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CHAPTER 88
AL-GHASHIYA
(26 VERSES)
VERSES 1 - 26

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من أدام قراءة هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ، غَشَاهُ اللَّهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَآتَاهُ الْأَمْنَ مِنْ يَوْمِ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ».

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

‘Abu Abdullah^{asws} having said: ‘The one who habitually recites: **Has there come to you a Hadeeth of the overwhelming event? [88:1]** (Surah Al Ghashiya) in his Obligatory or optional (Salats), Allah^{azwj} would Overwhelm him with His^{azwj} Mercy in the world as well as in the Hereafter, and Grant him Security on the Day of Judgement from the Punishment of the Fire’.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة حاسبه الله حسابا يسيرا، و

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: ‘One who recites this Chapter (Surah Al-Ghashiya), Allah^{azwj} would Reckon him with an easy Reckoning.

من قرأها على مولود بشرا و غيره صارخ أو شارد، سكنته و هدأته».

And one who recites it upon the new-born of a human or something else (animal), in front of it or in its absence, it would make it to be tranquil and calm’.²

و قال الصادق (عليه السلام): «من قرأها على ضرس يؤلم و يضرب سكن بإذن الله تعالى،

And Al-Sadiq^{asws} said: ‘One who recites it (Surah Al Ghashiya) upon toothache, it would calm down by the Permission of Allah^{azwj} the Exalted.

و من قرأها على ما يأكله أمن ما فيه و رزقه الله السلامة فيه».

¹ - ثواب الأعمال: (122).

² Tafseer Al Burhan – 11556

And one who recites it upon what he has eaten, he would be safe from whatever was in it, and Allah^{azwj} would Grace him the safety in it'.³

VERSES 1 - 5

هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ {1}

Has there come to you a Hadeeth of the overwhelming event? [88:1]

وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ {2}

Faces on that day will be humiliated [88:2]

عَامِلَةٌ نَاصِبَةٌ {3}

(Of the) toiling Nasibis (Hostile ones) [88:3]

تُصَلِّى نَارًا حَامِيَةً {4}

Arriving to a scorching Fire [88:4]

تُسْقَى مِنْ عَيْنٍ آبِيَةٍ {5}

Quenching from a boiling spring [88:5]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْكُنَاسِيِّ قَالَ: حَدَّثَنَا مَنْ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ «هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ» قَالَ: الَّذِينَ يَعْشَوْنَ الْإِمَامَ.

Ali Bin Ibrahim, from Ali Bin Al Husayn, from Muhammad Bin Al Kunasy who said,

'It has been narrated to us by one raising it to Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Has there come to you a Hadeeth of the overwhelming event? [88:1]**, he^{asws} said: 'The one who will overwhelm (them) is the Imam^{asws}'.⁴

سَهْلٌ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ قَالَ يَعْشَاهُمْ الْقَائِمُ بِالسَّيْفِ

Sahl, from Muhammad, from his father has narrated:

³ (خواص القرآن: 14 «مخطوط».)

⁴ H 4 – تفسير نور الثقلين، ج5، ص: 563

Abu Abdullah^{asws} having said when it was said to him^{asws}: **Has there come to you a Hadeeth of the overwhelming event? [88:1]**, he^{asws} said: 'Al-Qaim^{asws} would overwhelm them with the sword.

قَالَ قُلْتُ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ قَالَ خَاضِعَةٌ لَا تُطِيقُ الْإِمْتِنَاعَ

He (the narrator) said, '**Faces on that day will be humiliated [88:2]?**' He^{asws} said: 'They will be so humiliated that they will not be able to bear the refusals'.

قَالَ قُلْتُ عَامِلَةٌ قَالَ عَمِلَتْ بِغَيْرِ مَا أَنْزَلَ اللَّهُ

He (the narrator) said, 'I said, '(What about): **toiling [88:3]?**' He^{asws} said: 'Labouring for other than what Allah^{azwj} Revealed'.

قَالَ قُلْتُ نَاصِبَةٌ قَالَ نَصَبْتُ غَيْرَ وِلَاةِ الْأَمْرِ

He (the narrator) said, 'I said, '(What about): **Nasibis (Hostile ones) [88:3]?**' He^{asws} said: '(Those who) established another Master of the Command'.

قَالَ قُلْتُ تَصَلِي نَارًا حَامِيَةً قَالَ تَصَلِي نَارَ الْحَرْبِ فِي الدُّنْيَا عَلَى عَهْدِ الْقَائِمِ وَ فِي الْآخِرَةِ نَارَ جَهَنَّمَ .

He (the narrator) said, 'I said, '(What about): **Arriving to a scorching Fire [88:4]?**' He^{asws} replied: 'Entering into the fire of the war in the world during the era of the Al-Qaim^{asws}, and in the Hereafter the Fire of Hell'.⁵

و عنه: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمرو بن أبي المقدام، قال: سمعت أبا عبد الله (عليه السلام) يقول: «كل ناصب - وإن تعبد و اجتهد - منسوب إلى هذه الآية عاملة ناصبة تصلى ناراً حامية، و كل ناصب مجتهد فعله هباء».»

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

'I heard Abu Abdullah^{asws} saying: 'Every Nasibi (Hostile to Holy Masomeen^{asws}) – who worshipped and worked hard – is attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**, and every striving Nasibi, so his work is in vain (wasted)'.⁶

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَنَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ لَا يُبَالِي النَّاصِبُ صَلَّى أَمْ زَقَى وَ هَذِهِ الْآيَةُ نَزَلَتْ فِيهِمْ عَامِلَةٌ نَاصِبَةٌ تَصَلِي نَارًا حَامِيَةً.

A number of our companions, from Sahl Bin Ziyad, from Ibn Fazzaal, from Hanaan, who has narrated the following:

⁵ Al Kafi – V 8 H 14461

⁶ (الكافي 8: 213 / 259).

Abu Abdullah^{asws} said: 'It does not matter whether the Hostile one (Nasibi) prays (Salat) or commits adultery (it's the same), and this is the Verse which has been Revealed regarding them: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.⁷

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، قال: حدثنا عبد الكريم بن عبد الرحيم، قال: حدثنا محمد بن علي، عن محمد بن الفضيل، عن أبي حمزة، قال: سمعت أبا عبد الله (عليه السلام) يقول: «من خالفكم - وإن تعبد و اجتهد - منسوب إلى هذه الآية: **وَجُودٌ يُؤْمِنُ خَاشِعَةً عَامِلَةً نَاصِبَةً تَصَلِي نَارًا حَامِيَةً**».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdul Kareem Bin Abdul Raheem, from Muhammad Bin Ali, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Abdullah^{asws} saying: 'The ones who oppose you (Shias) – and they worshipped and work hard – are attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.⁸

فِي كِتَابِ نُوَابِ الْأَعْمَالِ أَبِي رَجْمَهُ اللَّهُ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الرَّازِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ صَالِحِ بْنِ سَعِيدِ الْقَمَاطِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: كُلُّ نَاصِبٍ وَإِنْ تَعَبَدَ وَاجْتَهَدَ يَصِيرُ إِلَى هَذِهِ الْعَايَةِ: «عَامِلَةٌ نَاصِبَةٌ* تَصَلِي نَارًا حَامِيَةً».

In the book Sawaab Al Amaal – 'My father said, 'It was narrated to me by Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Abu Abdullah Al Razy, from Ahmad bin Muhammad Bin Abu Nasr, from Salih Bin Saeed Al Qamat, from Aban Bin Taghlab who said,

'Abu Abdullah^{asws} said: 'Every Nasibi (Hostile one), and even if he worships and strives, would arrive to this end-result: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ خَرَجْتُ أَنَا وَ أَبِي حَتَّى إِذَا كُنَّا بَيْنَ الْقَدْرِ وَ الْمَنْبَرِ إِذَا هُوَ بِأَنَاسٍ مِنَ الشَّيْعَةِ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ إِنِّي وَ اللَّهُ لِأُحِبُّ رِيَا حُكْمَكُمْ وَ أَرْوَاحَكُمْ فَأَعِينُونِي عَلَى ذَلِكَ بَوْرَعٍ وَ اجْتِهَادٍ وَ اعْلَمُوا أَنَّ وَلَا يَتَنَا لَا تَنَالُ إِلَّا بِالْوَرَعِ وَ الاجْتِهَادِ وَ مَنْ اتَّخَمَ مِنْكُمْ بَعْدَ فَلْيَعْمَلْ بِعَمَلِهِ أَنْتُمْ شَيْعَةُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأَوَّلُونَ وَ السَّابِقُونَ الْآخِرُونَ وَ السَّابِقُونَ فِي الدُّنْيَا وَ السَّابِقُونَ فِي الْآخِرَةِ إِلَى الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Abu Al-Maqdaam who said:

I heard Abu Abdullah^{asws} saying: 'I^{asws} and my^{asws} father^{asws} went out until we^{asws} arrived in between the Grave and the Pulpit (of the Rasool Allah^{saww}). There was a group of Shias over there, so I^{asws} greeted them, and then said: 'By Allah^{azwj}! I^{asws} love your aromas, and your spirits, so help me^{asws} upon that by being pious and striving. And know that our^{asws} Wilayah cannot be achieved except by piety and the striving, and the one from among you who follows a servant (an Imam^{asws}); he should emulate what he does. You are the Shiites of Allah^{azwj}, and you are the Helpers of

⁷ Al Kafi – V 8 H 14610

⁸ (تفسير القمي 2: 419).

⁹ H 7 – تفسير نور الثقلين، ج 5، ص: 564

Allah^{azwj}, and you are the foremost of the former ones, and the foremost of the later ones, and the foremost in the world, and the foremost in the Hereafter (and) to the Paradise.

قَدْ ضَمِنَّا لَكُمْ الْجَنَّةَ بِضَمَانِ اللَّهِ عَزَّ وَجَلَّ وَ ضَمَانِ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ اللَّهُ مَا عَلَى دَرَجَةِ الْجَنَّةِ أَكْثَرَ أَرْوَاحاً مِنْكُمْ فَتَنَافَسُوا فِي فَضَائِلِ الدَّرَجَاتِ أَنْتُمْ الطَّيِّبُونَ وَ نِسَاؤُكُمْ الطَّيِّبَاتُ كُلُّ مُؤْمِنَةٍ حَوْرَاءُ عَيْنَاءُ وَ كُلُّ مُؤْمِنٍ صِدِّيقٌ وَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لِقَنْبَرٍ يَا قَنْبَرُ أَبْشِرْ وَ بَشِّرْ وَ اسْتَبْشِرْ فَوَ اللَّهُ لَقَدْ مَاتَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُوَ عَلَى أُمَّتِهِ سَاحِطٌ إِلَّا الشَّيْعَةَ

We^{asws} have taken your responsibility for the Paradise on the Guarantee of Allah^{azwj} Mighty and Majestic, and the guarantee of the Rasool Allah^{saww}. By Allah^{azwj}! There are no Levels of the Paradise where there are more Spirits than yours, so compete for the higher Levels. You are the good ones and your women are the good ones. Every Momina is a virgin Hourie and every Momin is a Truthful one. And Amir-Al-Momineen^{asws} has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah^{azwj}, the Rasool Allah^{saww} passed away while he^{saww} was angry with his^{saww} community except for the Shiites'.

أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِزًّا وَ عِزُّ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ دِعَامَةً وَ دِعَامَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ ذُرْوَةً وَ ذُرْوَةُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الْإِسْلَامِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَحَالِسِ بِحَالِسِ الشَّيْعَةِ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ إِمَامًا وَ إِمَامُ الْأَرْضِ أَرْضُ تَسْكُنُهَا الشَّيْعَةُ

Indeed! For everything there is an honour and the honour of Al-Islam are the Shias. Indeed! For everything there is a pillar and the pillar of Al-Islam are the Shias. Indeed! For everything there is a chief and the chief of the gatherings is the gathering of the Shias. Indeed! For everything is an Imam, and the Imam of the earth is the land on which the Shas live.

وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا رَأَيْتَ بَعِينَ عَشْباً أَبَدًا وَ اللَّهُ لَوْ لَا مَا فِي الْأَرْضِ مِنْكُمْ مَا أَنْعَمَ اللَّهُ عَلَى أَهْلِ خِلَافِكُمْ وَ لَا أَصَابُوا الطَّيِّبَاتِ مَا هُمْ فِي الدُّنْيَا وَ لَا هُمْ فِي الْآخِرَةِ مِنْ نَصِيبٍ كُلُّ نَاصِبٍ وَ إِنَّ تَعَبَدَ وَ اجْتَهَدَ مَنْسُوبٌ إِلَى هَذِهِ الْآيَةِ عَامِلَةٌ نَاصِبَةٌ تَصَلِي نَاراً حَامِيَةً فَكُلُّ نَاصِبٍ مُجْتَهِدٍ فَعَمَلُهُ هَبَاءٌ

By Allah^{azwj}! Had you all not been in the earth, an eye would have never ever see herbs. By Allah^{azwj}! Had you all not been in the earth, Allah^{azwj} would not have Favoured the people who oppose you nor would they have been in any goodness. They would have nothing for them in the world nor any share for them in the Hereafter. Every hostile one (Nasibi), if he were to worship, and struggle, would be attributed to this Verse: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**. So every Hostile One (Nasibi) who strives, his deeds would be wasted.

شَيْعَتُنَا يَنْطُفُونَ بِنُورِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يُخَالِفُهُمْ يَنْطُفُونَ بِتَفْلُتٍ وَ اللَّهُ مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَنَامُ إِلَّا أَصْعَدَ اللَّهُ عَزَّ وَ جَلَّ رُوحَهُ إِلَى السَّمَاءِ فَيُبَارِكُ عَلَيْهَا فَإِنْ كَانَ قَدْ أَتَى عَلَيْهَا أَجَلُهَا جَعَلَهَا فِي كُنُوزِ رَحْمَتِهِ وَ فِي رِيَاضِ جَنَّةٍ وَ فِي ظِلِّ عَرْشِهِ وَ إِنْ كَانَ أَجَلُهَا مُتَأَخَّرًا بَعَثَ بِهَا مَعَ أَمْنَتِهِ مِنَ الْمَلَائِكَةِ لِيُرُدُّوَهَا إِلَى الْجَسَدِ الَّذِي خَرَجَتْ مِنْهُ لِتَسْكُنَ فِيهِ

Our^{asws} Shias speak with the Light of Allah^{azwj} Mighty and Majestic, and the one who are opposed to them speak by instinct (biological needs). By Allah^{azwj}! There is none from our^{asws} Shias who sleeps, except that Allah^{azwj} Makes his soul to ascend to the sky to be Blessed. So if its term (death) has come, He^{azwj} Makes it to be within the Treasures of His^{azwj} Mercy, and in the Gardens of Paradise, and in the Shade of His^{azwj} Throne. And if its term (death) has been delayed, He^{azwj} sends it back along with the trusted Angels to return it to the body from which it came out to dwell in it.

وَ اللَّهُ إِنَّ حَاجَّتُمْ وَ عُمَارَتُمْ لِحَاصَّةِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنَّ فُقَرَاءَكُمْ لِأَهْلِ الْغِنَى وَ إِنَّ أَعْيَاءَكُمْ لِأَهْلِ الْقِنَاعَةِ وَ إِنَّكُمْ كُلُّكُمْ لِأَهْلِ دَعْوَتِهِ وَ أَهْلِ إِحَابَتِهِ.

By Allah^{azwj} those of you who perform the Hajj and the Umrah are the special ones of Allah^{azwj} Mighty and Majestic. And the poor ones among you are the rich ones, and your rich ones are the contented ones. And all of you are the people whom He^{azwj} Invited and the people who accepted His^{azwj} Call'.¹⁰

أَخْبَرَنَا الشَّيْخُ أَبُو الْبَقَاءِ الْبَصْرِيُّ إِبرَاهِيمُ بْنُ الْحَسَنِ بْنِ إِبرَاهِيمِ الْوَفَا [الرِّفَاءِ] الْمُجَاوِرُ بِمَشْهَدِ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي الْمُحَرَّمِ سَنَةِ سِتِّ عَشْرَةَ وَ خَمْسِمِائَةٍ بِقِرَاءَتِي عَلَيْهِ قَالَ: حَدَّثَنَا أَبُو طَالِبٍ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عُثْبَةَ بِالْبَصْرَةِ فِي مَشْهَدِ النَّخَّاسِينَ عَلَى صَاحِبِهِ السَّلَامِ سَنَةَ ثَلَاثٍ وَ سِتِّينَ وَ أَرْبَعِمِائَةٍ قَالَ: حَدَّثَنَا أَبُو الْحَسَنِ مُحَمَّدُ بْنُ الْحُسَيْنِ الْفَقِيهَ قَالَ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ وَهْبَانَ قَالَ: أَخْبَرَنِي عَلِيُّ بْنُ حَبَشِيٍّ بْنِ الْقُوَيْنِيِّ الْكَاتِبِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّاءَ بْنِ شَيْبَانَ قَالَ: حَدَّثَنِي نَصْرُ بْنُ مُزَاحِمٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِمْرَانَ [عِمْرَانَ] بْنِ عَبْدِ الْكَرِيمِ عَنْ أَبِيهِ

It was informed to us by the Shekh Abu Al Baqa'a Al Basary Ibrahim Bin Al Husayn Bin Ibrahim Al Wafa Al Mujawar at the location of our Master^{asws} Amir Al Momineen Ali Bin Abu Talib^{asws}, in Al Muharrarh of the year five hundred and sixteen by my recitation upon it, from Abu Talib Muhammad Bin Al Husayn Bin Utba at Al Basra at the location of Al Nakhaseyn, greeting be upon its owner, in the year four hundred and sixty three, from Abu Al Hassan Muhammad Bin Al Husayn Al Faqeeh, from Abu Abdullah Muhammad Bin Wahban, from Ali Bin Habshy Bin Qowny the Scribe, from Ahmad Bin Muhammad Bin Abdul Rahman, from Yahya Bin Zakariya Bin Shayban, from Nasr Bin Mazahim, from Muhammad Bin Imran Bin Abdul Kareem, from his father,

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: دَخَلَ أَبِي الْمَسْجِدَ فَإِذَا هُوَ بِأَنَاسٍ مِنْ شَيْعَتِنَا فَدَنَا مِنْهُمْ فَسَلَّمَ عَلَيْهِمْ ثُمَّ قَالَ لَهُمْ وَ اللَّهُ إِلَيَّ لِأَجْبُ رِيحِكُمْ وَ أَرْوَاحِكُمْ وَ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ مَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَعْطِطَ بِمَا هُوَ فِيهِ إِلَّا أَنْ يَبْلُغَ نَفْسُهُ هَاهُنَا وَ أَشَارَ بِيَدِهِ إِلَى حَنْجَرَتِهِ فَأَعْيُونَا بَوْرَعٍ وَ اجْتِهَادٍ وَ مَنْ يَأْتُمْ مِنْكُمْ بِإِمَامٍ فَلْيَعْمَلْ بِعَمَلِهِ

From Ja'far^{asws} Bin Muhammad^{asws} having said: 'My^{asws} father^{asws} entered the Masjid and there were a group of our^{asws} Shias. So he^{asws} went closer to them and greeted upon them, then he^{asws} said to them: 'By Allah^{azwj}! I^{asws} love your aromas and your souls, and you all are upon the Religion of Allah^{azwj} and there isn't between one of

¹⁰ Al Kafi V 8 – H 14707

you and between exultation with what is therein, except for his soul reaching over here' – and he^{asws} gestured by his^{asws} hand to his^{asws} larynx – 'Therefore, be assisting us^{asws} with the devoutness and the striving; and the one from you who follows an Imam^{asws}, so let him work with his deed.

أَنْتُمْ شُرَطُ اللَّهِ وَ أَنْتُمْ أَعْوَانُ اللَّهِ وَ أَنْتُمْ أَنْصَارُ اللَّهِ وَ أَنْتُمْ السَّابِقُونَ الْأُولُونَ وَ أَنْتُمْ السَّابِقُونَ الْآخِرُونَ وَ أَنْتُمْ السَّابِقُونَ إِلَى الْجَنَّةِ قَدْ ضَمِنَّا لَكُمْ الْجَنَانَ بِأَمْرِ اللَّهِ وَ رَسُولِهِ كَأَنَّكُمْ فِي الْجَنَّةِ تَتَنَافَسُونَ فِي فَصَائِلِ الدَّرَجَاتِ كُلُّ مُؤْمِنٍ مِنْكُمْ صِدِّيقٌ وَ كُلُّ مُؤْمِنَةٍ مِنْكُمْ حَوْرَاءُ

You are the signs of Allah^{azwj}, and you are the aiders of Allah^{azwj}, and you are the helpers of Allah^{azwj}, and you are the preceding the former ones and you are preceding the latter ones, and you would be preceding to the Paradise. I^{asws} am guaranteeing the Gardens to you all by the Command of Allah^{azwj} and His^{azwj} Rasool^{saww}. It is as if you are already in the Paradise, competing regarding the merits, the levels. Every Momin from you is a truthful, and every Momina from you is a Hourie.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا قَنْبَرُ قُمْ فَاسْتَبَشِرْ فَاللَّهُ سَاحِطٌ عَلَى الْأُمَّةِ مَا خَلَا شِيعَتَنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شَرَفًا وَ شَرَفُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ عِمَادًا وَ عِمَادُ الدِّينِ الشَّيْعَةُ أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ سَيِّدًا وَ سَيِّدُ الْمَجَالِسِ مَجْلِسُ شِيعَتَنَا أَلَا وَ إِنَّ لِكُلِّ شَيْءٍ شُهَدَاءَ وَ شُهَدَاءُ الْأَرْضِ سُكَّانُ شِيعَتِنَا فِيهَا

Amir Al-Momineen^{asws} said: 'Qanbar! Arise and receive glad tidings, for Allah^{azwj} is Wrathful upon the community apart from our^{asws} Shias. Indeed! For everything there is a nobility and the nobility of the Religion is the Shia. Indeed! And for everything there is a pillar and the pillars of the Religion are the Shias. Indeed! And for everything there is a chief, and the chief of the gatherings, is the gathering of our^{asws} Shias. Indeed! And for everything is are witnesses, and the witnesses of the earth are our^{asws} Shias dwelling therein.

أَلَا وَ إِنَّ مَنْ خَالَفَكُمْ مَنسُوبٌ إِلَى هَذِهِ الْآيَةِ وَحُوهُ يَوْمَئِذٍ حَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ تَصَلِي نَارًا حَامِيَةً أَلَا وَ إِنَّ مَنْ دَعَا مِنْكُمْ فِدْعَاؤُهُ مُسْتَحَابٌّ أَلَا وَ إِنَّ مَنْ سَأَلَ مِنْكُمْ حَاجَةً فَلَهُ بِهَا مِائَةٌ يَا حَبَّذَا حَسَنَ صُنْعِ اللَّهِ إِلَيْكُمْ تَخْرُجُ شِيعَتُنَا مِنْ قُبُورِهِمْ يَوْمَ الْقِيَامَةِ مُشْرِقَةً أَلْوَانُهُمْ وَ وَحُوهُهُمْ قَدْ أُعْطُوا الْأَمَانَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ وَ اللَّهُ أَشَدُّ حُبًّا لِشِيعَتِنَا مِنَّا لَهُمْ.

Indeed! And the ones who oppose you are linked to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**. Indeed! And the one from you who supplicates, so his supplication is Answered. Indeed! And if the one from you who asks the need, for him would be a hundred along with it. I^{asws} would love that Allah^{azwj} Deals excellently with you all. We^{asws} will extract our^{asws} Shias from their graves on the Day of Judgment (and) their colours would be shining and (as well as) their faces. They would have been Given the security, and there would be no fear upon them, nor would they be grieving. And Allah^{azwj} has more Intense Love for our^{asws} Shias than we^{asws} have for them'.¹¹

¹¹ Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 1 H 18

شرف الدين النجفي، قال: روي عن أهل البيت (عليهم السلام) حديث مسند في قوله عز و جل: **وَجُودٌ يَوْمَئِذٍ خَاشِعَةٌ عَامِلَةٌ نَاصِبَةٌ**: «أنها التي نصبت العداوة لآل محمد (عليهم السلام)،

Sharaf Al-Deen Al-Najafy said:

'It has been reported from the People^{asws} of the Household in a linked Hadeeth regarding the Words of the Mighty and Majestic: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4]**: 'These are the ones who established (*Nasabat*) enmity against the Progeny^{asws} of Muhammad^{saww}'.

و أما **وَجُودٌ يَوْمَئِذٍ نَاعِمَةٌ لِسَعْيِهَا رَاضِيَةٌ** فهم شيعة آل محمد (صلوات الله عليهم)».

And as for: **(Other) faces on that day will be joyful [88:8] Pleased of their striving [88:9]**, so they are the Shias of the Progeny^{asws} of Muhammad^{saww},¹²

في كتاب علل الشرايع باسناده إلى أبي اسحاق الليثي عن الباقر عليه السلام حديث طويل يقول فيه أبو اسحاق بعد ان قال: وأجد من اعدائكم ومن ناصبيكم من يكثر من الصلوة ومن الصيام ويخرج الزكاة ويتابع بين الحج والعمرة ويحض على الجهاد ويأثر على البر وعلى صلة الارحام ويقضى حقوق اخوانه ويواسيهم من ماله ويتجنب شرب الخمر والزنا واللواط وسائر الفواحش؟

And in the book *Al-IIIAl-Al-Saharai'e*, by his chain going up to Abu Is'haq Al-Baysi:

In a lengthy Hadeeth from Imam Al-Baqir^{asws}, when Abu Is'haq said, 'And I find that the ones from your^{asws} enemies, and the ones who are hostile to you^{asws} (Nasibis), are the ones who are frequent in the *Salats*, and the *Sawms*, and the taking out of the Zakat, and the going to the Hajj and the Umrah, and inciting to the Jihad, and enjoining to the righteousness, and for the maintaining of relationships, and the fulfilment of the rights of their brothers, and considering them equal with their wealth, and they keep away from drinking of intoxicants, and the adultery, and the sodomy, and the rest of the immoralities?'

وان ناصب على ما هو عليه مما وصفته من افعالهم لو اعطى ما بين المشرق والمغرب ذهباً وفضة ان يزول عن محبة الطواغيت ومولاتهم إلى مولاتكم ما فعل ولازال،

Imam^{asws} replied: 'And if the Nasibi is upon what he is upon, from what you have described the qualities of his actions, even I^{asws} were to give him what is between the East and the West of the gold and silver that he should decline from the love of the tyrants (Abu Bakr and Umar) and their friends, and to be your friends, he would neither do it nor decline from it.

ولو ضربت خياشيمه بالسيوف فيهم ولو فعل فيهم ما ارتدع ولارجع، وإذا سمع احدهم منقبة لكم وفضلاً اشمأز من ذلك وتغير لونه ورأى كراهة ذلك في وجهه بغضا لكم ومحبة لهم،

¹² Tafseer Al Burhan – H 11565

And if I^{asws} were to strike (Shias) nostril with the swords among them, and if I^{asws} were to do this among them, they would neither turn back nor return (to Kufr). However, when one of them (Nasibi) hears some of your praises and merits, he would become constricted by that, and his colour would change, and his abhorrence would become apparent in his face and his hatred for you (Shias) and their love for them (Abu Bakr and Umar)'.
 قال: فتبسم الباقر عليه السلام ثم قال: يا ابراهيم هيهنا هلكت " العاملة الناصبة تصلى نارا حامية تسقى من عين آنية " ومن ذلك قال عزوجل: وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا ".

He (the narrator) said, 'Al-Baqir^{asws} smiled, then said: 'O Ibrahim! Here is where they are destroyed: **(Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5]**. And from that, Allah^{azwj} Mighty and Majestic Said: **And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]**'.¹³

VERSE 6

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيْعٍ {6}

There wouldn't be any food for them except from bitter thorns [88:6]

في مجمع البيان عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الضريع شئ يكون في النار يشبه الشوك أمر من الصبر وأنق من الجيفة، واشد حرا من النار سماه الله الضريع.

In Majma Al-Bayan, from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'Al-Zari'e (bitter thorns) is a thing which occurs in the Fire, similar to the thistle, more bitter than the aloe, and more smelly than the carcass, and hotter than the Fire. Allah^{azwj} has Called it the - Al-Zari'e'.¹⁴

في تفسير على بن ابراهيم حدثني أبي عن محمد بن أبي عمير عن أبي بصير عن أبي عبد الله عليه السلام قال: قلت له: يا ابن رسول الله خوفي فان قلبي قد قسا،

In Tafseer Qummi – Ali Bin Ibrahim said, 'It has been narrated to me from Muhammad Bin Abu Umeyr, from Abu Baseer, who has said:

'The narrator says that I said to Abu Abdullah^{asws}, 'O son^{asws} of the Rasool-Allah^{saww}, frighten me, for my heart has hardened'.

¹³ Tafseer Noor Al-Saqalayn – CH 88 H 9

¹⁴ Tafseer Noor Al Saqalayn – Ch 88 H 14

فقال: يا با محمد استعد للحياة الطويلة فان جبرئيل جاء إلى رسول الله صلى الله عليه وآله وهو قاطب وقد كان قبل ذلك يجيء وهو مبتسم، فقال رسول الله صلى الله عليه وآله: يا جبرئيل جئتني اليوم قاطبا؟

He^{asws} said; 'O Abu Muhammad! Be prepared for a long life. Jibraeel^{as} came to Rasool-Allah^{saww}, and he^{as} was frowning, and before that he^{as} had come while he^{as} was smiling. So Rasool-Allah^{saww} said: 'O Jibraeel^{as}, you^{as} have come to me^{saww} today frowning?'

فقال يا محمد قد وضعت منافخ النار، فقال: وما منافخ النار يا جبرئيل فقال: يا محمد ان الله عزوجل امر بالنار فنفخ عليها الف عام حتى ابيضت، ثم نفخ عليها الف عام حتى احمرت، ثم نفخ عليها الف عام حتى اسودت، فهي سوداء مظلمة، لو ان قطرة من الضريع قطرت في شراب اهل الدنيا مات اهلها من نتنها.

He^{as} said: 'O Muhammad^{saww}! I^{as} have developed the bellows of the Fire'. So he^{saww} said: 'And tell me^{saww} about the bellows of the Fire, O Jibraeel^{as}?'. He^{as} said: 'O Muhammad^{saww}! Allah^{azwj} Mighty and Majestic Commanded (to deal) with the Fire, so the bellows will blow into it for a thousand years until it turns white. Then they will blow into it for a thousand years until it turns red. Then they will blow into it for a thousand years until it turns black, and it is the blackness of the darkness. If one drop from *Al-Zari'e* were to drop into the drink of the people of the world, they would all die from its stink'.¹⁵

VERSE 7

لَا يُسْمِنُ وَلَا يُغْنِي مِنْ جُوعٍ {7}

Neither fattening nor availing from hunger [88:7]

في روضة الكافي علي بن إبراهيم عن علي بن الحسين عن محمد الكناسي قال: حدثنا من رفته إلى أبي عبد الله عليه السلام في قول الله عز وجل لا يسمن ولا يغني من جوع قال: لا ينفعهم ولا يعينهم ولا ينفعهم الدخول ولا يغنيهم العود.

In Rowzat Al Kafi – Ali Bin Ibrahim, from Ali Bin Al Husayn, from Muhammad Al Kunasy who said,

'It is narrated to us by one who raised it to Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Neither fattening nor availing from hunger [88:7]**, he^{asws} said: 'It will neither benefit them (health wise), nor avail them (from hunger), nor benefit them for copulation, nor avail them of the sitting back (resting)'.¹⁶

¹⁵ Tafseer Noor Al Saqalayn – Ch 88 H 15

¹⁶ H 20 – تفسير نور الثقلين، ج 5، ص: 567

VERSES 8 - 11

وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ {8}

(Other) faces on that day will be joyful [88:8]

لِسَعِيهَا رَاضِيَةٌ {9}

Pleased of their striving [88:9]

فِي جَنَّةٍ عَالِيَةٍ {10}

In a lofty Garden [88:10]

لَا تَسْمَعُ فِيهَا لَآغِيَةً {11}

You will not hear vain talk therein [88:11]

علي بن إبراهيم: ثم ذكر أتباع أمير المؤمنين (عليه السلام)، فقال: وُجُوهُ يَوْمَئِذٍ نَاعِمَةٌ لِسَعِيهَا رَاضِيَةٌ يَرْضَى اللَّهُ بِمَا سَعَوْا فِيهِ فِي جَنَّةٍ عَالِيَةٍ لَا تَسْمَعُ فِيهَا لَآغِيَةً، قال: الهزل و الكذب.

Ali Bin Ibrahim (Tafseer Qummi) -

‘Then He^{azwj} Mentioned the followers of Amir-Al-Momineen^{asws}, so He^{azwj} Said: **(Other) faces on that day will be joyful [88:8] Pleased of their striving [88:9], Allah^{azwj} would be Pleased regarding what they had strived. In a lofty Garden [88:10] You will not hear vain talk therein [88:11].** He^{asws} said: ‘Humour and the lies’.¹⁷

في كتاب الخصال عن أبي حمزة الثمالي عن أبي جعفر عليه السلام قال: قال أمير المؤمنين عليه السلام: جمع الخير كله في ثلاث خصال: النظر والسكوت والكلام، و كل نظر ليس فيه اعتبار فهو سهو، وكل سكوت ليس فيه فكر فهو غفلة، وكل كلام ليس فيه ذكر فهو لغو،

In the Book Al-Khisaaal, from Abu Hamza Al-Sumaly, who has said:

‘Abu Ja’far^{asws} has said that ‘Amir-Al-Momineen^{asws} said: ‘All good has been gathered in three characteristics:

1. The consideration (positive /deep thinking),
2. And the silence,
3. And the speech.

¹⁷ (تفسير القمي 2: 418).

And every view in which there is no consideration (positive /deep thinking),, it is an oversight. And every silence, in which there is no pondering, it is negligence. And every speech in which there is no Zikr, it is vain talk.

فطوبى لمن كان نظره عبثاً، وسكوته فكراً، وكلامه ذكراً، وبكى على خطيئته وأمن الناس شره.

So beatitude is for one whose consideration is a lesson learnt, and his silence is pondering, and his speech is Zikr, and he cries upon his sins, and the people are safe from his evil”¹⁸.

VERSES 12 - 16

فِيهَا عَيْنٌ جَارِيَةٌ {12}

Therein is a flowing spring [88:12]

فِيهَا سُورٌ مَرْفُوعَةٌ {13}

Therein are raised couches [88:13]

وَأَكْوَابٌ مَوْضُوعَةٌ {14}

And placed cups [88:14]

وَمَنَارِقُ مَصْفُوفَةٌ {15}

And cushions set in a row [88:15]

وَزَرَائِبُ مَبْثُوثَةٌ {16}

And carpets spread out [88:16]

ثم قال علي بن إبراهيم: حدثنا سعيد بن محمد، عن موسى بن عبد الرحمن، عن ابن جريج، عن عطاء، عن ابن عباس، في قوله تعالى: فِيهَا سُورٌ مَرْفُوعَةٌ، ألواحها من ذهب مكللة بالزبرجد و الدر و الياقوت، تجري من تحتها الأنهار و أَكْوَابٌ مَوْضُوعَةٌ يريد الأباريق التي ليس لها آذان.

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Saeed Bin Muhammad, from Musa Bin Abdul Rahman, from Ibn Jarey, from Ata'a, from Ibn Abbas, who has said:

¹⁸ Tafseer Noor Al Saqalayn – CH 88 H 25

Regarding the Words of the Exalted: **Therein are raised couches [88:13]** - Planks of gold crowned with aquamarines, and pearls, and rubies, with rivers flowing underneath them: **And placed cups [88:14]** - pitchers which do not have handles'.¹⁹

علي بن إبراهيم، في قوله تعالى: وَ تَمَارِقُ مَصْفُوفَةٌ، قال: البسط و الوسائد وَ زَرَابِيُّ مَبْثُوثَةٌ، قال: كل شيء خلقه الله في الجنة له مثال في الدنيا إلا الزرابي فإنه لا يدرى ما هي.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: **And cushions set in a row [88:15]**, He said, 'Rugs and pillows. **And carpets spread out [88:16]**, he said: 'Everything which Allah^{azwj} has Created in the Paradise has a similarity for it in the world except for 'Al-Zaraby' (carpets) for it is not known what it is'.²⁰

فِي بَجَمْعِ الْبَيَانِ وَ عَنْ عَاصِمِ بْنِ ضَمْرَةَ عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّهُ ذَكَرَ أَهْلَ الْجَنَّةِ فَقَالَ: يَجِيئُونَ فَيَدْخُلُونَ فَإِذَا أُسَّسُ بُيُوتِهِمْ مِنْ جَنْدَلِ اللَّؤْلُؤِ وَ سُرُرٍ مَرْفُوعَةٍ وَ أَكْوَابٍ مَوْضُوعَةٍ وَ تَمَارِقُ مَصْفُوفَةٍ وَ زَرَابِيٍّ مَبْثُوثَةٍ وَ لَوْ لَا أَنَّ اللَّهَ تَعَالَى قَدَّرَهَا لَهُمْ لَأَلْتَمَعَتْ أَبْصَارُهُمْ بِمَا يَرَوْنَ، وَ يُعَانِقُونَ الْأَزْوَاجَ وَ يَقْعُدُونَ عَلَى السُّرُرِ، وَ يَقُولُونَ: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا هَذَا.

In (the book) Majma Al Bayan – 'And from Asim Bin Zamra,

'From Ali^{asws} having mentioned the inhabitants of the Paradise, said: 'They would be coming and entering (the Paradise), and they would see that the foundations of their houses are from rocks of pearls, **And placed cups [88:14] And cushions set in a row [88:15] And carpets spread out [88:16]**. And had it not been that Allah^{azwj} the Exalted has Determined it for them, their eyes would be dazzled by what they would see. And they would be hugging the spouses, and sitting upon the couches, and they would be saying: 'The Praise is for Allah^{azwj} Who Guided us to this!''²¹

VERSES 17 - 22

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ {17}

So why are they not looking at the camel, how it is Created, [88:17]

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ {18}

And at the sky, how it is raised, [88:18]

¹⁹ (رجال الكشي: 874 /460)

²⁰ (تفسير القمي 2: 418).

²¹ H 22 – تفسير نور الثقلين، ج 5، ص: 567

وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ {19}

And at the mountains, how they are established, [88:19]

وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ {20}

And at the earth, how it is spread out? [88:20]

فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ {21}

Therefore do Zikr. But rather, you are a Zikr [88:21]

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ {22}

You aren't a controller over them [88:22]

ثم قال علي بن إبراهيم: ورجع إلى رواية عطاء، عن ابن عباس، يقول [الله] عز و جل: هل يقدر أحد أن يخلق مثل الإبل، و يرفع مثل السماء، و ينصب مثل الجبال، و يسطح مثل الأرض غيري، أو يفعل مثل هذا الفعل [أحد] سواي؟

Then Ali Bin Ibrahim said, ' And it has been referred in a report of Ata'a, from Ibn Abbas, who has said:

'Allah^{azwj} Mighty and Majestic is Saying: "Is there anyone who has the ability to Created the like of the camels, and elevate (something) like the sky, and establish (something) the like of mountains, and spread out (something) like the earth apart from Me^{azwj}, or anyone who can do the like of this other than I^{azwj}?'²²

ثم قال علي بن إبراهيم: في قوله: لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ، قال: لست بحافظ و لا كاتب عليهم.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

Regarding His^{azwj} Words: **You aren't a controller over them [88:22]**, he said: 'You^{saww} are neither a protector nor a scribe upon them'.²³

في كتاب الاهليلجة المنقول عن الصادق جعفر بن محمد عليهما السلام في الرد على من أنكر وجود الصانع قال عليه السلام لمن كان منكرا للصانع: إذا رأيت بناء أتقر ان له بانيا، وإذا رأيت صورة أتقر أن لها مصورا؟ قال لا بد من ذلك.

In the book Al-Ahlaylajat Al-Manqoul, who has said:

'(Imam^{asws}) Al-Sadiq Ja'far^{asws} bin Muhammad^{asws} regarding the rebuttal of the one who denies the existence of the Maker, he^{asws} said: '(Say) to the one who is a denier

²² (تفسير القمي 2: 418)

²³ (تفسير القمي 2: 419).

of the Maker – When you see a construction, will you not accept that there is a constructor for it, and when you see a picture will you not accept that there is a painter for it?' He^{asws} said: 'It is inevitable (conclusion) from that'.²⁴

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافى عن الكلبي عن ابي عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{saww}?' I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names. . . .

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So the 'Zikr' is a name from the names of Muhammad^{saww},²⁵

VERSES 23 - 26

إِلَّا مَنْ تَوَلَّىٰ وَكَفَرَ {23}

Except one who turns back and commits Kufr [88:23]

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ {24}

So Allah will Punish him with the greatest Punishment [88:24]

إِنَّ إِلَيْنَا إِيَابَهُمْ {25}

Surely, to Us is their return [88:25]

ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ {26}

Then surely upon Us is their Reckoning [88:26]

²⁴ Tafseer Noor Al Saqalayn _ CH 88 H 27

²⁵ Basaair Al Darajaat – P 10 Ch 18 H 26 (Extract)

قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله إِلَّا مَنْ تَوَلَّى وَ كَفَرَ: «يريد من لم يتعظ و لم يصدق و جحد ربوبيتي و كفر نعمتي

He (Ali Bin Ibrahim-Tafseer Qummi) said:

'And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}, Regarding His^{azwj} Words: **Except one who turns back and commits Kufr [88:23]**, Intended – the one who did not learn a lesson and did not ratify, and rejected My^{azwj} Lordship and denied My^{azwj} Bounties.

فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ يَرِيدُ الْغَلِيظَ الشَّدِيدَ الدَّائِمَ».

So Allah will Punish him with the greatest Punishment [88:24], Intended – Severe and harsh Punishment forever”.²⁶

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سنان، عن عمرو بن شمر، عن جابر، عن أبي جعفر (عليه السلام)، قال: قال: «يا جابر، إذا كان يوم القيامة و بعث الله عز و جل الأولين و الآخرين لفصل الخطاب، دعي رسول الله (صلى الله عليه و آله) و دعي أمير المؤمنين (عليه السلام)،

Muhammad Bin Yaqoub, from a number of his companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has said:

'Abu Ja'far^{asws} has said: 'O Jabir! When it will be the Day of Judgement, and Allah^{azwj} Mighty and Majestic Resurrects the former ones and the later ones for the Decisive Speech, will Call Rasool-Allah^{saww} and Call Amir-Al-Momineen^{asws}.

فيكسى رسول الله (صلى الله عليه و آله) حلة خضراء تضيء ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها، [و يكسى رسول الله (صلى الله عليه و آله) حلة وردية يضيء لها ما بين المشرق و المغرب، و يكسى علي (عليه السلام) مثلها]،

So Rasool-Allah^{saww} would be clothed with a green garment which would illuminate what is between the East and the West, and Ali^{asws} would be clothed with one similar to it. And Rasool-Allah^{saww} would (also) be clothed with a rosy suit which would illuminate what is between the East and the West, and Ali^{asws} would be clothed with one similar to it.

ثم يصعدان عندها، ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن و الله ندخل أهل الجنة الجنة و أهل النار النار،

Then both of them^{asws} would ascend (a Pulpit of light) during it. Then they^{asws} would be Calling us^{asws}, and the Reckoning of the people would be handed over to us^{asws}. So we^{asws} are the ones who would be entering the people of the Paradise into the Paradise, and the people of Fire into the Fire.

ثم يدعى بالنبين (عليهم السلام) فيقامون صفيين عند عرش الله جل و عز حتى يفرغ من حساب الناس.

²⁶ (تفسير القمي 2: 419).

Then the Prophets^{as} would be Called, so they would be standing in rows in the Presence of the Throne of Allah^{azwj} Majestic and Mighty until the people are free from the Reckoning.

فإذا دخل أهل الجنة الجنة، وأهل النار النار، بعث رب العزة عليا (عليه السلام)، فأنزلهم منازلهم من الجنة و زوجهم، فعلي و الله يزوج أهل الجنة في الجنة، و ما ذاك لأحد غيره، كرامة من الله عز ذكره، [و] فضلا فضله الله [به] و من به عليه،

So when the people of the Paradise have entered into the Paradise, and the people of the Fire have entered into the Fire, the Lord^{azwj} of Honour would Send Ali^{asws} who would settle them in their dwellings in the Paradise and get them married. So Ali^{asws} will be getting the people of Paradise to be married in the Paradise, and that is not for anyone apart from him^{asws}, a Prestige from Allah^{azwj} Mighty is His^{azwj} Mention, and a Grace which Allah^{azwj} has Graced him^{asws} with, and Conferred upon him^{asws}.

و هو و الله يدخل أهل النار النار، و هو الذي يغلق على أهل الجنة إذا دخلوا فيها أبوابا، لأن أبواب الجنة إليه، و أبواب النار إليه».

And by Allah^{azwj}, he^{asws} would be the one who will enter the people of the Fire into the Fire, and he^{asws} is the one who would be locking the Doors of the Paradise when its people have entered into it, because the Doors of the Paradise are in his^{asws} control, and the Doors of the Fire are in his^{asws} control'.²⁷

سَهْلُ بْنُ زِيَادٍ عَنِ ابْنِ سِنَانَ عَنْ سَعْدَانَ عَنْ سَمَاعَةَ قَالَ كُنْتُ قَاعِدًا مَعَ أَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) وَ النَّاسُ فِي الطَّوَافِ فِي جَوْفِ اللَّيْلِ فَقَالَ يَا سَمَاعَةُ إِنِّيَا إِيَابُ هَذَا الْخُلُقِ وَ عَلَيْنَا حِسَابُهُمْ فَمَا كَانَ لَهُمْ مِنْ ذَنْبٍ بَيْنَهُمْ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّمْنَا عَلَى اللَّهِ فِي تَرْكِهِ لَنَا فَأَجَابْنَا إِلَى ذَلِكَ وَ مَا كَانَ بَيْنَهُمْ وَ بَيْنَ النَّاسِ اسْتَوْهَبْنَا مِنْهُمْ وَ أَجَابُوا إِلَى ذَلِكَ وَ عَوَّضَهُمُ اللَّهُ عَزَّ وَ جَلَّ.

Sahl Bin Ziyad, from Ibn Sinan, from Sa'daan, from Sama'at who said:

I was seated with Abu Al-Hassan the First^{asws}, and the people were in the Tawaaf in the middle of the night, so he^{asws} said: 'O Sama'at! To us^{asws} is the eventual return of these people and on us^{asws} is their Accounting. There is none from their sins between them and Allah^{azwj} Mighty and Majestic, but it has been Ordained by Allah^{azwj} for it to be left to us^{asws} so we^{asws} will respond to that, and there is nothing between them and the people, but they should ask it from us^{asws} and I^{asws} will respond to that, and Allah^{azwj} Mighty and Majestic would Recompense them for it'.²⁸

ابن بابويه، قال: حدثنا أبو علي أحمد بن أبي جعفر البيهقي بغيره بعد منصرفي من حج بيت الله [الحرام] في سنة أربع و خمسين و ثلاثمائة، قال: حدثنا علي بن محمد بن مهرويه القزويني، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه موسى بن جعفر، عن أبيه جعفر بن محمد، عن أبيه محمد ابن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): إذا كان يوم القيامة ولينا حساب شيعتنا،

²⁷ (الكافي 8: 159 / 154).

²⁸ Al Kafi – H 14615

Ibn Babuwayh said, 'It has been narrated to us by Abu Ali Ahmad Bin Abu Ja'far Al-Bayhaqi after leaving from the Pigimage of the Sacred House of Allah^{azwj}, in the year three hundred and fifty four, said, 'It has been narrated to us by Ali Bin Muhammad Bin Mhrawiya Al-Qazwiny who said, 'it has been narrated to us by Dawood Bin Suleyman who said:

'It has been narrated to me by Ali^{asws} Bin Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'When it will be the Day of Judgement, we^{asws} will be appointed for the Reckoning of our^{asws} Shias.

فمن كانت مظلمته فيما بينه وبين الله عز وجل حكمنا فيها فأجابنا، و من كانت مظلمته فيما بينه وبين الناس استوهبناها منهم فوهبها لنا، و من كانت مظلمته فيما بينه وبيننا كنا أحق من عفا و صفح».

So the ones who had been unjust in what is between him and Allah^{azwj} Mighty and Majestic, we^{asws} would judge with regards to it, so they would respond to us. And the ones who had been unjust in what is between him and the people, so we^{asws} would be granting it to them and they would be granting it to us^{asws}. And the ones who had been unjust in what is between him and us^{asws}, so we^{asws} would be more deserving of pardoning and forgiving'.²⁹

محمد بن العباس: عن أحمد بن هودّة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام)، قال: «إذا كان يوم القيامة وكلنا بحساب شيعتنا، فما كان لله سألنا الله أن يهبه لنا، فهو لهم، و ما كان للآدميين سألنا الله أن يعوضهم بدله، فهو لهم، و ما كان لنا فهو لهم». ثم قرأ: إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Abdullah Bin Sinan, who has narrated:

'Abu Abdullah^{asws} has said: 'When it will be the Day of Judgement, and we^{asws} would be appointed for the Reckoning of our^{asws} Shias, so there would be nothing which we^{asws} would ask for the Sake of Allah^{azwj}, but Allah^{azwj} would Grant it to us^{asws}, and it would be for them. So whatever it was for the humans which we^{asws} would ask Allah^{azwj} to Compensate them with, it would be for them. And whatever was for us^{asws}, so it would be for them'. Then he^{asws} recited: **Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**

ثم قال: «هم معنا حيث كنا».

Then he^{asws} said: 'They (Shias) would be with us^{asws}, wherever we^{asws} would happen to be'.³⁰

²⁹ (عيون أخبار الرضا (عليه السلام) 2: 213 / 57).

³⁰ (تأويل الآيات 2: 5 / 788. (تأويل الآيات 2: 4 / 788)

و عن الصادق (عليه السلام)، في قوله: إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ، قال (عليه السلام): «إذا حشر الناس في صعيد واحد، أجل الله أشياعنا أن يناقشهم في الحساب، فنقول: إلهنا، هؤلاء شيعتنا. فيقول الله عز و جل: قد جعلت أمرهم إليكم و شفعتكم فيهم، و غفرت لمسيئهم، أدخلوهم الجنة بغير حساب».

And from Al-Sadiq^{asws} regarding His^{azwj} Words: **Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**, he^{asws} said: 'When the people will be Gathered together in one level, Allah^{azwj} would Determine a term for our^{asws} Shias to Discuss their Reckoning. So we^{asws} would say: 'Our^{asws} Allah^{azwj}! They are our^{asws} Shias'. Then Allah^{azwj} Mighty and Majestic would Say: "I^{azwj} hereby Make (hand over) their affairs to you^{asws}, and would Accept your^{asws} intercession for them, and Forgive their sins. Enter them into the Paradise without Reckoning!"³¹

حدثنا الحسن بن علي عن أبي الصباح عن زيد الشحام قال دخلت على أبي عبد الله عليه السلام فقال يا زيد جدد عبادة واحداً توبة قال نعمت إلى نفسي جعلت فذاك قال فقال لي يا زيد ما عندنا خير لك وانت من شيعتنا قال وقلت وكيف لي أنا اكون من شيعتكم

It has been narrated to us from Al-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullah^{asws}. He^{asws} said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you^{asws}'. He^{asws} said to me: 'O Zayd, what is with us^{asws} is better for you, and you are from our^{asws} Shiah'. I said, 'And how would it be for me I become from your^{asws} Shias?'

قال فقال لي انت من شيعتنا لينا الصراط والميزان وحساب شيعتنا والله لانا ارحم بكم منكم بانفسكم كاني انظر اليك ورفيقك في درجتك في الجنة.

He (the narrator) said, 'He^{asws} said to me: 'You are from our^{asws} Shiah to us^{asws} at the Bridge (*Al-Siraat*), and the Scale (*Al-Mizaan*), and Reckoning (*Hisaab*). By Allah^{azwj}, for our^{asws} Shiah, I^{asws} will be more merciful to them than they are for themselves; it is as if I^{asws} (already) see you and your friends in your levels in the Paradise"³²

³¹ (تأويل الآيات 2: 1788 / 6)

³² Basaair Al Darajaat – Part 6 Ch 1 H 15