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CHAPTER 84
AL-INSHIQAQ
(25 VERSES)
VERSES 1 - 25

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 يعطى كتابه من وراء ظهره،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'One who recites this Chapter (Surah Al-Inshiqaq), it would invoke the Protection of Allah^{azwj} the Exalted for him, from him to be Given the Book behind his back.

و إن كتبت و علقت على المتعسرة بولدها، أو قرئت عليها، وضعت من ساعتها».

And if it is written and attached (as an amulet) upon the obstruction of the birth of the child, or recited upon it, she would give birth at its time (easy birth).²

¹ (ثواب الأعمال: 121).

² Tafseer Al Burhan – H 11487

VERSES 1 - 6

إِذَا السَّمَاءُ انشَقَّتْ {1}

When the sky splits apart [84:1]

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {2}

And it would hearken to its Lord, and it would be Obligated so [84:2]

وَإِذَا الْأَرْضُ مُدَّتْ {3}

And when the earth is Extended [84:3]

وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ {4}

And throws out whatever is within it and empties out [84:4]

وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ {5}

And it would hearken to its Lord, and it would be Obligated so [84:5]

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ {6}

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

علي بن إبراهيم، في قوله تعالى: إِذَا السَّمَاءُ انشَقَّتْ قال: يوم القيامة

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the Exalted: **When the sky splits apart [84:1]**, he said: '(On) the Day of Judgement'.

وَ أَذِنَتْ لِرَبِّهَا أَي أَطَاعَتْ رَبَّهَا وَ حُقَّتْ، وَ حَقُّهَا أَنْ تَطِيعَ رَبَّهَا

And it would hearken to its Lord [84:2] – i.e., obey its Lord^{azwj}, as it is a right for it that it obeys its Lord.

وَ إِذَا الْأَرْضُ مُدَّتْ وَ أَلْقَتْ مَا فِيهَا وَ تَخَلَّتْ، قال: تمد الأرض فتشقق، فيخرج الناس منها: وَ تَخَلَّتْ، أي تخلت من الناس

And when the earth is Extended [84:3] And throws out whatever is within it and empties [84:4], he said, 'The ground would be extended, so it would split apart, and the people would come out from it, and it would empty out, i.e., it would be empty from the people.

يا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا يَعْنِي تَقَدَّمَ خَيْرًا أَوْ شَرًّا فَمُلَاقِيهِ مَا قَدَّمَ مِنْ خَيْرٍ أَوْ شَرٍّ.

O you the human beings! You should strive to your Lord with a striving, for you will meet it [84:6] – meaning send ahead (acts of) goodness or evil, so you will meet it, whatever you had send ahead from good or evil'.³

VERSE 7 - 9

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ {7}

So, as for one Given his Book in his right hand [84:7]

فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا {8}

Then soon he would be Reckoned an easy Reckoning [84:8]

وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا {9}

And he shall go back to his people joyful [84:9]

[ابن شهر آشوب] أبو حمزة، عن أبي جعفر (عليه السلام) في قوله تعالى: * (فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ) * علي بن أبي طالب (عليه السلام).

Ibn Shehr Ashub – Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Elated: **So, as for one Given his Book in his right hand [84:7]** – Ali^{asws} Bin Abu Talib^{asws}.⁴

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «قوله تعالى: فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا وَ يُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا هو علي و شيعته يؤتون كتبهم بأيمانهم».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Sama'at, from Abu Baseer:

³ (تفسير القمي 2: 412).

⁴ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 369

'Abu Abdullah^{asws} has said: 'The Words of the Exalted: **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]**, it is Ali^{asws} and his^{asws} Shias who would be given their books in their right hands'.⁵

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن خالد، عن أبيه، عن ابن سنان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): كل محاسب معذب، فقال له قائل: يا رسول الله، فأين قول الله عز وجل: فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا؟ قال: ذلك العرض» يعني التصفح.

Ibn Babuwayh said, 'It has been narrated to us by my father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Sinan, from Abu Al-Jaroud:

'Abu Ja'far^{asws} has said that the Rasool-Allah^{saww} said: 'Everyone who is Reckoned with, will be Punished'. So a speaker said to him^{saww}, 'O Rasool-Allah^{saww}! So what does it mean by the Words of Allah^{azwj} Mighty and Majestic: **Then soon he would be Reckoned an easy Reckoning [84:8]?**' He^{saww} said: 'That is the presentation, meaning, the browsing (through it)'.⁶

وفي حديث آخر: ثلاث من كن فيه حاسبه الله حسابا يسيرا وأدخله الجنة برحمته، قالوا: وما هي يا رسول الله؟ قال: تعطى من حرمك، وتصل من قطعك، وتعفو عمن ظلمك.

And in another Hadeeth –

He^{saww} said: 'There are three (deeds) for which Allah^{azwj} will Deal with an easy Reckoning and Enter them into the Paradise by His^{azwj} Mercy'. They said, 'And what are these, O Rasool-Allah^{saww}?'. He^{saww} said: 'Giving to the one who had prevented it from you, and establishing relations with the one who had cut it off from you, and excusing the one who had been unjust to you'.⁷

في اصول الكافي محمد بن يحيى عن احمد بن محمد بن عيسى عن الحسن بن محبوب عن سدير الصيرفي قال قال أبو عبد الله عليه السلام: في حديث طويل: إذا بعث الله عزوجل المؤمن من قبره خرج معه مثال يقدمه امامه، كلما رأى المؤمن هولاً من أهوال يوم القيامة قال له المثال: لا تفزع ولا تحزن وابشر بالسرور والكرامة من الله عزوجل، حتى يقف بين يدي الله عزوجل

In Usool Al-Kafi, Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin mahboub, from Sudeyr Al-Sayrafi who said:

'Abu Abdullah^{asws} said – in a lengthy Hadeeth: 'When Allah^{azwj} Mighty and Majestic Resurrects the Momin from his grave, there will come out along with him a resemblance (image) which will be preceding him, leading him. Every time that the Momim sees a terror from the terrors of the Day of Judgement, the image would say to him, 'Do not panic, and do not grieve, and receive good news of the Bliss and the Prestige from Allah^{azwj} Mighty and Majestic, until he comes to pause in front of Allah^{azwj} Mighty and Majestic.

⁵ (تأويل الآيات 2: 1782 / 1)

⁶ (معاني الأخبار: 1 / 262)

⁷ Tafseer Noor Al Saqalayn – CH 84 H 12

فيحاسبه حسابا يسيرا، ويأمر به إلى الجنة والمثال امامه، فيقول له المؤمن: رحمك الله نعم الخارج خرجت معي من قبري وما زلت تبشرني بالسرور والكرامة من ربي حتى رأيت ذلك، فيقول: من انت ؟

Then He^{azwj} would Reckon him with an easy Reckoning, and Command for him to go to the Paradise, and the image would be leading him. So the Momin would say to it, 'May Allah^{azwj} have Mercy on you. It was so good of you to come out with me when I came out from my grave, and you have never ceased to give me the good news of the Bliss and Prestige from my Lord^{azwj} until I saw that. Who are you?'

فيقول: انا السرور الذى كنت ادخلته على اخيك المؤمن في الدنيا، خلقتني الله جل وعزمنه لا بشرك انتهى.

It will be saying, 'I am the joy which you had whenever you came up to a Momin in the world. Allah^{azwj} Majestic and Mighty Created me from it (that joy) to give you the glad tidings to the end'.⁸

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام حديث طويل يذكر فيه أحوال أهل القيامة يقول فيه عليه السلام: والناس يومئذ على طبقات ومنازل، فمنهم من يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا،

In the Book Al-Ihtijaj Al-Tabarsy,

'Amir-Al-Momineen^{asws}, in a lengthy Hadeeth in which are mentioned the prevailing conditions of the people on the Day of Judgement, in which he^{asws} said: 'And the people, on that day would be upon (various) layers and levels. So, from among them would be one who would: **Then soon he would be Reckoned an easy Reckoning [84:8] And he shall go back to his people joyful [84:9].**

ومنهم الذين يدخلون الجنة بغير حساب، لأنهم لم يتلبسوا من أمر الدنيا بشيء، وإنما الحساب هناك على من تلبس بما هيها،

And from among them would be one who would enter into the Paradise without Reckoning, because they would have not clothed themselves with anything of the affairs of the world, but rather, the Reckoning over there is upon the one who clothes himself with it over here.

ومنهم من يحاسب على النقيير والقطمير ويصير إلى عذاب السعير.

And from among them would be one who would be Reckoned upon the torment and torture, and would travel to the Punishment of the Blazing Fire'.⁹

في تفسير على بن ابراهيم حدثني أبي عن جعفر بن ابراهيم عن أبي الحسن الرضا عليه السلام قال: إذا كان يوم القيامة أوقف المؤمن بين يديه فيكون هو الذى يلى حسابه، فيعرض عليه عمله فينظر في صحيفته، فأول ما يرى سيئاته فيتغير لذلك لونه وترتعد فرائصه وتفرع نفسه

⁸ Tafseer Noor Al Saqalayn - CH 84 H 15

⁹ Tafseer Noor Al Saqalayn - Ch 88 H 35

In Tafseer of Ali Bin Ibrahim (Tafseer Qummi), he said, 'It has been narrated to me from Ja'far Bin Ibrahim, who has said:

'Abu Al-Hassan Al-Ridha^{asws} having said: 'When it will be the Day of Judgement, the Momin would be Paused in front of Him^{azwj}, so he shall become the one to whom his Account would be Dealt with. So they would Present to Him^{azwj}, his deeds. He will look into his Parchment, and the first of what he will see would be his sins. So his colour would change due to that, and his body parts would tremble and he would panic.

ثم يرى حسناته فتقر عينه وتسر نفسه وتفرح روحه، ثم ينظر إلى ما أعطاه الله من الثواب فيشتد فرحه،

Then he would see his good deeds. So these would delight his eyes, and he would be pleased with himself, and his soul would rejoice due to that. Then he would look at what Allah^{azwj} has Granted to him from the Rewards, so his happiness would intensify.

ثم يقول الله للملائكة: هلموا بالصحف التي فيها الاعمال التي لم يعملوها،

Then He^{azwj} will Say to the Angels: "Carry the Parchments in which are deeds which he never did".

قال: فيقرؤها فيقولون: و عزتك انك لتعلم انا لم نعمل منها شيئاً، فيقول: صدقتكم لكنكم نويتموها فكتبناها لكم ثم يثابون عليها.

He^{asws} said: 'So they will read it out to him, so he would say, 'By Your^{azwj} Honour! You^{azwj} Know that I never did anything from it'. So He^{azwj} would Say: "You speak the truth, but you intended to do these, so We^{azwj} have Written these for you, then Rewarded these for you'.¹⁰

VERSES 10 - 15

وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ {10}

And as for one Given his Book behind his back [84:10]

فَسَوْفَ يَدْعُو ثُبُورًا {11}

He shall call for perdition [84:11]

وَيَصْلَى سَعِيرًا {12}

¹⁰ Tafseer Noor Al Saqalayn – CH 88 H 39

And arrive to a Blazing Fire [84:12]

إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا {13}

He used to be joyful among his people [84:13]

إِنَّهُ ظَنَّ أَنْ لَنْ يَحُورَ {14}

Surely, he thought that he would never return [84:14]

بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا {15}

Yes! Surely, his Lord was Insightful with him [84:15]

القاسم بن محمد عن علي قال: سمعت أبا عبد الله عليه السلام يقول. ان الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه يمينه وحسابه فيما بينه وبينه فيقول: عبدي فعلت كذا وكذا وعملت كذا وكذا؟

Al Qasim Bin Muhammad, from Ali who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Blessed and Exalted, when He^{azwj} Intends to Reckon the Momin, would Give him his book in his right hand, and would Reckon him with regards to what is between Allah^{azwj} and him, and He^{azwj} would be Saying: "O My^{azwj} servant! Did you do such and such, and perform such and such work?'

فيقول: نعم يا رب قد فعلت ذلك فيقول: قد غفرتها لك وأبدلتها حسنات

So, he would be saying, 'Yes, O Lord^{azwj}, I have done that'. He^{azwj} would be Saying: "I^{azwj} have Forgiven these for you, and have Changed these to be as good deeds'.

فيقول الناس: سبحان الله أما كان لهذا العبد سيئة واحدة وهو قول الله عز وجل: (فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا هم أهله في الجنة ان كانوا مؤمنين

So the people would be saying, 'Glory be to Allah^{azwj}! Wasn't there a single evil deed for this servant?' And these are the Words of Allah^{azwj} Mighty and Majestic: **And he shall go back to his people joyful [84:9]**. I said, 'Which people?' He^{asws} said: 'His people (family) in the world, they would be his people (family) in the Hereafter, if they were Momineen'.

قال: وإذا أراد بعبد شرا حسبه على رؤوس الناس وبكته وأعطاه كتابه بشماله وهو قول الله عز وجل (واما من أوتي كتابه وراء ظهره فسوف يدعو ثبورا ويصلى سعيرا انه كان في أهله مسرورا) قلت: أي أهل؟ قال: أهله في الدنيا

He^{asws} said: 'And when He^{azwj} Intends evil with a servant, He^{azwj} would Reckon him upon the heads of the people and he would cry, and would be Given his book in his

left hand. And these are the Words of Allah^{azwj} Mighty and Majestic: **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]**. I said, 'And which people?' He^{asws} said: 'His people (family) in the world'.

قلت: قوله: (انه ظن أن لن يحور) قال ظن أنه لن يرجع

I said, '(What about) His^{azwj} Words: **Surely he thought that he would never return [84:14]?**' He^{asws} said: 'He thought he would never return' (for Reckoning).¹¹

و عنه: عن إبراهيم بن أبي البلاد، عن بعض أصحابنا، عن أبي عبد الله، عن أبيه (عليهما السلام)، قال: «أتى جبرئيل (عليه السلام) إلى النبي (صلى الله عليه وآله)، فأخذ بيده فأخرجه إلى البقيع، فانتهى إلى قبر، فصوت بصاحبه، فقال: قم بإذن الله،

And from him, from Ibrahim Bin Abu Al-Balaad, from one of our companions:

'Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Jibraeel^{as} came to the Prophet^{saww}. So he^{as} took him^{saww} by the hand, and went out to Al-Baqi'e (The Cemetery). He^{saww} ended up at a grave, so he^{as} called out to its occupant: 'Arise, by the Permission of Allah^{azwj}!'

قال: فخرج منه رجل مبيض الوجه يمسح التراب عن وجهه، و هو يقول: الحمد لله و الله أكبر، فقال [جبرئيل]: عد بإذن الله،

He^{asws} said: 'So there came out from it a man with a white face covered in dust, and he was saying, 'The Praise is due to Allah^{azwj} the Great'. Jibraeel^{as} said: 'Return by the Permission of Allah^{azwj}!'

ثم انتهى به إلى قبر آخر، فصوت بصاحبه، و قال له: قم بإذن الله، فخرج منه رجل مسود الوجه، و هو يقول: وا حسرتاه، وا ثبوراه، ثم قال [له جبرئيل]: عد بإذن الله تعالى،

Then he^{as} came up with him^{saww} to another grave. So he^{as} called out at its occupant and said to him: 'Arise, by the Permission of Allah^{azwj}!' So there came out from it a man with a blackened face, and he was saying, 'O regret! O perdition!' Then Jibraeel^{as} said to him: 'Return, by the Permission of Allah^{azwj}'.

ثم قال: يا محمد، هكذا يحشرون يوم القيامة، و المؤمنون يقولون هذا القول، و هؤلاء يقولون ما ترى».

Then he^{asws} said; 'O Muhammad^{saww}! This is how they will be Resurrect on the Day of Judgement, and the Momineen would be saying these words, and those ones (Kafirs) would be saying what you^{saww} have seen (heard)'.¹²

¹¹ Kitab Al Zohad – Ch 17 H 246

¹² (الزهد: 253 /94)

VERSES 16 - 18

فَلَا أُفْسِمُ بِالشَّفَقِ {16}

But no! I swear by the redness at sunset [84:16]

وَاللَّيْلِ وَمَا وَسَقَ {17}

And the night and that which it drives on [84:17]

وَالْقَمَرِ إِذَا اتَّسَقَ {18}

And the moon when it becomes full [84:18]

قوله تعالى: فَلَا أُفْسِمُ بِالشَّفَقِ، الشفق: الحمرة بعد غروب الشمس وَ اللَّيْلِ وَ مَا وَسَقَ يقول: إذا ساق كل شيء خلق إلى حيث يهلكون بها وَ الْقَمَرِ إِذَا اتَّسَقَ إذا اجتمع لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ، يقول: حالا بعد حال،

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the Exalted: ***But no! I swear by the redness at sunset [84:16]*** - 'Al-Shafaq' is the redness after the setting of the sun. ***And the night and that which it drives on [84:17]***, everything Created is brought to where it would perish by it'.¹³

VERSE 19

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ {19}

You will be indulging in a state after a state [84:19]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِهِ تَعَالَى لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ قَالَ يَا زُرَّارَةُ أَوْ لَمْ تَرَكَبْ هَذِهِ الْأُمَّةَ بَعْدَ نَبِيِّهَا طَبَقًا عَنْ طَبَقٍ فِي أَمْرِ فُلَانٍ وَ فُلَانٍ .

Muhamman Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Exalted: ***You will be indulging in a state after a state [84:19]***. He^{asws} said: 'And didn't this community, after its Prophet^{saww}, enter into one state after another with regards to

¹³ (تفسير القمي 2: 412)

the matter of so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?¹⁴

الطبرسي في (الاحتجاج): عن أمير المؤمنين (عليه السلام)، قوله تعالى: لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقٍ: «أي لتسلكن سبيل من كان قبلكم من الأمم في الغدر بالأوصياء بعد الأنبياء».

Al-Tabarsy, in Al-Ihtijaj – From Amir-Al-Momineen^{asws} regarding the Words of the Ealted: **You will be indulging in a state after a state [84:19]**, he^{asws} said: ‘They will be travelling upon the ways of the ones who were before them from the communities regarding the betrayal of the successors^{as} after the Prophets^{as}.¹⁵

حدثنا المظفر بن جعفر بن المظفر العلوي رضى الله عنه قال: حدثنا جعفر بن مسعود وحيدر بن محمد السمرقندي جميعا قالا: حدثنا محمد بن مسعود قال: حدثنا جبرئيل بن احمد عن موسى بن جعفر البغدادي قال: حدثني الحسن بن محمد الصيرفي، عن حنان بن سدير، عن ابيه عن اخيه عبد الله " ع " قال: قال: ان للقائم مناغيبية يطول أمدها فقلت له ولم ذاك يا بن رسول الله؟

Al Muzaffar Bin Ja'far Al Muzaffar Al Alawy narrated to us, from Ja'far Bin Masoud and Haydar Bin Muhammad Al Samarqandy together, from Muhammad Bin Masoud, from Jibraeel Bin Ahmad, from Musa Bin Ja'far Al Baghdady, from Al Hassan Bin Muhammad Al Sayrafi, from Hanan Bin Sudeyr, from his father, from his brother,

Abu Abdullah^{asws} has said: ‘For our^{asws} Al-Qaim^{asws} there would be an occultation of a lengthy period’. So I said to him^{asws}, ‘And why would that be, O son^{asws} of Rasool-Allah^{saww}?’

قال: ان الله عز وجل أبى إلا ان يجرى فيه سنن الانبياء عليهم السلام في غيباتهم وانه لا بد له ياسدير من استيفاء مدد غيباتهم قال الله عز وجل (لتركنن طبقا عن طبق) أي سننا على سنن من كان قبلكم.

He^{asws} said: ‘Allah^{azwj} Mighty and Majestic Refused except that He^{azwj} Make to flow in him^{asws} the Sunnah of the Prophets^{as} with regards to their occultation(s), and it is inevitable for him^{asws}, O Sudeyr, to satisfy (be equal to) the terms of (all) their^{as} occultation(s). Allah^{azwj} Mighty and Majestic Said: **You will be indulging in a state after a state [84:19]**, i.e., a Sunnah from the Sunnahs for the ones who were before you’.¹⁶

قال (صلى الله عليه وآله): «لتركنن سنة من كان قبلكم حذو النعل بالنعل و القذة بالقذة، و لا تخطئون طريقهم، شبرا بشبر و ذراعا بذراع، و باعا بباع، حتى إن كان من قبلكم دخل جحر ضب لدخلتموه»،

(Ali Bin Ibrahim (Tafseer Qummi)) –

He^{saww} (Rasool-Allah^{saww}) said: ‘You will be riding upon the ways of the ones who were before you like the (following) of the slipper of the slipper, and the (following of the) shoe of the shoe, step by step, and not erring from their ways, inch (Shibr) by

¹⁴ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 17

¹⁵ (الاحتجاج: 248)

¹⁶ Al Illal Al Sharaie – V 1 Ch 179 H 7

inch, yard (Zira') by yard, and experience what they experience, to the extent that if the ones before you entered the hole of a lizard, you will enter it (as well)'.

قال: قالوا: اليهود و النصارى تعني، يا رسول الله؟ قال: «فمن أعني! لتنقض عرى الإسلام عروة عروة، فيكون أول ما تنقضون من دينكم الامامة، و آخره الصلاة».

He (the narrator) said, 'They (people) said, '(Is it) the Jews and the Christians that you^{saww} mean by this, O Rasool-Allah^{saww}?' He^{saww} said: 'So who (else) do I^{saww} mean? You will be invalidating the Handhold of Al-Islam, handhold by handhold. So the first of what you will be invalidating from your Religion is the Imamate, and the next one, the Salat'.¹⁷

VERSES 20 & 21

فَمَا لَهُمْ لَا يُؤْمِنُونَ {20}

So what is the matter with them, they are not believing? [84:20]

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ {21}

And when the Quran is recited to them they are not doing Sajdah? [84:21]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وُضُوءٍ وَ إِنْ كُنْتَ جُنُبًا وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرِ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

'He^{asws} said: 'When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform *Sajdah*, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying *Salāt* (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform *Sajdah*, and if you so desire to, you do not perform *Sajdah*'.¹⁸

¹⁷ (تفسير القمي 2: 412)

¹⁸ Al Kafi V 3 – The Book of Salāt CH 22 H 2

VERSES 22 - 25

بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ {22}

But those who commit Kufr are belying [84:22]

وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ {23}

And Allah is more Knowing of what they are keeping within themselves [84:23]

فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ {24}

Therefore, announce to them a painful Punishment [84:24]

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ {25}

Except those who believe and do the righteous deeds, for them would be a never-ending Recompense [84:25]

قال: و سمعته يقول: «كذبوا بآياتنا كلها، في بطن القرآن، أن كذبوا بالأوصياء كلهم».

He (the narrator) said, ‘And I heard him (Abu Ja’far^{asws}) saying: ‘They are belying our^{asws} signs, all of them, in the esoteric of the Quran, and they were belying the successors^{asws}, all of them^{asws}’.¹⁹

ثُمَّ قَالَ اللَّهُ عَزَّ وَجَلَّ: وَ الَّذِينَ كَفَرُوا وَ كَذَّبُوا بِآيَاتِنَا: الدَّالَّاتِ عَلَى صِدْقِ مُحَمَّدٍ ص عَلَى مَا جَاءَ بِهِ- مِنْ أَخْبَارِ الْقُرُونِ السَّالِفَةِ، وَ عَلَى مَا آدَاهُ إِلَى عِبَادِ اللَّهِ مِنْ ذِكْرِ تَفْضِيلِهِ لِعَلِيِّ ع وَ آلِهِ الطَّيِّبِينَ خَيْرِ الْفَاضِلِينَ وَ الْفَاضِلَاتِ بَعْدَ مُحَمَّدٍ سَيِّدِ الْبَرِيَّاتِ

(Imam Hassan Al-Askari^{asws} said): ‘Then the Mighty and Majestic Said: **And those who are committing Kufr and are belying Our Signs [64:10]** – the references to the truthfulness of Muhammad^{saww} upon what he^{saww} came with from the news of the previous centuries and upon what was required to the servants of Allah^{azwj}, from the mentioning of the merits of Ali^{asws} and his^{asws} goodly progeny, the best of the meritorious ones, and the meritorious after Muhammad^{saww}, Chief of the righteous ones’.²⁰

¹⁹ (Extract) تفسير القمي 1: 199.

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 106 (Extract)