BIHAR AL-ANWAAR

Volume 7

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams asws

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
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CHAPTER 3 – PROOF OF THE RESURRECTION AND ITS STATE AND KUFR OF THE ONE WHO DENIES IT

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

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

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

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

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

And the Exalted Said: إياك نذكوه وكم من الناس كافرون

And the Exalted Said: And when He will show them the Qayamat, they will say: ‘This is what he had promised us’. And it will be said to them: ‘Light the lamps’. So We shall cause them to ride in pairs on the back of that which they used to deny [2:261]

And the Exalted Said: إياك نذكوه وكم من الناس كافرون

And the Exalted Said: And when We say to the Jinns: ‘Be as a witness against yourselves’ [2:262]

And the Exalted Said: إياك نذكوه وكم من الناس كافرون

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

And the Exalted Said: إياك نذكوه وكم من الناس كافرون

And the Exalted Said: And when We say to the Jinns: ‘Be as a witness against yourselves’ [2:262]
(Surah) Aal-e-Imran: *Our Lord! You are the Gatherer of the people on a Day about which there is no doubt* [3:9]

"وَقَالَ تَعَالَى "لَن يَخْفَى شَىْءٌ مِّنْ يَوْمِ الْقِيَامَةِ لَنّ إِلَى مَرْجَعِهِمْ فَأُحْكَمْ بَيْنَهُمْ فِي مَا كَتَبْنَاهُمْ فِي خُلُقٍ" [3:55]

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

"وَقَالَ تَعَالَى "فَكِيفَ إِذَا جَمَعْنَاهُمْ لِيَوْمِ لاَ رُيْبٍ فِيهِ وَهُمْ لاَ يُؤَلِّمُونَ "[3:25]

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

"وَقَالَ "وَلَنَّمَتْ أَوْ قُتِّلْتُمْ لَإِلَى رَبِّكُمْ تَحْشُرُونَ "[3:158]

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

"وَلَا تَعَظِّمُوا اللَّهَ لَا يُؤَلِّمُ الْمَوْتَى "[4:87]

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

المائدة " وَأَنْفَقُوا الْحَاكِمِ إِلَى يَوْمِ الْقِيَامَةِ "[5:96]

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

الانعام " لِيَحْجَمَكُمْ إِلَى يَوْمِ الْقِيَامَةِ "[6:12]

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

"وَقَالَ تَعَالَى "قَلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبَّي عَذَابٍ بَعِيدٍ عَظِيمٍ "[6:15]

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

"مِنْ يَصَفُّ عَنْهُ بِالْيَوْمِ الْمَبْتَغِي الْمُبَيِّنِ "[6:16]

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

"وَقَالَ تَعَالَى "وَالْوَلَّوْيَةُ يَعْبُثُونَ اللَّهُ ۖ إِلَيْهِ يَرْجُونَ "[6:36]
And the Exalted Said: and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]

"وَقَالَ ﴿وَأَنْذِرُوهُمْ ذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۵۱﴾

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

"وَقَالَ ﴿إِنَّذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۶۰﴾

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

"وَقَالَ ﴿إِنَّذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۶۲﴾

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

"وَقَالَ ﴿إِنَّذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۷۲﴾

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

"وَقَالَ ﴿إِنَّذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۱۵۴﴾

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

"وَقَالَ ﴿إِنَّذِٰلِكَ إِنَّهُمْ يَخَافُونَ أَنْ يُحِشُّروُنَّ إِلَيْهِ ﴾ ﴿۱۶۴﴾

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

الاعراف [7] قَالَ ﴿فَإِنَّهُمْ يَخَافُونَ وَفِيهِمْ يَمُوتونَ وَمِنْهَا تَخْرُجُونَ ﴾ ﴿۲۵﴾

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

"وَقَالَ ﴿فَإِنَّهُمْ يَخَافُونَ وَفِيهِمْ يَمُوتونَ وَمِنْهَا تَخْرُجُونَ ﴾ ﴿۲۹﴾

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

"وَقَالَ ﴿فَإِنَّهُمْ يَخَافُونَ وَفِيهِمْ يَمُوتونَ وَمِنْهَا تَخْرُجُونَ ﴾ ﴿۵۷﴾

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

" وقال ": والذين كذبوا بآياتنا ولقاء الآخرة حبصت أعمالهم هل يجوزون إلا ما كانوا يعملون 147.

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

انتوبة 9 " ثم تردون إلى عالم الغيب والشهادة فينبئكم بما كنتم تعملون 94.

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

يوس 10 " إنه مرجعكم وعد الله حقا إنه يبدؤ الخلق ثم يعيده ليجزي الذين آمنوا وعملوا الصالحات بالفضل

(Surah) Yunus⁶⁶: To Him is your return, altogether, and the Promise of Allah is True. He Began the creation, then He Repeats it, in order to Recompense those who believe and do righteous deeds with the fairness [10:4]

" وقال ": فنذر الذين لا يرجون لقاءنا في طغيانهم يعمهون 11

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

" وقال ": أي أخف إن عصيت ربي عذاب يوم عظيم 15

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

" وقال ": تم إلينا مرجعكم فنبهكم بما كنتم تعملون 23

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

" وقال تعالى ": قال هل من شركائكم من يبدؤ الخلق ثم يعيده فلان الله يبدؤ الخلق ثم يعيده فأن تؤفكون 34

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

" وقال تعالى ": يوم بعثهم كان لم يلبثوا إلا ساعة من الزهاء يتعارفون بينهم قد خسر الذين كذبوا بلقاء الله وما كانوا مهتدين"
And the Exalted Said: *And the Day He will Gather them as if they had not tarried (remained) except for an hour from the day, recognising each other. They would lose, those who are belying meeting Allah, and they were not rightly guided* [10:45]

وإما نرينك بعض الذي نعدهم أو نتوفيكم فإلينا مرجعهم ثم الله شهيد على ما يفعلون 45 – 46

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

وقال: "وفقاً: ويكولون متي هذا الوعد إن كنتم صادقين

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

قل لا أملك لنفسني ضرا ولا نفعا إلا ما شاء الله لكلمة أحل إذا جاء أجلهم فلا يستأهوون ساعة ولا يستقدمون 48 – 49

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

وقال: "وفقاً: ويسنونك أحق هو قل إي وربي إنه لحق وما أنتم بمعجزين

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

وقال تعالي: "هو يحيي ويميت وإليه ترجعون 53

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

*هود 11* "إذ إن تولوا فإن تولوا فإني أخاف عليكم عذاب يوم كبیر

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

إلى الله مرجعكم وهو على كل شيء قدير 3 – 4

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

وقال تعالى: "ومن قلت إنكم ميعولون من بعد الموت لبكون الذين كفروا إن هذا إلا سحر مبين

And the Exalted Said: *And if you were to say: ‘You will be Resurrected from after the death’, those who are committing Kufr would say, ‘Surely this is nothing but clear sorcery* [11:7]
And Said: *And you Lord will certainly Fulfil their deeds. He is Aware of what they are doing* [11:111]

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

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

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

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

(Surah) Al Nahl: *So, by your Lord! We will be Questioning them altogether* [15:92] *About what they were doing* [15:93]

(Surah) Al Eesra: *And the Exalted Said: Are they waiting except that the Angels should come to them or there should come the Command of your Lord?* [16:33]
(Surah) Asra’a: And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]

" وقال تعالى ": من كان يريد العاجل عجلنا له فيها ما نشاء من نريد ثم جعلنا له جهنم يصلها مذموما مذمورة 

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

* ومن أراد الآخرة وسعى لها سعيها وهو مؤمن فاولئك كان سعيهم مشكورة 18 - 19

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

* وقال تعالى ": وللآخرة أكبر درجات وأكبر تفضيلا 21

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

* وقالوا أئذا كنا عظاما ورفاتا أئنا لمبعوثون خلقا جديدا

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

* قل كونوا حجارة أو حديدا

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

* أو خلقا مما يكبر في صدوركم فسيقولون من يعيدنا فل الذي فظركم أول مرة فسيغضبون إليك رؤسهم ويقولون مباوضة أن يكون قريبا

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

* يوم يدعوكم فستجيبون بحمده وتظنون إن لبتم إلا قليلا

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

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

* ذلك جزاؤهم بأنهم كفروا بآياتنا و قالوا أئذا كنا عظاما ورفاتا أئنا لمبعوثون خلقا جديدا

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

* أولم يروا أن الله الذي خلق السموات والارض قادر على أن يخلق مثلهم وجعل لهم أجلا لا ريب فيه فأبى الظالمون إلا كفورا

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

الكهف " 18 " وكذلك أعثرنا عليهم ليعلموا أن وعد الله حق وأن الساعة لا ريب فيه 21.

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

مريم " 19 " : إنا نحن نرث الارض ومن عليها وإلينا يرجعون 40

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

" وقال تعالى": وبقول الإنسان آنذا ما مت لسوف اخرج حيا

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

* أولا يذكر الإنسان آنا خلقناه من قبل ولم بك شيئا 66 – 67

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

" وقال ": وترثه ما يقول و يأتينا فردا 80

And Said: And We shall Inherit what they are saying, and they would come to Us individually [19:80]
And Said: **And every one of them would come to Him on the Day of Judgement individually** [19:95]

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

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And they are saying, ‘When would this Threat occur if you are truthful?’ [21:38]

**Lo you deem the day when this threat will occur, if you are truthful**?

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

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

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

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O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. And you see the land as barren, then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5]
This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6]

وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور 5 – 7

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

وقال تعالى: إن الذين آمنوا والذين هادوا والصابئين والنصارى والمجوس والذين أشركوا إن الله يفصل بينهم يوم القيامة إن الله على كل شيء شهيد 17

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

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

والممل منذ الله يحكم بينهم فالذين آمنوا ولعبوا الصالحات في جنات النعيم 57

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

والذين كفروا وكدوا بآياتنا فاولئك لهم عذاب مهين 55 – 57

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

وقال ": الله يحكم بينكم يوم القيامة فيما كنتم فيه تختلفون 69

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

المؤمنون: " ثم إنكم يوم القيامة تبعثون 16

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

وقال تعالى حكاية عن قوم هود أو قوم صالح ": أباعدهكم أنتم إذا متم وكتبتكم تراها وعظاما أنتم مخرجون

He promises you that when you are dead and become dust and bones you would be brought forth [23:35]
Far it is! Far it is, what you are being promised! [23:36]

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

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

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

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

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

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

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

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

Say: ‘In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?’ [23:88]
They will be saying, '(This is) Allah's. Say: 'So why are you then deluded?' [23:89]

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

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

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

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

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

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

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

وَيَكُونُونَ لِلَّهِ فَلَأُنْهَى تَسْحُورُونَ

Say: ‘This is Allah’s. So why are you then deluded?’ [23:89]

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

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

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

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

And Said: Say: ‘The ones in the skies and earth do not know the unseen except Allah, and they are not aware when they would be Resurrected’ [27:65]
But, does their knowledge reach into the Hereafter? But, they are in doubt from it. But, they are blind from it [27:66]

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

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

The Glorious Said: One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]

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

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

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

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

And Said: And what is this life of the world except sport and play? And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64]
(Surah) Al Roum: They know the apparent life of the world, but they are oblivious of the Hereafter [30:7]

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

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

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

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

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

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

And the Exalted Said: then He will Cause you to die, then He will Revive you. [30:40]
And the Exalted Said: *Then set your face for the Religion of the Custodian before there comes from Allah a Day, there being no averting for it. On that Day they will be divided [30:43]*

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

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

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

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

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

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

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

* ليجزي الذين آمنوا وعملوا الصالحات أولئك هم مغفرة ورزق كريم.

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

* والذين سعوا في آيتنا معاجزين أولئك لهم عذاب رجز أليم 3 – 5.

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

* وقال عزوجل: وقال الذين كفروا هل ندلكم على رجل منكم ينبئكم إذا مزقتم كل ممزق إنكم لفي خلق جديد.

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

* أفترى على الله كذبا أم به جنة بل الذين لا يؤمنون بالآخرة في العذاب والضلال البعيد.

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

* أفلم يروا إلى ما بين أيديهم وما خلفهم من السماء والارض إن نشأ نخسف بهم الارض أو نسقط عليهم كسفا من السماء إن في ذلك لآية لكل عبد منيب 7 – 9.

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

* وقال سبحانه: قال يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتح العليم.

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

* وقال تعالى: ويقولون متي هذا الوعد إن كنتم صادقين.

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

* قل لكم ميعاد يوم لا تستأخرون عنه ساعة ولا تستقدمن 29 – 30.
Say: ‘For you there is an appointment of a Day. Neither can you delay from it a moment, nor bring it forward’ [34:30]

فاطر: "وَللهُ الَّذى أُرْسِلْ الْرَّيْحُ فَتَيْرَ السَّحَابَاتْ فَسَنَّاهُ إِلَى بَلَدٍ مَّيْتٍ فَأَحْيَاهُ بِالْأَرْضِ بَعْدَ مَوْتِهِ الْأَرْضُ. كَيْذَا النُّشُورُ.

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

يَسُ: "إِنَّا نَحْيِي الْمُوْتِى وَنَكْتَبُ ما قَدْ مَدَّهُمْ وَآثَارَهُمْ.

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

وَقَالَ: "وَإِنَّ كُلُّ مَا جَمِيعُ لَدِينُنَا مُحْضِرُونَ.

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

وَقَالَ: "وَضَرَبْنَا مِثْلًا لَّكُمْ وَنَسَى خَلْقَهُ قَالَ: مَن يَحْيِي الْعَسُومَ وَهِيَ رَمِيمٌ?

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

قَالُ: "فَقَلْ يَحْيَيْهَا الَّذِي أَشْيَاهُ أَوْلَى مَرَةً وَهُوَ بِكُلٍّ خَلْقٍ عَلِيمٍ.

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

الْخَلْقَ عَلِيمٍ

الْخَلْقَ عَلِيمٍ

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

أَوْ لَيُسْتَ مَن ذَلِكُ الْخَلْقَ السَّمَاوَاتُ وَالْأَرْضُ بَقَادِرٌ عَلَى أَنْ يَخْلُقَ مَثَلَهُ بَلِي وَهُوَ الْخَلْقَ عَلِيمٍ 78 – 81.

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

الصافات: "أَئَنَّا مَتَّناً وَكَنَا تَرابًا وَعَظَامًا أَنَا مَيْتُونَ.

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

أَوْ أَبْأَأْنَا الْأَوْلَى.

Or our forefathers, the former ones? [37:17]
Say: ‘Yes! And you shall be humiliated [37:18]

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

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

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

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

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

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

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

And the Exalted Said: Surely, the Hour is coming, there is no doubt in it, but most people do not believe [40:59]
(Surah) Al Sajdah: And from His Signs is, you see the land as barren, so when We Send the water upon it, it stirs and gets nourished. Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]

" وقال سبحانه ": ولئن أذقناه رحمة منا من بعد ضراء مسته ليقولن هذا لي وما أظن الساعة قائمة و لئن رجعت إلى ربي إن لي عنه للحسين قلبي الذين كفرنا بما عملوا ولذيقنهم من عذاب غليظ 50.

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

جحصم 42 " الله يجمع بينا وإليه المصير 5

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

" وقال تعالى ": وما يدريك لعل الساعة قريب

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

* يستعجل بما الذين لا يؤمنون بما والذين آمنوا مشققون منها ويعلمون آنها الحق ألا إن الذين يمارون في الساعة لفي ضلا بعيد 17.

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

الزخرف 43 " فأشترنا به بلدة ميتا كذلك فخرجون

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

" وقال ": وإننا إلى ربنا مotlinون

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

" وقال سبحانه ": قويل للذين ظلموا من عذاب يوم أليم

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

* هل ينظرون إلا الساعة أن تأتيهم بغة وهم لا يشعرون 66.
Are they awaiting only for the Hour lest it comes to them suddenly while they are not aware? [43:66]

" وقال " فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون 83.

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

الدخان " 44 " إن هؤلاء ليقولون

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

إن هي إلا موتتنا الاولى وما نحن بمنشرين

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

 فأتوا بأبائنا إن كنتم صادقين 34 – 36.

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

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

وإذا تذكى عليهم آياتنا بينات ما كان حجتهم إلا أن قالوا ائتو بآبائنا إن كنتم صادقين

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


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

الاحفاظ " 46 " وإذا حشر الناس كانوا لهم أعداء وكانوا بعادتهم كافرين 6

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

" وقال تعالى ": والذي قال لوالديه اف لكما أتعداني أن أخرج وقد خلت القرون من قبلني وهم يستغثيان الله ويلك آمن إن وعد الله حق فيقول ما هذا إلا أساطير الأولين
And the Exalted Said: And he who said to his parents, ‘Ugh to you both! Are you threatening me that I shall be brought forth and the generations have already passed away before me?’ And they both cried for help to Allah, ‘Woe be unto you! Believe! Surely the Promise of Allah is True’. So he was saying, ‘This (Religion) is only stories of the former ones’ [46:17]

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

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

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

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

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

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

We have Known what the earth diminishes from them, and with Us is a preserving Book [50:4]
But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]

أفلام ينظروا إلى السماء فوقهم كيف بنيناها وزيناها وماها من فروج

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

والأرض مدناها وألقينا فيها رواسي وأنبتنا فيها من كل زوج م nghèo

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

نصرة وذكرى لكل عبد منيب

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

وأنزلنا من السماء ماء مباركا فأنبتنا به جنات وحب الجحيم

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

والنحل باسقاتها طلع نضيد

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

رزقا للعباد وأحثيتنا به بلدة متلك ذلك الخروج 2 - 11

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

وقال تعالى: أفعيينا بالخلق الأول بل هم في لبس من خلق جديد 15.

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

(Surah) Al Zariyaat: By the (winds) scattering far [51:1] Then the (clouds) bearing load [51:2] Then the (ships) flowing easily [51:3] Then the (Angels) distributing matters [51:4] Surely what you are being Promised would be proven true [51:5]
And surely the Religion will transpire [51:6] And by the sky with the orbital pathways [51:7] You are at variance in words [51:8] He is deluded away from it, one (who is) deluded [51:9]

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

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

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

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

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

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

(Surah) Al Najam: And surely his striving will soon be Seen [53:40] Then He will Recompense him the fullest Recompense [53:41]
(Surah Al Qamar: But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46]

" وقال تعالى": سيعلمون غدا من الكذاب الاشر 26

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

" وقال": وما أمننا إلا واحدة كلمح بالبصر 50.

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

الرحمن 55 " سنفرغ لكم أيها الثقلان 31.

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

والواقد 56 " وكانوا يقولون أنذا متنا ونابأنا الأولون 47 لى Venezia 62.

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

" وقال": ولقد علمتم النشأة الاو 62. " وقال ": ولقد علمتم النشأة الاو فلولا تذكرون 62.

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

الحديد 57 " وفي الآخرة عذاب شديم ومغفرة من الله ورضوان 20.

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

المجادلة 58 " يوم بيعت الله جميعا فدينهم بما عملوا أحصبه الله ونسووه والله على كل شيء شهيد 6.

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

" وقال تعالى": ثم نبئهم بما عملوا يوما يوم القيامة 7.

Then He would Inform them on the Day of Judgment of what they had been doing. [58:7]
(Surah) AL Mumtahana: on the Day of Judgment. He will Decide between you, and Allah Sees what you are doing [60:3]

" وقال سبحانه " يا أيها الذين آمنوا لا تتولوا قوما غضب الله عليهم قد يئسوا من الآخرة كما يئس الكفار من أصحاب القبور."

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

التغابن " 64 زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم تنبؤن بما عملتم وذلك على الله يسير."

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

المملك " 67 وإليه النشور 15.

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

" وقال " وإليه تحشرون 24.

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

المعارج " 70 والذين يصدقون بيوم الدين 26.

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

القيامة " 75 لا أقسم بيوم القيامة ولا أقسم بالنفس اللوامة.

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

* أحسب الإنسان آن يجمع عظامه* بل قادرين على أن نسوي بنائه.

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

* بل يريد الإنسان لليفجر أمامه* يستل أيان يوم القيامة 1 - 6.

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

" وقال تعالى " أحسب الإنسان آن يترك سدى.
And the Exalted Said: *Does the human being reckon that he would be left in vain? [75:36]*

> ثم كان علقة فخلق فسوى * ألم يكن نطفة من معي يمنى *

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

> فجعل منه الزوجين الذكر والأنثى * أليس ذلك بقادر على أن يحيي الموتى

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

> والدهر 76 " ويخافون يوما كان شره مستطيرا

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

(Surah) Al Mursilaat: *(I Swear) by the emissaries (messengers) Sent consecutively [77:1]*

And the stormers storming [77:2] And the promoters publicising [77:3]

> والناشطات نشطا * فالفارقات فرقا *

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

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

Which they are differing in? [78:3]

> كلا سيعلمون * ثم كلا سيعلمون 1 – 5.

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

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

> فالمدبرات أمرًا * يوم ترجف الراجفة * تبعها الرادفة * قلوب يومت ماجفأ * أبيصارها خاشعة

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

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

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

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

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

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

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

(Surah) Al Teen: So what would make you belie the Religion afterwards? [95:7] Isn’t Allah the most Decisive of the judges? [95:8]
العلق " إن إلى ربك الرجعي 8."

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

الماعون " أرأيت الذي يكذب بالدين 1."

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

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

Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Jameel,

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

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

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

فإن يكن الذي نحن عليه الحق فقد أخذت بحظك منه، وإن يكن الذي أنت عليه الحق فقد أخذنا بحظنا منه،

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

1 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 1
فأزال الله تبارك وتعالى: "قل يا أيها الكافرون لا أعبد ما تعبدون ولا أنتم عابدون ما أعبد " إلى آخر السورة.


ثم مشى أبي بن خلف بعظم رميم ففته في يده ثم نفخه وقال: أتزعم أن ربك يحيي هذا بعد ما ترى ؟

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

فأزال الله تعالى "وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم " إلى آخر السورة.

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

فأماته الله مكانه وهو قول الله تبارك وتعالى: "أو كالذي مر على قرية وھی خاوية على عروشها قال أن يحيى هؤلاء وقد أكلتهم السباع ؟

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

My father, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Haround Bin Kharjah,

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

فاماته الله مكانه وهو قول الله تبارك وتعالى: "أو كالذي مر على قرية وھی خاوية على عروشها قال أن يحيى هؤلاء وقد أكلتهم السباع ؟

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

2 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 2
When Allah\textsuperscript{azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah\textsuperscript{azwj} Empowered Bakht Nasar over the Children of Israel, and Uzair\textsuperscript{as} had escaped and entered in a spring and hid in it, and there remained Irmiah\textsuperscript{as} dead for a hundred years.

Then Allah\textsuperscript{azwj} the Exalted Revived him\textsuperscript{as}. So, the first of what was Revived from him\textsuperscript{as} were his\textsuperscript{as} eyes which were like white eggs. So he\textsuperscript{as} looked, and Allah\textsuperscript{azwj} the Exalted Revealed unto him\textsuperscript{as} 

\textit{He said: “How long did you tarry (sleep)?” He said: ‘I tarried for a day’ - then he\textsuperscript{as} looked at the sun and it had risen, so he\textsuperscript{as} said or a part of a day’ [2:259].}

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

\[\text{فجعل ينظر إلى العظام البالية المنفطرة تجتمع إليه، وإلى اللحم الذي قد أكلته السباع يتألف إلى العظام من ههنا و ههنا ويلترق بما حتى قام وقام حماره فقال: }\text ” أعلم أن الله على كل شيء قادر ”.

\[\text{So he\textsuperscript{as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he\textsuperscript{as} moved and stood up, and his donkey stood up as well. So he\textsuperscript{as} said: }\textit{I know that Allah is Able over all things’}.\textsuperscript{[2:259]}\]

\[\text{And when Ibrahim said: ‘Lord! Show me how You Revive the dead’. He said: ”Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. He Said: ”Then take [2:260] – the Verse.}\]
My father narrated to me, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

‘From Abu Abdullah’asws: ‘Ibrahimas saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned and heas saw some of them on top of the others eating each other, and the predators of the land came and ate from it. Then heas saw some of them on top of each other, eating each other.

فتعجب إبراهيم فقال: " رب أرني كيف تحيي الموتى " فقال الله له: "أولم تؤمن قال بلى ولكن لطمئن قلبي قال فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منه جزء ثم ادعهن يأتينك سعيا واعلم أن الله عزيز حكيم "

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

فأخذ إبراهيم صلوات الله عليه الطاووس والديك والحمام والغراب قال الله عزوجل: " فصرهن إليك " أي قطعهن ثم اخلط لحماً ومناً وفرصه على كل عشرة جبال ثم خذ منافورهن وادعهن يأتينك سعيا،

Ibrahimas took the peacock, and the rooster, and the dove, and the crow. Allahazwj Mighty and Majestic Said: they will come to you swiftly – i.e., cut them, then mix up their meats and separate these upon each of the ten mountains, then take their beaks and call them, they would come to you quickly.

ففعل إبراهيم ذلك وفرقهن على عشرة جبّال ثم دعاهن فقال: أجيبيني بإذن الله تعالى فإذن الله تعالى فكانت يجتمع ويتألف لحم كل واحد وعظمه إلى رأسه وطارت إلى إبراهيم، فعند ذلك قال إبراهيم: " إن الله عزيز حكيم ".

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

5 - ج: عن هشام بن الحكم أنه قال الزنديق للصادق عليه السلام: أين للروح بالبعث والبدن قد بلقى والإعضاء قد تفرقت؟ فعضو في بلدة تأكلها سباعها، وعضو باحرا تشرقه هواها، وعضو قد صار ترابا به مع الطين حائط!

Hisham Bin Al Hakam,

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

4 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 4
He azwj said: ‘The One azwj Who Created it from without there being anything, and Imaged it upon without there being an example (to copy from) having preceded it, is Able upon repeating it, just as He azwj had Begun it’. He said, ‘Clarify that for me’.

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

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

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

Hafs Bin Gayas said,

‘I attended the Sacred Masjid, and Ibn Abu al Awja asked Abu Abdullah azws about the Words of the Exalted: Every time their skins are thoroughly burned, We will Replace them for

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5 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 5
other skins, so that they would be (re) tasting the Punishment [4:56]. What is the fault of the changed (skin)?

He\textsuperscript{asws} said: ‘Woe be unto you! It is it, and it is other than it’. He said, ‘Resemble than for me with something from the matters of the world’. He\textsuperscript{asws} said: ‘Yes. Do you not see that if a man takes a brick and he breaks it, then returns it (to be) in its (previous) mould, so it would be it, and it is (also) other than it?’\textsuperscript{6}

A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Aasim, from Suleyman Ibn Dawood, from Hafs Bin Gayas who said,

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

Abu Abdullah\textsuperscript{asws} said: ‘Woe be unto you! It is it, and it is another’. He said, ‘Make me understand these words’. So he\textsuperscript{asws} said to him: ‘What is your view, if a man was to deliberate to a brick, and he breaks it. Then he pours the water over it and moulds it, then returns it to its former body (shape), would it not happen to be it, and it is another (as well)?’ So, he said, ‘Yes, may Allah\textsuperscript{azwj} be Happy with you\textsuperscript{asws}!’\textsuperscript{7}

My father, from Ibn Abu Umeyr, from Jameel Bin Daraj,

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

\textsuperscript{6} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 6
\textsuperscript{7} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 7

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

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

قال: يا محمد هكذا يحشرون يوم القيامة، والمؤمنون يقولون هذا القول، وهؤلاء يقولون ما ترى.

He asws said: ‘O Muhammad saww! Like that they would be coming out on the Day of Judgment, and the Momineen would be saying this word, and they would be saying what you saww saw’.

Ibrahim Bin Abu Al Balad, from one of our companions,

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

قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه وساقه مثل ما مر.

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

Al Sindy Bin Muhammad, from Safwan Al Jamal,

8 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 8
9 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 9
‘From Abu Abdullah
having said: ‘Rasool-Allah
said to Jibraeel: ‘O Jibraeel! Show me how Allah
Blessed and Exalted would Resurrect the servants on the Day of Judgment?’ He said: ‘Yes’.

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

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

Then he said: ‘That is how they would be Resurrected on the Day of Judgment, O Muhammad!

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

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10 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 10
11 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 11
‘From Abu Abdullah asws having said: ‘When Ibrahim as saw the kingdoms of the skies and the earth, he as turned and he as saw a man committing adultery. So, he as supplicated against him and he died.

ثم رأى آخر فدعا عليه فمات، حتى رأى ثلاثة فدعا عليهم فماتا، فأوحى الله عز وجل إليه: يا إبراهيم دعوتكم مجبولة فلا تدعو على عبادي فأتي لو شئت لم أخالفهم;

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

إني خلقت خلقتي على ثلاثة أصناف: عبدا يعبدني لا يشرك بي شيئا فاثيتي، وعبدا يعبد غيري فلن يفوتني، وعبدا يعبد غيري فخرج من صلبه من يعبدني;

I as Created My servants upon three types – A servant worshipping Me not associating anything with Me, so I can Reward him, and a servant worshipping someone else, so he will never escape Me, and a servant worshipping someone else, and there would be coming out from his ribs, one who would be worshipping Me!

ثم التفت فرأى جيفة على ساحل البحر بعضها في الماء وبعضها في البر تجئ سباع البحر فتأكل ما في الماء ثم ترجع، فتشتمل بعضها على بعض فيأكل بعضها بعضا، وتشتمل سباع البر فتأكل منها فتشتمل بعضها على بعض فيأكل بعضها بعضا،

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


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

So, when he as called them, they answered him as. And the mountains were ten, and the birds were – The rooster, and the dove, and the peacock, and the crow”.

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

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

Ali Bin Al Hakam, from Hisham Bin Salim, from Al Sumaly,

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

12 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 12
13 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 13
14 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 14
15 - "Aban, from Ibn Satabah, from Abu Al Numan,

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

ما: الحسين بن إبراهيم القزويني، عن محمد بن وهبان، عن أحمد بن إبراهيم، عن الحسن بن علي الزعفراني، عن البرقية، عن أبيه، عن ابن أبي عمير، عن هشام مثله.

Al Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Abu Umeyr, from Hisham,

‘Similar to it”.

16 - "Sha: from Ibn Ma’mar, from Ali asws in His azwj Words: Those who are thinking that they would be meeting their Lord, [2:46]: ‘He aswj is Saying that they are certain that they would be Resurrected, and their thought from them, is certainty’.

From Ibn Ma’mar,

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

From Ibn Nubata,

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

17 - "Sha: from Abu Abdallah asws having said: ‘Abay Bin Khalaf came and took a decayed bone from a wall and crushed it, then said, ‘O Muhammad asw! if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?’ It was

15 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 15
16 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 16
17 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 17
Revealed: *Say: ‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’*.\(^{18}\)

19 - م: قال عليه السلام في قصة ذبح البقرة: فأخذوا قطعة وهي عجب الذنب الذي منه خلق ابن آدم وعليه يركب إذا اريد خلقا جديد قضيته بما.

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

20 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن الحسن عن عبد الرحمن بن أبي هاشم، عن أبي حديقة، عن أبي عبد الله عليه السلام قال: نتوافون في الألفان فإنكم تبعون هما.

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

‘From Abu Abdullah\(^{asws}\) said: ‘Be choosy regarding the shrouds, for you would be Resurrected in it’’.\(^{20}\)

21 - كا: محمد بن يحيى، عن محمد بن أحمد بن الحسن عن عمرو بن سعيد عن مصدق بن صدقة، عن أبى عبد الله عليه السلام قال: سئل عن الميت يبلى جسده؟ قال: نعم حتى لا يبقى لحم ولا عظم إلا طينته التي خلق منها، فإنها لا تبلى، تبقى في القبر مستديرة حتى خلق منها كما خلق أول مرة.

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

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

22 - في تفسير النعماني فيما رواه عن أمير المؤمنين عليه السلام قال: وأما احتجاجه على الملحدين في دينه وكتابه ورسالته فإن الملحدين أقروا بالموت ولم يقروا بالخلق، فأقروا بأعم لم يكونوا ثم كانوا.

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

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\(^{18}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 18

\(^{19}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 19

\(^{20}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 20

\(^{21}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 21
Allah the Exalted Said: \textit{Qaf! By the Glorious Quran [50:1]} – up to His Words: (\textit{But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That is a far (from probable) return'} [50:3].

And like His Words: \textit{And he strikes out an example for Us (and forgets his own creation. He says, ‘Who will revive the bones and these have rotted away?’ [36:78] Say: ‘He Who Revived these) the first time, and He is Knowing with all creation [36:79].}

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

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

So, the Glorious Established the evidence upon the atheists from their own selves, then Said, Subduing to them: \textit{And you see the land as barren, (then We Send the water upon it, it stirs and swells and sprouts every spending pair [22:5] This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6] And the Hour is coming, there is no doubt in it,) and that Allah will Resurrect the ones in the graves [22:7].

وقال سبحانه: " وهو الذي يرسل الرياح " إلى قوله: " وكذلك النشور "
And the Glorious Said: *And He is the One Who Sends the winds (bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down water by it, so We Extract by it all fruits);* thus We shall Extract the dead [7:57].

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

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

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

Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46] – So the thinking in the Book of Allah^{azwj} is upon two aspects. From

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22 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 22
it is the thought of certainty, and from it is the thought of doubt. In this place, it is the thought of certainty’.\textsuperscript{23} (P.s. – This is not a Hadeeth)

24 - فس: " إن الذين لا يرجون لقائنا " أي لا يؤمنون به.

\textbf{those who are not wishing to meet Us} [10:11] – i.e. they are not believing in it’.\textsuperscript{24} (P.s. – This is not a Hadeeth)

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

His\textsuperscript{sa} Words: \textit{humiliated} [37:18], i.e. Thrusted into the Fire.

His\textsuperscript{sa} Words: \textit{This is the Day of Religion!’ (Reckoning)} [37:20], it means the Day of Reckoning, and the Recompense.

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

\textsuperscript{23} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 23
\textsuperscript{24} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 24
\textsuperscript{25} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 25
He said, 'It was Revealed regarding Abay Bin Khalaf who said to Abu Jahl, 'Come to me, I will astound you from Muhammad asw'. Then he grabbed a bone and crushed it, then said, 'Muhammad asw claims that this would live (again). So, Allah azwj Said: But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5], meaning differing.

Then He azwj Argued upon them and Struck two examples for the Resurrection and the (second) growth, so He azwj Said: 'So, are they not looking at the sky above them, how We Built it and Adorned it, and there are not gaps for it? [50:6] And the earth, We Extended it and Cast mountains it, and Grew every beautiful pair therein? [50:7], i.e., good.

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

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

26 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 26
27 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 27
(I Swear) by the snatchers snatching out [79:1]. He said, ‘Snatching of the soul’. And the rippers tearing out [79:2]. He said, ‘The Kafirs being torn apart in the world’. And the floaters floating [79:3]. He said, ‘The Momineen whom Allah azwj would Make to float. (P.s. – Up to here is not a Hadeeth)

And in a report of Abu Al Jaroud,

From Abu Ja'far asws regarding His azwj Words: So the preceding ones would be preceding [79:4]: ‘It Means the souls of the Momineen, their souls would be preceding to the Paradise, and the souls of the Kafirs to the Fire, similarly to that’.

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

He said, ‘Quraysh said, ‘Will we return after the death, when we have become rotten bones?’ i.e. decayed. Then that would be a repetition incurring loss’ [79:12]. He said, ‘They said this upon a limit of the mockery, so Allah azwj Said: But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]. He said, ‘The Shout – the second Blowing in the Trumpet, and the Sahira is a place in Syria by Bayt al Maqdis. (P.s. – These two paragraphs are not Hadeeth)

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

Surely, He is Able upon Returning him [86:8], just as He aswj had Created him from a sperm, He aswj is Able upon Returning him to the world and to the Day of Judgment. On the day when the secrets would be Tested [86:9], he said, ‘Uncover from these’. (P.s. – This paragraph is not a Hadeeth)

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

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

Nahj (Al Balagah) –

‘He asws said: ‘With the death, the world comes to an end, and the world is a farm for the Hereafter, and with the Day of Judgment, the Paradise would be adorned for the pious ones, and the Blazing Fire would be inflamed for the deviators, and that the people, there is no shortening for them about the Day of Judgment, travelling in its course to the extreme peak’. 30

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

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28 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 28
29 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 29
30 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 30
And the Prophet\textsuperscript{saaww} said: ‘O clan of Abdul Muttalib\textsuperscript{as}! The water fetcher would not belie his people. By the One\textsuperscript{azwj} Who Sent me with the Truth, you will be dying just as you are sleeping, and you will be Resurrected just as you are waking up, and there is no house after the death except Paradise or Fire.

وخلق جميع الخلق وبعثهم على الله عزوجل كخلق نفس واحدة وبعثها، قال الله تعالى: " وما خلقكم ولا بعثكم إلا كنفس واحدة ".

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

\textsuperscript{31} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 3 H 31
CHAPTER 4 – NAMES OF THE DAY OF JUDGMENT AND THE DAY IN WHICH IT WOULD BE ESTABLISHED, AND NONE KNOWS OF ITS TIMING EXCEPT ALLAHazwj

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

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

* وما نؤخره إلا ل أجل معدود

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

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

(Surah) Luqman: 
"Surely, Allah, with Him is the Knowledge of the Hour [31:34]
الاحزاب 33: "يسئلك الناس عن الساعة فلما علمها عن الله وما يدريك لعل الساعة تكون قريبا.

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

ص 38: "هم عذاب شديد بما نسوا يوم الحساب.

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

المؤمن 40: "لينذر يوم التلاق.

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

وقال تعالى: "يا قوم إني أخاف عليكم يوم التناد * يوم تولون مدبرين ما لكم من الله من عاصم 32 – 33.

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

حمعسق 42: "وتنذر يوم الجمع لا ريب فيه فريق في الجنة وفريق في السع.

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

الزخرف 43: "وعده علم الساعة وإليه ترجعون.

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

النجم 53: "أزفت الازفة * ليس لها من دون الله كاشفة.

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

القمر 54: "اقترفت الساعة وانشق القمر.

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

التغابن 64: "يوم يجمعكم ليوم الجمع ذلك يوم التغاين.

(Surah) Al Taghabun: On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. [64:9]
And they are saying, ‘When this threat be, if you were truthful?’ [67:25] Say: ‘But rather, the knowledge is with Allah, and rather I am a plain warner’ [67:26]


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

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

So when the great calamity comes [79:34]

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

To your Lord is its ending [79:44] But rather, you are a warner to one who fears it [79:45] On the Day that they see it, it will be as if they did not remain (in this world) except an evening or its day [79:46]
Rasool-Allah ﷺ said: ‘There is none from an Angel of Proximity, nor a sky, nor earth, nor a wind, nor a mountain, nor a land, nor an ocean except and these are worried from a day of Friday that the Hour might be Established during it’.

Abdous Bin Ali Al Jarjany, from Ahmad Bin Muhammad, well known as Ibn Al Shagaal, from Al Haris Bin Muhammad Bin Abu Asamah, from Yahya Bin Abu Bakeyr, from Zaheyr Bin Muhammad, from Abdullah Ibn Muhammad Bin Aqeeq, from Abdul Rahman Bin Yazeed, from Abu Lababah Bin Abdul Munzar who said,

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

Muhammad Bin Ahmad Al Waraq, from Ali Bin Muhammad, a slave of Al Rasheed, from Daram Bin Qubeysah, from Al-Reza asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘Rasool-Allah ﷺ said: ‘The Hour would be Established on the day of Friday, between the two Salats – Salats of Al-Zohr and Al-Asr’.

My father, from Sa’ad, from Ibn Yzaeed, from Ibn Abu Umeyr, from someone else,

‘From Abu Abdullah asws having said: ‘Our asws Qaim asws of the People asws of the Household would come out on the day of Friday, and the Day of Judgment would be on the day of Friday’.

In a Hadeeth of Yazeed Bin Salam,

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

32 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 1
33 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 2
34 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 3
35 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 4
My father, from Sa’ad, from Al Isfahany, from Al Minqary, from Hafs Giyas, from Abu Abdullah asws having said: ‘**the Day of the Meeting [40:15]** – the day the people of the sky would meet the people of the earth; and **the Day of the Calling [40:32]** - The Day in which the people of the Fire would call out to the people of the Paradise: **Pour upon us some of the water or from what your Lord has Graced you** [7:50]. **the Day of loss and gain. [64:9]** – The Day the people of the Paradise would gain over the people of the Fire. **the Day of Regret [19:39]** – The Day they will bring the death, so it (the death) would be slaughtered”. 36

My father, from Ahmad Idrees, from Al Ashary, and Muhammad Ali Mahboub, from Al Yaqteeny, from Safwan Yahya, from Ismail Jabir, from his men,

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

Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazar, from Muhammad Bin Hashim, from the one who reported it,

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

" فقال أبو جعفر عليه السلام: ليس كما قيل لك، الشاهد: يوم عرفة، والمشهود: يوم القيامة، أما نقرأ القرآن قال الله عزوجل: ".

36 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 4 H 5
37 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 4 H 6
Abu Ja’far says: ‘It isn’t as it has been said to you. The witness is the Day of Arafah, and the witnessed is the Day of Judgment. Do you not read the Quran, Allah Mighty and Majestic Says: That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]?’. 38

And by this chain, from Al Husayn Bin Saeed, from Fazalah, from Aban, from Abu Al Jaroud,

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

From Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam having said regarding the Words of Allah Almighty: That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]. He Mentioned the Day of Judgment and it is the Promised Day [85:2]’. 40

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

‘From Ali Bin Al-Husayn, in what I (Majlisi) would come with the complete of it in the chapter of his sermons, where he said: ‘And know, O son of Adam as that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah Mighty and Majestic will Gather in it the former ones and the latter ones.

Muhammad Bin Yahya, first to me, from Ibn Isma’il, and I, from his father, both together, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab,

‘From Ali Bin Al-Husayn, in what I (Majlisi) would come with the complete of it in the chapter of his sermons, where he said: ‘And know, O son of Adam as that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah Almighty will Gather in it the former ones and the latter ones.

That Day is a Day of Remembrance, and a Day of Atonement, and a Day of Concord, and a Day of Reunion in the Hereafter.

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

‘From Ali Bin Al-Husayn, in what I (Majlisi) would come with the complete of it in the chapter of his sermons, where he said: ‘And know, O son of Adam as that what is coming behind you on the Day of Judgement is greater and more shocking and painful for the heart. That is the Day in which all people would be Gathered and that is the Day of Witnessing. Allah Almighty will Gather in it the former ones and the latter ones.

That Day is a Day of Remembrance, and a Day of Atonement, and a Day of Concord, and a Day of Reunion in the Hereafter.

Muhammad Bin Yahya, from Ibn Isa, and Ali, from his father, both together, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab,
That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throats and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be accepted from anyone.

ليس إلا الجزاء بالحسنات، والجزاء بالسيئات، فمن كان من المؤمنين عمل في هذه الدنيا مثلثة من خير واحد، ومن كان من المؤمنين عمل في هذه الدنيا مثلثة من شر واحد.

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

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

The Words of the Exalted: \textit{And the Promised Day} [85:2], \textit{a witness} and \textit{a witnessed} [85:3]. He said, 'The Promised Day is the Day of Judgment, and the witness is the day of Friday, and the witnessed is the Day of Judgment’. \textit{(P.s. – This is not a Hadeeth)}

It is reported that the rising of Al Qaim\textsuperscript{asws} would happen during the day of Friday, and the Day of Judgment would be Established during the day of Friday. Allah\textsuperscript{azwj} would Gather during it, the former ones and the latter ones. Allah\textsuperscript{azwj} Mighty and Majestic Said: \textit{That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day} [11:103]. \textit{(P.s.- This is not a Hadeeth)}

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

‘I heard Abu Ja’far\textsuperscript{asws} saying: ‘The Days of Allah\textsuperscript{azwj} are three – The Day of the rising of Al-Qaim\textsuperscript{asws}, and the Day of the Return, and the Day of Judgment”’. \textit{(P.s.- This is not a Hadeeth)}

\textsuperscript{41} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 10
\textsuperscript{42} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 11
\textsuperscript{43} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 12
\textsuperscript{44} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 13
14 - Ibn ‘As-Sadiq asws having said: ‘Isa asws Bin Maryam asws said: ‘When would the Establishment of the Hour?’ So, Jibraeel asws shuddered with such a shuddering, there was faintness upon him as from it. When he as woke up, he as said: ‘O Spirit of Allah azwj! The questioner is no more knowing of it than the questioner, and for Him azwj are the ones in the skies and the earth. It would not come upon you, except suddenly’.45

By his chain, from Al Sadouq, from Majaylawiya, from Al Kufy, from Abu Abdullah Al Khyaat, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

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

15 - Tafseer Al Numany

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

The Jews and the Christians said to them, ‘Ask him saww about issues, so if he saww answers you about these, then he saww is the awaited Prophet saww who the Torah has informed with. Then ask him another question, so if he saww claims to have its knowledge, then he saww is a liar, because none know of its knowledge apart from Allah azwj, and it is the Establishment of the Hour’.45

The three of them proceeded with the questions’ – and he drove the Hadeeth up to heasws said: ‘Jibraeel asws descended with Surah Al-Kahf, and therein are answers to the questions of the three (of them), and it was Revealed in the end the Words of the Exalted: They are

45 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 14
asking you about the Hour, ‘When would it transpire?’ – up to His ﷺ Words: but most of the people, they are not knowing [7:187].

46 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 4 H 15
CHAPTER 5 – DESCRIPTION OF THE (PLAINS OF) MAH’SHAR

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

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

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

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

(They would be) running ahead, their heads raised, their eyes not reverting back to them and their hearts vacant [14:43]
And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying, ‘Our Lord! Respite us to a near term, we will answer Your Call and follow the Rasoosls’. Or did you not happen to be swearing from before there would be no decline for you? [14:44]

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

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

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

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

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

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

For Allah to Recompense every soul for what it had earned. Surely Allah is Swift in Reckoning [14:51]
(Surah) Al Nahl: *On the Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged* [16:111]

الكهف " 18 " إنا لجاعلون ما عليها صعيدا جزرا 8.

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

طه " 20 " وينساعون عن الجبال فقل ينسفها ربي نسفا

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

فإنها قاعا صفضفا * لا ترى فيها عوجا ولا أمتا

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

* يومئذ لا تنفع الشفاعة إلا من آذن له الرحمن ورضي له قو

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

* يومئذ لا تنفع الشفاعة إلا من آذن له الرحمن ورضي له قو

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

* يعلم ما بين أيديهم وما خلفهم وما يجيبون به علمما

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

* وعنت الوجه للحي القيوم وقد خاب من حمل ظلما

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

* ومن يعمل من الصالحات وهو مؤمن فلا يخفظ ظلما ولا هضاء 105 – 112

And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation* [20:112]
النبياء 21 " يوم نطوي السماء كطي السجل للكتب كما بدأنا أول خلق نعيده وعضا علينا إنكما فاعلين 104.

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

الحج 22 " يا أيها الناس اتقوا ربيكم إن زلزلة الساعة شيء عظيم

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

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

النور 24 " يخافون يوما تتقلب فيه القلوب والأبصار

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

الروم 30 " ويوم تقوم الساعة يقسم المجرمون ما لبثوا غير ساعة كذلك كانوا يؤفكون

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

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

So, on that Day their excuses will those who were unjust nor will they (be able to) make amends [30:57]
(Surah) Al Momin: for him to warn of the Day of the Meeting [40:15] On the Day they shall be coming forth, nothing of them would remain concealed upon Allah “For whom is the Kingdom today? For Allah, the One, the Subduer!” [40:16]

اليوم تعذر كل نفس مما كسبت لا ظلم اليوم إن الله سريع الحساب

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

وأنذرهم يوم الآزفة إذ القلوب لدى الحناجر كاظمين ما للظلمين من حميم ولا شفيع يطاع

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

يعلم خائنة الاعين وما تخفي الصدور

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

وأولئك يوم يدع الداع إلى شئ نكر

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

القمر "54 " يوم يدع الداع إلى شي نكر

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

خشعا أبصارهم يخرجون من الاجداث كأنهم جراد منتشر

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

مهطعين إلى الداع يقول الكافرون هذا يوم عسير

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

الرحمن "55 " يا معشر الجن والانس إن استطعتم أن تنفدوا من أقطار السموات والأرض فانفدوا لا تنفدون إلا بسلطان

(Surah) Al Rahman: O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33] So, which of the Favours of your Lord with you two belie? [55:34]
* Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35] So, which of the Favours of your Lord with you two belie? [55:36]

* If yoush with them, it would become rosy like the red hide [55:37] So, which of the Favours of your Lord with you two belie? [55:36]

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

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

* When the event occurs [56:1] There isn’t a belying for its occurrence [56:2] Abasing, exalting [56:3]

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

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

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

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

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

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

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

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

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

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

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

So, he would be in a pleasurable life [69:21] In a lofty Garden [69:22] Its pickings being near at hand [69:23]
Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]

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

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


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

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

On the Day the sky will become like the molten brass [70:8] And the mountains would become like the wool [70:9]

And a friend will not ask (about) a friend [70:10] (Although) they would be seeing them. The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11]
And his (female) companion, and his brother 70:12 And his kinsfolk who had sheltered him 70:13 And ones in the earth altogether, then they could rescue him 70:14

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

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

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

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

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

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

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

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

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

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

(Surah) Al Qiyamah: He asks, ‘When would be the Day of Judgement? 75:6

So, when the sight is dazzled 75:7 And the moon is eclipsed 75:8 And the sun and the moon are Gathered together 75:9
The human being would be saying on that Day, ‘Where is the escape?’ [75:10]

* كلا لا ووزر * إلى ربك يومئذ المستقر

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

* ين لو الانسان يومئذ مما قدم وأخر

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

* بل الانسان علي نفسه بصيرة * ولو ألفى معاذيره 6 – 15.

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

* بل الانسان على نفسه بصيرة * ولو ألقى معاذيره 6 – 15.

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

(المرسلات) " إن هؤلاء يحبون العاجلة ويذرو ن ورائهم يوما ثقيلا 27.

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

* وإذا السماء فرجت * وإذا الجبال نسفت * وإذا الرسل اقتت

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

* لاي يوم اجلت * ليوم الفصل

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

* وما أدريك ما يوم الفصل * ويل يومئذ للمكذبين 8 – 15

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

" وقال تعالى "; هذا يوم لا ينطقون

And the Exalted Said: This is a Day they will not be speaking [77:35]
Nor will there be any Permission for them to be offering excuses [77:36] Woe on that Day is for the beliers [77:37]

(Surah) Al Nabaa: Surely, the Day of Decision is (a Day) of appointment [78:17]

And the sky would be Opened up, so it would be like gateways [78:19]

And the mountains would move, so these would be like mirages [78:20]

And the Exalted Said: Lord of the skies and the earth and what is between the two, the Beneficent. They would not be controlling an Address from Him [78:37]

That is the Day of the Truth. So, one who desires to can take a refuge to his Lord [78:39]

Surely, We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, ‘O! I wish I was dust!’ [78:40]
(Surah) Al Naziyaat: So when the great calamity comes [79:34] A Day the human being would recollect what he strove for [79:35] And the Hell will emerge for everyone to see [79:36]

(Surah) Abasa: So when the deafening blast comes [80:33] (It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]

For every person from them on that Day, would be a concern occupying him [80:37]

Some faces on that Day would be bright [80:38] Laughing, joyous [80:39]

And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41] Those, they are the Kafirs, the immoral [80:42]

(Surah) Kuwwirat: When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2]

And when the mountains pass away [81:3] And when the camels are left untended [81:4]

And when the wild beasts are gathered [81:5] And when the oceans overflow [81:6] And when souls are paired [81:7]

And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]

And when the books are published [81:10] And when the sky is Stripped away [81:11]
* وإذا الجحيم سعرت * وإذا الجنة ازلفت * علمت نفس ما أحضرت 2 – 15.

And when the Blazing Fire is Inflamed [81:12] And when the Paradise is brought near [81:13] (Every) soul shall know what it has brought [81:14]

الانفطار 82 "إذا السماء انفطرت * وإذا الكواكب انثرت

(Surah) Al Infitaar: When the sky is cleft asunder [82:1] And when the planets are scattered [82:2]

* وإذا البحار فجرت * وإذا القبور بعثرت

And when the oceans burst overflowing [82:3] And when the graves are overturned [82:4]

* علمت نفس ما قدمت وأخرت

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

* يا أبها الإنسان ما غرك بربك الكريم

O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]

* الذي خلقك فسويك فعدلك * في أي صورة ما شاء ركبك

Who Created you, so He Completed you, then Made you symmetrical [82:7] Into whichever image what He so Desires, He Constitutes you [82:8]

* كلا بل تكذبون بالدين

Never! But you are belying the Religion [82:9]

* وإن عليكم لحافظين * كراما كاتبين * يعلمون ما تفعلون

And surely upon you are keepers [82:10] Two honourable recorders [82:11] They know what you are doing [82:12]

* إن الابرار لفي نعيم * وإن الفجاح لفي جحيم

Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]

* يصلوها يوم الدين * وما هم عنها بغائب
They shall arriving to it on the Day of the Reckoning [82:15] And they would not be absentees from it [82:16]

And what will make you realize what the Day of Reckoning is? [82:17] Again, what will make you realize what the Day of Reckoning is? [82:18]

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

(Surah) Al Inshiqaq: When the sky splits apart [84:1] And it would hearken to its Lord, and it would be Obligated so [84:2]

And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4] And it would hearken to its Lord, and it would be Obligated so [84:5]

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

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]

And as for one Given his Book behind his back [84:10] He shall call for perdition [84:11] And arrive to a Blazing Fire [84:12]

He used to be joyful among his people [84:13] Surely, he thought that he would never return [84:14] Yes! Surely, his Lord was Insightful with him [84:15]
(Surah) Al Zilzaal: When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2]

And the human beings says, ‘What is the matter with it?’ [99:3] On that Day it would narrate its news [99:4] Because your Lord would have Revealed to it [99:5]

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

So, one who does good of the weight of a particle would see it [99:7] And one who does evil of the weight of a particle would see it [9:8]


A Day the people would be like the scattered moths [101:4] And the mountains would be like the loosened wool [101:5].

Ibrahim Bin Abu Al Balad, from Yaqoub Bin shuayb Bin Maysam who said,

‘I heard Abu Abdullah
t having said: ‘A fire emerging from the bottom of Aden, illuminating for it the necks of the camels, seen from the land of Syria, ushering the people to the (plains of) Mah’shar’’.

2 - ما: العضائري، عن علي بن محمد العلوى، عن محمد بن موسي الرفيق، عن علي ابن محمد بن أبي القاسم، عن أحمد بن أبي عبد الله الرازي، عن عبد العظيم بن عبد الله الحسيني، عن أبيه، عن أبان مولى زيد بن علي، عن عاصم بن همدانة، عن شريح القضي، عن أمير المؤمنين عليه السلام في خطبة طويلة قال: اسع يا ذا الغفلة والتصريف من ذي الوعظ والتعريف، جعل يوم الحشر يوم العرض والسجال والحباء والنكال، يوم تقلب إليه أعمال الأنام، وتحصى فيه جميع الأنام.

47 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H I
From Amir Al-Momineen 

in a lengthy sermon, said: ‘Listen, O one with the heedlessness and the emptiness from one with the preaching and the understanding! The Day of the Gathering has been Made to be a day of the presentation and the questioning, and the Endowment and the exemplary Punishment. A day the deeds of the people would be turned to, and the entirety of the sins would be counted during it.

A day of melting from the souls, the pain of its eyes, and the pregnant ones would place down what is in her belly, and there would separate from every soul, its palpitation, and it would be confused during that state, the intellect of its clever one. When the earth would be ruined after the beauty of its buildings, and it would be replaced after the elegance of its blossom. It would bring out from the mine of the hidden, its burdens, and it would throw out its burdens to Allah.

A day the caution will not benefit when they witness the severe terror, so they would be humbled, and the criminals would be recognised by their marks, so they would be manifested. The graves would be split apart after its harmony, and the souls would submit to Allah by their causes. It would be uncovered from the Hereafter, its covering, so it would appear to the people, their news.

The earth would be levelled by pounding (and) pounding, and the period would be extended by whatever is wanted with it, extension (after) extension, and the innovators would be intensified to Allah with difficulty (upon) difficulty, and the people would be crowded to the (plains of) Mah’shar by crawling and crawling, and the criminals would be turned back upon the heels with repulsion (and) repulsion, and the matter would be found, woe be unto you O human being, as too much (and) too much, and they would be drawn closer for the Reckoning individually, individually, and your Lord would come, and the Angels would be in rows (and) rows, asking them about what they had done, letter by letter.
And they would come with them as bare bodies, their eyes being fearful, the Reckoning being in front of them, and Hell would be right behind them, they would be hearing its exhalation and seeing its flames. They will neither be finding any helper nor a friend to rescue them from the disgrace, and they would be prepared to go to the pausing of the plains, being ushered by an ushering.

The skies would be folded in His Right Hand like the folding of the records for the writing, and the servants would be upon the Bridge, their hearts would be palpitating, thinking that they would not be safe, and there would be no permission for them to be speaking, nor would it be Accepted from them to be excused. There would be seals upon their mouths, and their hands and feet would have been ‘cut off’ due to what they had been doing.

O what a time it would be, occurring upon the bravest of the hearts when there would be a distinction between the two sects – a sect in the Paradise, and a sect in the Inferno. One who is like this, then let the fleeing ones flee, when the House of the Hereafter is for it, then let the workers work”. 48

‘From Musa Bin Jafar, from his forefathers having said: ‘Rasool-Allah saww said: ‘The stars are a security from the sky for the inhabitants of the sky. So, when they scatter, it would approach the inhabitants of the sky what they have been Threatened with. And the mountains are a security for the inhabitants of the earth. So, when they disintegrate, it would approach from the earth what they (inhabitants of the earth) have been Threatened with”’. 49
لى: ابن المتوكل، عن محمد العطار، عن الاشعري، عن سلمة بن الخطاب، عن الحسين بن سعيد، عن إسحاق بن إبراهيم، عن عبد الله بن صباح، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام قال: إذا كان يوم القيامة جمع الله الأولين والآخرين في صعيد واحد فغشاهم ظلمة شديدة فضحوها إلى ربهم وقيلون: يا رب آكشف عن هذا الظلمة.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ashary, from Salmah Bin Al Khattab, from Al Husayn Bin Saeed, from Is’haq Bin Ibrahim, from Abdullah Bin Sabah, from Abu Baseer, 'From Abu Abdullah Al-Sadiqasws having said: 'When it will be the Day of Judgment, Allahazwj would Gather the former ones and the latter ones in one plain. Severe darkness would overwhelm them and they would be clamouring (pleading) to their Lordazwj and they would be saying, 'O Lordazwj! Remove this darkness from us!'”

قال: فيقبل قوم بمشي النور بين أيديهم وقد أضاء أرض القيامة، وقيل أهل الجمع: هؤلاء أنبياء الله فيجيتهم القدوم من عند الله:

Heasws said: 'Then, a people would come, the Light walking in front of them, and the land of the Day of Judgment would be illuminated, and the people of the gathering would be saying, 'They are the Prophetsas of Allahazwj!' The Call would answer them from the Presence of Allahazwj: 'They are not Prophets!'


The people of gathering would be saying, 'Then, they are Angels!' The Call would answer them from the Presence of Allahazwj: 'They are not Angels!' The people of the gathering would be saying, 'They are martyrs!' The Call would answer them from the Presence of Allahazwj: 'They are not martyrs!' So, they would be saying, 'Who are they?' The Call would answer them: 'O people of the gathering! Ask them, 'Who are you all?''

The Call would answer them asws from the Presence of Allah azwj Mighty and Majestic: ‘Intercede regarding ones who loved you, and the people having your cordiality, and your Shias!’ So, they asws would be interceding, and interceding’.

My father, from Ibn Mahboub, from Al Sumaly, from Abu Al Rabie who said,

‘Nafau, a slave of Umar, asked Abu Ja’far asws about the Words of Allah azwj Blessed and Exalted: On the Day the earth would be changed to another earth, and (so will) the skies, [14:48], ‘Which ground would it be replaced by?’ Abu Ja’far asws said: ‘By white bread. They would be eating from it until Allah azwj is Finished from Recording the people’.

Nafau said, ‘They would be too busy (to be) eating’. Abu Ja’far asws said: ‘Would they be busier on that day or when they are in the Fire?’ Nafau said, ‘While they would be in the Fire’.

He asws said: ‘Allah azwj has Said: And the inmates of the Fire shall call out to the dwellers of the Paradise, ‘Pour upon us some of the water or from what your Lord has Graced you’. [7:50]. The pain of the Punishment of the Fire would not pre-occupy them from calling for the food, and their food is the Zaqoum, and calling for the drink, and they would be quenched the boiling water’. He said, ‘You asws speak the truth, O son asws of Rasool Allah saww!’

His azwj Words: And the Day when We will Gather them all together, then We will Say to those who associated: “(Be) In your places, you and your associates!” Then We shall Cause separation between them [10:28]. He said, ‘Allah azwj would Send a Fire to separate between the Kafirs and the Momineen’. (P.s. – This is not a Hadeeth)
On the Day the earth would be changed to another earth, and (so will) the skies, [14:48], he said, ‘It would be changed to pure white bread in the pausing station. The Momineen would eat from it’.

(P.s. – This is not a Hadeeth)

On the Day We will Roll up the sky like the rolling up of the scroll for writing, [21:104], he said, ‘Al Sajal’ is the name of the Angel who will be folding the writing, and the meaning of ‘folding it’, is perishing it. It would transform as smoke, and the earth as fire’.

(P.s. – This is not a Hadeeth)

My father, from Ibn Mahboub, from Abu Muhammad Al Wabishy, from Abu Al Warad,

‘From Abu Ja’far asws having said: ‘When will be the Day of Judgment, Allahazwj would Gather the people in one plain. They would be bare-footed, naked, and they would be pausing in the (plains of) Mahshar until they will sweat with severe swearing, and their breathing would be difficult. They would remain in that for a measurement of fifty years, and it is the Word of Allahazwj. On that Day they would be following the caller with there being no crookedness in him, and the voices would be humbled to the Beneficent, so you will not hear except for whispers [20:108]’.

Heasws said: ‘Then a Caller would call out from the facet of the Throne: ‘Where is the Prophet saww, the Ummy?’ The people would be saying, ‘He saww has a name, so call with his saww name’. He would call out: ‘Where is the Prophet saww of Mercy, Muhammad Bin Abdullahasws, the Ummy?’

So, Rasool-Allahsaww would go ahead in front of all the people until he saww ends up to a Fountain, its length being what is between Eilat and Sana’a, and he saww would pause at it.
The he (the Caller) would call out your Master, and he would go ahead in front of the people and pause along with him.

Then the people would be permitted, and they would be passing by the Fountain on that day and between (ones made to) leave from it. So, when Rasool-Allah saws sees the ones made to leave from it, from the ones who love us, he saws would weep and would be saying: ‘O Lord! Shias of Ali asws!’

He asws said: ‘Then Allah would Send an Angel and he would be saying: ‘What make you cry, O Muhammad saws? He saws would say: ‘cry for the people from the Shias of Ali asws; I saws see them to have been made to leave towards the inmates of the Fire, and they are being prevented to come to the Fountain’.

He asws said: ‘The Angel would say to him: ‘Allah is Saying: “I have Gifted them to you, O Muhammad saws, and Pardoned them of their sins, and Adhere them with you and with the ones who were saying with it, and Made them to be in your group, therefore, bring them to your Fountain!”’.

He asws said: ‘So, how many men and women would be crying on that day, calling out, ‘O Muhammad saws!’. When they see that, and there would not remain anyone on that day who befriends us, and loves us, and disavows from our enemies and hates them, except they would be in our party, and with us, and around our Fountain”.

Al Mufeed, from Ibn Qawlawiyah, from Muhammad Bin Al Husayn Bin Muhammad Bin Aamir, from Al Moala Ibn Muhammad, from Muhammad Bin Jamhour Al A’my, from Al Hassan Bin Mahboub, from Al Wabisy Abu Al Warad,

55 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 9
‘Similar to it’.  

O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]. He said, ‘Addressing the generality of the people. On the Day you will see it, every breastfeeding woman shall quit from what she breast-fed, - i.e. she would remain and be confused and be heedless, and everyone with a pregnancy would place her burden;’. He said, ‘A man would be dying pregnant, would give birth on the Day of Judgment, and you will see the people as intoxicated, [22:2]’, he said, ‘Out of fear and panic, being confused’. (P.s. – This is not a Hadeeth)  

He Regulates the matters from the sky to the earth, then these would ascend to Him [32:5] – meaning the matters which He azwj Planned, and the Commandments and the Prohibitions which He azwj has Commanded with, and the deeds of the servants. All this would appear on the Day of Judgment. The measurement of that Day would be a thousand years from the years of the world’. (P.s. – This is not a Hadeeth)  

In a report of Abu Al Jaroud,  

‘From Abu Ja'far asws regarding His azwj Words: ‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]. The people would be in their grave, so when they arise, they would reckon that they had been asleep. They would say, ‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]. The Angels would say: ‘This is what the Beneficent Promised, and the Rasools spoke the truth’ [36:52]’.  

And move aside today, O criminals! [36:59]. He said, ‘When Allah azwj Gathers the people on the Day of Judgment, they would remain standing upon their feet until the sweat would choke them, and they would call out, ‘O Lord azwj! Reckon us, and even if it is to the Fire!’

56 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 10  
57 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 11  
58 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 12  
59 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 13
He said, ‘Then Allah azwj would Send a wind and it would be in between them, and a Caller would call out: ‘And move aside today, O criminals! [36:59]. So, there would be a distinction between them and the criminals would come to be in the Fire, and the one who had Eman in his heart, would come to be in the Paradise’.⁶⁰ (P.S. – This is not a Hadeeth)

O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]. When it will be the Day of Judgment, the sky of the world would encompass the earth, and the second sky would encompass the sky of the world, and the third sky would encompass the second sky, and every sky with that which follows it. Then a caller would call out: ‘O communities of the Jinn and the humans! – up to His azwj Words: with authorisation [55:33] – i.e. with a Divine Authority asws’.⁶¹ (P.S. – This is not a Hadeeth)

In a letter written by Amir Al-Momineen asws to the people of Egypt with Muhammad Bin Abu Bakr: ‘O servants of Allah azwj! Surely after the Resurrection is what would be severer than the grave. A Day in which the young ones would become grey-haired, and during it the old ones would be intoxicated (confused), and during it the foetuses would fall, and every breast-feeding one would be startled from what she breast-feeds.

A harsh, distressful Day [76:10], a Day, the evil of it would be widespread [76:7]. The fear of the day would awe the Angels, those who have no sin to them, and the ferocious wild animals would fear from it, and the mountains the pegs, and the earth the resting place, and the sky would rend asunder, so it would become flimsy and change, then it would become rosy like the red hide [55:37].

⁶⁰ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 14
⁶¹ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 15
And the mountains would be like a mirage, flowing sand after having been solid slabs, and it would be Blown into the Trumpet, so the ones in the skies and the earth would panic except ones Allah azwj Desires.

So, how would be the one disobeying with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private parts, and the belly, if Allah azwj does not Forgive him and Mercies him on that Day? Because (otherwise) he would be destined to something else, to the Fire the depth of which is remote, and its heat is severe, and its drink is pus, and its Punishment is renewed, and its seat is of iron. Neither would its Punishment change, nor would its dwellers be dying. (It is) a House, there being no Mercy in it, nor would its inhabitants hear an invitation to the goodness”.

In a Hadeeth of Sowban –

‘The Jews asked the Prophet Saww about the Words of the Mighty and Majestic: On the Day the earth would be changed to another earth, and (so will) the skies [14:48], ‘Where would the people be on that Day?’ He Saww said: ‘In the darkness besides the (plains of) Mahshar’.

Ibn Al Waleed, from Sa’ad, from Ahmad Bin Hamza Al Ashary, from Yasir Al Khadim who said,

‘I heard Abu Al-Hassan Al-Reza asws saying: ‘The most terrified what these people can be would be in three places – the day he is born and comes out from the belly of his mother and he sees the world, and the day he would be dying and he witnesses the Hereafter and its people, and the day he is Resurrected and he sees Ordinances he had not seen in the house of the world.'
And Allahazwj Mighty and Majestic had Sent Peace upon Yahyaas in these three times and
Settled hisas fear, so Heazwj Said: *And peace be on him on the day he was born, and on the
day he died, and on the day he would be Resurrected alive [19:15].* And Isaas Bin Maryamas has send Peace upon himselfas in these three times, so heas Said: *And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]".*

From Sa’ad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Abdul Razzaq, from Ma’mar, from Al Zuhry who said,

‘Aliasws Bin Al-Husaynasws said: ‘The most difficult time for a son of Adamas are three times –
The during which he witnesses the Angel of death, and the time during which he would be standing from his grave, and the time during which he would be standing in front of Allahazwj Blessed and Exalted, so either (he would go) to the Paradise or to the Fire’.

Then heasws said: ‘If you are saved, O son of Adamas during the death, then you are you, or else you are destroyed; and if you are saved, O son of Adamas, when you are placed in your grave, then you are you, or else you are destroyed; and if you are saved when the people are carried upon the Bridge, then you are you, or else you are destroyed; and if you are saved when the people stand to the Lordazwj of the world, then you are you, or else you are destroyed’.

Then heasws recited: *And right behind them is purgatory (torture) up to the Day they would be Resurrected [23:100].* Heasws said: ‘It is the grave, and that for them in it is a straitened (distressed) life. By Allahazwj! The grave is a garden from the Gardens of the Paradise, or a pit from the Pits of the Fire’.

Then heasws said: ‘If you are saved, O son of Adamas during the death, then you are you, or else you are destroyed; and if you are saved, O son of Adamas, when you are placed in your grave, then you are you, or else you are destroyed; and if you are saved when the people are carried upon the Bridge, then you are you, or else you are destroyed; and if you are saved when the people stand to the Lordazwj of the world, then you are you, or else you are destroyed’.

Then heasws recited: *And right behind them is purgatory (torture) up to the Day they would be Resurrected [23:100].* Heasws said: ‘It is the grave, and that for them in it is a straitened (distressed) life. By Allahazwj! The grave is a garden from the Gardens of the Paradise, or a pit from the Pits of the Fire’.

64 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 18
Then he asws turned towards a man from his asws gatherers and said to him: ‘The inhabitants of the sky know a dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?’.

Muhammad Bin Amro Bin Ali Bin Abdullah Al Basry, from Muhammad Bin Abdullah Bin Ahmad Bin Jabalah al Waiz, from his father,

‘From Al-Reza asws, from his asws forefathers asws, from Al-Husayn asws Bin Ali asws having said: ‘Ali asws Bin Abu Talib was at Al-Kufa in the central (Masjid) when a man from the people of Syria stood up to him and asked him asws about issues. Among what he asked him asws was that he said, ‘Inform me about the Words of Allah azwj Mighty and Majestic: (It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36], who are they?’

He asws said: ‘Qabil as would flee from Habeel as, and the one who would flee from his mother is Musa as, and the one who would flee from his father is Ibrahim as, and the one who would flee from his spouse is Lut as, and the one who would flee from his son is Noah as fleeing from his as son Canaan’.66

Al-Sadouq said, ‘But rather, Musa as would flee from his as mother fearing that he as might have been deficient in was had been Obligated upon him as from her rights; and Ibrahim as, rather, would flee from the nourishing father, the Polytheist, not from the biological father, and he is Tarakh’.65

Explanation (of Majlisi) – ‘It is supported as well that the one intended by the Imam asws would happen to be the Polytheist woman who had looked after Musa as in the house of Pharaoh asw’.66

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65 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 19
66 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 20
Abdul Rahman Bin Abdullah Al Zuhry who said,

‘Hisham Bin Abdul Malik performed Hajj and he entered the Sacred Masjid leaning upon the hand of Salim, his slave, and Muhammad Bin Ali Bin Al-Husayn was seated in the Masjid. He (the slave) said to him, ‘O commander of the faithful! This is Muhammad Bin Ali Bin Al-Husayn’. Hisham said to him, ‘The one who the people of Iraq are fascinated with?’ He said, ‘Yes’. Go to him, and say to him, ‘The commander of the faithful is saying to you, ‘What is that which the people would be eating and drinking until it is Decided between them on the Day of Judgment?’

Abu Ja’far said: ‘The people would be gathered upon the like of a disc of pure wheat wherein are bursting rivers. They would be eating and drinking until they are free from the Reckoning’.

He (the narrator) said, ‘Hisham viewed that he had been victorious with him, so he said, ‘Allah is the Greatest! Go to him and say to him, ‘Would they not be too pre-occupied from the eating and the drinking on that Day?’

Abu Ja’far said: ‘They would be in the Fire, more pre-occupied from saying, ‘Pour upon us some of the water or from what your Lord has Graced you’. [7:50]’. Hisham was silenced and did not return any speech’.

Ibn Al Mutawakkal, from Al Sa’ad Abady, from Al Barqy, from his father, from Abu Al Bakhtary,

\[67\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 21
‘From Al-Sadiq Ja’far asws Bin Muhammad asws that Ali asws Bin Abu Talib asws said: ‘The ground would not split apart from anyone on the Day of Judgment except and two Angels would grab his shoulders and they would be saying: ‘Answer to the Lord of Might’’. \[^{68}\]

and do not hasten for them – meaning the Punishment, \emph{it would be as if they had not tarried except for an hour from the day}. A notification – He said, ‘They would be viewing on the Day of Judgment that they did not tarry in the world except for an hour of the day. A notification – i.e., that would reach them. So would any be destroyed except for the transgressing people? [46:35]’. \[^{69}\] (P.s. – This is not a Hadeeth)

His aswj Words: \emph{On the Day the sky will become like the molten brass [70:8]}. He said, ‘The molten lead and the copper, like that the sky would melt. \emph{And a friend will not ask (about) a friend [70:10]}, i.e. not benefit. (P.s. – Up to here is not a Hadeeth)

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding His aswj Words: \emph{(Although) they would be seeing them. [70:11]}: ‘They would be recognising them, then they would not be asking about each other’’. \[^{70}\]

\emph{The Day they would be coming out from the graves quickly [70:43]} He said, ‘From the graves, \emph{as if they are running to a goal [70:43]}. He said, ‘To the Caller calling (them)’. \[^{71}\] (P.s. – This is not a Hadeeth)

\emph{On the day when the ground and the mountains will shudder} – i.e. collapse, \emph{and the mountains would be like heaps of loose sand [73:14]}, he said, ‘Like sand rolling down’. \[^{72}\] (P.s. – This is not a Hadeeth)

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\[^{68}\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 22  
\[^{69}\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 23  
\[^{70}\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 24  
\[^{71}\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 25  
\[^{72}\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 26
So when the stars are dimmed [77:8]. He said, 'Its light would go away and drop. And when the sky is rent asunder (torn apart) [77:9]. He said, 'Cleave apart and split. And when the mountains are blown away [77:10], i.e. uprooted'. (P.s. – This is not a Hadeeth)

Ali Bin Ibrahim said regarding His\(^{\text{azwj}}\) Words: The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]. He said, 'The earth would split apart with its inhabitants, and 'Al Radifa' is the Scream, Hearts on that day will palpitate [79:8], i.e. fearful. Their sights humbled [79:9]. But rather, it would be one Shout [79:13] So then they would be at Al-Sahira [79:14]. 'The Shout' – The second Blowing in the Trumpet. And Al Sahira is a place in Syria by Bayt Al Maqdis". (P.s. – Up to here is not a Hadeeth)

And in a report of Abu Al Jaroud,

'From Abu Ja'far\(^{\text{asws}}\) regarding His\(^{\text{azwj}}\) Words: 'Would we be restored in the graves?' [79:10]: 'They are saying, 'I.e. in a new creation (body)?' Al-Sahira is the ground which was in the graves. So, when they heard the Shout, they would come out from their graves, and they would even out upon the ground”'.

When the sun is Wrapped up [81:1], he said, ‘It would become black dark’. And when the stars are Dimmed [81:2], he said, ‘Its illumination would be gone’. And when the mountains pass away [81:3]. He said, ‘These would pass away as He\(^{\text{azwj}}\) Said: you reckon them to be solid, and these shall pass away as the passing away of the cloud, [27:88]. And when the camels are left untended [81:4]. He said, ‘The camels would be untended when the people die, so there would not happen to be anyone to milk them’. And when the oceans overflow

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73 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 27
74 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 28
[81:6]. He said, ‘The oceans which are around the world all of them would turn into fires’. **And when souls are paired [81:7].** He said, ‘With the Maiden Houries’. *(P.s. – Up to here is not a Hadeeth)*

وفي رواية أبي الجارود عن أبي جعفر عليه السلام في قوله تعالى: " وإذا النفوس زوجت " قال: 'أما أهل الجنة فزوجوا الخيرات الحسان، وأما أهل النار فبمع كل إنسان منهم شيطان يعني قريب نفس الكافرين والمنافقين بالشياطين فهم قرئؤهم.'

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws regarding the Words of the Exalted: **And when souls are paired [81:7],** he asws said: ‘As for the people of the Paradise, they would be married to the good, the beautiful. And as for the people of the Fire, so (paired) with every human being from among them, would be a satan. The Kafirs and the hypocrites would be paired off with the Satans', who they would be their partners’.


And Ali Bin Ibrahim said regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9],** he said, ‘The Arabs used to kill the daughters for the sake of dignity. When it will be the Day of Judgment, the new-born would ask for which sin she was killed and cut out’. **And when the books are published [81:10].** He said, ‘The books of deeds’. **And when the sky is Stripped away [81:11].** He said, ‘Abolished’. *(P.s. – This is not a Hadeeth)*

وحدثنا سعيد بن محمد، عن بكر بن سهل، عن عبد الغني بن سعيد، عن موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس في قوله تعالى: " وإذا الجحيم سعرت " يريد اوقدت للكافرين، والجحيم: النار الاعلى من جهنم، والجحيم في كلام العرب: ما عظم من النار، كقوله عزوجل: ‘أبناء له بنيانا فألقوه في الجحيم’ ‘وإذا الجنة ازلفت’ يريد قربت لولياء الله من المتقين.

And it is narrated to us by Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Ibn Jareeh, from Ata’a,

‘From Ibn Abbas regarding the Words of the Exalted: **And when the Blazing Fire is Inflamed [81:12],** ‘Intended to be ignited for the Kafirs. And the Blazing Fire is from the upper part of Hell. And ‘Al Jaheem’ is the speech of the Arabs, is the greatest of the fires, like the Words of the Mighty and Majestic: ‘Build a structure for him, and throw him into the Blazing Fire!’ [37:97], intending the great fire. **And when the Paradise is brought near [81:13],** intending the friends of Allah aswj, from the pious ones’. *(P.s. – This is not a Hadeeth)*
And when the oceans overflow [81:6], he said, ‘Transformed into fires’. And when the graves are overturned [82:4], he said, ‘Split apart, so the people would come out from these’.  

(P.s. – This is not a Hadeeth)

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

(P.s. – This is not a Hadeeth)

(I Swear) by the sky and Al-Tariq [86:1]. He said, ‘Al Tariq is The star of piercing brightness [86:3] (Al-Saaqib), and it is a start of the Punishment, and star of the Day of Judgment, and it is Saturn in the lofty station’. There is not a soul but over it is a keeper [86:4]. He said, ‘The Angels’.  

(P.s. – This is not a Hadeeth)
‘From Abu Ja’far asws regarding His azwj Words: Never! When the earth is levelled by pounding (and) pounding [89:21]. He said, ‘It is the earthquake’.

It is reported by Hisham Bin Al Hakam,

‘The atheist questioned Abu Abdullah asws and he said, ‘Inform me about the people gathering on the Day of Judgment, (would they be) naked?’ He said, ‘But they would be gathering in their shrouds’.

He said, ‘They would be with the shrouds, and these would have decomposed?’ He asws said: ‘The One azwj Who will Revive their bodies would Renew their shrouds’.

He said, ‘(What about) the one who dies without a shroud?’ He asws said: ‘Allahazwj would Veil his nakedness with whatever He azwj so Desires from Him azwj’.

He said, ‘Would they be presented in rows?’ He asws said: ‘Yes. On that Day they would be in one hundred and twenty rows, in the width of the earth’.

My father, from Al Qasim Bin Urqah, from Ibn Bakeyr, from Zurara who said,

‘Abu Ja’far asws was asked about the Words of Allahazwj Mighty and Majestic: On the Day the earth would be changed to another earth, [14:48]. He asws said: ‘It would change to pure bread. The people would eat from it until the people are free from the Reckoning’.

A speaker said to him asws, ‘They would be too busy on that Day to eat and drink’. He asws said: ‘Allahazwj Created the son of Adam as as hollow, so there is no escape for him from the food and the drink. Would they be busier on that Day of the ones in the Fire? They would be
crying out for help, and Allah said, *And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink* [18:29].

37 - َسَنَ: أَبُو، عَنْ أَبِي عُمَيْرِ، عَنْ هَشَامٍ، عَنْ زُرَارَةٍ، عَنْ أَبِي جَعْفَرٍ عِلْمِهِ السَّلَامُ عَلَيْهِمْ، قَالَ: سَلَّمَ الْأَبْرَشُ الْكَلِبَيِّ عَنْ قَوْلِ اللَّهِ ﷺ عَزْوَجِلَ: "يَوْمَ تَبَلَّدُ الْأَرْضُ غَيْرَ الْأَرْضِ " قَالَ: تَبَلَّدُ حُزْيَةٌ نَّافِيَةٌ يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ مِنْ الْحَصَابِ، وَشَرَبُ الحَمِيمُ وَهُمْ فِي الْعَذَابِ، فَكَيْفَ يَشْغَلُونَ عَنْهُ فِي الْحَصَابِ؟

My father, from Abu Umeyr, from Hisham, from Zurara,

‘From Abu Ja’far, he (the narrator) said, ‘Al-Abrash Al-Kalby asked about the Words of Allah Mighty and Majestic: *On the Day the earth would be changed to another earth, [14:48].* He said: ‘It would change into pure bread. The people would eat from it until they are free from the Reckoning’.

38 - َشَأْ: لَمَّا عَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلهِ مِنْ تَبُوْكَةٍ إِلَى الْمِدَنَّةِ قَدَمَ إِلَيْهِ عَمْرُو بْنِ مَعْدِي كَرَبَ فَقَالَ لَهُ الْمُسْلِمُ عَلَيْهِمْ، قَالَ: أَسْلَمْ بِنَا عَمْرُو بْنِ مَعْدِي كَرَبَ أَيُّهَا الْأَمْرَةُ، فَلَمْ يُؤْمِنْ قَالَ: أَيُّهَا الْأَمْرَةُ، وَمَا الْفَزْعُ الأَكْبَرُ؟ فَإِنَّ فَزْعُهُ الْأَكْبَرُ كَذَا يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ مِنْ الْحَصَابِ، وَشَرَبُ الحَمِيمُ وَهُمْ فِي الْعَذَابِ، فَكَيْفَ يَشْغَلُونَ عَنْهُ فِي الْحَصَابِ؟

Al-Abrash said, ‘One that Day the people would be too busy to be eating’. Abu Ja’far said: ‘And they in the Fire would not be too busy from eating the bushes and drinking the boiling water, and they would be in the (constant) Punishment, so how can they be too busy from it during the Reckoning?’

When Rasool-Allah returned from Tabuk to Al-Medina, Amro Bin Ma’dy Karab came, and the Prophet said to him: ‘Become a Muslim, O Amro and Allah will Secure you from the greatest panic’. He said, ‘O Muhammad! And what is the greatest panic, for I don’t tend to panic?’

39 - َفَقَالَ: يَا عَمْرُو إِنَّكَ لَيْسَ كَثْمَا نَظْنُ وَنَحْسُ، إِنَّ النَّاسَ يَصَاحُونَ مِنْهَا وَاحَدَةٍ فَلَا يَكْبُثُ مِنْهَا وَاحَدُ فَلَا يَكْبُثُ مِنْهَا وَاحَدٌ إِلاّ أَيْنَكَ، أِنَّ اللَّهَ ﷺ أَسْلَمُ بِنَا عَمْرُو بْنِ مَعْدِي كَرَبَ أَيُّهَا الْأَمْرَةُ، فَلَمْ يُؤْمِنْ قَالَ: أَيُّهَا الْأَمْرَةُ، وَمَا الْفَزْعُ الأَكْبَرُ؟ فَإِنَّ فَزْعُهُ الْأَكْبَرُ كَذَا يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ مِنْ الْحَصَابِ، وَشَرَبُ الحَمِيمُ وَهُمْ فِي الْعَذَابِ، فَكَيْفَ يَشْغَلُونَ عَنْهُ فِي الْحَصَابِ؟

He said: ‘O Amro! It is not as you are thinking and reckoning it to be. The people would be shouted at by one Shout, so there will neither remain a dead one except he would be brought out, nor a living one except he would die, except what Allah so Desires.

40 - َتَمْ يَصَاحُونَ مِنْهَا وَاحَدَةٍ فَلَا يَكْبُثُ مِنْهَا وَاحَدُ فَلَا يَكْبُثُ مِنْهَا وَاحَدٌ إِلاّ أَيْنَكَ، أِنَّ اللَّهَ ﷺ أَسْلَمُ بِنَا عَمْرُو بْنِ مَعْدِي كَرَبَ أَيُّهَا الْأَمْرَةُ، فَلَمْ يُؤْمِنْ قَالَ: أَيُّهَا الْأَمْرَةُ، وَمَا الْفَزْعُ الأَكْبَرُ؟ فَإِنَّ فَزْعُهُ الْأَكْبَرُ كَذَا يَأْكُلُ النَّاسُ مِنْهَا حَتَّى يَفْرَغَ مِنْ الْحَصَابِ، وَشَرَبُ الحَمِيمُ وَهُمْ فِي الْعَذَابِ، فَكَيْفَ يَشْغَلُونَ عَنْهُ فِي الْحَصَابِ؟

Then they would be shouted at with another Shout, and the ones who had died would come out and they would be portrayed in their entirety, and the sky would be rent asunder.

82 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 36
83 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 37
(into pieces), and the earth would be levelled, and that mountain would fall down crumbling, and the fire would throw out its flames like the mountains. There will not remain anyone with a soul except his heart would dislocate and he would remember his Religion, and would be busy with himself, except what Allah\textsuperscript{azwj} so Desires. So, where are you from this, O Amro?’

He said, ‘Indeed, I have heard a great matter!’ He then believed in Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and some of his people believed along with him and they returned to their people”\textsuperscript{84}.

From Suweyr Bin Abu Fakhta,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘On the Day the earth would be changed to another earth, [14:48]: ‘It means a land upon which the sins have not been committed. and they shall come out [14:48] to where there wouldn’t be any mountain upon it, nor any high ground, just as it had been spread out the first time’\textsuperscript{85}.

From Zurara who said,

‘I asked Abu Ja’far\textsuperscript{saww} about the Words of Allah\textsuperscript{azwj}: ‘On the Day the earth would be changed to another earth, [14:48], he\textsuperscript{saww} said: ‘Changed to pure bread. The people would eat until they are free from the Reckoning. Allah\textsuperscript{azwj} the Exalted says: And We did not Make them as bodies not eating the food, [21:8]’\textsuperscript{86}.

\textsuperscript{84} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 38
\textsuperscript{85} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 39
\textsuperscript{86} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 40
She said: ‘Would there happen to be any shrouds upon them when they come out from the graves?’ He said: ‘O Fatima! The shrouds would decompose and the bodies would remain. The nakedness of the Momin would be veiled and the nakedness of the Kafirs would be apparent’.

She said: ‘O father! What would veil the Momineen?’ He said: ‘A shining light, their bodies would not be seen from the light’.

She said: ‘O father! So where will I meet you on the Day of Judgment?’ He said: ‘Look for me at the Scale and I would be calling out: ‘Lord! Outbalance the one who testified that there is no god except Allah!’

And look for me at the Registration, where the books would be publicised, and I would be calling out: ‘Lord! Reckon my community with an easy Reckoning!’

And look for me at the place of my intercession upon an archway of Hell. Every human being would be busy with himself, and I would be busy with my community. I will be calling out: ‘O Lord! Secure my community!’ And the Prophets around me calling out: ‘Lord! Secure the community of Muhammad!’

And he said: ‘Allah would Reckon every person, except the one who associated with Allah, for He will not Reckon (his deeds) and Command with him to be in the Fire’.

‘I was seated in the presence of Amir Al-Momineen, and he said: ‘For the Day of Judgment, there are fifty pausings, each pausing being of a thousand years. So, the first pausing is the exit from his grave, being withheld for a thousand years, naked, bare-footed, hungry, thirsty.

From Ibn Masoud who said,

87 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 41
فمن خرج من قبره مؤمنا بربه ومؤمنا بجنته وناره و مؤمنا بالبعث والحساب والقيامة مقرا بالله مصدقا بنبيه صلى الله عليه وآله وما جاء من عند الله عزوجل نحا من الجوع والعطش

So, the one who exits from his grave as a believer in his Lordazwj, and as a believer in Hisazwj Paradise, and Hisazwj Fire, and as a believer in the Resurrection, and the Reckoning, and the Day of Judgment, acknowledging with Allahazwj ratifying Hisazwj Prophetasww, and with whatever came from the Presence of Allahazwj Mighty and Majestic, would be saved from the hunger and the thirst.

قال الله تعالى: " فتأتون أفواجا " من القبور إلى الموقف امما، كل امة مع إمامهم، وقيل: جماعات مختلفة.

Allahazwj the Exalted Says: so you would be coming in crowds [78:18], from the graves to the pausing station as communities, each community being with its imam’-(believers with their Imamsasws). And it is said, ‘As different groups’.

Ali, from his father, and Ali Bin Muhammad both together, from Al Qasim Bin Muhammad, from Suleyman Ibn Dawood, from Hafs,

‘Abu Abdullahasws said: ‘The example of the people of the Day of Judgment when they stand before the Lordazwj of the Worlds, where they will have no space for movement for themselves except for their feet, like the arrows (tightly packed) in the quiver, not having the ability for going over there or over there’.

43 - كا: علي بن أبيه، وعلي بن محمد جميعا، عن القاسم بن محمد، عن سليمان بن داود، عن حفص، عن أبي عبد الله عليه السلام قال: مثل الناس يوم القيامة إذا قاموا لرب العالمين مثل السهم في القرب ليس له من الأرض إلا موضع قدمه كالسهم، لا يقدر أن يزول هنا ولا هنا.

Ali Bin Muhammad, from Salih Bin Abu Hamad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Bakr Al Hazramy, from Tameem Bin Hatim who said,

‘We were with Amir-ul-Momineenasws, so the earth became restless (tremor). So heasws gestured with hisasws hand, then said to it: ‘Calm down! What is the matter with you?’ Then heasws turned towards us and said: ‘But, had it been that (quake) which Allahazwj Mighty and Majestic has Said, it would have answered measws, but it is not that one’.

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88 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S 5 H 42
89 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S 5 H 43
90 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S 5 H 44
'While we were in the presence of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, when the earth moved (tremor), so he\textsuperscript{asws} went on striking it with his\textsuperscript{asws} hand, then said: 'What is the matter with you?' But it did not answer him\textsuperscript{asws}. Then he\textsuperscript{asws} said: 'What is the matter with you?' But it did not answer him\textsuperscript{asws}. Then he\textsuperscript{asws} said: 'But, by Allah\textsuperscript{azwj}, if it had been that one it would have narrated to me\textsuperscript{asws}, and I\textsuperscript{asws} am the man to whom the earth will give its news to, or to a man\textsuperscript{asws} from me\textsuperscript{asws}'

Nahj (Al-Balagah): 'Until when the matters are terminated, and the times expire, and the Resurrection is imminent, He\textsuperscript{azwj} Would Extract them from the layers of the graves, and the nests of birds, and the burrows of predators, and the centres or death, hastening to His\textsuperscript{azwj} Command, rushing to His\textsuperscript{azwj} appointments, in groups, silent, standing in rows, their sights fixed, and hearing the Caller, upon them being the clothing of resignation, and submissiveness, and pair of the submissiveness and the humiliation.

The means having been lost, and the hopes cut off, and the hearts gradually sinking, and the voices fearful, curbed, and the perspiration choking, and the fear being great, and the hearing resounding to the (thunderous Call of the) Caller to the decisive Address, and Judgments of the Recompense, and exemplary Punishment, and attaining the Rewards’.

Nahj (Al-Balagah): ‘Take advice, servants of Allah\textsuperscript{azwj}, with the beneficial lessons, and learn lessons with the shining Signs! It is as if the claws of death have swallowed you, and the ration of hope have been cut off from you all, and rushing you to the difficult matters, and the ushering is to the place of return, and with every soul there would be an usher and a
witness. An usher ushering to its gathering place, and a witness testifying upon it of its deeds”.  

Nahj (Al-Balagah): ‘And that is a Day in which Allah would Gather the former ones and the latter ones to argue the Reckoning and Recompense (for) the deeds. (They would be) humble, standing, the perspiration having choked them, and the earth shaking with them, so the one of them in the best state would be one who can find a place for his feet, and space for his breathing’.  

Nahj (Al-Balagah): ‘Until when the Decree reaches its term, and the Command (reaches) its Pre-determination, and the last of the people catch up with their first ones, and there comes from Allah a Command He Wants from renewal of His creatures, He would Extend the sky and Originate it, and Convolutes the earth and Shakes it, and Uproots its mountains and Scatter them, and part of it would demolish part from awe of His Majesty, and fear of His Domination, and the ones in it would come out.

As for the obedient people, He would Reward them with His Vicinity and eternal abiding in His House (Paradise), where they will neither be transferred from, nor would their states change, nor would panic seize them, nor would the sickness attain them, nor would the danger be exposed to them, nor would the journeys present to them.

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93 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 47
94 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 48
And as for the disobedient people, He would Descend them in an evil House (Hell), and Shackles the hands to the necks, and Chain the foreheads with the feet, and Clothe them with trousers of tar and pieces of the fires in a Punishment in which its heat would have intensified, and a door which would have closed upon its inhabitants in a Fire having difficulties for it, and shouts, and screams, and radiant flames, and an enormous pit. Neither would its resident be moved, nor would its captivity come to an end, nor would its shackles be broken, nor would the term of the House be terminated, nor would there be death for a people so they would expire’.  

Nahj (Al-Balagah): ‘I advise you all, servants of Allah, with having fear of Allah for it is the rein and the base, therefore adhere with its firmness and hold tightly with its realities. It will be turning with you to the veiled dwellings, and vast castles, and protected shelters, and dignified houses, during a Day in which the sights would be lowered, and the horizons would be darkened to it, and the camels would be untended, and the Trumpet would be Blown into.

Thus, all the delights would be lost, and every tone would be crying, and the rocks of every majestic mountain would be humbled, and the peaks would be silenced, so its solidness would become a crumbling mirage. There would neither be an intercessor to intercede, nor a friend to benefit, nor an excuse to defend’.

Nahj (Al-Balagah): ‘The one fortunate with the world tomorrow, they are the ones fleeing from it today. When the tremors will shake, and the Day of Judgment will become a reality by His Majesty, and every devotee would adhere with its people, and every deity with its worshipper, and every followed one with his followers. So, there will not be Recompensed
in His\textsuperscript{azwj} Justice and His\textsuperscript{azwj} Equi

ty on that Day, even a glance in the air, nor a soft footstep in
the ground, except with its right.

فكم حجة يوم ذاك داحضة، وعلائق عذر منقطعة، فتحر من أمرك ما يقوم به عذرك، وتثبت به حجحتك، وخذ ما بقى لك مما
لا تبقى له ويسبر لسفرك، وشم برق النجاة، وارحل مطأبا التشمير.

So, how many arguments would be invalidated on that Day, and the contentions of excuses cut off. Therefore, explore from your matters what your excuses can be standing with, and your arguments can be proven with, and take what would be remaining for you, from what will not be remaining with it, and travel on your journey, and perceive the delicateness of the salvation, and depart riding the saddle”.

So, how many arguments would be invalidated on that Day, and the contentions of excuses cut off. Therefore, explore from your matters what your excuses can be standing with, and your arguments can be proven with, and take what would be remaining for you, from what will not be remaining with it, and travel on your journey, and perceive the delicateness of the salvation, and depart riding the saddle”.

He\textsuperscript{asws} said: ‘They gather by the rock of Bayt Al-Maqdis during the night of Friday, and it is the lowest Throne of Allah\textsuperscript{azwj}. From it, Allah\textsuperscript{azwj} Spread the ground to it He\textsuperscript{azwj} will be Folding, and to it is the gathering, and from it our Lord\textsuperscript{azwj} Evened out to the sky and the Angels’.

Then he asked him\textsuperscript{asws} about the souls of the \textit{Kafirs}, ‘Where do they gather?’

He\textsuperscript{asws} said: ‘They gather in a valley of Hazramout behind a city of Yemen. Then Allah\textsuperscript{azwj} would Send a fire from the east and a fire from the west, and these would be followed by two extreme winds, so the people would gather by the rock of Bayt Al-Maqdis. So, the inhabitants of the Paradise would gather on the right of the rock, and the pious would be drawn closer.

\textsuperscript{97} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch S H 51
And Hell would come to be on the left of the rock being in the boundaries of the seventh firmament, and in it is Al-Falaq (a chasm of Hell), and Al-Sijjeen. Thus, the people would be recognised at the rock, so the one for whom the Paradise is Obligated, would enter it, and for one whom the Fire is Obligated, would enter it, and these are the Words of the Exalted:

*A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]*.

Al Mufeed and Al Gazairy, from Ja’far Bin Muhammad, from his brother Ali, from Ahmad Bin Idrees, from Imran Bin Musa al Khashab, from Ali Bin Hasaan, from his uncle Abdul Rahman,

‘From Abu Abdullah asws’, and he continued the Hadeeth of the merit of Masjid Al-Sahlah, up to he asws said: ‘And it is from Kufa, and in it the Trumpet would be Blown, and to it is the gathering, and there would gather from its sides, seventy thousand entering the Paradise’.

My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Amro Bin Shaybah,

‘From Abu Ja’far asws’, he (the narrator) said, ‘I heard him asws saying – initiating from him asws: ‘When there would be a Decision of Allah azwj that He azwj Manifests His azwj creatures to what there is no escape from it, He azwj would Command a Caller to Call out, and there would gather the human beings and the Jinn in what would be quicker than the blink of an eye.

Then He azwj would Permit the sky of the world to descend, and it would be from behind the people, and Permit the second sky to descend, and it would be a multiple of which it follows. So, when the inhabitants of the sky of the world see it, they would say, ‘Our Lord azwj has come!’. It would be said, ‘No, and it (Command of Allah azwj) would be coming’, until every sky descends, each one happening to be behind the other, and it would be a multiple of which it follows.
Then (the Command of) Allah\textsuperscript{azwj} would Descend from the clouds, and (so would) the Angels, and the matter would be Ordained, and to Allah\textsuperscript{azwj} the matters would return. Then Allah\textsuperscript{azwj} would Command a Caller to Call out: 'O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]'.

قال: ويكي حتى إذا سكت قلت: جعلني الله فداك يا أبا جعفر وأين رسول الله وامي المؤمنين وشيعته؟

He (the narrator) said, 'And he\textsuperscript{asws} cried, until when he\textsuperscript{asws} calmed down, I said, 'May Allah\textsuperscript{azwj} Make me to be sacrificed for you\textsuperscript{asws}! O Abu Ja'far\textsuperscript{asws} And where would be Rasool-Allah\textsuperscript{saww} and Amir Al-Momineen\textsuperscript{asws} and his\textsuperscript{asws} Shias?'

فقال أبو جعفر عليه السلام: رسول الله وعلي وشيعته على كثبان من المسك الاذفر، على منابر من نور، يجزن الناس ولا يحزنون، ويفرزع الناس ولا يفرعون،

Abu Ja'far\textsuperscript{asws} said: 'Rasool-Allah\textsuperscript{saww}, and Ali\textsuperscript{asws} and his\textsuperscript{asws} Shias would be upon dunes of strong musk, upon pulpits of light. The people would grieve, and they will not be grieving, and the people would panic and they will not be panicking'.

 ثم تلا هذه الآية: " من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون " فالحسنة والله ولاية أمير المؤمنين عليه السلام.

Then he\textsuperscript{asws} recited this Verse: 'One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]. So, the good deed, by Allah\textsuperscript{azwj}, it is the Wilayah of Amir Al-Momineen\textsuperscript{asws}.'

\textsuperscript{100} Bih\textsuperscript{ar} Al An\textsuperscript{waar} – V 6, The book of Justice, S 3, Ch 5 H 54
And he said, ‘They would be speaking, and they would be saying: ‘By Allah, our Lord! We were not associators’ [6:23]; and Said: Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25]; and Said: Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]: He will Say: “Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28];”

وقال: "اليوم نختم على أفواههم ونكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون " فمرة يخبر أنهم لا يتكلمون إلا من أذن له الرحمن وقال صوابا، ومرة يخبر أن الخلق ينطقون، ويقول عن مقالتهم: " والله ربنا ما كنا مشركين " ومرة يخبر أدم يختصمون.

And Said: On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]. So, at times He azwj Informs that they would not be speaking except the one whom the Beneficent Permits and he says the correct thing, and at times He azwj Informs that the people would be speaking and He azwj is Saying regarding their talk: ‘By Allah, our Lord! We were not associators’ [6:23], and at time He azwj Informs that they would be disputing.’

فأجاب عليه السلام بأن ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة، يجمع الله عزوجل الخلق يومئذ في مواطن يتفرقون ويكلم بعضهم بعض، ويستغفر بعضهم لبعض، اولئك الذين كان منهم الطاعة في دار الدنيا من الرؤساء والتابعين.

He asws answered: ‘That would be in more than one place. That is a Day the measurement of which would be of fifty thousand days. Allah azwj Mighty and Majestic would Gather the creatures on the Day in separate places, and some of them would speak to the others, and some of them would seek Forgiveness of others. They are those from whom were acts of obedience in the house of the world, from the leaders and the followers.

وبلعن أهل المعاصي الذين بدت منهم البغضاء وتعاونوا على الظلم و العدوان في دار الدنيا

And the disobedient people would curse, those from was manifested the hatred (for each other), and they assisted each other upon the injustices and the enmity in the house of the world.

المستكبرين والمستضعفين يكفر بعضهم بعض، وبلعن بعضهم ببعض، و الكفر في هذه الآية: البراءة: يقول: فيتبرأ بعضهم من بعض، ونظيرها في سورة إبراهيم قول الشيطان: " إني كفرت بما أشركتم من قبل " وقال إبراهيم خليل الرحمن: " كفرنا بك " يعني تبرأنا منك.

The arrogant ones and the weak ones would deny each other, and curse each other, and the denial in this Verse is the disavowing. He azwj is Saying that they would be disavowing each other, and its match is in Surah Ibrahim as, the words of Satan*: I denied what you were associating from before. [14:22], and the words of Ibrahim as the Friend of the Beneficent: We deny you [60:4] – meaning, disavow from you.
Then they would be Gathered in another place, and they would be speaking in it, and they would be wailing in it. If those voices were to appear to the inhabitants of the world, these would startle the entirety of the creatures from their livelihood, and would crack their hearts, except what Allah azwj so Desires. They will not cease to be crying blood.

Then they would be gathered in another place, and they would be speaking in it and they would be saying: *By Allah, our Lord! We were not associators* [6:23]. So, Allahazwj Blessed and Exalted would Seal upon their mouths, while their hands and feet and skins would be speaking and testify with every act of disobedience which had happened from them. Then the Seal would be lifted from their tongues, and they would say to their skins, *Why did you testify against us?* These would say, *Allah Made us to speak, the One Who Makes all things to speak, [41:21].* 

And they would be gathering in another place and they would be speaking, so some of them would flee from the others, and these are the Words of the Mighty and Majestic: *(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]. They would be speaking, but they would not speak except one the Beneficient Permits for him, and speaks the correct thing [78:38]. Weasws would make the Rasoolsas to stand, and theyas would be testifying in this place, and these are the Words of the Exalted: *So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].* 

Then they would be gathering in another place wherein would happen to be the place of Muhammadasws, and it is the Place of the Most Praise One (Maqaam Al-Mahmoud), heasws would extol upon Allahazwj Blessed and Exalted with no one had ever extolled upon Himazwj before himasws. Then heasws would extol upon Hisazwj Angels, all of them, so there will not remain any Angel except Muhammadasws would extol upon him.
Then he saww would extol upon the Rasools as with what no one had extolled upon them as like it. Then he saww would extol upon every Momin and Momina, beginning with the Truthful, and the martyrs, then with the righteous. So, inhabitants of the skies and the inhabitants of the earth would praise him saww, and these are the Words of the Mighty and Majestic: 

perhaps your Lord will Raise you to a Praiseworthy position [17:79]. Therefore, beatitude be to the one who has a portion for him in that place and a share, and woe be unto the one who neither has a portion for him in that place nor a share.

Then they would be gathering in another place and they would condemn each other, and all this would be before the Reckoning. So, when they are seized regarding the Reckoning, every human being would be busy with what is in front of him. We ask Allah azwj of the Blessings of that Day'.

He said, 'You asws have relieved me, may Allah aswj Relieve you asws!!!'.

And he drove the Hadeeth, up to he asws said: ‘As for His aswj Words: (Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23], and His aswj Words: Visions cannot comprehend Him, and He Comprehends the visions; and He is the Knower of the subtleties, the Aware [6:103], so that would in a place wherein would end up the friends of Allah aswj Mighty and Majestic after being free from the Reckoning, to a river names as Al-Haywaan. They would be washing in it and drinking from it, and you will see their faces as bright, and every mote and speck would be removed from the, and they would be Commanded with entering the Paradise.

فمن هذا المقام ينظر إلى زمن كيف يشبههم، ومنه يدخلون الجنة، فذلك قول الله عزوجل في تسليم المتائكة عليهم: " سلام عليكم طيب مما جعلنا لكم في الجنة " وعند ذلك أيقنون بدخول الجنة، والنظر إلى ما وعدهم زمن، وذلك قوله: " إلى رجا ناظرة " وإذما يعني بالنظر إليه النظر إلى ثوابه ببارك وتعالى.
From this place, they would be looking at how their Lord azwj has Rewarded them, and from it they would be entering the Paradise, and these are the Words of Allah azwj Mighty and Majestic regarding the greetings of the Angels: ‘Peace be upon you! You are good, therefore enter it to abide eternally [39:73]. During that, they would be certain with the entry into the Paradise, and the looking at what their Lord azwj has Promised them. These are His azwj Words: Looking at their Lord [75:23], and rather, it means by the looking, the looking at the Rewards of the Blessed and Exalted.

And as for His azwj Words: ‘Visions cannot comprehend Him, and He Comprehends the visions [6:103], so it is just as He azwj Said, neither can the visions realise Him azwj, nor can the imaginations encompass Him azwj, while He azwj Realises the sights, meaning Encompasses with these’.


By his chain,

‘From Abu Abdullah asws having said: ‘The land of the Day of Judgment would (all) be Fire, apart from the shade of the Momin. So, if he ratifies it, it would shape him’.

From my father, from Al Husayn Bin Khalid,

\[101\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 55
\[102\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 56
\[103\] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 57
'From Abu Al-Hassan Al-Reza\textsuperscript{asws}, I (the narrator) said, ‘(What about): \textbf{[55:5] The sun and the moon follow a Reckoning?}’ He\textsuperscript{asws} said: ‘They would both be Punished.’ I said, ‘The sun and the moon would be Punished?’

He\textsuperscript{asws} said: ‘If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His\textsuperscript{azwj} Command, obedient to Him\textsuperscript{azwj}. Their illumination is from the Light of His\textsuperscript{azwj} Throne and their bodies are from Hell.

If you ask about something, then perfect it. Surely the sun and the moon are two Signs from the Signs of Allah, flowing by His Command, obedient to Him. Their illumination is from the Light of His Throne and their bodies are from Hell. And in the Day of the Resurrection, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah\textsuperscript{azwj} has Cursed them both. Aren’t the people reporting that Rasool-Allah\textsuperscript{saww} said: ‘The sun and the moon are two lights in the Fire?’ I said, ‘Yes’.

He\textsuperscript{asws} said: ‘And have you not heard the words of the people, ‘So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?’ So, these two are in the Fire, and Allah\textsuperscript{azwj} has not Meant (anything else) other than these two.”\textsuperscript{104}

\textsuperscript{59} - ن: الحسين بن إبراهيم بن أحمد، عن محمد بن جعفر الكوفي، عن البرمكي، عن الحسين بن الحسن، عن بكر بن صالح، عن الحسن بن سعيد، عن أبي الحسن الرضا عليه السلام في قوله عزوجل: "يوم يكشف عن ساق" قال: حجاب من نور يكشف فيقع المؤمنون سجدا، وندمج أصلاب المحاربين فلا يستطيعون السجود.

Al Husayn Bin Ibrhim Bin Ahmad, from Muhammad Bin Ja’far Al Kufy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed,

‘From Abu Al-Hassan Al-Reza\textsuperscript{asws} regarding the Words of the Mighty and Majestic: \textbf{On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]}, he\textsuperscript{asws} said: ‘A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah’.”\textsuperscript{105}

\textsuperscript{104} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 58
\textsuperscript{105} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 59
60 - Ibn Waleed, Ibn Ali, Ibn Zaid, Ibn Ummayr, Ibn Sahl, Ibn Hisham, Ibn Sa’id, Ibn Asa, Ibn Hammad, and Ibn Al-Waleed, from Ibn Sa’d, from Ibn Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara, 'From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: and they would be called to do the Sajdah, but they will not be able to [68:42]. He asws said: 'Their ribs would become like the stiffness of the bull – meaning their horns’. and they had been called to the Sajdah while they were safe (and sound) [68:43]. He asws said: ‘And they had been able to’.

My father and Ibn Al Waleed, from Sa’ad, from Ibn Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

‘I heard Abu Abdullah asws saying: ‘The kinship would attach itself with the Throne saying, ‘O Allah azwj! Maintain with the one who maintained me and Cut off the one who cut me off!’

I said, ‘Is it the kinship of Rasool-Allah saww?’ He asws said: ‘But, kinship of Rasool-Allah saww is from these’.

And he asws said:’ The kinship would come on the Day of Judgment, like the spinning of the yarn, and it is the spindle. So, the one who comes to it, and had maintained it, a Light would spread out for him until he enters the Paradise. And the one who came to it, having cut-off from it, it would be seized from him until he is thrown into the Fire’.

106 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 60
107 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 61
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The people would be gathered on the Day of Judgment necessitating (every right of theirs). A Caller would call out: ‘O you people! Allah\textsuperscript{azwj} has Pardoned, so pardon each other!’

He\textsuperscript{asws} said: ‘So a group would pardon, and there would remain a group necessitating (every right). Then, a white castle would be raised for them, and it would be said: ‘This is for the one who pardons (among Shias)!’ So, the people (Shias) would pardon each other’’.\textsuperscript{108}


(The book) Da’waat of Al Rawandy –

‘It is reported that when it will be the Day of Judgment, everyone arising from his grave would call out, ‘O Allah\textsuperscript{azwj}! Have Mercy on me!’ They would be Answered: ‘Had you been merciful in the world, you would have been Mercied today’’.\textsuperscript{109}

\textsuperscript{108} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 62
\textsuperscript{109} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 5 H 63
CHAPTER 6 – PAUSING OF THE (DAY OF) JUDGMENT, AND THE TIME THE PEOPLE WOULD BE TARRIED THEREIN, AND HELL WOULD BE BROUGHT DURING IT

الآيات، الكهف "18 " وعرضنا جهنم يومئذ للكافرين عرضا 100.

The Verses: - (Surah) Al Kahf: And We will Display Hell on that Day to the Kafirs with an exposure [18:100]

الحج "22 " ويتصلونك بالعذاب ولن يخلف الله وعده وإن يوما عند ربك كألف سنة مما تعدون 47.

(Surah) Al Hajj: And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]

التنزيل "32 " يدبر الامر من السماء إلى الارض ثم يعرج إليه في يوم كان مقداره ألف سنة مما تعدون 5.

(Surah) Al Tanzeel: He Regulates the matters from the sky to the earth, then these would ascend to Him during a Day, the measurement of it would be a thousand years from what you are counting [32:5]

المعارج "70 " سأل سائل بعدم واقع

(Surah) Al Ma’arij: A questioner, asked for the Punishment to befall [70:1]

* For the Kafirs, there wouldn’t be a dispeller for it [70:2]

* من الله ذي المعارج

* (It is) from Allah, One with the ways of ascent [70:3]

* تعرج الملائكة والروح إليه في يوم كان مقداره خمسين ألف سنة

The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4]

* فاصبر صبرا جميلا

* Therefore be patient with a beautiful patience [70:5]
They are seeing it as being remote [70:6]

And We See it as being near [70:7]

Never! When the earth is levelled by pounding (and) pounding [89:21]

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

And on that Day they would come with Hell. On that Day the human being would remember, and how would the Zikr be for him? [89:23]

He would be saying, ‘Oh I wish I had sent ahead for my life (in Hereafter)!’ [89:24]

So, on that Day, no one will Punish (like) His Punishment [89:25]

And no one will bind (like) His Binding [89:26]

My father, from Ali, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

‘From Abu Ja’far asws having said: ‘When this Verse was Revealed: And on that Day they would come with Hell. [89:23]: ‘Rasool-Allah azwj was asked about that, so he saww said: ‘The Trustworthy Spirit informed me saww that Allah azwj, there is no god apart from Him azwj, when
He Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah Mighty and Majestic does not Delay it until the Reckoning is dealt with, it would destroy all.

Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. So, there is no creature of Allah, a servant from His servants, Angel, or Prophet except that he would call out, ‘O Lord, (save) my soul! (save) my soul! Whilst you would be saying: ‘O Lord, (save) my community! (save) My community!

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the Salat and the third being the Lord of the Worlds, there is no god apart from Him. Then they will be encumbered to cross over it.

They would be captivated by the mercy and the fulfilment of the trust stage. If they can be rescued from it, the Salat stage would capture them. If they can be rescued from it, they would end up to the Lord of the Worlds, Majestic is His Mention, and these are the Words of Allah Blessed and Exalted: Surely your Lord is Watchful [89:14].

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them Calling out: ‘O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your Grace, and Secure them while the people would be flocking on it like moths (insects). So, the one who is saved would be so by the Mercy of Allah Blessed and Exalted would look at it (the Bridge) and say, ‘The Praise
is due to Allahazwj Who Rescued me from you (the Bridge) after finding me lost and in desperation, by Hisazwj Grace. Surely, our Lordasws is Forgiving, Appreciative”.

Ibn Al Salt, from Ibn Aqadah, from Ali Bin Muhammad, from Dawood Suleyman,

‘From Al-Rezaasws, from hisasws forefathersasws, from Amir Al-Momineenasws having said: ‘Rasool-Allahasws: ‘Do you know what is the interpretation of this Verse: Never! When the earth is levelled by pounding (and) pounding [89:21]?’"

Heasws said: ‘When it will be the Day of Judgement, Hell would be driven with seventy thousand reins by the hands of seventy thousand Angels. So, it would move about with a movement, and had not Allahazwj the Exalted Confined it, it would incinerate the skies and the earth’”.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al minqary, from Hafs Bin Giyas who said,

‘Abu Abdullah Ja’farasws Bin Muhammadasws said: ‘Indeed! Take account of your selves before Accounting is taken against you, for on the Day of Judgment there will be fifty pausing stations, with each stop being of the measurement of a thousand years’. Then heasws recited: in a Day, the measurement of it would be a thousand years from what you are counting [32:5]’.

And the Hell will emerge for everyone to see [79:36], He said, ‘Presented’. (P.s. – This is not a Hadeeth)
5 - فس: قال علي بن إبراهيم في قوله: " في يوم كان مقداره خمسين ألف سنة " قال: إن في القيامة خمسين موقفا لكل موقف ألف سنة.

Ali Bin Ibrahim said, ‘His⁴⁰ Words: in a Day, the measurement of it would be a thousand years from what you are counting [32:5]. He said, ‘In the Day of Judgment there are fifty pausing stations, for each pausing station would be a thousand years (duration)’⁴⁰ (P.s. – This is not a Hadeeth)

6 - ثَوْبَ ابن المتوكل، عن محمد العطار، عن محمد بن أحمد، عن ابن يزيد، عن محمد بن منصور، عن رجل، عن شريك، يرفعه قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة جاءت فاطمة في لمة من نسائها، فيقال لها: ادخل الجنة، فتقول: لا أدخل حتى أعلم ما صنع بولدي من بعدي، فيقال لها: انظري في قلب القيامة،

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Ibn Yazeed, from Muhammad Bin Mansour, from a man, from Shareek, raising it, said,

‘Rasool-Allah⁴⁰ said: ‘When it will be the Day of Judgment, (Syeda) Fatima⁴⁰ would come with her womenfolk, and it would be said to her, ‘Enter the Paradise!’ She would be saying: ‘I will not enter until I know what happened with my son from after me’. It would be said: ‘Look into the heart (centre) of the (Day of) Judgment!’

فتنظر إلى الخمسين صلوات الله عليه قائما ليس عليه رأس، فتصير صرحة، فأصبر لصالحها، وتصير الملاءمة لصالحنا، فيغضب الله عزوجل لنا عند ذلك، فيأتيهم الجواب عن الله عزوجل: إن من علم ليس كمن لم يعلم.

She would look at Al-Husayn standing, there wouldn’t be a head upon him, and she would scream out a scream, and I would scream out to her scream, and the Angels would scream out to our screaming. Allah⁴⁰ Mighty and Majestic would be Wrathful for us at that, and He would Command a Fire called Hab’hab, which would have been ignited upon for a thousand years until it blackened. No wind would enter it, ever, nor would a cloud come out from it, ever!

فيقال: التقطي قتلة الحسين عليه السلام، فتلتقطهم، فإذا صاروا في حوصلتها صهلت وصهلوا بها، وشهدت وشهدوا بها، وفرت وفرت بها، فيطرقون بالسنة ذاته لقيلة طلقة: يا رينا لم أوجبت لنا النار قبل عبادة الأولان؟ فأتينهم الجواب عن الله عزوجل: إن من علم ليس كمن لم يعلم.

He would Say: “Collect the killers of Al-Husayn!” So, it would collect them, and when they come to be in its clutches, it would snort, and they would snort with it, and it would inhale, and they would inhale with it, and it would exhale and they would exhale with it. They would speak with eloquent tongues, ‘O Lord! Why did You Obligate the Fire for us before (even) the idol worshippers?’ The Answer would come to them from Allah⁴⁰

¹¹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 5
Mighty and Majestic: “Surely, the one who knows isn’t the like the one who does not know!”

From his grandfather⁷⁸⁷, Al-Hassan⁷⁸⁸ Bin Ali⁷⁸⁹ Bin Abu Talib⁷⁹⁰ having said: ‘A number of Jews came to Rasool-Allah⁷⁹¹ – and continued the Hadeeth, in his⁷⁹² answer to the questions of the Jews, until he⁷⁹³ said: ‘When the sun emerges during its setting, there would be a circle it would enter into, and when it does enter into it, the sun would disappear.

Everything below the Throne would Glorify to the Face of my⁷⁹⁴ Lord⁷⁹⁵, and it is the time in which they would come with Hell on the Day of Judgment. So, there is no Momin who would harmonies with that time by happening to be in Sajdah, or in Ruku, or standing (in Salat), except Allah⁷⁹⁶ will Prohibit his body upon the Fire’.¹⁰⁶

By his chain from Abu Al Darda’a,

‘From the Prophet⁷⁹⁷ having said: ‘The one unjust to himself (sinner) would be withheld in a Day, its measurement would be of fifty thousand years, until the grief enters inside him. Then He⁷⁹⁸ would Mercy him and he would enter the Paradise’.

Rasool-Allah⁷⁹⁹ said: ‘The Praise is for Allah Who Removed the grief from us. [35:34], grief which would be entering their insides during the prolonging of the gathering’.¹⁰⁷

¹¹⁵ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 6
¹¹⁶ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 7
¹¹⁷ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 8
9 - يه: عن النبي صلى الله عليه وآله قال: وأما صلاة المغرب فهي الساعة التي تاب الله عزوجل على آدم، وكان بين ما أكل من الشجرة وبين ما تاب الله عزوجل ثلاثمائة سنة من أيام الدنيا، وفي أيام الآخرة يوم كألف سنة مما بين العصر إلى العشاء،

From the Prophet 

‘And as for Al-Maghrib Salat, it is the time in which Allah azwj Mighty and Majestic Turned (with Mercy) to Adam as, and there was between him as eating from the tree and Allah azwj Mighty and Majestic Turning to him as, three hundred years from the days of the world, and in the Hereafter, a day is like a thousand years from what is between Al-Asr to Al-Isha’.

10 - كا: علي، عن أبيه، عن ابن أسبا، عنهم عليهم السلام قال: فيما وعظ الله عز وجل به عيسى عليه السلام: يا عيسى اعمل لنفسك في مهلة من أجلك قبل أن لا تعمل لها، واعبدني ليوم كألف سنة مما تعدون، وفيه أجري بالحسنة واضاعفها.

Ali, from his father, from Ibn Asbat,

‘From them asws having said: ‘Among what Allah azwj Mighty and Majestic Advised Isa as Bin Maryam as with was: “O Isa as! Work for yourself as during the free time from your as lifespan before you as cannot work for it, and worship Me azwj for a Day like a thousand years from what you as are counting, and during it asww shall Recompense with the good deed and Multiply it!”’.

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118 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 9
119 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 6 H 10
CHAPTER 7 – ANOTHER, IN WHICH IS MENTION OF THE ABUNDANCE OF THE COMMUNITY OF MUHAMMAD saww DURING THE (DAY OF) JUDGMENT, AND THE NUMBER OF ROWS OF THE PEOPLE DURING IT, AND BEARERS OF THE THRONE DURING IT

1 - L: علي بن أحمد بن موسى، عن محمد الأسدي، عن البرمكي، عن جعفر ابن أحمد التميمي، عن أبيه، عن عبد الملك بن عمير الشيباني، عن أبيه، عن جده، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أنا أكثَرُ من أتباع يوم القيامة.

2 - ل: محمد بن جعفر البندار، عن أبي العباس الحمادي، عن صالح بن محمد البغدادي، عن عبيد الله بن عمر القواريري، عن مؤمل بن إسحاق، عن سفيان الثوري، عن علقمة بن مرثد، عن سليمان بن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله: أهل الجنة عشرون ومائتا صف، هذه الامة منها ثمانون صفًا.

3 - ج: ابن عباس، عن النبي صلى الله عليه وآله قال: إن في الجنة عشرين ومائتا صف، أميتها منهم متانين صفا.

4 - ج: هشام بن الحكم سأل الزندقي الصادق عليه السلام عن الناس: يعرضون صفوفًا يوم القيامة؟ قال: نعم، هم يمتدون عشرون ومائتا صف في عرض الأرض.

‘Rasool-Allah saww’ said: ‘I would be of the most followers from the Prophets as on the Day of Judgment’. 120

Muhammad Bin Ja’far Al Bandar, from Abu Al Abbas Al Hamady, from Salih Bin Muhammad Al Baghdady, from Ubeydullah Bin Umar Al Qawareyri, from Mo’mill Bin Ismail, from Sufyan Al Sowry, from Alqamah Bin Marsad, from Suleyman Bin Bureydah, from his father who said,

‘Rasool-Allah saww’ said: ‘The inhabitants of the Paradise would be in twenty rows. This community, from it, would be of eighty rows’. 121

Ibn Abbas,

‘From the Prophet saww having said: ‘In the Paradise there would be one hundred and twenty rows. My saww community from it, would be eighty rows’. 122
The atheist asked Al-Sadiq\textsuperscript{asws} about the people, ‘Would they be presented in rows of the Day of Judgment?’ He\textsuperscript{asws} said: ‘Yes, on that Day there would be one hundred and twenty rows in the width of the earth’\textsuperscript{123}

‘Al-Sadiq\textsuperscript{asws} said: ‘The bearers of the Throne, one of them is upon an image of a son of Adam\textsuperscript{as} seeking the sustenance of Allah\textsuperscript{azwj} for the children of Adam\textsuperscript{as}; and the second one is upon an image of the rooster seeking sustenance of Allah\textsuperscript{azwj} for the birds; and the third is upon an image of the lion seeking sustenance of Allah\textsuperscript{azwj} for the wild animals; and the fourth is upon an image of the bull seeking sustenance of Allah\textsuperscript{azwj} for the animals. And the bull lowered its head (out of shame) since the children of Israel worshipped the calf. So, when it will be the Day of Judgment, they would become eight’\textsuperscript{124}

‘From Abu Ja’far\textsuperscript{asws} having said: ‘O Sa’ad! Learn the Quran, for it would come on the Day of Judgment in a beautiful image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows, eighty thousand rows being of the community of Muhammad\textsuperscript{saww}, and forty thousand rows from the rest of the communities’\textsuperscript{125}

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\textsuperscript{123} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 7 H 4
\textsuperscript{124} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 7 H 5
\textsuperscript{125} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 7 H 6
CHAPTER 8 – SITUATIONS OF THE PIOUS ONES AND THE CRIMINALS DURING THE DAY OF JUDGMENT

The Verses – (Surah) Al Baqarah: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]**

* أولئك الذين اشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار 174 – 175 *

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So, what would be their patience upon the Fire? [2:175]

And the Exalted Said: **The life of the world is adorned for those who are committing Kufr, and they are mocking those who are believing; and those who are fearing would be above them on the Day of Judgment. [2:212]**

* وقال تعالى ": زين للذين كفروا الحيوة الدنيا ويسخرون من الذين آمنوا والذين اتقوا فوقهم يوم القيامة 212. *

And (Surah) Aal-e-Imran: **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**

* وقال تعالى ": ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب عظيم 77 *

And the Exalted Said: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105]**

* يوم تبيض ووجه ووجه فأنا الذين اسودت وجوههم أكثرهم بعد إيمانكم فذوقوا العذاب بما كنتم تكفرن *

* On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: “Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in” [3:106]
And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]

* وأما الذين ابيضت وجوههم ففي رحمة الله هم فيها خالدون

And the Exalted Said: they would be collared with what they had been stingy with, on the Day of Judgment [3:180]

النساء " 4 " من قبل أن نطممس وجهها فنردها على أدبارها 47.

(Surah) Al Nisaa: from before We Alter faces then turn them on their backs [4:47]

المائدة " 5 " قال الله هذا يوم ينفع الصادقين صدقهم فم جنات تجري من تحتها الأنهار خالدين فيها أبداً رضي الله عنهم ورضوا عنه ذلك الفوز العظيم 119.

(Surah) Al Maidah: Allah (will) Say: “This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Please with them and they being pleased from Him – that is the mighty achievement [5:119]

الانعام " 6 " ويوم نحشرهم جميعاً ثم نقول للذين أشركوا أين شركاؤكم الذين كنتم تزعمون

(Surah) Al Anaam: And on the Day We shall Gather them all together, then We will be Saying to those who are associating: “Where are your associates, those (who) you were alleging for?” [6:22]

ثم لم تكن فتنتهم إلا أن قالوا والله ربنا ما كنا مشركين

Then their escape would not be except that they would be saying, ‘By Allah, our Lord! We were not associators’ [6:23]

* انظر كيف كذبوا على أنفسهم وضل عنهم ما كانوا يفترون 22 – 24

Look how they are belying upon themselves, and it would be lost from them, whatever they were fabricating [6:24]

" وقال تعالى " ولو ترى إذ وقفوا على النار فماعوا يا لينت نرد ولا تكذب بأيات ربنا ونكون من المؤمنين

And the Exalted Said: And if only you could see when they would be paused upon the Fire, they would say, ‘Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]
But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]

And they are saying: ‘Surely there is nothing but our life of the world, and we will not be Resurrected’ [6:29]

And if you could see when they would be pausing before their Lord. He will Say: “Isn’t this the Truth?” They will be saying: ‘Yes!’ And ‘By our Lord’. He will Say: “Then taste the Punishment due to your committing Kufr [6:30]

They have incurred a loss, those who are belying meeting Allah, until when the time comes to them suddenly, they are saying, ‘O our regret upon what we neglected in it (the world)’. And they would be carrying their burdens upon their backs. Indeed! Evil is what they are bearing [6:31]

And the Exalted Said: And the day He would be Gathering them altogether: “O community of the Jinn! You had (deluded) a lot of the humans!” And their friends from the humans would say, ‘Our Lord! Some of us enjoyed with the others and we reached our term which You had Made for us’. He would Say: “The Fire is your abode, being eternally in it, except for what Allah so Desires. Surely your Lord is Wise, most-Knowing [6:128]

And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129]
O community of the Jinn and the humans! Did there not come to you Rasools from you relating My Verses upon you and warning you of a meeting of this day of yours?" They would say, ‘We testify upon ourselves’. And the life of the world had deceived them, and they would testify against their own selves that they were Kafirs [6:130]

And We Came to them with a Book (which) We Clarified upon the Knowledge of Guidance and a Mercy for a believing people [7:52]

Are they waiting but for its explanation? On the Day its explanation comes, those who forgot it from before would be saying, ‘The Rasools of our Lord did come with the Truth, so is there anyone from the intercessors for us, so they could intercede for us? Or can we return, so we can do other than that which we did?’ They would have incurred loss for themselves, and it would be lost from them, what they used to fabricate [7:53]

(Surah) Yunus as: For those who do good is the good and more; neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]

And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah. It would be as if their faces are overwhelmed by a piece of the dark night. They are the inmates of the Fire, they would be abiding therein eternally [10:27]

And the Day when We will Gather them all together, then We will Say to those who associated: ‘(Be) In your places, you and your associates!’ Then We shall Cause separation between them and their associates would say, ‘It was not us that you were worshipping [10:28]

Therefore suffice with Allah as a Witness between us and you that we were unaware of your worshipping (us)’ [10:29]
That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]

"And the Exalted Said: And even if for every soul was to be whatever is in the earth in order to ransom itself with it. And they would be captivated by the regret when they see the Punishment, and it would be Decided between them with the fairness and they would not be dealt with unjustly [10:54]

Indeed! For Allah is whatever is in the skies and the earth. Indeed! The Promise of Allah is True, but most of them are not knowing [10:55]

And the Glorious Said: Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]

For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]

(Surah) Al Ra’ad: For those who are responding goodly to their Lord. And those who are not responding to Him, if for them was to be whatever is in the earth altogether and the like of it along with it, they would offer to ransom with it. They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]
And when it is said to them: 'What is it that your Lord Revealed?’ They say, ‘Stories of the former ones’ [16:24]

They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]

And the Exalted Said: Then on the Day of Judgement He will Disgrace them and would be Saying: “Where are My associates, those you were opposing regarding them?” Those Given the knowledge would say: ‘Today the disgrace and the evil is upon the Kafirs’ [16:27]

Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, ‘We did not do any evil’. (The Angels would say): ‘Yes! Surely, Allah Knows what you were doing [16:28]

Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones’ [16:29]
On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]

* And We will Drive the criminals to Hell, thirsty [19:86]

(Surah) Ta Ha: And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]

* He shall say, ‘Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]

* He will say: “Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!”

(Surah) Al Anbiya: Surely those for whom the good has preceded from Us, they would be remote from it [21:101]

* They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

(Surah) Al Furqan: And on the Day He would be Gathering them and whatever they had been worshipping from besides Allah, and He would be Saying: “Did you stray these servants of Mine or they lost the Way?” [25:17]
* قالوا سبحانك ما كان ينبغي لنا أن نتخذ من دونك من أولياء ولكن متعتهم وآباءهم حتى نسوا الذكر وكانوا قوما بورا

They shall say, ‘Glorious are You! It was not befitting for us that we take guardians from besides You, but You Gave comforts to them and their fathers until they forgot the Zikr, and they were a ruined people [25:18]

* فقد كذبكم بما تقولون فما تستطيعون صرفا ولاصرا ومن يظلم منكم نذقه عذابا كبيرا 17 – 19

So they have (now) belied you with what you are saying, therefore you will neither be able to turn away (the Punishment) nor (find) helpers. And the unjust ones from you, We shall Make him taste a mighty Punishment [25:19]

وقال تعالى: وقال الذين لا يرجون لقاءنا لولا انزل علينا الملائكة أو نرى ربنا لقد استكبروا في أنفسهم وعتوا عتوا كبيرا

And the Exalted Said: And those who do not wish for meeting Us, say, ‘Why weren’t Angels Sent down upon us or We (could) see our Lord?’ They are being arrogant among themselves and are revolting with great disregard [25:21]

* يوم يرون الملائكة لابشرى يومئذ للمجرمين ويقولون حجرا محجورا

On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, ‘(It is) a rigorous Prohibition!’ [25:22]

وقدتنا إلى ما عملوا من عمل فجعلنه هباء مثيرا

And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]

* أصحاب الجنة يومئذ خير مستقرا وأحسن مقي

The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]

وهم يشقق السماء بالغمام ونزل الملائكة تنزيلاء

And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25]

* الملك يومئذ الحق للرحمن وكان يوما على الكافرين عسيرا

The Kingdom on that Day would be the Right of the Beneficent, and it would be a difficult Day upon the Kafirs [25:26]

وهم بعض الظلم علوا يديه * يقول يا ليتي اخذت مع الرسول سببلا
And on the Day, the unjust one would bite upon his hand saying, ‘O I wish I had taken Sabeel along with the Rasool!’ [25:27]

* يا ويلى لي نين لم أخذ فلانا خليلا

Oh! I wish I had not taken so and so as a friend! [25:28]

* لقد أضله عن الذكر بعد إذ جائني وكان الشيطان للإنسان خذولا

He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]

وقال الرسول يا رب إن قومي اتخذوا هذا القرآن مهجورا

And the Rasool would say: O Lord! Surely, my people treated this Quran as a forsaken thing [25:30]

(26:21-30) الشعراء: "ولا تخزني يوم يبعثون"

(Surah) Al Shoara: And do not Disgrace on the Day they would be Resurrected [26:87]

* يوم لا ينفع مال ولا بنون

On a Day neither wealth nor sons would be of benefit [26:88]

* إلا من أتى الله بقلب سليم

Except one who comes to Allah with an unblemished heart [26:89]

وازلت الجنة للمتقين

And the Paradise will be brought near for the pious [26:90]

وبزرت الجحيم للغاواين

And the Blazing Fire will emerge for the straying ones [26:91]

وقيل لهم أين ما كنتم تعبدون

And it shall be said to them: ‘Where are what you had been worshipping [26:92]

* من دون الله هل ينصرونكم أو ينصرون

Besides Allah? Can they help you or even help themselves?’ [26:93]
* فكبكبوا فيها هم والغاوون

**So they would be flung into it, they and the straying ones [26:94]**

* وجنود إبليس أجمعون

**And armies of Iblees altogether [26:95]**

* قالوا وهم فيها يختصمون

**They would be saying while they quarrel therein, [26:96]**

* نالله إن كنا لفي ضلال مبين

**‘By Allah! We were in clear error, [26:97]**

* إذ نسوكم برب العالمين

**When we equated you all with Lord of the Worlds [26:98]**

* وما أضلنا إلا المجرمون

**And none strayed us except the criminals [26:99]**

* فمالنا من شافعين ولا صديق حميم

**So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]**

* فلو أن لنا كرة فنكون من المؤمن

**If only there was one more chance for us, we would be from the Momineen [26:102]**

* إن في ذلك لأية وما كان أكثرهم مؤمنين

**Surely, in that there is a Sign, and most of them were not Momineen [26:103]**

* وإن ربك هو العزيز الرحيم 87 - 104.

**And surely, your Lord, He is the Mighty, the Merciful [26:104]**

النمل "27" من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون
(Surah) Al Naml: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day** [27:89]

و من جاء بالسيئة فكبت وجوههم في النار هل تجزون إ

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]

(Surah) Al Qasas: **Is the one We Promised with a goodly Promise, so he would come across it, similar to the one We Provided with the provisions of the life of the world, then on the Day of Judgment he would be from the losers?** [28:61]

And on the Day He will Call out to them: "Where are those whom you were alleging to be My associates?" [28:62]

And on the Day He will Call out to them, so He would be Saying: “What did you answer the Rasools?” [28:65]

So, the news would be Obscured unto them on that Day, and they would not be asking about each other [28:66]
(Surah) Al Roum: **And on the Day the Hour would be Established, the criminals will be in despair** [30:12]

> And there will not happen to be for them any intercession from their associates, and they will be denying their associates [30:13]

(Surah) Al Tanzeel: **If only you could see when the criminals would be hanging down their heads in the Presence of their Lord, ‘Our Lord! We have seen and we have heard, so (please) Send us back (and) we will act rightly. We are certain (now)!’** [32:12]

> And as for those who committed Kufr and belied Our Signs and the meeting of the Hereafter, so they would be brought over to be in the Punishment [30:16]

(Surah) Al Roum: **And on the Day the Hour would be Established, on that Day they would be separated from each other** [30:14]

> So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]

(Surah) Al Tanzeel: **And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it’. And if only you could see when the unjust ones would be pausing in the Presence of their Lord, snapping back the words against each other. Those who were weak saying to those who were arrogant, ‘Had it not been for you all, we would have been Momineen’**. [34:31]

> Those who were arrogant would say to those who were weak, ‘Was it us who blocked you from the Guidance after it had come to you? But, you were the criminals’. [34:32]
And those who were weak would say to those who were arrogant, ‘But (it was) plotting of the night and the day when you instructed us that if we were to commit Kufr with Allah, you will make equals for Him’. And they will conceal the regret when they see the Punishment, and We will Make shackles to be in the necks of those who had committed Kufr. Would they be Recompensed except for what they had been doing?’ [34:33]

And on the Day He will Gather them all together, then He would be Saying to the Angels: “Are these who were worshipping you?” [34:40]

They shall say: ‘Glory be to You! You are our Guardian from besides them. But they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

So on the Day, neither will some of you control benefit for each other, nor any harm, and We shall Say to those who were unjust: “Taste the Punishment of the Fire which you were belying with!” [34:42]

And the Exalted Said: And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]

And they shall say, ‘We believe in it’. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

And they had disbelieved in it from before, and they were slandering with the unseen from a far place [34:53]

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]
(Surah) Yaseen: And move aside today, O criminals! [36:59]

Did I not Covenant to you, O children of Adam, that you will not be worshiping the Satan? He is your open enemy to you all! [36:60]

And worship Me, this is the Straight Path [36:61]

And he has strayed a numerous multitude from you, so will you not become users of the intellect? [36:62]

This here is Hell with which you had been Threatened with [36:63]

Arrive to it today due to what you had been denying [36:64]

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]

(Surah) Al Saffaat: They will be Gathered together, those who were unjust and their wives, and whatever they were worshipping [37:23] Besides Allah. So lead them to the path of the Blazing Fire [37:23]

And stop them! They have to be Questioned [37:24]

What is the matter with you that you are not helping each other? [37:25]
But they, on the Day, would be submissive [37:26]

And some of them would advance towards others, questioning [37:27]

They would say, ‘You used to come to us from the right’ [37:28]

They would say, ‘But you did not become Momineen [37:29]

And there wasn’t any authority for us upon you, but you were a transgressing people [37:30]

So the Word of our Lord proved True upon us. We shall be tasting (the Punishment as well) [37:31]

So we led you astray, as we happened to have strayed (ourselves)’ [37:32]

Thus, they would be sharing in the Punishment on that Day [37:33]

Surely, like that do We Deal with the Criminals [37:34]

They, when it was said to them, ‘There is no god except Allah’, were being arrogant [37:35]
And they were saying, ‘Should we leave our gods for an insane poet?’ [37:36]

But, he came with the Truth and ratified the (former) Rasools [37:37]

You will be tasting the painful Punishment [37:38]

And you will not be Recompensed except for what you had been doing [37:39]

Except for the sincere servants of Allah [37:40]

(Surah) Al Zumar: Say: ‘If I disobey my Lord, I fear the Punishment of a Mighty Day’ [39:13]

And the Glorious Said: And even if for the one who is unjust, would be whatever is in the earth in entirety and the like of it with along with it, in order to ransom him with from the evil Punishment on the Day of Judgment, and there would still appear to them from Allah, what they were not expecting [39:47]

And it would appear to them, the evil deed what they had earned, and it would surround them, what they had been mocking with [39:48]

And the Exalted Said: And follow the best of what is Revealed to you before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55]
Lest a soul should be saying, ‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]

وأنتو لو أنك هداني لكنت من المتقين

Or it should say, ‘Surely if Allah had Guided me, I would have been from the pious ones’ [39:57]

أنتو حين ترى العذاب لو أنك فاكر من الحسناءين

Or it should say when it sees the Punishment, ‘Surely if there was a return for me, then I would happen to be from the good doers’ [39:58]

بلى قد جاءتك آياتي فكذبت بها واستكبرت، و كنت من الكافرين

Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59]

ويوم القيمة ترى الذين كذبوا على الله وجوههم مسودة، أليس في جهنم مثوى للمتكبرين

And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. Isn’t there in Hell an abode for the arrogant? [39:60]

وينجي الله الذين اتقوا بمفازتهم، لا يمسهم السوء ولا هم يحزنون

And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]

وقال تعالى: و sổى الذين كفروا إلى جهنم زمرا حتى إذا جاءها ففتحت أبوابها و قالت: هل تكون أم لا، فإنك رسل منكم أرسلتم على ناس آياتكم و نذرواكم لقاء يومكم هذا، قالوا: بلى، ولكن حق كلمتكم في الآخرة معلوم

And the Exalted Said: And those who commit Kufr would be ushered to Hell in groups, until when they come to it, its gates would be opened and its keeps would say to them: ‘Did not the Rasools from you come to you, reciting the Verses of your Lord to you and warning you of the meeting of this Day of yours?’ They would say, ‘Yes’. But the sentence of the Punishment is Justified upon the Kafirs [39:71]

قيل ادخلوا أبواب جهنم خالدين فيها فبس مثوى المتكبرين

It shall be said: ‘Enter the gates of Hell to be eternally therein, and evil is the abode of the arrogant ones [39:72]

و سو ق الذين اتقوا ركما إلى الجنة زمرا حتى إذا جاءها ففتحت أبوابها، وقال لهم: سلام، فدخلوها خالدين
And their Lord would Escort those who are pious to the Paradise in groups, until when they come to it, its gates would be opened, and its keepers would say to them: ‘Peace be upon you! You are good, therefore enter it to abide eternally [39:73]

And they will be saying, ‘The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers’ [39:74]

And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: ‘The Praise is for Allah, Lord of the worlds [39:75]

(Surah) Al Momin: Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]

The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]

(Surah) AL Sajdah: Is the one who is cast into the Fire better, or one whom comes safely on the Day of Judgment? [41:40]

And the Glorious Said: And on the Day He would Call out to them: “Where are My associates?” They would say, ‘We hereby declare to You that none of us can testify’ [41:47]

And they would be lost from them, whatever they had been worshipping beforehand, and they would think there is no escape for them [41:48]
(Surah) Al Shura: ‘And surely, for the ones unjust, there would be a painful Punishment [42:21]

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. [42:23]

and you will see the ones unjust, when they do see the Punishment, they would be saying, ‘Is there any way to return?’ [42:44]

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, ‘Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust would be in a permanent Punishment [42:45]

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it. There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

(Surah) Al Zukhruf: And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]
And they are preventing from the Way and they are reckoning that they are rightly guided [43:37]

* And Heazwj Said, Majestic is Hisazwj Praise: The friends on that Day would be enemies of each other, except for the pious [43:67]

O servants! There would be not fear upon you today nor will you be grieving [45:68]

(Surah) Al Jaasiya: and the day when the Hour would be Established, on that day the falsifiers would lose [45:27]

And you shall see every community kneeling down. Every community would be Called to its Book: “Today you will be Recompensed for what you had been doing!” [45:28]

This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]

Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]
And as for those who committed Kufr: “Were not My Verses recited to you? But, you became arrogant and were a criminal people!” [45:31]

And when it was said: ‘Surely the Promise of Allah is True, and the Hour, there is no doubt in it’, you said, ‘We do not know what the Hour is. We think it is only a conjecture and we are not convinced’ [45:32]

And the evil (consequences) of what they had done would appear to them and surround them, what they had been mocking with [45:33]

And it shall be Said: “Today We Forsake you as you forgot the meeting of this day of yours, and your abode is the Fire, and there are no helpers for you [45:34]

That is because you took the Signs of Allah in mockery and the life of the world deceived you. So today, neither will they be exiting from it nor would they be (allowed to) make amends [45:35]

(Surah) Al Hadeed: On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: ‘Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]
They will call out to them, ‘Were we not with you?’ They shall say, ‘Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]

So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]

(Surah) Mujadila: ‘On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18]

(Surah) Al Mulk: So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: ‘This one is what you had been calling (yourselves) with!’ [67:27]

(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]

And (some) faces on that Day would be distorted [75:24]

You would think that something extraordinary has been done with these [75:25]

(Surah) Al Dahr: Surely, we fear from our Lord a harsh, distressful Day [76:10]

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]
(Surah) Al Inshiqaq: *But those who commit Kufr are belying* [84:22]

*وَلَهُمَا أَعْمَلْنَا بِمَا يَوعَونَ*  
*And Allah is more Knowing of what they are keeping within themselves* [84:23]  
*فَبِئِسْرَهُمْ بِعَذَابِ أَلِيمٍ*  
*Therefore, announce to them a painful Punishment* [84:24]  
*إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرَ مَمْتُونٍ*  
*Except those who believe and do the righteous deeds, for them would be a never-ending Recompense* [84:25]

(Surah) Al Ghashiya: *Has there come to you a Hadeeth of the overwhelming event?* [88:1]

*وَجَوَهٌ يَوْمَئِذٍ خَاشِعَة*  
*Faces on that day will be humiliated* [88:2]  
*عَامِلَةٌ نَاصِبَة*  
*(Of the) toiling Nasibis (Hostile ones)* [88:3]  
*تَصَلِّى نَاراً حَامِيَة*  
*Arriving to a scorching Fire* [88:4]  
*تَسْقِيَ مِنْ عِينٍ آَنِيَة*  
*Quenching from a boiling spring* [88:5]  
*لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ*  
*There wouldn’t be any food for them except from bitter thorns* [88:6]  
*لَا يَبْسُمُ وَلَا يَغْنِيُّ مِنْ جَوْعٍ*
Neither fattening nor availing from hunger [88:7]

(Other) faces on that day will be joyful [88:8]

Pleased of their striving [88:9]

In a lofty Garden [88:10]

You will not hear vain talk therein [88:11]

Therein is a flowing spring [88:12]

Therein are raised couches [88:13]

And placed cups [88:14]

And cushions set in a row [88:15]

And carpets spread out [88:16]

(Surah) Al Balad: Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]
These are the companions of the right hand [90:18]

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

Upon them would be a Fire closed over (from all sides) [90:20]

Al Mufeed, from Ahmad Bini Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Sabah Al Haza’a, from Abu Hamza Al Sumlay,

‘From Abu Ja’far Muhammad asws Bin Ali Al-Baqir asws, from his asws forefathers asws, from Rasool-Allah saww having said: ‘When it will be the Day of Judgment, Allah azwj will Gather the creatures in one plain, and a Caller will Call out from the Presence of Allah azwj, the last of them would hear just as their first ones would hear: “Where are the people of patience?”

He asws said: ‘(A lot of) necks from the people would arise, and a crowd of Angels would face them and say to them: ‘What was this patience of yours which you were patient? They would say, ‘We observed patience upon the obedience of Allah azwj, and we were patient from disobeying Him azwj’. Then a Caller would Call out from the Presence of Allah azwj: ‘My azwj servants speak the truth! Unblock their way and let them enter the Paradise without any Reckoning’.

Then a Caller would Call out, the last of them will hear just as the first of them will hear, and he would be saying: ‘Where are the people of merit?’ A (lot of) necks from the people would be saying, and the Angels would face them saying: ‘What is this merit of yours you have been called out with?’ They would say, ‘They attributed ignorance upon us and we were forbearing, and they were evil to us and we pardoned”.
He<sup>asws</sup> said: ‘Then a Caller would Call out from the Presence of Allah<sup>azwj</sup> the Exalted: “My<sup>azwj</sup> servants speak the truth! Unblock their way and let them enter the Paradise without any Reckoning”.

He<sup>asws</sup> said: ‘Then a Caller would Call out from Allah<sup>azwj</sup> Mighty and Majestic, the last of them would hear just as their first ones would hear, and he would be saying: “Who are the neighbours of God<sup>azwj</sup> Mighty is His Majesty in His<sup>azwj</sup> House?” (A lot of) necks from the people would arise, and a crowd of the Angels would face them and would be saying to them: ‘What was your deed in the world, by which you became today neighbours of Allah<sup>azwj</sup> the Exalted in His<sup>azwj</sup> House?’ They would say, ‘We used to love each other for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, and spent on each other for the Sake of Allah<sup>azwj</sup>, and help each other for the Sake of Allah<sup>azwj</sup>’.

He<sup>asws</sup> said: ‘Then a Caller would Call out from the Presence of Allah<sup>azwj</sup> the Exalted: “My<sup>azwj</sup> servants speak the truth! Unblock their way so they can transfer to the Vicinity of Allah<sup>azwj</sup> in the Paradise without any Reckoning”. He<sup>asws</sup> said: ‘So they will be going to the Paradise without any Reckoning’.

Then Abu Ja’far<sup>asws</sup> said: ‘They would be the neighbours of Allah<sup>azwj</sup> in His<sup>azwj</sup> House. The people will be fearing and they would not be fearing, and the people will be Reckoned and they would not be Reckoning’<sup>126</sup>.

My father, from Ibn Abu Umeyr, from Abdullah Bin Shareek Al Aamiry,

‘Abu Ja’far<sup>asws</sup> having said that: ‘The Rasool<sup>saww</sup> of Allah<sup>azwj</sup> was asked about the Words of Allah<sup>azwj</sup>: On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85], so he<sup>saww</sup> said: ‘O Ali<sup>asws</sup>! Surely the delegation will not come up except on rides.

<sup>126</sup>Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 1
These will be the men who feared Allah \( \text{azwj} \), so Allah \( \text{azwj} \) Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

Then he \( \text{saww} \) said to him \( \text{asws} \): ‘O Ali \( \text{asws} \) Who Split the seed and Brought life out of it, they will be coming out from their graves and their faces would be white like the whiteness of the snow. Upon them would be white clothes like the whiteness of the milk. Upon them would be slippers of gold, their straps being of shiny pearls’. 127

And in another Hadeeth, he \( \text{saww} \) said: ‘The Angels would welcome them with pride-worthy camels (from the Paradise), upon them being saddles of gold covered with gems and rubies, and its coverings of brocade and silk, and its seals of purple, and its reins being of aquamarine. These would fly with them to the gathering.

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear’. He \( \text{saww} \) said: ‘They will quench themselves with a drink from it, so Allah \( \text{azwj} \) will Purify their hearts by it from the envy, and their bodily hair will drop off, and that is in the Words of Allah \( \text{azwj} \): and their Lord would Quench them with a pure drink [76:21]. It will be from that pure fountain’. 127

He \( \text{saww} \) said: ‘Then they will leave to go to another Fountain on the right of the Tree. They will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever’.

He \( \text{saww} \) said: ‘Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity’.

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127 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 2
He saww said: ‘Then the Subduer Majestic is His Mention, will Say to the Angels who will be with them: “Usher My friends to the Paradise and do not pause them with the creatures from am already Pleased with them and My Mercy has been Obligated for them, and how can Want them to be paused, the companions of the good with that of the evil?’

He saww said: ‘The Angels will lead them to the Paradise. So, when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah has Prepared for His friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (doorbell), so some of them will say to the others, ‘The friends of Allah have come to us, so open the Door for them’. 

So, they would be entering the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, ‘Congratulations to you for we have been intensely eager in our desire to be with you’, and the friends of Allah saww will say to them similarly’.

Amir Al-Momineen asws said: ‘Who would they be, O Rasool-Allah? He saww said: ‘O Ali! They are your Shias, and you are their Imam, and it is in the Words of Allah Mighty and Majestic: On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85] – upon the rides, And We will Drive the criminals to Hell, thirsty [19:86]’

4 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن شعيب بن يعقوب، عن أبي إسحاق، عن الحارث، عن علي صلوات الله عليه قال في خليلين مؤمنين، وخليلين كافرين، ومؤمنين غني، ومؤمنين فقير، وكافرين غني وكافرين فقير: فأما الخليلان المؤمنان فتخالا حياتهما في طاعة الله تبارك وتعالى وتباذلا وتوادوا عليها فمات أحدهما قبل صاحبه، فأراد الله منزله في الجنة

128 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 3
'From Ali\textsuperscript{asws} having said: ‘Two Momin friends, and two \textit{Kafir} friends, and a rich Momin and a poor Momin, and a rich \textit{Kafir} and a poor \textit{Kafir} – As for the two Momin friends, they spent their lives in the obedience of Allah\textsuperscript{azwj} Blessed and Exalted, and they helped each other and were concordant over it. One of them died before his companions, and Allah\textsuperscript{azwj} Showed him his house in the Paradise.'

He interceded for his companion saying, ‘O Lord\textsuperscript{azwj}! My so and so friend used to instruct me with obeying You\textsuperscript{azwj}, and was assisting me upon it, and forbade me from disobeying You\textsuperscript{azwj}, therefore Affirm him upon what You\textsuperscript{azwj} had Affirmed me upon from the Guidance, until You\textsuperscript{azwj} Show him what You\textsuperscript{azwj} Showed me’.

Allah\textsuperscript{azwj} Answered him until they both met in the Presence of Allah\textsuperscript{azwj} Mighty and Majestic, and each one of them said to his companion, ‘May Allah\textsuperscript{azwj} Recompense you goodly on behalf of a friend. You used to instruct me with obeying Allah\textsuperscript{azwj}, and forbade me from disobeying Allah\textsuperscript{azwj}’.

And as for the two Kafis, they spent (their lives) in disobedience of Allah\textsuperscript{azwj}, and spent upon each other over it, and were concordant over it. One of them died before his companions, and Allah\textsuperscript{azwj} Blessed and Exalted Showed him his house in the Fire, so he said, ‘O Lord\textsuperscript{azwj}! My so and so friend used to instruct me with disobeying You\textsuperscript{azwj}, and forbade me from obeying You\textsuperscript{azwj}, therefore Affirm him upon what You\textsuperscript{azwj} Affirmed me upon from the disobedience, until You Show him what You\textsuperscript{azwj} Showed me from the Punishment’.

So, they would both meet in the Presence of Allah\textsuperscript{azwj} on the Day of Judgment, and each one of them would say to his companion, ‘May Allah\textsuperscript{azwj} Recompense you evil from a friend. You used to instruct me with disobeying Allah\textsuperscript{azwj}, and forbade me from obeying Allah\textsuperscript{azwj}’.
He (the narrator) said, ‘Then he asws recited: *The friends on that Day would be enemies of each other, except for the pious* [43:67].

And the rich Momin would be Called on the Day of Judgment to the Reckoning, and Allah azwj Blessed and Exalted would be Saying: “My servant!” He would say, ‘Here I am, O Lord azwj!’ He azwj would Say: “Did I azwj not Make you hearing, seeing, and Made a lot of wealth to be for you?” He would say, ‘Yes, O Lord azwj!’ He azwj would Say: “So what have you prepared to My azwj Meeting?”

He would say, ‘I believed in You azwj, and ratified Your azwj Rasool saww, and strove in Your azwj Way’. He azwj would Say: “So what is that which you did regarding what azwj Gave you?” He would say, ‘I spend it in Your azwj obedience’. He azwj would Say: “So what is that which you left as inheritance among your posterity?”

He would say, ‘You azwj Created me and Created them, and Sustained me and Sustained them, and You azwj were Able upon Sustaining them just as You azwj Sustained me, so I allocated my posterity to You azwj’. So Allah azwj Mighty and Majestic would be Saying: “You speak the truth. Go, for it you knew what is for you in My azwj Presence, you would laugh a lot!”

The poor Momin would be Called, and He azwj would be Saying: “O son of Adam as!” He would say, ‘Here I am, O Lord azwj!’ He would Say: “What is that which you did?” He would say, ‘O Lord azwj! You azwj Guided me to Your azwj Religion, and Favoured upon me, and Sufficed from me that, if You azwj had Extended it, I fear that it would have pre-occupied me from what You azwj had Created me for’. So Allah azwj Mighty and Majestic would be Saying: “My azwj servant speaks the truth. If you knew what is for you in My azwj Presence, you would laugh a lot!”
Then the rich *Kafir* would be Called, and He\textsuperscript{azwj} would be Saying to him: “What did you prepare for My\textsuperscript{azwj} Meeting?” So, he would feel sick and would be saying, ‘I did not prepare anything’. He\textsuperscript{azwj} would be Saying: “What is that which you did regarding what I\textsuperscript{azwj} Gave you?” He would be saying, ‘I left it as inheritance for my posterity’. He\textsuperscript{azwj} would be Saying: “Who Created you?” He would say, ‘You\textsuperscript{azwj} did’. He\textsuperscript{azwj} would Say: “Who Sustained you?” He would say, ‘You\textsuperscript{azwj} did’. He\textsuperscript{azwj} would Say: “Who Created your posterity?” He would say, ‘You\textsuperscript{azwj} did’.

He\textsuperscript{azwj} would Say: “Was I\textsuperscript{azwj} not Able upon Sustaining your posterity just as I\textsuperscript{azwj} have Sustained you?” So, if he said, ‘I forgot’, he would be destroyed, and if he says, ‘I did not know what You\textsuperscript{azwj} were’, he would be destroyed. So Allah\textsuperscript{azwj} Mighty and Majestic would be Saying: “If you knew what is for you in My\textsuperscript{azwj} Presence, you would cry a lot!”

Then they would Call the poor *Kafir*, and He\textsuperscript{azwj} would be Saying to him: “O son of Adam\textsuperscript{as}! So, what did you do regarding what I\textsuperscript{azwj} had Commanded you?” He would say, ‘You\textsuperscript{azwj} Afflicted me with the afflictions of the world until I forgot Your\textsuperscript{azwj} Zikr, and was too pre-occupied from what You\textsuperscript{azwj} had Created me for’.

So He\textsuperscript{azwj} would be Saying: “But, if you had supplicated to Me\textsuperscript{azwj}, I\textsuperscript{azwj} would have Graced you, and had you asked Me\textsuperscript{azwj}, I\textsuperscript{azwj} would have Given you!” So if he says, ‘Lord\textsuperscript{azwj}, I forgot!’, he would be destroyed, and if he says, ‘I did not know what You\textsuperscript{azwj} were’, he would be destroyed. He\textsuperscript{azwj} would Say: “If you knew what is for you in My\textsuperscript{azwj} Presence, you would cry a lot”\textsuperscript{129}.

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\textsuperscript{129} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 4
‘From Ali asws Bin Al-Husayn asws that a man asked him asws about the Day of Judgment. He asws said: ‘When it will be the Day of Judgment, Allah azwj would Gather the former ones and the latter ones, and Gather whatever He azwj had Created, in one plain.

Then the Angels of the sky of the world would descend, and a row would encompass them, then a canopy of fire would be struck around them. Then the Angels of the second sky would descend, and they would encompass the canopy, then a canopy of fire would be struck around them. Then the Angels of the third sky would descend, and they would encompass the canopy, and a canopy of fire would be struck around them, to the extent that it reaches the Angels of the seven skies and seven canopies’.

The man fainted. When he came around, he said, ‘O son asws of Rasool-Allah saww! Where would be Ali asws and his asws Shias?’ He asws said: ‘Upon dunes of musk. They would be brought the foods and the drinks. That (canopies of fire) would not grieve them’.

My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Amro Bin Shayah who said,

‘I said to Abu Ja’far asws, ‘May Allah azwj Make me to be sacrificed for you asws! When it will be the Day of Judgment, where would Rassol-Allah saww and Amir Al-Momineen asws and his asws Shias happen to be?’

Abu Ja’far asws said: ‘Rasool-Allah saww, and Ali asws and his asws Shias would be upon dunes of strong musk, upon pulpits of light. The people would grieve and they will not be grieving, and the people would panic and they will not be panicking’.

Then he asws recited this Verse: ‘One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]. So, the good deed, by Allah azwj, it is the Wilayah of Ali asws.

130 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 5
Then he asws said: ‘The great terror shall not grieve them, and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103].’

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja’fary,

‘From Abu Abdullah asws having said: ‘The Day of Judgment is a wedding (day) of the pious’. 132

His azwj Words: and We will Gather the criminals on that day as blind [20:102], ‘Their eyes would become discoloured (to blue) and they will not be able upon blinking them’. 133

My father, from Al Nazar, from Yahya Al Halby, from Al Sumaly,

‘From Abu Ja’far asws having said: ‘On the Day of Judgment, Allah azwj will Resurrect a people having light in front of them like the white cloth. Then it would be said to him: Become like floating dust!’.

Then he asws said: ‘But, by Allah azwj, O Abu Hamza! They used to Fast and pray Salat, but whenever something from the Prohibitions was presented to them, they would grab it, and whenever something from the merits of Amir Al-Momineen asws was mentioned, they would deny it’. 

And he asws said: ‘And the floating dust, it is which you see entering the house in the crack, from the rays of the sun’. 134

131 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 6
132 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 7
133 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 8
His\textsuperscript{asws} Words: \textit{And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. [39:60].}

For every person from them on that Day, would be a concern occupying him [80:37]. He said, ‘An occupation he would be busy with from other. Then the Mighty and Majestic Mentioned those who befriend Amir Al-Momineen\textsuperscript{asws} and disavow from his\textsuperscript{asws} enemies, so He\textsuperscript{azwj} Said: \textit{Some faces on that Day would be bright [80:38] Laughing, joyous [80:39].} Then He\textsuperscript{azwj} Mentioned the enemies of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}: \textit{And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41].} The ones poor (deprived) from the Good and the Rewards. \textit{Those, they are the Kafirs, the immoral [80:42].}

It is narrated to us by Saeed Ibn Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Maqatal, from Al Zahak,

‘From Ibn Abbas regarding His\textsuperscript{azwj} Words: \textit{Being a provision for you and for your cattle [79:33], ‘Intending the benefits for you all and for your cattle’. And His\textsuperscript{azwj} Words: And (other) faces on that Day, upon them shall be dust [80:40], Intending blackness’. Darkness shall cover them [80:41], ‘Intending the tar of Hell’. Those, they are the Kafirs, the immoral [80:42], ‘I.e. the disavowing Kafir’}.\textsuperscript{136} (P.s. – This is not a Hadeeth)

\begin{enumerate}
\item \textbf{10} فس: قوله: "ويوم القيامة ترى الذين كاذبوا على الله وجوههم مسودة" فإنه حدثني أبي، عن ابن أبي عمر، عن أبي المغزى، عن أبي عبد الله عليه السلام قال: من ادعى أنه إمام وليس بإمام، قلت: وإن كان علويًا فأطاب؟ قال: وإن كان علويًا فأطابيا.
\item \textbf{11} فس: "كلل امرئ منهم يومئذ شأن يغنيه" قال: شغل يشغله عن غيره ثم ذكر عزوجل الذين تولوا أمير المؤمنين عليه السلام وبروا من أعدائه فقال: "وجوه يومئذ مسفرة ضاحكة مستبشرة" ثم ذكر أعداء آل محمد صلى الله عليه وسلم: "وجوه يومئذ عليها غبرة ترهقها قترة" فقراء من الخير والثواب. أولئك هم الكفرة الفجرة.
\item \textbf{11b} فس: حفظاً في ذكر الله بن موسى، عن ابن الطائي، عن أبيه، عن أبي بصره في قوله: "فما له من قوة ولا ناصر" قال: ما له قوة يقوى بما على حاله، ولا ناصر من الله ينصره إن أراد به سبحانه.
\end{enumerate}

\textsuperscript{134} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 9
\textsuperscript{135} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 10
\textsuperscript{136} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 11
'From Abu Baseer, regarding His azwj Words: ‘So there would neither be any strength for him nor a helper [86:10], he asws said: 'There would neither be any strength for him to be strengthened with it against his Creator, nor any helper from Allah azwj, helping him to repel any evil with it’”.

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, they would come with the sun, and the moon in images, two raging bulls, and they would be flung with the two and the ones who worshipped them, into the Fire, and that is because these two were agreeable to the worship’.

‘From Ja’far asws, from his asws father asws that Rasool-Allah saww said: ‘Allahazwj Blessed and Exalted would Bring all things which had been worshipped, from besides Himazwj – from the sun, or moon, or other than that. Then Heazwj would Question every human being about what they used to worship. So, everyone who had been worshipped other than Himazwj would say, ‘Our Lordazwj! We worshipped these to be nearer to Youazwj in position’.

He asws said: ‘Allahazwj Blessed and Exalted would Say to the Angels: “Take them and with whatever they had been worshipping, to the Fire, apart from the excluded ones (Prophets as and successorsas and Angels who had been worshipped), for they are away from being worshipped’.

137 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 11 b
138 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 12
139 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 13
‘Zayd, son of Ali asws Bin Al-Husayn asws was asked about the Words of Allah azwj the Exalted: Do not call for one destruction today, and call for many destructions! [25:14]. He said, ‘O Kaseyr! You are a righteous man, and you aren’t accused, and I fear upon you that you would be destroyed (killed). Every tyrannical leader, when their followers are Commanded with to the Fire, would be called out with his name, so they would say, ‘O so and so! O one who destroyed us, come now and finish us off from what we are in!’

Then they would call for the woe and the destruction. Thus, during it, it would be said to them: Do not call for one destruction today, and call for many destructions! [25:14].’

Then Zayd, the son of Ali asws said, ‘My father asws Ali asws Bin Al-Husayn asws narrated to me, from his asws father asws Al-Husayn asws Bin Al asws having said: ‘Rasool-Allah saww said to Ali asws: ‘O Ali asws! You asws and your asws followers would be in the Paradise’. 140 (P.s. – This is not a Hadeeth)

From the book ‘Fazaail Al Shia’ of Al Sadouq, by his chain from Aamir Al Jahny who said,

‘Rasool-Allah saww entered the Masjid, and we were seated, and among us was Abu Bakr, and Umar, and Usman, and Ali asws was in a corner, so the Prophet saww went and sat by the side of Ali asws. Then he saww went on to look right and left, then said: ‘On the right of the Throne and on the left of the Throne would be men upon pulpits of light, and their faces would be shining light’.

قال: فقام أبو بكر فقال: بابي أنت وامي يا رسول الله أنا منهم؟ قال له: اجلس، ثم قام إليه عمر فقال له: مثل ذلك، فقال له:

140 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 14
He (the narrator) said, ‘Abu Bakr stood up and he said, ‘By my father and my mother, O Rasool-Allah saww! Would I be from them?’ He saww said to him: ‘Sit down!’ Then Umar stood up to him saww and said to him saww similar to that, and he saww said to him: ‘Sit down!’

When Ibn Masoud saw what the Prophet saww had said to them both, he stood up straight upon his feet, then said, ‘May my father and my mother (be sacrificed) for you, O Rasool-Allah saww! Describe them to us so we can recognise them by their descriptions’.

He (the narrator) said, ‘He saww struck (his hand) upon a shoulder of Ali asws, then said: ‘This one asws and his asws Shias, they would be the successful ones’’. 141

16 - And with his chain from Abu Baseer, ‘From Al-Sadiq asws, from his asws forefathers asws having said: ‘Rasool-Allah saww said: ‘O Ali asws! I saww would be the first one to shake off the soil from his head and you asws would be with me saww, then the rest of the people.

O Ali asws! You asws and your asws Shias would be at the Fountain, quenching ones you asws love, and preventing the ones you dislike, and you will be secure on the Day of the greatest panic, being in the shade of the Throne. The people would panic, and you will not be panicking, and the people would grieve and you will not be grieving.

This Verse was Revealed regarding you all: **Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: ’This is your Day which you were Promised’ [21:103].**

141 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 15
O Ali\textsuperscript{asw}! You\textsuperscript{asw} and your\textsuperscript{asw} Shias would be sought after in the pausing stop and you will be in the Gardens being provided”.\textsuperscript{142}

And from Ibn Al Waleed, from Al Saffar, from Abad Bin Suleyman, from Muhammad Bin Suleyman, from his father who said,

‘Abu Abdullah\textsuperscript{asw} said to Abu Baseer: ‘Allah\textsuperscript{azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning’. He said, ‘May I be sacrificed for you\textsuperscript{asw}, is this especially for us, or for (all) the people of \textit{Tawheed} (unitarians)?’ He\textsuperscript{asw} said: ‘No, by Allah\textsuperscript{azwj}, it is only for you (Shias) in particular’.

Then he\textsuperscript{asw} said: ‘Allah\textsuperscript{azwj} has Mentioned you (Shias) when He\textsuperscript{azwj} Relates from your enemies, and they would be in the Fire, when they would be saying, \textit{“What is the matter with us, we do not see men whom we used to count as being from the evil ones?”} [38:62] – the Verse. By Allah\textsuperscript{azwj}! He\textsuperscript{azwj} neither Means nor Intends with this other than you (Shias), when you are being considered to be in this world as the evilest of the people. So, by Allah\textsuperscript{azwj}, you (Shias) would be in the Paradise being cheerful, and in the Fire you (Shias) would be sought (by the non-Shias and would not find you)’’.\textsuperscript{143}

And by his chain from Muawiya Bin Amaar,

‘From Abu Abdullah\textsuperscript{asw}, from his\textsuperscript{asw} forefathers\textsuperscript{asw} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When it will be the Day of Judgment, they would come with a people being upon pulpits of light, their faces shining like the moon on the night of the full moon, envied by the former ones and the latter ones’.

\textsuperscript{142} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 16
\textsuperscript{143} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 17
Then he saww was silent, then he saww repeated the speech thrice. So, Umar Bin Al-Khattab said, ‘By my father and my mother! Are they the martyrs?’ He saww said: ‘They are the martyrs, and they aren’t the martyrs which you are thinking of’.

He said, ‘Are they the Prophetsas?’ He said, ‘Are they the successorsas?’ He saww said: ‘They are the successorsas, and they aren’t the successors which you are thinking of’. He said, ‘So, are they from the people of the sky or from the people of the earth?’ He saww said: ‘From the people of the earth’.

He said, ‘Then inform me, who are they?’ He (the narrator) said, ‘He saww gestured by his saww hand towards Ali asws, and he saww said: ‘This oneasws and his asws Shias’’. 144

And by his chain, from Muhammad Bin Qays, and Aamir Bin Al Simt,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘A people would come on the Day of Judgment with clothes of light, there being light upon their faces. They would be recognised by the effects of the Sajdahs. They would surpass row after row until they come to be in front of the Lordaswj of the world. They would be envied by the Prophetsas, and the Angels, and the martyrs, and the righteous’.

 فقال له عمر بن الخطاب: من هؤلاء يارسول الله الذين يغبطهم النبيون والملائكة والشهداء والصالحين ؟ قال: اولئك شيعتنا وعلى إمامهم.

Umar Bin Al-Khattab said to him saww, ‘Who are they, O Rasool-Allah saww, those what would be envied by the Prophetsas, and the Angels, and the martyrs, and the righteous?’ He saww said: ‘They are ourasws Shias, and Aliasws is their Imamasws’. 145

And by his chain from Muawiya Bin Amaar,
'From Abu Abdullah asws, from his asws father asws, from his asws grandfather asws having said: ‘Rasool-Allah saww said to Ali asws: ‘O Ali asws! My saww community had been resembled for me saww in the clay until saww saw their young ones and their elders as souls before the creation of their bodies, and saww passed by you asws and your asws Shias and saww sought Forgiveness for all (of them)’. 

‘From Abu Abdullah asws having said: ‘There are no people who are following an imam in the house of the world except he would come on the Day of Judgment cursing them and they would be cursing him, except you (Shias) and the one who were upon similar to your state’’. 

And by his chain from Malik Al Jahny, 

‘I heard Abu Abdullah asws saying: ‘They come with a servant on the Day of Judgment who had prayed Salat, and he would be saying, ‘O Lord azwj! I prayed Salat seeking Your azwj Face’. It would be said to him: “You prayed Salat for it to be said, ‘How good is the Salat of so and so!’ Take him to the Fire!”

وتجاء بعد عبد قد قالت فيقول: يا رب قد قالت ابتغاء وجهك، فيقال له: بل قالت ليقل: ما أحسن صلة فلان! اذهبوا به إلى النار،

146 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 20
147 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 21
And they would come with a servant who had fought, and he would be saying, ‘O Lord azwj! I fought seeking Your azwj Face’. It would be said to him: “But, you fought for it to be said, ‘How brave is so and so!’ Take him to the Fire!”

And they would come with a servant who had learnt the Quran, and he would be saying, ‘O Lord azwj! I learnt the Quran seeking Your azwj Face’. It would be said to him: “But, you learnt for it to be said, ‘How good is the voice of so and so!’ Take him to the Fire!”

And they would come with a servant who had spent his wealth, and he would be saying, ‘O Lord azwj! I spent my wealth seeking Your azwj Face’. It would be said to him: “But, you spent it for it would be said, ‘How generous is so and so! Take him to the Fire!’”.

Al Qasim, from Ali, from Abu Baseer who said,

‘Abu Abdullah asws said: ‘The people would be distributed the Light on the Day of Judgment upon a measurement of their Eman, and for the hypocrite there would be a distribution and his Light would happen to be upon a toe of his left foot, and his Light would be extinguished, and he would be saying, ‘Stay in your places until I attain from your Light’. It would be said: It would be said: ‘Go back and seek your own light!’ [57:13] – meaning, from when the Light is being distributed.

He asws said: ‘So they would be returning, but a wall would be struck between them, and they would be calling out from behind the wall, They will call out to them, ‘Were we not with you?’ They shall say, ‘Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]’.

148 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 22
Then he\textsuperscript{asws} said: ‘O Abu Muhammad! By Allah\textsuperscript{azwj}! Allah\textsuperscript{azwj} is not Speaking to the Jews and the Christians, but He\textsuperscript{azwj} is Meaning by it the People of the Qiblah (Muslims)’\textsuperscript{149}

If you were to say: ‘What are the patient ones?’ He\textsuperscript{asws} said: ‘The patient upon fulfilling the Obligations, and the patiently upon leaving the disobedience’\textsuperscript{150}

So, he would uncover the covering and look at what Allah\textsuperscript{azwj} would have Given him in replacement of the world, and he would say, ‘It did not harm me what You\textsuperscript{azwj} Prevented me, with what You\textsuperscript{azwj} have replaced for me’\textsuperscript{151}

\textsuperscript{149} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 23
\textsuperscript{150} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 24
\textsuperscript{151} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 25
And from him\textsuperscript{asws} having said: ‘Allah\textsuperscript{azwj} will neither Apologise to an Angel of Proximity, nor to a Mursil\textsuperscript{as} Prophet\textsuperscript{asws} except to the poor ones of our\textsuperscript{asws} Shias’. It was said to him\textsuperscript{asws}, ‘And how would He\textsuperscript{azwj} Apologise to them?’

He\textsuperscript{asws} said: ‘A Caller would Call out: “Where are the poor Momineen?” So, (a lot of) necks from the people would stand, and the Lord\textsuperscript{azwj} would Flash to them and He\textsuperscript{azwj} would be Saying: ‘By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty, and the Loftiness of My\textsuperscript{azwj} Position, and the Highness of My\textsuperscript{azwj} Place! I\textsuperscript{azwj} did not Withhold your desired from you in the house of the world due to a humiliation with you, unto Me\textsuperscript{azwj}, but I\textsuperscript{azwj} have Saved it for you for this Day!”

Do you not see His\textsuperscript{azwj} Words: “I\textsuperscript{azwj} did not Withhold your desired from you in the house of the world” as being an Apology?’ – “Arise today and browse the faces of My\textsuperscript{azwj} creatures. So, the one from whom you find to be a favour upon you, of a drink of water, then suffice him on My\textsuperscript{azwj} behalf with the Paradise!”\textsuperscript{152}

\textsuperscript{152} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 26
those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7] - you asws and your asws Shias.

والذين كفروا بآياتنا أولئك هم شر البرية " عدوك يا علي.

And those who commit Kufr and belie Our Signs [22:57], are your asws enemies, O Ali asws.

And those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7].
He⁹⁸ said, ‘Rasool-Allah⁸⁹ said: ‘One who assists a Momin traveller regarding his need, Allah⁸⁷ would Relieve seventy-three worries from him – one in the world from the grief and the gloom, and seventy-two worries during the great worry’.

ه⁸⁸ قال، ‘رسول الله⁸⁹ صلى الله عليه وسلم قال: ‘ومن يساعد مالك من مسافر في حاجة، يغفر له الله جميع نوائب السرور’.

It was said, ‘O Rasool-Allah⁸⁹! And what is the great worry?’ He⁹⁰ said: ‘Where the people would be pre-occupied with themselves until Ibrahim⁸⁷ would be saying: ‘Ask You⁹¹ by my⁹² Friendship that You⁹³ do not Submit me⁹⁴ to it’.’

قال: يا رسول الله! وما الكربة العظمى ؟ قال: حيث يتشاغل الناس بأنفسهم، حتى أن إبراهيم عليه السلام قال: استغفر الله لي ورسلي، وسأطلب منك صداقةً مني أن تعلموا صنيعاً أن لا تسلموني فيها.

Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from the one who mentioned it,

‘From Abu Abdullah⁸⁸ having said: ‘The human beings would be upon three categories. A category would be under the shade of the Throne on the Day in which there will be no shade except His⁸⁷ Shade; and a category upon whom would be the Reckoning and the Punishment; and there would be a category whose faces would be the faces of the people and their hearts would be hearts of the satans⁹⁴’.

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Ibn Al Mutawakkal, from Al Humeyri, from Ibn Isa, from Ibn Mahboub, from the one who mentioned it,

‘From Abu Abdullah⁸⁸ regarding the Words of Allah⁹⁷ Mighty and Majestic: and they would be called to do the Sajdah, but they will not be able to [68:42]’. He⁹⁹ said: ‘The people would understand, and the awe would enter into them, and the visions would be humbled, and their hearts would reach to the throats’ Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]’.

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My father, from Sa’ad, from Ibn Hashim, from Ibn Fazal, from Abu Jumeela, from Muhammad Bin Ali Al Halby,
On the Day He would Uncover from a side, and they would be called to do the Sajdah, [68:42]. He said, ‘It would be uncovered from the matters which were hidden and what rights the Progeny asws were usurped of. and they would be called to do the Sajdah. He said, ‘It would be uncovered for Amir Al-Momineen asws, and their necks like the stiffness of the cow – meaning their horns, but they would not be able to do Sajdah, and it is a Punishment for them, because they did not obey Allah azwj in the world regarding His Command, and it is the Word of the Exalted: and they had been called to the Sajdah while they were safe (and sound) [68:43]. He said, ‘To his Wilayah in the world, and they were able to’. 159

(P.s. – This is not a Hadeeth)

Ibn Yazeed, from Ibn Abu Umeyr, from Hamad Bin Usman and someone else,

‘From Abu Abdullah asws regarding the Words of Allah azwj Mighty and Majestic: On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85], he asws said: ‘They would be gathered upon the superiorities”. 160

My father, from Hamza Bin Abdullah Al Ja’fary, from Abu Al Hassan Al Dahny, and from Jameel Bin Darraj, from his, from Aban Bin Tabligh who said,

‘Abu Abdullah asws said: ‘Allah azwj would Resurrect our asws Shias on the Day of Judgment upon what is in them from sins or something else. Their faces whitened, their nakedness veiled, their awe secured, their resources eased for them, and the difficulties having gone away from them.

They would be riding camels of rubies, and they will not cease to be circling in the midst of the Paradise. Upon them would be shoelaces of shiny pearls. The meals would be placed for them, and they will not cease being fed, and the people will be in the Reckoning, and it is

159 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 33
160 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 34
the Word of Allah\textsuperscript{awj} Blessed and Exalted: \textit{Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]}.\textsuperscript{161}

\begin{quote}

36 - سن: محمد بن علي، عن عبيس بن هشام، عن أسبيا بن سالم، عن أبي عبد الله عليه السلام قال: يخرج شيعتنا من قبورهم على نوب بيض لها أجنحة، وشرك نعائهم نور يبلاطور، قد وضعت عنهم الشدائد، وسهلت لهم الموارد، مستورة عوراتهم، مسكتة روعائهم،

Muhammad Bin Ali, from Isa Bin Hisham, from Asbaat Bin Salim,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Our Shias would come out from their graves upon camels, their wings having been whitened, and the straps of their slippers would be shiny lights, the difficulties having been placed away from them, and the resources eased for them, their nakedness veiled, their dread calmed down.

قد أعطوا الأمن والأمان، وانقطعت عنهم الأحزان، يخفف الناس ولا يخففون، وتعزز الناس ولا يتعظرون، وهم في ظل عرش الرحمن، يوضع لهم مائدة يأكلون منها والناس في الحساب.

They would have been given the security and the \textit{Eman}, and the griefs would have been cut off from them. The people would fear and they will not be fearing, and the people would grieve and they will not be grieving, and they would be in the shade of the Throne of the Beneficient. Meals would be placed for them, they would be eating from it and the people would be in the Reckoning’’.\textsuperscript{162}

37 - سن: ابن يزيد، عن ابن أبي عمير، عن عبد الله بن سنان، عن عبد الله بن شريك العامري، عن أبي جعفر عليه السلام قال: بينا رسول الله صلى الله عليه وآله في نفر من أصحابه فيهم علي بن أبي طالب عليه السلام فقال: يخرج قوم من قبورهم وجهوهما أشد بياضا من القمر، عليهما ثياب أشد بياضا من اللبن، عليه نعال من نور شركها من ذهب، وجوههم أشد بياضا من الفجر، عليههم ثياب أشد بيضا من اللين، عليهم نعال من نور شركها من ذهب، فيؤتون بنجائب من نور، عليها رحائل من نور، أزمتهم سلاسل ذهب، وركوبهم من زبرجد، فيركبون عليها حتى يصيروا أمام العرش، والناس يهتمون ويغتمون ويحزنون، وهم يأكلون ويشبون.

Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Abdullah Bin Shareek Al Aamiry,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘While Rasool-Allah\textsuperscript{saww} was among a number of his\textsuperscript{saww} companions, among them being Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, he\textsuperscript{saww} said: ‘A people would come out from their graves, their faces being intensely whiter than the moon. Upon them would be clothes whiter than the milk, upon them would be slippers of light, their straps being of gold.

فيؤتون بنجائب من نور، عليها رحائل من نور، أزمتهم سلاسل ذهب، وركوبهم من زبرجد، فيركبون عليها حتى يصيروا أمام العرش، والناس يهتمون ويغتمون ويحزنون، وهم يأكلون ويشبون.

They would be given rides of light, upon these would be saddles of light, their reins being of gold chains, and mounts of aquamarine. They would be riding upon these until they come in

\textsuperscript{161} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 35
\textsuperscript{162} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 36
front of the Throne, and the people would be anxious, and gloomy, and grieving, while they would be eating and drinking’.

فقال علي عليه السلام: من هم يا رسول الله؟ فقال: أولئك شيعتك وأنت إمامهم.

Ali asws said: ‘Who are they, O Rasool-Allah sallallahu alyhi wa sallam?’ He sallallahu alyhi wa sallam said: ‘They are your asws Shias, and you asws are their Imam asws’. 163

38 - سن: أبي، عن أحمد بن عبد الملك، عن جميل بن دارج، عن محمد بن مسلم التفسي قال: قال أبو جعفر عليه السلام: قال رسول الله صلى الله عليه وآله: إن عن يمين العرش قوما وجوههم من نور، على منابر من نور، يغبطهم النبيون، ليسوا بأنبياء ولا شهداء.

My father, from Ahmad Bin Abdul Malik, from Jameel Bin Daraaj, from Muhammad Bin Muslim Al Saqafy who said,

‘Abu Ja’far asws said: ‘Rasool-Allah saww said: ‘On the right of the Throne there will be a people, their faces would be of light, upon pulpits of light, being envied by the Prophets as, they would neither be Prophets as nor martyrs’.

فقالوا: يا نبي الله وما ازدادوا هؤلاء من الله إذا لم يكونوا أنبياء ولا شهداء إلا قربا من الله؟ قال: أولئك شيعة علي، وعلي إمامهم.

They said, ‘O Prophet saww of Allahazwj! And what have they increased from Allahazwj, when they neither happen to be Prophets as nor martyrs, except nearness from Allahazwj?’ He saww said: ‘They are the Shias of Ali asws, and Ali asws is their Imam asws’. 164


Ibn Fazal, from Masny Al Hanat, from Muhammad Bin Muslim,

‘From Abu Ja’far asws, approximate to it, and there is a difference in it of some words – He saww said: ‘The Prophets as and the Mursils as would envy them’. I said, ‘May I be sacrificed for you asws! How great is the status of them?’ He saww said: ‘By Allahazwj! They are the Shias of Ali asws, and he asws is their Imam asws’, 165

40 - سن: ابن فضل، عن محمد بن فضيل، عن أبي حمزة قال: قال أبو عبد الله عليه السلام: شيعتنا أقرب القلوب من عرش الله يوم القيامة بعدنا.

Ibn Fazal, from Muhammad Bin Fazeyl who said,
‘Abu Abdullah asws said: ‘Our Shias would be the closest of the people to the Throne of Allah azwj on the Day of Judgment, after us asws’.

My father, from Sa’dan Bin Muslim, from Al Husayn Bin Abu Al A’ala who said,

‘Abu Abdullah asws said: ‘O Husayn! Our Shias, how close they would be from Allah azwj, and how excellently would Allah azwj be Dealing with them on the Day of Judgment! By Allah azwj! Had it not been for weakness entering them and the people increasing that, the Angels would have greeted upon that before’.

From Salam,

‘From Abu Ja’far asws regarding His Words: Today you will be Recompensed with the humiliating Punishment [6:93]. He asws said: ‘The thirst on the Day of Judgment’.

From Al Fazeyl,

‘From Abu Abdullah asws – similar to it’.

Abu Hureyra,

‘I heard Abu Al-Qasim aswaw saying: (It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36], except the one who was upon the Wilayah of Ali asws Bin Abu Talib asws, for he will neither flee from the one who befriends him asws, nor be inimical from one who loves him asws, nor love the ones who hates him asws.

166 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 40
167 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 41
168 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 42
169 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 43
170 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 44

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‘From Abu Abdullah asws regarding the Words of Allah azwj: It would be as if their faces are overwhelmed by a piece of the dark night. [10:27]. He asws said: ‘But, do you not see the house when it is the night, it would be more intensely dark from the outside. So, like that their faces would increase in darkness’’.

Rasool-Allah saww said: ‘One who does not believe in the Quran, so he has not believed in the Torah, because Allah azwj the Exalted Took upon them with having the Eman upon both of them. Neither will the Eman be Accepted with one of them except with the Eman with the other.

Similar to that, Allah azwj Obligated having the Eman with Wilayah of Ali asws Bin Abu Talib asws just as He azwj Obligated having the Eman with Muhammad saww. So, one who says, ‘I believed in the Prophet-hood of Muhammad saww and denied the Wilayah of Ali asws Bin Abu Talib asws’, so he has not believed in the Prophet-hood of Muhammad saww.

When Allah azwj the Exalted Resurrects the people on the Day of Judgment, a Caller of our Lord azwj would Call out a Call, to recognise the people regarding their Eman and their Kufr. He would say: ‘Allah azwj is the Greatest! Allah azwj is the Greatest!’ And another Caller would Call out: ‘Community of people! Support him upon these words!’ So, as for the Eternalists and the one disabled would be muted from that and their tongues will not speak, and the rest of the people would say it.

Then you call the mandated: ‘Witness that there is no god but Allah, and that Muhammad is the Messenger of Allah’. Factions of unbelievers would do that from the secrets of the people.

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171 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 45
Then the Caller would be saying: ‘I testify that there is no god except Allah	extsuperscript{awj} So, all of the people would be saying that except the ones who had associated with Allah	extsuperscript{awj} the Exalted, from the Magians and the Christians, and idol worshippers. They would be muted, and that would be manifested from the rest of the people’.

وَأَنَّ الْآثَامَةَ يُقْرَأُ آثَامَةَ الْأَوْلِيَاءِ وَالْأَقْدَامَ أَقْدَامَ الْمُجَاهِدِينَ وَالْأَفْتَاضَ أَفْتَاضِ الْقَلَامِ

Then the Caller would be saying: ‘I testify that Muhammad	extsuperscript{as} is a Rasool	extsuperscript{aww} of Allah	extsuperscript{azwj}’ So, the Muslims in their entirety would be saying that, while the Jews and the Christians and the rest of the Polytheists would be muted from that.

وَأَنَّ الْآثَامَةَ يُقْرَأُ آثَامَةَ الْأَوْلِيَاءِ وَالْأَقْدَامَ أَقْدَامَ الْمُجَاهِدِينَ وَالْأَفْتَاضَ أَفْتَاضِ الْقَلَامِ

Then another Caller would Call out from the plains of the Day of Judgment: ‘Shall I usher them to the Paradise due to their testifying for Muhammad	extsuperscript{as} with the Prophet-hood?’ So, there will be a Call from the direction of Allah	extsuperscript{azwj} Mighty and Majestic: “No! 	extit{They have to be Questioned [37:24]”}. Those Angels who had said they would usher them to the Paradise due to their testifying for Muhammad	extsuperscript{as} with the Prophet-hood would be saying: ‘Why are they being paused, O our Lord	extsuperscript{azwj}? ’

فَإِذَا النَّداءُ مِنْ قِبْلَ اللَّهِ قَالُوا: ثُمَّ قِلَّهُمُ الْمَلَائِكَةُ: ابْنِوا لَهُ، فَأَحَوَّلُوا الْأَرْضَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ L

So, there would be a Call from Allah	extsuperscript{azwj} the Exalted: “And stop them! 	extit{They have to be Questioned [37:24]”} - about the Wilayah of Ali	extsuperscript{as} Bin Abu Talib	extsuperscript{as}, and the Progeny	extsuperscript{asws} of Muhammad	extsuperscript{as}. O My	extsuperscript{aww} servants and My	extsuperscript{azwj} maids! I	extsuperscript{azwj} Commanded them along with the testimony with Muhammad	extsuperscript{as}, another testimony. So, if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad	extsuperscript{as} with the Prophet-hood will not benefit them, nor (their testimony for Me	extsuperscript{azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!”

فَإِذَا النَّداءُ مِنْ قِبْلَ اللَّهِ قَالُوا: ثُمَّ قِلَّهُمُ الْمَلَائِكَةُ: ابْنِوا لَهُ، فَأَحَوَّلُوا الْأَرْضَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ لَتَغْلِي بِالْأَمْوَالِ وَالْمَلَائِكَةَ إِلَى النَّارِ، وَالْأَرْضَ L

He	extsuperscript{asws} said: ‘So from them would be one saying, ‘I used to testify with the Wilayah for Ali	extsuperscript{as} Bin Abu Talib	extsuperscript{as}, and was one who loved the Progeny	extsuperscript{asws} of Muhammad	extsuperscript{as}, and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, ‘Soon
you would be testified upon that by Ali\textsuperscript{asws} (in verification or otherwise). So you\textsuperscript{asws} will be testifying, O Abu Al-Hassan\textsuperscript{asws}, and you\textsuperscript{asws} would be saying: 'The Paradise will testify for my\textsuperscript{asws} friends, and the Fire would testify against my\textsuperscript{asws} enemies'.

فمن كان منهم صادقا خرجت إليه رياح الجنة ونسيمها فاحتملته فأوردته إلى أعلى غرفها وأحلته دار المقامة من فضل ربه، لا يمسهم فيها نصب ولا يمسهم فيها لغوب;

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord\textsuperscript{azwj}. Neither will he be touched by the difficulties nor the weariness (exhaustion).

ومن كان منهم كاذبا جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله (فرفعه خ ل) في الهواء، وتورده نار جهنم;

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, \textit{Neither having the coolness of the shade nor availing against the flame [77:31]}. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قال رسول الله صلى الله عليه وآله: فكذلك أنت قسيم الجنة والنار، تقول لها: ' هذا لي وهذا لك'.

Rasool-Allah\textsuperscript{asws} said: ‘Thus, due to that, you\textsuperscript{asws} are the distributor of the Paradise and the Fire. You\textsuperscript{asws} would be saying to it: ‘This one is for me\textsuperscript{asws}, and this one is for you’’.\textsuperscript{172}


From Hamad Bin Isa, from the one who reported it,

‘From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘He\textsuperscript{asws} was asked about the Words of Allah\textsuperscript{azwj}: And they will conceal the regret when they see the Punishment, [34:33], it was said to him\textsuperscript{asws}, ‘What will be the benefit for them, concealing the regret, and they would be in the Punishment?’ He\textsuperscript{asws} said: ‘They would not like their enemies to gloat over them’’.\textsuperscript{173}


From Abdullah Bin Ata’a Al Makky who said,

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]. He\textsuperscript{asws} said: ‘A Caller

\textsuperscript{172} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 46
\textsuperscript{173} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 47
would Call out on the Day of Judgment for the creatures to hear: ‘No one will enter the Paradise except for a submitter!’ Then the rest of the people would ardently wish that they had been submitters (to the Wilayah of Amir Al-Momineen)’.

And by this chain,

‘From Abu Abdullah: ‘So then the people would ardently wish they had been submitters’.

From Ibrahim Bin Umar,

‘Raising it to one of the two (5th or 6th Imam) regarding the Words of Allah: and We will Gather them on the Day of Judgment upon their faces [17:97]. He said: ‘Upon their sides’.

And from the people there are ones who take rivals besides Allah [2:165] – up to His Mighty and Majestic Said when the Momineen expressed belief and accepted the Wilayah of Muhammad and Ali, the intellectuals, and the enemies blocked from, And from the people – O Muhammad – there are ones who take rivals besides Allah – enemies, making the out to be resemblances of Allah They are loving them like the love for Allah – they are loving those rivals from the idols, like their love for Allah, and those who are believing are more intense in love for Allah – than those takers of the rivals (objects of worship) with Allah, because the Momineen are seeing the Lordship of Allah Alone, not associating with His.

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174 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 48
175 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 49
176 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 50
Then He said: ‘O Muhammad! 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 and Ali, when they would be seeing the Punishment – when they would be seeing the Punishment occurring with them due to their Kufr and their enmity, that the Strength is for Allah in its entirety – they would be knowing that the Strength is for Allah. He can Punish whoever He so Desires to, and He can Honour whoever He so Desires to, there is no strength for the Kafirs they can be preventing with it from His Punishment, and that Allah is Severe of the Punishment [2:165], and they would be knowing that Allah is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah azwj.

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 Judgment).

Allah 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, so they are seeing the deeds of others which were for the Sake of Allah, Allah 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, or their being upon an aspect other than what Allah had Commanded with.

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.

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 Judgment).

Allah said: "I will show their deeds to them as regrets upon them" – and that is because they worked in the world for other than Allah, so they are seeing the deeds of others which were for the Sake of Allah, Allah 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, or their being upon an aspect other than what Allah had Commanded with.

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.

Allah azwj Mighty and Majestic Says: "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 and Ali, when they would be seeing the Punishment – when they would be seeing the Punishment occurring with them due to their Kufr and their enmity, that the Strength is for Allah, they would be knowing that the Strength is for Allah. He can Punish whoever He so Desires to, and He can Honour whoever He so Desires to, there is no strength for the Kafirs they can be preventing with it from His Punishment, and that Allah is Severe of the Punishment [2:165], and they would be knowing that Allah is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah azwj.

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 Judgment).

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

قال علي بن الحسين عليه السلام: قال رسول الله صلى الله عليه وآله: ما من عبد ولا أمة زال عن ولايتنا، وخالف طريقنا، ومعي غربنا بأصواتنا وأسماء خيار أهلنا الذي اختاره الله للقيام بدينه ودنياه ولقبه بالقائم وهو كذلك بلقبه عمدداً، لا يملؤه على ذلك تقياً حذفاً ولا تدير مصلحة دين، إلا بعثه الله يوم القيامة ومن كان قد اتخذه من دون الله ولداً، وحشر إلى الشياطين الذين كانوا يغونه

Ali \textit{asws} Bin Al-Husayn \textit{asws} said: ‘Rasool-Allah \textit{saww} said: ‘There is none from a servant nor a maid who declines from our \textit{asws} Wilayah, and opposes our \textit{asws} ways, and names others with our \textit{asws} names and the names of the best ones of our \textit{asws} families whom Allah \textit{azwj} has Chosen for the establishment of His \textit{azwj} Religion, and entitle him with our \textit{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 \textit{azwj} would Resurrect him on the Day of Judgment, and the ones who had taken him as a guardian from besides Allah \textit{azwj}, and Assemble the Satans \textit{la} towards him, those who used to stray him.

فقال له: يا عبدي أريبا معي هؤلاء كنت تعبد ؟ وإياهم كنت تطلب ؟ فمنهم فاطلب ثواب ما كنت تعمل، ولك معهم عقاب أجرامك

So He \textit{azwj} would Say to him: “O My \textit{azwj} servant! Are they Lords along with Me \textit{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”.

ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد وعلي عليه السلام ممن كان في تقية لا يظهر ما يعتقده ومنم لم يكن عليه تقية، وكان يظهر ما يعتقده

Then Allah \textit{azwj} the Exalted would Command and Assemble the Shias, the loyalists of Muhammad \textit{saww}, and Ali \textit{asws}, and their \textit{asws} Progeny \textit{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.

فيقول الله تعالى: انظروا حسنات شيعة محمد وعلي فضاعفوها، قال: فتضاعفوهم أضعافاً مضاعفة، ثم يقول الله تعالى: انظروا ذنوب شيعة محمد وعلي، فينظرون فنتمهم من فتى ذنوبه فكانت مغمورة في طاعته، فهؤلاء السعداء مع الاولياء والاصفياء

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

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

Then Allah the Exalted will be Saying: “Look at the good deeds of My servants, these Nasibis, those who were taking rivals from besides Muhammad and Ali, 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 Shias, who did not happen to have Taqiyya upon them.

Then He would be Saying: “Look at the sins of the Shias of Muhammad and Ali, 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.

Then Allah 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!”

The Nasibis would be saying, ‘O our Lord! 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, O you Nasibis! They were not believers in your doctrines, but their hearts were to Allah, opposing to you, and even if they were saying
with your words, and they were doing your deeds out of dissimulation from you, group of Kafirs! We have counted these for them, by their statements and their deeds. We have counted with the statements of the obedient ones and the deeds of the good doers, as they used to do these by Our Command”.

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

(Imam Hassan Al-Askari said): ‘And He will Resurrect the month of Ramazan in an excellent image, and He would Make is pause during the Day of Judgment upon a hill, not concealed while it is upon it upon anyone from the one who are in that plain. Then He 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.

Then He would Say to the caller from the inside of the Thorne: “Call out!” So, 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, and at your service! But, we do not recognise it!’

Then the caller of our Lord 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 greet with obedience of Allah during it, and let him take his share from these garments!’ So it

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would apportion between you all upon a measurement of your obedience to Allah\textsuperscript{azwj} and your striving’.

He\textsuperscript{asws} said: ‘So the Momineen would come to it – those who were obedient to Allah\textsuperscript{azwj} during it, and they would be taking from those garments upon their 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\textsuperscript{azwj} the Exalted would Ennoble them by His\textsuperscript{azwj} Prestige.

Indeed! And there will be people who would be coming to take those garments, saying within themselves, ‘We used to be believers in Allah\textsuperscript{azwj} and professing His\textsuperscript{azwj} Oneness, and we used to acknowledge the merits of this month’. So, 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.

So, from them would be a taken of a thousand clothes, and from them would be a taken of ten thousand clothes, and from them would be a taker of more than that (or less). 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\textsuperscript{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.

Then there would come out to them of a number of every thread from those trousers of tar and pieces of fires – snakes, and serpents, and scorpions, and lions, and tigers, and
predatory dogs of fire. So, 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.

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 the Paradise, changing upon us to pieces of fires, and trousers of tar, while these are those ones, pride-worthy clothes, pleasurable, smooth!’

So, 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 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 and you were oppressing. Thus, these are the results of their good deeds, and these are the results of your ugly deeds!

They would be in the 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, content therein. Neither would there be fear upon them nor would they be grieving.

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 of the worlds, so he would exit from it by the
intercession of Muhammad ṣaww the most superior of the Prophets ṣaww, after having been touched by the painful Punishment and the severe torment”.

53 - حا: المراغي، عن أبي عبد الله الاسدي، عن جعفر بن عبد الله العبشي، عن حيدر بن هاشم، عن أبي الصباح، عن عبد الغفور الواسطي، عن عبد الله بن محمد الفرخذي، عن الحسن بن علي الرضاي، عن الضحاك بن مراح، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الشاك في فضل أبي بن طالب عليه السلام يحشر يوم القيامة يوم القيامة من قبره وفي عنقه طوق من نار فيه ثلاثمائة شعبة، على كل شعبة منها شيطان يكلح في وجهه وينطق فيه.

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 Wasty, from Abdullah Bin Muhammad Al Qarshy, from Al Hassan Bin Ali Al Rasiby, from Zahak Bin Mazahim, from Ibn Abbas who said,

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

54 - كش: روى جماعة من أصحابنا منهم أبو بكر الحضرمي، وأبان بن تغلب، والحسن بن أبي العلاء، وصباح المزينى، عن أبي حجفر، وأبي عبد الله عليهما السلام أن أمير المؤمنين صلوات الله عليه قال للبراء بن عازب: كيف وجدت هذا الدين؟

It is reported by a group of our companions, from them being Abu Bakr Al Hazramy, and Aban Bin Taghlub, 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 Aazib: ‘How do you find this Religion to be?’

قال: كنا بميزلة اليهود قبل أن نتبعك تخف علينا العبادة، فلما اتبعناك ووقع حقائق الإيمان في قلوبنا، وجدنا العبادة تثاقلت في أجسادنا،

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’.

قال أمير المؤمنين عليه السلام: فمن ثم يحشر الناس يوم القيامة في صور الحمير، وتحشور فرائد فرائد، يؤخذ بكم إلى الجنة.

Amir Al-Momineen asws said: ‘So, from them, on the Day of Judgment 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 the Paradise’.

178 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 52
179 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 53
180 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 54
Then Abu Abdullah \textsuperscript{asws} said: ‘What is apparent to you all. There will be no one on the Day of Judgment except and he would howl the howling of the animals: ‘Testify for us \textsuperscript{asws}, and seek Forgiveness from us \textsuperscript{asws}!’ But, we \textsuperscript{asws} would turn away from them. Thus, after it, there would be no success for them’’.

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And he said as well, ‘It was narrated to us by Ahhmad 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 \textsuperscript{asws}, from his \textsuperscript{asws} father \textsuperscript{asws}, from his \textsuperscript{asws} grandfather \textsuperscript{asws} that the Prophet \textsuperscript{saww} said to Ali \textsuperscript{asws}: ‘O Ali \textsuperscript{asws}! Every soul would be held for what it earns \textsuperscript{[74:38]} Except companions of the right hand \textsuperscript{[74:39]}. In Gardens, they would be asking \textsuperscript{[74:40]} From the criminals \textsuperscript{[74:41]} What brought you into Saqar (Inferno)? \textsuperscript{[74:42]}, and the criminals, they are the deniers of your \textsuperscript{asws} Wilayah. They shall say, ‘We were not from the Musalleen \textsuperscript{[74:43]} And we did not use to feed the poor \textsuperscript{[74:44]} And we used to indulge in vanities along with the indulgers in vanities \textsuperscript{[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?’

\textsuperscript{181} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 55
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’’.

57 - **Kanz**: Muhammad bin the servant, 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?’

He**asws** said: ‘(Liability) from the fifty-one Cycles (of daily **Salat**), and from the Fasting of thirty days of the Month (of Ramazan). When it will be the Day of Judgment, 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**.

He**asws** said: ‘A pulpit would be set upon for Rasool-Allah**saww** upon a rug from the rugs of the 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’. 

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]’.

182 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 56
He 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’.

He said: ‘Then Abu Abdullah said: ‘O Hashim! For the like of this, let the workers work’.

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

And it has come regarding the esoteric interpretation of the People 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.

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 (Ali); and the meaning of His Lord, i.e. his Master, meaning that Ami Al Momineen is the distributor of the Fire and the
Paradise, and he\textsuperscript{asws} is in charge of the Punishment and the Rewards, and he\textsuperscript{asws} would be the ruler in the world on the Day of the Return”.\textsuperscript{185}

\textsuperscript{185} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 59

60 - فر: الحسين بن سعيد معنعنا عن حجفر بن محمد عليه السلام قال: يحضر يوم القيامة شيعة علي رواها مرويين مبسطة وجوههم، ويكشر أعداء علي يوم القيامة وجوههم مسودة ظامين، ثم قرأ: "يوم تبيض وجه ووسود وجه".

Al Husayn Bin Saeed, meaning,

‘From Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘On the Day of Judgment, the Shias of Ali\textsuperscript{asws} would be Resurrected, quenched, or whitened faces, and on the Day of Judgment the enemies of Ali\textsuperscript{asws} would be Resurrected, and their faces would be blackened, thirsty’. Then he\textsuperscript{asws} recited: \textit{On the Day faces would be whitened and faces would be blackened [3:107]}\textsuperscript{186}.

\textsuperscript{186} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 60

61 - فر: الحسين بن سعيد معنعنا عن أبي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله قال - وعندنا نفر من أصحابه وفهمهم علي بن أبي طالب عليه السلام - قال: إن الله تعالى إذا بعث الناس يوم القيامة يخرج قوم مبسطة جوامعهم يوم القيامة يخرج قوم مبسطة جوامعهم في يسارهم ويسارهم كبياض اللحم، عليهم ثياب بيضاء خير مبسطة جوامعهم. والله من نور يتلالؤ، فيؤتون بيوت من نور عليها رحال الذهب قد وشحت بالزبرجد والياقوت، أزمة نوقهم سلاسل الذهب، فيركبونها حتى ينتهوا إلى الجنان، والناس يحملون وبغسولهم وبهمسون وأضامنون وهم يأكلون ويشمرون، قال: على النجائب.

Al Husayn Bin Saeed, meaning,

‘From Abu Ja'far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said, and in his\textsuperscript{saww} presence were a number of his\textsuperscript{saww} companions, and among them was Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}: ‘When Allah\textsuperscript{azwj} the Exalted Resurrects the people on the Day of Judgment, 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\textsuperscript{azwj}, being of shining light.

فيؤتون بيوت من نور عليها رحال الذهب قد وشحت بالزبرجد والياقوت، أزمة نوقهم سلاسل الذهب، فيزكوبها حتى ينتهوا إلى الجنان، والناس يحملون وبغسولهم وبهمسون وهم يأكلون ويشمرون، قال: على النجائب.

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 to the Gardens, and the people would be going through Reckoning, and would be gloomy, and being distressed while they would be eating and drinking’.


185 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 59
186 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 60
Amir Al-Momineen\textsuperscript{asws} said: ‘Who are they, O Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘They are your\textsuperscript{asws} Shias and you\textsuperscript{asws} are their Imam\textsuperscript{asws}, and it is the Word of Allah\textsuperscript{azwj} the Exalted: \textit{On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]}.’\textsuperscript{187}

62 – كا: علي، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي جعفر عليه السلام ق: كل عين باكية يوم القيامة غير ثلاث: عين سهرت في سبيل الله، عين فاضت من خشية الله، عين غضت عن محارم الله.

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

‘From Abu Ja’far\textsuperscript{asws} having said: ‘Every eye would be crying on the Day of Judgment except three – An eye which kept vigil in the Way of Allah\textsuperscript{azwj}, and eye filled from the fear of Allah\textsuperscript{azwj}, and an eye closed from the Prohibitions of Allah\textsuperscript{azwj}.’\textsuperscript{188}

63 – كا: الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن علي بن أحمزة، عن أبي عبد الله عليه السلام ق: سمعته يقول: إن المتحابين في الله يوم القيامة على منابر من نور قد أضاء نور وجوههم ونور أجسادهم ونور منابرهم كل شئ حتى يعرفوا به، فيقال: هؤلاء المتحابون في الله.

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\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘The one who love each other for the Sake of Allah\textsuperscript{azwj}, on the Day of Judgment 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\textsuperscript{azwj}’.’\textsuperscript{189}

64 – كا: العدة، عن البرقي، عن محمد بن علي، عن عمر بن جبلة الاحمسي، عن أبي الجارود، عن أبي جعفر عليه السلام قال: رسول الله صلى الله عليه وآله: المتحابون في الله يوم القيامة على أرض زبرجدة خضراء في ظل عرشه عن يمينه - وكتب يده اليمن - ووجههم أشد بياضا وأضوء من الشمس الطالعة، يغبطهم بمنزلتهم كل ملك مقرب وكل نبي مرسل، يقول الناس: من هؤلاء؟ فيقال: هؤلاء المتحابون في الله.

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\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The ones loving each other for the Sake of Allah\textsuperscript{azwj}, on the Day of Judgment would be upon the ground of green emeralds in the shale of His\textsuperscript{azwj} Throne on His\textsuperscript{azwj} Right Hand – and both His\textsuperscript{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\textsuperscript{s}.’\textsuperscript{190}

\begin{flushright}
\textsuperscript{187} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 61  
\textsuperscript{188} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 62  
\textsuperscript{189} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 63  
\end{flushright}
The people would say, ‘Who are they?’ It would be said, ‘They are the ones loving each other for the Sake of Allah azwj’. 190

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 Judgment [3:180]. He asws said: ‘O Muhammad! There is no one who prevents anything from the Zakat of his wealth except Allah azwj would Make that, on the Day of Judgment, a serpent of fire collared in his neck, tearing from his flesh until he is free from the Reckoning’.

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 Judgment [3:180] – meaning, what they had been stingy with from the Zakat’. 191

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 Judgement 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.

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 Judgement [3:180]. And there is none from the ones with wealth, either camels or sheep

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190 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 64
191 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 65
or cows, who prevents the Zakāt of his wealth, except that Allahazwj would Reckon him on the Day of Judgement 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 Allahazwj would Collar him a pasture, or a land up to the seventh earth, up to the Day of Judgement’. 192

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

‘From Abu Ja’farasws having said: ‘Allahazwj Blessed and Exalted would Resurrect a people on the Day of Judgment from their graves, their hands being fastened to their necks. They would not be able to attain with these a measurement of a fingertip. 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 Allahazwj Gave them, but they prevented a Right of Allahazwj in their wealth’’. 193

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Al Nahdy,

‘From Abu Abdullahasws having said: ‘The one who visits his brother regarding Allahazwj and for Allahazwj, would come on the Day of Judgement swaying (oscillating) between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allahazwj Mighty and Majestic. So, Allahazwj Mighty and Majestic would be Saying to him: “Congratulations!” And when Heazwj Says: “Congratulations!” Allahazwj Mighty and Majestic would be Liberal towards him with the Gifts’. 194

67 - كا: عدد من أصحابنا، عن أحمد بن محمد، عن أيوب بن نوح، عن ابن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى يبعث يوم القيامة ناسا من قبورهم مشدودة أيديهم إلى أعناقهم، لا يستطيعون أن يتناولوا بها قيس أفلاته، معهم ملائكة يعيرونهم تعييرا شديدا، يقولون: هؤلاء الذين منعوا خيرا قليلا من خير كثير، هؤلاء الذين أعطاهم الله فمنعوا حق الله في أموالهم.

68 - كا: علي، عن أبيه، عن ابن أبي عمير، عن علي بن النهدي، عن أبي عبد الله عليه السلام قال: من زار أخاه في الله وجاء يوم القيامة يخطر بين قباطي من نور، لا يمر بشيء إلا أضاء له حتى يقف بين يدي الله عزوجل، فيقول الله عزوجل: مرحبا، وإذا قال الله له: مرحبا أجزل الله عزوجل له العطية.

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 Judgment, 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 the Paradise, and the resemblance would be in front of him.

فيقول له المؤمن: يرحمك الله نعم الخارج، خرجت معي من قبري، وما زلت تبشرني بالسرور والكرامة من الله حتى رأيت ذلك.

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 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’.

The Momin would be saying to him, ‘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’.

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’.

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...’

195 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 69
196 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 70
him from the fruits of the Paradise, and one who quenches by a drink of water, Allah\textsuperscript{azwj} would Quench him from the Sealed Nectar’’.

72 - كـا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: من كـا أخاه كـوـسـة شتاء أو صيف كان حـاـقاً عـلى الله أن يـكسوـه من نبـاب الـجـنـة، وأن يـهـونه عليه سـكـرات الموت، وأن يـبوـسـع عليه في قـوـه، وأن يـلـقـيـهـا إـذ خـرج من قـوـه بالـبـشرى، وهو قول الله عزوجل في كـتابه: "وـتـلـقـيـهـا المـلاـكـة هـذـا يومكم الذي كـنتم توعـدون".

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abul Aziz, from Jameel Bin Daraaj,

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

73 - فـا: محمد بن عيسى الدهقان مـعـنـا عن أبي سـعيد الخدـري رضـي الله عـنـه قـال: سـمعت رـسول الله صلى الله عليه وآله يـقول: ‘مـن كـا أخاه كـوـسـة شـتاء أو صـيـف كـان حقـاً عـليـه عـلى الله أـن يـكـسـوـه من نبـاب الـجـنـة، أـن يـهـونـه عـليـه سـكـرات الموت، أـن يـبوـسـع عـليـه فـي قـوـه، أـن يـلـقـيـهـا إـذ خـرج مـن قـوـه بـالـبـشرى، أـوـن قـولـه الله عزوجل في كـتابه: “وـتـلـقـيـهـا المـلاـكـة هـذـا يومكم الذي كـنتم توعـدون”.

Muhammad Bin Isa Al Dahqan, meaning from Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying to Ali\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Receive glad tidings and give glad tidings, for there wouldn’t be any regret upon your\textsuperscript{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\textsuperscript{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]’’.


Al Husayn Bin Saeed meaning,
‘From Ali \(\text{asws}\) having said: ‘On the Day of Judgment, I \(\text{asws}\) and my \(\text{asws}\) 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 \(\text{asws}\) Bin Abu Talib \(\text{asws}\), cousin of the Prophet \(\text{saww}\). It would said, ‘Who are they?’ It would be said to them: ‘They are his \(\text{asws}\) Shias’. They would be saying, ‘Where is the Arabian Prophet \(\text{saww}\) and his \(\text{asws}\) cousin \(\text{asws}\)?’ They would be saying, ‘They \(\text{asws}\) are both by the Throne!’

\[
\text{قال: فينادي مناد من السماء عند رب العزة: يا علي ادخل الجنة أنت و شيعتك لا حساب عليك ولا عليهم، فيدخلون الجنة ويتعمون فيها من فواكهها، و يلبسون السندس والاستبرق وما لم تر عين؛}
\]

He \(\text{asws}\) said: ‘A Caller would Call out from the sky in the Presence of the Lord \(\text{azwj}\) of Mighty: “O Ali \(\text{asws}\)! You \(\text{asws}\) and your \(\text{asws}\) Shias enter the Paradise. There is neither any Reckoning upon you \(\text{asws}\) nor upon them!” So, they would be entering the 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.

\[
\text{فيقولون: " الحمدلله الذي أذهب عنا الحزن إن ربنا لغفور شكور " الذي من علينا بنبيه محمد صلى الله عليه وآله وبوصيه علي بن أبي طالب عليه السلام، والحمد لله الذي من علينا بهما من فضله، وأدخلنا الجنة فنعم أجر العاملين}
\]

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 \(\text{azwj}\) Prophet \(\text{saww}\) Muhammad \(\text{saww}\), and with His \(\text{azwj}\) successor \(\text{asws}\) Ali \(\text{asws}\) Bin Abu Talib \(\text{asws}\), and the Praise is for Allah \(\text{azwj}\) Who Favoured upon us with them \(\text{asws}\) both from His \(\text{azwj}\) Grace, and entered us into the Paradise, so best is the Recompense of the workers’ [39:74].

\[
\text{فينادي مناد من السماء: كلوا واشربوا هنيئا، قد نظر إليكم الرحمن نظرة فلا بؤس عليكم ولا حساب ولا عذاب.}
\]

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”. \(^{200}\)

\[
\text{وفي وفقت اللهم آنس وحدتي، وارحم غربتي وائتني بجليس صالح يحدثني بحديث ينفعني الله به،}
\]

Suleyman Bin Muhammad meaning, from Jahm Bin Hurr who said,

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

\(^{200}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 74
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.

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 the 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 the Paradise.

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’. 201

76 – ك: محمد بن يحيى، عن أحمد، عن علي بن الحكم، عن سعدان قال: قال أبو عبد الله عليها السلام: إن الله عزوجل يلتفت يوم القيامة إلى فقراء المؤمنين شبيها بالمعتذر إليهم فيقول: وعزتي وجلالي ما أفقرتكم في الدنيا من هوان بكم علي، ولترون ما أصنع لكم اليوم، فمن زود منكم في دار الدنيا مغزها فإذن أدخلناه الجنة.

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 Judgement similar to being Apologetic towards them and He azwj would be Saying: “By My azwj Honour and My azwj Majestic! 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

201 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 75
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 the Paradise’.

He asws said: ‘A man from them would be saying, ‘O Lordazwj! 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 Youazwj 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 Iazwj had Given, seventy times over’.

Then number (of reporters), from Ahmad Bin Muhammad, from Al Bazanty, from Isa al Far’a’a, from Muhammad Ibn Muslim,

‘From Abu Ja’far asws having said: ‘When it will be the Day of Judgment, Allahazwj Blessed and Exalted will Command a Caller to Call out in front of Himazwj: “Where are the poor ones?” A lot of necks from the people would arise, and Heazwj would be Saying: “Myazwj servants!” They would say, ‘At Yourazwj service, our Lordazwj’. Heazwj would Say: “Iazwj did not Impoverish you as a humiliation with you upon Meazwj, but rather Iazwj Chose you all for the like of this Day. Browse the faces of the people, so, the one who had done anything good to you, not having done it except regarding Meazwj, suffice him on Myazwj behalf with the Paradise!”’.
قال لي جبرئيل عليه السلام: 'يا محمد لو رأيتهم حين يمرقون من قبورهم ينفضون التراب عن رؤوسهم وهذا يقول: لا إله إلا الله
والحمد لله مبيض وجهه، وهذا يقول: يا حسرتى على ما فرطت في جنب الله - يعني في ولاية علي - مسود وجهه. ببيان: يمرق
أي يخرج.

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'.

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'.

Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubyeyd Bin al fazal Al Sowry,

‘From Ja’fa asws, from his asws father asws having said: ‘A Caller would Call out on the Day of Judgment: “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 anyone (else) from the people?’ They would be saying, ‘No’. It would be said to them: ‘Enter the Paradise, you and your spouses, delightfully’.

Ali, from his father, from Al Nowfaly, from Al Sakuny,
'From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Every treacherous one would come on the Day of Judgment with an inclining jaw until he enters the Fire, and every breaker of the allegiance of an Imam\textsuperscript{asws} would come leprous until he enters the Fire’’.\textsuperscript{207}


Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Manzar Bin Yazeed, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘When it will be the Day of Judgment, a Caller would Call out: “Where are the hinderers to My\textsuperscript{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\textsuperscript{azwj} would Command with them to Hell’’.\textsuperscript{208}

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

‘From Abu Abdullah\textsuperscript{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\textsuperscript{azwj} would Make him to stand on the Day of Judgment, 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\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}!’ Then he would be Commanded with to the Fire’’.\textsuperscript{209}

83 – كا: العدة، عن أحمد بن محمد، وأبو علي الاششيري، عن محمد بن حسان جميعا، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أحنف، عن أبي عبد الله عليه السلام قال: أيا مؤمن من منع مؤمنا شيئا ما يحتاج إليه وهو يقدر عليه من عهده أو من عند غيره أقامه الله عزوجل يوم القيامة مسودا وجهه، مزرقة عيناه، معلولة يدنا إلى عنقه، فيقال: هذا الحائض الذي خان الله ورسوله، ثم يؤمن به إلى النار.

By the preceding chain from Ibn Sinan, from Yunus Bin Zabyan who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘O Yunus! The one who withholds a right of the Momin, Allah\textsuperscript{azwj} Mighty and Majestic would Make him stand on the Day of Judgment for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would

\textsuperscript{207} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 81

\textsuperscript{208} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 82

\textsuperscript{209} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 83
Call out from the Presence of Allah azwj: “This is the unjust one who withheld from Allah azwj of His aswj Right.

He asws said: ‘So he would be rebuked for forty days, then he would be Commanded with to the Fire’.


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 Judgment 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’.

فيقول: يا رب إنك تعلم أنك قبضتني وما سفكت دماً، فيقول: بلى، سمعت من فلان رواية كذا وكذا فرويتها عليه فنقلت حتى صارت إلى فلان الجبار فقتله عليها، وهذا سهملك من دمه.

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’.

86 - فر: جعفر بن محمد بن سعيد الاحمسي، عن أبي يحيى البصري، عن أبي جابر عن طعمة الجعفي، عن المفضل بن عمر
قال: سأل السدي جعفر بن محمد عليه السلام، عن قول الله تعالى: " مثل الجنة التي وعد المتقون " قال: هي في علي وأولاده وشيئهمهم المنفون وهم أهل الجنة والغفرة.

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 the Paradise which the pious are Promised [13:35]. He asws said: ‘It is regarding Ali asws and his children, and their asws Shias. They are the pious ones and they are ones deserving of the Paradise and the Forgiveness’.

87 - فر: فرات بن إبراهيم الكوفي معنعنا، عن جعفر بن محمد عليه السلام قال: كل عدو لنا ناصب منسوب إلى هذه الآية:

" وجوه يومئذ حاشعة عاملة ناصبة تصل ناراً حامية تسبق من عين آنيه ".

210 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 84
211 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 85
212 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 86
Furat Bin Ibrahim Al Kufy, meaning, ‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws} having said: ‘Every enemy of ours\textsuperscript{asws}, a Nasibi (Hostile one) is attributed to this Verse: \textit{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]’’.\textsuperscript{213}

Ja’far Bin Muhammad Bin Yusuf, meaning, from Safwan who said, ‘I heard Abu Al-Hassan\textsuperscript{asws} saying: ‘To us\textsuperscript{asws} is the return of these people, and upon us\textsuperscript{asws} is their Reckoning’’.\textsuperscript{214}

Ja’far Bin Muhammad al Fazary, meaning, from Qubeysah Bin Yazeed Al Ju’fy who said, ‘I went to Al-Sadiq Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, and in his\textsuperscript{asws} presence were Al-Bows Bin Abu Al-Dows, and Ibn Zabyan, and Al-Qasim Al-Sayrapi. So, I greeted and sat down, and I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{asws} I came to you\textsuperscript{asws} to benefit’. He\textsuperscript{asws} said: ‘Ask and be brief’. I said, ‘Where were you\textsuperscript{asws} before Allah\textsuperscript{azwj} Created the built sky, and the spread-out earth, or darkness, or light?’

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

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

\textsuperscript{213} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 87
\textsuperscript{214} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 88
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.

So, 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 to us asws will attain salvation, and one who stays behind from us asws would collapse into the Fire’.

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’.

Ja’far Bin Ahmad, meaning,

215 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 89
‘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.

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 the Paradise in the Hereafter. We asws have taken the guarantee for you all of the Paradise by the guaranteed 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 a Hourie and every Momin is a Truthful one.

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’.

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 are 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 that the desire of the world is for the Shias to settle in it.

By Allah azwj! Had it not been you all being in 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].**

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 Allahazwj, 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 Muhammadasww it would be veiled – meaning it would be blocked from him.

ومن دعى من مخالف لكم فإجابة دعائه لكم، ومن طلب منكم إلى الله جاجة، ومن سأل مسألة فله مائة، ومن أساء منك سبأة فمحمد صلى الله عليه وآله حجيجه – يعني يحاج عنه –

By Allahazwj! Your Fasting one would be patronised in the Gardens of the 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 Allahazwj, and you are the entirety of the Invitees of Allahazwj and the people responding to Himazwj and the people of His asws Wilayah.

By Allahazwj! 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-Momineenasws has said: ‘They would be coming out – meaning the people in ourasws Wilayah – from their graves on the Day of Judgment, and their faces would be shining, their eyes being delighted, having been Given the security.

وإنكم جميعاً لاهل دعوة الله واهل إجابته وأهل ولايته،

وإنك جميعًا لاهل دعوة الله واهل إجابته وأهل ولايته،

By Allahazwj! There is no one nearer than the Throne of Allahazwj Exalted, after usasws, on the Day of Judgment than ourasws Shias. How excellent is the Dealing of Allahazwj to you all!

وإلا وإن لكل شئ جوهر، إنكم في الحين فتناصفوا في فضائل الدرجات، والله ما من أحد أقرب من عرش الله تعالى بعدنا يوم

البيعة من شيعتنا، ما أحسن صنع الله إليكم!

There will neither be any fear upon you nor grief, all of you would be in the Paradise, therefore compete with each other regarding the superiority of the ranks. By Allahazwj! There is no one nearer than the Throne of Allahazwj Exalted, after usasws, on the Day of Judgment than ourasws Shias. How excellent is the Dealing of Allahazwj to you all!

وإن لكل شئ جوهر، إنكم في الحين فتناصفوا في فضائل الدرجات، والله ما من أحد أقرب من عرش الله تعالى بعدنا يوم

البيعة من شيعتنا، ما أحسن صنع الله إليكم!

By Allahazwj! 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 ourasws Wilayah – from their graves on the Day of Judgment, and their faces would be shining, their eyes being delighted, having been Given the security.

وإن كنت من خاف الناس ولا يخافون، وإن كنت من خافون ولا يخافون، والله ما من عبد منكم يقوم إلى صلاته إلا وقد اكتنفت ملائكته من خلفه

يصلون عليه ويدعون له حتى يفرغ من صلاته، آلا وإن لكل شئ جوهر وحوير ولد آدم صلوات الله وسلامه عليه خن وشييعنا.
The people would fear and they will not be fearing, and the people would grieve and they will not be grieving. By Allahazwj! 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 Adamasws are usasws and ourasws Shias’. 

قال سعدان بن مسلم وزاد في الحديث عيثم بن أسلم عن معاوية بن عمار عن أبي عبد الله عليه السلام: والله لولاكم ما زخرفت الجنة، والله لولاكم ما نبتت حبة، والله لولاكم ما قرت عين، والله لولاكم ما قررت شفاه، والله أشد حبا لكم مني، فأعينونا على ذلك بالورع والاجتهاد والإعمال بطاعته.

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

‘From Abu Abdullahasws, ‘By Allahazwj! Had it not been for you (Shias), the Paradise would not have been decorated. By Allahazwj! Had it not been for you (Shias), no seed would have grown (germinated). By Allahazwj! Had it not been for you (Shias), no eye would have been delighted. By Allahazwj! Allahazwj has more intensely love for you (Shias) than Iasws, therefore assist usasws upon that with the piety, and the striving, and the deeds in Hisazwj obedience’. 216

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I asked Abu Abdullahasws about the Words of Allahazwj 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]. Heasws said: ‘But, by Allahazwj! Even if their deeds were more intensely whiter than the Coptic tapestry. Allahazwj Mighty and Majestic would be Saying to it: “Be dust!” And that is because whenever the Prohibition was initiated for them, they grabbed it”’. 217

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running in front of them on the Day of Judgment. When Allah\textsuperscript{azwj} Permits for 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'.

And as for His\textsuperscript{azwj} Words: \textit{and on their right [57:12]}, so you would be grabbing a side of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and he\textsuperscript{asws} would be grabbing a side of Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and they\textsuperscript{asws} would be grabbing a side of Amir Al-Momineen Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and he\textsuperscript{asws} would grab a side of Rasool-Allah\textsuperscript{saww} until they enter along with him\textsuperscript{saww} in a Garden of Eden. That is His\textsuperscript{asws} Word: \textit{Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]'}. 218

\textit{And as for the Exalted Words: \textit{A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficient Permits for him, and speaks the correct thing [78:38],} he\textsuperscript{asws} said: ‘When it will be the Day of Judgment, the word (phrase), ‘There is no god except Allah\textsuperscript{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 Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and it is His\textsuperscript{azwj} Word: \textit{except one the Beneficient Permits for him}, from the people of his\textsuperscript{asws} Wilayah, so they are the ones whom it would be Permitted for them to be saying, ‘There is no god except Allah\textsuperscript{azwj}’. 219

‘I asked Abu Ja’far\textsuperscript{asws} about the Words of the Exalted: \textit{A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficient Permits for him, and speaks the correct thing [78:38],} he\textsuperscript{asws} said: ‘When it will be the Day of Judgment, the word (phrase), ‘There is no god except Allah\textsuperscript{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 Al\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and it is His\textsuperscript{azwj} Word: \textit{except one the Beneficient Permits for him}, from the people of his\textsuperscript{asws} Wilayah, so they are the ones whom it would be Permitted for them to be saying, ‘There is no god except Allah\textsuperscript{azwj}’. 219

‘I went to Muhammad\textsuperscript{asws} Bin Al\textsuperscript{asws} and I said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! Narrate to me with a Hadeeth to benefit me’. He\textsuperscript{saww} said: ‘O Abu Hamza! Everyone will enter the Paradise except the one who refuses (to do so)’. 219

\begin{footnotesize}
\bibitem{Bihar} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 92
\bibitem{Bihar} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 93
\end{footnotesize}
He (the narrator) said, ‘I said, ‘O son of Rasool-Allah! Would anyone refuse to enter the Paradise?’ He said: ‘Yes’. I said, ‘Who?’ He said: ‘One does not say, ‘There is no god except Allah, Muhammad is a Rasool of Allah’.

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

‘Far be it! Far be it! When it will be the Day of Judgment, Allah the Exalted would Confiscate it. None would be saying it except us and our Shias, and the remainder are away. Have you not heard Allah 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, Muhammad is a Rasool of Allah’.

Farh (Al Balagah) –

‘(Fear) Allah, servants of Allah, 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.

فإذا كانت كيوم مضت، وشهر الفضن، وصار حديثها نذور، وجمعتها غناء، والعوام، ومشرفة عظماً، ونار شديدة كلها، عال لجهم، ساطع لها، متمزج زهرها، متأجج سعيرها، بعيد حموها، دافع عدوها، مخفوها، وعديها، عميق قرارها، مظلمة أقطارها، حامية قدروها، فظيعة أمواها.

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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.

And their Lord would Escort those who are pious to the 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 of 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). So, Allah 

The Imam (Hassan Al-Askari)asws said regarding the Rewards of reciting Surah Al-Baqarah: ‘Rasool-Allahsaww 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.’

‘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 Muhammadasws the leader of the Prophetsas, and Aliasws the best of the successorsas and the Imamsasws after himasws, the pious Chiefs.’

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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’.

‘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! For us is this nobility, and although our deeds did not reach it?’ The honourable Angels of Allah will say to them on behalf of Allah Mighty and Majestic: ‘This is because both of you taught your children to read the Quran’.

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

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 \(^\text{azwj}\). So, 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 \(^\text{asws}\)!’

From Abu Ja’far \(^\text{asws}\) said: ‘It was among what Musa \(^\text{as}\) whispered with to his \(^\text{as}\) Lord \(^\text{azwj}\) that he \(^\text{as}\): ‘O Lord \(^\text{azwj}\)! What is for the one who escorts a funeral?’ He \(^\text{azwj}\) Said: ‘\(^\text{q}\) will Allocate

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222 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 96
223 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 97
an Angel from My Angels, with whom would be flags, escorting them from their graves to their gathering”.  

The Words of the Exalted: \textit{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 Judgment 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’. 

The Momineen would be saying to them, \textit{‘Go back and seek your own light!’ [57:13].} So, they would be returning, and a fence would be struck and they would call out to the Momineen from behind the fence, \textit{‘Were we not with you?’}. They would say, \textit{‘Yes! But you fell into temptation [57:14],} he said, \textit{‘With the disobedience, and you waited and doubted,} he said, \textit{‘You doubted and held back’}.  

\textit{(P.s. – This is not a Hadeeth)}

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Abu Al Qasim Al Husny, raising it, from Jabir, \textit{‘From the Prophet having said: ‘Receive glad tidings, O Ali! There none from a servant who loves you and impersonates your cordiality, except Allah would Resurrect him on the Day of Judgment with us’.}

Then the Prophet recited this Verse: \textit{Surely the pious would be in Gardens and Rivers [54:54] in a truthful seat, in the Presence of a Powerful King [54:55]}.  

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\textit{225 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 99}  
\textit{226 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 100}
The Words of the Exalted: *And you would be as three categories* [56:7]. He said, 'On the Day of Judgment. *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 preceded to the Paradise without any Reckoning'.

(P.s. – This is not a Hadeeth)

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

When Allah Notified His Prophet and Informed that they swore to Him that they had not said that and did not thought of it, so Allah Revealed unto His Rasool: *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].

He said, 'When Allah Presents that to them on the Day of Judgment, they would deny it and they would be swearing to Him just as they had sworn to Rasool-Allah 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.” [P.S. – This is not a Hadeeth]

**Has there come to you a Hadeeth of the overwhelming event?** [88:1], meaning, ‘azwj have given you saww, O Muhammad saww, Hadeeth of the Day of Judgment’, and the meaning of ‘Al-Ghashiya’ is that the people would be overwhelmed.

وجوه يومئذ خاشعة عاملة ناصبة " وهم الذين خالفوا دين الله وصلوا وصاموا ونصبوا لامير المؤمنين عليه السلام وهو قوله تعالى: " عاملة ناصبة " عملوا ونصبوا فلا يقبل منهم شيء من أفعالهم "

**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.

و " تصلى " ووجههم " نار حامية تسقى من عين آنية " قال: لها أنين من شدة حرها " ليس لهم طعام إلا من ضريع " قال:

**Arriving** 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].

ثم ذكر أتباع أمير المؤمنين عليه السلام فقال: " وجه يومئذ ناعمة لسعيها راضية " يرضى الله ما سعوا فيه " في جنة عالية لا تسمع فيها لاغية " قال: كله ولكلب.

Then Heazwj Mentioned the followers of Amir Al Momineen asws, so Heazwj Said: **(Other) faces on that day will be joyful** [88:8] **Pleased of their strivings** [88:9] – Allahazwj 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’. [P.S. – This is not a Hadeeth]

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229 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 103
He (Imam Hassan Al-Askari\textsuperscript{aw}) said: ‘Then Rasool-Allah\textsuperscript{sws} said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He\textsuperscript{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\textsuperscript{azwj} Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He\textsuperscript{azwj} Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah\textsuperscript{azwj} would Gift to you\textsuperscript{asws} (Ali\textsuperscript{asws} in the Paradise, from the castles’.

وساق الحديث إلى أن قال –: وهذا العدد هو عدد من يدخلهم الحجتا ويرضى عنهنم نفيتهم لك، وأضعاف هذا العدد من
بدخلهم النار من الشياطين من الجن واللناس بعضهم لك ووقعتهم فيك وتقينهم إياك –

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

وساقه إلى إن قال –: ينادي مناد يوم القيامة: ابن حب علي بن أبي طالب عليه السلام فإيو قوم قوم من الصحافين فيقال لهم:

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

ثم ينادي مناد: ابن البقية من محبي علي بن أبي طالب عليه السلام فإيو قوم قوم من الصحافين، فيقال لهم: ثمما على الله عز و جل ما

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

ثم ينادي مناد: ابن البقية من محبي علي بن أبي طالب عليه السلام فإيو قوم قوم من الصحافين، فيقال: آين

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

ثم ينادي مناد: ابن البقية من محبي علي بن أبي طالب عليه السلام فإيو قوم قوم من الصحافين، فيقال: آين

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

Thus would Allahazwj Mighty and Majestic Rescue those that love you asws, and Make your asws enemies as their ransom’.

Then Rasool-Allahsaww said: ‘This is the most superior of the prestige. The one who loves him asws, loves Allahazwj, and loves Hisazwj Rasoolasww, but the one who hates him asws hates Allahazwj and hates Hisazwj Rasoolasww, 230

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230 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 104
231 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 105
be three hundred flames, upon every flame would be a Satan spitting in his face, and scowling (glaring), from the inside of his grave to the Fire”.232

By his chain,

‘From Ja’far asws father asws having said: ‘A Caller would Call out on the Day of Judgment: “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 the Paradise, you and your spouses, delightfully’”.233

‘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 Judgment, 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? We are the ones giving for the Sake of Allah aswj? 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 aswj? There will neither be fear upon you today nor will

232 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 106
233 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 107
you be grieving. You are the friends of Muhammad\textsuperscript{saww}, of delighted eyes. Enter the Paradise, you and your spouses, delightfully’.\textsuperscript{234}

By his chain from Jabir,

‘From the Prophet\textsuperscript{saww} having said: ‘O Ali\textsuperscript{asws}! There is none from a servant loving you\textsuperscript{asws} and portraying your\textsuperscript{asws} cordiality except Allah\textsuperscript{azwj} will Resurrect him on the Day of Judgment along with us\textsuperscript{asws},’\textsuperscript{235}

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazal, from Al Maysami, from Ismail Al Ju’fy,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘No one will hate us\textsuperscript{asws} the People\textsuperscript{asws} of the Household except Allah\textsuperscript{azwj} would Resurrect him as a leper’’.\textsuperscript{236}

By his chain,

‘From Abu Ja’far\textsuperscript{asws} having said: ‘The belier will be gathered from their graves by the Power of the Exalted, having been morphed as monkey and pigs’’.\textsuperscript{237}

Ibn Al Mutawakkal, from Musa Bin Ja’far, from Musa Bin Imran, from Al Nowfaly, from Al Sakuny,

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

Fiqih Allah:قد أفلحتكم غفرت لكم زلائكم إلا القدرية فإنهم قد دخلوا في الشرك من حيث لا يعلمهن.

\textsuperscript{234} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 108
\textsuperscript{235} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 109
\textsuperscript{236} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 110
\textsuperscript{237} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 111
Allah\textsuperscript{azwj} would Say: ‘I\textsuperscript{azwj} have Reduced your impacts and Forgiven your error except for the Qadirites, for they have entered into the Shirk from where they were not knowing’.\textsuperscript{238}

113 - كا: الحسين بن محمد، عن المعلى، عن أبي داود المسترق، عن علي بن ميمون، عن ابن أبي يعقوب قال: سمعت أبي عبد الله عليه السلام يقول: ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكيهم ولا يدريهم ولا ينكحهم ولا يغفر لهم، من ادعى إمامة من الله ليست له، ومن حجب إمامة من الله، ومن زعم أن لهما في الإسلام نصيباً.

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\textsuperscript{asws} saying: ‘Three, Allah\textsuperscript{azwj} will not Look (Consider) at them on the Day of Judgment, nor Purify them (from their sins), and for them would be a painful Punishment - One who claims Imamate from Allah\textsuperscript{azwj} which isn’t for him, and one who rejects an Imam\textsuperscript{asws} from Allah\textsuperscript{azwj}, and one who claims that for the two of them (Abu Bakr and Umar) there is a share in Al-Islam’’.\textsuperscript{239}

114 - ل: أبي، عن سعد، عن علي بن إسمعيل الاحجري، عن محمد بن سنان، عن أبي مالك الجهني، عن أبي عبد الله عليه السلام مثله، وفيه: من ادعى إمامة ليست إمامته من الله.

My father, from Sa’ad, from Ali Bin Ismail Al Ashary, from Muhammad Bin Sinan, from Abu Malik Al Kahny,\textsuperscript{240}

‘From Abu Abdullah\textsuperscript{asws}, similar to it, and in it is: ‘One who claims to be an Imam, and his Imamate isn’t from Allah\textsuperscript{azwj}’’.\textsuperscript{240}

115 - م: في قوله تعالى: " إن الذين يكتمون ما أنزل الله من الكتاب و يشترون به ثمنا قليلا " قال: قال الله في صفة الكافرين لفضلنا أهل البيت: " إن الذين يكتمون ما أنزل الله من الكتاب " المشتمل على ذكر فضل محمد صلى الله عليه وسلم على جميع النبيين، وفضل علي على جميع الوصيين " ويشترون به ثمنا قليلا " يكتمونه ليأخذوا عليه عرضا من الدنيا يسيراً، وينالوا به في الدنيا عند جهال عباد الله رئاسة، وفؤاداً في الآخرة.

(Imam Hassan Al-Askari\textsuperscript{asws} said): ‘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\textsuperscript{asws}) said: ‘Allah\textsuperscript{azwj} Mighty and Majestic Said in describing the concealment of our\textsuperscript{asws} merits, the People\textsuperscript{asws} of the Household: Those who are concealing what Allah Revealed from the Book – the inclusive upon the mention of the preference of Muhammad\textsuperscript{asww} over the entirety of the Prophets\textsuperscript{s}, and the preference of Ali\textsuperscript{asws} over the entirety of the successors\textsuperscript{s}, 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\textsuperscript{azwj}, a governance.

238 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 112
239 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 113
240 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 114
Allah the Exalted Said: *they are not devouring into their bellies* – on the Day of Judgment *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 Judgment* – with good Speech, but He\textsuperscript{azwj} would be Speaking to them by Cursing them and Disgracing them, and He\textsuperscript{azwj} would be Saying: “You are evil servants! You altered My sequence and placed last the one whom I Placed as first, and placed first the one whom I Placed last (Rejected), and befriended the one whom I was Inimical to, and were inimical to the one I Befriended.

Nor will He Purifying them – from their sins, *And for them would be a painful Punishment [2:174] – Excruciating pain in the Fire*”.\textsuperscript{241}

From Ibn Abbas,

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

One who copulates with a woman prohibitively in her behind, or a man, or a boy, Allah\textsuperscript{azwj} would Gather him on the Day of Judgment as stinkiest of the carcasses harming the people with it until he enters Hell. Neither will Allah\textsuperscript{azwj} Accept anything in exchange from him nor any replacement, and Allah\textsuperscript{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.

\textsuperscript{241} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 115
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 Judgment: “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”. So, **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.

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 Judgment shackled, inclined lips until he enters the Fire.

One who shakes hands with a woman prohibitively would come on the Day of Judgment shackled, then He azwj would Command with him to the Fire. 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).

And who slaps a cheek of a Muslim with a slap, **Allah azwj** would Scatter his bones on the Day of Judgment, 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 Judgment, so when he exits from his grave, would Make a reptile to overcome upon him tearing his flesh until he enters the Fire.
One who infringes upon a poor one and attacks upon him and belittles him, Allah the Exalted would Gather him on the Day of Judgment like the particle in the image of a man until he enters the Fire. And one who accuses married man or a married woman, Allah the Exalted would Drop his deeds and Whip him on the Day of Judgment by seventy thousand Angels from his front and from his back, then He will Command with him to the Fire.

And one who drinks the wine in the world, Allah 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. So, 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 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 Sabean or any from the people, so upon him would be like the burden of its drinker.

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 Judgment, 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 would Gather him on the Day of Judgment nailed by nails of Fire until Allah the Exalted Judges between the people, then He would Command with him to the Fire.

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

And one who recites the Quran and does not act with it, Allah azwj would Gather him on the Day of Judgment 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.

And one who learns the Quran intending by it to show 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 Judgment, 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.

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. So, if she dies before assisting him and before he is pleased from her, she would be Gathered on the Day of Judgment overturned along with the hypocrites in the lowest level of the Fire.
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. So, if he had stood among them by the Command of Allahazwj, Allahazwj would Liberate him, and if he was unjust, he would be flung with into the Fire of Hell for seventy autumns (years).

And one who walks regarding faulting his brother and uncovering his bareness, the first of his steps would be placed in Hell, and Allahazwj will Uncover his bareness upon the heads of the creatures.

And one who builds upon the back of the road what a traveller can take shelter with, Allahazwj 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 dome, so the people of the gathering would say, ‘This is an Angel from the Angels’.

By his chain,

‘From Abu Abdullahasws having said: ‘The arrogant ones would be Made to be in the image of the particle, the people would be treading on them until Allahazwj is Free from the Reckoning’.

From Amir Al-Momineenasws having said: ‘One who does anything for the priding, Allahazwj would Gather him on the Day of Judgment as black (burnt faced)’.
Rasool-Allah⁷⁸⁷ said: ‘The evilest of the people in the Presence of Allah⁷⁸⁸ on the Day of Judgment is one who admires proudly his evil (deeds)’⁷⁴⁵

And he⁷⁸⁷ 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’⁷⁴⁶

‘Amir Al-Momineen⁷⁸⁷ said: ‘When it will be the Day of Judgment, Allah⁷⁸⁸ 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 who met Allah⁷⁸⁸ with (burden of) adultery, then did not repent, therefore curse them for Allah⁷⁸⁸ Curses them’.

He⁷⁸⁷ said: ‘So there would not remain anyone in the pausing except he would say, ‘O Allah⁷⁸⁸! Curse the adulteress!’’⁷⁴⁷

From Abu Ja’far⁷⁸⁷ having said: ‘One who gives security to a man upon a blood (reliative killing), (but) then kills him would come on the Day of Judgment carrying a flag of treachery’⁷⁴⁸

From Abu Abdullah⁷⁸⁷ having said: ‘On the Day of Judgment, 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

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²⁴⁵ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 119
²⁴⁶ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 120
²⁴⁷ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 121
²⁴⁸ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 122
saying, ‘O servant of Allahazwj! What have I to do with you?’ He would say, ‘You assisted against me on such and such a day with a word, and I was killed’.

By his chain,

‘From Abu Ja’farasws 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 Judgment 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 Lordazwj! Ask this one, why did he kill me?’

So, if he had killed him in obedience of Allahazwj 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 Allahazwj the Exalted would Deal regarding these two as per Hisazwj Desire’.

By his chain from Al Sadouq,

‘From the Prophetasws having said: ‘Myazwj Lordazwj, Majestic is Hisazwj Majesty Swore: “No servant of Mineazwj would drink wine in the world except Iazwj will Make him drink on the Day of Judgment, 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)”.

Then heasws said: ‘The drinker of the wine would come on the Day of Judgment being of blackened face, blue-eyed, inclined jaw, his saliva dripping, his tongue rolling out from his mouth’.

124 - ثو: بإسناده عن أبي جعفر عليه السلام قال: ما من نفس تقتل برة ولا فاجرة إلا وهي تحشر يوم القيامة متعلقا بقاتله بيده اليمنى، وأسسه يده اليسرى، وأوداجه تشخب دما، يقول: يا رب سل هذا: فهم قتلى؟

125 - لي: بإسناده عن الصادق، عن النبي صلى الله عليه وآله قال: أقسم ربي جل جلاله لا يشرب عبد لي خمرا في الدنيا إسقيته يوم القيامة مثل ما شرب منها من الحميم معذبا بعد أو مغفورا له،

126 - يه: عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: من كتم الشهادة أو شهد بها دم امرئ مسلم أو لتوى مال امرئ مسلم أتى يوم القيامة ووجهه ظلماً معداً، وفي وجهه كذوح يعرفه الخلاقين بقائه وسببه.
From Jabir,

‘From Abu Ja’far asc asc having said: ‘Rasool-Allah ascw 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 Judgment 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.’

ومن شهد شهادة حق ليحيي بها مال امرء مسلم أتى يوم القيامة ولوجهه نور مد البصر تعرفه الخلقان 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 Judgment 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’.

Then Abu Ja’far asc asc said: ‘Do you not see that Allah ascw Mighty and Majestic is Saying: and they should establish the testimony for the Sake of Allah [65:2].’

By his chain,

‘From Abu Abdullah asc asc having said: ‘One who prefers the world over the Hereafter, Allah ascw would Gather him on the Day of Judgment as blind’.

By his chain,

‘From Abu Abdullah asc asc having said: ‘Three would be Punished on the Day of Judgment – 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).’

By his chain,
‘From Abu Abdullah\textsuperscript{asws} having said: ‘One who meets the Muslim by two faces and two tongues would come on the Day of Judgment and for him would be two tongues of fire’”.\textsuperscript{255}

And from Zayd son of Ali\textsuperscript{asws}, from his forefathers\textsuperscript{asws}, from the Prophet\textsuperscript{saww} having said: ‘He would come on the Day of Judgment 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 Judgment’”.\textsuperscript{256}

From Abu Abdullah\textsuperscript{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 Judgment’”.\textsuperscript{257}

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

فقال الاحنف بن قيس: يا أمير المؤمنين ما هذا الذي نزل بهم ؟ أمن قلة الطعام أو من هول الحرب ؟

Al-Ahna\textsuperscript{asws} Bin Qays said, ‘O Amir Al-Momineen\textsuperscript{asws}! What is this which had befallen with them? Is it from the scarcity of the good or from the horrors of the war?’

Al-Ahnaf Bin Qays said, ‘O Amir Al-Momineen\textsuperscript{asws}! What is this which had befallen with them? Is it from the scarcity of the good or from the horrors of the war?’

He\textsuperscript{asws} said: ‘No, O Ahafl! Allah\textsuperscript{azwj} the glorious Loves people who perform rituals for Him\textsuperscript{azwj} in the house of the world, rituals of the ones who pounce upon what is known from their

\textsuperscript{255} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 129
\textsuperscript{256} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 130
\textsuperscript{257} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 131
nearness from the Day of Judgment, before they witness it. So, they carry themselves upon its striving, and they, when they recall the morning of the Day of the presentation to Allahazwj the Glorious, they imagine the emergence of the necks coming out from the Fire, gathering the creatures to their Lordazwj Blessed and Exalted, and the book in which would appear upon the heads of the attendees, so their sins would be scandalised.

فكات أنفسهم تسيل سيلًا، أو تطرّ قلوبهم بأجنتها الخوف طيرانًا، وتفاقهم عقوبهم إذا غلت هم من أجل الجرح إلى الله سبحانه، فكانوا يرون حنين الوالد في دحج الظلم، وكانوا يفجرون من خوف ما أوقفوا عليه أنفسهم، فمضوا ذيل الأحساء حزينة قلوبهم كالحة وجوههم ذا بلة شفاههم خامصة بطونهم، متخشعون كأنهم شنان بوالي.

So, 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 Allahazwj the Glorious at boiling point. They were yearning the craving of the godliness in the darkness of the injustice, and they were afraid from fear 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.

فاستيقظوا لها أعماقهم سراً وعلانية، فلم تأمن من فزعه قلوبهم، بل كانوا كمن جر سواقب خراجهم، فلو رأيتهم في ليلتهم فقد نامت العيون، وهدأت الأصوات، وسكنت الحركات، وقد نبههم هول يوم القيامة والوعيد كما قال سبحانه: " آفأمن أهل القرى أن يأتيهم بأسنا بياتاً وهم نائمون ".

They had been sincere to Allahazwj of their deeds, privately and publicly, so they were secure from the panicicking 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 Judgment 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].

فاستيقظوا لها فزعين، وقاموا إلى صالاتهم موعدين باكن تارة، وأخرى مسيحيين، يبكون في مبانيهم ويبكونون، يستطففون ليلة مظلمة جامدة يبكون، فلو رأيتهم يا أحبت في ليلتهم قلباً على أطرافهم، منحنيًا ظهرهم، بيتان أجراء القرآن لصالاتهم، قد اشتدت أعماقهم وخيرهم وزفافهم، إذا زفروا خلت النار قد أخذت منهم في حلاقيهم، فإذا أعولوا حسبت السلال قد صفت في أعناقهم.

So, 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 witheld, and they had shackled them in their necks.
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.

So, perhaps you may pre-occupy your looking at the world from looking at the house of Allah 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 friends and the people of His obedience.

If you were to see them, O Ahnaf, and they have proceeded upon the increases of their Lord 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.

They would go to its door, and the door would be opened for them by Rizwaan, then they would be performing Sajdah to Allah in the courtyard of the Gardens’. So, the Compeller would Say to them: “Raise your heads, for I have Raised from you the provision of the worship and Settled you in a Garden of the Rizwaan!”
So, if it is lost from you, O Ahmad, what have I mentioned in the middle of my speech, they 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. So, 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.

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. Whenever they cry out from the burning, its scorpions and its snakes would be intensified upon them.

And if you could see a Caller Calling out, and he would be saying, ‘O people of the Paradise and its bounties! And O people of its garments and its ornaments! Abide eternally and you will not die!’ During it, their hopes would be terminated, and the doors would be closed, and the means (of good) would be cut off from them. So, 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!’

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 has Prepared for the criminals, and that is what has Prepared for the pious’.

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258 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 132
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 the Paradise.

ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من طوبى، ويرى مكانه في الجنة،

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 the Paradise.

ألا ومن أحب عليا فتحت له أبواب الجنة الثمانية يدخلها من أي باب شاء بغير حساب،

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

ألا ومن أحب عليا أعطاه الله كتابه بيمينه وحاسبه حساب الانبياء,

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.

ألا ومن أحب عليا هون الله عليه سكرات الموت، وجعل قبره روضة من رياض الجنة,

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 the Paradise.

ألا ومن أحب عليا أعطاه الله عينه في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه حوراء ومدينة

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 the Paradise.

ألا ومن أحب عليا بعث الله إليه ملك الموت كما بعث إلى الانبياء، ودفع الله عنه هول منكر ونكر، وبعث وجهه، وكان مع حمة سيد الشهداء,
Indeed! And one who loves Ali\textsuperscript{asws}, Allah\textsuperscript{azwj} would Send the Angel of death to him just as He\textsuperscript{azwj} Sends to the Prophets\textsuperscript{as}, and Allah\textsuperscript{azwj} would Repel from him the horrors of Munkar and Nakeer, and whiten his face, and he would be with Hamza\textsuperscript{as}, Chief of the Martyrs.

ألا ومن أحب عليا جاء يوم القيامة ووجهه كالمشرق ليلة البدر،

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

ألا ومن أحب عليا وضع على رأسه تاج الملك، والبس حلة الكرامة،

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

ألا ومن أحب عليا جاز على الصراط كالبرق الخاطف،

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

ألا ومن أحب عليا كتب الله له براءة من النار، وجوازا على الصراط، وأمانا من العذاب، وملين له ديبان، وملين له ميزان، وقيل له: ادخل الجنة بلا حساب،

Indeed! And one who loves Ali\textsuperscript{asws}, Allah\textsuperscript{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 the Paradise without Reckoning’.

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراط،

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

ألا ومن مات على حب آل محمد فنان كفيله بالجنة مع الانبياء،

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

ألا ومن مات على نكر آل محمد لم يشم رائحة الجنة،

Indeed! And one who dies upon hatred of the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, will not smell the aroma of the Paradise’.\textsuperscript{259}

\textsuperscript{259} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 133
From Abu Abdullah\textsuperscript{asws} having said: ‘One who begs the people and with him is the subsistence of three days, would meet Allah\textsuperscript{azwj} Mighty and Majestic on the day he meets Him\textsuperscript{azwj}, and there wouldn’t be any flesh upon his face’.\textsuperscript{260}

From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Ali\textsuperscript{asws} said: ‘One who recites the Quran, eating (earning) the people by it, would come on the Day of Judgment and his face would be bones, there being no flesh on it’’.\textsuperscript{261}

By his chain,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘If the man forgets a Chapter from the Quran, it would come on the Day of Judgment 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’’.\textsuperscript{262}

By his chain from Jabir who said,

‘I heard Rasool-Allah\textsuperscript{saww} saying: ‘Three would come on the Day of Judgment complaining – The Quran, and the Masjid, and the (Holy) Family\textsuperscript{asws}. The Quran would say: ‘O Lord\textsuperscript{azwj}! They altered me and tore me (into pieces)’. And the Masjid would say: ‘O Lord\textsuperscript{azwj}! They suspended me and wasted me’. And the Family\textsuperscript{asws} would be saying: ‘O Lord\textsuperscript{azwj}! They killed us\textsuperscript{asws}, and expelled us\textsuperscript{asws} and displaced us\textsuperscript{asws}, so get them on their knees for the disputing’. Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty would Say: “I\textsuperscript{saww} am foremost with that”’.\textsuperscript{263}
From Abu Ja’far asws having said: ‘Rasool-Allah saww said: ‘Three, Allah azwj will neither Speak to them nor Look (Consider) at them on the Day of Judgment, nor Purify them (from their sins), and for them would be a painful Punishment – an elderly adulterer, and a tyrannous king, and an arrogant abstemious one’.”

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 Judgment – One disloyal (to his parents), and a gossiper, and a belier of the Predetermination, and one habitual of wine’.”

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 Judgment, and will not Purify any deeds for him’.”

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 Judgment, 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?’

264 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 138
265 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 139
266 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 140
فيقول الله تعالى: صدقت عبدي إلا أنك لم تشكر من أجريت لك نعمتي على يديه، وإني قد آليت على نفسي أن لا أقبل شكر عبد لنعمة أنعمتها عليه حتى يشكر سائقها من خلقى إليه.

142 - كا: بإستدابة، عن أبي عبد الله السالم قال: إذا كان يوم القيامة كشف غطاء من أغطية الجنة، فوجد ريحها من

By his chain, ‘From Abu Abdullah’ having said: ‘When it will be the Day of Judgment, a cover from the covers of the 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 said: ‘The disloyal to his parents’.

143 - م: قال الإمام عليه السلام: قال علي بن أبي طالب عليه السلام: من كان من شيعتنا عالماً بشريعتنا فأخرح ضففاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حبوناه جاء يوم القيامة وعليه رأسه تاج من نور بيضى لاهل تلك العرصات، وعليه حلة لا يقوم لأقل ملك منها الدنيا بحذافيرها،

The Imam (Hassan Al-Askari) said: ‘And Ali Bin Abu Talib said: ‘The one who was from our Shias, a knower of our Laws, and he extracts the weak ones of our Shias from the darkness of their ignorance to the light of knowledge which he has been endowed with, would come on the Day of Judgment 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 evaluations 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 فليلتته فليazıم بئره ليخرجه من حيرة ظلمة هذه العرصات إلى نزو الجنان،

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267 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 8 H 141
268 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 8 H 142
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’.

So, 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’.

And he asws said: (Syeda) ‘Fatima Al-Zahra asws the Truthful said: ‘The scholars from our 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.

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 asww, 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!’.

So, 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.

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 to their ranks’.

فقالت فاطمة عليها السلام: إن سلكا من تلك الخلع لافضل مما طلعت عليه الشمس ألف ألف مرة.

And (Syeda) Fatimaasws said: ‘O maid of Allahazwj! A single thread from that garment would be more superior than whatever the sun emerges upon, by a million times over’.

قال: وقال علي بن موسى عليه السلام: يقال للعابد يوم القيامة: نعم الرجل كنت همتك ذات نفسك وكفيت الناس مؤونتك فادخل الجنة.

Heasws said: ‘And Aliasws Bin Musaasws said: ‘It would be said to the worshipper on the Day of Judgment: ‘You were a good man. You thought of your own self, and you refrained from troubling the people, therefore enter the Paradise’.

فقال للفقيه: يا أيها الكفيل لايتام آل محمد الهادي لضعفاء محبيه ومواليه قف حتى تشفع لكل من أخذ عنك أو تعلم منك،

And it would be said to the understanding one: ‘O you guarantor of the orphans of the Progenyasws of Muhammadaswsw, 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’.

فيفقه فيدخل الجنة مع فئام وفئام حتى قال عشرا، وهم الذين أخذوا عنه علومه وأخذوا عمن أخذ عنه، وعمن أخذ عنه إلى يوم القيامة فانظروا كم فرق ما بين المنزلتين ؟.

So, he would pause, and he would enter the Paradise and with him would be Fi’ams and Fi’ams (One Fi’am – one hundred thousand people)’, until heasws 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 Judgment. Therefore, consider how much is the difference between the two statuses?’.

ثم قال: قال الحسن بن علي عليه السلام: يأتي علماء شيعتنا القوامون لضعفاء محبيه وأهل ولايتنا يوم القيامة ويفيفق في عرصات القيامة وفراصع فازهم، على رأس كل واحد منهم تاج (بما حد) وقد انشئ تلك الأنوار في عرصات القيامة ودورها مسيرة ثلاثمائة ألف سنة.

Then heasws said: ‘And Al-Hassanasws Bin Aliasws said: ‘The scholars of ourasws Shias, the caretakers of the weak ones who love usasws and the people of ourasws Wilayah, would come on the Day of Judgment, 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 Judgment, and its circumference would be of three hundred thousand years.'
So 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, 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.

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 upon him the most severe of the flames of the Fires. So 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'.

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 Judgment in lofty stations in the Gardens.

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 as, best of My Prophets as, and with the nobleness of Ali as, the most superior of My azwj Guardians as, and (breaker of) the ones equalising (others) who hate them as both, and naming them by their as names and the names of their as Calips, and entitling them with their as titles!”
 فلا يبقى كافر ولا جبار ولا شيطان إلا صلى على هذا الكاسر لاعداء محمد، وعند الذين كانوا يناصبونه في الدنيا من النواصب محمد وعلى عليه السلام.

So there would neither remain a king, nor a tyrant, nor a satan – except he would send Blessings upon this breaker of the enemies of Muhammad, and curse those who were being hostile to him in the world – from the establishers of the hostilities (Nasibis) to Muhammad and Ali.

وقال علي بن موسى الرضا عليه السلام: أفضل ما يقدمه العالم من محبينا وموالينا أمامه ليوم فقره وفاقته وذله ومعه أنه يغتيم في الدنيا مسكتينا من محبينا من يد ناصب عدو لله ورسوله.

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

قوم من قبره والملائكة صفوف من شفير قبره إلى موضع محله من جنان الله، فيحملونه على أجنحتهم، يقولون: مرحبا طوباك طوباك يا دافع الكلاب عن الابرار، ويا أيها المتعصب للائمة الخواص.

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. So, 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!’.

By his chain,

‘From Al-Sadiq having said: ‘When it will be the Day of Judgment, Allah Mighty and Majestic would Gather the people in on one plain, and the scales would be set up, and the blood of the martyrs will be weighed along with the ink of the scholars, and the ink of the scholars would outweigh over the blood of the martyrs’.”

By his chain, from Abu Al Jaroud who said,

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269 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 143
270 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 144
‘I heard Rasool-Allahśaww saying: ‘Allahazwj Mighty and Majestic will Gather the scholars on the Day of Judgment and would be Saying to them: “Iazwj did not Place Myazwj Light and Myazwj Wisdom in your hearts except and Iazwj Wanted with you all the good of the world and the Hereafter. Go (to the Paradise), for Iazwj have Forgiven for you upon whatever was from you!”’.

(P.s. – No 146 is missing)

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mihran, from his father, from his grandfather, from Al Hassan Bin Mahboub, from Al Ahowl, from Salam Bin Al Mustanner who said,

‘I asked Abu Ja’farasws about the Words of the Exalted: On the Day the hypocrite men and the hypocrite women would be saying to those who believe, [57:13] – the Verse, so heasws said: ‘But it was Revealed regarding usasws and regarding ourasws Shias, and regarding the hypocrites and the Kafirs.

أما إنه إذا كان يوم القيامة وحبس الخلائق في طريق المحشر ضرب الله سورا من ظلمة فيه باب فيه الرحمة – يعني النور – وظاهره من قبله العذاب – يعني الظلمة –

But, when it will be the Day of Judgment and the creatures are withheld in the way to the gathering, Allahazwj would Strike a fence from darkness wherein would be a door wherein would be the Mercy – meaning the Light – and the Punishment would appear in front of it – meaning the darkness.

فصيرنا الله وشيعتنا في باطن السور الذي فيه الرحمة والنور، وعذبنا والكفار في ظاهر السور الذي فيه الظلمة، وعذبهم من الباب الذي في السور من ظاهره: ألم نكن معكم في الدنيا ؟ نبينا ونبيكم واحد ؟ وصلاةكم وصولنا وصومكم وصوتنا وحجابكم واحد ؟

Allahazwj will Make usasws and ourasws Shias to be in the inside of the fence wherein is the Mercy and the Light, and ourasws enemies and the Kafirs would be in the outside of the fence wherein is the darkness. Then ourasws 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 Prophetśaww and your Prophetśaww was one? And our Salat and your Salat, and our Fast and your Fast, and our Hajj and your Hajj was one?’

271 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 145
He said: ‘The Angel will call out to them from the Presence of Allah: ‘Yes, but you fell into temptation yourselves after your Prophet, then you made a ruler and left the following of the one your Prophet had ordered you with (following) him, and you waited with in the circles, and you doubt regarding what your Prophet said regarding him, 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 in that situation, until the Truth came –

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

And His Words: and the arch deceiver deceived you about Allah [57:14], it means the Satan. 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]’.

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

‘I asked Rasool-Allah about this Verse, so Rasool-Allah said: ‘I am the fence, and Ali is the door’.”

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272 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 147
273 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 H 148
CHAPTER 8 b – ANOTHER ONE REGARDING THE MENTION OF THE RIDERS ON THE DAY OF JUDGMENT

1 - جا، ما: المفيد، عن الحسن بن علي بن الفضل الرازي، عن علي بن أحمد العسكري، عن محمد بن هارون الهاشمي، عن إبراهيم بن ماهدي البلي، عن إسحاق ابن سليمان الهارشمي، 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: ’لعل رسول الله صلى الله عليه وآله يقول: يا أيها الناس، نحن في القيامة ركبان أربعة ليس غيرنا، فقال له قال لمن الركبان؟’

He said: ‘I would be upon Al-Buraq, and my brother Saleh would be upon a she-camel of Allah which his people had hamstrung, and my daughter Fatima would be upon my she-camel Al-Azba’a, and Ali Bin Abu Talib would be upon a she-came from the camels of the Paradise.

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, and its interior would be from Forgiveness of Allah. When it comes, it would accelerate, and when it turns around it would accelerate.

And he would be in front of me. Upon his 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 the shining star in the horizon of the sky. In his hand would be
the Flag of Prise, and he\textsuperscript{asws} would be calling out in the plains of the Judgment: ‘There is no god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{as} of Allah\textsuperscript{azwj}!’

فلا يمر بملا من الملائكة إلا قالوا: نبي مرسل، ولا يمر بنبي إلا يقول: ملك مقرب، فينادي مناد من بطنان العرش: “يا أيها الناس

So, he\textsuperscript{asws} will not pass by a gathering of the Angels except they would say: ‘A Mursil Prophet\textsuperscript{as}, and he\textsuperscript{asws} is not a Mursil Prophet\textsuperscript{as}; nor will he\textsuperscript{asws} pass by a Prophet\textsuperscript{as} except he\textsuperscript{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\textsuperscript{as}, nor a bearer of the Throne! This is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

وأتي شيعته من بعده فينادي مناد لشيعته: من أنتم؟ فيقولون: نحن العلويون، ف

And his\textsuperscript{asws} Shias would come from after him\textsuperscript{asws}, and a Caller will Call out to his\textsuperscript{asws} Shias: ‘Who are you?’ They would be saying, ‘We are the Alawiites (followers of Ali\textsuperscript{asws})!’ The Call will come to them: “O you Alawiites! You are secure! Enter the Paradise along with the ones whom you had befriended!’\textsuperscript{274}

A speaker said, ‘O Rasool-Allah\textsuperscript{saww}! Would they be riders along with you\textsuperscript{saww} on the Day of Judgment?’

A speaker said, ‘O Rasool-Allah\textsuperscript{saww}! Would they be riders along with you\textsuperscript{saww} on the Day of Judgment?’

274 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 1
He\textsuperscript{saww} said: ‘May your mother be bereaved of you! On that day no one will be riding except four – I\textsuperscript{saww}, and Ali\textsuperscript{asws}, and (Syeda) Fatima\textsuperscript{asws}, and Salih\textsuperscript{as} Prophet\textsuperscript{as} of Allah\textsuperscript{azwj}. As for I\textsuperscript{saww}, so I\textsuperscript{saww} would be upon Al-Buraq, and as for Fatima\textsuperscript{asws} my\textsuperscript{saww} daughter\textsuperscript{asws}, so she\textsuperscript{asws} would be upon my\textsuperscript{saww} she-camel Al-Azba’a, and as for Salih\textsuperscript{as}, so he\textsuperscript{as} would be upon the she-camel of Allah\textsuperscript{azwj} which was hamstrung, and as for Ali\textsuperscript{asws}, so he\textsuperscript{asws} would be upon a she-camel from the camels of the Paradise.

Its reins would be of sapphire. Upon him\textsuperscript{asws} would be two green garments, and he\textsuperscript{asws} will pause in between the 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\textsuperscript{as}, and the Truthful would be saying: ‘This one is not except an Angel of Proximity, or a Mursil Prophet\textsuperscript{as}.’

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\textsuperscript{as}, but he\textsuperscript{asws} is Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, brother\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww} in the world and the Hereafter’’.”

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

فيأتي النداء من عند الله جل جلاله: أين خليفة محمد رسول الله ؟ فتقول: ها أناذا، قال: فينادي: يا علي على عين أمير المؤمنين، ومن عاداك النار، أنت تقسيم النار.’

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275 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 2
The Call will come from the Presence of Allah\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Majesty: “Where is the Caliph of Muhammad\textsuperscript{saww}, Rasool\textsuperscript{azwj} of Allah\textsuperscript{azwj}? You\textsuperscript{saww} will be saying: ‘Here, I\textsuperscript{saww} am that one!’ He would Call out: “O Ali\textsuperscript{asws}! Enter the ones who love you\textsuperscript{saww} into the Paradise, and ones who are inimical to you\textsuperscript{saww}, into the Fire. Thus, you\textsuperscript{saww} will distribute the Paradise, and you\textsuperscript{saww} will distribute the Fire’.”

Abu Amro, from Ibn Aqada, from Muhammad Bin Ahmad Bin Al Husayn, from Khuzeyman Ibn Mahan, from Isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

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

He\textsuperscript{saww} said: ‘I\textsuperscript{saww} would be upon Al-Buraq, and my\textsuperscript{saww} brother\textsuperscript{as} Salih\textsuperscript{as} would be upon the she-camel of Allah\textsuperscript{azwj} which his\textsuperscript{as} people had hamstrung, and my\textsuperscript{saww} uncle\textsuperscript{as} Hamza\textsuperscript{as}, Lion of Allah\textsuperscript{azwj}, and Lion of His\textsuperscript{azwj} Rasool\textsuperscript{saww} would be upon my\textsuperscript{saww} she-camel Al-Azba’a, and my\textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} would be upon a she-camel from the camels of the Paradise flanked on two sides.

Upon him\textsuperscript{saww} would be two green garments from the Clothing of the Beneficent, upon his\textsuperscript{saww} 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\textsuperscript{saww} hand would be the Flag of Praise. He\textsuperscript{saww} would be saying: ‘There is god except Allah\textsuperscript{azwj}, Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}!’

The creatures would say, ‘Who is this? An Angel of Proximity, or a Mursil Prophet\textsuperscript{as}, or a bearer of Throne?’ A Caller would Call out from the middle of the Throne: “He\textsuperscript{saww} is neither

\textsuperscript{276} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 3
an Angel of Proximity, nor a Mursil Prophet, nor a bearer of the Throne. This is Ali Bin Abu Talib, successor of Rasool-Allah, Lord of the Worlds, and Emir of the Momineen, and guide of the resplendent in the Gardens of Bliss’. 277

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 words: ‘And guide of the resplendent to the Garden of the Lord of the worlds’, and there is an increase at its end: ‘Successful is the one who ratifies him, and failed is the one who belies him, and even if a servant were to worship Allah between Al-Rukn (Al-Yamany) and Al-Maqam (of Ibrahim) for a thousand years, and a thousand years, until he becomes like the worn out cloth, and meets Allah hating the Progeny of Muhammad, Allah will Fling him upon his nostrils into the Fire’.’ 278

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad, from Dawood Bin Suleyman,

‘From Al-Reza from his forefathers, from Ali having said: ‘Rasool-Allah said: ‘There wouldn’t be any rider during the Day of Judgment riding apart from us, and we are four’.

He said: ‘A man from the Helpers stood up to him and he said, ‘May my father and my mother (be sacrificed for) you! And who (would they be)?’

He said: ‘If would be upon a ride of Allah, Al-Buraq, and my brother Salih uncle Hamza, would be upon a she-camel of Allah which was hamstrung, and my uncle Salih would be upon a ride of Allah between Al-Yamani and Al-Maqam, and my uncle Salih uncle Salih, and my uncle Salih uncle Salih, and my uncle Salih uncle Salih.

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277 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 4
278 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 5
would be upon my she-camel Al-Azba’aa, and my brother Ali Bin Abu Talib would be upon a she-camel from the camels of the Paradise, and in his hand would be the Flag of Praise, and he would pause in front of the Throne calling out: ‘There is no god except Allah, Muhammad is a Rasool of Allah’.

The human beings would say, ‘This is not except an Angel of Proximity, or a Mursil Prophet, or a bearer of the Throne of the Lord 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, nor a bearer of the Throne. This is the greatest truthful, this is Ali Bin Abu Talib’.

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 Bin Musa narrated to me with this’. 279

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 said: ‘There will be no riders during the Day of Judgment riding apart from us, and we would be four’. Al-Abbas Bin Abdul Muttalib stood up to him and said, ‘Who are they, O Rasool-Allah?’

He said: ‘As for I, so 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 the human beings. It hears the

279 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 6
speech and understands it, and it is higher than the donkey and lower than the mule (in stature).

Al-Abbas said, ‘And who (else), O Rasool-Allah ﷺ?’ He ﷺ said: ‘And my ﷺ brother Salih ﷺ would be upon the she-camel of Allah ﷺ Mighty and Majestic which his ﷺ people had hamstrung’.

Al-Abbas said, ‘And who (else), O Rasool-Allah ﷺ?’ He ﷺ said: ‘And my ﷺ uncle Hamza ﷺ Bin Abdul Muttagil ﷺ, Lion of Allah ﷺ and His ﷺ Rasool, Chief of the martyrs, would be upon my ﷺ she-camel Al-Azba’a’.

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

The creatures would say, “This one is not except for a Mursil Prophet ﷺ, 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 ﷺ, nor a bearer of the Throne. This is Ali ﷺ Bin Abu Talib ﷺ, successor ﷺ of Rasool ﷺ of the Lord ﷺ of the worlds, and Imam ﷺ of the pious, and Guide of the resplendent!”

The creatures would say, “This one is not except for a Mursil Prophet ﷺ, 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 ﷺ, nor a bearer of the Throne. This is Ali ﷺ Bin Abu Talib ﷺ, successor ﷺ of Rasool ﷺ of the Lord ﷺ of the worlds, and Imam ﷺ of the pious, and Guide of the resplendent!”

The creatures would say, “This one is not except for a Mursil Prophet ﷺ, 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 ﷺ, nor a bearer of the Throne. This is Ali ﷺ Bin Abu Talib ﷺ, successor ﷺ of Rasool ﷺ of the Lord ﷺ of the worlds, and Imam ﷺ of the pious, and Guide of the resplendent!”

The creatures would say, “This one is not except for a Mursil Prophet ﷺ, 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 ﷺ, nor a bearer of the Throne. This is Ali ﷺ Bin Abu Talib ﷺ, successor ﷺ of Rasool ﷺ of the Lord ﷺ of the worlds, and Imam ﷺ of the pious, and Guide of the resplendent!”

 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 saww went near him asws, 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].

This (over here) is Jibraeel as informing me saww from Allah azwj: ‘When it will be the Day of Judgment, 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 Judgment: ‘We are the Alawites (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”’. 281

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 would 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.

يقول الله تبارك وتعالى: يا امة محمد وعزتي وجلالي لابعثنكم إلى الجنة يتعجب منكم الاولون والآخرون، ولاتوجن كل واحد منكم بالله تعالى على ناقة حلفت من نور، ولاتركين كل واحد منكم على ناقة حلفت من نور، رماهما من نور، في ذلك الزمان ألف حلقه من نور، في كل حلقه قائم عليها ملك من الملائكة بيد كل ملك عموم من نور حتى يدخل الخانه بغير حساب.

Allah azwj Blessed and Exalted will be Saying: “O community of Muhammad saww and 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.

By his chain, from Ibn Abbas,

9 ـ بإسناده عن ابن عباس، عن النبي صلى الله عليه وآله في فضل صوم شهر رمضان، إلى أن قال: وأعطاكما الله يوم ستة عشر إذا خرجتم من القبر ستين حلة تلبسونها، وناقلا تربصوا، وبعث الله لكم غمامة تظلكم من حر ذلك اليوم. ويوم خمسة وعشرين بنى الله لكم ألف قبة خضراء، وعلى رأس كل قبة خيمة من نور.

By his chain, from Ibn Abbas,

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O community of Muhammad ﷺ! And by My ﷺ Mighty and My ﷺ Majesty! I ﷺ will be Sending you to the 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 the Paradise without any Reckoning’’. 282

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282 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 9
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 JUDGMENT EXCEPT FOR THE LINEAGE OF RASOOL-ALLAH ﷺ AND HIS ﷺ SON-IN-LAW ﷺ

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]*

(Surah) Luqman**: *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 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]*

My father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Abu Walad,

‘From Abu Abdullah ﷺ having said: ‘Allah azwj Blessed and Exalted will Call the people on the Day of Judgment: “Where is so and so son of so and so (mother)?”, as a Veil from Allah azwj upon them’**.

Ibn Al Salt, from Ibn Aqda, from Ali Bin Muhammad Bin Alawy, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

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283 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 1
‘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 Judgment, except my saww lineage and my saww affiliations’. 284

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,

Ahmad said, ‘And it was narrated to us by Ubeydullah Bin Muhammad Al Fazary,

‘From Ja’far 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’.

قال: إني خلقت أنا وانت من طينة واحدة وفضلت منها فضلة فخلق الله منها شيعتنا، فإذا كان يوم القيامة دعي الناس بأسماء امهاهنم سوى شيعتنا، فإناك بدعون بأسماء آبائهن لطيب مولدهم.

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. So, when it will be the Day of Judgment, 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’. 285

فس: قال علي بن إبراهيم في قوله: "فإذا نفح في الصور فلا أنساب بينهم يومئذ ولا يتسائلون " فانه رد علي من يفتحر بالانساب.

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 عليه السلام: لا يتقدم يوم القيامة أحد إلا بالعمال، والإثبات على ذلك قول رسول الله صلى الله عليه وآله: ‘يا أبا الناس إن العربية ليست بأب والد، وإنما هو لسان ناطق، فمن تكلم به فهو عربي، ألا إنكم ولد آدم، وأدم من نار;’

Al-Sadiq asws said: ‘No one will precede (others) on the Day of Judgment except by the deeds, and the evidence upon that are the words of Rasool-Allah saww: ‘O you people! The Arabism

284 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 2
285 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 3
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 Adam⁶⁵, and Adam is from dust.

وَاللَّهُ لَمْ يُعْبَدَ حَبْشِيٌّ أَطَاعَ اللَّهَ خِيْرَ مِن سِيَدِ قَرْشٍ عَافِصَ اللَّهُ وَإِن أَكَرَمَكُمْ عَنْدَ اللَّهِ أَنفَاقْكُمْ وَالدِّيْلُ عَلَى ذَلِكَ قُوَّةٌ عَزِيزٌ

By Allah⁷⁵! An Ethiopian obeying Allah⁷⁵ is better than a Qureyshi Sayyad disobeying Allah⁷⁵, 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 Allah⁷⁵ 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, he⁷⁵ said: ‘By the good deeds’ then those, they would be the successful ones [23:102]

And ones whose scale is light], he⁷⁵ 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, he⁷⁵ 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’.

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 Ubedullah Bin Umar, from Abdullah Bin Muhammad bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

‘I heard Rasool-Allah⁷⁵ saying upon the pulpit: ‘What is the matter with a people saying that the relatives of Rasool-Allah⁷⁵ will not be interceding on the Day of Judgment? Yes, by Allah⁷⁵! My⁷⁵ relatives are connected in the world as well as in the Hereafter, and I⁷⁵ O you people, would abandon you on the Day of Judgment at the Fountain, so when you come, the man would say, ‘O Rasool-Allah⁷⁵! I am so and so, son of so and so’. So, I⁷⁵ would be saying, ‘As for the lineage, so I⁷⁵ have recognised it, but after me you took to the left and you returned upon your heels backwards’”. ²⁸⁷

²⁸⁶ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 4
²⁸⁷ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 5
Ibn Fazal, from Yunus Bin Yaqoub Al Bajaly,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, 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’.288

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 Judgment, 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’’.289

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 Sijistani, from Ismail Ibn Al Abbas, from Muhammad Bin Ziyad, from Abu Hureyra who said,

‘I heard Rasool-Allah saww saying to Ali asws: ‘Shall saww give you glad tidings O Ali asws?’ He asws said: ‘Yes, by my asws father and my asws mother, O Rasool-Allah saww!’

He saww said: ‘I saww 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. So, when it will be the Day of Judgment, the people would be Called by their names and names of their mothers, apart from us asws, and

288 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 6
289 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 7
our asws Shias, and ones who love us asws, for they would be Called by their names and the names of their fathers”. 290

9 - بشاء: محمد بن علي بن عبد الصمد، عن أبيه، عن حده، عن محمد بن عبد الله الوعاظ، عن الحسن بن عبد الله بن شاذان، عن محمد بن فرساد العباد، عن أبيه بن أحمد عن عبد بن صهيب، عن علي بن الحسن، عن أبيه، عن زين الدين حبيب، عن علي عليه السلام قال: إذا كان يوم القيامة يدعى الناس بأسمائهم إلا شيعتي ومحبي فإنهم يدعون بأسماء آبائهم لطيب مواليدهم.

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 Habeys,

‘From Ali asws having said: ‘When it will be the Day of Judgment, 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’”. 291

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 saww about it just as you are asking me asws, so he saww said to me asws: ‘I saww asked Jibraeel as about it, and he as said: ‘O Muhammad saww! When it will be the Day of Judgment, Allah azwj will Gather you saww and the People asws of your saww Household, and ones who love you and your saww Shias until they pause in front of Allah azwj."

Allah azwj will Veil their nakedness and Secure them from the greatest panic due to their love for you saww and for the People asws of your saww Household, and for the Ali Bin Abu Talib asws. He saww said: ‘O Jibraeel as, inform me saww.


فيستهر الله عوراتهم ويومنهم من الفزع الأكبر بينهم لك ولأهل بيتك ولعلي بن أبي طالب، فقال: جبرئيل عليه السلام أخرى: 

He as said: ‘O Muhammad saww! One who does a good deed to anyone from the People asws of your saww Household, it would suffice him on the Day of Judgment. O Ali asws! Your asws Shias, by Allah azwj, would be secured, hoping, so they will be interceding and they will be

290 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 8
291 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 9
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]*’. 292

Surely, there isn’t any relationship between Allahazwj and anyone, nor can anyone attain the Wilayah of Allahazwj except by obedience, and Rasool-Allahsaww has said to the clan of Abdul Muttalibas: ‘Come to me with your deeds, not with your tongues and your affiliations.

Allahazwj 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]*’ 293

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. 294

294 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 9 H 12
CHAPTER 10 – THE SCALE

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]

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]

(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 Judgment [18:105]

(Surah) Al Anbiyaa: And We will Place scales of fairness on the Day of Judgment, 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]

(Surah) Al Qariyah: Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]
And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]

 وما أدرك ماهية * بار حامية 6 – 1.

And what will you realise what it is? [101:10] A scorching Fire [101:11]

1 - م: عن النبي صلى الله عليه وآله قال: إن الله يبعث يوم القيامة أقواما يمتلئ من جهة السينات موازينهم فيقال لهم: هذه السينات فأين الخيرات؟ وإلا فقد عصيتم. فيقولون: يا ربي ما نعرف لنا حسنات?

From the Prophet saww having said: ‘Allah azwj will Resurrect a people on the Day of Judgment, 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 any good deeds for us’.

فإذا النداء من قبل الله عزوجل: لئن لم تعرفوا لأنفسكم عبادي حسنات فإني أعرفها لكم وأوفرها عليكم، ثم يأتي بصحيفة صغيرة يطرحها في كفة حسناتهم فترجح بسيئاتهم بأكثر مما بين السماء والأرض:

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 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.

فإذا النداء من قبل الله عزوجل: لئن لم تعرفوا لأنفسكم عبادي حسنات فإني أعرفها لكم وأوفرها عليكم، ثم يأتي بصحيفة صغيرة يطرحها في كفة حسناتهم فترجح بسيئاتهم بأكثر مما بين السماء والأرض:

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 the 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?’

فإذا النداء من قبل الله عزوجل: لئن لم تعرفوا لأنفسكم عبادي حسنات فإني أعرفها لكم وأوفرها عليكم، ثم يأتي بصحيفة صغيرة يطرحها في كفة حسناتهم فترجح بسيئاتهم بأكثر مما بين السماء والأرض:

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’.

فشكر الله تعالى ذلك لهما فحط به خطاياهما وجعل ذلك في حشو صحيفتهم وموازينهما، وأوجب لهم ولوالدهمما الجنة.
So, Allahazwj 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 the Paradise for them and their parents’.

Then heasws said: ‘O Bureyda! (The ones) entering the Fire due to their hatred of Aliasws 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’.

I (Majlisi) am saying, ‘It is reported by Al Sadouq in the book Fazail Al Shia, by his chain,’

‘From Abu Ja’far Al-Baqirasws, from his asws forefathersasws having said: ‘Rasool-Allahsaww said: ‘Myasws love and the love of the Peopleasws of mysaww 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’.

It is reported by Hisham Bin Al Hakam,

‘The atheist asked Abu Abdullahasws saying, ‘Or isn’t it so the deed would be weighed?’ Heasws 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 Allahazwj, there is nothing hidden upon Himazwj.

He said, ‘So what is the meaning of the Scale?’ Heasws said: ‘The justice’. He said, ‘So what is its meaning in Hisazwj Book: Then as for one whose scale is heavy [101:6]?’ Heasws said: ‘One whose deeds outweigh’.

295 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 1
296 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 2
297 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 3
And We will Place scales of fairness on the Day of Judgment [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]' 298 (P.s. – This is not a Hadeeth)

Among what Al-Rezaasws 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' 299

Al Qatan, from Abdul Rahman Bin Muhammad Al Husny, from Ahmad Bin Isa Al Ajaly, from Muhammad Bin Ahmad Abdullah Al Arzamy, from Ali Bin Hatim Al Minqary, from Hishan Bin Saslim who said,

'I asked Abu Abdullahasws about the Words of Allahazwj 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]. Heasws said: 'They are the Prophetsas and the successorsasws' 300

Al Husayb Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from a man from the people of Medina,

'From Aliasws Bin Al-Husaynasws having said: 'Rasool-Allahsaww said: ‘There will not be place in the scale of a person on the Day of Judgment, anything superior than the good mannerisms’ 301

298 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 4
299 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 5
300 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 6
301 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 7
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].

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 Judgment, 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].

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’.

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 Judgment, therefore do not wrong a soul of anything [21:47], so it is the scale of Justice the creatures would be Seized by on the Day of Judgment. Allah azwj Blessed and Exalted would Accuse the people, some of them from the others, by the Scales’.

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 Judgment [18:105], so that is particularised.

302 Bihar Al Anwar – V 6, The book of Justice, S 3, Ch 10 H 8

And as for His Words: they would be entering the Paradise, being Sustained therein without measure [40:40], Rasool-Allah said: ‘Allah Mighty and Majestic Said: “My Honour is a right” – or He said: ‘My Cordiality’ – “For the one who watches out for Me (careful of Me), and loves others by My Permissible (means)”!

إن وجوههم يوم القيامة من نور، على منابر من نور، عليهم ثياب خضر، قال: من هم يا رسول الله ؟ قال: قوم ليسوا بأنبياء ولا شهداء، ولكنهم تحابوا بحلال الله، ويدخلون الجنة بغير حساب، نسأل الله أن يجعلنا منهم برحمته.

Their faces on the Day of Judgment, would be from light, being upon pulpits of light, upon them would be green clothes’. It was said, ‘Who are they, O Rasool-Allah?’ He said: ‘A group who will neither be Prophets nor martyrs, but they would love each other by the Permissible of Allah, and they would be entering the Paradise without any Reckoning. We ask Allah that He makes us to be from them by His Mercy’.

وأما قوله: "فمن ثقلت موازينه، وخفت موازينه " فإنما يعني الحساب توزن الحسنات والسيئات، فالحسنات ثقل الميزان، والسيئات خفة الميزان.

And as for His 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”.

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303 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 10 H 9

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]*

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]*

(Surah) Aal-e-Imran: *and the one who commits Kufr with the Signs of Allah, so Allah is Quick of the Reckoning [3:19]*

(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]*

And the Mighty and Majestic Said: *and He is the swiftest of the Reckoners [6:62]*
(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: "ويخافون سوء الحساب 21."

And the Exalted Said: and are fearing the evil Reckoning [13:21]

النبياء: " 21 اقترب للناس حسابهم وهم في غفلة معرضون 2."

(Surah) Al Anbiyaa: It has drawn near to the people, their Reckoning, and they in their heedlessness, are turning aside [21:1]

البراء " 24 ولذين كفرنا أعمامهم كسراب بقية يحسنه الظلمان ماء حتى إذا جاءه لم يجده شيئا ووجد الله عنده فوفيه حسابه وا الله سريع الحساب 39."

(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]

التبرع " 32 إن ربك هو يفصل بينهم يوم القيامة فيما كانوا فيه يختلفون 25."

(Surah) Al Tanzeel: Surely, your Lord, He will Decide between them on the Day of Judgement regarding what they were differing in [32:25]

الطريقة " 65 وكان من فقيرة عن أمر رحمة ورسله فحاسبانا حسابا شديدا وعذابا عذابا شديدا نكرًا 68."

(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]

* فذاقوا وبال أمرها وكان عاقبة أمرها خسرا * أعد الله لهم عذابا شديدا 8 - 10.

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 " 81 وإذا الوحش حشرت 5."

(Surah) Kuwwirat: ‘And when the wild beasts are gathered [81:5]

الانشقاق " 84 فأما من آوى كتابه ببينته * فسوف يحاسب حسابا يسييرا 7 - 8."

(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]
(Surah) Al Ghashiya: *Surely, to Us is their return* [88:25] *Then surely upon Us is their Reckoning* [88:26]

الغاشية" إن إلينا إيابهم ثم إن علينا حسابهم.

(Surah) Al Takasur: *Then you will be Questioned on that Day about the boons* [102:8]

التكاثر* ثم لتسئلن يومئذ عن النعيم.*

Muhammad Bin Ahmad Al Asady Al Bardy,

‘From Ruqayyah Bint Is’haq Bin Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from her father, from his forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The feet of a servant will not (be allowed to) move on the Day of Judgment 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\textsuperscript{asws} love, of the People\textsuperscript{asws} of the Household’’.

In a Hadeeth of Saeed Bin Al Musayyab,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} in a lengthy Hadeeth, he\textsuperscript{asws} said: ‘Then refer to the Words from Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Book against the people of disobedience and the sins. Allah\textsuperscript{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].

If you were to say that Allah\textsuperscript{azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He\textsuperscript{azwj} is Saying: And We will Set up an And We will Place scales of fairness on the Day of Judgment, 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].

اعلموا عباد الله أن أهل الشرك لاننصب لهم الموازين ولا تنشر لهم الموازين وإنما تنشر الموازين لاهل الإسلام.

\textsuperscript{304} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 1
Work, servants of Allahazwj! 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”.

305

My father, from Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘The feet of a servant will not (be able to) move on the Day of Judgment from in front of Allahazwj until Heazwj 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 oursaww love of the Peopleasws of the Household”.

306

Al-Mufeed, from Ibn Qawlawiyah, 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 sallahu ‘alayhi wasallam love, O Rasool-Allahsaww?’. Heazwj said: ‘Love of this one’ – and heasws placed hissaww hand upon the head of Aliasws Bin Abu Talibasws.”

4

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’farasws Bin Muhammadasws having said: ‘When it will be the Day of Judgment, two Momin servant would pause for the Reckoning, each of them being from the people of the Paradise – a poor one in the world and a rich one in the world.

305 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 2
306 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 3
prevent it (from needy ones), nor was my sustenance which You gave me from it except just enough upon what You Knew and Determined for me’. So, Allah, Majestic is His Majesty would Say: “You speak the truth, My servant! Unblock from him (the barricades) to enter the Paradise!”

And there would remain the other one until He would Question from him of the sweat, what if forty camels were to drink it, would suffice these, then he will enter the 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 had Forgiven for me. I was asked about another thing, until Allah Mighty and Majestic Covered me from it with Mercy, and Made me to meet up with the repentant(s). So, who are you?’

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’.

From Muhammad Bin Isa, from Umar Bin Ibrahim, acquired by Al Sabiry, from Hajar Bin Zaidah, from a man,

‘From Abu Ja’far, he (the narrator) said, ‘I said to him, ‘O son of Rasool-Allah! There is a need for me’. He said: ‘Meet me in Makkah’. I said, ‘O son of Rasool-Allah! Meet me in Mina’. I said, ‘O son of Rasool-Allah! There is a need for me’. He said: ‘Present your need’.

I said, ‘O son of Rasool-Allah! I have committed a sin between me and Allah, not notifying anyone upon it, so that is grievous upon me and I hastened that I should face you with it’.

From Muhammad Bin Isa, from Umar Bin Ibrahim, acquired by Al Sabiry, from Hajar Bin Zaidah, from a man,
He asws said: “When it will be the Day of Judgment and Allahazwj Reckons Hisazwj Momin servant and Pauses him upon his sins, sin by sin, Heazwj will Forgive it for him, not notifying that upon an Angel of Proximity, nor a Mursil Prophetasr.

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

Umar Bin Ibrahim said, ‘And I have been informed by someone else, heasws said: ‘And Heazwj will Veil upon him from his sins what he dislikes and pause him upon it. And Heazwj will Say: “Be good deed!” And these are the Words of Allahazwj Blessed and Exalted: so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]’.

In a report of Abu Al Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: For those who do good (there) is the good and more (for them); [10:26]’: ‘As for the good, it is the Paradise, and as for the increase, it is the world. What Allahazwj Gives them in the world, Heazwj will not Reckon them with it in the Hereafter, and Heazwj 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. Allahazwj is Saying: neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]’.

By the three chains,

‘From Al-Rezaasws, from hisasws forefathers having said: ‘Rasool-Allahasws said: ‘Allahazwj Mighty and Majestic would Reckon all creatures except the one who associates with Allahazwj Mighty and Majestic for he will not be Reckoned with and Heazwj will Command with him to the Fire’”.

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’’. 311

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].

So, 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 the Paradise, and the more, it is the world’’. 312

(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 Judgment except what was in the Way of Allah azwj Exalted’’. 313

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 Aslamy who said,

‘I heard Rasool-Allah saww saying: ‘The feet of a servant will not be moving on the Day of Judgment until he is Questioned about four – his body, in what did he involve it? And about

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311 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 8
312 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 9
313 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 10
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 saws of the Household”

‘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 [25:70]. He asws said: ‘They will come with the sinful Momin on the Day of Judgment 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.

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 the Paradise. So, this is the explanation of the Verse, and it is regarding the sinners from our asws Shias in particular’’. 315

‘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)’”. 316

314 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 11
315 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 12
316 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 13
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!” So, 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!”

فإن استوى العملان أذهب الله الشر باخبر وأدخله الجنة، وإن كان له فضل أعطاه الله بفضله، وإن كان عليه فضل وهو من أهل النقوى لم يشرك بالله تعالى واتبنى الشرك به فهو من أهل المغفرة، يغفر الله له بريمه إن شاء ويتفضّل عليه بنعمة.

So, if the two deeds are equal, Allah\(^{azwj}\) will Remove the evil by the good and Enter him into the 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 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”. 317

15 - عدة: في الخبر النبوي أنه يفتح للعبد يوم القيامة على كل يوم من أيام عمره أربعة وعشرون خزانة - عدد ساعات الليل والنهار - خزانة مملوءة نورا وسرورا فيها عند مشاهدتها من الفرح والسرور، لو وعى على أهل النار لادهشهم عن الاحساس بألم النار، وهي الساعة التي أطاع فيها ربه،

A number (of reporters),

‘In a Hadeeth of the Prophet\(^{saww}\): ‘On the Day of Judgment, 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\(^{azwj}\).

ثم يفتح له خزانة أخرى ترهجها مظلمة منتنة مفزعة، فيناله عند مشاهدتها من الفزع والحزن ما لو قسم على أهل الجنة لغصهم عن نعيمها، وهي الساعة التي عصى فيها ربه،

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 would to be distributed upon the inhabitants of the Paradise, it would annoy them their Bounties, and it is the time in which he disobeyed his Lord\(^{azwj}\).

ثم يفتح له خزانة أخرى فيها فواها جارحة ليس فيها ما يسره ولا ما يسهوه، وهي الساعة التي نام فيها أو اشتعل فيها بشيء من مباحث الدنيا، فيها من الغياب والاسرار على فواها حيث كان متمنى من أن يمثلا حسنا ما لا يوصف، ومن هذا قوله تعالى: “ذل ذلك يوم التغابن”.

317 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 14
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 sorrowness 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].

And it is reported that Allahazwj the Gather would Gather the creatures on the Day of Judgment, and there would be right for some of them upon the others, and for Himazwj would be consequences facing them, so Heazwj will be Saying: “Myazwj servants! Whatever was for Meazwj with you all, so Iazwj have Gifted it for you, therefore gift upon each other the consequences, and enter the Paradise altogether by Myazwj Mercy.”

318 (P.s. – No. 18 is missing)

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

‘From Abu Ja’farasws having said: ‘Rasool-Allahsaww said: ‘Everyone Reckoned with would be Punished’. A speaker said to himsaww, ‘So where are the Words of Allahaswj Might and Majestic: Then soon he would be Reckoned an easy Reckoning [84:8]?’ Heasws said: ‘That is the consideration, meaning the Pardoning’.

(P.s. – No. 18 is missing)

19 – ما: أبو القاسم بن شبل بن أسد، عن ظفر بن حمدون، عن إبراهيم بن إسحاق، عن عبد الرحمن بن أحمد التميمي، عن عبدالله بن سنان، عن أبي عبد الله عليه السلام قال: "فإني أوتتهم من رحمتي فهل كان من الله جميعاً، إنما أراد أن يقع عليهم صيبات الأجر من الله معيشة، فإنه إذا تبين صيبته، فخشي من أن يحرم على الله الإسلام، فيأتيه ب지고ير الله نعواره، فتغلب عليه من رحمته، وأدخله به في الجنة.

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 Abdullahasws having said: ‘When it will be the Day of Judgment, Allahaswj will Allocate usasws with the Reckoning of ourasws Shias. So, whatever was for Allahaswj, weasws will ask Allahaswj to Gift it to usasws and it would be for them, and whatever was for usasws, it

318 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 15
319 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 16
320 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 17
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]**.  

20 - بد: ابن الوليد، عن الصفار، عن ابن هاشم، عن ابن الفضيل، عن أبي عبد الله عليه السلام

قال: فلنت: جعلت فذك ما تقول في الفضيلة، و الذي؟ قال: إن الله تعالى إذا جمع العباد يوم القيامة سأحسم عما عهد إليهم و لم يسألك عما قضى عليهم.

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 aswj the Exalted Gathers the servants on the Day of Judgment, He aswj will Question them about what He aswj Agreed with them, and will not Questioned them about what He aswj had Ordained upon them’.

My father raised it saying,

‘Amir Al-Momineen asws ascended the pulpit, and he asws Praised Allah aswj and Extolled Him aswj, then said: ‘O you people! The sins are three!’ Then he asws withheld, so Habah 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’.

قال: نعم أما الذنب المغفور فعبد عاقبه الله تعالى على ذنبه في الدنيا فالله أحكم وأكرم أن يعاقب عبده مرتين،

He asws said: ‘Yes. As for the Forgiven is, Allah aswj the Exalted Punishes a servant upon his sin in the world, and Allah aswj is Wiser, and more Benevolent than that He aswj would Punish His aswj servant twice (once again in the Hereafter).

و أما الذي لا يغفر فظلم (فظلم ع ل) العباد بعضهم لبعض، إن الله تعالى إذا برز رجله إله أقسم قسما على نفسه فقال:

And as for the sin which is Unforgiven, the servants are unjust to each other. When Allah aswj Blessed and Exalted Emphasized to His aswj creatures, Swore an oath upon Himself aswj and He aswj Said: ‘By My aswj Might and My aswj Majesty! I aswj will not allow an injustice of an unjust
one 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”.

فيقتصر الله للعباد بعضهم من بعض حتى لا يبقى لأحد عند أحد مظلمة، ثم يبعثهم الله إلى الحساب،

Thus, Allah\textsuperscript{azwj} would Redress for the servants, some of them from others, until there will not remain any injustice for anyone with anyone. Then, Allah\textsuperscript{azwj} would Send them to the Reckoning.

وأما الذنب الثالث فذنب ستره الله على عبده ورزقه التوبة فأصبح خاشعا من ذنبه راجيا لله، فنحن له كما هو لنفسه، نرجو له الرحمة ونخاف عليه العقاب.

And as for the third sin, it is a sin Allah\textsuperscript{azwj} Veils upon His\textsuperscript{azwj} servant and Graces him the (inclination for) the repentance, and he becomes fearing from his sins, hoping to his Lord\textsuperscript{azwj}. So, we\textsuperscript{asws} are to him just as he is to himself. We\textsuperscript{asws} hope for the Mercy for him, and we\textsuperscript{asws} fear the Punishment upon him”\textsuperscript{323}

Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Abu Shuayb Al Hadad,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{asws} would be the first one to proceed to Allah\textsuperscript{azwj}, then the Book of Allah\textsuperscript{azwj} would proceed to me\textsuperscript{saww}, then the People\textsuperscript{asws} of my\textsuperscript{saww} Household would proceed to me\textsuperscript{saww}, then my\textsuperscript{saww} community would proceed to me\textsuperscript{saww}, and they would pause and He\textsuperscript{azwj} will Question them: “What did you do regarding My\textsuperscript{azwj} Book and the People\textsuperscript{asws} of the Household of your Prophet\textsuperscript{saww}?”.’\textsuperscript{324}

Ibn Mahboub, from Ibn Raib, from Al Halby,

‘From Abu Abdullah\textsuperscript{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 by her’’.\textsuperscript{325}
‘I went to Abu Abdullah asws, and he asws called for the lunch. So, 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].’

So, Abu Ja’far asws said: ‘No! But rather, you will be Questioned about what you are upon, from the Truth’.

‘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’.] 327 (P.s. – This is not a Hadeeth)

‘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’. 328

‘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:

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326 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 24
327 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 25
328 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 26
‘The evil deeds will be Reckoned against them, and the good deeds will not be Reckoned for them’.”

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’.

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’”.

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’.

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 inquiry, so Allah

azwj Named it as ‘evil Reckoning’. So, the one who inquires (i.e., about the debt from his brother), he has harmed’.

References:
329 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 27
330 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 28
‘From Abu Abdullahasws regarding the Words of Allahazwj: ‘Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].’ Heasws said: ‘The ears would be Questioned about what he heard, and the sight about what he glanced at, and the heart about what was held upon it’.” 331

31 - بُشًا: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن سعيد بن أبي سعيد، عن محمد بن أحمد بن بطلة، عن الوليد بن أبى، عن محمد بن داود، عن يعقوب بن إسحاق، عن الحارث بن محمد، عن أبي بكر بن عباس، عن معروف بن خربون، عن أبي الطفيل، عن أبي بزة قال: قال رسول الله صلى الله عليه وآله: لنزول قدم عبد حتى يسأل عن حبنا أهل البيت، قبل: يا رسول الله ما علامة حبكم؟ قال: فضرب بيده على منكب علي عليه السلام.

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Batah, Al Waleed Bin Aban, Muhammad Bin Dawood, Yaqoub Bin Is’haq, Al Haris Bin Muhammad, from Abu Bakr Bin Ayash, from Marouf Bin Kharbouz, from Abu Al Tufayl, from Abu Bardah who said,

‘Rasool-Allahsaww said: ‘The feet of a servant will not (be allowed to) move until he is Questioned about our’saww love of the Peopleasws of the Household’. It was said, ‘O Rasool-Allahsaww! What is a sign of your’saww love?’ He (the narrator) said, ‘He sasws struck by his sasws hand upon a shoulder of Aliasws’ 332.

32 - كا: العدة، عن البرقي، عن الحسن بن علي بن يقطين، عن محمد بن سنان عن أبي الجارود، عن أبي جعفر عليه السلام. قال: إنما يداق الله العباد في الحساب يوم القيامة على قدر ما آتاهم من العقول في الدنيا.

The number (of reporters, from Al Barqy, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘Abu Ja’farasws having said: ‘But rather, Allahazwj Go into detail of the servants during the Reckoning on the Day of Judgment, upon a measurement of what Heazwj Gave them from the intellect in the world’’. 333

33 - يب: الحسن بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماحة، عن أبي بصر قال: سمحت أبا جعفر عليه السلام يقول: أول ما يحاسب به العبد الصلاة فإن قبالت قبل ما سواها.

Al Hassan Bin Saeed, from Fazalah, from Husayn Bin Usman, from Sama’at, from Abu Baseer, who said,

‘I heard Abu Ja’farasws 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’.” 334

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331 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 30
332 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 31
333 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 32
334 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 33
'Abu Abdullah\textsuperscript{asws} said: 'The registers on the Day of Judgment 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.

The Bounties would generally cover the good deeds, and there would remain the evil deeds. So, the son of Adam\textsuperscript{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\textsuperscript{azwj}! I am the Quran, and this is Your\textsuperscript{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) \textit{Tahajjud Salāt}, therefore Please him just as You\textsuperscript{azwj} have Pleased me'.

He\textsuperscript{asws} said: 'The Mighty, the Compeller would be Saying: "My\textsuperscript{azwj} servant! Extend your right hand". So, it would be Filled with the Pleasure of Allah\textsuperscript{azwj}, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allah\textsuperscript{azwj}. Then it would be said to him: 'This is the Paradise, Gifted for you. Therefore, recite and ascend!' So, whenever he recites a Verse, he would ascend a level'\textsuperscript{335}.

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\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} narrating in the Masjid of the Rasool\textsuperscript{saww} Allah\textsuperscript{azwj} saying: 'Narrated to me\textsuperscript{asws} by my\textsuperscript{asws} father\textsuperscript{asws}, and he\textsuperscript{asws} heard it from his\textsuperscript{asws} father\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah\textsuperscript{azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane,

\textsuperscript{335} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 34
being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

So, 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 would be constricted, their noises would intensify, and their voices would be raised. He\textsuperscript{asws} said: ‘This will be the first sensation from the sensations of the Day of Judgement’.

He\textsuperscript{asws} said: ‘The Compeller\textsuperscript{azwj} Blessed and High will Attend to them from above His\textsuperscript{azwj} Throne in the shadow of the Angels, so He\textsuperscript{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\textsuperscript{azwj}.’ He\textsuperscript{asws} said: ‘So the last of them would hear it just as the first of them’.

He\textsuperscript{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\textsuperscript{asws} said: ‘So when that happens, the Infidel would say, ‘This is a difficult day’.

He\textsuperscript{asws} said: ‘So the Compeller\textsuperscript{azwj} Mighty and Majestic would Attend to be the Judge over them, so He\textsuperscript{azwj} will Say to them: \textit{“I\textsuperscript{azwj} am Allah\textsuperscript{azwj}. There is no god except for Me\textsuperscript{azwj}. I\textsuperscript{azwj} am the Equitable Judge Whom will not Let any injustice be done today. I\textsuperscript{azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My\textsuperscript{azwj} Presence today. I\textsuperscript{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.}’
And no one will be Permitted today in My 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 shall Take from him (the unjust one) during the Accounting correlated.

أيها الخلائق و اطلبوا مظالمكم عند من ظلمكم بها في الدنيا، وأن شاء الله لكم (ما خ ل) عليهم، وكتب بي شهيدا

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 am a Witness for you against them, and I am sufficient as a Witness’.

قال: فيعاقب الوطن ويتلازمون فلا يبقى أحد له عند أحد مظلمة أو حق إلا لزمه ما، قال: فيمكنون ما شاء الله فيبسطوا حاكمهم، فيكثر عرقهم ويشتد غمهم، وترتفع أصواتهم بصيحات شديدة، فيبسطون المخلص منه بترك مظالمهم لاهلها.

He asws said: ‘They will recognise each other and seize the opportunity. So, 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 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’.

قال: ويطلع الله عزوجل على جهدهم فينادي من عند الله تبارك وتعالى يسمع آخرهم كما يسمع أولهم: يا ناعم (عشر خ ل) الخلاقان أصتتوا لداعي الله تبارك وتعالى وأسمعوا، إن الله تبارك وتعالى يقول لكم: أنا الوهاب، إن أحببتم أن تواهبوا فتواهبوا، وإن لم تواهبوا أخذت لكم بمظالمهم.

He asws said: ‘And Allah would Know of their struggles, so a Caller would Call out from the Presence of Allah 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 Blessed and High, and listen to what Allah Blessed and Exalted is Saying to you all: (azwj) Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I will Take it for you from the one who was unjust to you’.

قال: فيفرحون بذلك لشدة جهدهم وضيق مسلكهم وتزاحمهم،

He asws said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’.

قال: فيهب بعضهم مظالمهم رجاء أن يتخلصوا مما هم فيه، ويبقى بعضهم فيقولون: يا رب مظالمنا أعظم من أن نسهرها.

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, our rights are greater than us being able to forego them’.
قال: فينادي مناد من تلقاء العرش: أين رضوان خازن الجنان جنان الفردوس قال: فيأمره الله عزوجل أن يطلع من الفردوس قصراً من فضة بما فيه من الآنية والخدم.

He asws said: ‘So a Caller would Call out from beside the Throne: ‘Where is Rizwaan, the keeper of the Gardens of Al-Firdows?’ He asws said: ‘So 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’.

قال: فيطلعه عليهم في حفافة القصر الوصائف والخدم، قال فينادي مناد من عند الله تبارك وتعالى: يا معشر الخلائق وتعالي: يا معشر الخلقاء أرفعوا روؤسكم فإنتماؤوا إلى هذا القصر.

He asws said: ‘The butlers and the servants would be seen on the grounds of the castle’. He asws said: ‘So 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’.

قال: فيرفعون روؤسهم فكلهم ينتمون،

He asws said: ‘So they will be raising their heads, and each one of them would wish for it’.

قال: فينادي مناد من عند الله تبارك وتعالى: يا معشر الخلائق هذا لكل من عفى عن مؤمن،

He asws said: ‘So a Caller will Call out from the Presence of Allah azwj: “O group of creatures! This is for every one forgives a Momin’.

قال، فيعفون كلهم إلا القليل.

He asws said: ‘So all of them would be forgiving except for a few’.

قال: فيقول الله عزوجل: لا يجوز إلى جنتي اليوم ظالم، ولا يجوز إلى ناري اليوم ظالم ولا أحد من المسلمين عنده مظلمة حتى يأخذها منه عند الحساب، أيها الخلائق استعدوا للحساب.

He asws said: ‘So 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’.

قال: ثم يخلى سبيلهم فينطلقون إلى العقبة يكرد بعضهم ببعض حتى ينتهوا إلى العرصة، والجبار تبارك وتعالى على العرش قد نشرت الدواوين، ونصبت الموازين، وحضر النبيون والشهداء وهم الائمة، يشهد كل إمام على أهل عالمه بأنه قد قام فيهم بأمر الله عزوجل ودعاؤهم إلى سبيل الله.

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 asws, and the witnesses asws, and these would be the Imams asws would be present. Each Imam asws testifying over the people of his era, having stood among them by the Command of Allah azwj Mighty and Majestic, and called them to the Way of Allah azwj.

قال: فقال له رجل من قريش: يا ابن رسول الله إذا كان للرجل المؤمن عند الرجل الكافر مظلمة أي شئ يأخذ من الكافر وهو من أهل النار؟

He asws said: ‘So a man from Quraysh said to him asws, ‘O son asws of the Rasool saww Allah, 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?’

قال: فقال له علي بن الحسين عليه السلام: يطرح عن المسلم من سيئاته بقدر ماله على الكافر، فيعذب الكافر بذلك عذابا بقدر ما للمسلم قبله من مظلمته.

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’.

قال: فقال له: القرشي، فإن لم يكن للظالم حسنات ؟

He asws said: ‘The Qureshi said to him asws: ‘If the oppressor does not have any good deeds to his credit?’

قال: إن لم يكن للظلم حسنات فإن للمظلم سيئات، تؤخذ من سيئات المظلم فيزاد على حسنات المنظوم.

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’.

قال: فقال له القرشي: فإن لم يكن للظلم حسنات ؟

He asws said: ‘The Qureshi said to him asws: ‘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’.

336 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 35
نهج: ألا وإن الظلم ثلاثة: فظلم لا يغفر، وظلم لا يترك، وظلم مغفور لا يطلب.

أنا الظلم الذي لا يغفر فانشرك بالله، قال الله سبحانه: إن الله لا يغفر أن يشرك به.

فأما الظلم الذي لا يغفر فانشرك بالله، قال الله سبحانه: إن الله لا يغفر أن يشرك به.

As for the injustice not Forgiven, so it is the Shirk with Allahazwj. Allahazwj the Glorious Said: ‘Allah does not Forgive if He is associated with, and He Forgives whatever is besides that [4:48].

وأما الظلم الذي يغفر فانصرف معاملة العباد نفسه عند بعض آمنات.

And as for the injustice which is Forgiven, it is the injustice of the servant to himself at one of the small sins.

وأما الظلم الذي لا يترك فانصرف معاملة العباد بعضهم ببعض، القصاص هناك شديد، ليس هو جرح بالملوى ولا ضربا بالصياط، ولكنه ما يستصغر ذلك معه.

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”.


Nahj (Al Balagah) –

‘Heasws was asked, ‘How will the Creator Reckon the people upon their large numbers?’ Heasws said: ‘Just as Heazwj Sustains them upon their large numbers’. It was said, ‘How will Heazwj be Reckoning them and they will not be seeing Himazwj?’ Heasws said: ‘Just as Heazwj Sustains them and they do not see Himazwj’”.

كما: محمد بن الحسين وقريه عن سهل، عن محمد بن عيسى، ومحمد بن يحيى، عن محمد بن الحسين جميعا، عن محمد بن سنان، عن إسماعيل بن حاجر، وعبد الكريم بن عمر، عن عبد الحميد بن أبي الدليم، عن أبي عبد الله عليه السلام في قوله تعالى: “إذا الموتى مخلقت بأي ذنب خلت " قال: أسألكم عن الموتى التي تزلع عليهم فضلها مودة القريب، يأتي ذنب قتموه؟

337 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 36
338 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 37
‘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 aswj is Saying. mazwj 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?’ 339


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 Rassol-Allah saww, then of the People asws of the Household asws’. 340

40 - سن: أبي، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام في قوله: " لتسئلن يومئذ عن النعيم " قال: إن الله أكبر من أن يسأل مؤمنا عن أكله وشربه.

My father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah asws regarding His aswj Words: Then you will be Questioned on that Day about the boons [102:8], he asws said: ‘Allah aswj is more Benevolent than to Question a Momin of his eating and his drinking’. 341


By his chain, from Ibrahim Bin Al Abbas Al Sowly who said,

‘One day we were in front of Ali saws Bin Musa Al-Reza saws, 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 aswj 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’.

339 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 38
340 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 39
341 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 40
فقال له الرضا عليه السلام: - وعلا صوته -: كذا فسرتموه أنتم وجعلتموه على ضروب، فقالت طائفة: هو الماء البارد، وقال آخرون: هو الطعام الطيب، وقال خدثني أبي، عن أبيه، عن أبي عبد الله عليه السلام أن أقولكم هذه ذكرت عنده في قول الله عزوجل: " ثم لتسئلن يومئذ عن النعيم "

Al-Rezaasws said to him – and raise hisasws voice: ‘This is how you all are interpreting it and making it to be upon a variety. So, 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 myasws fatherasws has narrated to measws, from hisasws fatherasws, from Abu Abdullahasws that these words of yours were mentioned in hisasws presence regarding the Words of Allahazwj Mighty and Majestic: Then you will be Questioned on that Day about the boons [102:8].

فغضب عليه السلام وقال: إن الله عزوجل لا يسأل عباده عما تفضل عليهم به ولا يمن بذلك عليهم، والامتنان بالانعام مستقبح من المخلوقين، فكيف يضاف إلى الخالق عزوجل ما لا يرضى للمخلوقين به؟

So, heasws was irritated and said: ‘Allahazwj Mighty and Majestic will not Question Hisazwj servants about what Heazwj 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?

فلكن الابيع حينا أهل البيت وموالاتنا، يسأل عنده بعد التوحيد والنبوة، لا للعبد إذ وفوات إلى الخالق عزوجل ما لا يرضي للمخلوقين به?

But the Boon (to be Questioned) is ourasws love of the Peopleasws of the Household and ones in ourasws Wilayah. Allahazwj 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 the Paradise which will not be declining.

ولقد حدثني بذلك أبي، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي عليه السلام أنه قال: قال رسول الله صلى الله عليه وآله: يا علي إن أول ما يسأل عنه العبد بعد الموت والنبأ، إن الله عزيز وجل: " ثم لتسئلن يومئذ عن النعيم ".

And myasws fatherasws has narrated to measws with that, from hisasws fatherasws, from Muhammadasws bin Aliasws, from hisasws father Aliasws Bin Al-Husaynasws, from hisasws father Al-Husyanasws Bin Alasws, from hisasws father Al-asws, from hisasws father Aliasws having said: ‘Rasool-Allahsaww said: ‘O Aliasws! The first of what the servant would be Questioned about after his death is the testimony that there is no god except Allahazwj, and that Muhammadas is a Rasoolas of Allahazwj, and youasws are a Guardianasws of the Momineen due to what Allahazwj has Made it, and Made it to be for youasws. So, the one who accepts that and had believed it would come to the Bounties which would never be declining for him’’. 342

342 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 41
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’. 344

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 Judgment’. 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]’. 344

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 Judgment 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 of the good deeds, and the generality of the good deeds (of others than Momineen) would be drowned, and there would remain the sins’. 345

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!’.

 قال: قلت: فأين ذلك من كتاب الله ؟

343 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 42
344 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 43
345 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 44
He (the narrator) said, ‘I said, ‘Where is that from the Book of Allah azwj?’

قال: فأمسك عنني سنة، قال: فإني معه ذات يوم في الطواف إذ قال لي: يا ميسر اليوم اذن لي في جوابك عن مسألتك كذا، قال:

قلت: فأين هو من القرآن؟

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?’

قال: إن أول من غيرها ابن أروى، وذلك أنها حجة عليه وعلنى أصنحابه، ولن تو لم يكنن فيهن "مننكم" لسنقط عقاب الله عزوجنل عن خلقه، إذ لم يسأل عن ذنبه إنس ولا جان فلمن يعاقب إذ يوم القيامة؟.

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]’. So, I said to him asws, ‘There isn’t in it ‘from you’?’

قال: إن أول من غيرها ابن أروى، وذلك أنها حجة عليه وعلنى أصنحابه، ولن تو لم يكنن فيهن "مننكم" لسنقط عقاب الله عزوجنل عن خلقه، إذ لم يسأل عن ذنبه إنس ولا جان فلمن يعاقب إذ يوم القيامة؟.

He asws said: ‘The first one who altered it was Ibn Arwa 346, 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 Judgment?’ 347

Ibn Idrees, from his father, from Al Ashary, from Ibn Yazeed, raising it,

‘From one of the two asws (5th or 6th Imam asws) having said: ‘They would come on the Day of Judgment with one in debt (borrower) complaining of the loneliness. So, 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)’ 348

Ibn Idrees, from his father, from Al Ashary, from Ibn Yazeed, raising it,
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’.

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’.

He asws said: ‘Yes, O Qubeysah! When it will be the Day of Judgment, Allahazwj will Make the Reckoning of ourasws Shias to usasws. So, whatever was between them and Allahazwj, Muhammadasws would Gift it from Allahazwj, and whatever was regarding what is between them and the people from the injustices, Muhammadasws would fulfil it on their behalf, and whatever was regarding between usasws and them, weasws will gift it to them until they enter the Paradise without any Reckoning’.

Heasws (Imam Hassan Al-Askariasws) said, during the mention of the miracles of the Prophetasws, 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 Muhammadasws regarding hisasws brother Alisasws Bin Abu Talibasws. Then he, along with that, opposes himasws, and soon heasws would be killed wrongfully, and they would be killing hisasws offspring and imprisoning theirasws sanctimonious one.

There is no doubt that Allahazwj 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

349 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 47
350 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 48
of the Decisive Judgments, and Made our desires to be in punishing them, and our pleasures to be in intensely paining them”. 351

50 – إن الله تعالى إذا بعثت الخلق يوم القيامة، نادى مناديً منادي رباً نداءً تعريف الخلق في إيمانهم وكفرهم فقال: الله أكبر، الله أكبر، ومناد آخر ينادي: معاشر الخلق، ساعدوه على هذه المقالة.

(Imam Hassan Al-Askari asws said): ‘Allahazwj the Exalted, when Heazwj Resurrects the creatures on the Day of Judgment, a caller of our saww Lordazwj would call out with a call which would introduce the creatures with regards to their Eman and their Kufr, and he would say: ‘Allahazwj is the Greatest! Allahazwj is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطقألسنتهم، ويقولها سائر الناس،

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.

فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطقألسنتهم، ويقولها سائر الناس،

Then the caller would be saying: ‘I testify that there is no god except Allahazwj’. So the creatures, all of them would be saying that – except for the one who was associating with Allahazwj 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.

Then the caller would be saying: ‘I testify that Muhammad saww is Rasool saww of Allahazwj’. So, 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.

Then another caller would call out in the plains of the (Day of) Judgment: ‘Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!’ And there would be a call from Allahazwj the Exalted: “No! But, And pause them, for they shall be questioned [37:24]”. The Angels, those who said, ‘Usher them to the Paradise due to their testifying with the Prophet-hood!’ would be saying, ‘Due to what are they being paused, O our Lordazwj?’

351 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 49
فإذا النياد من قبل الله: قفوهم إنهم مسؤولون عن ولاية علي بن أبي طالب وآل محمد.

So, there would be a call from Allah^{aswj} the Exalted: "\textit{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^{aswwr}".^{352}

The book of Zayd Al Narsy, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} having said: ‘Allah^{aswj} will Clasp the Momin servant on the Day of Judgment, and the Momin will clasp his Lord^{aswj}, Reminding him of his sins’. I said, ‘And what is the clasping?’

قال: فوضع يده على خاصرته فقال: هكذا ينادي الرجل منا أخاه في الأمر يسره إليه.

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’”.^{353}

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^{352} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 50
^{353} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 11 H 51
CHAPTER 12 – THE QUESTIONING ABOUT THE RASOOLS\textsuperscript{as} AND THE COMMUNITIES

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]

(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]

Then We will Relate to them with Knowledge, and We were not absent [7:7]

1 - (مهم: أحمد بن محمد بن عبد الرحمن المقري، 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 عليه السلام قال: قال الصادق عليه السلام في قول الله عزوجل: “وما كنا غائب” [5:109].

He\textsuperscript{asws} said: ‘And Al-Sadiq\textsuperscript{asws} said: ‘The Quran, all of it, (it’s apparent meaning) is a Rebuttal, and its esoteric meaning is, drawing closer’\textsuperscript{354}.

2 - (فس: أبي، عن ابن معروف، عن العلاء، عن محمد، عن أبي جعفر عليه السلام قال: ماذا اجتم في أوصيائكم؟ فيقولون: لا علم لنا بما فعلوا بعدنا حجم.

\textsuperscript{354} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 1
My father, from Ibn Mahboub, from Muhammad Bin Al Numan, from Zareys, ‘From Abu Ja’far asws regarding His 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 Judgement and the people are Ushered for the Reckoning, they would be passing by the horrors of the Day of Judgement, and they would not end up to the Plains until they have struggled with an intense struggle’. 

Then he would Call out the name of his successor asws Ali asws Bin Abu Talib asws. So he asws would move forward until he asws pauses upon the left of Rasool-Allah asaww.

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 successor as, from the first of them to the last of them, and their communities along with them, and they would be pausing on the left of the Throne’.

355 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 2
Heасws said: ‘Then the first one to be Called for the Questioning would be the Pen. So it, being in the image of a human being, would move forward and pause in front of Allahazwj the Exalted. Allahazwj would Say to it: ‘Did you write down upon the Tablet what azwj Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?’


So the Pen would be Saying: ‘Yes, O Lordazwj! Youazwj have Known Indeed (it is in Yourazwj) Knowledge that I did write upon the Tablet what Youazwj Commanded and Inspired me with, from Yourazwj Revelations’. So Allahazwj would Say: “And Who is your witness of that?” So, it would say: ‘O Lordazwj! Has anyone else apart from Youazwj been notified of Yourazwj hidden secrets?’ So it would be said to it: ‘Your argument is successful’.

قال: ثم بدع باللوح فيتقدم في صورة الآدمين حتى يقف مع القلم وقوله له: هل سطر فيك القلم ما ألهمته وأمرته به من وحي؟ فيقول اللوح: نعم يا رب وبلغته إسرافيل،

Heасws 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. So Heazwj would Say to it: “Did the Pen write upon you what azwj Inspired it and Commanded it to, from the Revelations?” So the Tablet would say: ‘Yes, O Lordazwj! And I delivered it to Israfeelas.

ثم بدعا باللوح فيتقدم مع القلم واللوح في صورة الآدمين: فقيل الله له: هل بلغك اللوح ما سطر فيه القلم من وحي؟ فيقول: نعم يا رب وبلغته جبرئيل، فيدعاه جبرئيل.

Then Israfeelas would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allahazwj would Say: Did the Tablet deliver to you what was written in it by the Pen, from the Revelations?’ So, it would say, ‘Yes, O Lordazwj, and I delivered it to Jibraeelas.

فيتقدم حتى يقف مع إسرائيل فيتقدم مع القلم واللوح في صورة الآدمين: فيقول الله له: هل بلغك اللوح ما سطر فيه القلم من وحي؟ فيقول: نعم يا رب وبلغته جميع أنبيائك وأنفذت إليهم جميع ما انتهى إلي من أمرك، وأذنت رسالتك إلى نبي ورسول رسول، وبلغتهم كل وحيك وحكمتك وكتابك،

وإن آخر من بلغته رسالتك وحيك وحكمتك وكتبك وكتابك وكلامك محمد بن عبد الله العربي القرشي الحرمي حبيبك،

Then Jibraeelas would be Called over until heas pauses along with Israfeelas. Allahazwj would Say: ‘Did Israfeelas deliver to youas what he did?’ Heas would say: ‘Yes, O Lordazwj, and Ias delivered it to all Yourazwj Prophetsas all of Yourazwj Commandments which ended up with meas, and fulfilled Yourazwj Message to Prophetas (after a) Prophetas, and Ias delivered to themas each and every of Yourazwj Revelation, and Yourazwj Wisdom, and Yourazwj Book. And the last one I delivered Yourazwj Message, and Yourazwj Wisdom, and Yourazwj Knowledge, and Yourazwj Book, and Yourazwj Speech was Muhammadasws Bin Abdullahasws, the Arab, Qureshi, Sanctimonious, Yourazwj Beloved’.
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 sash Bin Abdullah as. He sash would approach Allah azwj until there would not be any creature closer to Allah azwj on that Day, than him sash.

So Allah azwj would Say: “O Muhammad sash! Did Jibraeel as deliver to you sash what I azwj Revealed unto you sash, and the Message which I azwj Sent to you sash from My azwj Book, and My azwj Wisdom, and My azwj Knowledge, and was that Revealed unto you sash?” Rasool-Allah sash 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 sash.’

So Allah azwj would Say to Muhammad sash: “Did you sash deliver it to your sash community what Jibraeel as delivered from My azwj Book, and My azwj Wisdom, and My azwj Knowledge?” So Rasool-Allah sash would say: ‘Yes, O Lord azwj! I sash did deliver it to my sash community what You azwj delivered unto me sash from Your azwj Book, and Your azwj Wisdom, and Your azwj Knowledge, and I azwj struggled in Your azwj Way’.

So Allah azwj would Say to Muhammad sash: ‘So who will testify for you sash about that?’ Muhammad sash would say: ‘O Lord azwj! You azwj are a Witness that I sash delivered You azwj Message, and (so did) the righteous one as from my sash community, and You azwj are Sufficient as a Witness’.

So, they would call the Angel, and they would be testifying for Muhammad sash having delivered the Message. Then the community of Muhammad sash would be Called and they would be Questioned: ‘Did Muhammad sash 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?’
فيشهدون محمد بتبليغ الرسالة والحكمة وعلمهم، فيقول الله محمد: فهل استخففت في أمتك من بعدها من يقوم فيهم بحكمتهم وعلمهم؟

So they would be testifying for Muhammad sallallahu alaihi wasallam having delivered the Message, and the Wisdom, and the Knowledge. So Allahazwj would be Saying to Muhammad sallallahu alaihi wasallam: “Did you appoint in your community a Caliph from after you, the one who would establish My Wisdom and MyKnowledge among them, and interpret MyBook for them, and explain to them what they would be differing in from after you, being a Proof of Mine and a Caliph in Myearth?”

فيقول محمد: نعم يا رب قد خلفت فيهم علي بن أبي طالب أخي ووزيري وصديقي، ونصبته علماء في حياتي، ودعوهم إلى طاعتي، وجعلته خليفة في أمتي إماماً يقتدي به الأمة بعدي إلى يوم القيامة.

So Muhammad sallallahu alaihi wasallam would be saying: ‘Yes, O Lord! Did you appoint a Caliph among them, being Ali bin Abu Talib, my brother, and my Vizier, and my successor, and the best of my community, and appointed him as a banner for them during my lifetime, and called them to be obedient to him, and made him to be my Caliph in my community, and an Imam and a model for them after me up to the Day of Judgement’.

فيدعا بعلي بن أبي طالب فيقال له: هل أوصى إليك محمد واستخلفك في امته ونصبك علما في حياته؟ فهل قمت فيهم من بعده مقاله?

So they would Call out for Ali asws Bin Abu Talib asws, and it would be said to him: Did Muhammad asws bequeath to you, and appointed you as a Caliph in his community, and established you as a banner for his community during his lifetime? And did you stand in his place after him?

فيقول له علي: نعم يا رب وقد أوصي إلي محمد واستخلف في امته ونصب علماء في حياته، فهل قمت فيهم من بعده مقاله؟

So Ali asws would be saying to Him: ‘Yes, O Lord! Muhammad sallallahu alaihi wasallam did bequeath to me, and made me to be his Caliph in his community, and appointed me for them as a banner during his lifetime. So when Muhammad sallallahu alaihi wasallam passed away, his community fought against me, and plotted against me, and weakened my position, and very nearly killed me, and brought forward the one whom he had kept behind, and kept behind the one whom he had brought forward, and did not listen to me, and did not obey my orders, therefore fought against them in Your Way until they eventually killed me.

فيقال لعلي: فهل خلفت من بعدها في أمته محمد حجة وخليفة في الأرض يدعو عبادي إلى ديني وإلى سبيلي؟ ف يقول علي: نعم يا رب قد خلفت فيهم الحسن ابن أبي وأين بنت نبال،
So, it would be said to Ali\textsuperscript{asws}: ‘Did you\textsuperscript{asws} appoint a Caliph from after you\textsuperscript{asws} in the community of Muhammad\textsuperscript{saww} as a Proof and a Caliph in the earth, calling My\textsuperscript{saww} servants to My\textsuperscript{saww} Religion and to My\textsuperscript{saww} Way?’ So Ali\textsuperscript{asws} would be saying: ‘Yes, my\textsuperscript{asws} Lord\textsuperscript{azwj}, I\textsuperscript{asws} appointed as a Caliph among them, Al-Hassan\textsuperscript{asws}, my\textsuperscript{asws} son\textsuperscript{asws}, and the son\textsuperscript{asws} of the daughter\textsuperscript{asws} of Your\textsuperscript{azwj} Prophet\textsuperscript{saww}.

Then they would be Calling Al-Hassan\textsuperscript{asws} Bin Ali\textsuperscript{asws}, and he\textsuperscript{asws} would be Questioned what Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was Questioned’.

He\textsuperscript{asws} (Abu Ja’far\textsuperscript{asws}) said: ‘Then they would be calling Imam\textsuperscript{asws} after Imam\textsuperscript{asws} and the people of his\textsuperscript{asws} time period, and establishing the Proof against them. So Allah\textsuperscript{azwj} would be Accepting their excuses. Then Allah\textsuperscript{azwj} would be Saying “This Day the truthful shall benefit from their truthfulness [5:119]”.

Then (the narrator) said, ‘Then Abu Ja’far\textsuperscript{asws} terminated the Hadeeth’ .

I was in the presence of Abu Abdullah\textsuperscript{asws} one day, so he\textsuperscript{asws} said to me: ‘When it will be the Day of Judgement and Allah\textsuperscript{azwj} Blessed and Exalted Gathers the creatures, Noah\textsuperscript{s} would be the first one to be called. It will be said to him\textsuperscript{s}: ‘Did you\textsuperscript{s} preach?’ So he\textsuperscript{s} will say: ‘Yes’. It will be said to him\textsuperscript{s}: ‘Who will testify for you\textsuperscript{s}?’ So he\textsuperscript{s} will say: ‘Muhammad\textsuperscript{saww} Bin Abdullah\textsuperscript{asws}.

He\textsuperscript{asws} said: ‘So Noah\textsuperscript{s} would go out and pass over the people until he\textsuperscript{s} would come to Muhammad\textsuperscript{saww}, and he\textsuperscript{saww} would be clothed in the musk, and with him\textsuperscript{saww} would be
Ali asws, and it is the Statement of Allah azwj Mighty and Majestic: “[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry”.


So 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?” So I as said: ‘Muhammad saww’. So he saww will say: ‘O Ja’far as, O Hamza as, go and testify for him as that he as did preach’.


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’.

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 you as communities?’ So they as will say: ‘We have no knowledge of what they did from after us as’.

From the number (of reporters), from Sahl, from Ibn Mahboub, from Ibn Raib, from Ibn Ubeyda, from Buwayr 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 Judgment 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’. 359

7 - كا: علي بن محمد، عن سهل، عن ابن يزيد، عن زياد القندي، عن سماعة قال: قال أبو عبد الله عليه السلام في قول ا عزوجل: " فكيف إذا جئنا م ن كل امة بشهيد وجئنا بك على هؤلاء شهيدا " قال: نزلت في امة محمد صلى الله عليه وآله خاصة، في كل قرن منهم إمام منا شاهد عليهم، ومحمد صلى الله عليه وآله شاهد علينا.

Ali Bin Muhammad, from Sahl, from Ibn Yazeed, form Ziyyad 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 asws as a witness upon them, and Muhammad saww, in every generation, would be a witness over us asws’. 360

8 - كا: أبو علي الاشعري، عن ابن عبد الجبار، عن ابن أبي جمران، عن أبلية، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا معاشر قراء القرآن اتقوا الله عزوجل فيما حملكم من كتابه، فإني مسؤول وإنكم مسؤولون، إنني مسؤول عن تبليغي، وأما أنتم فتسألون عما حملتم من كتاب ربي وسنتي.

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’. 361


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. So 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 other than it’. I said, ‘Yes, may I be sacrificed for you asws! And why (are you asws asking)?’

359 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 6
360 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 7
361 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 8
قال: لان موسى عليه السلام حدث قومه بحديث لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم، ولان عيسى عليه السلام حدث قومه بحديث فلم يحتملوه عنه ببكيت قومه فقاتلوه فقتلهم، وهو قول الله عزوجل: ”أمنت طائفة من بني إسرائيل وكرفت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين”

He asws said: ‘Because Musaas narrated hisas people with a Hadeeth, they did not tolerate it from himas, so they went out against himas in Egypt, and they fought against himas, and heas fought against them, so heas killed them; and because Isaas narrated hisas people with a Hadeeth. They could not tolerate it from himas, so they went out against himas in Takrit, and they fought against himas, and heas fought against them, so heas killed them. And these are the Words of Allahazwj 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].

وأنه أول قائم ومنا أهل البيت يحدثكم بحديث لا تحتملونه فتخرجون عليه برميلة الدشكر، فتقاتلونه، فيقاتلكم، وهي آخر خارجة يكون,

And it would be so that at first, Qaimasws would be rising from usasws, the Peopleasws of the Household. Heasws would narrate to you all with a Hadeeth. You will not be tolerating it, so you would be going out against himasws at Rameela Al-Daskara, and you would be fighting against himasws, and heasws would be fighting against you all, so heasws would be killing you all, and it would be the last revolt which would happen.

ثم يجمع اللهazwj O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad saww among the people of hissaww era, and Heazwj would Say to himsaww: “O Muhammad saww! Did you saww deliver Myazwj Message and argued upon the people with what I saww had Commanded that you saww should narrated (the Hadeeth) to them with?” So he saww would be saying:’ Yes, O Lordazwj’. Then Heazwj would Ask the people: “Did he saww deliver to you all and argue upon you?’ But they would be saying, ‘No’.

فيسأل محمد صلى الله عليه وآله فتقول: نعم يا رب - وقد علم الله تبارك وتعالي أنه قد فعل ذلك - يعبد ذلك ثلاث مرات فيصدق محمدًا ويكذب القول، ثم يساقون إلى نار جهنم،

Then Allahazwj 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 Heazwj would Say to him saww: “O Muhammad saww! Did you saww deliver Myazwj Message and argued upon the people with what I saww had Commanded that you saww should narrated (the Hadeeth) to them with?” So he saww would be saying:’ Yes, O Lordazwj’. Then Heazwj would Ask the people: “Did he saww deliver to you all and argue upon you?’ But they would be saying, ‘No’.

فيسأل محمد صلى الله عليه وآله فتقول: نعم يا رب - وقد علم الله تبارك وتعالي أنه قد فعل ذلك - يعبد ذلك ثلاث مرات فيصدق محمدًا ويكذب القول، ثم يساقون إلى نار جهنم,

So Heazwj would Ask Muhammad saww, and he saww would be saying: ‘Yes O Lordazwj’. And Allahazwj would Know that he saww had indeed done that. Heazwj would Repeat that three times, and Muhammad saww would ratify but the people would believe. Then they would be ushered to the Fire of Hell.
Then they would come with Ali\textsuperscript{asws} among the people of his\textsuperscript{asws} era, and He\textsuperscript{azwj} would be saying to him\textsuperscript{asws} just as He\textsuperscript{azwj} had said to Muhammad\textsuperscript{saww}, and his\textsuperscript{asws} people would believe him\textsuperscript{asws}, and Allah\textsuperscript{azwj} would Ratify him\textsuperscript{asws} and Belie them. He\textsuperscript{azwj} would Repeat that three times.

Then it would be Al-Hassan\textsuperscript{asws}, then Al-Husayn\textsuperscript{asws}, then Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} would be the least of them\textsuperscript{asws} of companions. His\textsuperscript{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\textsuperscript{asws} upon what he\textsuperscript{asws} had argued with.

Then they would come with my\textsuperscript{asws} father\textsuperscript{asws}, meaning Muhammad\textsuperscript{asws} Bin Ali\textsuperscript{asws}, upon the like of that. Then they would come with me\textsuperscript{asws} and with you all, so I\textsuperscript{asws} would be asked and you would be questioned, therefore consider what you are doing, O Ibn Yafour! Allah\textsuperscript{azwj} Mighty and Majestic, He\textsuperscript{azwj} Commanded with His\textsuperscript{azwj} obedience, and obedience to His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and the obedience to the Masters\textsuperscript{asws} of the Command, they\textsuperscript{asws} being the successors\textsuperscript{asws} of His\textsuperscript{azwj} Rasool\textsuperscript{saww}, O Ibn Yafour!

Thus, we\textsuperscript{asws} are the Divine Authorities of Allah\textsuperscript{azwj} among His\textsuperscript{azwj} servants, and His\textsuperscript{azwj} Witnesses upon His\textsuperscript{azwj} creatures and His\textsuperscript{azwj} Trustees regarding His\textsuperscript{azwj} earth, and as Treasurers upon His\textsuperscript{azwj} Knowledge, and the Callers to His\textsuperscript{azwj} Way, and the workers with that. Therefore, the one who obeys us\textsuperscript{asws}, obeys Allah\textsuperscript{azwj}, and the one who disobey us\textsuperscript{asws}, so he has disobeyed Allah\textsuperscript{azwj}.

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\textsuperscript{362} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 12 H 9
CHAPTER 13 – WHAT ALLAH$\text{azwj}$ WILL BE ARGUING WITH UPON THE SERVANTS ON THE DAY OF JUDGMENT


Al Mufeed, from Ibn Qawlawiyah, from Muhammad Al Humeyri, from his father, from Haroun, from Ibn Ziyad who said,

'I heard Ja'far$\text{asws}$ Bin Muhammad$\text{asws}$, and he$\text{asws}$ had been asked about the Words of the Exalted: Say: 'For Allah is the conclusive Proof [6:149], he$\text{asws}$ said: 'Allah$\text{azwj}$ the Exalted will be Saying to the servant on the Day of Judgment: “My$\text{aw}$ servant! Were you knowledgeable?” If he said, ‘Yes’, He$\text{aw}$ would Say to him: “Then why did you not act with what you knew?”

And if he says, ‘I was ignorant’, He$\text{aw}$ would Say to him: “Why did you not learn until you knew?” He$\text{aw}$ will Contend, and that is the conclusive Proof of Allah$\text{azwj}$ Mighty and Majestic over His$\text{aw}$ creatures”.

2 - كان: علي، عن أبيه، عن محمد بن عيثم النخاس، عن معاوية بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: إن الرجل منكم ليكون في المحلة فيحتج الله يوم القيامة على جيرانه فيقال لهم: ألم يكن فلان بينكم؟ ألم تسمعوا كلامه؟ ألم تسمعوا بكاءه في الليل؟ فيكون حجة الله عليهم.

Ali, from his father, from Muhammad Bin Aysam Al Nakhas, from Muawiya Bin Amaar who said,

'I heard Abu Abdullah$\text{asws}$ saying: 'The man from you would happen to be in the place, and Allah$\text{azwj}$ will Argue on the Day of Judgment against his neighbours, Saying to them: “Didn’t so 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$\text{azwj}$ upon them”.

3 - كا: حميد بن زياد، عن الحسن بن محمد الكندي، عن أحمد بن الحسن الميثمي، عن أبان بن عثمان، عن عبد الاعلى مولى آل سام قال: سمعت أبا عبد الله عليه السلام يقول: ينفي بالمدينة الحسان يوم القيامة التي قد افتتبت في حسنها فقتلت: يا رب حسنات خلفي حتى ليقت ليت، فيجاهز نصبه عليها السلام فيقال: أنت أحسن أو هذه؟ قد حسناها فلم تقت.

363 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 13 H 1
364 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 13 H 2
I heard Abu Abdullah\textsuperscript{as} saying: ‘On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. She will say, ‘O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} Created me beautiful until I did what I did. They will come with Maryam\textsuperscript{as} and say to her, ‘Are you more beautiful or her\textsuperscript{as}? She\textsuperscript{as} had beauty in her\textsuperscript{as} but did not do Fitna (mischief)’.

And they would come with the handsome man who had done Fitna (mischief) due to his looks. He will say, ‘O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} Created me handsome until I did with the women what I did. They will bring Yusuf\textsuperscript{as} and say, ‘Are you more handsome or he\textsuperscript{as} is? He\textsuperscript{as} had beauty but did not do Fitna (mischief)’.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. He will say, ‘O Lord\textsuperscript{azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)’. So, they would come with Ayyub\textsuperscript{as}. They would say, ‘Were your afflictions more severe or his\textsuperscript{as} afflictions? He\textsuperscript{as} was in afflictions but did not do Fitna (mischief)’.

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\textsuperscript{365} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 13 H 3
CHAPTER 14 – WHAT WILL APPEAR FROM THE MERCY OF THE EXALTED DURING THE DAY OF JUDGMENT

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]

(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].

1 – Li: the companion of Muhammad the Exalted, from Ibrahim Bin Haisam, from Aba Ubayr, from Ibrahim Bin Zayed Al Karkhy who said: “Ahmad Bin Muhammad the Exalted said: When it will be the Day of Judgement, Allah the Mighty and Majestic will Exercise His Mercy to his Momin servant and Pause him upon his sins, sin by sin. Then Allah the Exalted will Forgive (his sins) for him.

2 – N: by the three chains, the companion of Muhammad the Exalted, from his predecessors having said: ’Rasool-Allah the Exalted said: When it will be the Day of Judgement, Allah the Exalted will neither notify that upon an Angel of Proximity, nor a Mursil Prophet, and Veil upon him what he dislikes if anyone pauses upon it, then He will be Saying to his evil deeds: “Be good deeds!”’

366 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 1
367 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 2
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The last servant to be Commanded with to the Fire would turn around, so Allah\textsuperscript{azwj} Mighty and Majestic will be Saying to him: “Hasten him (back)!” When they come with him, He\textsuperscript{azwj} will Say to him: “O My\textsuperscript{azwj} servant! Why did you turn around?” He would say, ‘O Lord\textsuperscript{azwj}! My thoughts about You\textsuperscript{azwj} wasn’t this’.

فقول الله جل جلاله: عبدي وما كان ظنك بي ؟ فيقول: يا ربي كان ظني بك أن تغفري لني خطيئتي وتسكنني (وتدخلني خ ل) جنتك،

Allah\textsuperscript{azwj} Majestic is His\textsuperscript{azwj} Majesty will Say: “My\textsuperscript{azwj} servant! And what were your thoughts about Me\textsuperscript{azwj}?” He would say, ‘O Lord\textsuperscript{azwj}! My thoughts with You\textsuperscript{azwj} was that You\textsuperscript{azwj} will Forgive my mistakes for me and Settle me (and Enter me) in Your\textsuperscript{azwj} Paradise’.

فقول الله: ملائكتي ! وعزتي والآئي وبلائي وارتفاع مكاني ما ظن بي هذا ساعة من حياته خيرا, ولو ظن بي ساعة من حياته ترررة بالنار, أجازوا له كذبه وأدخلوه الجنة,

Allah\textsuperscript{azwj} will Say: “My\textsuperscript{azwj} Angels! By My\textsuperscript{azwj} Might and My\textsuperscript{azwj} Exaltedness, and My\textsuperscript{azwj} Loftpiness! He did not think with this good with Me\textsuperscript{azwj} for a moment from his lifetime at all, and had he thought good with Me\textsuperscript{azwj} for a moment from his lifetime, I\textsuperscript{azwj} would not have Terrified him with the Fire. Allow his lie for him and Enter him into the Paradise!”

ثم قال أبو عبد الله عليه السلام ما ظن عبد بالله خيرا except Allah would be (good to him) due to his good thoughts with Him\textsuperscript{azwj}, nor will he think evil with Him\textsuperscript{azwj} except Allah would be (evil with him) due to his evil thoughts with Him\textsuperscript{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]’

Then Abu Abdullah\textsuperscript{asws} said: ‘A servant will not think good with Allah\textsuperscript{azwj} except Allah\textsuperscript{azwj} would be (good to him) due to his good thoughts with Him\textsuperscript{azwj}, nor will he think evil with Him\textsuperscript{azwj} except Allah\textsuperscript{azwj} would be (evil with him) due to his evil thoughts with Him\textsuperscript{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]’. 368

368 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 3
‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘They would come with a servant on the Day of Judgment who had been unjust to himself (sinner), and Allah\textsuperscript{azwj} will Say to him: “Didn’t I\textsuperscript{azwj} Command you with obeying Me\textsuperscript{azwj}? Didn’t I\textsuperscript{azwj} Forbid you from disobeying Me\textsuperscript{azwj}?”’

He would say, ‘Yes, O Lord\textsuperscript{azwj}! But my desires overcame upon me, so if You\textsuperscript{azwj} were to Punish me, You\textsuperscript{azwj} will not be unjust to me’. So, Allah\textsuperscript{azwj} will Command with him to the Fire. He would say, ‘This wasn’t my thought about You\textsuperscript{azwj}.’

He\textsuperscript{azwj} will Say: “What were your thoughts about Me\textsuperscript{azwj}?" He will say, ‘My thoughts with You\textsuperscript{azwj} were good thoughts’. So, Allah\textsuperscript{azwj} will Command with him to the Paradise. Allah\textsuperscript{azwj} the Blessed and Exalted will be Saying: “Your good thoughts about Me\textsuperscript{azwj} have benefited you at this time’. 369

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5 - سن: ابن فضال، عن علي بن عقبة، عن أبيه، عن سليمان بن خالد قال: قرأت على أبي عبد الله عليه السلام هذه الآية

Ibn Fazal, from Ali Bin Aqba, from his father, from Suleyman Bin Khalid who said,

‘I recited unto Abu Abdullah\textsuperscript{asws} this Verse: \textit{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\textsuperscript{asws} said: ‘This is regarding you (Shias).

They will come with the sinful Momin on the Day of Judgment until they pause him in front of Allah\textsuperscript{azwj} Mighty and Majestic and He\textsuperscript{azwj} will be the One\textsuperscript{azwj} Who will be in Charge of his Reckoning. Then he will be paused upon his evil deeds, thing by thing, and He\textsuperscript{azwj} will be Saying: “You did such during such a day during such a time!” He would say, ‘I recognise, O Lord\textsuperscript{azwj}!’

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369 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 4
He\textsuperscript{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\textsuperscript{azwj} will Say: “I\textsuperscript{azwj} Veiled these upon you in the world, and today I\textsuperscript{azwj} Forgive these for you. Replace these for My\textsuperscript{azwj} servant with good deeds!”’

قال: تفرفع صحيفته للناس فيقولون: سبحان الله! أما كانت لهذا العبد سنة واحدة؟! وهو قول الله عزوجل: "وِلاَ تَظْلِمُواْ النَّاسَ بِمَا لَمْ تَأْنِيَ لَهُمْ إِلَّا بِقَنْصَالِكَ يَدُ اللَّهِ بِذَٰلِكَ يُبَيِّنُهُمَا سِيِّئَتَهُمْ حَسَنَاتُهَا".

He\textsuperscript{asws} said: ‘His parchment will be raised for the people and they would be saying, ‘Glory be to Allah\textsuperscript{azwj}! Wasn’t there even a single evil deed for this servant?’ And these are the Words of Allah\textsuperscript{azwj} Mighty and Majestic: \textit{so those ones, Allah would Replace their evil deeds with good deeds, [25:70]}, 370

فيقول الرب جل ثناؤه وتعالى ذكره: صدق عبدي أدخلوه الجنة!

From Abu Ja’far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘They will come with a man on the Day of Judgment and He\textsuperscript{azwj} would Say: “Present your arguments!” He would say, ‘O Lord\textsuperscript{azwj}! Created me and Guided me and Expanded (sustenance) upon me, and I did not cease to expand (being generous) upon Your\textsuperscript{azwj} creatures and easing upon them so that You\textsuperscript{azwj} will Spread You\textsuperscript{azwj} Mercy upon this Day and Ease it for me’.

The Lord\textsuperscript{azwj}, Majestic is His\textsuperscript{azwj} Praise and Exalted is His\textsuperscript{azwj} Mention will be Saying: “My\textsuperscript{azwj} servant speaks the truth, enter him into the Paradise!”’. 371

فس: عن الرضا عليه السلام قال: إذا كان يوم القيامة وقف المؤمن بين يدي الله تعالى فيكون هو الذي يلي حسابه، فيعرض عليه عمله فينظر في صحيفته فالأول ما يري سيئاته فيتغير لذلك لونه وترعش فواضح وتفزع نفسه، ثم يري حسناته فتفرع عينه وتسفر نفسه وفرح، ثم ينظر إلى ما أعطاه الله تعالى من الثواب فيشتد فرحه، ثم يقول الله تعالى للملائكة: أحملوا الصحف التي فيها الأعمال التي لم يعملوها.

370 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 5
371 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 6
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!”

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 did intend these, so We azwj Wrote these for you!’ Then he would be Rewarded upon these”. 372

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 Judgment, and Command that he comes near Him azwj, so he would approach, then he will recognise what has been Favoured upon him with.

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?’

He asws said: ‘So 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 the Paradise’.


372 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 7
He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} will be Saying: “Indeed! I\textsuperscript{azwj} will Fulfil for you what you had asked for. This here is the Paradise Permissible for you, are you pleased?” The Momin would say, ‘Yes, O Lord\textsuperscript{azwj}! You\textsuperscript{azwj} have Pleased me and I am pleased’.

فيقول الله له: عبدي إني كنت أرضى أعمالك وأنا أرضى لك أحسن الجزاء، فإن أفضل جزائي عندي أن أستنك الجنة.

Allah\textsuperscript{azwj} will be Saying to him: “My\textsuperscript{azwj} servant! I\textsuperscript{azwj} was Pleased with your deeds, and I\textsuperscript{azwj} am Pleased for you with the excellent Recompense, so the superior of My\textsuperscript{azwj} Recompense is that I\textsuperscript{azwj} Settle you in the Paradise”’. \textsuperscript{373}

9- ابن أبي عمير رفعه، عن أبي عبد الله عليه السلام قال: يؤتى بعبد يوم القيامة ليست له حسنة فيقال له: اذكر وتذكر هل لك حسنة؟

Ibn Abu Umeyr, raising it,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘They will come with a servant on the Day of Judgment not having any good deed for him, and He\textsuperscript{azwj} will Say to him: “Remember and mention, is there any good deed for you?”

قال: فذكرك فيقول: يا رب مالي من حسنة إلا أن عبدك فلانا المؤمن مر بي فطلب مني مايا يتوأضا به فصلى عليه فأعطاه،

He\textsuperscript{asws} said: ‘He would (try to) remember and he will be saying, ‘O Lord\textsuperscript{azwj}! There is no good deed for me except that so and so servants of Yours\textsuperscript{azwj} passed by me and he sought water from me to perform \textit{Wudu} with, and pray \textit{Salat} with it, so I gave it to him’.

قال: فيقول اللهم تبارك وتعالى: أدخلوا عبدي الجنة.

He\textsuperscript{asws} said: ‘Allah\textsuperscript{azwj} Blessed and Exalted will be Saying: “Enter My\textsuperscript{azwj} servant into the Paradise!”’. \textsuperscript{374}

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\textsuperscript{373} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 8
\textsuperscript{374} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 14 H 9
CHAPTER 15 – THE QUALITIES WHICH WOULD OBLIGE
THE TERMINATION FROM THE DIFFICULTIES OF THE DAY OF
JUDGMENT AND ITS TERRORS

1 - لى: صالح بن عيسى العجلي، عن محمد بن علي بن علي، عن محمد بن الصلت، عن محمد بن بكير، عن عبد بن عباد المهلي، عن سعيد بن عبد الله، عن هلال بن عبد الرحمن، عن يعلى بن زيد، عن سعيد بن المسبب، عن عبد الرحمن بن سمرة.


قال: كنا عند رسول الله صلى الله عليه وآله يوما فقال: إني رأيت البارحة عجائب،


‘We were in the presence of Rasool-Allah saww one day, and he saww said: ‘Isaww saw wonders last night’.

قال: فقلنا: يا رسول الله وما رأيت ؟ حدثنا به فداك أنفسنا وأهلونا وأولادنا.

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!’

فقال: رأيت رجلا من امتي وقد أتاه ملك الموت ليقبض روحه فجاءه بره بوالديه فمنعه منه،

He saww said: ‘Isaww saw a man from my saww community, and the Angel of death had come to him to capture his soul, and his kindness w ith his parents came and prevented him from him.

ورأيت رحلا من امتي وقد احتوشته الشياطين فجاءته Zikr الله azwj Mighty and Majestic came from between them.

And I saww saw a man from my saww community, and the Punishment of the grave had been extended upon him, so his Wudu came and prevent it from him.

ورأيت رحلا من امتي قد احتوشته السياطين فجاءته Zikr الله azwj Mighty and Majestic came from between them.

And I saww saw a man from my saww community, the Satans la had terrified him, so the Zikr of Allah sawwj Mighty and Majestic came from between them.

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.
ورأيت رجلاً من امتي يلهث عطشا كلما ورد حوضا منع فجاءه صيام شهر رمضان فسقاه وأرواه،

And I saw a man from my 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.

ورأيت رجلاً من امتي والنبيون حلقاً حلقاً كلما أتى حلقة طرد فجاءه اغتصال من الجناية فأخذ بيدته فأجسده إلى جنبي،

And a man from my community and the Prophets 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 side.

ورأيت رجلاً من امتي بين يديه ظلمة ومن خلفه ظلمة وعن يمينه ظلمة وعن شماله ظلمة ومن تحته ظلمة مستنقا في الظلمة، فجاءه حجه وعمرته فأخرجاه من الظلمة وأدخله النور،

And I saw a man from my 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.

ورأيت رجلاً من امتي يكلم المؤمنين فلا يكلمونه فجاءه صلته للرحم فقال: يا معشر المؤمنين كلموه فإنه كان واصلا لرحمه، فكلموه وصافحوه وكان معهم،

And I saw a man from my 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!’ So, the Momineen spoke to him and shook his hand, and he was with them.

ورأيت رجلاً من امتي قد أخذته الزبانية من كل مكان فجاءه أمره بالمعروف ونهيه عن المنكر فخلصاه من بينهم وأدلهناه فكلمه المؤمنون وصافحوه وكان معهم،

And I saw a man from my 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.

ورأيت رجلاً من امتي جاثياً على ركبتاه، بينه وبين رحمة الله حجاب فجاءه حسن خلقه فأخذ به فادله في رحمة الله.
And I saw a man from my community kneeling upon his knees, there being a Veil between him and the Mercy of Allah, so his good manners came and grabbed his hand and entered him into the Mercy of Allah.

واذ رأيت رجلا من امتي قد هوت صحيفته قبل شماله فجاءه خوفه من الله عزوجل فأخذ صحيفته فجعله في يمينه،

And I saw a man from my community and his parchment had been dropped into his left hands, so his fear from Allah Mighty and Majestic came and grabbed his parchment and made it to be in his right hand.

ورأيت رجلا من امتي قد خفت موازينه فجاءه أفراطه فثقلوا موازينه،

And I saw a man from my community, his scale was light, so his child which had died before him came and made his scale to be heavy.

ورأيت رجلا من امتي قائما على شفير جهنم فجاءه رجاؤه من الله عزوجل فاستنقذه من ذلك،

And I saw a man from my community standing upon the edge of Hell, so his hope from Allah Mighty and Majestic came and saved him from that.

ورأيت رجلا من امتي قد هوى في النار فجاءته دموعه التي بكى من خشية الله فاستخرجته من ذلك،

And I saw a man from my community had been tumbled into the Fire, so his tears which he had cried for fear of Allah, came and extracted him from that.

ورأيت رجلا من امتي على الصرا يرتعد كما ترتعد السعفة في يوم ريح عاصف فجاءه حسن ظنه بالله فسكن رعبه ومنضى على الصراط،

And I saw a man from my community upon the Bridge shuddering just as the foliage leaf shudders during a day of strong wind, so his good thoughts with Allah came and calmed his dread, and he went over the Bridge.

ورأيت رجلا من امتي على الصراط يزحف أحيانا ويحبو أحيانا يتعلق أحيانا فجاءته صلاته علي فأقامته عليه قدميه ومنضى على الصراط،

And I saw a man from my community upon the Bridge, creeping at times, crawling at times, hanging on at times, so his Salawat upon me came and up-righted him upon his feet and he went over the Bridge.

ورأيت رجلا من امتي انهى إلى أبواب الجنة كلما انهى إلى باب اغلقه دونه فجاءته شهادة أن لا إنه إلا الله صادقا بما فتحت له الأبواب ودخل الجنة.
And I saw a man from my community ending up to the doors of the 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’ ratifying it, so the doors were opened for him and he entered the Paradise’.  

Ahmad Bin Abdullah, from his grandfather, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd,  

‘From Abu Abdullah’ having said: ‘Rasool-Allah said: ‘The land of the Day of Judgment is fire apart from the shade of the Momin, so if he ratifies it (Wilayah), it would shade him’’.  

Al Attar, from Sa’ad, from Ayoub Bin Nuh who said,  

‘I heard Abu Ja’far saying: ‘One who visits the grave of my father at Tous, Allah would Forgive for him whatever has preceded from his sins and what is delayed. So, when it will be the Day of Judgment, a pulpit would be set up for him parallel to the pulpit of Rasool-Allah until the Exalted is Free from Reckoning His servants’.  

By his chain, from Suleyman Bin Hafs Al Marouzy,  

‘From Musa Bin Ja’far having said: ‘When it will be the Day of Judgment, there will be over Throne of Allah, Majestic is His Majestic, four from the former ones and four from the latter ones. As for the former ones, it is Noah, and Ibrahim, and Musa, and Isa. And as for the four latter ones, it is Muhammad, and Ali, and Al-Hassan, and Al-Husayn.  

تم المفترض قبضنا زوار قبور الأئمة، لا أن أعلاها درجة وأقوم حبوب زوار قبر ولدي علي.

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375 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 1  
376 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 2  
377 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 3
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.

'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.

Both of them would come on the Day of Judgement 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.'

Allah azwj will Say: "O You Quran! So how was their submission to what 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'.

Allahazwj Mighty and Majestic will Say: 'Then they have dealt with you two just as 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!'
Allah \textit{azwj} Mighty and Majestic will Say: 'Then suggest whatever you \textit{asws} want for him.' He \textit{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 \textit{azwj} Mighty and Majestic. Allah \textit{azwj} will Say: I \textit{asws} have Given him what you \textit{asws} suggested 'O Ali \textit{asws}!' \\

فقال رسول الله صلى الله عليه وآله: وإن والدي القارئ ليتوجان بتاج الكرامة يضئ نوره من مسيرة عشرة آلاف سنة، ويكسيان قلبه باحتفال في الكعبة

Rasool-Allah \textit{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.'

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.'

And he would read from his deed in his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad \textit{saww} the leader of the Prophets \textit{as}, and Ali \textit{asws} the best of the successors \textit{as} and the Imams \textit{asws} after him \textit{asws}, the pious Chiefs.'

And he would read from his deed in his right hand, 'Our Lord \textit{azwj}! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah \textit{azwj} will say to them on behalf of Allah \textit{azwj} Mighty and Majestic: 'This is because both of you taught your children to read the Quran'.

\footnote{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 5}
6 - ثو: عن أبي عبد الله عليه السلام قال: من قرأ سورة الأعراف في كل شهر كان يوم القيامة من الآمنين الذين لا حوف عليهم ولا هم يحزنون، فإن قرءها في كل جمعة كان من لا يحاسب يوم القيامة، أما إن فيها محكما فلا تدعوا قراءتها فإناا يشهد يوم القيامة من قرئها.

From Abu Abdullahasws having said: ‘The one who recites Surah Al-A‘raaf during every month would be, on the Day of Judgement, 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 Judgement. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Judgement for everyone who recites it’’. 380

7 - وعن عليه السلام: من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين، وكان يوم القيامة من المقربين.

And from himasws: ‘One who recites Surah Yunusas 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 Judgment he will be from the ones of Proximity’’. 381

8 - وعن أبي جعفر عليه السلام: 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’farasws: ‘One who recites Surah Hudas during every Friday, Allahazwj would Resurrect him on the Day of Judgment among a group of the Prophetsasv’. 382

9 - وعن أبي عبد الله عليه السلام قال: من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة، ولا يصيبه فزع يوم القيامة.

And from Abu Abdullahasws having said: ‘One who recites Surah Yusufas during every day, or during every night, Allahazwj would Resurrect him on the Day of Judgment, and his beauty would be like the beauty of Yusufas, nor will he be hit by panic of the Day of Judgment’’. 383

10 - وعن عليه السلام: من أكثر قراءة سورة الرعد وكان مؤمنا دخل الجنة بغير حساب، وشفع في جميع من يعرف من أهل بيته وإخونه.

And from himasws: ‘One who frequents in reciting Surah Al Ra‘ad and was a Momin, would enter the Paradise without any Reckoning, and would (be able to) interceded regarding the entirety of the ones he recognises from his family and his brethren’’. 384

380 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 6
381 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 7
382 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 8
383 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 9
384 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 10
وعنه عليه السلام: من قرأ سورة الكهف كل ليلة جمعة لم يمت إلا شهيدا، و بعثه الله يوم القيامة مع الشهداء، ووقف يوم القيامة مع الشهداء.

From him asws: ‘One who recites Surah Al Kahf every night of Friday will not die except as a martyr, and Allahazwj would Resurrect him on the Day of Judgment along with the martyrs, and he would be paused on the Day of Judgment along with the martyrs’.

وعنه عليه السلام: من أدمن قراءة سورة مريم كان في الآخرة من أصحاب عيسى بن مريم، واعطي في الآخرة ملك سليمان في الدنيا.

And from him asws: ‘One who is habitual in reciting Surah Maryamas, in the Hereafter he would be from the companions of Isaas Bin Maryamas, and would be Given in the Hereafter the kingdom of Suleymanas in the world’.

وعنه عليه السلام: من أدم قراءة سورة طه أعطاه الله يوم القيامة كتابه بيمينه، ولم يحاسبه بما عمل في الإسلام، واعطي في الآخرة حتى يرضي.

And from him asws: ‘One who is habitual in reciting (Surah) Ta Ha, on the Day of Judgment (Allahazwj) 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’.

وعن أبي الحسن عليه السلام: من قرأ سورة الفرقان في كل ليلة لم يعذبه الله أبدا ولم يحاسبه، وكان منزله في الفردوس الأعلى.

And from Abu Al-Hassanasws: ‘One who recites Surah Al-Furqan during every night, Allahazwj will not Punish him, ever, and will not Reckon him, and his house would be in the high (levels of) Firdowsas’.

وعن أبي عبد الله عليه السلام: من قرأ سورة السجدة في كل ليلة جمعة أعطاه الله يوم القيامة كتابه بيمينه، ولم يحاسبه بما كان منه، وكان من رفقاء محمد صلى الله عليه وآله وأهل بيته عليهم السلام.

And from Abu Abdullahasws: ‘One who recites Surah Al Sajdah during every night, Allahazwj 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 Muhammadas and the Peopleas of his Householdsaww’.

وعنه عليه السلام: من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد صلى الله وعليه وآله وزواجه.

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385 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 11
386 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 12
387 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 13
388 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 14
389 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 15
And from him asws: ‘One who frequents in reciting Surah Al-Ahzaab, one the Day of Judgment he would be in the vicinity of Muhammad saww and his wives’.  

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.

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 Prophets. And he would be with the Prophets azwj, 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.

Then the Lord azwj, Blessed and Exalted will be Saying to him: “Ask for intercession, My servant, I shall Intercede in all what you ask intercession for, and ask Me, I shall grant you, My servant, all what you ask for”.

So, he would ask, and he would be Given, and he would seek to intercede, and He 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.

And he would be given a published book until he descends from the Presence of Allah azwj. So, 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 Muhammad⁹⁸[asws].” ³⁹¹

And from him⁹⁸[asws]: ‘One who recites (Surah) Ha Meem Al Saidah, there would be a light for him on the Day of Judgment to the extent of his sight and cheerfulness’.” ³⁹²

And from him⁹⁸[asws]: ‘The one who recites: Ha Meem [42:1] Ayn Seen Qaf [42:2] (Surah Al-Shura) Allah⁹⁸[azwj] would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah⁹⁸[azwj] Mighty and Majestic, so He⁹⁸[azwj] would Say: “My⁹⁸[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 I⁹⁸[azwj] will Recompense you with your Recompense!”

He⁹⁸[azwj] Enter him into the 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 Allah⁹⁸[azwj] Mighty and Majestic has Described”.” ³⁹³

And from Abu Ja’far⁹⁸[asws]: ‘One who recites (Surah) Ha Meem Al Dukhan during his Obligatory (Salat) and his Optional (Salat), Allah⁹⁸[azwj] will Resurrect him as being from the secured ones on the Day of Judgement, and Shade him beneath His⁹⁸[azwj] Throne, and Reckon him an easy Reckoning, and Give him his book in his right hand’.” ³⁹⁴

³⁹¹ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 17
³⁹² Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 18
³⁹³ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 19
³⁹⁴ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 20
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 Judgment’.

And from him asws: ‘One who is habitual in reciting Surah Inna Fatahna (Ch. 48), a Caller would Call out on the Day of Judgment until the creatures hear: “You are from My azwj sincere servants! Join up with the righteous ones from My azwj servants!” So, He azwj would Settle him in the Gardens of Bliss, and Quench him from the Sealed Nectar, the admixture of which is the camphor’.

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’.

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 Judgement 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.

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 the Paradise, and settle therein wherever you so feel like’.

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395 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 21
396 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 22
397 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 23
398 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 24
And from Abu Ja’far asws: ‘One who recites Surah Al-Waqia every night before he sleeps would meet Allahazwj the Exalted and his face would be like the moon on the night of the full moon’.  

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 Judgement, and be a just witness in the Presence of the Oneazwj who will Allow its Testimony. Then it would not separate from him until he enters the Paradise’.

And from him asws: ‘The one who recites Surah Al-Talaaq and Surah Al-Tahreem in the Obligatory (Salats), these would Invoke Allahazwj for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allahazwj would Make him Enter into the Paradise due to his recitation of these two and their memorisation, because these two (Surahs) are for the Prophet saww’.

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 Allahazwj until morning, and would be in Hisazwj Safety on the Day of Judgment until he enters the Paradise’.

And from him asws: ‘One who frequents in reciting Surah Al-Ma’arij, Allahazwj will not Question about the sins of his deeds, and Settle him on the Day of Judgment in the presence of Muhammadasws and the People asws of hisasws Household’.

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399 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 25
400 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 26
401 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 27
402 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 28
403 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 29
And from him asws: ‘One who is habitual in reciting Surah La Uqsim and was acting by it, Allahazwj 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’. 404

And from him asws: ‘One who recites (Surah) Wal Naziaat will not die except as quenched, and Allahazwj will not Resurrect him except as quenched, and he will not enter the Paradise except as quenched’. 405

And from him asws: ‘One who was reciting in the Obligatory (Salats) (Surah) Wayl lil Mutaffifeen, Allahazwj will Give him the safety on the Day of Judgment 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 Judgment’’. 406

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 Judgement, and he would be from the friends of the Momineen, and their companions in the Paradise’’. 408

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 Judgment: ‘Enter from whichever of the doors of the Paradise you so desire to’’. 409

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404 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 30
405 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 31
406 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 32
407 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 33
408 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 34
409 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 35
And from him asws: ‘One who is habitual in reciting (Surah) Al Ghashiya in an Obligatory (Salat) or an Optional (Salat), Allahazwj would Cover him in Hisazwj Mercy in the world and the Hereafter, and Give him the safety on the Day of Judgment from the Punishment of the Fire’.410

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 Allahazwj, and on the Day of Judgment he would be from the friends of the Prophetsas, and the martyrs, and the righteous ones’.411

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), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, 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.

And the Lordazwj Blessed and Exalted would be Saying: ‘(azwj Accept your testimonies for Myazwj servant) and would Recompense him for it. Go with him to Myazwj Garden unto he chooses from it wherever he loves to be, and (azwj would Give it to him from without a Favour, but as a Mercy from Meazwj and a Grace upon him. And congratulations to Myazwj servant!’.412
And from him\textsuperscript{asws}: ‘The one who recites \textit{Surah} Al-Adiyaaat, and is habitual in its recitation, \textit{Allah} \text{azwj} Mighty and Majestic would Resurrect him with Amir-al-Momineen\textsuperscript{asws} on the Day of Judgement, and he would be in his\textsuperscript{asws} protection, and among his\textsuperscript{asws} friends’. \textsuperscript{413}

And from Abu Ja’far\textsuperscript{asws}: ‘One who frequents from reciting (\textit{Surah}) Al-Qariyah, \textit{Allah} \text{azwj} would Secure him from the pus of Hell on the Day of Judgment’. \textsuperscript{414}

And from Abu Abdullah\textsuperscript{asws}: ‘One who recites \textit{Surah} Al-\textit{Asr} in his Optional (\textit{Salat}), \textit{Allah} \text{azwj} will Resurrect him on the Day of Judgment with a shining face, youthfulness in his age, delight in his eyes, until he enters the Paradise’. \textsuperscript{415}

And from him\textsuperscript{asws}, ‘The one who recites in his Obligatory (\textit{Salats}): \textit{Did you not see how your Lord Dealt [105:1]} (\textit{Surah} Al-\textit{Feel}), every coast and mountain and valley would testify for him on the Day of Judgement that he used to be from the praying ones. And a Caller will Call out for him on the Day of Judgement: “Ratify My\textsuperscript{azwj} Servant! I\textsuperscript{azwj} would Accept your testimony for him, and Enter him into the Paradise, and will Reckon him, for he is from the ones whom I\textsuperscript{azwj} Love, and Love his deeds”’. \textsuperscript{416}

And from him\textsuperscript{asws}, ‘The one who frequents in reciting: \textit{For the protection of Quraysh [106:1]} (\textit{Surah} Quraysh) will be resurrected by \textit{Allah} \text{azwj} on the Day of Judgement on a ride from the rides of the Paradise until he would be seated at the tables of Light on the Day of Judgement’. \textsuperscript{417}

\textsuperscript{413} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 39
\textsuperscript{414} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 40
\textsuperscript{415} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 41
\textsuperscript{416} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 42
\textsuperscript{417} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 43
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’’. 418

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 Judgement, and he will be discussing in the presence of the Rasool-Allah saww.

And from him asws: ‘One who recite **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’’. 420

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 Judgment’’. 421

By his chain from Abu Abdullah asws having said: ‘Four, Allah azwj Mighty and Majestic will Look at (Consider) on the Day of Judgment – one who saves one in sorrow, or helps a desperate one, or frees a person, or marries a celibate’’. 422
solving his need, would have for him due to that, seventy Mercies for the panic on the Day of Judgment and its horrors”. 423

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’.”

And the sixteenth day, Allah azwj Mighty 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.

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 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.

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 the Paradise without any Reckoning”.

423 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 49
424 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 50
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].

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah, So, if there does not happen to be wealth for you, then from your efforts for your 

You will find it in the Presence of Allah – Allah the Exalted will Benefit you all by the virtue of Muhammad, Ali and their Progeny on the Day of Judgment. So, He will Delete your evil deeds by it and He would Multiply your good deeds by it, and He will Raise your levels by it'.

And he continued the Hadeeth until he said: ‘Rasool-Allah! If a servant from the servants of Allah pauses on the Day of Judgment 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.

By the One Who Sent Me as a Prophet! If a servant from the servants of Allah pauses on the Day of Judgment 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.

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 him entering the Paradise.

فقال: يا رسول الله صلى الله عليه وآله ورسول اللاتين، وعلى هذا يقع مواساته لاخيه المؤمن ؟

It was said, ‘O Rasool-Allahazwj! And to this extent is the benefit of his consoling to his Momineen brother?’

فقال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا إنه لينفع بعض المؤمنين بأعظم من هذا، وربما جاء يوم القيامة من تملك له سياته وحسناته وإساءاته إلى إخوانه المؤمنين - وهي التي تعظم وتتضاعف

So Rasool-Allahsaww said: ‘Yes, by the Oneazwj Who Sent me with the Truth as a Prophetaww! It would benefit some of the consoler by greater than this. And perhaps someone would come on the Day of Judgment 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.

فتمتلئ بها صحائفه وتفرق حسناته على خصمائه المؤمنين المظلومين بيده ولسانه، فيتحير ويحتاج إلى حسنات توازي سيئاته،

So, 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.

فيأتيه أخ له مؤمن قد كان أحسن إليه في الدنيا فيقول له: قد وهبت لك جميع حسناتي بإزاء ماكان منك إلي في الدنيا،

So, 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’.

فيعفر الله له بما، ويقول له هذا المؤمن: فأنت بماذا تدخل جنتي ؟ يقول: برحمةك يا ربي: يقول: فيقول الله: جدت عليه بجميع حسناته، وحن أولي باجود منك والكرم، وقد تقينتها عمن أحبك وقد رددنا عليك وأضعفنا لك،

Therefore, Allahazwj would Forgive (his sins) for him due to it, and Heazwj would be Saying to the Momin: “So you, with what would you be entering Myazwj Paradise?” He would be saying, ‘By Yourazwj Mercy, O Lordazwj!’ Allahazwj Mighty and Majestic would be Saying: “You have been generous upon him with the entirety of your good deeds, and Wezwj are foremost with the Generosity and the Benevolence than you are! Iazwj have Accepted these from your brother, and have Returned them upon you, and Doubled it for you!”

فهو أفضل أهل الجنان.
By his chain, from Abu Saeed Al Khudry,

‘From the Prophet ﷺ 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 ﷺ, 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 Judgment regarding the likes of what had interceded regarding him, and he would be gathered with them in their group until he enters the Paradise, and become from their friends.

وساق الحديث إلى أن قال - ومن صام من رجب خمسة أيام كان حقا على الله عزوجل أن يرضيه يوم القيامة، وبعث يوم القيامة ووجهه كالقمر ليلة البدر

And he drove the Hadeeth until he ﷺ said: ‘And one who Fasts five days of Rajab would have a right upon Allah ﷺ Mighty and Majestic that He ﷺ Pleases him on the Day of Judgment, and Send him on the Day of Judgment and his face would be like the moon on the night of the full moon’

وساقه إلى أن قال - ومن صام من رجب ستة أيام خرج من قبره ووجهه نور يتلالؤ أشد بياضا من نور الشمس، واعطي سوى ذلك نورا يستضئ به أهل الجمع يوم القيامة، وبعث من الآمنين حتى يمر على السراط بغير حساب -

And he drove the Hadeeth until he ﷺ 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 Judgment, and he would be Sent from the secured ones until he passes over the Bridge without any Reckoning’.

وساقه إلى أن قال - ومن صام من رجب سبعة أيام خرج من قبره وهو ينادي: لا إله إلا الله، ولا يصرف وجهه دون الجنة وخرج من قبره ووجهه نور يتلالؤ لاهل الجمع حتى يقولوا: هذا نبي مصطفى ﷺ. وإن أدنى ما يعطى أن يدخل الجنة بغير حساب -

And he drove the Hadeeth until he ﷺ 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 ﷺ’, and his face will not turn away from the 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 ﷺ’. And the least of what he would be Given is that he would enter the Paradise without any Reckoning.

425 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 51
And one who Fasts ten days of Rajab, Allahazwj 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’.

And he drove (the Hadeeth) until hesaww said: ‘And one who Fasts twenty-one days of Rajab, no servant would achieve on the Day of Judgment any Rewards better than him except the one who had Fasted like him, or increased upon it.

And one who Fasts twelve days would be clothed on the Day of Judgment 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.

And one who Fasts thirteen days of Rajab, there would be spread out for him on the Day of Judgment, 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. So, he would be eating from it and the people would be in severe difficulties and huge concern’.

And he drove (the Hadeeth) until hesaww said: ‘And one who Fasts fifteen days of Rajab would pause on the Day of Judgment the pausing of the se- cured ones, so no Angel of Proximity would pass by him nor a Rasoolas nor a Prophetas except hesaww would say: ‘Beatitude for you! You are safe, one of Proximity, honoured, envied, joyful dweller of the Gardens’.
And he drove (the Hadeeth) until he said: ‘And one who Fasts seventeen days of Rajab, on the Day of Judgment 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’.

And he drove (the Hadeeth) until he said: ‘And one who Fasts twenty-one days of Rajab, would intercede on the Day of Judgment regarding the like of (the tribes of) Rabi’e and Muzar, all of them being people of mistakes and sins’.

And he drove (the Hadeeth) until he 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! Hasten to your Lord!’.

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 is Pleased from them and they are pleased from Him. It is the great success.

And one who Fasts twenty-six days of Rajab, Allah 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’.\(^{426}\) [in Ahadith it is recommended not to keep so many days of fast in a month, max three days as each fast is then given ten times reward so three fasts are liking fasting for the whole of the month!]

\(^{426}\) Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 52
53 - كا: بإسناده عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من فعز يوم القيامة.

By his chain,

‘From Abu Abdullah’asws having said: ‘Rasool-Allah’aswss said: ‘One who honours the one with old age for the sake of Al-Islam, Allahazwj would Secure him from the panic of the Day of Judgment’.427

427 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 53

54 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من دفن في الحرم أم من الفزع الاكبر، قلت له: من بر الناس وفاجرهم؟

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 himasws, ‘From the righteous people and their immoral ones?’ Heasws said: ‘From the righteous people and their immoral ones’’.428

428 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 54

55 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من مات في طريق مكة ذاهبا أو جائيا أمن من الفزع الاكبر يوم القيامة.

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 Judgment’.429

429 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 55

56 - به: عن الصادق عليه السلام قال: من مات محرما بعثه الله ملبيا.

From Al-Sadiqasws having said: ‘One who dies in Ihraam, Allahazwj would Resurrect him calling out Talbiyya’’.430

430 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 56

57 - وقال عليه السلام: من مات في أحد الحرمين بعثه الله من الآمنين، ومن مات بين الحرمين لم ينشر له ديوان.

And heasws said: ‘One who dies in one of the two Sanctuaries (Harrums), Allahazwj 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’.431

431 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 57

From Al-Reza\textsuperscript{asws} having said: ‘One who comes to the grave of his brother, then places his hand upon the grave and recites: \textit{Surely We Revealed it during the Night of Pre-determination [97:1] (Surah Al-Qadr)}, seven times, would be safe on the Day of the greatest panic’. \textsuperscript{432}

By his chain,

‘From the Prophet\textsuperscript{saww} having said: ‘One who averts (\textit{Nafs}) his self from indulging the people (to avoid worldly pleasures), Allah\textsuperscript{azwj} would Secure him from panic on the Day of Judgment’’. \textsuperscript{433}

By his chain,

‘From the Prophet\textsuperscript{saww} having said: ‘One to whom presents an immorality or a lustful desire, and he shuns it from fear of Allah\textsuperscript{azwj} Mighty and Majestic, Allah\textsuperscript{azwj} will Prohibit the Fire upon him and Secure him from the greatest panic’’. \textsuperscript{434}

By his chain,

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘One who carries his brother upon his ride, Allah\textsuperscript{azwj} will Resurrect him on the Day of Judgment to the pausing upon a she-camel from the she-camels of the Paradise, the Angels would be boasting with him’’. \textsuperscript{435}

Abu Ja’far\textsuperscript{asws} said: ‘One who swallows anger and he is able upon implementing it, Allah\textsuperscript{azwj} would Cram his heart with safety and \textit{Eman on the Day of Judgment}’. \textsuperscript{436}

\textsuperscript{432} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 58
\textsuperscript{433} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 59
\textsuperscript{434} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 60
\textsuperscript{435} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 61
\textsuperscript{436} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 62
From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘There is none from a deed placed in the scale of a person on the Day of Judgment, more superior than the good manners’’.\textsuperscript{437}

\[\text{Li: عن أبي عبد الله عن أبيه صلى الله عليه وسلم عن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: أطولكم قنوتاً في دار الدنيا أطولكم راحة يوم القيامة في الموقف.

From Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws}, from Abu Zarr\textsuperscript{rad} having said: ‘Rasool-Allah\textsuperscript{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 Judgment in the pausing’’.\textsuperscript{438}

\[\text{Li: عن الصادق عن أبيه صلى الله عليه وسلم قال: قال رسول الله صلى الله عليه وسلم: أقربكم غداً مني في الموقف أصدقكم للحديث، وأداكم للامانة، وأوفاكم بالعهد، وأحسنكم خلقاً، وأقربكم من الناس.

From Al-Sadiq\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The nearest of you from me\textsuperscript{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’’.\textsuperscript{439}

\[\text{ما: عن النبي صلى الله عليه وسلم قال: من ارتبط فرساً في سبيل الله كان علفه وروثه وشرابه في ميزانه يوم القيامة.

From the Prophet\textsuperscript{saww} having said: ‘One who ties up (equips) a horse in the Way of Allah\textsuperscript{azwj}, it fodders, and its dung, and its drink would be in his scale on the Day of Judgment’.\textsuperscript{440}

\[\text{ثو: عن أبي عبد الله صلى الله عليه وسلم، عن النبي صلى الله عليه وسلم: ألا بشر اشيتين في الظلمات إلى المساجد بالنور الساطع يوم القيامة.}

From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘Be saying, ‘Glory be to Allah\textsuperscript{azwj}, and there is no god except Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is the Greatest’, for these (phrases) would be coming on the Day of Judgment having precedings, and delays, and consequences for these, and these are the everlastingly righteous works [19:76]’’.\textsuperscript{441}

\[\text{ثو: عن النبي صلى الله عليه وسلم، عن النبي صلى الله عليه وسلم: ألا بشر اشيتين في الظلمات إلى المساجد بالنور الساطع يوم القيامة.

From Abu Abdullah\textsuperscript{asws}, from the Prophet\textsuperscript{saww}: ‘Indeed! Give glad tidings to the walkers in the darkness to the Masjids, of the shining light on the Day of Judgment!’’.\textsuperscript{442}

\[\text{437} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 63}
\[\text{438} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 64}
\[\text{439} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 65}
\[\text{440} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 66}
\[\text{441} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 67}
\[\text{442} \text{Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 68}
From Abu Abdullah\textsuperscript{asws} having said: ‘The people of the longest necks on the Day of Judgment would be the Muezzins (Proclaimers of the calls to Salat)’.\textsuperscript{443}

From Amir Al-Momineen\textsuperscript{asws} having said: ‘When one of you performs Sajdah, then let him apply with his hands to the ground, perhaps Allah\textsuperscript{aswj} would Turn away the fetters (chains) from him on the Day of Judgment’.\textsuperscript{444}

From Abu Ja’far\textsuperscript{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’.

He\textsuperscript{asws} said, ‘The creatures would face towards them and they would be saying, ‘Are they Prophets\textsuperscript{as}?’ A Caller would Call out from beneath the Throne: “They aren’t Prophets\textsuperscript{as}”.

He\textsuperscript{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”.

From the Prophet\textsuperscript{saww} having said: ‘I\textsuperscript{saww} would be by the scale on the Day of Judgment, so the one whose evil deeds would be heavier over his good deeds, I\textsuperscript{saww} will come with the Salawat upon me\textsuperscript{saww} until I\textsuperscript{saww} cause his good deeds to be heavier by it’.\textsuperscript{446}

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\textsuperscript{443} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 69
\textsuperscript{444} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 70
\textsuperscript{445} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 71
\textsuperscript{446} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 72
From Abu Abdullah 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’.

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 Musa asws Bin Ja’far asws, from his forefathers asws, from Ali asws, from the Prophet saww having said: ‘Allah azwj will fault a servant from His azwj servants on the Day of Judgment Saying: “My azwj servant! What prevented you, when I azwj was sick, from Consoling Me azwj?”

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 fall ill nor have an illness!’

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!’
الحسين بن محمد، عن المعلى، عن ابن اورمة، ومحمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله، عن أبيه عليه السلام قال: دخل أبو عبد الله الجدلي على أمير المؤمنين عليه السلام فقال: يا أبي عبد الله ألا اخبرك بقول الله عزوجل: " من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون ومن جاء بالسيئة فكبت وجوههم في النار هل تعودون إلا ما كنتم تعملون "؟

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 Abdullahasws having said: ‘Abu Ja’farasws said: ‘Abu Abdullah Al-Jadly came over to Amir Al-Momineenasws, so heasws said: ‘O Abu Abdullah! Shall asws inform you with the Words of Allahazwj 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].

قال: بلى يا أمير المؤمنين جعلت فداك، فقال: الحسنة معرفة الولاية وحبنا أهل البيت، والسيئة إنكار الولاية وبغضنا أهل البيت، ثم فرفا عليه هذه الآية.

He said, ‘Yes, O Amir Al-Momineenasws, may I be sacrificed for youasws’. So heasws said: ‘The good deeds the recognition of the Wilayah and ourasws love of the Peopleasws of the Household, and the evil deed is the denial of the Wilayah and usasws, hatred of the Peopleasws of the Household’. Then heasws recited these Verses’. 450

77 - سن: ابن فضال، عن ابن حميد، عن فضيل الرسان، عن أبي داود، عن أبي عبد الله الجدلي مثله.

Ibn Fazal, from Ibn Hameed, from Fazeyl Al Rasan, from Abu Dawood, from Abu Abdullah Al Jadly – similar to it.

قر: محمد بن القاسم بن عبد رفعة، عن أبي عبد الله عليه السلام مثله.

Muhammad Bin Al Qasim Bin Ubeyd, raising it,

‘From Abu Abdullahasws – similar to it’. 451

78 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من قرأ القرآن وهو شاب مؤمن اختلط القرآن بلحمه ودمه، وجعله الله عزوجل مع السفرة الكرم البررة، وكان القرآن حجيحا عليه يوم القيامة، فقول: يا ربي إن كل عامل قد أصاب أجر عمله غير عاملي، فبلغ به أكرم عطائاك،

By his chain,

450 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 76
451 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 77
‘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 Judgment, 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’.

He asws said: ‘So Allah azwj the Mighty, the Compeller would Clothe him with two garments of the Paradise and Place a crown of honour upon his head. Then He azwj would Say to him (The Quran): “Have I please 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’.

Then he would enter the 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?” So, he (the Quran) would be saying: ‘Yes’.

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”. 452

Rasool-Allah saww said: ‘And that is, that the Quran will come on the Day of Judgment 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.

فيفول الله تعالى: أعطوه الملك بيمينه، والخلد بشماله، وأقرنوه بزواواجهم من الحور العين، وأكسوا والديه حلة لا تقوم لها الدنيا بما فيها،

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,

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452 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 78
and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it”.

فيفي، إليهما الخلق فهمهما، وينظرا إلى أنفسهما فهمهما، فيقولوا: يا ربنا أي لنا هذا ولم تبلغها أعمالنا؟ فيقول الله عزوجل: ومع هذا تاج الكرامة لم ير مثله الراؤون، ولم يسمع بمثله السامعون، ولم يتفكر في مثله المفكرون

So, 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 Lordazwj! Currently this is for us and our deeds have not reached it (to deserve this)?’ So Allahazwj 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”.

فيفي: هذا تعليمكمما ولدكمما القرآن، وتصير كما إياه بدين الإسلام، وبرياضتكمما إياه على محمد رسول الله وعلي ولي الله، وتفقيهكمما إياه بفقههما، لأنهما الذين لا يقبل الله لأحد عملها إلا بوليانيهما ومعاداة أعدائهما، وإن كان ما بين النبر إلى العرش

So 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 Muhammadasws Rasoolasws of Allahazwj, and Aliasws Guardian of Allahazwj, your giving him the understanding of themasws, because theyasws are those, Allahazwj will not be Accepting a deed for anyone except by theirasws Wilayah and the enmity to theirasws enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allahazwj.

فتلك البشارات التي تبشرن بها.

So, these are the glad tidings which he would be given with”453.

453 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 15 H 79

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]

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]

(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]

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]
الحج 22 "ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس 78.

(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 24 "وهم عذاب عظيم" يوم تشهد عليهم أصنامهم وأبديهم وأرجلهم بما كانوا يعملون

(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]

*يومهم وبفهم الله دينهم الحق ويعلمون أن الله هو الحق المبين 23 – 25.

*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 36 "اليوم ختم على أفواهم وتكلمنا أيديهم وشهدوا أرجلهم بما كانوا يكسبون 65.

(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 41 "ويوم يحضر أعداء الله إلى النار فهم يوزعون

*And on the Day the enemies of Allah shall be herded to the Fire, so they would be assembled* [41:19]

*حتى إذا ما جاءوها شهد عليهم جميعهم وأبصارهم وجلودهم بما كانوا يعملون

*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]

* وقالوا جلودهم لم شهدتم عليهم قالوا أنطقنا الله الذي أنطق كل شئ وهو خلقفهم أول مرة وإليه ترجعون

*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]

* وما كنتم تسترون أن يشهد عليكم تعكم ولا أيصاركم ولا جلودكم ولكن ظنتم أن الله لا يعلم كثيرا مما تعملون

*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]

*وذلككم ظنكم الذي ظنتم بريكم أردكم فأصبحتم من الخاسرين"
And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]

فإن يصروا فأنى مما لهم وان يستعبروا فما هم من المعتنين 19 - 24.

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]

In a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{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 Judgment which he will find it spread out [17:13]: ‘He\textsuperscript{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 Judgment with what he had done”’.\textsuperscript{454}

Ali Bin Ibrahim said regarding His\textsuperscript{azwj} Words: And when the books are published [81:10]. He said, ‘Books of the deeds’:\textsuperscript{455} \textsuperscript{P.s. – This is not a Hadeeth}

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\textsuperscript{azwj} Gathers the people on the Day of Judgment, He\textsuperscript{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.

Then the Angels would testify against them saying: ‘O Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} Angels are testifying for You\textsuperscript{azwj}. Then they would be swearing that they did not do anything from that, and it is in His\textsuperscript{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\textsuperscript{azwj} would Seal upon

\textsuperscript{454} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 1
\textsuperscript{455} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 2
their tongues and their limbs would speak with what they had been earning”.\(^{456}\) (P.s. – This is not a Hadeeth)

4 - فس: حتى إذا ما جاءوها شهد عليهم سمعهم وأبصارهم وجلودهم بما كانوا يعملون " فإنها نزلت في قوم يعرض عليهم أعمامهم فيبكونها فقولون: ما عملنا منها شيئاً، فشهد عليهم الملائكة الذين كتبوا عليهم أعمامهم.

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 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)

فقال الصادق عليه السلام: " فكأنه قالوا لله: يا رب هؤلاء ملائكتك يشهدون لك، ثم يحلفون بالله ما فعلوا من ذلك شيئاً، وهو قول الله: " يوم بعثه الله جميعاً فيبكونه له كما يبكونون لكم " وهم الذين غصبوا أمير المؤمنين،

Al-Sadiq\(^{\text{asws}}\) said: 'They would be saying to Allah\(^{\text{azwj}}\), 'O Lord\(^{\text{azwj}}\)! They are Your Angels testifying for You\(^{\text{azwj}}\), and it is the Words of Allah\(^{\text{azwj}}\): 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-Mominee\(^{\text{asws}}\).

فقال ذلك يختصي الله على ألسنتهم ويعلق جوازاتهم فيشيد السمع بما صنع مما حرم الله، ويشهد البصر بما نظر به إلى ما حرم الله، وتشهد اليدين بما أخذتا، وتشهد الرجلان بما سعتا مما حرم الله، وتشهد الفرج بما تركت، مما حرم الله،

Thus, during that, Allah\(^{\text{azwj}}\) 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\(^{\text{azwj}}\), and the eyes would testify with what they had looked at to what Allah\(^{\text{azwj}}\) 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\(^{\text{azwj}}\) had Prohibited, and the private parts would testify with what they had been indulged in from what Allah\(^{\text{azwj}}\) Prohibited.

ثم أنطق الله ألسنتهم فقولون: " لم شهدتم على الله " فقال الله: " أنطقوا الله الذي أنطق كل شيء وهو حلقكم أول مرة وليه ترجعون و ما أنتم تسترون " أي من الله " أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم " والجلود الثروج " ولكن ظنتم أن الله لا يعلم كثيراً مما تعملون "

Then Allah\(^{\text{azwj}}\) 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\(^{\text{azwj}}\), that (one day) your ears, and your eyes, and your skins would be testifying
against you – and the skins are the private parts, \textit{But, you thought that Allah does not know most of what you are doing [41:22]}.  

From Abu Ma’mar Al Sady who said,

‘Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said in describing the Day of Judgment: ‘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].’

The Rasool\textsuperscript{asww} would stand, and that is His\textsuperscript{azwj} Word to Muhammad\textsuperscript{asww}: \textit{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\textsuperscript{asww} is the witness upon the witnesses, and the witnesses, they\textsuperscript{as} are the Rasools\textsuperscript{asw}.  

From Mas’ada Bin Sadaqa,

‘From Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} grandfather\textsuperscript{asws} having said: ‘Amir Al Momineen\textsuperscript{asws} said in a sermon describing the horrors of the Day of Judgment: ‘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].’”  

From Abu Ma’mar Al Sady who said,

‘A man came to Ali\textsuperscript{asws} and he said, ‘O Amir Al-Momineen\textsuperscript{asws}! I am doubting in the Revealed Book of Allah\textsuperscript{azwj}. So, Ali\textsuperscript{asws} said to him: ‘May you mother be bereaved of you! And how can you doubt in the Revealed Book of Allah\textsuperscript{azwj}?’ The man said to him\textsuperscript{asws}, ‘Because I find in the

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457 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 4
458 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 5
459 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 6
\end{footnotesize}
He said, 'Because Allah 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 is Saying where they would be speaking: ‘By Allah, our Lord! We were not associators’ [6:23].

And He is Saying: Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25]. And He is Saying: Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]. And He 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].

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. So, why is that so, O Amir Al-Momineen?'

He 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 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 had appeared from them, and they assisted each other upon the righteousness and the piety in the house of the world.

And He said: ‘Then present that which you are doubting in.'
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.

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].

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.

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 will be speaking, and testify with every (act of) disobedience which had appeared from them.

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].

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].
ويجتمعون في موطئ يختصمون فيه ويدان لبعض الخلاقين من بعض وهو القول، وذلك كله قبل الحساب، فإذا اخذ بالحساب شغل كل بما لديه، نسأل الله بركة ذلك اليوم.

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. So, 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.” 460

8 - في: عن محمد بن مسلم، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام في خطبته: فلما وقفوا عليها قالوا: " يا ليتنا نرد ولا نكذب بآيات ربنا ونكون من المؤمنين بل بدأ لهم ما كانوا يخفون من قبل " إلى قوله: " وإفظ لكاذبين ".

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 what they were hiding from before – up to His azwj Words: and they (would still) be lying [6:28]’. 461

9 - في: عن خالد بن يحيى (نجيب ظ)، عن أبي عبد الله عليه السلام في قوله: " اقرء كتابك كفى بنفسك اليوم " قال: يذكر العبد جميع ما عمل وما كتب عليه حتى كأنه فعله تلك الساعة، فلذلك قوله: " يا ويلنا ما هذا الكتاب لا يغادر صيرة ولا كبيرة إلا أحبصها ".

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]’. 462

10 - في: عن خالد بن يحيى، عن أبي عبد الله عليه السلام قال: إذا كان يوم القياس دفع إلى الإنسان كتابه، ثم قبل له: اقرء، فلقت: فيعرف ما فيه؟

From Khalid Bin Najeeh,
‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, 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?’

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].

(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.

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.

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. So how many would become on the Day of Judgment from the fortunate ones due to their witnessing for him, and how many would become on the Day of Judgment from the wretched one due to their witnessing against him.
إن الله عزوجل يبعث يوم القيامة عباده أجمعين وإماءه فيجمعهم في صعيد واحد، ينفذهم البصر، ويسمعهم الداعي، ويحشر الليالي والايام، ويستشهد البقاع والشهور على أعمال العباد،

Allah azwj Mighty and Majestic would Resurrect on the Day of Judgment, 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.

فمن عمل صالحا شهدت له جوارحه وبقاعه وشهوره وأعوامه وساعاته وأيامه ليالي الجمع وساعاته وأيامها فيسعد بذلك سعادة الإبد،

So, 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. So, the fortunate servants would be fortunate due to that, everlasting happiness.

ومن عمل سوءا شهدت عليه جوارحه وبقاعه وشهوره وأعوامه وساعاته وأيامه ليالي الجمع وساعاته وأيامها فيشقى بذلك شقاء الإبد،

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.

فاعملوا ليوم القيامة وأعدوا الزاد ليوم الجمع - يوم التناد - وتجنبوا المعاصي فبتقوى الله يرجى الخلاص،

Indeed! Work today for the Day of Judgment, 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.

فإن من عرف حرمة رجب وشعبان ووصلهما بشهر رمضان - شهر الله الاعظم - شهدت له هذه الشهرية يوم القيامة، وكان رجب وشعبان وشهر رمضان شهوده بتعظيمه لها،

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 Judgment, and it would be so that Rajab, and Shaban, and the month of Ramazan would testify for him due to his reverence for these.

وينادي مناد: يا رجب ويا شعبان ويا شهر رمضان كيف عمل هذا العبد فيكم؟ وكيف كانت طاعته لله عزوجل؟ فيقول رجب وشعبان وشهر رمضان: يا ربنا ما تزود منا إلا استعانة على طاعتك، واستمدادا لمواد فضلك، ولقد تعرض بجهده لرضاك، وطلب بطاقته محبتك،
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?” So, 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’.

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?” So, 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.

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.

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. So, this one is the best of the servants’.

So during that, Allah\(^{azwj}\) the Exalted would Command with this servant to (be taken to) the 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 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’.

وساق الحديث إلى أن قال: ما من امرأتين احترزتا في الشهادة فذكرت إحديهما الاخرى حتى تقيما الحق وتتقيا الباطل إلا وإذا بعثهنما الله يوم القيامة عظم ثوابها ولا يزال يصب عليهما النعيم ويذكرهما الملائكة ما كان من طاعتهما في الدنيا وما كانتا فيه من أنواع الهوس فيها وما أزاله الله عنهاهما حتى خلدهما في الجنة،

And he continued with the Hadeeth until He\textsuperscript{aww} 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\textsuperscript{azwj} Resurrects them both on the Day of Judgment with Great Rewards. He\textsuperscript{azwj} will not Cease to Pour the Bounties upon them, and He\textsuperscript{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\textsuperscript{azwj} will not Cease from them until He\textsuperscript{azwj} Makes them abide eternally in the Gardens’.

And that among them would be one who would be Resurrected on the Day of Judgment, so they would come with her before she is given her book. So, she would see the evil deeds having encompassed it, and she would see her good deeds as being few. So it would be said to her: ‘O maid of Allah\textsuperscript{azwj}! These are your evils deeds, so where are your good deeds?’ She would be saying, ‘I don’t remember my good deeds’. So Allah\textsuperscript{azwj} would be Saying to her recorders: “O My\textsuperscript{azwj} Angels! Mention her good deeds, and mention her goodness!” So, they would be mentioning her good deeds.

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 evils deeds, such and such’. So, 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’.

قال أما تذكر أنما وصاحبتها تذكروا الشهادة التي كانت عندهما حتى أيفتقتا وشهدتاها ولم تأخذهما في الله لومة لائم؟ فأي أولى؟ إن شاء الله،
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 Allahazwj, the accusation of an accuser?’ So 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’.


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.

Then they would find written at the end of it: “O Myazwj maid! You established the testimony with the truth for the weak ones against the false ones, and did not take for the Sake of Allahazwj, 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”. 464

464 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 11

'I heard Abu Abdullahasws saying: ‘When the servant repents with sincere repentance, Allahazwj Loves him and Veils upon him in the world and the Hereafter’. I said, ‘How does Heazwj Veil upon him?’

قال: ينسي ملكيه ما كتبوا عليه من الذنوب، ويوحي إلى جوارحه: اكتمي عليه ذنوبه، ويوحي إلى بقاع الارض: اكتمي عليه شئ عما كان يعمل عليك من الذنوب، فيلقه الله حين يلقاه وليس شئ يشهد عليه بشئ من الذنوب.

Heasws said: ‘Heazwj Causes Hisazwj 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 would meet Allahazwj when he meets Himazwj and there wouldn’t be anything testifying against him of anything from his sins”. 465

465 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 12
‘Among what is reported from Amir Al-Momineen\textsuperscript{asws} in a variety of Verses of the Quran, he\textsuperscript{asws} said: ‘Then the Exalted Organised what He\textsuperscript{azwj} had Obligated upon the hearing and the sight and the private parts in one Verse, so He\textsuperscript{azwj} said: \textit{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.

And the Exalted Said: \textit{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].}

And he continued with the Hadeeth until he\textsuperscript{asws} said: ‘Then He\textsuperscript{azwj} Informed that the two legs are from the limbs which will testify on the Day of Judgment until they will speak, in His\textsuperscript{azwj} Words, the Glorious: \textit{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 [36:6].}\textsuperscript{466}

\begin{itemize}
\item [466] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 13
\end{itemize}
‘Abu Al-Kahmas asked Abu Abdullah\textsuperscript{asws} said, he said, ‘Should the man pray Optional Salats in one place or separate these?’ He\textsuperscript{asws} said: ‘No, but over here and over there, for these (spots) would testify for him on the Day of Judgment’.\textsuperscript{468}

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\textsuperscript{468} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 15
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. So
from over there, he was Given from the splendour, and the beauty, and the radiance what
we have not been Given’.

Then he would cross over until he comes to the rows of the 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’.

So 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?’ So he saww would be saying to them: ‘Or are you all not recognising him?’ So they as would be saying: ‘We as do not recognise him. This is from the one whom Allah azwj is not Angered upon’. So Rasool-Allah saww would be saying: ‘This is a Proof of Allah azwj upon His creatures, so greet him’.

Then he would cross over until he comes to the rows of the Angels in an image of an Angel of Proximity. So, 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 what we have not been Clothed in’.

Then he would cross over until he ends up to the Lord azwj of the Might, the Blessed and Exalted. So, 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!”
He would raise his head, and Allah\textsuperscript{azwj} Blessed and Exalted would be saying: “How did you see My\textsuperscript{azwj} servants to be?” He would be saying: ‘O Lord\textsuperscript{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 believe with me, and I am Your\textsuperscript{azwj} Proof upon the entirety of Your\textsuperscript{azwj} creatures’.

Allah\textsuperscript{azwj} Blessed and Exalted would be Saying: “By My\textsuperscript{azwj} Might and the Loftiness of My\textsuperscript{azwj} Position! Today \textsuperscript{azwj} shall be Rewarding with the most excellent of Rewards based upon you, and today \textsuperscript{azwj} shall be Punishing with the most painful of the Punishments based upon you”.

He\textsuperscript{asws} said: ‘So the Quran would be returning its head to be in another image’. I said to him\textsuperscript{asws}, ‘O Abu Ja’far\textsuperscript{asws}! In which image would it return to be?’ He\textsuperscript{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 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?’ So, the man would look at him and he would be saying, ‘I do not recognise you, O servant of Allah\textsuperscript{azwj}!’

He\textsuperscript{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)?’ So he would be saying, ‘Yes (I do now)’. So, 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 be fulfilled his trade, and I would be your backer today’.

He\textsuperscript{asws} said: ‘So it would go with him to the Lord\textsuperscript{azwj} of Might, the Blessed and Exalted, and it would be saying: ‘O Lord\textsuperscript{azwj}! O Lord\textsuperscript{azwj}! Your\textsuperscript{azwj} servant, and You\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic would be Saying: “Enter My\textsuperscript{azwj} servant into My\textsuperscript{azwj} Paradise, and Clothe him with garments and ornaments of the Paradise, and crown him with a crown’.

So, when that would be done with him, he would be displayed to the Quran, so He\textsuperscript{azwj} would be Saying to it: ‘Are you pleased with what \textsuperscript{azwj} have done with your friend?’ So it would be saying: ‘O Lord\textsuperscript{azwj}! I consider this to be little for him, therefore Increase it more with the goodness, all of it’. So He\textsuperscript{azwj} would be Saying: “By My\textsuperscript{azwj} Might and My\textsuperscript{azwj} Majesty and My\textsuperscript{azwj} Exaltedness and the Loftiness of My\textsuperscript{azwj} Position! \textsuperscript{azwj} shall Permit five things to be for him, along with the increase for him and for the ones 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’.

Then the Imam\textsuperscript{asws} recited this Verse: \textit{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\textsuperscript{asws}, O Abu Ja’far\textsuperscript{asws}! And would the Quran be speaking?’ So he\textsuperscript{asws} smiled, then said: ‘May Allah\textsuperscript{azwj} be Merciful upon the weak ones (of understanding) from our\textsuperscript{asws} Shias. They are people of the submission’. Then he\textsuperscript{asws} said: ‘Yes, O Sa’ad! And the Salât would (also) be speaking, and for it there would be an image, and a shape. It would enjoin and forbid’.

Then he\textsuperscript{asws} said: ‘O Sa’ad! Shall I\textsuperscript{asws} make you hear the speech of the Quran?’ I said, ‘Yes, O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{asws} said: \textit{Surely, the Salat prevents from the immoralities and the Zikr of Allah is the greatest [29:45].} So, the prevention is a speech,
and the immorality and the evil are (two) men, and we asws are the Remembrance (Zikr) of Allah aswj, and we asws are the greatest’. 469

17 - Ibn: Al Qasim Bin Muhammad, from Ali who said,

'I heard Abu Abdullah asws saying: 'When Allah aswj 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 aswj servant! Did you do such and such and worked such and such?" He would say, 'Yes, O Lord aswj! I had done that'.

He aswj will Say: "I aswj have Forgiven for you and Replaced these with good deeds!” The people would say, ‘Glory be to Allah aswj! 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].

I said, ‘Which people?’ He asws said: ‘His people in the world, they would be his people in the Paradise, if they were Momineen’. I said, ‘Which people?’ He asws said: ‘His words: “Surely, he thought that he would never return”’. 470

469 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 16
Al Qasim, from Ali, from Abu Baseer who said,


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 aswj will be Recompensing and Punishing’”. 472


‘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! I am a new day, and I am a witness upon you, therefore do good with me and work good during me, I shall testify for you on the Day of Judgment, for you will never see me after it, ever!’

And in another copy: ‘Therefore say good during me and work good during me’”. 473
‘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 light turns back’’. ⁴⁷⁴

22 - كنا: بإسناده إلى أبي عبد الله عليه السلام قال: إن النهار إذا جاء قال: يابن آدم اعمل في يومك هذا خيرا، اشهد لك به عند ربك يوم القيامة، فإني لم آتك فيما مضى ولا آتيك فيما بقي، وإذا جاء الليل قال مثل ذلك.

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 Judgment, 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’’. ⁴⁷⁵

⁴⁷⁴ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 21
⁴⁷⁵ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 16 H 22
CHAPTER 17 – THE MEANS AND WHAT WOULD APPEAR FROM THE STATUS OF THE PROPHETSaww AND THE PEOPLEasws OF HISsaww HOUSEHOLD DURING THE DAY OF JUDGMENT

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]

(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]

I said, ‘So what would happen when heasws comes out?’ Heasws 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 Imamasws.’
My father, from Abdullah Bin Al Mugheira, from Ibn Sinan,

‘From Abu Abdullah asws’ having said: ‘Rasool-Allah saww was saying, whenever you ask Allah awj (for anything), then ask the Waseela to be mesaww. (The people said), ‘So we asked the Prophet saww about the Waseela, he saww said: ‘It is my saww level in the 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.

فيؤتى بها يوم القيامة حتى تنصب مع درجة النبيين فهي في درجة النبيين كالقمر بين الكواكب، فلا يبقى يومئذ نبي ولا شهيد ولا صديق إلا قال: طوبى هذى شجرة.

They would come with it on the Day of Judgment 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’.

فإنادي المنادي ويسمع النداء جميع النبيين والصديقين والشهداء والمؤمنين: هذه درجة محمد صلى الله عليه وآله،

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 saww”

فقال رسول الله صلى الله عليه وآله: فأقبل يوموم متزرا بريطة من نور، علي تاج الملك وإكليل الكرامة وعلي بن أبي طالب أمامي وبيده لوائي وهو لواء الحمد، مكتوب عليه: لا إله إلا الله محمد رسول الله المفلحون هم الفائزون بالله،

Rasool-Allah saww said: ‘If saww shall come on the Day crowned with a covering of ‘Noor’ (Light). Upon me saww would be a crown of kings, and the crown of dignity, and Ali asws Bin Abu Talib asws would be in front of me saww, and in his asws hand would be my saww flag, and it is the flag of Praise, inscribed upon it: “There is no god except Allah azwj, Muhammad saww is a Rasool saww of Allah aswj”, the winners, they are the successful ones with Allah azwj.

فإذا مررنا بالنبيين قالوا: هذان ملكان لم نعرفهما ولم نرها، وإذا مررنا بالملائكة قالوا: هذان نبيان مرسلان، حتى أعلو الدرجة وعلي يتبعني، فإذا صرت في أعلى الدرجة منها وعلي أسفل مني بيدلوائي، فلا يبقى يومئذ نبي ولا مؤمن إلا رفعوا رؤوسهم إلي يقولون: طوبى هذين العبدين ما أكرمهما على الله!

So, 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, Mursifs as’, until I saww ascend to the highest of the levels and Ali asws following me saww. When I saww come to be in the top most level from it and Ali asws being lower than me saww, my saww 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 saww and they would be saying, ‘Beatitude be for these two servants, how honourable they are to Allah aswj!’
The Caller will Call out, the Prophets\textsuperscript{as} and the entirety of the creatures would hear: “This is My\textsuperscript{azwj} Beloved Muhammad\textsuperscript{saww}, and this is My\textsuperscript{azwj} Guardian\textsuperscript{asws} Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! Beatitude is for the one who loves him\textsuperscript{asws}, and doom would be for the one who hates him\textsuperscript{asws} and belies upon him\textsuperscript{asws}!”

Then Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! There will not remain anyone on that Day in the plains of the Day of Judgment who loves you\textsuperscript{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\textsuperscript{asws}, and established a war against you\textsuperscript{asws}, or rejected a right of yours\textsuperscript{asws} except his face would blacken, and his feet would wavemer.

While I\textsuperscript{saww} would be like that when two Angels would have faced towards me\textsuperscript{saww}. As for one of them, it is Rizwaan, the gate-keeper of the Paradise, and as for the other, it is Maalik, warden of the Fire. Rizwaan would approach and greet unto me\textsuperscript{saww} and he will be saying, ‘The greetings be unto you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}!’ I\textsuperscript{saww} shall return (the greeting) unto him and I\textsuperscript{saww} will say: ‘O you Angel of the aromatic scent, handsome face, honourable unto his Lord\textsuperscript{azwj}, who are you?’

He will say, ‘I am Rizwaan, gate-keeper of the Paradise! My Lord\textsuperscript{azwj} Commanded me to give you the keys of the Paradise, O Muhammad\textsuperscript{saww}! I\textsuperscript{saww} shall say: ‘I\textsuperscript{saww} have accepted that from my\textsuperscript{saww} Lord\textsuperscript{azwj}. For Him\textsuperscript{azwj} is the Praise upon what He\textsuperscript{azwj} has Favoured with upon me\textsuperscript{saww}. Hand these over to my\textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}!’ So, he would hand these to Ali\textsuperscript{asws}, and Rizwaan would return.

Then Maalik, warden of the Fire will approach and greet, and he will say, ‘The greetings be upon you\textsuperscript{saww}, O Beloved of Allah\textsuperscript{azwj}!’ I\textsuperscript{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 Commanded me that I give you the keys of the Fire’.

فأقول: قد قلت ذلك من زوجي فله الحمد على ما أنعم به علي وفضلاني به، ادفعها إلى أخي علي بن أبي طالب، فدفعها إليه، ثم يرجع مالك

I shall say: ‘have accepted that from my Lord. For He is the Praise upon what He has Favoured me with. Hand these over to my brother Ali Bin Abu Talib. So, he will hand these over to him, then Maalik would return.

فيقبل علي ومعه مفاتيح الجنة ومقاليد النار حتى يقعد على عجزة جهنم ويأخذ زمامها بيده، وقد علا زفيرها، واشتد حرها، وكثر تطايّر شررها، فينادي جهنم: يا علي جبني قد أطلقت نورك لبي،

Then Ali will come, and with him would be the collars of Fire until he sits upon an edge of Hell and he would grab its reins by his 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! Save me, for your Light is extinguishing my flames!’

فيقول علي لها: ذري هذا وليي، وخذي هذا عدوي، فلجهنم يومئذ أشد مطاوعة لعلي من غلام أحدكم لصاحبه، فإن شاء يذهب بها يمنة، وإن شاء يذهب بها يسرة، ولجهنم يومئذ أشد مطاوعة لعلي من جمّيع الخلق، وذلك أن عليا عليه السلام يومئذ قسيم الجنة والنار.

Ali will say to him: ‘Leave this friend of mine, and take this enemy of mine!’ On that Day, Hell would be more obedient to Ali than a slave of yours is to his master. So, if he so desires, he will go with it to the right, and if he so desires he will go with it to the left. And on that Day, Hell would be more obedient to Ali than the entirety of the creatures, and that is because Ali, on that Day, would be the distributor of the Paradise and the Fire’.

Ali will say to him: ‘Leave this friend of mine, and take this enemy of mine!’ On that Day, Hell would be more obedient to Ali than a slave of yours is to his master. So, if he so desires, he will go with it to the right, and if he so desires he will go with it to the left. And on that Day, Hell would be more obedient to Ali than the entirety of the creatures, and that is because Ali, on that Day, would be the distributor of the Paradise and the Fire’.

‘From Abu Abdullah having said: ‘When it will be the Day of Judgment, Muhammad would be called and clothed with a rosy garment, then he would stand on the right of the Throne. Then Ibrahim would be called and clothed with white clothes and he would stand on the left of the Throne.

تم يدعي يعني أمير المؤمنين فيكسي حلة ورديّة فيقامت عن يمين النبي، ثم يدعي بإسماعيل فيكسي حلة بيضاء فيقامت عن يسار

٤٧٧ Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 2
Then Ali\textsuperscript{asws} Amir Al-Momineen\textsuperscript{asws} would be called and clothed with rosy garments and stand on the right of the Prophet\textsuperscript{as}. Then they would call Ismail\textsuperscript{as} and he\textsuperscript{as} would be clothed in a white garment and he\textsuperscript{as} would stand on the left of Ibrahim\textsuperscript{as}. 

ثم يدعى بالحسن فيكسى حلة وردية فيقام عن يمين أمير المؤمنين، ثم يدعى بالحسين فيكسى حلة وردية فيقام عن يمين الحسن، ثم يدعى بالائمة فيكسون حللا وردية فيقام كل واحد عن يمين صاحبه، ثم يدعى بالشيعة فيقومون أمامهم;

Then Al-Hassan\textsuperscript{asws} would be called and clothed in a rosy garment and he\textsuperscript{asws} will stand on the right of Amir Al-Momineen\textsuperscript{asws}. Then they would call Al-Husayn\textsuperscript{asws}, and he\textsuperscript{asws} will be clothed in a rosy garment and stand on the right of Al-Hassan\textsuperscript{asws}. Then they would call the Imams\textsuperscript{asws} and they\textsuperscript{asws} would be clothed in rosy garments, and each one of them\textsuperscript{asws} will stand on the right of his\textsuperscript{asws} companion. Then the Shias would be called and they will be standing in front of them\textsuperscript{asws}.

ونعم الطبان سبطاك وهما الحسن والحسين، ونعم الجنين جنينك وهو محسن، ونعم الائمة الراشدون ذريتك وهم فلان وفلان، ونعم الشيعة شيعتك.

And the best of the grandsons, are your\textsuperscript{saww} grandsons\textsuperscript{asws} and they\textsuperscript{asws} are Al-Hassan\textsuperscript{asws} and Al-Husayn\textsuperscript{asws}, and the best of the genes is your\textsuperscript{saww} genes and he\textsuperscript{as} is Mohsin\textsuperscript{asws}. And the best of the rightfully-guiding Imams, are your\textsuperscript{saww} offspring and they\textsuperscript{asws} are so and so, and so and so. And the best of the shias are your\textsuperscript{saww} Shias.

ألا إن محمد ووصيه وسبطيه والائمة من ذريته هم الفائزون، ثم يؤمر بهم إلى الجنة، وذلك قوله: "فمن زحزح عن النار وادخل الجنة فقد فاز". 

Indeed! Muhammad\textsuperscript{saww} and his\textsuperscript{saww} successor\textsuperscript{asws} and his\textsuperscript{saww} grandsons\textsuperscript{asws} and the Imams\textsuperscript{asws} from his\textsuperscript{asws} offspring, they are the winners’. Then He\textsuperscript{azwj} Command with them to the Paradise, and that is His\textsuperscript{azwj} Word: \textit{So the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]}'.

478 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 3
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 Judgment, a pulpit would be set up the entirety of the creatures would see it, and a man will ascend upon it and an Angel would stand on his right, and an Angel on his left.

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 the 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!’.

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Abdul Rahman Bin Hamad, from Abdullah Bin Ibrahim Al Ghafary, from Ali Ibn Abu Ali Al Lahby who said,

‘Rasool-Allah s时候 saww said: ‘On the Day of Judgment, I s时候 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! ’.

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My father, from Sa’dan Bin Muslim, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘When it will be the Day of Judgment, Rasool-Allah s时候 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 aswj Mighty and Majestic: So, when the sky splits, then it would become rosy like the red hide [55:37]?

تم يدعي علي فيقوم على بين رسول الله، ثم يدعي من شاء الله فيقومون على بين علي، ثم يدعي شيعتنا فيقومون على يمين من شاء الله;

479 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 4
480 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 5
Then Ali\textsuperscript{asws} will be Called. He\textsuperscript{asws} will stand on the right of Rasool-Allah\textsuperscript{saww}. Then Allah\textsuperscript{azwj} will Call whosoever that He\textsuperscript{azwj} so Desires to. They will all stand on the right of Ali\textsuperscript{asws}. Then our\textsuperscript{asws} Shiias will be Called. They will all stand on the right of whosoever that Allah\textsuperscript{azwj} so Desires.’

Then he\textsuperscript{asws} said: ‘O Abu Muhammad! Where do you see yourself going with us\textsuperscript{asws}?’ I said, ‘To Paradise.’ He\textsuperscript{asws} said: ‘Whatever Allah\textsuperscript{azwj} so Desires’.

From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! When it will be the Day of Judgment, you\textsuperscript{asws} and your\textsuperscript{asws} children would be upon cavalry horses of Balq decorated with the gems and sapphire. Then Allah\textsuperscript{azwj} will Command with you\textsuperscript{asws} all to the Paradise, and people would be looking on’’.\textsuperscript{482}

From Al-Reza\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘When it will be the Day of Judgment, there will be a Call from the middle of the Throne: ‘Best of fathers is your\textsuperscript{saww} father\textsuperscript{as} Ibrahim\textsuperscript{as} the Friend (of the Beneficent), and best of the brothers is your\textsuperscript{saww} brother Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}’’.\textsuperscript{483}

‘I said, ‘Narrate to me a Hadeeth regarding Ali\textsuperscript{asws}. He\textsuperscript{asws} said, ‘Shall I\textsuperscript{asws} expand it for you or summarise it?’ I said, ‘But, summarise it’. He\textsuperscript{asws} said, ‘Ali\textsuperscript{asws} is a door of Guidance, one who precedes him\textsuperscript{asws} would be a Kafir, and one who lags behind from him\textsuperscript{asws} would be a Kafir’. I said, ‘Increase it’.

He\textsuperscript{asws} said: ‘When it will be the Day of Judgment, a pulpit would be set up on the right of the Throne having twenty-four stairways for it. Then Ali\textsuperscript{asws} will come and in his\textsuperscript{asws} hand

\textsuperscript{481} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 6
\textsuperscript{482} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 7
\textsuperscript{483} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 8
would be the flag, until he\textsuperscript{asws} climbs it and the people are displayed unto him\textsuperscript{asws}. So, the one he\textsuperscript{asws} recognises would enter the Paradise, and one whom he\textsuperscript{asws} denies would enter the Fire’.

قلت له: توجدنيه من كتاب الله؟ قال: نعم، أما تقرء هذه الآية يقول تبارك وتعالى: "فسيرى الله عملكم ورسله والمؤمنون"؟ هو والله علي بن أبي طالب.

I said to him\textsuperscript{asws}, ‘Can it be found in the Book of Allah\textsuperscript{azwj}?’ He\textsuperscript{asws} said: ‘Yes, have you not read this Verse, the Blessed and Exalted is Saying: \textit{for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]}? By Allah\textsuperscript{azwj}, he\textsuperscript{asws} is Amir Al-Momineen\textsuperscript{asws}.’

10 - شيء: عن محمد بن حسان الكوفي، عن محمد بن جعفر، عن أبيه عليه السلام قال: إذا كان يوم القيامة نصب منبر عن يمين العرش له أربع وعشرون مرقة ويجئ علي بن أبي طالب عليه السلام ويده لواء الحمد فيرتقيه ويعلوه ويعرض الخلائق عليه،

From Muhammad Bin Hasaan Al Kufy,

‘From Muhammad son of Ja’far\textsuperscript{asws}, from his father\textsuperscript{asws} having said: ‘When it will be the Day of Judgment, a pulpit would be set up on the right of the Throne having twenty-four stairways for it, and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} will come, and in his\textsuperscript{asws} hand would be the flag of Praise, and he\textsuperscript{asws} will climb it to the top and the people would be displayed unto him\textsuperscript{asws}.

فمن عرفه دخل الجنة، ومن أنكره دخل النار، وتفسير ذلك في كتاب الله: "قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون". قال: هو والله أمير المؤمنين علي بن أبي طالب صلوات الله عليه.

So, the one whom he\textsuperscript{asws} recognises will enter the Paradise, and one whom he\textsuperscript{asws} denies will enter the Fire, and the interpretation of that is in the Book of Allah\textsuperscript{azwj}, say: ‘\textit{Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]}’. By Allah\textsuperscript{azwj}, He\textsuperscript{asws} is Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.’

11 - بشأ: محمد بن علي بن عبد الصمد، عن أبيه، عن جدته، عن أبيه علي بن عقية، عن أحمد بن محمد المؤدب، عن الحسن بن علي بن زكريا، عن خير بن عبد الله، عن أنس قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله ما حال علي بن أبي طالب؟ فقال النبي صلى الله عليه وسلم: يرد يوم القيامة على ناقة من نواق الجنة قوامه من الزبرجد الأخضر، عيناه ياقوتتان حمراوان، سنامها من المسك الأذفر، ممزوج بماء الحيون.

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,

‘A man came to Rasool-Allah\textsuperscript{saww} and he said, ‘O Rasool-Allah\textsuperscript{saww}! What is the state of Ali\textsuperscript{asws} Abu Talib\textsuperscript{asws}?’ The Prophet\textsuperscript{saww} said: ‘Are you asking me\textsuperscript{saww} about Ali\textsuperscript{asws}? He\textsuperscript{asws} will be coming on the Day of Judgment upon a she-camel from the she-camels of the Paradise, its

\begin{footnotes}
\item[484] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 9
\item[485] Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 10
\end{footnotes}
legs being of green aquamarine, its eyes of two red rubies, its hump of strong musk mingled with the water of (River) Haywaan.

Upon him asws would be two garments of light, trousered with one and cloaked with the other. In his 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 right, and Ja’far as would be on his left, and (Syeda) Fatima as behind him , and Al-Hassan as and Al-Husayn as in what is between the two.

A Caller will Call out in the plains of the Day of Judgment: ‘Where are the loving ones? And where are the hating ones? This is Ali asws Bin Abu Talib asws, taking his book in his right hand until he enters the Paradise’.

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 sawq said: ‘When it will be the Day of Judgment, Allah sawj will Command Maalik to inflame the seven Fires and Command Rizwaan to decorate the eight Gardens, and He sawj would be Saying: “O Mikaeel azwj! Extend the Bridge upon the back of Hell!” And He sawj will be Saying: “O Jibraeel azwj! Set up the scales of justice beneath the Throne!” And He sawj will be Saying: “O Muhammad saww! Bring your saww community for the Reckoning!”

Then Allah sawj 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 asaw.

Then Ani sahw he was be hajj the archway the first to Kaba the first, and in him be hajj he sput on him Raheem in Fqur, and one can that in

Amina Alwama work Sway men.

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So, the one who comes with it, would cross the first archway like the bolt of lightning, and one who does not love the People \textsuperscript{asws} of his \textsuperscript{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”.

It is reported by the sheykh Abu Ja’far Al Toosy in (the book) ‘Misbah Al Anwaar’, a Hadeeth raising it by his chain up to Anas Bin Malik having said:

‘Rasool-Allah \textsuperscript{saww} said: ‘When it will be the Day of Judgment, Allah \textsuperscript{azwj} will Gather the former ones and the latter ones in one plain, and Set up the Bridge upon the edge of Hell. So, none will cross over it except the one who has with him a freedom pass from Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}’.

It is reported as weel in the mentioned book, a Hadeeth raising it by his chain from Abdullah Bin Abbas having said:

‘Rasool-Allah \textsuperscript{saww} said: ‘When it will be the Day of Judgment, I \textsuperscript{saww} and Ali \textsuperscript{asws} would pause upon the Bridge, and in the hand of each one of us \textsuperscript{asws} would be a sword, so no one from the creatures of Allah \textsuperscript{azwj} will pass except we \textsuperscript{asws} will ask him about the Wilayah of Ali \textsuperscript{asws}. The one who has anything from it would attain salvation and succeed, or else we \textsuperscript{asws} will strike his neck and cast him into the Fire’.

Ubey Bin Kaseer with us from Abu Hureyra,

‘Rasool-Allah \textsuperscript{saww} said: ‘Jibraeel \textsuperscript{as} came to me and said: ‘Shall I \textsuperscript{as} give you \textsuperscript{saww}, O Muhammad \textsuperscript{saww}, Shall I \textsuperscript{as} give you the glad tidings of what you \textsuperscript{saww} will be crossing over the Bridge with?’

قَالَ: فَلَمْ أَقْرِئُ: قَالَ: يَجْزِئُ بُنُورُ اللَّهِ، وَيَجْزِئُ عَلَى بُنُورِكَ وَنُورِكَ مِن نُورِ اللَّهِ، وَيَجْزِئُ امْتِلَكَ بُنُورٍ عَلَى وَنُورِ عَلَى مِن نُورِكَ، وَمِنْ لَمْ يَجِبِلَ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُورٍ.

\textsuperscript{487} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 12
\textsuperscript{488} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 13
\textsuperscript{489} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 14
‘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’. 

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]. 

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 what 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.

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. So, 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’. 

490 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 15
491 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 16
From Abu Abdullah asws having said: ‘One day Ali asws came and there was firewood upon his neck, so Rasool-Allah asw stood up and hugged him asws until the whiteness of what was under their asws hands was seen, then he asw said: ‘O Ali asws! I asw asked Allah azwj to Make you asws to be with me in the Paradise, so He azwj did, and I asw asked Him azwj to Increase (for) me asw and He azwj Increased me asw by your asws offspring, and I asw asked Him azwj to Increase me asw and He azwj Increased me asw by your asws wife asws, and I asw asked Him azwj to Increase me asw, so He azwj Increased me asw, one who love you asws, and He azwj Increased me asw from without I asw seeking an increase from Him azwj, ones who love those who love you asws.

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 asw! One who love those who love me asws?’ He asw said: ‘Yes, O Ali asws! When it will be the Day of Judgment, a pulpit would be set up for me asw, 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).

ففرح بذلك أمير المؤمنين علي بن أبي طالب عليه السلام، ثم قال: ‘بأي أنت وامي محبي ؟ قال: نعم، يا علي ا swe ! One who love those who love me asws?’ He asw said: ‘Yes, O Ali asws! When it will be the Day of Judgment, a pulpit would be set up for me asw, 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).

فأصعد عليه، ثم يدعى بك فيتطاول إليك الخلق فيقولون: ما يعرف في النبيين، فينادي مناد: ‘‘This is the chief of the successors as!’’

ثم تصعد فنعاق على ثم تأخذ بمحجزتي، وأخذ بمحجزة الله وهي الحق، وتأخذ ذريتك بمحجزة ذريتك، وأخذ شيعتك بمحجزة شيعتك، فأين يذهب بحجز إلي الجنة

Then you asws will ascend and hug me asw upon it, then you asws will grab my asw side, and I asw shall take the Side of Allah azwj, and it is the Truth, and your asws offspring will grab your asws side, and you asws Shias will grab the side of your asws offspring, so where with the Truth go, (except) to the Paradise’.
He said: ‘When you enter the Paradise, you will ascend along with your spouses and descend to your houses, Allah will Reveal unto Maalik: “Open the gates of Hell for My friends to look at what they have been merited with over their enemies!”’

So, the gates of Hell would be opened up and they would be notified upon them, and when they find the cool breeze of the Paradise, they will say, ‘O Maalik! Can you request Allah for us regarding the lightening of the Punishment from us? We are feeling a wind’. Maalik will say to them: ‘Allah Revealed unto me that I open the Gates of Hell for His friends to be looking at you all’.

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’.

They will supplicate for them, and they would exit from the Fire to the 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 to Save us from His Punishment, so (now) supplicate to Him to remove from us by this name (Hell-dwellers) and Make abodes to be for us in the Paradise’.

So, they will supplicate and Allah will Reveal to a breeze and it will go out to the mouths of the inhabitants of the Paradise and make them forget that name, and He would Make abodes for them in the 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\textsuperscript{azwj}

Words: Evil is what they are judging [45:21].\textsuperscript{492}

18 - فر: الحسن بن علي بن يزيد، والحسن بن سعيد، عن إسماعيل بن إسحاق، عن زينب بن سالم الفراء، عن قطر، عن موسى بن طريف، عن عبادة بن ربيعة، في قوله تعالى: "ألقيا في جهنم كل كفار عنيد."

"فقال: النبي صلى الله عليه وآله وأبي طالب عليه السلام.

 vagy: 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,

‘Regarding the Words of the Exalted: Both (of you), throw into Hell every stubborn Kafir! [50:24], he\textsuperscript{asws} said: ‘The Prophet\textsuperscript{saww} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.” \textsuperscript{493}

19 - فر: علي بن الحسن بن يزيد، عن علي - يعني ابن يزيد الباهلي - عن محمد بن الحجاج السلمي، عن ح_Subر بن محمد، عن أبيه، عن آباءهم، قال: إذا كان يوم القيامة قال: إذا كان يوم القيامة قال: يا محمد بن أباه في جهنم كل كفار عنيد، فهما الملفقان في النار.

 vagy: Al Bin Al Husayn Bin Zayd, from Ali – meaning Ibn Yazeed Al Bahily – from Muhammad Bin Al Hajaf Al Salmy,

‘From Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} having said: ‘When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: “O Muhammad\textsuperscript{saww}! Both (of you), throw into Hell every stubborn Kafir! [50:24], so both of them\textsuperscript{asws} are the throwers into the Fire.”’ \textsuperscript{494}

20 - فر: حصف بن يحيى باهلي، عن الحسن بن يزيد، قال: قال لي شريك القاضي، أيام المهدي قال: يا أبا علي أتريد أن تحدث بحديث أتبرك به، على أن تجعل لله عليك أن لاتحدث به إلى ما تتكلم به. قال: أنت آمن فحدث بما شئت.

‘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\textsuperscript{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 الاعمش وعليه جماعة من أصحاب الحديث قال: ففتح الاعمش الباب فنظر إليهم، ثم رجع وأغلق الباب.

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’.

\textsuperscript{492} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 17

\textsuperscript{493} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 18

\textsuperscript{494} Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 19
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’. 495

(P.s. – This is not a Hadeeth)

21 - فَأَوَّلَ نَفْسٍ يَوَالُهُ أَهَالَهُ عَن جَعَلِ. عن أبيه، عن آبائه عليهم السلام قال: قال النبي صلى الله عليه وآله: إن الله تبارك وتعالى إذا جمع الناس يوم القيامة وعدني المقام المحمود وهو واف لي به، تبارك وتعالى إذا جمع الناس يوم القيادة وعدي المقام المحمود وهو واف لي به،

Al Husayn Bin Saeed,

‘From Ja’far asws, from his asws father, from his asws forefathers having said: ‘The Prophet saww said: ‘When Allah aswj Blessed and Exalted Gathers the people on the Day of Judgment, and saww shall approach the Praiseworthy place (Al-Maqam Al-Mahmoud), and He aswj will Fulfil it for me saww with it.

إذا كان يوم القيامة نصب لي منبر له ألف درجة فأصعد حتى أعلو فوقه فيأتيني حبرئيل عليه السلام فيضعه في يدي، ويقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى.

فأقول لعلي: اصعد، فيكون أسفل مني بدرجة أصعد حتى أعلو فوقه فيأتيني حبرئيل عليه السلام فيضعه في يدي، فيأتي رضوان بمفاتيح النارة فيقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى، وعدي هذا المقام المحمود الذي وعدك الله تعالى، وعدي هذا المقام المحمود الذي وعدك الله تعالى.

When it will be the Day of Judgment, a pulpit would be set up for me saww having a thousand steps for it until saww go to its top, and Jibraee 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 aswj the Exalted Promised you’.

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 the Paradise and he will say: ‘O Muhammad saww! This is the praiseworthy place which Allah aswj 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.

فأقول لعلي: اصعد، فيكون أسفل مني بدرجة أصعد حتى أعلو فوقه فيأتيني حبرئيل عليه السلام فيضعه في يدي، فيأتي رضوان بمفاتيح النارة فيقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى، وعدي هذا المقام المحمود الذي وعدك الله تعالى، وعدي هذا المقام المحمود الذي وعدك الله تعالى.

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Then Maalik warden of the Fire will come and he will say: ‘O Muhammad saww! This is the praiseworthy place which your saww Lord aswj 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.

فَالنارِ و الجَنَّة يومئذ أسمع لي ولعلي من العروس لزوجها، فهي قول الله تعالى: "ألقيا في جهنم كل كفار عنيد " ألق يا محمد يا علي عدوكما في النار;

So, the Fire and the 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!"

ثم أقوم واثني على الله ثناءا لم يثن عليه أحد قبلي، ثم اثنى على الملائكة المقربين، ثم اثنى على الانبياء و المرسلين، ثم اثنى على الآمم الصالحين، ثم أجلس

فيثني الله علي، ويثني علي ملائكته، ويثني علي أنبياؤه ورسله، ويثني علي الآمم الصالحة;

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.

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.

ثم ينادي مناد من بطنان العرش: 'أ حجلف بأماعل الخلق غضا أعماصكم حتى تمر بنت حبيب الله إلى قصرها، فتمر فاطمة بنتي، عليها رسول الله، وبحت جبينها خضراوان، وكتبت عليها اسمها: (Syeda) Fatima asws, my asws daughter will pass, two green flags (being waves) upon her asws, and around her asws would be seventy thousand Houries.

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 will pass, two green flags (being waves) upon her asws, and around her asws would be seventy thousand Houries.

إذا بلغت إلى باب قصرها وجدت الحسن قائما والحسين قائما مقطوع الرأس، فتقول للحسن: من هذا؟ يقول: هذا أخي، إن آمك أبيك قتلوه وقطعوا رأسه،

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’.
A Call would come to her asws from the Presence of Allah azwj. “O daughter asws of the Beloved of Allah azwj! But rather, Iazwj showed you asws what the community of your asws father saww did with him asws, because Iazwj have collected for you with Me azwj a condolence (Majlis) of your asws difficulties regarding him asws. Iazwj have made for your asws condolences of your asws difficulties, that Iazwj will not look into the accounting of the servants until you asws enter the 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 Iazwj look into the accounting of the servants.

So, Fatima asws, my saww daughter asws will enter the 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].

قال: هو يوم القيامة " وهم فيما اشتهت أنفسهم خالدون " هي والله فاطمة وذريتها وشيعتها ومن أولها معروفا ممن ليس هو من شيعتها، فهو قول الله تعالى في كتابه: " لا يزعمه الفزع الأكبر "

He saww said: ‘It is the Day of Judgment, 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.”

He saww said: ‘It is the Day of Judgment, 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.”

Form Ja’far asws Bin Muhammad asws having said: ‘When it will be the Day of Judgment, 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’.

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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.

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 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.

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 saww, 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’.

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!

And the Angel on his saww left will say: ‘O community of creatures! I am Malak, warden of Hell. Allah azwj Commanded me with obeying Him azwj, and obeying Muhammad saww and Ali asws’. 497

23 - علي بن محمد الزهري، عن صباح المزني قال: كنا نأتي الحسن بن صالح وكان يقرء القرآن فإذا فرغ من القرآن سألته أصحاب المسائل حتى إذا فرغوا قام إليه شاب فقال له: قول الله تعالى في كتابه: "ألقيا في جهنم كل كفار عنيد " فسأله: عن العبئد تسألني؟

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

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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?’

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 Judgment, Rasool-Allah\textsuperscript{asw} and Amir Al-Momineen Al-li\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} will stand upon the edge of hell, so no one from his\textsuperscript{asws} Shias will pass by except he\textsuperscript{asws} will say: ‘This one is for me\textsuperscript{asws} and this one is for you’. ‘From Amir Al-Momineen Al-li\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} ’ are the distributor of the Fire and the Paradise’.

And it is mentioned by Al Hassan Bin Salih, from Al Amsh, and he said, ‘It is reported by Abayah, 

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja’fa\textsuperscript{asw} having said: ‘O Jabir! When it will be the Day of Judgement, Allah\textsuperscript{azwj} Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (Fasl Al-Khitaab). Rasool Allah\textsuperscript{saww} will be Called, and Amir-ul-Momineen\textsuperscript{asws} will be Called. So, Rasool-Allah\textsuperscript{saww} would be clothed in a green garment which would illuminate what is in between the east and the west, and Al-li\textsuperscript{asws} would be clothed with the like of it. And the Rasool Allah\textsuperscript{saww} would be clothed in a rosy garment which would illuminate what is in between the east and the west, and Al-li\textsuperscript{asws} would be clothed with the like of it. Then they\textsuperscript{asws} would both ascend wearing these.

Then we\textsuperscript{asws} will be Called, and the Accounting of the people would be handed over to us\textsuperscript{asws}. By Allah\textsuperscript{azwj}, we\textsuperscript{asws} are the ones who\textsuperscript{asws} would be making the people of the Paradise enter

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into the 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 aswj Mighty and Majestic until we asws are free from the Accounting of the people.

So when the people of the Paradise enter the 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 the Paradise and get them married, for Ali asws, by Allah asws, is the one who asws will perform the marriages of the people of the Paradise in the 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 the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under his asws control and the Doors of the Fire are under his asws control. 499

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 sawa said: ‘When it will be the Day of Judgment and the creatures are free from the Reckoning, the Creator Mighty and Majestic would Hand over the keys of the Paradise and the Fire to me asw, and I asw will hand these over to you asw, and I sawa will be saying to you asw: ‘Decide!’.

 قال علي: والله إن للجنة أحدا وسبعين بابا، يدخل من سبعون بابا منها شيعتي وأهل بيتي، ومن باب واحد سائر الناس. Ali asws said: ‘By Allah azwj! For the 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’. 500

And by this chain,

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500 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 25
‘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 Judgment, 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!’

Then He azwj will Say to me saww and to you asws: Both (of you), throw into Hell [50:24] everyone who hates you asws both, and enter into the Paradise everyone who loves you asws, if that one, he is the Momin’.

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 Judgment to me saww and to Ali asws Bin Abu Talib asws: ‘Enter into the 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]’. 502

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,

‘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 Judgment in one plain, 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 saww, and opposed you saww, and belied you saww, into the Fire!”’. 503

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502 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 27
503 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 28
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 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 the 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].’

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 Judgment, 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 the Paradise”.

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 the Paradise and your asws enemies to go to the Fire. Thus, you asws are the distributor of the 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 one who was inimical to you asws. So, you asws, on that Day, would be the Trustee of Allah azwj, and His aswj Divine Authority, clearly’.

Ma: By means, on the Day of Resurrection, regarding the one who calls upon Allah’s name, and he says: ‘Come, O Allah, My Lord, My God’; first come, O Allah, and My Lord, and My God.

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505 Bihar Al Anwaar – V 6, The book of Justice, S 3, Ch 17 H 30
By his chain,

‘From Abu Zarr, from the Prophet having said: ‘Ali is the first one to believe in me, and would be the first one to shake my hands on the Day of Judgment’.

By his chain, from Huzeyfa,

‘From the Prophet having said: ‘When it will be the Day of Judgment, 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 from white gems, and between these two would be a dome of green aquamarine for Ali Bin Abu Talib. So, what are your thoughts with the beloved one between the two friends?’

By his chain, from Amir Al-Momineen having said: ‘I went to the Prophet and in his presence were Abu Bakr and Umar, and sat between him and Ayesha. Ayesha (rudely) said to me, ‘You could not find except my thigh or the thigh of Rasool-Allah?’

He said: ‘Shh, O Ayesha! Do not hurt me regarding Ali, for he is my brother in the world and my brother in the Hereafter, and he is the Emir of the Momineen. Allah will Make him to be seated during the Day of Judgment upon the Bridge, and he will enter his friends into the Paradise and his enemies into the Fire’.

By his chain, 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 the Prophet having said: ‘Ali is the first one to believe in me, and would be the first one to shake my hands on the Day of Judgment’.

By his chain, 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,

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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)?’

فقال: إن الحجر الأسود والركن اليماني عن يمين العرش وإنما أمر الله تعالى أن يستلم ما عن يمين عرشه، قلت: فكيف صار مكان إبراهيم عليه السلام عن يساره؟

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?’

فقال: لان لابراهيم عليه السلام مقاما في القيامة، وقمل محمد صلى الله عليه وآله مقاما، فقمل محمد صلى الله عليه وآله عن يمين عرشه، وقمل إبراهيم عليه السلام عن نصف عرشه، وقمل إبراهيم في مقامه في القيامة، وعرشه رينا مقبل غير مكدب.

He—asws—said: ‘Because Ibrahim—as—has a place in the Day of Judgment, 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 Judgment, and the Throne of our Lord—azwj—is facing forward, not backwards’.

Fran: إسماعيل بن إسحاق الفارسي رفعه إلى أبي جعفر—he—، وسانق الحديث في مصارعة أمير المؤمنين—he—مع الشيطان إلى أن قال: فقال الشيطان: قم عني حتى ابشرك، فقام عنه—he—، وقال: بم تبشرني يا ملعون ؟ قال: إذا كان يوم القيامة، سيأتي الحسن—he—with the right of the Throne, and the left of the Throne, giving their—asws—Shias the (freedom) pass from the Fire’.

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إلى هنا تم الجزء السابع من كتاب بحار الالوان

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