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CHAPTER 75

AL-QIYAMAT

(40 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: باسناده، عن أبي بصير، عن أبي جعفر (عليه السلام)، قال: «من أدام قراءة سورة لا أقسم، و كان يعمل بها، بعثه الله عز و جل مع رسول الله (صلى الله عليه و آله) من قبره في أحسن صورة، و يبشره و يضحك في وجهه حتى يجوز على الصراط و الميزان».

Ibn Babuwayh, by his chain, from Abu Baseer, who has said:

'From Abu Ja'far^{asws} having said: 'One who habitually recites Surah: **No! I do swear by the Day of Judgement [75:1]** (Al-Qiyamat), and was acting by it, Allah^{azwj} Mighty and Majestic will Resurrect him with Rasool-Allah^{saww} from his grave with a beautiful face, and Give him glad tidings, and there would be a smile upon his face until he crosses over the Bridge (Al-Siraat) and the Scale'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة شهدت له أنا و جبرئيل يوم القيامة أنه كان موقنا بيوم القيامة، و خرج من قبره و وجهه مسفر عن وجوه الخلائق، يسعى نوره بين يديه،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Al-Qiyamat), I^{saww} and Jibraeel^{as} would testify for him on the Day of Judgement that he used to have certainty on the Day of Judgement, and he would come out of his grave and his face would be more radiant than the faces of the (other) creatures, emanating light in front of him.

و إدمان قراءتها يجلب الرزق و الصيانة و يحبب إلى الناس».

And habitual recitation of it brings the sustenance and the livelihood, and he would be endeared to the people'.²

و قال الصادق (عليه السلام): «قراءتها تخشع و تجلب العفاف و الصيانة،

¹ (ثواب الأعمال: 121).

² Tafseer Al Burhan – H 11223

And Al-Sadiq^{asws} said: 'The recitation of it makes one humble and brings chastity and the livelihood.

و من قرأها لم يخف من سلطان، و حفظ في ليله - إذا قرأها - و نهاره بإذن الله تعالى».

And the one who recites it would never fear the ruling authorities (Sultan), and would be Protected during the night – if he were to recite it – and the day, by the Permission of Allah^{azwj, 3}.

VERSES 1 - 4

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ {1}

No! I do swear by the Day of Judgement [75:1]

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ {2}

And No! I do swear by the self-accusing soul [75:2]

أَيَحْسَبُ الْإِنْسَانُ أَلَّنْ نَجْمَعُ عِظَامَهُ {3}

Does the human being reckon We will never Gather his bones? [75:3]

بَلَىٰ قَادِرِينَ عَلَىٰ أَنْ نَسْوِيَّ بَنَانَهُ {4}

Yes! We are able upon Completing his fingertips [75:4]

في كتاب الإحتجاج للطبرسي رحمه الله في الإحتجاج أبي عبد الله الصادق عليه السلام: قَالَ السَّائِلُ: أَمْ فَيَتَلَشَّى الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِبِهِ أَمْ هُوَ بَاقٍ؟

In the book Al Ihtijaj of Al Tabarsy –

'There is an argumentation of Abu Abdullah Al-Sadiq^{asws}. The questioner asked, 'Does the soul disappear after its exit from its mould, or does it remain?'

قَالَ: بَلَىٰ هُوَ بَاقٍ إِلَىٰ وَقْتِ يُنْفَخُ فِي الصُّورِ، فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْتَقِرُ فَلَا حِسَّ وَ لَا مُحْسُوسَ، ثُمَّ أُعِيدَتِ الْأَشْيَاءُ كَمَا بَدَأَهَا مُدْبِرُهَا، وَ ذَلِكَ أَرْبَعٌ مِائَةً سَنَةً يَسْتَبْتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ - النَّفْخَتَيْنِ،

³ Tafseer Al Burhan – H 11225

He^{asws} said: 'But, it remains up to the time of the blowing into the Trumpet. During that, the things would be invalidated and perish, so there would neither be a feeling nor (anything) felt. Then the things would be returned to just as they had begun, by their Mastermind, and that would (occur) over four hundred years, during which the creation would be dormant, and that would be between the two blowing's of the Trumpet'.

قَالَ: وَ أُنِّي لَهُ بِالْبُعْثِ وَ الْبَدَنُ قَدْ بَلِي وَ الْأَعْضَاءُ قَدْ تَفَرَّقَتْ فَعُضْوٌ يَأْكُلُهُ سِبَاعُهَا، وَ عُضْوٌ بِأُخْرَى مُزْفَتُهُ هَوَامُّهَا، وَ عُضْوٌ قَدْ صَارَ تُرَابًا يُبْنَى بِهِ مَعَ الطِّينِ فِي حَائِطٍ؟

He (the narrator) said, 'And would there be the Resurrection for it, and the body would have decayed, and the body parts would have separated, so a limb could have been in a city being eaten by its predators, and another limb could have been ripped apart by its insects, and a limb could have become dust and (used to) build a wall with it along with the clay?'

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

He^{asws} said: 'Surely the One Who Grew it from other than a thing, and Fashioned it upon other than an example having preceded it, is Able upon Returning it to just as it had begun'. He said, 'Clarify that for me'.

قَالَ: إِنَّ الرُّوحَ مُقِيمَةً فِي مَكَانِهَا رُوحَ الْمُحْسِنِ فِي ضِيَاءٍ وَ فُسْحَةٍ، وَ رُوحَ الْمُسِيءِ فِي ضَيْقٍ وَ ظُلْمَةٍ، وَ الْبَدَنُ يَصِيرُ تُرَابًا كَمَا مِنْهُ خَلْقٌ، وَ مَا تَقْدِفُ بِهِ السِّبَاعُ وَ الْهَوَامُّ مِنْ أَحْوَابِهَا، فَمَا أَكَلَتْهُ وَ مَزَقَتْهُ كُلُّ ذَلِكَ فِي التُّرَابِ مَحْفُوظٌ عِنْدَ مَنْ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ يَعْلَمُ عَدَدَ الْأَشْيَاءِ وَ وَزَنَهَا،

He^{asws} said: 'The soul would stay in its place – the good-doer soul would be in illumination and expanse, and the wrongdoer soul would be in narrowness and darkness. And the body would become soil just as it had been Created from it, and whatever predators and insects would be thrown with it from its insides (as well). So whatever is eaten and ripped apart, all that would be in the soil, preserved in the Presence of the One^{azwj}, no weight of a particle is far from Him^{azwj} in the darkness of the earth, and He^{azwj} Knows the number of the things and their weights.

وَ إِنَّ تُرَابَ الرُّوحَانِيِّينَ بِمَنْزِلَةِ الذَّهَبِ فِي التُّرَابِ، فَإِذَا كَانَ حِينُ الْبُعْثِ مَطَرَتِ الْأَرْضُ مَطَرَ النُّشُورِ، فَتَرْتَبُو الْأَرْضَ ثُمَّ يُمَخَّضُ مَخْضَ السَّقَاءِ فَيَصِيرُ تُرَابُ الْبَشَرِ كَمَصِيرِ الذَّهَبِ مِنَ التُّرَابِ إِذَا غُسِلَ بِالْمَاءِ، وَ الرَّبْدُ مِنَ اللَّبَنِ إِذَا مَخِضَ،

And the soil has the spirituality at the status of the gold in the soil. So when it would be the Resurrection, it would rain upon the earth, the rain of the growth, and the ground would nourish, then it would squeeze out a froth like the squeezing of the water container. So the soil of the person would become like the gold become from the soil when washed with the water, and the butter from the milk when churned.

فَيَجْتَمِعُ تُرَابُ كُلِّ قَالِبٍ إِلَى قَالِبِهِ فَيَنْتَقِلُ بِإِذْنِ اللَّهِ تَعَالَى الْقَادِرِ إِلَى حَيْثُ الرُّوحِ، فَتَعُودُ الصُّورُ بِإِذْنِ اللَّهِ الْمُصَوِّرِ كَهَيْئَتِهَا وَ تَلِجُ الرُّوحُ فِيهَا فَإِذَا قَدِ اسْتَوَى لَا يُنْكِرُ مِنْ نَفْسِهِ شَيْئًا.

Thus, the soil of each mould would gather to its (original) mould, and it would be transformed by the Permission of Allah^{azwj} the Exalted, the Powerful, to where the soul used to be. So the image would return by the Permission of Allah^{azwj}, the Fashioner like its (original) body, and the soul would enter into it. So when he is complete, he would not deny anything from himself'.⁴

VERSE 5

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ {5}

But, the human being wants to undermine his Imam [75:5]

شرف الدين النجفي: عن محمد بن خالد البرقي، عن خلف بن حماد، عن الحلبي، قال: سمعت أبا عبد الله (عليه السلام) يقرأ: «بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ أَي يَكْذِبُهُ».

Sharaf Al-Deen Al-Najafy, from Muhammad Bin Khalid Al-Barqy, from Khalaf Bin Hamaad, from Al-Halby who said:

'I heard Abu Abdullah^{asws} reciting: **But, the human being wants to undermine his Imam [75:5]**, i.e., belie him^{asws, 5}.

قال: و قال بعض أصحابنا عنهم (عليهم السلام): «أن قول الله عز و جل: بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ قال: [بل] يريد أن يفجر أمير المؤمنين (عليه السلام)، بمعنى يكيدته».

And one of our companions said:

'From him^{asws}: 'The Words of Allah^{azwj} Mighty and Majestic: **But, the human being wants to undermine his Imam [75:5]**, he^{asws} said: 'But he intends that he should undermine Amir-Al-Momineen^{asws}, in the meaning of plotting against him^{asws, 6}.

VERSES 6 - 12

يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَامَةِ {6}

He asks, 'When would be the Day of Judgement? [75:6]

فَإِذَا بَرِقَ الْبَصْرُ {7}

⁴ 87 - تفسير نور الثقلين، ج4، ص: 395

⁵ (تأويل الآيات 2: 1739 / 1).

⁶ (تأويل الآيات 2: 1739 / 2)

So when the sight is dazzled [75:7]

وَحَسَفَ الْقَمَرُ {8}

And the moon is eclipsed [75:8]

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ {9}

And the sun and the moon are Gathered together [75:9]

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ أَيْنَ الْمَفْرُ {10}

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

كَأَلَّا لَا وَزَرَ {11}

No way! There is no refuge [75:11]

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ {12}

To your Lord would be the place of rest on that Day [75:12]

في كتاب الغيبة لشيخ الطائفة قدس سره باسناده إلى علي بن مهزيار حديث طويل يذكر فيه دخوله على القائم عليه السلام وسؤاله إياه. وفيه: فقلت يا سيدي متى يكون هذا الامر؟

In the book Kitaab Al-Ghaybat of Sheykh Al-Ta'ifa, by his chain going up to Ali Bin Mahziyar, a lengthy Hadeeth in which he mentions the following:

One person came up to Al-Qaim^{asws} and asked him^{asws} certain questions, and in it was – So I said, 'O my Chief! When would this matter happen?'

فقال: إذا حيل بينكم وبين سبيل الكعبة واجتمع الشمس والقمر، واستدار بهما الكواكب والنجوم –

So he^{asws} said: 'When there are scams taking place between you and the way of the Kabah, and the sun and the moon are gathered together, and by these two the planets and the stars would circle'.

فقلت: متى يابن رسول الله؟ فقال لي: في سنة كذا وكذا تخرج دابة الارض من بين الصفا والمروة، معه عصى موسى وخاتم سليمان يسوق الناس إلى المحشر.

So I asked, 'When, O son^{asws} of Rasool-Allah^{saww?}' So he^{asws} said: 'In the year such and such, the Walker upon the earth (Da'abat Al-Ardh) would come out from

between Al-Safa and Al-Marwa, with him^{asws} would be the staff of Musa^{as}, and the ring of Suleyman^{as}, driving the people to the Resurrection Plains'.⁷

VERSE 13

يُنَبِّئُ الْإِنْسَانَ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ {13}

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

ابن طاووس (رحمه الله) في كتاب " اليقين في تسمية علي عليه السلام أمير المؤمنين " باسناد متصل بأبي جعفر عليه السلام قال: لما نزلت هذه الآية (بل يريد الانسان ليفجر امامه) دخل أبو بكر على النبي صلى الله عليه وآله فقال (له): سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Ibn Tawoos, has narrated:

In the book Al-Yaqeen Fi-Tasmiya Ali^{asws} Amir-Al-Momineen^{asws}, by a chain to Abu Ja'far^{asws} having said: 'When this Verse: ***But, the human being wants to undermine his Imam [75:5]***, was Revealed, Abu Bakr came up to the Prophet^{saww}. So he^{saww} said to him: 'Greet Ali^{asws} as 'Amir-al-Momineen^{asws}'. He said, '(Is this an order) from Allah^{azwj} and from His^{azwj} Rasool^{saww}?'. He^{saww} said: 'From Allah^{azwj} and from His^{azwj} Rasool^{saww}'.

(ثم دخل عمر، فقال: سلم على علي بامرة المؤمنين. فقال: من الله ومن رسوله؟ فقال صلى الله عليه وآله: من الله ومن رسوله.

Then Umar came up, so he^{saww} said: 'Greet Ali^{asws} as 'Amir-Al-Momineen^{asws}'. So he said, '(Is this as order from) Allah^{azwj} and from His^{azwj} Rasool^{saww}?'. He^{saww} said: 'From Allah^{azwj} and from His^{azwj} Rasool^{saww}'.

قال: ثم نزلت (ينبؤا الانسان يومئذ بما قدم وأخر) قال: ما قدم مما أمر به، وما أخر مما لم يفعله لما أمر به من السلام على علي عليه السلام بامرة المؤمنين.

He^{asws} said: 'Then the Verse: ***On that Day the human being shall be Given the news of what he had sent ahead, and delayed [75:13]***, was Revealed'. He^{asws} said: 'What he sent ahead from he had been ordered with, and what he delayed from what he did not do when he had been ordered with it, from the greeting upon Ali^{asws} as 'Amir Al-Momineen'''.⁸

⁷ Tafseer Noor Al Saqalayn – CH 75 H 4

⁸ Taweel Al Ayaat Al Zaahira – CH 75 H 3

VERSES 14 & 15

بَلِ الْإِنْسَانِ عَلَىٰ نَفْسِهِ بَصِيرَةٌ {14}

But! The human being is a witness against himself [75:14]

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ {15}

And even though he casts his excuses [75:15]

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَرِيدَ قَالَ إِنِّي لَأَتَعَشَّىٰ مَعَ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَىٰ مَعَاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِخِلَافٍ مَا يَعْلَمُ اللَّهُ تَعَالَىٰ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ يَقُولُ مَنْ أَسْرَّ سِرِّيَّهٖ رَدَّاهُ اللَّهُ رِدَائِهَا إِنَّ خَيْرًا فَخَيْرٌ وَ إِنْ شَرًّا فَشَرٌّ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Umar Bin Yazeed who said,

'I was having dinner with Abu Abdullah^{asws} when he^{asws} recited this Verse: **But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15]**. O Abu Hafs! The human being cannot get closer to Allah^{azwj} Mighty and Majestic by going against what Allah^{azwj} the Exalted Knows. Rasool-Allah^{saww} was saying: 'The one who does a secretive deed, Allah^{azwj} would Return it with a Returning - if it was good, so good, and if it was evil, so evil'.⁹

و عنه: عن أبي علي الأشعري، عن محمد بن عبد الجبار، عن صفوان، عن فضل أبي العباس، عن أبي عبد الله (عليه السلام)، قال: «ما يصنع أحدكم أن يظهر حسنا و يسر سينا؟ أليس يرجع إلى نفسه فيعلم أن ذلك ليس كذلك؟ و الله عز و جل يقول: بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ إِنْ السَّرِيَّةُ إِذَا صَحَّتْ قَوِيَّتْ الْعَلَانِيَةَ».

And from him, from Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from fazAl-Abu Al-Abbas, who has said:

'Abu Abdullah^{asws} having said: 'What makes one of you to appear well pleased with a bad thing? Does he not refer to his own self, so he knows that is not as such? And Allah^{azwj} Mighty and Majestic is Saying: **But! The human being is a witness against himself [75:14] And even though he casts his excuses [75:15]**. If the conscience is correct, it strengthens the (deeds done) openly'.¹⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَىٰ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَقِّقَةِ وَ الْحَقَّقَتَيْنِ فَقَالَ مَا أَذْرِي مَا الْحَقِّقَةُ وَ الْحَقَّقَتَانِ إِنَّ اللَّهَ يَقُولُ بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ بَصِيرَةٌ إِنَّ عَلِيًّا (عليه السلام) كَانَ يَقُولُ مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا فَقَدْ وَجِبَ عَلَيْهِ الْوُضُوءُ .

⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 116 H 6

¹⁰ (الكافي 2: 11 / 223)

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hakkan who said,

'I asked Abu Abdullah^{asws} about the (sleeping for) a heartbeat or two heartbeats. So he^{asws} said: 'I^{asws} do not know what is (sleeping for) the heartbeat or two heartbeats. Allah^{azwj} is Saying: **But! The human being is a witness against himself [75:14]**. Ali^{asws} was saying: 'The one who finds the taste of sleep while standing, or sitting, so the Wudu is Obligated upon him'.¹¹

في الكافي على بن محمد عن عبد الله بن اسحاق عن الحسن بن علي ابن سليمان عن محمد بن عمران عن أبي عبد الله عليه السلام قال: اتى أمير المؤمنين عليه السلام و هو جالس بالكوفة يقوم وجدوهم يأكلون بالنهار في شهر رمضان، فقال لهم أمير المؤمنين عليه السلام أكلتم وانتم مفطرون؟ قالوا: نعم، قال: يهود انتم؟ قالوا: لا، قال: فنصارى؟ قالوا: لا،

In Al-Kafi – Ali Bin Muhammad, from Abdullah Bin Is'haq, from Al-Hassan Bin Ali Ibn Suleyman, from Muhammad Bin Umran:

'From Abu Abdullah^{asws} having said: 'Amir-al-Momineen^{asws} came up to a group which was seated, at Al-Kufa, and he^{asws} found them to be eating during the day in the Month of Ramadhan. So Amir-Al-Momineen^{asws} said to them: 'You are eating, and have broken the Fast?' They said, 'Yes'. He^{asws} said: 'You are Jews?' They said, 'No'. He^{asws} said: 'Christians?' They said, 'No'.

قال: فعلى أي شيء من هذه الاديان مخالفين للاسلام؟ قالوا: بل مسلمون قال: فسفر انتم؟ قالوا لا قال: فيكم علة استوجبتم الافطار لا نشعر بما فانكم ابصر بأنفسكم لان الله تعالى يقول: " بل الانسان على نفسه بصيرة " قالوا: بل اصبحنا ما بنا علة، والحديث طويل أخذنا منه موضع الحاجة.

He^{asws} said: 'So which thing are you upon, from the Religions, opposed to Al-Islam?' They said, 'But, we are Muslims'. He^{asws} said: 'Are you travellers?' They said, 'No'. He^{asws} said: 'Do you have a reason with you to break your Fast, and you aware of it, so you are a witness against yourselves, because Allah^{azwj} is Saying: **But! The human being is a witness against himself [75:14]**. They said, 'We have no reason with us this morning'. – And the Hadeeth is lengthy and we have taken from it the necessary subject matter'.¹²

في من لا يخضره الفقيه روى ابن بكير عن زرارة قال: سألت أبا عبد الله عليه السلام ما حد المرض الذي يفطر فيه الرجل و يدع الصلاة من قيام؟ فقال: «بل الإنسان على نفسه بصيرة» هو أعلم بما يطيقه.

In (the book) Man La Yahza Al Faqih, it is reported by Ibn Bukeyr, from Zurara who said,

'I asked Abu Abdullah^{asws}, 'What is a limit of the sickness regarding which the man breaks his Fast and leaves the Salat from standing (for it)?' So he^{asws} said: '**But! The**

¹¹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 15

¹² Tafseer Noor Al Saqalayn – CH 75 H 10 (Extract)

human being is a witness against himself [75:14]. He (himself) is more knowing with what he can endure”.¹³

VERSES 16 - 19

لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ {16}

Do not move your tongue with it in order to hasten with it [75:16]

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ {17}

Surely, upon Us is its collection and its recitation [75:17]

فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ {18}

So when we recite it, then follow its recitation [75:18]

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ {19}

Then surely, upon Us it is explanation [75:19]

Reciting the Holy Quran without haste

عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن علي بن أبي حمزة قال: قال أبو عبد الله عليه السلام: ان القرآن لا يقراء هذرمة ولكن يرتل ترتيلا، فإذا مررت بآية فيها ذكر الجنة فقف عندها؛ واسأل الله عزوجل الجنة، وإذا مررت بآية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

A number of our companions, from Sahl Bin Ziyad, from one of our companions, from Ali Bin Abu Hamza who said,

‘Abu Abdullah^{asws} said: ‘Do not read the Quran speedily, but recite it slowly. So if you come across a Verse in which is the Mention of the Paradise, then pause during it and ask Allah^{azwj} Mighty and Majestic for the Paradise; and if you come across a Verse in which the Fire is Mentioned, then pause during it and seek Refuge with Allah^{azwj} from the Fire’.¹⁴

¹³ H 60 – تفسير نور الثقلين، ج 5، ص: 462

¹⁴ Tafseer Noor Al Saqalayn – Ch 73 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) بَيِّنُهُ تَبَيَانًا وَ لَا تَهْدُهُ هَدَّ الشَّعْرِ وَ لَا تَنْشُرُهُ نَشْرَ الرَّمْلِ وَ لَكِنْ أَفْرِعُوا قُلُوبَكُمْ الْقَاسِيَةَ وَ لَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and recite the Quran distinctively [73:4]**. He^{asws} said: 'Amir Al-Momineen^{asws} said: 'Pronounce it with clarity and do not bunch it like the bunching of the poem, nor scatter it like the scattering of the grains of sand, but shake-up your hard hearts. Not one of you should be concerned of (reaching to) the end of the Chapter (rushing it)'.¹⁵

The collection of the Holy Quran is upon Allah^{azwj} & the Holy Masumeen^{asws}

عن جابر، قال: سمعت أبا جعفر (عليه السلام) يقول: «ما من أحد من الناس ادعى أنه جمع القرآن كله كما أنزل الله إلا كذب، و ما جمعه و حفظه كما أنزل الله إلا علي بن أبي طالب، و الأئمة من بعده».

From Jabir who said,

'I heard Abu Ja'far^{asws} saying: 'There is no one from the people who can claim that he collected the Quran, all of it, just as Allah^{azwj} had Revealed it, except for a liar, as no one collected it and preserved it just as Allah^{azwj} had Revealed it except for Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws}'.¹⁶

ففي الحديث عن مولانا باقر العلم أبي جعفر محمد بن علي (عليهما السلام)، قال: «ما يستطيع أحد أن يدعي أنه جمع القرآن كله ظاهره و باطنه غير الأوصياء».

In a Hadeeth from our Master, Expounder of the knowledge, Abu Ja'far Muhammad^{asws} Bin Ali^{asws} having said: 'No one has been able to claim that he collected all of the Quran, its apparent, and its hidden, apart from the successors^{asws}'.¹⁷

For detailed Ahadeeth on the collection of the Quran see the introduction of this Tafseer

¹⁵ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 1

¹⁶ بصائر الدرجات 2 / 213

¹⁷ بصائر الدرجات: 1 / 213

The correct recitation of the Holy Quran is with the Holy Masomeen^{asws}

قَالَ أَبُو جَعْفَرٍ ع يُقَوْمُ الْقَائِمُ بِأَمْرِ جَدِيدٍ وَكِتَابٍ جَدِيدٍ وَفَضَاءٍ جَدِيدٍ عَلَى الْعَرَبِ شَدِيدٍ لَيْسَ شَأْنُهُ إِلَّا بِالسَّيْفِ لَا يَسْتَتِيبُ أَحَدًا وَ لَا يَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ

Abu Ja'far^{asws} said: 'Al-Qaim^{asws} will make a stand with new commands, and a new Book, and new judgments, being harsh upon the Arabs, not dealing with them except by the sword, not sparing even one of them, and not taking any accusations regarding Allah^{azwj} from any accuser'.¹⁸

عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن بعض أصحابه، عن أبي الحسن (عليه السلام) قال: قلت له: جعلت فداك إنا نسمع الآيات في القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم، فهل نأثم؟ فقال: لا، اقرؤوا كما تعلمتم فسيجيئكم من يعلمكم

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from one of his companions,

(It has been narrated) from Abu Al-Hassan^{asws} said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, we are hearing Verses of the Quran, and these are not what we have as we are hearing them to be, and we consider it good that we should read it as these have reached us from you^{asws}, so are we sinning?' So he^{asws} said: 'No, recite these as you have learnt them, for there will be coming to you the one^{asws} who will teach you (the correct Verses)'.¹⁹

روى جابر، عن أبي جعفر عليه السلام أنه قال: إذا قام قائم آل محمد عليهم السلام ضرب فساطيط لمن يعلم الناس القرآن، على ما أنزل الله جل جلاله، فأصعب ما يكون على من حفظ اليوم لانه يخالف فيه التأليف

Jabir reported from Abu Ja'far^{asws} that he^{asws} said: 'When Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} makes a stand, he^{asws} will teach the Quran to the people according to what was Revealed by Allah^{azwj}, Majestic is His^{azwj} Majesty, so it would become difficult for the ones who has memorised it today because it would be different in its composition'.²⁰

قال: وقال رسول الله صلى الله عليه وآله: لو ان الناس قرؤوا القرآن كما انزل الله عزوجل ما اختلف اثنان.

And the Rasool-Allah^{saww} said: 'If the people were to recite the Quran as it had been Revealed by Allah^{azwj} Mighty and Majestic, no two would have differed'.²¹

¹⁸ Bihar UI Anwaar – Vol 52 Ch 27

¹⁹ Al Kafi – H 3526

²⁰ Bihar UI Anwaar – V 52 Ch 27 H 85

²¹ Tafseer Noor Al Saqalayn – P 726 H 15

The explanation of the Holy Quran is upon Allah^{azwj} & the Holy Masumeen^{asws}

الديلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Dulaymi, and Abu Al-Hassan Muhammad Bin Shazan, from Zayd Bin Sabit who said,

'Rasool-Allah^{saww} said: 'I^{saww} am leaving behind among you all, the two weighty things – Book of Allah^{azwj} and Ali^{asws} Bin Abu Talib^{asws}; and Ali^{asws} is superior for you all than the Book of Allah^{azwj}, because he^{asws} is the interpreter for you of the Book of Allah^{azwj}''²²

For detailed Ahadeeth read the introduction of this Tafseer

VERSES 20 & 21

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ {20}

Never! But you are loving the present (life) [75:20]

وَتَذَرُونَ الْآخِرَةَ {21}

And leaving the Hereafter [75:21]

فِي رُؤْيَا الْوَاعِظِينَ لِمُفِيدٍ (ره) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آله: وَ مَنْ أَرَادَ الْآخِرَةَ فَلْيُتْرِكْ زِينَةَ الْحَيَاةِ الدُّنْيَا.

In (the book) Rowzat Al Waizeen of Al Mufeed –

'Rasool-Allah^{saww} said: 'And one who wants the Hereafter, so let him neglect the adornments of the life of the world''²³

VERSES 22 & 23

وُجُوهُ يَوْمَئِذٍ نَاصِرَةٌ {22}

(Some) faces on that Day would be radiant [75:22]

²² ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

²³ H 115 – تفسير نور الثقلين، ج3، ص: 146

إِلَى رَبِّهَا نَاظِرَةٌ {23}

Looking at their Lord [75:23]**Looking at the Lord^{azwj}**

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا موسى بن عمران النخعي، عن الحسين بن يزيد النوفلي، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: أخبرني عن الله عز و جل، هل يراه المؤمنون يوم القيامة؟ قال: «نعم، و قد رأوه قبل يوم القيامة» قلت: متى؟ قال: «حين قال الله لهم: أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى»

And from him, said, 'It has been narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Umran Al-Nakha'ie, from Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer, who has narrated,

'I said to Abu Abdullah^{asws}, 'Inform me about Allah^{azwj} Mighty and Majestic. Will the Momineen see Him^{azwj} on the Day of Judgement?' He^{asws} said: 'Yes, and they have (already) seen him before the Day of Judgement'. I said, 'When?' He^{asws} said: 'Where Allah^{azwj} Said to them: **"Am I not your Lord?" They said, 'Yes, we testify' [7:172].**

ثم سكت ساعة، ثم قال: «و إن المؤمنين ليرونه في الدنيا قبل يوم القيامة، أ لست تراه في وقتك هذا؟».

The he^{asws} was silent for a while, then said: 'The Momineen are (already) seeing Him^{azwj} in the world, before the Day of Judgement. Do you not see Him^{azwj} at this time of yours?'

قال أبو بصير: فقلت له: جعلت فداك، فأحدث بهذا عنك؟ فقال: «لا، فإنك إذا حدثت به فأنكره منكر جاهل بمعنى ما تقول، ثم قدر أن ذلك تشبيهه كفر، و ليست الرؤية بالقلب كالرؤية بالعين، تعالى الله عما يصفه المشبهون و الملحدون».

Abu Baseer said, 'I said to him^{asws}, 'May I be sacrificed for you^{asws}, So should I narrate this from you^{asws}? He^{asws} said: 'No, for if you were to narrate it, the denier would deny it, being ignorant of the meaning of what you are saying. Then he will evaluate that, that is similar to blasphemy (Kufr), and the visioning with the heart is not the same as visioning with the eyes. Allah^{azwj} is more Exalted from what the resemblers and the atheists describe Him^{azwj} to be'.²⁴

فِي كِتَابِ التَّوْحِيدِ حَدِيثٌ طَوِيلٌ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ يَقُولُ فِيهِ: وَ قَدْ سَأَلَهُ رَجُلٌ عَمَّا اشْتَبِهَ عَلَيْهِ مِنَ الْآيَاتِ. فَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ «وَجُوهٌ يَوْمَئِذٍ نَازِرَةٌ» إِلَى رَبِّهَا نَاظِرَةٌ» فَإِنَّ ذَلِكَ فِي مَوْضِعٍ يَنْتَهِي فِيهِ أَوْلِيَاءُ اللَّهِ عَزَّ وَ جَلَّ بَعْدَ مَا يَفْرُغُ مِنَ الْحِسَابِ إِلَى نَهْرٍ يُسَمَّى الْحَيَوَانَ،

²⁴ (التوحيد: 20 / 117)

In the book Al Tawheed –

‘There is a lengthy Hadeeth from Ali^{asws}, saying in it, and a man had asked him^{asws} about what was confusing upon him from the Verses: ‘So, as for His^{azwj} Words of the Mighty and Majestic: ‘**(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**, so that is regarding a place in which the friends of Allah^{azwj} Mighty and Majestic would end up to after being free from the Reckoning, to a river called Al-Haywaan.

فَيَعْتَسِلُونَ وَيَشْرَبُونَ مِنْهُ وَيَدْخُلُونَ الْجَنَّةَ، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ فِي تَسْلِيمِ الْمَلَائِكَةِ عَلَيْهِمْ: «سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ»

So they would be washing and drinking from it, and they would be entering the Paradise. Thus, these are the words of the Mighty and Majestic regarding the greetings of the Angels upon them: ‘**Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**.

فَعِنْدَ ذَلِكَ أَتَقَنُّوا بِدُخُولِ الْجَنَّةِ وَ النَّظَرِ إِلَى مَا وَعَدَهُمْ فَذَلِكَ قَوْلُهُ: «إِلَى رَجْمَا نَاطِرَةً» وَ إِنَّمَا يَعْنِي بِالنَّظَرِ إِلَيْهِ النَّظَرُ إِلَى ثَوَابِهِ تَبَارَكَ وَ تَعَالَى.

So, during that, they would be convinced that they are actually entering the Paradise, and they would look at what has been Promised them, and these are His^{azwj} Words: **Looking at their Lord [75:23]**. And rather, it means by looking at Him^{azwj}, the looking at the Rewards by the Blessed and Exalted”.²⁵

The radiance of the faces

محمد بن العباس: عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن هاشم الصيداوي، قال: قال لي أبو عبد الله (عليه السلام): «يا هاشم، حدثني أبي و هو خير مني، عن جدي رسول الله (صلى الله عليه و آله)، أنه قال: ما من رجل من فقراء المؤمنين من شيعتنا إلا و ليس عليه تبعة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

‘Abu Abdullah^{asws} said to me: ‘O Hisham! My^{asws} father^{asws} narrated to me^{asws}, and he^{asws} was better than me^{asws}, from his^{asws} grandfather Rasool-Allah^{saww} having said: ‘The is none from the men from the poor Momineen from our^{asws} Shias except that he does not have a liability upon him’.

قلت: جعلت فداك، و ما التبعة؟ قال: «من الإحدى و خمسين ركعة، و من صوم ثلاثة أيام من الشهر،

²⁵ H 21 – تفسير نور الثقلين، ج5، ص: 465

I said, 'May I be sacrificed for you^{asws}, and what is the liability?' He^{asws} said: 'From the fifty one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

فإذا كان يوم القيامة خرجوا من قبورهم ووجوههم مثل القمر ليلة البدر، فيقال للرجل منهم: سل تعط، فيقول: أسأل ربي النظر إلى وجه محمد (صلى الله عليه و آله)، قال: فيأذن الله عز و جل لأهل الجنة أن يزوروا محمدا (صلى الله عليه و آله)،

So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: 'Ask, and you shall be given it'. So he will be saying, 'I ask my Lord^{azwj}, to be able to look at the face of Muhammad^{saww}'. So Allah^{azwj} Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad^{saww}.

قال: فينصب لرسول الله (صلى الله عليه و آله) منبر من نور على درنوك من درانيك الجنة، له ألف مرقاة، بين المرقاة إلى المرقاة ركضة الفرس، فيصعد محمد (صلى الله عليه و آله) و أمير المؤمنين (عليه السلام).

He^{asws} said: 'Then He^{azwj} would Establish a Pulpit of Light for the Rasool-Allah^{saww}, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammad^{saww} and Amir-Al-Momineen^{asws} would ascend it'.

قال: «فيحرف ذلك المنبر شيعة آل محمد (عليهم السلام)، فينظر الله إليهم، و هو قوله تعالى: *وَجُودٌ يَوْمَئِذٍ نَاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ* -

He^{asws} said: 'The Shias of the Progeny^{asws} of Muhammad^{saww} would be surrounding that Pulpit. So Allah^{azwj} Would Look at them, and these are the Words of the High: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**.

قال - فيلقى عليهم من النور حتى إن أحدهم إذا رجع لم تقدر الحور أن تملأ بصرها منه».

He^{asws} said: 'The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him'.

قال: ثم قال أبو عبد الله (عليه السلام): «يا هاشم، لمثل هذا فليعمل العاملون».

Then Abu Abdullah^{asws} said: 'O Hisham! **For the like of this, so let the workers be working [37:61]**'.²⁶

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه إبراهيم بن هاشم، عن عبد السلام بن صالح الهروي قال: قلت لعلي بن موسى (عليهما السلام): يا بن رسول الله، ما تقول في الحديث الذي يرويه أهل الحديث: «إن المؤمنين يزورون ربه في منازلهم في الجنة»؟

²⁶ (تأويل الآيات 2: 4/739).

And from him, said, 'It has been narrated to us by Ahmad Bin Ziyad Bin Ja'far Al-Hamdany, from Ali Bin Ibrahim Bin Hisham, from his father Ibrahim Bin Hisham, from Abdul Salaam Bin Salih Al-Harwy who said:

'I said to Ali^{asws} Bin Musa^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! What do you^{asws} say regarding the Hadeeth, which is being reported by the people of the Hadeeth, 'The Momineen would be visiting their Lord^{azwj} in their Levels in the Paradise?'

فقال (عليه السلام): «يا أبا الصلت، إن الله تعالى فضل نبيه (صلى الله عليه وآله) على جميع خلقه من النبيين و الملائكة، و جعل طاعته طاعته، و مبايعته مبايعته، و زيارته في الدنيا و الآخرة زيارته، فقال عز و جل: مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ،

So he^{asws} said: 'O Abu Al-Salt! Allah^{azwj} the Exalted has Merited His^{azwj} Prophet^{saww} above all of His^{azwj} creatures from the Prophets^{as} and the Angels, and Made obedience to him^{saww} as being obedience to Himself^{azwj}; and following him^{saww} as being following Himself^{azwj}; and visiting him^{saww} in the world and the Hereafter as having visited Himself^{azwj}. Therefore Allah^{azwj} Mighty and Majestic Said: **There is one who obeys the Rasool, so he has obeyed Allah [4:80].**

و قال: إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ، و قال النبي (صلى الله عليه وآله): من زارني في حياتي أو بعد موتي فقد زار الله تعالى. و درجة النبي (صلى الله عليه وآله) في الجنة أرفع الدرجات، فمن زاره في درجته في الجنة من منزله فقد زار الله تبارك و تعالى».

And Said: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands.** And the Prophet^{saww} said: 'The one visits me^{saww} during my^{saww} lifetime, or after my^{saww} passing away, so he has visited Allah^{azwj}'. And the Level of the Prophet^{saww} in the Paradise is the highest of the Levels. So the one who visits him^{saww} in his^{saww} Level in the Paradise, from his^{saww} Levels, so he has visited Allah^{azwj} Blessed and Exalted.

قال: فقلت له: يا بن رسول الله، فما معنى الخبر الذي رووه أن ثواب لا إله إلا الله النظر إلى وجه الله تعالى؟

I said to him^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}! So what is the meaning of the Hadeeth which is being reported that, 'The Reward of 'There is no god except for Allah^{azwj}, is the looking at the Face of Allah^{azwj} the Exalted?'

فقال (عليه السلام): «يا أبا الصلت، من وصف الله تعالى بوجهه كالوجه فقد كفر، و لكن وجه الله تعالى أنبياءه و رسله و حججه (صلوات الله عليهم)، هم الذين بهم يتوجه إلى الله عز و جل و إلى دينه و معرفته،

So Ali^{asws} said: 'O Abu Al-Salt! The one who describes Allah^{azwj} with a face like the faces, so he has committed Kufr. But, the Face of Allah^{azwj} are His^{azwj} Prophets^{as}, and His^{azwj} Rasools^{as}, and His^{azwj} Divine Authorities. They^{asws} are the ones by whom you are paying attention to Allah^{azwj} Mighty and Majestic, and to His^{azwj} religion, and His^{azwj} Recognition.

فالنظر إلى أنبياء الله تعالى و رسله و حججه (عليهم السلام) في درجاتهم ثواب عظيم للمؤمنين يوم القيامة،

So the looking at the Prophets^{as} of Allah^{azwj} the Exalted, and at His^{azwj} Rasools^{as}, and at His^{azwj} Proofs^{asws} in their^{asws} Levels is a great Reward for the Momineen, on the Day of Judgement.

و قد قال النبي (صلى الله عليه و آله): من أبغض أهل بيتي و عترتي لم يرني و لم أره يوم القيامة.

And the Prophet^{saww} has said: 'The one who hates the People^{asws} of my^{saww} Household, and my^{saww} Family, will never see me^{saww}, I^{saww} will not look at him on the Day of Judgement'.

و قال (صلى الله عليه و آله): إن فيكم من لا يراني بعد أن يفارقني. يا أبا الصلت، إن الله تعالى لا يوصف بمكان و لا تدركه الأبصار و الأوهام».

And he^{saww} said: 'Among you is one who will not see me^{asws} after separating from me^{saww}. O Abu Al-Salt! Verily Allah^{azwj} cannot be described by a place, nor can the visions and the imaginations imagine Him^{azwj} 27.

VERSES 24 - 30

{24} وُجُوهُ يَوْمَئِذٍ بِآسِرَةٍ

And (some) faces on that Day would be distorted [75:24]

{25} تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ

You would think that something extraordinary has been done with these [75:25]

{26} كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ

Never! When it has already reached the morphosis (stage) [75:26]

{27} وَقِيلَ مَنْ رَاقٍ

And it will be Said, 'Who can cure?' [75:27]

{28} وَظَنَّ أَنَّهُ الْفِرَاقُ

27 (عبون أخبار الرضا (عليه السلام) 1: 114 / 3).

And he would think it is the separation [75:28]

وَأَلْتَفَّتِ السَّاقُ بِالسَّاقِ {29}

And the leg will turn with the leg [75:29]

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ {30}

To your Lord on that day shall be the returning [75:30]

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَىٰ وَ قِيلَ مَنْ رَاقٍ وَ ظَنَّ أَنَّهُ الْفِرَاقُ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and Exalted: **And it will be Said, 'Who can cure?' [75:27] And he would think it is the separation [75:28].**

قَالَ فَإِنَّ ذَلِكَ ابْنُ آدَمَ إِذَا حَلَّ بِهِ الْمَوْتُ قَالَ هَلْ مِنْ طَبِيبٍ إِنَّهُ الْفِرَاقُ أَيَّنَّ بِمُفَارَقَةِ الْأَحِبَّةِ قَالَ

He^{asws} said: 'So that would be when the death comes upon the son of Adam^{as}, he says, 'Is there a doctor?' **And he would think it is the separation [75:28]**, being convinced of the separation from the loved ones'.

وَ التَّفَّتِ السَّاقُ بِالسَّاقِ التَّفَّتِ الدُّنْيَا بِالْآخِرَةِ

And the leg will turn with the leg [75:29], (he^{asws} said): 'The world would turn into the Hereafter'.

ثُمَّ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ قَالَ الْمَصِيرُ إِلَىٰ رَبِّ الْعَالَمِينَ .

Then, **To your Lord on that day shall be the driving [75:30]**. He^{asws} said: 'The destination to Lord^{azwj} of the worlds'²⁸.

VERSES 31 - 35

فَلَا صَدَقَ وَلَا صَلَّىٰ {31}

So he neither ratified nor did he send the Salawat [75:31]

²⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 32

وَلَكِنْ كَذَّبَ وَتَوَلَّى {32}

But he belied and turned back [75:32]

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّى {33}

Then he went to his family swaggering (boasting) [75:33].

أَوْلَىٰ لَكَ فَأَوْلَىٰ {34}

Closer to you, so closer [75:34]

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ {35}

Then closer to you, so closer [75:35]

Background report

علي بن إبراهيم: أنه كان سبب نزولها أن رسول الله (صلى الله عليه و آله) دعا إلى بيعة علي (عليه السلام) يوم غدير خم، فلما بلغ الناس و أخبرهم في علي (عليه السلام) ما أراد الله أن يخبرهم به، رجع الناس،

Ali Bin Ibrahim (Tafseer Qummi) –

‘The reasons for its Revelation was that the Rasool-Allah^{saww} called to the allegiance of Ali^{asws} on the Day of Ghadeer Khumm. So when he^{saww} preached to the people and informed them regarding Ali^{asws}, what Allah^{azwj} Wanted him^{saww} to inform them of, the people returned.

فاتكأ معاوية على المغيرة بن شعبة و أبي موسى الأشعري، ثم أقبل يتمطى نحو أهله و يقول: و الله لا نقر لعلي بالولاية أبدا، و لا نصدق محمدا مقالته فيه،

Then Muawiya leant upon Al-Mugheira Bin Sah’ba, and Abu Musa Al-Ashary, then faced arrogantly towards his people and he was saying, ‘By Allah^{azwj}! We will not accept to Ali^{asws} with the Wilayah, ever, nor will we ratify what Muhammad^{saww} speaks about him^{asws}’.

فأنزل الله جل ذكره فلا صدق و لا صلى و لكن كذب و تولى ثم ذهب إلى أهله يتمطى أولى لك فأولى العبد الفاسق،

So Allah^{azwj}, Mighty is His^{azwj} Mention Revealed: **So he neither ratified nor did he send Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering [75:33] Closer to you, so closer [75:34]**, the evil servant’.

فصعد رسول الله (صلى الله عليه وآله) المنبر وهو يريد البراءة منه، فأنزل الله عز وجل: لا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ فَسَكَتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) ولم يسمه.

So the Rasool-Allah^{saww} ascended the Pulpit and he^{asws} wanted remoteness from him, so Allah^{azwj} Revealed: **Do not move your tongue with it in order to hasten with it [75:16]**. So the Rasool-Allah^{saww} observed silence and did not name them’.²⁹

ابن شهر آشوب: قال الباقر (عليه السلام): «قام ابن هند و تمطى [و خرج] مغضبا، واضعا يمينه على عبد الله بن قيس الأشعري، و يساره على المغيرة بن شعبة، و هو يقول: و الله لا نصدق محمدا على مقالته، و لا نفر عليها بولايته،

Ibn Shehr Ashub said:

‘Al-Baqir^{asws} said: ‘The son of Hind (Muawiya) stood up arrogantly and went out in anger placing his right hand upon Abdullah Bin Qyas Al-Ashary, and his left hand upon Al-Mugheira Bin Sha’ba, and he was saying, ‘By Allah^{azwj}! We will not ratify Muhammad^{saww} upon his speech, nor will be accept Ali^{asws} with his^{asws} Wilayah’.

فنزل: فَلَا صَدَقَ وَ لَا صَلَّى الْآيَاتِ، فهم رسول الله (صلى الله عليه وآله) أن يردده فيقتله، فقال له جبرئيل (عليه السلام): لا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ فَسَكَتَ عَنْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله)».«

So (the Verse): **So he neither ratified nor did he send Salawat [75:31]**, was Revealed. Rasool-Allah^{saww} wanted to have them killed, but Jibraeel^{as} said: **Do not move your tongue with it in order to hasten with it [75:16]**. So Rasool-Allah^{saww} observed silence from it’.³⁰

اعتراض عمر يوم غدیر خم

Objection of Umar on the Day of Ghadeer Khum

وهو صاحب يوم غدیر خم إذ قال هو وصاحبه - حين نصبني رسول الله صلى الله عليه وآله لولايته - فقال: (ما يألو أن يرفع حسيسته) وقال الآخر: (ما يألو رفعا بضيع ابن عمه) وقال لصاحبه - وأنا منصوب -: (إن هذه لهي الكرامة).

Suleym Bin Qays said,

(‘Amir Al-Momineen^{asws} said): ‘And he (Umar) was the companion on the Day of Ghadeer Khum when he and his companion (Abu Bakr) said – when Rasool-Allah^{saww} established my^{asws} Wilayah – so he said, ‘He^{saww} never misses an

²⁹ (تفسير القمي 2: 397)

³⁰ (المناقب 3: 38).

opportunity to elevate (the status of) his^{saww} relative'. And the other one said, 'He^{saww} never misses an opportunity to elevate the son^{asws} of his^{saww} uncle^{asws}'. So he said to his companion – and he^{asws} had already been appointed - 'This is a prestige for him^{asws}'.

فقطب صاحبه في وجهه وقال: لا والله لا أسمع له ولا أطيع أبدا ثم اتكأ عليه ثم تمطى وانصرفا،

So his companion had a frown on his face and said, 'No, by Allah^{azwj}, I will not listen to him^{asws}, nor will I obey him^{asws} ever'. Then he leaned upon him, swaggered and left.

فأنزل الله فيه: (فلا صدق ولا صلى ولكن كذب وتولى ثم ذهب إلى أهله يتمطى، أولى لك فأولى، ثم أولى لك فأولى) ، وعيدا من الله له وانتهارا.

Therefore Allah^{azwj} Revealed regarding him: ***So he neither ratified nor did he send Salawat [75:31] But he belied and turned back [75:32] Then he went to his family swaggering [75:33] Closer to you, so closer [75:34] Then closer to you, so closer [75:35]***.³¹

ابن بابويه، قال: أخبرنا علي بن أحمد بن محمد بن عمران الدقاق، قال: حدثنا محمد بن هارون الصوفي، قال: حدثني أبو تراب عبيد الله بن موسى الروياني، عن عبد العظيم بن عبد الله الحسيني، قال: سألت محمد بن علي الرضا (عليه السلام) عن قول الله عز و جل: **أُولَىٰ لَكَ فَأُولَىٰ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ [قال]:** «يقول الله تبارك و تعالى: بعدا لك من خير الدنيا، بعدا لك من خير الآخرة».

Ibn Babuwayh said, 'It was informed to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Bin Haroun Al Sowfy, from Abu Turab Ubeydullah Bin Musa Al Ruyani, from Abdul Azeem Bin Abdullah Al Hasany who said,

'I aske Muhammad Bin Ali Al Reza^{asws} about the Words of the Mighty and Majestic: ***Closer to you, so closer [75:34] Then closer to you, so closer [75:35]***. He^{asws} said: 'Allah^{azwj} Blessed and Exalted is Saying: "Remoteness is for you from the good of the world, remoteness is for you from good of the Hereafter"³²'.

VERSE 36

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى {36}

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

³¹ Kitab Suleym Bin Qays Al Hilali – H 14 (Extract)

³² عيون أخبار الرضا (عليه السلام) 2: 205 / 54.

فِي كِتَابِ عِلَلِ الشَّرَائِعِ بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ فَقُلْتُ: لِمَ خَلَقَ اللَّهُ الْخَلْقَ؟

In the book Illal Al Sharai'e, by his chain up to Ja'far Bin Umarat, from his father who said,

'I asked Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, and I said, 'Why did Allah^{azwj} Create the creatures?'

فَقَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَخْلُقْ خَلْقَهُ عَبَثًا وَ لَمْ يَنْزَعُهُمْ سُدى بَلْ خَلَقَهُمْ لِإِظْهَارِ قُدْرَتِهِ وَ لِيُكَلِّمَهُمْ طَاعَتَهُ، فَيَسْتَوْجِبُوا بِذَلِكَ رِضْوَانَهُ،

So he^{asws} said: 'Surely Allah^{azwj} Blessed and Exalted did not Created His^{azwj} creatures in vain, and did not leave them in futility. But, He^{azwj} Created them for the Manifestation of His^{azwj} Power, and to Encumber them His^{azwj} obedience, so due to that they would be Obligated His^{azwj} Pleasure.

وَ مَا خَلَقَهُمْ لِيَحْلِبَ مِنْهُمْ مَنْعَةً، وَ لَا لِيُدْفَعَ بِهِمْ مَضْرَّةَ بَلْ خَلَقَهُمْ لِيَنْفَعَهُمْ وَ يُوَصِّلَهُمْ إِلَى نَعِيمٍ.

And He^{azwj} did not Created them in order to attract any benefit from them, nor to repel any harm by them. But, He^{azwj} Created them in order for them to benefit, and for them to arrive to Bliss".³³

وَ بِإِسْنَادِهِ إِلَى مَسْعَدَةَ بْنِ زِيَادٍ قَالَ: قَالَ رَجُلٌ لَجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلَامُ: يَا بَا عَبْدِ اللَّهِ إِنَّا خُلِقْنَا لِلْعَجَبِ قَالَ: وَ مَا ذَلِكَ لِلَّهِ أَنْتَ؟ قَالَ: خُلِقْنَا لِلْفَنَاءِ؟

And by his chain up to Mas'ada Bin Ziyad who said,

'A man said to Ja'far^{asws} Bin Muhammad^{asws}, 'O Abu Abdullah^{asws}! we have been Created for a strange thing'. He^{asws} said: 'And what is that, for the Sake of Allah^{azwj}, are you (saying)?' He said, 'We have been Created for perishing?'

فَقَالَ: يَا ابْنَ أَخٍ خُلِقْنَا لِلْبَقَاءِ وَ كَيْفَ تَفْنَى جَنَّةٌ لَا تَبِيدُ وَ نَارٌ لَا تَحْمُدُ وَ لَكِنْ قُلْ إِنَّمَا نَتَحَوَّلُ مِنْ دَارٍ إِلَى دَارٍ.

So he^{asws} said: 'O cousin! We have been Created for the remaining. And how can you perish, when the Paradise will not perish and the Fire will not extinguish? But say, 'But rather, we would be transferred from a house to a house".³⁴

VERSES 37 - 40

أَلَمْ يَكُنْ نُطْفَةً مِنْ مَنِيِّ يَمْنَى {37}

³³ H 31 – تفسير نور الثقلين، ج 5، ص: 467

³⁴ H 32 – تفسير نور الثقلين، ج 5، ص: 467

Was he not a sperm seminal fluid gushing out? [75:37]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّى {38}

Then he was a clot, so he was Created and Completed [75:38]

فَجَعَلَ مِنْهُ الذَّكَرَ وَالْأُنثَى {39}

Then He Made from it the pairs, the male and the female [75:39]

أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَى {40}

Isn't that One Able upon Reviving the dead? [75:40]

الطبرسي: عن البراء بن عازب، قال: لما نزلت هذه الآية أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَى، قال رسول الله (صلى الله عليه وآله): «سبحانك اللهم! و بلى». قال: و هو المروي، عن أبي جعفر و أبي عبد الله (عليهما السلام).

Al Tabarsy, from Al Bara'a Bin Azib who said,

'When this Verse was Revealed: **Isn't that One Able upon Reviving the dead? [75:40]**, Rasool-Allah^{saww} said: 'Glory be to You^{azwj}, O Allah^{azwj}! And yes!' And it is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws},³⁵

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: «عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لم أنكر النشأة الأخرى و هو يرى النشأة الأولى».

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said that,

'Ali^{asws} Bin Al-Husayn^{asws} said: 'Wonder of all wonders upon the one who denies the death and he sees one who dies every day and night, and wonder of all wonders to the one who denies the next Growth (Resurrection) and he sees the first growth (life of this world).³⁶

فِي قُرْبِ الْإِسْنَادِ لِلْحَمَيْرِيِّ بِإِسْنَادِهِ إِلَى صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لِجَبْرِئِيلَ: يَا جَبْرِئِيلُ أَرِنِي كَيْفَ يَبْعَثُ اللَّهُ تَبَارَكَ وَ تَعَالَى الْعِبَادَ يَوْمَ الْقِيَامَةِ، قَالَ: نَعَمْ

In (the book) Qurb Al Asnaad of Al Hameyri, by his chain going up to Safwan,

³⁵ مجمع البيان 10: 607.
³⁶ الكافي 3: 28 / 258

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Jibraeel^{as}: 'Show me^{saww} how Allah^{azwj} would Resurrect the servants on the Day of Judgment'. He^{as} said: 'Yes'.

فَخَرَجَ إِلَى مَقْبَرَةِ بَنِي سَاعِدَةَ فَأَتَى قَبْرًا فَقَالَ لَهُ: اخْرُجْ بِإِذْنِ اللَّهِ فَخَرَجَ رَجُلٌ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَ هُوَ يَقُولُ: وَاهَّاهُ، وَ اللَّهْفُ هُوَ التُّبُورُ

So he^{as} went out to the graveyard of the clan of Sa'ida, and came to a grave and said to it: 'Come out, by the Permission of Allah^{azwj}!' So a man came out, shaking his head from the soil and he was saying, 'Waah, to its quickness, and the sorrow, it is the doom!'

ثُمَّ قَالَ: ادْخُلْ فَادْخُلْ، ثُمَّ قَصَدَ بِهِ إِلَى قَبْرِ آخَرَ فَقَالَ: اخْرُجْ بِإِذْنِ اللَّهِ، فَخَرَجَ شَابٌّ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ وَ هُوَ يَقُولُ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ، وَ أَشْهَدُ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

Then he^{as} said, 'Enter (back)!'. So he entered (the grave). Then he^{as} headed with him^{saww} to another grave, and he^{as} said: 'Come out, by the Permission of Allah^{azwj}!' So a youth came out shaking his head from the soil, and he was saying, 'I testify that there is no god except Allah^{azwj}, Alone, there being no associates for Him^{azwj}. And I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}. And I testify that **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the in the graves [22:7]**.

ثُمَّ قَالَ: هَكَذَا يُبْعَثُونَ يَوْمَ الْقِيَامَةِ يَا مُحَمَّدُ.

Then he^{as} said: 'Like this, they would be Resurrected on the Day of Judgment, O Muhammad^{saww}!'³⁷

فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَبْعَثَ الْخَلْقَ أَمْطَرَ السَّمَاءَ عَلَى الْأَرْضِ أَرْبَعِينَ صَبَاحًا فَاجْتَمَعَتِ الْأَوْصَالُ وَ نَبَتَتِ اللَّحُومُ.

In the Tafseer of Ali Bin Ibrahim – 'It is narrated to me from Ibn Abu Umeyr, from Jameel Bin Darraj,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Intends to Resurrect the creatures, He^{azwj} would Cause the sky to rain upon the earth for forty mornings, so the joints would gather and the flesh would grow'³⁸.

³⁷ H 14 – تفسير نور الثقلين، ج3، ص: 472

³⁸ H 15 – تفسير نور الثقلين، ج3، ص: 472