ He^{-saww} said: ‘That is the consideration, meaning the Pardoning’.¹⁴⁴

فَقَدْ رَوَى الْحُسَيْنُ بْنُ مَسْعُودٍ فِي شَرْحِ السُّنَّةِ بِإِسْنَادِهِ عَنِ الْبُخَارِيِّ عَنْ سُفْيَانَ بْنِ أَبِي مَرْزَمٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ص كَانَتْ لَا تَسْمَعُ شَيْئًا لَا تَعْرِفُهُ إِلَّا رَاجَعَتْ فِيهِ حَتَّى تَعْرِفَهُ وَأَنَّ النَّبِيَّ ص قَالَ مَنْ حُوسِبَ عُدِّبَ فَالْتَّ عَائِشَةُ فَعُلْتُ أَوْ لَيْسَ يَقُولُ اللَّهُ تَعَالَى فَسَوَّفَ يُحَاسَبُ حِسَابًا يَسِيرًا فَالْتَّ فَقَالَ إِنَّمَا ذَلِكَ الْعَرَضُ وَ لَكِنْ مَنْ نُوقِشَ الْحِسَابَ يَهْلِكُ

It is reported by Al Husayn Bin Masoud in ‘Sharh Al Sunnah’, by his chain from Al Bukhari, from Sufyan Bin Abu Maryam, from Nafie, from Ibn Umar, from Ibn Abu Muleyka,

‘Ayesha, wife of the Prophet^{-saww} would not hear anything she did not understand except she reviewed in until she understood it, and that Prophet^{-saww} had said: ‘Whoever is Reckoned will be Punished’. Ayesha said, ‘I said, ‘Or isn’t Allah^{-azwj} the Exalted Saying: **Then soon he would be Reckoned an easy Reckoning [84:8]**?’ She said, ‘He^{-saww} said: ‘But rather, that is the presentation, but whoever is investigated in the Reckoning will be destroyed’.

وَ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ نُوقِشَ الْحِسَابَ يَوْمَ الْقِيَامَةِ عُدِّبَ

And it is reported by Muslim in his ‘Saheeh’ from the Prophet^{-saww} having said: ‘Whoever is investigated in the Reckoning on the Day of Qiyamah will be Punished’.¹⁴⁵

(P.S. – No. 18 is missing)

19- ما، الأمايلي للشيخ الطوسي أبو القاسم بن شبل بن أسد عن ظفر بن محمد بن إبراهيم بن إسحاق عن عبد الرحمن بن أحمد التميمي عن عبد الله بن سينان عن أبي عبد الله ع قال: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَلَّمَنَا اللَّهُ بِحِسَابِ شَيْعَتِنَا فَمَا كَانَ لِلَّهِ سَأَلْنَا اللَّهُ أَنْ يَهَبَهُ لَنَا فَهُوَ هَبُّهُ وَ مَا كَانَ لَنَا فَهُوَ هَبُّهُ ثُمَّ قَرَأَ أَبُو عَبْدِ اللَّهِ ع إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ

‘Al Amaali’ of the sheykh Al Tusi - Abu Al Qasim Bin Shibl Bin Asad, from Zafar Bin Hamdoun, from Ibrahim Bin Is’haq, from Abdul Rahman Bin Ahmad Al Tameemi, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} will Allocate us^{-asws} with the Reckoning of our^{-asws} Shias. So, whatever was for Allah^{-azwj}, we^{-asws} will

¹⁴³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 16

¹⁴⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 17

¹⁴⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 18

ask Allah^{-azwj} to Gift it to us^{-asws} and it would be for them, and whatever was for us^{-asws}, it would be for them'. Then Abu Abdullah^{-asws} recited: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***¹⁴⁶.

20- يد، التوحيد ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ مَعْبُدٍ عَنِ دُرُسْتِ عَنِ ابْنِ أُدَيْبَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ جُعِلَتْ فِدَاكَ مَا تَعْمَلُ فِي الْقَضَاءِ وَالْقَدْرِ قَالَ أَقُولُ إِنَّ اللَّهَ تَعَالَى إِذَا جَمَعَ الْعِبَادَ يَوْمَ الْقِيَامَةِ سَأَلَهُمْ عَمَّا عَاهَدَ إِلَيْهِمْ وَ لَمْ يَسْأَلَهُمْ عَمَّا قَضَى عَلَيْهِمْ

'Al Tawheed' - Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Ma'bad, from Dorost, from Ibn Azina,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the Ordainment and the Pre-determination?' He^{-asws} said: 'I^{-asws} am saying that when Allah^{-azwj} the Exalted Gathers the servants on the Day of Qiyamah, He^{-azwj} will Question them about what He^{-azwj} Agreed with them, and will not Questioned them about what He^{-azwj} had Ordained upon them"¹⁴⁷.

21- سن، المحاسن أبي رَفَعَهُ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيْهَا النَّاسُ إِنَّ الدُّنْيَا ثَلَاثَةٌ ثُمَّ أَمْسَكَ فَقَالَ لَهُ حَبَّةُ الْعُرْبِيِّ يَا أَمِيرَ الْمُؤْمِنِينَ فَسَبَّحَهَا لِي فَقَالَ مَا ذَكَرْتُمَا إِلَّا وَ أَنَا أُرِيدُ أَنْ أُفَسِّرَهَا وَ لَكِنَّهُ عَرَضَ لِي مُرُّ حَالِ بَنِي وَ بَيْنَ الْكَلَامِ نَعَمَ الدُّنْيَا ثَلَاثَةٌ فَذَنْبٌ مَغْفُورٌ وَ ذَنْبٌ غَيْرٌ مَغْفُورٌ وَ ذَنْبٌ نَرْجُو وَ نَخَافُ عَلَيْهِ قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَبَيَّنَّهَا لَنَا

'Al Mahasin' - My father raised it saying,

'Amir Al-Momineen^{-asws} ascended the pulpit, and he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: 'O you people! The sins are three!' Then he^{-asws} withheld, so Habab Al-Arny said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Interpret it for me'. He^{-asws} said: 'I^{-asws} did not mentioned it except and I^{-asws} intended to interpret it, but there presented to me^{-asws} shortness of breath and the speech. Yes, the sins are three – a Forgiven sin, and an Unforgiven sin, and a sin we hope for its perpetrator and fear upon him'. It was said, 'O Amir Al-Momineen^{-asws}! Explain it to us'.

قَالَ نَعَمْ أَمَّا الدُّنْيَا الدُّنْيَا فَاللهُ أَحْكَمُ وَ أَكْرَمُ أَنْ يُعَاقَبَ عَبْدَهُ مَرَّتَيْنِ

He^{-asws} said: 'Yes. As for the Forgiven is, Allah^{-azwj} the Exalted Punishes a servant upon his sin in the world, and Allah^{-azwj} is Wiser, and more Benevolent than that He^{-azwj} would Punish His^{-azwj} servant twice (once again in the Hereafter).

وَ أَنَا الَّذِي لَا يُعْفَرُ فَظَلُّمُ الْعِبَادِ بَعْضُهُمْ لِبَعْضٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا بَرَزَ لِخَلْقِهِ أَقْسَمَ قَسَمًا عَلَى نَفْسِهِ فَقَالَ وَ عِدَّتِي وَ جَلَالِي لَا يُجُوزُنِي ظَلْمٌ ظَالِمٍ وَ لَوْ كَفْتُ بِكَفٍّ وَ لَوْ مَسَحَتْ بِكَفٍّ وَ نَطَحَتْ مَا بَيْنَ الشَّاةِ الْفُرْنَاءِ إِلَى الشَّاةِ الْجَمَاءِ

And as for the sin which is Unforgiven, the servants are unjust to each other. When Allah^{-azwj} Blessed and Exalted Emphasized to His^{-azwj} creatures, Swore an oath upon Himself^{-azwj} and He^{-azwj} Said: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will not allow an injustice of an unjust one

¹⁴⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 19

¹⁴⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 20

and even if it be a palm for a palm, and even it be a touch with a pal (friendly touch), and a dispute what is between the sheep with horns and the shabby sheep”.

فَيَقْتَصُّ اللَّهُ لِلْعِبَادِ بَعْضَهُمْ مِنْ بَعْضٍ حَتَّى لَا يَبْقَى لِأَحَدٍ عِنْدَ أَحَدٍ مَظْلَمَةٌ ثُمَّ يَبْعَثُهُمُ اللَّهُ إِلَى الْحِسَابِ

Thus, Allah^{-azwj} would Redress for the servants, some of them from others, until there will not remain any injustice for anyone with anyone. Then, Allah^{-azwj} would Send them to the Reckoning.

وَأَمَّا الذَّنْبُ الثَّلَاثُ فَذَنْبٌ سَتَرَهُ اللَّهُ عَلَى عَبْدِهِ وَرَزَقَهُ التَّوْبَةَ فَأَصْبَحَ حَاشِعاً مِنْ ذَنْبِهِ رَاجِئاً لِرَبِّهِ فَتَنَحَّلَ لَهُ كَمَا هُوَ لِنَفْسِهِ نَزْجُو لَهُ الرَّحْمَةَ وَنَحَافُ عَلَيْهِ الْعِقَابَ

And as for the third sin, it is a sin Allah^{-azwj} Veils upon His^{-azwj} servant and Graces him the (inclination for) the repentance, and he becomes fearing from his sins, hoping to his Lord^{-azwj}. So, we^{-asws} are to him just as he is to himself. We^{-asws} hope for the Mercy for him, and we^{-asws} fear the Punishment upon him”.¹⁴⁸

22- ير، بصائر الدرجات إِبْرَاهِيمُ بْنُ هَاشِمٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَبَلَةَ عَنْ أَبِي شُعَيْبٍ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَوَّلُ قَادِمٍ عَلَى اللَّهِ ثُمَّ يَفْتَدِمُ عَلَيَّ كِتَابُ اللَّهِ ثُمَّ يَفْتَدِمُ عَلَيَّ أَهْلُ بَيْتِي ثُمَّ يَفْتَدِمُ عَلَيَّ أُمَّتِي فَيَفْتَدِمُونَ فَيَسْأَلُونَنِي مَا فَعَلْتُمْ فِي كِتَابِي وَ أَهْلِ بَيْتِي نَبِيِّكُمْ

‘Basaair Al Darajaat’ - Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Abu Shuayb Al Hadad,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-asws} would be the first one to proceed to Allah^{-azwj}, then the Book of Allah^{-azwj} would proceed to me^{-saww}, then the People^{-asws} of my^{-saww} Household would proceed to me^{-saww}, then my^{-saww} community would proceed to me^{-saww}, and they would pause and He^{-azwj} will Question them: “What did you do regarding My^{-azwj} Book and the People^{-asws} of the Household of your Prophet^{-saww}?”’¹⁴⁹

23- سن، المحاسن ابن محبوب عن ابن رباب عن الحلبي عن أبي عبد الله ع قال: ثلاثة أشياء لا يحاسب العبد المؤمن عليهن طعام يأكله و ثوب يلبسه و زوجة صالحه تعاونه و يخلصن بها فرجه

‘Al Mahasin’ - Ibn Mahboub, from Ibn Raib, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Three things, the Momin servant will not be Reckoned upon – the food he ate, and clothes he wore, a righteous spouse co-operating with him, he fortified (made chaste) his private parts through her.’¹⁵⁰

24- سن، المحاسن أبي عن القاسم بن محمد عن الخارث بن حريز عن سدير الصيرفي عن أبي خالد الكابلي قال: دخلت على أبي جعفر ع فدعا بالعداء فأكلت معه طعاماً ما أكلت طعاماً قط أنظف منه و لا أطيب منه فلما فرغنا من الطعام قال يا أبا خالد كيف رأيت طعامنا قلت جعلت فداك ما رأيت أنظف منه قط و لا أطيب و لكني ذكرت الآية التي في كتاب الله لتستلن يومئذ عن التعميم

¹⁴⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 21

¹⁴⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 22

¹⁵⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 23

'Al Mahasin' - My father, from Al Qasim Bin Muhammad, from Al Haris Bin Hareyz, from Sadeyr Al Sayrafi, from Abu Khalid al Kabily who said,

'I went to Abu Abdullah^{-asws}, and he^{-asws} called for lunch. I ate such a meal with him^{-asws}, I had not eaten anything cleaner than it, nor tastier than it. When we were free from the meal, he^{-asws} said: 'O Abu Khalid! How did you see your food (to be)?' I said, 'May I be sacrificed for you^{-asws}! I have not seen anything cleaner than it at all, nor tastier, but I remembered the Verse which is in the Book of Allah^{-azwj}: **Then you will be Questioned on that Day about the boons [102:8]**'.

فَقَالَ أَبُو جَعْفَرٍ ع لَا إِنَّمَا تُسْأَلُونَ عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الْحَقِّ

Abu Ja'far^{-asws} said: 'No! But rather, you will be Questioned about what you are upon, from the Truth'.¹⁵¹

25- شي، تفسير العياشي عن أبي إسحاق قال سمعته يقول في سوء الحساب لا يقبل حسنتهم و يؤخذون بسناتهم

'Tafseer Al Ayyashi' - From Abu Is'haq who said,

'I heard him saying regarding **the evil Reckoning [13:21]**: 'Their good deeds will not be Accepted, and they would be Seized for their evil deeds'.¹⁵² (P.S. – This is not a Hadeeth)

26- شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع في قوله تعالى و يخافون سوء الحساب قال يحسب عليهم السيئات و يحسب لهم الحسنات و هو الاستقصاء

'Tafseer Al Ayyashi' - From Hisham Bin Salim,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **and are fearing the evil Reckoning [13:21]**, he^{-asws} said: 'The evil deeds would be Reckoned against them, and the good deeds would be Reckoned for them, and it is the investigation.'¹⁵³

27- شي، تفسير العياشي عن هشام بن سالم عن أبي عبد الله ع في قوله تعالى و يخافون سوء الحساب قال الاستقصاء و المدافاة و قال يحسب عليهم السيئات و لا يحسب لهم الحسنات

'Tafseer Al Ayyashi' - From Hisham Bin Salim,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **and are fearing the evil Reckoning [13:21]**, he^{-asws} said: 'The investigation and the detailed inquiry'. And he^{-asws} said: 'The evil deeds will be Reckoned against them, and the good deeds will not be Reckoned for them.'¹⁵⁴

¹⁵¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 24

¹⁵² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 25

¹⁵³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 26

¹⁵⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 27

28- شي، تفسير العياشي عن حماد بن عثمان عن أبي عبد الله ع أنه قال لرجل يا فلان ما لك ولأخيك قال جعلت فداك كان لي عليه حق فاستقصيت منه حقي

'Tafseer Al Ayyashi' - From Hamad Bin Usman,

'From Abu Abdullah^{asws} having said to a man: 'O so and so! What is the matter with you and your brother?' He said, 'May I be sacrificed for you^{asws}! There is a right for me upon him, so I inquired (demanded) my right from him.

قال أبو عبد الله أحيرني عن قول الله و يخافون سوء الحساب أ تراهم خافوا أن يجور عليهم أو يظلمهم لا والله خافوا الاستقصاء والمدافاة

Abu Abdullah^{asws} said: 'Inform me about the Words of Allah^{azwj}: ***and are fearing the evil Reckoning [13:21]***. Do you see them fearing the He^{azwj} would be tyrannous upon them, or be unjust to them? No, by Allah^{azwj}! They are fearing the investigation and the detailed inquiry.¹⁵⁵

29- قال محمد بن عيسى و هذا الإسناد أن أبا عبد الله ع قال لرجل شكاه بعض إخوانه ما لأخيك فلان يشكوك فقال أ يشكوني أن استقصيت حقي

Muhammad Bin Isa said, 'And by this chain,

Abu Abdullah^{asws} said to a man, who one of his brothers had complained to him^{asws}: 'What is for your brother so and so, he is complaining about you?' He said, 'He complained of me that I inquired (demanded) my right?'

قال فجلس مغضباً ثم قال كأنك إذا استقصيت لم تسيء رأيت ما حكى الله تبارك و تعالى و يخافون سوء الحساب أ خافوا الله أن يجور عليهم لا والله ما خافوا إلا الاستقصاء فسماه الله سوء الحساب فمن استقصى فقد أساء

He (the narrator) said, 'He^{asws} sat up angrily, then said: 'It is as if when you inquired, you did not harm? What is your view of what Allah^{azwj} Blessed and Exalted Related: ***and are fearing the evil Reckoning [13:21]***, are they fearing Allah^{azwj} that He^{azwj} might be tyrannous upon them? No, by Allah^{azwj}! They do not fear except the (detailed) inquiry, so Allah^{azwj} Named it as 'evil Reckoning'. Thus the one who inquires (i.e., about the debt from his brother), he has harmed.

30- شي، تفسير العياشي عن الحسن بن هارون عن أبي عبد الله ع في قول الله إن السمع والبصر والفؤاد كل أولئك كان عنه مسؤولاً قال يسأل السمع عما يسمع و البصر عما يطرّف و الفؤاد عما عقد عليه

'Tafseer Al Ayyashi' - From Al Hassan Bin Haroun,

'From Abu Abdullah^{asws} regarding the Words of Allah^{azwj}: ***Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]***. He^{asws} said: 'The ears would

¹⁵⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 28

be Questioned about what he heard, and the sight about what he glanced at, and the heart about what was held upon it”¹⁵⁶.

31- بشاء، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ بُطَّةَ عَنْ الْوَلِيدِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ مُحَمَّدٍ عَنْ أَبِي بَكْرٍ بْنِ عَبَّاشٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي بُرْدَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزُولُ قَدَمُ عَبْدٍ حَتَّى يُسْأَلَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ قَبْلَ يَا رَسُولَ اللَّهِ مَا عَلَامَةُ حُبِّكُمْ قَالَ فَضْرَبَ بِيَدِهِ عَلَى مَنْكِبِ عَلِيٍّ ع

‘Basharat Al-Mustafa^{-saww}’ - Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Batah, from Al Waleed Bin Aban, from Muhammad Bin Dawood, from Yaqoub Bin Is’haq, from Al Haris Bin Muhammad, from Abu Bakr Bin Ayash, from Marouf Bin Kharbouz, from Abu Al Tufayl, from Abu Bardah who said,

‘Rasool-Allah^{-saww} said: ‘The feet of a servant will not (be allowed to) move until he is Questioned about our^{-saww} love of the People^{-asws} of the Household’. It was said, ‘O Rasool-Allah^{-saww}! What is a sign of your^{-saww} love?’ He (the narrator) said, ‘He^{-saww} struck by his^{-saww} hand upon a shoulder of Ali^{-asws}’¹⁵⁷.

32- كا، الكافي العدة عن البرقي عن الحسن بن علي بن يقطين عن محمد بن سنان عن أبي الجارود عن أبي جعفر ع قال: إِنَّمَا بُدِّقَ اللَّهُ الْعِبَادَ فِي الْحِسَابِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ مَا آتَاهُمْ مِنَ الْعُقُولِ فِي الدُّنْيَا

‘Al-Kafi’ - The number (of reporters, from Al Barqy, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘Abu Ja’far^{-asws} having said: ‘But rather, Allah^{-azwj} Go into detail of the servants during the Reckoning on the Day of Qiyamah, upon a measurement of what He^{-azwj} Gave them from the intellect in the world”¹⁵⁸.

33- يب، تهذيب الأحكام الحسين بن سعيد عن فضالة عن حسين بن عثمان عن سماعة عن أبي بصير قال سمعت أبا جعفر ع يقول أول ما يُحاسب به العبد الصلاة فإن قبلت قبل ما سواها

‘Tahzeeb Al Ahkaam’ - Al Hassan Bin Saeed, from Fazalah, from Husayn Bin Usman, from Sama’at, from Abu Baseer, who said,

‘I heard Abu Ja’far^{-asws} saying: ‘The first of what the servant would be Reckoned with is the Salah, so if it is Accepted, whatever besides is will be Accepted”¹⁵⁹.

34- كا، الكافي علي عن أبيه و العدة عن أحمد بن محمد و سهل جميعاً عن ابن محبوب عن مالك بن عطية عن يونس بن عمارة قال قال أبو عبد الله ع إِنَّ الدَّوَابَّ يَوْمَ الْقِيَامَةِ دِيُونَ فِيهِ النَّعْمُ وَ دِيُونَ فِيهِ الْحَسَنَاتُ وَ دِيُونَ فِيهِ السَّيِّئَاتُ

‘Al-Kafi’ - Ali, from his father, and the number (of reporters), from Ahmad Bin Muhammad and Sahl altogether, from Ibn Mahboub, from Malik Bin Atiya, from Yunus Bin Amaar who said,

¹⁵⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 30

¹⁵⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 31

¹⁵⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 32

¹⁵⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 33

'Abu Abdullah^{-asws} said: 'The registers on the Day of Qiyamah would be three registers – a register in which are (recorded) the Bounties, and a register in which are (recorded) the good deeds, and a register in which are (recorded) the evil deeds.

فَيَقَابِلُ بَيْنَ دِيْوَانِ الْبَعْمِ وَ دِيْوَانِ الْحَسَنَاتِ فَتَسْتَعْرِقُ الْبَعْمُ دِيْوَانَ الْحَسَنَاتِ وَ يَبْقَى دِيْوَانُ السَّيِّئَاتِ فَيُدْعَى ابْنُ آدَمَ الْمُؤْمِنُ لِلْحِسَابِ فَيَتَقَدَّمُ الْقُرْآنُ أَمَامَهُ فِي أَحْسَنِ صُورَةٍ فَيَقُولُ يَا رَبِّ أَنَا الْقُرْآنُ وَ هَذَا عَبْدُكَ الْمُؤْمِنُ قَدْ كَانَ يُعْبُدُ نَفْسَهُ بِتِلَاوَتِي وَ يُطِيلُ لَيْلَهُ بِتَرْتِيلِي وَ تَفِيضُ عَيْنَاهُ إِذَا تَجَدَّدَ فَأَرْضَاهُ كَمَا أَرْضَانِي

The Bounties would generally cover the good deeds, and there would remain the evil deeds. So, the son of Adam^{-as} would be called for the Reckoning, and the Quran would walk in front of him in an excellent image, and it would be saying: 'O Lord^{-azwj}! I am the Quran, and this is Your^{-azwj} servant who used to exhaust himself by my recitation, and prolong his nights by my slow recitation, and flooded his eyes (with tears) when he (prayed the) *Tahajjud Salāt*, therefore Please him just as You^{-azwj} have Pleased me'.

قَالَ فَيَقُولُ الْعَزِيزُ الْجَبَّارُ ابْسُطْ يَمِينَكَ فَيَمْلُؤُهَا مِنْ رِضْوَانِ اللَّهِ الْعَزِيزِ الْجَبَّارِ وَ يَمْلَأُ شِمَالَهُ مِنْ رَحْمَةِ اللَّهِ ثُمَّ يُقَالُ هَذِهِ الْجَنَّةُ مُبَاحَةٌ لَكَ فَاقْرَأْ وَ اصْعَدْ فَإِذَا قَرَأَ آيَةً صَعِدَ دَرَجَةً

He^{-asws} said: 'The Mighty, the Compeller would be Saying: "My^{-azwj} servant! Extend your right hand". It would be Filled with the Pleasure of Allah^{-azwj}, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allah^{-azwj}. Then it would be said to him: 'This is Paradise, Gifted for you. Therefore, recite and ascend!' Whenever he recites a Verse, he would ascend a level".¹⁶⁰

35- كا، الكافي العِدَّةُ عَنْ سَهْلِ بْنِ أَبِي حَبِيبٍ عَنْ ابْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْخُدَّاءِ عَنْ نُؤَيْرِ بْنِ أَبِي فَاخْتَةَ قَالَ: سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ عِ حَدِيثٍ فِي مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ أَبَاهُ عَلِيَّ بْنَ أَبِي طَالِبٍ عِ حَدِيثِ النَّاسِ قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّاسَ مِنْ حُفْرِهِمْ غُرْلًا مُهْلًا جُرْدًا مُرْدًا فِي صَعِيدٍ وَاحِدٍ يَسُوقُهُمُ النَّوْرُ وَ يَجْمَعُهُمُ الظُّلْمَةُ حَتَّى يَقْفُوا عَلَى عَقَبَةِ الْمُخْشِرِ

'Al-Kafi' - A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{-asws} Bin Al-Husayn^{-asws} narrating in the Masjid of the Rasool^{-saww} Allah^{-azwj} saying: 'Narrated to me^{-asws} by my^{-asws} father^{-asws}, and he^{-asws} heard it from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrating to the people saying: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

فَيَرْكَبُ بَعْضُهُمْ بَعْضًا وَ يَزْدَحْمُونَ دُونَهَا فَيَمْنَعُونَ مِنَ الْمُضِيِّ فَتَشْتَدُّ أَنْفُسُهُمْ وَ يَكْثُرُ عَرْفُهُمْ وَ تَضْيِقُ بِهِمْ أُمُورُهُمْ وَ يَشْتَدُّ صَحِيحُهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ قَالَ وَ هُوَ أَوَّلُ هَوَالٍ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ

Some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs

¹⁶⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 34

would be constricted, their noises would intensify, and their voices would be raised. He^{-asws} said: 'This will be the first sensation from the sensations of the Day of Qiyamah'.

قَالَ فَيُشْرِفُ الْجَبَّارُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمْ مِنْ فَوْقِ عَرْشِهِ فِي ظِلَالٍ مِنَ الْمَلَائِكَةِ فَيَأْمُرُ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُنَادِي فِيهِمْ يَا مَعْشَرَ الْخَلَائِقِ أَنْصِتُوا وَ اسْتَمِعُوا
مُنَادِي الْجَبَّارِ قَالَ فَيَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ قَالَ

He^{-asws} said: 'The Compeller^{-azwj} Blessed and High will Attend to them from above His^{-azwj} Throne in the shadow of the Angels, so He^{-azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{-azwj}'. He^{-asws} said: 'So the last of them would hear it just as the first of them'.

فَتَنكَبِرُ أَصْوَاتُهُمْ عِنْدَ ذَلِكَ وَ تَخْشَعُ أَبْصَارُهُمْ وَ تَضْطَرِبُ فَرَائِصُهُمْ وَ تَفْرَعُ فُلُوحُهُمْ وَ يَرْفَعُونَ رُءُوسَهُمْ إِلَى نَاحِيَةِ الصَّوْتِ مُهْطِعِينَ إِلَى الدَّاعِ قَالَ فَعِنْدَ ذَلِكَ يَقُولُ الْكَافِرُ هَذَا يَوْمٌ عَسِيرٌ

He^{-asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{-asws} said: 'When that happens, the Infidel would say, 'This is a difficult day'.

قَالَ فَيُشْرِفُ اللَّهُ عَزَّ وَ جَلَّ ذِكْرَهُ الْحُكْمَ الْعَدْلَ عَلَيْهِمْ فَيَقُولُ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحُكْمَ الْعَدْلَ الَّذِي لَا يَجُورُ الْيَوْمَ أَحَدٌ بَيْنَكُمْ بَعْدِي وَ قِسْطِي لَا يُظْلَمُ الْيَوْمَ عِنْدِي أَحَدٌ الْيَوْمَ أَخُذُ لِلضَّعِيفِ مِنَ الْقَوِيِّ بِحَقِّهِ وَ لِصَاحِبِ الْمَظْلَمَةِ بِالْمَظْلَمَةِ بِالْقِصَاصِ مِنَ الْحَسَنَاتِ وَ السَّيِّئَاتِ وَ أُثِيبُ عَلَى الْهَيَاتِ

He^{-asws} said: 'The Compeller^{-azwj} Mighty and Majestic would Attend to be the Judge over them, and He^{-azwj} will Say to them: "I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}. I^{-azwj} am the Equitable Judge Whom will not Let any injustice be done today. I^{-azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{-azwj} Presence today. I^{-azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts.

وَ لَا يَجُورُ هَذِهِ الْعَقَبَةَ الْيَوْمَ عِنْدِي ظَالِمٌ وَ لِأَحَدٍ عِنْدَهُ مَظْلَمَةٌ إِلَّا مَظْلَمَةٌ يَجِبُهَا لِصَاحِبِهَا وَ أُثِيبُهُ عَلَيْهَا وَ أَخُذُ لَهُ بِمَا عِنْدَ الْحِسَابِ فَتَلَازَمُوا

And no one will be Permitted today in My^{-azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{-azwj} shall Take from him (the unjust one) during the Accounting correlated.

أَيُّهَا الْخَلَائِقُ وَ اطْلُبُوا مَظَالِمَكُمْ عِنْدَ مَنْ ظَلَمَكُمْ بِمَا فِي الدُّنْيَا وَ أَنَا شَاهِدٌ لَكُمْ عَلَيْهِمْ وَ كَفَى بِي شَهِيداً

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{-azwj} am a Witness for you against them, and I^{-azwj} am sufficient as a Witness'.

قَالَ فَيَتَعَارَفُونَ وَ يَتَلَازَمُونَ فَلَا يَبْقَى أَحَدٌ لَهُ عِنْدَ أَحَدٍ مَظْلَمَةٌ أَوْ حَقٌّ إِلَّا لِرِمِّهِ بِمَا قَالَ فَيَمْكُثُونَ مَا شَاءَ اللَّهُ فَيَسْتَدُّ خَالَهُمْ فَيَكْثُرُ عَرْفُهُمْ وَ يَسْتَدُّ عَمَّهُمْ وَ تَرْتَفِعُ أَصْوَاتُهُمْ بِصُحُوجٍ شَدِيدَةٍ فَيَتَمَنَّوْنَ الْمَخْلَصَ مِنْهُ بِرُكِّ مَظَالِمِهِمْ لِأَهْلِهَا

He^{-asws} said: 'They will recognise each other and seize the opportunity. No one would remain for whom there would be anything from the unjust one any right except that he would claim for it'. He^{-asws} said: 'They would do that for as long as Allah^{-azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. They would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones'.

قَالَ وَ يُطَلِّعُ اللَّهُ عَزَّ وَ جَلَّ عَلَى جَهْدِهِمْ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلَهُمْ يَا مَعْاشِرَ الْخَلَائِقِ أَنْصِتُوا لِدَاعِيِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اسْمَعُوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ لَكُمْ أَنَا الْوَهَّابُ إِنْ أَحْبَبْتُمْ أَنْ تَوَاهَبُوا فَتَوَاهَبُوا وَ إِنْ لَمْ تَوَاهَبُوا أَخَذْتُ لَكُمْ بِمَظَالِمِكُمْ

He^{-asws} said: 'And Allah^{-azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High which the last of them would hear as well as the first of them: 'O group of creatures, listen intently to the Caller of Allah^{-azwj} Blessed and High, and listen to what Allah^{-azwj} Blessed and Exalted is Saying to you all: 'I^{-azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{-azwj} will Take it for you from the one who was unjust to you'.

قَالَ فَيَفْرَحُونَ بِذَلِكَ لِشِدَّةِ جَهْدِهِمْ وَ ضَيْقِ مَسَلِكِهِمْ وَ تَزَاهُمِهِمْ

He^{-asws} said: 'They would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention'.

قَالَ فَيَهَبُ بَعْضُهُمْ مَظَالِمَهُمْ رِجَاءً أَنْ يَتَخَلَّصُوا بِمَا هُمْ فِيهِ وَ يَبْقَى بَعْضُهُمْ فَيَقُولُونَ يَا رَبِّ مَظَالِمُنَا أَكْبَرُ مِنْ أَنْ نَهَبَهَا

He^{-asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{-azwj}, our rights are greater than us being able to forego them'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ تَلْفَاءِ الْعَرْشِ أَيْنَ رِضْوَانُ حَارِزِ الْجَنَانِ جَنَّانِ الْفِرْدَوْسِ قَالَ فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُطَلِّعَ مِنَ الْفِرْدَوْسِ قَصْرًا مِنْ فِصَّةٍ بِمَا فِيهِ مِنَ الْأَيَّةِ وَ الْحَدَمِ

He^{-asws} said: 'A Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*? He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'.

قَالَ فَيُطَلِّعُهُ عَلَيْهِمْ فِي حِفَاةِ الْقَصْرِ الْوَصَائِفُ وَ الْحَدَمُ قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَا مَعْشَرَ الْخَلَائِقِ ارْزُقُوا رُؤُوسَكُمْ فَانظُرُوا إِلَى هَذَا الْقَصْرِ

He^{-asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{-asws} said: 'A Caller would Call out from the Presence of Allah^{-azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'.

قَالَ فَيَرْفَعُونَ رُؤُوسَهُمْ فَكُلُّهُمْ يَتَمَنَّاهُ

He^{-asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قَالَ فَيَبْأِدِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَبَارَكَ وَتَعَالَى يَا مَعْشَرَ الْخَلَائِقِ هَذَا لِكُلِّ مَنْ عَفَا عَنْ مُؤْمِنٍ

He^{-asws} said: 'A Caller will Call out from the Presence of Allah^{-azwj}: "O group of creatures! This is for every one forgives a Momin'.

قَالَ فَيَعْفُونَ كُلَّهُمْ إِلَّا الْقَلِيلَ

He^{-asws} said: 'So all of them would be forgiving except for a few'.

قَالَ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لَا يَجُوزُ إِلَى جَنَّتِي الْيَوْمَ ظَالِمٌ وَلَا يَجُوزُ إِلَى نَارِي الْيَوْمَ ظَالِمٌ وَلَا لِأَحَدٍ مِنَ الْمُسْلِمِينَ عِنْدَهُ مَظْلَمَةٌ حَتَّى يَأْخُذَهَا مِنْهُ عِنْدَ الْحِسَابِ أَيْهَا الْخَلَائِقُ اسْتَعِدُّوا لِلْحِسَابِ

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic will Say: "There is no Permission to My^{-azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قَالَ ثُمَّ يُجَلَّى سَبِيلَهُمْ فَيَنْطَلِقُونَ إِلَى الْعَقَبَةِ يَكْرَهُ بَعْضُهُمْ بَعْضًا حَتَّى يَنْتَهُوا إِلَى الْعَرْصَةِ وَ الْمَجْتَابِ تَبَارَكَ وَتَعَالَى عَلَى الْعَرْشِ قَدْ نُشِرَتْ الدَّوَابُّ وَ نُصِبَتْ الْمَوَازِينُ وَ أُخْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمُ الْأَيْمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَ دَعَاَهُمْ إِلَى سَبِيلِ اللَّهِ

He^{-asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{-azwj} Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{-as}, and the witnesses^{-asws}, and these would be the Imams^{-asws} would be present. Each Imam^{-asws} testifying over the people of his^{-asws} era, having stood among them by the Command of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj}'.

قَالَ فَقَالَ لَهُ رَجُلٌ مِنْ قُرَيْشٍ يَا ابْنَ رَسُولِ اللَّهِ إِذَا كَانَ لِلرَّجُلِ الْمُؤْمِنِ عِنْدَ الرَّجُلِ الْكَافِرِ مَظْلَمَةٌ أَيْ شَيْءٍ يَأْخُذُ مِنَ الْكَافِرِ وَ هُوَ مِنْ أَهْلِ النَّارِ

He^{-asws} said: 'A man from Quraysh said to him^{-asws}, 'O son^{-asws} of the Rasool^{-saww} Allah^{-azwj}, if there is a Momin man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?'

قَالَ فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع يُطْرَحُ عَنِ الْمُسْلِمِ مِنْ سَيِّئَاتِهِ بِقَدْرِ مَا لَهُ عَلَى الْكَافِرِ فَيُعَذَّبُ الْكَافِرُ بِمَا مَعَ عَذَابِهِ بِكُفْرِهِ عَذَابًا بِقَدْرِ مَا لِلْمُسْلِمِ قَبْلَهُ مِنْ مَظْلَمَتِهِ

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the *Kafir* would be Punished by it along with his Punishment for his Kufr in accordance with what was for the Muslim before his right'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِذَا كَانَتِ الْمَظْلَمَةُ لِمُسْلِمٍ عِنْدَ مُسْلِمٍ كَيْفَ يُؤْخَذُ مَظْلَمَتُهُ مِنَ الْمُسْلِمِ

He^{-asws} said: 'The Qureshi said to him^{-asws}, 'If there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?'

قَالَ يُؤْخَذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ مِنْ حَسَنَاتِهِ بِقَدْرِ حَقِّ الْمَظْلُومِ فَيُزَادُ عَلَى حَسَنَاتِ الْمَظْلُومِ

He^{-asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'.

قَالَ فَقَالَ لَهُ الْقُرَشِيُّ فَإِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ

He^{-asws} said: 'The Qureshi said to him^{-asws}: 'If the oppressor does not have any good deeds to his credit?'

قَالَ إِنْ لَمْ يَكُنْ لِلظَّالِمِ حَسَنَاتٌ فَإِنَّ لِلْمَظْلُومِ سَيِّئَاتٍ تُؤْخَذُ مِنْ سَيِّئَاتِ الْمَظْلُومِ فَيُزَادُ عَلَى سَيِّئَاتِ الظَّالِمِ

He^{-asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor''¹⁶¹.

36- نهج، نهج البلاغة ألا وإن الظلم ثلاثة فظلم لا يغفر و ظلم لا يترك و ظلم مغفور لا يطلب

'Nahj Al Balagah' –

'Indeed! And that the injustices are three – An injustice not Forgiven, and an injustice no left, and an injustice Forgiven, not sought.

فَأَمَّا الظُّلْمُ الَّذِي لَا يُغْفَرُ فَالَّذِي يُشْرِكُ بِاللَّهِ قَالَ اللَّهُ سُبْحَانَهُ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ

As for the injustice not Forgiven, so it is the Shirk with Allah^{-azwj}. Allah^{-azwj} the Glorious Said: '**Allah does not Forgive if He is associated with, and He Forgives whatever is besides that [4:48].**

وَأَمَّا الظُّلْمُ الَّذِي يُغْفَرُ فَظُّلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ اهْتِنَاتِ

And as for the injustice which is Forgiven, it is the injustice of the servant to himself at one of the small sins.

وَأَمَّا الظُّلْمُ الَّذِي لَا يُتْرَكُ فَظُّلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضًا الْقِصَاصُ هُنَاكَ شَدِيدٌ لَيْسَ هُوَ جَزَاءً بِالْمَدَى وَلَا صَرْبًا بِالسِّيَاطِ وَلَا كَيْفَهُ مَا يُسْتَصْعَرُ ذَلِكَ مَعَهُ

¹⁶¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 35

And as for the injustice which will not be left, is the injustice of the servants to each other. The Retribution over there is severe. It isn't an injury with the limit, nor a strike with the whip, but it is what would make everything else seem small (when compared) with it".¹⁶²

37- نَحَجُ، نَحَجُ الْبَلَاغَةَ سُئِلَ عَ كَيْفَ يُحَاسِبُ اللَّهُ الْخَلْقَ عَلَى كَثْرَتِهِمْ فَقَالَ كَمَا يَرْزُقُهُمْ عَلَى كَثْرَتِهِمْ قَبْلَ فَكَيْفَ يُحَاسِبُهُمْ وَ لَا يَرَوْنَهُ قَالَ كَمَا يَرْزُقُهُمْ وَ لَا يَرَوْنَهُ

'Nahj Al Balagah' –

'He^{-asws} was asked, 'How will the Creator Reckon the people upon their large numbers?' He^{-asws} said: 'Just as He^{-azwj} Sustains them upon their large numbers'. It was said, 'How will He^{-azwj} be Reckoning them and they will not be seeing Him^{-azwj}?' He^{-asws} said: 'Just as He^{-azwj} Sustains them and they do not see Him^{-azwj}'.¹⁶³

38- كا، الكافي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ بَجِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلِ بْنِ جَابِرٍ وَ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ إِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ قَالَ يَقُولُ أَسْأَلُكُمْ عَنِ الْمَوْؤُودَةِ الَّتِي نَزَلَتْ عَلَيْكُمْ فَضَلَّهَا مَوْؤُودَةُ الثُّرَيِّ بِأَيِّ ذَنْبٍ قَتَلْتُمُوهُمْ الْحَبْرَ

'Al-Kafi' - Muhammad Bin Al Husayn and someone else from Suheyl, from Muhammad Bin Isa, and Muhammad Bin Yahya, from Muhammad Bin Al Husyan altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]**, he^{-asws} said: 'He^{-azwj} is Saying: "I^{-azwj} will Question you all about the cordiality, the merits of which was Revealed unto you, the cordiality of the relatives (of Rasool-Allah^{-saww}), for which sin did you kill them^{-asws}?' – the Hadeeth'¹⁶⁴

39- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ سَلَمَةَ بْنِ عَطَاءٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ قَوْلُ اللَّهِ لَتَسْفَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ تُسْأَلُ هَذِهِ الْأُمَّةُ عَمَّا أَنْعَمَ اللَّهُ عَلَيْهِمْ بِرَسُولِ اللَّهِ ص ثُمَّ بِأَهْلِ بَيْتِهِ ع

'Tafseer Al Qummi' - Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Salmah Bin Ata'a, from Jameel,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'The Words of Allah^{-azwj}: **Then you will be Questioned on that Day about the boons (blessings) [102:8]**, he^{-asws} said: 'This community would be Questioned about what Allah^{-azwj} Favoured upon them with Rasool-Allah^{-saww}, then of the People^{-asws} of the Household^{-asws}.¹⁶⁵

40- سن، المحاسن أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ لَتَسْفَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ إِنَّ اللَّهَ أَكْرَمُ مِنْ أَنْ يَسْأَلَ مُؤْمِنًا عَنْ أَكْلِهِ وَ شَرِبِهِ

¹⁶² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 36

¹⁶³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 37

¹⁶⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 38

¹⁶⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 39

'Al Mahasin' - My father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Then you will be Questioned on that Day about the boons [102:8]**, he^{-asws} said: 'Allah^{-azwj} is more Benevolent than to Question a Momin of his eating and his drinking"¹⁶⁶.

41- ن، عيون أخبار الرضا عليه السلام بإسناده عن إبراهيم بن العباس الصولي قال: كنا يوماً بين يدي علي بن موسى الرضا ع فقال ليس في الدنيا نعيم حقيقي فقال له بعض الفقهاء ممن حضره فيقول الله عز وجل ثم لتسئلن يومئذ عن النعيم أما هذا النعيم في الدنيا وهو الماء البارد

'Uyoun Akhbar Al-Reza^{-asws}' - By his chain, from Ibrahim Bin Al Abbas Al Sowly who said,

'One day we were in front of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and he^{-asws} said: 'There isn't any real boon in the world'. So, one of the jurists from what were present, said to him^{-asws}, 'But Allah^{-azwj} Mighty and Majestic is saying: **Then you will be Questioned on that Day about the boons [102:8]**. But this is the book in the world, and it is the cold water'.

فقال له الرضا ع و علا صوته كذا فسرتموه أنتم و جعلتموه على ضروب فقالت طائفة هو الماء البارد و قال غيرهم هو الطعام الطيب و قال آخرون هو طيب النوم و لقد حدثني أبي عن أبيه عن أبي عبد الله ع أن أقوالكم هذه ذكرت عنده في قول الله عز وجل ثم لتسئلن يومئذ عن النعيم

Al-Reza^{-asws} said to him – and raise his^{-asws} voice: 'This is how you all are interpreting it and making it to be upon a variety. A group said, 'It is the cold water', and others (said), 'It is the good food', and others said, 'It is the good sleep', and my^{-asws} father^{-asws} has narrated to me^{-asws}, from his^{-asws} father^{-asws}, from Abu Abdullah^{-asws} that these words of yours were mentioned in his^{-asws} presence regarding the Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**.

فغضب ع و قال إن الله عز وجل لا يسأل عباده عما تفضل عليهم به و لا يمن بذلك عليهم و الامتنان بالإنعام مستنبح من المخلوقين فكيف يُضاف إلى الخالق عز وجل ما لا يرضى للمخلوقين به

He^{-asws} was irritated and said: 'Allah^{-azwj} Mighty and Majestic will not Question His^{-azwj} servants about what He^{-azwj} has Graced them with, nor Conferred with that upon them, and the gratitude with the Bounties is repugnant from the creatures, then how can one add to the Creator Mighty and Majestic what one is not pleased for the creatures with it?

و لكن النعيم حُبنا أهل البيت و موالئنا يسأل الله عنه بعد التوحيد و النبوة لأن العبد إذا وفى بذلك آذاه إلى نعيم الجنة التي لا تزول

But the Boon (to be Questioned) is our^{-asws} love of the People^{-asws} of the Household and ones in our^{-asws} Wilayah. Allah^{-azwj} will Question about it after the Tawheed and the Prophet-hood, because the servant, when he is loyal with that, would be called to the Bounties of Paradise which will not be declining.

¹⁶⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 40

وَلَقَدْ حَدَّثَنِي بِذَلِكَ أَبِي عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ بَعْدَ مَوْتِهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَ إِيَّ الْمُؤْمِنِينَ بِمَا جَعَلَهُ اللَّهُ وَ جَعَلْتَهُ لَكَ فَمَنْ أَقْرَبَ بِذَلِكَ وَ كَانَ يَعْتَقِدُهُ صَارَ إِلَى التَّعِيمِ الَّذِي لَا زَوَالَ لَهُ الْحَبَرُ

And my^{-asws} father^{-asws} has narrated to me^{-asws} with that, from his^{-asws} father^{-asws}, from Muhammad^{-asws} bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! The first of what the servant would be Questioned about after his death is the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and you^{-asws} are a Guardian^{-asws} of the Momineen due to what Allah^{-azwj} has Made it, and Made it to be for you^{-asws}. So, the one who accepts that and had believed it would come to the Bounties which would never be declining for him’ – the Hadeeth¹⁶⁷.

42- ن، عيون أخبار الرضا عليه السلام بالأسانيدي الثلاثة عن الرضا عن آباءه ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ تُمْ لَتَسْتَفْتَنَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ الرُّطْبُ وَ الْمَاءُ الْبَارِدُ

‘Uyoun Akhbar Al-Reza^{-asws}’ - By the three chains,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **‘Then you will be Questioned on that Day about the boons [102:8].** He^{-asws} said: ‘The dates and the cold water’¹⁶⁸.

43- ين، كتاب حسين بن سعيد و النوادر القاسم عن عبد الصمد بن بشير عن معاوية قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِنَّ صِلَةَ الرَّحِمِ تُهُونُ الْحِسَابَ يَوْمَ الْقِيَامَةِ تُمْ قَرَأَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُحْسَنُونَ رَحْمَتَهُمْ وَ يَخَافُونَ سُوءَ الْحِسَابِ

‘The book of Husayn Bin Saeed’ - Al Qasim, from Abdul Samad Bin Bashir, from Muawita who said,

‘Abu Abdullah^{-asws} said to me: ‘Maintaining the relationships would ease the Reckoning on the Day of Qiyamah’. Then he^{-asws} recited: **‘And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]’**¹⁶⁹.

44- ين، كتاب حسين بن سعيد و النوادر الحسن بن محبوب عن مالك بن عطيبة عن فلان بن عمارة قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الدَّوَابُّ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ دِيوَانٌ فِيهِ النَّعْمُ وَ دِيوَانٌ فِيهِ الْحَسَنَاتُ وَ دِيوَانٌ فِيهِ الدُّنُوبُ فَيُتَابَلُ بَيْنَ دِيوَانِ النَّعْمِ وَ دِيوَانِ الْحَسَنَاتِ فَيَسْتَعْرِقُ عَامَّةَ الْحَسَنَاتِ وَ تَبْقَى الدُّنُوبُ

‘The book of Husayn Bin Saeed’ - Al Hassan Bin Mahboub, from Malik Bin Atiya, from so and so Bin Amaar who said,

‘Abu Abdullah^{-asws} said: ‘The Registers on the Day of Qiyamah are three – A Register in which are the Bounties, and a Register in which are the good deeds, and a Register in which are the sins. There, these would be compared between the Register of the Bounties and the Register

¹⁶⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 41

¹⁶⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 42

¹⁶⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 43

of the good deeds, and the generality of the good deeds (of others than Momineen) would be drowned, and there would remain the sins".¹⁷⁰

45- كِتَابُ فَضَائِلِ الشِّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللهُ بِإِسْنَادِهِ عَنْ مُبَيْسِرٍ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ وَ اللهُ لَا يُرَى مِنْكُمْ فِي النَّارِ اثْنَانِ لَا وَ اللهُ وَ لَا وَاحِدٌ

The book 'Fazaail Al Shias' of Al Sadouq, by his chain from Maysar who said,

'I heard Al-Reza^{-asws} saying: 'By Allah^{-azwj}! No two of you would be seen in the Fire! No, by Allah^{-azwj}, not even one!'

قَالَ قُلْتُ فَأَيْنَ ذَلِكَ مِنْ كِتَابِ اللهِ

He (the narrator) said, 'I said, 'Where is that from the Book of Allah^{-azwj}?'

قَالَ فَأَمْسَكَ عَنِّي سَنَةً قَالَ فَإِنِّي مَعَهُ ذَاتَ يَوْمٍ فِي الطَّوَافِ إِذْ قَالَ لِي يَا مُبَيْسِرُ الْيَوْمَ أُذِنَ لِي فِي جَوَابِكَ عَنْ مَسْأَلَتِكَ كَذَا قَالَ قُلْتُ فَأَيْنَ هُوَ مِنَ الْقُرْآنِ

He^{-asws} said: 'He^{-asws} withheld (the answer) from me for a year. One day I was with him^{-asws} in the Tawaaf (of the Kabah) when he^{-asws} said to me: 'O Maysar! Today there is Permission for me^{-asws} to answer you about your questioned such and such'. I said, 'So, where is it from the Quran?'

قَالَ فِي سُورَةِ الرَّحْمَنِ وَ هُوَ قَوْلُ اللهِ عَزَّ وَ جَلَّ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ مِنْكُمْ إِنْسٌ وَ لَا جَانٌّ فَكُلْتُ لَهُ لَيْسَ فِيهَا مِنْكُمْ

He^{-asws} said: 'In Surah Al-Rahman, and it is in the words of Allah^{-azwj} Mighty and Majestic: **So, on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]**'. I said to him^{-asws}, 'There isn't in it (the words) 'from you'?'

قَالَ إِنَّ أَوَّلَ مَنْ عَرَّبَهَا ابْنُ أَرْوَى وَ ذَلِكَ أَنَّمَا حُجِّتْ عَلَيْهِ وَ عَلَى أَصْحَابِهِ وَ لَوْ لَمْ يَكُنْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللهِ عَزَّ وَ جَلَّ عَنْ خَلْقِهِ إِذْ لَمْ يُسْأَلْ عَنْ ذَنْبِهِ إِنْسٌ وَ لَا جَانٌّ فَلِمَنْ يُعَاقَبُ إِذَا يَوْمَ الْقِيَامَةِ

He^{-asws} said: 'The first one who altered it was Ibn Arwa¹⁷¹, and that it is a proof against him and against his companions; and if (the words) 'from you' do not happen to be in it, the Punishment of Allah^{-azwj} Mighty and Majestic would be Dropped from His^{-azwj} creatures (all together - so no one will go to hell), when neither a human being nor a Jinn would be Questioned about his sin. Then whom would Allah^{-azwj} Punish on the Day of Qiyamah?'¹⁷²

46- ع، علل الشرائع ابن إدريس عن أبيه عن الأشعري عن ابن يزيد رفعه عن أحدهما ع قال: يُؤْتَى يَوْمَ الْقِيَامَةِ بِصَاحِبِ الدِّينِ يَشْكُو الْوَحْشَةَ فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْهُ لِصَاحِبِ الدِّينِ وَ قَالَ وَ إِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ أُلْقِيَ عَلَيْهِ مِنْ سَيِّئَاتِ صَاحِبِ الدِّينِ

'Ilal Al Sharaie' - Ibn Idrees, from his father, from Al Ashary, from Ibn Yazeed, raising it,

¹⁷⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 44

¹⁷¹ The intended is – son of Usman Bin Affan, as Arwa was his mother. – يريد بن عثمان بن عفان، و أروى امته

¹⁷² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 45

‘From one of the two^{-asws} (5th or 6th Imam^{-asws}) having said: ‘They would come on the Day of Qiyamah with one in debt (borrower) complaining of the loneliness. If there were good deeds for him, it would be taken from him for the owner of the debt (lender)’. And he^{-asws} said: ‘And if there do not happen to be any good deeds for him, there would be cast upon him from the evil deeds of the owner of the debt (lender)’’.¹⁷³

47- فر، تفسير فرات بن إبراهيم عن جعفر بن محمد بن يوسف رفته عن صفوان عن أبي الحسن ع قال: إلبنا إلباب هذا الخلق وعلينا حسابهم

‘Tafseer Furaat Bin Ibrahim’ - From Ja’far Bin Muhammad Bin Yusuf, raising it, from Safwan,

‘From Abu Al-Hassan^{-asws} having said: ‘To us^{-asws} is the return of these people, and upon us^{-asws} is their Reckoning.’¹⁷⁴

48- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزارى رفته عن قبيصة عن أبي عبد الله ع في قوله عز وجل إلبنا إلبابهم ثم إن علينا حسابهم قال فينا قلت إنما أسألك عن التفسير

‘Tafseer Furaat Bin Ibrahim’ - Ja’far Bin Muhammad Al Fazary, raising it, from Qubeysah,

‘From Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**. He^{-asws} said: ‘Regarding us^{-asws}’. But rather, I asked you about the interpretation’.

قال نعم يا قبيصة إذا كان يوم القيامة جعل الله حساب شيعتنا إلبنا فما كان بينهم وبين الله استؤهبه محمد ص من الله وما كان فيما بينهم وبين الناس من المظالم أداه محمد ص عنهم وما كان فيما بيننا وبينهم وهبناه لهم حتى يدخلوا الجنة بغير حساب

He^{-asws} said: ‘Yes, O Qubeysah! When it will be the Day of Qiyamah, Allah^{-azwj} will Make the Reckoning of our^{-asws} Shias to us^{-asws}. So, whatever was between them and Allah^{-azwj}, Muhammad^{-saww} would Gift it from Allah^{-azwj}, and whatever was regarding what is between them and the people from the injustices, Muhammad^{-saww} would fulfil it on their behalf, and whatever was between us^{-asws} and them, we^{-asws} will gift it to them until they enter Paradise without any Reckoning’’.¹⁷⁵

49- م، تفسير الإمام عليه السلام قال ع عند ذكر معجزات النبي ص وكلام الذئب مع الراعي قال الذئب و لكن الشقي كمل الشقي من يشاهد آيات محمد ص في أخيه علي ع وما يؤديه عن الله من فضائله ثم هو مع ذلك يخالفه و يظلمه و سوف يقتلونه باطلا و يقتلون ذريته و يسبون حريمهم

‘Tafseer of the Imam (Hassan Al-Askari^{-asws}) said, during the mention of the miracles of the Prophet^{-saww}, and the speech of the wolf with the shepherd - So the wolf said to me, ‘But the most wretched of the wretched ones is the one who witnessed the Signs of Muhammad^{-saww} regarding his^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}. Then he, along with that, opposes him^{-asws} and oppresses him^{-asws}, and soon he^{-asws} would be killed wrongfully, and they would be killing his^{-asws} offspring and imprisoning their^{-asws} sanctimonious one.

¹⁷³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 46

¹⁷⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 47

¹⁷⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 48

لَا حَرَمَ أَنَّ اللَّهَ قَدْ جَعَلَنَا مَعَاشِرَ الذِّكَابِ أَنَا وَ نُظْرَائِي مِنَ الْمُؤْمِنِينَ مُزْفُهُمْ فِي النَّبْرَانِ يَوْمَ فَصْلِ الْقَضَاءِ وَ جُعِلَ فِي تَغْلِيهِمْ شَهَوَاتُنَا وَ فِي شِدَائِدِ آلَامِهِمْ لَدَاتُنَا

There is no doubt that Allah^{-azwj} the Exalted has made us, community of wolves – I and my peers, to be from the Momineen who would be tearing them apart in the Fires on the Day of the Decisive Judgments, and Made our desires to be in punishing them, and our pleasures to be in intensely painning them”¹⁷⁶.

50- م، تفسير الإمام عليه السلام إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا نِدَاءً تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَ كُفْرِهِمْ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ مُنَادٍ آخَرَ يُنَادِي مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ

‘Tafseer of the Imam’ (Hassan Al-Askari^{-asws} said): ‘Allah^{-azwj} the Exalted, when He^{-azwj} Resurrects the creatures on the Day of Qiyamah, a caller of our^{-sawww} Lord^{-azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and 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 this speech!’

فَأَمَّا الدَّهْرِيَّةُ وَ الْمُعْطَلَّةُ فَيَحْرَسُونَ عَنْ ذَلِكَ وَ لَا تَنْطِقُ أَلْسِنَتُهُمْ وَ يَقُولُهَا سَائِرُ النَّاسِ

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying 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 عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يَحْرَسُونَ فَيَبْسُتُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلْقِ

Then the caller would be saying: ‘I testify that there is no god except Allah^{-azwj}!’ The creatures, all of them would be saying that – except for the one who was associating with Allah^{-azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يَحْرَسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرَ الْمُشْرِكِينَ

Then the caller would be saying: ‘I testify that Muhammad^{-sawww} is Rasool^{-sawww} of Allah^{-azwj}’. The Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يُنَادِي مُنَادٍ آخَرَ مِنْ عَرَصَاتِ الْقِيَامَةِ أَلَا فَسَوْفَهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ بِالنَّبُوءَةِ فَإِذَا التَّيَّاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ لَا بَلَّ فَيَقُولُهُمْ إِنَّهُمْ مَسْئُولُونَ فَتَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا سَوْفَهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ لِمَا يَقُولُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: ‘Indeed! Usher them to Paradise due to their testifying with the Prophet-hood!’ And there would be a call from Allah^{-azwj} the Exalted: “No! But, **And pause them, for they shall be questioned [37:24]**” . The

¹⁷⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 49

Angels, those who said, 'Usher them to Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused, O our Lord^{-azwj?}'

فَإِذَا الْبَدَاءُ مِنْ قِبَلِ اللَّهِ فَعُوهُمْ إِهْمٌ مَسْئُولُونَ عَنْ وِلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ

So, there would be a call from Allah^{-azwj} the Exalted: **“pause them, for they shall be questioned [37:24]** about the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww} 177

Notes –

وَرَوَى الصَّدُوقُ فِي الْفَقِيهِ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ بِإِسْنَادِهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبَ نَاقَةٍ مَعْقُولَةٍ وَعَلَيْهَا جَهَازُهَا فَقَالَ أَيْنَ صَاحِبُهَا مُرُوهُ فَلَيْسَتْ عِنْدَ غَدَا لِلْخُصُومَةِ

And it is reported by Al Sadouq in 'Al Faqeeh' by his chain from Al Sakuni by his chain: 'The Prophet^{-saww} sighted a tied she-camel and upon her was her gear. He^{-saww} said: 'Where is its owner? Tell him! Let him be prepared for the dispute tomorrow (on the Day of Qiyamah)!'

وَرُوِيَ فِيهِ أَيْضاً عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: أَيُّ بَعِيرٍ حُجَّ عَلَيْهِ ثَلَاثَ سِنِينَ يُجْعَلُ مِنْ نَعَمِ الْجَنَّةِ وَ رُوِيَ سَبْعَ سِنِينَ

And it is reported in it as well from Al-Sadiq^{-asws}, he said: 'Whichever camel Hajj is performed upon for three years, will be Made to be from the bounties of Paadise'; and it is reported: 'Seven years'.

وَ قَدْ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبَاتُهَا ضَحَايَاكُمْ فَإِنَّهَا مَطَايَاكُمْ عَلَى الصِّرَاطِ

And it is reported from the Prophet: 'Be choosy (in choosing) your sacrificial animals for these are your mounts upon the Bridge (on the Day of Qiyamah)'.

وَ رُوِيَ أَنَّ حَيْوَلَ الْغَزَاةِ فِي الدُّنْيَا حَيْوَلُهُمْ فِي الْجَنَّةِ

And it is reported that the horses of the military expeditions in the world would be their horses in Paradise.

51 كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ لِيُخَاصِرُ الْعَبْدَ الْمُؤْمِنَ يَوْمَ الْقِيَامَةِ وَ الْمُؤْمِنُ يُخَاصِرُ رَبَّهُ يُدَكِّرُهُ ذُنُوبَهُ فُلْتُ وَ مَا يُخَاصِرُ

The book of Zayd Al Narsy, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} will Clasp the Momin servant on the Day of Qiyamah, and the Momin will clasp his Lord^{-azwj}, Reminding him of his sins'. I said, 'And what is the clasping?'

قَالَ فَوَضَعَ يَدَهُ عَلَى خَاصِرَتِهِ فَقَالَ هَكَذَا يُنَاجِي الرَّجُلُ مَنَا أَحَاهُ فِي الْأَمْرِ يُسِرُّهُ إِلَيْهِ

He (the narrator) said, 'He^{-asws} placed his^{-asws} hand upon his^{-asws} waist and he^{-asws} said: 'This is how the man from us^{-asws} would whisper his brother regarding the matters pleasing to him''¹⁷⁸.

باب 12 السؤال عن الرسل و الأمم

CHAPTER 12 – THE QUESTIONING ABOUT THE RASOOLS^{-as} AND THE COMMUNITIES

الآيات المائدة يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

The Verses – (Surah) Al Maidah: ***On the Day Allah would Gather the Rasools and He would be Saying: "What is that you were answered with?" They would say: "There is no knowledge for us. You are the Knower of the hidden matters [5:109]***

الأعراف فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ

(Surah) Al A'raaf: ***So We will Question those to whom (Rasools) were Sent to them and We will Question the Rasools (about them) [7:6]***

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَ مَا كُنَّا غَائِبِينَ

Then We will Relate to them with Knowledge, and We were not absent [7:7]

1- مع، معاني الأخبار أحمد بن محمد بن عبد الرحمن المقرئ عن محمد بن جعفر الجرجاني عن محمد بن الحسن الموصلي عن محمد بن عاصم الطريفي عن عباس بن يزيد بن الحسن عن أبيه عن موسى بن جعفر ع قَالَ قَالَ الصَّادِقُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا قَالَ يَقُولُونَ لَا عِلْمَ لَنَا سِوَاكَ

'Ma'ani Al Akhbaar' - Ahmad Bin Muhammad Bin Abdul Rahman Al Maqry, from Muhammad Bin Ja'far Al Jarjany, from Muhammad Bin Al Hassan Al Mowsay, from Muhammad Bin Aasim Al Tareyfi, from Abbas Bin Yazeed Bin Al Hassan, from his father,

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'Al-Sadiq^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***On the Day Allah would Gather the Rasools and He would be Saying: "What is that you were answered with?" They would say: "There is no knowledge for us. [5:109].*** He^{-asws} said: 'They would be saying: 'There is no knowledge for us besides You^{-azwj}'.

قَالَ وَ قَالَ الصَّادِقُ ع الْقُرْآنُ كُلُّهُ [ظَاهِرُهُ] تَفْرِيعٌ وَ بَاطِنُهُ تَقْرِيبٌ

He^{-asws} said: 'And Al-Sadiq^{-asws} said: 'The Quran, all of it, (it's apparent meaning) is a Rebuke, and its esoteric (meaning) is, drawing closer''¹⁷⁹.

¹⁷⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 11 H 51

¹⁷⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 1

2- فس، تفسير القمي أبي عن ابن محبوب عن العلاء عن محمد عن أبي جعفر ع قال: ما ذا أجبتكم في أوصيائكم فيقولون لا علم لنا بما فعلوا بعدنا بهم

'Tafseer Al Qummi' - My father, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Abu Ja'far^{asws} having said: **"What is that you were answered with?" They would say: "There is no knowledge for us. [5:109],** with what was done with them^{asws} after us^{asw}'.¹⁸⁰

3- فس، تفسير القمي أبي عن ابن محبوب عن محمد بن النعمان عن ضريس عن أبي جعفر ع في قوله هذا يوم ينفع الصادقين صدقهم قال إذا كان يوم القيامة و حشر الناس للحساب فيمرون بأهوال يوم القيامة فينتهون إلى العرصة و يشرف الجبار عليهم حتى يجهدوا جهداً شديداً

'Tafseer Al Qummi' - My father, from Ibn Mahboub, from Muhammad Bin Al Numan, from Zareys,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Allah (will) Say: "This Day the truthful shall benefit from their truthfulness. [5:119].** He^{asws} said: 'When it will be the Day of Qiyamah and the people are Ushered for the Reckoning, they would be passing by the horrors of the Day of Qiyamah, and they would not end up to the Plains until they have struggled with an intense struggle'.

قال يقولون ببناء العرصة و يشرف الجبار عليهم و هو على عرشه فأول من يدعى بنداو يسمع الخلائق أجمعين [أجمعون] أن يهتف باسم محمد بن عبد الله النبي القرشي العربي قال فيتقدم حتى يقف على يمين العرش

He^{asws} said: 'Then they would pause by the courtyard of the Plains, and the Compeller would oversee them and He^{azwj} would be upon His^{azwj} Throne. At first the Caller would Call out with a Call which would be heard by all the creatures together, cheering the name of Muhammad^{saww} Bin Abdullah^{asws}, the Prophet^{saww}, and Qureshi Arab. He^{saww} would move forward until he^{saww} ends up on the right of the Throne.

قال ثم يدعى بصاحبكم علي فيتقدم حتى يقف على يسار رسول الله ص

Then he would Call out the name of his^{saww} successor^{asws} Ali^{asws} Bin Abu Talib^{asws}. So he^{asws} would move forward until he^{asws} pauses upon the left of Rasool-Allah^{saww}.

ثم يدعى بأمة محمد ص فيقولون عن يسار علي ثم يدعى كل نبي و أمته معه من أول النبيين إلى آخرهم و أمتهم معهم فيقولون عن يسار العرش

Then he would Call out for the community of Muhammad^{saww}, and they would be pausing upon the left of Ali^{asws}. Then a Prophet^{as} (after) a Prophet^{as} would be Called for, every Prophet^{as} with his^{as} successor^{as}, from the first of them to the last of them, and their^{as} communities along with them^{as}, and they would be pausing on the left of the Throne'.

قال ثم أول من يدعى للمساءلة القلم قال فيتقدم فيقف بين يدي الله في صورة الأدميين فيقول الله هل سطررت في اللوح ما أهدمتك و أمرتك به من الوحي

¹⁸⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 2

He^{-asws} said: 'Then the first one to be Called for the Questioning would be the Pen. It being in the image of a human being, would move forward and pause in front of Allah^{-azwj} the Exalted. Allah^{-azwj} would Say to it: 'Did you write down upon the Tablet what I^{-azwj} Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?'

فَيَقُولُ الْقَلَمُ نَعَمْ يَا رَبِّ قَدْ عَلِمْتَ أَيُّ قَدْ سَطَرْتُ فِي اللَّوْحِ مَا أَمَرْتَنِي وَ أَلْهَمْتَنِي مِنْ وَحْيِكَ فَيَقُولُ اللَّهُ فَمَنْ يَشْهَدُ لَكَ بِذَلِكَ فَيَقُولُ يَا رَبِّ هَلِ اطَّلَعَ عَلَيَّ
مَكْنُونٍ سِرِّكَ خَلَقْتُ غَيْرَكَ قَالَ فَيَقُولُ لَهُ أَفَلَجِجْتَ حُجَّتَكَ

The Pen would be Saying: 'Yes, O Lord^{-azwj}! You^{-azwj} have Known Indeed (it is in Your^{-azwj}) Knowledge that I did write upon the Tablet what You^{-azwj} Commanded and Inspired me with, from Your^{-azwj} Revelations'. Allah^{-azwj} would Say: "And Who is your witness of that?' It would say: 'O Lord^{-azwj}! Has anyone else apart from You^{-azwj} been notified of Your^{-azwj} hidden secrets?' It would be said to it: 'Your argument is successful'.

قَالَ تُمْ يُدْعَى بِاللَّوْحِ فَيَتَقَدَّمُ فِي صُورَةِ الْآدَمِيِّينَ حَتَّى يَتَوَقَّفَ مَعَ الْقَلَمِ فَيَقُولُ لَهُ هَلْ سَطَرَ فِيكَ الْقَلَمُ مَا أَلْهَمْتُهُ وَ أَمَرْتُهُ بِهِ مِنْ وَحْيِي فَيَقُولُ اللَّوْحُ نَعَمْ يَا رَبِّ
وَ بَلَّغْتُهُ إِسْرَافِيلَ

He^{-asws} said: 'The Tablet would be Called over, so it, in the image of a human being, would move forward until it pauses with the Pen. He^{-azwj} would Say to it: "Did the Pen write upon you what I^{-azwj} Inspired it and Commanded it to, from the Revelations?" The Tablet would say: 'Yes, O Lord^{-azwj}! And I delivered it to Israfeel^{-as}'.

تُمْ يُدْعَى بِإِسْرَافِيلَ فَيَتَقَدَّمُ مَعَ الْقَلَمِ وَ اللَّوْحِ فِي صُورَةِ الْآدَمِيِّينَ فَيَقُولُ اللَّهُ لَهُ هَلْ بَلَّغْتَ اللَّوْحَ مَا سَطَرَ فِيهِ الْقَلَمُ فَيَقُولُ نَعَمْ يَا رَبِّ فَبَلَّغْتُهُ جِبْرَائِيلَ فَيُدْعَى
بِجِبْرَائِيلَ

Then Israfeel^{-as} would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allah^{-azwj} would Say: Did the Tablet deliver to you what was written in it by the Pen, from the Revelations?' It would say, 'Yes, O Lord^{-azwj}, and I delivered it to Jibraeel^{-as}'.

فَيَتَقَدَّمُ حَتَّى يَتَوَقَّفَ مَعَ إِسْرَافِيلَ فَيَقُولُ اللَّهُ لَهُ أَمْ بَلَّغْتَ إِسْرَافِيلَ مَا بَلَّغَ فَيَقُولُ نَعَمْ يَا رَبِّ وَ بَلَّغْتُهُ جَمِيعَ أَنْبِيَائِكَ وَ أَنْفَذْتُ إِلَيْهِمْ جَمِيعَ مَا أَنْتَهَى إِلَيَّ مِنْ أَمْرِكَ
وَ أَذَيْتُ رِسَالَتِكَ إِلَى نَبِيِّ نَبِيٍّ وَ رَسُولٍ رَسُولٍ وَ بَلَّغْتُهُمْ كُلَّ وَحْيِكَ وَ حِكْمَتِكَ وَ كُتُبِكَ وَ إِنَّ آخِرَ مَنْ بَلَّغْتُهُ رِسَالَتَكَ وَ وَحْيَكَ وَ حِكْمَتَكَ وَ عَلِمْتَكَ وَ
كِتَابَكَ وَ كَلَامَكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْعَرَبِيُّ الْقُرَشِيُّ الْحَرَمِيُّ حَبِيبُكَ

Then Jibraeel^{-as} would be Called over until he^{-as} pauses along with Israfeel^{-as}. Allah^{-azwj} would Say: 'Did Israfeel^{-as} deliver to you^{-as} what he did?' He^{-as} would say: 'Yes, O Lord^{-azwj}, and I^{-as} delivered it to all Your^{-azwj} Prophets^{-as} all of Your^{-azwj} Commandments which ended up with me^{-as}, and fulfilled Your^{-azwj} Message to Prophet^{-as} (after a) Prophet^{-as}, and I^{-as} delivered to them^{-as} each and every of Your^{-azwj} Revelation, and Your^{-azwj} Wisdom, and Your^{-azwj} Book. And the last one I delivered Your^{-azwj} Message, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and Your^{-azwj} Book, and Your^{-azwj} Speech was Muhammad^{-saww} Bin Abdullah^{-asws}, the Arab, Qureshi, Sanctimonious, Your^{-azwj} Beloved'.

قَالَ أَبُو جَعْفَرٍ ع فَأَوَّلُ مَنْ يُدْعَى مِنْ وُلْدِ آدَمَ لِلْمَسَاءِلَةِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَيُدْنِيهِ اللَّهُ حَتَّى لَا يَكُونَ خَلْقٌ أَقْرَبَ إِلَى اللَّهِ يَوْمَئِذٍ مِنْهُ

Abu Ja'far^{-asws} said: 'So the first one from the Children of Adam^{-as} who would be Called for the Questioning would be Muhammad^{-saww} Bin Abdullah^{-asws}. He^{-saww} would approach Allah^{-azwj} until there would not be any creature closer to Allah^{-azwj} on that Day, than him^{-saww}.

فَيَقُولُ اللَّهُ يَا مُحَمَّدُ هَلْ بَلَغَكَ جِبْرَائِيلُ مَا أَوْحَيْتُ إِلَيْكَ وَأَرْسَلْتُهُ بِهِ إِلَيْكَ مِنْ كِتَابِي وَحِكْمَتِي وَعِلْمِي وَ هَلْ أَوْحَى ذَلِكَ إِلَيْكَ فَيَقُولُ رَسُولُ اللَّهِ ص نَعَمْ يَا رَبِّ قَدْ بَلَغَنِي جِبْرَائِيلُ جَمِيعَ مَا أَوْحَيْتَهُ إِلَيْهِ وَأَرْسَلْتُهُ بِهِ مِنْ كِتَابِكَ وَحِكْمَتِكَ وَعِلْمِكَ وَأَوْحَاهُ إِلَيَّ

Allah^{-azwj} would Say: "O Muhammad^{-saww}! Did Jibraeel^{-as} deliver to you^{-saww} what I^{-azwj} Revealed unto you^{-saww}, and the Message which I^{-azwj} Sent to you^{-saww} from My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge, and was that Revealed unto you^{-saww}?' Rasool-Allah^{-saww} would say: 'Yes, O Lord^{-azwj}! Jibraeel^{-as} delivered all of what You^{-azwj} Revealed unto him^{-as}, and the Message You^{-azwj} Sent with him^{-as} from Your^{-azwj} Book, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and it was Revealed unto me^{-saww}'.

فَيَقُولُ اللَّهُ لِمُحَمَّدٍ هَلْ بَلَغْتَ أُمَّتَكَ مَا بَلَغَكَ جِبْرَائِيلُ مِنْ كِتَابِي وَحِكْمَتِي وَعِلْمِي فَيَقُولُ رَسُولُ اللَّهِ ص نَعَمْ يَا رَبِّ قَدْ بَلَغْتُ أُمَّتِي مَا أَوْحَيْتَ إِلَيَّ مِنْ كِتَابِكَ وَحِكْمَتِكَ وَعِلْمِكَ وَ جَاهَدْتُ فِي سَبِيلِكَ

Allah^{-azwj} would Say to Muhammad^{-saww}: "Did you^{-saww} deliver it to your^{-saww} community what Jibraeel^{-as} delivered from My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge?' Rasool-Allah^{-saww} would say: 'Yes, O Lord^{-azwj}! I^{-saww} did deliver it to my^{-saww} community what You^{-azwj} Revealed unto me^{-saww} from Your^{-azwj} Book, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and I^{-azwj} struggled in Your^{-azwj} Way'.

فَيَقُولُ اللَّهُ لِمُحَمَّدٍ فَمَنْ يَشْهَدُ لَكَ بِذَلِكَ فَيَقُولُ مُحَمَّدٌ يَا رَبِّ أَنْتَ الشَّاهِدُ لِي بِتَبْلِيغِ الرِّسَالَةِ وَمَلَائِكَتِكَ وَالْأَنْبِيَاءُ مِنْ أُمَّتِي وَكَفَى بِكَ شَهِيداً

Allah^{-azwj} would Say to Muhammad^{-saww}: 'Who will testify for you^{-saww} about that?' Muhammad^{-saww} would say: 'O Lord^{-azwj}! You^{-azwj} are a Witness that I^{-saww} delivered Your^{-azwj} Message, and (so did) the righteous one^{-asws} from my^{-saww} community, and You^{-azwj} are Sufficient as a Witness'.

فَيُدْعَى بِالْمَلَائِكَةِ فَيَشْهَدُونَ لِمُحَمَّدٍ بِتَبْلِيغِ الرِّسَالَةِ ثُمَّ يُدْعَى بِأُمَّةٍ مُحَمَّدٍ فَيَسْأَلُونَ هَلْ بَلَغْتُمْ مُحَمَّدٌ رِسَالَتِي وَكِتَابِي وَعِلْمِي وَعَلَّمْتُمْ ذَلِكَ

They would call the Angel, and they would be testifying for Muhammad^{-saww} having delivered the Message. Then the community of Muhammad^{-saww} would be Called and they would be Questioned: 'Did Muhammad^{-saww} deliver to you all My^{-azwj} Message, and My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge, and taught all that to you?'

فَيَشْهَدُونَ لِمُحَمَّدٍ بِتَبْلِيغِ الرِّسَالَةِ وَالْحِكْمَةِ وَالْعِلْمِ فَيَقُولُ اللَّهُ لِمُحَمَّدٍ فَهَلْ اسْتَخْلَفْتَ فِي أُمَّتِكَ مِنْ بَعْدِكَ مَنْ يَقُومُ فِيهِمْ بِحِكْمَتِي وَعِلْمِي وَيُفَسِّرُ لَهُمْ كِتَابِي وَيُبَيِّنُ لَهُمْ مَا يَخْتَلِفُونَ فِيهِ مِنْ بَعْدِكَ حُجَّةً لِي وَخَلِيفَةً فِي الْأَرْضِ

They would be testifying for Muhammad^{-saww} having delivered the Message, and the Wisdom, and the Knowledge. Allah^{-azwj} would be Saying to Muhammad^{-saww}: "Did you^{-saww} appoint in your^{-saww} community a Caliph from after you^{-saww}, the one who would establish My^{-azwj} Wisdom and My^{-azwj} Knowledge among them, and interpret My^{-azwj} Book for them, and explain

to them what they would be differing in from after you^{-saww}, being a Divine Authority of Mine^{-azwj} and a Caliph in the earth?’

فَيَقُولُ مُحَمَّدٌ نَعَمْ يَا رَبِّ قَدْ خَلَّفْتُ فِيهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخِي وَ وَزِيرِي وَ وَصِيِّي وَ خَيْرَ أُمَّتِي وَ نَصَبْتُهُ لَهُمْ عِلْمًا فِي حَيَاتِي وَ دَعَوْتُهُمْ إِلَى طَاعَتِهِ وَ جَعَلْتُهُ خَلِيفَتِي فِي أُمَّتِي إِمَامًا يُقْتَدَى بِهِ الْأُمَّةُ بَعْدِي إِلَى يَوْمِ الْقِيَامَةِ

Muhammad^{-saww} would be saying: ‘Yes, O Lord^{-azwj!} I^{-saww} did appoint a Caliph among them, being Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and the best of my^{-saww} community, and appointed him^{-asws} as a banner for them during my^{-saww} lifetime, and called them to be obedient to him^{-asws}, and made him^{-asws} to be my^{-saww} Caliph in my^{-saww} community, and an Imam^{-asws} and a model for them after me^{-saww} up to the Day of Qiyamah’.

فَيَدْعَى بِعَلِيٍّ بْنِ أَبِي طَالِبٍ فَيَقَالُ لَهُ هَلْ أَوْصَى إِلَيْكَ مُحَمَّدٌ وَ اسْتَخْلَفَكَ فِي أُمَّتِهِ وَ نَصَبَكَ عِلْمًا لِأُمَّتِهِ فِي حَيَاتِهِ فَهَلْ قُتِلَ فِيهِمْ مِنْ بَعْدِهِ مَقَامَهُ

They would call out for Ali^{-asws} Bin Abu Talib^{-asws}, and it would be said to him^{-asws}: ‘Did Muhammad^{-saww} bequeath to you^{-asws}, and appointed you^{-asws} as a Caliph in his^{-saww} community, and established you^{-asws} as a banner for his^{-saww} community during his^{-saww} lifetime? And did you^{-asws} stand in his^{-saww} place after him^{-saww}?’

فَيَقُولُ لَهُ عَلِيُّ نَعَمْ يَا رَبِّ قَدْ أَوْصَى إِلَيَّ مُحَمَّدٌ وَ خَلَّفَنِي فِي أُمَّتِهِ وَ نَصَبَنِي لَهُمْ عِلْمًا فِي حَيَاتِهِ فَلَمَّا قَبِضَتْ مُحَمَّدًا إِلَيْكَ جَحَدْتَنِي أُمَّتُهُ وَ مَكَرُوا بِي وَ اسْتَضَعُّوْنِي وَ كَادُوا بِقَتْلُونِي وَ قَدَّمُوا قُدَّامِي مَنْ أَحْرَزْتَ وَ أَحْرَزْتُ مَنْ قَدَّمْتَ وَ لَمْ يَسْمَعُوا مِنِّي وَ لَمْ يُطِيعُوا أَمْرِي فَقَاتَلْتُهُمْ فِي سَبِيلِكَ حَتَّى قَتَلُونِي

Ali^{-asws} would be saying to Him^{-azwj}: ‘Yes, O Lord^{-azwj!} Muhammad^{-saww} did bequeath to me^{-asws}, and made me^{-asws} to be his^{-saww} Caliph in his^{-saww} community, and appointed me^{-asws} for them as a banner during his^{-saww} lifetime. When Muhammad^{-saww} passed away, his^{-saww} community fought against me^{-asws}, and plotted against me^{-asws}, and weakened my^{-asws} position, and very nearly killed me^{-asws}, and brought forward the one whom he^{-saww} had kept behind, and kept behind the one whom he^{-saww} had brought forward, and did not listen to me^{-asws}, and did not obey my^{-asws} orders, therefore I^{-asws} fought against them in Your^{-azwj} Way until they eventually killed me^{-asws}’.

فَيَقَالُ لِعَلِيٍّ فَهَلْ خَلَّفْتَ مِنْ بَعْدِكَ فِي أُمَّةٍ مُحَمَّدٍ حُجَّةً وَ خَلِيفَةً فِي الْأَرْضِ يَدْعُو عِبَادِي إِلَى دِينِي وَ إِلَى سَبِيلِي فَيَقُولُ عَلِيُّ نَعَمْ يَا رَبِّ قَدْ خَلَّفْتُ فِيهِمْ الْحَسَنَ ابْنِي وَ ابْنَ بِنْتِ نَبِيِّكَ

It would be said to Ali^{-asws}: ‘Did you^{-asws} appoint a Caliph from after you^{-asws} in the community of Muhammad^{-saww} as a Proof and a Caliph in the earth, calling My^{-azwj} servants to My^{-azwj} Religion and to My^{-azwj} Way?’ Ali^{-asws} would be saying: ‘Yes, my^{-asws} Lord^{-azwj!} I^{-asws} appointed as a Caliph among them, Al-Hassan^{-asws}, my^{-asws} son^{-asws}, and the son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}’.

فَيَدْعَى الْحَسَنُ بْنُ عَلِيٍّ فَيَسْأَلُ عَمَّا سُئِلَ عَنْهُ عَلِيُّ بْنُ أَبِي طَالِبٍ

Then they would be calling Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} would be Questioned what Ali^{-asws} Bin Abu Talib^{-asws} was Questioned’.

قَالَ ثُمَّ يُدْعَى بِإِمَامٍ إِمَامٍ وَ بِأَهْلِ عَالَمِهِ فَيُحْتَجُّونَ بِحُجَّتِهِمْ فَيَقْبَلُ اللَّهُ عُذْرَهُمْ وَ يُجِزُ حُجَّتَهُمْ قَالَ ثُمَّ يَقُولُ اللَّهُ الْيَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

He^{-asws} (Abu Ja'far^{-asws}) said: 'Then they would be calling Imam^{-asws} after Imam^{-asws} and the people of his^{-asws} time period, and establishing the Proof against them. Allah^{-azwj} would be Accepting their excuses. Then Allah^{-azwj} would be Saying **"This Day the truthful shall benefit from their truthfulness [5:119]'**.

قَالَ ثُمَّ انْقَطَعَ حَدِيثُ أَبِي جَعْفَرٍ ع

Then (the narrator) said, 'Then Abu Ja'far^{-asws} terminated the Hadeeth".¹⁸¹

4- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ يُوسُفَ بْنِ أَبِي سَعِيدٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ ذَاتَ يَوْمٍ فَقَالَ لِي إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلَائِقَ كَانَ نُوحٌ صَلَّى اللَّهُ عَلَيْهِ أَوَّلَ مَنْ يُدْعَى بِهِ فَيُقَالُ لَهُ هَلْ بَلَغْتَ فَيَقُولُ نَعَمْ فَيُقَالُ لَهُ مَنْ يَشْهَدُ لَكَ فَيَقُولُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ص

'Al-Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah^{-asws} one day, so he^{-asws} said to me: 'When it will be the Day of Qiyamah and Allah^{-azwj} Blessed and Exalted Gathers the creatures, Noah^{-as} would be the first one to be called. It will be said to him^{-as}: 'Did you^{-as} preach?' He^{-as} will say: 'Yes'. It will be said to him^{-as}: 'Who will testify for you^{-as}? He^{-as} will say: 'Muhammad^{-saww} Bin Abdullah^{-asws}'.

قَالَ فَيُخْرِجُ نُوحٌ ص فَيَنْحَطُّ النَّاسَ حَتَّى يَجِيءَ إِلَى مُحَمَّدٍ ص وَ هُوَ عَلَى كَنِيْبِ الْمِسْكِ وَ مَعَهُ عَلِيٌّ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتَ وَجْهَهُ الَّذِينَ كَفَرُوا

He^{-asws} said: 'Noah^{-as} would go out and pass over the people until he^{-as} would come to Muhammad^{-saww}, and he^{-saww} would be clothed in the musk, and with him^{-saww} would be Ali^{-asws}, and it is the Statement of Allah^{-azwj} Mighty and Majestic: **But when they shall see it nigh, the faces of those who disbelieve shall be sorry [67:27].**

فَيَقُولُ نُوحٌ لِمُحَمَّدٍ ص يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَأَلَنِي هَلْ بَلَغْتَ فَقُلْتُ نَعَمْ فَقَالَ مَنْ يَشْهَدُ لَكَ فَقُلْتُ مُحَمَّدٌ فَيَقُولُ يَا جَعْفَرُ وَ يَا حَمْرَةَ اذْهَبَا وَ اشْهَدَا لَهُ أَنَّهُ قَدْ بَلَغَ

Noah^{-as} will say to Muhammad^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Blessed and Exalted will Question me^{-as} Saying: "Did you^{-as} preach?" I^{-as} said: 'Yes'. So He^{-azwj} Said: "Who will testify for you^{-as}? I^{-as} said: 'Muhammad^{-saww}'. He^{-saww} will say: 'O Ja'far^{-as}, O Hamza^{-as}, go and testify for him^{-as} that he^{-as} did convey'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَجَعَفَرُ وَ حَمْرَةُ هُمَا الشَّاهِدَانِ لِلْأَنْبِيَاءِ ع بِمَا بَلَغُوا فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلَيْ عَ أَيْنَ هُوَ فَقَالَ هُوَ أَكْثَرُ مَنْزِلَةٍ مِنْ ذَلِكَ

¹⁸¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 3

Abu Abdullah^{-asws} said: ‘Thus Ja’far^{-as} and Hamza^{-as} are the two witnesses for the Prophets^{-as} of what they^{-as} had preached’. I said, ‘May I be sacrificed for you^{-asws}, so where will Ali^{-asws} be?’ He^{-asws} said: ‘He^{-asws} is of a status greater than that’.¹⁸²

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ يَزِيدَ الْكِنَابِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا قَالَ فَقَالَ إِنَّ هَذَا تَأْوِيلًا يَقُولُ مَاذَا أُجِبْتُمْ فِي أَوْصِيَانِكُمُ الَّذِينَ خَلَفْتُمُوهُمْ عَلَى أُمَّتِكُمْ قَالَ فَيَقُولُونَ لَا عِلْمَ لَنَا بِمَا فَعَلُوا بَعْدَنَا

‘Al-Kafi’ - Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja’far^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic: ***On the Day Allah would Gather the Rasools and He would be Saying: “What is that you were answered with?” They would say: ‘There is no knowledge for us. You are the Knower of the hidden matters [5:109].*** So he^{-asws} said; ‘There is an explanation for this. He^{-azwj} will say: “What response were you^{-as} given with regards to your^{-as} successors^{-as} whom you^{-as} left behind among your^{-as} communities?’ So they^{-as} will say: ‘We have no knowledge of what they did after us^{-as}’.¹⁸³

6- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ ابْنِ رَيَابٍ عَنِ ابْنِ عُبَيْدَةَ عَنْ ثَوْبَانَ بْنِ أَبِي فَاخِتَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ آبَائِهِ عَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتِ اللَّهِ عَلَيْهِ قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَتِ الْمَوَازِينُ وَ أُحْضِرَ النَّبِيُّونَ وَ الشُّهَدَاءُ وَ هُمْ الْأَيُّمَةُ يَشْهَدُ كُلُّ إِمَامٍ عَلَى أَهْلِ عَالَمِهِ بِأَنَّهُ قَدْ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ وَ دَعَاهُمْ إِلَى سَبِيلِ اللَّهِ الْحَبِيرِ

‘Al-Kafi’ - From the number (of reporters), from Sahl, from Ibn Mahboub, from Ibn Raib, from Ibn Ubeyda, from Suweyr Bin Abu Fakhta,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘When it will be the Day of Qiyamah and the scales are set upon, and the Prophets^{-as} and the martyrs attend – and they^{-asws} are the Imams^{-asws} – every Imam^{-asws} would testify upon the people of his^{-asws} time that he^{-asws} has established among them the Commands of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj} – the Hadeeth’.¹⁸⁴

7- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي يَزِيدَ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا قَالَ نَزَلَتْ فِي أُمَّةٍ مُحَمَّدٍ صَ خَاصَّةً فِي كُلِّ قَرْنٍ مِنْهُمْ إِمَامٌ مِمَّا شَهِدُوا عَلَيْهِمْ وَ مُحَمَّدٌ صَ شَهِيدٌ عَلَيْنَا

‘Al-Kafi’ - Ali Bin Muhammad, from Sahl, from Ibn Yazeed, form Ziyad Al Qindy, from Sama’at who said,

‘Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***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].*** He^{-asws} said: ‘It was Revealed regarding the community of Muhammad^{-saww} in particular. In every generation from them would be an Imam^{-asws} from us’

¹⁸² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 4

¹⁸³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 5

¹⁸⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 6

asws as a witness upon them, and Muhammad^{-saww}, in every generation, would be a witness over us^{-asws}”¹⁸⁵.

8- كا، الكافي أبو علي الأشعري عن ابن عبد الجبار عن ابن أبي نجران عن أبي جميلة عن جابر عن أبي جعفر ع قال قال رسول الله ص يا معاشير قراء القرآن اتقوا الله عز وجل فيما حملكم من كتابه فإني مسئول وإنكم مسئولون إني مسئول عن تبليغي وأما أنتم فمساءلون عما حملتم من كتاب ربي وسنتي

‘Al-Kafi’ - Abu Ali Al Ashary, from Ibn Abul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘O group of reciters of the Quran! Fear Allah^{-azwj} Mighty and Majestic regarding what He^{-azwj} Loaded upon you from His^{-azwj} Book, for I^{-saww} would be Questioned and you would be Questioned. I^{-saww} would be Questioned about what was delivered by me^{-saww}, and as for you, so you will be Questioned about what you carried from the Book of my^{-asws} Lord^{-azwj} and my^{-saww} Sunnah”¹⁸⁶.

9- ين، كتاب حسين بن سعيد و النوادر أبو الحسن بن عبد الله عن ابن أبي يعفور قال: دخلت على أبي عبد الله ع وعنده نفر من أصحابه فقال يا ابن أبي يعفور هل قرأت القرآن قال قلت نعم هذه القراءة قال عنها سألتك ليس عن غيرها قال فقلت نعم جعلت فداك ولم

‘The book of Husayn Bin Saeed’ - Abu Al Hassan Bin Abdullah, from Ibn Abu Yafour who said,

‘I went over to Abu Abdullah^{-asws}, and in his^{-asws} Presence were a number of his^{-asws} companions. He^{-asws} said to me: ‘O Ibn Abu Yafour! Have you read the Quran?’ I said, ‘Yes, this recitation’. He^{-asws} said, ‘(It is) about it that I^{-asws} am asking you, it isn’t about anything other than it’. I said, ‘Yes, may I be sacrificed for you^{-asws}! And why (are you^{-asws} asking)?’

قال لأن موسى ع حدث قومه بحديث لم يتقبلوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم ولأن عيسى ع حدث قومه بحديث فلم يتقبلوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم فقتلهم وهو قول الله عز وجل فأممت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين

He^{-asws} said: ‘Because Musa^{-as} narrated his^{-as} people with a Hadeeth, they did not tolerate it from him^{-as}, so they went out against him^{-as} in Egypt, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them; and because Isa^{-as} narrated his^{-as} people with a Hadeeth. They could not tolerate it from him^{-as}, so they went out against him^{-as} in Takrit, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them. And these are the Words of Allah^{-azwj} Mighty and Majestic: **Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].**

وَ إِنَّهُ أَوَّلُ قَائِمٍ يَفُومُ مِنَّا أَهْلَ الْبَيْتِ يُحَدِّثُكُمْ بِحَدِيثٍ لَا تَحْتَمِلُونَ فَتَخْرُجُونَ عَلَيْهِ بِرُمَيْلَةِ الدَّسَكَةِ فَمُتَابِلُونَهُ فَيَمَانِلُكُمْ فَيَمْتَلِكُمْ وَ هِيَ آخِرُ خَارِجَةٍ يَكُونُ

And it would be so that at first, Qaim^{-asws} would be rising from us^{-asws}, the People^{-asws} of the Household. He^{-asws} would narrate to you all with a Hadeeth. You will not be tolerating it, so

¹⁸⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 7

¹⁸⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 8

you would be going out against him^{-asws} at Rameela Al-Daskara, and you would be fighting against him^{-asws}, and he^{-asws} would be fighting against you all, so he^{-asws} would be killing you all, and it would be the last revolt which would happen.

ثُمَّ يَجْمَعُ اللَّهُ يَا ابْنَ أَبِي يَعْفُورِ الْأُولَى وَالْآخِرِينَ ثُمَّ يُجَاءُ مُحَمَّدٌ ص فِي أَهْلِ زَمَانِهِ فَيَقُولُ لَهُ يَا مُحَمَّدُ بَلَّغْتَ رِسَالَتِي وَاحْتَجَجْتَ عَلَى الْقَوْمِ بِمَا أَمَرْتُكَ أَنْ تُحَدِّثَهُمْ بِهِ فَيَقُولُ نَعَمْ يَا رَبِّ فَيَسْأَلُ الْقَوْمَ هَلْ بَلَّغْتُمْ وَاحْتَجَجْتُمْ عَلَيْهِمْ فَيَقُولُ قَوْمٌ لَا

Then Allah^{-azwj} would be Gathering – O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad^{-saww} among the people of his^{-saww} era, and He^{-azwj} would Say to him^{-saww}: “O Muhammad^{-saww}! Did you^{-saww} deliver My^{-azwj} Message and argued upon the people with what I^{-saww} had Commanded that you^{-saww} should narrated (the Hadeeth) to them with?” He^{-saww} would be saying: ‘Yes, O Lord^{-azwj}’. Then He^{-azwj} would Ask the people: “Did he^{-saww} deliver to you all and argue upon you?’ But the people would be saying, ‘No’.

فَيَسْأَلُ مُحَمَّدٌ ص فَيَقُولُ نَعَمْ يَا رَبِّ وَ قَدْ عَلِمَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنَّهُ قَدْ فَعَلَ ذَلِكَ يُعِيدُ ذَلِكَ ثَلَاثَ مَرَّاتٍ فَيَصَدِّقُ مُحَمَّدًا وَ يُكَذِّبُ الْقَوْمَ ثُمَّ يُسَاقُونَ إِلَى نَارِ جَهَنَّمَ

He^{-azwj} would Ask Muhammad^{-saww}, and he^{-saww} would be saying: ‘Yes O Lord^{-azwj}’. And Allah^{-azwj} would Know that he^{-saww} had indeed done that. He^{-azwj} would Repeat that three times, and Muhammad^{-saww} would ratify but the people would belie. Then they would be ushered to the Fire of Hell.

ثُمَّ يُجَاءُ بَعْضِي فِي أَهْلِ زَمَانِهِ فَيَقُولُ لَهُ كَمَا قِيلَ لِمُحَمَّدٍ ص وَ يُكَذِّبُهُ قَوْمُهُ وَ يُصَدِّقُهُ اللَّهُ وَ يُكَذِّبُهُمْ يُعِيدُ ذَلِكَ ثَلَاثَ مَرَّاتٍ

Then they would come with Ali^{-asws} among the people of his^{-asws} era, and He^{-azwj} would be Saying to him^{-asws} just as He^{-azwj} had Said to Muhammad^{-saww}, and his^{-asws} people would belie him^{-asws}, and Allah^{-azwj} would Ratify him^{-asws} and Belie them. He^{-azwj} would Repeat that three times.

ثُمَّ الْحَسَنُ ثُمَّ الْحُسَيْنُ ثُمَّ عَلِيُّ بْنُ الْحُسَيْنِ وَ هُوَ أَقْلُهُمْ أَصْحَابًا كَانَ أَصْحَابُهُ أَبُو [أَبَا] خَالِدِ الْكَاثِلِيِّ وَ بَجِي ابْنُ أُمِّ الطَّوِيلِ وَ سَعِيدُ بْنُ الْمُسَيَّبِ وَ عَامِرُ بْنُ وَائِلَةَ وَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيِّ وَ هَؤُلَاءِ شُهُودٌ لَهُ عَلَى مَا اخْتَجَجَ

Then it would be Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} would be the least of them^{-asws} of companions. His^{-asws} companions were Abu Khalid Al-Kabily, and Yahya Bin Umm Al-Taweel, and Saeed Bin Al-Musayyab, and Aamir Bin Wasila, and Jabir Bin Abdullah Al-Ansary, and they would testify for him^{-asws} upon what he^{-asws} had argued with.

بِهِ ثُمَّ يُؤْتَى بِأَبِي يَعْنِي مُحَمَّدَ بْنَ عَلِيٍّ عَلَى مِثْلِ ذَلِكَ ثُمَّ يُؤْتَى بِي وَ بِكُمْ فَاسْأَلُوا وَ تُسْأَلُونَ فَانظُرُوا مَا أَنْتُمْ صَانِعُونَ يَا ابْنَ أَبِي يَعْفُورِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ الْأَمْرُ بِطَاعَتِهِ وَ طَاعَةِ رَسُولِهِ وَ طَاعَةَ أَوْلِي الْأَمْرِ الَّذِينَ هُمْ أَوْصِيَاءُ رَسُولِهِ يَا ابْنَ أَبِي يَعْفُورِ

Then they would come with my^{-asws} father^{-asws}, meaning Muhammad^{-asws} Bin Ali^{-asws}, upon the like of that. Then they would come with me^{-asws} and with you all, so I^{-asws} would be Asked and you would be Questioned, therefore consider what you are doing, O Ibn Yafour! Allah^{-azwj} Mighty and Majestic, He^{-azwj} Commanded with His^{-azwj} obedience, and obedience to His^{-azwj}

Rasool^{saww}, and the obedience to the Masters^{asws} of the Command, they^{asws} being the successors^{asws} of His^{azwj} Rasool^{saww}, O Ibn Yafour!

فَتَخُنْ حُجُجَ اللَّهِ فِي عِبَادِهِ وَ شَهَادَاتُهُ عَلَى خَلْقِهِ وَ أَمْنَاؤُهُ فِي أَرْضِهِ وَ حُرَائِهِ عَلَى عِلْمِهِ وَ الدَّاعُونَ إِلَى سَبِيلِهِ وَ الْعَامِلُونَ بِذَلِكَ فَمَنْ أَطَاعَنَا أَطَاعَ اللَّهَ وَ مَنْ عَصَانَا فَقَدْ عَصَى اللَّهَ

Thus, we^{asws} are the Divine Authorities of Allah^{azwj} among His^{azwj} servants, and His^{azwj} Witnesses upon His^{azwj} creatures and His^{azwj} Trustees regarding His^{azwj} earth, and as Treasurers upon His^{azwj} Knowledge, and the Callers to His^{azwj} Way, and the workers with that. Therefore, the one who obeys us^{asws}, obeys Allah^{azwj}, and the one who disobeys us^{asws} has disobeyed Allah^{azwj}.¹⁸⁷

باب 13 ما يحتج الله به على العباد يوم القيامة

CHAPTER 13 – WHAT ALLAH^{azwj} WILL BE ARGUING WITH UPON THE SERVANTS ON THE DAY OF QIYAMAH

1- جاء المجالس للمفيد ما، الأمامي للشيخ الطوسي المفيد عن ابن قولويه عن محمد الحيمري عن أبيه عن هارون عن ابن زياد قال: سمعت جعفر بن محمد ع و قد سئل عن قوله تعالى قل لله الحجة البالغة فقال إن الله تعالى يقول للعبد يوم القيامة عبيدي أكننت عالماً فإن قال نعم قال له أ فلا عملت بما علمت

Al Mufeed, from Ibn Qawlawayah, from Muhammad Al Humeyri, from his father, from Haroun, from Ibn Ziyad who said,

‘I heard Ja’far^{asws} Bin Muhammad^{asws}, and he^{asws} had been asked about the Words of the Exalted: **Say: ‘For Allah is the conclusive Proof [6:149]**, he^{asws} said: ‘Allah^{azwj} the Exalted will be Saying to the servant on the Day of Qiyamah: “My^{azwj} servant! Were you knowledgeable?” If he said, ‘Yes’, He^{azwj} would Say to him: “Then why did you not act with what you knew?”

وَ إِنْ قَالَ كُنْتُ جَاهِلًا قَالَ لَهُ أَ فَلَا تَعَلَّمْتَ حَتَّى تَعْمَلَ فَيُحْصَمَ فَبِلَكَ الْحُجَّةَ لِلَّهِ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ

And if he says, ‘I was ignorant’, He^{azwj} would Say to him: “Why did you not learn until you knew?” He^{azwj} will Contend, and that is the conclusive Proof of Allah^{azwj} Mighty and Majestic over His^{azwj} creatures”.¹⁸⁸

2- كا، الكافي علي عن أبيه عن محمد بن عبيد النخاس عن معاوية بن عمارة قال سمعت أبا عبد الله ع يقول إن الرجل منكم ليكون في المحلة فيحجج الله يوم القيامة على جيرانه فيقال لهم أ لم يكن فلان بينكم أ لم تسمعوا كلامه أ لم تسمعوا بكاءه في الليل فيكون حجة الله عليهم

‘Al-Kafi’ - Ali, from his father, from Muhammad Bin Aysam Al Nakhas, from Muawiya Bin Amaar who said,

‘I Heard Abu Abdullah^{asws} saying: ‘The man from you would happen to be in the place, and Allah^{azwj} will Argue on the Day of Qiyamah against his neighbours, Saying to them: “Didn’t so

¹⁸⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 12 H 9

¹⁸⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 13 H 1

and so happen to be between you? Didn't you hear his speech? Didn't you hear his crying during the night?" Thus, he would become an Argument of Allah^{-azwj} upon them".¹⁸⁹

3- كما، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْكِنْدِيِّ عَنِ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنِ أَبِي بِنِ عُثْمَانَ عَنِ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يُؤْتَى بِالْمَرْأَةِ الْحَسَنَاءِ يَوْمَ الْقِيَامَةِ الَّتِي قَدْ افْتَنَتْ فِي حُسْنِهَا فَتَقُولُ يَا رَبِّ حَسُنْتَ خَلَقْتَنِي حَتَّى لَقِيتُ مَا لَقِيتُ فَيَجَاءُ بِمَرْيَمَ ع فَيَقَالُ أَنْتِ أَحْسَنُ أَوْ هَذِهِ قَدْ حَسَنَّاها فَلَمْ تُفْتَنِي

'Al-Kafi' - Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah^{-asws} saying: 'On the Day of Qiyamah, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. She will say, 'O Lord^{-azwj}! You^{-azwj} Created me beautiful until I did what I did. They will come with Maryam^{-as} and say to her, 'Are you more beautiful or her^{-as}? She^{-as} had beauty in her^{-as} but did not do Fitna (mischief)'.

وَيُجَاءُ بِالرَّجُلِ الْحَسَنِ الَّذِي قَدْ افْتَنَ فِي حُسْنِهِ فَيَقُولُ يَا رَبِّ حَسُنْتَ خَلَقْتَنِي حَتَّى لَقِيتُ مِنَ النِّسَاءِ مَا لَقِيتُ فَيَجَاءُ بِيُوسُفَ ع فَيَقَالُ أَنْتَ أَحْسَنُ أَوْ هَذَا قَدْ حَسَنَّاها فَلَمْ يُفْتَنِي

And they would come with the handsome man who had done Fitna (mischief) due to his looks. He will say, 'O Lord^{-azwj}! You^{-azwj} Created me handsome until I did with the women what I did. They will bring Yusuf^{-as} and say, 'Are you more handsome or he^{-as} is? He^{-as} had beauty but did not do Fitna (mischief)'.

وَيُجَاءُ بِصَاحِبِ الْبَلَاءِ الَّذِي قَدْ أَصَابَهُ الْفِتْنَةُ فِي بَلَائِهِ فَيَقُولُ يَا رَبِّ شَدَّدْتَ عَلَيَّ الْبَلَاءَ حَتَّى افْتَنْتُ فَيَجَاءُ بِأَيُّوبَ ع فَيَقَالُ أَمْ بَلَيْتُكَ أَشَدُّ أَوْ بَلَيْتُهُ هَذَا فَقَدْ ابْتُلِي فَلَمْ يُفْتَنِي

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. He will say, 'O Lord^{-azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So, they would come with Ayyub^{-as}. They would say, 'Were your afflictions more severe or his^{-as} afflictions? He^{-as} was in afflictions but did not do Fitna (mischief).¹⁹⁰

باب 14 ما يظهر من رحمته تعالى في القيامة

CHAPTER 14 – WHAT WILL APPEAR FROM THE MERCY OF THE EXALTED DURING THE DAY OF QIYAMAH

الآيات النور ليخزيهم الله أحسن ما عملوا ويزيدهم من فضله و الله يرزق من يشاء بغير حساب

¹⁸⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 13 H 2

¹⁹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 13 H 3

The Verses – (Surah) Al Noor: **For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]**

الفرقان إِلَّا مَنْ تَابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ كَانَ اللَّهُ غَفُورًا رَحِيمًا

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

رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ مَرْفُوعًا إِلَى أَبِي دَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُقَالُ اعْرِضُوا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَ نُحُوا عَنْهُ كِبَارَهَا فَيُقَالُ عَمِلْتَ يَوْمَ كَذَا وَ كَذَا وَ هُوَ مُقِرٌّ لَا يُنْكِرُ وَ هُوَ مُشْفِقٌ مِنَ الْكِبَارِ

And it is reported by Muslim in ‘Al-Saheeh’, raising to Abu Zarr who said, ‘Rasool-Allah said: ‘On the Day of Qiyamah they will bring a man and it would be said, ‘Present to him his minor sins and keep his major sins away from him!’ It will be said, ‘You had done such and such on such and such day’. He will acknowledge and not deny while he would be dreading from the major sins.

فَيُقَالُ أَعْطُوهُ مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا حَسَنَةً فَيَقُولُ إِنَّ لِي ذُنُوبًا مَا أَرَاهَا هَاهُنَا قَالَ وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

It will be said, ‘Give him a good deed in place of every evil deed’. He will say, ‘There were sins for me which I don’t see over here!’ – and Rasool-Allah^{-saww} was seen to smile until his front teeth were visible.

1- لي، الأماالي للصدوق القامي عن محمد الحميري عن إبراهيم بن هاشم عن ابن أبي عمير عن إبراهيم بن زياد الكرخي قال قال الصادق جعفر بن محمد ع إذا كان يوم القيامة نشر الله تبارك و تعالى رحمته حتى يطمع إبليس في رحمته

‘Al Amaali’ of A Sadouq - Al Famy, from Muhammad Al Humeiry, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy who said,

‘Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} Blessed and Exalted will Exercise His^{-azwj} Mercy to the extent Iblees^{-la} will covet to be in His^{-azwj} Mercy’.¹⁹¹

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع عن أبيه ع قال قال رسول الله ص إذا كان يوم القيامة تجلى الله عز و جل لعبيده المؤمن فيوقفه على ذنوبه ذنبا ذنبا ثم يعفّر الله له لا يطلع الله على ذلك ملكا مقربا و لا نبيا مرسلأ و يستتر عليه ما يكره أن يقف عليه أحد ثم يقول لسيئاته كوني حسنات

‘Uyoun Akhbar Al-Reza^{-asws} - By the three chains,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Shine to His^{-azwj} Momin servant and Pause him upon his sins, sin by sin. Then Allah^{-azwj} will Forgive (his sins) for him. Allah^{-azwj}

¹⁹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 1

will neither notify that upon an Angel of Proximity, nor a *Mursil* Prophet^{as}, and Veil upon him what he dislikes if anyone pauses upon it, then He^{-azwj} will be Saying to his evil deeds: “Be good deeds!”¹⁹²

3- ثواب الأعمال أبي عن سعد عن ابن يزيد عن ابن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: إن آخر عبد يؤمر به إلى النار يفتن فيقول الله عز وجل أعجلوه فإذا أتى به قال له يا عبدي لم التفت فيقول يا رب ما كان ظني بك هذا

‘Sawab Al Amaal’ - My father, from Sa’ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

‘From Abu Abdullah^{-asws} having said: ‘The last servant to be Commanded with to the Fire would turn around, so Allah^{-azwj} Mighty and Majestic will be Saying to him: “Hasten him (back)!” When they come with him, He^{-azwj} will Say to him: “O My^{-azwj} servant! Why did you turn around?” He would say, ‘O Lord^{-azwj}! My thoughts about You^{-azwj} wasn’t this’.

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ عَبْدِي وَ مَا كَانَ ظَنُّكَ بِي فَيَقُولُ يَا رَبِّ كَأَنَّ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسْكِنَنِي [تُدْخِلَنِي] جَنَّاتِكَ

Allah^{-azwj} Majestic is His^{-azwj} Majesty will Say: “My^{-azwj} servant! And what were your thoughts about Me^{-azwj}?” He would say, ‘O Lord^{-azwj}! My thoughts with You^{-azwj} was that You^{-azwj} will Forgive my mistakes for me and Settle me (and Enter me) in Your^{-azwj} Paradise’.

فَيَقُولُ اللَّهُ مَلَائِكَتِي وَ عَزِّي وَ آلَمِي وَ بَلَائِمِي وَ ارْتِفَاعِ مَكَانِي مَا ظَنَّنِي بِهَذَا سَاعَةً مِنْ حَيَاتِهِ خَيْرًا قَطُّ وَ لَوْ ظَنَّنِي بِسَاعَةٍ مِنْ حَيَاتِهِ خَيْرًا مَا رَوَعَتْهُ بِالنَّارِ أَجِيرُوا لَهُ كَذِبُهُ وَ أَدْخَلُوهُ الْجَنَّةَ

Allah^{-azwj} will Say: “My^{-azwj} Angels! By My^{-azwj} Might and My^{-azwj} Exaltedness, and My^{-azwj} Loftiness! He did not think with this good with Me^{-azwj} for a moment from his lifetime at all, and had he thought good with Me^{-azwj} for a moment from his lifetime, I^{-azwj} would not have Terrified him with the Fire. Allow his lie for him and Enter him into Paradise!”

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا ظَنَّ عَبْدٌ بِاللَّهِ خَيْرًا إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ لَا ظَنَّ بِهِ سُوءًا إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ ذَلِكَمُ ظَنُّكُمْ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَزْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

Then Abu Abdullah^{-asws} said: ‘A servant will not think good with Allah^{-azwj} except Allah^{-azwj} would be (good to him) due to his good thoughts with Him^{-azwj}, nor will he think evil with Him^{-azwj} except Allah^{-azwj} would be (evil with him) due to his evil thoughts with Him^{-azwj}, and these are the Words of the Mighty and Majestic: **And those were your thoughts which you thought about your Lord, ruining you, so you have become from the losers [41:23]**’¹⁹³

4- سن، المحاسن أبي عن ابن محبوب عن ابن رباب قال سمعت أبا عبد الله ع يقول يُؤْتَى بِعَبْدٍ يَوْمَ الْقِيَامَةِ ظَالِمٍ لِنَفْسِهِ فَيَقُولُ اللَّهُ لَهُ أَمْ أَمْرَكَ بِطَاعَتِي أَمْ أَهْكَ عَنْ مَعْصِيَتِي

‘Al Mahasin’ - My father, from Ibn Mahboub, from Ibn Raib who said,

¹⁹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 2

¹⁹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 3

'I heard Abu Abdullah^{-asws} saying: 'They would come with a servant on the Day of Qiyamah who had been unjust to himself (sinner), and Allah^{-azwj} will Say to him: "Didn't I^{-azwj} Command you with obeying Me^{-azwj}? Didn't I^{-azwj} Forbid you from disobeying Me^{-azwj}?"

فَيَقُولُ بَلَى يَا رَبِّ وَ لَكِن عَظَمْتُ عَلَىَّ شَهْوَتِي فَإِنْ تُعَذِّبْنِي فَبِدْنِي لَمْ تُظْلِمْنِي فَيَأْمُرُ اللَّهُ بِهِ إِلَى النَّارِ فَيَقُولُ مَا كَانَ هَذَا ظَنِّي بِكَ

He would say, 'Yes, O Lord^{-azwj}! But my desires overcame upon me, so if You^{-azwj} were to Punish me, You^{-azwj} will not be unjust to me'. Allah^{-azwj} will Command with him to the Fire. He would say, 'This wasn't my thought about You^{-azwj}'.

فَيَقُولُ مَا كَانَ ظَنُّكَ بِي قَالَ كَانَ ظَنِّي بِكَ أَحْسَنَ الظَّنِّ فَيَأْمُرُ اللَّهُ بِهِ إِلَى الْجَنَّةِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لَقَدْ نَفَعَكَ حُسْنُ ظَنِّكَ بِي السَّاعَةَ

He^{-azwj} will Say: "What were your thoughts about Me^{-azwj}?" He will say, 'My thoughts with You^{-azwj} were good thoughts'. So, Allah^{-azwj} will Command with him to Paradise. Allah^{-azwj} the Blessed and Exalted will be Saying: "Your good thoughts about Me^{-azwj} have benefited you at this time".¹⁹⁴

5- سن، المحاسن ابن فضال عن علي بن عتبة عن أبيه عن سليمان بن خالد قال: قرأت على أبي عبد الله ع هذه الآية إلا من تاب و آمن و عمل عملاً صالحاً فأولئك يبدل الله سيئاتهم حسنات فقال هذيه فيكم

'Al Mahasin' - Ibn Fazal, from Ali Bin Aqba, from his father, from Suleyman Bin Khalid who said,

'I recited unto Abu Abdullah^{-asws} this Verse: **Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, [25:70]**, so he^{-asws} said: 'This is regarding you (Shias).

إِنَّهُ يُؤْتِي بِالْمُؤْمِنِ الْمُدْنِبِ يَوْمَ الْقِيَامَةِ حَتَّى يُوقَفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَيَكُونُ هُوَ الَّذِي يَلِي حِسَابَهُ فَيُوقِفُهُ عَلَى سَيِّئَاتِهِ شَيْئاً شَيْئاً فَيَقُولُ عَمِلْتَ كَذَا فِي يَوْمِ كَذَا فِي سَاعَةِ كَذَا فَيَقُولُ أَعْرِفُ يَا رَبِّ

They will come with the sinful Momin on the Day of Qiyamah until they pause him in front of Allah^{-azwj} Mighty and Majestic and He^{-azwj} will be the One^{-azwj} Who will be in Charge of his Reckoning. Then he will be paused upon his evil deeds, thing by thing, and He^{-azwj} will be Saying: "You did such during such a day during such a time!" He would say, 'I recognise, O Lord^{-azwj}!'

قَالَ حَتَّى يُوقِفُهُ عَلَى سَيِّئَاتِهِ كُلِّهَا كُلَّ ذَلِكَ يَقُولُ أَعْرِفُ فَيَقُولُ سَرَّهَا عَلَيْكَ فِي الدُّنْيَا وَ أَغْفِرُهَا لَكَ الْيَوْمَ أَبَدَلُوهَا لِعِبْدِي حَسَنَاتٍ

He^{-asws} said: 'Until they will pause him upon his evil deeds, all of them, for all of that he will be saying, 'I recognise'. He^{-azwj} will Say: "I^{-azwj} Veiled these upon you in the world, and today I^{-azwj} Forgive these for you. Replace these for My^{-azwj} servant with good deeds!"

قَالَ فَتَرْفَعُ صَحِيفَتُهُ لِلنَّاسِ فَيَقُولُونَ سُبْحَانَ اللَّهِ أَمَا كَانَتْ هَذَا الْعَبْدَ سَيِّئَةً وَاحِدَةً وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

¹⁹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 4

He^{-asws} said: ‘His parchment will be raised for the people and they would be saying, ‘Glory be to Allah^{-azwj}! Wasn’t there even a single evil deed for this servant?’ And these are the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, [25:70]**’.¹⁹⁵

6- كَأ، الكافي علي بن إبراهيم عن محمد بن عيسى بن عبيد عن أبي الحسن علي بن يحيى عن أيوب بن أعين عن أبي حمزة عن أبي جعفر ع قال قال رسول الله ص يؤتى يوم القيامة برجل فيقال احتج فيقول يا رب خلقتني وهديتني فأوسعت علي

‘Al-Kafi’ - Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Al Hassan Ali Bin Yahya, from Ayoub bin Ayn, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘They will come with a man on the Day of Qiyamah and He^{-azwj} would Say: “Present your arguments!” He would say, ‘O Lord^{-azwj}! You^{-azwj} Created me and Guided me and Expanded (sustenance) upon me, and I did not cease to expand (being generous) upon Your^{-azwj} creatures and easing upon them so that You^{-azwj} will Spread Your^{-azwj} Mercy upon this Day and Ease it for me’.

فَلَمْ أزلْ أوسِعْ علي خَلْقِكَ وَ أيسِرْ عليهِمْ لَكِنِّي تَنشُرْ علي هَذَا اليَوْمِ رَحْمَتَكَ وَ تُيسِرُهُ فيقولُ الرَّبُّ جَلَّ ثَنَاؤُهُ وَ تَعَالَى ذِكْرُهُ صَدَقَ عِبْدِي أَدْخُلُوهُ الجنةَ

The Lord^{-azwj}, Majestic is His^{-azwj} Praise and Exalted is His^{-azwj} Mention will be Saying: “My^{-azwj} servant speaks the truth, enter him into Paradise!”¹⁹⁶

7- فس، تفسير القمي عن الرضا ع قال: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أوقفَ الْمُؤْمِنُ بِيَدِي اللَّهِ تَعَالَى فيكونُ هُوَ الَّذِي يلي حِسَابَهُ فيعرضُ عليهِ عَمَلُهُ فينظرُ في صحيفته فأولُ ما يرى سَيِّئَاتِهِ فينزعُ لذلكَ لَوْنُهُ وَ ترعشُ فرائضُهُ وَ تفرغُ نفسُهُ

‘Tafseer Al Qummi’ - From Al-Reza^{-asws} having said: ‘When it will be the Day of Qiyamah, the Momin will be paused in front of Allah^{-azwj} the Exalted and He^{-azwj} will become the One^{-azwj} Who will Pursue his Reckoning and Present his deeds unto him. He will look into his parchment and the first of what he would see would be his evil deed, and his colour will change due to that and his limbs will shiver and his ‘self’ will panic.

ثمَّ يرى حَسَنَاتِهِ فتفرُّ عَيْنُهُ وَ تُسرُّ نَفْسُهُ وَ يفرحُ ثمَّ ينظرُ إلى ما أعطاهُ اللَّهُ تَعَالَى مِنَ الثَّوَابِ فيستندُ فرحُهُ ثمَّ يقولُ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ احمِلُوا الصُّحُفَ الَّتِي فِيهَا الْأَعْمَالُ الَّتِي لَمْ يَعْمَلُوهَا

Then he will see his good deeds, and his eyes would be delighted and his self would be happy. Then he will look at what Allah^{-azwj} the Exalted has Given him from the Rewards and his happiness would intensify. Then Allah^{-azwj} the Exalted will Say to the Angels: “Bring the parchment in which are the deeds which he did not perform!”

قَالَ فيقرءُوهَا فيقولونَ وَ عَزَّتْكَ إِنَّكَ لَتَعْلَمُ أَنَّا لَمْ نَعْمَلْ مِنْهَا شَيْئاً فيقولُ صَدَقْتُمْ وَ لَكِنَّكُمْ نَوَيْتُمْوهَا فَكَتَبْنَاها لَكُمْ ثمَّ يثابونَ عليها

He^{-asws} said: ‘They would be reading it and they would be saying: ‘By You^{-azwj} Mighty! You^{-azwj} Know I did not do anything from these’. He^{-azwj} will be Saying: “You speak the truth, but you

¹⁹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 5

¹⁹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 6

did intend these, so We^{-azwj} Wrote these for you! Then he would be Rewarded upon these”.¹⁹⁷

8- فس، تفسير القمي أبي عن ابن محبوب عن ابن رباب عن أبي عبيدة عن أبي عبد الله ع قال: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيَمُرُّ عَلَى عَبْدِهِ يَوْمَ الْقِيَامَةِ فَيَأْمُرُهُ أَنْ يَدْنُو مِنْهُ فَيَدْنُو ثُمَّ يَعْرِفُهُ مَا أَنْعَمَ بِهِ عَلَيْهِ

‘Tafseer Al Qummi’ - My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted would Confer upon His^{-azwj} servant on the Day of Qiyamah, and Command that he comes near Him^{-azwj}, so he would approach, then he will recognise what has been Favoured upon him with.

يَقُولُ لَهُ أَلَمْ تَدْعُنِي يَوْمَ كَذَا وَ كَذَا بِكَذَا وَ كَذَا فَأَجَبْتُ دَعْوَتَكَ أَلَمْ تَسْأَلْنِي يَوْمَ كَذَا وَ كَذَا فَأَعْطَيْتُكَ مَسْأَلَتَكَ أَلَمْ تَسْتَعِثْ بِي يَوْمَ كَذَا وَ كَذَا فَأَعَنْتُكَ أَلَمْ تَسْأَلْنِي فِي ضَرِّ كَذَا وَ كَذَا فَكَشَفْتُ ضَرْكَ وَ رَجَمْتُ صَوْتَكَ أَلَمْ تَسْأَلْنِي مَالًا فَمَلَكَتُكَ أَلَمْ تَسْتَخِدْمْنِي فَأَخْدَمْتُكَ أَلَمْ تَسْأَلْنِي أَنْ أُزَوِّجَكَ فُلَانَةَ وَ هِيَ مَمْبِغَةٌ عِنْدَ أَهْلِهَا فَزَوَّجْنَاكَهَا

He^{-azwj} will say to him: “Didn’t you supplicate to Me^{-azwj} on such and such a day with such and such (a request), and I^{-azwj} Answered your supplication? Didn’t you ask Me^{-azwj} on such and such a day and I^{-azwj} Granted you your request? Didn’t you seek My^{-azwj} Help on such and such a Day, so I^{-azwj} Helped you? Didn’t you ask Me^{-azwj} regarding such and such a harm so I^{-azwj} Removed your harm and Mercied your voice? Didn’t you ask Me^{-azwj} for wealth and I^{-azwj} enriched you? Didn’t you serve Me^{-azwj} so I^{-azwj} Served you? Didn’t you ask Me^{-azwj} to get you married to so and so – and she was unapproachable with her family – but I^{-azwj} got you to be married to her?”

قَالَ فَيَقُولُ الْعَبْدُ بَلَى يَا رَبِّ أَعْطَيْتَنِي كُلَّ مَا سَأَلْتُكَ وَ قَدْ كُنْتُ أَسْأَلُكَ الْجَنَّةَ

He^{-asws} said: ‘The servant would say, ‘Yes, O Lord^{-azwj}! You did Give me all what I had asked, and I had (also) asked You^{-azwj} for Paradise’.

قَالَ فَيَقُولُ اللَّهُ أَلَا فَإِنِّي مُنْجِرٌ لَكَ مَا سَأَلْتَنِي بِهِ هَذِهِ الْجَنَّةُ لَكَ مُبَاحَةٌ أَرْضِيَّتِكَ فَيَقُولُ الْمُؤْمِنُ نَعَمْ يَا رَبِّ أَرْضَيْتَنِي وَ قَدْ رَضِيتُ

He^{-asws} said: ‘Allah^{-azwj} will be Saying: “Indeed! I^{-azwj} will Fulfil for you what you had asked for. This here is Paradise Permissible for you, are you pleased?” The Momin would say, ‘Yes, O Lord^{-azwj}! You^{-azwj} have Pleased me and I am pleased’.

فَيَقُولُ اللَّهُ لَهُ عَبْدِي إِنِّي كُنْتُ أَرْضَى أَعْمَالَكَ وَ أَنَا أَرْضَى لَكَ أَحْسَنَ الْجَزَاءِ فَإِنَّ أَفْضَلَ جَزَائِي عِنْدِي أَنْ أَسْكُنْتُكَ الْجَنَّةَ

Allah^{-azwj} will be Saying to him: “My^{-azwj} servant! I^{-azwj} was Pleased with your deeds, and I^{-azwj} am Pleased for you with the excellent Recompense, so the superior of My^{-azwj} Recompense is that I^{-azwj} Settle you in Paradise””.¹⁹⁸

¹⁹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 7

¹⁹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 8

9- ين، كتاب حسين بن سعيد و النوادر ابن أبي عمير رفعه عن أبي عبد الله ع قال: يُؤتى بعبد يوم القيامة ليست له حسنة فيقال له اذكر و تذكر هان لك حسنة

'The book of Husayn Bin Saeed' - Ibn Abu Umeyr, raising it,

'From Abu Abdullah^{-asws} having said: 'They will come with a servant on the Day of Qiyamah not having any good deed for him, and He^{-azwj} will Say to him: "Remember and mention, is there any good deed for you?"

قال فيذكر فيقول يا رب ما لي من حسنة إلا أن عبدك فلانا المؤمن مر بي فطلب مني ماء يتوضأ به فيصلي به فأعطينه

He^{-asws} said: 'He would (try to) remember and he will be saying, 'O Lord^{-azwj}! There is no good deed for me except that so and so servants of Yours^{-azwj} passed by me and he sought water from me to perform *Wudu* with, and pray *Salat* with it, so I gave it to him'.

قال فيقول الله تبارك و تعالی اذخلوا عبدي الجنة

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted will be Saying: "Enter My^{-azwj} servant into Paradise!¹⁹⁹

باب 15 الخصال التي توجب التخلص من شدائد القيامة و أهوالها

CHAPTER 15 – THE QUALITIES WHICH WOULD OBLIGATE THE TERMINATION FROM THE DIFFICULTIES OF THE DAY OF QIYAMAH AND ITS HORRORS

1- لي، الأماالي للصدوق صالح بن عيسى العجلي عن محمد بن علي بن علي عن محمد بن الصلت عن محمد بن بكر عن عباد بن عباد المهدي عن سعيد بن عبد الله عن هلال بن عبد الرحمن عن يعلى بن زييد عن سعيد بن المسيب عن عبد الرحمن بن سمره قال: كنا عند رسول الله ص يوماً فقال لي رأيت البارحة عجائب

'Al Amaali' of Al Sadouq - Salih Bin Isa Al Ijaly, from Muhammad Bin Ali Bin Ali Bin Ali, from Muhammad Bin Ali Salt, from Muhammad Bin Bakeyr, from Abaad Bin Abaad Al Mahlaby, from Saeed Bin Abdullah, from Hilal Bin Abdul Rahman, from Ya'la Bin Zayd, from Saeed Bin Al Musayyab, from Abdul Rahman Bin Samrah who said,

'We were in the presence of Rasool-Allah^{-saww} one day, and he^{-saww} said: 'I^{-saww} saw wonders last night'.

قال فقلنا يا رسول الله و ما رأيت حديثنا به فذاك أنفسنا و أهلونا و أولادنا

He (the narrator) said, 'We said, 'O Rasool-Allah^{-saww}! And what did you^{-saww} see? Narrate it to us, may ourselves, and our families, and our children be (sacrificed) for you^{-saww}!'

¹⁹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 14 H 9

فَقَالَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي وَ قَدْ آتَاهُ مَلَكُ الْمَوْتِ لِيُقْبِضَ رُوحَهُ فَجَاءَهُ بِرُهُ بِوَالِدَيْهِ فَمَنَعَهُ مِنْهُ

He^{-saww} said: 'I^{-saww} saw a man from my^{-saww} community, and the Angel of death had come to him to capture his soul, and his kindness with his parents came and prevented him from him.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ بُسِطَ عَلَيْهِ عَذَابُ الْقَبْرِ فَجَاءَهُ وُضُوؤُهُ فَمَنَعَهُ مِنْهُ

And I^{-saww} saw a man from my^{-saww} community and the Punishment of the grave had been extended upon him, so his *Wuzu* came and prevented it from him.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ اخْتَوَشَتْهُ الشَّيَاطِينُ فَجَاءَهُ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ فَتَجَاهَهُ مِنْ بَيْنِهِمْ

And I^{-saww} saw a man from my^{-saww} community, the Satans^{-la} had terrified him, so the *Zikr* of Allah^{-azwj} Mighty and Majestic came from between them.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ اخْتَوَشَتْهُ مَلَائِكَةُ الْعَذَابِ فَجَاءَتْهُ صَلَاتُهُ فَمَنَعَتْهُ مِنْهُمْ

And I^{-saww} saw a man from my^{-saww} community and the Angels of Punishment had terrified him, so his *Salat* came and prevented it from them.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي بَلْهَتْ عَطَشًا كُلَّمَا وَرَدَ حَوْضًا مَنَعَ فَجَاءَهُ صِيَامُ شَهْرِ رَمَضَانَ فَسَمَّاهُ وَ أَرَوَاهُ

And I^{-saww} saw a man from my^{-saww} community being out of breath, thirsty. Every time he comes to a foundation, he is prevented, so his Fasts of the Month of Ramazan came and quenched his soul.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي وَ النَّبِيُّونَ حَلَقًا حَلَقًا كُلَّمَا آتَى حَلَقَةً طُرِدَ فَجَاءَهُ اغْتِسَالُهُ مِنَ الْجَنَابَةِ فَأَخَذَ يَبْدِيهِ فَأَجْلَسَهُ إِلَى جَنْبِي

And I^{-saww} a man from my^{-saww} community and the Prophets^{-as} were in circles and circles. Every time he came to a circle, he was repelled, so his washing from the sexual impurity came and grabbed his hand and made him to be seated to my^{-saww} side.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي بَيْنَ يَدَيْهِ ظِلْمَةٌ وَ مِنْ خَلْفِهِ ظِلْمَةٌ وَ عَنْ يَمِينِهِ ظِلْمَةٌ وَ عَنْ شِمَالِهِ ظِلْمَةٌ وَ مِنْ تَحْتِهِ ظِلْمَةٌ مُسْتَنْقِعًا فِي الظُّلْمَةِ فَجَاءَهُ حَجُّهُ وَ عُمْرَتُهُ فَأَخْرَجَاهُ مِنَ الظُّلْمَةِ وَ أَدْخَلَاهُ النُّورَ

And I^{-saww} saw a man from my^{-saww} community having darkness in front of him, and darkness from behind him, and darkness on his right, and darkness on his left, and darkness from beneath him, swamped in the darkness, so his Hajj and his Umrah came and they extracted him from the darkness and inserted him into the Light.

وَ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي يُكَلِّمُ الْمُؤْمِنِينَ فَلَا يُكَلِّمُونَهُ فَجَاءَهُ صَلَاتُهُ لِلرَّحِمِ فَقَالَ يَا مَعْشَرَ الْمُؤْمِنِينَ كَلِّمُوهُ فَإِنَّهُ كَانَ وَاصِلًا لِرَجْمِهِ فَكَلَّمَهُ الْمُؤْمِنُونَ وَ صَافَحُوهُ وَ كَانَ مَعَهُمْ

And I^{-saww} saw a man from my^{-saww} community trying to speak to the Momineen, but they were not speaking to him, so his maintenance of the relationships came and said, 'O group of

Momineen! Speak to him, for he was a maintainer of his relationships!' The Momineen spoke to him and shook his hand, and he was with them.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي يَتَّقِي وَهَجَّ النَّيْرَانَ وَشَرَّهَا بِيَدِهِ وَوَجْهَهُ فُجَاءَةٌ صَدَقْتُهُ فَكَانَتْ ظِلًّا عَلَى رَأْسِهِ وَ سِتْرًا عَلَى وَجْهِهِ

And I^{-saww} saw a man from my^{-saww} community fending off the glow of the fires and its evil by his hands and his face, so his charity came and made a shade upon his head and veiled upon his face.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ أَحَدَتْهُ الرِّبَابِيَّةُ مِنْ كُلِّ مَكَانٍ فُجَاءَةٌ أَمْرُهُ بِالْمَعْرُوفِ وَ نَهْيُهُ عَنِ الْمُنْكَرِ فَخَلَّصَاهُ مِنْ بَيْنِهِمْ وَ جَعَلَاهُ مَعَ مَلَائِكَةِ الرَّحْمَةِ

And I^{-saww} saw a man from my^{-saww} community having been seized by the Zabaniyya (Angels of Hell) from every place, so his enjoining with the good and forbidding from the evil came and finished him off from between them and made him to be with the Angels of Mercy.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي جَائِيًا عَلَى رُكْبَتَيْهِ بَيْنَهُ وَ بَيْنَ رَحْمَةِ اللَّهِ حِجَابٌ فَجَاءَهُ حُسْنُ خُلُقِهِ فَأَخَذَهُ بِيَدِهِ فَأَدْخَلَهُ فِي رَحْمَةِ اللَّهِ

And I^{-saww} saw a man from my^{-saww} community kneeling upon his knees, there being a Veil between him and the Mercy of Allah^{-azwj}, so his good manners came and grabbed his hand and entered him into the Mercy of Allah^{-azwj}.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ هَوَتْ صَحِيفَتُهُ قَبْلَ شِمَالِهِ فُجَاءَهُ حَوْفُهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَأَخَذَ صَحِيفَتَهُ فَجَعَلَهَا فِي يَمِينِهِ

And I saw a man from my^{-saww} community and his parchment had been dropped into his left hand, so his fear from Allah^{-azwj} Mighty and Majestic came and grabbed his parchment and made it to be in his right hand.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ خَفَّتْ مَوَازِينُهُ فُجَاءَهُ أَفْرَاطُهُ فَتَقَلُّوا مَوَازِينَهُ

And I^{-saww} saw a man from my^{-saww} community, his scale was light, so his child which had died before him came and made his scale to be heavy.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَائِمًا عَلَى شَفِيرِ جَهَنَّمَ فُجَاءَهُ رَجَاؤُهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَنْقَذَهُ مِنْ ذَلِكَ

And I^{-saww} saw a man from my^{-saww} community standing upon the edge of Hell, so his hope from Allah^{-azwj} Mighty and Majestic came and saved him from that.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ هَوَى فِي النَّارِ فُجَاءَتْهُ دُمُوعُهُ الَّتِي بَكَى مِنْ حَشْيَةِ اللَّهِ فَاسْتَحْرَجَتْهُ مِنْ ذَلِكَ

And I^{-saww} saw a man from my^{-saww} community had been tumbled into the Fire, so his tears which he had cried for fear of Allah^{-azwj}, came and extracted him from that.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي عَلَى الصِّرَاطِ يَتَرْتَعِدُ كَمَا تَرْتَعِدُ السَّعْفَةُ فِي يَوْمِ رِيحٍ عَاصِيفٍ فَجَاءَهُ حُسْنُ ظَنِّهِ بِاللَّهِ فَسَكَنَ رَعْدَتُهُ وَ مَضَى عَلَى الصِّرَاطِ

And I^{-saww} saw a man from my^{-saww} community upon the Bridge shuddering just as the foliage leaf shudders during a day of strong wind, so his good thoughts with Allah^{-azwj} came and calmed his dread, and he went over the Bridge.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي عَلَى الصِّرَاطِ يَرْخَفُ أَحْيَانًا وَ يُجْبُو أَحْيَانًا وَ يَتَعَلَّقُ أَحْيَانًا فَجَاءَتْهُ صَلَاتُهُ عَلَيَّ فَأَقَامَتْهُ عَلَى قَدَمِيهِ وَ مَضَى عَلَى الصِّرَاطِ

And I^{-saww} saw a man from my^{-saww} community upon the Bridge, creeping at times, crawling at times, hanging on at times, so his Salawat upon me^{-saww} came and up-righted him upon his feet and he went over the Bridge.

وَرَأَيْتُ رَجُلًا مِنْ أُمَّتِي انْتَهَى إِلَى أَبْوَابِ الْجَنَّةِ كُلَّمَا انْتَهَى إِلَى بَابٍ أُغْلِقَ دُونَهُ فَجَاءَتْهُ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَادِقًا بِمَا فَتَحَتْ لَهُ الْأَبْوَابُ وَ دَخَلَ الْجَنَّةَ

And I^{-saww} saw a man from my^{-saww} community ending up to the doors of Paradise, every time he ends up to a door, it gets locked besides him, so there came the testimony of ‘There is no god except Allah^{-azwj}’ ratifying it, so the doors were opened for him and he entered Paradise”.²⁰⁰

2- كا، الكافي أحمد بن عبد الله عن جده عن محمد بن علي عن محمد بن الفضل عن عبد الرحمن بن زيد عن أبي عبد الله ع قال قال رسول الله ص أرض القيامة نار ما خلا ظل المؤمن فإن صدقته تظله

‘Al-Kafi’ - Ahmad Bin Abdullah, from his grandfather, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The land of the Day of Qiyamah is fire apart from the shade of the Momin, so if he ratifies it (Wilayah), it would shade him’”.²⁰¹

3- ن، عيون أخبار الرضا عليه السلام العطار عن سعد بن أيوب بن نوح قال سمعت أبا جعفر ع يقول من زار قبر أبي بطوس غفر الله له ما تقدم من ذنبه وما تأخر فإذا كان يوم القيامة نصب له منبر يجذاه منبر رسول الله ص حتى يفرغ الله تعالى من حساب عباده

‘Uyoun Akhbar Al-Reza^{-asws}’ - Al Attar, from Sa’ad, from Ayoub Bin Nuh who said,

‘I heard Abu Ja’far^{-asws} saying: ‘One who visits the grave of my^{-asws} father^{-asws} at Tous, Allah^{-azwj} would Forgive for him whatever has preceded from his sins and what is delayed. So, when it will be the Day of Qiyamah, a pulpit would be set up for him^{-asws} parallel to the pulpit of Rasool-Allah^{-saww} until Allah^{-azwj} the Exalted is Free from Reckoning His^{-azwj} servants’”.²⁰²

4- لي، الأمالي للصدوق بإسناده عن سليمان بن حفص المروري عن موسى بن جعفر ع قال: إذا كان يوم القيامة كان على عرش الله جل جلاله أربعة من الأولين وأربعة من الآخرين فأما الأولون فنوح وإبراهيم وموسى وعيسى وأما الأربعة الآخرون فمحمد وعلي والحسن

‘Al Amaali’ of Al Sadouq - By his chain, from Suleyman Bin Hafs Al Marouzy,

²⁰⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 1

²⁰¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 2

²⁰² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 3

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'When it will be the Day of Qiyamah, there will be over Throne of Allah^{-azwj}, Majestic is His^{-azwj} Majestic, four from the former ones and four from the latter ones. As for the former ones, it is Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}. And as for the four latter ones, it is Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

ثُمَّ يَمُدُّ الْمِطْمَرُ فَيَبْعُدُ مَعَنَا زُورًا فُجُورِ الْأَيْمَةِ أَلَا إِنَّ أَعْلَاهَا دَرَجَةٌ وَأَفْرَبُهُمْ حُبُّوهُ زُورًا قَبْرٍ وَلَدِي عَلِيٍّ

The track will be extended and there would be sitting along with us^{-asws}, the visitors of the graves of the Imams^{-asws}. Indeed! The highest of rank and the closest of them in esteem would be the visitors to the grave of my^{-asws} father^{-asws} Ali^{-asws}.²⁰³

5- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا سُورَةَ الْبَقَرَةِ وَ آلَ عِمْرَانَ فَإِنَّ أَحَدَهُمَا بَرَكَةٌ وَ تَزَكُّهُمَا حَسْرَةٌ وَ لَا يَسْتَطِيعُهُمَا الْبَطَلَةُ يَعْنِي السَّحْرَةَ

'Tafseer of the Imam (Hassan Al-Askari^{-asws}) - 'Learn *Surah Al-Baqarah* (Ch. 2) (*Surah*) and *Aal-e-Imran* (Ch. 3) for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وَ إِحْمَا لَتَجِيئَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا عَمَامَتَانِ أَوْ عَبَايَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ يُحَاجَّانِ عَن صَاحِبَيْهِمَا وَ يُحَاجُّهُمَا رَبُّ الْعِزَّةِ وَ يَقُولَانِ يَا رَبَّ الْأَرْبَابِ إِنَّ عَبْدَكَ هَذَا قَرَأَنَا وَ أَطْمَأَنَّنَا نَهَارَهُ وَ أَسَهَرَنَا لَيْلَهُ وَ أَنْصَبْنَا بَدَنَهُ

Both of them would come on the Day of Qiyamah like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord^{-azwj} of the worlds, the Almighty Lord^{-azwj}, and will both say: 'O Lord^{-azwj} of the lords! This servant of Yours^{-azwj} has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا الْقُرْآنُ فَكَيْفَ كَانَ تَسْلِيمُهُ لِمَا أَمَرْتُهُ [أَنْزَلْتُهُ] فِيكَ مِنْ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ أَخِي مُحَمَّدٍ رَسُولِ اللَّهِ فَيَقُولَانِ يَا رَبَّ الْأَرْبَابِ وَ إِلَهَ الْأَلْهَةِ وَالْأَلَاءِ وَ وَالِيَّ وَلِيِّهِ [أَوْلِيَاءَهُ] وَ عَادَى أَعْدَاءَهُ إِذَا قَدَّرَ جَهَرَ وَ إِذَا عَجَزَ أَسْتَتَرَ

Allah^{-azwj} Mighty and Majestic will Say: "O You Quran! So how was their submission to what I^{-azwj} had Revealed in you from the merits of Ali^{-asws} Ibn Abi Talib^{-asws}, the brother of Muhammad Rasool-Allah^{-saww}?" They will both reply: 'O Lord^{-azwj} of the lords! They befriended him^{-asws} and his^{-asws} friends, and became inimical to his^{-asws} enemies. When they were able, they made it known and when they could not, they observed dissimulation and kept it a secret.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَقَدْ عَمِلَ إِذَا بِكَمَا كَمَا أَمَرْتُهُ وَ عَظَمَ مِنْ حَطِّبِكَمَا مَا أَعْظَمْتُهُ يَا عَلِيُّ أَمَا تَسْمَعُ شَهَادَةَ الْقُرْآنِ لَوْلِيَّتِكَ هَذَا فَيَقُولُ عَلِيُّ بَلَى يَا رَبَّ

²⁰³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 4

Allah^{-azwj} Mighty and Majestic will Say: 'Then they have dealt with you two just as I^{-azwj} had Commanded it, and have considered great that which made you two great. O Ali^{-asws}! Did you hear this testimony of the Quran for your friends?' Ali^{-asws} will respond: 'Yes O Lord!'

فَيَقُولُ اللَّهُ تَعَالَى فَافْتَرَحْ لَهُ مَا يَرِيدُ- [فَيَقْتَرِحُ لَهُ مَا يَرِيدُ] عَلَى أُمَّانِي هَذَا الْقَارِئِ مِنَ الْأَضْعَافِ الْمُضَاعَفَاتِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ فَيَقَالَ قَدْ
أَعْطَيْتُهُ مَا افْتَرَحْتَ يَا عَلِيُّ

Allah^{-azwj} Mighty and Majestic will Say: 'Then suggest whatever you^{-asws} want for him.' He^{-asws} will then suggest for him such things that would exceed all the reader's aspirations and desires, and their number will be unknown to all except Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} will Say: 'I^{-azwj} have Given him what you^{-asws} suggested 'O Ali^{-asws}!'

فَقَالَ رَسُولُ اللَّهِ ص وَ إِنَّ وَالِدِي الْقَارِئِ لَيُنَوِّجَانِ بِتَاجِ الْكِرَامَةِ يُضِيءُ نُورُهُ مِنْ مَسِيرَةِ عَشْرَةِ آلَافِ سَنَةٍ وَ يُكْسِيَانِ حُلَّةً لَا يَفُومُ لِأَقْلٍ سَلَكٍ مِنْهَا مِائَةٌ
أَلْفٍ ضِعْفٍ مَا فِي الدُّنْيَا بِمَا يَشْتَمِلُ عَلَيْهِ مِنْ خَيْرَاتِهَا

Rasool-Allah^{-saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثُمَّ يُعْطَى هَذَا الْقَارِئُ الْمُلْكَ بِيَمِينِهِ وَ الْخُلْدَ بِشِمَالِهِ فِي كِتَابٍ يَقْرَأُ مِنْ كِتَابِهِ بِيَمِينِهِ قَدْ جُعِلَتْ مِنْ أَفْضَلِ مُلُوكِ الْجِنَانِ وَ مِنْ رُفَقَاءِ سَيِّدِ الْأَنْبِيَاءِ وَ
عَلَيْ خَيْرِ الْأَوْصِيَاءِ وَ الْأَيْمَةِ بَعْدَهَا سَادَةِ الْأَنْبِيَاءِ

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{-saww} the leader of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as} and the Imams^{-asws} after him^{-asws}, the pious Chiefs.'

وَ يَقْرَأُ مِنْ كِتَابِهِ بِشِمَالِهِ قَدْ أُمِنْتَ الرِّوَالِ وَ الْإِنْتِقَالَ عَنْ هَذِهِ الْمُلْكِ وَ أَعَدَّتْ مِنَ الْمَوْتِ وَ الْأَسْقَامِ وَ كُفَيْتِ الْأَمْرَاضَ وَ الْأَعْلَالَ وَ حُجِبَتْ حَسَدَ
الْحَاسِدِينَ وَ كَيْدَ الْكَائِدِينَ

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثُمَّ يُقَالُ لَهُ اقْرَأْ وَ اذْكُ وَ مِنْزِلَكَ عِنْدَ آخِرِ آيَةٍ تَقْرُؤُهَا فَإِذَا نَظَرَ وَالدَّاهِ إِلَى حِلْيَتَيْهِمَا وَ تَاجَيْهِمَا قَالَا رَبَّنَا أَنْ لَنَا هَذَا الشَّرْفُ وَ لَمْ نَبْلُغْهُ أَعْمَالُنَا فَيَقَالَ لَهُمَا
أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ هَذَا لَكُمْ بِتَعْلِيمِكُمْ وَ لَدِكُمْ الْقُرْآنَ

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.' Then the parents will look at their clothes and crowns and they would ask: 'Our Lord^{-azwj}! For us is this nobility, and although our deeds did not reach it?' The

honourable Angels of Allah^{-azwj} will say to them on behalf of Allah^{-azwj} Mighty and Majestic: 'This is because both of you taught your children the Quran'.²⁰⁴

6- ثواب الأعمال عن أبي عبد الله ع قال: من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الأمنين الذين لا خوف عليهم ولا هم يحزنون فإن قرأها في كل جمعة كان ممن لا يحاسب يوم القيامة أما إن فيها تحكماً فلا تدعوا قراءتها فإنها تشهد يوم القيامة لمن قرأها

'Sawab Al Amaal' - From Abu Abdullah^{-asws} having said: 'The one who recites *Surah Al-A'raaf* during every month would be, on the Day of Qiyamah, from the ones upon whom will neither be fear nor would they be grieving. If it is recited during every Friday, he would be from the one who would not be Reckoned with on the Day of Qiyamah. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Qiyamah for everyone who recites it'.²⁰⁵

7 و عنه ع من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين وكان يوم القيامة من المقربين

And from him^{-asws}: 'One who recites *Surah Yunus*^{-as} during every two months, or three, there will be no fear upon him that he would become from the ignorant ones, and on the Day of Qiyamah he will be from the ones of Proximity'.²⁰⁶

8- و عن أبي جعفر ع من قرأ سورة هود في كل جمعة بعثه الله يوم القيامة في زمرة النبيين ولم تعرف له خطيئة عملها يوم القيامة

And from Abu Ja'far^{-asws}: 'One who recites *Surah Hud*^{-as} during every Friday, Allah^{-azwj} would Resurrect him on the Day of Qiyamah in a group of the Prophets^{-as} and no sin he had done would be recognised for him on the Day of Qiyamah'.²⁰⁷

9- و عن أبي عبد الله ع قال: من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة وجماله كجمال يوسف ولا يصيبه قرع يوم القيامة

And from Abu Abdullah^{-asws} having said: 'One who recites *Surah Yusuf*^{-as} during every day, or during every night, Allah^{-azwj} would Resurrect him on the Day of Qiyamah, and his beauty would be like the beauty of Yusuf^{-as}, nor will he be hit by panic of the Day of Qiyamah'.²⁰⁸

10- و عنه ع من أكثر قراءة سورة الرعد وكان مؤمناً دخل الجنة بغير حساب و شق في جميع من يعرف من أهل بيته وإخوانه

And from him^{-asws}: 'One who frequents in reciting *Surah Al Ra'ad* and was a Momin, would enter Paradise without any Reckoning, and would (be able to) interceded regarding the entirety of the ones he recognises from his family and his brethren'.²⁰⁹

11- و عنه ع من قرأ سورة الكهف كل ليلة جمعة لم يمت إلا شهيداً و بعثه الله يوم القيامة مع الشهداء و وقف يوم القيامة مع الشهداء

²⁰⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 5

²⁰⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 6

²⁰⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 7

²⁰⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 8

²⁰⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 9

²⁰⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 10

From him^{-asws}: ‘One who recites *Surah Al Kahf* every night of Friday will not die except as a martyr, and Allah^{-azwj} would Resurrect him on the Day of Qiyamah along with the martyrs, and he would be paused on the Day of Qiyamah along with the martyrs’.²¹⁰

12- وَ عَنْهُ ع مَنْ أَدَمَنَ قِرَاءَةَ سُورَةِ مَرْيَمَ كَانَ فِي الْآخِرَةِ مِنْ أَصْحَابِ عِيسَى ابْنِ مَرْيَمَ وَ أُعْطِيَ فِي الْآخِرَةِ مُلْكًا سَلِيمًا فِي الدُّنْيَا

And from him^{-asws}: ‘One who is habitual in reciting *Surah Maryam*^{-as}, in the Hereafter he would be from the companions of Isa^{-as} Bin Maryam^{-as}, and would be Given in the Hereafter the kingdom of Suleyman^{-as} in the world’.²¹¹

13- وَ عَنْهُ ع مَنْ أَدَمَنَ قِرَاءَةَ طه أَعْطَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ كِتَابَهُ بِيَمِينِهِ وَ لَمْ يُحَاسَبْ بِمَا عَمِلَ فِي الْإِسْلَامِ وَ أُعْطِيَ فِي الْآخِرَةِ حَتَّى يَرْضَى

And from him^{-asws}: ‘One who is habitual in reciting (*Surah*) Ta Ha, on the Day of Qiyamah (Allah^{-azwj}) will Give him his book in his right hand, and will not Reckon him with what he did in Al-Islam, and would be Given in the Hereafter until he is pleased’.²¹²

14- وَ عَنْ أَبِي الْحُسَيْنِ ع مَنْ قَرَأَ سُورَةَ الْفُرْقَانِ فِي كُلِّ لَيْلَةٍ لَمْ يُعَذِّبْهُ اللَّهُ أَبَدًا وَ لَمْ يُحَاسَبْهُ وَ كَانَ مَنْزِلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى

And from Abu Al-Hassan^{-asws}: ‘One who recites *Surah Al-Furqan* during every night, Allah^{-azwj} will not Punish him, ever, and will not Reckon him, and his house would be in the high (levels of) Firdows’.²¹³

15- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع مَنْ قَرَأَ سُورَةَ السَّجْدَةِ فِي كُلِّ لَيْلَةٍ جُمِعَتْهُ أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَ لَمْ يُحَاسَبْهُ بِمَا كَانَ مِنْهُ وَ كَانَ مِنْ رُفَقَاءِ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ ع

And from Abu Abdullah^{-asws}: ‘One who recites *Surah Al Sajdah* during every night, Allah^{-azwj} would Give him his book in his right hand, and will not Reckon him with whatever was from him, and he would be from the friends of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household’.²¹⁴

16- وَ عَنْهُ ع مَنْ كَانَ كَثِيرَ الْقِرَاءَةِ لِسُورَةِ الْأَخْرَابِ كَانَ يَوْمَ الْقِيَامَةِ فِي جِوَارِ مُحَمَّدٍ ص وَ أَرْوَاجِهِ

And from him^{-asws}: ‘One who frequents in reciting *Surah Al-Ahzaab*, one the Day of Qiyamah he would be in the vicinity of Muhammad^{-saww} and his^{-saww} wives’.²¹⁵

17- وَ عَنْهُ ع فِي فَضْلِ قِرَاءَةِ سُورَةِ يس وَ سَاقِ الْحَدِيثِ إِلَى أَنْ قَالَ وَ لَمْ يَزَلْ فِي قَبْرِهِ نُورٌ سَاطِعٌ إِلَى أَعْنَانِ السَّمَاءِ إِلَى أَنْ يُجْرَجَهُ مِنْ قَبْرِهِ فَإِذَا أُخْرِجَهُ لَمْ تَزَلْ مَلَائِكَةُ اللَّهِ تَعَالَى مَعَهُ يُسَبِّحُونَهُ وَ يُحَدِّثُونَهُ وَ يَضْحَكُونَ فِي وَجْهِهِ وَ يُبَشِّرُونَهُ بِكُلِّ خَيْرٍ حَتَّى يَتَجَاوَزُوا بِهِ الْمِيزَانَ وَ الصِّرَاطَ

²¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 11

²¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 12

²¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 13

²¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 14

²¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 15

²¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 16

And from him^{-asws} regarding the merits of reciting *Surah* Yaseen – and continued the Hadeeth until he^{-asws} said: ‘And a shining light will not cease to be in his grave up to the sky up to (the time) he comes out from his grave. When he comes out, the Angels of Allah^{-azwj} would not stop escorting him, and discussing with him, and smiling in his face, and giving him glad tidings with every goodness until they cross upon the Bridge with him, and at the Scale.

و يُوقِفُهُ مِنَ اللَّهِ مُؤَقِّفًا لَا يَكُونُ عِنْدَ اللَّهِ خَلْقٌ أَقْرَبَ مِنْهُ إِلَّا مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ وَ هُوَ مَعَ النَّبِيِّينَ وَاقِفٌ بَيْنَ يَدَيْ اللَّهِ لَا يَحْزَنُ مَعَ مَنْ يَحْزَنُ وَ لَا يَهْتَمُّ مَعَ مَنْ يَهْتَمُّ وَ لَا يَجْزَعُ مَعَ مَنْ يَجْزَعُ

And they would be pausing at such a pausing stop from Allah^{-azwj}, there would not happen to be any creature nearer than him in the Presence of Allah^{-azwj} except for the Angels of Proximity, and His^{-azwj} *Mursil* Prophets^{-as}. And he would be with the Prophets^{-as}, paused in front of Allah^{-azwj}, neither grieving along with the grieving ones, nor distressed along with the distressed ones, nor being terrified along with the terrified ones.

ثُمَّ يَقُولُ لَهُ الرَّبُّ تَبَارَكَ وَ تَعَالَى اشْفَعْ عَبْدِي أَشْفَعَكَ فِي جَمِيعِ مَا تَشْفَعُ وَ سَلِّني عَبْدِي أُعْطِكَ جَمِيعَ مَا تَسْأَلُ

Then the Lord^{-azwj}, Blessed and Exalted will be Saying to him: “Ask for intercession, My servant, I^{-azwj} shall Intercede in all what you ask intercession for, and ask Me^{-azwj}, I^{-azwj} shall grant you, My^{-azwj} servant, all what you ask for”.

فَيَسْأَلُ فَيُعْطَى وَ يَشْفَعُ فَيُشْفَعُ وَ لَا يُحَاسَبُ فِيْمَنْ يُحَاسَبُ وَ لَا يُوقَفُ مَعَ مَنْ يُوقَفُ وَ لَا يَدُلُّ مَعَ مَنْ يَدُلُّ وَ لَا يُنْكَبُ بِخَطِيئَةٍ وَ لَا شَيْءٍ مِنْ سُوءِ عَمَلِهِ

He would ask, and he would be Given, and he would seek to intercede, and He^{-azwj} would (Accept) his intercession, and he will not be Reckoned among the ones who would be Reckoned with, nor would he be paused along with the pausing ones, nor be disgraced (along with) the disgraced ones, nor would his sins be Written down, nor anything from the evil of his deeds.

وَ يُعْطَى كِتَابًا مَنشُورًا حَتَّى يَهْبِطَ مِنْ عِنْدِ اللَّهِ فَيَقُولُ النَّاسُ بِأَجْمَعِهِمْ سُبْحَانَ اللَّهِ مَا كَانَ لِهَذَا الْعَبْدِ مِنْ خَطِيئَةٍ وَاحِدَةٍ وَ يَكُونُ مِنْ رُفَقَاءِ مُحَمَّدٍ ص

And he would be given a published book until he descends from the Presence of Allah^{-azwj}. The people would be saying in their unison, ‘Glory be to Allah^{-azwj}! There hasn’t been a single sin for this servant!’ And he would happen to be from the friends of Muhammad^{-saww}.²¹⁶

18- وَ عَنْهُ ع مَنْ قَرَأَ حَمَّ السَّجْدَةِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ مَدَّ بَصَرَهُ وَ سُورًا

And from him^{-asws}: ‘One who recites (*Surah*) Ha Meem Al Sajdah, there would be a light for him on the Day of Qiyamah to the extent of his sight and cheerfulness’.²¹⁷

²¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 17

²¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 18

19- وَ عَنْهُ ع مَنْ أَدَمَنَ قِرَاءَةَ حَمِيسٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ وَجْهَهُ كَالْتَّلَاجِ أَوْ كَالشَّمْسِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولُ أَدَمَنْتَ عَبْدِي قِرَاءَةَ حَمِيسٍ وَ لَمْ تَدْرِ مَا ثَوَابُهَا أَمَا لَوْ دَرَيْتَ مَا هِيَ وَ مَا ثَوَابُهَا لَمَا مَلَيْتَ مِنْ قِرَاءَتِهَا وَ لَكِنَّ سَأَجْزِيكَ جَزَاءَكَ

And from him^{-asws}: ‘The one who recites: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura) Allah^{-azwj} would Resurrect him on the Day of Qiyamah and his face would be as white as snow, or like the sun, until he pauses in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would Say: “My^{-azwj} servant! You were habitual in reciting: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (Surah Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But I^{-azwj} will Recompense you with your Recompense!”

أَدْخِلُوهُ الْجَنَّةَ فَإِنَّ لَهُ فِيهَا قَصْرًا مِنْ ياقوتة حراء أبنواها و شرفها و درجها منها يرى ظاهرها من باطنها و باطنها من ظاهرها و له فيها جوار أتراب من الحور العين و ألف غلام من الولدان المخلدن الذين وصفهم الله تعالى

He^{-azwj} Enter him into Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah^{-azwj} the Exalted has Described”.²¹⁸

20- وَ عَنْ أَبِي جَعْفَرٍ ع مَنْ قَرَأَ حَمِ الدُّخَانَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ وَ أَطَّلَهُ تَحْتَ عَرْشِهِ وَ حَاسَبَهُ حِسَابًا يَسِيرًا وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ

And from Abu Ja'far^{-asws}: ‘One who recites (Surah) Ha Meem Al Dukhan during his Obligatory (Salat) and his Optional (Salat), Allah^{-azwj} will Resurrect him as being from the secured ones on the Day of Qiyamah, and Shade him beneath His^{-azwj} Throne, and Reckon him an easy Reckoning, and Give him his book in his right hand”.²¹⁹

21- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع مَنْ قَرَأَ فِي كُلِّ لَيْلَةٍ أَوْ كُلِّ جُمُعَةٍ سُورَةَ الْأَخْفَافِ لَمْ تُصِبْهُ رُوعَةٌ فِي الدُّنْيَا وَ آَمَنَهُ اللَّهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ

And from Abu Abdullah^{-asws}: ‘One who recites every night or every Friday Surah Al Ahqaf, dread will not hit him in the world, and Allah^{-azwj} will Secure him from panic on the Day of Qiyamah”.²²⁰

22- وَ عَنْهُ مَنْ أَدَمَنَ قِرَاءَةَ سُورَةِ إِنَّا فَتَحْنَا نَادَى مُنَادٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْمَعَ الْخَلَائِقُ أَنْتَ مِنْ عِبَادِي الْمُحْلِصِينَ الْخِفْهُ بِالصَّالِحِينَ مِنْ عِبَادِي فَاسْكِنُوهُ جَنَّاتِ النَّعِيمِ وَ اسْقُوهُ الرَّحِيقَ الْمَخْتُومَ بِمِزَاجِ الْكَافُورِ

And from him^{-asws}: ‘One who is habitual in reciting Surah Inna Fatahna (Ch. 48), a Caller would Call out on the Day of Qiyamah until the creatures hear: “You are from My^{-azwj} sincere servants! Join up with the righteous ones from My^{-azwj} servants!” He^{-azwj} would Settle him in

²¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 19

²¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 20

²²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 21

the Gardens of Bliss, and Quench him from the Sealed Nectar, the admixture of which is the camphor”²²¹.

23- وَعَنْ أَبِي جَعْفَرٍ عَ مَنْ أَدَمَنَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ قِرَاءَةَ سُورَةِ قِ آغْطَاهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَابًا يَسِيرًا

From Abu Ja'far^{-asws}: ‘One who is habitual in reciting *Surah* Qaf in his Obligatory (*Salat*) and his Optional (*Salat*), would be Given his book in his right hand, and his Reckoning would be an easy Reckoning’²²².

24- وَعَنْ أَبِي عَبْدِ اللَّهِ عَ لَا تَدْعُوا قِرَاءَةَ الرَّحْمَنِ وَ الْقِيَامِ بِهَا فَإِنَّهَا لَا تَقْرُ فِي قُلُوبِ الْمُنَافِقِينَ وَ يَأْتِي بِهَا رَجُلًا يَوْمَ الْقِيَامَةِ فِي صُورَةِ آدَمِيٍّ فِي أَحْسَنِ صُورَةٍ وَ أَطْيَبِ رِيحٍ حَتَّى يَقِفَ مِنَ اللَّهِ مَوْقِفًا لَا يَكُونُ أَحَدٌ أَقْرَبَ إِلَى اللَّهِ مِنْهَا

And from Abu Abdullah^{-asws}: ‘Do not leave the recitation of *Surah* Al-Rahman and standing (during *Salat*) with it, for it would not rest in the hearts of the hypocrites, and its Lord^{-azwj} will Bring it on the Day of Qiyamah in the form of a human being, of a beautiful face, and a sweet smell, until it is in a position near to Allah^{-azwj} such that none will be as closer to Allah^{-azwj} than it.

فَيَقُولُ لَهَا مَنْ الَّذِي كَانَ يَقُومُ بِكَ فِي الْحَيَاةِ الدُّنْيَا وَ يُدْمِنُ قِرَاءَتَكَ فَتَقُولُ يَا رَبِّ فُلَانٌ وَ فُلَانٌ فَتَبْيِضُ وَجُوهُهُمْ فَيَقُولُ لَهُمْ ااشْفَعُوا فِيمَنْ أَحْبَبْتُمْ فَيَشْفَعُونَ حَتَّى لَا تَبْقَى لَهُمْ غَايَةٌ وَ لَا أَحَدٌ يَشْفَعُونَ لَهُ فَيَقُولُ لَهُمْ ادْخُلُوا الْجَنَّةَ وَ اسْكُنُوا فِيهَا حَيْثُ شِئْتُمْ

Then He^{-azwj} will Say to it: ‘Who was the one who used to stand (in *Salat*) with you in the life of the world, and was habitually reading you?’ It will say: ‘O Lord^{-azwj}, so and so.’ Their faces will be whitened. He^{-azwj} Will Say to them: ‘Intercede for the ones that you love, until there will be no one remaining for them, not a single one that it will not intercede for. He^{-azwj} will Say to them: ‘Enter Paradise, and settle therein wherever you so feel like’²²³.

25- وَعَنْ أَبِي جَعْفَرٍ عَ مَنْ قَرَأَ سُورَةَ الْوَاقِعَةِ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ لَقِيَ اللَّهَ تَعَالَى وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

And from Abu Ja'far^{-asws}: ‘One who recites *Surah* Al-Waqia every night before he sleeps would meet Allah^{-azwj} the Exalted and his face would be like the moon on the night of the full moon’²²⁴.

26- وَعَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ قَرَأَ سُورَةَ التَّغَابُنِ فِي فَرِيضَةٍ كَانَتْ شَفِيعَةً لَهُ يَوْمَ الْقِيَامَةِ وَ شَاهِدٌ عَدْلٍ عِنْدَ مَنْ يُجِيرُ شَهَادَتَهَا لَا يُفَارِقُهَا حَتَّى يَدْخُلَهُ الْجَنَّةَ

And from Abu Abdullah^{-asws} having said: ‘The one who recites *Surah* Al-Taghabun in Obligatory (*Salats*), it would intercede for him on the Day of Qiyamah, and be a just witness in the

²²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 22

²²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 23

²²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 24

²²⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 25

Presence of the One^{-azwj} who will Allow its Testimony. Then it would not separate from him until he enters Paradise".²²⁵

27- وَ عَنْهُ ع مَنْ قَرَأَ سُورَةَ الطَّلَاقِ وَ التَّحْرِيمِ فِي فَرِيضَةٍ أَعَادَهُ اللهُ أَنْ يَكُونَ يَوْمَ الْقِيَامَةِ مِمَّنْ يَخَافُ أَوْ يَحْزَنُ وَ غُوبِي مِنَ النَّارِ وَ أُدْخِلَ الْجَنَّةَ بِتِلَاوَتِهِ إِنِّيَاهُمَا وَ مُحَافَظَتِهِ عَلَيْهِمَا لِأَنَّهُمَا لِلنَّبِيِّ ص

And from him^{-asws}: 'The one who recites *Surah* Al-Talaaq and *Surah* Al-Tahreem in the Obligatory (*Salats*), these would Invoke Allah^{-azwj} for him not to be from the ones who will be in fear and grief on the Day of Qiyamah, and be Excused from the Fire, and Allah^{-azwj} would Make him Enter into Paradise due to his recitation of these two and their memorisation, because these two (*Surahs*) are for the Prophet^{-saww}'.²²⁶

28- وَ عَنْهُ ع مَنْ قَرَأَ سُورَةَ الْمَلِكِ فِي الْمَكْتُوبَةِ قَبْلَ أَنْ يَنَامَ لَمْ يَزَلْ فِي أَمَانِ اللهِ حَتَّى يُصْبِحَ وَ فِي أَمَانِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَنَّةَ

And from him^{-asws}: 'One who recites *Surah* Al-Mulk in the Prescribed (*Salats*) before he sleeps, will not cease to be in the Safety of Allah^{-azwj} until morning, and would be in His^{-azwj} Safety on the Day of Qiyamah until he enters Paradise".²²⁷

29- وَ عَنْهُ ع مَنْ أَكْثَرَ قِرَاءَةَ سُورَةِ الْمَعَارِجِ لَمْ يَسْأَلْهُ اللهُ عَنْ ذَنْبٍ عَمِلَهُ وَ أَسْكَنَهُ يَوْمَ الْقِيَامَةِ عِنْدَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص

And from him^{-asws}: 'One who frequents in reciting *Surah* Al-Ma'arij, Allah^{-azwj} will not Question about the sins of his deeds, and Settle him on the Day of Qiyamah in the presence of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household".²²⁸

30- وَ عَنْهُ ع مَنْ أَدَمَّنَ قِرَاءَةَ سُورَةِ لَا أُفْسِمُ وَ كَانَ يَعْمَلُ بِهَا بَعَثَهَا اللهُ مَعَهُ مِنْ قَبْرِهِ فِي أَحْسَنِ صُورَةٍ تُبَشِّرُهُ وَ تَصْخَكُ فِي وَجْهِهِ حَتَّى يَجُوزَ عَلَى الصِّرَاطِ وَ الْمِيزَانِ

And from him^{-asws}: 'One who is habitual in reciting *Surah* La Uqsim and was acting by it, Allah^{-azwj} would Resurrect it with him from his grave in an excellent image, giving him glad tidings and smiling in his face until he crossed over the Bridge and the scale".²²⁹

31- وَ عَنْهُ ع مَنْ قَرَأَ وَ النَّازِعَاتِ لَمْ يَمُتْ إِلَّا رَيَّانَ وَ لَمْ يَبْعَثْهُ اللهُ إِلَّا رَيَّانَ وَ لَمْ يَدْخُلْهُ الْجَنَّةَ إِلَّا رَيَّانَ

And from him^{-asws}: 'One who recites (*Surah*) Wal Naziaat will not die except as quenched, and Allah^{-azwj} will not Resurrect him except as quenched, and he will not enter Paradise except as quenched".²³⁰

²²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 26

²²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 27

²²⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 28

²²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 29

²²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 30

²³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 31

32- وَ عَنْهُ ع مَنْ كَانَ قِرَاءَتُهُ فِي الْفَرِيضَةِ وَيَلِ اللَّطِيفِينَ أَعْطَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ وَ لَمْ تَرَهُ وَ لَا يَرَاهَا وَ لَمْ يَمُرَّ عَلَى جِسْرِ جَهَنَّمَ وَ لَا يُحَاسَبُ يَوْمَ الْقِيَامَةِ

And from him^{-asws}: ‘One who was reciting in the Obligatory (*Salats*) (*Surah*) Wayl lil Mutaffifeen, Allah^{-azwj} will Give him the safety on the Day of Qiyamah from the Fire and it will not see him and he will not see it, and he will not (have to) pass over the Bridge of Hell, nor will be reckoned with on the Day of Qiyamah’.²³¹

33- وَ عَنْهُ ع مَنْ قَرَأَ سُورَةَ وَ السَّمَاءِ ذَاتِ الْبُرُوجِ فِي فَرَائِضِهِ كَانَ مَحْشَرُهُ وَ مَوْفِقُهُ مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ

And from him^{-asws}: ‘One who recites (*Surah*) Wal Sama’a Zat Al Burouj in his Obligatory (*Salats*), his gathering and his pausing would be with the Prophets^{-as} and the Messengers^{-as}.²³²

34- وَ عَنْهُ ع مَنْ كَانَتْ قِرَاءَتُهُ فِي فَرَائِضِهِ وَ السَّمَاءِ وَ الطَّارِقِ كَانَ لَهُ يَوْمَ الْقِيَامَةِ عِنْدَ اللَّهِ جَاهًا وَ مَنْزِلَةً وَ كَانَ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ أَصْحَابِهِمْ فِي الْجَنَّةِ.

And from him^{-asws}: ‘The one who had recites it in his Obligatory *Salats*: (***I Swear by the sky and Al-Tariq [86:1]***), there would be for him a Prestige and a Status on the Day of Qiyamah, and he would be from the friends of the Momineen, and their companions in Paradise’.²³³

35- وَ عَنْهُ ع مَنْ قَرَأَ سُورَةَ الْأَعْلَى فِي فَرِيضَةٍ أَوْ نَافِلَةٍ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ ادْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ

And from him^{-asws}: ‘One who recites *Surah Al A’ala* in an Obligatory (*Salat*) or an Optional (*Salat*), it would be said to him on the Day of Qiyamah: ‘Enter from whichever of the doors of Paradise you so desire to.’²³⁴

36- وَ عَنْهُ ع مَنْ أَدَمَّنَ قِرَاءَةَ الْعَاشِيَةِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ عَشَّاهُ اللَّهُ رَحْمَتَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ آتَاهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ

And from him^{-asws}: ‘One who is habitual in reciting (*Surah*) Al Ghashiya in an Obligatory (*Salat*) or an Optional (*Salat*), Allah^{-azwj} would Cover him in His^{-azwj} Mercy in the world and the Hereafter, and Give him the safety on the Day of Qiyamah from the Punishment of the Fire’.²³⁵

37- وَ عَنْهُ ع مَنْ كَانَ قِرَاءَتُهُ فِي الْفَرِيضَةِ لَا أُقْسِمُ بِحَذَا الْبَلَدِ كَانَ فِي الْآخِرَةِ مَعْرُوفًا أَنَّ لَهُ مِنَ اللَّهِ مَكَانًا وَ كَانَ يَوْمَ الْقِيَامَةِ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

And from him^{-asws}: ‘One who was reciting in his Obligatory (*Salat*), (*Surah*) La Uqsim Bi Haza Al Balad would be famous in the Hereafter that there is a place for him from Allah^{-azwj}, and on

²³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 32

²³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 33

²³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 34

²³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 35

²³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 36

the Day of Qiyamah he would be from the friends of the Prophets^{-as}, and the martyrs, and the righteous ones”^{.236}

38- **وَعَنْهُ ع** مَنْ أَكْثَرَ قِرَاءَةَ وَ الشَّمْسِ وَ ضُحَاهَا وَ اللَّيْلِ إِذَا يَغْشَى وَ الصُّحَى وَ أَلَمْ نَشْرَحْ فِي يَوْمٍ أَوْ لَيْلَةٍ لَمْ يَبْقَ شَيْءٌ مَحْضَرْتَهُ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ حَتَّى شَعْرُهُ وَ بَشَرُهُ وَ لَحْمُهُ وَ دَمُهُ وَ عُرُوقُهُ وَ عَصَبُهُ وَ عِظَامُهُ وَ جَمِيعُ مَا أَقْلَتِ الْأَرْضُ مِنْهُ

And from him^{-asws}: ‘The one who frequents in reciting: **(I Swear) by the sun and its clarity [91:1]** (Surah Al Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Qiyamah, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried from him.

وَ يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى قَبِلْتُ شَهَادَتَكُمْ لِعِبَادِي وَ أَجْرْتُمْ لَهُ أَنْطَلِقُوا بِهِ إِلَى جَنَانِي حَتَّى يَتَخَيَّرَ مِنْهَا حَيْثُ مَا أَحَبَّ فَأَعْطُوهُ إِيَّاهَا مِنْ غَيْرِ مِنِّي وَ لَكِنْ رَحْمَةً مِنِّي وَ فَضْلاً مِنِّي عَلَيْهِ فَهَيِّنَا هَيِّنَا لِعِبَادِي

And the Lord^{-azwj} Blessed and Exalted would be Saying: ‘I^{-azwj} Accept your testimonies for My^{-azwj} servant) and would Recompense him for it. Go with him to My^{-azwj} Garden unto he chooses from it wherever he loves to be, and I^{-azwj} would Give it to him from without a Favour, but as a Mercy from Me^{-azwj} and a Grace upon him. And congratulations to My^{-azwj} servant!’^{.237}

39- **وَعَنْهُ ع** مَنْ قَرَأَ وَ الْعَادِيَاتِ وَ أَدَمَنَ قِرَاءَتَهَا بَعَثَهُ اللَّهُ مَعَ أَمِيرِ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ خَاصَّةً وَ كَانَ فِي حَجْرِهِ وَ رُفْقَائِهِ

And from him^{-asws}: ‘The one who recites *Surah Al-Adiyaat*, and is habitual in its recitation, Allah^{-azwj} Mighty and Majestic would Resurrect him with Amir-al-Momineen^{-asws} on the Day of Qiyamah, and he would be in his^{-asws} protection, and among his^{-asws} friends”^{.238}

40- **وَ عَنْ أَبِي جَعْفَرٍ ع** مَنْ أَكْثَرَ مِنْ قِرَاءَةِ الْفَارِعَةِ آمَنَهُ اللَّهُ مِنْ قَبْحِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ

And from Abu Ja’far^{-asws}: ‘One who frequents reciting (*Surah*) Al-Qariyah, Allah^{-azwj} would Secure him from the pus of Hell on the Day of Qiyamah”^{.239}

41- **وَ عَنْ أَبِي عَبْدِ اللَّهِ ع** مَنْ قَرَأَ سُورَةَ الْعَصْرِ فِي نَوَافِلِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُشْرِقاً وَجْهُهُ ضَاحِكاً سِنَّهُ قَرِيراً عَيْنُهُ حَتَّى يَدْخُلَ الْجَنَّةَ

And from Abu Abdullah^{-asws}: ‘One who recites *Surah Al-Asr* in his Optional (*Salat*), Allah^{-azwj} will Resurrect him on the Day of Qiyamah with a shining face, youthfulness in his age, delight in his eyes, until he enters Paradise”^{.240}

²³⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 37

²³⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 38

²³⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 39

²³⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 40

²⁴⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 41

42- وَ عَنْهُ ع مَنْ قَرَأَ فِي فَرَائِضِهِ أَلَمْ تَرَ كَيْفَ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ كُلُّ سَهْلٍ وَ جَبَلٍ وَ مَدْرٍ أَنَّهُ كَانَ مِنَ الصَّالِحِينَ وَ يُنَادَى لَهُ يَوْمَ الْقِيَامَةِ صَدَقْتُمْ عَلَيَّ عَبْدِي فَبَلَّتْ شَهَادَتُكُمْ لَهُ وَ عَلَيْهِ أُدْخِلُوا عَبْدِي الْجَنَّةَ وَ لَا تُحَاسِبُوهُ فَإِنَّهُ مِمَّنْ أُحِبُّهُ وَ أُحِبُّ عَمَلَهُ

And from him^{-asws}: “The one who recites in his Obligatory (*Salats*): **Did you not see how your Lord Dealt [105:1]** (*Surah Al-Feel*), every coast and mountain and valley would testify for him on the Day of Qiyamah that he used to be from the praying ones. And a Caller will Call out for him on the Day of Qiyamah: “Ratify My^{-azwj} Servant! I^{-azwj} would Accept your testimony for him, and Enter him into Paradise, and will Reckon him, for he is from the ones whom I^{-azwj} Love, and Love his deeds”.²⁴¹

43- وَ عَنْهُ ع مَنْ أَكْثَرَ قِرَاءَةَ لِإِبْلَافِ فُرَيْشٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى مَرْكَبٍ مِنْ مَرَائِبِ الْجَنَّةِ حَتَّى يَفْعُدَ عَلَى مَوَائِدِ النُّورِ يَوْمَ الْقِيَامَةِ

And from him^{-asws}: “The one who frequents in reciting: **For the protection of Quraysh [106:1]** (*Surah Quraysh*) will be resurrected by Allah^{-azwj} on the Day of Qiyamah on a ride from the rides of Paradise until he would be seated at the tables of Light on the Day of Qiyamah.²⁴²

44- وَ عَنْهُ ع مَنْ قَرَأَ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ كَانَ فِيَمَنْ قَبِلَ اللَّهُ صَلَاتَهُ وَ صِيَامَهُ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ فِي الدُّنْيَا

And from him^{-asws}: “The one who recites the *Surah: Have you seen the one who belies the Religion? [107:1]* (*Al-Ma’oun*) in his Obligatory and his optional (*Salas*), he would be the one from whom Allah^{-azwj} Accepted his *Salat*, and his Fast, and would not Reckon him with what was from him, in the life of the world”.²⁴³

45- وَ عَنْهُ ع مَنْ قَرَأَ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ سَقَاهُ اللَّهُ مِنَ الْكَوْثَرِ يَوْمَ الْقِيَامَةِ وَ كَانَ مُحَدِّثُهُ عِنْدَ رَسُولِ اللَّهِ ص

And from him^{-asws}: “One who recited: **Indeed, We Gave you Al-Kausar [108:1]** (*Surah Al-Kausar*) in his Obligatory (*Salats*) and his optional *Salats*, Allah^{-azwj} will Quench (his thirst) from: **Al-Kausar [108:1]** on the Day of Qiyamah, and he will be discussing in the presence of the Rasool-Allah^{-saww}”.²⁴⁴

46- وَ عَنْهُ ع مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ- وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي فَرِيضَةٍ مِنَ الْفَرَائِضِ بَعَثَهُ اللَّهُ شَهِيداً

And from him^{-asws}: “One who recites **Say: ‘O you Kafirs!’ [109:1]** (*Surah Al-Kafiroun*) and **Say: ‘He, Allah, is One [112:1]** (*Surah Al Tawheed*) in an Obligatory (*Salat*) from the Obligatory (*Salats*), Allah^{-azwj} will Resurrect him as a martyr”.²⁴⁵

47- كَأ، الكافي بإسناده عن أبي عبد الله ع قال: مَنْ رَوَّجَ عَزَباً كَانَ مِمَّنْ يَنْظُرُ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ

²⁴¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 42

²⁴² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 43

²⁴³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 44

²⁴⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 45

²⁴⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 46

'Al-Kafi' - By his chain from Abu Abdullah^{-asws} having said: 'One who marries a celibate would be from the ones who Allah^{-azwj} would Look at (Considers) on the Day of Qiyamah'.²⁴⁶

48- ل، الخصال بإسناده عن أبي عبد الله ع قال: أَرْبَعَةٌ يَنْظُرُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ مَنْ أَقَالَ نَادِمًا أَوْ أَغَاثَ لَهْمَانًا أَوْ أَغْتَقَ نَسَمَةً أَوْ زَوَّجَ عَزَبًا

'Al Khisaal' - By his chain from Abu Abdullah^{-asws} having said: 'Four, Allah^{-azwj} Mighty and Majestic will Look at (Consider) on the Day of Qiyamah – one who saves one in sorrow, or helps a desperate one, or frees a person, or marries a celibate'.²⁴⁷

49- ثو، ثواب الأعمال بإسناده عن أبي عبد الله ع قال: مَنْ أَغَاثَ أَحَاهُ الْمُؤْمِنَ اللَّهْمَانَ اللَّهْمَانَ عِنْدَ جَهْدِهِ فَتَقَسَّ كُرْبَتَهُ أَوْ أَجَابَهُ عَلَى نَجَاحِ حَاجَتِهِ كَانَتْ لَهُ بِدَلِّكَ سَبْعُونَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ

'Sawab Al Amaal' - By his chain from Abu Abdullah^{-asws} having said: 'One who helps his Momin brothers, the desperate, the thirsty during his efforts and removes his worries, or answers him upon solving his need, would have for him due to that, seventy Mercies for the panic on the Day of Qiyamah and its horrors.²⁴⁸

50- لي، الأماالي للصدوق بإسناده عن ابن عباس في فضيلة شهر رمضان عن النبي ص قال: وَ قَضَى لَكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ خَمْسَةِ عَشَرَ سَبْعِينَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ وَ أَعْطَاكُمْ اللَّهُ مَا يُعْطِي أَيُّوبَ وَ اسْتَعْفَرَ لَكُمْ حَمَلَةَ الْعَرْشِ وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ أَرْبَعِينَ نُورًا عَشْرَةَ عَنْ يَمِينِكُمْ وَ عَشْرَةَ عَنْ يَسَارِكُمْ وَ عَشْرَةَ أَمَانِكُمْ وَ عَشْرَةَ خَلْفِكُمْ

'Al Amaali' of Al Sadouq - By his chain from Ibn Abbas regarding the merits of the Month of Ramazan,

'From the Prophet^{-saww} having said: 'And Allah^{-azwj} Mighty and Majestic Fulfils on the day of the 15th, seventy needs from the needs of the world and the Hereafter, and Allah^{-azwj} will Give you what He^{-azwj} Gave Ayoub^{-as}, and the bearers of the Throne will seek Forgiveness for you, and Allah^{-azwj} Mighty and Majestic will Give you forty lights – ten on your right, and ten on your left, and ten in your front, and ten behind you''.

وَ أَعْطَاكُمْ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ سِتَّةَ عَشَرَ إِذَا خَرَجْتُمْ مِنَ الْقَبْرِ سِتِّينَ حُلَّةً تَلْبَسُونَهَا وَ نَاقَةً تَرْكَبُونَهَا وَ يَبْعَثُ اللَّهُ إِلَيْكُمْ عَمَامَةً تُظِلُّكُمْ مِنْ حَرِّ ذَلِكَ الْيَوْمِ

And on the sixteenth day, Allah^{-azwj} Might and Majestic Will Give you sixty garments when you exit from the grave, you will be wearing these, and a she-camel you will be riding it, and He^{-azwj} will Send you a cloud to you to shade you from the heat of that Day.

وَ يَوْمَ خَمْسَةِ وَ عَشْرِينَ بَنَى اللَّهُ عَزَّ وَ جَلَّ لَكُمْ تَحْتَ الْعَرْشِ أَلْفَ قُبَّةٍ حَضْرَاءَ عَلَى رَأْسِ كُلِّ قُبَّةٍ حِمَّةٌ مِنْ نُورٍ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا أُمَّةَ مُحَمَّدٍ أَنَا رَبُّكُمْ وَ أَنْتُمْ عِبِيدِي اسْتَظَلُّوا بِظِلِّ عَرْشِي فِي هَذِهِ الْقِيَامَةِ وَ كُلُّوا وَ اشْرَبُوا هَنِيئًا فَ لَا خَوْفَ عَلَيْكُمْ وَ لَا أَنْتُمْ تَحْزَنُونَ

And on the twenty fifth day, Allah^{-azwj} Mighty and Majestic will Build for you beneath the Throne, a thousand green domes, on top of each dome would be a tent of light. Allah^{-azwj}

²⁴⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 47

²⁴⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 48

²⁴⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 49

Mighty and Majestic would be Saying: “O community of Muhammad^{-saww}! I^{-azwj} am your Lord^{-azwj} and you are My^{-azwj} servants. Shade yourselves with the shade of My^{-azwj} Throne in these domes, and eat and drink wholesomely, for there will neither be any fear upon you nor will you be grieving.

وَلَا تُوجَعَنَّ كُلٌّ وَاحِدٍ مِنْكُمْ بِأَلْفِ تَاجٍ مِنْ نُورٍ وَلَا تُرَبِّبَنَّ كُلٌّ وَاحِدٌ مِنْكُمْ عَلَى نَاقَةٍ خُلِقَتْ مِنْ نُورٍ زَمَانُهَا مِنْ نُورٍ وَ فِي ذَلِكَ الرِّمَامِ أَلْفُ خَلْقَةٍ مِنْ دَهَبٍ فِي كُلِّ خَلْقَةٍ مَلَكٌ قَائِمٌ عَلَيْهَا مَلَائِكَةٌ يَبْدُ كُلُّ مَلَكٍ عَمُودٌ مِنْ نُورٍ حَتَّى يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ الْحَبْرُ

And each one of you would be crowned with a thousand crowns of light, and each one of you will be riding upon a she-camel Created from light. Its reins would be from light, and in that rein would be a thousand rings of gold, in each ring would be an Angel standing upon it. In the hand of each Angel would be a column of light, until he enters Paradise without any Reckoning’ – the Hadeeth’.²⁴⁹

51- م، تفسير الإمام عليه السلام في قوله تعالى و أقيموا الصلاة و آتوا الزكاة و ما تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ

‘Tafseer of the Imam (Hassan Al-Askari^{-asws})’ - Regarding the Words of the Exalted: **And establish the Salat and give the Zakat, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah [2:110].**

قَالَ وَ مَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ مَالٍ تُنْفِقُونَهُ فِي طَاعَةِ اللَّهِ فَإِنْ لَمْ يَكُنْ لَكُمْ مَالٌ فَمِنْ جَاهِكُمْ تَبَدَّلُونَهُ لِإِخْوَانِكُمُ الْمُؤْمِنِينَ يَجْرُونَ بِهِ إِلَيْهِمُ الْمَنَافِعَ وَ تَدْفَعُونَ بِهِ عَنْهُمْ الْمَضَارَّ

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah^{-azwj}. If there does not happen to be wealth for you, then from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

يَجِدُوهُ عِنْدَ اللَّهِ يَنْفَعُكُمْ اللَّهُ تَعَالَى بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ يَوْمَ الْقِيَامَةِ فَيَحُطُّ بِهِ عَنْ سَيِّئَاتِكُمْ وَ يُضَاعَفُ بِهِ حَسَنَاتِكُمْ وَ يَرْفَعُ بِهِ دَرَجَاتِكُمْ

You will find it in the Presence of Allah – Allah^{-azwj} the Exalted will Benefit you all by the virtue of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws} on the Day of Qiyamah. So, He^{-azwj} will Delete your evil deeds by it and He^{-azwj} would Multiply your good deeds by it, and He^{-azwj} will Raise your levels by it’.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ رَسُولُ اللَّهِ ص عِبَادَ اللَّهِ أَطِيعُوا اللَّهَ فِي أَدَاءِ الصَّلَاةِ الْمَكْتُوباتِ وَ الرِّكَوَاتِ الْمَفْرُوضَاتِ وَ تَقَرَّبُوا بَعْدَ ذَلِكَ إِلَى اللَّهِ بِبَوَاقِلِ الطَّاعَاتِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُعْظِمُ بِهِ الْمُثُوباتِ

And he continued the Hadeeth until he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Servants of Allah^{-azwj}! Obey Allah^{-azwj}, in fulfilling the Prescribed *Salats*, and the Obligatory *Zakats*, and draw closer after that to Allah^{-azwj} by the optional (acts of) obedience, for Allah^{-azwj} Mighty and Majestic would Magnify the Rewards due to it.

²⁴⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 50

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ عَبْدًا مِنْ عِبَادِ اللَّهِ لَيَقِفُ يَوْمَ الْقِيَامَةِ مَوْفِقًا يُخْرَجُ عَلَيْهِ مِنْ لَهَبِ النَّارِ أَكْثَمُ مِنْ جَمِيعِ جِبَالِ الدُّنْيَا حَتَّىٰ مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا حَائِلًا

By the One^{-azwj} Who Sent Me^{-azwj} as a Prophet^{-sawww}! If a servant from the servants of Allah^{-azwj} pauses on the Day of Qiyamah at a juncture, there would come out to him a flame from the fire, greater than the entirety of the mountains of the world, to the extent that there would not happen to be a barrier between it and him.

بَيْنَمَا هُوَ كَذَلِكَ إِذْ تَطَايَرَ مِنَ الْهَوَاءِ رَغِيفٌ أَوْ حَبَّةٌ فَضَّضَهُ قَدْ وَاسَى بِهَا أَحَا مُؤْمِنًا عَلَىٰ إِصْفَاتِهِ فَتَنَزَّلُ حَوَالَيْهِ فَتَصِيرُ كَأَعْظَمِ الْجِبَالِ مُسْتَدِيرًا حَوَالَيْهِ وَ تَصُدُّ عَنْهُ ذَلِكَ اللَّهَبُ فَلَا يُصِيبُهُ مِنْ حَرِّهَا وَلَا دُخَانِهَا شَيْءٌ إِلَىٰ أَنْ يَدْخُلَ الْجَنَّةَ

While he would be like that, having been confused, when there would come flying from the air, a loaf of bread or a grain, which he had extended with it to a Momin brother upon addition to it. So it would descend around him and would become like a great mountain, circling around him, blocking that flame from him. Thus, he would not be affected by anything from its heat or its smoke, up to his entering Paradise.

قِيلَ يَا رَسُولَ اللَّهِ وَ عَلَىٰ هَذَا يَفْعُ مَوَاسَاتُهُ لِأَخِيهِ الْمُؤْمِنِ

It was said, ‘O Rasool-Allah^{-azwj}! And to this extent is the benefit of his consoling to his Momin brother?’

فَقَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُ لَيَنْفَعُ بَعْضَ الْمُؤْمِنِينَ بِأَعْظَمِ مِنْ هَذَا وَ زُبْمًا جَاءَ يَوْمَ الْقِيَامَةِ مَنْ تَمَثَّلَ لَهُ سَيِّئَاتُهُ وَ حَسَنَاتُهُ وَ إِسَاءَتُهُ إِلَىٰ إِخْوَانِهِ الْمُؤْمِنِينَ وَ هِيَ الَّتِي تَعْظُمُ وَ تَتَضَاعَفُ

Rasool-Allah^{-sawww} said: ‘Yes, by the One^{-azwj} Who Sent me^{-sawww} with the Truth as a Prophet^{-sawww}! It would benefit some of the consoler by greater than this. And perhaps someone would come on the Day of Qiyamah one for whom his sins, and his good deeds, and his consoling to his Momineen brother would be resembled for him, and it is which would be greater and much more.

فَتَمَثَّلِي بِهَا صَحَائِمُهُ وَ تَفَرَّقُ حَسَنَاتُهُ عَلَىٰ حُصَمَائِهِ الْمُؤْمِنِينَ الْمَظْلُومِينَ بِيَدِهِ وَ لِسَانِهِ فَيَسْتَحِيرُ وَ يَجْتَاجُ إِلَىٰ حَسَنَاتِ تُوَازِي سَيِّئَاتِهِ

His parchment would be filled with it and there would be a separation of his good deeds to his adversaries (among the) Momineen – the ones oppressed by his hand and his tongue. He would be confused and be needy to the good deeds to counter his evil deeds.

فَيَأْتِيهِ أَحٌ لَهُ مُؤْمِنٌ قَدْ كَانَ أَحْسَنَ إِلَيْهِ فِي الدُّنْيَا فَيَقُولُ لَهُ قَدْ وَهَبْتُ لَكَ جَمِيعَ حَسَنَاتِي بِإِزَاءِ مَا كَانَ مِنْكَ إِلَيَّ فِي الدُّنْيَا

A Momin brother of his would come to him – whom he had done a favour to in the world, and he would be saying to him, ‘I have gifted to you the entirety of my good deeds, in the face of what was from you to me in the world’.

فَيَقْبَلُ اللَّهُ لَهُ بِهَا وَ يَقُولُ هَذَا الْمُؤْمِنُ فَأَنْتَ بِمَاذَا تَدْخُلُ جَنَّتِي فَيَقُولُ بِرَحْمَتِكَ يَا رَبِّ فَيَقُولُ اللَّهُ جُدْتُ عَلَيْهِ بِجَمِيعِ حَسَنَاتِكَ وَ نَحْنُ أَوْلَىٰ بِالْجُودِ مِنْكَ وَ الْكَرَمِ وَ قَدْ تَقَبَّلْتُهَا عَنْ أَحَبِّكَ وَ قَدْ رَدَدْتُهَا عَلَيْكَ وَ أَضَعَفْتُهَا لَكَ

Therefore, Allah^{-azwj} would Forgive (his sins) for him due to it, and He^{-azwj} would be Saying to the Momin: “So you, with what would you be entering My^{-azwj} Paradise?” He would be saying, ‘By Your^{-azwj} Mercy, O Lord^{-azwj}!’ Allah^{-azwj} Mighty and Majestic would be Saying: “You have been generous upon him with the entirety of your good deeds, and We^{-azwj} are foremost with the Generosity and the Benevolence than you are! I^{-azwj} have Accepted these from your brother, and have Returned them upon you, and Doubled it for you!”

فَهُوَ أَفْضَلُ أَهْلِ الْجَنَّةِ

He would be from the most meritorious ones of the inhabitants of the Gardens”.²⁵⁰

52- لي، الأماالي للصدوق بإسناده عن أبي سعيد الخدري عن النبي ص قال: مَنْ صَامَ مِنْ رَجَبٍ يَوْمَيْنِ لَمْ يَصِفِ الْوَاصِفُونَ مِنْ أَهْلِ السَّمَاءِ وَالْأَرْضِ مَا لَهُ عِنْدَ اللَّهِ مِنَ الْكِرَامَةِ وَكُنْتَبَ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ عَشْرَةِ مِنَ الصَّادِقِينَ فِي عُثْرِهِمْ بِالْعَةِ أَعْمَارُهُمْ مَا بَلَغَتْ وَ يُشْفَعُ يَوْمَ الْقِيَامَةِ فِي مِثْلِ مَا يُشْفَعُونَ فِيهِ وَ يُخْتَارُ مَعَهُمْ فِي مُرْتَجِمٍ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يَكُونَ مِنْ رُفَقَائِهِمْ

‘Al Amaali’ of Al Sadouq - By his chain, from Abu Saeed Al Khudry,

‘From the Prophet^{-saww} having said: ‘One who Fasts two days of Rajab, the describer from the inhabitants of the sky and the earth will not (be able to) describe what honours are there for him in the Presence of Allah^{-azwj}, and it would be written for him from the Recompense like the Recompense of ten from the truthful ones during their lifetimes, whether their lives had reached (adulthood) or not reached, he will interceded on the Day of Qiyamah regarding the likes of what had interceded regarding him, and he would be gathered with them in their group until he enters Paradise, and become from their friends.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ خَمْسَةَ أَيَّامٍ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُرْضِيَهُ يَوْمَ الْقِيَامَةِ وَ يُعْثَ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ

And he drove the Hadeeth until he^{-saww} said: ‘And one who Fasts five days of Rajab would have a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Pleases him on the Day of Qiyamah, and Send him on the Day of Qiyamah and his face would be like the moon on the night of the full moon’

وَ سَأَقِ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ سِتَّةَ أَيَّامٍ خَرَجَ مِنْ قَبْرِهِ وَ لَوَجْهِهِ نُورٌ يَبْلُغُ أَشَدَّ بَيَاضاً مِنْ نُورِ الشَّمْسِ وَ أُعْطِيَ سِوَى ذَلِكَ نُوراً يَسْتَضِيءُ بِهِ أَهْلُ الْجَمْعِ يَوْمَ الْقِيَامَةِ وَ يُعْثَ مِنَ الْأَمِينِينَ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ بِغَيْرِ حِسَابٍ

And he drove the Hadeeth until he^{-saww} said: ‘And one who Fasts six days of Rajab would come out from his grave and there would be a light for his face shining intensely whiter than the light of the sun, and he would be Given besides that a light illuminating with it the people of the gathering on the Day of Qiyamah, and he would be Sent from the secured ones until he passes over the Bridge without any Reckoning’.

²⁵⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 51

وَسَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ تِسْعَةَ أَيَّامٍ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ يُنَادِي لَا إِلَهَ إِلَّا اللَّهُ وَ لَا يُصْرَفُ وَجْهُهُ دُونَ الْجَنَّةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ لَوَجْهِهِ نُورٌ يَتَأَلَّأُ لِأَهْلِ الْجَنَّةِ حَتَّى يَقُولُوا هَذَا نَبِيُّ مُصْطَفَى وَ إِنَّ أَدْنَى مَا يُعْطَى أَنْ يَدْخُلَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And he continued it until he^{-saww} said: 'And one who Fasts nine days of Rajab would come out from his grave and he would be calling out, 'There is no god except Allah^{-azwj}', and his face will not turn away from Paradise, and he would come out from his grave and there would be a light for his face shining for the people of the gathering until they would be saying, 'This is a Chose Prophet^{-as}'. And the least of what he would be Given is that he would enter Paradise without any Reckoning.

وَ مَنْ صَامَ مِنْ رَجَبٍ عَشْرَةَ أَيَّامٍ جَعَلَ اللَّهُ لَهُ جَنَاحَيْنِ أَحْضَرَيْنِ مَنْظُومَيْنِ بِالذُّرِّ وَ الْيَاقُوتِ يَطِيرُ بِهِمَا عَلَى الصِّرَاطِ كَالْبَرْقِ الْخَاطِفِ إِلَى الْجَنَانِ

And one who Fasts ten days of Rajab, Allah^{-azwj} would Make two green wings for him, structured with the gems and the rubies, flying with these upon the Bridge like the bolt of lightning, to the Gardens'.

وَ سَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ أَحَدَ عَشَرَ يَوْمًا مِنْ رَجَبٍ لَمْ يُؤَافَ يَوْمَ الْقِيَامَةِ عَبْدٌ أَفْضَلُ ثَوَابًا مِنْهُ إِلَّا مَنْ صَامَ مِثْلَهُ أَوْ زَادَ عَلَيْهِ

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-one days of Rajab, no servant would achieve on the Day of Qiyamah any Rewards better than him except the one who had Fasted like him, or increased upon it.

وَ مَنْ صَامَ مِنْ رَجَبٍ اثْنَيْ عَشَرَ يَوْمًا كَسِيَ يَوْمَ الْقِيَامَةِ خَلْتَيْنِ خَضْرَاوَيْنِ مِنْ سُنْدُسٍ وَ إِسْتَبْرَقِي يُحِبُّرُ بِهِمَا لَوْ ذَلَّيْتُ خَلَّةً مِنْهُمَا إِلَى الدُّنْيَا لِأَضَاءِ مَا بَيْنَ شَرْقِهَا وَ غَرْبِهَا وَ لَصَارَ الدُّنْيَا أَطْيَبَ مِنْ رِيحِ الْمِسْكِ

And one who Fasts twelve days would be clothed on the Day of Qiyamah with two green garments of silk and brocade to be decorated with these. If one garment from it were to be pointed towards the world, it would illuminate whatever is between its east and its west, and the world would become aromatic from the smell of musk.

وَ مَنْ صَامَ مِنْ رَجَبٍ ثَلَاثَةَ عَشَرَ يَوْمًا وَضِعَتْ لَهُ يَوْمَ الْقِيَامَةِ مَائِدَةٌ مِنْ يَاقُوتٍ أَحْضَرَ فِي ظِلِّ الْعَرْشِ قَوَائِمُهَا مِنْ دُرٍّ أَوْسَعِ مِنَ الدُّنْيَا سَبْعِينَ مَرَّةً عَلَيْهَا صِحَافُ الدُّرِّ وَ الْيَاقُوتِ فِي كُلِّ صَفْحَةٍ [صَحْفَةٍ] سَبْعُونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ لَا يُشْبِهُ اللَّوْنُ اللَّوْنَ وَ لَا الرِّيحُ الرِّيحَ فَيَأْكُلُ مِنْهَا وَ النَّاسُ فِي شِدَّةٍ شَدِيدَةٍ وَ كَرْبٍ عَظِيمٍ

And one who Fasts thirteen days of Rajab, there would be spread out for him on the Day of Qiyamah, a table of green rubies in the shade of the Throne, its legs being of gems vaster than the world seventy times, upon it being parchments of gems and rubies. In each parchment would be seventy thousand varieties of foods, no variety resembling (another) variety, nor the aroma to the aroma. He would be eating from it and the people would be in severe difficulties and huge concern'.

وَ سَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ خَمْسَةَ عَشَرَ يَوْمًا وَقَفَ يَوْمَ الْقِيَامَةِ مَوْقِفَ الْأَمِينِ فَلَا يَمُرُّ بِهِ مَلَكٌ مُعَرَّبٌ وَ لَا رَسُولٌ وَ لَا نَبِيٌّ إِلَّا قَالَ طُوبَاكَ أَنْتَ أَمِنَ مُعَرَّبٌ مُشْرِفٌ مَعْبُوطٌ مَحْبُورٌ سَاكِنٌ الْجَنَانِ

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts fifteen days of Rajab would pause on the Day of Qiyamah the pausing of the secured ones, so no Angel of Proximity would pass by him nor a Rasool^{-as} nor a Prophet^{-as} except he^{-as} would say: 'Beatitude for you! You are safe, one of Proximity, honoured, envied, joyful dweller of the Gardens'.

وَسَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ سَبْعَةَ عَشَرَ يَوْماً مِنْ رَجَبٍ وَضِعَ لَهُ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ سَبْعُونَ أَلْفَ مِصْبَاحٍ مِنْ نُورٍ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ بِنُورِ تِلْكَ الْمَصَابِيحِ إِلَى الْجَنَّةِ تُشَبِّهُهُ الْمَلَائِكَةُ بِالرَّحِيبِ وَ التَّسْلِيمِ

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts seventeen days of Rajab, on the Day of Qiyamah there would be placed for him upon the Bridge, seventy thousand lamps of light until he passes over the Bridge with the light of that lamp up to the Gardens, being escorted by the Angels with the welcoming and the greeting'.

وَسَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ أَحَدًا وَ عِشْرِينَ يَوْماً شُفِعَ يَوْمَ الْقِيَامَةِ فِي مِثْلِ رِبِيعَةَ وَ مُضَرَ كُلُّهُمْ مِنْ أَهْلِ الْخَطَايَا وَ الذُّنُوبِ

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-one days of Rajab, would intercede on the Day of Qiyamah regarding the like of (the tribes of) Rabi'e and Muzar, all of them being people of mistakes and sins'.

وَسَاقَهُ إِلَى أَنْ قَالَ وَ مَنْ صَامَ مِنْ رَجَبٍ خَمْسَةَ وَ عِشْرِينَ يَوْماً فَإِنَّهُ إِذَا خَرَجَ مِنْ قَبْرِهِ تَلْقَاهُ سَبْعُونَ أَلْفَ مَلَكٍ بِيَدِكِلِّ مَلَكٍ مِنْهُمْ لِوَاءٍ مِنْ دُرٍّ وَ يَأْفُوتُ وَ مَعَهُمْ طَرَائِفُ الْحُلِيِّ وَ الْحُلَلِ فَيَقُولُونَ يَا وَليَّ اللَّهِ التَّجَاءُ إِلَى رَبِّكَ

And he continued (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-five days of Rajab, so when he comes out from his grave, seventy thousand Angels would meet him, in the hand of each Angel from them would be a flag of gems and rubies, and with them would be a variety of garments and ornaments, and they would be saying: 'O friend of Allah^{-azwj}! Hasten to your Lord^{-azwj}!'.

فَهُوَ مِنْ أَوَّلِ النَّاسِ دُخُولًا فِي جَنَّاتِ عَدْنٍ مَعَ الْمُقَرَّبِينَ الَّذِينَ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

Thus, he would be the first of the people to be entering in the Gardens of Eden along with the ones of Proximity, those Allah^{-azwj} is Pleased from them and they are pleased from Him^{-azwj}. It is the great success.

وَ مَنْ صَامَ مِنْ رَجَبٍ سِتَّةَ وَ عِشْرِينَ يَوْماً بَقِيَ اللَّهُ لَهُ فِي ظِلِّ الْعَرْشِ مِائَةَ قَصْرِ مِنْ دُرٍّ وَ يَأْفُوتُ عَلَى رَأْسِ كُلِّ قَصْرٍ حَبْمَةٌ حَمْرَاءُ مِنْ حَرِيرِ الْجَنَّةِ يَسْكُنُهَا نَاعِمًا وَ النَّاسُ فِي الْحِسَابِ الْحَرِّ

And one who Fasts twenty-six days of Rajab, Allah^{-azwj} would Build for him in the shade of the Throne, one hundred castles of gems and rubies. On top of each castle would be a red tent from the silk of the Gardens. He will settle in it blissfully, and the people would (still) be in the Reckoning' – the Hadeeth'.²⁵¹

²⁵¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 52

53- كا، الكافي بإسناده عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ وَقَّرَ دَا شَيْبَةً فِي الْإِسْلَامِ آمَنَهُ اللَّهُ مِنْ فَرْعِ يَوْمِ الْقِيَامَةِ

'Al-Kafi' - By his chain,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who honours the one with old age for the sake of Al-Islam, Allah^{-azwj} would Secure him from the panic of the Day of Qiyamah''.²⁵²

54- كا، الكافي بإسناده عن أبي عبد الله ع قَالَ: مَنْ دُفِنَ فِي الْحَرَمِ أَمِنَ مِنَ الْفَرْعِ الْأَكْبَرِ قُلْتُ لَهُ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ قَالَ مِنْ بَرِّ النَّاسِ وَ فَاجِرِهِمْ

'Al-Kafi' - By his chain,

'From Abu Abdullah^{-asws} having said: 'One who is buried in the Sanctuary (Harrum) would be safe from the greatest panic'. I said to him^{-asws}, 'From the righteous people and their immoral ones?' He^{-asws} said: 'From the righteous people and their immoral ones''.²⁵³

55- كا، الكافي بإسناده عن أبي عبد الله ع قَالَ: مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ دَاهِباً أَوْ جَائِئاً أَمِنَ مِنَ الْفَرْعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ

'Al-Kafi' - By his chain,

'From Abu Abdullah^{-asws} having said: 'One who dies one the way to Makkah, going or coming, would be safe from the greatest panic on the Day of Qiyamah''.²⁵⁴

56- به، من لا يحضره الفقيه عن الصادق ع قَالَ: مَنْ مَاتَ مُحْرَماً بَعَثَهُ اللَّهُ مُلْتَبِئاً

'Man La Yahzar Al Faqeeh' - From Al-Sadiq^{-asws} having said: 'One who dies in Ihraam, Allah^{-azwj} would Resurrect him calling out Talbiyya''.²⁵⁵

57- وَ قَالَ ع مَنْ مَاتَ فِي أَحَدِ الْحَرَمَيْنِ بَعَثَهُ اللَّهُ مِنَ الْأَمْنَيْنِ وَ مَنْ مَاتَ بَيْنَ الْحَرَمَيْنِ لَمْ يُنَشَّرْ لَهُ دِيْوَانٌ

And he^{-asws} said: 'One who dies in one of the two Sanctuaries (Harrums), Allah^{-azwj} will Resurrect him from the secured ones, and one who dies between the two Sanctuaries, the Register (of deeds) would not be publicised for him''.²⁵⁶

58- كا، الكافي عن الرضا ع قَالَ: مَنْ أَتَى قَبْرَ أَخِيهِ ثُمَّ وَضَعَ يَدَهُ عَلَى الْقَبْرِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ سَبْعَ مَرَّاتٍ أَمِنَ يَوْمَ الْفَرْعِ الْأَكْبَرِ

'Al-Kafi' - From Al-Reza^{-asws} having said: 'One who comes to the grave of his brother, then places his hand upon the grave and recites: **Surely We Revealed it during the Night of Pre-**

²⁵² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 53

²⁵³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 54

²⁵⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 55

²⁵⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 56

²⁵⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 57

determination [97:1] (Surah Al-Qadr), seven times, would be safe on the Day of the greatest panic".²⁵⁷

59- ل، الخصال بإسناده عن النبي ص قال: مَنْ مَقَّتْ نَفْسَهُ دُونَ النَّاسِ آمَنَهُ اللَّهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ

'Al Khisaal' - By his chain,

'From the Prophet^{-saww} having said: 'One who averts (*Nafs*) his self from indulging the people (to avoid worldly pleasures), Allah^{-azwj} would Secure him from panic on the Day of Qiyamah".²⁵⁸

60- به، من لا يحضره الفقيه بإسناده عن النبي ص قال: مَنْ عَرَضَتْ لَهُ فَاجِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَّبَهَا مِنْ مَخَافَةِ اللَّهِ عَزَّ وَ جَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَ آمَنَهُ مِنَ الْفَرَعِ الْأَكْبَرِ

'Man La Yahzar Al Faqeeh' - By his chain,

'From the Prophet^{-saww} having said: 'One to whom presents an immorality or a lustful desire, and he shuns it from fear of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Prohibit the Fire upon him and Secure him from the greatest panic".²⁵⁹

61- ثو، ثواب الأعمال بإسناده عن علي بن الحسين ع قال: مَنْ حَمَلَ أَخَاهُ عَلَى رَحْلِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى الْمَوْقِفِ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ يُبَاهِي بِهِ الْمَلَائِكَةَ

'Sawab Al Amaal' - By his chain,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who carries his brother upon his ride, Allah^{-azwj} will Resurrect him on the Day of Qiyamah to the pausing upon a she-camel from the she-camels of Paradise, the Angels would be boasting with him".²⁶⁰

62- فس، تفسير القمي قال أبو جعفر ع مَنْ كَظَمَ غَيْظًا وَ هُوَ يَغْدِرُ عَلَى إِمْرَأَتِهِ حَشَا اللَّهُ قَلْبَهُ أَمِنَّا وَ إِيمَانًا يَوْمَ الْقِيَامَةِ

'Tafseer Al Qummi' - Abu Ja'far^{-asws} said: 'One who swallows anger and he is able upon implementing it, Allah^{-azwj} would Cram his heart with safety and *Eman* on the Day of Qiyamah".²⁶¹

63- كا، الكافي عن علي بن الحسين ع قال قال رسول الله ص مَا مِنْ عَمَلٍ يُوضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلَ مِنْ حُسْنِ الْحُلُقِ

²⁵⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 58

²⁵⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 59

²⁵⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 60

²⁶⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 61

²⁶¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 62

'Al-Kafi' - From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a deed placed in the scale of a person on the Day of Qiyamah, more superior than the good manners".²⁶²

64- لي، الأماالي للصدوق عن أبي عبد الله عن آتائه ع عن أبي دُرِّ رضي الله عنه قال قال رسول الله ص أطولكم قنوتاً في دار الدنيا أطولكم راحة يوم القيامة في الموقف

'Almaali' of Al Sadouq - From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Abu Zarr^{-ra} having said: 'Rasool-Allah^{-saww} said: 'The longest of you in contentment in the house of the world would be the longest of you in rest on the Day of Qiyamah in the pausing".²⁶³

65- لي، الأماالي للصدوق عن الصادق عن آتائه ع قال قال رسول الله ص أقربكم عداً مني في الموقف أصدقكم للحديث و آداكم للأمانة و أوفاكم بالعهد و أحسنكم خلقاً و أقربكم من الناس

'Al Amaali' of Al Sadouq - From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The nearest of you from me^{-saww} tomorrow in the pausing would be the most ratifying of you of the Hadeeth, and fulfilling of you of the entrustment, and the most loyal of you with the Covenant, and the best of you in mannerisms, and the nearest of you from the people".²⁶⁴

66- ما، الأماالي للشيخ الطوسي عن النبي ص قال: من ارتبط فرساً في سبيل الله كان علفه و روثه و شراؤه في ميزانه يوم القيامة

'Al Amaali' of the sheykh Al Tusi - From the Prophet^{-saww} having said: 'One who ties up (equips) a horse in the Way of Allah^{-azwj}, it fodders, and its dung, and its drink would be in his scale on the Day of Qiyamah".²⁶⁵

67- ثو، ثواب الأعمال عن أبي عبد الله ع قال قال رسول الله ص قولوا سبحان الله و الحمد لله و لا إله إلا الله و الله أكبر فإِنَّ يَأْتِيَنَ يَوْمَ الْقِيَامَةِ هُنَّ مُقَدِّمَاتٌ و مُؤَخَّرَاتٌ و مُعَقِّبَاتٌ و هُنَّ الْبَاقِيَاتُ الصَّالِحَاتُ

'Sawab Al Amaal' - From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Be saying, 'Glory be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest', for these (phrases) would be coming on the Day of Qiyamah having precedings, and delays, and consequences for these, and these are **the everlasting righteous works [19:76]**".²⁶⁶

68- ثو، ثواب الأعمال عن أبي عبد الله ع عن النبي ص ألا نبشِّر المشاءين في الظلمات إلى المساجد بالثور الساطع يوم القيامة

'Sawab Al Amaal' - From Abu Abdullah^{-asws}, from the Prophet^{-saww}: 'Indeed! Give glad tidings to the walkers in the darkness to the Masjids, of the shining light on the Day of Qiyamah!"²⁶⁷

²⁶² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 63

²⁶³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 64

²⁶⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 65

²⁶⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 66

²⁶⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 67

²⁶⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 68

69- ثوَابُ الأَعْمَالِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَطْوَلُ النَّاسِ أَعْنَاقاً يَوْمَ الْقِيَامَةِ الْمُؤَدِّتُونَ

‘Sawab Al Amaal’ - From Abu Abdullah^{-asws} having said: ‘The people of the longest necks on the Day of Qiyamah would be the Muezzins (Proclaimers of the calls to *Salat*)’.²⁶⁸

70- ثوَابُ الأَعْمَالِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيَبِشِرْ بِكَفِّهِ الأَرْضَ لَعَلَّ اللَّهَ يَصْرِفُ عَنْهُ أَلْعَالَ يَوْمَ الْقِيَامَةِ

‘Sawab Al Amaal’ - From Amir Al-Momineen^{-asws} having said: ‘When one of you performs Sajdah, then let him apply with his hands to the ground, perhaps Allah^{-azwj} would Turn away the fetters (chains) from him on the Day of Qiyamah’.²⁶⁹

71- ثوَابُ الأَعْمَالِ عَنِ أَبِي جَعْفَرٍ ع قَالَ: يُبْعَثُ قَوْمٌ تَحْتَ ظِلِّ الْعَرْشِ وَجُوهُهُمْ مِنْ نُورٍ وَرِيشُهُمْ مِنْ نُورٍ جُلُوسٌ عَلَى كُرَاسِيٍّ مِنْ نُورٍ

‘Sawab Al Amaal’ - From Abu Ja’far^{-asws} having said: ‘A people would be Resurrected beneath the shadow of the Throne, their faces would be of light, and their apparels would be of light, sitting upon chairs of light’.

قَالَ فَتَشْرَفُ لَهُمُ الخَلَائِقُ فَيَقُولُونَ هَؤُلَاءِ أَنْبِيَاءُ فَيُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَنْ لَيْسَ هَؤُلَاءِ بِأَنْبِيَاءَ

He^{-asws} said, ‘The creatures would face towards them and they would be saying, ‘Are they Prophets^{-as}?’ A Caller would Call out from beneath the Throne: “They aren’t Prophets^{-as}”.

قَالَ فَيَقُولُونَ هَؤُلَاءِ شُهَدَاءُ فَيُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَنْ لَيْسَ هَؤُلَاءِ شُهَدَاءَ وَ لَكِنَّ هَؤُلَاءِ قَوْمٌ كَانُوا يُبْسِرُونَ عَلَى الْمُؤْمِنِينَ وَ يُنْظَرُونَ الْمُعْسِرَ حَتَّى يُبْسِرَ

He^{-asws} said: ‘They would be saying, ‘Are they martyrs?’ A Caller would Call out from beneath the Throne: “They aren’t martyrs, but they are a people who were making the Momineen to be cheerful, and they were respiting the insolvent until he was affluent”.²⁷⁰

72- ثوَابُ الأَعْمَالِ عَنِ النَّبِيِّ ص قَالَ: أَنَا عِنْدَ الْمِيزَانِ يَوْمَ الْقِيَامَةِ فَمَنْ تَوَلَّى عَلَى حَسَنَاتِهِ جِثٌّ بِالصَّلَاةِ عَلَيَّ حَتَّى أَثْقَلَ بِهَا حَسَنَاتِهِ

From the Prophet^{-saww} having said: ‘I^{-saww} would be by the scale on the Day of Qiyamah, so the one whose evil deeds would be heavier over his good deeds, I^{-saww} will come with the Salawat upon me^{-saww} until I^{-saww} cause his good deeds to be heavier by it’.²⁷¹

73- سن، المحاسن عَنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: مَنْ وَقَّرَ مَسْجِدًا لِقِيَّ اللَّهُ يَوْمَ يَلْقَاهُ صَاحِكًا مُسْتَبْشِرًا وَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ

²⁶⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 69

²⁶⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 70

²⁷⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 71

²⁷¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 72

'Al Mahasin' - From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'One who honours a Masjid would meet Allah^{-azwj} on the Day he meets Him^{-azwj}, laughing, joyful, and would be Given his book in his right hand'.²⁷²

74- كا، الكافي عن أبي عبد الله ع قال قال رسول الله ص من قبل ولده كتب الله له حسنة و من فرحه فرحه الله يوم القيامة و من علمه القرآن دعي بالأتون فكسبا خلتن يضيء من نورهما وجوه أهل الجنة

'Al-Kafi' - From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who kisses his child, Allah^{-azwj} would Write one good deed for him, and one who makes him happy, Allah^{-azwj} would Make him happy on the Day of Qiyamah, and one who teaches him the Quran would be called with the two fathers (Muhammad^{-sawww} and Ali^{-asws}), and they^{-asws} would clothe him with two garments, illuminating from their Light the faces of the inhabitants of Paradise'.²⁷³

75- ما، الأماي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن محمد العلوي عن جده الحسين بن إسحاق بن جعفر عن أبيه عن أخيه موسى بن جعفر عن آتائه عن علي ع عن النبي ص قال: يعير الله عز وجل عبداً من عباده يوم القيامة فيقول عبدي ما منعك إذا مرضت أن تعودني

'Al Amaali' of the sheykh Al Tusi' - A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Al Alawy, from his grandfather Al Husayn Bin Is'haq Bin Ja'far, from his father,

'From his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-sawww} having said: 'Allah^{-azwj} will fault a servant from His^{-azwj} servants on the Day of Qiyamah Saying: "My^{-azwj} servant! What prevented you, when I^{-azwj} was sick, from Consoling Me^{-azwj}?"

فيقول سبحانه سُبْحَانَكَ أَنْتَ رَبُّ الْعِبَادِ لَا تَأْلَمُ وَلَا تَمْرَضُ

He would say, 'Glory be to You^{-azwj}! Glory be to You^{-azwj}! You^{-azwj} are the Lord^{-azwj} of the servants! You^{-azwj} neither have pain nor have an illness!'

فيقول مريض أخوك المؤمن فلم تعده و عزتي و جلالتي لو عدته لوجدتني عنده ثم لتكفلت بحوائجك فقصيتها لك و ذلك من كرامة عبدي المؤمن و أنا الرحمن الرحيم

He^{-azwj} will Say: "Your Momin brother was sick but you did not console him. By My^{-azwj} Might and My^{-azwj} Majesty, had you consoled him you would have found Me^{-azwj} in his presence, then I^{-azwj} would have Taken the responsibility of your needs and Fulfilled these for you, and that is from the honour of My^{-azwj} Momin servant, and I^{-azwj} am the Beneficent, the Merciful!"²⁷⁴

76- كا، الكافي الحسين بن محمد عن المعلی عن ابن أوزمة و محمد بن عبد الله عن علي بن حسن عن عبد الرحمن بن كثير عن أبي عبد الله عن أبيه ع قال: دخل أبو عبد الله الجدلي على أمير المؤمنين ع فقال يا أبا عبد الله أ لا أخبرك بقول الله عز وجل و من جاء بالحسنة فله خير منها و هم من فرح يومئذ آمنون و من جاء بالسبيمة فكبت و جوههم في النار هل تجزون إلا ما كنتم تعملون

²⁷² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 73

²⁷³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 74

²⁷⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 75

'Al-Kafi' - Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} said: 'Abu Abdullah Al-Jadly came over to Amir Al-Momineen^{-asws}, so he^{-asws} said: 'O Abu Abdullah! Shall I^{-asws} inform you with 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]**'.

قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلْتُ فِدَاكَ فَقَالَ الْحَسَنَةُ مَعْرِفَةُ الْوَلَايَةِ وَ حُبُّنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ انْكَارُ الْوَلَايَةِ وَ بُغْضُنَا أَهْلَ الْبَيْتِ ثُمَّ قَرَأَ عَلَيْهِ هَذِهِ الْآيَةَ

He said, 'Yes, O Amir Al-Momineen^{-asws}, may I be sacrificed for you^{-asws}'. He^{-asws} said: 'The good deeds are the recognition of the Wilayah and our^{-asws} love of the People^{-asws} of the Household, and the evil deed is the denial of the Wilayah and us^{-asws}, hatred of the People^{-asws} of the Household'. Then he^{-asws} recited these Verses".²⁷⁵

77- سنن، المحاسن ابن فضال عن ابن حميد عن فضيل الرسان عن أبي داود عن أبي عبد الله الجدلي مثله

'Al Mahasin' - Ibn Fazal, from Ibn Hameed, from Fazeyl Al Rasan, from Abu Dawood, from Abu Abdullah Al Jadly – similar to it.

: فر، تفسير فرات بن إبراهيم محمد بن القاسم بن عبيد رفته عن أبي عبد الله ع مثله

'Tafseer Furat Bin Ibrahim' - Muhammad Bin Al Qasim Bin Ubeyd, raising it,

'From Abu Abdullah^{-asws} – similar to it".²⁷⁶

78- كا، الكافي بإسناده عن أبي عبد الله ع قال: مَنْ قَرَأَ الْقُرْآنَ وَ هُوَ شَابٌّ مُؤْمِنٌ اِخْتَلَطَ الْقُرْآنُ بِلَحْمِهِ وَ دَمِهِ وَ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ وَ كَانَ الْقُرْآنُ حَاجِباً عَنْهُ يَوْمَ الْقِيَامَةِ فَيَقُولُ يَا رَبِّ إِنَّ كُلَّ عَامِلٍ قَدْ أَصَابَ أَجْرَ عَمَلِهِ غَيْرَ عَامِلِي فَيَبْلَغُ بِهِ أَكْرَمَ عَطَائِكَ

'Al-Kafi' - By his chain,

'From Abu Abdullah^{-asws} having said: 'The one who recites the Quran and he is a *Momin* youth, the Quran would blend with his flesh and his blood, and Allah^{-azwj} Mighty and Majestic would Make him to be with the Ambassadors (*Mursil* Prophets^{-as}), the honourable, the righteous; and it would be so that the Quran would be concerned about him on the Day of Qiyamah, saying: 'O Lord^{-azwj}! Every worker has attained a Recompense apart from my worker, therefore let him reach the most prestigious of Your^{-azwj} Gifts'.

قَالَ فَيَكْسُوهُ اللَّهُ الْعَرِيضُ الْجَبَّارُ خَلَّتَيْنِ مِنْ خَلْلِ الْجَنَّةِ وَ يُوضَعُ عَلَى رَأْسِهِ تَاجُ الْكِرَامَةِ ثُمَّ يُقَالُ لَهُ هَلْ أَرْضَيْنَاكَ فِيهِ فَيَقُولُ الْقُرْآنُ يَا رَبِّ قَدْ كُنْتُ أَرْغَبُ لَهُ فِيمَا هُوَ أَفْضَلُ مِنْ هَذَا فَيُعْطَى الْأَمْرَ بِمِيزَانِهِ وَ الْخُلْدَ بِسَارِهِ

²⁷⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 76

²⁷⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 77

He^{-asws} said: ‘Allah^{-azwj} the Mighty, the Compeller would Clothe him with two garments of Paradise and Place a crown of honour upon his head. Then He^{-azwj} would Say to him (The Quran): “Have I pleased you with regards to him?” So, the Quran would be saying: ‘O Lord^{-azwj}! I used to wish for him regarding what is superior than this, therefore Grant the (deed of) security in his right hand, and the (deed of) eternal life in his left hand’.

ثُمَّ يَدْخُلُ الْجَنَّةَ فَيُقَالُ لَهُ أَفْرَأُ وَ اصْعَدُ دَرَجَةً ثُمَّ يُقَالُ لَهُ هَلْ بَلَّغْنَاكَ وَ أَرْضَيْنَاكَ فَيَقُولُ نَعَمْ

Then he would enter Paradise, so it would be said to him: ‘Recite and ascend a level’. Then He^{-azwj} would Say to him: “Have We^{-azwj} Made him reach it and Please you?” He (the Quran) would be saying: ‘Yes’.

قَالَ وَ مَنْ قَرَأَ كَثِيرًا أَوْ تَعَاهَدَهُ بِمَسْمَعَةٍ مِنْ شِدَّةٍ حَفِظَهُ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ هَذَا مَرَّتَيْنِ

He^{-asws} said: ‘And the one who recites it a lot and approaches it with laboriousness (difficulty) from the difficulties of memorising it, Allah^{-azwj} Mighty and Majestic would Give him the Recompense of this, twice’.²⁷⁷

79- م قَالَ رَسُولُ اللَّهِ ص إِنَّ قِرَاءَةَ الْقُرْآنِ يَأْتِي يَوْمَ الْقِيَامَةِ بِالرَّجُلِ الشَّاحِبِ يَقُولُ لِرَبِّهِ عَزَّ وَ جَلَّ يَا رَبِّ هَذَا أَطْمَأْثُ نَهَارَهُ وَ أَسَهَرْتُ لَيْلَهُ وَ قَوَّيْتُ فِي رَحْمَتِكَ طَمَعَهُ وَ فَسَخْتُ فِي مَغْفِرَتِكَ أَمَلَهُ فَكُنْ عِنْدَ ظَنِّي فِيكَ وَ ظَنِّي

‘Tafseer of the Imam (Hassan Al-Askari^{-asws})’ - Rasool-Allah^{-saww} said: ‘And that is, that the Quran will come on the Day of Qiyamah with a pale man, saying to its Lord^{-azwj}: ‘O Lord^{-azwj}! This man was thirsty during his day, and held vigil during his night, and strengthened his greed regarding Your^{-azwj} Mercy, and widened his work regarding Your^{-azwj} Forgiveness, so be upon my thoughts – regarding You^{-azwj} – and his thoughts.

فَيَقُولُ اللَّهُ تَعَالَى أَعْطُوهُ الْمُلْكَ بِيَمِينِهِ وَ الْخُلْدَ بِشِمَالِهِ وَ اقْرُبُوهُ بِأَزْوَاجِهِ مِنَ الْخُورِ الْعِينِ وَ اكْشُوا وَالدَّيْهِ حُلَّةً لَا تَقُومُ لَهَا الدُّنْيَا بِمَا فِيهَا

Allah^{-azwj} the Exalted would be Saying: “Grant him the kingdom in his right hand, and the eternal life in his left hand, and congratulate him with his wives from the maiden Houries, and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it”.

فَيَنْظُرُ إِلَيْهِمَا الْخَلَائِقُ فَيَعْظَمُونَهُمَا وَ يَنْظُرَانِ إِلَى أَنْفُسِهِمَا فَيَعْبَجَبَانِ مِنْهَا فَيَقُولَانِ يَا رَبَّنَا أِنِّي لَنَّا هَذِهِ وَ لَمْ تَبْلُغْهَا أَعْمَالُنَا فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ مَعَ هَذَا تَأْخِجُ الْكِرَامَةَ لَمْ يَرَ مِثْلَهُ الرَّأْيُونَ وَ لَمْ يَسْمَعْ بِمِثْلِهِ السَّمَاعُونَ وَ لَمْ يَتَفَكَّرْ فِي مِثْلِهِ الْمُتَفَكِّرُونَ

The creatures will look at them both and they would revere them both, and they (parents) would be looking at their own selves and they would be astounded from it and they would be saying, ‘O our Lord^{-azwj}! Currently this is for us and our deeds have not reached it (to deserve this)?’ So Allah^{-azwj} the Exalted would be Saying: “And along with this, (Give them) a crown of prestige, such that no beholder has seen the like of it, nor the listeners have heard the like of it, nor the thinkers have thought of the like of it”.

²⁷⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 78

فَقِيلَ هَذَا بِتَعْلِيمِكُمْ وَلَدِكُمَا الْقُرْآنَ وَ بِتَضْيِيقِكُمْ إِيَّاهُ بِدِينِ الْإِسْلَامِ وَ بِرِيَاضَتِكُمْ إِيَّاهُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلَيَّ وَ لِيَ اللَّهُ وَ تَفْقِيهِكُمْ إِيَّاهُ بِفَهْمِهِمَا لِأَحْمَمَا اللَّذَانِ لَا يَقْبَلُ اللَّهُ لِأَحَدٍ عَمَلًا إِلَّا بِوَلَايَتِهِمَا وَ مُعَادَاةِ أَعْدَائِهِمَا وَ إِنْ كَانَ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ ذَهَبًا يَتَصَدَّقُ بِهِ فِي سَبِيلِ اللَّهِ

It would be said, 'This is due to your teaching your son the Quran both of you visioning him with the Religion of Al-Islam, and both your pleasure of him being upon the love of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} Guardian of Allah^{-azwj}, your giving him the understanding of them^{-asws}, because they^{-asws} are those, Allah^{-azwj} will not be Accepting a deed for anyone except by their^{-asws} Wilayah and the enmity to their^{-asws} enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allah^{-azwj}.

فَتِلْكَ الْبَشَارَاتُ الَّتِي تَبَشِّرُونَ بِهَا

These are the glad tidings which he would be given with".²⁷⁸

باب 16 تطاير الكتب و إنطاق الجوارح و سائر الشهداء في القيامة

CHAPTER 16 – THE SPREAD OF THE BOOKS, AND THE SPEAKING OF THE LIMBS, AND THE REST OF THE TESTIMONIES DURING THE DAY OF QIYAMAH

الآيات النساء فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا

The Verses – (Surah) Al Nisaa: ***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]***

يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَ عَصَوْا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَ لَا يَكْتُمُونَ اللَّهَ حَدِيثًا

On that Day will those who committed Kufr and disobeyed the Rasool, would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]

النحل وَ يَوْمَ تَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤَدُّنَ لِلَّذِينَ كَفَرُوا وَ لَا هُمْ يُسْتَعْتَبُونَ

(Surah) Al Nahl: ***And on the Day when We will Send a witness from every community, then those who are committing Kufr will neither be Permitted (excuses) nor would they be (Permitted) to make amends [16:84]***

وَ قَالَ تَعَالَى وَ يَوْمَ تَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ

²⁷⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 15 H 79

And on the Day, We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). [16:89]

الإسراء وَ كُلِّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ وَ نُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا

(Surah) Al Asra'a: **And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Qiyamah which he will find it spread out [17:13]**

أَفْرَأَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا

Read your book! Your own self will suffice against you today as a reckoner [17:14]

وَ قَالَ تَعَالَىٰ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And the Exalted will Say: **And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]**

الْحِج لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

(Surah) Al Hajj: **And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. [22:78]**

النور وَ لَهُمْ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

(Surah) Al Noor: **and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]**

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]

يس الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

(Surah) Yaseen: **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]**

السجدة وَ يَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ

And on the Day the enemies of Allah shall be herded to the Fire, so they would be assembled [41:19]

حَتَّىٰ إِذَا مَا جَاؤَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ أَبْصَارُهُمْ وَ جُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Until when they come to it, their ears and their eyes and their skins shall testify against them with what they had been doing [41:20]

وَقَالُوا لِمَلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ

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, and He Created you the first time, and to Him you will be returning' [41:21]

وَمَا كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَارُكُمْ وَلَا أَبْصَارُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ

And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]

وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ

And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]

فَإِنْ يَصْبِرُوا فَالنَّارُ مَثْوًى لَهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ

Then if they bear patiently, then the Fire is the abode for them, and if they seek favours, then they would not be the Favoured ones [41:24]

Notes –

وَقَالَ الصَّادِقُ ع لِكُلِّ زَمَانٍ وَ أُمَّةٍ إِمَامٌ تُبْعَثُ كُلُّ أُمَّةٍ مَعَ إِمَامِهَا

And Al-Sadiq^{asws} said: 'For every era and community there is an Imam^{asws}. Every community will be Resurrected with its Imam^{asws}'.

وَقَالَ الصَّادِقُ ع يُبْنَعِي لِلْمُؤْمِنِ أَنْ يَخَافَ اللَّهَ خَوْفًا كَأَنَّهُ يُشْرِفُ عَلَى النَّارِ وَيَرْجُوهُ رَجَاءً كَأَنَّهُ مِنْ أَهْلِ الْجَنَّةِ إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ ذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ الْآيَةَ

And Al-Sadiq said: 'It is befitting for the Momin that he fears Allah with such fear as if he is overlooking upon the Fire, and he hopes with such hope as if he is from the people of Paradise. Allah the Exalted Says: And those were your thoughts which you thought about your Lord [41:23] – the Verse'.

ثُمَّ قَالَ إِنَّ اللَّهَ عِنْدَ ظَنِّ عَبْدِهِ بِهِ إِنْ خَيْرًا فَخَيْرًا وَإِنْ شَرًّا فَشَرًّا

Then he said: 'Allah is with the thoughts of His servant of Him. If good, so good, and if evil, so evil'.

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله وَ كُلِّ إنْسَانٍ أَلْزَمْنَا طَائِرَهُ فِي عُنُقِهِ يَقُولُ خَيْرُهُ وَ شَرُّهُ مَعَهُ حَيْثُ كَانَ لَا يَسْتَطِيعُ فِرَاقَهُ حَتَّى يُعْطَى كِتَابَهُ يَوْمَ الْقِيَامَةِ بِمَا عَمِلَ

'Tafseer Al Qummi' - In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Qiyamah which he will find it spread out [17:13]:** 'He^{azwj} is saying: "His good and his evil would be with him wherever he may be, not being able to separate from it until he is Given his book on the Day of Qiyamah with what he had done".²⁷⁹

2- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ إِذَا الصُّحُفُ نُشِرَتْ قَالَ صُحُفُ الْأَعْمَالِ

Ali Bin Ibrahim said regarding His^{azwj} Words: **And when the books are published [81:10].** He said, 'Books of the deeds'.²⁸⁰ (P.S. – This is not a Hadeeth)

3- فس، تفسير القمي الْيَوْمَ نَخْتُمُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ إِلَى قَوْلِهِ بِمَا كَانُوا يَكْسِبُونَ قَالَ إِذَا جَمَعَ اللَّهُ الْخَلْقَ يَوْمَ الْقِيَامَةِ دَفَعَ إِلَى كُلِّ إنْسَانٍ كِتَابَهُ فَيَنْظُرُونَ فِيهِ فَيُنْكِرُونَ أَنَّهُمْ عَمِلُوا مِنْ ذَلِكَ شَيْئاً

'Tafseer Al Qummi' - **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].** He said, 'When Allah^{azwj} Gathers the people on the Day of Qiyamah, He^{azwj} would Hand over to every human being, his book, and they would be looking into it and be denying that they had done anything from that.

فَيَشْهَدُ عَلَيْهِمُ الْمَلَائِكَةُ فَيَقُولُونَ يَا رَبِّ مَا لَيْكُكَ بِشَهِدُونَ لَكَ تُمْ يَخْلِفُونَ أَنَّهُمْ لَمْ يَعْمَلُوا مِنْ ذَلِكَ شَيْئاً وَ هُوَ قَوْلُهُ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ فَإِذَا فَعَلُوا ذَلِكَ حَتَمَ عَلَى أَلْسِنَتِهِمْ وَ يَنْطِقُ جَوَارِحُهُمْ بِمَا كَانُوا يَكْسِبُونَ

Then the Angels would testify against them saying: 'O Lord^{azwj}! Your^{azwj} Angels are testifying for You^{azwj}'. Then they would be swearing that they did not do anything from that, and it is in His^{azwj} Words: **On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18].** When they do that, He^{azwj} would Seal upon their tongues and their limbs would speak with what they had been earning".²⁸¹ (P.S. – This is not a Hadeeth)

4- فس، تفسير القمي حَتَّى إِذَا مَا جَاؤَهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَ أَبْصَارُهُمْ وَ جُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ فَإِنَّمَا نَزَلَتْ فِي قَوْمٍ يَعْرِضُ عَلَيْهِمْ أَعْمَالُهُمْ فَيُنْكِرُونَهَا فَيَقُولُونَ مَا عَمِلْنَا مِنْهَا شَيْئاً فَيَشْهَدُ عَلَيْهِمُ الْمَلَائِكَةُ الَّذِينَ كَتَبُوا عَلَيْهِمْ أَعْمَالَهُمْ

'Tafseer Al Qummi' - **Until when they come to it, their ears and their eyes and their skins shall testify against them with what they had been doing [41:20].** It was Revealed regarding a people to whom their deeds would be presented but they will be denying it and they would

²⁷⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 1

²⁸⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 2

²⁸¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 3

be saying, 'We did not do anything from it'. So, the Angels will testify against them, those who had written their deeds upon them. (P.S. – This paragraph is not a Hadeeth)

فَقَالَ الصَّادِقُ ع فَيَقُولُونَ لِلَّهِ يَا رَبِّ هَؤُلَاءِ مَلَائِكَتُكَ يَشْهَدُونَ لَكَ تُمْ يَخْلِفُونَ بِاللَّهِ مَا فَعَلُوا مِنْ ذَلِكَ شَيْئاً وَ هُوَ قَوْلُ اللَّهِ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيَخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَ هُمْ الَّذِينَ غَضَبُوا أَمِيرَ الْمُؤْمِنِينَ

Al-Sadiq^{asws} said: 'They would be saying to Allah^{azwj}, 'O Lord^{azwj}! They are Your^{azwj} Angels testifying for You^{azwj}', and it is the Words of Allah^{azwj}: **On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18]**, and they are those who usurped Amir Al-Momineen^{asws}.

فَعِنْدَ ذَلِكَ يَحْتِمُ اللَّهُ عَلَى أَلْسِنَتِهِمْ وَ يَنْطِقُ جَوَارِحُهُمْ فَيَشْهَدُ السَّمْعُ بِمَا سَمِعَ بِمَا حَرَّمَ اللَّهُ وَ يَشْهَدُ الْبَصَرُ بِمَا نَظَرَ بِهِ إِلَى مَا حَرَّمَ اللَّهُ وَ تَشْهَدُ الْيَدَانِ بِمَا أَخَذَتَا وَ تَشْهَدُ الرَّجُلَانِ بِمَا سَعَتَا بِمَا حَرَّمَ اللَّهُ وَ تَشْهَدُ الْفُرُجُ بِمَا ارْتَكَبَتْ بِمَا حَرَّمَ اللَّهُ

Thus, during that, Allah^{azwj} would Seal upon their tongues and their limbs will be speaking. The ears would testify with what they had heard from the Prohibitions of Allah^{azwj}, and the eyes would testify with what they had looked at to what Allah^{azwj} had prohibited, and the two hands will testify with what they had taken, and the two legs will testify with what they had striven with from what Allah^{azwj} had Prohibited, and the private parts would testify with what they had been indulged in from what Allah^{azwj} Prohibited.

تُمْ أَنْطَقَ اللَّهُ أَلْسِنَتَهُمْ فَيَقُولُونَ هُمْ لَجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا فَيَقُولُونَ أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَ هُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَ إِلَيْهِ تُرْجَعُونَ وَ مَا كُنْتُمْ تَسْتَتِرُونَ أَيْ مِنَ اللَّهِ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ وَ الْجُلُودُ الْفُرُجُ وَ لَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيراً مِمَّا تَعْمَلُونَ

Then Allah^{azwj} will Case their tongues to speak and they would be saying to their skins, '**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, and He Created you the first time, and to Him you will be returning' [41:21] And you were not veiling yourselves – i.e., from Allah^{azwj}, that (one day) your ears, and your eyes, and your skins would be testifying against you – and the skins are the private parts, But, you thought that Allah does not know most of what you are doing [41:22]**'²⁸².

5- شي، تفسير العياشي عن أبي معمر السعدي قال قال علي بن أبي طالب ع في صفة يوم القيامة يجتمعون في موطن يستنطق فيه جميع الخلق فلا يتكلم أحد إلا من أذن له الرحمن وقال صواباً

'Tafseer Al Ayyashi' - From Abu Ma'mar Al Sady who said,

'Ali^{asws} Bin Abu Talib^{asws} said in describing the Day of Qiyamah: 'They would be gathering in a place in which the entirety of the people would (be able to) speak, but no one will speak **except one the Beneficent Permits for him, and speaks the correct thing [78:38]**.

²⁸² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 4

فَيَقَامُ الرَّسُولُ فَيُسْأَلُ فَذَلِكَ قَوْلُهُ لِمُحَمَّدٍ ص فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَ جِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيداً وَ هُوَ الشَّهِيدُ عَلَى الشُّهَدَاءِ وَ الشُّهَدَاءُ هُمْ الرَّسُولُ ع

The Rasool^{-saww} would stand, and that is His^{-azwj} Word to Muhammad^{-saww}: **'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]**, and he^{-saww} is the witness upon the witnesses, and the witnesses, they^{-as} are the Rasools^{-as'}.²⁸³

6- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ يَصِفُ هَوْلَ يَوْمِ الْقِيَامَةِ حَتَّمَ عَلَى الْأَفْوَاهِ فَلَا تَكَلَّمُ وَ قَدْ تَكَلَّمَتِ الْأَيْدِي وَ شَهِدَتِ الْأَرْجُلُ وَ نَطَقَتِ الْجُلُودُ بِمَا عَمِلُوا فَ لَا يَكْتُمُونَ اللَّهَ حَدِيثاً

'Tafseer Al Ayyashi' - From Mas'ada Bin Sadaqa,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said in a sermon describing the horrors of the Day of Qiyamah: 'There would be a seal upon their mouths, so they will not (be able to) speak, and their hands will speak, and the legs will testify, and the skins would testify with what they had done **and they shall not be (able to) conceal any facts from Allah [4:42]**'.²⁸⁴

7- شي، تفسير العياشي عَنْ أَبِي مَعْمَرِ السَّعْدِيِّ قَالَ: أَتَى عَلِيّاً ع رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي شَكَّكَتُ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ فَقَالَ لَهُ عَلِيٌّ ع تَكَلَّمَكَ أُمَّكَ وَ كَيْفَ شَكَّكَتُ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ فَقَالَ لَهُ الرَّجُلُ لِأَنِّي وَجَدْتُ الْكِتَابَ يُكَذِّبُ بَعْضُهُ بَعْضاً وَ يَنْقُضُ بَعْضُهُ بَعْضاً قَالَ فَهَاتِ الَّذِي شَكَّكَتُ فِيهِ

'Tafseer Al Ayyashi' - From Abu Ma'mar Al Sady who said,

'A man came to Ali^{-asws} and he said, 'O Amir Al-Momineen^{-asws}! I am doubting in the Revealed Book of Allah^{-azwj}'. Ali^{-asws} said to him: 'May you mother be bereaved of you! And how can you doubt in the Revealed Book of Allah^{-azwj}? The man said to him^{-asws}, 'Because I find in the Book, part of it belying a part, part of it breaking a part'. He^{-asws} said: 'Then present that which you are doubting in'.

فَقَالَ لِأَنَّ اللَّهَ يَقُولُ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً وَ يَقُولُ حَيْثُ اسْتَنْطَفُوا قَالُوا وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ

He said, 'Because Allah^{-azwj} is 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]**, and He^{-azwj} is Saying where they would be speaking: **'By Allah, our Lord! We were not associators' [6:23]**.

وَ يَقُولُ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً وَ يَقُولُ إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ وَ يَقُولُ لَا تَخْتَصِمُوا لَدَيَّ وَ يَقُولُ الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَ تَكَلَّمْنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

²⁸³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 5

²⁸⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 6

And He^{-azwj} is Saying: **Then, on the Day of Qiyamah, some of you would be denying others and would be cursing each other [29:25].** And He^{-azwj} is Saying: **Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64].** And He^{-azwj} would be Saying **“Do not quarrel in My Presence [50:28]. 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].**

فَمَرَّةً يَنْكَلِمُونَ وَ مَرَّةً لَا يَنْكَلِمُونَ وَ مَرَّةً تَنْطِقُ الْجُلُودُ وَ الْأَيْدِي وَ الْأَرْجُلُ وَ مَرَّةً لَا يَنْكَلِمُونَ إِلَّا مَنْ أُذِنَ لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً فَأَتَى ذَلِكَ يَا أَمِيرَ الْمُؤْمِنِينَ

Sometimes they would be speaking and sometimes they would not be speaking, and sometime the skins and the hands and the legs would be speaking, and sometimes they would not be speaking except one the Beneficent permits for him and says the correct thing. Why is that so, O Amir Al-Momineen^{-asws}?

فَقَالَ لَهُ عَلِيٌّ ع إِنَّ ذَلِكَ لَيْسَ فِي مَوْطِنٍ وَاحِدٍ هِيَ فِي مَوَاطِنَ فِي ذَلِكَ الْيَوْمِ الَّذِي مِقْدَارُهُ خَمْسُونَ أَلْفَ سَنَةٍ فَجَمَعَ اللَّهُ الْخَلَائِقَ فِي ذَلِكَ الْيَوْمِ فِي مَوْطِنٍ يَتَعَارَفُونَ فِيهِ فَيُكَلِّمُ بَعْضُهُمْ بَعْضاً وَ يَسْتَغْفِرُ بَعْضُهُمْ لِبَعْضٍ أَوْلِيكَ الَّذِينَ بَدَتْ مِنْهُمْ الطَّاعَةُ مِنَ الرُّسُلِ وَ الْأَتْبَاعِ وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَى فِي دَارِ الدُّنْيَا

He^{-asws} said to him: ‘(All) that isn’t in one place. It would be in places during that Day the measurement of which is of fifty thousand years. Allah^{-azwj} will Gather the creatures during that day in a place, they would be introduced in it, so, some of them would speak to each other, and some of them would seek Forgiveness for others. They are those from whom the obedience to the Rasools^{-as} had appeared from them, and they assisted each other upon the righteousness and the piety in the house of the world.

وَ يَلْعَنُ أَهْلُ الْمَعَاصِي بَعْضُهُمْ بَعْضاً الَّذِينَ بَدَتْ مِنْهُمْ الْمَعَاصِي فِي دَارِ الدُّنْيَا وَ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ فِي دَارِ الدُّنْيَا وَ الْمُسْتَكْبِرُونَ مِنْهُمْ وَ الْمُسْتَضْعَفُونَ يَلْعَنُ بَعْضُهُمْ بَعْضاً وَ يُكْفِرُ بَعْضُهُمْ بَعْضاً

And the disobedient people will curse each other, those from whom the disobedience had appeared in the house of the world, and they assisted each other upon the injustices and the aggression in the house of the world, and the arrogant ones from them and the weak ones will curse each other and deny each other.

ثُمَّ يَجْمَعُونَ فِي مَوْطِنٍ يَفِرُّ بَعْضُهُمْ مِنْ بَعْضٍ وَ ذَلِكَ قَوْلُهُ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَ أُمِّهِ وَ أَبِيهِ وَ صَاحِبَتِيهِ وَ نَبِيَّتِيهِ إِذَا تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ فِي دَارِ الدُّنْيَا لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

Then they would be gathering in a place where they would flee from each other, and that is His^{-azwj} Words: **(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],** when they had assisted each other upon the injustices, and the aggression in the house of the world **For every person from them on that Day, would be a concern occupying him [80:37].**

ثُمَّ يُجْمَعُونَ فِي مَوْطِنٍ يَبْكُونَ فِيهِ فَلَوْ أَنَّ تِلْكَ الْأَصْوَاتَ بَدَتْ لِأَهْلِ الدُّنْيَا لَأَذْهَلَتْ جَمِيعَ الْخَلَائِقِ عَنْ مَعَايِشِهِمْ وَ صَدَعَتْ الْجِبَالُ إِلَّا مَا شَاءَ اللَّهُ فَلَا يَزَالُونَ يَبْكُونَ حَتَّى يَبْكُونَ الدَّمَ

Then they would be gathering in a place wherein they would be wailing, if those voices were to appear to the people of the world it would startle the entirety of the creatures from their livelihoods, and the mountains would crack except what Allah^{-azwj} so Desires. They will not cease to be wailing until they cry blood.

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ يُسْتَنْطِقُونَ فِيهِ فَيَقُولُونَ وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ وَلَا يُقْرُونَ بِمَا عَمَلُوا فَيُخْتَمُ عَلَىٰ أَفْوَاهِهِمْ وَيُسْتَنْطِقُ الْأَيْدِي وَالْأَرْجُلُ وَالْجُلُودُ فَتَنْطِقُ فَتَشْهَدُ بِكُلِّ مَعْصِيَةٍ بَدَتْ مِنْهُمْ

Then they would be gathering in a place wherein they would be speaking and they would be saying, **'By Allah, our Lord! We were not associators' [6:23]**, and they would not be acknowledging with what they had done, so He^{-azwj} will Seal upon their mouths, and their hands and their legs and their legs will be speaking, and testify with every (act of) disobedience which had appeared from them.

ثُمَّ يُرْفَعُ الْحَاتَمُ عَنِ السِّتَمِ فَيَقُولُونَ لِلْأُودِهِمْ وَأَيْدِيهِمْ وَأَرْجُلِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا فَتَقُولُ أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ

Then the seals would be lifted from their tongues and they will be saying to their skins and their hands and their legs: **'Why did you testify against us? These would say, 'Allah Made us to speak, the One Who Makes all things to speak [41:21].'**

ثُمَّ يَجْتَمِعُونَ فِي مَوْطِنٍ يُسْتَنْطِقُ فِيهِ جَمِيعُ الْخَلَائِقِ فَلَا يَتَكَلَّمُ أَحَدٌ إِلَّا مِنْ أَمْرِ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا

Then they would be gathering in a place wherein the entirety of the people will be speaking, but no one will speak, **except one the Beneficent Permits for him, and speaks the correct thing [78:38].**

وَيَجْتَمِعُونَ فِي مَوْطِنٍ يَخْتَصِمُونَ فِيهِ وَيَدَانُ لِبَعْضِ الْخَلَائِقِ مِنْ بَعْضٍ وَهُوَ الْقَوْلُ وَذَلِكَ كُلُّهُ قَبْلَ الْحِسَابِ فَإِذَا أُخِذَ بِالْحِسَابِ شُغِلَ كُلُّ بِمَا لَدَيْهِ نَسْأَلُ اللَّهَ بِرَبِّكَ ذَلِكَ الْيَوْمَ

And they would be gathering in a place wherein they would be disputing and the people would be claiming from each other, and it is the word, and all that is before the Reckoning. When He^{-azwj} Seizes with the Reckoning, each one would be busy with what is in front of him. We ask Allah^{-azwj} for Blessings of that Day".²⁸⁵

8- شي، تفسير العياشي عن مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَتِهِ فَلَمَّا وَقَفُوا عَلَيْهَا قَالُوا يَا لَيْتَنَا نُرَدُّ وَلَا نُكَذَّبُ بِآيَاتِ رَبَّنَا وَ نَكُونَ مِنَ الْمُؤْمِنِينَ بَلْ بَدَأَ هُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلِ إِي قَوْلِهِ وَ إِيهِمْ لَكَادِبُونَ

'Tafseer Al Ayyashi' - From Muhammad Bin Muslim,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: 'When the pause upon it they would be saying, **"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] But, it would be manifested to them**

²⁸⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 7

what they were hiding from before – up to His-azwj Words: and they (would still) be lying [6:28]”.²⁸⁶

9- شي، تفسير العياشي عن خالد بن يحيى [تجريح] عن أبي عبد الله ع في قوله اقرأ كتابك كفى بنفسك اليوم قال يذكّر العبد جميع ما عمل وما كتب عليه حتى كأنه فعله تلك الساعة فلذلك قوله يا ويلتنا ما لهذا الكتاب لا يُعادرُ صغيرةً ولا كبيرةً إلا أحصاها

From Khalid Bin Yahya (Najeeh),

‘From Abu Abdullah-asws regarding His-azwj Words: **Read your book! Your own self will suffice against you today as a reckoner [17:14]**. He-asws said: ‘The servant would remember the entirety of what he had done and whatever had been written against him until it would be as if he had done it that very moment. That is in His-azwj Words: **“O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?” [18:49]”**.²⁸⁷

10- شي، تفسير العياشي عن خالد بن يحيى عن أبي عبد الله ع قال: إذا كان يوم القيامة دُفع إلى الإنسان كتابه ثم قيل له اقرأ فقلت فيعرف ما فيه

‘Tafseer Al Ayyashi’ - From Khalid Bin Najeeh,

‘From Abu Abdullah-asws having said: ‘When it will be the Day of Qiyamah, every human being would be handed his book, then it will be said to him: ‘Read’. I said, ‘Will he recognise what is in it?’

فقال إن الله يُذكّرهُ فما من لحظةٍ ولا كلمةٍ ولا نفلٍ قدمٍ ولا شيءٍ فعله إلا ذكره كأنه فعله تلك الساعة فلذلك قالوا يا ويلتنا ما لهذا الكتاب لا يُعادرُ صغيرةً ولا كبيرةً إلا أحصاها

He-asws said: ‘Allah-azwj would Remind him, so there is none from a moment, nor a word, nor movement of a step, nor anything he had done, except he will remember it as if he had done it that very moment, thus, due to that they would be saying, **‘What is this book, neither leaving (anything) small or large except it numbers it?’ [18:49]”**.²⁸⁸

11- م، تفسير الإمام عليه السلام قال رسول الله ص أما إن الله عزّ وجلّ كما أمركم أن تتخاطوا لأنفسكم وأديانكم وأموالكم باستشهاد الشهود الغدول عليكم فكذلك قد احتاط على عباده ولکم في استشهاد الشهود عليهم

Tafseer of the Imam (Hassan Al-Askari-asws said): ‘Then Rasool-Allah-saww said: ‘Just as Allah-azwj Mighty and Majestic Commanded you all that you should be taking precautions for yourselves and your loans (lent out), and your wealth by the witnessing of the just witnesses upon you, similar to that He-azwj is Precautious upon His-azwj servants and for them, regarding the testimonies of the witnesses upon them.

فله عزّ وجلّ على كلِّ عبدٍ زقباؤه من كلِّ خلقه ومُعقباتٍ من بين يديه ومن خلفه يحفظونه من أمر الله ويحفظون عليه ما يكون منه من أعماله وأقواله وألفاظه وألحاظه

²⁸⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 8

²⁸⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 9

²⁸⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 10

For Allah^{-azwj} Mighty and Majestic, upon every servant, are watchers from His^{-azwj} creatures: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]** – and they are preserving against him whatever happens from him – from his deeds, and his speech, and his wordings, and his viewings.

وَالْبِقَاعِ الَّتِي تَشْتَمِلُ عَلَيْهِ شُهُودُ رَبِّهِ لَهُ أَوْ عَلَيْهِ وَاللَّيَالِي وَالْأَيَّامُ وَالشُّهُورُ شُهُودُهُ عَلَيْهِ أَوْ لَهُ وَ سَائِرِ عِبَادِ اللَّهِ الْمُؤْمِنِينَ شُهُودُهُ عَلَيْهِ أَوْ لَهُ وَ حَفِظَتُهُ
الْكَاتِبُونَ أَعْمَالَهُ شُهُودٌ لَهُ أَوْ عَلَيْهِ فَكَمْ يَكُونُ يَوْمَ الْقِيَامَةِ مِنْ سَعِيدٍ بِشَهَادَتِهَا لَهُ وَ كَمْ يَكُونُوا يَوْمَ الْقِيَامَةِ مِنْ شَقِيٍّ بِشَهَادَتِهَا عَلَيْهِ

Thus, they remain recording which included upon him the witnessing of his Lord^{-azwj}, for him or against him, and the nights and the days and the months, witnessing against him or for him, and (as well for) the rest of the servants of Allah^{-azwj}, the Momineen, witnessing for him or against him. And they preserve it (the recording), the recorders of his deeds, witnessing for him or against him. How many would become on the Day of Qiyamah from the fortunate ones due to their witnessing for him, and how many would become on the Day of Qiyamah from the wretched one due to their witnessing against him.

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَبْعَثُ يَوْمَ الْقِيَامَةِ عِبَادَهُ أَجْمَعِينَ وَ إِمَاءَهُ فَيَجْمَعُهُمْ فِي صَعِيدٍ وَاحِدٍ يَنْفُذُهُمُ الْبَصَرُ وَ يُسْمِعُهُمُ الدَّاعِيَ وَ يُخَشِّرُ اللَّيَالِي وَ الْأَيَّامُ وَ يُسْتَشْهِدُ
الْبِقَاعُ وَ الشُّهُورُ عَلَى أَعْمَالِ الْعِبَادِ

Allah^{-azwj} Mighty and Majestic would Resurrect on the Day of Qiyamah, His^{-azwj} servants and His^{-azwj} maids altogether, and He^{-azwj} would Gather them in one plain. So, He^{-azwj} would Sharpen the visions and Cause them to hear the claimant. And He^{-azwj} would Resurrect the nights and the days, and the spots/locations and the months would bear witness upon the deeds of the servants.

فَمَنْ عَمِلَ صَالِحًا شَهِدَتْ لَهُ جَوَارِحُهُ وَ بِقَاعُهُ وَ شُهُورُهُ وَ أَعْوَامُهُ وَ سَاعَاتُهُ وَ أَيَّامُهُ وَ لَيَالِي الْجُمُعِ وَ سَاعَاتُهَا وَ أَيَّامُهَا فَيَسْعَدُ بِذَلِكَ سَعَادَةَ الْأَبَدِ

The one who performs righteous deeds, there would testify for him, his limbs, and his spots (places where he performed them), and his months, and his years, and his hours, and his days, and the night of Friday and its hours, and its days. The fortunate servants would be fortunate due to that, everlasting happiness.

وَ مَنْ عَمِلَ سُوءًا شَهِدَتْ عَلَيْهِ جَوَارِحُهُ وَ بِقَاعُهُ وَ شُهُورُهُ وَ أَعْوَامُهُ وَ سَاعَاتُهُ وَ لَيَالِي الْجُمُعِ وَ سَاعَاتُهَا وَ أَيَّامُهَا فَيَشْقَى بِذَلِكَ شَقَاءَ الْأَبَدِ

And the one who does evil deeds, there would testify against him, his limbs, and his locations (of disobedience), and months, and his years, and his hours, and his days, and the night of Friday and its hours and its days. So, the wretched servants would become wretched due to that.

فَاعْمَلُوا لِيَوْمِ الْقِيَامَةِ وَ أَعِدُّوا الزَّادَ لِيَوْمِ الْجُمُعِ يَوْمَ التَّنَادِ وَ تَحَبَّبُوا الْمَعَاصِيَ فَيَنْقُصِي اللَّهُ بُرْجَى الْخَلَاصِ

Indeed! Work today for the Day of Qiyamah, and prepare the provisions for the Day of Gathering, the Day of Summoning, and keep aside from the (acts of) disobedience, and it is by the fear of Allah^{-azwj} you should hope for the salvation.

فَإِنْ مَنْ عَرَفَ حُرْمَةَ رَجَبٍ وَ شَعْبَانَ وَ وَصَلَهُمَا بِشَهْرِ رَمَضَانَ شَهِرِ اللَّهِ الْأَعْظَمِ شَهِدَتْ لَهُ هَذِهِ الشُّهُورُ يَوْمَ الْقِيَامَةِ وَ كَانَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ شُهُودَهُ بِتَعْظِيمِهِ لَهَا

The one who recognises the sanctity of Rajab and Shaban, and links these two with the month of Ramazan, the greatest month of Allah^{-azwj}, these months would bear witness for him on the Day of Qiyamah, and it would be so that Rajab, and Shaban, and the month of Ramazan would testify for him due to his reverence for these.

وَ يُنَادِي مُنَادٍ يَا رَجَبُ وَ يَا شَعْبَانُ وَ يَا شَهْرَ رَمَضَانَ كَيْفَ عَمَلُ هَذَا الْعَبْدِ فِيكُمْ وَ كَيْفَ كَانَتْ طَاعَتُهُ لِلَّهِ عَزَّ وَ جَلَّ فَيَقُولُ رَجَبُ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ يَا رَبَّنَا مَا تَزُودُ مِنَّا إِلَّا اسْتِعَانَةً عَلَى طَاعَتِكَ وَ اسْتِمْدَاداً لِمَوَادِّ فَضْلِكَ وَ لَقَدْ تَعَرَّضَ بِجُهْدِهِ لِرِضَاكَ وَ طَلَبَ بِطَاقَتِهِ مَحَبَّتَكَ

And a caller would call out: “O Rajab, and O Shaban, and O month of Ramazan! How did this servant perform during you all, and how was his obedience for Allah^{-azwj} Mighty and Majestic?” Rajab, and Shaban, and the month of Ramazan would be saying: ‘O our Lord^{-azwj}! He did not provide from us except the recourse upon Your^{-azwj} obedience, and help for the materials of Your^{-azwj} Grace; and he had exposed himself by his striving for Your^{-azwj} Pleasure, and sought Your^{-azwj} Love by his strength’.

فَقَالَ لِلْمَلَائِكَةِ الْمُؤَكَّلِينَ بِحَدِيثِ الشُّهُورِ مَاذَا تَقُولُونَ فِي هَذِهِ الشَّهَادَةِ لِهَذَا الْعَبْدِ فَيَقُولُونَ يَا رَبَّنَا صَدَقَ رَجَبُ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ مَا عَرَفْنَاهُ إِلَّا مُتَلَقِيًّا فِي طَاعَتِكَ مُجْتَهِدًا فِي طَلَبِ رِضَاكَ صَائِرًا فِيهِ إِلَى الْبِرِّ وَ الْإِحْسَانِ

So He^{-azwj} would be Saying to the Angels allocated with these months: “What is that which you are saying with regards to these testimonies for this servant?” They would be saying, ‘O our Lord^{-azwj}! Rajab, and Shaban and the months of Ramazan speak the truth. We do not recognise him except as being attentive in Your^{-azwj} obedience, striving in seeking Your^{-azwj} Pleasure, coming during it to the righteousness and the favours.

وَ لَقَدْ كَانَ بِوُضُوئِهِ إِلَى هَذِهِ الشُّهُورِ فَرِحًا مُبْتَهِجًا أَمَلٌ فِيهَا رَحْمَتَكَ وَ رَجَا فِيهَا عَفْوَكَ وَ مَغْفِرَتَكَ وَ كَانَ مِمَّا مَنَعَتْهُ فِيهَا مُتَنَبِّعًا وَ إِلَى مَا نَدَّبَتْهُ إِلَيْهِ فِيهَا مُسْرِعًا لَقَدْ صَامَ بِبَطْنِهِ وَ فَرَّجَهُ وَ سَمِعَهُ وَ بَصَرَهُ وَ سَائِرَ جَوَارِحِهِ

And he used to be, at the arrival of these months, happy, beaming, and wished for Your^{-azwj} Mercy during these, and hoped for Your^{-azwj} Pardoning and Your^{-azwj} Forgiveness during these. And he used to be reluctant during these from what You^{-azwj} had Forbidden, and was quick to lament during these to what You^{-azwj} had Commanded him to do. He had Fasted (deprived) his belly, and his private parts, and his hearing, and his vision, and the rest of his body parts.

وَ لَقَدْ ظَمِيَ فِي نَهَارِهَا وَ نَصَبَ فِي لَيْلِهَا وَ كَثُرَتْ نَفَقَاتُهُ فِيهَا عَلَى الْفُقَرَاءِ وَ الْمَسَاكِينِ وَ عَظُمَتْ أَيَادِيهِ وَ إِحْسَانُهُ إِلَى عِبَادِكَ صَحْبَهَا أَكْرَمَ صُحْبَةٍ وَ وَدَعَهَا أَحْسَنَ تَوْدِيْعٍ أَقَامَ بَعْدَ انْسِلَاحِهَا عَنْهُ عَلَى طَاعَتِكَ وَ لَمْ يَهْتِكْ عِنْدَ إِذْبَارِهَا سُورَ حُرْمَاتِكَ فَيَنْعَمَ الْعَبْدُ هَذَا

And he had been thirsty during their days, and established (for *Salat*) during their nights, and he had frequented during these, spending upon the poor and the needy, and great was his assistance and his favours to Your^{-azwj} servants. He was most honouring to his companions and bid them excellent farewell. After their separation, he stood upon Your^{-azwj} obedience

and did not violate the veils of Your^{azwj} Sacredness behind them. This one is the best of the servants’.

فَعِنْدَ ذَلِكَ يَأْمُرُ اللَّهُ تَعَالَى بِمَنْدَا الْعَبْدِ إِلَى الْجَنَّةِ فَتَلْقَاهُ مَلَائِكَةُ اللَّهِ بِالْحَيَاءِ وَالْكَرَامَاتِ وَيَحْمِلُونَهُ عَلَى نُجْبِ النُّورِ وَ حُيُولِ الْبَرَقِ وَ يَصِيرُ إِلَى نَعِيمٍ لَا يَنْقُذُ وَ دَارٍ لَا تَبِيدُ لَا يَخْرُجُ سَكَاتُهَا وَ لَا يَهْرَمُ شَبَابُهَا وَ لَا يَشِيبُ وَلِدَانُهَا وَ لَا يَنْقُذُ سُورُهَا وَ حُبُورُهَا وَ لَا يَبْتَلِي جَدِيدُهَا وَ لَا يَتَحَوَّلُ إِلَى الْعُمُومِ سُورُهَا وَ لَا يَمَسُّهُمْ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُمْ فِيهَا لُغُوبٌ فَذُ أَمِنُوا الْعَذَابَ وَ كُفُّوا سُوءَ الْحِسَابِ وَ كَرُمَ مُنْقَلَبُهُمْ وَ مَثْوَاهُمْ

During that, Allah^{azwj} the Exalted would Command with this servant to (be taken to) Paradise, and the Angels would meet him with the gifts, and the honour, and they would be carrying him upon the rides of lights, and shining ‘Buraaq’ (rides), and he would come to a Bliss never depleting, and a house not perishing nor would its settlers be exited from, nor would its youths be aging, nor would its children becoming youths, nor would its joy and its happiness run out, nor would its freshness wear out, nor would its joy be transformed into the gloominess, nor would toil touch them in it, nor would tiredness touch them in it. They would have been secured from the Punishment, and restrained from the evil Reckoning, and having to move from their resting places’.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ مَا مِنْ امْرَأَتَيْنِ احْتَرَزَتَا فِي الشَّهَادَةِ فَذَكَرْتَا إِحْدَاهُمَا الْأُخْرَى حَتَّى تُقِيمَا الْحَقَّ وَ تَتَّقِيَا الْبَاطِلَ إِلَّا وَ إِذَا بَعَثَهُمَا اللَّهُ يَوْمَ الْقِيَامَةِ عَظُمَ ثَوَاهُمَا وَ لَا يَزَالُ يُصَبُّ عَلَيْهِمَا النَّعِيمُ وَ يُذَكَّرُهُمَا الْمَلَائِكَةُ مَا كَانَ مِنْ طَاعَتِهِمَا فِي الدُّنْيَا وَ مَا كَانَتْ فِيهِ مِنْ أَنْوَاعِ الْهُمُومِ فِيهَا وَ مَا أَرَاَهُ اللَّهُ عَنْهُمَا حَتَّى خَلَدَهُمَا فِي الْجَنَّةِ

And he continued with the Hadeeth until he^{asws} said: ‘There are none from the two women who are preserving regarding the testimonies, so one of them reminds the others until the truth is established, and the falsehood is negated, except when Allah^{azwj} Resurrects them both on the Day of Qiyamah with Great Rewards. He^{azwj} will not Cease to Pour the Bounties upon them, and He^{azwj} would Mention to the Angels what their obedience was in the world, and what they were in the varieties of worries in it – and Allah^{azwj} will not Cease from them until He^{azwj} Makes them abide eternally in the Gardens’.

وَ إِنْ فِيهِنَّ لَمَنْ تُبْعَثُ يَوْمَ الْقِيَامَةِ فَيُؤْتَى بِهَا قَبْلَ أَنْ تُعْطَى كِتَابُهَا فَتَرَى السَّيِّئَاتِ بِهَا مُحِيطَةً وَ تَرَى حَسَنَاتِهَا قَلِيلَةً فَيُقَالُ لَهَا يَا أُمَّةَ اللَّهِ هَذِهِ سَيِّئَاتُكَ فَأَيْنَ حَسَنَاتُكَ فَتَقُولُ لَا أَذْكَرُ حَسَنَاتِي فَيَقُولُ اللَّهُ لِحَفَظَتِهَا يَا مَلَائِكَتِي تَذَكَّرُوا حَسَنَاتِهَا وَ ذَكِّرُوا خَيْرَاتِهَا فَيَتَذَكَّرُونَ حَسَنَاتِهَا

And that among them would be one who would be Resurrected on the Day of Qiyamah, so they would come with her before she is given her book. She would see the evil deeds having encompassed it, and she would see her good deeds as being few. It would be said to her: ‘O maid of Allah^{azwj}! These are your evil deeds, so where are your good deeds?’ She would be saying, ‘I don’t remember my good deeds’. Allah^{azwj} would be Saying to her recorders: “O My^{azwj} Angels! Mention her good deeds, and mention her goodness!” They would be mentioning her good deeds.

يَقُولُ الْمَلَكُ الَّذِي عَلَى الْيَمِينِ لِلْمَلِكِ الَّذِي عَلَى الشِّمَالِ أَمَا تَذَكَّرُ مِنْ حَسَنَاتِهَا كَذَا وَ كَذَا فَيَقُولُ بَلَى وَ لَكِنِّي أَذْكَرُ مِنْ سَيِّئَاتِهَا كَذَا وَ كَذَا فَيُعَدِّدُ وَ يَقُولُ الْمَلَكُ الَّذِي عَلَى الْيَمِينِ لَهُ أَمَا تَذَكَّرُ تَوْبَتَهَا مِنْهَا قَالَ لَا أَذْكَرُ

The Angel who is upon her right would be saying to the Angel upon the left: 'But, do you remember from her good deeds, such and such?' He would say, 'Yes, but remember from her evil deeds, such and such'. They would count, and the Angel upon her right would say to him: 'But, do you not remember her repentance from it?' He would say, 'I don't remember'.

قَالَ أَمَا تَذْكُرُ أَمْهَا وَصَاحِبَتَهَا تَذْكُرْنَا الشَّهَادَةَ الَّتِي كَانَتْ عِنْدَهَا حَتَّى أَتَيْتَنَا وَشَهِدْنَاهَا وَ لَمْ تَأْخُذْهُمَا فِي اللَّهِ لَوْمَةً لَأَنَّهُمَا قِيَمُوا بَلَى فَيَقُولُ الْمَلَكُ الَّذِي عَلَى الْيَمِينِ لِلَّذِي عَلَى الشِّمَالِ أَمَا تِلْكَ الشَّهَادَةُ مِنْهُمَا تَوْبَةٌ مَاجِيَةٌ لِسَالِفِ ذُنُوبِهِمَا

He would say, 'But, do you remember that she and her companions both mentioned the testimony which was with them until the testimony until they concurred, and gave the testimony with it, and they did not take for the Sake of Allah^{-azwj}, the accusation of an accuser?' He would be saying, 'Yes'. So the Angel upon the right would say to the one upon the left: 'But that testimony from them both is (sufficient) as a repentance for the deletion of their past sins'.

لَمْ تُعْطِيَانِ كِتَابَهُمَا بِأَيْمَانِهِمَا فَتُوجَدُ حَسَنَاتُهُمَا كُلُّهَا مَكْتُوبَةً وَ سَيِّئَاتُهُمَا كُلُّهَا

Then they would both be given their book in their right hands, and they would find their good deeds, all of them to be written therein, and their evil deeds, all of them.

لَمْ يَجِدَانِ فِي آخِرِهِمَا يَا أُمَّتِي أَقَمْتَ الشَّهَادَةَ بِالْحَقِّ لِلضُّعَفَاءِ عَلَى الْمُبْطِلِينَ وَ لَمْ تَأْخُذْ فِيهَا لَوْمَةً اللَّائِمِينَ فَصَيَّرْتُ لَكَ ذَلِكَ كَفَّارَةً لِدُنُوبِكَ الْمَاضِيَةِ وَ نَحْوًا لِحَطِيبَاتِكَ السَّالِفَةِ

Then they would find written at the end of it: "O My^{-azwj} maid! You established the testimony with the truth for the weak ones against the false ones, and did not take for the Sake of Allah^{-azwj}, the accusation of an accuser. Thus, that has become an expiation for you for your sins of the past, and a deletion of your past mistakes"²⁸⁹

12- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ فَعُلْتُ كَيْفَ يَسْتُرُ عَلَيْهِ

'Al-Kafi' - Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{-asws} saying: 'When the servant repents with sincere repentance, Allah^{-azwj} Loves him and Veils upon him in the world and the Hereafter'. I said, 'How does He^{-azwj} Veil upon him?'

قَالَ يُنْسِي مَلَكَتِهِ مَا كَتَبَا عَلَيْهِ مِنَ الدُّنُوبِ وَ يُوجِي إِلَى جَوَارِحِهِ أَكْثَمِي عَلَيْهِ ذُنُوبُهُ وَ يُوجِي إِلَى بَقَاعِ الْأَرْضِ أَكْثَمِي عَلَيْهِ مَا كَانَ يَعْمَلُ عَلَيْكَ مِنَ الدُّنُوبِ فَيَلْقَى اللَّهُ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الدُّنُوبِ

He^{-asws} said: 'He^{-azwj} Causes His^{-azwj} Angels to forget what they had written against him from the sins, and Reveals unto his limbs: "Conceal upon him, his sins!" And Revealed until the spot of the ground: "Conceal upon him whatever he had done upon you from the sins!" Thus, he

²⁸⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 11

would meet Allah^{-azwj} when he meets Him^{-azwj} and there wouldn't be anything testifying against him of anything from his sins".²⁹⁰

13 تَفْسِيرُ التُّعْمَانِيِّ، فِيمَا رَوَاهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي أَنْوَاعِ آيَاتِ الْقُرْآنِ قَالَ ثُمَّ نَظَّمَ تَعَالَى مَا فَرَضَ عَلَى السَّمْعِ وَ الْبَصَرِ وَ الْفَرْجِ فِي آيَةٍ وَاحِدَةٍ فَقَالَ مَا كُنْتُمْ تَسْتَبْزُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَا أَبْصَارُكُمْ وَ لَا جُلُودُكُمْ وَ لَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ يَعْنِي بِالْجُلُودِ هَاهُنَا الْفَرْجُ

Tafseer Al Numany –

'Among what is reported from Amir Al-Momineen^{-asws} in a variety of Verses of the Quran, he^{-asws} said: 'Then the Exalted Organised what He^{-azwj} had Obligated upon the hearing and the sight and the private parts in one Verse, so He^{-azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]** – meaning with the skins over here as being the private parts.

وَ قَالَ تَعَالَى وَ لَا تَفُفْ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا

And the Exalted Said: '**And do not stand on what there isn't any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ ثُمَّ أَحْبَرَ أَنَّ الرِّجْلَيْنِ مِنَ الْجَوَارِحِ الَّتِي تَشْهَدُ يَوْمَ الْقِيَامَةِ حَتَّى يُسْتَنْطَقَ بِقَوْلِهِ سُبْحَانَهُ الْيَوْمَ نَحْنُ عَلَى أَفْوَاهِهِمْ وَ نُكَلِّمُنَا أَيْدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ

And he continued with the Hadeeth until he^{-asws} said: 'Then He^{-azwj} Informed that the two legs are from the limbs which will testify on the Day of Qiyamah until they will speak, in His^{-azwj} Words, the Glorious: **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]**'.²⁹¹

14- كا، الكافي علي بن محمد عن بعض أصحابه عن آدم بن إسحاق عن عبد الرزاق بن مهران عن الحسين بن ميمون عن محمد بن سالم عن أبي جعفر ع و سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ: وَ لَيْسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِذَا تَشْهَدَ عَلَى مَنْ حَقَّتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَأَمَّا الْمُؤْمِنُ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ الْحَبْرَ

'Al-Kafi' - Ali Bin Muhammad, from one of his companions, from Adam Bin Is'haq, from Abdul Raziq Ibn Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

'From Abu Ja'far^{-asws}, and he continued with the Hadeeth until he^{-asws} said: 'And the limbs will not testify against a Momin, but rather they would testify against one upon whom the word of the Punishment is deserving. As for the Momin, he would be Given his book in his right hand' – the Hadeeth'.²⁹²

²⁹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 12

²⁹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 13

²⁹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 14

15- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الرَّزَادِيِّ قَالَ: سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اللَّهِ ع فَقَالَ يُصَلِّي الرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ أَوْ يُفَرِّقُهَا قَالَ لَا بَلْ هَاهُنَا وَ هَاهُنَا فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ

'Ilal Al Sharaie' - My father, from Sa'd, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdullah Bin Ali Al Zarad who said,

'Abu Al-Kahmas asked Abu Abdullah^{-asws} said, he said, 'Should the man pray Optional *Salats* in one place or separate these?' He^{-asws} said: 'No, but over here and over there, for these (spots) would testify for him on the Day of Qiyamah'.²⁹³

16- كا، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُفْيَانَ الْجَرِيرِيِّ عَنْ أَبِيهِ عَنْ سَعْدِ الْخُفَّافِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يَا سَعْدُ تَعَلَّمُوا الْقُرْآنَ فَإِنَّ الْقُرْآنَ يَأْتِي يَوْمَ الْقِيَامَةِ فِي أَحْسَنِ صُورَةٍ نَظَرَ إِلَيْهِ الْخَلْقُ وَ النَّاسُ صُفُوفٌ عِشْرُونَ وَ مِائَةٌ أَلْفٍ صَفٍّ ثَمَانُونَ أَلْفٍ صَفٍّ أُمَّةٌ مُحَمَّدٍ ص وَ أَرْبَعُونَ أَلْفٍ صَفٍّ مِنْ سَائِرِ الْأُمَمِ

'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 Khaffaf,

'From Abu Ja'far^{-asws} having said: 'O Sa'ad! Learn the Quran, for the Quran would come on the Day of Qiyamah in an excellent image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows – eighty thousand rows being the community of Muhammad^{-saww}, and forty thousand rows from the rest of the communities.

فَيَأْتِي عَلَى صَفِّ الْمُسْلِمِينَ فِي صُورَةِ رَجُلٍ فَيُسَلِّمُ فَيَنْظُرُونَ إِلَيْهِ ثُمَّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا الرَّجُلَ مِنَ الْمُسْلِمِينَ نَعْرِفُهُ بِنَعْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَشَدَّ اجْتِهَادًا مِنَّا فِي الْقُرْآنِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ التُّورِ مَا لَمْ نُعْطَهُ

It would come to the rows of Muslims in an image of a man, and it would greet. They would be looking at him, then they would be saying, 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent. This man is from the Muslims. We recognise him by his appearance and his description, apart from that he was of a more intense striving than us in the Quran, so from over there he has been Given from the splendour, and the beauty, and the radiance what we have not been Given'.

ثُمَّ يُجَاوِزُ [يَتَجَاوِزُ] حَتَّى يَأْتِيَ عَلَى صَفِّ الشُّهَدَاءِ فَيَنْظُرُ إِلَيْهِ الشُّهَدَاءُ ثُمَّ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الرَّبُّ الرَّحِيمُ إِنَّ هَذَا الرَّجُلَ مِنَ الشُّهَدَاءِ نَعْرِفُهُ بِسَمْتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ مِنْ شُهَدَاءِ الْبَحْرِ فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْفُضْلِ مَا لَمْ نُعْطَهُ

Then he would cross over until he comes to the rows of the martyrs. The martyrs would be looking at him, then they would be saying, 'There is no god except Allah^{-azwj}, the Lord^{-azwj}, the Merciful. This man is from the martyrs. We recognise him by his appearance and his qualities, apart from that he is from the martyrs of the sea, for from over there he has been Given from the splendour and the superiority what he was not been Given'.

²⁹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 15

قَالَ فَيَجَاوِزُ [فَيَتَجَاوِزُ] حَتَّى يَأْتِيَ عَلَى صَفِّ شُهَدَاءِ الْبَحْرِ فِي صُورَةِ شَهِيدٍ فَيَنْظُرُ إِلَيْهِ شُهَدَاءُ الْبَحْرِ فَيَكْثُرُ تَعَجُّبُهُمْ وَ يَقُولُونَ إِنَّ هَذَا مِنْ شُهَدَاءِ الْبَحْرِ نَعْرِفُهُ بِسَمِيَّتِهِ وَ صِفَتِهِ غَيْرَ أَنَّ الْجَزِيرَةَ الَّتِي أُصِيبَ فِيهَا كَانَتْ أَعْظَمَ هَوْلًا مِنَ الْجَزِيرَةِ الَّتِي أُصِيبْنَا فِيهَا فَمِنْ هُنَاكَ أُعْطِيَ مِنَ الْبَهَاءِ وَ الْجَمَالِ وَ النُّورِ مَا لَمْ نُعْطَهُ

He^{-asws} said: 'He would cross over until he comes to the rows of the martyrs of the sea in an image of a martyr. The martyrs of the sea would look at him and would frequent in wonderment, and they would be saying, 'This one is from the martyrs of the sea. We recognise him by his appearance and his qualities, apart from that the island in which he was hit would have been of a more grievous terror than the island in which we were hit. From over there, he was Given from the splendour, and the beauty, and the radiance what we have not been Given'.

ثُمَّ يُجَاوِزُ [يَتَجَاوِزُ] حَتَّى يَأْتِيَ صَفَّ النَّبِيِّينَ وَ الْمُرْسَلِينَ فِي صُورَةِ نَبِيِّ مُرْسَلٍ فَيَنْظُرُ النَّبِيُّونَ وَ الْمُرْسَلُونَ إِلَيْهِ فَيَسْتَنْدُوا لِدَلِيلِكَ تَعَجُّبُهُمْ وَ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ إِنَّ هَذَا لَنَبِيِّ مُرْسَلٍ نَعْرِفُهُ بِصِفَتِهِ وَ سَمِيَّتِهِ غَيْرَ أَنَّهُ أُعْطِيَ فَضْلًا كَثِيرًا

Then he would cross over until he comes to the rows of the Prophets^{-as} and the *Mursil* Prophets^{-as} in an image of a *Mursil* Prophet^{-as}. So the Prophets^{-as} and the *Mursil* Prophets^{-as} would be looking at him, and their^{-as} wonderment would intensify due to that, and they would be saying: 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent. This is a *Mursil* Prophet. We recognise him by his appearance and his qualities, apart from that, he has been Given a lot of merits'.

قَالَ فَيَجْتَمِعُونَ فَيَأْتُونَ رَسُولَ اللَّهِ ص فَيَسْأَلُونَهُ وَ يَقُولُونَ يَا مُحَمَّدُ مَنْ هَذَا فَيَقُولُ أَوْ مَا تَعْرِفُونَهُ فَيَقُولُونَ مَا نَعْرِفُهُ هَذَا مِمَّنْ لَمْ يَغْضَبِ اللَّهُ عَلَيْهِ فَيَقُولُ رَسُولَ اللَّهِ ص هَذَا حُجَّةُ اللَّهِ عَلَى خَلْقِهِ فَيُسَلِّمُوا

They^{-as} would be gathering together, and they^{-as} would be coming to Rasool-Allah^{-saww}, and they^{-as} would be asking him^{-saww}: 'O Muhammad^{-saww}! Who is this?' He^{-saww} would be saying to them: 'Or are you^{-as} all not recognising him?' They^{-as} would be saying: 'We^{-as} do not recognise him. This is from the one whom Allah^{-azwj} is not Angered upon'. Rasool-Allah^{-saww} would be saying: 'This is a Proof of Allah^{-azwj} upon His^{-azwj} creatures, so greet him'.

ثُمَّ يُجَاوِزُ حَتَّى يَأْتِيَ صَفَّ الْمَلَائِكَةِ فِي صُورَةِ مَلَكٍ مُقَرَّبٍ فَيَنْظُرُ إِلَيْهِ الْمَلَائِكَةُ فَيَسْتَنْدُوا تَعَجُّبُهُمْ وَ يَكْثُرُ ذَلِكَ عَلَيْهِمْ لِمَا رَأَوْا مِنْ فَضْلِهِ وَ يَقُولُونَ تَعَالَى رَبُّنَا وَ تَقَدَّسَ إِنَّ هَذَا الْعَبْدَ مِنَ الْمَلَائِكَةِ نَعْرِفُهُ بِسَمِيَّتِهِ وَ صِفَتِهِ غَيْرَ أَنَّهُ كَانَ أَقْرَبَ الْمَلَائِكَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَقَامًا مِنْ هُنَاكَ أَلْبَسَ مِنَ النُّورِ وَ الْجَمَالِ مَا لَمْ نُلْبَسْ

Then he would cross over until he comes to the rows of the Angels in an image of an Angel of Proximity. The Angels would look at him, and their wonderment would intensify, and that would be a great thing upon them due to what they see from his merits, and they would be saying: 'Exalted is our Lord^{-azwj} and Holy! This is the servant from the Angels. We recognise him by his appearance and his qualities, apart from that he was the closest of the Angels to Allah^{-azwj} Mighty and Majestic in status, so from over there he was Clothed from the radiance and the beauty that we have not been Clothed in'.

ثُمَّ يُجَاوِزُ حَتَّى يَنْتَهِيَ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى فَيَخِرُّ تَحْتَ الْعَرْشِ فَيُنَادِيهِ تَبَارَكَ وَتَعَالَى يَا حُجَّتِي فِي الْأَرْضِ وَكَلَامِي الصَّادِقُ النَّاطِقُ اذْفَعْ رَأْسَكَ وَ
سَأَلْتُ تُعْطَى وَ اشفَعُ تُشَفَّعُ

Then he would cross over until he ends up to the Lord^{-azwj} of the Might, the Blessed and Exalted. He would prostrate beneath the Throne. So, the Blessed and High would Call out to him: “O My^{-azwj} Proof in the earth, and My^{-azwj} Truthful Speech, the Speaker! Raise your head and ask, you will be Given, and interceded, your intercession will be Accepted!”

فَيَرْفَعُ رَأْسَهُ فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى كَيْفَ رَأَيْتَ عِبَادِي فَيَقُولُ يَا رَبِّ مِنْهُمْ مَنْ صَانِيٍّ وَ حَافِظٍ عَلَيَّ وَ لَمْ يُضَيِّعْ شَيْئاً وَ مِنْهُمْ مَنْ ضَيَّعَنِي وَ اسْتَحْفَفَ
بِحُجَّتِي وَ كَذَّبَ وَ أَنَا حُجَّتُكَ عَلَى جَمِيعِ خَلْقِكَ

He would raise his head, and Allah^{-azwj} Blessed and Exalted would be saying: “How did you see My^{-azwj} servants to be?” He would be saying: ‘O Lord^{-azwj}! From them were the ones who safeguarded me and memorised me, and did not waste anything; and from them were the one who wasted me and took lightly with my rights, and belief with me, and I am Your^{-azwj} Proof upon the entirety of Your^{-azwj} creatures.

فَيَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى وَ عِزَّتِي وَ جَلَالِي وَ اِرْتِفَاعِ مَكَانِي لِأَنَّيُنَبِّئُ عَلَيْكَ الْيَوْمَ أَحْسَنَ النَّوَابِ وَ لِأَعَاقِبَتِكَ الْيَوْمَ أَلِيمَ الْعِقَابِ

Allah^{-azwj} Blessed and Exalted would be Saying: “By My^{-azwj} Might and the Loftiness of My^{-azwj} Position! Today I^{-azwj} shall be Rewarding with the most excellent of Rewards based upon you, and today I^{-azwj} shall be Punishing with the most painful of the Punishments based upon you”.

قَالَ فَيَرْفَعُ الْقُرْآنَ رَأْسَهُ فِي صُورَةٍ أُخْرَى قَالَ فَمُلَّتْ لَهُ يَا أَبَا جَعْفَرٍ فِي أَيِّ صُورَةٍ يَرِجِعُ قَالَ فِي صُورَةِ رَجُلٍ شَاحِبٍ مُتَعَبِّرٍ يُنَكِّرُهُ أَهْلُ الْجُمُعِ فَيَأْتِي الرَّجُلُ مِنْ
شَيْعَتِنَا الَّذِي كَانَ يَغْرِهُ وَ يُجَادِلُ بِهِ أَهْلَ الْخِلَافِ فَيَقُومُ بَيْنَ يَدَيْهِ فَيَقُولُ مَا تَعْرِفُنِي فَيَنْظُرُ إِلَيْهِ الرَّجُلُ فَيَقُولُ مَا أَعْرَفْتُكَ يَا عَبْدَ اللَّهِ

He^{-asws} said: ‘The Quran would be returning its head to be in another image’. I said to him^{-asws}, ‘O Abu Ja’far^{-asws}! In which image would it return to be?’ He^{-asws} said: ‘In a changed image of a pale man. The people gathered would look at him, and he would go over to a man from our Shias whom he would recognise as the one who used to argue by him against the adversaries. He would pause in front of him, and he would be saying: ‘Do you not recognise me?’ The man would look at him, and he would be saying, ‘I do not recognise you, O servant of Allah^{-azwj}!’

قَالَ فَيَرْجِعُ فِي صُورَتِهِ الَّتِي كَانَتْ فِي الْخَلْقِ الْأَوَّلِ فَيَقُولُ مَا تَعْرِفُنِي فَيَقُولُ نَعَمْ فَيَقُولُ الْقُرْآنُ أَنَا الَّذِي أَسْهَرْتُ لَيْلَكَ وَ أَنْصَبْتُ عَيْشَكَ وَ سَمِعْتَ الْأَدَى وَ
رُجِمْتَ بِالْقَوْلِ فِيَّ أَلَا وَ إِنَّ كُلَّ تَاجِرٍ قَدْ اسْتَوْفَى بِجَارَتِهِ وَ أَنَا وَرَاءَكَ الْيَوْمَ

He^{-asws} said: ‘It would return to be in its image which it used to be among the former creatures, and it would be saying: ‘Do you not recognise me (even now)?’ He would be saying, ‘Yes (I do now)’. The Quran would be saying: ‘I am that which you held a vigil with for your nights, and your life was concentrated upon listening to the hurtful things and you were pelted with the words regarding me. Indeed! And every trader would fulfil his trade, and I would be your backer today’.

قَالَ فَيَبْطَلِقُ بِهِ إِلَى رَبِّ الْعِزَّةِ تَبَارَكَ وَتَعَالَى فَيَقُولُ يَا رَبِّ عَبْدُكَ وَ أَنْتَ أَعْلَمُ بِهِ قَدْ سَمَانَ نَصَباً فِي مُوَاطِئِ عَلَيٍّ يُعَادِي بَسْبِي وَ يُحِبُّ فِيَّ وَ يُبْغِضُ فِيَّ
فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ أَدْخِلُوا عَبْدِي جَنَّتِي وَ أَحْسِنُوا حُلَّةً مِنْ حُلَلِ الْجَنَّةِ وَ تَوَجَّهُوا بِتَاجِ

He^{-asws} said: 'So it would go with him to the Lord^{-azwj} of Might, the Blessed and Exalted, and it would be saying: 'O Lord^{-azwj}! O Lord^{-azwj}! Your^{-azwj} servant, and You^{-azwj} are more Knowing with him, he was hard-working regarding me, and had established animosity due to my reason, and he was loving and hating regarding me. So Allah^{-azwj} Mighty and Majestic would be Saying: "Enter My^{-azwj} servant into My^{-azwj} Paradise, and Clothe him with garments and ornaments of Paradise, and crown him with a crown'.

فَإِذَا فُعِلَ بِهِ ذَلِكَ عُرِضَ عَلَى الْقُرْآنِ فَيَقَالُ لَهُ هَلْ رَضِيتَ بِمَا صُنِعَ بِوَلِيِّكَ فَيَقُولُ يَا رَبِّ إِنِّي أَسْتَقْبَلُ هَذَا لَهُ فَرْدُهُ مَزِيدَ الْخَيْرِ كُلِّهِ

When that would be done with him, he would be displayed to the Quran, so He^{-azwj} would be Saying to it: 'Are you pleased with what I^{-azwj} have done with your friend?' It would be saying: 'O Lord^{-azwj}! I consider this to be little for him, therefore Increase it more with the goodness, all of it'.

فَيَقُولُ وَ عَرِّتِي وَ جَلَالِي وَ عُلُوِّي وَ ارْتِفَاعَ مَكَانِي لِأَنْخَلِقَ لَهُ الْيَوْمَ خَمْسَةَ أَشْيَاءَ مَعَ الْمَزِيدِ لَهُ وَ لِمَنْ كَانَ بِمَنْزِلَتِهِ أَلَا إِنَّهُمْ شَبَابٌ لَا يَهْرُمُونَ وَ أَصْحَاءٌ لَا يَسْتَمُومُونَ وَ أُغْنِيَاءٌ لَا يَفْتَقِرُونَ وَ فَرِحُونَ لَا يَحْزَنُونَ وَ أَحْيَاءٌ لَا يَمُوتُونَ

He^{-azwj} would be Saying: "By My^{-azwj} Might and My^{-azwj} Majesty and My^{-azwj} Exaltedness and the Loftiness of My^{-azwj} Position! I^{-azwj} shall Permit five things to be for him, along with the increase for him and for those who were at his status. Indeed! He shall be a youth and would not be growing old, and he shall be healthy and would not be getting any sickness, and he shall be rich and would not be impoverished, and he shall be happy and would not be grieving, and he shall live and would not be dying".

ثُمَّ تَلَا هَذِهِ الْآيَةَ لَا يَدُوفُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَى قُلْتُ جُعِلْتُ فِدَاكَ يَا أَبَا جَعْفَرٍ وَ هَلْ يَتَكَلَّمُ الْقُرْآنُ فَنَبَسَمَ ثُمَّ قَالَ رَحِمَ اللَّهُ الضُّعَفَاءَ مِنْ شِيعَتِنَا إِنَّهُمْ أَهْلٌ تَسْلِيمٍ ثُمَّ قَالَ نَعَمْ يَا سَعْدُ وَ الصَّلَاةُ تَتَكَلَّمُ وَ لَهَا صُورَةٌ وَ حَلْقٌ تَأْمُرُ وَ تَنْهَى

Then the Imam^{-asws} recited this Verse: **They will not be tasting the death therein except for the former death (of the world), [44:56]**. I said, 'May I be sacrificed for you^{-asws}, O Abu Ja'far^{-asws}! And would the Quran be speaking?' He^{-asws} smiled, then said: 'May Allah^{-azwj} be Merciful upon the weak ones (of understanding) from our^{-asws} Shias. They are people of the submission'. Then he^{-asws} said: 'Yes, O Sa'ad! And the *Salāt* would (also) be speaking, and for it there would be an image, and a shape. It would enjoin and forbid'.

قَالَ سَعْدُ فَتَعَبَّرَ لِذَلِكَ لَوْ بِي وَ قُلْتُ هَذَا شَيْءٌ لَا أَسْتَطِيعُ أَتَكَلَّمُ بِهِ فِي النَّاسِ فَقَالَ أَبُو جَعْفَرٍ ع وَ هَلِ النَّاسُ إِلَّا شِيعَتُنَا فَمَنْ لَمْ يَعْرِفْ بِالصَّلَاةِ فَقَدْ أَنْكَرَ حَقَّنَا

Sa'ad said, 'So my colour changed due to that, and I said, 'This is something I do not have the capacity to speak with among the people'. Abu Ja'far^{-asws} said: 'And are the people except for our^{-asws} Shias? The one who does not recognise the *Salāt*, so he has denied our^{-asws} rights'.

ثُمَّ قَالَ يَا سَعْدُ أُسْبِعُكَ كَلَامَ الْقُرْآنِ قَالَ سَعْدُ فُقُلْتُ بَلَى صَلَّى اللَّهُ عَلَيْكَ فَقَالَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لِدَعْوَى اللَّهِ أَكْبَرُ فَالْتَهَى كَلَامَهُ وَ الْفَحْشَاءَ وَ الْمُنْكَرَ رِجَالًا وَ نَحْنُ دَعْوَى اللَّهِ وَ نَحْنُ أَكْبَرُ

Then he^{-asws} said: 'O Sa'ad! Shall I^{-asws} make you hear the speech of the Quran?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-sawww}!' He^{-asws} said: **Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45]**. The prevention is a speech, and the immoralities and the evil are (two) men, and we^{-asws} are the Remembrance (Zikr) of Allah^{-azwj}, and we^{-asws} are the greatest".²⁹⁴

Note –

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْظُرُ بِنُورِ اللَّهِ وَيَسْمَعُ بِسَمْعِ آخَرَ

The Prophet^{-sawww} said: 'The Momin looks through the Noor of Allah^{-azwj} and hears with another hearing'.

17- ين، كتاب حسين بن سعيد و النوادر القاسم بن مُحَمَّدٍ عَنْ عَلِيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ أَنْ يُحَاسِبَ الْمُؤْمِنَ أَعْطَاهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَقُولُ عَبْدِي فَعَلْتَ كَذَا وَ كَذَا وَ عَمِلْتَ كَذَا وَ كَذَا فَيَقُولُ نَعَمْ يَا رَبِّ قَدْ فَعَلْتُ ذَلِكَ

'The book of Husayn Bin Saeed' - Al Qasim Bin Muhammad, from Ali who said,

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

فَيَقُولُ قَدْ عَفَرْتُهَا لَكَ وَ أَبَدَلْتُهَا حَسَنَاتٍ فَيَقُولُ النَّاسُ سُبْحَانَ اللَّهِ أ مَا كَانَ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسِبُ حِسَابًا يَسِيرًا وَ يَنْقَلِبُ إِلَى أَهْلِهِ مَسْرُورًا

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

قُلْتُ أَيُّ أَهْلِ قَالَ أَهْلُهُ فِي الدُّنْيَا هُمْ أَهْلُهُ فِي الْجَنَّةِ إِنْ كَانُوا مُؤْمِنِينَ

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

قَالَ وَ إِذَا أَرَادَ بَعْدُ شَرًّا حَاسَبَهُ عَلَى رُؤُوسِ النَّاسِ وَ بَكَتُهُ وَ أَعْطَاهُ كِتَابَهُ بِشِمَالِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُورًا وَ يَصَلُّى سَعِيرًا إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا

He^{-asws} said: 'And when He^{-azwj} Wants evil with a servant, He^{-azwj} will Reckon him over the heads of the people Overcome him with Arguments and Give him his book in his left hand, and it is the Words of Allah^{-azwj} Mighty and Majestic: **And as for one Given his Book behind his back**

²⁹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 16

[84:10] He shall call for perdition [84:11] And arrive to a Blazing Fire [84:12] He used to be joyful among his people [84:13]’.

فُلْتُ أَيُّ أَهْلِ قَالَ أَهْلُهُ فِي الدُّنْيَا فُلْتُ قَوْلُهُ إِنَّهُ ظَنَّ أَنَّ لَنْ يَحْجُورَ قَالَ ظَنَّ أَنَّهُ لَنْ يَرْجِعَ

I said, ‘Which people?’ He^{-asws} said: ‘His people in the world’. I said, ‘His^{-azwj} Words: **Surely, he thought that he would never return [84:14]?’** He^{-asws} said: ‘He thought, he will never return’^{.295}

18- ين، كتاب حسين بن سعيد و النوادر القاسم عن علي بن أبي بصير قال سمعت أبا عبد الله ع يقول إن المؤمن يُعطى يوم القيامة كتاباً منشوراً مكتوب فيه كتاب الله العزيز الحكيم أدخلوا فلاناً الجنة

‘The book of Husayn Bin Saeed’ - Al Qasim, from Ali, from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The Momin would be Given a published book on the Day of Qiyamah, written in it: “The Letter of Allah^{-azwj} the Mighty the Wise: “Enter so and so into Paradise!”’^{.296}

19- كتاب فضائل الشيعة، للصدوق رحمه الله بإسناده عن الثمالي قال قال أبو عبد الله ع نحن الشهداء على شيعتنا و شيعتنا شهداء على الناس و بشهادة شيعتنا يُجزون و يُعاقبون

The book ‘Fazail Al Shia’ of Al Sadouq, by his chain from Al Sumaly who said,

‘Abu Abdullah^{-asws} said: ‘We^{-asws} are the witnesses upon our^{-asws} Shias, and our^{-asws} Shias are witnesses upon the people, and by the testimony of our^{-asws} Shias He^{-azwj} will be Recompanying and Punishing’^{.297}

20 محاسبته النفس، للسيد علي بن طاوس قدس الله روحه بإسناده إلى محمد بن علي بن محبوب من كتابه بإسناده إلى أبي عبد الله ع قال: ما من يوم يأتي على ابن آدم إلا قال ذلك اليوم يا ابن آدم أنا يوم جديد و أنا عليك شهيد فافعل بي خيراً و اعمل في خيراً أشهد لك يوم القيامة فإنك لن تتراني بعدها أبداً

‘Muhasiba Al Nafs’ of Al Sayyid Ali Bin Tawoos, by his chain going up to Muhammad Bin Ali Bin Mahboub from his book,

‘By his going up to Abu Abdullah^{-asws} having said: ‘There is no day coming upon a son of Adam^{-as} except that day would say: ‘O son of Adam^{-as}! I am a new day, and I am a witness upon you, therefore do good with me and work well during me, I shall testify for you on the Day of Qiyamah, for you will never see me after it, ever!’

و في نسخة أخرى فقل في خيراً و اعمل في خيراً

²⁹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 17

²⁹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 18

²⁹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 19

And in another copy: 'Therefore say good during me and work good during me'.²⁹⁸

21- قَالَ وَ رَأَيْتُ فِي كِتَابِ مَسْعَدَةَ بْنِ زِيَادِ الرَّبِيعِيِّ، فِيمَا رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: اللَّيْلُ إِذَا أَقْبَلَ نَادَى مُنَادٍ بِصَوْتٍ يَسْمَعُهُ الْخَلَائِقُ إِلَّا النَّفْسَ يَا ابْنَ آدَمَ إِنِّي عَلَى مَا فِيَّ شَهِيدٌ فَخُذْ مِنِّي فَإِنِّي لَوْ طَلَعَتِ الشَّمْسُ لَمْ تَزِدْ فِيَّ حَسَنَةً وَ لَمْ تَسْتَعْتِبْ فِيَّ مِنْ سَيِّئَةٍ وَ كَذَلِكَ يَقُولُ النَّهَارُ إِذَا أُدْبِرَ اللَّيْلُ

He said, 'And I saw in the book of Mas'ada Bin Ziyad Al Rabie,

'Among what is reported from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'When the night comes, a Caller Calls out with a voice making the creatures to hear except the humans and the Jinn: "O son of Adam^{-as}! I am upon what is witnessed during me, so take from me, for I, if the sun were to emerge, would not increase in a good deed and not resort during me of an evil deed'. And similar to that, the day says when the night turns back".²⁹⁹

22- كَأ، الكافي بإسناده إلى أبي عبد الله ع قَالَ: إِنَّ النَّهَارَ إِذَا جَاءَ قَالَ يَا ابْنَ آدَمَ اعْمَلْ فِي يَوْمِكَ هَذَا خَيْرًا أَشْهَدُ لَكَ بِهِ عِنْدَ رَبِّكَ يَوْمَ الْقِيَامَةِ فَإِنِّي لَمْ آتِكَ فِيمَا مَضَى وَ لَا آتِيكَ فِيمَا بَقِيَ وَ إِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ

'Al-Kafi' - By his chain going up to Abu Abdullah^{-asws} having said: 'The day when he comes, says, 'O son of Adam^{-as}! Work good during this day of yours, it would testify for you in the Presence of your Lord^{-azwj} on the Day of Qiyamah, for I will not come to you in what is past nor come to you during what remains (of your life)'. And when the night comes, it says similar to that'.³⁰⁰

باب 17 الوسيلة و ما يظهر من منزلة النبي و أهل بيته ص في القيامة

CHAPTER 17 – THE MEANS AND WHAT WOULD APPEAR FROM THE STATUS OF THE PROPHET^{-saww} AND THE PEOPLE^{-asws} OF HIS^{-saww} HOUSEHOLD DURING THE DAY OF QIYAMAH

الآيات التحريم و يُدخلكم جنات تجري من تحتها الأنهار يوم لا يُجزى الله النبي و الذين آمنوا معه نُورُهُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَ بَأْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَ اغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Verses – (Surah) Al Tahreem: **and Enter you into Gardens beneath which the rivers flow, on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. They would be saying, 'Our Lord! Complete our Light for us and Forgive (our sins) for us, You are Able upon all things!' [66:8]**

الضحى و لِلْآخِرَةِ خَيْرٌ لَكَ مِنَ الْأُولَى وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى.

²⁹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 20

²⁹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 21

³⁰⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 16 H 22

(Surah) Al Zoha: **And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5]**

1- فس، تفسير القمي مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ عَنْ صَبَّاحِ الْمُزَنِيِّ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا قَالَ رَبُّ الْأَرْضِ إِمَامُ الْأَرْضِ

‘Tafseer Al Qummi’ - Muhammad Bin Abu Abdullah, from Ja’far Bin Muhammad, from Al Qasim Bin Al Rabeeh, from Sabah Al Mazny, from Al Mufazzal Bin Umar,

‘He heard Abu Abdullah^{-asws} saying regarding the Words of Allah^{-azwj}: **And the earth will shine with the Noor (Light) of its Lord [39:69]**: ‘Lord of the earth, means Imam^{-asws} of the earth’.

فُلْتُ فَإِذَا حَرَجَ يَكُونُ مَا ذَا قَالَ إِذَا يَسْتَعْنِي النَّاسُ عَنْ ضَوْءِ الشَّمْسِ وَ نُورِ الْقَمَرِ وَ يَجْتَرِئُونَ بِنُورِ الْإِمَامِ

I said, ‘What would happen when he^{-asws} comes out?’ He^{-asws} said: ‘Then the people would be needless of the illumination of the sun and the light of the moon, and they would be going by the Noor (Light) of the Imam^{-asws}.³⁰¹

2- فس، تفسير القمي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ إِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوا لِي الْوَسِيلَةَ فَسَأَلْنَا النَّبِيَّ ص عَنِ الْوَسِيلَةِ فَقَالَ هِيَ دَرَجَتِي فِي الْجَنَّةِ وَ هِيَ أَلْفُ مَرْقَاةٍ جَوْهَرٍ إِلَى مَرْقَاةٍ زَبْرَجَدٍ إِلَى مَرْقَاةٍ لُؤْلُؤَةٍ إِلَى مَرْقَاةٍ ذَهَبٍ إِلَى مَرْقَاةٍ فِضَّةٍ

‘Tafseer Al Qummi’ - My father, from Abdullah Bin Al Mugheira, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} was saying, whenever you ask Allah^{-azwj} (for anything), then ask the *Waseela* (means) to be me^{-sawww}’. (The people said), ‘We asked the Prophet^{-sawww} about the *Waseela*, he^{-sawww} said: ‘It is my^{-sawww} level in Paradise, and it is of a thousand stairways of gems, to a stairway of aquamarine, to a stairway of pearls, to a stairway of gold, to a stairway of silver.

فَيُؤْتَى بِهَا يَوْمَ الْقِيَامَةِ حَتَّى تُنْصَبَ مَعَ دَرَجَةِ النَّبِيِّنَ فَهِيَ فِي دَرَجَةِ النَّبِيِّنَ كَالْقَمَرِ بَيْنَ الْكَوَاكِبِ فَلَا يَبْقَى يَوْمَئِذٍ نَبِيٌّ وَ لَا شَهِيدٌ وَ لَا صِدِّيقٌ إِلَّا قَالَ طُوبَى لِمَنْ كَانَتْ هَذِهِ دَرَجَتُهُ

They would come with it on the Day of Qiyamah until it is set up with a rank of the Prophets^{-as}, and it would be among the ranks of the Prophets^{-as} like the full moon between the stars. On that day, there would neither remain a Prophet^{-as}, nor a martyr, nor a truthful except he would say, ‘Beatitude be for the one who was of this rank’.

فَيُنَادِي الْمُنَادِي وَ يَسْمَعُ الْبَدَاءَ جَمِيعَ النَّبِيِّنَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءَ وَ الْمُؤْمِنِينَ هَذِهِ دَرَجَةُ مُحَمَّدٍ ص

The Call will call out and the Call would be heard by the entirety of the Prophets^{-as}, and the Truthful, and the Martyrs, and the Momineen: “This is the rank of Muhammad^{-sawww}!”

³⁰¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 1

فَقَالَ رَسُولُ اللَّهِ ص فَأَقْبِلْ يَوْمَئِذٍ مُتَّزِعًا بِرِئِطَةٍ مِنْ نُورِ عَلِيِّ تَاجِ الْمُلْكِ وَ إِكْلِيلِ الْكِرَامَةِ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَمَامِي وَ بِيَدِهِ لَوَائِي وَ هُوَ لَوَاءُ الْحَمْدِ
مَكْتُوبٌ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ الْمُفْلِحُونَ هُمْ الْفَائِزُونَ بِاللَّهِ

Rasool-Allah^{-sawww} said: 'I^{-sawww} shall come on the Day crowned with a covering of 'Noor' (Light). Upon me^{-sawww} would be a crown of kings, and the crown of dignity, and Ali^{-asws} Bin Abu Talib^{-asws} would be in front of me^{-sawww}, and in his^{-asws} hand would be my^{-sawww} flag, and it is the flag of Praise, inscribed upon it: "There is no god except Allah^{-azwj}, Muhammad^{-sawww} is a Rasool^{-sawww} of Allah^{-azwj}, the winners, they are the successful ones with Allah^{-azwj}".

فَإِذَا مَرَرْنَا بِالنَّبِيِّينَ قَالُوا هَذَانِ مَلَكَانِ لَمْ نَعْرِفْهُمَا وَ لَمْ نَرَهُمَا وَ إِذَا مَرَرْنَا بِالْمَلَائِكَةِ قَالُوا هَذَانِ نَبِيَّانِ مُرْسَلَانِ حَتَّىٰ أَعْلُو الدَّرَجَةَ وَ عَلِيٌّ يَتَّبِعُنِي فَإِذَا صِرْتُ فِي
أَعْلَى الدَّرَجَةِ مِنْهَا وَ عَلِيٌّ أَسْفَلَ مِنِّي بِيَدِهِ لَوَائِي فَلَا يَبْقَىٰ يَوْمَئِذٍ نَبِيٌّ وَ لَا مُؤْمِنٌ إِلَّا رَفَعُوا رُءُوسَهُمْ إِلَيَّ يُقُولُونَ طُوبَىٰ لِهَذَيْنِ الْعَبْدَيْنِ مَا أَكْرَمَهُمَا عَلَى اللَّهِ

When we^{-asws} pass by the Prophets^{-as}, they will say: 'These two are Angels. We do not recognise them^{-asws} and have not seen them^{-asws}!' And when we^{-asws} pass by the Angels, they will say: 'These two are Prophets^{-as}, *Mursils*^{-as}!', until I^{-sawww} ascend to the highest of the levels and Ali^{-asws} following me^{-sawww}. When I^{-sawww} come to be in the top most level from it and Ali^{-asws} being lower than me^{-sawww}, my^{-sawww} flag being in his^{-asws} hand, there will not remain on that Day, neither a Prophet^{-as} nor a Momin except they would raise their heads towards me^{-sawww} and they would be saying, 'Beatitude be for these two servants, how honourable they are to Allah^{-azwj}!'

فَيُنَادِي الْمُنَادِي بِسَمْعِ النَّبِيِّينَ وَ جَمِيعِ الْخَلَائِقِ هَذَا حَبِيبِي مُحَمَّدٌ وَ هَذَا وَلِيِّ عَلِيٌّ بِنُ أَبِي طَالِبٍ طُوبَىٰ لِمَنْ أَحَبَّهُ وَ وَئِلاَ لِمَنْ أَبْغَضَهُ وَ كَذَّبَ عَلَيْهِ

The Caller will Call out, the Prophets^{-as} and the entirety of the creatures would hear: "This is My^{-azwj} Beloved Muhammad^{-sawww}, and this is My^{-azwj} Guardian^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}! Beatitude is for the one who loves him^{-asws}, and doom would be for the one who hates him^{-asws} and belies upon him^{-asws}!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ فَلَا يَبْقَىٰ يَوْمَئِذٍ فِي مَشْهَدِ الْقِيَامَةِ أَحَدٌ يُحِبُّكَ إِلَّا اسْتَرَوْحَ إِلَىٰ هَذَا الْكَلَامِ وَ ابْيَضَّ وَجْهُهُ وَ فَرِحَ قَلْبُهُ وَ لَا يَبْقَىٰ أَحَدٌ مِّنْ
عَادَاكَ وَ نَصَبَ لَكَ حَرْبًا أَوْ جَحَدَ لَكَ حَقًّا إِلَّا اسْوَدَّ وَجْهُهُ وَ اضْطَرَبَتْ قَدَمَاهُ

Then Rasool-Allah^{-sawww} said: 'O Ali^{-asws}! There will not remain anyone on that Day in the plains of the Day of Qiyamah who loves you^{-asws} except he would be joyful at this Speech, and his face would brighten, and his heart would be happy; and there will not remain anyone from the ones who were inimical to you^{-asws}, and established a war against you^{-asws}, or rejected a right of yours^{-asws} except his face would blacken, and his feet would waver.

فَبَيْنَا أَنَا كَذَلِكَ إِذَا مَلَكَانِ قَدْ أَقْبَلَا إِلَيَّ أَمَّا أَحَدُهُمَا فَرِضْوَانُ حَارِزِ الْجَنَّةِ وَ أَمَّا الْآخَرُ فَمَالِكُ حَارِزِ النَّارِ فَيَدْتُونِ رِضْوَانًا وَ يُسَلِّمُ عَلَيَّ وَ يَقُولُ السَّلَامُ عَلَيْكَ
يَا رَسُولَ اللَّهِ فَأَرُدُّ عَلَيْهِ وَ أَقُولُ أَيُّهَا الْمَلِكُ الطَّيِّبُ الرِّيحِ الْحَسَنِ الْوَجْهِ الْكَرِيمِ عَلَى رَبِّهِ مَنْ أَنْتَ

While I^{-sawww} would be like that when two Angels would have faced towards me^{-sawww}. As for one of them, it is Rizwaan, the gate-keeper of Paradise, and as for the other, it is Maalik, warden of the Fire. Rizwaan would approach and greet unto me^{-sawww} and he will be saying, 'The greetings be unto you^{-sawww}, O Rasool-Allah^{-sawww}!' I^{-sawww} shall return (the greeting) unto him and

I-saww will say: 'O you Angel of the aromatic scent, handsome face, honourable unto his Lord-azwj, who are you?'

فَيَقُولُ أَنَا رِضْوَانُ خَازِنِ الْجَنَّةِ أَمَرَنِي رَبِّي آتِيكَ بِمَفَاتِيحِ الْجَنَّةِ فَخُذْهَا يَا مُحَمَّدُ فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ اذْفَعُهَا إِلَى أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَدْفَعُهَا إِلَيَّ وَعَلَيَّ وَ يَرْجِعُ رِضْوَانُ

He will say, 'I am Rizwaan, gate-keeper of Paradise! My Lord-azwj Commanded me to give you the keys of Paradise, O Muhammad-saww!' I-saww shall say: 'I-saww have accepted that from my-saww Lord-azwj. For Him-azwj is the Praise upon what He-azwj has Favoured with upon me-saww. Hand these over to my-saww brother Ali-asws Bin Abu Talib-asws!' So, he would hand these to Ali-asws, and Rizwaan would return.

ثُمَّ يَدْعُو مَالِكُ خَازِنَ النَّارِ فَيُسَلِّمُ وَ يَقُولُ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ فَأَقُولُ لَهُ وَ عَلَيْكَ السَّلَامُ أَيُّهَا الْمَلِكُ مَا أَنْكَرَ رُؤْيَتَكَ وَ أَقْبَحَ وَجْهَكَ مَنْ أَنْتَ فَيَقُولُ أَنَا مَالِكُ خَازِنِ النَّارِ أَمَرَنِي رَبِّي أَنْ آتِيكَ بِمَفَاتِيحِ النَّارِ

Then Maalik, warden of the Fire will approach and greet, and he will say, 'The greetings be upon you-saww, O Beloved of Allah-azwj!' I-saww shall say to him: 'And upon you be the greetings, O you Maalik! How harsh is your appearance! And how frightening is your face! Who are you?' He will say, 'I am Maalik, warden of the Fire. My Lord-azwj Commanded me that I give you-saww the keys of the Fire'.

فَأَقُولُ قَدْ قَبِلْتُ ذَلِكَ مِنْ رَبِّي فَلَهُ الْحَمْدُ عَلَى مَا أَنْعَمَ بِهِ عَلَيَّ وَ فَضَّلَنِي بِهِ اذْفَعُهَا إِلَى أَخِي عَلِيِّ بْنِ أَبِي طَالِبٍ فَيَدْفَعُهَا إِلَيْهِ ثُمَّ يَرْجِعُ مَالِكُ

I-saww shall say: 'I-saww have accepted that from my-saww Lord-azwj. For Him-azwj is the Praise upon what He-azwj has Favoured me-saww with. Hand these over to my-saww brother Ali-asws Bin Abu Talib-asws'. He will hand these over to him-asws, then Maalik would return.

فَيَقْبِلُ عَلِيُّ وَ مَعَهُ مَفَاتِيحُ الْجَنَّةِ وَ مَقَالِيدُ النَّارِ حَتَّى يَقْعُدَ عَلَى عِجْزَةِ جَهَنَّمَ وَ يَأْخُذُ زِمَامَهَا بِيَدِهِ وَ قَدْ عَلَا زَفِيرُهَا وَ اَشْتَدَّ حَرُّهَا وَ كَثُرَ تَطَايُرُ شَرَرِهَا فَيُنَادِي جَهَنَّمَ يَا عَلِيُّ جُزْنِي قَدْ أَطْفَأَ نُورَكَ هَلِي

Then Ali-asws will come, and with him-asws would be the collars of Fire until he-asws sits upon an edge of Hell and he-asws would grab its reins by his-asws hand, and its exhalation would have risen, and its heat intensified, and its sparks would be flying more, and Hell will call out: 'O Ali-asws! Save me, for your-asws Light is extinguishing my flames!'

فَيَقُولُ عَلِيُّ لَهَا ذَرِي هَذَا وَلِيِّي وَ خُذِي هَذَا عَدُوِّي فَلَجَهَنَّمَ يَوْمَئِذٍ أَشَدُّ مُطَاوَعَةً لِعَلِيِّ مِنْ غُلَامٍ أَحَدِكُمْ لِصَاحِبِهِ فَإِنْ شَاءَ يَذْهَبُ بِهَا يَمْنَةً وَ إِنْ شَاءَ يَذْهَبُ بِهَا يَسْرَةً وَ لَجَهَنَّمَ يَوْمَئِذٍ أَشَدُّ مُطَاوَعَةً لِعَلِيِّ مِنْ جَمِيعِ الْخَلَائِقِ وَ ذَلِكَ أَنَّ عَلِيًّا ع يَوْمَئِذٍ قَسِيمُ الْجَنَّةِ وَ النَّارِ

Ali-asws will say to him: 'Leave this friend of mine-asws, and take this enemy of mine-asws!' On that Day, Hell would be more obedient to Ali-asws than a slave of yours is to his master. If he-asws so desires, he-asws will go with it to the right, and if he-asws so desires he-asws will go with it to the left. And on that Day, Hell would be more obedient to Ali-asws than the entirety of the

creatures, and that is because Ali^{asws}, on that Day, would be the distributor of Paradise and the Fire”³⁰².

3- فس، تفسير القمي أبي عن سليمان الدنيلمي عن أبي بصير عن أبي عبد الله ع قال: إذا كان يوم القيامة دعي محمد فيكسى حلة وردية ثم يقام عن يمين العرش ثم يدعى إبراهيم فيكسى حلة بيضاء فيقام عن يسار العرش

‘Tafseer Al Qummi’ - My father, from Suleyman Al Daylami, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘When it will be the Day of Qiyamah, Muhammad^{saww} would be called and clothed with a rosy garment, then he^{saww} would stand on the right of the Throne. Then Ibrahim^{as} would be called and clothed with white clothes and he^{as} would stand on the left of the Throne.

ثم يدعى بعلي أمير المؤمنين فيكسى حلة وردية فيقام عن يمين النبي ثم يدعى بإسماعيل فيكسى حلة بيضاء فيقام عند يسار إبراهيم

Then Ali^{asws} Amir Al-Momineen^{asws} would be called and clothed with rosy garments and stand on the right of the Prophet^{as}. Then they would call Ismail^{as} and he^{as} would be clothed in a white garment and he^{as} would stand on the left of Ibrahim^{as}.

ثم يدعى بالحسن فيكسى حلة وردية فيقام عن يمين أمير المؤمنين ثم يدعى بالحسين فيكسى حلة وردية فيقام عن يمين الحسن ثم يدعى بالأئمة فيكسون خللاً وردية فيقام كل واحد عن يمين صاحبه ثم يدعى بالشيعة فيقومون أمامهم

Then Al-Hassan^{asws} would be called and clothed in a rosy garment and he^{asws} will stand on the right of Amir Al-Momineen^{asws}. Then they would call Al-Husayn^{asws}, and he^{asws} will be clothed in a rosy garment and stand on the right of Al-Hassan^{asws}. Then they would call the Imams^{asws} and they^{asws} would be clothed in rosy garments, and each one of them^{asws} will stand on the right of his^{asws} companion. Then the Shias would be called and they will be standing in front of them^{asws}.

ثم يدعى بفاطمة ع و نسائها من ذريتها و شيعتها فيدخلون الجنة بغير حساب ثم ينادي مناد من بطنان العرش من قبل رب العزة و الأفق الأعلى نعم الأب أبوك يا محمد و هو إبراهيم و نعم الأخ أخوك و هو علي بن أبي طالب

Then they will call (Syeda) Fatima^{asws} and her^{asws} womenfolk from her^{asws} offspring and her^{asws} Shias and they would be entering Paradise without any Reckoning. Then a Caller will Call out from the middle of the Throne from the direction of the Lord^{azwj} of Might and the High horizons: “Best of the fathers is your^{saww} father^{as}, O Muhammad^{saww}, and he^{as} is Ibrahim^{as}. And the best of the brothers is your^{saww} brother^{asws} and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}.

و نعم السبطان سبطاك و هما الحسن و الحسين و نعم الجين جينك و هو حسين و نعم الأئمة الراشدون ذريتك و هم فلان و فلان و نعم الشيعة
شيعتك

And the best of the grandsons, are your^{saww} grandsons^{asws} and they^{asws} are Al-Hassan^{asws} and Al-Husayn^{asws}, and the best of the genes is your^{saww} genes and he^{asws} is Mohsin^{asws}. And the

³⁰² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 2

best of the rightfully-guiding Imams, are your^{-saww} offspring and they^{-asws} are so and so, and so and so. And the best of the shias are your^{-saww} Shias.

أَلَا إِنَّ مُحَمَّدًا وَوَصِيَّهُ وَ سِبْطِيهِ وَ الْأَيْمَةَ مِنْ ذُرِّيَّتِهِ هُمْ الْفَائِزُونَ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى الْجَنَّةِ وَ ذَلِكَ قَوْلُهُ فَمَنْ زُجِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

Indeed! Muhammad^{-saww} and his^{-saww} successor^{-asws} and his^{-saww} grandsons^{-asws} and the Imams^{-asws} from his^{-asws} offspring, they are the winners'. Then He^{-azwj} Command with them to Paradise, and that is His^{-azwj} Word: ***So the one who is removed far away from the Fire and enters Paradise he indeed has succeeded [3:185]***'³⁰³

4- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَضِعَ مِنْبَرٌ يَرَاهُ جَمِيعُ الْخَلَائِقِ فَيَصْعَدُ عَلَيْهِ رَجُلٌ فَيَقُومُ عَنْ يَمِينِهِ مَلَكٌ وَ عَنْ يَسَارِهِ مَلَكٌ

'Basaair Al Darajaat' - Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{-asws} said: 'When it will be the Day of Qiyamah, a pulpit would be set up the entirety of the creatures would see it, and a man would ascend upon it and an Angel would stand on his right, and an Angel on his left.

يُنَادِي الْأَيْمَةَ عَنْ يَمِينِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ يُدْخِلُ الْجَنَّةَ مَنْ يَشَاءُ وَ يُنَادِي الْيَسَارَةَ عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ يُدْخِلُ النَّارَ مَنْ يَشَاءُ

The (Angel) on his right will call out: 'O community of people! This is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} will enter into Paradise ones he^{-asws} so desires to!' And the one on his^{-asws} left will call out: 'O community of people! This is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} will enter into the Fire ones he^{-asws} so desires to!'³⁰⁴

5- سن، المحاسن عَبْدُ الرَّحْمَنِ بْنُ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ الْغَفَّارِيِّ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ الْهَمِّيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَجْلِسُ يَوْمَ الْقِيَامَةِ بَيْنَ إِبْرَاهِيمَ وَ عَلِيٍّ إِبْرَاهِيمَ عَنْ يَمِينِي وَ عَلِيٌّ عَنْ يَسَارِي فَيُنَادِي مُنَادٍ نَعَمَ الْأَبُ أَبُوكَ إِبْرَاهِيمَ وَ نَعَمَ الْأَخُ أَخُوكَ عَلِيُّ

'Al Mahasin' - Abdul Rahman Bin Hamad, from Abdullah Bin Ibrahim Al Ghafary, from Ali Ibn Abu Ali Al Lahby who said,

'Rasool-Allah^{-saww} said: 'On the Day of Qiyamah, I^{-saww} shall be seated between Ibrahim^{-as} and Ali^{-asws}, Ibrahim^{-as} being on my^{-saww} right and Ali^{-asws} on my^{-saww} left. Then a Caller will Call out: 'Best of the fathers is your^{-saww} father^{-as} Ibrahim^{-as}, and best of the brothers is your^{-saww} brother Ali^{-asws}!'³⁰⁵

6- سن، المحاسن أَبِي عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ رَسُولُ اللَّهِ ص فَيُكْسَى حُلَّةً وَرَدِيَّةً فُقُلْتُ جُعِلْتُ فِدَاكَ وَرَدِيَّةً قَالَ نَعَمَ أَمَا سَمِعْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا انْشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

³⁰³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 3

³⁰⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 4

³⁰⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 5

'Al Mahasin' - My father, from Sa'dan Bin Muslim, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, Rasool-Allah^{-saww} would be called and clothed with a rosy garment'. I said, 'May I be sacrificed for you^{-asws}! Rosy garment?' He^{-asws} said: 'Have you not hear the Words of Allah^{-azwj} Mighty and Majestic: **So, when the sky splits, then it would become rosy like the red hide [55:37]?**

ثُمَّ يُدْعَى عَلِيٌّ فَيَقُومُ عَلَى بَيْنِ رَسُولِ اللَّهِ ثُمَّ يُدْعَى مَنْ شَاءَ اللَّهُ فَيَقُومُونَ عَلَى بَيْنِ عَلِيٍّ ثُمَّ يُدْعَى شِبَعُ بْنُ أَبِي بَرٍّ عَلَى بَيْنِ مَنْ شَاءَ اللَّهُ

Then Ali^{-asws} will be Called. He^{-asws} will stand on the right of Rasool-Allah^{-saww}. Then Allah^{-azwj} will Call whosoever that He^{-azwj} so Desires to. They will all stand on the right of Ali^{-asws}. Then our^{-asws} Shias will be Called. They will all stand on the right of whosoever that Allah^{-azwj} Desires.'

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ أَيُّ تَرَى يَنْطَلِقُ بِنَا قَالَ قُلْتُ إِلَى الْجَنَّةِ وَاللَّهِ قَالَ مَا شَاءَ اللَّهُ

Then he^{-asws} said: 'O Abu Muhammad! Where do you see yourself going with us^{-asws}?' I said, 'To Paradise.' He^{-asws} said: 'Whatever Allah^{-azwj} Desires'.³⁰⁶

7- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُنْتَ أَنْتَ وَوَلَدُكَ عَلَى خَيْلٍ بُلْبُحٍ مُتَوَجِّحِينَ بِالْدَّرِّ وَالْيَأْفُوتِ فَيَأْمُرُ اللَّهُ بِكُمْ إِلَى الْجَنَّةِ وَالنَّاسُ يَنْظُرُونَ

'Saheefa Al-Reza^{-asws}' - From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! When it will be the Day of Qiyamah, you^{-asws} and your^{-asws} children would be upon cavalry horses of *Balq* decorated with the gems and sapphire. Then Allah^{-azwj} will Command with you^{-asws} all to Paradise, and people would be looking on''.³⁰⁷

8- صح، صحيفة الرضا عليه السلام عن الرضا عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُودِيَ مَنْ بُطْنَانِ الْعَرْشِ نِعْمَ الْأَبُ أَبُوكَ إِبرَاهِيمُ الْخَلِيلُ وَ نِعْمَ الْأَخُ أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

'Saheefa Al-Reza^{-asws}' - From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, there will be a Call from the middle of the Throne: 'Best of fathers is your^{-saww} father^{-as} Ibrahim^{-as} the Friend (of the Beneficent), and best of the brothers is your^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}'.³⁰⁸

9- شي، تفسير العياشي عن يحيى بن مساورٍ قُلْتُ حَدَّثَنِي فِي عَلِيٍّ حَدِيثًا فَقَالَ أَشْرَحُهُ لَكَ أَمْ أَجْمَعُهُ قُلْتُ بَلِ اجْمَعُهُ فَقَالَ عَلِيُّ بَابٌ هُدَى مِنْ تَقَدَّمَه كَانَ كَافِرًا وَ مَنْ تَخَلَّفَ عَنْهُ كَانَ كَافِرًا قُلْتُ رَدِّي

'Tafseer Al Ayyashi' - From Yahya Bin Musawar,

'I said, 'Narrate to me a Hadeeth regarding Ali^{-asws}'. He^{-asws} said, 'Shall I^{-asws} expand it for you or summarise it?' I said, 'But, summarise it'. He^{-asws} said, 'Ali^{-asws} is a door of Guidance, one

³⁰⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 6

³⁰⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 7

³⁰⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 8

who precedes him^{-asws} would be a *Kafir*, and one who lags behind from him^{-asws} would be a *Kafir*. I said, 'Increase it for me'.

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ مِنْبَرٌ عَنِ يَمِينِ الْعَرْشِ لَهُ أَرْبَعٌ وَعِشْرُونَ مِرْقَاةً فَيَأْتِي عَلِيٌّ وَبِيَدِهِ الْبَلْوَاءُ حَتَّى يَرْكَبَهُ وَ يُعْرَضُ الْخَلْقُ عَلَيْهِ فَمَنْ عَرَفَهُ دَخَلَ الْجَنَّةَ وَ مَنْ أَنْكَرَهُ دَخَلَ النَّارَ

He^{-asws} said: 'When it will be the Day of Qiyamah, a pulpit would be set up on the right of the Throne having twenty-four stairways for it. Then Ali^{-asws} will come and in his^{-asws} hand would be the flag, until he^{-asws} climbs it and the people are displayed unto him^{-asws}. The one he^{-asws} recognises would enter Paradise, and one whom he^{-asws} denies would enter the Fire'.

قُلْتُ لَهُ تُوجِدُنِيهِ مِنْ كِتَابِ اللَّهِ قَالَ نَعَمْ أَمَا تَقْرَأُ هَذِهِ آيَةَ يَقُولُ تَبَارَكَ وَ تَعَالَى فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ هُوَ وَ اللَّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ

I said to him^{-asws}, 'Can it be found in the Book of Allah^{-azwj}?' He^{-asws} said: 'Yes, have you not read this Verse, the Blessed and Exalted is Saying: **for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**? By Allah^{-azwj}, he^{-asws} is Ali Bin Abu Talib^{-asws}'³⁰⁹

10- شي، تفسير العياشي عن مُحَمَّدِ بْنِ حَسَّانِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُصِبَ مِنْبَرٌ عَنِ يَمِينِ الْعَرْشِ لَهُ أَرْبَعٌ وَعِشْرُونَ مِرْقَاةً وَ يَجِيءُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بِيَدِهِ لَوَاءُ الْحَمْدِ فَيَرْتَقِيهِ وَ يَعْلُوهُ وَ يُعْرَضُ الْخَلَائِقُ عَلَيْهِ

'Tafseer Al Ayyashi' - From Muhammad Bin Hasaan Al Kufy,

'From Muhammad son of Ja'far^{-asws}, from his father^{-asws} having said: 'When it will be the Day of Qiyamah, a pulpit would be set up on the right of the Throne having twenty-four stairways for it, and Ali^{-asws} Bin Abu Talib^{-asws} will come, and in his^{-asws} hand would be the flag of Praise, and he^{-asws} will climb it to the top and the people would be displayed unto him^{-asws}'.

فَمَنْ عَرَفَهُ دَخَلَ الْجَنَّةَ وَ مَنْ أَنْكَرَهُ دَخَلَ النَّارَ وَ تَفْسِيرُ ذَلِكَ فِي كِتَابِ اللَّهِ فَلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَ رَسُولُهُ وَ الْمُؤْمِنُونَ قَالَ هُوَ وَ اللَّهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

The one whom he^{-asws} recognises will enter Paradise, and one whom he^{-asws} denies will enter the Fire, and the interpretation of that is in the Book of Allah^{-azwj}: **say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. By Allah^{-azwj}! He^{-asws} is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'³¹⁰

11- بشا، بشارة المصطفى مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَلِيٍّ بْنِ عُقْبَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْمُؤَدَّبِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا عَنْ خِرَاشِ بْنِ عَبْدِ اللَّهِ عَنْ أَنَسٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ مَا حَالُ عَلِيٍّ بْنِ أَبِي طَالِبٍ فَقَالَ النَّبِيُّ ص تَسْأَلُنِي عَنْ عَلِيٍّ يَرِدُ يَوْمَ الْقِيَامَةِ عَلَى نَاقَةٍ مِنْ ثَوْبِ الْجَنَّةِ فَوَائِمُهَا مِنَ الرَّبْرِجِدِ الْأَخْضَرِ عَيْنَاهَا يَأْفُوتَانِ حَمْرَاوَانِ سَنَامُهَا مِنَ الْمِسْكِ الْأَذْفَرِ مَمْرُوجٍ بِمَاءِ الْحَيَوَانِ

'Basharat Al Mustafa^{saww}' - Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Ali Bin Aqaba, from Ahmad Bin Muhammad Al Mowdab, from Al Hassan Bin Ali Bin Zakariyya, from Kharash Bin Abdullah, from Anas who said,

³⁰⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 9

³¹⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 10

‘A man came to Rasool-Allah^{-saww} and he said, ‘O Rasool-Allah^{-saww}! What is the state of Ali^{-asws} Abu Talib^{-asws}?’ The Prophet^{-saww} said: ‘Are you asking me^{-saww} about Ali^{-asws}? He^{-asws} will be coming on the Day of Qiyamah upon a she-camel from the she-camels of Paradise, its legs being of green aquamarine, its eyes of two red rubies, its hump of strong musk mingled with the water of (River) Haywaan.

عَلَيْهِ خُلَّتَانِ مِنَ الثَّوْرِ مُتَرَّرٌ بِوِاجِدَةٍ مُرْتَدَّةٍ بِالْأُحْرَى بِيَدِهِ لَوَاءُ الْحَمْدِ لَهُ أَرْبَعُونَ شَقَّةً مَلَأَتْ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ حَمْرُهُ بِنُ عَبْدِ الْمُطَّلِبِ عَنِ يَمِينِهِ وَ جَعْفَرُ الطَّبَّارُ عَنِ يَسَارِهِ وَ فَاطِمَةُ مِنْ وَرَائِهِ وَ الْحَسَنُ وَ الْحُسَيْنُ فِيمَا بَيْنَهُمَا

Upon him^{-asws} would be two garments of light, trousered with one and cloaked with the other. In his^{-asws} hand would be the flag of Praise having forty strips for it filled what is between the sky and the earth. Hamza^{-as} Bin Abdul Muttalib^{-as} would be on his^{-asws} right, and Ja'far^{-as} would be on his^{-asws} left, and (Syeda) Fatima^{-asws} behind him^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} in what is between the two.

وَ مُنَادٍ يُنَادِي فِي عَرَصَاتِ الْقِيَامَةِ أَيُّنَ الْمُحِبُّونَ وَ أَيُّنَ الْمُبْغِضُونَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ أَحَدَ كِتَابِهِ بِيَمِينِهِ حَتَّى يَدْخُلَ الْجَنَّةَ

And a Caller will Call out in the plains of the Day of Qiyamah: ‘Where are the loving ones? And where are the hating ones? This is Ali^{-asws} Bin Abu Talib^{-asws}, taking his^{-asws} book in his^{-asws} right hand until he^{-asws} enters Paradise’.³¹¹

12- كَنْزٌ، كَنْزٌ جَامِعُ الْفَوَائِدِ وَ تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ رَوَى مُحَمَّدُ بْنُ مُوسَى الشَّيْرَازِيُّ فِي كِتَابِهِ حَدِيثًا يَرْفَعُهُ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ مَالِكًا أَنْ يُسَعِّرَ التَّيْرَانَ السَّبْعَ وَ يَأْمُرُ رِضْوَانَ أَنْ يُتَخَرَّفَ الْجِنَّانَ الثَّمَانَ وَ يَقُولُ يَا مِيكَائِيلُ مَدِّ الصِّرَاطَ عَلَيَّ مَتْنِ جَهَنَّمَ وَ يَقُولُ يَا جِبْرَائِيلُ انْصِبْ مِيزَانَ الْعَدْلِ تَحْتَ الْعَرْشِ وَ يَقُولُ يَا مُحَمَّدُ قَرِّبْ أُمَّتَكَ لِلْحِسَابِ

‘Kanz’ Al Fawaa'id’ - It is reported by Muhammad Bin Musa Al Shirazy, a Hadeeth in his book, raising it by his chain to Ibn Abbas having said,

‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah, Allah^{-azwj} will Command Maalik to inflame the seven Fires and Command Rizwaan to decorate the eight Gardens, and He^{-azwj} would be Saying: “O Mikaeel^{-as}! Extend the Bridge upon the back of Hell!” And He^{-azwj} will be Saying: “O Jibraeel^{-as}! Set up the scales of justice beneath the Throne!” And He^{-azwj} will be Saying: “O Muhammad^{-saww}! Bring your^{-saww} community for the Reckoning!”

ثُمَّ يَأْمُرُ اللَّهُ أَنْ يُعْقَدَ عَلَى الصِّرَاطِ سَبْعُ فَنَاطِرٍ طُولُ كُلِّ فَنَاطِرَةٍ سَبْعَةَ عَشَرَ أَلْفَ فَرَسَخٍ وَ عَلَى كُلِّ فَنَاطِرَةٍ سَبْعُونَ أَلْفَ مَلَكٍ يَسْأَلُونَ هَذِهِ الْأُمَّةَ نِسَاءَهُمْ وَ رِجَالَهُمْ فِي الْفَنَاطِرَةِ الْأُولَى عَنِ وِلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ حُبِّ أَهْلِ بَيْتِ مُحَمَّدٍ ع

Then Allah^{-azwj} will Command for seven archways to be set up on the Bridge, the length of each archway being of ten thousand Farsakhs, and upon each archway would be seventy thousand Angels questing this community, their women and their men in the first archway about the Wilayah of Amir Al-Momineen^{-asws} and love of the People^{-asws} of the Household of Muhammad^{-saww}.

³¹¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 11

فَمَنْ أَتَى بِهِ جَارَ الْقَنْطَرَةِ الْأُولَى كَالْبَرْقِ الْخَاطِفِ وَ مَنْ لَمْ يُحِبَّ أَهْلَ بَيْتِهِ سَقَطَ عَلَى أَمِّ رَأْسِهِ فِي فَعْرِ جَهَنَّمَ وَ لَوْ كَانَ مَعَهُ مِنْ أَعْمَالِ الْبِرِّ عَمَلٌ سَبْعِينَ صِدْقًا

The one who comes with it, would cross the first archway like the bolt of lightning, and one who does not love the People-asws of his-saww Household would fall upon the top of his head in the bottom of Hell, and even if there were deeds for him from the righteous deeds performed by seventy truthful ones".³¹²

13- قَالَ وَ رَوَى الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ فِي مِصْبَاحِ الْأَنْوَارِ، حَدِيثًا يَرْفَعُهُ بِإِسْنَادِهِ إِلَى أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ الْأَوْلِيَيْنَ وَ الْأَخْرِيَيْنَ فِي صَعِيدٍ وَاحِدٍ وَ نَصَبَ الصِّرَاطَ عَلَى شَفِيرِ جَهَنَّمَ فَلَمْ يُجْزِ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ بَرَاءَةٌ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

It is reported by the sheykh Abu Ja'far Al Tusy in 'Misbah Al Anwaar', a Hadeeth raising it by his chain up to Anas Bin Malik having said:

'Rasool-Allah-saww said: 'When it will be the Day of Qiyamah, Allah-azwj will Gather the former ones and the latter ones in one plain, and Set up the Bridge upon the edge of Hell. None will cross over it except the one who has with him a freedom pass from Ali-asws Bin Abu Talib-asws'.³¹³

14- وَ رَوَى أَيْضًا فِي الْكِتَابِ الْمَذْكُورِ، حَدِيثًا يَرْفَعُهُ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْبَتْ أَنَا وَ عَلِيٌّ عَلَى الصِّرَاطِ وَ بِيَدِ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَلَا يَمُرُّ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِلَّا سَأَلْنَاهُ عَنْ وِلَايَةِ عَلِيٍّ فَمَنْ كَانَ مَعَهُ شَيْءٌ مِنْهَا نَجَا وَ فَازَ وَ إِلَّا ضَرَبْنَا عَنْقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ

It is reported as weel in the mentioned book, a Hadeeth raising it by his chain from Abdullah Bin Abbas having said:

'Rasool-Allah-saww said: 'When it will be the Day of Qiyamah, I-saww and Ali-asws would pause upon the Bridge, and in the hand of each one of us-asws would be a sword, so no one from the creatures of Allah-azwj will pass except we-asws will ask him about the Wilayah of Ali-asws. The one who has anything from it would attain salvation and succeed, or else we-asws will strike his neck and cast him into the Fire".³¹⁴

15- فر، تفسير فرات بن إبراهيم عبيد بن كثير موعنا عن أبي هريرة أن رسول الله ص قال: أتاني جبرئيل ع فقال أبتيرك يا محمد بما تجوز على الصراط

'Tafseer Furat Bin Ibrahim - Ubey Bin Kaseer with us from Abu Hureyra,

'Rasool-Allah-saww said: 'Jibraeel-as came to me and said: 'Shall I-as give you-saww, O Muhammad-saww, Shall I-sa give you the glad tidings of what you-saww will be crossing over the Bridge with?'

قَالَ قُلْتُ بَلَى قَالَ جُوزُ بُنُورِ اللَّهِ وَ جُوزُ عَلِيِّ بْنِوَرِكَ وَ نُورُكَ مِنْ نُورِ اللَّهِ وَ جُوزُ أُمَّتِكَ بُنُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِكَ وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

³¹² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 12

³¹³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 13

³¹⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 14

He^{-saww} said: 'I^{-saww} said: 'Yes'. He^{-as} said: 'You^{-saww} will cross by the Light of Allah^{-azwj}, and Ali^{-asws} will cross by your^{-saww} light, and your^{-saww} light is from the Light of Allah^{-azwj}, and your^{-saww} community will cross by the light of Ali^{-asws}, and light of Ali^{-asws} is from your^{-saww} light, **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**'.³¹⁵

16- فر، تفسير فرات بن إبراهيم جعفر بن أحمد معنعناً عن سلمان الفارسي رحمه الله عليه عن النبي ص في كلام ذكره في علي فذكره سلمان لعلي فقال
و الله يا سلمان لقد حدثني بما أحرزك به

'Tafseer Furat Bin Ibrahim' - Ja'far Bin Ahmad with us,

'From Salman Al-Farsy^{-ra}, from the Prophet^{-saww} in a speech he^{-saww} mentioned regarding Ali^{-asws}, and Salman^{-ra} mentioned it to Ali^{-asws}, so he^{-asws} said: 'O Salman^{-ra}! You^{-ra} have narrated to me with what I^{-asws} am already informed of with it'.

ثم قال يا علي لقد خصك الله بالحلم والعلم والعزفة التي قال الله تعالى أولئك يجزون العزفة بما صبروا ويلقون فيها تحيةً وسلاماً

Then he^{-saww} said: 'O Ali^{-asws}! Allah^{-azwj} has Particularised you^{-asws} with the forbearance and the knowledge and the chamber which Allah^{-azwj} the Exalted Said: **Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]**.

و الله يا علي ما دخلها أحد قط ولا يدخلها أحد أبداً حتى تقوم على ربك وإنه ليحرف بها في كل يوم سبعون ألف ملك ما يحفون إلى يومهم ذلك في صلاحها والمرقة لها حتى تدخلها ثم يدخل الله عليك فيها أهل بيتك

By Allah^{-azwj}! These are chambers no one has entered at all, nor will anyone enter it ever until you^{-asws} will be standing to your^{-asws} Lord^{-azwj}, and these are surrounded with during every day by seventy-thousand Angels who would be surrounding that in their repairing it and fixing it until you^{-asws} enter it. Allah^{-azwj} will Cause your^{-asws} family to enter therein to you^{-asws}.

و الله يا علي إن فيها لسريراً من نور ما يستطيع أحد من الملائكة أن ينظر إليه مجلس لك يوم تدخله فإذا دخلته يا علي أقام الله جميع أهل السماء على أرجلهم حتى يستقر بك مجلسك ثم لا يبقى في السماء ولا في أطرافها ملك واحد إلا أتاك بتحية من الرحمن

By Allah^{-azwj}, O Ali^{-asws}! Therein are recliners of light, no one from the Angels is able to look at it, a setting for you^{-asws} on the day you^{-asws} enter it. When you^{-asws} do enter it, O Ali^{-asws}, Allah^{-azwj} will Make the inhabitants of the sky to stand upon their feet until your^{-asws} gathering is settled with you^{-asws}, then there will not remain in the sky nor in its edges a single Angel except he will come to you^{-asws} with a welcome from the Beneficent''³¹⁶

17- فر، تفسير فرات بن إبراهيم محمد بن القاسم بن عبيد عن أبي العباس محمد بن داذان القطان عن عبد الله بن محمد القيسي عن أبي جعفر القمي محمد بن عبد الله عن سليمان الدبلي عن أبي عبد الله ع قال: إن علياً قد طلع ذات يوم وعلى عنقه حطب فقام إليه رسول الله ص فعانقه حتى ربي

³¹⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 15

³¹⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 16

بِيَاضُ مَا تَحْتِ أَيْدِيهِمَا ثُمَّ قَالَ يَا عَلِيُّ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَجْعَلَكَ مَعِيَ فِي الْجَنَّةِ فَمَعَلَ وَ سَأَلْتُهُ أَنْ يَرِيدَنِي فَرَادَنِي دُرَيْتِكَ وَ سَأَلْتُهُ أَنْ يَرِيدَنِي فَرَادَنِي زَوْجَتِكَ وَ سَأَلْتُهُ أَنْ يَرِيدَنِي فَرَادَنِي مَحَبَّتِكَ فَزَادَنِي مِنْ غَيْرِ أَنْ أَسْتَرِيدَهُ مَحَبِّي مَحَبَّتِكَ

'Tafseer Furat Bin Ibrahim' - Muhammad Bin Al Qasim Bin Ubeyd, from Abu Al Abbas Muhammad Bin Zazan Al Qatan, from Abdullah Bin Muhammad Al Qaysi, from Abu Ja'far Al Qummy Muhammad Bin Abdullah, from Suleyman Al Daylami,

'From Abu Abdullah^{-asws} having said: 'One day Ali^{-asws} came and there was firewood upon his neck, so Rasool-Allah^{-sawww} stood up and hugged him^{-asws} until the whiteness of what was under their^{-asws} hands was seen, then he^{-sawww} said: 'O Ali^{-asws}! I^{-sawww} asked Allah^{-azwj} to Make you^{-asws} to be with me in Paradise, so He^{-azwj} did, and I^{-sawww} asked Him^{-azwj} to Increase (for) me^{-sawww} and He^{-azwj} Increased me^{-sawww} by your^{-asws} offspring, and I^{-sawww} asked Him^{-azwj} to Increase me^{-sawww} and He^{-azwj} Increased me^{-sawww} by your^{-asws} wife^{-asws}, and I^{-sawww} asked Him^{-azwj} to Increase me^{-sawww}, so He^{-azwj} Increased me^{-sawww} one who love you^{-asws}, and He^{-azwj} Increased me^{-sawww} from without I^{-sawww} seeking an increase from Him^{-azwj}, ones who love those who love you^{-asws}'.

فَفَرِحَ بِذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ ثُمَّ قَالَ يَا عَلِيُّ قَالَ نَعَمْ يَا عَلِيُّ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَضِعَ لِي مِنْبَرٌ مِنْ يَأْفُوتُهُ حَمْرَاءُ مُكَلَّلٌ بِبَرْجَدَةِ خَضْرَاءَ لَهُ سَبْعُونَ أَلْفَ مِرْقَاةٍ بَيْنَ الْمِرْقَاةِ إِلَى الْمِرْقَاةِ حُضْرُ الْقُرْسِ الْقَارِحِ ثَلَاثَةَ أَيَّامٍ

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was happy with that, then said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed) for you^{-sawww}! One who love those who love me^{-asws}?' He^{-sawww} said: 'Yes, O Ali^{-asws}! When it will be the Day of Qiyamah, a pulpit would be set up for me^{-sawww}, being of red rubies, intertwined with green aquamarines having seventy thousand stairways for it, between the stairway to the stairway would be present horses of three days (travel).

فَأَصْعَدُ عَلَيْهِ ثُمَّ يُدْعَى بِكَ فَيَنْطَاوُلُ إِلَيْكَ الْخَلَائِقُ فَيَقُولُونَ مَا يُعْرِفُ فِي النَّبِيِّينَ فَيُنَادِي مُنَادٍ هَذَا سَيِّدُ الْوَصِيِّينَ

I^{-sawww} would ascend upon it, then they will call you^{-asws} and the creatures would come forwards to you^{-asws} and they would be saying, 'He is not known among the Prophets^{-as}!' A Call will Call out: "This is the chief of the successors^{-as}!"

ثُمَّ تَصْعَدُ فَنُعَانِقُ عَلَيْهِ ثُمَّ نَأْخُذُ بِمِحْرَتِي وَ آخُذُ بِمِحْرَةِ اللَّهِ وَ هِيَ الْحَقُّ وَ نَأْخُذُ دُرَيْتِكَ بِمِحْرَتِكَ وَ نَأْخُذُ شَيْعَتِكَ بِمِحْرَةِ دُرَيْتِكَ فَأَيْنَ يَذْهَبُ بِالْحَقِّ إِلَى الْجَنَّةِ

Then you^{-asws} will ascend and hug me^{-sawww} upon it, then you^{-asws} will grab my^{-sawww} side, and I^{-sawww} shall take the Side of Allah^{-azwj}, and it is the Truth, and your^{-asws} offspring will grab your^{-asws} side, and your^{-asws} Shias will grab the side of your^{-asws} offspring, so where with the Truth go, (except) to Paradise'.

قَالَ إِذَا دَخَلْتُمُ الْجَنَّةَ فَتَبَوَّأْتُمْ مَعَ أَزْوَاجِكُمْ وَ نَزَلْتُمْ مَنَارِكُمْ أَوْحَى اللَّهُ إِلَى مَالِكٍ أَنْ افْتَحْ بَابَ جَهَنَّمَ لِيَنْظُرَ أَوْلِيَاءِي إِلَى مَا فَضَّلْتُهُمْ عَلَى عَدُوِّهِمْ

He^{-sawww} said: 'When you^{-asws} enter Paradise, you will ascend along with your spouses and descend to your houses, Allah^{-azwj} will Reveal unto Maalik: "Open the gates of Hell for My^{-azwj} friends to look at what they have been merited with over their enemies!"

فَيُفْتَحُ أَبْوَابُ جَهَنَّمَ وَ يَبْطُلُونَ عَلَيْهِمْ فَيَاذًا وَجَدُوا رَوْحَ رَائِحَةِ الْجَنَّةِ قَالُوا يَا مَالِكُ أ نَطْمَعُ اللَّهُ لَنَا فِي تَخْفِيفِ الْعَذَابِ عَنَّا إِنَّا لَنَجِدُ رَوْحًا فَيَقُولُ لَهُمْ مَالِكُ إِنَّ اللَّهَ أَوْحَى إِلَيَّ أَنْ أَفْتَحَ أَبْوَابَ جَهَنَّمَ لِيَنْظُرَ أَوْلِيَاءُؤُهُ إِلَيْكُمْ

The gates of Hell would be opened up and they would be notified upon them, and when they find the cool breeze of Paradise, they will say, 'O Maalik! Can you request Allah^{-azwj} for us regarding the lightening of the Punishment from us? We are feeling a wind'. Maalik will say to them: 'Allah^{-azwj} Revealed unto me that I open the Gates of Hell for His^{-azwj} friends to be looking at you all'.

فَيَرْتَفِعُونَ رُءُوسَهُمْ فَيَقُولُ هَذَا يَا فُلَانُ أَمْ لَمْ تَكُنْ تَجُوعُ فَأَشْبِعَكَ وَ يَقُولُ هَذَا يَا فُلَانُ أَمْ لَمْ تَكُنْ تَعْرَى فَأَكْسُوكَ وَ يَقُولُ هَذَا يَا فُلَانُ أَمْ لَمْ تَكُنْ تَخَافُ فَأَوْتِكَ وَ يَقُولُ هَذَا يَا فُلَانُ أَمْ لَمْ تَكُنْ تُحَدِّثُ فَأَكْتُمُ عَلَيْكَ فَيَقُولُونَ بَلَى فَيَقُولُونَ اسْتَؤْهِبُونَا مِنْ رَبِّكُمْ

They would recognise their heads and this one will say, 'O son and so! Were you not hungry, so I satiated you?' And this one will say, 'O so and so! Were you not bare and I clothed you?' And this one will say, 'O so and so! Were you not fearing and I sheltered you?' And this one will say, 'O so and so! Were you not narrating and I concealed upon you?' They would say, 'Yes'. They will say, 'Gift to us from your Lord^{-azwj}'.

فَيَدْعُونَ لَهُمْ فَيَخْرُجُونَ مِنَ النَّارِ إِلَى الْجَنَّةِ فَيَكُونُونَ فِيهَا بِأَلَا مَأْوَى وَ يُسْمَوْنَ الْجَهَنَّمِيِّينَ فَيَقُولُونَ سَأَلْتُمْ رَبَّكُمْ فَأَنْقَذَنَا مِنْ عَذَابِهِ فَادْعُوهُ يَدْهَبْ عَنَّا بِهَذَا الْإِسْمِ وَ يَجْعَلْ لَنَا فِي الْجَنَّةِ مَأْوَى

They will supplicate for them, and they would exit from the Fire to Paradise, and they will happen to be without an abode (homeless) therein, and they will be named as 'Hell-dwellers'. They will say, 'You asked your Lord^{-azwj} to Save us from His^{-azwj} Punishment, so (now) supplicate to Him^{-azwj} to remove from us by this name (Hell-dwellers) and Make abodes to be for us in Paradise'.

فَيَدْعُونَ فَيُوحِي اللَّهُ إِلَى رِيحٍ فَتَهْبُ عَلَى أَفْوَاهِ أَهْلِ الْجَنَّةِ فَيُنْسِيهِمْ ذَلِكَ الْإِسْمَ وَ يَجْعَلُ لَهُمْ فِي الْجَنَّةِ مَأْوَى وَ نَزَلَتْ هَذِهِ الْآيَاتُ قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ إِلَى قَوْلِهِ سَاءَ مَا يَحْكُمُونَ

They will supplicate and Allah^{-azwj} will Reveal to a breeze and it will go out to the mouths of the inhabitants of Paradise and make them forget that name, and He^{-azwj} would Make abodes for them in Paradise'. And this Verse was Revealed: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14] – up to His^{-azwj} Words: Evil is what they are judging [45:21]**.³¹⁷

18- فر، تفسير فرات بن إبراهيم الحسن بن علي بن بزيع و الحسين بن سعيد عن إسماعيل بن إسحاق عن يحيى بن سالم الفراء عن فطر عن موسى بن ظريف عن عباية بن ربيعي في قوله تعالى ألقيا في جهنم كل كفار عنيد فقال النبي ص و علي بن أبي طالب ع

'Tafseer Furat Bin Ibrahim' - Al Hassan Bin Ali Bin Yazie and Al Husayn Bin Saeed, from Ismail Bin Is'haq, from Yahya Bin Saalim Al Fara'a, from Qatar, from Musa Bin Zareyf, from Abayah Bin Rabie,

³¹⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 17

‘Regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir!** [50:24], he^{-asws} said: ‘The Prophet^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws}’.³¹⁸

19- فر، تفسير فرات بن إبراهيم علي بن الحسين بن زيد عن علي يعني ابن يزيد الباهلي عن محمد بن الحجاج السلمى عن جعفر بن محمد عن أبيه عن آباءه ع قال: إذا كان يوم القيامة نادى من طنان العرش يا محمد يا علي ألقيا في جهنم كل كفار عنيد فهما الملقيان في النار

‘Tafseer Furat Bin Ibrahim’ - Ali Bin Al Husayn Bin Zayd, from Ali – meaning Ibn Yazeed Al Bahily – from Muhammad Bin Al Hajaf Al Salmy,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘When it will be the Day of Qiyamah, a Caller will Call out from the interior of the Throne: “O Muhammad^{-saww}! **Both (of you), throw into Hell every stubborn Kafir!** [50:24], so both of them^{-asws} are the throwers into the Fire’.³¹⁹

20- فر، تفسير فرات بن إبراهيم جعفر بن أحمد الأودي موعناً عن الحسن بن راشد قال: قال لي شريك القاضي أيام المهدي قال يا أبا علي أ تريد أن تحدث بحديث أتبرك به على أن تجعل لله عليك أن لا تحدث به حتى أموت قال قلت أنت أم من فحدث بما شئت

‘Tafseer Furat Bin Ibrahim’ - Ja’far Bin Ahmad Al Awdy, from Al Hassan Bin Rashid who said,

‘Shareek the judge said to me during the days of (the rule of) Al-Mahdy, ‘O Abu Ali! Do you want me to narrate a Hadeeth to you can be Blessed with, upon (the condition) that you Make Allah^{-azwj} to be upon you that you will not narrate with it (to anyone) until I die?’ I said, ‘Safety, so narrate with whatever you so desire to’.

قال كنت على باب الأعمش و عليه جماعة من أصحاب الحديث قال ففتح الأعمش الباب فنظر إليهم ثم رجع و أعلق الباب فانصرفوا و بقيت أنا فخرج قرآني فقال أنت هنا لو علمت لأدخلتك أو خرجت إليك

He said, ‘I was at the door of Al-Amsh and at it was a group of the companions of the Hadeeth, and Al-Amsh opened the door and looked at them. Then he returned and closed the door and they left, and I remained. He came out and saw me and said, ‘You are (still) here? If I knew, I would have let you enter or I would have come out to you’.

قال ثم قال لي أتدري ما كان ترددي في الدهليز بهذا اليوم قلت لا قال إني ذكرت آية في كتاب الله قلت ما هي قال قول الله تعالى يا محمد يا علي ألقيا في جهنم كل كفار عنيد قال قلت و هكذا نزلت قال إي و الذي بعث محمدًا بالنبوة هكذا نزلت

He said, ‘Then he said to me, ‘Do you know what was my hesitation in the lobby this day?’ I said, ‘No’. He said, ‘I remembered a Verse in the Book of Allah^{-azwj}’. I said, ‘And what is it?’ He said, ‘The Words of Allah^{-azwj} the Exalted: **O Muhammad, O Ali! Both (of you), throw into Hell every stubborn Kafir!** [50:24]’. I said, ‘It was Revealed like that?’ He said, ‘Yes, by the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood! That is how it was Revealed’.³²⁰ (P.S. – This is not a Hadeeth)

³¹⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 18

³¹⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 19

³²⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 20

21- فر، تفسير فرات بن إبراهيم الحسين بن سعيدٍ مُعْتَمِناً عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ وَعَدَنِي الْمَقَامَ الْمُحْمُودَ وَ هُوَ وَافٍ لِي بِهِ

'Tafseer Furat Bin Ibrahim' - Al Husayn Bin Saeed,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'When Allah^{-azwj} Blessed and Exalted Gathers the people on the Day of Qiyamah, and I^{-saww} shall approach the Praiseworthy place (Al-Maqam Al-Mahmoud), and He^{-azwj} will Fulfil it for me^{-saww} with it.

إِذَا كَانَ يَوْمَ الْقِيَامَةِ نُصِبَ لِي مِنْبَرٌ لَهُ أَلْفُ دَرَجَةٍ فَأَصْعَدُ حَتَّى أَعْلُو فَوْقَهُ فَيَأْتِينِي جِبْرَائِيلُ ع بِلَوَاءِ الْحَمْدِ فَيَضَعُهُ فِي يَدِي وَ يَقُولُ يَا مُحَمَّدُ هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ تَعَالَى

When it will be the Day of Qiyamah, a pulpit would be set up for me^{-saww} having a thousand steps for it until I^{-saww} go to its top, and Jibraeel^{-as} would come to me^{-saww} with the flag of Praise and place it in my^{-saww} hand, and he^{-as} will be saying: 'O Muhammad^{-saww}! This is the praiseworthy place (Al-Maqam Al-Mahmoud) which Allah^{-azwj} the Exalted Promised you'.

فَأَقُولُ لِغَلِيِّ اصْعَدْ فَيَكُونُ أَسْفَلَ مِنِّي بِدَرَجَةٍ فَأَضَعُ لَوَاءَ الْحَمْدِ فِي يَدِهِ ثُمَّ يَأْتِي رِضْوَانُ بِمَفَاتِيحِ الْجَنَّةِ فَيَقُولُ يَا مُحَمَّدُ هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ تَعَالَى فَيَضَعُهَا فِي يَدِي فَأَضَعُهَا فِي حَجْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ

I^{-saww} shall say to Ali^{-asws}: 'Ascend!', and he^{-asws} would come to be lower than me^{-saww} by a step, and I^{-saww} will place the flag of Praise in his^{-asws} hand. Then Rizwaan would come with keys of Paradise and he will say: 'O Muhammad^{-saww}! This is the praiseworthy place which Allah^{-azwj} the Exalted Promised you, and he would place these in my^{-saww} hand, and I^{-saww} will place these in the lap of Ali^{-asws} Bin Abu Talib^{-asws}.

ثُمَّ يَأْتِي مَالِكُ حَارِثُ النَّارِ فَيَقُولُ يَا مُحَمَّدُ هَذَا الْمَقَامُ الْمَحْمُودُ الَّذِي وَعَدَكَ اللَّهُ تَعَالَى هَذِهِ مَفَاتِيحُ النَّارِ أَدْخِلْ عَدُوَّكَ وَ عَدُوَّ أُمَّتِكَ النَّارَ فَاحْتُدِّهَا وَ أَضَعُهَا فِي حَجْرِ عَلِيِّ بْنِ أَبِي طَالِبٍ

Then Maalik warden of the Fire will come and he will say: 'O Muhammad^{-saww}! This is the praiseworthy place which your^{-saww} Lord^{-azwj} the Exalted Promised you! These are the keys of the Fire. Enter your^{-saww} enemies and enemies of your^{-saww} community into the Fire'. So, I^{-saww} shall take these and place them in the lap of Ali^{-asws} Bin Abu Talib^{-asws}.

فَالنَّارُ وَ الْجَنَّةُ يَوْمَئِذٍ أَسْمَعُ لِي وَ لِغَلِيِّ مِنَ الْعُرُوسِ لِرُؤُوسِهَا فَهِيَ قَوْلُ اللَّهِ تَعَالَى أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ أَلْقِ يَا مُحَمَّدُ يَا عَلِيُّ عَدُوَّكُمْ فِي النَّارِ

The Fire and Paradise on that Day would be more listening to me^{-saww} and to Ali^{-asws} than the newly-wedded bride is to her husband, and it is the Word of Allah^{-azwj} the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. Throw, O Muhammad^{-saww}, O Ali^{-asws}, your^{-asws} enemies into the Fire!

ثُمَّ أَقُولُ وَ أَنِّي عَلَى اللَّهِ تَنَاءً لَمْ يُنْزِلْ عَلَيْهِ أَحَدٌ قَبْلِي ثُمَّ أَنِّي عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ ثُمَّ أَنِّي عَلَى الْأَنْبِيَاءِ وَ الْمُرْسَلِينَ ثُمَّ أَنِّي عَلَى الْأُمَّمِ الصَّالِحِينَ ثُمَّ أَجْلِسُ

Then I^{-saww} shall stand and extol upon Allah^{-azwj} no one would have extolled Him^{-azwj} such before me^{-saww}. Then I^{-saww} shall extol upon the Angels of Proximity, then I^{-saww} shall extol upon the Prophets^{-as} and the *Mursils*^{-as}, then I^{-saww} shall extol upon the communities of the righteous ones. Then I^{-saww} will sit down.

فَيُنْبِي اللَّهُ عَلَيَّ وَ يُنْبِي عَلَيَّ مَلَائِكَتُهُ وَ يُنْبِي عَلَيَّ أَنْبِيَائُهُ وَ رُسُلُهُ وَ يُنْبِي عَلَيَّ الْأُمَّمُ الصَّالِحَةُ

Then Allah^{-azwj} Extol upon me^{-saww}, and His^{-azwj} Angels would extol upon me^{-saww}, and His^{-azwj} Prophets^{-as} and His^{-azwj} *Mursils*^{-as} would extol upon me^{-saww}, and the communities of the righteous ones would extol upon me^{-saww}.

ثُمَّ يُنَادِي مُنَادٍ مِنْ بُطْنَانِ الْعَرْشِ يَا مَعْشَرَ الْخَلَائِقِ غَضُّوا أَبْصَارَكُمْ حَتَّى تَمُرَّ بِنْتِ حَبِيبِ اللَّهِ إِلَى قَصْرِهَا فَتَمُرُّ فَاطِمَةُ بِنْتِي عَلَيْهَا رِيظَتَانِ حَضْرَاوَانِ وَ عِنْدَ حَوْهَا سَبْعُونَ أَلْفَ حَوْرَاءَ

Then a Caller will Call out from the interior of the Throne: 'O community of creatures! Shut your eyes until the daughter^{-asws} of the Beloved of Allah^{-azwj} passes to go to her^{-asws} castle!' So, (Syeda) Fatima^{-asws}, my^{-saww} daughter^{-asws} will pass, two green flags (being waves) upon her^{-asws}, and around her^{-asws} would be seventy thousand Houries.

فَإِذَا بَلَغَتْ إِلَى بَابِ قَصْرِهَا وَجَدَتْ الْحُسَيْنَ قَائِمًا وَ الْحُسَيْنَ قَائِمًا مَقْطُوعَ الرَّأْسِ فَتَقُولُ لِلْحُسَيْنِ مَنْ هَذَا يَقُولُ هَذَا أَجِي إِنَّ أُمَّةً أَيْبِكَ قَتَلُوهُ وَ قَطَعُوا رَأْسَهُ

When she^{-asws} reaches to the door of her^{-asws} castle she^{-asws} will find Al-Hassan^{-asws} standing and Al-Husayn^{-asws} being of cut head, and she^{-asws} will be saying to Al-Hassan^{-asws}? 'He^{-asws} will say: 'This is my^{-asws} brother^{-asws}. The community of your^{-asws} father^{-saww} killed him^{-asws} and cut off his^{-asws} head'.

فَيَأْتِيهَا الْبَدَاءُ مِنْ عِنْدِ اللَّهِ يَا بِنْتَ حَبِيبِ اللَّهِ إِيَّيْ إِيَّيْ أَرَيْتُكَ مَا فَعَلْتُ بِهِ أُمَّةً أَيْبِكَ لِأَنِّي دَخَرْتُ لَكَ عِنْدِي تَعْرِيَةً بِمُصِيبَتِكَ فِيهِ إِيَّيْ جَعَلْتُ لِتَعْرِيَتِكَ بِمُصِيبَتِكَ أَيْ لَا أَنْظُرُ فِي مُحَاسَبَةِ الْعِبَادِ حَتَّى تَدْخُلِي الْجَنَّةَ أَنْتِ وَ دُرَيْتُكَ وَ شِبَعَتُكَ وَ مَنْ أَوْلَاكُمْ مَعْرُوفًا بِمَنْ لَيْسَ هُوَ مِنْ شِبَعَتِكَ قَبْلَ أَنْ أَنْظُرُ فِي مُحَاسَبَةِ الْعِبَادِ

A Call would come to her^{-asws} from the Presence of Allah^{-azwj}: "O daughter^{-asws} of the Beloved of Allah^{-azwj}! But rather, I^{-azwj} Showed you^{-asws} what the community of your^{-asws} father^{-saww} did with him^{-asws}, because I^{-azwj} have Collected for you with Me^{-azwj} a condolence (Majlis) of your^{-asws} difficulties regarding him^{-asws}. I^{-azwj} have Made for your^{-asws} condolences of your^{-asws} difficulties, that I^{-azwj} will not Look into the accounting of the servants until you^{-asws} enter Paradise, you^{-asws} and your^{-asws} offspring, and your^{-asws} Shias, and from your^{-asws} well-known children from the ones who isn't from your^{-asws} Shias, before I^{-azwj} Look into the accounting of the servants.

فَتَدْخُلُ فَاطِمَةُ ابْنَتِي الْجَنَّةَ وَ دُرَيْتُهَا وَ شِبَعَتُهَا وَ مَنْ أَوْلَاهَا مَعْرُوفًا بِمَنْ لَيْسَ هُوَ مِنْ شِبَعَتِهَا فَهُوَ قَوْلُ اللَّهِ تَعَالَى فِي كِتَابِهِ لَا يَجْزِيهِمُ الْعَرْشُ الْأَكْبَرُ

Fatima^{-asws}, my^{-saww} daughter^{-asws} will enter Paradise, and her^{-asws} offspring, and her^{-asws} Shias, and ones who befriended her^{-asws} goodly from the ones who wasn't from her^{-asws} Shias, and it is the Word of Allah^{-azwj} the Exalted in His^{-azwj} Book: ***The great terror shall not grieve them [21:103]***.

قَالَ هُوَ يَوْمُ الْقِيَامَةِ وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ هِيَ وَ اللَّهُ فَاطِمَةُ وَ ذُرِّيَّتُهَا وَ شِيعَتُهَا وَ مَنْ أَوْلَاهُمْ مَعْرُوفاً مِمَّنْ لَيْسَ هُوَ مِنْ شِيعَتِهَا

He^{-saww} said: 'It is the Day of Qiyamah, **and they would be in what their souls desire, for eternity [21:102]**', by Allah^{-azwj} it is Fatima^{-asws} and her^{-asws} offspring, and her^{-asws} Shias, and the ones who befriended them^{-asws} goodly from the one who wasn't from her^{-asws} Shias".³²¹

22- فر، تفسير فرات بن إبراهيم عثمان بن محمد بن الحسين بن سعيد و اللفظ للحسين موعناً عن جعفر بن محمد ع قال: إذا كان يوم القيامة نصب منبر يغلو المنابر فيطاول الحلائق لذلك المنبر إذ طلع رجل عليه خلتان خضراوان مترز بواحد مترز بأخرى فيمر بالشهداء فيقولون هذا منا فيجوزهم و يمر بالنبيين فيقولون هذا منا فيجوزهم و يمر بالملائكة فيقولون هذا منا فيجوزهم حتى يصعد المنبر

'Furat Bin Ibrahim' - Usman Bin Muhammad and Al Husayn Bin Saeed – and the words of Al Husayn,

'Form Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When it will be the Day of Qiyamah, a pulpit would be set up, and the creatures would come forward to that pulpit, when a man wearing two green garments will emerge, trousered with one and cloaked with the other. He will pass by the martyrs and they would be saying, 'This one is from us'. But, he will exceed them and pass by the Prophets^{-as}, and they^{-as} would be saying: 'This one is from us'. But, he will exceed them and pass by the Angels, and they would be saying: 'This one is from us'. But he will exceed them and ascend the pulpit.

ثم يجيء رجل آخر عليه خلتان خضراوان مترز بواحدة مترز بأخرى فيمر بالشهداء فيقولون هذا منا فيجوزهم ثم يمر بالنبيين فيقولون هذا منا فيجوزهم و يمر بالملائكة فيقولون هذا منا فيجوزهم حتى يصعد المنبر

Then another man will come wearing two green garments, trousered with one and cloaked with the other. He will pass by the martyrs and they would be saying, 'This one is from us'. But he will exceed them, then pass by the Prophets^{-as}, and they^{-as} would say: 'This one is from us'. But he will exceed them and pass by the Angels, and they would say: 'This one is from us'. But he will exceed them until he ascends the pulpit.

ثم يعينان ما شاء الله ثم يطلعان فيعرفان محمد ص و علي و عن يسار النبي ملك و عن يمينه ملك فيقول الملك التي عن يمينه يا معشر الحلائق أنا رضوان حازن الجنان أمري الله بطاعته و طاعة محمد ص و طاعة علي بن أبي طالب ع

Then they would both disappear, for as long as Allah^{-azwj} so Desires. Then they would emerge, and would be introduced as Muhammad^{-saww} and Ali^{-asws}. And on the right of the Prophet^{-as}, and an Angel on his^{-saww} left. The Angel on his^{-saww} right would say: 'O community of creatures! I am Rizwaan, keeper of the Gardens. Allah^{-azwj} Commanded me with obeying Him^{-azwj} and obeying Muhammad^{-saww} and obeying Ali^{-asws} Bin Abu Talib^{-asws}!'

وَ هُوَ قَوْلُ اللَّهِ تَعَالَى أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ يَا مُحَمَّدُ يَا عَلِيُّ

And it is the Word of Allah^{-azwj} the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, O Muhammad^{-saww}, O Ali^{-asws}!

³²¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 21

و يَقُولُ الْمَلَكُ الَّذِي عَنْ يَسَارِهِ يَا مَعْشَرَ الْخَلَائِقِ أَنَا مَالِكُ خَازِنُ جَهَنَّمَ أَمْرِي اللَّهُ بِطَاعَتِهِ وَ طَاعَةِ مُحَمَّدٍ وَ عَلِيٍّ ع

And the Angel on his^{-saww} left will say: ‘O community of creatures! I am Maalik, warden of Hell. Allah^{-azwj} Commanded me with obeying Him^{-azwj}, and obeying Muhammad^{-saww} and Ali^{-asws}’.³²²

23- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري عن صباح المزي قال: سئنا نأبي الحسن بن صالح وكان يقرأ القرآن فإذا فرغ من القرآن سأله أصحاب المسائل حتى إذا فرغوا قام إليه شاب فقال له قول الله تعالى في كتابه ألقيا في جهنم كل كفار عنيد

‘Tafseer Furat Bin Ibrahim’ - Ali Bin Muhammad Al Zuhry, from Sabah Al Mazny who said,

‘We came to Al-Hassan Bin Salih and he was reciting the Quran. When he was free from the Quran, companions asked him the question until when they were free, a youth stood up to him and said to him, ‘The Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. He remained tapping in the ground for a long time, then said, ‘You are asking me about the stubborn *Kafir*?’

فمكث ينكث في الأرض طويلاً ثم قال عن العنيد تسألني قال لا أسألك عن ألقيا قال فمكث الحسن ساعة ينكث في الأرض ثم قال إذا كان يوم القيامة يقوم رسول الله و أمير المؤمنين علي بن أبي طالب ع على شفير جهنم فلا يمر به أحد من شيعته إلا قال هذا لي و هذا لك

He said, ‘No. I ask you about **Both (of you), throw**’. Al-Hassan remained for a while tapping on the ground, then said, ‘When it will be the Day of Qiyamah, Rasool-Allah^{-azwj} and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} will stand upon the edge of hell, so no one from his^{-asws} Shias will pass by except he^{-asws} will say: ‘This one is for me^{-asws} and this one is for you’.

و ذكره الحسن بن صالح عن الأعمش و قال روى عباية عن أمير المؤمنين علي بن أبي طالب ع أنا قسيم النار و الجنة

And it is mentioned by Al Hassan Bin Salih, from Al Amsh, and he said, ‘It is reported by Abayah,

‘From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}: ‘I^{-asws} am the distributor of the Fire and Paradise’.³²³

24- كا، الكافي العدة عن سهل عن محمد بن سنان عن عمرو بن شمر عن جابر عن أبي جعفر ع قال: قال يا جابر إذا كان يوم القيامة و جمع الله عز و جل الأولين و الآخرين لفضل الخطاب دعي رسول الله ص و دعي أمير المؤمنين ع فيكسى رسول الله ص حلقة خضراء نضيء ما بين المشرق و المغرب و يكسى علي ع مثلها و يكسى رسول الله ص حلقة ودرية يضيء لها ما بين المشرق و المغرب و يكسى علي ع مثلها ثم يصعدان عندها

‘Al-Kafi’ - A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shmr, from Jabir, who has narrated the following:

Abu Ja’far^{-asws} having said: ‘O Jabir! When it will be the Day of Qiyamah, Allah^{-azwj} Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (*Fasl Al-Khitaab*). Rasool Allah^{-saww} will be Called, and Amir-Al-Momineen^{-asws} will be Called. Rasool-Allah^{-saww} would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali^{-asws} would be clothed with the like of it. And the Rasool Allah⁻

³²² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 22

³²³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 23

^{saww} would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Ali^{-asws} would be clothed with the like of it. Then they^{-asws} would both ascend wearing these.

ثُمَّ يُدْعَىٰ بِنَا فَيُدْفَعُ إِلَيْنَا حِسَابُ النَّاسِ فَنَحْنُ وَاللَّهِ نُدْخِلُ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ ثُمَّ يُدْعَىٰ بِالْبَيْتَيْنِ صَ فَيَقَامُونَ صَفَّيْنِ عِنْدَ عَرْشِ اللَّهِ عَزَّ وَجَلَّ حَتَّىٰ نُفْرَغَ مِنْ حِسَابِ النَّاسِ

Then we^{-asws} will be Called, and the Accounting of the people would be handed over to us^{-asws}. By Allah^{-azwj}, we^{-asws} are the ones who^{-asws} would be making the people of Paradise enter into Paradise and the people of the Fire into the Fire. Then the Prophets^{-as} would be Called, and they will be standing in two rows in front of the Throne of Allah^{-azwj} Mighty and Majestic until we^{-asws} are free from the Accounting of the people.

فَإِذَا أُدْخِلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ بَعَثَ رَبُّ الْعِزَّةِ عَلَيْنَا عَ فَأَنْزَلَهُمْ مَنَارَهُمْ مِنَ الْجَنَّةِ وَرَوَّجَهُمْ فَعَلِيٌّ وَاللَّهُ الَّذِي يُرَوِّجُ أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ وَمَا ذَاكَ إِلَّا إِلَىٰ أَحَدٍ غَيْرِهِ كِرَامَةً مِنَ اللَّهِ عَزَّ ذِكْرُهُ وَفَضْلًا فَضَّلَهُ اللَّهُ بِهِ وَمَنْ بِهِ عَلَيْهِ وَهُوَ وَاللَّهُ يُدْخِلُ أَهْلَ النَّارِ النَّارَ وَهُوَ الَّذِي يُعَلِّقُ عَلَىٰ أَهْلِ الْجَنَّةِ إِذَا دَخَلُوهَا أَبْوَابَهَا لِأَنَّ أَبْوَابَ الْجَنَّةِ إِلَيْهِ وَأَبْوَابَ النَّارِ إِلَيْهِ

When the people of Paradise enter Paradise, and the people of the Fire enter the Fire, the Lord^{-azwj} of the Honour will Send Ali^{-asws} who would descend them to their places in Paradise and get them married, for Ali^{-asws}, by Allah^{-azwj}, is the one who^{-asws} will perform the marriages of the people of Paradise in Paradise. And that Prestige is not for anyone other than him^{-asws} from Allah^{-azwj} and a Preference which Allah^{-azwj} has Preferred him^{-asws} by and Bestowed upon him^{-asws}. By Allah^{-azwj}, he^{-asws} is the one who^{-asws} will make enter the people of the Fire into the Fire, and he^{-asws} is the one who^{-asws} will close the Doors of Paradise when the people of Paradise have entered into it, because the Doors of Paradise are under his^{-asws} control and the Doors of the Fire are under his^{-asws} control".³²⁴

25- ما، الأمايلي للشيخ الطوسي الحفائر عن إسماعيل بن عليّ الدعبلّي عن عليّ بن دُعبلٍ عن الرضا عن آبائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَفَرَعَ مِنْ حِسَابِ الْخَلَائِقِ دَفَعَ الْخَلَائِقَ عَزَّ وَجَلَّ مَفَاتِيحَ الْجَنَّةِ وَالنَّارِ إِلَيَّ فَأَدْفَعُهَا إِلَيْكَ فَأَقُولُ لَكَ احْكُم

‘Al Amaali’ of the sheykh Al Tusi - Al Hafar, from Ismail Bin Ali Al Deobaly, from Ali Bin Deobel,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Qiyamah and the creatures are free from the Reckoning, the Creator Mighty and Majestic would Hand over the keys of Paradise and the Fire to me^{-saww}, and I^{-asws} will hand these over to you^{-asws}, and I^{-saww} will be saying to you^{-asws}: ‘Decide!’.

قَالَ عَلِيٌّ وَاللَّهُ إِنَّ لِلْجَنَّةِ أَحَدًا وَسَبْعِينَ بَابًا يُدْخِلُ مِنْ سَبْعِينَ بَابًا مِنْهَا شِيعَتِي وَأَهْلُ بَيْتِي وَمِنْ بَابٍ وَاحِدٍ سَائِرُ النَّاسِ

Ali^{-asws} said: 'By Allah^{-azwj}! For Paradise there are seventy-one doors. My^{-asws} Shias and my^{-asws} family would enter from seventy doors, and from one door (would enter) the rest of the people'.³²⁵

26- وَ بِهَذَا الْإِسْنَادِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ أَلْفِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ قَالَ نَزَلَتْ فِيَّ وَ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ أَنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ شَمَعَنِي رَبِّي وَ شَمَعَكَ يَا عَلِيُّ وَ كَسَانِي وَ كَسَاكَ يَا عَلِيُّ

And by this chain,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said regarding the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**: 'It was Revealed regarding me^{-saww} and regarding Ali^{-asws} Bin Abu Talib^{-asws}, and that is because when it will be the Day of Qiyamah, My^{-saww} Lord^{-azwj} will Give me^{-saww} (the right of) intercession, and I^{-saww} will give you^{-asws} (the right of) intercession, and Clothe me^{-saww} and Clothe you^{-asws}, O Ali^{-asws}!'

ثُمَّ قَالَ لِي وَ لَكَ يَا عَلِيُّ أَلْفِيَا فِي جَهَنَّمَ كُلٌّ مِنْ أُنْعَضَكُمْ وَ أَدْخِلَا الْجَنَّةَ كُلٌّ مِنْ أَحَبَّكُمْ فَإِنَّ ذَلِكَ هُوَ الْمُؤْمِنُ

Then He^{-azwj} will Say to me^{-saww} and to you^{-asws} O Ali^{-asws}: **Both (of you), throw into Hell [50:24]** everyone who hates you^{-asws} both, and enter into Paradise everyone who loves you^{-asws}, if that one, he is the Momin".³²⁶

27- ما، الأماي للشيخ الطوسي الفخام عن محمد بن الفرخان عن محمد بن علي بن فزارة عن شيبان بن وكيع عن أبيه عن الأعمش عن ابن المنزك الناجي عن أبي سعيد الخدري قال قال رسول الله ص يقول الله تعالى يوم القيامة لي و لعلبي بن أبي طالب أدخلوا الجنة من أحبكم و أدخلوا النار من أبعضكم و ذلك قوله أَلْفِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

'Al Amaali' of the sheykh Al Tusi - Al Faham, from Muhammad Bin Farhan, from Muhammad Bin Ali Bin Furat, from Sufyan Bin Waki'e, from his father, from Al Amsh, from Ibn Al Mutawakkal Al Najy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted will be Saying on the Day of Qiyamah to me^{-saww} and to Ali^{-asws} Bin Abu Talib^{-asws}: 'Enter into Paradise ones who loved you^{-asws} both, and enter into the Fire ones who hated you^{-asws} both, and that is His^{-azwj} Word: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**'.³²⁷

28- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن مزوان عن أبيه عن عبيد بن محمد بن مهران الثوري عن محمد بن الحسين عن أبيه عن جده عن علي بن أبي طالب ع في قوله تعالى أَلْفِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ قَالَ فَقَالَ النَّبِيُّ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا جَمَعَ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ كُنْتُ أَنَا وَ أَنْتَ يَوْمَئِذٍ عَنْ يَمِينِ الْعَرْشِ فَيُقَالُ لِي وَ لَكَ قَوْمًا فَأَلْفِيَا مِنْ أُنْعَضَكُمْ وَ خَالَفَكُمْ وَ كَذَّبَكُمْ فِي النَّارِ

'Tafseer Furat Bin Ibrahim' - Ja'far Bin Muhammad Bin Marwan, from his father, from Ubeyd Bin Muhammad Bin Mihran al Sowry, from Muhammad Bin Al Husayn, from his father, from his grandfather,

³²⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 25

³²⁶ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 26

³²⁷ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 27

'From Ali^{-asws} Bin Abu Talib^{-asws} regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he^{-asws} said: 'The Prophet^{-saww} said: When Allah^{-azwj} Blessed and Exalted Gathers the people on the Day of Qiyamah in one plain, I^{-saww} and you^{-asws} on that Day would be on the right of the Throne, and He^{-azwj} will Say to me^{-saww} and to you^{-asws}: "Stand up and throw the ones who hated you^{-asws}, and opposed you^{-asws}, and belied you^{-asws}, into the Fire!"'.³²⁸

29- فس، تفسير القمي أبي عن بعض أصحابنا رفعه عن النبي ص أنه قال: إن الله أعطاني في علي سبب خصال هو أول من ينشق عنه القبر معي و أول من يقف معي على الصراط فيقول للنار خذي ذا و ذري ذا و أول من يكسى إذا كسيته و أول من يقف معي على يمين العرش و أول من يفرغ معي باب الجنة و أول من يسكن معي عليين و أول من يشرب معي من الرحيق المخبوم ختامه مسك و في ذلك فليتأنفس المتأسفون الحبر بطوله

'Tafseer Al Qummi' - My father, from one of our companions, raising it,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Gave me^{-saww} seven qualities regarding Ali^{-asws} – He^{-asws} is the first one whose grave would be cleft asunder along with me^{-saww}; and the first one to pause along with me^{-saww} upon the Bridge and he^{-asws} will be saying to the Fire: 'Take that one and leave that one!'; and the first one to be clothed when I^{-saww} am clothed; and the first one to pause with me^{-saww} on the right of the Throne; and the first one to knock upon the door of Paradise with me^{-saww}; and first one to settle with me^{-saww} in the Illiyeen; and the first one to drink with me^{-saww} **from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]**'.³²⁹

30- لي، الأمايلي للصدوق الحسين بن إبراهيم عن الأسدي عن النخعي عن الثؤلفي عن ابن البطائني عن أبيه عن الصادق عن آباءه ع قال قال رسول الله ص إذا كان يوم القيامة يؤتى بك يا علي على ناقه من نور و على رأسك تاج له أربعة أركان على كل ركن ثلاثة أسطر لا إله إلا الله محمد رسول الله علي مفتاح الجنة

'Al Amaali' of Al Sadouq - Al Husayn Bin Ibrahim, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, they will come with you^{-asws}, O Ali^{-asws} upon a she-camel of light, and upon your^{-asws} head would be a crown having four corners for it, upon each corner being three lines: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is the key to Paradise".

ثم يوضع لك كرسي يعرف بكرسي الكرامة فتشعد عليه يجمع لك الأولون و الآخرون في صعيد واحد فتأمر بشيعتك إلى الجنة و بأعدائك إلى النار فأنت قسيم الجنة و أنت قسيم النار لقد فاز من تولاك و خاب و خسر من عاداك فأنت في ذلك اليوم أمين الله و حجتة الواضحة

Then a chair would be placed for you^{-asws}, the honour would be recognised by the chair, and you^{-asws} will sit on it. The former ones and the latter ones would be gathered for you^{-asws} in one plain, and you^{-asws} will order with your^{-asws} Shias to go to Paradise and your^{-asws} enemies to go to the Fire. Thus, you^{-asws} are the distributor of Paradise and you^{-asws} are the distributor of the Fire. He has succeeded, the one who befriends you^{-asws}, and he has failed and lost, the

³²⁸ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 28

³²⁹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 29

one who was inimical to you^{-asws}. So, you^{-asws}, on that Day, would be the Trustee of Allah^{-azwj}, and His^{-azwj} Divine Authority, clearly”^{.330}

31- ما، الأماالي للشيخ الطوسي بإسناده عن أبي ذر رضي الله عنه عن النبي ص قال: عليّ أول من آمن بي و أول من يصافحني يوم القيامة

‘Al Amaali’ of the sheykh Al Tusi - By his chain,

‘From Abu Zarr^{-ra}, from the Prophet^{-saww} having said: ‘Ali^{-asws} is the first one to believe in me^{-saww}, and would be the first one to shake my^{-saww} hands on the Day of Qiyamah”^{.331}

32- ما، الأماالي للشيخ الطوسي الفحام عن عمه عن إسحاق بن عبدوس عن محمد بن بحار بن عمارة عن زكريا بن يحيى عن جابر عن إسحاق بن عبد الله بن الحارث عن أبيه عن أمير المؤمنين ع قال: أتيت النبي ص و عنده أبو بكر و عمر فجلست بينه و بين عائشة فقالت لي عائشة ما وجدت إلا فحذي أو فخذ رسول الله ص

‘Al Amaali’ of the sheykh Al Tusi - Al Faham, from his uncle, from Is’haq Bin Abdous, from Muhammad Bin Bahar Bin Amaar, from Zakariyya Bin Yahya, from Jabir, from Is’haq Bin Abdullah Bin Al Haris, from his father,

‘From Amir Al-Momineen^{-asws} having said: ‘I^{-asws} went to the Prophet^{-saww} and in his^{-saww} presence were Abu Bakr and Umar, and I^{-asws} sat between him^{-saww} and Ayesha. Ayesha (rudely) said to me, ‘You could not find except my thigh or the thigh of Rasool-Allah^{-saww}?’

فقال ما يا عائشة لا تؤذيني في عليّ فإنه أخي في الدنيا و أخي في الآخرة و هو أمير المؤمنين يجلسه الله في يوم القيامة على الصراط فيدخل أوليائه الجنة و أعداءه النار

He^{-saww} said: ‘Shh, O Ayesha! Do not hurt me^{-saww} regarding Ali^{-asws}, for he^{-asws} is my^{-saww} brother^{-asws} in the world and my^{-saww} brother in the Hereafter, and he^{-asws} is the Emir of the Momineen. Allah^{-azwj} will Make him^{-asws} to be seated during the Day of Qiyamah upon the Bridge, and he^{-asws} will enter his^{-asws} friends into Paradise and his^{-asws} enemies into the Fire”^{.332}

33- ما، الأماالي للشيخ الطوسي بإسناده عن حذيفة عن النبي ص قال: إذا كان يوم القيامة ضرب لي عن يمين العرش قبة من ياقوتة حمراء و ضرب لإبراهيم ع من الجانب الآخر قبة من درة بيضاء و بينهما قبة من زبرجدة خضراء لعليّ بن أبي طالب ع فما ظنكم بحبيب بن خليلين

‘Al Amaali’ of the sheykh Al Tusi - By his chain, from Huzeyfa,

‘From the Prophet^{-saww} having said: ‘When it will be the Day of Qiyamah, a dome would be set up for me on the right of the Throne, being or red rubies, and another dome would be set up for Ibrahim^{-as} from white gems, and between these two would be a dome of green aquamarine for Ali^{-asws} Bin Abu Talib^{-asws}. What are your thoughts with the beloved one between the two friends?”^{.333}

³³⁰ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 30

³³¹ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 31

³³² Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 32

³³³ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 33

34- ع، علل الشرائع علي بن خاتم عن علي بن الحسين النخوي عن ابن عيسى عن ابن فضال عن ثعلبة و غيره عن يزيد العجلي قال: قلت لأبي عبد الله ع كيف صار الناس يستلمون الحجر و الركن اليماني و لا يستلمون الركنين الآخرين

'Al Ilal Al Sharaie' - Ali Bin Hatim, from Ali Bin Al Husayn Al Nahwy, from Ibn Isa, from Ibn Fazal, from Sa'alba and others, from Bureyd Al Ijaly who said,

'I said to Abu Abdullah^{-asws}, 'How did the people come to be kissing the (Black) Stone, and the Yemeni corner, and they are not kissing the two other corners (of the Kabah)?'

فَقَالَ إِنَّ الْحَجَرَ الْأَسْوَدَ وَ الرُّكْنَ الْيَمَانِيَّ عَنِ الْيَمِينِ الْعَرْشِ وَ إِنَّمَا أَمَرَ اللَّهُ تَعَالَى أَنْ يُسْتَلَّمَ مَا عَنِ يَمِينِ عَرْشِهِ فَكَيْفَ صَارَ مَقَامَ إِبْرَاهِيمَ ع عَنْ يَسَارِهِ

He^{-asws} said: 'The Black Stone and the Yemeni corner are on the right of the Throne, and rather Allah^{-azwj} the Exalted Commanded with kissing what is on the right of the Throne'. I said, 'How come the (standing) place of Ibrahim^{-as} came to be on its left?'

فَقَالَ لِأَنَّ إِبْرَاهِيمَ ع مَقَاماً فِي الْقِيَامَةِ وَ لِمُحَمَّدٍ ص مَقَاماً فَمَقَامَ مُحَمَّدٍ ص عَنْ يَمِينِ عَرْشِ رَبَّنَا عَزَّ وَ جَلَّ وَ مَقَامَ إِبْرَاهِيمَ ع عَنْ شِمَالِ عَرْشِهِ فَمَقَامَ إِبْرَاهِيمَ فِي مَقَامِهِ يَوْمَ الْقِيَامَةِ وَ عَرْشُ رَبَّنَا مُقْبِلٌ غَيْرُ مُدْبِرٍ

He^{-asws} said: 'Because Ibrahim^{-as} has a place in the Day of Qiyamah, and for Muhammad^{-saww} there is a place. The place of Muhammad^{-saww} is on the right of the Throne of our Lord^{-azwj} Mighty and Majestic, and the place of Ibrahim^{-as} is on the left of the Throne. Thus the (standing) place of Ibrahim^{-as} is his^{-as} place on the Day of Qiyamah, and the Throne of our Lord^{-azwj} is facing forward, not backwards''³³⁴.

35- فر، تفسير فرات بن إبراهيم إسماعيل بن إسحاق الفارسي رفعه إلى أبي جعفر ع و ساق الحديث في مصارعة أمير المؤمنين ع مع الشيطان إلى أن قال فقال الشيطان فم عني حتى أبتدرك فقام عنه فقال بيم تبتئني يا ملعون قال إذا كان يوم القيامة صار الحسن عن يمين العرش و الحسين عن يسار العرش يُعْطُونَ شِيعَتَهُمُ الْجَوَازَ مِنَ النَّارِ الْحَبِيرِ

'Tafseer Furat Bin Ibrahim' - Ismail Bin Is'haq Al Farsy,

'Raising it to Abu Ja'far^{-asws}, and he continued with the Hadeeth regarding the combat of Amir Al-Momineen^{-asws} with the Satan^{-la}, until he^{-asws} said: 'The Satan^{-la} said, 'Arise from me^{-la} until I^{-la} give you^{-asws} glad tidings'. He^{-asws} arose from him^{-la}, and he^{-asws} said: 'With what are you giving me^{-asws} glad tidings, O Accursed one?' He^{-la} said, 'When it will be the Day of Qiyamah, Al-Hassan^{-asws} will come to be on the right of the Throne, and Al-Husayn^{-asws} on the left of the Throne, giving their^{-asws} Shias the (freedom) pass from the Fire' - the Hadeeth'.³³⁵

إلى هنا تم الجزء السابع من كتاب بحار الانوار

Up to here completes the seventh volume from the book Bihar Al Anwaar

³³⁴ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 34

³³⁵ Bihar Al-Anwaar – V 7, The book of Justice, S 3, Ch 17 H 35