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CHAPTER 82

AL-INFITAR

(19 VERSES)

VERSES 1 - 19

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن الحسين بن أبي العلاء، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من قرأ هاتين السورتين، و جعلهما نصب عينه في صلاة الفريضة و النافلة: إِذَا السَّمَاءُ انْفَطَرَتْ و إِذَا السَّمَاءُ انشَقَّتْ لم يحجبه من الله حاجب، و لم يحجزه من الله حاجز، و لم يزل ينظر الله فينظر إليه حتى يفرغ من حساب الناس».

Ibn Babuwayh, by his chain from Al-Husayn Bin Abu Al-A'la who said:

'I heard Abu Abdullah^{asws} saying: 'One who recites these two Surahs, and makes them established in either his Obligatory or optional (Salats) - **When the sky is cleft asunder [82:1]** (Surah Al-Infitar), and: **When the sky splits apart [84:1]** (Surah Al-Inshiqaq), would not be Veiled from Allah^{azwj} with a Veil, and will not be barred from Allah^{azwj} with a barrier, and Allah^{azwj} will not Cease to Consider him, so He^{azwj} will Consider him until He^{azwj} is Free from Reckoning the people'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعاده الله تعالى أن يفضحه حين تنشر صحيفته، و ستر عورته، و أصلح له شأنه يوم القيامة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Infitar), it would Invoke Allah^{azwj} the Exalted not to Expose him when his accounts (book) is published, and veil his private parts, and Correct his affairs on the Day of Judgement.

و من قرأها و هو مسجون أو مقيد و علقها عليه، سهل الله خروجه، و خلصه مما هو فيه و مما يخافه أو يخاف عليه، و أصلح حاله عاجلا بإذن الله تعالى».

And one who recites it while he is imprisoned or bound (held captive) and attaches it (as an amulet), Allah^{azwj} would Ease his release, and Finish him from what he is in,

¹ (ثواب الأعمال: 121).

and from what he fears or fears from, and Correct his condition immediately, by the Permission of Allah^{azwj} the Exalted'.²

و قال رسول الله (صلى الله عليه و آله): «من أذمن قرائتها أمن فضيحة يوم القيامة، و سترت عليه عيوبه، و أصلح له شأنه يوم القيامة،

And Rasool-Allah^{saww} said: 'One who recites it (Surah Al-Infitar) would be secure from a disgrace on the Day of Judgement, and his faults would be Veiled, and his affairs would be Corrected on the Day of Judgement.

و من قرأها و هو مسحون أو موثوق عليه، أو كتبها و علقها عليه، سهل الله خروجه سريعا».

And the one who recites it while he is imprisoned and it is written and attached (as an amulet) to him, Allah^{azwj} would Ease his release, quickly'.³

و قال الصادق (عليه السلام): «من قرأها عند نزول الغيث، غفر الله له بكل قطرة تقطر،

And Al-Sadiq^{asws} said: 'The one who recites it (Surah Al-Infitar) during the fall of the rain, Allah^{azwj} would Forgive him for every drop which drops.

و قراءتها على العين يقوي نظرها، و يزول الرمذ و الغشاوة بقدره الله تعالى».

And if it is recited upon the eyes, it would strengthen the vision; and conjunctivitis and blurred vision would be removed by the Power of Allah^{azwj}.⁴

VERSES 1 - 6

إِذَا السَّمَاءُ انْفَطَرَتْ {1}

When the sky is cleft asunder [82:1]

وَإِذَا الْكَوَاكِبُ انْتَشَرَتْ {2}

And when the planets are scattered [82:2]

وَإِذَا الْبِحَارُ فُجِّرَتْ {3}

And when the oceans burst overflowing [82:3]

² Tafseer Al Burhan – H 11437

³ Tafseer Al Burhan – H 11438

⁴ Tafseer Al Burhan – H 11439

وَإِذَا الْقُبُورُ بُعْثِرَتْ {4}

And when the graves are overturned [82:4]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ {5}

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

يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ {6}

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

شرف الدين النجفي، في قوله: عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ، قال: ذكر علي بن إبراهيم في (تفسيره): أنها نزلت في الثاني، يعني ما قدمه من ولاية أبي فلان و من ولاية نفسه، و ما أخره من ولاية الأمر من بعده.

Sharaf Al-Deen Al-Najafy:

Regarding His^{azwj} Words: **Every soul shall know what it sent had sent ahead and delayed [82:5]**, he (the narrator) said, 'Ali Bin Ibrahim mentioned in his Tafseer (Qummi) that it was Revealed regarding the second one (Umar), meaning, what he sent ahead from the wilayah of Abu so and so (Abu Bakr), and from the wilayah of his own self, and what he held back from the Wilayah of the matter of the one^{asws} after him (Amir-Al-Momineen^{asws})⁵

في نهج البلاغة من كلامه عليه السلام قال عند تلاوته " يا ايها الانسان ما غرك بربك الكريم " ادحض مسئول حجة وأقطع مغتر معذرة لقد ابرح جهالة بنفسه اياه يا ايها الانسان ما جرأك على ذنبك وما غرك بربك، وما آنسك بهلكة نفسك، اما من دائك بلول ام ليس من نومتك يقظة ؟

In Nahj Al-Balagah:

From his^{asws} speech, where he^{asws} said during the recitation of: **O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]**: 'I^{asws} refute the argument of the questioner, and cut-off his excuses and have left him to his own ignorance. O human being! What has made you to be audacious upon your sins, and what has made you to be careless about your Lord^{azwj}, and what has made you to be satisfied with the destruction of your own self. Is there no cure for your sickness and no awakening from your sleep?

⁵ (تأويل الآيات 2: 770).

أما ترحم من نفسك ما ترحم من غيرك فلربما ترى الضاحي من حر الشمس فتظله أو ترى المبتلى بألم يمض جسده فتبكي رحمة له فما صبرك على دائك، وجلدك على مصابك، وعزك عن البكاء على نفسك وهي أعز الانفس عليك، وكيف لا يوقظك خوف بيات نقمة، وقد تورطت بمعاصيه مدارج سطواته.

But, have you no pity for yourself like you have upon the others? Sometimes you see the one exposed to the sun, so you provide him with the shade, or you see someone afflicted with pains on his body so you cry out of mercy for him. So what makes you to be patient upon your own sickness and firm upon your own calamities, and what has consoled you from weeping upon yourself, although your life is more precious to you. And how come the fear of an ailment does not keep you awake at nights although you are on your way to the Wrath of Allah^{azwj} due to your sins?⁶

رُويَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لَمَّا تَلَا هَذِهِ الْآيَةَ قَالَ: عَرَّهُ جَهْلُهُ.

It is reported that the Prophet^{saww}, when he^{saww} recited this Verse: (**O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]**), said: 'His ignorance deceived him'.⁷

VERSES 7 & 8

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ {7}

Who Created you, so He Completed you, then Made you symmetrical [82:7]

فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ {8}

Into whichever image what He so Desires, He Constitutes you [82:8]

فِي جَمْعِ الْبَيَانِ وَرُويَ عَنِ الرَّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ لِرَجُلٍ مَا وُلِدَ لَكَ؟ قَالَ: يَا رَسُولَ اللَّهِ وَ مَا عَسَى أَنْ يُولَدَ لِي إِمًّا غُلَامٌ وَ إِمًّا جَارِيَّةً، قَالَ: فَمَنْ يُشْبِهُهُ؟ قَالَ: يُشْبِهُهُ أُمُّهُ أَوْ أَبَاهُ،

In (the book) Majma Al Bayan –

'And it is reported from Al-Reza^{asws}, from the Prophet^{saww} having said to a man: 'What was born unto you?' He said, 'O Rasool-Allah^{saww}! And what is the possibility? Perhaps there would be born for me a boy, or maybe a girl'. He^{saww} said: 'So whom would he resemble?' He said, 'Either he would resemble his mother or his father'.

⁶ Tafseer Noor Al Saqalayn – CH 82 H 7 (Nahj Al Balagah – Sermon 221)

⁷ H 6 – تفسير نور الثقلين، ج5، ص: 521

فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. لَا تَقُلْ هَكَذَا إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَ اللَّهُ كُلَّ نَسَبٍ بَيْنَهَا وَبَيْنَ آدَمَ عَلَيْهِ السَّلَامُ، أَمَا قَرَأْتَ هَذِهِ آيَةَ «فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ»؟ أَيُّ فِيمَا بَيْنَكَ وَبَيْنَ آدَمَ.

So he^{saww} said: 'Do not say like this. When the seed settles in the womb, Allah^{azwj} Presents every link between it and Adam^{as}. Have you not read this Verse: ***Into whichever image what He so Desires, He Constitutes you [82:8]?***' Whichever is what is between you and Adam^{as}.⁸

وَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ: لَوْ شَاءَ رَبُّكَ عَلَى غَيْرِ هَذِهِ الصُّورَةِ.

And Al-Sadiq^{asws} said: 'Had He^{azwj} so Desired, He^{azwj} could have Constituted you upon other than this image'.⁹

في كتاب المناقب لابن شهر آشوب الشيرازي في كتابه باسناده إلى الحسن بن علي بن أبي طالب عليه السلام قال في قوله: " في أي صورة ما شاء ربك " قال: صور الله عزوجل على بن أبي طالب في ظهر أبي طالب على صورة محمد،

In the book Al-Manaqib of Ibn Shehr Ashub Al-Shirazi, in his book, by his chain going up to:

Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} having said regarding His^{azwj} Words: ***Into whichever image what He so Desired, He Constituted you [82:8]***, he^{asws} said: 'Allah^{azwj} Mighty and Majestic Blessed Abu Talib^{asws} with Ali^{asws} Bin Abu Talib^{asws} to be upon the likeness of Muhammad^{saww}.

فكان على بن أبي طالب أشبه الناس برسول الله صلى الله عليه وآله، وكان الحسين بن علي أشبه الناس بفاطمة وكنت أشبه الناس بخديجة الكبرى.

Thu Ali^{asws} Bin Abu Talib^{asws} used to be one who resembled the Rasool-Allah^{saww} the most, from the people. And Al-Husayn^{asws} Bin Ali^{asws} resembled (Syeda) Fatima^{asws} the most, from the people. And I^{asws} am the one who resemble Khadeeja^{asws} Al-Kubra, the most, from the people'.¹⁰

VERSE 9

كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ {9}

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

قال: و ذكر أيضا، قال: و قوله عز و جل: بَلْ تُكَذِّبُونَ بِالدِّينِ، أي بالولاية، فالدين هو الولاية.

⁸ H 9 – تفسير نور الثقلين، ج5، ص: 522

⁹ 10 - تفسير نور الثقلين، ج5، ص: 522

¹⁰ Tafseer Noor Al Saqalayn – CH 82 H 11

The (narrator) says, 'And he (Ali Bin Ibrahim of Tafseer Qummi) mentioned as well, saying:

'And His^{azwj} Words: **Never! But you are belying the Religion [82:9]**, i.e. (Belying) the Wilayah, for the Religion (Al-Deen) is the Wilayah (of Amir-al-Momineen^{asws})'.¹¹

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashub,

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the Exalted **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali^{asws} Bin Abu Talib^{asws} with the Wilayah'.¹²

ابن شهر آشوب: عن الباقر (عليه السلام) في قوله تعالى: إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ. قال: «التسليم لعلي بن أبي طالب (عليه السلام) بالولاية».

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{asws} regarding the Words of the Exalted: **The Religion in the Presence of Allah is Al-Islam [3:19]**, said: 'The submission to Ali^{asws} Bin Abu Talib^{asws}'.¹³

وروي محمد بن جمهور، عن عبد الرحمان بن كثير، عن أبي جميلة، عن أبي اسامة، عن أبي عبد الله عليه السلام في قوله عزوجل (أرأيت الذي يكذب بالدين) قال: بالولاية. يعني إن الدين هو الولاية.

And it has been reported from Muhammad Bin Jamhour, from Abdul Rahman Bin Kaseer, from Abu Jameela, from Abu Asaama,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: **Have you seen those who belied the Religion? [107:1]** - He^{asws} said: '(Belied) the Wilayah. It means that the Religion is Al-Wilayah.

فلولا الولاية لم يكمل الدين، ولم تتم النعمة، ولم يرض الله سبحانه لنا دين الاسلام،

Had it not been for *Al-Wilayah*, the Religion would not have been perfected, nor would the Favours have been completed, nor would Allah^{azwj} the Glorious have been Pleased for us with the Religion of Al-Islam.

فلاجل ذلك صار الدين الولاية، فتمسك بها تكن من أهلها الموالين وقل عند لك: الحمد لله رب العالمين.

¹¹ (تأويل الآيات 2: 700)

¹² المناقب 3: 95.

¹³ المناقب 3: 95.

For that reason *Al-Wilayah* became the Religion. So attach with it, you would become from its people, the *Al-Mawaleen* (those with *Al-Wilayah*), and say during that, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds'.¹⁴

VERSES 10 - 12

وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ {10}

And surely upon you are keepers [82:10]

كِرَامًا كَاتِبِينَ {11}

Two honourable recorders [82:11]

يَعْلَمُونَ مَا تَفْعَلُونَ {12}

They know what you are doing [82:12]

في تفسير علي بن ابراهيم حدثني ابن عن النضر بن سويد عن محمد بن قيس عن ابن سنان عن ابي عبد الله عليه السلام قال: اقبل رسول الله صلى الله عليه وآله يوما واضعا يده على كتف العباس فاستقبله امير المؤمنين صلوات الله عليه فعانقه رسول الله صلى الله عليه وآله وقبل بين عينيه ثم سلم العباس على علي فرد عليه ردا خفيا

In Tafseer of Ali Bin Ibrahim (Qummi), said; 'It has been narrated to me by Ibn Abu Al-Nazar Bin Suweyd, from Muhammad Bin Qays, from Ibn Sinan,

'From Abu Abdullah^{asws} having said: 'One day the Rasool-Allah^{saww} came and placed his^{saww} hand on the shoulder of Al-Abbas, and welcomed Amir-Al-Momineen^{asws} and embraced him^{asws} and kissed him^{asws} between his^{asws} eyes. Then Al-Abbas greeted Ali^{asws}, so he^{asws} returned the greeting to him subtly.

فغضب العباس فقال: يا رسول الله لا يدع علي زهوه فقال رسول الله صلى الله عليه وآله: لا تقل ذلك في علي فاني لقيت جبرئيل آنفا فقال: لقيني الملكان الموكلان بعلي الساعة فقالا: ما كتبنا عليه ذنبا منذ يوم ولد إلى هذا اليوم.

So Al-Abbas got angry and said, 'O Rasool-Allah^{saww}! Ali^{asws} does not leave his^{asws} pride'. So the Rasool-Allah^{saww} said: 'Do not say that regarding Ali^{asws}, for I^{saww} met Jibraeel^{as} just now and he^{as} said: 'I^{as} met the two Angels allocated to Ali^{asws} a while ago, and they said: 'We were not able to write down any slip-up regarding him^{asws} since the day he^{asws} came (to the world) to this day'.¹⁵

¹⁴ Taweel Al Ayaat Al Zahira – CH 107 H 2 (Extract)

¹⁵ Tafseer Noor Al Saqalayn – CH 82 H 15

في اصول الكافي باسناده إلى عبد الله بن موسى بن جعفر عن أبيه قال: سألته عن الملكين هل يعلمان بالذنب إذا أراد العبد أن يفعلهُ أو الحسنه؟ فقال: ريح الكنيف والطيب سواء؟

In Usool Al-Kafi, by his chain going up to the Masoom^{asws}:

Abdullah Bin Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, said, 'I asked him^{asws} about the two Angels. Do these two know of the sin or the good deed when the servant intends to do it?

قلت: لا قال: ان العبد إذا هم بالحسنة خرج نفسه طيب الريح، فقال صاحب اليمين لصاحب الشمال: قم فانه قد هم بالحسنة، فإذا فعلها كان لسانه قلمه، وريقه مداده، وأثبتها له

He^{asws} said: 'Is the smell of toilet and perfume the same?' I said, 'No'. He^{asws} said: 'When the servant thinks of a good deed, a good aroma comes out from it. So the Angel on the right says to his companion on the left: 'Arise, for he is thinking of doing the good deed'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded for him.

وإذا هم بالسيئة خرج نفسه منن الريح فيقول صاحب الشمال لصاحب اليمين: قف فانه قد هم بالسيئة فإذا هو فعلها كان لسانه قلمه وريقه مداده وأثبتها عليه.

And when he thinks of committing a sin, a rotten smell comes out from him, so the Angel on the left says to his companion on the right: 'Pause, for he has thought of committing a sin'. So if he does it, his tongue would be his pen, and his saliva would be his ink, and it would be recorded against him'.¹⁶

على بن ابراهيم عن أبيه عن ابن أبي عمير عن محمد بن حمران عن زرارة قال: سمعت أبا عبد الله عليه السلام يقول: ان العبد إذا أذنب ذنبا أجل من غدوة إلى الليل، فان استغفر الله لم يكتب عليه.

Ali Bin Ibrahim, from his father, from Abu Umeyr, from Muhammad Bin Hamraan, from Zurara who said:

'I heard Abu Abdullah^{asws} saying: 'When the servant commits a sin, he has a term from the day to the night, so if Allah^{azwj} Forgives, it does not get recorded against him'.¹⁷

على بن ابراهيم عن أبيه وابو علي الاشعري ومحمد بن يحيى جميعا عن الحسين بن اسحاق عن على بن مهزيار عن فضالة بن ايوب عن عبد الصمد بن بشير عن ابي عبد الله عليه السلام قال: ان العبد المؤمن إذا اذنب ذنبا اجله الله سبع ساعات فان استغفر لم يكتب عليه شيء، وان مضت الساعات ولم يستغفر كتبت عليه سيئة،

Ali Bin Ibrahim, from his father, and Abu Ali Al-Ashary, and Muhammad Bin yahya together, from Al-Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazaalat Bin Ayoub, from Abdul Samad Bin Bahseer, who has narrated:

¹⁶ Tafseer Noor Al Saqalayn – CH 82 H 18

¹⁷ Tafseer Noor Al Saqalayn – CH 82 H 20

'Abu Abdullah^{asws} has said: 'When the Momin servant commits a sin, Allah^{azwj} Grants him a term of seven hours. So if he seeks Forgiveness, nothing gets written against him. And if the time passes by and he does not seek Forgiveness, a sin gets recorded against him.

وان المؤمن ليذكر ذنبه بعد عشرين سنة حتى يستغفر ربه فيغفر له، وان الكافر لينساه من ساعته.

And if the Momin remembers his sin after twenty years to the extent that he seeks Forgiveness from his Lord^{azwj}, so He^{azwj} would Forgive it for him. And as for the Kafir, he forgets it (after committing a sin) from that very moment'.¹⁸

VERSES 13 - 16

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ {13}

Surely the righteous would be in Bliss [82:13]

وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ {14}

And surely the immoral would be in the Blazing Fire [82:14]

يَصْلَوْنَهَا يَوْمَ الدِّينِ {15}

They shall arriving to it on the Day of the Reckoning [82:15]

وَمَا هُمْ عَنْهَا بِغَائِبِينَ {16}

And they would not be absentees from it [82:16]

[علي الحسيني الاسترآبادي] قال محمد بن العباس (رحمه الله): حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسين، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام) في قوله عزوجل: * (إن الأبرار لفي نعيم وإن الفجار لفي جحيم) * قال: إن الأبرار نحن هم، والفجار: هم عدونا.

Ali Al Husayni Al Astarabady – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Muhammad Bin Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: ***Surely the righteous would be in Bliss [82:13] And surely the immoral***

¹⁸ Tafseer Noor Al Saqalayn – CH 82 H 21

would be in the Blazing Fire [82:14]. The Imam^{asws} said : ‘The righteous, we^{asws} are they, and the immoral, they are our^{asws} enemies’.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍّ فَقَالَ يَا أَبَا ذَرٍّ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ أَخْرَيْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تُنْقَلُوا مِنْ عُمَرَانٍ إِلَى خَرَابٍ

Muhammad Bin yahya, from Ahmad Bin Muhammad, from one of his companions, from Al Hassan Bin Ali Bin Abu Usman, from Wasil, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘A man came over to Abu Zarr^{ra} and he said, ‘O Abu Zarr^{ra}! What is the matter with us that we dislike the death?’ So he^{ra} said: ‘Because you are all building the world and ruining the Hereafter, therefore you are disliking to be transferred from buildings to the ruins’.

فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللَّهِ فَقَالَ أَمَّا الْمُحْسِنُ مِنْكُمْ فَكَالْعَائِبِ يَبْدُمُ عَلَى أَهْلِهِ وَ أَمَّا الْمُسِيءُ مِنْكُمْ فَكَالْآبِقِ يُرْدُّ عَلَى مَوْلَاهُ

So he said to him^{ra}, ‘So how do you^{ra} see our proceeding to Allah^{azwj}?’ So he^{ra} said: ‘As for the good ones from you, so he is like the absentee proceeding to his family, and as for the disobedient ones from you, so he is like the absconder (slave) returning to his master’.

قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللَّهِ قَالَ اغْرَضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللَّهَ يَقُولُ إِنَّ الْأَبْرَارَ لَنفِي نَعِيمٍ وَ إِنَّ الْفَجَّارَ لَنفِي جَحِيمٍ

So he said: ‘So how do you^{ra} see our state in the Presence of Allah^{azwj}?’ He^{ra} said: ‘Your deeds would be presented upon the Book. Allah^{azwj} is Saying: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14].**

قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللَّهِ قَالَ رَحْمَةُ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

He^{asws} said: ‘So the man said, ‘So where is the Mercy of Allah^{azwj}?’ He^{ra} said: ‘The Mercy of Allah^{azwj} is nearby to the good doers’.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ كَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يَا أَبَا ذَرٍّ أَطْرَفِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَدًا يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللَّهَ فَقَدْ أَسَأْتَ إِلَيْهَا .

Abu Abdullah^{asws} said: ‘And a man wrote to Abu Zarr^{ar}, may Allah^{azwj} be Pleased with him^{as}, ‘O Abu Zarr^{ar}! Present to me something from the knowledge’. So he^{ar} wrote to him: ‘The knowledge is a lot, but if you are able that you do not disappoint the one whom you love, then do so’. So the man said to him^{ar}, ‘And have you^{ar} seen anyone

¹⁹ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 362

who disappoint the one whom he loves?’ So he^{ar} said to him: ‘Yes, your soul is the most beloved of the selves to you. So when you disobey Allah^{azwj}, so you would have disappointed it’.²⁰

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن محمد بن الحسين، عن محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، في قوله عز و جل: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ، قال: «الأبرار نحن هم، و الفجار هم عدونا».

Muhammad Bin Al-Abbas said: ‘It has been narrated to us by Ja’far Bin Muhammad Bin Maalik, from Muhammad Bin Al-Husayn, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} regarding the Words of the Mighty and Majestic: ***Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14]***, he^{asws} said: ‘The Righteous, that’s us^{asws}, and the immoral, they are our^{asws} enemies’.²¹

في كتاب المناقب لابن شهر آشوب في كتابه بالاسناد عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن أبيطالب عليهم السلام قال: كلما في كتاب الله عزوجل من قوله: " ان الابرار " فو الله ما اراد به الا على بن ابي طالب وفاطمة و انا والحسين،.

In the book Al-Manaqib of Ibn Shehr Ashub, in his book by the chain from Al-Hazeyl, from Maqatil, from Muhammad Bin Al-Hanifa, who has narrated:

‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} has said: ‘Wherever in the Book of Allah^{azwj} Mighty and Majestic from His^{azwj} Words “The Righteous” (Al-Abraar) is (Mentioned), so, by Allah^{azwj}! He^{azwj} had not Intended by it anyone except for Ali^{asws} Bin Abu Talib^{asws}, and Fatima^{asws}, and I^{asws}, and Al-Husayn^{asws}’.²²

VERSES 17 - 19

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {17}

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

ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ {18}

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

²⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 202 H 20

²¹ (تأويل الآيات 2: 1/711).

²² Tafseer Noor Al Saqalayn – CH 83 H 33

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ {19}

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

الطبرسي، قال: روى عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، أنه قال: «إن الأمر يومئذ و اليوم كله لله. يا جابر، إذا كان يوم القيامة بادت الحكام فلم يبق حاكم إلا الله».

Al-Tabarsy said, 'It has been reported by Amro Bin Shimr, from Jabir, has narrated the following:

'Abu Ja'far^{asws} has said: '***and the Command on that Day [82:19]***, and the Day, all of it would be for Allah^{azwj}. O Jabir! When it will be the Day of Judgement, the worldly rulers would have perished, so no ruler would remain except for Allah^{azwj},²³

²³ (مجمع البيان 10 : 683).