

بحار الأنوار

BIHAR AL-ANWAAR

ج 7

Volume 7

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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(باب 3) * (اثبات الحشر وكيفيته وكفر من انكره) *

CHAPTER 3 – PROOF OF THE RESURRECTION AND ITS STATE AND KUFR OF THE ONE WHO DENIES IT

الايات، الفاتحة " 1 " مالك يوم الدين 4.

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

البقرة " 2 " كيف تكفرون بالله وكنتم أمواتا فأحياكم ثم يميتكم ثم يحييكم ثم إليه ترجعون 28

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

" وقال تعالى : " واتقوا الله واعملوا أنكم ملائقوه وبشر المؤمنين 223

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

" وقال تعالى : " أو كالذي مر على قرية وهى خاوية على عروشها قال أنى يحيي هذه الله بعد موتها فأماته الله مائة عام ثم بعثه قال كم لبثت قال لبثت يوما أو بعض يوم قال بل لبثت مائة عام فانظر إلى طعامك وشرابك لم يتسنه وانظر إلى حمارك ولنجعلك آية للناس وانظر إلى العظام كيف ننشزها ثم نكسوها لحما فلما تبين قال أعلم أن الله على كل شئ قدير

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

* وإذ قال إبراهيم رب أرني كيف تحيي الموتى قال أولم تؤمن قال بلى ولكن ليطمئن قلبي قال فخذ أربعة من الطير فصرهن إليك ثم اجعل على كل جبل منهن جزء ثم ادعهن يأتينك سعيا واعلم أن الله عزيز حكيم 259 – 260

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

آل عمران " 3 " ربنا إنك جامع الناس ليوم لا ريب فيه 9

(Surah) Aal-e-Imran: **Our Lord! You are the Gatherer of the people on a Day about which there is no doubt' [3:9]**

" وقال تعالى : " و جاعل الذين اتبعوك فوق الذين كفروا إلى يوم القيمة ثم إلى مرجعكم فأحكم بينكم فيما كنتم فيه تختلفون 55

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

" وقال تعالى : " فكيف إذا جمعناهم ليوم لا ريب فيه ووفيت كل نفس ما كسبت وهم لا يظلمون 25

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

" وقال : " ولنن متم أو قتلتم لالى الله تحشرون 158.

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

النساء " 4 " ليجمعنكم إلى يوم القيمة لا ريب فيه 87.

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

المائدة " 5 " واتقوا الله الذي إليه تحشرون 96.

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

الانعام " 6 " ليجمعنكم إلى يوم القيمة لا ريب فيه 12

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

" وقال تعالى : " قل إني أخاف إن عصيت ربي عذاب يوم عظيم

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

* من يصرف عنه يومئذ فقد رحمه وذلك الفوز المبين 15 - 16

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

" وقال تعالى : " والموتى يبعثهم الله ثم إليه يرجعون 36

And the Exalted Said: **and (as for) the dead, Allah would Resurrect them, then to Him they would be returning [6:36]**

" وقال " : وأنذر به الذين يخافون أن يحشروا إلى ربهم 51

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

" وقال " : ثم إليه مرجعكم ثم ينبئكم بما كنتم تعملون 60

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

" وقال " ثم ردوا إلى الله مولاهم الحق ألا له الحكم وهو أسرع الحاسبين 62

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

" وقال " : وهو الذي إليه تحشرون 72

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

" وقال تعالى " : لعلمهم بلقاء ربهم يؤمنون 154

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

" وقال تعالى " : ثم إلى ربكم مرجعكم فينبئكم بما كنتم فيه تختلفون 164.

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

الاعراف " 7 " قال فيها تحيون وفيها تموتون ومنها تخرجون 25

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

" وقال تعالى " : كما بدأكم تعودون 29

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

" وقال " : وهو الذي يرسل الرياح بشرا بين يدي رحمته حتى إذا أقلت سحابا ثقالا سقناه لبلد ميت فأنزلنا به الماء فأخرجنا به من كل الثمرات كذلك نخرج الموتى لعلكم تذكرون 57

And Said: **And He is the One Who Sends the winds bearing glad tidings before His Mercy, until when they bring up a heavy cloud, We Drive it to a dead land, then We Send down**

water by it, so We Extract by it all fruits; thus We shall Extract the dead, perhaps you would be mindful [7:57]

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

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

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

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

يونس " 10 " إليه مرجعكم وعد الله حقا إنه يبدؤ الخلق ثم يعيده ليجزى الذين آمنوا وعملوا الصالحات بالقسط 4

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

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

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

" وقال: "إني أخاف إن عصيت ربي عذاب يوم عظيم 15

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

" وقال: "ثم إلينا مرجعكم فننبئكم بما كنتم تعملون 23

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

" وقال تعالى: "قل هل من شركائكم من يبدؤ الخلق ثم يعيده قل الله يبدؤ الخلق ثم يعيده فأنى تؤفكون 34

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

" وقال تعالى: "ويوم يحشرهم كأن لم يلبثوا إلا ساعة من النهار يتعارفون بينهم قد خسر الذين كذبوا بلقاء الله وما كانوا مهتدين

And the Exalted Said: ***And the Day He will Gather them as if they had not tarried (remained) except for an hour from the day, recognising each other. They would lose, those who are belying meeting Allah, and they were not rightly guided [10:45]***

* وإما نرينك بعض الذي نعدهم أو نتوفينك فإلينا مرجعهم ثم الله شهيد على ما يفعلون 45 - 46

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

" وقال : " ويقولون متى هذا الوعد إن كنتم صادقين

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

* قل لا أملك لنفسي ضرا ولا نفعا إلا ما شاء الله لكل أمة أجل إذا جاء أجلهم فلا يستأخرون ساعة ولا يستقدمون 48 - 49

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

" وقال : " ويستنبئونك أحق هو قل إي وربي إنه لحق وما أنتم بمعجزين 53

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

" وقال تعالى : " هو يحيي ويميت وإليه ترجعون 56.

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

هود " 11 " وإن تولوا فإني أخاف عليكم عذاب يوم كبير

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

* إلى الله مرجعكم وهو على كل شيء قدير 3 - 4

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

" وقال تعالى : " ولئن قلت إنكم مبعوثون من بعد الموت ليقولن الذين كفروا إن هذا إلا سحر مبين 7

And the Exalted Said: ***And if you were to say: 'You will be Resurrected from after the death', those who are committing Kufr would say, 'Surely this is nothing but clear sorcery [11:7]***

" وقال : " وإن كلا لما ليوفينهم ربك أعمالهم إنه بما يعملون خبير 111.

And Said: ***And you Lord will certainly Fulfil their deeds. He is Aware of what they are doing [11:111]***

يوسف " 12 " أفأمنوا أن تأتيهم غاشية من عذاب الله أو تأتيهم الساعة بغتة وهم لا يشعرون 107.

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

الرعد " 13 " وإن تعجب فعجب قولهم أئذا كنا ترابا أئنا لفي خلق جديد أولئك الذين كفروا بربهم وأولئك الاغلال في أعناقهم وأولئك أصحاب النار هم فيها خالدون 5.

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

ابراهيم " 14 " من قبل أن يأتي يوم لا بيع فيه ولا خلال 31.

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

الحجر " 15 " : وإن ربك هو يحشرهم إنه حكيم عليم 25

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

" وقال تعالى : فوربك لنسئلنهم أجمعين * عما كانوا يعملون 92 - 93.

So, by your Lord! We will be Questioning them altogether [15:92] About what they were doing [15:93]

النحل " 16 " أتى أمر الله فلا تستعجلوه سبحانه وتعالى عما يشركون 1

(Surah) Al Nahl: ***The Command of Allah will come, therefore do not hasten it. Glorious is He and Exalted from what they are associating [16:1]***

" وقال تعالى : هل ينظرون إلا أن تأتيهم الملائكة أو يأتي أمر ربك 33.

And the Exalted Said: ***Are they waiting except that the Angels should come to them or there should come the Command of your Lord? [16:33]***

اسرى " 17 " وأن الذين لا يؤمنون بالآخرة أعتدنا لهم عذابا أليما 10

(Surah) Asra'a: **And that those who are not believing in the Hereafter, We have Prepared for them a painful Punishment [17:10]**

"وقال تعالى: "من كان يريد العاجلة عجلنا له فيها ما نشاء لمن نريد ثم جعلنا له جهنم يصلاها مذموما مدحورا

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

* ومن أراد الآخرة وسعى لها سعيها وهو مؤمن فأولئك كان سعيهم مشكورا 18 - 19

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

"وقال تعالى: "وللآخرة أكبر درجات وأكبر تفضيلا 21

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

"وقال تعالى: "وقالوا أنذا كنا عظاما ورفاتا أننا لمبعوثون خلقا جديدا

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

* قل كونوا حجارة أو حديدا

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

* أو خلقا مما يكبر في صدوركم فسيقولون من يبعثنا قل الذي فطركم أول مرة فسينغضون إليك رؤسهم ويقولون متى هو قل عسى أن يكون قريبا

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

* يوم يدعوكم فتستجيبون بحمده وتظنون إن لبثتم إلا قليلا 49 - 52

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

"وقال تعالى: "ومن يضل فلن تجد لهم أولياء من دونه ونحشرهم يوم القيمة على وجوههم عميا وبكما وصما مأويهم جهنم كلما خبت زدناهم سعيرا

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

* ذلك جزاؤهم بأثمهم كفروا بآياتنا و قالوا أنذا كنا عظاما ورفاتا أننا لمبعوثون خلقا جديدا

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

* أولم يروا أن الله الذي خلق السموات والارض قادر على أن يخلق مثلهم وجعل لهم أجلا لا ريب فيه فأبى الظالمون إلا كفورا 97
- 99.

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

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

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

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

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

" وقال تعالى " : ويقول الانسان أنذا ما مت لسوف اخرج حيا

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

* أولا يذكر الانسان أنا خلقناه من قبل ولم يك شيئا 66 - 67

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

" وقال " : ونرثه ما يقول ويأتينا فردا 80

And Said: ***And We shall Inherit what they are saying, and they would come to Us individually [19:80]***

" وقال " : وكلهم آتية يوم القيمة فردا 95.

And Said: ***And every one of them would come to Him on the Day of Judgement individually [19:95]***

طه " 20 ": منها خلقناكم وفيها نعيدكم ومنها نخرجكم تارة اخرى 55.

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

الانبياء " 21 ": ويقولون متى هذا الوعد إن كنتم صادقين

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

* لو يعلم الذين كفروا حين لا يكفون عن وجوههم النار ولا عن ظهورهم ولا هم ينصرون

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

* بل تأتيهم بغتة فتبهمهم فلا يستطيعون ردها ولا هم ينظرون 38 - 40

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

" وقال تعالى ": الذين يخشون ربهم بالغيب وهم من الساعة مشفقون 49.

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

الحجج " 22 " يا أيها الناس إن كنتم في ريب من البعث فإننا خلقناكم من تراب ثم من نطفة ثم من علقة ثم من مضغة مخلقة وغير مخلقة لنبين لكم ونقر في الارحام ما نشاء إلى أجل مسمى ثم نخرجكم طفلا ثم لتبلغوا أشدكم ومنكم من يتوفى و منكم من يرد إلى أرذل العمر لكيلا يعلم من بعد علم شيئا وترى الارض هامدة فإذا أنزلنا عليها الماء اهتزت وربت وأنبتت من كل زوج بهيج

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

* ذلك بأن الله هو الحق وأنه يحيي الموتى وأنه على كل شيء قدير

This is because Allah, He is the Truth and He Revives the dead, and He is Able upon all things [22:6]

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

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

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

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

“وقال تعالى: "ولا يزال الذين كفروا في مرية منه حتى تأتيهم الساعة بغتة أو يأتهم عذاب عقيم

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

* الملك يومئذ الله يحكم بينهم فالذين آمنوا وعملوا الصالحات في جنات النعيم

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

* والذين كفروا وكذبوا بآياتنا فاولئك لهم عذاب مهين 55 - 57

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

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

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

المؤمنون: " 23 " ثم إنكم يوم القيمة تبعثون 16

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

" وقال تعالى حكاية عن قوم هود أو قوم صالح: "أيعدكم أنكم إذا متم وكنتم ترابا وعظاما أنكم مخرجون

He promises you that when you are dead and become dust and bones you would be brought forth [23:35]

* هيئات هيئات لما توعدون

Far it is! Far it is, what you are being promised! [23:36]

* إن هي إلا حيوتنا الدنيا نوت ونحيا وما نحن بمبعوثين 35 - 37

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

" وقال تعالى حكاية عن المنكرين للبعث في زمن الرسول " : بل قالوا مثل ما قال الاولون

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

* قالوا أئذا متنا وكنا ترابا وعظاما أئنا لمبعوثون

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

* لقد وعدنا نحن وآباؤنا هذا من قبل إن هذا إلا أساطير الاولين

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

* قل لمن الارض ومن فيها إن كنتم تعلمون

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

* سيقولون لله قل أفلا تذكرون

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

* قل من رب السموات السبع ورب العرش العظيم

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

* سيقولون لله قل أفلا تتقون

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

* قل من بيده ملكوت كل شئ وهو يجير ولا يجار عليه إن كنتم تعلمون

Say: 'In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?' [23:88]

* سيقولون لله قل فأني تسحرون

They will be saying, '(This is) Allah's. Say: 'So why are you then deluded?' [23:89]

* بل أتيناهم بالحق وإنهم لكاذبون 81 - 90.

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

الفرقان " 25 : بل كذبوا بالساعة وأعتدنا لمن كذب بالساعة سعيرا 11

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

" وقال تعالى : بل كانوا لا يرجون نشورا 40.

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

الشعراء " 26 " وسيعلم الذين ظلموا أي منقلب ينقلبون 127.

And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]

النمل " 27 " إن الذين لا يؤمنون بالآخرة زيننا لهم أعمالهم فهم يعمهون 4

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

اولئك الذين لهم سوء العذاب وهم في الآخرة هم الاخسرون 5

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

" وقال تعالى : أمن يبدؤ الخلق ثم يعيده 64

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

" وقال : قل لا يعلم من في السموات والارض الغيب إلا الله وما يشعرون أيان يبعثون

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

* بل ادرك علمهم في الآخرة بل هم في شك منها بل هم منها عمون

But, does their knowledge reach into the Hereafter? But, they are in doubt from it. But, they are blind from it [27:66]

* وقال الذين كفروا أنذا كنا ترابا وآباءنا أننا لمخرجون

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

* لقد وعدنا هذا نحن وآباؤنا من قبل إن هذا إلا أساطير الاولين 65 - 68.

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

العنكبوت " 29 " من كان يرجو لقاء الله فإن أجل الله لآت وهو السميع العليم 5

(Surah) Al Ankabut: One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5]

وقال سبحانه " : أولم يروا كيف يبدئ الله الخلق ثم يعيده إن ذلك على الله يسير

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

* قل سيروا في الارض فانظروا كيف بدء الخلق ثم الله ينشئ النشأة الآخرة إن الله على كل شئ قدير

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

* يعذب من يشاء ويرحم من يشاء وإليه تفرعون 19 - 21

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

" وقال تعالى " : وإلى مدين أخاهم شعيبا فقال يا قوم اعبدوا الله وارجوا اليوم الآخر 39

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

" وقال " : وإن الدار الآخرة لهي الحيوان لو كانوا يعلمون 64.

And Said: And what is this life of the world except sport and play? And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64]

الروم " 30 " يعلمون ظاهرا من الحياة الدنيا وهم عن الآخرة هم غافلون 7

(Surah) Al Roum: They know the apparent life of the world, but they are oblivious of the Hereafter [30:7]

أولم يتفكروا في أنفسهم ما خلق الله السموات والارض وما بينهما إلا بالحق وأجل مسمى وإن كثيرا من الناس بلقاء ربهم لكافرون

8

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

" وقال : " الله يبدؤ الخلق ثم يعيده ثم إليه ترجعون 11

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

" وقال سبحانه : " يخرج الحي من الميت ويخرج الميت من الحي ويحيي الارض بعد موتها وكذلك تخرجون 19

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

ومن آياته أن خلقكم من تراب ثم إذا أنتم بشر تنتشرون 20

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

" وقال تعالى : " ومن آياته أن تقوم السماء والارض بأمره ثم إذا دعاكم دعوة من الارض إذا أنتم تخرجون 25

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

" وقال : " وهو الذي يبدؤ الخلق ثم يعيده وهو أهون عليه 27

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

" وقال تعالى : " ثم يميتكم ثم يحييكم 40

And the Exalted Said: ***then He will Cause you to die, then He will Revive you. [30:40]***

" وقال تعالى : " فأقم وجهك للدين القيم من قبل أن يأتي يوم لا مرد له من الله يومئذ يصدعون 43.

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

لقمان " 31 " ثم إلي مرجعكم فأنبئكم بما كنتم تعملون

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

* يا بني إنما إن تك مثقال حبة من خردل فتكن في صخرة أو في الأرض يأت بها الله إن الله لطيف خبير 15 - 16

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

" وقال : " إني مرجعهم فننبئهم بما عملوا إن الله عليم بذات الصدور

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

* نمتعهم قليلا ثم نضطرهم إلى عذاب غليظ 23 - 24

We Let them enjoy a little, then We will Force them to a harsh Punishment [31:24]

" وقال : " ما خلقكم ولا بعثكم إلا كنفس واحدة إن الله سميع بصير 28.

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

التنزيل " 32 " وقالوا أئذا ضللنا في الأرض أئنا لفي خلق جديد بل هم بلقاء ربهم كافرون 10

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

قل يتوفيكم ملك الموت الذي وكل بكم ثم إلى ربكم ترجعون 11.

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

سبا " 34 " وقال الذين كفروا لا تأتينا الساعة قل بلى وربي لتأتينكم عالم الغيب لا يعزب عنه مثقال ذرة في السموات ولا في الأرض ولا أصغر من ذلك ولا أكبر إلا في كتاب مبين

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

* ليجزى الذين آمنوا وعملوا الصالحات أولئك لهم مغفرة ورزق كريم

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

*والذين سعوا في آياتنا معاجزين اولئك لهم عذاب رجز آليم 3 - 5

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

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

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

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

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

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

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

" وقال سبحانه ": قل يجمع بيننا ربنا ثم يفتح بيننا بالحق وهو الفتاح العليم 26

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

" وقال تعالى ": ويقولون متى هذا الوعد إن كنتم صادقين

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

* قل لكم ميعاد يوم لا تستأخرون عنه ساعة ولا تستقدمون 29 - 30.

Say: 'For you there is an appointment of a Day. Neither can you delay from it a moment, nor bring it forward' [34:30]

فاطر " 35 " والله الذي أرسل الرياح فتثير سحابا فسقناه إلى بلد ميت فأحيينا به الارض بعد موتها كذلك النشور 9.

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

يس " 36 " إنا نحن نحيي الموتى ونكتب ما قدموا وآثارهم 12

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

" وقال : " و إن كل لما جميع لدينا محضرون 32

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

" وقال : " وضرب لنا مثلا ونسي خلقه قال من يحيي العظام وهي رميم

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

* قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم

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

* الذي جعل لكم من الشجر الاخضر نارا فإذا أنتم منه توقدون

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

* أو ليس الذي خلق السموات والارض بقادر على أن يخلق مثلهم بلى وهو الخلاق العليم 78 - 81.

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

الصفات " 37 " : أنذا متنا وكنا ترابا وعظاما أئنا لمبعوثون

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

* أو آباؤنا الاولون

Or our forefathers, the former ones? [37:17]

* قل نعم وأنتم داخرون

Say: ***'Yes! And you shall be humiliated [37:18]***

* فإنما هي زجرة واحدة فإذا هم ينظرون

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

* وقالوا يا ويلنا هذا يوم الدين

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

* هذا يوم الفصل الذي كنتم به تكذبون 16 - 21.

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

الزمر " 39 " ثم إلى ربكم مرجعكم فينبئكم بما كنتم تعملون إنه عليم بذات الصدور 7.

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

المؤمن " 40 " وقال موسى إني عذت بربي وربكم من كل متكبر لا يؤمن بيوم الحساب 27

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

" وقال تعالى : إن الآخرة هي دار القرار 39

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

" وقال سبحانه : لخلق السموات والارض أكبر من خلق الناس ولكن أكثر الناس لا يعلمون 57

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

" وقال تعالى : إن الساعة لآتية لا ريب فيها ولكن أكثر الناس لا يؤمنون 59.

And the Exalted Said: ***Surely, the Hour is coming, there is no doubt in it, but most people do not believe [40:59]***

السجدة " 41 " ومن آياته أنك ترى الارض خاشعة فإذا أنزلنا عليها الماء اهتزت وربت إن الذي أحياها لمحيي الموتى إنه على كل شيء قدير 39

(Surah) Al Sajdah: ***And from His Signs is, you see the land as barren, so when We Send the water upon it, it stirs and gets nourished. Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]***

" وقال سبحانه " : ولئن أذقناه رحمة منا من بعد ضراء مسته ليقولن هذا لي وما أظن الساعة قائمة و لئن رجعت إلى ربي إن لي عنده للحسنى فلننبئن الذين كفروا بما عملوا ولنذيقنهم من عذاب غليظ 50.

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

جمعسق " 42 " الله يجمع بيننا وإليه المصير 5

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

" وقال تعالى " : وما يدريك لعل الساعة قريب

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

* يستعجل بها الذين لا يؤمنون بها والذين آمنوا مشفقون منها ويعلمون أنها الحق ألا إن الذين يمارون في الساعة لفي ضلأ بعيد
17 - 18.

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

الزخرف " 43 " فأنشأنا به بلدة ميتا كذلك تخرجون 11

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

" وقال " : وإنا إلى ربنا لمنقلبون 14

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

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

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

* هل ينظرون إلا الساعة أن تأتيهم بغتة وهم لا يشعرون 65 - 66

Are they awaiting only for the Hour lest it comes to them suddenly while they are not aware? [43:66]

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

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

الدخان " 44 " إن هؤلاء ليقولون

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

* إن هي إلا موتتنا الاولى وما نحن بمنشرين

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

* فأتوا بآبائنا إن كنتم صادقين 34 - 36.

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

الجاثية " 45 " وقالوا ما هي إلا حيوتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر وما لهم بذلك من علم إن هم إلا يظنون *

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

وإذا تتلى عليهم آياتنا بينات ما كان حجتهم إلا أن قالوا ائتوا بآبائنا إن كنتم صادقين

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

* قل الله يحييكم ثم يميتكم ثم يجمعكم إلى يوم القيمة لا ريب فيه ولكن أكثر الناس لا يعلمون 24 - 26.

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

الاحقاف " 46 " وإذا حشر الناس كانوا لهم أعداء وكانوا بعبادتهم كافرين 6

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

" وقال تعالى : " والذي قال لوالديه اف لكما أتعدانني أن اخرج وقد خلت القرون من قبلي وهما يستغيثان الله ويلك آمن إن وعد الله حق فيقول ما هذا إلا أساطير الاولين

And the Exalted Said: ***And he who said to his parents, 'Ugh to you both! Are you threatening me that I shall be brought forth and the generations have already passed away before me?'***

And they both cried for help to Allah, 'Woe be unto you! Believe! Surely the Promise of Allah is True'. So he was saying, 'This (Religion) is only stories of the former ones' [46:17]

* أولئك الذين حق عليهم القول في أمم قد خلت من قبلهم من الجن والانس إنهم كانوا خاسرين

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

* ولكل درجات مما عملوا وليوفيهم أعمالهم وهم لا يظلمون 16 - 19

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

" وقال : " أولم يروا أن الله الذي خلق السموات والارض ولم يعي بخلقهن بقادر على أن يحيي الموتى بلى إنه على كل شئ قدير 33

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

" وقال : " ولا تستعجل لهم كأنهم يوم يرون ما يوعدون لم يلبثوا إلا ساعة من نهار 35.

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

ق " 50 " فقال الكافرون هذا شئ عجيب

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

* أئذا متنا وكنا ترابا ذلك رجع بعيد

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

* قد علمنا ما تنقص الارض منهم وعندنا كتاب حفيظ

We have Known what the earth diminishes from them, and with Us is a preserving Book [50:4]

* بل كذبوا بالحق لما جاءتهم فهم في أمر مريج

But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]

* أفلم ينظروا إلى السماء فوقهم كيف بنيناها وزيناها وما لها من فروج

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

* والارض مددناها وألقينا فيها رواسي وأنبتنا فيها من كل زوج بهيج

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

* تبصرة وذكرى لكل عبد منيب

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

* وأنزلنا من السماء ماء مباركا فأنبتنا به جنات وحب الحصيد

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

* والنخل باسقات لها طلع نضيد

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

* رزقا للعباد وأحيينا به بلدة ميتا كذلك الخروج 2 - 11

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

" وقال تعالى " : أفبعينا بالخلق الاول بل هم في لبس من خلق جديد 15.

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

الذاريات " 51 " والذاريات ذروا * فالحاملات وقرا * فالجاريات يسرا * فالمقسمات أمرا * إنما توعدون لصادق

(Surah) Al Zariyaat: By the (winds) scattering far [51:1] Then the (clouds) bearing load [51:2] Then the (ships) flowing easily [51:3] Then the (Angels) distributing matters [51:4] Surely what you are being Promised would be proven true [51:5]

* وإن الدين لواقع * والسماء ذات الحبيب * إنكم لفي قول مختلف * يؤفك عنه من افك *

And surely the Religion will transpire [51:6] And by the sky with the orbital pathways [51:7] You are at variance in words [51:8] He is deluded away from it, one (who is) deluded [51:9]

قتل الخراصون * الذين هم في غمرة ساهون * يسفلون أيان يوم الدين * يوم هم على النار يفتنون * ذوقوا فنتنكم هذا الذي كنتم به تستعجلون 1 - 14

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

" وقال تعالى " : فإن للذين ظلموا ذنوبا مثل ذنوب أصحابهم فلا يستعجلون

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

* فويل للذين كفروا من يومهم الذي يوعدون 59 - 6.

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

الطور " 52 " والطور * وكتاب مسطور * في رق منشور * والبيت المعمور

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

* والسقف المرفوع * والبحر المسجور * إن عذاب ربك لواقع * ماله من دافع

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

* يوم تمور السماء مورا * وتسير الجبال سيرا * فويل يَوْمئذٍ للمكذِبِينَ * الذين هم في خوض يلعبون 1 - 12.

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

النجم " 53 " وأن سعيه سوف يرى * ثم يجزاه الجزاء الاوفى 40 - 41

(Surah) Al Najam: **And surely his striving will soon be Seen [53:40] Then He will Recompense him the fullest Recompense [53:41]**

القمر " 54 " بل الساعة موعدهم والساعة أدهى وأمر 46

(Surah Al Qamar: **But, the Hour is their Promise, and the Hour would be more grievous, more bitter (for them) [54:46]**

" وقال تعالى " : سيعلمون غدا من الكذاب الاشر 26

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

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

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

الرحمن " 55 " سنفرغ لكم أيها التقلان 31 .

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

الواقعة " 56 " وكانوا يقولون أئذا متنا وكنا ترابا وعظاما أئنا لمبعوثون * أو آباؤنا الاولون

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

* قل أن الاولين والآخرين لمجموعون إلى ميقات يوم معلوم 47 - 50 " وقال : " ولقد علمتم النشأة الاولى فلولا تذكرون 62 .

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

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

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

المجادلة " 58 " يوم يبعثهم الله جميعا فينبئهم بما عملوا أحصيه الله ونسوه والله على كل شئ شهيد 6

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

" وقال تعالى : " ثم ينبئهم بما عملوا يوم القيمة . 7

Then He would Inform them on the Day of Judgment of what they had been doing. [58:7]

المنتحنة " 60 " يوم القيمة يفصل بينكم والله بما تعملون بصير 3

(Surah) AL Mumtahana: **on the Day of Judgment. He will Decide between you, and Allah Sees what you are doing [60:3]**

" وقال سبحانه : " يا أيها الذين آمنوا لا تتولوا قوما غضب الله عليهم قد يئسوا من الآخرة كما يئس الكفار من أصحاب القبور .13

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

التغابن " 64 " زعم الذين كفروا أن لن يبعثوا قل بلى وربي لتبعثن ثم لتنبؤن بما عملتم وذلك على الله يسير 7.

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

الملك " 67 " وإليه النشور 15

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

" وقال " وإليه تحشرون 24

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

المعارج " 70 " والذين يصدقون بيوم الدين 26.

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

القيامة " 75 " لا أقسم بيوم القيمة * ولا أقسم بالنفس اللوامة

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

* أَيْحَسِبُ الْإِنْسَانُ أَنْ نَجْمَعَ عِظَامَهُ * بلى قادرين على أن نسوي بنانه

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

* بل يريد الإنسان ليفجر أمامه * يسئل أيان يوم القيمة 1 - 6

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

" وقال تعالى " : أَيْحَسِبُ الْإِنْسَانُ أَنْ يَتْرَكَ سدى

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

ثم كان علقة فخلق فسوى * * ألم يك نطفة من مني معنى *

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

فجعل منه الزوجين الذكر والانثى * أليس ذلك بقادر على أن يحيي الموتى 36 - 40

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

الدهر " 76 " ويخافون يوما كان شره مستطيرا 7.

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

المرسلات 77 والمرسلات عرفا * فالعاصفات عصفا * والناشرات نشرا

(Surah) Al Mursilaat: **(I Swear) by the emissaries (messengers) Sent consecutively [77:1] And the stormers storming [77:2] And the promoters publicising [77:3]**

* فالفارقات فرقا * فالملقيات ذكرا * عذرا أو ندرا * إنما توعدون لواقع 1 - 7.

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

النبأ " 78 " عم يتسائلون * عن النبأ العظيم * الذي هم فيه مختلفون

(Surah) Al Naba: **What are they asking about? [78:1] About the Magnificent News, [78:2] Which they are differing in? [78:3]**

* كلا سيعلمون * ثم كلا سيعلمون 1 - 5.

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

النازعات " 79 " والنازعات غرقا * والناشطات نشطا * والساجحات سبحا * فالسابقات سبعا

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

* فالمدبرات أمرا * يوم ترجف الراجفة * تتبعها الرادفة * قلوب يومئذ واجفة * أبصارها خاشعة

The regulators of matters [79:5] The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7] Hearts on that day will palpitate [79:8] Their sights humbled [79:9]

* يقولون أننا لمردودون في الحافرة * أئذا كنا عظاما نخرة * قالوا تلك إذا كرة خاسرة * فإنما هي زجرة واحدة * فإذا هم بالساهرة 1 - 14.

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

عبس " 80 " ثم إذا شاء أنشره 22.

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

المطففين " 83 " ألا يظن أولئك أنهم مبعوثون ليوم عظيم

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

* يوم يقوم الناس لرب العالمين 5 - 6

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

" وقال سبحانه ": ويل يومئذ للمكذبين * الذين يكذبون بيوم الدين

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

* وما يكذب به إلا كل معتد أثيم * إذا تتلى عليه آياتنا قال أساطير الاولين 10 - 13

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

الطارق " 86 " إنه على رجعه لقادر * يوم تبلى السرائر * فما له من قوة ولا ناصر 8 - 10.

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

التين " 95 " فما يكذبك بعد بالدين * أليس الله بأحكم الحاكمين 7 - 8.

(Surah) Al Teen: **So what would make you belie the Religion afterwards? [95:7] Isn't Allah the most Decisive of the judges? [95:8]**

العلق " 96 " إن إلى ربك الرجعى 8.

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

العاديات " 10 " أفلا يعلم إذا بعثر ما في القبور * وحصل ما في الصدور * إن ربهم بهم يومئذ لخبير 9 - 11.

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

الماعون " 107 " أرأيت الذي يكذب بالدين 1.

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

1 - لى: الحمداني، عن علي: عن أبيه، عن ابن أبي عمير، عن جميل، عن الصادق جعفر بن محمد عليهما السلام قال: إذا أراد الله عزوجل أن يبعث الخلق أمطر السماء أربعين صباحا فاجتمعت الاوصال ونبتت اللحوم.

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

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

2 - ما: المفيد، عن عبد الله بن أبي شيخ إجازة عن محمد بن أحمد الحكمي، عن عبد الرحمن بن عبد الله البصري، عن وهب بن جرير، عن أبيه، عن محمد بن إسحاق بن بشار، عن سعيد بن مينا، عن غير واحد من أصحابه أن نفرا من قريش اعترضوا الرسول صلى الله عليه وآله منهم: عتبة بن ربيعة، وأميمة بن خلف، والوليد بن المغيرة، والعاص بن سعيد فقالوا: يا محمد هلم فلنعبد ما تعبد وتعبد ما نعبد فنشترك نحن وأنت في الامر

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

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

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

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

فأنزل الله تبارك وتعالى: " قل يا أيها الكافرون لا أعبد ما تعبدون ولا أنتم عابدون ما أعبد " إلى آخر السورة،

So Allah^{-azwj} Blessed and Exalted Revealed: **Say: ‘O you Kafirs!’ [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3]** – up to the end of the Chapter”

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

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

¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 1

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

Allah^{-azwj} the Exalted Revealed: **And he strikes out an example for Us and forgets his own creation. He says, 'Who will revive the bones and these have rotted away?' [36:78] Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79] - up to the end of the Chapter'**.²

3 - فس: أبي، عن النضر بن سويد، عن يحيى الحلبي، عن هارون بن خارجة عن أبي عبد الله عليه السلام في خبر طويل يذكر فيه قصة بخت نصر أنه لما قتل ما قتل من بني إسرائيل خرج إرميا على حمار ومعه تين قد تزوده وشئ من عصير، فنظر إلى سباع البر وسباع البحر وسباع الجو تأكل تلك الجيف ففكر في نفسه ساعة ثم قال: أنى يحيي الله هؤلاء وقد أكلتهم السباع؟

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

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

فأماته الله مكانه وهو قول الله تبارك وتعالى: " أو كالذي مر على قرية وهى خاوية على عروشها قال أنى يحيي هذه الله بعد موتها فأماته الله مائة عام ثم بعثه " أي أحياه،

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

فلما رحم الله بني إسرائيل وأهلك بخت نصر رد بني إسرائيل إلى الدنيا، وكان عزيز لما سلط الله بخت نصر على بني إسرائيل هرب ودخل في عين وغاب فيها وبقي إرميا ميتا مائة سنة

When Allah^{-azwj} had Mercy upon the Children of Israel, and destroyed Bakht Nasar, Returned the Children of Israel back to the world. And when Allah^{-azwj} Empowered Bakht Nasar over the Children of Israel, and Uzair^{-as} had escaped and entered in a spring and hid in it, and there remained Irmiah^{-as} dead for a hundred years.

ثم أحياه الله، فأول ما أحياه منه عينيه في مثل غرقى البيض فنظر، فأوحى الله تعالى إليه: كم لبثت؟ قال: لبثت يوماً، ثم نظر إلى الشمس قد ارتفعت فقال: أو بعض يوم،

² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 2

Then Allah^{-azwj} the Exalted Revived him^{-as}. So, the first of what was Revived from him^{-as} were his^{-as} eyes which were like white eggs. So he^{-as} looked, and Allah^{-azwj} the Exalted Revealed unto him^{-as} **He said: "How long did you tarry (sleep)?" He said: 'I tarried for a day - then he^{-as} looked at the sun and it had risen, so he^{-as} said or a part of a day' [2:259].**

فقال الله تبارك وتعالى: " بل لبثت مائة عام فانظر إلى طعامك وشرابك لم يتسنه " أي لم يتغير " وانظر إلى حمارك ولنجعلك آية للناس وانظر إلى العظام كيف ننشزها ثم نكسوها لحما "

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

فجعل ينظر إلى العظام البالية المنفطرة تجتمع إليه، وإلى اللحم الذي قد أكلته السباع يتألف إلى العظام من ههنا و ههنا ويلتزم بها حتى قام وقام حماره فقال: " أعلم أن الله على كل شيء قدير "

So he^{-as} went on to look at the bones which were split and ragged, the predators having eaten its flesh, so there were just bones here and there. And he^{-as} moved and stood up, and his donkey stood up as well. So he^{-as} said: **I know that Allah is Able over all things'. [2:259]**.³

4 - فس: " وإذ قال إبراهيم رب أرني كيف تحيي الموتى قال أو لم تؤمن قال بلى ولكن ليطمئن قلبي قال فخذ " الآية

And when Ibrahim said: 'Lord! Show me how You Revive the dead'. He said: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. He Said: "Then take [2:260] – the Verse.

حدثني أبي، عن ابن أبي عمير، عن أبي أيوب، عن أبي بصير، عن أبي عبد الله عليه السلام أن إبراهيم عليه السلام نظر إلى جيفة على ساحل البحر تأكلها سباع البر وسباع البحر ثم يثب السباع بعضها على بعض فيأكل بعضها بعضاً،

My father narrated to me, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{-asws}: 'Ibrahim^{-as} saw a carcass on the coast of the sea, half of it was in the water and half of it in the sand. The sea predators came and ate what was in the water, then returned and he^{-as} saw some of them on top of the others eating each other, and the predators of the land came and ate from it. Then he^{-as} saw some of them on top of each other, eating each other.

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

So, Ibrahim^{-as} was surprised and he^{-as} said: **"Lord! Show me how You Revive the dead". Allah^{-azwj} Said to him^{-as}: "Or do you not believe?" He Said: Yes (I do), but to reassure my heart'. He**

³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 3

Said: "Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]."

فأخذ إبراهيم صلوات الله عليه الطاووس والديك والحمام والغراب قال الله عز وجل: " فصرهن إليك " أي قطعهن ثم اخلط لحماهن وفرقها على كل عشرة جبال ثم خذ مناقيرهن وادعهن يأتينك سعياً،

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

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

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

5 - ج: عن هشام بن الحكم أنه قال الزنديق للصادق عليه السلام: أنى للروح بالبعث والبدن قد بلي والاعضاء قد تفرقت ؟ فعضو في بلدة تأكلها سباعها، وعضو باخرى تمزقه هوامها، وعضو قد صار ترابا بني به مع الطين حائط !

Hisham Bin Al Hakam,

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

قال: إن الذى أنشأه من غير شئ وصوره على غير مثال كان سبق إليه قادر أن يعيده كما بدأه، قال: أوضح لي ذلك،

He^{asws} said: 'The One^{azwj} Who Created it from without there being anything, and Imaged it upon without there being an example (to copy from) having preceded it, is Able upon repeating it, just as He^{azwj} had Begun it'. He said, 'Clarify that for me'.

قال: إن الروح مقيمة في مكانها: روح المحسنين في ضياء وفسحة، وروح المسئ في ضيق وظلمة، والبدن يصير ترابا منه خلق، وما تقذف به السباع والهوام من أجوافها فما أكلته ومزقته كل ذلك في التراب محفوظ عند من لا يعزب عنه مثقال ذرة في ظلمات الارض ويعلم عدد الاشياء ووزنها،

He^{asws} said: 'The soul is resident in its place – Soul of the good in illumination and space, and soul of the evil doer in narrowness and darkness, and the body becomes dust from it (was

⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 4

created from), and whatever was thrown out by the predators and the insects from their interiors, for whatever had been eaten and torn apart, all that would be in the soil, preserved with the One^{-azwj} from Whom nothing escapes even the weight of a particle in the darkness of the earth, and He^{-azwj} Knows the number of the things and their weights.

وإن تراب الروحانيين بمنزلة الذهب في التراب فإذا كان حين البعث مطرت الأرض فتربو الأرض ثم تمحض مخض السقاء فيصير تراب البشر كمصير الذهب من التراب إذا غسل بالماء، والزبد من اللبن إذا مخض

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

فيجتمع تراب كل قالب فينقل بإذن الله تعالى إلى حيث الروح، فتعود الصور بإذن المصور كهيئتها وتلج الروح فيها، فإذا قد استوى لا ينكر من نفسه شيئا.

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

6 - ج: عن حفص بن غياث قال: شهدت المسجد الحرام وابن أبي العوجاء يسأل أبا عبد الله عليه السلام عن قوله تعالى: " كلما نضجت جلودهم بدلناهم جلودا غيرها ليذوقوا العذاب " ما ذنب الغير ؟

Hafs Bin Gayas said,

'I attended the Sacred Masjid, and Ibn Abu al Awja asked Abu Abdullah^{-asws} about the Words of the Exalted: **Every time their skins are thoroughly burned, We will Replace them for other skins, so that they would be (re) tasting the Punishment [4:56]**. What is the fault of the changed (skin)?'

قال: ويحك هي هي وهي غيرها، فقال: فمثل لي ذلك شيئا من أمر الدنيا، قال: نعم، أرأيت لو أن رجلا أخذ لبنة فكسرها ثم ردها في ملبنها فهي هي وهي غيرها.

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

⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 5

⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 6

7 - ما: جماعة، عن أبي الفضل، عن الحسن بن علي بن عاصم، عن سليمان ابن داود، عن حفص بن غياث قال: كنت عند سيد الجعافرة جعفر بن محمد عليه السلام لما أقدمه المنصور فأتاه ابن أبي العوجاء وكان ملحدا فقال له، ما تقول في هذه الآية: " كلما نضجت جلودهم بدلناهم جلودا غيرها " هب هذه الجلود عصت فعذبت فما ذنب الغير ؟

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

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

قال أبو عبد الله عليه السلام: ويحك هي هي وهي غيرها، قال: أعطني هذا القول، فقال له: أرأيت لو أن رجلا عمد إلى لبنة فكسرها ثم صب عليها الماء وجعلها ثم ردها إلى هيئتها الأولى ألم تكن هي هي وهي غيرها ؟ فقال: بلى أمتع الله بك.

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

8 - فس: أبي، عن ابن أبي عمير، عن جميل بن دراج عن أبي عبد الله عليه السلام قال: إذا أراد الله أن يبعث أمطر السماء على الارض أربعين صباحا فاجتمعت الاوصال ونبتت اللحوم،

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

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

وقال: أتى جبرئيل رسول الله صلى الله عليه وآله فأخذه فأخرجه إلى البقيع فأنتهى به إلى قبر فصوت بصاحبه فقال: قم بإذن الله، فخرج منه رجل أبيض الرأس واللحية يمسح التراب عن وجهه وهو يقول: الحمد لله والله أكبر، فقال جبرئيل: عد بإذن الله،

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

ثم انتهى به إلى قبر آخر فقال: قم بإذن الله فخرج منه رجل مسود الوجه وهو يقول، يا حسرتاه يا ثبوراه، ثم قال له جبرئيل: عد إلى ما كنت بإذن الله،

⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 7

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

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

He^{-as} said: 'O Muhammad^{-saww}! Like that they would be coming out on the Day of Judgment, and the Momineen would be saying this word, and they would be saying what you^{-saww} saw'⁸.

9 - ين: 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 فأنتهى إلى قبر فصوت بصاحبه فقال: قم بإذن الله،

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

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

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

He^{-asws} said: 'A man of whitened face came out wiping the soil from his face'. And he drove (the Hadeeth) like what has passed (above)'⁹.

10 - ب: السندي بن محمد، عن صفوان الجمال، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله لجبرئيل: يا جبرئيل أرني كيف يبعث الله تبارك وتعالى العباد يوم القيامة؟ قال نعم

Al Sindy Bin Muhammad, from Safwan Al Jamal,

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

فخرج إلى مقبرة بني ساعدة فأتى قبراً فقال له: اخرج بإذن الله فخرج رجل ينفض رأسه من التراب وهو يقول: واللهفاه - واللهف: هو الثبور - ثم قال: ادخل فدخل،

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

⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 8

⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 9

ثم قصد به إلى قبر آخر فقال: اخرج بإذن الله فخرج شاب ينفذ رأسه من التراب وهو يقول: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، وأشهد أن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور،

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

ثم قال هكذا يبعثون يوم القيامة يا محمد.

Then he^{as} said: 'That is how they would be Resurrected on the Day of Judgment, O Muhammad^{saww}!'.¹⁰

11 - ل: الخليل بن أحمد، عن محمد بن إسحاق، عن علي بن حجر، عن شريك، عن منصور بن المعتمر، عن ربعي بن خراش، عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يؤمن عبد حتى يؤمن بأربعة: حتى يشهد أن لا إله إلا الله وحده لا شريك له، وأني رسول الله بعثني بالحق، وحتى يؤمن بالبعث بعد الموت، وحتى يؤمن بالقدر.

Al Khaleel Bin Ahmad, from Muhammad Bin Is'haq, from Ali Bin Hajr, from Shareek, from Mansour Bin Al Mo'tamar, from Rabi'e Bin Kharash,

'From Ali^{asws} having said: 'Rasool-Allah^{saww}: 'A Momin will not believe until he believes in four – until he testifies that there is no god except Allah^{azwj} Alone, there being no associates for Him^{azwj}, and I^{saww} am a Rasool^{saww} of Allah^{azwj}, He^{azwj} Sent me^{saww} with the Truth, and until believes in the Resurrection after the death, and until he believes in the Pre-determination''.¹¹

12 - ع: ابن الوليد، عن الصفار، عن ابن يزيد، عن ابن أبي عمير، عن أبي أيوب قال: حدثني أبو بصير، عن أبي عبد الله عليه السلام قال: لما رأى إبراهيم ملكوت السماوات والأرض التفت فرأى رجلا يزني فدعا عليه فمات،

Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Abu Ayoub, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'When Ibrahim^{as} saw the kingdoms of the skies and the earth, he^{as} turned and he^{as} saw a man committing adultery. So, he^{as} supplicated against him and he died.

ثم رأى آخر فدعا عليه فمات، حتى رأى ثلاثة فدعا عليهم فماتوا، فأوحى الله عز وجل إليه: يا إبراهيم دعوتك مجابة فلا تدعو على عبادي فإنني لو شئت لم أخلقهم،

Then he^{as} saw another, so he^{as} supplicated against him and he died. To the extent that he^{saww} saw three, so he^{as} supplicated against them and they died. Then Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: "O Ibrahim^{as}! Your^{as} supplications get Answered, therefore

¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 10

¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 11

do not supplicate against My^{-azwj} servants, for I^{-azwj}, if I^{-azwj} had so Desired, I^{-azwj} would not have Created them.

اني خلقت خلقي على ثلاثة أصناف: عبدا يعبدني لا يشرك بي شيئا فائيه، وعبدا يعبد غيري فلن يفوتني، وعبدا يعبد غيري فاخرج من صلبه من يعبدني،

I^{-azwj} Created My^{-azwj} creatures upon three types – A servant worshipping Me^{-azwj} not associating anything with Me^{-azwj}, so I^{-saww} can Reward him, and a servant worshipping someone else, so he will never escape Me^{-azwj}, and a servant worshipping someone else, and there would be coming out from his ribs, one who would be worshipping Me^{-azwj}!”

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

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

فعند ذلك تعجب إبراهيم عليه السلام مما رأى، وقال: يا رب أرني كيف تحيي الموتى؟ هذه امم يأكل بعضها بعضا، قال: أو لم تؤمن؟ قال: بلى ولكن ليطمئن قلبي – يعني حتى أرى هذا كما رأيت الأشياء كلها – قال: خذ أربعة من الطير فقطعهن وأخلطهن كما اختلطت هذه الجيفة في هذه السباع التي أكل بعضها بعضا فخلط ثم اجعل على كل جبل منهن جزءا ثم ادعهن يأتينك سعيا،

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

فلما دعاهن أجبنه وكانت الجبال عشرة، قال: وكانت الطيور: الديك والحمامة والطاووس والغراب.

So, when he^{-as} called them, they answered him^{-as}. And the mountains were ten, and the birds were – The rooster, and the dove, and the peacock, and the crow”¹².

13 - ص: بالاسناد إلى الصدوق، عن أبيه، عن سعد، عن ابن عيسى، عن الحسين بن سيف، عن أخيه علي، عن أبيه، عن عمرو بن شمر، عن جابر، عن أبي جعفر صلوات الله عليه قال: كان فيما وعظ به لقمان عليه السلام ابنه أن قال: يا بني إن تك

¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 12

في شك من الموت فارع عن نفسك النوم ولن تستطيع ذلك وإن كنت في شك من البعث فارع عن نفسك الانتباه ولن تستطيع ذلك، فإنك إذا فكرت في هذا علمت أن نفسك بيد غيرك، وإنما النوم بمنزلة الموت، وإنما اليقظة بعد النوم بمنزلة البعث بعد الموت.

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

'From Abu Ja'far^{-asws} having said: 'Among what Luqman^{-as} said to his^{-as} son was that he^{-as} said: 'O my^{-as} son! If you were in a doubt regarding the death, then raise the sleep (away) from yourself, and you will never be able to do that, and if you were in doubt regarding the Resurrection, then raise the wakefulness from yourself, and you will never be able upon that, for you, when you think regarding this, you will know that your soul is in the hand of someone other than you, and rather, the sleep is at the status of the death, and rather the wakefulness after the sleep is at the status of the Resurrection after the death".¹³

14 - سن: علي بن الحكم، عن هشام بن سالم، عن الثمالي، عن علي بن الحسين عليهما السلام قال: عجبت للمتكبر الفخور كان أمس نطفة وهو غدا جيفة! والعجب كل العجب لمن شك في الله وهو يرى الخلق! والعجب كل العجب لمن أنكر الموت وهو يرى من يموت كل يوم وليلة! والعجب كل العجب لمن أنكر النشأة الاخرى وهو يرى الاولى! والعجب كل العجب لعامر دار الفناء ويترك دار البقاء.

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

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'I^{-asws} am astounded at the arrogant one, the proud one who was a seed yesterday and will be a carcass tomorrow! And the astonishment of all astonishments is for one who doubts in Allah^{-azwj} and he sees the creation! And the astonishment of all astonishments is for one who denies the death and he sees one who is dying every day and night! And the astonishment of all astonishments is for one who denies the next growth and he sees the first one! And the astonishment of all astonishments is for a builder of a house of annihilation and he neglects the everlasting house".¹⁴

15 - سن: أبان، عن ابن سيابة، عن أبي النعمان، عن أبي جعفر عليه السلام مثله

Aban, from Ibn Satabah, from Abu Al Numan,

'From Abu Ja'far^{-asws} – similar to it'.

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

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

¹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 13

¹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 14

'Similar to it'.¹⁵

16 - شى: عن ابن معمر، عن علي عليه السلام في قوله: "الذين يظنون أنهم ملاقوا ربهم": يقول: يوقنون أنهم مبعوثون، والظن منهم يقين.

From Ibn Ma'mar,

'From Ali^{-asws} regarding His^{-azwj} Words: **Those who are thinking that they would be meeting their Lord, [2:46]:** 'He^{-azwj} is Saying that they are certain that they would be Resurrected, and their thought from them, is certainty'.¹⁶

17 - شى: عن ابن نباتة، عن أمير المؤمنين عليه السلام قال: "وتركنا بعضهم يومئذ يموج في بعض" يعني يوم القيامة.

From Ibn Nubata,

'From Amir Al-Momineen^{-asws} having said: **'And We will Forsake some of them on that Day surging among others [18:99]:** 'It Means the Day of Judgment'.¹⁷

18 - شى: عن الحلبي، عن أبي عبد الله عليه السلام قال: جاء أبي بن خلف فأخذ عظما باليا من حائط ففته، ثم قال: يا محمد إذا كنا عظاما ورفاتا أئنا لمبعوثون؟ فأنزل الله: "من يحيي العظام وهي رميم قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم".

From Al Halby,

'From Abu Abdullah^{-asws} having said: 'Abay Bin Khalaf came and took a decayed bone from a wall and crushed it, then said, 'O Muhammad^{-saww}! if I become bones and decay, will I be brought back? Who will give life to the bones when they have rotted away?' It was Revealed: **Say: 'He Who Revived these the first time, and He is Knowing with all creation [36:79]'**.¹⁸

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

He^{-asws} said in a story of slaughter of the cow: 'So they (Jews) took a piece, and it was a back of the tail from which the son of Adam^{-as} is Created, and upon it he rides when intending (going to) a new place, so they struck with it'.¹⁹

20 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن عيسى، عن محمد بن الحسين عن عبد الرحمن بن أبي هاشم، عن أبي خديجة، عن أبي عبد الله عليه السلام قال: تنوقوا في الاكفان فإنكم تبعثون بها.

¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 15

¹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 16

¹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 17

¹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 18

¹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 19

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

'From Abu Abdullah^{-asws} said: 'Be choosy regarding the shrouds, for you would be Resurrected in it'.²⁰

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

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

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

22 - في تفسير النعماني فيما رواه عن أمير المؤمنين عليه السلام قال: وأما احتجاجة على الملحدين في دينه وكتابه ورسله فإن الملحدين أقروا بالموت ولم يقرؤوا بالخالق، فأقروا بأنهم لم يكونوا ثم كانوا،

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

قال الله تعالى: " ق والقرآن المجيد " إلى قوله: " بعيد "

Allah^{-azwj} the Exalted Said: ***Qaf! By the Glorious Quran [50:1] – up to His^{-azwj} Words: (But, they are astounded that a warner from among them has come to them, so the Kafirs said, 'This is a strange thing! [50:2] What! When we are dead and become dust? That is a) far (from probable) return' [50:3].***

وكقوله عزوجل: " وضرب لنا مثلا " إلى قوله: " أول مرة "

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

²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 20

²¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 21

ومثله قوله تعالى: "ومن الناس من يجادل في الله بغير علم ولا هدى ولا كتاب منير كتب عليه أنه من توليه فأنه يضله ويهديه إلى عذاب السعير "

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

فرد الله تعالى عليهم ما يدهم على صفة ابتداء خلقهم وأول نشئهم: "يا أيها الناس إن كنتم في ريب من البعث " إلى قوله: "لكيلا يعلم بعد علم شيئا "

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

فأقام سبحانه على الملحددين الدليل عليهم من أنفسهم، ثم قال مخبرا لهم: "وترى الأرض هامدة " إلى قوله: " وإن الله يبعث من في القبور "

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

وقال سبحانه: " وهو الذي يرسل الرياح " إلى قوله: " وكذلك النشور "

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

فهذا مثال أقام الله عزوجل لهم به الحجة في إثبات البعث والنشور بعد الموت،

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

وأما الرد على الدهرية الذين يزعمون أن الدهر لم يزل أبداً على حال واحدة وأنه ما من خالق ولا مدبر ولا صانع ولا بعث ولا نشور قال تعالى حكاية لقولهم: " وقالوا ما هي إلا حيوتنا الدنيا نموت ونحيا وما يهلكنا إلا الدهر وما لهم بذلك من علم وقالوا أئذا كنا عظاما و رفتا أئنا لمبعوثون خلقا جديدا "

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

ومثل هذا في القرآن كثير، وذلك على من كان في حياة رسول الله صلى الله عليه وآله يقول هذه المقالة، ومن أظهر له الإيمان وأبطن الكفر والشرك وبقوا بعد رسول الله صلى الله عليه وآله وكانوا سبب هلاك الأمة فرد الله تعالى بقوله: " يا أيها الناس إن كنتم في ريب من البعث " الآية، وقوله: " وترى الأرض هامدة " الآية، وما جرى مجرى ذلك في القرآن، وقوله سبحانه في سورة " ق " كما مر فهذا كله رد على الدهرية والملاحدة ممن أنكروا البعث والنشور.

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

23 - فس: " الذين يظنون أنهم ملاقوا ربهم وأنهم إليه راجعون " فإن الظن في كتاب الله على وجهين فمنه ظن يقين، ومنه ظن شك، ففي هذا الموضع الظن يقين

Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46] – So the thinking in the Book of Allah^{-azwj} is upon two aspects. From it is the thought of certainty, and from it is the thought of doubt. In this place, it is the thought of certainty'.²³ (P.s. – This is not a Hadeeth)

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

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

²² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 22

²³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 23

²⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 24

25 - فس: قوله تعالى: " وهو الذي جعل لكم من الشجر الاخضر نارا " وهو المرخ والعفار يكون في ناحية بلاد العرب فإذا أرادوا أن يستوقدوا أخذوا من ذلك الشجر، ثم أخذوا عودا فحركوه فيه فاستوقدوا منه النار.

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

قوله: " داخرون " أي مطروحون في النار.

His^{-azwj} Words: **humiliated [37:18]**, i.e. Thrusted into the Fire.

قوله: " هذا يوم الدين " يعني يوم الحساب والمجازاة.

His^{-azwj} Words: **This is the Day of Religion! (Reckoning) [37:20]**, it means the Day of Reckoning, and the Recompense.

قوله: " يمارون في الساعة " يخاصمون.

His^{-azwj} Words: **disputing regarding the Hour [42:18]**, they are arguing".²⁵ (P.s. – This is not a Hadeeth)

26 - فس: " ق " جبل محيط بالدنيا وراء يأجوج ومأجوج، وهو قسم " بل عجبوا " يعني قريشا " أن جاءهم منذر منهم " يعني رسول الله صلى الله عليه وآله " فقال الكافرون هذا شيء عجيب أنذا متنا وكنا ترابا ذلك رجع بعيد "

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

قال: نزلت في أبي بن خلف قال لا يي جهل: تعال إلي لأعجبك من محمد، ثم أخذ عظما ففقهه ثم قال: يزعم محمد أن هذا يحيى فقال الله: " بل كذبوا بالحق لما جاءهم فهم في أمر مريج " يعني مختلف،

He said, 'It was Revealed regarding Abay Bin Khalaf who said to Abu Jahl^{-la}, 'Come to me, I will astound you from Muhammad^{-saww}'. Then he grabbed a bone and crushed it, then said, 'Muhammad^{-saww} claims that this would live (again). So, Allah^{-azwj} Said: **But, they are belying the Truth when it came to them, so (now) they are doubting in (the) matter [50:5]**, meaning differing.

ثم احتج عليهم وضرب للبعث والنشور مثلا فقال: " أفلم ينظروا إلى السماء فوقهم " إلى قوله: " بهيج " أي حسن:

²⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 25

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

قوله: " وحب الحصيد " قال: كل حب يحصد " والنخل باسقات " أي مرتفعات " لها طلع نضيد " يعني بعضه على بعض " كذلك الخروج " جواب لقولهم: " أئذامتنا وكنا ترابا ذلك رجع بعيد " فقال الله: كما أن الماء إذا أنزلناه من السماء فيخرج النبات كذلك أنتم تخرجون من الأرض.

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

27 - فس: " والمرسلات عرفا " قال: آيات يتبع بعضها بعضا " فالعاصفات عصفا " قال: القبر " والناشرات نشرا " قال: نشر الاموات، " فالفارقات فرقا " قال: الدابة، " فالملقيات ذكرا " قال: الملائكة " عذرا أو نذرا " أي اعذرکم وانذرکم بما أقول، وهو قسم وجوابه " إن ما توعدون لواقع "

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

28 - فس: " والنازعات عرفا " قال: نزع الروح " والناشطات نشطا " قال: الكفار ينشطون في الدنيا " والسابحات سبحا " قال: المؤمنون الذين يسبحون الله،

(I Swear) by the snatchers snatching out [79:1]. He said, 'Snatching of the soul'. **And the rippers tearing out [79:2].** He said, 'The Kafirs being torn apart in the world'. **And the floaters floating [79:3].** He said, 'The Momineen whom Allah^{-azwj} would Make to float. (P.s. – Up to here is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " فالسابقات سبقا " يعني أرواح المؤمنين سبق أرواحهم إلى الجنة بمثل الدنيا، وأرواح الكافرين إلى النار بمثل ذلك.

And in a report of Abu Al Jaroud,

²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 26

²⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 27

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

وقال علي بن إبراهيم في قوله: " يوم ترجف الراجفة تتبعها الرادفة ": قال: تنشق الأرض بأهلها، والرادفة: الصيحة، " قلوب يومئذ واجفة " أي خائفة، " يقولون أننا لمردودون في الحافرة "

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

قال: قالت قريش: أنرجع بعد الموت إذا كنا عظاما نخرة؟ أي بالية، " تلك إذاكرة خاسرة " قال: قالوا هذا على حد الاستهزاء فقال الله: " فإنما هي زجرة واحدة فإذا هم بالساهرة " قال: الزجرة: النفخة الثانية في الصور، والساهرة: موضع بالشام عند بيت المقدس

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

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " أننا لمردودون في الحافرة " يقول: أي في خلق جديد، وأما قوله: " فإذا هم بالساهرة " الساهرة: الأرض كانوا في القبور فلما سمعوا الزجرة خرجوا من قبورهم فاستووا على الأرض.

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

29 - فس: " إنه على رجعه لقادر " كما خلقه من نقطة يقدر أن يرده إلى الدنيا وإلى القيامة " يوم تبلى السرائر " قال: يكشف عنها،

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

²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 28

حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، عن ابن البطائني، عن أبي بصير في قوله: " فما له من قوة ولا ناصر " قال: ما له قوة يقوي بها على خالقه، ولا ناصر من الله ينصره إن أراد به سوءا.

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

'Regarding His^{-azwj} Words: **'So there would neither be any strength for him nor a helper [86:10],** he^{-asws} said: 'There would neither be any strength for him to be strengthened with it against his Creator, nor any helper from Allah^{-azwj}, helping him to repel any evil with it'.²⁹

30 - نَحَج: قال عليه السلام: بالموت تحتم الدنيا، والدنيا تحرز الآخرة، وبالقيامة تزلف الجنة للمتقين، وتبرز الجحيم للغاوين، وإن الخلق لا مقصر لهم عن القيامة مرقلين في مضمارها إلى الغاية القصوى

Nahj (Al Balagah) -

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

- إلى قوله - : قد شخصوا من مستقر الاجداث وصاروا إلى مصائر الغايات، لكل دار أهلها لا يستبدلون بها ولا ينقلون عنها.

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

31 - وقال النبي صلى الله عليه وآله: يا بني عبد المطلب أن الرائد لا يكذب أهله، والذي بعثني بالحق لتموتن كما تنامون، ولتبعثن كما تستيقظون، وما بعد الموت دار إلا جنة أو نار،

And the Prophet^{-saww} said: 'O clan of Abdul Muttalib^{-as}! The water fetcher would not belie his people. By the One^{-azwj} Who Sent me with the Truth, you will be dying just as you are sleeping, and you will be Resurrected just as you are waking up, and there is no house after the death except Paradise or Fire.

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

And the creation of the entirety of the creation and their Resurrection upon Allah^{-azwj} is like the creation of one soul and Resurrecting it. Allah^{-azwj} the Exalted Says: **Neither was your**

²⁹ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 3 H 29

³⁰ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 3 H 30

Creation nor will your Resurrection be, except like one soul; surely Allah is Hearing, Seeing [31:28]''³¹

³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 3 H 31

(باب 4) * (أسماء القيامة واليوم الذي تقوم فيه وأنه لا يعلم وقتها الا الله) *

CHAPTER 4 – NAMES OF THE DAY OF JUDGMENT AND THE DAY IN WHICH IT WOULD BE ESTABLISHED, AND NONE KNOWS OF ITS TIMING EXCEPT ALLAH^{-azwj}

الآيات، الاعراف " 7 " يسئلونك عن الساعة أيان مرسيها قل إنما علمها عند ربي لا يجليها لوقتها إلا هو ثقلت في السموات والارض لا تأتاكم إلا بغتة يسئلونك كأنك حفي عنها قل إنما علمها عند الله ولكن أكثر الناس لا يعلمون 187.

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

هود " 1 " إن في ذلك لآية لمن خاف عذاب الآخرة ذلك يوم مجموع له الناس وذلك يوم مشهود

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

* وما نؤخره إلا لاجل معدود

And We do not Delay except to a calculated term [11:104]

* يوم يأت لا تكلم نفس إلا بإذنه فمنهم شقي وسعيد 103 – 105.

On the Day when it comes, no soul shall (be able to) speak except by His Permission, then from them (some) would be unfortunate and (some) fortunate [11:105]

الحجر " 15 " وإن الساعة لآتية 85.

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

النحل " 16 " وما أمر الساعة إلا كلمح البصر أو هو أقرب إن الله على كل شيء قدير 77.

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

لقمان " 31 " إن الله عنده علم الساعة 34.

(Surah) Luqman^{-as}: *'Surely, Allah, with Him is the Knowledge of the Hour [31:34]*

الاحزاب " 33 " يسئلك الناس عن الساعة قل إنما علمها عند الله وما يدريك لعل الساعة تكون قريباً 63.

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

ص " 38 " لهم عذاب شديد بما نسوا يوم الحساب 26.

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

المؤمن " 40 " لينذر يوم التلاق 15 "

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

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

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

جمعسق " 42 " وتنذر يوم الجمع لا ريب فيه فريق في الجنة وفريق في السعير 7.

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

الزخرف " 43 " وعنده علم الساعة وإليه ترجعون 85.

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

النجم " 53 " أذفت الازفة * ليس لها من دون الله كاشفة 57 - 58.

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

القمر " 54 " اقتربت الساعة وانشق القمر 1.

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

التغابن " 64 " يوم يجمعكم ليوم الجمع ذلك يوم التغابن 9.

(Surah) Al Taghabun: **On the Day that He will Gather you all for the Day of gathering, that is the Day of loss and gain. [64:9]**

الملك " 67 " ويقولون متى هذا الوعد إن كنتم صادقين * قل إنما العلم عند الله ونما أنا نذير مبين 25 - 26.

(Surah) Al Mulk: **And they are saying, 'When this threat be, if you were truthful?' [67:25] Say: 'But rather, the knowledge is with Allah, and rather I am a plain warner' [67:26]**

الحاقة " 69 " الحاقة * ما الحاقة * وما أدريك ما الحاقة * كذبت ثمود و عاد بالقارعة 1 - 4.

(Surah) Al Haaqah: **The inevitable Reality! [69:1] What is the inevitable Reality! [69:2] And what would make you realise what the inevitable Reality is! [69:3] (The people of) Samood and Aad belied the striking calamity a lie [69:4]**

الجن " 72 " قل إن أدري أقريب ما توعدون أم يجعل له ربي أمدا 25.

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

المرسلات " 77 " هذا يوم الفصل جمعناكم والاولين * فإن كان لكم كيد فكيدون * ويل يومئذ للمكذبين 38 - 40.

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

النازعات " 79 " فإذا جاءت الطامة الكبرى " 34

(Surah) Al Naziyaat: **So when the great calamity comes [79:34]**

" وقال تعالى " يستلونك عن الساعة أيان مرسيتها * فيم انت من ذكرها *

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

إلى ربك منتهيها * إنما أنت منذر من يخشيها * كأهم يوم يرونها لم يلبثوا إلا عشية أو ضحيتها 42 - 46.

To your Lord is its ending [79:44] But rather, you are a warner to one who fears it [79:45] On the Day that they see it, it will be as if they did not remain (in the world) except an evening or its day [79:46]

البروج " 85 " واليوم الموعود * وشاهد ومشهود 1 - 2.

(Surah) Al Burouj: **And the Promised Day [85:2] And a witness and a witnessed [85:3].**

1 - ل: عبدوس بن علي الجرجاني، عن أحمد بن محمد المعروف بابن الشغال، عن الحارث بن محمد بن أبي اسامة، عن يحيى بن أبي بكير، عن زهير بن محمد، عن عبد الله ابن محمد بن عقیل، عن عبد الرحمن بن يزيد، عن أبي لبابة بن عبد المنذر قال: قال

رسول الله صلى الله عليه وآله: ما من ملك مقرب ولا سماء ولا أرض ولا رياح ولا جبال ولا بر ولا بحر إلا وهن يشفقن من يوم الجمعة أن تقوم فيه الساعة.

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

‘Rasool-Allah^{-saww} said: ‘There is none from an Angel of Proximity, nor a sky, nor earth, nor a wind, nor a mountain, nor a land, nor an ocean except and these are worried from a day of Friday that the Hour might be Established during it’^{.32}

2 - ل: محمد بن أحمد الوراق، عن علي بن محمد مولى الرشيد، عن دارم بن قبيصة عن الرضا، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: تقوم الساعة يوم الجمعة بين الصلاتين: صلاة الظهر والعصر.

Muhammad Bin Ahmad Al Waraq, from Ali Bin Muhammad, a slave of Al Rasheed, from Daram Bin Qubeysah,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Hour would be Established on the day of Friday, between the two Salats – Salats of Al-Zohr and Al-Asr’^{.33}

3 - ل: أبي، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن غير واحد، عن أبي عبد الله عليه السلام قال: يخرج قائمنا أهل البيت يوم الجمعة، وتقوم القيامة يوم الجمعة.

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

‘From Abu Abdullah^{-asws} having said: ‘Our^{-asws} Qaim^{-asws} of the People^{-asws} of the Household would come out on the day of Friday, and the Day of Judgment would be on the day of Friday’^{.34}

4 - ع: في خبر يزيد بن سلام أنه سأل النبي صلى الله عليه وآله عن يوم الجمعة لم سمي بها؟ قال: هو يوم مجموع له الناس، وذلك يوم مشهود، ويوم شاهد ومشهود.

In a Hadeeth of Yazeed Bin Salam,

‘He asked the Prophet^{-saww} about the day of Friday, ‘Why has it been named with it?’ He^{-saww} said: ‘It is **a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**, and that it the witnessed day, and the day of **a witness and a witnessed [85:3]**.³⁵

³² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 1

³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 2

³⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 3

³⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 4

5 - مع: أبي، عن سعد، عن الاصفهاني، عن المنقري، عن حفص بن غياث، عن أبي عبد الله عليه السلام قال: يوم التلاق: يوم يلتقي أهل السماء وأهل الأرض ويوم التناد: يوم ينادي أهل النار أهل الجنة: أن أفيضوا علينا من الماء أو مما رزقكم الله، ويوم التغابن: يوم يغبن أهل الجنة أهل النار، ويوم الحسرة: يوم يؤتى بالموت فيذبح.

My father, from Sa'ad, from Al Isfahany, from Al Minqary, from Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: **'the Day of the Meeting [40:15]** – the day the people of the sky would meet the people of the earth; and **the Day of the Calling [40:32]** - The Day in which the people of the Fire would call out to the people of the Paradise: **Pour upon us some of the water or from what your Lord has Graced you' [7:50]. the Day of loss and gain. [64:9]** – The Day the people of the Paradise would gain over the people of the Fire. **the Day of Regret [19:39]** – The Day they will bring the death, so it (the death) would be slaughtered''³⁶

6 - مع: أبي، عن أحمد بن إدريس، عن الأشعري، ومحمد بن علي بن محبوب، عن اليقطيني، عن صفوان بن يحيى، عن إسماعيل بن جابر، عن رجاله، عن أبي عبد الله عليه السلام في قول الله عزوجل: " ذلك يوم مجموع له الناس وذلك يوم مشهود " قال: المشهود يوم عرفة، والمجموع له الناس يوم القيامة.

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

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

7 - مع: ابن الوليد، عن ابن أبان، عن الحسين بن سعيد، عن النضر، عن محمد بن هاشم، عن روى، عن أبي جعفر عليه السلام قال: سأله الأبرش الكلبي عن قول الله عزوجل: " وشاهد ومشهود " فقال أبو جعفر عليه السلام: ما قيل لك ؟ فقال: قالوا: شاهد: يوم الجمعة، ومشهود: يوم عرفة،

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

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

فقال أبو جعفر عليه السلام: ليس كما قيل لك، الشاهد: يوم عرفة، والمشهود: يوم القيامة، أما تقرأ القرآن قال الله عزوجل: " ذلك يوم مجموع له الناس وذلك يوم مشهود " ؟.

³⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 5

³⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 6

Abu Ja'far^{-asws} said: 'It isn't as it has been said to you. The witness is the Day of Arafah, and the witnessed is the Day of Judgment. Do you not read the Quran, Allah^{-azwj} Mighty and Majestic Says: ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]?***'³⁸

8 - مع: وبهذا الاسناد عن الحسين بن سعيد، عن فضالة، عن أبان، عن أبي الجارود، عن أحدهما عليهما السلام في قول الله عزوجل: " وشاهد ومشهود " قال: الشاهد: يوم الجمعة، والمشهود: يوم عرفة، والموعود: يوم القيامة.

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

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

9 - شى: عن محمد بن مسلم، عن أحدهما عليهما السلام قال في قول الله: " ذلك يوم مجموع له الناس وذلك يوم مشهود " فذكر يوم القيامة وهو اليوم الموعود.

From Muhammad Bin Muslim,

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

10 - كا: محمد بن يحيى، عن ابن عيسى، وعلي، عن أبيه جميعاً، عن ابن محبوب عن عبد الله بن غالب، عن أبيه، عن سعيد بن المسيب، عن علي بن الحسين عليهما السلام فيما سيأتي تمامه في باب مواعظه عليه السلام حيث قال: اعلم يا بن آدم أن من وراء هذا أعظم وأفظع وأوجع للقلوب يوم القيامة ذلك يوم مجموع له الناس وذلك يوم مشهود يجمع الله فيه الأولين والآخرين،

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

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

ذلك يوم ينفخ في الصور وتبعثر فيه القبور، و ذلك يوم الآفة إذ القلوب لدى الحناجر كاظمين، وذلك يوم لا تقال فيه عثرة، ولا تؤخذ من أحد فدية، ولا تقبل من أحد معذرة، ولا لاحد فيه مستقبل توبة،

³⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 7

³⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 8

⁴⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 9

That is the Day in which the Trumpet would be Blown and the graves would be scattered. And that is the Day of tremors and the hearts would come up to the throats and the stumbling would not be reduced, and no ransom would be taken from anyone, and no excuses would be acceptable from anyone, and no repentance would be Accepted from anyone.

ليس إلا الجزاء بالحسنات، والجزاء بالسيئات، فمن كان من المؤمنين عمل في هذه الدنيا مثقال ذرة من خير وجده، ومن كان من المؤمنين عمل في هذه الدنيا مثقال ذرة من شر وجده.

There wouldn't be except for the Recompense for the good deeds and the Recompense for the evil deeds. So, the one who was from the Momineen having done a good deed in this world the weight of a particle would find it, and the one was from the Momineen having done an evil deed in this world the weight of a particle would find it".⁴¹

11 - فس: قوله تعالى: " واليوم الموعود وشاهد ومشهود " قال: اليوم الموعود: يوم القيامة، والشاهد: يوم الجمعة، والمشهود: يوم القيامة.

The Words of the Exalted: ***And the Promised Day [85:2], a witness and a witnessed [85:3].*** He said, 'The Promised Day is the Day of Judgment, and the witness is the day of Friday, and the witnessed is the Day of Judgment'.⁴² (P.s. – This is not a Hadeeth)

12 - به: روي أن قيام القائم عليه السلام يكون في يوم الجمعة، وتقوم القيامة في يوم الجمعة، يجمع الله فيه الأولين والآخرين، قال الله عزوجل: " ذلك يوم مجموع له الناس وذلك يوم مشهود ".

It is reported that the rising of Al Qaim^{-asws} would happen during the day of Friday, and the Day of Judgment would be Established during the day of Friday. Allah^{-azwj} would Gather during it, the former ones and the latter ones. Allah^{-azwj} Mighty and Majestic Said: ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103].***⁴³ (P.s.- This is not a Hadeeth)

13 - ل: العطار، عن سعد، عن ابن يزيد، عن محمد بن الحسن الميثمي، عن مثنى الحناط قال: سمعت أبا جعفر عليه السلام يقول: أيام الله ثلاثة: يوم يقوم القائم، ويوم الكرة، ويوم القيامة.

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

'I heard Abu Ja'far^{-asws} saying: 'The Days of Allah^{-azwj} are three – The Day of the rising of Al Qaim^{-asws}, and the Day of the Return, and the Day of Judgment'.⁴⁴

⁴¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 10

⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 11

⁴³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 12

⁴⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 13

14 - ص: بإسناده عن الصدوق، عن ماجيلويه، عن الكوفي، عن أبي عبد الله الحياط، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن الصادق عليه السلام قال: قال عيسى بن مريم صلوات الله عليه: متى قيام الساعة؟ فانتفض جبرئيل انتفاضة اغمي عليه منها، فلما أفاق قال: يا روح الله ما المسؤول أعلم بما من السائل، وله من في السماوات والارض لا تأتكم إلا بغتة.

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

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

15 - تفسير النعماني بما سيأتي من إسناده عن أمير المؤمنين عليه السلام قال: وأما ما أنزل الله تعالى في كتابه مما تأويله حكاية في نفس تنزيله وشرح معناه فمن ذلك قصة أهل الكهف، وذلك أن قريشاً بعثوا ثلاثة نفر: نضر بن حارث بن كلفة، وعقبة بن أبي معيط، وعامر بن وائلة إلى يثرب وإلى نجران ليتعلموا من اليهود والنصارى مسائل يلقونها على رسول الله صلى الله عليه وآله،

Tafseer Al Numany –

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

فقال لهم علماء اليهود والنصارى: سلوه عن مسائل فإن أجابكم عنها فهو النبي المنتظر الذي أخبرت به التوراة، ثم سلوه عن مسألة اخرى فإن ادعى علمها فهو كاذب لانه لا يعلم علمها غير الله وهي قيام الساعة،

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

فقدم الثلاثة نفر بالمسائل - وساق الخبر إلى أن قال -: نزل عليه جبرئيل بسورة الكهف وفيها أجوبة المسائل الثلاثة، ونزل في الاخيرة قوله تعالى: "يسئلونك عن الساعة أيان مرسيها" إلى قوله: ولكن أكثر الناس لا يعلمون.

The three of them proceeded with the questions' – and he drove the Hadeeth up to he^{-asws} said: 'Jibraeel^{-as} descended with Surah Al-Kahf, and therein are answers to the questions of the three (of them), and it was Revealed in the end the Words of the Exalted: **They are asking**

⁴⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 14

*you about the Hour, ‘When would it transpire?’ – up to His^{-azwj} Words: **but most of the people, they are not knowing [7:187]’**.⁴⁶*

⁴⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 4 H 15

(باب 5) * (صفة المحشر) *

CHAPTER 5 – DESCRIPTION OF THE (PLAINS OF) MAH'SHAR

الآيات، البقرة " 2 " هل ينظرون إلا أن يأتيهم الله في ظلل من الغمام والملائكة وقضي الأمر وإلى الله ترجع الأمور 210.

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

آل عمران " 3 " يوم تجد كل نفس ما عملت من خير محضراً وما عملت من سوء تود لو أن بينها وبينه أمداً بعيداً ويحذركم الله نفسه والله رؤوف بالعباد 30 "

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

وقال " : ومن يغفل يأت بما غل يوم القيامة ثم توفى كل نفس ما كسبت وهم لا يظلمون 161.

And Said: ***and the one who embezzles will bring what he had embezzled with him on the Day of Judgement; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]***

الانعام " 6 " ولقد جئتمونا فرادى كما خلقناكم أول مرة وتركتم ما خولناكم وراء ظهوركم وما نرى معكم شفعاءكم الذين زعمتم أنهم فيكم شركاء لقد تقطع بينكم وضل عنكم ما كنتم تزعمون 94.

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

ابراهيم " 14 " ولا تحسبن الله غافلاً عما يعمل الظالمون إنما يؤخرهم ليوم تشخص فيه الأبصار

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

* مهطعين مقنعي رؤسهم لا يرتد إليهم طرفهم وأفئدتهم هواء

(They would be) running ahead, their heads raised, their eyes not reverting back to them and their hearts vacant [14:43]

* وأنذر الناس يوم يأتيهم العذاب فيقول الذين ظلموا ربنا أخرنا إلى أجل قريب نجب دعوتك ونتبع الرسل أولم تكونوا أقسمتم من قبل ما لكم من زوال

And warn the people of the Day when the Punishment shall come to them, so those who were unjust will be saying, 'Our Lord! Respite us to a near term, we will answer Your Call and follow the Rasools'. Or did you not happen to be swearing from before there would be no decline for you? [14:44]

* وسكنتم في مساكن الذين ظلموا أنفسهم وتبين لكم كيف فعلنا بهم وضربنا لكم الامثال

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

* وقد مكروا مكروهم وعند الله مكروهم وإن كان مكروهم لتزول منه الجبال

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

* فلا تحسبن الله الله مخلف وعده رسله إن الله عزيز ذو انتقام

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

* يوم تبدل الارض غير الارض والسموات وبرزوا لله الواحد القهار

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

* وترى المجرمين يومئذ مقرنين في الاصفاد

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

* سراويلهم من قطران وتغشى وجوههم النار

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

* ليجزي الله كل نفس ما كسبت إن الله سريع الحساب 42 - 51.

For Allah to Recompense every soul for what it had earned. Surely Allah is Swift in Reckoning [14:51]

النحل " 16 " يوم تأتي كل نفس تجادل عن نفسها وتوفى كل نفس ما عملت وهم لا يظلمون 111.

(Surah) Al Nahl: ***On the Day every soul would come pleading about itself, and every soul would be Fulfilled for what it had done; they will not be wronged [16:111]***

الكهف " 18 " وإنا لجاعلون ما عليها صعيدا جرزا 8.

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

طه " 20 " ويسئلونك عن الجبال فقلل ينسفها ربي نسفا

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

* فيذرهما قاعا صفصفا * لا ترى فيها عوجا ولا أمتا

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

* يومئذ يتبعون الداعي لا عوج له وخشعت الاصوات للرحمن فلا تسمع إلا همسا

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

* يومئذ لا تنفع الشفاعة إلا من أذن له الرحمن ورضي له قولا

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

* يعلم ما بين أيديهم وما خلفهم ولا يحيطون به علما

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

* وعنت الوجوه للحي القيوم وقد خاب من حمل ظلما

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

* ومن يعمل من الصالحات وهو مؤمن فلا يخاف ظلما ولا هضما 105 - 112.

And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112]

الانبياء " 21 " يوم نطوي السماء كطي السجل للكتب كما بدأنا أول خلق نعيده وعدا علينا إنا كنا فاعلين 104.

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

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

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

* يوم ترونها تذهل كل مرضعة عما أرضعت وتضع كل ذات حمل حملها وترى الناس سكارى وما هم بسكارى ولكن عذاب الله شديد 2 - 3.

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

النور " 24 " يخافون يوما تتقلب فيه القلوب والابصار 37.

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

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

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

* وقال الذين اوتوا العلم والايمان لقد لبثتم في كتاب الله إلى يوم البعث فهذا يوم البعث ولكنكم كنتم لا تعلمون

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

* فيؤمئذ لا ينفع الذين ظلموا معذرتهم ولا هم يستعتبون 55 - 57.

So, on that Day their excuses will those who were unjust nor will they (be able to) make amends [30:57]

المؤمن " 40 " لينذر يوم التلاق * يوم هم بارزون لا يخفى على الله منهم شيء لمن الملك اليوم لله الواحد القهار

(Surah) Al Momin: **for him to warn of the Day of the Meeting [40:15] On the Day they shall be coming forth, nothing of them would remain concealed upon Allah "For whom is the Kingdom today? For Allah, the One, the Subduer!" [40:16]**

* اليوم تجزى كل نفس بما كسبت لا ظلم اليوم إن الله سريع الحساب

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

* وأنذرهم يوم الآفة إذ القلوب لدى الحناجر كاظمين ما للظالمين من حميم ولا شفيع يطاع

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

* يعلم خائنة الاعين وما تخفي الصدور

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

* والله يقضي بالحق والذين يدعون من دونه لا يقضون بشئ إن الله هو السميع البصير 16 - 20.

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

القمر " 54 " يوم يدع الداع إلى شئ نكر

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

* خشعا أبصارهم يخرجون من الاجداث كأنهم جراد منتشر

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

* مهطعين إلى الداع يقول الكافرون هذا يوم عسر 6 - 8.

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

الرحمن " 55 " يا معشر الجن والانس إن استطعتم أن تنفذوا من أقطار السموات والارض فانفذوا لا تنفذون إلا بسلطان * فبأي آلاء ربكما تكذبان

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

* يرسل عليكم شواظ من نار ونحاس فلا تنتصران * فبأي آلاء ربكما تكذبان

Flames of fire and smoke would be Sent upon you two, and you will not (be able to) help each other [55:35] So, which of the Favours of your Lord with you two belie? [55:36]

* فإذا انشقت السماء فكانت وردة كالدهان * فبأي آلاء ربكما تكذبان

When the sky splits, then it would become rosy like the red hide [55:37] So, which of the Favours of your Lord with you two belie? [55:36]

* فيومئذ لا يسئل عن ذنبه إنس ولا جان * فبأي آلاء ربكما تكذبان

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

* يعرف المجرمون بسيماهم فيؤخذ بالنواصي والاقدام * فبأي آلاء ربكما تكذبان 33 - 42.

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

الواقعة " 56 " إذا وقعت الواقعة * ليس لوقعتها كاذبة * خافضة رافعة

(Surah) Al Waqia: **When the event occurs [56:1] There isn't a belying for its occurrence [56:2] Abasing, exalting [56:3]**

* إذا رجت الأرض رجا * وبست الجبال بسا * فكانت هباء منبثا

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

* وكنتم أزواجا ثلاثة * فأصحاب الميمنة ما أصحاب الميمنة

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

* وأصحاب المشئمة ما أصحاب المشئمة

And the companions of the left hand - what are the companions of the left hand? [56:9]

* والسابقون السابقون * أولئك المقربون 2 - 12.

And the foremost are the foremost [56:10] These are the ones of proximity [56:11]

القلم " 68 " يوم يكشف عن ساق ويدعون إلى السجود فلا يستطيعون

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

* خاشعة أبصارهم ترهقهم ذلة وقد كانوا يدعون إلى السجود وهم سالمون 42 - 43.

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

الحاقة " 69 " فإذا نفخ في الصور نفخة واحدة

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

* وحملت الارض والجبال فدكتا دكة واحدة

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

* فيومئذ وقعت الواقعة

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

* وانشقت السماء فهي يومئذ واهية

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

* والمملك على أرجائها ويحمل عرش ربك فوقهم يومئذ ثمانية

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

* يومئذ تعرضون لا تخفى منكم خافية

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

* فأما من أوتي كتابه بيمينه فيقول هاؤم اقرؤا كتابيه * إني ظننت أني ملاق حسابه

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

* فهو في عيشة راضية * في جنة عاليه * قطوفها دانية

So, he would be in a pleasurable life [69:21] In a lofty Garden [69:22] Its pickings being near at hand [69:23]

*كلوا واشربوا هنيئاً بما أسلفتم في الأيام الخالية

Eat and drink pleasantly for what you were previously (enduring) during the empty (Fasting) days [69:24]

*وأما من أوتي كتابه بشماله فيقول يا ليتني لم أوت كتابي

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

* ولم أدر ما حسايه * يا ليتها كانت القاضية * ما أغنى عني ماليه * هلك عني سلطانيه

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

* خذوه فغلوه * ثم الحجيم صلوه * ثم في سلسلة ذرعها سبعون ذراعاً فاسلكوه

"Seize him and shackle him! [69:30] Then arrive him at the Blazing Fire [69:31] Then enchain him in a chain of seventy cubits, and insert him! [69:32]

* إنه كان لا يؤمن بالله العظيم * ولا يحض على طعام المسكين

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

* فليس له اليوم هيهنا حميم * ولا طعام إلا من غسلين * لا يأكله إلا الخاطئون 13 - 37.

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

المعارج " 70 " يوم تكون السماء كالمهل * وتكون الجبال كالعهن

(Surah) Al Ma'arij: On the Day the sky will become like the molten brass [70:8] And the mountains would become like the wool [70:9]

* ولا يسئل حميم حميماً * يبصرونهم يود المجرم لو يفتدي من عذاب يومئذ بنيه

And a friend will not ask (about) a friend [70:10] (Although) they would be seeing them. The criminal would love it if he would redeem himself from a Punishment on that Day by his sons [70:11]

* وصاحبه وأخيه * وفصيلته التي تؤويه * ومن في الأرض جميعاً ثم ينجيه

And his (female) companion, and his brother [70:12] And his kinsfolk who had sheltered him [70:13] And ones in the earth altogether, then they could rescue him [70:14]

* كلا إنما لظى * نزاعة للشوى * تدعو من أدبر وتولى * وجمع فأوعى 8 - 18.

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

" وقال تعالى " : فذرهم يخوضوا ويلعبوا حتى يلاقوا يومهم الذي يوعدون

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

* يوم يخرجون من الاجداث سراعا كأنهم إلى نصب يوفضون

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

* خاشعة أبصارهم ترهقهم ذلة ذلك اليوم الذي كانوا يوعدون 42 - 44.

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

المزمّل " 73 " يوم ترجف الارض والجبال وكانت الجبال كثيبا مهيلا 14

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

" وقال تعالى " : فكيف تتقون إن كفرتم يوما يجعل الولدان شيبا * السماء منفطر به كان وعده مفعولا 17 - 18.

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

القيامة " 75 " يستل أيان يوم القيمة

(Surah) Al Qiyamah: **He asks, 'When would be the Day of Judgement? [75:6]**

* فإذا برق البصر * وخرسف القمر * وجمع الشمس والقمر

So, when the sight is dazzled [75:7] And the moon is eclipsed [75:8] And the sun and the moon are Gathered together [75:9]

* يقول الانسان يومئذ أين المفر

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

* كلا لا وزر * إلى ربك يومئذ المستقر

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

ينبؤ الانسان يومئذ بما قدم وأخر

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

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

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

الدهر " 76 " إن هؤلاء يحبون العاجلة ويذرون وراءهم يوما ثقيلا 27.

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

المرسلات " 77 " فإذا النجوم طمست

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

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

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

* لاي يوم اجلت * ليوم الفصل

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

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

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

" وقال تعالى : " هذا يوم لا ينطقون

And the Exalted Said: This is a Day they will not be speaking [77:35]

* ولا يؤذن لهم فيعتذرون * ويل يومئذ للمكذبين 35 - 37.

Nor will there be any Permission for them to be offering excuses [77:36] Woe on that Day is for the beliers [77:37]

النبأ " 78 " إن يوم الفصل كان ميقاتا

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

* يوم ينفخ في الصور فتأتون أفواجا

A Day it would be blown into the Trumpet, so you would be coming in crowds [78:18]

* وفتحت السماء فكانت أبوابا

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

* وسيرت الجبال فكانت سرابا 17 - 20

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

" وقال تعالى : رب السموات والارض وما بينهما الرحمن لا يملكون منه خطابا

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

* يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا

A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]

* ذلك اليوم الحق فمن شاء اتخذ إلى ربه مآبا

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

* إنا أنذرناكم عذابا قريبا * يوم ينظر المرء ما قدمت يداه و يقول الكافر يا ليتني كنت ترابا 32 - 40.

Surely, We have warned you of a near Punishment on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]

النازعات " 79 " فإذا جاءت الطامة الكبرى * يوم يتذكر الانسان ما سعى * و برزت الجحيم لمن يرى 34 - 36.

(Surah) Al Naziyaat: **So when the great calamity comes [79:34] A Day the human being would recollect what he strove for [79:35] And the Hell will emerge for everyone to see [79:36]**

عبس " 80 " فإذا جاءت الصاخة * يوم يفر المرء من أخيه * وامه وأبيه * وصاحبته وبنيه

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

* لكل امرئ منهم يومئذ شأن يغنيه

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

* وجوه يومئذ مسفرة * ضاحكة مستبشرة

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

* ووجوه يومئذ عليها غيرة * ترهقها قفرة * أولئك هم الكفرة الفجرة 33 - 42.

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

كورت " 81 " إذا الشمس كورت * وإذا النجوم انكدرت،

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

وإذا الجبال سيرت * وإذا العشار عطلت

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

* وإذا الوحوش حشرت * وإذا البحار سجرت * وإذا النفوس زوجت

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

* وإذا المؤودة سُئلت * بأي ذنب قتلت

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

* وإذا الصحف نشرت * وإذا السماء كشطت

And when the books are published [81:10] And when the sky is Stripped away [81:11]

* وإذا الجحيم سعرت * وإذا الجنة ازلفت * علمت نفس ما أحضرت 2 - 15.

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

الانفطار " 82 " إذا السماء انفطرت * وإذا الكواكب انتشرت

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

* وإذا البحار فجرت * وإذا القبور بعثرت

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

* علمت نفس ما قدمت وأخرت

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

* يا أيها الانسان ما غرك بربك الكريم

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

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

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

* كلا بل تكذبون بالدين

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

* وإن عليكم لحافظين * كراما كاتبين * يعلمون ما تفعلون

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

* إن الأبرار لفي نعيم * وإن الفجار لفي جحيم

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

* يصلونها يوم الدين * وما هم عنها بغائبين

They shall arriving to it on the Day of the Reckoning [82:15] And they would not be absentees from it [82:16]

* وما أدريك ما يوم الدين * ثم ما أدريك ما يوم الدين

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

* يوم لا تملك نفس لنفس شيئا والامر يومئذ لله 2 - 20.

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

الانشقاق " 84 " إذا السماء انشقت * وأذنت لربها وحقت

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

* وإذا الأرض مدت * وألقت ما فيها وتخلت * وأذنت لربها وحقت

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

* يا أيها الانسان إنك كادح إلى ربك كدحا فملاقيه

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

* فأما من أوتي كتابه بيمينه * فسوف يحاسب حسابا يسيرا * وينقلب إلى أهله مسرورا

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]

* وأما من أوتي كتابه وراء ظهره * فسوف يدعو ثبورا * ويصلى سعيرا

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]

* إنه كان في أهله مسرورا * إنه ظن أن لن يحور * بلى إن ربه كان به بصيرا 2 - 16.

He used to be joyful among his people [84:13] Surely, he thought that he would never return [84:14] Yes! Surely, his Lord was Insightful with him [84:15]

الزلزال " 99 " إذا زلزلت الأرض زلزالها

(Surah) Al Zilzaal: **When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2]**

* وأخرجت الأرض أثقالها * وقال الانسان ما لها * يومئذ تحدث أخبارها * بأن ربك أوحى لها

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

* يومئذ يصدر الناس أشتاتا ليروا أعمالهم

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

* فمن يعمل مثقال ذرة خيرا يره * ومن يعمل مثقال ذرة شرا يره 2 - 8.

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

القارعة " 101 " القارعة * ما القارعة * وما أدريك ما القارعة

(Surah) Al Qariah: The striking calamity! [101:1] What is the striking calamity? [101:2] And what will make you realise what the striking calamity is? [101:3]

* يوم يكون الناس كالفرش المبثوث * وتكون الجبال كالعهن المنفوش 1 - 5.

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

1 - ين: إبراهيم بن أبي البلاد، عن يعقوب بن شعيب بن ميثم قال: سمعت أبا عبد الله عليه السلام يقول: نار تخرج من قعر عدن تضيء لها أعناق الابل تبصر من أرض الشام تسوق الناس إلى المحشر.

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

'I heard Abu Abdullah^{-asws} having said: 'A fire emerging from the bottom of Aden, illuminating for it the necks of the camels, seen from the land of Syria, ushering the people to the (plains of) Mah'shar'.⁴⁷

2 - ما: الغضائري، عن علي بن محمد العلوي، عن محمد بن موسى الرقي، عن علي ابن محمد بن أبي القاسم، عن أحمد بن أبي عبد الله البرقي، عن عبد العظيم بن عبد الله الحسني، عن أبيه، عن أبان مولى زيد بن علي، عن عاصم بن بهدلة، عن شريح القاضي، عن أمير المؤمنين عليه السلام في خطبة طويلة قال: اسمع يا ذا الغفلة والتصريف من ذي الوعظ والتعريف، جعل يوم الحشر يوم العرض والسؤال والحباء والنكال، يوم تقلب إليه أعمال الانام، وتحصى فيه جميع الآثام،

Al Gazairy, from Ali Bin Muhammad al Alawy, from Muhammad Bin Musa Al Raqy, from Ali Ibn Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Abdul Azaam Bin Abdullah Al Hasny, from his father, from Aban, a slave of Zayd Bin Ali, from Aasim Bin Bahdalah, from Shurayh the judge,

'From Amir Al-Momineen^{-asws} in a lengthy sermon, said: 'Listen, O one with the heedlessness and the emptiness from one with the preaching and the understanding! The Day of the

⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 1

Gathering has been Made to be a day of the presentation and the questioning, and the Endowment and the exemplary Punishment. A day the deeds of the people would be turned to, and the entirety of the sins would be counted during it.

يوم تذوب من النفوس أحداق عيونها، وتضع الحوامل ما في بطونها، وتفرق من كل نفس وجيها، ويحار في تلك الاحوال عقل لبيها، إذ نكرت الارض بعد حسن عمارتها، وتبدلت بالخلق بعد أنيق زهرتها، أخرجت من معادن الغيب أثقالها، ونفضت إلى الله أحمالها،

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

يوم لا ينفع الحذر إذ عاينوا الهول الشديد فاستكانوا، وعرف المجرمون بسيماهم فاستبانوا، فانشقت القبور بعد طول انطباقها، واستسلمت النفوس إلى الله بأسبابها، كشف عن الآخرة غطاؤها، فظهر للخلق أنباؤها،

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

فدكت الارض دكا دكا، ومدت الامر يراد بهامدا مدا، واشتد المبادرون إلى الله شدا شدا، وتزاحفت الخلائق إلى المحشر زحفا زحفا ورد المجرمون على الاعقاب ردا ردا، وجد الامر ويحك يا إنسان جدا جدا، وقربوا للحساب فردا فردا، وجاء ربك والملك صفا صفا، يسألهم عما عملوا حرفا حرفا،

The earth would be levelled by pounding (and) pounding, and the period would be extended by whatever is wanted with it, extension (after) extension, and the innovators would be intensified to Allah^{-azwj} with difficulty (upon) difficulty, and the people would be crowded to the (plains of) Mah'shar by crawling and crawling, and the criminals would be turned back upon the heels with repulsion (and) repulsion, and the matter would be found, woe be unto you O human being, as too much (and) too much, and they would be drawn closer for the Reckoning individually, individually, and your Lord^{-azwj} would come, and the Angels would be in rows (and) rows, asking them about what they had done, letter by letter.

وجيئ بهم عراة الابدان، خشعا أبصارهم، أمامهم الحساب، ومن ورائهم جهنم يسمعون زفيرها ويرون سعيها، فلم يجدوا ناصرا ولا وليا يجيرهم من الذل، فهم يعدون سراجا إلى مواقف المحشر يساقون سوقا،

And they would come with them as bare bodies, their eyes being fearful, the Reckoning being in front of them, and Hell would be right behind them, they would be hearing its exhalation and seeing its flames. They will neither be finding any helper nor a friend to rescue them from the disgrace, and they would be prepared to go to the pausing of the plains, being ushered by an ushering.

فالسماوات مطويات يمينه كطي السجل للكتب، والعباد على الصراط وجلت قلوبهم يظنون أنهم لا يسلمون، ولا يؤذن لهم فيتكلمون، ولا يقبل منهم فيعتدرون، قد ختم على أفواههم، واستنظقت أيديهم وأرجلهم بما كانوا يعملون،

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

يا لها من ساعة ما أشجى مواقعها من القلوب حين ميز بين الفريقين: فريق في الجنة، وفريق في السعير، من مثل هذا فليهرب الهاربون، إذا كانت الدار الآخرة لها فليعمل العاملون.

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

3 - دعوات الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: النجوم أمنة من السماء لاهل السماء فإذا تناثرت دنى من أهل السماء ما يوعدون، والجبال أمنة لاهل الارض فإذا سيرت دنى من أهل الارض ما يوعدون.

(The book) Da'waat of Al Rawandi, by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The stars are a security from the sky for the inhabitants of the sky. So, when they scatter, it would approach the inhabitants of the sky what they have been Threatened with. And the mountains are a security for the inhabitants of the earth. So, when they disintegrate, it would approach from the earth what they (inhabitants of the earth) have been Threatened with".⁴⁹

4 - لى: ابن المتوكل، عن محمد العطار، عن الاشعري، عن سلمة بن الخطاب، عن الحسين بن سعيد، عن إسحاق بن إبراهيم، عن عبد الله بن صباح، عن أبي بصير، عن أبي عبد الله الصادق عليه السلام قال: إذا كان يوم القيامة جمع الله الاولين والآخرين في صعيد واحد فتغشاهم ظلمة شديدة فيضجون إلى ربهم ويقولون: يا رب اكشف عنا هذه الظلمة،

Ibn Al Mutawakkal, from Muhammad Al Attar, from Al Ashary, from Salmah Bin Al Khattab, from Al Husayn Bin Saeed, from Is'haq Bin Ibrahim, from Abdullah Bin Sabah, from Abu Baseer,

'From Abu Abdullah Al-Sadiq^{-asws} having said: 'When it will be the Day of Judgment, Allah^{-azwj} would Gather the former ones and the latter ones in one plain. Severe darkness would overwhelm them and they would be clamouring (pleading) to their Lord^{-azwj} and they would be saying, 'O Lord^{-azwj}! Remove this darkness from us!"

⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 2

⁴⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 3

قال: فيقبل قوم يمشي النور بين أيديهم وقد أضاء أرض القيامة فيقول أهل الجمع: هؤلاء أنبياء الله فيجيئهم النداء من عند الله: ما هؤلاء بأنبياء،

He^{-asws} said: 'Then, a people would come, the Light walking in front of them, and the land of the Day of Judgment would be illuminated, and the people of the gathering would be saying, 'They are the Prophets^{-as} of Allah^{-azwj}!' The Call would answer them from the Presence of Allah^{-azwj}: 'They are not Prophets!'

فيقول أهل الجمع: فهؤلاء ملائكة، فيجيئهم النداء من عند الله: ما هؤلاء بملائكة، فيقول أهل الجمع: هؤلاء شهداء، فيجيئهم النداء من عند الله: ما هؤلاء بشهداء، فيقولون: من هم؟ فيجيئهم النداء: يا أهل الجمع سلوهم من أنتم،

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

فيقول أهل الجمع: من أنتم؟ فيقولون: نحن العلويون، نحن ذرية محمد رسول الله صلى الله عليه وآله نحن أولاد علي ولي الله، نحن المخصوصون بكرامة الله، نحن الآمنون المطمئنون،

The people of the gathering would be saying, 'Who are you all?' They would be saying, 'We are the Alawiites. We are the offspring of Muhammad^{-saww}, Rasool-Allah^{-saww}. We are the children of Ali^{-asws}, Guardian^{-asws} of Allah^{-azwj}. We^{-asws} are the ones particularised with Honour of Allah^{-azwj}. We^{-asws} are the security of the secured ones!'

فيجيئهم النداء من عند الله عزوجل: اشفعوا في محبيكم وأهل مودتكم وشيعتكم، فيشفعون فيشفعون.

The Call would answer them^{-asws} from the Presence of Allah^{-azwj} Mighty and Majestic: 'Intercede regarding ones who loved you, and the people having your cordiality, and your Shias!' So, they^{-asws} would be interceding, and interceding".⁵⁰

5 - فس: أبي، عن ابن محبوب، عن الثمالي، عن أبي الربيع قال: سأل نافع مولى عمر أبا جعفر عليه السلام عن قول الله تبارك وتعالى: " يوم تبدل الارض غير الارض و السموات " أي أرض تبدل؟ فقال أبو جعفر عليه السلام: بخبرة بيضاء يأكلون منها حتى يفرغ الله من حساب الخلائق،

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

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

⁵⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 4

فقال نافع: إنهم عن الأكل لمشغولون، فقال أبو جعفر عليه السلام: أهم حينئذ أشغل أم وهم في النار؟ فقال نافع: وهم في النار،

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

قال: فقد قال الله: "ونادى أصحاب النار أصحاب الجنة أن أفيضوا علينا من الماء أو مما رزقكم الله" ما شغلهم أليم عذاب النار عن أن دعوا بالطعام، فاطعموا الزقوم، ودعوا بالشراب فسقوا الحميم، فقال: صدقت يا بن رسول الله الخير.

He^{-asws} said: 'Allah^{-azwj} has Said: **And the inmates of the Fire shall call out to the dwellers of the Paradise, 'Pour upon us some of the water or from what your Lord has Graced you'. [7:50].** The pain of the Punishment of the Fire would not pre-occupy them from calling for the food, and their food is the Zaqoum, and calling for the drink, and they would be quenched the boiling water'. He said, 'You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww}!'.⁵¹

6 - فس: قوله: "ويوم نحشرهم جميعا ثم نقول للذين أشركوا مكانكم أنتم وشركاؤكم فزيلنا بينهم" قال: يبعث الله نارا تزيل بين الكفار والمؤمنين.

His^{-azwj} Words: **And the Day when We will Gather them all together, then We will Say to those who associated: "(Be) In your places, you and your associates!" Then We shall Cause separation between them [10:28].** He said, 'Allah^{-azwj} would Send a Fire to separate between the Kafirs and the Momineen'.⁵² (P.s. – This is not a Hadeeth)

7 - فس: "يوم تبدل الأرض غير الأرض" قال: تبدل خبزة بيضاء نقية في الموقف يأكل منها المؤمنون

On the Day the earth would be changed to another earth, and (so will) the skies, [14:48], he said, 'It would be changed to pure white bread in the pausing station. The Momineen would eat from it'.⁵³ (P.s. – This is not a Hadeeth)

8 - فس: "يوم نطوي السماء كطي السجل للكتب" قال: السجل اسم الملك الذي يطوي الكتب، ومعنى نطويها أي نفيها فتتحول دخانا والأرض نيرانا.

On the Day We will Roll up the sky like the rolling up of the scroll for writing. [21:104], he said, 'Al Sajal' is the name of the Angel who will be folding the writing, and the meaning of 'folding it', is perishing it. It would transform as smoke, and the earth as fire'.⁵⁴ (P.s. – This is not a Hadeeth)

⁵¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 5

⁵² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 6

⁵³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 7

⁵⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 8

9 - فس: أبي، عن ابن محبوب، عن أبي محمد الوابشي، عن أبي الورد، عن أبي جعفر عليه السلام قال: إذا كان يوم القيامة جمع الله الناس في صعيد واحد فحفاة عراة فيوقفون في المحشر حتى يعرقوا عرقا شديدا فتشتد أنفاسهم فيمكثون في ذلك مقدار خمسين عاما وهو قول الله: " وخشعت الاصوات للرحمن فلا تسمع إلا همسا "

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

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

قال: ثم ينادي مناد من تلقاء العرش: أين النبي الامي؟ فيقول الناس: قد أسمعت فسم باسمه، فينادي: أين نبي الرحمة محمد بن عبد الله الامي صلى الله عليه وآله؟

He^{-asws} said: 'Then a Caller would call out from the facet of the Throne: 'Where is the Prophet^{-saww}, the Ummi?' The people would be saying, 'He^{-saww} has a name, so call with his^{-saww} name'. He would call out: 'Where is the Prophet^{-saww} of Mercy, Muhammad Bin Abdullah^{-asws}, the Ummi?'

فيتقدم رسول الله صلى الله عليه وآله أمام الناس كلهم حتى ينتهي إلى حوض طوله ما بين أيلة إلى صنعاء فيقف عليه، ثم ينادي بصاحبكم فيتقدم أمام الناس فيقف معه،

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

ثم يؤذن للناس فيمرون فبين وارد الحوض يومئذ وبين مصروف عنه، فإذا رأى رسول الله صلى الله عليه وآله من يصرف عنه من محبينا يكي فيقول: يا رب شيعة علي،

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

قال: فيبعث الله إليه ملكا فيقول: ما يبكيك يا محمد؟ فيقول: أبكي لاناس من شيعة علي أراهم قد صرفوا تلقاء أصحاب النار ومنعوا ورود الحوض،

He^{-asws} said: 'Then Allah^{-azwj} would Send an Angel and he would be saying: 'What make you^{-saww} cry, O Muhammad^{-saww}? He^{-saww} would say: 'I^{-saww} cry for the people from the Shias of Ali⁻

asws. I-saww see them to have been made to leave towards the inmates of the Fire, and they are being prevented to come to the Fountain”.

قال: فيقول له الملك: إن الله يقول: قد وهبتهم لك يا محمد وصفحت لهم عن ذنوبهم، وألحقتهم بك وبمن كانوا يقولون به، وجعلناهم في زمرك فأوردتهم حوضك.

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

فقال أبو جعفر عليه السلام: فكم من باك يومئذ وباكية ينادون: يا محمداه إذا رأوا ذلك، ولا يبقى أحد يومئذ يتولانا ويحبنا ويتبرء من عدونا ويغضهم إلا كانوا في حزيننا ومعنا ويرد حوضنا.

Abu Ja’far-asws said: ‘So, how many men and women would be crying on that day, calling out, ‘O Muhammad-saww!’ When they see that, and there would not remain anyone on that day who befriends us-asws, and loves us-asws, and disavows from our-asws enemies and hates them, except they would be in our-asws party, and with us-asws, and around our-asws Fountain’.⁵⁵

10 – ما: المفيد، عن ابن قولويه، عن محمد بن الحسين بن محمد بن عامر، عن المعلى ابن محمد، عن محمد بن جمهور العمي، عن الحسن بن محبوب، عن الوابشي، أبي الورد مثله.

Al Mufeed, from Ibn Qawlawayh, from Muhammad Bin Al Husayn Bin Muhammad Bin Aamir, from Al Moala Ibn Muhammad, from Muhammad Bin Jamhour Al A’mi, from Al Hassan Bin Mahboub, from Al Wabishy Abu Al Warad,

‘Similar to it’.⁵⁶

11 – فس: " يا أيها الناس اتقوا ربكم إن زلزلة الساعة شيء عظيم " قال: مخاطبة الناس عامة " يوم ترونها تذهل كل مرضعة عما أرضعت " أي تبقى وتنحير وتتغافل " وتضع كل ذات حمل حملها " قال: امرأة تموت حاملة تضع حملها يوم القيامة " وترى الناس سكارى " قال: من الخوف والفرع متحيرين.

O you people! Fear your Lord. Surely the earthquake of the Hour is a mighty thing [22:1]. He said, ‘Addressing the generality of the people. ***On the Day you will see it, every breast-feeding woman shall quit from what she breast-fed***, - i.e. she would remain and be confused and be heedless, ***and everyone with a pregnancy would place her burden***; He said, ‘A man would be dying pregnant, would give birth on the Day of Judgment, ***and you will see the people as intoxicated, [22:2]***, he said, ‘Out of fear and panic, being confused’.⁵⁷ (P.s. – This is not a Hadeeth)

⁵⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 9

⁵⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 10

⁵⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 11

12 - فس: " يدبر الامر من السماء إلى الارض ثم يعرج إليه " يعني الامور التي يدبرها والامر والنهي الذي أمر به وأعمال العباد كل هذا يظهره يوم القيامة فيكون مقدار ذلك اليوم ألف سنة من سني الدنيا.

He Regulates the matters from the sky to the earth, then these would ascend to Him [32:5] – meaning the matters which He^{-azwj} Planned, and the Commandments and the Prohibitions which He^{-azwj} has Commanded with, and the deeds of the servants. All this would appear on the Day of Judgment. The measurement of that Day would be a thousand years from the years of the world”.⁵⁸ (P.s. – This is not a Hadeeth)

13 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " يا ويلنا من بعثنا من مرقدنا " فان القوم كانوا في القبور فلما قاموا حسبوا أنهم كانوا نياما قالوا: يا ويلنا من بعثنا من مرقدنا ؟ قال الملائكة: " هذا ما وعد الرحمن وصدق المرسلون " .

In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]***. The people would be in their grave, so when they arise, they would reckon that they had been asleep. They would say, ***‘O woe be unto us! Who Resurrected us from our sleeping-places?’ [36:52]***. The Angels would say: ***‘This is what the Beneficent Promised, and the Rasools spoke the truth’ [36:52]***”.⁵⁹

14 - فس: " وامتازوا اليوم أيها المجرمون " قال: إذا جمع الله الخلق يوم القيامة بقوا قياما على أقدامهم حتى يلجمهم العرق فينادوا: يا رب حاسبنا ولو إلى النار،

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

قال: فيبعث الله رياحا فيضرب بينهم وينادي مناد: " وامتازوا اليوم أيها المجرمون " فيميز بينهم فصار المجرمون في النار، ومن كان في قلبه إيمان صار إلى الجنة.

He said, ‘Then Allah^{-azwj} would Send a wind and it would be in between them, and a Caller would call out: ***‘And move aside today, O criminals! [36:59]***. So, there would be a distinction between them and the criminals would come to be in the Fire, and the one who had *Eman* in his heart, would come to be in the Paradise’”.⁶⁰ (P.s. – This is not a Hadeeth)

15 - فس: " يا معشر الجن والانس إن استطعتم أن تنفذوا من أقطار السموات والارض فانفذوا لا تنفذون إلا بسلطان " فإذا كان يوم القيامة أحاطت سماء الدنيا بالارض، وأحاطت السماء الثانية بسماء الدنيا، وأحاطت السماء الثالثة بالسماء الثانية وأحاطت كل سماء بالذي يليها، ثم ينادي مناد: " يا معشر الجن والانس " إلى قوله: " بسلطان " أي بحجة.

⁵⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 12

⁵⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 13

⁶⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 14

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

16 – ما: في كتاب كتبه أمير المؤمنين صلوات الله عليه إلى أهل مصر مع محمد بن أبي بكر: يا عباد الله إن بعد البعث ما هو أشد من القبر، يوم يشيب فيه الصغير، و يسكر فيه الكبير، ويسقط فيه الجنين، وتذهل كل مرضعة عما أرضعت،

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

يوم عبوس قمطرير، يوم كان شره مستطيرا، إن فزع ذلك اليوم ليرهب الملائكة الذين لا ذنب لهم وترعد منه السبع الشداد، والجبال الاوتاد، والارض المهاد، وتنشق السماء فهي يومئذ واهية وتتغير فكأنها وردة كالدهان،

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

وتكون الجبال سرايا مهيبا بعد ما كانت صما صلابا، وينفخ في الصور فيفزع من في السماوات والارض إلا من شاء الله،

And the mountains would be like a mirage, flowing sand after having been solid slabs, and it would be Blown into the Trumpet, so the ones in the skies and the earth would panic except ones Allah^{-azwj} Desires.

فكيف من عصى بالسمع والبصر واللسان واليد والرجل والفرج والبطن إن لم يغفر الله له ويرحمه من ذلك اليوم ؟ لأنه يصير إلى غيره إلى نار قعرها بعيد، و حرها شديد، وشرابها صديد، وعذابها جديد، ومقامها حديد، لا يغير عذابها ولا يموت ساكنها، دار ليس فيها رحمة، ولا تسمع لاهلها دعوة الخير.

So, how would be the one disobeying with the hearing, and the sight, and the tongue, and the hand, and the leg, and the private parts, and the belly, if Allah^{-azwj} does not Forgive him and Mercies him on that Day? Because (otherwise) he would be destined to something else, to the Fire the depth of which is remote, and its heat is severe, and its drink is pus, and its Punishment is renewed, and its seat is of iron. Neither would its Punishment change, nor

⁶¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 15

would its dwellers be dying. (It is) a House, there being no Mercy in it, nor would its inhabitants hear an invitation to the goodness".⁶²

17 - ج، ع: في خبر ثوبان إن اليهودي سأل النبي صلى الله عليه وآله عن قوله عز و جل: " يوم تبدل الارض غير الارض والسموات " أين الناس يومئذ ؟ قال: في الظلمة دون المحشر.

In a Hadeeth of Sowban –

'The Jews asked the Prophet^{-saww} about the Words of the Mighty and Majestic: **On the Day the earth would be changed to another earth, and (so will) the skies [14:48]**, 'Where would the people be on that Day?' He^{-saww} said: 'In the darkness besides the (plains of) Mahshar'.⁶³

18 - ن، ل: ابن الوليد، عن سعد، عن أحمد بن حمزة الاشعري، عن ياسر الخادم قال: سمعت أبا الحسن الرضا عليه السلام يقول: إن أوحش ما يكون هذا الخلق في ثلاثة مواطن: يوم يولد ويخرج من بطن امه فيرى الدنيا، ويوم يموت فيعابن الآخرة وأهلها، ويوم يبعث فيرى أحكاما لم يرها في دار الدنيا

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

'I heard Abu Al-Hassan Al-Reza^{-asws} saying: 'The most terrified what these people can be would be in three places – the day he is born and comes out from the belly of his mother and he sees the world, and the day he would be dying and he witnesses the Hereafter and its people, and the day he is Resurrected and he sees Ordinances he had not seen in the house of the world.

وقد سلم الله عزوجل على يحيى عليه السلام في هذه الثلاثة المواطن وآمن روعته فقال: " وسلام عليه يوم ولد ويوم يموت ويوم يبعث حيا " وقد سلم عيسى بن مريم عليه السلام على نفسه في هذه الثلاثة المواطن فقال: " والسلام علي يوم ولدت ويوم أموت ويوم ابعث حيا ".

And Allah^{-azwj} Mighty and Majestic had Sent Peace upon Yahya^{-as} in these three times and Settled his^{-as} fear, so He^{-azwj} Said: **And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]**. And Isa^{-as} Bin Maryam^{-as} has send Peace upon himself^{-as} in these three times, so he^{-as} Said: **And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]**".⁶⁴

19 - ل: أبي، عن سعد، عن القاسم بن محمد، عن سليمان بن داود، عن عبد الرزاق، عن معمر، عن الزهري قال: قال علي بن الحسين عليهما السلام: أشد ساعات ابن آدم ثلاث ساعات: الساعة التي يعابن فيها ملك الموت، والساعة التي يقوم فيها من قبره، والساعة التي يقف فيها بين يدي الله تبارك وتعالى، فإما إلى الجنة و إما إلى النار،

⁶² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 16

⁶³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 17

⁶⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 18

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

'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The most difficult time for a son of Adam^{-as} are three times – The during which he witnesses the Angel of death, and the time during which he would be standing from his grave, and the time during which he would be standing in front of Allah^{-azwj} Blessed and Exalted, so either (he would go) to the Paradise or to the Fire'.

ثم قال: إن نجوت يابن آدم عند الموت فأنت أنت وإلا هلكت، وإن نجوت يابن آدم حين توضع في قبرك فأنت أنت وإلا هلكت، وإن نجوت حين يحمل الناس على الصراط فأنت أنت وإلا هلكت، وإن نجوت حين يقوم الناس لرب العالمين فأنت أنت وإلا هلكت،

Then he^{-asws} said: 'If you are saved, O son of Adam^{-as} during the death, then you are you, or else you are destroyed; and if you are saved, O son of Adam^{-as}, when you are placed in your grave, then you are you, or else you are destroyed; and if you are saved when the people are carried upon the Bridge, then you are you, or else you are destroyed; and if you are saved when the people stand to the Lord^{-azwj} of the world, then you are you, or else you are destroyed'.

ثم تلا: " ومن ورائهم برزخ إلى يوم يبعثون " قال: هو القبر وإن لهم فيه لمعيشة ضنكا، والله إن القبر لروضة من رياض الجنة، أو حفرة من حفر النار،

Then he^{-asws} recited: ***And right behind them is purgatory (torture) up to the Day they would be Resurrected [23:100]***. He^{-asws} said: 'It is the grave, and that for them in it is a straitened (distressed) life. By Allah^{-azwj}! The grave is a garden from the Gardens of the Paradise, or a pit from the Pits of the Fire'.

ثم أقبل على رجل من جلسائه فقال له: قد علم ساكن السماء ساكن الجنة من ساكن النار فأَي الرجلين أنت ؟ وأي الدارين دارك ؟.

Then he^{-asws} turned towards a man from his^{-asws} gatherers and said to him: 'The inhabitants of the sky know a dweller of the Paradise from a dweller of the Fire, so which of the two men are you? And which of the two houses is your house?'⁶⁵.

~~20 ل محمد بن عمرو بن علي بن عبد الله البصري، عن محمد بن عبد الله بن أحمد بن جبلة الواعظ، عن أبيه، عن الرضا، عن آبائه عليهم السلام عن الحسين بن علي عليه السلام قال: كان علي بن أبي طالب عليه السلام بالكوفة في الجامع إذ قام إليه رجل من أهل الشام فسأله عن مسائل فكان فيما سأله أن قال: أخبرني عن قول الله عز وجل: " يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه " من هم ؟~~

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

⁶⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 19

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

~~فقال: عليه السلام: قابيل يفر من هابيل، و الذي يفر من امه موسى، والذي يفر من أبيه إبراهيم، والذي يفر من صاحبه لوط، والذي يفر من ابنه نوح يفر من ابنه كنعان.~~

~~He^{-asws} said: 'Qabil^{-la} would flee from Habeel^{-as}, and the one who would flee from his mother is Musa^{-as}, and the one who would flee from his father is Ibrahim^{-as}, and the one who would flee from his spouse is Lut^{-as}, and the one who would flee from his son is Noah^{-as} fleeing from his^{-as} son Canaan⁻⁶⁶'.~~

~~قال الصدوق رضي الله عنه: إنما يفر موسى من امه خشية أن يكون قصر فيما وجب عليه من حقها، وإبراهيم إنما يفر من الاب المربي المشترك لا من الاب الوالد وهو تارخ.~~

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

~~بيان: يتحمل أيضا أن يكون المراد بالام امرأة مشركة كانت تربيته في بيت فرعون.~~

~~Explanation (of Majlisi) — 'It is supported as well that the one intended by the Imam^{-asws} would happen to be the Polytheist woman who had looked after Musa^{-as} in the house of Pharaoh^{-la}'.~~

21 - ج: عبد الرحمن بن عبد الله الزهري قال: حج هشام بن عبد الملك فدخل المسجد الحرام متكئا على يد سالم مولاه، ومحمد بن علي بن الحسين عليه السلام جالس في المسجد، فقال له سالم: يا أمير المؤمنين هذا محمد بن علي بن الحسين، فقال له هشام: المفتون به أهل العراق؟ قال: نعم، قال: اذهب إليه فقل له: يقول لك أمير المؤمنين: ما الذي يأكل الناس ويشربون إلى أن يفصل بينهم يوم القيامة؟

Abdul Rahman Bin Abdullah Al Zuhry who said,

'Hisham Bin Abdul Malik performed Hajj and he entered the Sacred Masjid leaning upon the hand of Salim, his slave, and Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} was seated in the Masjid. He (the slave) said to him, 'O commander of the faithful! This is Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}'. Hisham said to him, 'The one who the people of Iraq are fascinated with?' He said, 'Yes'. Go to him^{-asws}, and say to him^{-asws}, 'The commander of the faithful is

⁶⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 20

saying to you^{-asws}, 'What is that which the people would be eating and drinking until it is Decided between them on the Day of Judgment?'

فقال أبو جعفر عليه السلام: يحشر الناس على مثل قرصة البر النقي فيها أثمار متفجرة يأكلون ويشربون حتى يفرغ من الحساب،

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

قال: فرأى هشام أنه قد ظفر به فقال: الله أكبر، اذهب إليه فقل له: ما أشغلهم عن الأكل والشرب يومئذ؟

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

فقال له أبو جعفر عليه السلام: هم في النار أشغل ولم يشغلوا عن أن قالوا: " أفيضوا علينا من الماء أو مما رزقكم الله " فسكت هشام لا يرجع كلاما.

Abu Ja'far^{-asws} said: 'They would be in the Fire, more pre-occupied from saying, **'Pour upon us some of the water or from what your Lord has Graced you'. [7:50]**'. Hisham was silenced and did not return any speech".⁶⁷

22 - لى: ابن المتوكل، عن السعد آبادي، عن البرقي، عن أبيه، عن أبي البخترى، عن الصادق جعفر بن محمد، عن أبيه عليهما السلام: إن علي بن أبي طالب عليه السلام قال: لا تنشق الأرض عن أحد يوم القيامة إلا وملكان آخذان بضبعه يقولان: أجب رب العزة.

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

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} that Ali^{-asws} Bin Abu Talib^{-asws} said: 'The ground would not split apart from anyone on the Day of Judgment except and two Angels would grab his shoulders and they would be saying: 'Answer to the Lord^{-azwj} of Might".⁶⁸

23 - فس: " ولا تستعجل لهم " يعني العذاب " كأنهم يوم يرون ما يوعدن لم يلبثوا إلا ساعة من نهار بلاغ " قال: يرون يوم القيامة أنهم لم يلبثوا في الدنيا إلا ساعة من نهار " بلاغ " أي أبلغهم ذلك " فهل يهلك إلا القوم الفاسقون " .

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

⁶⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 21

⁶⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 22

⁶⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 23

24 - فس: قوله: " يوم تكون السماء كالمهل " قال: الرصاص الذائب والنحاس كذلك تذوب السماء " ولا يستل حميم حميما " أي لا ينفع. وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " يصرونهم " يقول: يعرفونهم ثم لا يتساءلون.

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

And in a report of Abu Al Jaroud,

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

25 - فس: " يوم يخرجون من الاجداث سراعا " قال: من القبور " كأنهم إلى نصب يوفضون " قال: إلى الداعي ينادون.

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

26 - فس: " يوم ترجف الارض والجبال " أي تحسف " وكانت الجبال كثيبا مهيلا " قال: مثل الرمل ينحدر.

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

27 - فس: " فإذا النجوم طمست " قال: يذهب نورها ويسقط " وإذا السماء فرجت " قال: تنفجر وتنشق " وإذا الجبال نسفت " أي تقلع.

So when the stars are dimmed [77:8]. He said, 'Its light would go away and drop. ***And when the sky is rent asunder (torn apart) [77:9]***. He said, 'Cleave apart and split. ***And when the mountains are blown away [77:10]***, i.e. uprooted'.⁷³ (P.s. – This is not a Hadeeth)

28 - فس: قال علي بن إبراهيم في قوله: " يوم ترجف الراجفة تتبعها الرادفة " قال: تنشق الارض بأهلها، والرادفة: الصيحة " قلوب يومئذ واجفة " أي خائفة " أبصارها خاشعة فإنما هي زجرة واحدة فإذا هم بالساهرة " قال: الزجرة: النفخة الثانية في الصور، والساهرة: موضع بالشام عند بيت المقدس.

Ali Bin Ibrahim said regarding His^{azwj} Words: ***The Day the shaking one will shake (the dust from him) [79:6] The subsequent one would follow him [79:7]***. He said, 'The earth would split apart with its inhabitants, and 'Al Radifa' is the Scream, ***Hearts on that day will palpitate [79:8]***, i.e. fearful. ***Their sights humbled [79:9]. But rather, it would be one Shout [79:13] So***

⁷⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 24

⁷¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 25

⁷² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 26

⁷³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 27

then they would be at Al-Sahira [79:14]. 'The Shout' – The second Blowing in the Trumpet. And Al Sahira is a place in Syria by Bayt Al Maqdis'. (P.s. – Up to here is not a Hadeeth)

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: "إنا لمردودون في الحفرة" يقول: أي في خلق جديد، وأما قوله: "إذا هم بالساهرة" فالساهرة: الأرض، كانوا في القبور فلما سمعوا الزجرة خرجوا من قبورهم فاستووا على الأرض.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **'Would we be restored in the graves?' [79:10]:** 'They are saying, 'I.e. in a new creation (body)?' Al-Sahira is the ground which was in the graves. So, when they heard the Shout, they would come out from their graves, and they would even out upon the ground''⁷⁴

29 - فس: "إذا الشمس كورت" قال: تصير سوداء مظلمة "وإذا النجوم انكدرت" قال: يذهب ضوءها "وإذا الجبال سيرت" قال: تسير كما قال: "تحسبها جامدة وهي تمر مر السحاب" "وإذا العشار عطلت" قال: الأبل يتعطل إذا مات الخلق فلا يكون من يخلبها "وإذا البحار سجرت" قال: تحول البحار التي هي حول الدنيا كلها نيرانا "وإذا النفوس زوجت" قال: من الحور العين.

When the sun is Wrapped up [81:1], he said, 'It would become black dark'. **And when the stars are Dimmed [81:2],** he said, 'Its illumination would be gone'. **And when the mountains pass away [81:3].** He said, 'These would pass away as He^{-azwj} Said: **you reckon them to be solid, and these shall pass away as the passing away of the cloud, [27:88]**'. **And when the camels are left untended [81:4].** He said, 'The camels would be untended when the people die, so there would not happen to be anyone to milk them'. **And when the oceans overflow [81:6].** He said, 'The oceans which are around the world all of them would turn into fires'. **And when souls are paired [81:7].** He said, 'With the Maiden Houries'. (P.s. – Up to here is not a Hadeeth)

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

And in a report of Abu Al Jaroud,

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

⁷⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 28

وقال علي بن إبراهيم في قوله تعالى: " وإذا المؤودة سئلت بأي ذنب قتلت " قال: كانت العرب يقتلون البنات للغيرة، إذا كان يوم القيامة سئلت المؤودة بأي ذنب قتلت وقطعت " وإذا الصحف نشرت " قال: صحف الاعمال " وإذا السماء كشطت " قال: ابطلت.

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

وحدثنا سعيد بن محمد، عن بكر بن سهل، عن عبد الغني بن سعيد، عن موسى بن عبد الرحمن، عن ابن جريح، عن عطاء، عن ابن عباس في قوله تعالى: " وإذا الصحف نشرت " يريد أوقدت للكافرين، والصحف: النار الأعلى من جهنم، والصحف في كلام العرب: ما عظم من النار، كقوله عز وجل: " ابنوا له بنيانا فألقوه في الجحيم " يريد النار العظيمة " وإذا الجنة أزلفت " يريد قربت لأولياء الله من المتقين.

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

'From Ibn Abbas regarding the Words of the Exalted: **And when the Blazing Fire is Inflamed [81:12]**, 'Intended to be ignited for the Kafirs. And the Blazing Fire is from the upper part of Hell. And 'Al Jaheem' is the speech of the Arabs, is the greatest of the fires, like the Words of the Mighty and Majestic: **'Build a structure for him, and throw him into the Blazing Fire!' [37:97]**, intending the great fire. **And when the Paradise is brought near [81:13]**, intending the friends of Allah^{-azwj}, from the pious ones'.⁷⁵ (P.s. – This is not a Hadeeth)

30 - فس: " وإذا البحار سجرت " قال: تتحول نيرانا " وإذا القبور بعثرت " قال: تنشق فيخرج الناس منها.

And when the oceans overflow [81:6], he said, 'Transformed into fires'. **And when the graves are overturned [82:4]**, he said, 'Split apart, so the people would come out from these'.⁷⁶ (P.s. – This is not a Hadeeth)

31 - فس: سعيد بن محمد، عن بكر بن سهل، عن عبد الغني بن سعيد، عن موسى بن عبد الرحمن، عن مقاتل بن سليمان، عن الضحاك، عن ابن عباس في قوله: " والامر يومئذ لله " يريد الملك والقدرة والسلطان والعزة والجبروت والجمال والبهاء والالهية لا شريك له.

Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Maqatil Bin Sinan, from Al Zahaak,

'From Ibn Abbas regarding His^{-azwj} Words: **and the Command on that Day will be for Allah [82:19]**, Intending the Control, and the Power, and the Authority, and the Mighty, and the

⁷⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 29

⁷⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 30

Subduing, and the Beauty, and the Glory, and the Goodness, there being no associate for Him⁷⁷ .77 (P.s. – This is not a Hadeeth)

32 – فس: " إذا السماء انشقت " قال: يوم القيامة " وأذنت لربها وحقت " أي أطاعت ربها وحق لها أن تطيع ربها " وإذا الأرض مدت وألقت ما فيها وتخلت " قال: تمد الأرض وتنشق فيخرج الناس منها " وتخلت " أي تخلت من الناس.

When the sky splits apart [84:1]. He said, 'The Day of Judgment. **And it would hearken to its Lord, and it would be Obligated so [84:2],** i.e. obey its Lord^{-azwj}, and it is right for it that it obeys its Lord^{-azwj}. **And when the earth is Extended [84:3] And throws out whatever is within it and empties out [84:4].** He said, 'The ground would extend and split apart, and the people would come out from it. **and empties out [84:4],** i.e. empty from the people'.⁷⁸ (P.s. – This is not a Hadeeth)

33 – فس: " والسماء والطارق " قال الطارق: النجم الثاقب وهو نجم العذاب ونجم القيامة وهو زحل في أعلى المنازل " إن كل نفس لما عليها حافظ " قال: الملائكة.

(I Swear) by the sky and Al-Tariq [86:1]. He said, 'Al Tariq is **The star of piercing brightness [86:3]** (Al-Saaqib), and it is a start of the Punishment, and star of the Day of Judgment, and it is Saturn in the lofty station'. **There is not a soul but over it is a keeper [86:4].** He said, 'The Angels'.⁷⁹ (P.s. – This is not a Hadeeth)

34 – فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " كلا إذا دكت الأرض دكا دكا " قال: هي الزلزلة.

In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Never! When the earth is levelled by pounding (and) pounding [89:21].** He said, 'It is the earthquake'.⁸⁰

35 – ج: روى هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أخبرني عن الناس يحشرون يوم القيامة عراة ؟ قال: بل يحشرون في أكفانهم،

It is reported by Hisham Bin Al Hakam,

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

قال: أنى لهم بالأكفان وقد بليت ؟ قال: إن الذي أحيا أبدانهم جدد أكفانهم،

⁷⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 31

⁷⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 32

⁷⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 33

⁸⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 34

He said, 'They would be with the shrouds, and these would have decomposed?' He^{-asws} said: 'The One^{-azwj} Who will Revive their bodies would Renew their shrouds'.

قال: من مات بلا كفن؟ قال يستتر الله عورته بما شاء من عنده،

He said, '(What about) the one who dies without a shroud?' He^{-asws} said: 'Allah^{-azwj} would Veil his nakedness with whatever He^{-azwj} so Desires from Him^{-azwj}'.

قال: فيعرضون صفوفا؟ قال: نعم هم يومئذ عشرون ومائة صف في عرض الارض.

He said, 'Would they be presented in rows?' He^{-asws} said: 'Yes. On that Day they would be in one hundred and twenty rows, in the width of the earth'.⁸¹

36 - سن: أبي، عن القاسم بن عروة، عن ابن بكير، عن زرارة قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل: " يوم تبدل الارض غير الارض " قال: تبدل خبزة نقي يأكل الناس منها حتى يفرغ الناس من الحساب،

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

'Abu Ja'far^{-asws} was asked about the Words of Allah^{-azwj} Mighty and Majestic: ***On the Day the earth would be changed to another earth, [14:48]***. He^{-asws} said: 'It would change to pure bread. The people would eat from it until the people are free from the Reckoning'.

فقال له قائل: إنهم لفي شغل يومئذ عن الاكل والشرب، قال: إن الله خلق ابن آدم أجوف، فلا بد له من الطعام والشراب، أهم أشد شغلا يومئذ أم من في النار؟ فقد استغاثوا والله يقول: " وإن يستغيثوا يغاثوا بماء كالمهل يشوي الوجوه بئس الشراب ".

A speaker said to him^{-asws}, 'They would be too busy on that Day to eat and drink'. He^{-asws} said: 'Allah^{-azwj} Created the son of Adam^{-as} as hollow, so there is no escape for him from the food and the drink. Would they be busier on that Day of the ones in the Fire? They would be crying out for help, and Allah^{-azwj} Saying: ***And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink [18:29]***'.⁸²

37 - سن: أبي، عن ابن أبي عمير، عن هشام، عن زرارة، عن أبي جعفر عليه السلام قال: سأل الابرش الكلبي عن قول الله عزوجل: " يوم تبدل الارض غير الارض " قال: تبدل خبزة نقي يأكل الناس منها حتى يفرغ من الحساب،

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

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

⁸¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 35

⁸² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 36

فقال الابرش: إن الناس يومئذ لفي شغل عن الاكل، فقال أبو جعفر عليه السلام: وهم في النار لا يشغلون عن أكل الضريع وشرب الحميم وهم في العذاب، فكيف يشغلون عنه في الحساب ؟

Al-Abrash said, 'One that Day the people would be too busy to be eating'. Abu Ja'far^{asws} said: 'And they in the Fire would not be too busy from eating the bushes and drinking the boiling water, and they would be in the (constant) Punishment, so how can they be too busy from it during the Reckoning?'.⁸³

38 - شأ: لما عاد رسول الله صلى الله عليه وآله من تبوك إلى المدينة قدم إليه عمرو بن معدي كرب فقال له النبي صلى الله عليه وآله: أسلم يا عمرو يؤمنك الله من الفزع الأكبر، قال: يا محمد وما الفزع الأكبر ؟ فيأني لا أفزع

When Rasool-Allah^{saww} returned from Tabuk to Al-Medina, Amro Bin Ma'dy Karab came, and the Prophet^{91aw} said to him: 'Become a Muslim, O Amro and Allah^{azwj} will Secure you from the greatest panic'. He said, 'O Muhammad^{91aw}! And what is the greatest panic, for I don't tend to panic?'

فقال: يا عمرو إنه ليس كما تظن وتحسب، إن الناس يصاح بهم صيحة واحدة فلا يبقى ميت إلا نشر ولا حي إلا مات إلا ما شاء الله،

He^{91aw} said: 'O Amro! It is not as you are thinking and reckoning it to be. The people would be shouted at by one Shout, so there will neither remain a dead one except he would be brought out, nor a living one except he would die, except what Allah^{azwj} so Desires.

ثم يصاح بهم صيحة أخرى فينشر من مات ويصفون جميعا، وتنشق السماء، وتهد الأرض، وتخر الجبال هدا، وترمى النار بمثل الجبال شرا فلا يبقى ذو روح إلا انخلع قلبه وذكر دينه و شغل بنفسه إلا ما شاء الله، فأين أنت يا عمرو من هذا ؟

Then they would be shouted at with another Shout, and the ones who had died would come out and they would be portrayed in their entirety, and the sky would be rent asundered (into pieces), and the earth would be levelled, and that mountain would fall down crumbling, and the fire would throw out its flames like the mountains. There will not remain anyone with a soul except his heart would dislocate and he would remember his Religion, and would be busy with himself, except what Allah^{azwj} so Desires. So, where are you from this, O Amro?'

قال: ألا إني أسمع أمرا عظيما، فأمن بالله ورسوله، وآمن معه من قومه ناس ورجعوا إلى قومهم.

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

⁸³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 37

⁸⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 38

39 - شى: عن ثوير بن أبي فاختة، عن علي بن الحسين عليه السلام قال: "تبدل الارض غير الارض" يعني بأرض لم تكتسب عليها الذنوب " بارزة " ليس عليها جبال ولا نيك كما دحاها أول مرة.

From Suweyr Bin Abu Fakhta,

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

40 - شى: عن زرارة قال: سألت أبا جعفر عليه السلام عن قول الله: "يوم تبدل الارض غير الارض" قال: تبدل خبزة نقية يأكل الناس منها حتى يفرغ من الحساب قال الله تعالى: "ما جعلناهم جسدا لا يأكلون الطعام".

From Zurara who said,

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

41 - جمع: إن فاطمة صلوات الله عليه قالت لابيها: يا أبت أخبرني كيف يكون الناس يوم القيامة؟ قال: يا فاطمة يشغلون فلا ينظر أحد إلى أحد، ولا والد إلى الولد ولا ولد إلى امه.

(Syeda) Fatima^{-asws} said to her father^{-saww}: 'O father^{-saww}! Inform me^{-asws}, how the people would be on the Day of Judgment?' He^{-saww} said: 'O Fatima^{-asws}! They would be too busy, so no one will look at anyone (else), neither a parent to the child nor a child to its mother'.

قالت: هل يكون عليهم أكفان إذا خرجوا من القبور؟ قال: يا فاطمة تبلى الأكفان وتبقى الأبدان، تستر عورة المؤمن، وتبدي عورة الكافرين.

She^{-asws} said: 'Would there happen to be any shrouds upon them when they come out from the graves?' He^{-saww} said: 'O Fatima^{-asws}! The shrouds would decompose and the bodies would remain. The nakedness of the Momin would be veiled and the nakedness of the Kafirs would be apparent'.

قالت يا أبت ما يستر المؤمنين؟ قال: نور يتلألأ لا يهبطون أجسادهم من النور.

She^{-asws} said: 'O father^{-saww}! What would veil the Momineen?' He^{-saww} said: 'A shining light, their bodies would not be seen from the light'.

⁸⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 39

⁸⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 40

قالت: يا أبت فأين ألقاك يوم القيامة؟ قال: انظري عند الميزان وأنا انادي: رب أرح من شهد أن لا إله إلا الله.

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

وانظري عند الدواوين إذا نشرت الصحف وأنا انادي: رب حاسب امتي حسابا يمتيرا.

And look for me^{-saww} at the Registration, where the books would be publicised, and I^{-saww} would be calling out: 'Lord^{-azwj}! Reckon my^{-saww} community with an easy Reckoning!'

وانظري عند مقام شفاعتي على جسر جهنم كل إنسان يشغل بنفسه وأنا مشغل بامتي انادي: يا رب سلم امتي، والنبيون عليهم السلام حولي ينادون رب سلم أمة محمد صلى الله عليه وآله.

And look for me^{-saww} at the place of my^{-saww} intercession upon an archway of Hell. Every human being would be busy with himself, and I^{-saww} would be busy with my^{-saww} community. I^{-saww} will be calling out: 'O Lord^{-azwj}! Secure my^{-saww} community!' And the Prophets^{-as} would be around me^{-saww} calling out: 'Lord^{-azwj}! Secure the community of Muhammad^{-saww}!'

وقال عليه السلام: إن الله يحاسب كل خلق إلا من أشرك بالله فإنه لا يحاسب ويؤمر به إلى النار.

And he^{-asws} said: 'Allah^{-azwj} would Reckon every person, except the one who associated with Allah^{-azwj}, for He^{-azwj} will not Reckon (his deeds) and Command with him to be in the Fire'.⁸⁷

42 - عن ابن مسعود قال: كنت جالسا عند أمير المؤمنين عليه السلام فقال: إن في القيامة لخمسين موقفا كل موقف ألف سنة، فأول موقف خرج من قبره حبسوا ألف سنة عراة حفاة جاعا عطاشا،

From Ibn Masoud who said,

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

فمن خرج من قبره مؤمنا بريه ومؤمنا بجنته وناره و مؤمنا بالبعث والحساب والقيامة مقرا بالله مصدقا بنبيه صلى الله عليه وآله وبما جاء من عند الله عزوجل نجا من الجوع والعطش

So, the one who exits from his grave as a believer in his Lord^{-azwj}, and as a believer in His^{-azwj} Paradise, and His^{-azwj} Fire, and as a believer in the Resurrection, and the Reckoning, and the Day of Judgment, acknowledging with Allah^{-azwj}, ratifying His^{-azwj} Prophet^{-saww}, and with

⁸⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 41

whatever came from the Presence of Allah^{-azwj} Mighty and Majestic, would be saved from the hunger and the thirst.

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

Allah^{-azwj} the Exalted Says: ***so you would be coming in crowds [78:18]***, from the graves to the pausing station as communities, each community being with its imam'-(believers with their Imams^{-asws}). And it is said, 'As different groups'⁸⁸.

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

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

'Abu Abdullah^{-asws} said: 'The example of the people of the Day of Judgment when they stand before the Lord^{-azwj} of the Worlds, where they will have no space for movement for themselves except for their feet, like the arrows (tightly packed) in the quiver, not having the ability for going over there or over there'⁸⁹.

44 - كا: علي بن محمد، عن صالح بن أبي حماد، عن محمد بن سنان، عن ابن مسكان، عن أبي بكر الحضرمي، عن تميم بن حاتم قال: كنا مع أمير المؤمنين عليه السلام فاضطربت الارض فوحاها بيده ثم قال لها: اسكني مالك؟ ثم التفت إلينا وقال: أما إنها لو كانت التي قال الله لاجابني ولكن ليست بتلك.

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

'We were with Amir-ul-Momineen^{-asws}, so the earth became restless (tremor). So he^{-asws} gestured with his^{-asws} hand, then said to it: 'Calm down! What is the matter with you?' Then he^{-asws} turned towards us and said: 'But, had it been that (quake) which Allah^{-azwj} Mighty and Majestic has Said, it would have answered me^{-asws}, but it is not that one'⁹⁰.

45 - فر: أبو القاسم العلوي معننا عن عمرو بن مرة قال: بينا عند أمير المؤمنين علي بن أبي طالب عليه السلام إذا تحركت الارض فجعل يضربها بيده ثم قال: مالك؟ فلم تجبه ثم قال: مالك؟ فلم تجبه، ثم قال: أما والله لو كان هيه لحدثني، وإني لأنا الذي يحدث الارض أخبارها أو رجل مني.

Abu Al Qasim al Alawy, from Amro Bin Marah who said,

'While we were in the presence of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, when the earth moved (tremor), so he^{-asws} went on striking it with his^{-asws} hand, then said: 'What is the

⁸⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 42

⁸⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 43

⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 44

matter with you?’ But it did not answer him^{-asws}. Then he^{-asws} said: ‘What is the matter with you?’ But it did not answer him^{-asws}. Then he^{-asws} said: ‘But, by Allah^{-azwj}, if it had been that one it would have narrated to me^{-asws}, and I^{-asws} am the man to whom the earth will give its news to, or to a man^{-asws} from me^{-asws}’.⁹¹

46 - نهج: حتى إذا تصرمت الامور، وتقضت الدهور، وأزف النشور أخرجهم من ضرائح القبور، وأوكر الطيور، وأوجرة السباع، ومطارح المهالك سراعاً إلى أمره. مهطعين إلى معاده، رعيلاً صموتا قياماً صفوفاً، ينفذهم البصر، و يسمعهم الداعي عليهم لبوس الاستكانة، وضرع الاستسلام والذلة،

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

قد ضلت الحيل، وانقطع الامل، وهوت الافئدة كاظمة، وخشعت الاصوات مهينة، وألجم العرق، وعظم الشفق، وأرعدت الاسماع لزبرة الداعي إلى فصل الخطاب، ومقايضة الجزاء ونكال العقاب، ونوال الثواب.

The means having been lost, and the hopes cut off, and the hearts gradually sinking, and the voices fearful, curbed, and the perspiration choking, and the fear being great, and the hearing resounding to the (thunderous Call of the) Caller to the decisive Address, and Judgments of the Recompense, and exemplary Punishment, and attaining the Rewards’.⁹²

47 - نهج: فاتعظوا عباد الله بالعبر النوافع، واعتبروا بالآي السواطع، وازدجروا بالنذر البوالغ، فكأن قد علقتم مخابل المنية، وانقطعت منكم علائق الامنية، ودهمتكم مفضعات الامور، والسياسة إلى الورد المورود، وكل نفس معها سائق وشهيد، سائق يسوقها إلى محشرها، وشاهد يشهد عليها بعملها.

Nahj (Al-Balaghah): ‘Take advice, servants of Allah^{-azwj}, with the beneficial lessons, and learn lessons with the shining Signs! It is as if the claws of death have swallowed you, and the rations of hope have been cut off from you all, and rushing you to the difficult matters, and the ushering is to the place of return, and with every soul there would be an usher and a witness. An usher ushering to its gathering place, and a witness testifying upon it of its deeds’.⁹³

48 - نهج: وذلك يوم يجمع الله فيه الاولين والآخرين لنقاش الحساب وجزاء الاعمال، خضوعاً قياماً قد ألجمهم العرق، ورجفت بهم الارض، فأحسنهم حالاً من وجد لقدميه موضعاً، ولنفسه متسعاً.

Nahj (Al-Balaghah): ‘And that is a Day in which Allah^{-azwj} would Gather the former ones and the latter ones to argue the Reckoning and Recompense (for) the deeds. (They would be) humble,

⁹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 45

⁹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 46

⁹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 47

standing, the perspiration having choked them, and the earth shaking with them, so the one of them in the best state would be one who can find a place for his feet, and space for his breathing".⁹⁴

49 - نَحْج: حتى إذا بلغ الكتاب أجله، والامر مقاديره، والحق آخر الخلق بأوله، وجاء من أمر الله ما يريد من تجديد خلقه، أماد السماء وفطرها، وأرج الأرض وأرجفها، وقلع جبالها ونسفها، ودك بعضها بعضاً من هيبة جلالته، ومخوف سطوته، وأخرج من فيها

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

فجددهم بعد إخالقهم وجمعهم بعد تفرقيهم، ثم ميزهم لما يريد من مساءلتهم عن خفايا الاعمال، وخبايا الافعال: وجعلهم فريقين: أنعم على هؤلاء، وانتقم من هؤلاء،

He^{-azwj} would Renew them after their wearing out, and Gather them after their separation. Then He^{-azwj} would Distinguish them to what He^{-azwj} Wants from their interest about the hidden deeds, and secret deeds, and Make them to be as two groups – Favours upon these ones and Avenging from those.

فأما أهل الطاعة فأثابهم بجواره، وخلدهم في داره، حيث لا يظعن النزال، ولا تتغير بهم الحال، ولا تنوبهم الافراع، ولا تنالهم الاسقام، ولا تعرض لهم الاخطار، ولا تشخصهم الاسفار،

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

وأما أهل المعصية فأنزلهم شر دار، وغل الايدي إلى الاعناق، وقرن النواصي بالاقدام، وألبسهم سراويل القطران، ومقطعات النيران في عذاب قد اشتد حره، وباب قد اطبق على أهله في نار لها كلب وجلب (لجب خ ل)، ولهب ساطع، وقصيف هائل، لا يظعن مقيمها، ولا يفادي أسيرها، ولا تفصم كبولها، لا مدة للدار فتفى، ولا أجل قوم فيقضي،

And as for the disobedient people, He^{-azwj} would Descend them in an evil House (Hell), and Shackle the hands to the necks, and Chain the foreheads with the feet, and Clothe them with trousers of tar and pieces of the fires in a Punishment in which its heat would have intensified, and a door which would have closed upon its inhabitants in a Fire having difficulties for it, and shouts, and screams, and radiant flames, and an enormous pit. Neither would its resident be moved, nor would its captivity come to an end, nor would its shackles be broken, nor would

⁹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 48

the term of the House be terminated, nor would there be death for a people so they would expire".⁹⁵

50 - نَحْج: اوصيكم عباد الله بتقوى الله فأنتما الزمام والقوام، فتمسكو بوثائقها، واعتصموا بحقائقها، تؤول بكم إلى أكنان الدعة، وأوطان السعة، ومعاقل الحرز، ومنازل العز، في يوم تشخص فيه الابصار، وتظلم له الاقطار، ويعطل فيه صرور العشار، وينفخ في الصور،

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

فتزهق كل مهجة، وتبكم كل لهجة، وتذل الشم الشوامخ، والصم الرواسخ، فيصير صلبها سرايا رقرقا، ومعهدا قاعا سملقا، فلا شفيح يشفع، ولا حميم ينفع، ولا معذرة تدفع.

Thus, all the delights would be lost, and every tone would be crying, and the rocks of every majestic mountain would be humbled, and the peaks would be silenced, so its solidness would become a crumbling mirage. There would neither be an intercessor to intercede, nor a friend to benefit, nor an excuse to defend".⁹⁶

51 - نَحْج: وإن السعداء بالدنيا غدا هم الهاربون منها اليوم، إذا رجفت الراجفة، وحقت بجلائلها القيامة، ولحق بكل منسك أهله، وبكل معبود عبدته، وبكل مطاع أهل طاعته، فلم يجز في عدله وقسطه يومئذ خرق بصر في الهواء، ولا همس قدم في الأرض إلا بحقه،

Nahj (Al-Balagah): 'The one fortunate with the world tomorrow, they are the ones fleeing from it today. When the tremors will shake, and the Day of Judgment will become a reality by His-azwj Majesty, and every devotee would adhere with its people, and every deity with its worshipper, and every followed one with his followers. So, there will not be Recompensed in His-azwj Justice and His-azwj Equity on that Day, even a glance in the air, nor a soft footstep in the ground, except with its right.

فكم حجة يوم ذاك داحضة، وعلائق عذر منقطعة، فتحر من أمرك ما يقوم به عذرك، وتثبت به حجتك، وخذ ما يبقى لك مما لا تبقى له وتيسر لسفرك، وشم برق النجاة، وارحل مطايا التشمير.

So, how many arguments would be invalidated on that Day, and the contentions of excuses cut off. Therefore, explore from your matters what your excuses can be standing with, and your arguments can be proven with, and take what would be remaining for you, from what

⁹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 49

⁹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 50

will not be remaining with it, and travel on your journey, and perceive the delicateness of the salvation, and depart riding the saddle”⁹⁷.

52 - فس: الحسين بن عبد الله السكيني، عن أبي سعيد البجلي، عن عبد الملك ابن هارون، عن أبي عبد الله، عن آباءه صلوات الله عليهم قال: كان فيما سأل ملك الروم الحسن بن علي عليهما السلام أن سألته عن أرواح المؤمنين أين يكونون إذا ماتوا ؟

Al Husayn Bin Abdullah Al Kakeyni, from Abu Saeed Al Bajaly, form Abdul Malik Ibn Haroun,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘It was among what the king of Rome asked Al-Hassan^{-asws}: Bin Ali^{-asws}, that he asked him^{-asws} about the souls of the Momineen, ‘When do they happen to be when they die?’

قال: تجتمع عند صخرة بيت المقدس في ليلة الجمعة وهو عرش الله الادنى، منها يبسط الله الارض وإليها يطويها، وإليها المحشر، ومنها استوى ربنا إلى السماء والملائكة،

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

ثم سألته عن أرواح الكفار أين تجتمع ؟

Then he asked him^{-asws} about the souls of the *Kafirs*, ‘Where do they gather?’

قال: تجتمع في وادي حضر موت وراء مدينة اليمن، ثم يبعث الله نارا من المشرق ونارا من المغرب ويتبعهما برجين شديتين، فيحشر الناس عند صخرة بيت المقدس، فيحشر أهل الجنة عن يمين الصخرة، ويترك المتقين،

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

ويصير جهنم عن يسار الصخرة في تخوم الارضين السابعة، وفيها الفلق و السجين، فيعرف الخلائق من عند الصخرة، (4) فمن وجبت له الجنة دخلها، ومن وجبت له النار دخلها، وذلك قوله تعالى: " فريق في الجنة وفريق في السعير " .

And Hell would come to be on the left of the rock being in the boundaries of the seventh firmament, and in it is Al-Falaq (a chasm of Hell), and Al-Sijjeen. Thus, the people would be recognised at the rock, so the one for whom the Paradise is Obligated, would enter it, and for one whom the Fire is Obligated, would enter it, and these are the Words of the Exalted: **A party would be in the Paradise, and a party would be in the inferno (Fire) [42:7]**⁹⁸.

⁹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 51

⁹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 52

53 - يب: المفيد والغضائري، عن جعفر بن محمد، عن أخيه علي، عن أحمد بن إدريس، عن عمران بن موسى الخشاب، عن علي بن حسان، عن عمه عبد الرحمن، عن أبي عبد الله عليه السلام وساق حديث فضل مسجد السهلة إلى أن قال: وهو من كوفان وفيه ينفخ في الصور، وإليه المحشر، ويحشر من جانبه سبعون ألفا يدخلون الجنة.

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

'From Abu Abdullah^{-asws}, and he continued the Hadeeth of the merit of Masjid Al-Sahlah, up to he^{-asws} said: 'And it is from Kufa, and in it the Trumpet would be Blown, and to it is the gathering, and there would gather from its sides, seventy thousand entering the Paradise'.⁹⁹

54 - فس: أبي، عن ابن أبي عمير، عن منصور بن يونس، عن عمرو بن شيبه عن أبي جعفر صلوات الله عليه قال: سمعته يقول - ابتداء منه -: إن الله إذا بداله أن يبين خلقه ويجمعهم لما لا بد منه، أمر مناديا فنادى فاجتمع الانس والجن في أسرع من طرفة العين،

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

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

ثم أذن السماء الدنيا فنزل وكان من وراء الناس، وأذن السماء الثانية فنزل وهي ضعف التي تليها، فإذا رآها أهل السماء الدنيا قالوا: جاء ربنا، فيقال: لا وهو آت، حتى ينزل كل سماء، يكون كل واحدة من وراء الاخرى وهي ضعف التي تليها،

Then He^{-azwj} would Permit the sky of the world to descend, and it would be from behind the people, and Permit the second sky to descend, and it would be a multiple of which it follows. So, when the inhabitants of the sky of the world see it, they would say, 'Our Lord^{-azwj} has come!'. It would be said, 'No, and it (Command of Allah^{-azwj}) would be coming', until every sky descends, each one happening to be behind the other, and it would be a multiple of which it follows.

ثم ينزل الله في ظلل من الغمام والملائكة وقضي الامر وإلى الله ترجع الامور، ثم يأمر الله مناديا ينادي: " يا معشر الجن والانس إن استطعتم أن تنفذوا من أقطار السموات والارض فانفذوا لا تنفذون إلا بسلطان "

Then (the Command of) Allah^{-azwj} would Descend from the clouds, and (so would) the Angels, and the matter would be Ordained, and to Allah^{-azwj} the matters would return. Then Allah^{-azwj} would Command a Caller to Call out: '***O communities of the Jinn and the humans! If you are able to pass beyond the diameter of the skies and the earth, then pass. You will not be passing through except with authorisation [55:33]***'.

⁹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 53

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

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

فقال أبو جعفر عليه السلام: رسول الله وعلي وشيعته على كئبان من المسك الاذفر، على منابر من نور، يحزن الناس ولا يحزنون، ويفزع الناس ولا يفزعون،

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

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

Then he^{-asws} recited this Verse: '**One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**'. So, the good deed, by Allah^{-azwj}, it is the Wilayah of Amir Al-Momineen^{-asws}'.¹⁰⁰

55 - يد: القطان، عن ابن زكريا، عن ابن حبيب، عن أحمد بن يعقوب بن مطر، عن محمد بن الحسن بن عبد العزيز، عن طلحة بن يزيد، عن عبيد الله بن عبيد، عن أبي معمر السعداني، عن أمير المؤمنين عليه السلام أنه قال في جواب من ادعى التناقض بين آيات القرآن فقال: وأجد الله يقول: " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا "

Al Qataan, from Ibn Zakariyya, from Ibn Habeeb, from Ahmad Bin Yaquub Bin Matar, from Muhammad Bin Al Hassan Bin Abdul Aziz, from Talha Bin Yazeed, from Ubeydullah Bin Ubeyd, from Abu ma'mar Al Sa'dany,

'From Amir Al-Momineen^{-asws} having said in answer to one claimed contradiction between the Verses of the Quran, and he said: 'And I find Allah^{-azwj} Saying: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**'.

وقال: واستنطقوا، فقالوا: " والله ربنا ما كنا مشركين " وقال: " ويوم القيمة يكفر بعضكم ببعض ويلعن بعضكم بعضا " وقال: " إن ذلك لحق تخاصم أهل النار " وقال: " لا تختصموا لدي وقد قدمت إليكم بالوعيد "

And he said, 'They would be speaking, and they would be saying: '**By Allah, our Lord! We were not associators' [6:23]; and Said: Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25]; and Said: Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]: He will Say: "Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28];**

¹⁰⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 54

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

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

فأجاب عليه السلام بأن ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين ألف سنة، يجمع الله عز وجل الخلائق يومئذ في مواطن يتفرقون ويكلم بعضهم بعضا، ويستغفر بعضهم لبعض، أولئك الذين كان منهم الطاعة في دار الدنيا من الرؤساء والاتباع،

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

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

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

المستكبرين والمستضعفين يكفر بعضهم ببعض، ويلعن بعضهم بعضا، و الكفر في هذه الآية: البراءة، يقول: فيتبرء بعضهم من بعض، ونظيرها في سورة إبراهيم قول الشيطان: " إني كفرت بما أشركتمون من قبل " وقول إبراهيم خليل الرحمن: " كفرنا بكم " يعني تبرأنا منكم،

The arrogant ones and the weak ones would deny each other, and curse each other, and the denial in this Verse is the disavowing. He^{-azwj} is Saying that they would be disavowing each other, and its match is in *Surah Ibrahim*^{-as}, the words of Satan^{-la}: ***I denied what you were associating from before. [14:22]***, and the words of Ibrahim^{-as} the Friend of the Beneficent: ***We deny you [60:4]*** – meaning, disavow from you.

ثم يجتمعون في مواطن آخر، فيستنطقون فيه، ويكفون فيه، فلو أن تلك الاصوات بدت لاهل الدنيا لاذهلت جميع الخلق من معائشهم، ولتصدعت قلوبهم إلا ما شاء الله، فلا يزالون ييكون الدم،

Then they would be Gathered in another place, and they would be speaking in it, and they would be wailing in it. If those voices were to appear to the inhabitants of the world, these would startle the entirety of the creatures from their livelihood, and would crack their hearts, except what Allah^{-azwj} so Desires. They will not cease to be crying blood.

ثم يجتمعون في موطن آخر فيستنتقون فيه فيقولون: "والله ربنا ما كنا مشركين" فيختم الله تبارك وتعالى على أفواههم، و يستنتقون الايدي والارجل والجلود، فتشهد بكل معصية كانت منهم، ثم يرفع عن ألسنتهم الختم، فيقولون لجلودهم: "لم شهدتم علينا قالوا أنطقنا الله الذي أنطق كل شيء"

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

ويجتمعون في موطن آخر فيستنتقون، فيفر بعضهم من بعض، فذلك قوله عز وجل: "يوم يفر المرء من أخيه وأمه وأبيه وصاحبته وبنيه" فيستنتقون فلا يتكلمون إلا من أذن له الرحمن وقال صوابا، فنقوم الرسل - صلى الله عليهم - فيشهدون في هذا الموطن، فذلك قوله تعالى: "فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا"

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

ثم يجتمعون في موطن آخر يكون فيه مقام محمد صلى الله عليه وآله وهو المقام المحمود، فيثني على الله تبارك وتعالى بما لم يثن عليه أحد قبله، ثم يثني على الملائكة كلهم، فلا يبقى ملك إلا أثني عليه محمد صلى الله عليه وآله،

Then they would be gathering in another place wherein would happen to be the place of Muhammad^{-saww}, and it is the Place of the Most Praise One (Maqaam Al-Mahmoud), he^{-saww} would extol upon Allah^{-azwj} Blessed and Exalted with no one had ever extolled upon Him^{-azwj}, before him^{-saww}. Then he^{-saww} would extol upon His^{-azwj} Angels, all of them, so there will not remain any Angel except Muhammad^{-saww} would extol upon him.

ثم يثني على الرسل بما لم يثن عليهم أحد مثله، ثم يثني على كل مؤمن ومؤمنة، يبدأ بالصدقين والشهداء ثم بالصالحين، فيحمده أهل السماوات وأهل الارض، وذلك قوله عز وجل: "عسى أن يبعثك ربك مقاما محمودا" فطوبى لمن كان له في ذلك المقام حظ ونصيب، وويل لمن لم يكن له في ذلك المقام حظ ولا نصيب،

Then he^{-saww} would extol upon the Rasools^{-as} with what no one had extolled upon them^{-as} like it. Then he^{-saww} would extol upon every Momin and Momina, beginning with the Truthful, and the martyrs, then with the righteous. So, inhabitants of the skies and the inhabitants of the earth would praise him^{-saww}, and these are the Words of the Mighty and Majestic: **perhaps your Lord will Raise you to a Praiseworthy position [17:79]**. Therefore, beatitude be to the

one who has a portion for him in that place and a share, and woe be unto the one who neither has a portion for him in that place nor a share.

ثم يجتمعون في موطن آخر فيدان بعضهم من بعض، وهذا كله قبل الحساب، فإذا اخذا في الحساب شغل كل إنسان بما لديه، نسأل الله بركة ذلك اليوم،

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

قال: فرجت عني فرج الله عنك يا أمير المؤمنين.

He said, 'You^{-asws} have relieved me, may Allah^{-azwj} Relieve you^{-asws}!''.

وساق الحديث إلى أن قال: فأما قوله: " وجوه يومئذ ناضرة إلى ربها ناظرة " وقوله: " لا تدركه الابصار وهو يدرك الابصار " فإن ذلك في موضع ينتهي فيه أولياء الله عزوجل بعد ما يفرغ من الحساب إلى نهر يسمى الحيوان فيغتسلون فيه ويشربون منه، فتتضر وجوههم إشراقا، فيذهب عنهم كل قذى ووعث، ثم يؤمرون بدخول الجنة،

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

فمن هذا المقام ينظرون إلى رحمهم كيف يشيهم، ومنه يدخلون الجنة، فذلك قول الله عزوجل في تسليم الملائكة عليهم: " سلام عليكم طبت فادخلوها خالدين " فعند ذلك أيقنوا بدخول الجنة، والنظر إلى ما وعدهم رحمهم، فذلك قوله: " إلى ربها ناظرة " وإنما يعني بالنظر إليه النظر إلى ثوابه تبارك وتعالى،

From this place, they would be looking at how their Lord^{-azwj} has Rewarded them, and from it they would be entering the Paradise, and these are the Words of Allah^{-azwj} Mighty and Majestic regarding the greetings of the Angels: **'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]**. During that, they would be certain with the entry into the Paradise, and the looking at what their Lord^{-azwj} has Promised them. These are His^{-azwj} Words: **Looking at their Lord [75:23]**, and rather, it means by the looking, the looking at the Rewards of the Blessed and Exalted.

وأما قوله: " لا تدركه الابصار و هو يدرك الابصار " فهو كما قال لا تدركه الابصار ولا تحيط به الاوهام، وهو يدرك الابصار يعني يحيط بها.

And as for His^{-azwj} Words: '**Visions cannot comprehend Him, and He Comprehends the visions [6:103]**', so it is just as He^{-azwj} Said, neither can the visions realise Him^{-azwj}, nor can the imaginations encompass Him^{-azwj}, while He^{-azwj} Realises the sights, meaning Encompasses with these".¹⁰¹

56 - فس: " إذا وقعت الواقعة ليس لوقعتها كاذبة " قال: القيامة هي حق، قوله تعالى: " خافضة " قال: لاعداء الله " رافعة " لاولياء الله " إذا رجحت الارض رجا " قال: يدق بعضها على بعض " وبست الجبال بسا " قال: قلعت الجبال قلعا " فكانت هباء منبثا " قال: الهباء: الذي يدخل في الكوة من شعاع الشمس.

When the event occurs [56:1] There isn't a belying for its occurrence [56:2] - He said, 'The Day of Judgment, it is true'. The Words of the Exalted: **Abasing [56:3]** - He said, 'To enemies of Allah^{-azwj}, **exalting [56:3]**, to friends of Allah^{-azwj}'. **When the earth would shake with a shaking [56:4]** - He said, 'Part of it pounded upon part'. **And the mountains will crumble with a crumbling [56:5]** - He said, 'Uprooting the mountains with an uprooting'. **So they would be like scattered dust [56:6]** - He said, 'The dust which enters into the crack (in the wall; cracks as seen) from the rays of the sun'.¹⁰²

57 - ثو: بإسناده عن أبي عبد الله عليه السلام قال: أرض القيامة نار ما خلا ظل المؤمن، فإن صدقته تظله.

By his chain,

'From Abu Abdullah^{-asws} having said: 'The land of the Day of Judgment would (all) be Fire, apart from the shade of the Momin. So, if he ratifies it, it would shade him'.¹⁰³

58 - فس: أبي، عن الحسين بن خالد، عن أبي الحسن الرضا عليه السلام وساق الحديث إلى أن قال: قلت: " الشمس والقمر بحسبان " ؟ قال: هما بعذاب الله، قلت: الشمس والقمر يعذبان ؟

From my father, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{-asws}, I (the narrator) said, '(What about): **[55:5] The sun and the moon follow a Reckoning?**' He^{-asws} said: 'They would both be Punished.' I said, 'The sun and the moon would be Punished?'

قال: سألت عن شيء فأيقننه، إن الشمس والقمر آيتان من آيات الله، يجريان بأمره، مطيعان له، ضوءهما من نور عرشه، وحرهما من جهنم،

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

¹⁰¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 55

¹⁰² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 56

¹⁰³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 57

فإذا كانت القيامة عاد إلى العرش نورهما، وعاد إلى النار حرهما، فلا يكون شمس ولا قمر، وإنما عتاها لعنهما الله، أو ليس قد روى الناس أن رسول الله صلى الله عليه وآله قال: الشمس والقمر نوران في النار؟ قلت: بلى،

So, when it would be the Day of Judgment, both their lights would return to the Throne, and their bodies would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{-azwj} has Cursed them both. Aren't the people reporting that Rasool-Allah^{-saww} said: 'The sun and the moon are two lights in the Fire?' I said, 'Yes'.

قال: أما سمعت قول الناس: فلان وفلان شمس هذه الامة ونورها؟ فهما في النار، والله ما عني غيرهما.

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

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

Al Husayn Bin Ibrhim Bin Ahmad, from Muhammad Bin Ja'far Al Kufy, from Al Barmaky, from Al Husayn Bin Al Hassan, from Bakr Bin Salih, from Al Hassan Bin Saeed,

'From Abu Al-Hassan Al-Reza^{-asws} regarding the Words of the Mighty and Majestic: **On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]**, he^{-asws} said: 'A Veil of Light would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah''¹⁰⁵

60 - يد: أبي وابن الوليد، عن سعد، عن ابن عيسى، عن علي بن حديد، عن جميل بن دراج، عن زرارة، عن أبي عبد الله عليه السلام في قول الله عزوجل: "ويدعون إلى السجود فلا يستطيعون" قال: صارت أصلابهم كصيافي البقر - يعني قرونها - "وقد كانوا يدعون إلى السجود وهم سالمون" قال: وهم مستطيعون.

My father and Ibn Al Waleed, from Sa'ad, from Ibn Isa, from Ali Bin Hadeed, from Jameel Bin Darraj, from Zurara,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they would be called to do the Sajdah, but they will not be able to [68:42]**. He^{-asws} said: 'Their ribs would become like the stiffness of the bull - meaning their horns'. **and they had been called to the Sajdah while they were safe (and sound) [68:43]**. He^{-asws} said: 'And they had been able to''¹⁰⁶

¹⁰⁴ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 5 H 58

¹⁰⁵ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 5 H 59

¹⁰⁶ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 5 H 60

61 - ين: النضر، عن زرعة، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إن الرحم معلقة بالعرش ينادي يوم القيامة: اللهم صل من وصلني، واقطع من قطعني،

Al Nazar, from Zar'at, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The kinship would attach itself with the Throne saying, 'O Allah^{-azwj}! Maintain with the one who maintained me and Cut off the one who cut me off!'

فقلت: أهى رحم رسول الله صلى الله عليه وآله: فقال: بل رحم رسول الله صلى الله عليه وآله منها،

I said, 'Is it the kinship of Rasool-Allah^{-saww}?' He^{-asws} said: 'But, kinship of Rasool-Allah^{-saww} is from these'.

وقال: إن الرحم تأتي يوم القيامة مثل كبة المدار - وهو المغزل - فمن أتاها واصلا لها انتشرت له نورا حتى يدخله الجنة، ومن أتاها قاطعا لها انقبضت عنه حتى يقذف به في النار.

And he^{-asws} said: 'The kinship would come on the Day of Judgment, like the spinning of the yarn, and it is the spindle. So, the one who comes to it, and had maintained it, a Light would spread out for him until he enters the Paradise. And the one who came to it, having cut-off from it, it would be seized from him until he is thrown into the Fire'.¹⁰⁷

62 - ما: الحسين بن إبراهيم القزويني، عن محمد بن وهبان، عن أحمد بن إبراهيم، عن الحسن بن علي الزعفراني، عن البرقي، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله عليه السلام قال: يحشر الناس يوم القيامة متلازمين، فينادي مناد: أيها الناس إن الله قد عفا فاعفوا،

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

'From Abu Abdullah^{-asws} having said: 'The people would be gathered on the Day of Judgment necessitating (every right of theirs). A Caller would call out: 'O you people! Allah^{-azwj} has Pardoned, so pardon each other!'

قال: فيعفو قوم ويبقى قوم متلازمين، قال: فترفع لهم قصور بيض، فيقال: هذا لمن عفا، فيتعافى الناس.

He^{-asws} said: 'So a group would pardon, and there would remain a group necessitating (every right). Then, a white castle would be raised for them, and it would be said: 'This is for the one who pardons (among Shias)! So, the people (Shias) would pardon each other'.¹⁰⁸

63 - دعوات الراوندي: روي أنه: إذا كان يوم القيامة ينادي كل من يقوم من قبره: اللهم ارحمني، فيجابون: لئن رحمتهم في الدنيا لترحمون اليوم.

¹⁰⁷ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 5 H 61

¹⁰⁸ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 5 H 62

(The book) Da'waat of Al Rawandy –

'It is reported that when it will be the Day of Judgment, everyone arising from his grave would call out, 'O Allah^{-azwj}! Have Mercy on me!' They would be Answered: 'Had you been merciful in the world, you would have been Mercied today''.¹⁰⁹

¹⁰⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 5 H 63

(باب 6) * (مواقف القيامة وزمان مكث الناس فيها وانه يؤتى بجهنم فيها) *

CHAPTER 6 – PAUSING OF THE (DAY OF) JUDGMENT, AND THE TIME THE PEOPLE WOULD BE TARRIED THEREIN, AND HELL WOULD BE BROUGHT DURING IT

الايات، الكهف " 18 " وعرضنا جهنم يومئذ للكافرين عرضا 100.

The Verses: - (Surah) Al Kahf: ***And We will Display Hell on that Day to the Kafirs with an exposure [18:100]***

الحج " 22 " ويستعجلونك بالعذاب ولن يخلف الله وعده وإن يوما عند ربك كألف سنة مما تعدون 47.

(Surah) Al Hajj: ***And they are hastening you with the Punishment (to befall), and Allah will never Break His Promise, and surely a day in the Presence of your Lord is like a thousand years from what you are counting [22:47]***

التنزيل " 32 " يدبر الامر من السماء إلى الارض ثم يعرج إليه في يوم كان مقداره ألف سنة مما تعدون 5.

(Surah) Al Tanzeel: ***He Regulates the matters from the sky to the earth, then these would ascend to Him during a Day, the measurement of it would be a thousand years from what you are counting [32:5]***

المعارج " 70 " سأل سائل بعذاب واقع

(Surah) Al Ma'arij: ***A questioner, asked for the Punishment to befall [70:1]***

* للكافرين ليس له دافع

For the Kafirs, there wouldn't be a dispeller for it [70:2]

* من الله ذي المعارج

(It is) from Allah, One with the ways of ascent [70:3]

* تعرج الملائكة والروح إليه في يوم كان مقداره خمسين ألف سنة

The Angels and the Spirit ascend to Him in a day, its measurement would be of fifty thousand years [70:4]

* فاصبر صبرا جميلا

Therefore be patient with a beautiful patience [70:5]

* إثمهم يرونه بعيدا

They are seeing it as being remote [70:6]

* ونراه قريبا 1 - 7.

And We See it as being near [70:7]

الفجر " 89 " كلا إذا دكت دكا دكا

Never! When the earth is levelled by pounding (and) pounding [89:21]

* وجاء ربك والملك صفا صفا

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

* وجئ يومئذ بجهنم يومئذ يتذكر الانسان وأنى له الذكرى

And on that Day they would come with Hell. On that Day the human being would remember, and how would the Zikr be for him? [89:23]

* يقول ياليتني قدمت لحياتي

He would be saying, 'Oh I wish I had sent ahead for my life (in Hereafter)!' [89:24]

* فيومئذ لا يعذب عذابه أحد

So, on that Day, no one will Punish (like) His Punishment [89:25]

* ولا يوثق وثاقه أحد 21 - 26.

And no one will bind (like) His Binding [89:26]

1 - لى: أبي، عن علي، عن أبيه، عن علي بن الحكم، عن المفضل بن صالح، عن جابر، عن أبي جعفر عليه السلام قال: لما نزلت هذه الآية: " وجئ يومئذ بجهنم " سئل عن ذلك رسول الله صلى الله عليه وآله، فقال: أخبرني الروح الأمين أن الله - لا إله غيره - إذا جمع الأولين والآخرين أتى بجهنم تقاد بألف زمام، أخذ بكل زمام مائة ألف ملك من الغلاظ الشداد، لهاودة وتغيظ وزفير، وإنما لتزفر الزفرة، فلو لا أن الله عز وجل أخرهم إلى الحساب لاهلكت الجمع،

My father, from Ali, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

'From Abu Ja'far^{-asws} having said: 'When this Verse was Revealed: ***And on that Day they would come with Hell. [89:23]:*** 'Rasool-Allah^{-azwj} was asked about that, so he^{-saww} said: 'The Trustworthy Spirit informed me^{-saww} that Allah^{-azwj}, there is no god apart from Him^{-azwj}, when

He^{-azwj} Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah^{-azwj} Mighty and Majestic does not Delay it until the Reckoning is dealt with, it would destroy all.

ثم يخرج منها عنق يحيط بالخالق: البر منهم والفاجر، فما خلق الله عزوجل عبدا من عباده ملكا ولا نبيا إلا نادى: رب ! نفسي نفسي، وأنت يا نبي الله تنادي امتي امتي،

Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. So, there is no creature of Allah^{-azwj}, a servant from His^{-azwj} servants, Angel, or Prophet^{-as} except that he would call out, 'O Lord^{-azwj}, (save) my soul! (save) my soul! Whilst you^{-saww} would be saying: 'O Lord^{-azwj}, (save) my^{-saww} community! (save) My^{-saww} community!

ثم يوضع عليها صراط أدق من حد السيف عليه ثلاث قناطر، أما واحدة فعليها الامانة والرحم، وأما الاخرى فعليها الصلاة، وأما الاخرى فعليها عدل رب العالمين لا إله غيره، فيكلفون الممر عليه

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the *Salat* and the third being the Lord^{-azwj} of the Worlds, there is no god apart from Him^{-azwj}. Then they will be encumbered to cross over it.

فتحبسهم الرحم والامانة فإن نجوا منها حبستهم الصلاة، فإن نجوا منها كان المنتهى إلى رب العالمين جل وعز، و هو قوله تبارك وتعالى: " إن ربك لبالمرصاد "

They would be captivated by the mercy and the fulfilment of the trust stage. If they can be rescued from it, the *Salat* stage would capture them. If they can be rescued from it, they would end up to the Lord^{-azwj} of the Worlds, Majestic is His^{-azwj} Mention, and these are the Words of Allah^{-azwj} Blessed and Exalted: ***Surely your Lord is Watchful [89:14].***

والناس على الصراط فمتعلق، وقدم تزل، وقدم تستمسك، والملائكة حولهم ينادون: يا حليم اغفر، واصفح، وعد بفضلك وسلم سلم، والناس يتهافتون فيها كالفراش، وإذا نجا ناج برحمة الله عزوجل نظر إليها فقال: الحمد لله الذي نجاني منك بعد أياس بمنه وفضله، إن ربنا لغفور شكور.

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them Calling out: 'O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your^{-azwj} Grace, and Secure them while the people would be flocking on it like moths (insects). So, the one who is saved would be so by the Mercy of Allah^{-azwj} Blessed and Exalted would look at it (the Bridge) and say, 'The Praise is due to

Allah^{-azwj} Who Rescued me from you (the Bridge) after finding me lost and in desperation, by His^{-azwj} Grace. Surely, our Lord^{-azwj} is Forgiving, Appreciative".¹¹⁰

2 - ما: ابن الصلت، عن ابن عقدة، عن علي بن محمد، عن داود بن سليمان، عن الرضا عليه السلام، عن آبائه، عن أمير المؤمنين عليهم السلام قال: قال رسول الله صلى الله عليه وآله: هل تدرون ما تفسير هذه الآية: "كلا إذا دكت الأرض دكا دكا" ؟

Ibn Al Salt, from Ibn Aqadah, from Ali Bin Muhammad, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww}: 'Do you know what is the interpretation of this Verse: **Never! When the earth is levelled by pounding (and) pounding [89:21]?**

قال: إذا كان يوم القيامة تقاد جهنم بسبعين ألف زمام، بيد سبعين ألف ملك، فتشرد شرده لولا أن الله تعالى حبسها لاحتقت السماوات والأرض.

He^{-asws} said: 'When it will be the Day of Judgement, Hell would be driven with seventy thousand reins by the hands of seventy thousand Angels. So, it would move about with a movement, and had not Allah^{-azwj} the Exalted Confined it, it would incinerate the skies and the earth".¹¹¹

3 - ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن القاشاني، عن المنقري، عن حفص بن غياث قال: قال أبو عبد الله جعفر بن محمد عليهما السلام: ألا فحاسبوا أنفسكم قبل أن تحاسبوا، فإن في القيامة خمسين موقفا كل موقف مثل ألف سنة مما تعدون، ثم تلا هذه الآية: " في يوم كان مقداره خمسين ألف سنة ".

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al minqary, from Hafs Bin Giyas who said,

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} said: 'Indeed! Take account of your selves before Accounting is taken against you, for on the Day of Judgment there will be fifty pausing stations, with each stop being of the measurement of a thousand years'. Then he^{-asws} recited: **in a Day, the measurement of it would be a thousand years from what you are counting [32:5]**".¹¹²

4 - فس: " وبرزت الحجيم لمن يرى " قال: احضرت.

And the Hell will emerge for everyone to see [79:36], He said, 'Presented'.¹¹³ (P.s. – This is not a Hadeeth)

¹¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 1

¹¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 2

¹¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 3

¹¹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 4

5 - فس: قال علي بن إبراهيم في قوله: " في يوم كان مقداره خمسين ألف سنة " قال: إن في القيامة خمسين موقفا لكل موقف ألف سنة.

Ali Bin Ibrahim said, 'His^{-azwj} Words: ***in a Day, the measurement of it would be a thousand years from what you are counting [32:5]***. He said, 'In the Day of Judgment there are fifty pausing stations, for each pausing station would be a thousand years (duration)'.¹¹⁴ (P.s. — This is not a Hadeeth)

6 - ثو: ابن المتوكل، عن محمد العطار، عن محمد بن أحمد، عن ابن يزيد، عن محمد بن منصور، عن رجل، عن شريك، يرفعه قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة جاءت فاطمة في لمة من نسائها، فيقال لها: ادخلي الجنة، فتقول: لا أدخل حتى أعلم ما صنع بولدي من بعدي، فيقال لها: انظري في قلب القيامة،

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Ibn Yazeed, from Muhammad Bin Mansour, from a man, from Shareek, raising it, said,

'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, (Syeda) Fatima^{-asws} would come with her^{-asws} entourage of her^{-asws} womenfolk, and it would be said to her^{-asws}: 'Enter the Paradise!' She^{-asws} would be saying: 'I^{-asws} will not enter until I^{-asws} know what happened with my^{-asws} son^{-asws} from after me^{-asws}'. It would be said: 'Look into the heart (centre) of the (Day of) Judgment!'

فننظر إلى الحسين صلوات الله عليه قائما ليس عليه رأس، فتصرخ صرخة، فأصرخ لصراخها، و تصرخ الملائكة لصراخنا، فيغضب الله عزوجل لنا عند ذلك، فيأمر نارا يقال لها: هبهب قد اوقد عليها ألف عام حتى اسودت، لا يدخلها روح أبدا ولا يخرج منها غم أبدا،

She^{-asws} would look at Al-Husayn^{-asws} standing, there wouldn't be a head upon him^{-asws}, and she^{-asws} would scream out a scream, and I^{-saww} would scream out to her^{-asws} scream, and the Angels would scream out to our^{-asws} screaming. Allah^{-azwj} Mighty and Majestic would be Wrathful for us^{-asws} at that, and He^{-azwj} would Command a Fire called Hab'hab, which would have been ignited upon for a thousand years until it blackened. No wind would enter it, ever, nor would a cloud come out from it, ever!

فيقال: التقطى قتلة الحسين عليه السلام، فتلتقطهم، فإذا صاروا في حوصلتها صهلت وصهلوا بها، وشهقت وشهقوا بها، وزفرت وزفروا بها، فينطقون بالسنة ذلقة طلقة: يا ربنا لم أوجب لنا النار قبل عبدة الاوثان ؟ فيأتيهم الجواب عن الله عزوجل: إن من علم ليس كمن لم يعلم.

He^{-azwj} would Say: "Collect the killers of Al-Husayn^{-asws}!" So, it would collect them, and when they come to be in its clutches, it would snort, and they would snort with it, and it would inhale, and they would inhale with it, and it would exhale and they would exhale with it. They would speak with eloquent tongues, 'O Lord^{-azwj}! Why did You^{-azwj} Obligate the Fire for us

¹¹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 5

before (even) the idol worshippers?’ The Answer would come to them from Allah^{-azwj} Mighty and Majestic: “Surely, the one who knows isn’t the like the one who does not know!”¹¹⁵

7 - لى: ماجيلويه، عن عمه، عن البرقي، عن علي بن الحسين، عن عبد الله بن جبلة، عن معاوية بن عمار، عن الحسن بن عبد الله، عن أبيه، عن جده الحسن بن علي بن أبي طالب عليه السلام قال: جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله، وساق الحديث في أجوبته عن مسائل اليهودي إلى أن قال صلى الله عليه وآله: إن الشمس إذا طلعت عند الزوال لها حلقة تدخل فيها، فإذا دخلت فيها زالت الشمس

Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Al Husayn, from Abdullah Bin Jabalah, from Muawiya Bin Amaar, from Al Hassan Bin Abdullah, from his father,

‘From his grandfather^{-asws}, Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘A number of Jews came to Rasool-Allah^{-saww}’ – and continued the Hadeeth, in his^{-saww} answer to the questions of the Jews, until he^{-saww} said: ‘When the sun emerges during its setting, there would be a circle it would enter into, and when it does enter into it, the sun would disappear.

فيسبح كل شئ دون العرش لوجه ربي، وهي الساعة التي يؤتى فيها بجهنم يوم القيامة، فما من مؤمن يوفق تلك الساعة أن يكون ساجدا أو راکعاً أو قائماً إلا حرم الله جسده على النار،

Everything below the Throne would Glorify to the Face of my^{-saww} Lord^{-azwj}, and it is the time in which they would come with Hell on the Day of Judgment. So, there is no Momin who would harmonies with that time by happening to be in Sajdah, or in *Ruku*, or standing (in *Salat*), except Allah^{-azwj} will Prohibit his body upon the Fire”¹¹⁶

8 - فر: بإسناده عن أبي الدرداء، عن النبي صلى الله عليه وآله قال: الظالم لنفسه يجبس في يوم كان مقداره خمسين ألف سنة، حتى يدخل الحزن في جوفه، ثم يرحمه فيدخل الجنة،

By his chain from Abu Al Darda’a,

‘From the Prophet^{-saww} having said: ‘The one unjust to himself (sinner) would be withheld in a Day, its measurement would be of fifty thousand years, until the grief enters inside him. Then He^{-azwj} would Mercy him and he would enter the Paradise’.

فقال رسول الله صلى الله عليه وآله: الحمد لله الذي أذهب عنا الحزن، الذي أدخل أجوافهم الحزن في طول المحشر.

Rasool-Allah^{-saww} said: ‘**The Praise is for Allah Who Removed the grief from us. [35:34]**, grief which would be entering their insides during the prolonging of the gathering’¹¹⁷

¹¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 6

¹¹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 7

¹¹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 8

9 - يه: عن النبي صلى الله عليه وآله قال: وأما صلاة المغرب فهي الساعة التي تاب الله عزوجل على آدم، وكان بين ما أكل من الشجرة وبين ما تاب الله عليه عزوجل ثلاثمائة سنة من أيام الدنيا، وفي أيام الآخرة يوم كآلف سنة مما بين العصر إلى العشاء،

From the Prophet^{-saww} having said: 'And as for Al-Maghrib *Salat*, it is the time in which Allah^{-azwj} Mighty and Majestic Turned (with Mercy) to Adam^{-as}, and there was between him^{-as} eating from the tree and Allah^{-azwj} Mighty and Majestic Turning to him^{-as}, three hundred years from the days of the world, and in the Hereafter, a day is like a thousand years from what is between Al-Asr to Al-Isha".¹¹⁸

10 - كا: علي، عن أبيه، عن ابن أسباط، عنهم عليهم السلام قال: فيما وعظ الله عز و جل به عيسى عليه السلام: يا عيسى اعمل لنفسك في مهلة من أجلك قبل أن لا تعمل لها، و اعبدي ليوم كآلف سنة مما تعدون، وفيه اجزي بالحسنة واضاعفها.

Ali, from his father, from Ibn Asbat,

'From them^{-asws} having said: 'Among what Allah^{-azwj} Mighty and Majestic Advised Isa^{-as} Bin Maryam^{-as} with was: "O Isa^{-as}! Work for yourself^{-as} during the free time from your^{-as} lifespan before you^{-as} cannot work for it, and worship Me^{-azwj} for a Day like a thousand years from what you^{-as} are counting, and during it I^{-saww} shall Recompense with the good deed and Multiply it!".¹¹⁹

¹¹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 9

¹¹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 6 H 10

(باب 7) * (آخر فيه ذكر كثرة امة محمد صلى الله عليه وآله في القيامة، وعدد صفوف الناس فيها، وحملة العرش فيها)*

CHAPTER 7 – ANOTHER, IN WHICH IS MENTION OF THE ABUNDANCE OF THE COMMUNITY OF MUHAMMAD^{-saww} DURING THE (DAY OF) JUDGMENT, AND THE NUMBER OF ROWS OF THE PEOPLE DURING IT, AND BEARERS OF THE THRONE DURING IT

1 - لى: علي بن أحمد بن موسى، عن محمد الاسدي، عن البرمكي، عن جعفر ابن أحمد التميمي، عن أبيه، عن عبد الملك بن عمير الشيباني، عن أبيه، عن جده، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: أنا أكثر النبيين تبعاً يوم القيامة.

Ali Bin Ahmad Bin Musa, from Muhammad Al Asady, from Al Barmakky, from Ja'far Ibn Ahmad Al Tameemi, from his father, from Abdul Malik Bin Umeyr Al Shaybani, from his father, from his grandfather, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'I^{-azwj} would be of the most followers from the Prophets^{-as} on the Day of Judgment'.¹²⁰

2 - ل: محمد بن جعفر البندار، عن أبي العباس الحمادي، عن صالح بن محمد البغدادي، عن عبيد الله بن عمر القواريري، عن مؤمل بن إسماعيل، عن سفيان الثوري، عن علقمة بن مرثد، عن سليمان بن بريدة، عن أبيه قال: قال رسول الله صلى الله عليه وآله: أهل الجنة عشرون ومائة صف، هذه الامة منها ثمانون صفاً.

Muhammad Bin Ja'far Al Bandar, from Abu Al Abbas Al Hamady, from Salih Bin Muhammad Al Baghdady, from Ubeydullah Bin Umar Al Qawareyri, from Mo'mil Bin Ismail, from Sufyan Al Sowry, from Alqamah Bin Marsad, from Suleyman Bin Bureydah, from his father who said,

'Rasool-Allah^{-saww} said: 'The inhabitants of the Paradise would be in twenty rows. This community, from it, would be of eighty rows'.¹²¹

3 - ج: ابن عباس، عن النبي صلى الله عليه وآله قال: إن في الجنة عشرين ومائة صف، امتي منها ثمانون صفاً.

Ibn Abbas,

'From the Prophet^{-saww} having said: 'In the Paradise there would be one hundred and twenty rows. My^{-saww} community from it, would be eighty rows'.¹²²

4 - ج: هشام بن الحكم سأل الزنديق الصادق عليه السلام عن الناس: يعرضون صفوفاً يوم القيامة؟ قال: نعم، هم يومئذ عشرون ومائة صف في عرض الارض.

¹²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 1

¹²¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 2

¹²² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 3

Hisham Bin Al Hakam,

'The atheist asked Al-Sadiq^{-asws} about the people, 'Would they be presented in rows of the Day of Judgment?' He^{-asws} said: 'Yes, on that Day there would be one hundred and twenty rows in the width of the earth'¹²³.

5 - ل: ابن الوليد، عن الصفار مرسلا قال: قال الصادق عليه السلام: إن حملة العرش أحدهم على صورة ابن آدم يستزق الله لولد آدم، والثاني على صورة الديك يستزق الله للطير، والثالث على صورة الاسد يستزق الله للسباع، والرابع على صورة الثور يستزق الله للبهائم ونكس الثور رأسه منذ عبد بنو إسرائيل العجل، فإذا كان يوم القيامة صاروا ثمانية.

Ibn Al Waleed, from Al Saffar, with an unbroken chain who said,

'Al-Sadiq^{-asws} said: 'The bearers of the Throne, one of them is upon an image of a son of Adam^{-as} seeking the sustenance of Allah^{-azwj} for the children of Adam^{-as}; and the second one is upon an image of the rooster seeking sustenance of Allah^{-azwj} for the birds; and the third is upon an image of the lion seeking sustenance of Allah^{-azwj} for the wild animals; and the fourth is upon an image of the bull seeking sustenance of Allah^{-azwj} for the animals. And the bull lowered its head (out of shame) since the children of Israel worshipped the calf. So, when it will be the Day of Judgment, they would become eight'¹²⁴.

6 - كا: علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الحريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر عليه السلام أنه قال: يا سعد تعلموا القرآن فإن القرآن يأتي يوم القيامة في أحسن صورة نظر إليها الخلق، والناس صفوف عشرون ومائة ألف صف، ثمانون ألف صف أمة محمد صلى الله عليه وآله، وأربعون ألف صف من سائر الامم.

Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Husayn Bin Abdul Rahman, from Sufyan Al Hareyri, from his father, from Sa'ad Al Khafaf,

'From Abu Ja'far^{-asws} having said: 'O Sa'ad! Learn the Quran, for it would come on the Day of Judgment in a beautiful image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows, eighty thousand rows being of the community of Muhammad^{-saww}, and forty thousand rows from the rest of the communities'¹²⁵.

¹²³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 4

¹²⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 5

¹²⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 7 H 6

(باب 8) * (احوال المتقين والجرمين في القيامة) *

CHAPTER 8 – SITUATIONS OF THE PIOUS ONES AND THE CRIMINALS DURING THE DAY OF JUDGMENT

الآيات، البقرة " 2 " " إن الذين يكتُمون ما أنزل الله من الكتاب ويشترُونَ به ثَمَنًا قليلًا أولئك ما يأكلون في بطونهم إلا النار ولا يكلمهم الله يوم القيمة ولا يزيهم ولهم عذاب أليم

The Verses – (Surah) Al Baqarah: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, they are not devouring into their bellies except for the Fire, nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]**

* أولئك الذين اشتروا الضلالة بالهدى والعذاب بالمغفرة فما أصبرهم على النار 174 – 175

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. So, what would be their patience upon the Fire? [2:175]

" وقال تعالى: " زين للذين كفروا الحياة الدنيا ويسخرون من الذين آمنوا والذين اتقوا فوقهم يوم القيمة 212.

And the Exalted Said: **The life of the world is adorned for those who are committing Kufr, and they are mocking those who are believing; and those who are fearing would be above them on the Day of Judgment. [2:212]**

آل عمران " 3 " " إن الذين يشترون بعهد الله وأيمانهم ثمنا قليلًا أولئك لا خلاق لهم في الآخرة ولا يكلمهم الله ولا ينظر إليهم يوم القيمة ولا يزكيهم ولهم عذاب أليم 77

(Surah) Aal-e-Imran: **Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**

" وقال تعالى: " ولا تكونوا كالذين تفرقوا واختلفوا من بعد ما جاءهم البينات وأولئك لهم عذاب عظيم

And the Exalted Said: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105]**

* يوم تبيض وجوه وتسود وجوه فأما الذين اسودت وجوههم أكفرتم بعد إيمانكم فذوقوا العذاب بما كنتم تكفرون

On the Day faces would be whitened and faces would be blackened. So as for those whose faces would be blackened: "Did you commit Kufr after your Eman? Then taste the Punishment due to what you were disbelieving in" [3:106]

* وأما الذين ابيضت وجوههم ففي رحمة الله هم فيها خالدون 105 – 107

And as for those whose faces would be whitened, so in the Mercy of Allah, they would be in it eternally [3:107]

" وقال تعالى " : سيطوقون ما بخلوا به يوم القيمة 180.

And the Exalted Said: **they would be collared with what they had been stingy with, on the Day of Judgment [3:180]**

النساء " 4 " من قبل أن نطمس وجوها فنردها على أدبارها 47.

(Surah) Al Nisaa: **from before We Alter faces then turn them on their backs [4:47]**

المائدة " 5 " قال الله هذا يوم ينفع الصادقين صدقهم لهم جنات تجري من تحتها الانهار خالدون فيها أبدا رضي الله عنهم ورضوا عنه ذلك الفوز العظيم 119.

(Surah) Al Maidah: **Allah (will) Say: "This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Please with them and they being pleased from Him – that is the mighty achievement [5:119]**

الانعام " 6 " ويوم نحشرهم جميعا ثم نقول للذين أشركوا أين شركاؤكم الذين كنتم تزعمون

(Surah) Al Anaam: **And on the Day We shall Gather them all together, then We will be Saying to those who are associating: "Where are your associates, those (who) you were alleging for?" [6:22]**

ثم لم تكن فتنتهم إلا أن قالوا والله ربنا ما كنا مشركين

Then their escape would not be except that they would be saying, 'By Allah, our Lord! We were not associators' [6:23]

* انظر كيف كذبوا على أنفسهم وضل عنهم ما كانوا يفترون 22 – 24

Look how they are belying upon themselves, and it would be lost from them, whatever they were fabricating [6:24]

" وقال تعالى " : ولو ترى إذ وقفوا على النار فقالوا يا ليتنا نرد ولا نكذب بآيات ربنا ونكون من المؤمنين

And the Exalted Said: **And if only you could see when they would be paused upon the Fire, they would say, 'Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27]**

* بل بداهم ما كانوا يخفون من قبل لو ردوا لعادوا لما نهوا عنه وإنهم لكاذبون

But, it would be manifested to them what they were hiding from before. And if they were to be returned, they would repeat what they had been Forbidden from; and they (would still) be lying [6:28]

* وقالوا إن هي إ حيوتنا الدنيا وما نحن بمبعوثين

And they are saying: 'Surely there is nothing but our life of the world, and we will not be Resurrected' [6:29]

* ولو ترى إذ وقفوا على ربهم قال أليس هذا بالحق قالوا بلى وربنا قال فذوقوا العذاب بما كنتم تكفرون

And if you could see when they would be pausing before their Lord. He will Say: "Isn't this the Truth?" They will be saying: 'Yes!' And 'By our Lord'. He will Say: "Then taste the Punishment due to your committing Kufr [6:30]

* قد خسر الذين كذبوا بقاء الله حتى إذا جاءتهم الساعة بغتة قالوا يا حسرتنا على ما فرطنا فيها وهم يحملون أوزارهم على ظهورهم
ألا ساء ما يزرعون 27 - 31

They have incurred a loss, those who are belying meeting Allah, until when the time comes to them suddenly, they are saying, 'O our regret upon what we neglected in it (the world)'. And they would be carrying their burdens upon their backs. Indeed! Evil is what they are bearing [6:31]

" وقال تعالى : " ويوم يحشرهم جميعا يا معشر الجن قد استكثرتم من الانس وقال أولياؤهم من الانس ربنا استمتع بعضنا ببعض وبلغنا أجلنا الذي أجلت لنا قال النار مثويكم خالدین فيها إلا ما شاء الله إن ربك حكيم عليم

And the Exalted Said: And the day He would be Gathering them altogether: "O community of the Jinn! You had (deluded) a lot of the humans!" And their friends from the humans would say, 'Our Lord! Some of us enjoyed with the others and we reached our term which You had Made for us'. He would Say: "The Fire is your abode, being eternally in it, except for what Allah so Desires. Surely your Lord is Wise, most-Knowing [6:128]

* وكذلك نولي بعض الظالمين بعضا بما كانوا يكسبون

And like that We Cause some of the unjust ones to befriend the others due to what they were earning [6:129]

* يا معشر الجن والانس ألم يأتكم رسل منكم يقصون عليكم آياتي وينذرونكم لقاء يومكم هذا قالوا شهدنا على أنفسنا وغرهم الحياة الدنيا وشهدوا على أنفسهم أنهم كانوا كافرين 128 - 130.

O community of the Jinn and the humans! Did there not come to you Rasools from you relating My Verses upon you and warning you of a meeting of this day of yours?" They would say, 'We testify upon ourselves'. And the life of the world had deceived them, and they would testify against their own selves that they were Kafirs [6:130]

الاعراف " 7 " ولقد جئناهم بكتاب فصلناه على علم هدى ورحمة لقوم يؤمنون

And We Came to them with a Book (which) We Clarified upon the Knowledge of Guidance and a Mercy for a believing people [7:52]

* هل ينظرون إلا تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق فهل لنا من شفعاء فيشفعوا لنا أو نرد فنعمل غير الذي كنا نعمل قد خسروا أنفسهم وضل عنهم ما كانوا يفترون 52 - 53.

Are they waiting but for its explanation? On the Day its explanation comes, those who forgot it from before would be saying, 'The Rasools of our Lord did come with the Truth, so is there anyone from the intercessors for us, so they could intercede for us? Or can we return, so we can do other than that which we did?' They would have incurred loss for themselves, and it would be lost from them, what they used to fabricate [7:53]

يونس " 10 " للذين أحسنوا الحسنى وزيادة ولا يرهق وجوههم قتر ولا ذلة أولئك أصحاب الجنة هم فيها خالدون

(Surah) Yunus^{as}: ***For those who do good is the good and more; neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]***

* والذين كسبوا السيئات جزاء سيئة بمثلها وترهقهم ذلة ما لهم من الله من عاصم كأما اغشيت وجوههم قطعا من الليل مظلمة أولئك أصحاب النار هم فيها خالدون

And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah. It would be as if their faces are overwhelmed by a piece of the dark night. They are the inmates of the Fire, they would be abiding therein eternally [10:27]

* ويوم نحشرهم جميعا ثم نقول للذين أشركوا مكانكم أنتم وشركاؤكم فزيلنا بينهم وقال شركاؤهم ما كنتم إيانا تعبدون

And the Day when We will Gather them all together, then We will Say to those who associated: "(Be) In your places, you and your associates!" Then We shall Cause separation between them and their associates would say, 'It was not us that you were worshipping [10:28]

* فكفى بالله شهيدا بيننا وبينكم إن كنا عن عبادتكم لغافلين

Therefore suffice with Allah as a Witness between us and you that we were unaware of your worshipping (us)' [10:29]

* هنالك تبلو كل نفس ما أسلفت وردوا إلى الله مولاهم الحق وضل عنهم ما كانوا يفترون 26 - 30

That is where every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, and it be lost from them what they had been fabricating [10:30]

" وقال تعالى : " ولو أن لكل نفس ظلمت ما في الارض لافتدت به وأسروا الندامة لما رأوا العذاب وقضي بينهم بالقسط وهم لا يظلمون

And the Exalted Said: ***And even if for every soul was to be whatever is in the earth in order to ransom itself with it. And they would be captivated by the regret when they see the Punishment, and it would be Decided between them with the fairness and they would not be dealt with unjustly [10:54]***

* ألا إن لله ما في السموات والارض ألا إن وعد الله حق ولكن أكثرهم لا يعلمون 54 - 55

Indeed! For Allah is whatever is in the skies and the earth. Indeed! The Promise of Allah is True, but most of them are not knowing [10:55]

" وقال سبحانه : " ألا إن أولياء الله لا خوف عليهم ولا هم يحزنون

And the Glorious Said: ***Indeed! The friends of Allah, there would neither be fear upon them nor would they be grieving [10:62]***

* الذين آمنوا وكانوا يتقون

Those who are believing and they were fearing [10:63]

* لهم البشرى في الحياة الدنيا وفي الآخرة لا تبديل لكلمات الله ذلك هو الفوز العظيم 62 - 64.

For them is the glad tiding in the life of the world and in the Hereafter. There is no replacement for the Words of Allah. That is the Mighty achievement [10:64]

الرعد " 13 " للذين استجابوا لربهم الحسنى والذين لم يستجيبوا له لو أن لهم ما في الارض جميعا ومثله معه لافتدوا به اولئك لهم سوء الحساب ومأويهم جهنم وبئس المهاد 18.

(Surah) Al Ra'ad: ***For those who are responding goodly to their Lord. And those who are not responding to Him, if for them was to be whatever is in the earth altogether and the like of it along with it, they would offer to ransom with it. They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]***

النحل " 16 " وإذا قيل لهم ماذا أنزل ربكم قالوا أساطير الاولين

And when it is said to them: 'What is it that your Lord Revealed?' They say, 'Stories of the former ones' [16:24]

* ليحملوا أوزارهم كاملة يوم القيمة ومن أوزار الذين يضلونهم بغير علم ألا ساء ما يزرون 24 - 25

They would be bearing their burdens entirely on the Day of Judgment, and from the burdens of those whom they are straying without knowledge. Indeed! Evil is what they are bearing [16:25]

" وقال تعالى " : ثم يوم القيمة يخزيهم ويقول أين شركائي الذين كنتم تشاقون فيهم قال الذين اوتوا العلم إن الخزي اليوم والسوء على الكافرين

And the Exalted Said: Then on the Day of Judgement He will Disgrace them and would be Saying: "Where are My associates, those you were opposing regarding them?" Those Given the knowledge would say: 'Today the disgrace and the evil is upon the Kafirs' [16:27]

* الذين تتوفيه الملائكة ظالمي أنفسهم فألقوا السلم ما كنا نعمل من سوء بلى إن الله عليم بما كنتم تعملون

Those whom the Angels caused to die while they were unjust to themselves, so they will cast the submission, 'We did not do any evil'. (The Angels would say): 'Yes! Surely, Allah Knows what you were doing [16:28]

* فادخلوا أبواب جهنم خالدين فيها فلبئس مثوى المتكبرين 27 - 29.

Therefore, enter the gates of Hell, to abiding eternally therein, and evil is the abode of the arrogant ones' [16:29]

الكهف " 18 " ويوم يقول نادوا شركائي الذين زعمتم فدعوهم فلم يستجيبوا لهم وجعلنا بينهم موبقا

(Surah) Al Kahf: And on the Day when He will be Saying: "Call those you were alleging to be My associates!" So they would be calling them, but they will not be responding to them, and We would Make a barrier to be between them [18:52]

* ورأى المجرمون النار فظنوا أنهم مواقعوها ولم يجدوا عنها مصرفا 52 - 53.

And the criminals would see the Fire, so they would think that they would be falling into it, and they will not find an escape from it [18:53]

مريم " 19 " فلا تعجل عليهم إنما نعد لهم عدا

(Surah) Maryam^{as}: Therefore, do not be hasty against them, but rather We only Number out a number to them [19:84]

* يوم نحشر المتقين إلى الرحمن وفدا

On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]

* ونسوق المجرمين إلى جهنم وردا 84 - 86.

And We will Drive the criminals to Hell, thirsty [19:86]

طه " 20 " ومن أعرض عن ذكري فإن له معيشة ضنكا ونحشره يوم القيمة أعمى

(Surah) Ta Ha: ***And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]***

* قال رب لم حشرتني أعمى وقد كنت بصيرا

He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125]

* قال كذلك أتتك آياتنا فنسيتها وكذلك اليوم تنسى 124 - 126.

He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"

الانبياء " 21 " إن الذين سبقتم لهم منا الحسنى أولئك عنها مبعدون

(Surah) Al Anbiya: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101]***

* لا يسمعون حسيبها وهم فيما اشتهت أنفسهم خالدون

They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]

* لا يحزنهم الفزع الاكبر و تلتقيهم الملائكة هذا يومكم الذي كنتم توعدون 101 - 103.

The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]

الفرقان " 25 " ويوم يحشرهم وما يعبدون من دون الله فيقول ءأنتم اضللتم عبادي هؤلاء أم هم ضلوا السبيل

(Surah) Al Furqan: ***And on the Day He would be Gathering them and whatever they had been worshipping from besides Allah, and He would be Saying: "Did you stray these servants of Mine or they lost the Way?" [25:17]***

* قالوا سبحانه ما كان ينبغي لنا أن نتخذ من دونك من أولياء ولكن متعتهم وآباءهم حتى نسوا الذكر وكانوا قوما بورا

They shall say, 'Glorious are You! It was not befitting for us that we take guardians from besides You, but You Gave comforts to them and their fathers until they forgot the Zikr, and they were a ruined people [25:18]

* فقد كذبوكم بما تقولون فما تستطيعون صرفا ولا نصرا ومن يظلم منكم ندقه عذابا كبيرا 17 - 19 "

So they have (now) belied you with what you are saying, therefore you will neither be able to turn away (the Punishment) nor (find) helpers. And the unjust ones from you, We shall Make him taste a mighty Punishment [25:19]

وقال تعالى: " وقال الذين لا يرجون لقاءنا لولا انزل علينا الملائكة أو نرى ربنا لقد استكبروا في أنفسهم وعتوا كبيرا

And the Exalted Said: ***And those who do not wish for meeting Us, say, 'Why weren't Angels Sent down upon us or We (could) see our Lord?' They are being arrogant among themselves and are revolting with great disregard [25:21]***

* يوم يرون الملائكة لا بشرى يومئذ للمجرمين ويقولون حجرا محجورا

On the Day they would be seeing the Angels, there would be no glad tidings on that Day for the criminals, and they would be saying, '(It is) a rigorous Prohibition!' [25:22]

* وقدمنا إلى ما عملوا من عمل فجعلناه هباءا منثورا

And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]

* أصحاب الجنة يومئذ خير مستقرا وأحسن مقيلا

The companions of the Paradise on that day would be in a goodly settlement and an excellent resting place [25:24]

* ويوم تشقق السماء بالغمام ونزل الملائكة تنزيلا

And on the Day the sky shall rent asunder with the clouds, and the Angels shall descend in stages [25:25]

* الملك يومئذ الحق للرحمن وكان يوما على الكافرين عسيرا

The Kingdom on that Day would be the Right of the Beneficent, and it would be a difficult Day upon the Kafirs [25:26]

* ويوم يعرض الظالم على يديه * يقول يا ليتني اتخذت مع الرسول سبيلا

And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]

* يا ويلتى ليتني لم آتخذ فلانا خليلا

Oh! I wish I had not taken so and so as a friend! [25:28]

* لقد أضلني عن الذكر بعد إذ جائي وكان الشيطان للإنسان خذولا

He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]

* وقال الرسول يا رب إن قومي اتخذوا هذا القرآن مهجورا 21 - 30.

And the Rasool would say: O Lord! Surely, my people treated this Quran as a forsaken thing [25:30]

الشعراء " 26 " ولا تخزني يوم يبعثون

(Surah) Al Shoara: ***And do not Disgrace on the Day they would be Resurrected [26:87]***

* يوم لا ينفع مال ولا بنون

On a Day neither wealth nor sons would be of benefit [26:88]

* إلا من أتى الله بقلب سليم

Except one who comes to Allah with an unblemished heart [26:89]

* وازلفت الجنة للمتقين

And the Paradise will be brought near for the pious [26:90]

* وبرزت الجحيم للغاوين

And the Blazing Fire will emerge for the straying ones [26:91]

* وقيل لهم أين ما كنتم تعبدون

And it shall be said to them: 'Where are what you had been worshipping [26:92]

* من دون الله هل ينصرونكم أو ينتصرون

Besides Allah? Can they help you or even help themselves?' [26:93]

* فكبكبوا فيها هم والغاؤون

So they would be flung into it, they and the straying ones [26:94]

* وجنود إبليس أجمعون

And armies of Iblees altogether [26:95]

* قالوا وهم فيها يختصمون

They would be saying while they quarrel therein, [26:96]

* تالله إن كنا لفي ضلال مبين

'By Allah! We were in clear error, [26:97]

* إذ نسويكم رب العالمين

When we equated you all with Lord of the Worlds [26:98]

* وما أضلنا إلا المجرمون

And none strayed us except the criminals [26:99]

* فمالنا من شافعين ولا صديق حميم

So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]

* فلو أن لنا كرة فنكون من المؤمنين

If only there was one more chance for us, we would be from the Momineen [26:102]

* إن في ذلك لآية وما كان أكثرهم مؤمنين

Surely, in that there is a Sign, and most of them were not Momineen [26:103]

* وإن ربك هو العزيز الرحيم 87 - 104.

And surely, your Lord, He is the Mighty, the Merciful [26:104]

النمل " 27 " من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون

(Surah) Al Naml: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**

* و من جاء بالسيئة فكبت وجوههم في النار هل تجزون إلا ما كنتم تعملون 89 - 90.

And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]

القصص " 28 " أفمن وعدناه وعدا حسنا فهو لاقيه كمن متعناه متاع الحياة الدنيا ثم هو يوم القيمة من المحضرين

(Surah) Al Qasas: **Is the one We Promised with a goodly Promise, so he would come across it, similar to the one We Provided with the provisions of the life of the world, then on the Day of Judgment he would be from the losers? [28:61]**

* ويوم يناديهم فيقول أين شركائي الذين كنتم تزعمون

And on the Day He will Call out to them: "Where are those whom you were alleging to be My associates?" [28:62]

* قال الذين حق عليهم القول ربنا هؤلاء الذين أغوينا أغويناهم كما غوينا تبرأنا إليك ما كانوا إيانا يعبدون

Those upon whom the Word of our Lord would be Proven True would say, 'Our Lord! They are those whom we misled. We misled them just as we were misled. We disassociate (from them) for You. It was not us they were worshipping' [28:63]

* وقيل ادعوا شركاءكم فدعوهم فلم يستجيبوا لهم ورأوا العذاب لو أنهم كانوا يهتدون

And it will be said, 'Call your associates!' So they will call out, but they will not be responding to them, and they will see the Punishment. If only they had been Guided [28:64]

* ويوم يناديهم فيقول ماذا أجبتكم المرسلين

And on the Day He will Call out to them, so He would be Saying: "What did you answer the Rasools?" [28:65]

* فعميت عليهم الانباء يومئذ فهم لا يتسائلون 61 - 66.

So, the news would be Obscured unto them on that Day, and they would not be asking about each other [28:66]

الروم " 30 " ويوم تقوم الساعة يلبس المجرمون

(Surah) Al Roum: **And on the Day the Hour would be Established, the criminals will be in despair [30:12]**

* ولم يكن لهم من شركائهم شفعاء وكانوا بشركائهم كافرين

And there will not happen to be for them any intercession from their associates, and they will be denying their associates [30:13]

* ويوم تقوم الساعة يومئذ يتفرقون

And on the Day the Hour would be Established, on that Day they would be separated from each other [30:14]

* فأما الذين آمنوا وعملوا الصالحات فهم في روضة يحبرون

So as for those who believed and did righteous deeds, they would be in a Garden, being delighted [30:15]

* وأما الذين كفروا وكذبوا بآياتنا ولقاء الآخرة فأولئك في العذاب محضرون 12 - 16.

And as for those who committed Kufr and belied Our Signs and the meeting of the Hereafter, so they would be brought over to be in the Punishment [30:16]

التنزيل " 32 " ولو ترى إذ المجرمون ناكسوا رؤسهم عند ربهم ربنا أبصرنا وسمعنا فارجعنا نعمل صالحا إنا موقنون 12.

(Surah) Al Tanzeel: ***If only you could see when the criminals would be hanging down their heads in the Presence of their Lord, 'Our Lord! We have seen and we have heard, so (please) Send us back (and) we will act rightly. We are certain (now)!' [32:12]***

سبا " 34 " ولو ترى إذ الظالمون موقوفون عند ربهم يرجع بعضهم إلى بعض القول يقول الذين استضعفوا للذين استكبروا لولا أنتم لكنا مؤمنين

And those who commit Kufr say, We will never believe in this Quran, nor in that which came before it'. And if only you could see when the unjust ones would be pausing in the Presence of their Lord, snapping back the words against each other. Those who were weak saying to those who were arrogant, 'Had it not been for you all, we would have been Momineen'. [34:31]

* قال الذين استكبروا للذين استضعفوا أنحن صددناكم عن الهدى بعد إذ جاءكم بل كنتم مجرمين

Those who were arrogant would say to those who were weak, 'Was it us who blocked you from the Guidance after it had come to you? But, you were the criminals'. [34:32]

* وقال الذين استضعفوا للذين استكبروا بل مكر الليل والنهار إذ تأمروننا أن نكفر بالله ونجعل له أندادا وأسروا الندامة لما رأوا العذاب وجعلنا الاغلال في أعناق الذين كفروا هل يجزون إلا ما كانوا يعملون 31 - 33

And those who were weak would say to those who were arrogant, 'But (it was) plotting of the night and the day when you instructed us that if we were to commit Kufr with Allah, you will make equals for Him'. And they will conceal the regret when they see the Punishment, and We will Make shackles to be in the necks of those who had committed Kufr. Would they be Recompensed except for what they had been doing?' [34:33]

" وقال سبحانه " : ويوم يحشرهم جميعا ثم يقول للملائكة أهؤلاء إياكم كانوا يعبدون

And on the Day He will Gather them all together, then He would be Saying to the Angels: "Are these who were worshipping you?" [34:40]

* قالوا سبحانه أنت ولينا من دونهم بل كانوا يعبدون الجن أكثرهم بهم مؤمنون

They shall say: 'Glory be to You! You are our Guardian from besides them. But they were worshipping the Jinn (Iblees). Most of them were believing in them [34:41]

* فاليوم لا يملك بعضكم لبعض نفعا ولا ضرا ونقول للذين ظلموا ذوقوا عذاب النار التي كنتم بها تكذبون 40 - 42

So on the Day, neither will some of you control benefit for each other, nor any harm, and We shall Say to those who were unjust: "Taste the Punishment of the Fire which you were belying with!" [34:42]

" وقال تعالى " : ولو ترى إذ فرعوا فلا فوت واخذوا من مكان قريب

And the Exalted Said: And if only you could see when they will panic, and they shall not escape, and they would be seized from a nearby place [34:51]

* وقالوا آمنا به وأنى لهم التناوش من مكان بعيد

And they shall say, 'We believe in it'. And how Could the receiving (of the Eman) be for them, from a far place? [34:52]

* وقد كفروا به من قبل ويقذفون بالغيث من مكان بعيد

And they had disbelieved in it from before, and they were slandering with the unseen from a far place [34:53]

* و حيل بينهم وبين ما يشتهون كما فعل بأشيعهم من قبل إنهم كانوا في شك مريب 51 - 54.

And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54]

يس " 36 " وامتازوا اليوم أيها المجرمون

(Surah) Yaseen: **And move aside today, O criminals! [36:59]**

* ألم أعهد إليكم يا بني آدم أن لا تعبدوا الشيطان إنه لكم عدو مبين

Did I not Covenant to you, O children of Adam, that you will not be worshipping the Satan? He is your open enemy to you all! [36:60]

* وأن اعبدوني هذا صراط مستقيم

And worship Me, this is the Straight Path [36:61]

* ولقد أضل منكم جبلا كثيرا أفلم تكونوا تعقلون

And he has strayed a numerous multitude from you, so will you not become users of the intellect? [36:62]

* هذه جهنم التي كنتم توعدون

This here is Hell with which you had been Threatened with [36:63]

* اصلوها اليوم بما كنتم تكفرون

Arrive to it today due to what you had been denying [36:64]

* اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون 59 - 65.

On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]

الصفات " 37 " احشروا الذين ظلموا وأزواجهم وما كانوا يعبدون * من دون الله فاهدوهم إلى صراط الجحيم

(Surah) Al Saffaat: **They will be Gathered together, those who were unjust and their wives, and whatever they were worshipping [37:23] Besides Allah. So lead them to the path of the Blazing Fire [37:23]**

* وقفوهم إنهم مسئولون

And stop them! They have to be Questioned [37:24]

* ما لكم لا تناصرون

What is the matter with you that you are not helping each other? [37:25]

* بل هم مستسلمون

But they, on the Day, would be submissive [37:26]

* و أقبل بعضهم على بعض يتسائلون

And some of them would advance towards others, questioning [37:27]

* قالوا إنكم كنتم تأتوننا عن اليمين

They would say, 'You used to come to us from the right' [37:28]

* قالوا بل لم تكونوا مؤمنين

They would say, 'But you did not become Momineen [37:29]

* وما كان لنا عليكم من سلطان بل كنتم قوما طاغين

And there wasn't any authority for us upon you, but you were a transgressing people [37:30]

* فحق علينا قول ربنا إنا لذائقون

So the Word of our Lord proved True upon us. We shall be tasting (the Punishment as well) [37:31]

* فأغويناكم إنا كنا غاوين

So we led you astray, as we happened to have strayed (ourselves)' [37:32]

* فإنهم يومئذ في العذاب مشتركون

Thus, they would be sharing in the Punishment on that Day [37:33]

* إن كذلك نفعل بالمجرمين

Surely, like that do We Deal with the Criminals [37:34]

* إنهم كانوا إذا قيل لهم لا إله إلا الله يستكبرون

They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35]

* ويقولون أئنا لتاركوا آلهتنا لشاعر مجنون

And they were saying, 'Should we leave our gods for an insane poet?' [37:36]

* بل جاء بالحق وصدق المرسلين

But, he came with the Truth and ratified the (former) Rasools [37:37]

* إنكم لذائقوا العذاب الاليم

You will be tasting the painful Punishment [37:38]

* وما تجزون إلا ما كنتم تعملون

And you will not be Recompensed except for what you had been doing [37:39]

* إلا عباد الله المخلصين 22 - 40.

Except for the sincere servants of Allah [37:40]

الزمر " 39 " قل إني أخاف إن عصيت ربي عذاب يوم عظيم 13

(Surah) Al Zumar: ***Say: 'If I disobey my Lord, I fear the Punishment of a Mighty Day' [39:13]***

" وقال سبحانه " : ولو أن للذين ظلموا ما في الارض جميعا ومثله معه لافتدوا به من سوء العذاب يوم القيمة وبدا لهم من الله ما لم يكونوا يحتسبون

And the Glorious Said: ***And even if for the one who is unjust, would be whatever is in the earth in entirety and the like of it with along with it, in order to ransom him with from the evil Punishment on the Day of Judgment, and there would still appear to them from Allah, what they were not expecting [39:47]***

* وبدا لهم سيئات ما كسبوا وحق بهم ما كانوا به يستهزؤن 47 - 48

And it would appear to them, the evil deed what they had earned, and it would surround them, what they had been mocking with [39:48]

" وقال تعالى " : واتبعوا أحسن ما انزل إليكم من ربكم من قبل أن يأتيكم العذاب بغتة وأنتم لا تشعرون

And the Exalted Said: ***And follow the best of what is Revealed to you before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55]***

* أن تقول نفس يا حسرتى على ما فرطت في جنب الله وإن كنت لمن الساخرين

Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!' [39:56]

* أو تقول لو أن الله هداني لكنت من المتقين

Or it should say, 'Surely if Allah had Guided me, I would have been from the pious ones' [39:57]

* أو تقول حين ترى العذاب لو أن لي كرة فأكون من المحسنين

Or it should say when it sees the Punishment, 'Surely if there was a return for me, then I would happen to be from the good doers' [39:58]

* بلى قد جاءتك آياتي فكذبت بها واستكبرت وكنت من الكافرين

Yes! My Signs had come to you, but you belied them and were arrogant, and you were from the Kafirs! [39:59]

* ويوم القيمة ترى الذين كذبوا على الله وجوههم مسودة أليس في جهنم مثوى للمتكبرين

And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. Isn't there in Hell an abode for the arrogant? [39:60]

* وينجي الله الذين اتقوا بمفازهم لا يمسهم سوء ولا هم يحزنون 55 - 61

And Allah will Rescue the ones who are pious due to their achievements. Neither would the evil touch them nor would they be grieving [39:61]

" وقال تعالى : " وسيق الذين كفروا إلى جهنم زمرا حتى إذا جاؤها فتحت أبوابها وقال لهم خزنتها ألم يأتكم رسل منكم يتلون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى ولكن حقت كلمة العذاب على الكافرين

And the Exalted Said: **And those who commit Kufr would be ushered to Hell in groups, until when they come to it, its gates would be opened and its keeps would say to them: 'Did not the Rasools from you come to you, reciting the Verses of your Lord to you and warning you of the meeting of this Day of yours?' They would say, 'Yes'. But the sentence of the Punishment is Justified upon the Kafirs [39:71]**

* قيل ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين

It shall be said: 'Enter the gates of Hell to be eternally therein, and evil is the abode of the arrogant ones [39:72]

* وسيق الذين اتقوا ربهم إلى الجنة زمرا حتى إذا جاؤها وفتحت أبوابها وقال لهم خزنتها سلام عليكم طبتم فادخلوها خالدين

And their Lord would Escort those who are pious to the Paradise in groups, until when they come to it, its gates would be opened, and its keepers would say to them: 'Peace be upon you! You are good, therefore enter it to abide eternally [39:73]

* وقالوا الحمد لله الذي صدقنا وعده و أورثنا الارض نتبوء من الجنة حيث نشاء فنعم أجر العاملين

And they will be saying, 'The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, so best is the Recompense of the workers' [39:74]

* وترى الملائكة حافين من حول العرش يسبحون بحمد ربهم وقضي بينهم بالحق وقيل الحمد لله رب العالمين 71 - 75.

And you shall see the Angels surrounding the Throne Glorifying with the Praise of their Lord, it shall be Judged between them with the Truth, and it shall be said: 'The Praise is for Allah, Lord of the worlds [39:75]

المؤمن " 40 " إنا لننصر رسلنا والذين آمنوا في الحياة الدنيا ويوم يقوم الاشهاد

(Surah) Al Momin: ***Surely, We would Help Our Rasools and those who believe, in the life of the world and on the Day the witnesses would stand [40:51]***

* يوم لا ينفع الظالمين معذرتهم ولهم اللعنة ولهم سوء الدار 51 - 52.

The Day the unjust ones will not benefit from their excuses, and for them is the Curse, and for them is the evil abode [40:52]

السجدة " 41 " أفمن يلقى في النار خير أم من يأتي آمنا يوم القيمة 40

(Surah) AL Sajdah: ***Is the one who is cast into the Fire better, or one whom comes safely on the Day of Judgment? [41:40]***

" وقال سبحانه " : ويوم يناديهم أين شركائي قالوا آذناك ما منا من شهيد

And the Glorious Said: ***And on the Day He would Call out to them: "Where are My associates?" They would say, 'We hereby declare to You that none of us can testify' [41:47]***

* وضل عنهم ما كانوا يدعون من قبل وظنوا ما لهم من محيص 47 - 48.

And they would be lost from them, whatever they had been worshipping beforehand, and they would think there is no escape for them [41:48]

جمعسق " 42 " وإن الظالمين لهم عذاب أليم

(Surah) Al Shura: ***'And surely, for the ones unjust, there would be a painful Punishment [42:21]***

* ترى الظالمين مشفقين مما كسبوا وهو واقع بهم والذين آمنوا وعملوا الصالحات في روضات الجنات لهم ما يشاؤون عند ربهم ذلك هو الفضل الكبير

You will see the ones unjust fearing from what they have earned and it would befall upon them. And those who believe and do righteous deeds would be in the Gardens of Paradise. For them would be whatever they so desire in the Presence of their Lord. That, it is the great Grace [42:22]

* ذلك الذي يبشر الله عباده الذين آمنوا وعملوا الصالحات 21 - 23

That is the Glad Tidings which Allah Gives to His servants, those who believe and are doing righteous deeds. [42:23]

" وقال تعالى : " وترى الظالمين لما رأوا العذاب يقولون هل إلى مرد من سبيل

and you will see the ones unjust, when they do see the Punishment, they would be saying, 'Is there any way to return?' [42:44]

* وتريهم يعرضون عليها خاشعين من الذل ينظرون من طرف خفي وقال الذين آمنوا إن الخاسرين الذين خسروا أنفسهم وأهليهم يوم القيمة ألا إن الظالمين في عذاب مقيم

And you will see them being presented to it, fearing from the abasement, looking with a fearful glance. And those who believe shall say, 'Surely the losers are those who incurred losses for themselves and their families on the Day of Judgment. Indeed! The ones unjust would be in a permanent Punishment [42:45]

* وما كان لهم من أولياء ينصرونهم من دون الله ومن يضلل الله فما له من سبيل

And they shall have no friends to help them from besides Allah; and whom Allah Lets to stray, so they will be no way for him [42:46]

* استحيوا لربكم من قبل أن يأتي يوم لا مرد له من الله مالكم من ملجأ يومئذ ومالكم من نكير 44 - 47.

Respond to your Lord from before there comes a Day from Allah, there being no avoiding it. There would not be any refuge for you on that Day, and there would not be for you any denial (of your actions) [42:47]

الزخرف " 43 " ومن يعيش عن ذكر الرحمن نقیض له شیطانا فهو له قرین

(Surah) Al Zukhruf: ***And one who turns away from the Zikr of the Beneficent, We Appoint a Satan for him, so he is paired to him [43:36]***

* و إنهم لیصدونهم عن السبیل ویحسبون أنهم مهتدون

And they are preventing from the Way and they are reckoning that they are rightly guided [43:37]

* حتى إذا جاءنا قال ياليت بيني وبينك بعد المشرقين فبئس القرين

Until when they both come to Us, he will say, 'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]

* ولن ينفعكم اليوم إذ ظلمتم أنكم في العذاب مشتركون 36 - 39

And it will never profit you today, since you were unjust. You are (now) sharers in the Punishment [43:39]

" وقال جل ثناؤه : " الاخلاء يومئذ بعضهم لبعض عدو إلا المتقين

And He^{-azwj} Said, Majestic is His^{-azwj} Praise: **The friends on that Day would be enemies of each other, except for the pious [43:67]**

* يا عباد لا خوف عليكم اليوم ولا أنتم تحزنون 67 - 68.

O servants! There would be not fear upon you today nor will you be grieving [43:68]

الجاثية " 55 " ويوم تقوم الساعة يومئذ يخسر المبطلون

(Surah) Al Jaasiya: **and the day when the Hour would be Established, on that day the falsifiers would lose [45:27]**

* وترى كل امة جاثية كل امة تدعى إلى كتابها اليوم تجزون ما كنتم تعملون

And you shall see every community kneeling down. Every community would be Called to its Book: "Today you will be Recompensed for what you had been doing!" [45:28]

* هذا كتابنا ينطق عليكم بالحق إنا كنا نستنسخ ما كنتم تعملون

This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]

* فأما الذين آمنوا وعملوا الصالحات فيدخلهم ربهم في رحمته ذلك هو الفوز المبين

Then as for those who believe and do the righteous deeds, their Lord would Enter them into His Mercy. That, it is the clear success [45:30]

* وأما الذين كفروا أفلم تكن آياتي تتلى عليكم فاستكبرتم وكنتم قوما مجرمين

And as for those who committed Kufr: "Were not My Verses recited to you? But, you became arrogant and were a criminal people!" [45:31]

* وإذا قيل إن وعد الله حق والساعة لا ريب فيها قلتم ما ندري ما الساعة إن نظن إلا ظنا وما نحن بمستيقنين

And when it was said: 'Surely the Promise of Allah is True, and the Hour, there is no doubt in it', you said, 'We do not know what the Hour is. We think it is only a conjecture and we are not convinced' [45:32]

* وبدأ لهم سيئات ما عملوا وحاق بهم ما كانوا به يستهزؤون

And the evil (consequences) of what they had done would appear to them and surround them, what they had been mocking with [45:33]

* وقيل اليوم ننسيكم كما نسيتم لقاء يومكم هذا ومأويكم النار وما لكم من ناصرين

And it shall be Said: "Today We Forsake you as you forgot the meeting of this day of yours, and your abode is the Fire, and there are no helpers for you [45:34]

* ذلكم بأنكم اتخذتم آيات الله هزوا و غرتكم الحياة الدنيا فاليوم لا يخرجون منها ولا هم يستعتبون 35 - 27.

That is because you took the Signs of Allah in mockery and the life of the world deceived you. So today, neither will they be exiting from it nor would they be (allowed to) make amends [45:35]

الحديد " 57 " يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم بشريكم اليوم جنات تجري من تحتها الانهار خالدين فيها ذلك هو الفوز العظيم

(Surah) Al Hadeed: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right: 'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]**

* يوم يقول المنافقون والمنافقات للذين آمنوا انظرونا نقتبس من نوركم قيل ارجعوا ورائكم فالتمسوا نورا فضرب بينهم بسور له باب باطنه فيه الرحمة وظاهره من قبله العذاب

On the Day the hypocrite men and the hypocrite women would be saying to those who believe, 'Wait for us to acquire from your light'. It would be said: 'Go back and seek your own light!' Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]

* ينادونهم ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم وتربصتم وارتبتم وغرتكم الاماني حتى جاء أمر الله وغركم بالله الغرور

They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]

* فاليوم لا يؤخذ منكم فدية ولا من الذين كفروا مأويكم النار هي موليكم وبئس المصير 12 - 15.

So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]

المجادلة " 58 " يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون 18.

(Surah) Mujadila: ***'On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18]***

الملك " 67 " فلما رأوه زلفة سيئت وجوه الذين كفروا وقيل هذا الذي كنتم به تدعون 72.

(Surah) Al Mulk: ***So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]***

القيامة " 75 " وجوه يومئذ ناضرة * إلى ربها ناظرة

(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]

* ووجوه يومئذ باسرة

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

* تظن أن يفعل بها فاقرة 22 - 25.

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

الدهر " 76 " إنا نخاف من ربنا يوما عبوسا قمطريرا

(Surah) Al Dahr: ***Surely, we fear from our Lord a harsh, distressful Day [76:10]***

* فوقهم الله شر ذلك اليوم ولقيهم نضرة وسرورا 10 - 11.

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

الانشقاق " 84 " بل الذين كفروا يكذبون

(Surah) Al Inshiqaq: ***But those who commit Kufr are belying [84:22]***

* والله أعلم بما يوعون

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

* فبشرهم بعذاب أليم

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

* إلا الذين آمنوا وعملوا الصالحات لهم أجر غير ممنون 22 - 25.

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

الغاشية " 88 " هل أتيتك حديث الغاشية

(Surah) Al Ghashiya: ***Has there come to you a Hadeeth of the overwhelming event? [88:1]***

* وجوه يومئذ خاشعة

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

* عاملة ناصبة

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

* تصلى نارا حامية

Arriving to a scorching Fire [88:4]

* تسقى من عين آنية

Quenching from a boiling spring [88:5]

* ليس لهم طعام إلا من ضريع

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

* لا يسمن ولا يغني من جوع

Neither fattening nor availing from hunger [88:7]

* وجوه يومئذ ناعمة

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

* لسعيها راضية

Pleased of their striving [88:9]

* في جنة عالية

In a lofty Garden [88:10]

* لا تسمع فيها لاغية

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

* فيها عين جارية

Therein is a flowing spring [88:12]

* فيها سرر مرفوعة

Therein are raised couches [88:13]

* وأكواب موضوعة

And placed cups [88:14]

* ونمازق مصفوفة

And cushions set in a row [88:15]

* وزرابي مبثوثة 1 - 17.

And carpets spread out [88:16]

البلد " 90 " ثم كان من الذين آمنوا وتوصوا بالصبر وتواصوا بالمرحمة

(Surah) Al Balad: ***Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]***

* اولئك أصحاب الميمنة

These are the companions of the right hand [90:18]

* والذين كفروا بآياتنا هم أصحاب المشئمة

And those who disbelieve in Our Signs, they are the companions of the left hand [90:19]

* عليهم نار مؤصدة 17 - 20.

Upon them would be a Fire closed over (from all sides) [90:20]

1 - ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن ابن عيسى، عن ابن أبي عمير، عن صباح الحذاء، عن أبي حمزة الثمالي، عن أبي جعفر محمد بن علي الباقر، عن آبائه عليهم السلام، عن رسول الله صلى الله عليه وآله قال: إذا كان يوم القيامة جمع الله الخلائق في صعيد واحد ونادى مناد من عند الله يسمع آخرهم كما يسمع أولهم يقول: أين أهل الصبر؟

Al Mufeed, from Ahmad Bini Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Sabah Al Haza'a, from Abu Hamza Al Sumlay,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: 'When it will be the Day of Judgment, Allah^{-azwj} will Gather the creatures in one plain, and a Caller will Call out from the Presence of Allah^{-azwj}, the last of them would hear just as their first ones would hear: "Where are the people of patience?"

قال فيقوم عنق من الناس فتستقبلهم زمرة من الملائكة فيقولون لهم، ما كان صبركم هذا الذي صبرتم فيقولون: صبرنا أنفسنا على طاعة الله، وصبرناها عن معصيته، قال: فينادي مناد من عند الله: صدق عبادي خلوا سبيلهم ليدخلوا الجنة بغير حساب،

He^{-asws} said: '(A lot of) necks from the people would arise, and a crowd of Angels would face them and say to them: 'What was this patience of yours which you were patient?' They would say, 'We observed patience upon the obedience of Allah^{-azwj}, and we were patient from disobeying Him^{-azwj}'. Then a Caller would Call out from the Presence of Allah^{-azwj}: "My^{-azwj} servants speak the truth! Unblock their way and let them enter the Paradise without any Reckoning".

قال: ثم ينادي مناد آخر يسمع آخرهم كما يسمع أولهم فيقول: أين أهل الفضل؟ فيقول عنق من الناس فتستقبلهم الملائكة فيقولون: ما فضلكم هذا الذي تردتم به؟ فيقولون: كنا يجهل علينا في الدنيا فنحتمل ويساء إلينا فنغفو،

Then a Caller would Call out, the last of them will hear just as the first of them will hear, and he would be saying: "Where are the people of merit?' A (lot of) necks from the people would be saying, and the Angels would face them saying: 'What is this merit of yours you have been called out with?' They would say, 'They attributed ignorance upon us and we were forbearing, and they were evil to us and we pardoned".

قال: فينادي مناد من عند الله تعالى صدق عبادي، خلوا سبيلهم ليدخلوا الجنة بغير حساب

He^{-asws} said: 'Then a Caller would Call out from the Presence of Allah^{-azwj} the Exalted: "My^{-azwj} servants speak the truth! Unblock their way and let them enter the Paradise without any Reckoning".

قال: ثم ينادي مناد من الله عزوجل يسمع آخرهم كما يسمع أولهم فيقول: أين جيران الله جل جلاله في داره؟ فيقوم عنق من الناس فتستقبلهم زمرة من الملائكة فيقولون لهم: ما كان عملكم في دار الدنيا فصرتم به اليوم جيران الله تعالى في داره؟ فيقولون: كنا نتحاب في الله عزوجل، ونتبازل في الله، ونتوازر في الله،

He^{-asws} said: 'Then a Caller would Call out from Allah^{-azwj} Mighty and Majestic, the last of them would hear just as their first ones would hear, and he would be saying: "Who are the neighbours of God^{-azwj}, Majestic is His^{-azwj} Majesty in His^{-azwj} House?' (A lot of) necks from the people would arise, and a crowd of the Angels would face them and would be saying to them: 'What was your deed in the world, by which you became today neighbours of Allah^{-azwj} the Exalted in His^{-azwj} House?' They would say, 'We used to love each other for the Sake of Allah^{-azwj} Mighty and Majestic, and spent on each other for the Sake of Allah^{-azwj}, and help each other for the Sake of Allah^{-azwj}'.

قال: فينادي مناد من عند الله تعالى: صدق عبادي خلوا سبيلهم لينطلقوا إلى جوار الله في الجنة بغير حساب، قال: فينطلقون إلى الجنة بغير حساب.

He^{-asws} said: 'Then a Caller would Call out from the Presence of Allah^{-azwj} the Exalted: "My^{-azwj} servants speak the truth! Unblock their way so they can transfer to the Vicinity of Allah^{-azwj} in the Paradise without any Reckoning". He^{-asws} said: 'So they will be going to the Paradise without any Reckoning'.

ثم قال أبو جعفر عليه السلام: فهؤلاء جيران الله في دراه يخاف الناس ولا يخافون، ويحاسب الناس ولا يحاسبون.

Then Abu Ja'far^{-asws} said: 'They would be the neighbours of Allah^{-azwj} in His^{-azwj} House. The people will be fearing and they would not be fearing, and the people will be Reckoned and they would not be Reckoning'.¹²⁶

2 - فس: أبي، عن ابن أبي عمير، عن عبد الله بن شريك العامري، عن أبي عبد الله عليه السلام قال: سأل علي عليه السلام رسول الله صلى الله عليه وآله عن تفسير قوله: "يوم نحشر المتقين" الآية قال: يا علي إن الوفد لا يكونون إلا ركبانا، أولئك رجال اتقوا الله فأحبهم الله واختصهم ورضي أعمالهم فسماهم الله المتقين،

My father, from Ibn Abu Umeyr, from Abdullah Bin Shareek Al Aamiry,

'Abu Ja'far^{-asws} having said that: 'The Rasool^{-saww} of Allah^{-azwj} was asked about the Words of Allah^{-azwj}: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]***, so he^{-saww} said: 'O Ali^{-asws}! Surely the delegation will not come up except on rides. These will be the men who feared Allah^{-azwj}, so Allah^{-azwj} Loved them and Specialised them and being Pleased with their deeds and therefore they have been named as the pious ones'.

¹²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 1

ثم قال: يا علي أما والذي فلق الحبة وبرأ النسمة إنهم ليخرجون من قبورهم وبياض وجوههم كبياض الثلج، عليهم ثياب بياضها كبياض اللبن، عليهم نعال الذهب شراكها من لؤلؤ يتلألؤ.

Then he^{-saww} said to him^{-asws}: 'O Ali^{-asws}! By the One^{-azwj} Who Split the seed and Brought life out of it, they will be coming out from their graves and their faces would be white like the whiteness of the snow. Upon them would be white clothes like the whiteness of the milk. Upon them would be slippers of gold, their straps being of shiny pearls'.¹²⁷

3 - وفي حديث آخر قال: إن الملائكة لتستقبلنهم بنوق من العزة (من انوق الجنة خ ل) عليها رحائل الذهب مكللة بالدر والياقوت، وجلالها الاستبرق والسندس، وخطامها جلد الارجوان، وزمامها من زبرجد فتطير بهم إلى المجلس،

And in another Hadeeth, he^{-asws} said: 'The Angels would welcome them with pride-worthy camels (from the Paradise), upon them being saddles of gold covered with gems and rubies, and its coverings of brocade and silk, and its seals of purple, and its reins being of aquamarine. These would fly with them to the gathering.

مع كل رجل منهم ألف ملك من قدامه وعن يمينه وعن شماله يزفونهم زفا حتى ينتهوا بهم إلى باب الجنة الاعظم وعلى باب الجنة شجرة الورقة منها تستظل تحتها مائة ألف من الناس، وعن يمين الشجرة عين مطهرة مزكية قال: فيسقون منها شربة فيطهر الله قلوبهم من الحسد و يسقط من أبشارهم الشعر، وذلك قوله: " وسقاهم رهم شرابا طهورا " من تلك العين المطهرة،

Along with every man from them will be a thousand Angels in front of them, and on his right, and on his left escorting them with an (honourable) escort until they will end up with them to the Great Door of the Paradise. And at the Door (Entrance) of the Paradise is a tree, a leaf from it can give shade to a thousand men from the people under it. And on the right of the tree is a fountain pure and clear'. He^{-saww} said: 'They will quench themselves with a drink from it, so Allah^{-azwj} will Purify their hearts by it from the envy, and their bodily hair will drop off, and that is in the Words of Allah^{-azwj}: **and their Lord would Quench them with a pure drink [76:21]**. It will be from that pure fountain'.

ثم يرجعون إلى عين اخرى عن يسار الشجرة فيغتسلون منها وهي عين الحياة فلا يموتون أبدا،

He^{-saww} said: 'Then they will leave to go to another Fountain on the right of the Tree. They will bathe in it, and it is the Fountain of (everlasting) Life, and so they will not be dying ever'.

قال: ثم يوقف بهم قدام العرش وقد سلموا من الآفات و الاسقام والحر والبرد أبدا،

He^{-saww} said: 'Then they (the she-camels) will pause by them in front of the Throne, and they would have been made safe from the diseases and the illnesses and the heat and the cold for all eternity'.

¹²⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 2

قال: فيقول الجبار للملائكة الذين معهم: احشروا أوليائي إلى الجنة فلا توقفوهم مع الخلائق فقد سبق رضي عنهم، ووجبت رحمتي لهم، فكيف أريد أن أوقفهم مع أصحاب الحسنات والسيئات،

He^{-saww} said: 'Then the Subduer^{-azwj} Majestic is His^{-azwj} Mention, will Say to the Angels who will be with them: "Usher My^{-azwj} friends to the Paradise and do not pause them with the creatures from I^{-azwj} am already Pleased with them and My^{-azwj} Mercy has been Obligated for them, and how can I^{-azwj} Want them to be paused, the companions of the good with that of the evil?'

فيسوقهم الملائكة إلى الجنة، فإذا انتهوا إلى باب الجنة الأعظم ضربوا الملائكة الحلقة ضربة فتصر صريرا فيبلغ صوت صريرها كل حوراء خلقها الله وأعدّها لأوليائه فيتباشرون إذ سمعوا صرير الحلقة ويقول بعضهم لبعض: قد جاءنا أولياء الله، فيفتح لهم الباب

He^{-saww} said: 'The Angels will lead them to the Paradise. So, when they end up with them at the Great Entrance of the Paradise the Angels will knock hard on the door. Its pleasant sound will reach every Hourie whom Allah^{-azwj} has Prepared for His^{-azwj} friends in the Gardens. They (Houries) will give them the good news of it when they hear the pleasant sound of the ring (doorbell), so some of them will say to the others, 'The friends of Allah^{-azwj} have come to us, so open the Door for them'.

فيدخلون الجنة ويشرف عليهم أزواجهم من الحور العين والآدميين فيقلن لهم: مرحبا بكم فما كان أشد شوقنا إليكم ! ويقول هن أولياء الله مثل ذلك،

So, they would be entering the Paradise and their respective wives from the beautiful Houries and the humans will welcome them by saying, 'Congratulations to you for we have been intensely eager in our desire to be with you', and the friends of Allah^{-azwj} will say to them similarly'.

فقال علي عليه السلام: من هؤلاء يا رسول الله ؟ فقال رسول الله صلى الله عليه وآله: هؤلاء شيعتك يا علي وأنت إمامهم، وهو قوله: " ويوم نحشر المتقين إلى الرحمن وفدا " على الرحائل " ونسوق المجرمين إلى جهنم وردا " .

Amir Al-Momineen^{-asws} said: 'Who would they be, O Rasool-Allah^{-saww}? He^{-saww} said: 'O Ali^{-asws}! They are your^{-asws} Shias, and you^{-asws} are their Imam^{-asws}, and it is in the Words of Allah^{-azwj} Mighty and Majestic: ***On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85] – upon the rides, And We will Drive the criminals to Hell, thirsty [19:86]***'.¹²⁸

4 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن سعيد، عن حماد ابن عيسى، عن شعيب بن يعقوب، عن أبي إسحاق، عن الحارث، عن علي صلوات الله عليه قال في خليلين مؤمنين، وخليلين كافرين، ومؤمن غني، ومؤمن فقير، وكافر غني وكافر فقير: فأما الخليلان المؤمنان فتخالاً حياتهما في طاعة الله تبارك وتعالى وتبازلاً وتواداً عليهما فمات أحدهما قبل صاحبه، فأراه الله منزله في الجنة

¹²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 3

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hamad Ibn Isa, from Shuayb Nin Yaqoub, from Abu Is'haq, from Al Haris,

'From Ali^{-asws} having said: 'Two Momin friends, and two *Kafir* friends, and a rich Momin and a poor Momin, and a rich *Kafir* and a poor *Kafir* – As for the two Momin friends, they spent their lives in the obedience of Allah^{-azwj} Blessed and Exalted, and they helped each other and were concordant over it. One of them died before his companions, and Allah^{-azwj} Showed him his house in the Paradise.

يشفع لصاحبه، فقال: يا رب خليلي فلان كان يأمرني بطاعتك، ويعينني عليها وينهايني عن معصيتك فثبته على ما ثبتني عليه من الهدى حتى تراه ما أريتني

He interceded for his companion saying, 'O Lord^{-azwj}! My so and so friend used to instruct me with obeying You^{-azwj}, and was assisting me upon it, and forbade me from disobeying You^{-azwj}, therefore Affirm him upon what You^{-azwj} had Affirmed me upon from the Guidance, until You^{-azwj} Show him what You^{-azwj} Showed me'.

فيستجيب الله له حتى يلتقيا عند الله عزوجل، فيقول كل واحد منهما لصاحبه: جزاك الله من خليل خيرا، كنت تأمرني بطاعة الله، وتنهاني عن معصية الله،

Allah^{-azwj} Answered him until they both met in the Presence of Allah^{-azwj} Mighty and Majestic, and each one of them said to his companion, 'May Allah^{-azwj} Recompense you goodly on behalf of a friend. You used to instruct me with obeying Allah^{-azwj}, and forbade me from disobeying Allah^{-azwj}'.

وأما الكافران فتخالأ بمعصية الله وتبازلا عليها وتوادا عليها فمات أحدهما قبل صاحبه فأراه الله تبارك وتعالى منزله في النار، فقال: يا رب فلان خليلي كان يأمرني بمعصيتك وينهايني عن طاعتك فثبته على ما ثبتني عليه من المعاصي حتى تراه ما أريتني من العذاب،

And as for the two Kafis, they spent (their lives) in disobedience of Allah^{-azwj}, and spent upon each other over it, and were concordant over it. One of them died before his companions, and Allah^{-azwj} Blessed and Exalted Showed him his house in the Fire, so he said, 'O Lord^{-azwj}! My so and so friend used to instruct me with disobeying You^{-azwj}, and forbade me from obeying You^{-azwj}, therefore Affirm him upon what You^{-azwj} Affirmed me upon from the disobedience, until You Show him what You^{-azwj} Showed me from the Punishment'.

فيلتقيان عند الله يوم القيامة يقول كل واحد منهما لصاحبه: جزاك الله من خليل شرا، كنت تأمرني بمعصية الله، وتنهاني عن طاعة الله،

So, they would both meet in the Presence of Allah^{-azwj} on the Day of Judgment, and each one of them would say to his companion, 'May Allah^{-azwj} Recompense you evil from a friend. You used to instruct me with disobeying Allah^{-azwj}, and forbade me from obeying Allah^{-azwj}'.

He (the narrator) said, 'Then he^{-asws} recited: ***The friends on that Day would be enemies of each other, except for the pious [43:67].***

قال: ثم قرأ: " الاخلاء يومئذ بعضهم لبعض عدو إلا المتقين " ثم يؤمر بمؤمن غني يوم القيامة إلى الحساب يقول الله تبارك وتعالى: عبدي ! قال: لبيك يا رب، قال: ألم أجعلك سميعا بصيرا وجعلت لك مالا كثيرا ؟ قال: بلى يا رب، قال: فما أعددت للقائي ؟

And the rich Momin would be Called on the Day of Judgment to the Reckoning, and Allah^{-azwj} Blessed and Exalted would be Saying: "My servant!" He would say, 'Here I am, O Lord^{-azwj}!' He^{-azwj} would Say: "Did I^{-azwj} not Make you hearing, seeing, and Made a lot of wealth to be for you?" He would say, 'Yes, O Lord^{-azwj}!' He^{-azwj} would Say: "So what have you prepared to My^{-azwj} Meeting?"

قال: آمنت بك، وصدقت رسلك، وجاهدت في سبيلك، قال: فماذا فعلت فيما آتيتك ؟ قال: أنفقت في طاعتك، فقال: ماذا ورث عقبك ؟

He would say, 'I believed in You^{-azwj}, and ratified Your^{-azwj} Rasool^{-saww}, and strove in Your^{-azwj} Way'. He^{-azwj} would Say: "So what is that which you did regarding what I^{-azwj} Gave you?" He would say, 'I spend it in Your^{-azwj} obedience'. He^{-azwj} would Say: "So what is that which you left as inheritance among your posterity?"

قال: خلقتني وخلقتهم، ورزقتني ورزقتهم، وكنت قادرا على أن ترزقهم كما رزقتني فوكلت عقبي إليك، فيقول الله عز وجل: صدقت اذهب فلو تعلم مالك عندي لضحكت كثيرا،

He would say, 'You^{-azwj} Created me and Created them, and Sustained me and Sustained them, and You^{-azwj} were Able upon Sustaining them just as You^{-azwj} Sustained me, so I allocated my posterity to You^{-azwj}'. So Allah^{-azwj} Mighty and Majestic would be Saying: "You speak the truth. Go, for it you knew what is for you in My^{-azwj} Presence, you would laugh a lot!"

ثم دعا بالمؤمن الفقير فيقول: لبيك يا رب، فيقول: ماذا فعلت ؟ فيقول: يا رب هديتني لدينك وأنعمت علي، وكففت عني مالهو بسطته لخشيت أن يشغلني عما خلقتني له، فيقول الله عزوجل: صدق عبدي لو تعلم مالك عندي لضحكت كثيرا،

The poor Momin would be Called, and He^{-azwj} would be Saying: "O son of Adam^{-as}!" He would say, 'Here I am, O Lord^{-azwj}! He would Say: "What is that which you did?" He would say, 'O Lord^{-azwj}! You^{-azwj} Guided me to Your^{-azwj} Religion, and Favoured upon me, and Sufficed from me that, if You^{-azwj} had Extended it, I fear that it would have pre-occupied me from what You^{-azwj} had Created me for'. So Allah^{-azwj} Mighty and Majestic would be Saying: "My^{-azwj} servant speaks the truth. If you knew what is for you in My^{-azwj} Presence, you would laugh a lot!"

ثم دعا بالكافر الغني فيقول: ما أعددت للقائي ؟ فيقول: ما أعددت شيئا، فيقول: ماذا فعلت فيما آتيتك ؟ فيقول: ورثته عقبي، فيقول له: من خلقتك ؟ فيقول: أنت، فيقول: من رزقك ؟ فيقول: أنت، فيقول: من خلق عقبك ؟ فيقول: أنت،

Then the rich *Kafir* would be Called, and He^{-azwj} would be Saying to him: "What did you prepare for My^{-azwj} Meeting?" So, he would feel sick and would be saying, 'I did not prepare anything'. He^{-azwj} would be Saying: "What is that which you did regarding what I^{-azwj} Gave you?" He would be saying, 'I left it as inheritance for my posterity'. He^{-azwj} would be Saying: "Who Created

you?" He would say, 'You^{-azwj} did'. He^{-azwj} would Say: "Who Sustained you?" He would say, 'You^{-azwj} did'. He^{-azwj} would Say: "Who Created your posterity?" He would say, 'You^{-azwj} did'.

فيقول: ألم أك قادرا على أن أرزق عقبك كما رزقتك ؟ فإن قال: نسيت هلك، وإن قال: لم أدر ما أنت هلك، فيقول الله عزوجل: لو تعلم مالك عندي لبكيت كثيرا،

He^{-azwj} would Say: "Was I^{-azwj} not Able upon Sustaining your posterity just as I^{-azwj} have Sustained you?" So, if he said, 'I forgot', he would be destroyed, and if he says, 'I did not know what You^{-azwj} were', he would be destroyed. So Allah^{-azwj} Mighty and Majestic would be Saying: "If you knew what is for you in My^{-azwj} Presence, you would cry a lot!"

قال: ثم يدعا بالكافر الفقير فيقول: يا بن آدم ما فعلت فيما أمرتك ؟ فيقول: ابتليتني ببلاء الدنيا حتى أنسيتني ذكرك، و شغلني عما خلقتني له،

Then they would Call the poor *Kafir*, and He^{-azwj} would be Saying to him: "O son of Adam^{-as}! So, what did you do regarding what I^{-azwj} had Commanded you?" He would say, 'You^{-azwj} Afflicted me with the afflictions of the world until I forgot Your^{-azwj} Zikr, and was too pre-occupied from what You^{-azwj} had Created me for'.

فيقول له: هلا دعوتني فأرزقك، وسألتني فاعطيك ؟ فإن قال: رب نسيت هلك، وإن قال: لم أدر ما أنت هلك، فيقول له: لو تعلم مالك عندي لبكيت كثيرا.

So He^{-azwj} would be Saying: "But, if you had supplicated to Me^{-azwj}, I^{-azwj} would have Graced you, and had you asked Me^{-azwj}, I^{-azwj} would have Given you!" So if he says, 'Lord^{-azwj}, I forgot!', he would be destroyed, and if he says, 'I did not know what You^{-azwj} were', he would be destroyed. He^{-azwj} would Say: "If you knew what is for you in My^{-azwj} Presence, you would cry a lot"¹²⁹.

5 - بشا: أبو البركات عمر بن إبراهيم الحسيني، عن سعيد بن محمد الثقفي، عن محمد بن علي العلوي، عن محمد بن الحسين السلمي، عن علي بن العباس، عن عباد بن يعقوب: عن يونس بن أبي يعقوب عن رجل، عن علي بن الحسين عليهما السلام أن رجلا سأله عن القيامة قال: إذا كان يوم القيامة جمع الله الأولين والآخرين، وجمع ما خلق في صعيد واحد،

Abu Al Barkaat Umar Bin Ibrahim Al Husayni, from Saeed Bin Muhammad Al Saqafy, from Muhammad Bin Ali Alawy, from Muhammad Al Husayn Al Salmy, from Ali Bin Al Abbas, from Abaad Bin Yaqoub, from Yunus Bin Abu Yaqoub, from a man,

'From Ali^{-asws} Bin Al-Husayn^{-asws} that a man asked him^{-asws} about the Day of Judgment. He^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} would Gather the former ones and the latter ones, and Gather whatever He^{-azwj} had Created, in one plain.

¹²⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 4

ثم نزلت ملائكة السماء الدنيا فأحاطت بهم صفا، ثم ضرب حولهم سرادق من نار، ثم نزلت ملائكة السماء الثانية فأحاطوا بالسرادق، ثم ضرب حولهم سرادق من نار، ثم نزلت ملائكة السماء الثالثة فأحاطوا بالسرادق، ثم ضرب حولهم سرادق من نار حتى عد ملائكة سبع سموات وسبع سرادقات،

Then the Angels of the sky of the world would descend, and a row will encompass them, then a canopy of fire would be struck around them. Then the Angels of the second sky would descend, and they would encompass the canopy, then a canopy of fire would be struck around them. Then the Angels of the third sky would descend, and they would encompass the canopy, and a canopy of fire would be struck around them, to the extent that it reaches the Angels of the seven skies and seven canopies’.

فصعق الرجل فلما أفاق قال: يابن رسول الله أين علي وشيعته؟ قال: على كئيبان المسك يؤتون بالطعام والشراب لا يحزنهم ذلك.

The man fainted. When he came around, he said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Where would be Ali^{-asws} and his^{-asws} Shias?’ He^{-asws} said: ‘Upon dunes of musk. They would be brought the foods and the drinks. That (canopies of fire) would not grieve them’.¹³⁰

6 - فس: أبي، عن ابن أبي عمير، عن منصور بن يونس، عن عمرو بن شيبه قال: قلت لابي جعفر عليه السلام: جعلني الله فداك إذا كان يوم القيامة أين يكون رسول الله وأمير المؤمنين وشيعته؟

My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Amro Bin Shayah who said,

‘I said to Abu Ja’far^{-asws}, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! When it will be the Day of Judgment, where would Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} and his^{-asws} Shias happen to be?’

فقال أبو جعفر: رسول الله وعلي وشيعته على كئيبان من المسك الاذفر على منابر من نور، يحزن الناس ولا يحزنون، ويفزع الناس ولا يفزعون،

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

ثم تلا هذه الآية: " من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون " فالحسنة والله ولاية علي،

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

ثم: قال: " لا يحزنهم الفزع الاكبر وتلقاهم الملائكة هذا يومكم الذي كنتم توعدون ".

¹³⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 5

Then he^{-asws} said: ***'The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]'***.¹³¹

7 - ل: ابن المتوكل، عن محمد العطار، عن محمد بن أحمد، عن القاشاني، عن ذكره، عن عبد الله بن القاسم الجعفري، عن أبي عبد الله عليه السلام قال: القيامة عرس المتقين.

Ibn Al Mutawakkal, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Al Qashany, from the one who mentioned it, from Abdullah Bin Al Qasim Al Ja'fary,

'From Abu Abdullah^{-asws} having said: 'The Day of Judgment is a wedding (day) of the pious''.¹³²

8 - فس: قوله: " ونحشر المجرمين يومئذ زرقا " تكون أعينهم مزقة لا يقدر أن يطرّفوها.

His^{-azwj} Words: ***and We will Gather the criminals on that day as blind [20:102]***, 'Their eyes would become discoloured (to blue) and they will not be able upon blinking them'.¹³³

9 - فس: أبي، عن النضر، عن يحيى الحلبي، عن الثمالي، عن أبي جعفر عليه السلام قال: يبعث الله يوم القيامة قوما بين أيديهم نور كالقباطي ثم يقال له: كن هباء منثورا،

My father, from Al Nazar, from Yahya Al Halby, from Al Sumaly,

'From Abu Ja'far^{-asws} having said: 'On the Day of Judgment, Allah^{-azwj} will Resurrect a people having light in front of them like the white cloth. Then it would be said to him: 'Become like floating dust!''.

ثم قال: أما والله يا أبا حمزة كانوا يصومون ويصلون ولكن كانوا إذا عرض لهم شيء من الحرام أخذوه وإذا ذكر لهم شيء من فضل أمير المؤمنين عليه السلام أنكروه،

Then he^{-asws} said: 'But, by Allah^{-azwj}, O Abu Hamza! They used to Fast and pray *Salat*, but whenever something from the Prohibitions was presented to them, they would grab it, and whenever something from the merits of Amir Al-Momineen^{-asws} was mentioned, they would deny it'.

وقال: والهباء المنثور هو الذي تراه يدخل البيت في الكوة من شعاع الشمس.

And he^{-asws} said: 'And the floating dust, it is which you see entering the house in the crack, from the rays of the sun'.¹³⁴

¹³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 6

¹³² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 7

¹³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 8

¹³⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 9

10 - فس: قوله: " ويوم القيمة ترى الذين كذبوا على الله وجوههم مسودة " فإنه حدثني أبي، عن ابن أبي عمير، عن أبي المعز، عن أبي عبد الله عليه السلام قال: من ادعى أنه إمام وليس بإمام، قلت: وإن كان علويًا فاطميا؟ قال: وإن كان علويًا فاطميا.

His^{azwj} Words: ***And on the day of Judgement you will see those who lied upon Allah, their faces having been blackened. [39:60].***

My father narrated to me, from Ibn Abu Umeyr, from Abu Al Ma'za,

'From Abu Abdullah^{asws} having said: 'One who claims that he is an Imam^{asws}, and he isn't an Imam^{asws}'. I said, 'And even if he was an Alid, and Fatimid (Son of Ali^{asws} and Fatima^{asws})?' He^{asws} said: 'And even if he was an Alid, a Fatimid'.¹³⁵

11 - فس: " لكل امرئ منهم يومئذ شأن يغنيه " قال: شغل يشغل به عن غيره ثم ذكر عزوجل الذين تولوا أمير المؤمنين عليه السلام وتبرؤوا من أعدائه فقال: " وجوه يومئذ مسفرة ضاحكة مستبشرة " ثم ذكر أعداء آل محمد صلى الله عليه واله: " وجوه يومئذ عليها غبرة ترهقها فترة " فقراء من الخير والثواب " أولئك هم الكفرة الفجرة "

For every person from them on that Day, would be a concern occupying him [80:37]. He said, 'An occupation he would be busy with from other. Then the Mighty and Majestic Mentioned those who befriend Amir Al-Momineen^{asws} and disavow from his^{asws} enemies, so He^{azwj} Said: ***Some faces on that Day would be bright [80:38] Laughing, joyous [80:39].*** Then He^{azwj} Mentioned the enemies of the Progeny^{asws} of Muhammad^{saww}: ***And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41].*** The ones poor (deprived) from the Good and the Rewards. ***Those, they are the Kafirs, the immoral [80:42].***

حدثنا سعيد ابن محمد، عن بكر بن سهل، عن عبد الغني بن سعيد، عن موسى بن عبد الرحمن، عن مقاتل بن سليمان، عن الضحاك، عن ابن عباس في قوله: " متاعا لكم ولانعامكم " يريد منافع لكم ولانعامكم، وقوله: " وجوه يومئذ عليها غبرة " يريد مسودة " ترهقها فترة " يريد قتار جهنم " أولئك هم الكفرة الفجرة " أي الكافر الجاحد.

It is narrated to us by Saeed Ibn Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman, from Maqatal, from Al Zahak,

'From Ibn Abbas regarding His^{azwj} Words: ***Being a provision for you and for your cattle [79:33]***, 'Intending the benefits for you all and for your cattle'. And His^{azwj} Words: ***And (other) faces on that Day, upon them shall be dust [80:40]***, Intending blackness'. ***Darkness shall cover them [80:41]***, 'Intending the tar of Hell'. ***Those, they are the Kafirs, the immoral [80:42]***, 'I.e. the disavowing Kafir'.¹³⁶ (P.s. – This is not a Hadeeth)

11b - فس: جعفر بن أحمد، عن عبيد الله بن موسى، عن ابن البطائني، عن أبيه، عن أبي بصير في قوله: " فما له من قوة ولا ناصر " قال: ما له قوة يقوى بها على خالقه، ولا ناصر من الله ينصره إن أراد به سوءا.

¹³⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 10

¹³⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 11

Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father,

'From Abu Baseer, regarding His^{-azwj} Words: **'So there would neither be any strength for him nor a helper [86:10],** he^{-asws} said: 'There would neither be any strength for him to be strengthened with it against his Creator, nor any helper from Allah^{-azwj}, helping him to repel any evil with it".¹³⁷

12 - ع: أبي، عن سعد، عن إبراهيم بن مهزيار، عن أخيه، عن أحمد بن محمد، عن حماد بن عثمان، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة أتى بالشمس والقمر في صورة ثورين عقيرين فيقذفان بهما ومن يعبدهما في النار، وذلك أهما عبدا فرضيا.

My father, from Sa'ad, from Ibrahim Bin Mahziyar, from his father, from Ahmad Bin Muhammad, from Hamad Bin Usman, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, they would come with the sun, and the moon in images, two raging bulls, and they would be flung with the two and the ones who worshipped them, into the Fire, and that is because these two were agreeable to the worship".¹³⁸

13 - ب: هارون، عن ابن زياد، عن جعفر، عن أبيه أن رسول الله صلى الله عليه وآله قال: إن الله تبارك وتعالى يأتي يوم القيامة بكل شيء يعبد من دونه من شمس أو قمر أو غير ذلك، ثم يسأل كل إنسان عما كان يعبد، فيقول كل من عبد غيره: ربنا إنا كنا نعبدها لتقربنا إليك زلفى،

Haroun, from Ibn Ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} that Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted would Bring all things which had been worshipped, from besides Him^{-azwj} – from the sun, or moon, or other than that. Then He^{-azwj} would Question every human being about what they used to worship. So, everyone who had been worshipped other than Him^{-azwj} would say, 'Our Lord^{-azwj}! We worshipped these to be nearer to You^{-azwj} in position'.

قال: فيقول الله تبارك وتعالى للملائكة: اذهبوا بهم وبما كانوا يعبدون إلى النار ما خلا من استثنيت، فإن أولئك عنها مبعدون.

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted would Say to the Angels: "Take them and with whatever they had been worshipping, to the Fire, apart from the excluded ones (Prophets^{-as} and successors^{-as} and Angels who had been worshipped), for they are away from being worshipped".¹³⁹

14 - ما: علي بن إبراهيم الكاتب: عن محمد بن أبي الثلج، عن عيسى بن مهران عن محمد بن زكريا، والمفيد، عن الجعابي، عن أحمد بن سعيد الهمداني، عن العباس بن بكر، عن محمد بن زكريا، عن كثير بن طارق قال: سألت زيد بن علي بن الحسين عن قول

¹³⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 11 b

¹³⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 12

¹³⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 13

الله تعالى: " لا تدعوا اليوم ثبورا واحدا وادعوا ثبورا كثيرا " فقال: يا كثير إنك رجل صالح ولست بمتهم، وإني أخاف عليك أن تهلك، إن كل إمام جائر فإن أتباعهم إذا أمر بهم إلى النار نادوا باسمه فقالوا: يا فلان يا من أهلكنا هلم الآن فخلصنا مما نحن فيه،

Ali Bin Ibrahim the scribe, from Muhammad Bin Abu Al Salj, from Isa Bin Mihran, from Muhammad Bin Zakariyya, and Al Mufeed, from Al Ja'aby, from Ahmad Bin Saeed Al Hamdany, from Al Abbas Bin Bakr, from Muhammad Bin Zakariyya, from Kaseer Bin Tariq who said,

'Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws} was asked about the Words of Allah^{-azwj} the Exalted: **Do not call for one destruction today, and call for many destructions! [25:14]**. He said, 'O Kaseyr! You are a righteous man, and you aren't accused, and I fear upon you that you would be destroyed (killed). Every tyrannical leader, when their followers are Commanded with to the Fire, would be called out with his name, so they would say, 'O so and so! O one who destroyed us, come now and finish us off from what we are in!'

ثم يدعون بالويل والثبور فعندها يقال لهم: لا تدعوا اليوم ثبورا واحدا وادعوا ثبورا كثيرا،

Then they would call for the woe and the destruction. Thus, during it, it would be said to them: **Do not call for one destruction today, and call for many destructions! [25:14]**.

ثم قال زيد بن علي رحمه الله: حدثني أبي علي بن الحسين، عن أبيه الحسين بن علي قال: قال رسول الله صلى الله عليه وآله لعلي عليه السلام: يا علي أنت وأصحابك في الجنة، أنت وأتباعك يا علي في الجنة.

Then Zayd, the son of Ali^{-asws} said, 'My father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} narrated to me, from his^{-asws} father^{-asws} Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! You^{-asws} and your^{-asws} companions would be in the Paradise. O Ali^{-asws}! You^{-asws} and your^{-asws} followers would be in the Paradise'.¹⁴⁰ (P.s. – This is not a Hadeeth)

15 - من كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن عامر الجهني قال: دخل رسول الله صلى الله عليه وآله المسجد ونحن جلوس وفيما أبو بكر وعمر وعثمان، وعلي عليه السلام في ناحية، فجاء النبي صلى الله عليه وآله فجلس إلى جانب علي عليه السلام، فجعل ينظر يمينا وشمالا، ثم قال: إن عن يمين العرش وعن يسار العرش لرجال على منابر من نور يتلأؤ وجوههم نورا،

From the book 'Fazaail Al Shia' of Al Sadouq, by his chain from Aamir Al Jahny who said,

'Rasool-Allah^{-saww} entered the Masjid, and we were seated, and among us was Abu Bakr, and Umar, and Usman, and Ali^{-asws} was in a corner, so the Prophet^{-saww} went and sat by the side of Ali^{-asws}. Then he^{-saww} went on to look right and left, then said: 'On the right of the Throne and on the left of the Throne would be men upon pulpits of light, and their faces would be shining light'.

قال: فقام أبو بكر فقال: بأبي أنت وأمي يا رسول الله أنا منهم ؟ قال له: اجلس، ثم قام إليه عمر فقال له: مثل ذلك، فقال له: اجلس،

¹⁴⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 14

He (the narrator) said, 'Abu Bakr stood up and he said, 'By my father and my mother, O Rasool-Allah^{-saww}! Would I be from them?' He^{-saww} said to him: 'Sit down!' Then Umar stood up to him^{-saww} and said to him^{-saww} similar to that, and he^{-saww} said to him: 'Sit down!'

فلما رأى ابن مسعود ما قال لهما النبي صلى الله عليه وآله استوى قائما على قدميه ثم قال: بأبي أنت وامي يا رسول الله صفهم لنا نعرفهم بصفتهم،

When Ibn Masoud saw what the Prophet^{-saww} had said to them both, he stood up straight upon his feet, then said, 'May my father and my mother (be sacrificed) for you, O Rasool-Allah^{-saww}! Describe them to us so we can recognise them by their descriptions'.

قال: فضرب على منكب علي عليه السلام ثم قال: هذا وشيعته هم الفائزون.

He (the narrator) said, 'He^{-saww} struck (his^{-saww} hand) upon a should of Ali^{-asws}, then said: 'This one^{-asws} and his^{-asws} Shias, they would be the successful ones''¹⁴¹.

16 - وبإسناده عن أبي بصير، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي أنا أول من ينفذ التراب عن رأسه وأنت معي، ثم سائر الخلق،

By his chain from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! I^{-saww} would be the first one to shake off the soil from his head and you^{-asws} would be with me^{-saww}, then the rest of the people.

يا علي أنت وشيعتك على الحوض تسقون من أحببتهم وتمنعون من كرهتهم، وأنتم الآمنون يوم الفزع الأكبر في ظل العرش، يفرح الناس ولا تفرعون، ويحزن الناس ولا تحزنون،

O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be at the Fountain, quenching ones you^{-asws} love, and preventing the ones you dislike, and you will be secure on the Day of the greatest panic, being in the shade of the Throne. The people would panic, and you will not be panicking, and the people would grieve and you will not be grieving.

فيكم نزلت هذه الآية: " إن الذين سبقتم لهم منا الحسنى أولئك عنها معبدون لا يسمعون حسيها وهم فيما اشتتهت أنفسهم خالدون لا يحزنهم الفزع الأكبر وتلقاهم الملائكة هذا يومكم الذي كنتم توعدون "

This Verse was Revealed regarding you all: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102] The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103].***

¹⁴¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 15

يا علي أنت وشيعتك تطلبون في الموقف و أنتم في الجنان تتنعمون.

O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would be sought after in the pausing stop and you will be in the Gardens being provided”.¹⁴²

17 - وعن ابن الوليد، عن الصفار، عن عباد بن سليمان، عن محمد بن سليمان، عن أبيه قال: قال أبو عبد الله عليه السلام لا بي بصير: يا أبا محمد إن الله تبارك وتعالى يكرم الشباب منكم أن يعذبهم ويستحيي من الكهول أن يحاسبهم، قال: قلت هذا لنا خاص أم لاهل التوحيد؟ فقال: لا والله إلا لكم خاصة،

And from Ibn Al Waleed, from Al Saffar, from Abad Bin Suleyman, from Muhammad Bin Suleyman, from his father who said,

‘Abu Abdullah^{-asws} said to Abu Baseer: ‘Allah^{-azwj} has Honoured the young ones (too much) to Punish them, and is too Bashful towards the elderly to bring them to the Reckoning’. He said, ‘May I be sacrificed for you^{-asws}, is this especially for us, or for (all) the people of *Tawheed* (unitarians)?’ He^{-asws} said: ‘No, by Allah^{-azwj}, it is only for you (Shias) in particular’.

ثم قال: لقد ذكركم الله إذ حكي عن عدوكم وهم في النار إذ يقولون: " ما لنا لا نرى رجالا كنا نعدهم من الاشرار " الايات، والله ما عني ولا أراد بهذا غيركم إذ صرتم في هذا العالم شرار الناس، فأنتم والله في الجنة تحبرون، وفي النار تطلبون، الخير.

Then he^{-asws} said: ‘Allah^{-azwj} has Mentioned you (Shias) when He^{-azwj} Relates from your enemies, and they would be in the Fire, when they would be saying, ***‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62]*** – the Verse. By Allah^{-azwj}! He^{-azwj} neither Means nor Intends with this other than you (Shias), when you are being considered to be in this world as the vilest of the people. So, by Allah^{-azwj}, you (Shias) would be in the Paradise being cheerful, and in the Fire you (Shias) would be sought (by the non-Shias and would not find you)”.¹⁴³

18 - وبإسناده عن معاوية بن عمار، عن أبي عبد الله، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة يؤتى بأقوام على منابر من نور، تتلألؤ وجوههم كالقمر ليلة البدر، يغطهم الاولون والآخرين،

And by his chain from Muawiya Bin Amaar,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Judgment, they would come with a people being upon pulpits of light, their faces shining like the moon on the night of the full moon, envied by the former ones and the latter ones’.

ثم سكت ثم أعاد الكلام ثلاثا، فقال عمر بن الخطاب: بأي أنت وامي هم الشهداء؟ قال: هم الشهداء وليس هم الشهداء الذين تظنون،

¹⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 16

¹⁴³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 17

Then he^{-saww} was silent, then he^{-saww} repeated the speech thrice. So, Umar Bin Al-Khattab said, 'By my father and my mother! Are they the martyrs?' He^{-saww} said: 'They are the martyrs, and they aren't the martyrs which you are thinking of'.

قال: هم الانبياء؟ قال: هم الاوصياء؟ قال: هم الاوصياء وليس هم الاوصياء الذين تظنون، قال: فمن أهل السماء أو من أهل الارض؟ قال: هم من أهل الارض،

He said, 'Are they the Prophets^{-as}?' He said, 'Are they the successors^{-as}?' He^{-saww} said: 'They are the successors^{-as}, and they aren't the successors which you are thinking of'. He said, 'So, are they from the people of the sky or from the people of the earth?' He^{-saww} said: 'From the people of the earth'.

قال: فأخبرني من هم، قال: فأوماً بيده إلى علي عليه السلام فقال: هذا وشيعته.

He said, 'Then inform me, who are they?' He (the narrator) said, 'He^{-saww} gestured by his^{-saww} hand towards Ali^{-asws}, and he^{-saww} said: 'This one^{-asws} and his^{-asws} Shias''¹⁴⁴.

19 - وبإسناده عن محمد بن قيس، وعامر بن السمط، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يأتي يوم القيامة قوم عليهم ثياب من نور، على وجوههم نور، يعرفون بآثار السجود، يتخطون صفاً بعد صف حتى يصيروا بين يدي رب العالمين، يغطهم النبيون والملائكة والشهداء والصالحون،

And by his chain, from Muhammad Bin Qays, and Aamir Bin Al Simt,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A people would come on the Day of Judgment with clothes of light, there being light upon their faces. They would be recognised by the effects of the Sajdahs. They would surpass row after row until they come to be in front of the Lord^{-azwj} of the world. They would be envied by the Prophets^{-as}, and the Angels, and the martyrs, and the righteous'.

فقال له عمر بن الخطاب: من هؤلاء يا رسول الله الذين يغطهم النبيون والملائكة والشهداء والصالحون؟ قال: أولئك شيعتنا وعلي إمامهم.

Umar Bin Al-Khattab said to him^{-saww}, 'Who are they, O Rasool-Allah^{-saww}, those what would be envied by the Prophets^{-as}, and the Angels, and the martyrs, and the righteous?' He^{-saww} said: 'They are our^{-asws} Shias, and Ali^{-asws} is their Imam^{-asws}'¹⁴⁵.

20 - وبإسناده عن معاوية بن عمار، عن أبي عبد الله، عن أبيه، عن جده عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي لقد مثلت لي امتي في الطين حتى رأيت صغيرهم وكبيرهم أرواحاً قبل أن تخلق أجسادهم، وإني مررت بك وبشيعتك فاستغفرت لكم،

¹⁴⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 18

¹⁴⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 19

And by his chain from Muawiya Bin Amaar,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! My^{-saww} community had been resembled for me^{-saww} in the clay until I^{-saww} saw their young ones and their elders as souls before the creation of their bodies, and I^{-saww} passed by you^{-asws} and your^{-asws} Shias and I^{-saww} sought Forgiveness for all (of them)'.

فقال علي: يا نبي الله زدني فيهم، قال: نعم يا علي تخرج أنت وشيعتك من قبوركم ووجوهكم كالقمر ليلة البدر، وقد فرجت عنكم الشدائد، وذهب عنكم الاحزان، تستظلون تحت العرش، يخاف الناس ولا تخافون، ويحزن الناس ولا تحزنون، وتوضع لكم مائدة والناس في المحاسبة.

Ali^{-asws} said: 'O Prophet^{-saww} of Allah^{-azwj}! Increase for me^{-asws} regarding them'. He^{-saww} said: 'Yes, O Ali^{-asws}! You^{-asws} and your^{-asws} Shias would come out from your graves and your faces would be like the moon on the night of the full moon, and the difficulties would have been relieved from you, and the grief would have been removed from you. You will be shaded beneath the Throne. The people would fear and you will not be fearing, and the people would grieve and you will not be grieving, and the banquet would be placed for you, while the people would be in the Reckoning"¹⁴⁶.

21 - وبإسناده عن مالك الجهني، عن أبي عبد الله عليه السلام قال: ليس من قوم ائتموا بإمام في دار الدنيا إلا جاء يوم القيامة يلعنهم ويلعنونه إلا أنتم ومن كان بمثل حالكم.

And by his chain from Malik Al Jahny,

'From Abu Abdullah^{-asws} having said: 'There are no people who are following an imam in the house of the world except he would come on the Day of Judgment cursing them and they would be cursing him, except you (Shias) and the one who were upon similar to your state"¹⁴⁷.

22 - ين: القاسم بن محمد، عن علي، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: يجاء بعبد يوم القيامة قد صلى فيقول: يا رب صليت ابتغاء وجهك، فيقال له: إنك صليت ليقال: ما أحسن صلاة فلان ! اذهبوا به إلى النار،

Al Qasim Bin Muhammad, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'They come with a servant on the Day of Judgment who had prayed *Salat*, and he would be saying, 'O Lord^{-azwj}! I prayed *Salat* seeking Your^{-azwj} Face'. It would be said to him: "You prayed *Salat* for it to be said, 'How good is the *Salat* of so and so!' Take him to the Fire!"

ويجاء بعبد قد قاتل فيقول: يا رب قد قاتلت ابتغاء وجهك، فيقال له: بل قاتلت ليقال: ما أشجع فلانا ! اذهبوا به إلى النار،

¹⁴⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 20

¹⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 21

And they would come with a servant who had fought, and he would be saying, 'O Lord^{-azwj}! I fought seeking Your^{-azwj} Face'. It would be said to him: "But, you fought for it to be said, 'How brave is so and so!' Take him to the Fire!"

ويجاء بعبد قد تعلم القرآن فيقول: يا رب تعلمت القرآن ابتغاء وجهك، فيقال له: بل تعلمت ليقال: ما أحسن صوت فلان ! اذهبوا به إلى النار،

And they would come with a servant who had learnt the Quran, and he would be saying, 'O Lord^{-azwj}! I learnt the Quran seeking Your^{-azwj} Face'. It would be said to him: "But, you learnt for it to be said, 'How good is the voice of so and so!' Take him to the Fire!"

ويجاء بعبد قد أنفق ماله فيقول: يا رب أنفقت مالي ابتغاء وجهك، فيقال له: بل أنفقت ليقال: ما أسخى فلانا ! اذهبوا به إلى النار.

And they would come with a servant who had spent his wealth, and he would be saying, 'O Lord^{-azwj}! I spent my wealth seeking Your^{-azwj} Face'. It would be said to him: "But, you spent it for it would be said, 'How generous is so and so! Take him to the Fire!'"¹⁴⁸

23 - ين: القاسم، عن علي، عن أبي بصير قال: قال أبو عبد الله عليه السلام: إن الناس يقسم بينهم يوم القيامة على قدر إيمانهم، ويقسم للمنافق فيكون نوره على إبهام رجله اليسرى فيطفئ نوره، فيقول: مكانكم حتى أقتبس من نوركم، قيل: " ارجعوا وراءكم فالتمسوا نورا " يعني حيث قسم النور -

Al Qasim, from Ali, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'The people would be distributed the Light on the Day of Judgment upon a measurement of their *Eman*, and for the hypocrite there would be a distribution and his Light would happen to be upon a toe of his left foot, and his Light would be extinguished, and he would be saying, 'Stay in your places until I attain from your Light'. It would be said: ***It would be said: 'Go back and seek your own light!' [57:13]*** – meaning, from when the Light is being distributed.

قال: فيرجعون فيضرب بينهم السور، قال: فينادونهم من وراء السور: " ألم نكن معكم قالوا بلى ولكنكم فتنتم أنفسكم فتربصتم وارتبتم وغرتكم الأمانى حتى جاء أمر الله وغرکم بالله الغرور فالیوم لا یؤخذ منکم فدية ولا من الذین کفروا مأویکم النار هی مولیکم وبئس المصیر "

He^{-asws} said: 'So they would be returning, but a wall would be struck between them, and they would be calling out from behind the wall, ***They will call out to them, 'Were we not with you?' They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14]*** So today, neither will ransom be taken from you nor from

¹⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 22

those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]’.

ثم قال: يا أبا محمد أما والله ما قال الله لليهود والنصارى، ولكنه عنى أهل القبلة.

Then he^{-asws} said: ‘O Abu Muhammad! By Allah^{-azwj}! Allah^{-azwj} is not Speaking to the Jews and the Christians, but He^{-azwj} is Meaning by it the People of the Qiblah (Muslims)’.¹⁴⁹

24 - ين: الحسن بن محبوب، عن الحسن بن علي قال: سمعت أبا الحسن عليه السلام يقول: قال محمد بن علي عليه السلام: إذا كان يوم القيامة نادى مناد: أين الصابرون؟ فيقوم عنق من الناس فينادي مناد: أين المتصبرون؟ فيقوم عنق من الناس،

Al Hassan Bin Mahboub, from Al Hassan Bin Ali who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Muhammad^{-asws} Bin Ali^{-asws} said: ‘When it will be the Day of Judgment, a Caller would Call out: ‘Where are the patient ones?’ So, (a lot of) necks from the people would stand up. Then a Caller would Call out: ‘Where are the Patiently ones? So, (a lot of) necks from the people would stand up’.

فقلت: جعلت فداك وما الصابرون؟ قال: الصابرون على أداء الفرائض والمتصبرون على ترك المعاصي.

I said, ‘May I be sacrificed for you^{-asws}! And what are the patient ones?’ He^{-asws} said: ‘The one patient upon fulfilment of the Obligations, and the patiently upon leaving the disobedience’.¹⁵⁰

25 - من كتاب التمهيص عن علي بن عفان، عن أبي عبد الله عليه السلام قال: إن الله ليعتذر إلى عبده المؤمن المحتاج كان في الدنيا كما يعتذر الاخ إلى أخيه، فيقول: لا وعزتي ما أفقرتك لهوان بك علي، فارفع هذا الغطاء فانظر ما عوضتك من الدنيا،

From the book ‘Al Tamheys’ from Ali Bin Afan,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Would be Excusing His^{-azwj} Momin servant, the needy one who was in the world, just as he the brother forgives his brother, and He^{-azwj} would be Saying: “No! By My^{-azwj} Might! I^{-saww} did not Impoverish you for a humiliation with you unto Me^{-azwj}. Raise this covering and look at what I^{-azwj} have Given you in replacement of the world!”

فيكشف الغطاء فينظر إلى ما عوضه الله من الدنيا، فيقول: ما يضري ما منعتني مع ما عوضتني.

So, he would uncover the covering and look at what Allah^{-azwj} would have Given him in replacement of the world, and he would say, ‘It did not harm me what You^{-azwj} Prevented me, with what You^{-azwj} have replaced for me’.¹⁵¹

¹⁴⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 23

¹⁵⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 24

¹⁵¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 25

26 - وعنه عليه السلام قال: إن الله ما اعتذر إلى ملك مقرب ولا إلى نبي مرسل إلا إلى فقراء شيعة، قيل له: وكيف يعتذر إليهم؟

And from him^{-asws} having said: 'Allah^{-azwj} will neither Apologise to an Angel of Proximity, nor to a *Mursil* Prophet^{-as} except to the poor ones of our^{-asws} Shias'. It was said to him^{-asws}, 'And how would He^{-azwj} Apologise to them?'

قال: ينادي مناد: أين فقراء المؤمنين؟ فيقوم عنق من الناس فيتجلى لهم الرب فيقول: وعزتي وجلالي وعلوي وآلائي وارتفاع مكاني ما حبست عنكم شهواتكم في دار الدنيا هوانا بكم علي، ولكن ذخرته لكم لهذا اليوم -

He^{-asws} said: 'A Caller would Call out: "Where are the poor Momineen?" So, (a lot of) necks from the people would stand, and the Lord^{-azwj} would Flash to them and He^{-azwj} would be Saying: 'By My^{-azwj} Mighty and My^{-azwj} Majesty, and the Loftiness of My^{-azwj} Position, and the Highness of My^{-azwj} Place! I^{-azwj} did not Withhold your desired from you in the house of the world due to a humiliation with you, unto Me^{-azwj}, but I^{-azwj} have Saved it for you for this Day!'

أما ترى قوله: ما حبست عنكم شهواتكم في دار الدنيا اعتذارا؟ - قوموا اليوم فتصفحوا وجوه خلأقي، فمن وجدتم له عليكم منة بشرية من ماء فكافوه عني بالجنة.

Do you not see His^{-azwj} Words: "I^{-azwj} did not Withhold your desired from you in the house of the world" as being an Apology?' - "Arise today and browse the faces of My^{-azwj} creatures. So, the one from whom you find to be a favour upon you, of a drink of water, then suffice him on My^{-azwj} behalf with the Paradise!"¹⁵²

27 - ما: ابن عبدون، عن علي بن محمد بن الزبير، عن علي بن الحسن بن فضال، عن العباس عامر، عن أحمد بن رزق، عن يحيى بن العلاء الرازي قال: دخل علي عليه السلام على رسول الله صلى الله عليه وآله وهو في بيت ام سلمة، فلما رآه قال: كيف أنت يا علي إذا جمعت الامم، ووضعت الموازين، وبرز لعرض خلقه، ودعي الناس إلى مالا بد منه؟

Ibn Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al Hassan Bin Fazal, from Al Abbas Aamir, from Ahmad Bin Rizq, from Yahya Bin Al A'ala Al Razy who said,

'Ali^{-asws} came to Rasool-Allah^{-azwj} and he^{-saww} was in the chamber of Umm Salmah^{-as}. When he^{-saww} saw him^{-asws}, he^{-saww} said: 'How would you^{-asws} be, O Ali^{-asws}, when the communities are gathered, and the scales are placed, and the presentation of His^{-azwj} creatures transpires, and the people are called to what there is no escape from it?'

قال: فدمعت عين أمير المؤمنين عليه السلام، فقال رسول الله صلى الله عليه وآله: ما يبكيك يا علي؟ تدعا والله أنت وشيعتك غرا محجلين رواء مرويين مياضة وجوههم، ويدعا بعدوك مسودة وجوههم أشقياء معذبين، أما سمعت إلى قول الله: "إن الذين آمنوا وعملوا الصالحات أولئك هم خير البرية"؟ أنت وشيعتك

¹⁵² Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 8 H 26

He (the narrator) said, 'An eye of Amir Al-Momineen^{-asws} shed tears, so Rasool-Allah^{-saww} said: 'What makes you^{-asws} cry, O Ali^{-asws}? By Allah^{-azwj}, you^{-asws} and your^{-asws} Shias would be Called with resplendent and with bright faces, and your^{-asws} enemies would be Called with blackened faces, miserable, Tormented. Have you not heard the Words of Allah^{-azwj}: ***Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]*** - you^{-asws} and your^{-asws} Shias.

والذين كفروا بآياتنا أولئك هم شر البرية "عدوك يا علي.

And those who commit Kufr and belie Our Signs [22:57], are your^{-asws} enemies, O Ali^{-asws}''.¹⁵³

28 - ما: الحسين بن إبراهيم القزويني، عن محمد بن وهبان، عن محمد بن أحمد بن زكريا، عن الحسن بن فضال، عن علي بن عقبة، عن أسباط بن سالم، عن أيوب بن راشد قال: سمعت أبا عبد الله عليه السلام يقول: مانع الزكاة يطوق بحية قرعاء، تأكل من دماغه، وذلك قول الله تعالى: "سيطوقون ما بخلوا به يوم القيمة".

Al Hassan Bin Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariyya, from Al Hassan Bin Fazal, from Ali Bin Uqba, from Asbat Bin Salim, from Ayoub Bin Rashid who said,

'I heard Abu Abdullah^{-asws} saying: 'The preventer of Zakat would be collared with an aggressive snake eating from his brains, and these are the Words of Allah^{-azwj} the Exalted: ***they would be collared with what they had been stingy with, on the Day of Judgment [3:180]***'.¹⁵⁴

29 - نوادر الراوندي: بإسناده عن جعفر بن محمد، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كلكم يكلم ربه يوم القيامة ليس بينه وبينه ترجمان، فينظر أمامه فلا يجد إلا ما قدم، وينظر عن يمينه فلا يجد إلا ما قدم،

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Each one of you would be Spoken to by his Lord^{-azwj} on the Day of Judgment, there wouldn't be any interpreter between him and Him^{-azwj}. So, he would look in front of him and he will not find anything except what he had sent ahead, and he would look on his right and he will not find anything except what he had sent ahead.

ثم ينظر عن يساره فإذا هو بالنار فاتقوا النار ولو بشق تمرة، فإن لم يجد أحدكم فبكلمة طيبة.

Then he would look on his left, and there he would be with the Fire. Therefore, fear the Fire, and even if it be by a piece of date (in charity), and if one of you cannot find, then (suffice) with a good word (as charity)".¹⁵⁵

¹⁵³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 27

¹⁵⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 28

¹⁵⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 29

30 - وبهذا الاسناد قال: قال رسول الله صلى الله عليه وآله: من أعان مؤمنا مسافرا في حاجته نفس الله تعالى عنه ثلاثا وسبعين كربة: واحدة في الدنيا من الغم والهم، واثنين وسبعين كربة عند كربته العظمى،

And by this chain,

He^{-asws} said, 'Rasool-Allah^{-saww} said: 'One who assists a Momin traveller regarding his need, Allah^{-azwj} would Relieve seventy-three worries from him – one in the world from the grief and the gloom, and seventy-two worries during the great worry'.

قيل: يا رسول الله وما الكربة العظمى؟ قال: حيث يتشاغل الناس بأنفسهم حتى أن إبراهيم عليه السلام يقول: أسألك بخليتي أن لا تسلمني إليها.

It was said, 'O Rasool-Allah^{-saww}! And what is the great worry?' He^{-saww} said: 'Where the people would be pre-occupied with themselves until Ibrahim^{-as} would be saying: 'I^{-as} ask You^{-azwj} by my^{-as} Friendship that You^{-azwj} do not Submit me^{-as} to it''.¹⁵⁶

31 - ل: ابن المتوكل، عن الحميري، عن ابن عيسى، عن ابن محبوب، عن ذكره، عن أبي عبد الله عليه السلام قال: الانس على ثلاثة أجزاء، فجزة تحت ظل العرش يوم لا ظل إلا ظله، وجزة عليهم الحساب والعذاب، وجزة وجوههم وجوه الآدميين وقلوبهم قلوب الشياطين.

Ibn Al Mutawakkal, from Al Humeiri, from Ibn Isa, from Ibn Mahboub, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'The human beings would be upon three categories. A category would be under the shade of the Throne on the Day in which there will be no shade except His^{-azwj} Shade; and a category upon whom would be the Reckoning and the Punishment; and there would be a category whose faces would be the faces of the people and their hearts would be hearts of the satans^{-la}'.¹⁵⁷

32 - يد: أبي، عن سعد، عن ابن هاشم، عن ابن فضال: عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله عليه السلام في قول الله عزوجل: "ويدعون إلى السجود فلا يستطيعون" قال: افحم القوم، ودخلتهم الهيبة، وشخصت الابصار، وبلغت القلوب الحناجر "شاخصة أبصارهم ترهقهم ذلة وقد كانوا يدعون إلى السجود وهم سالمون".

My father, from Sa'ad, from Ibn Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al Halby,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **and they would be called to do the Sajdah, but they will not be able to [68:42]**'. He^{-asws} said: 'The people would understand, and the awe would enter into them, and the visions would be humbled, and their hearts would reach to the throats' **Their visions humbled, humiliation**

¹⁵⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 30

¹⁵⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 31

having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43].¹⁵⁸

33 - فس: " يوم يكشف عن ساق ويدعون إلى السجود " قال: يكشف عن الامور التي خفيت وما غضبوا آل محمد حقهم " ويدعون إلى السجود " قال: يكشف لامير المؤمنين عليه السلام فتصير أعناقهم مثل صياصي البقر - يعني قرونها - فلا يستطيعون أن يسجدوا وهو عقوبة لهم لانهم لم يطيعوا الله في الدنيا في أمره، وهو قوله تعالى: " وقد كانوا يدعون إلى السجود وهم سالمون " قال: إلى ولايته في الدنيا وهم يستطيعون.

On the Day He would Uncover from a side, and they would be called to do the Sajdah, [68:42]. He said, 'It would be uncovered from the matters which were hidden and what rights the Progeny^{-asws} were usurped of'. **and they would be called to do the Sajdah.** He said, 'It would be uncovered for Amir Al-Momineen^{-asws}, and their necks like the stiffness of the cow – meaning their horns, but they would not be able to do Sajdah, and it is a Punishment for them, because they did not obey Allah^{-azwj} in the world regarding His^{-azwj} Command, and it is the Word of the Exalted: **and they had been called to the Sajdah while they were safe (and sound) [68:43].** He said, 'To his^{-asws} Wilayah in the world, and they were able to'.¹⁵⁹ (P.s. – This is not a Hadeeth)

34 - سن: ابن يزيد، عن ابن أبي عمير، عن حماد بن عثمان وغيره، عن أبي عبد الله عليه السلام في قول الله عزوجل: " يوم نحشر المتقين إلى الرحمن وفدا " قال: يحشرون على النجائب.

Ibn Yazeed, from Ibn Abu Umeyr, from Hamad Bin Usman and someone else,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85],** he^{-asws} said: 'They would be gathered upon the superiorities'.¹⁶⁰

35 - سن: أبي، عن حمزة بن عبد الله الجعفري، عن أبي الحسن الدهني، وعن جميل بن دراج، عنه، عن أبان بن تغلب قال: قال أبو عبد الله عليه السلام: إن الله يبعث شيعة يوم القيامة على ما فيهم من ذنوب أو غيره مبيضة وجوههم، مستورة عوراتهم، آمنة روعتهم، قد سهلت لهم الموارد، وذهبت عنهم الشدائد،

My father, from Hamza Bin Abdullah Al Ja'fary, from Abu Al Hassan Al Dahny, and from Jameel Bin Darraj, from his, from Aban Bin Tabligh who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} would Resurrect our^{-asws} Shias on the Day of Judgment upon what is in them from sins or something else. Their faces whitened, their nakedness veiled, their awe secured, their resources eased for them, and the difficulties having gone away from them.

¹⁵⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 32

¹⁵⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 33

¹⁶⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 34

يركبون نوقا من ياقوت، فلا يزالون يدورون خلال الجنة، عليهم شرك من نور يتلألؤ، توضع لهم الموائد فلا يزالون يطعمون والناس في الحساب وهو قول الله تبارك وتعالى: "إن الذين سبقوا من الحسنى أولئك عنها معبدون لا يسمعون حسيها وهم فيما اشتتهت أنفسهم خالدون".

They would be riding camels of rubies, and they will not cease to be circling in the midst of the Paradise. Upon them would be shoelaces of shiny pearls. The meals would be placed for them, and they will not cease being fed, and the people will be in the Reckoning, and it is the Word of Allah^{-azwj} Blessed and Exalted: ***Surely those for whom the good has preceded from Us, they would be remote from it [21:101] They will not be hearing its slightest sound, and they would be in what their souls desire, for eternity [21:102]***¹⁶¹.

36 - سن: محمد بن علي، عن عيسى بن هشام، عن أسباط بن سالم، عن أبي عبد الله عليه السلام قال: يخرج شيعتنا من قبورهم على نوق بيض لها أجنحة، وشرك نعالهم نور يتلألؤ، قد وضعت عنهم الشدائد، وسهلت لهم الموارد، مستورة عوراتهم، مسكنة روعاتهم،

Muhammad Bin Ali, from Isa Bin Hisham, from Asbaat Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Our Shias would come out from their graves upon camels, their wings having been whitened, and the straps of their slippers would be shiny lights, the difficulties having been placed away from them, and the resources eased for them, their nakedness veiled, their dread calmed down.

قد اعطوا الامن والايمان، وانقطعت عنهم الاحزان، يخاف الناس ولا يخافون، ويحزن الناس ولا يحزنون، وهم في ظل عرش الرحمن، يوضع لهم مائدة يأكلون منها والناس في الحساب.

They would have been given the security and the *Eman*, and the griefs would have been cut off from them. The people would fear and they will not be fearing, and the people would grieve and they will not be grieving, and they would be in the shade of the Throne of the Beneficent. Meals would be placed for them, they would be eating from it and the people would be in the Reckoning"¹⁶².

37 - سن: ابن يزيد، عن ابن أبي عمير، عن عبد الله بن سنان، عن عبد الله بن شريك العامري، عن أبي جعفر عليه السلام قال: بينا رسول الله صلى الله عليه وآله في نفر من أصحابه فيهم علي بن أبي طالب عليه السلام فقال: يخرج قوم من قبورهم وجوههم أشد بياضا من القمر، عليهم ثياب أشد بياضا من اللبن، عليهم نعال من نور شركها من ذهب،

Ibn Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan, from Abdullah Bin Shareek Al Aamiry,

'From Abu Ja'far^{-asws} having said: 'While Rasool-Allah^{-saww} was among a number of his^{-saww} companions, among them being Ali^{-asws} Bin Abu Talib^{-asws}, he^{-saww} said: 'A people would come

¹⁶¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 35

¹⁶² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 36

out from their graves, their faces being intensely whiter than the moon. Upon them would be clothes whiter than the milk, upon them would be slippers of light, their straps being of gold.

فيؤتون بنجائب من نور، عليها رحائل من نور، أزمته سلاسل ذهب، وركبها من زبرجد، فيركبون عليها حتى يصيروا أمام العرش، والناس يهتمون ويغتمون ويحزنون، وهم يأكلون ويشربون،

They would be given rides of light, upon these would be saddles of light, their reins being of gold chains, and mounts of aquamarine. They would be riding upon these until they come in front of the Throne, and the people would be anxious, and gloomy, and grieving, while they would be eating and drinking’.

فقال علي عليه السلام: من هم يا رسول الله؟ فقال: أولئك شيعتك وأنت إمامهم.

Ali^{-asws} said: ‘Who are they, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘They are your^{-asws} Shias, and you^{-asws} are their Imam^{-asws}’.¹⁶³

38 - سن: أبي، عن أحمد بن عبد الملك، عن جميل بن دراج، عن محمد بن مسلم الثقفي قال: قال أبو جعفر عليه السلام: قال رسول الله صلى الله عليه وآله: إن عن يمين العرش قوما وجوههم من نور، على منابر من نور، يغبطهم النبيون، ليسوا بأنبياء ولا شهداء،

My father, from Ahmad Bin Abdul Malik, from Jameel Bin Daraaj, from Muhammad Bin Muslim Al Saqafy who said,

‘Abu Ja’far^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘On the right of the Throne there will be a people, their faces would be of light, upon pulpits of light, being envied by the Prophets^{-as}, they would neither be Prophets^{-as} nor martyrs’.

فقالوا: يا نبي الله وما ازدادوا هؤلاء من الله إذا لم يكونوا أنبياء ولا شهداء إلا قربا من الله؟ قال: أولئك شيعة علي، وعلي إمامهم.

They said, ‘O Prophet^{-saww} of Allah^{-azwj}! And what have they increased from Allah^{-azwj}, when they neither happen to be Prophets^{-as} nor martyrs, except nearness from Allah^{-azwj}?’ He^{-saww} said: ‘They are the Shias of Ali^{-asws}, and Ali^{-asws} is their Imam^{-asws}’.¹⁶⁴

39 - سن: ابن فضال، عن مثنى الحناط: عن محمد بن مسلم، عن أبي جعفر عليه السلام نحوه، واختلف فيه بعض لفظه: قال يغبطهم النبيون والمرسلون، قلت: جعلت فداك ما أعظم منزلة هؤلاء؟ قال: هؤلاء والله شيعة علي وهو إمامهم.

Ibn Fazal, from Masny Al Hanat, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, approximate to it, and there is a difference in it of some words – He^{-saww} said: ‘The Prophets^{-as} and the *Mursils*^{-as} would envy them’. I said, ‘May I be sacrificed for you’

¹⁶³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 37

¹⁶⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 38

asws! How great is the status of them?' He^{-saww} said: 'By Allah^{-azwj}! They are the Shias of Ali^{-asws}, and he^{-asws} is their Imam^{-asws}'.¹⁶⁵

40 - سن: ابن فضال، عن محمد بن فضيل، عن أبي حمزة قال: قال أبو عبد الله عليه السلام: شيعتنا أقرب الخلق من عرش الله يوم القيامة بعدنا.

Ibn Fazal, from Muhammad Bin Fazeyl who said,

'Abu Abdullah^{-asws} said: 'Our^{-asws} Shias would be the closest of the people to the Throne of Allah^{-azwj} on the Day of Judgment, after us^{-asws}'.¹⁶⁶

41 - سن: أبي، عن سعدان بن مسلم، عن الحسين بن أبي العلاء قال: قال أبو عبد الله عليه السلام: يا حسين شيعتنا ما أقربهم من الله وأحسن صنع الله إليهم يوم القيامة! والله لولا أن يدخلهم وهن ويستعظم الناس ذلك لسلمت عليهم الملائكة قبلا.

My father, from Sa'dan Bin Muslim, from Al Husayn Bin Abu Al A'ala who said,

'Abu Abdullah^{-asws} said: 'O Husayn! Our^{-asws} Shias, how close they would be from Allah^{-azwj}, and how excellently would Allah^{-azwj} be Dealing with them on the Day of Judgment! By Allah^{-azwj}! Had it not been for weakness entering them and the people increasing that, the Angels would have greeted upon that before'.¹⁶⁷

42 - شى: عن سلام، عن أبي جعفر عليه السلام في قوله: " اليوم تجزون عذاب الهون " قال: العطش يوم القيامة.

From Salam,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Today you will be Recompensed with the humiliating Punishment [6:93]**. He^{-asws} said: 'The thirst on the Day of Judgment'.¹⁶⁸

43 - شى: عن الفضيل، عن أبي عبد الله عليه السلام مثله.

From Al Fazeyl,

'From Abu Abdullah^{-asws} – similar to it'.¹⁶⁹

44 - قب: أبو هريرة: سمعت أبا القاسم عليه السلام يقول: يوم يفر المرء من أخيه و أمه وأبيه وصاحبه وبنيه إلا من كان على ولاية علي بن أبي طالب فإنه لا يفر من والاه، ولا يعادي من أحبه، ولا يحب من أبغضه.

Abu Hureyra,

¹⁶⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 39

¹⁶⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 40

¹⁶⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 41

¹⁶⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 42

¹⁶⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 43

'I heard Abu Al-Qasim^{-saww} saying: **(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36],** except the one who was upon the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, for he will neither flee from the one who befriends him^{-asws}, nor be inimical from one who loves him^{-asws}, nor love the ones who hates him^{-asws}'.¹⁷⁰

45 – شى: عن أبي بصير، عن أبي عبد الله عليه السلام في قول الله: "كأئما اغشيت وجوههم قطعاً من الليل مظلماً" قال: أما ترى البيت إذا كان الليل كان أشد سواداً من خارج فكذلك وجوههم تزداد سواداً.

From Abu Baseer,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **It would be as if their faces are overwhelmed by a piece of the dark night. [10:27].** He^{-asws} said: 'But, do you not see the house when it is the night, it would be more intensely dark from the outside. So, like that their faces would increase in darkness'.¹⁷¹

46 – م: قال رسول الله صلى الله عليه وآله: إن من لا يؤمن بالقرآن فما آمن بالتوراة لأن الله تعالى أخذ عليهم الإيمان بهما، لا يقبل الإيمان بأحدهما إلا بالإيمان بالآخر،

Rasool-Allah^{-saww} said: 'One who does not believe in the Quran, so he has not believed in the Torah, because Allah^{-azwj} the Exalted Took upon them with having the *Eman* upon both of them. Neither will the *Eman* be Accepted with one of them except with the *Eman* with the other.

فكذلك فرض الله الإيمان بولاية علي بن أبي طالب عليه السلام كما فرض الإيمان بمحمد صلى الله عليه وآله، فمن قال: آمنت بنبوّة محمد صلى الله عليه وآله وكفرت بولاية علي بن أبي طالب عليه السلام فما آمن بنبوّة محمد صلى الله عليه وآله،

Similar to that, Allah^{-azwj} Obligated having the *Eman* with Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} just as He^{-azwj} Obligated having the *Eman* with Muhammad^{-saww}. So, one who says, 'I believed in the Prophet-hood of Muhammad^{-saww} and denied the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}', so he has not believed in the Prophet-hood of Muhammad^{-saww}.

إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادى ربنا نداء تعريف الخلائق في إيمانهم وكفرهم، فقال: الله أكبر الله أكبر ومناد آخر ينادي: معاشر الخلائق ساعدوه على هذه المقالة، فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطق ألسنتهم، ويقولها سائر الناس،

When Allah^{-azwj} the Exalted Resurrects the people on the Day of Judgment, a Caller of our Lord^{-azwj} would Call out a Call, to recognise the people regarding their *Eman* and their Kufr. He would say: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!' And another Caller would Call out: 'Community of people! Support him upon these words!' So, as for the Eternalists and the

¹⁷⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 44

¹⁷¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 45

one disabled would be muted from that and their tongues will not speak, and the rest of the people would say it.

ثم يقول المنادي: أشهد أن لا إله إلا الله، فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس والنصارى وعبدة الاوثان، فإنهم يخرسون فيبينون بذلك من سائر الخلائق،

Then the Caller would be saying: 'I testify that there is no god except Allah^{-azwj}'. So, all of the people would be saying that except the ones who had associated with Allah^{-azwj} the Exalted, from the Magians and the Christians, and idol worshippers. They would be muted, and that would be manifested from the rest of the people'.

ثم يقول المنادي: أشهد أن محمدا رسول الله، فيقولها المسلمون أجمعون، و يخرس عنها اليهود والنصارى وسائر المشركين،

Then the Caller would be saying: 'I testify that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!' So, the Muslims in their entirety would be saying that, while the Jews and the Christians and the rest of the Polytheists would be muted from that.

ثم ينادي مناد آخر من عرصات القيامة: ألا فسوقهم إلى الجنة لشهادتهم لمحمد صلى الله عليه وآله بالنبوة، فإذا النداء من قبل الله عزوجل: لا، بل قفوهم إنهم مسؤولون، يقول الملائكة الذين قالوا سوقهم إلى الجنة لشهادتهم لمحمد صلى الله عليه وآله بالنبوة: لما يقفون يا ربنا ؟

Then another Caller would Call out from the plains of the Day of Judgment: 'Shall I usher them to the Paradise due to their testifying for Muhammad^{-saww} with the Prophet-hood?' So, there will be a Call from the direction of Allah^{-azwj} Mighty and Majestic: "**No! *They have to be Questioned [37:24]***". Those Angels who had said they would usher them to the Paradise due to their testifying for Muhammad^{-saww} with the Prophet-hood would be saying: 'Why are they being paused, O our Lord^{-azwj}'

فإذا النداء من قبل الله: قفوهم إنهم مسؤولون عن ولاية علي بن أبي طالب وآل محمد، يا عبادي وإمائي إني أمرتهم مع الشهادة بمحمد شهادة اخرى فإذا جاؤوا بها فعظموا ثوابهم، وأكرموا ما بهم، وإن لم يأتوا بها لم تنفعهم الشهادة لمحمد بالنبوة ولا لي بالربوبية، فمن جاء بها فهو من الفائزين، ومن لم يأت بها فهو من الهالكين،

So, there would be a Call from Allah^{-azwj} the Exalted: "***And stop them! They have to be Questioned [37:24]***" - about the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww}. O My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} Commanded them along with the testimony with Muhammad^{-saww}, another testimony. So, if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad^{-saww} with the Prophet-hood will not benefit them, nor (their testimony for Me^{-azwj} with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!"

قال: فمنهم من يقول: قد كنت لعلي عليه السلام بالولاية شاهدا ولآل محمد صلى الله عليه وآله محبا، وهو في ذلك كاذب يظن كذبه ينجي فيقال لهم: سوف نستشهد على ذلك عليا عليه السلام، فتشهد أنت يا أبا الحسن، فتقول: الجنة لاوليائي شاهدة والنار لاعدائي شاهدة،

He^{-asws} said: 'So from them would be one saying, 'I used to testify with the *Wilayah* for Ali^{-asws} Bin Abu Talib^{-asws}, and was one who loved the Progeny^{-asws} of Muhammad^{-saww}', and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, 'Soon you would be testified upon that by Ali^{-asws} (in verification or otherwise)'. So you^{-asws} will be testifying, O Abu Al-Hassan^{-asws}, and you^{-asws} would be saying: 'The Paradise will testify for my^{-asws} friends, and the Fire would testify against my^{-asws} enemies'.

فمن كان منهم صادقا خرجت إليه رياح الجنة ونسيمها فاحتملته فأوردته إلى أعلى غرفها وأحلته دار المقامة من فضل ربه، لا يمسه فيها نصب ولا يمسه فيها لغوب،

So the one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord^{-azwj}. Neither will he be touched by the difficulties nor the weariness (exhaustion).

ومن كان منهم كاذبا جاءته سموم النار وحميمها وظلها الذي هو ثلاث شعب لا ظليل ولا يغني من اللهب فتحمله (تترفعه خ ل) في الهواء، وتورده نار جهنم،

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, ***Neither having the coolness of the shade nor availing against the flame [77:31]***. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قال رسول الله صلى الله عليه وآله: فكذلك أنت قسيم الجنة والنار، تقول لها: هذا لي وهذا لك.

Rasool-Allah^{-saww} said: 'Thus, due to that, you^{-asws} are the distributor of the Paradise and the Fire. You^{-asws} would be saying to it: 'This one is for me^{-asws}, and this one is for you''¹⁷²

47 - شى: عن حماد بن عيسى، عمن رواه، عن أبي عبد الله عليه السلام قال: سئل عن قول الله: " وأسرؤا الندامة لما رأو العذاب " قال: قيل له: وما ينفعهم إسرار الندامة وهم في العذاب ؟ قال: كرهوا شماتة الاعداء.

From Hamad Bin Isa, from the one who reported it,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the Words of Allah^{-azwj}: ***And they will conceal the regret when they see the Punishment, [34:33]***, it was said to

¹⁷² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 46

him^{-asws}, 'What will be the benefit for them, concealing the regret, and they would be in the Punishment?' He^{-asws} said: 'They would not like their enemies to gloat over them'.¹⁷³

48 - شى: عن عبد الله بن عطاء المكي قال: سألت أبا جعفر عليه السلام عن قول الله: "ربما يود الذين كفروا لو كانوا مسلمين" قال: ينادي مناد يوم القيامة يسمع الخلاق: إنه لا يدخل الجنة إلا مسلم، ثم يود سائر الخلق أنهم كانوا مسلمين.

From Abdullah Bin Ata'a Al Makky who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj}: **Sometimes those who are committing Kufr would ardently wish if only they had been submitters [15:2]**. He^{-asws} said: 'A Caller would Call out on the Day of Judgment for the creatures to hear: 'No one will enter the Paradise except for a submitter!' Then the rest of the people would ardently wish that they had been submitters (to the Wilayah of Amir Al-Momineen^{-asws})'.¹⁷⁴

49 - وبهذا الاسناد عن أبي عبد الله عليه السلام: فثم يود الخلق أنهم كانوا مسلمين.

And by this chain,

'From Abu Abdullah^{-asws}: 'So then the people would ardently wish they had been submitters'.¹⁷⁵

50 - شى: عن إبراهيم بن عمر رفعه إلى أحدهما عليهما السلام في قول الله: "ونحشرهم يوم القيمة على وجوههم" قال: على جهاتهم.

From Ibrahim Bin Umar,

'Raising it to one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj}: **and We will Gather them on the Day of Judgment upon their faces [17:97]**. He^{-asws} said: 'Upon their sides'.¹⁷⁶

51 - م: "ومن الناس من يتخذ من دون الله أندادا" إلى قوله: "وما هم بخارجين من النار" قال الامام عليه السلام: قال الله عزوجل لما آمن المؤمنون وقبل ولاية محمد و علي صلوات الله عليهما العاقلون وصد عنهما المعاندون: "ومن الناس" يا محمد "من يتخذ من دون الله أندادا" أعداءا يجعلونهم لله أمثالا "يحبونهم كحب الله" يحبون تلك الانداد من الاصنام كحب الله وكحبهم الله "والذين آمنوا أشد حبا لله" من هؤلاء المتخذين الانداد مع الله، لان المؤمنين يرون الربوبية لله وحده لا يشركون به،

And from the people there are ones who take rivals besides Allah [2:165] – up to His^{-azwj} Words: **and they will not be exiting from the Fire [2:167]**, The Imam (Hassan Al-Askari^{-asws}) said: 'Allah^{-azwj} Mighty and Majestic Said when the Momineen expressed belief and accepted the Wilayah of Muhammad^{-saww} and Ali^{-asws}, the intellectuals, and the enemies blocked from, **And from the people – O Muhammad^{-saww} - there are ones who take rivals besides Allah –**

¹⁷³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 47

¹⁷⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 48

¹⁷⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 49

¹⁷⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 50

enemies, making the out to be resemblances of Allah^{-azwj}, ***They are loving them like the love for Allah*** – they are loving those rivals from the idols, like their love for Allah^{-azwj}, ***and those who are believing are more intense in love for Allah*** – than those takers of the rivals (objects of worship) with Allah^{-azwj}, because the *Momineen* are seeing the Lordship of Allah^{-azwj} Alone, not associating with Him^{-azwj}.

ثم قال: يا محمد " ولو يرى الذين ظلموا " باتخاذ الاصنام أندادا واتخاذ الكفار والفجار أمثالا لمحمد وعلي " إذ يرون العذاب " حين يرون العذاب الواقع بهم لكفرهم وعنادهم " أن القوة لله " لعلوا أن القوة لله، يعذب من يشاء ويكرم من يشاء، لا قوة للكفار يتمتعون بها عن عذابه " وأن الله شديد العقاب " ولعلوا أن الله شديد العذاب لمن اتخذ الانداد مع الله.

Then He^{-azwj} Said: 'O Muhammad^{-saww}! ***and if they could see, those who are being unjust***, by the taking of the rivals (objects of worship), and the taking of the *Kafirs* and the immoral ones, resemblances to Muhammad^{-saww} and Ali^{-asws}, ***when they would be seeing the Punishment*** – when they would be seeing the Punishment occurring with them due to their *Kufr* and their enmity, ***that the Strength is for Allah in its entirety*** – they would be knowing that the Strength is for Allah^{-azwj}. He^{-azwj} can Punish whoever He^{-azwj} so Desires to, and He^{-azwj} can Honour whoever He^{-azwj} so Desires to, there is no strength for the *Kafirs* they can be preventing with it from His^{-azwj} Punishment, ***and that Allah is Severe of the Punishment [2:165]***, and they would be knowing that Allah^{-azwj} is Severe of the Punishment to the one who takes rivals (objects of worship) with Allah^{-azwj}.

ثم قال: " إذ تبرء الذين اتبعوا " لو رأى هؤلاء الكفار الذين اتخذوا الانداد حين يتبرؤ الذين اتبعوا الرؤساء " من الذين اتبعوا " الرعايا والاتباع " وتقطعت بهم الأسباب " فنيت حيلتهم ولا يقدر على النجاة من عذاب الله بشيء "

Then He^{-azwj} Said: ***When those who were followed shall disavow*** – if they see, those *Kafirs* who were taking rivals (objects of worship), when the chiefs they followed, (start) disavowing, ***from those who followed (them)*** – the citizens and the followers, ***and the reasons are cut off with them*** – and their gimmicks perish, and they are not able upon the salvation from the Punishment of Allah^{-azwj} by anything.

وقال الذين اتبعوا " الاتباع: " لو أن لنا كرة " يتمنون لو كان لهم كرة: رجعة إلى الدنيا " فنتبرء منهم " هناك " كما تبرؤا منا " ههنا،

And those who followed shall say: - i.e., the followers, ***'If only there was a return for us*** – they would be wishing, if only these was a return for them, a return to the world, ***we would disavow from them*** – over there (in the world), ***just as they are disavowing from us*** – over here (in the Day of Judgment).

قال الله عزوجل: " كذلك " كما تبرء بعضهم من بعض " يريهم الله أعمالهم حسرات عليهم " وذلك أنهم عملوا في الدنيا لغير الله فيرون أعمال غيرهم التي كانت لله قد عظم الله ثواب أهلها، ورأوا أعمال أنفسهم لا ثواب لها، إذ كانت لغير الله، أو كانت على غير الوجه الذي أمر الله به،

Allah^{-azwj} Mighty and Majestic Says: **Like that** – just as they are disavowing from each other, **Allah will Show their deeds to them as regrets upon them** – and that is because they worked in the world for other than Allah^{-azwj}, so they are seeing the deeds of others which were for the Sake of Allah^{-azwj}, Allah^{-azwj} having Magnified the Rewards for its performers, and they would be seeing their own deeds as having not Rewards for it, when they were for other than Allah^{-azwj}, or their being upon an aspect other than what Allah^{-azwj} had Commanded with.

قال الله تعالى: " وما هم بخارجين من النار " كان عذابهم سرمدًا دائمًا، وكانت ذنوبهم كفرا لا تلحقهم شفاعة نبي ولا وصي ولا خير من خيار شيعتهم.

Allah^{-azwj} the Exalted Said: **and they will not be exiting from the Fire [2:167]** – their Punishment would be perpetual (eternal), constant, and their sins were *Kufr*, not availing them of an intercession of a Prophet^{-as}, nor a successor^{-as}, nor a good one from the good ones of their^{-as} Shias.

قال علي بن الحسين عليهما السلام: قال رسول الله صلى الله عليه وآله: ما من عبد ولا أمة زال عن ولايتنا، وخالف طريقتنا، وسمى غيرنا بأسمائنا وأسماء خيار أهلنا الذي اختاره الله للقيام بدينه ودينه ولقبه بالقائم وهو كذلك يلقيه معتقدا، لا يحمل على ذلك تقية خوف ولا تدبير مصلحة دين، إلا بعثه الله يوم القيامة ومن كان قد اتخذ من دون الله وليا، وحشر إليه الشياطين الذين كانوا يغوونه

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'Rasool-Allah^{-saww} said: 'There is none from a servant nor a maid who declines from our^{-asws} Wilayah, and opposes our^{-asws} ways, and names others with our^{-asws} names and the names of the best ones of our^{-asws} families whom Allah^{-azwj} has Chosen for the establishment of His^{-azwj} Religion, and entitle him with our^{-asws} titles, and he is a believer in entitling him for that, neither being carried upon that by dissimulation of fear, nor a plan for the betterment of Religion, except Allah^{-azwj} would Resurrect him on the Day of Judgment, and the ones who had taken him as a guardian from besides Allah^{-azwj}, and Assemble the Satans^{-la} towards him, those who used to stray him.

فقال له: يا عبدي أربا معي هؤلاء كنت تعبد ؟ وإياهم كنت تطلب ؟ فمنهم فاطلب ثواب ما كنت تعمل، ولك معهم عقاب أجرامك،

So He^{-azwj} would Say to him: "O My^{-azwj} servant! Are they Lords along with Me^{-azwj}, those whom you used to worship? And they are the ones whom you used to seek? So (now), seek the rewards from them for what you used to perform. The result of your crime is with them".

ثم يأمر الله تعالى أن يحشر الشيعة الموالون لمحمد وعلي عليه السلام ممن كان في تقية لا يظهر ما يعتقدونه ومن لم يكن عليه تقية، وكان يظهر ما يعتقدونه

Then Allah^{-azwj} the Exalted would Command and Assemble the Shias, the loyalists of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws}, from the ones who were in dissimulation, not (being able to) display what they believed it, and from the ones who did not happen to have dissimulation upon him, and he could display what he believed in.

فيقول الله تعالى: انظروا حسنات شيعة محمد وعلي فضاعفوها، قال: فتضاعف حسناتهم أضعافاً مضاعفة، ثم يقول الله تعالى: انظروا ذنوب شيعة محمد وعلي، فينظرون فمنهم من قلت ذنوبه فكانت مغمورة في طاعته، فهؤلاء السعداء مع الأولياء والأصفياء،

So Allah^{-azwj} the Exalted would be Saying: "Look at the good deeds of the Shias of Muhammad^{-saww} and Ali^{-asws}, and multiply these!" So, they would be multiplying their good deeds with multiples and multiples (manifold). Then Allah^{-azwj} the Exalted would be Saying: "Look at the sins of the Shias of Muhammad^{-saww} and Ali^{-asws}!" So they would be looking – so the Blessed one would be the one with a few sins as he used to be immersed in His^{-azwj} obedience, and they are the fortunate ones, the friends, and the elites.

ومنهم من كثرت ذنوبه وعظمت، يقول الله تعالى: قدموا الذين كان لا تقية عليهم من أولياء محمد وعلي، فيقدمون،

And from them would be one of numerous sins and grave ones. So Allah^{-azwj} would be Saying: "Bring forward those who had no *Taqiyya* (obligated) upon them, from the friends of Muhammad^{-saww} and Ali^{-asws}!" So, they would be brought forward.

فيقول الله تعالى: انظروا حسنات عبادي هؤلاء النصاب الذين أخذوا الانداد من دون محمد وعلي ومن دون خلفائهم فاجعلوها لهؤلاء المؤمنين، لما كان من اغتيالهم بهم (لهم خ ل) بوقيعتهم فيهم، وقصدهم إلى أذاهم، فيفعلون ذلك، فتصير حسنات النواصب لشيعتنا الذين لم تكن عليهم تفية،

Then Allah^{-azwj} the Exalted will be Saying: "Look at the good deeds of My^{-azwj} servants, these *Nasibis*, those who were taking rivals from besides Muhammad^{-saww} and Ali^{-asws}, from others as their Caliphs, so Make these (good deeds) to be for these *Momineen*, due to what was from their backbiting and their ploys regarding them, and their aiming to hurt them, so they were doing that!" Thus, the good deeds of the *Nasibis* would come to be for our^{-asws} Shias, who did not happen to have *Taqiyya* upon them.

ثم يقول: انظروا إلى سيئات شيعة محمد وعلي فان بقيت لهم على هؤلاء النصاب بوقيعتهم فيهم زيادات فاحملوا على أولئك النصاب بقدرها من الذنوب التي لهؤلاء الشيعة، فيفعل ذلك،

Then He^{-azwj} will be Saying: "Look at the sins of the Shias of Muhammad^{-saww} and Ali^{-asws}, so if there remain (any sins) for them. Bring those *Nasibis* who were plotting regarding them increasingly, and load upon those *Nasibis* in accordance of the sins which are for these Shias!' So, they would do that.

ثم يقول عزوجل: اتتوا بالشيعة المتقين لخوف الاعداء فافعلوا في حسناتهم وسيئاتهم وحسنات هؤلاء النصاب وسيئاتهم ما فعلتم بالاولين،

Then Allah^{-azwj} Mighty and Majestic would be Saying: "Bring the Shias who used to fear the enemies, and deal with their good deeds and evil deeds, and the good deeds of those *Nasibis* and their evil deeds, what you did with the former ones!"

فيقول النواصب: يا ربنا هؤلاء كانوا معنا في مشاهدنا حاضرين، وبأقوالنا قائلين، ولمذاهبنا معتقدين، فيقال: كلا والله يا أيها النصاب ما كانوا لمذاهبكم معتقدين، بل كانوا بقلوبهم لكم إلى الله مخالفين، وإن كانوا بأقوالكم قائلين، وبأعمالكم عاملين للتقية منكم معاشر الكافرين، قد أعتدنا لهم بأقوالهم وأفاعيلهم اعتدادنا بأقوال المطيعين وأفاعيل المحسنين، إذ كانوا بأمرنا عاملين،

The *Nasibis* would be saying, 'O our Lord^{-azwj}! They used to be present with us in our gatherings, and they were saying with our words, and they were believing in our doctrines!' It would be said: "Never! By Allah^{-azwj}, O you *Nasibis*! They were not believers in your doctrines, but their hearts were to Allah^{-azwj}, opposing to you, and even if they were saying with your words, and they were doing your deeds out of dissimulation from you, group of *Kafirs*! We^{-azwj} have counted these for them, by their statements and their deeds. We^{-azwj} have counted with the statements of the obedient ones and the deeds of the good doers, as they used to do these by Our^{-azwj} Command".

قال رسول الله صلى الله عليه وآله: فعند ذلك تعظم حسرات النصاب إذ كانوا رأوا حسناتهم في موازين شيعتنا أهل البيت، ورأوا سيئات شيعتنا على ظهور معاشر النصاب، فذلك قوله عزوجل: "كذلك يريهم الله أعمالهم حسرات عليهم".

Rasool-Allah^{-azwj} said: 'So, during that, the regrets of the *Nasibis* would be immense, when they see their good deeds in the scales of our^{-asws} Shias of the People^{-asws} of the Household, and (when) they see the evil deeds of our^{-asws} Shias upon the backs of the group of *Nasibis*, and these are His^{-azwj} Words, Mighty and Majestic ***Like that, Allah will Show their deeds to them as regrets upon them [2:167]***'.¹⁷⁷

52 - م: يحشر الله يوم القيامة شهر رمضان في أحسن صورة، فيقيمه على تلة لا يحفى على أحد من ضمه ذلك المحشر، ثم يأمر ويخلع عليه من كسوة الجنة و خلعها وأنواع سندسها وثيابها حتى يصير في العظم بحيث لا ينفذه بصر، ولا يعي علم مقداره اذن، ولا يفهم كنهه قلب،

(Imam Hassan Al-Askari^{-asws} said): 'And He^{-azwj} will Resurrect the month of Ramazan in an excellent image, and He^{-azwj} would Make is pause during the Day of Judgment upon a hill, not concealed while it is upon it upon anyone from the one who are in that plain. Then He^{-azwj} would Command so there would be placed upon it from the clothes of Paradise and its dresses and a variety of its silken fabrics and its clothes, until it would become in the magnificence with there the visions would not (be able to) visualise it (properly), nor would an ear (be able to) know of its worth, nor would a heart understand what it might be.

ثم يقال لمناد من بطنان العرش: ناد، فينادي: يا معشر الخلائق أما تعرفون هذا ؟ فيجيب الخلائق يقولون: بلى لبيك داعي ربنا و سعديك، أما إننا لا نعرفه،

Then He^{-azwj} would Say to the caller from the inside of the Thorne: "Call out!" So, he would call out: 'O group of creatures! Are you recognising this one?' The creatures would answer

¹⁷⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 51

saying, 'Yes, here we are, caller of our Lord^{-azwj}, and at your service! But, we do not recognise it!'

فيقول منادي ربنا: هذا شهر رمضان ما أكثر من سعد به ! وما أكثر من شقي به ! ألا فليأتته كل مؤمن له معظم بطاعة الله فيه فليأخذ حظه من هذه الخلع، فتقاسموها بينكم على قدر طاعتكم لله وجدكم،

Then the caller of our Lord^{-azwj} would be saying: 'This one is a month of Ramazan! How numerous are the ones from you who would be fortunate by it, and how numerous are the ones who would be wretched by it. Indeed! Let it give to every Momin for him, who greet with obedience of Allah^{-azwj} during it, and let him take his share from these garments!' So it would apportion between you all upon a measurement of your obedience to Allah^{-azwj} and your striving'.

قال: فيأتيه المؤمنون الذين كانوا لله مطيعين فيأخذون من تلك الخلع على مقادير طاعتهم في الدنيا، فمنهم من يأخذ ألف خلعة، ومنهم من يأخذ عشرة آلاف، ومنهم من يأخذ أكثر من ذلك و أقل، فيشرفهم الله بكراماته،

He^{-asws} said: 'So the Momineen would come to it – those who were obedient to Allah^{-azwj} during it, and they would be taking from those garments upon their measurements of their (acts of) obedience which they were in the world. From them would be one who would take a thousand garments, and from them would be one who would take ten thousand. And from them would be one who would take more than that, and less, and Allah^{-azwj} the Exalted would Ennoble them by His^{-azwj} Prestige.

ألا وإن أقواما يتعاطون تناول تلك الخلع، يقولون في أنفسهم: لقد كنا بالله مؤمنين، وله موحدين، وبفضل هذا الشهر معترفين فيأخذونها ويلبسونها، فتقلب على أبدانهم مقطعات نيران، وسراويل قطران، يخرج على كل واحد منهم بعدد كل سلعة من تلك الثياب أفعي وحية وعقرب، وقد تناولوا من تلك الثياب أعدادا مختلفة على قدر أجرامهم، كل من كان جرمه أعظم فعدد ثيابه أكثر،

Indeed! And there will be people who would be coming to take those garments, saying within themselves, 'We used to be believers in Allah^{-azwj} and professing His^{-azwj} Oneness, and we used to acknowledge the merits of this month'. So, they will be taking these and wearing these, but these would be transformed upon their bodies into pieces of fires and trousers of tar. There would be coming out upon each one of them of a number of every thread from those clothes, snakes and scorpions and serpents. And they would have taken from those clothes, a different number, upon a measurement of their crimes – everyone who crime was more grievous, so the number of his clothes would be more.

فمنهم الآخذ ألف ثوب، ومنهم الآخذ عشرة آلاف ثوب، ومنهم من يأخذ أكثر من ذلك، وإنها لاثقل على أبدانهم من الجبال الرواسي على الضعيف من الرجال: ولولا ما حكم الله تعالى بأنهم لا يموتون لماتوا من أقل قليل ذلك الثقل والعذاب،

So, from them would be a taken of a thousand clothes, and from them would be a taken of ten thousand clothes, and from them would be a taker of more than that (or less). And these would be heavy upon their bodies than the tall mountain upon the weak one from the men. And had it not been for (the fact that) Allah^{-azwj} the Exalted would have Commanded that they

would not be dying, they would have died from the least of the lowest of that weight, and the Punishment.

ثم يخرج عليهم بعدد كل سلكة من تلك السراويل من القطران ومقطعات النيران أفعي وحية وعقرب وأسد ونمر وكلب من سباع النار، فهذه تنهشه، وهذه تلدغه، وهذا يفترسه، وهذا يمزقه، وهذا يقطعه،

Then there would come out to them of a number of every thread from those trousers of tar and pieces of fires – snakes, and serpents, and scorpions, and lions, and tigers, and predatory dogs of fire. So, these would tear them, and these would bite them, and these would pounce on them, and these would rip them, and these would cut them.

يقولون: يا ويلنا مالنا تحولت علينا هذه الثياب وقد كانت من سندس وإستبرق وأنواع خيار ثياب الجنة، تحولت علينا مقطعات النيران وسراويل قطران، وهي على هؤلاء ثياب فاخرة ملذذة منعمة !

They would be saying, 'O woe be unto us! What is the matter with us that these clothes have been transformed upon us, and these used to be from silk and brocade and a variety of the good clothes of the Paradise, changing upon us to pieces of fires, and trousers of tar, while these are those ones, pride-worthy clothes, pleasurable, smooth!'

فيقال لهم: ذلك بما كانوا يطيعون في شهر رمضان وكنتم تعصون، وكانوا يعفون وكنتم تزنون، وكانوا يخشون ربهم وكنتم تحبسون، وكانوا يتقون السرقة وكنتم تسرقون، وكانوا يتقون ظلم عباد الله وكنتم تظلمون، فلكل نتائج أفعالهم الحسنة وهذه نتائج أفعالكم القبيحة،

So, it would be said to them: 'That is due to what they were being obedient during the month of Ramazan while you were disobeying, and they were being chaste and you were committing adultery, and they were fearing their Lord^{-azwj} and you were being audacious, and they were fearing the stealing and you were stealing, and they were fearing being unjust to the servants of Allah^{-azwj} and you were oppressing. Thus, these are the results of their good deeds, and these are the results of your ugly deeds!

فهم في الجنة خالدون، ولا يشييون فيها، ولا يهرمون، ولا يحاوان عنها ولا يخرجون، ولا يقلقون فيها ولا يغتمون، بل هم فيها سارون مبتهجون، آمنون مطمئنون، ولا خوف عليهم ولا هم يحزنون،

They would be in the Paradise eternally. Neither will they be greying therein nor be growing old, nor be transferred from it, nor be thrown out, nor be worrying in it, nor be gloomy in it. But, they would be cheerful, happy, thrilled, secure, content therein. Neither would there be fear upon them nor would they be grieving.

وأنتم في النار خالدون، تعذبون فيها وتهانون، ومن نيرانها إلى زمهريرها تنقلون، وفي حميمها تغتسلون ومن زقومها تطعمون، و بمقامها تقمعون، وبضروب عذابها تعاقبون، الاحياء أنتم تموتون أبد الآبدين، إلا من لحقته منكم رحمة رب العالمين، فخرج منها بشفاعة محمد أفضل النبيين، بعد العذاب الاليم، والنكال الشديد.

And you would be in the Fire eternally, being Punished therein and being abased; and from its fires to its severe frost being transferred; and in its pus they would be immersed, and from

its Zaqoom (bitter fruit) they would be fed, and by its iron rods they would be struck (in the heads), and by the strikes of its Punishments they would be afflicted - neither will you be living therein nor would you be dying for ever and ever, except the one from you who is met with a Mercy of the Lord^{-azwj} of the worlds, so he would exit from it by the intercession of Muhammad^{-saww} the most superior of the Prophets^{-as}, after having been touched by the painful Punishment and the severe torment".¹⁷⁸

53 - جا: المراغي، عن أبي عبد الله الاسدي، عن جعفر بن عبد الله العلوي، عن يحيى بن هاشم، عن أبي الصباح، عن عبد الغفور الواسطي، عن عبد الله بن محمد القرشي، عن الحسن بن علي الراسبي، عن الضحاک بن مزاحم، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: الشاك في فضل علي بن أبي طالب عليه السلام يحشر يوم القيامة من قبره وفي عنقه طوق من نار فيه ثلاثمائة شعبة، على كل شعبة منها شيطان يكلح في وجهه ويتفل فيه.

Al Miraghy, from Abu Abdullah Al Asady, from Ja'far Bin Abdullah Al Alawy, from Yahya Bin Hashim, from Abu Al Sabah, from Abdul Ghafour Al Wasity, from Abdullah Bin Muhammad Al Qarshy, from Al Hassan Bin Ali Al Rasiby, from Zahak Bin Mazahim, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'The doubter in the merits of Ali^{-asws} Bin Abu Talib^{-asws} would be Resurrected from his grave on the Day of Judgment, and in his neck would be a collar of fire wherein would be three hundred flames, upon each flame from it being a Satan^{-la} barking in his face (to panic him) and spitting in it".¹⁷⁹

54 - كش: روى جماعة من أصحابنا منهم أبو بكر الحضرمي، وأبان بن تغلب والحسين بن أبي العلاء، وصباح المزني، عن أبي جعفر وأبي عبد الله عليهما السلام أن أمير المؤمنين صلوات الله عليه قال للبراء بن عازب: كيف وجدت هذا الدين؟

It is reported by a group of our companions, from them being Abu Bakr Al Hazramy, and Aban Bin Taghlab, and Al Husayn Bin Abu Al a'ala, and Sabah Al Mazny,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} that Amir Al-Momineen^{-asws} said to Bara'a Bin Aazib: 'How do you find this Religion to be?'

قال: كنا بمنزلة اليهود قبل أن نتبعك تخف علينا العبادة، فلما اتبعناك ووقع حقائق الايمان في قلوبنا، وجدنا العبادة قد تناقلت في أجسادنا،

He said, 'We were at the status of the Jews before we followed you^{-asws}. The worship was light unto us. When we followed you^{-asws}, and the realities of the *Eman* in our hearts, and we found the worship to have been heavy on our bodies'.

قال أمير المؤمنين عليه السلام: فمن ثم يحشر الناس يوم القيامة في صور الحمير، وتحشرون فرادى فرادى، يؤخذ بكم إلى الجنة،

¹⁷⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 52

¹⁷⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 53

Amir Al-Momineen^{-asws} said: 'So, from them, on the Day of Judgment the people would be Resurrected in the images of the donkey, and they would be ushered individual by individual. They would take you all to the Paradise'.¹⁸⁰

ثم قال أبو عبد الله عليه السلام: ما بدالكُم، ما من أحد يوم القيامة إلا وهو يعوي عواء البهائم: أن اشهدوا لنا واستغفروا لنا، فنعرض عنهم، فمأهم بعدها بمفلحين.

Then Abu Abdullah^{-asws} said: 'What is apparent to you all. There will be no one on the Day of Judgment except and he would howl the howling of the animals: 'Testify for us^{-asws}, and seek Forgiveness from us^{-asws}!' But, we^{-asws} would turn away from them. Thus, after it, there would be no success for them''.

55 - كنز: محمد بن العباس، عن محمد بن يونس، عن عثمان بن أبي شيبة، عن عتبة بن سعيد، عن جابر الجعفي، عن أبي جعفر عليه السلام في قوله تعالى: "كل نفس بما كسبت رهينة إلا أصحاب اليمين" قال: هم شيعتنا أهل البيت.

Muhammad Bin Al Abbas, from Muhammad Bin Yunus, from Usman Bin Abu Shayba, from Utba Bin Saeed, from Jabir Al Ju'fy,

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{-asws} said: 'They are our^{-asws} Shias of the People^{-asws} of the Household''.¹⁸¹

56 - وقال أيضا: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن ابن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده عليهم السلام أن النبي صلى الله عليه وآله قال لعلي عليه السلام: يا علي "كل نفس بما كسبت رهينة إلا أصحاب اليمين في جنات يتسائلون عن المجرمين ما سلككم في سقر" والمجرمون هم المنكرون لولايتك

And he said as well, 'It was narrated to us by Ahmadi Bin Muhammad Bin Musa al Nowfal, from Muhammad Bin Abdullah, from his father, from Al Hassan Bin Mahboub, from Ibn Zakariyya Al Mowsaly, from Jabir Al Ju'fy,

'From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} that the Prophet^{-saww} said to Ali^{-asws}: 'O Ali^{-asws}! **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]. In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42]**, and the criminals, they are the deniers of your^{-asws} Wilayah.

قالوا لم نك من المصلين ولم نك نطعم المسكين وكننا نخوض مع الخائضين " فيقول لهم أصحاب اليمين: ليس من هذا اتيتم، فما الذي سلككم في سقر يا أشقياء ؟

They shall say, 'We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45].

¹⁸⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 54

¹⁸¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 55

The companions of the right hand would say to them, 'It is not due to this you have come, so what is that which brought you in Saqar, O wretched ones?'

قالوا: " وكنا نكذب بيوم الدين حتى أتينا اليقين " فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، ويوم الدين يوم الميثاق حيث جحدوا وكذبوا بولايتك وعتوا عليك واستكبروا.

They would say, '**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]**'. They would say to them, 'This is which brought you into Saqar, O wretched ones!' And the Day of Religion, is the day of the Covenant where they rejected and belied your^{-asws} Wilayah, and exceeded upon you^{-asws}, and were arrogant¹⁸²''.

57 - كنز: محمد بن العباس، عن أحمد بن هوزة، عن إبراهيم بن إسحاق عن عبد الله بن حماد، عن هاشم الصيداوي قال: قال أبو عبد الله عليه السلام: يا هاشم حدثني أبي - وهو خير مني - عن جدي، عن رسول الله صلى الله عليه وآله قال: ما من رجل من فقراء شيعتنا إلا وليس عليه تبعه، قلت: جعلت فداك وما التبعة؟

Muhammad Bin Al Abbas, from Ahmad Bin Howzah, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from hashim Al Saydawy who said,

'Abu Abdullah^{-asws} said: 'O Hashim! My^{-asws} father^{-asws} - and he^{-asws} was better than me^{-asws} - from my^{-asws} grandfather^{-asws}, from Rasool-Allah^{-saww} having said: 'There is none from a man from the poor ones of our^{-asws} Shias except and there wouldn't be any liability upon him'. I said, 'May I be sacrificed for you^{-asws}! And what is the liability?'

قال: من الاحدى والخمسين ركعة ومن صوم ثلاثة أيام من الشهر، فإذا كان يوم القيامة خرجوا من قبورهم ووجوههم مثل القمر ليلة البدر فيقال للرجل منهم: سل تعط، فيقول: أسأل ربي النظر إلى وجه محمد صلى الله عليه وآله،

He^{-asws} said: '(Liability) from the fifty-one Cycles (of daily *Salat*), and from the Fasting of thirty days of the Month (of Ramazan). When it will be the Day of Judgment, they would come out from their graves and their faces would be like the moon on the night of the full moon, and it would be said to a man from them, 'Ask, you will be Given'. He would say, 'I ask my Lord^{-azwj} the looking at the face of Muhammad^{-saww}'.

قال: فينصب لرسول الله صلى الله عليه وآله منبر على درنوك من درانيك الجنة، له ألف مرقاة، بين المرقاة ركضة الفرس، فيصعد محمد وأمير المؤمنين عليهما السلام،

He^{-asws} said: 'A pulpit would be set upon for Rasool-Allah^{-saww} upon a rug from the rugs of the Paradise, having a thousand stairways for it. Between the stairway to the stairway would be galloping of the horse. Muhammad^{-saww} and Amir Al-Momineen^{-asws} would ascend'.

قال: فيحرف ذلك المنبر شيعة آل محمد صلى الله عليه وآله فينظر الله إليهم وهو قوله: " وجوه يومئذ ناضرة إلى ربها ناظرة "

¹⁸² Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 8 H 56

He^{-asws} said: 'The Shias of the Progeny^{-asws} of Muhammad^{-saww} would crowd around that pulpit, and Allah^{-azwj} would Look (Consider) at them, and it is His^{-azwj} Word: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**'.

قال: فيلقى عليهم النور حتى أن أحدهم إذا رجع لم تقدر الحوراء أن تملأ بصرها منه،

He^{-asws} said: 'The Light would be cast upon them to the extent that if one of them when he returns, the Houries would not be able to fill her eyes from him'.

قال: ثم قال أبو عبد الله عليه السلام: يا هاشم لمثل هذا فليعمل العاملون.

He^{-asws} said: 'Then Abu Abdullah^{-asws} said: 'O Hashim! For the like of this, let the workers work''¹⁸³

58 - كنز: قوله تعالى: " يوم ينظر المرء ما قدمت يداه " الآية، قال محمد بن العباس: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن عبد الرحمن، عن يونس ابن يعقوب، عن خلف بن حماد، عن هارون بن خارجة، عن أبي بصير، عن سعيد السمان، عن أبي عبد الله عليه السلام قال: قوله تعالى: " يوم ينظر المرء ما قدمت يداه ويقول الكافر ياليتني كنت ترابا " يعني علويا أتوالى أبا تراب.

The Words of the Exalted: **on the Day the person would see what his hands had sent ahead, [78:40]** – the Verse.

Muhammad Bin Al Abbas said, 'It was narrated to us by Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Ibn Yaqoub, from Khalaf Bin Hamad, from haroud Bin Kharjah, from Abu Baseer, from Saeed Al Saman,

'From Abu Abdullah^{-asws} having said: 'The Words of the Exalted: **on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!' [78:40]**, It Means 'Alawiyya' the ones who befriended Abu Turaab (Ali^{-asws})''¹⁸⁴

59 - وجاء في باطن تفسير أهل البيت ما يؤيد هذا التأويل في تأويل قوله تعالى: " وأما من ظلم سوف نعذبه ثم يرد إلى ربه فيعذبه عذابا نكرا " قال: هو يرد إلى أمير المؤمنين عليه السلام

And it has come regarding the esoteric interpretation of the People^{-asws} of the Household what supports this explanation in the explanation of the Words of the Exalted: **He said: 'As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87]** – It refers to (the enemies of) Amir-Al-Momineen^{-asws}.

¹⁸³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 57

¹⁸⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 58

فيعذبه عذاباً نكراً، حتى يقول: ياليتني كنت تراباً أي من شيعة أبي تراب، ومعنى ربه أي صاحبه، يعني أن أمير المؤمنين عليه السلام قسيم النار والجنة، وهو يتولى العذاب والثواب، وهو الحاكم في الدنيا ويوم المآب.

He would be Punished by a terrible Punishment until he would be saying: **'O! I wish I was dust!'** [78:40], i.e., from the Shias of Abu Turaab^{-asws} (Ali^{-asws}); and the meaning of **His Lord**, i.e. his Master^{-asws}, meaning that Ami Al Momineen^{-asws} is the distributor of the Fire and the Paradise, and he^{-asws} is in charge of the Punishment and the Rewards, and he^{-asws} would be the ruler in the world on the Day of the Return".¹⁸⁵

60 - فر: الحسين بن سعيد معنعنا عن جعفر بن محمد عليه السلام قال: يحشر يوم القيامة شيعة علي رواء مرويين مبيضة وجوههم، ويحشر أعداء علي يوم القيامة وجوههم مسودة ظامئين، ثم قرأ: " يوم تبيض وجوه وتسود وجوه "

Al Husayn Bin Saeed, meaning,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'On the Day of Judgment, the Shias of Ali^{-asws} would be Resurrected, quenched, or whitened faces, and on the Day of Judgment the enemies of Ali^{-asws} would be Resurrected, and their faces would be blackened, thirsty'. Then he^{-asws} recited: **On the Day faces would be whitened and faces would be blackened [3:107]**'.¹⁸⁶

61 - فر: الحسين بن سعيد معنعنا عن أبي جعفر عليه السلام قال: إن رسول الله صلى الله عليه وآله قال - وعنده نفر من أصحابه وفيهم علي بن أبي طالب عليه السلام - قال: إن الله تعالى إذا بعث الناس يوم القيامة يخرج قوم من قبورهم بياض وجوههم كبياض الثلج، عليهم ثياب بياضها كبياض اللبن، وعليهم نعال من ذهب، شراكها - والله - من نور يتلألؤ،

Al Husayn Bin Saeed, meaning,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said, and in his^{-saww} presence were a number of his^{-saww} companions, and among them was Ali^{-asws} Bin Abu Talib^{-asws}: 'When Allah^{-azwj} the Exalted Resurrects the people on the Day of Judgment, a people would come out from their graves, their faces would be white like the whiteness of the snow, upon them would be white clothes like the whiteness of the milk, and upon them would be slipper of gold, their straps, by Allah^{-azwj}, being of shining light.

فيؤتون بنوق من نور عليها رجال الذهب قد وشحت بالزبرجد والياقوت، أزمة نوقهم سلاسل الذهب، فيركبونها حتى ينتهوا إلى الجنان، والناس يحاسبون ويغتمون و يهتمون وهم يأكلون ويشربون، قال: على النجائب.

They would be given camels of light, upon them being saddles of gold having been interlaced with the aquamarine and sapphire, the reins of their camels being chains of gold. They would ride these until they end up to the Gardens, and the people would be going through Reckoning, and would be gloomy, and being distressed while they would be eating and drinking'.

¹⁸⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 59

¹⁸⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 60

فقال أمير المؤمنين علي بن أبي طالب عليه السلام: من هم يا رسول الله؟ قال هم شيعتك وأنت إمامهم، وهو قول الله تعالى: "يوم نحشر المتقين إلى الرحمن وفدا"

Amir Al-Momineen^{-asws} said: 'Who are they, O Rasool-Allah^{-saww}?' He^{-saww} said: 'They are your^{-asws} Shias and you^{-asws} are their Imam^{-asws}, and it is the Word of Allah^{-azwj} the Exalted: **On the Day We will Gather the pious to the Beneficent as a (Royal) delegation [19:85]**'.¹⁸⁷

62 - كا: علي، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر اليماني، عن أبي جعفر عليه السلام قال: كل عين باكية يوم القيامة غير ثلاث: عين سهرت في سبيل الله، وعين فاضت من خشية الله، وعين غضت عن محارم الله.

Ali, from his father, from Hamad Bin Isa, from Ibrahim Bin Umar Al Yamany,

'From Abu Ja'far^{-asws} having said: 'Every eye would be crying on the Day of Judgment except three – An eye which kept vigil in the Way of Allah^{-azwj}, and eye filled from the fear of Allah^{-azwj}, and an eye closed from the Prohibitions of Allah^{-azwj}'.¹⁸⁸

63 - كا: الحسين بن محمد، عن معلى بن محمد، عن الحسن بن علي الوشاء، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله عليه السلام قال سمعته يقول: إن المتحابين في الله يوم القيامة على منابر من نور قد أضاء نور وجوههم ونور أجسادهم ونور منابرهم كل شيء حتى يعرفوا به، فيقال: هؤلاء المتحابون في الله.

Al Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The one who love each other for the Sake of Allah^{-azwj}, on the Day of Judgment they would be upon pulpits of light. The light of their faces, and light of their bodies, and light of their pulpits would illuminate all things until they are recognised with it, and it would be said, 'They are the ones loving each other for the Sake of Allah^{-azwj}'.¹⁸⁹

64 - كا: العدة، عن البرقي، عن محمد بن علي، عن عمر بن جبلة الاحمسي، عن أبي الجارود، عن أبي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله: المتحابون في الله يوم القيامة على أرض زبرجدة خضراء في ظل عرشه عن يمينه - وكلتا يديه يمين - وجوههم أشد بياضا وأضوء من الشمس الطالعة، يغبطهم بمنزلتهم كل ملك مقرب وكل نبي مرسل، يقول الناس: من هؤلاء؟ فيقال: هؤلاء المتحابون في الله.

The number (of reporters), from Al Barqy, from Muhammad Bin Ali, from Umar Bin Jabalah Al Ahmasy, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The ones loving each other for the Sake of Allah^{-azwj}, on the Day of Judgment would be upon the ground of green emeralds in the shale of His^{-azwj} Throne on His^{-azwj} Right Hand – and both His^{-azwj} Hands are Right – and their

¹⁸⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 61

¹⁸⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 62

¹⁸⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 63

faces would be more intensely whiter and more illuminating than the emerging sun. They would be envied of their status by every Angel of proximity and every *Mursil* Prophet^{as}. The people would say, 'Who are they?' It would be said, 'They are the ones loving each other for the Sake of Allah^{azwj}'.¹⁹⁰

65 - كا: علي، عن أبيه، عن ابن أبي عمير، عن عبد الله بن مسكان، عن محمد بن مسلم قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل: "سيطوقون ما بخلوا به يوم القيمة" فقال: يا محمد ما من أحد يمنع من زكاة ماله شيئا إلا جعل الله ذلك يوم القيامة ثعبانا من نار مطوقا في عنقه ينهش من لحمه حتى يفرغ من الحساب،

Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Muskan, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} was asked about the Words of Allah^{azwj} Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Judgment [3:180]**. He^{asws} said: 'O Muhammad! There is no one who prevents anything from the Zakat of his wealth except Allah^{azwj} would Make that, on the Day of Judgment, a serpent of fire collared in his neck, tearing from his flesh until he is free from the Reckoning'.

ثم قال: هو قول الله عزوجل: "سيطوقون ما بخلوا به يوم القيمة" يعني: ما بخلوا به من الزكاة.

Then he^{asws} said: 'It is the Word of Allah^{azwj} Mighty and Majestic: **they would be collared with what they had been stingy with, on the Day of Judgment [3:180]** – meaning, what they had been stingy with from the Zakat'.¹⁹¹

66 - كا: علي، عن أبيه، عن محمد بن خالد، عن خلف بن حماد، عن حريز قال: قال: أبو عبد الله عليه السلام: ما من ذي مال ذهب أو فضة يمنع زكاة ماله إلا حبسه الله عز وجل يوم القيامة بقاع قفر وسلط عليه شجاعا أقرع يريدوه وهو يحيد عنه، فإذا رأى أنه لا يتخلص منه أمكنه من يده فقضمها كما يقضم الفجل،

Ali, from his father, from Muhammad Bin Khalid, from Khalaf Bin Hamad, from Hareyz who said,

'Abu Abdullah^{asws} said: 'There is none from the ones with wealth, be it gold or silver, who prevents the *Zakāt* of his wealth, except that Allah^{azwj} Mighty and Majestic would Reckon him on the Day of Judgement in a pebbly spot, and a marsh serpent to overcome him, wanting him, and he would depart from it. So, when it sees that he cannot finish himself from it, it would overpower him from his hand, so it would nibble him just as it would nibble a garden radish.

ثم يصير طوقا في عنقه، وذلك قول الله عزوجل: "سيطوقون ما بخلوا به يوم القيمة، وما من ذي مال إبل أو غنم أو بقر يمنع من زكاة ماله إلا حبسه الله يوم القيامة بقاع قفر (4) يطؤه كل ذات ظلف بظلفها وينهشه كل ذات ناب بنابها، وما من ذي مال نخل أو كرم أو زرع يمنع زكاتها إلا طوقه الله ربعة أرضه إلى سبع أرضين إلى يوم القيامة.

¹⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 64

¹⁹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 65

Then it would become a collar in his neck, and these are the Words of Allah^{-azwj} Mighty and Majestic: **they shall have what they were niggardly of to cleave to their necks on the Day of Judgement [3:180]**. And there is none from the ones with wealth, either camels or sheep or cows, who prevents the *Zakāt* of his wealth, except that Allah^{-azwj} would Reckon him on the Day of Judgement upon a pebbly spot, wherein he would be trampled by everything with a hoof by its hooves, and being torn by everything with a claw by its claws; and there is none from the ones with wealth, either a palm tree, or a vineyard, or a plantation who prevents its *Zakāt*, except that Allah^{-azwj} would Collar him a pasture, or a land up to the seventh earth, up to the Day of Judgement'.¹⁹²

67 - كا: عدة من أصحابنا، عن أحمد بن محمد، عن أيوب بن نوح، عن ابن سنان، عن أبي الجارود، عن أبي جعفر عليه السلام قال: إن الله تبارك وتعالى يبعث يوم القيامة ناسا من قبورهم مشدودة أيديهم إلى أعناقهم، لا يستطيعون أن يتناولوا بها قيس أمثلة، معهم ملائكة يعيرونهم تعييرا شديدا، يقولون: هؤلاء الذين منعوا خيرا قليلا من خير كثير، هؤلاء الذين أعطاهم الله فمنعوا حق الله في أموالهم.

A number of our companions, from Ahmad Bin Muhammad, from Ayoub Bin Nuh, from Ibn Sinan, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted would Resurrect a people on the Day of Judgment from their graves, their hands being fastened to their necks. They would not be able to attain with these a measurement of a fingertip. With them would be Angels rebuking them with severe rebukes. They would be saying: 'They are those who prevented a little good (are now prevented) from a lot of good! They are those whom Allah^{-azwj} Gave them, but they prevented a Right of Allah^{-azwj} in their wealth''.¹⁹³

68 - كا: علي، عن أبيه، عن ابن أبي عمير، عن علي بن النهدى، عن أبي عبد الله عليه السلام قال: من زار أخاه في الله والله جاء يوم القيامة يخضر بين قباطي من نور، لا يمر بشيء إلا أضاء له حتى يقف بين يدي الله عزوجل، فيقول الله عزوجل: مرحبا، وإذا قال الله له: مرحبا أجزل الله عزوجل له العطية.

Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Al Nahdy,

'From Abu Abdullah^{-asws} having said: "The one who visits his brother regarding Allah^{-azwj} and for Allah^{-azwj}, would come on the Day of Judgement swaying (oscillating) between gowns of light, and not passing by anything except shining upon it, until he pauses in front of Allah^{-azwj} Mighty and Majestic. So, Allah^{-azwj} Mighty and Majestic would be Saying to him: "Congratulations!" And when He^{-azwj} Says: "Congratulations!" Allah^{-azwj} Mighty and Majestic would be Liberal towards him with the Gifts''.¹⁹⁴

69 - كا: محمد بن يحيى، عن ابن عيسى، عن ابن محبوب، عن سدير الصيرفي قال: قال أبو عبد الله عليه السلام في حديث طويل: إذا بعث الله المؤمن من قبره خرج معه مثال يقدمه أمامه، كلما رأى المؤمن هولا من أهوال يوم القيامة قال له المثال: لا تفرح

¹⁹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 66

¹⁹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 67

¹⁹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 68

ولا تخزن وابشر بالسرور والكرامة من الله عزوجل حتى يقف بين يدي الله عزوجل فيحاسبه حسابا يسيرا، ويأمر به إلى الجنة والمثال أمامه،

Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Sadeyr Al Sayrafi who said,

‘Abu Abdullah^{-asws} said in a lengthy Hadeeth: ‘When Allah^{-azwj} Resurrect the Momin from his grave, there would come out along with him a resemblance walking in front of him. Every time the Momin sees a horror from the horrors of the Day of Judgment, the resemblance would say to him: ‘Do not panic nor grieve, and receive glad tidings of the joy and the honours from Allah^{-azwj} Mighty and Majestic’, until he pauses in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would Reckon him with an easy Reckoning, and He^{-azwj} would Command with him to go to the Paradise, and the resemblance would be in front of him.

فيقول له المؤمن: يرحمك الله نعم الخارج، خرجت معي من قبري، وما زلت تبشرنى بالسرور والكرامة من الله حتى رأيت ذلك، فيقول: من أنت؟ فيقول: أنا السرور الذي كنت أدخلته على أخيك المؤمن في الدنيا، خلقي الله عزوجل منه لا بشرك.

The Momin would be saying to him, ‘May Allah^{-azwj} have Mercy on you! (You are a) good exiter, you exited along with me from my grave, and you have not ceased giving me glad tidings with the joy and the honour from Allah^{-azwj}, until I saw that. Who are you?’ It would be saying: ‘I am the joy which you had entered upon your Momin brother in the world. Allah^{-azwj} Mighty and Majestic Created me from it to give you the glad tidings’.¹⁹⁵

70 - كا: علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من أعان مؤمنا نفس الله عزوجل عنه ثلاثا وسبعين كربة: واحدة في الدنيا، وثنتين وسبعين كربة عند كربته العظمى، قال: حيث يتشاغل الناس بأنفسهم.

Ali, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who supports a Momin, Allah^{-azwj} Mighty and Majestic would Relieve seventy-three worries from him – one in the world and seventy-two worries during the great worry – where the people would be pre-occupied with themselves’.¹⁹⁶

71 - كا: علي، عن أبيه، عن ابن أبي عمير، عن حسين بن نعيم، عن مسمع أبي سيار قال: سمعت أبا عبد الله عليه السلام يقول: من نفس عن مؤمن كربة نفس الله عنه كرب الآخرة، وخرج من قبره وهو ثلج الفؤاد، ومن أطعمه من جوع أطعمه الله من ثمار الجنة، ومن سقاه شربة ماء سقاه الله من الرحيق المختوم.

Ali, from his father, from Ibn Abu Umeyr, from Husayn Bin Naeem, from Masma’a Abu Sayyar who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who relieves a Momin of a worry, Allah^{-azwj} would Relieve him of the worries of the Hereafter, and he would come out from his grave and he

¹⁹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 69

¹⁹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 70

would be of a cool heart; and one who feeds (someone) from hunger, Allah^{-azwj} would Feed him from the fruits of the Paradise, and one who quenches by a drink of water, Allah^{-azwj} would Quench him from the Sealed Nectar”¹⁹⁷.

72 - كا: محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن عمر بن عبد العزيز، عن جميل بن دراج، عن أبي عبد الله عليه السلام قال: من كسا أخاه كسوة شتاء أو صيف كان حقا على الله أن يكسوه من ثياب الجنة، وأن يهون عليه سكرات الموت، وأن يوسع عليه في قبره، وأن يلقى الملائكة إذا خرج من قبره بالبشرى، وهو قول الله عز وجل في كتابه: " وتلقيهم الملائكة هذا يومكم الذي كنتم توعدون ".

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Umar Bin Abul Aziz, from Jameel Bin Daraaj,

‘From Abu Abdullah^{-asws} having said: ‘One who clothes his brother with a clothing of winter or summer, would have a right upon Allah^{-azwj} that He^{-azwj} Clothes him from clothing of Paradise, and that He^{-azwj} Eases upon him the pangs of death, and that He^{-azwj} Expands upon him in his grave, and that He^{-azwj} Makes the Angels to meet him with the glad tidings when he comes out from his grave, and it is the Word of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **and the Angels would meet them: ‘This is your Day which you were Promised’ [21:103]’**.¹⁹⁸

73 - فر: محمد بن عيسى الدهقان معنعنا عن أبي سعيد الخدري رضي الله عنه قال: سمعت رسول الله صلى الله عليه وآله يقول لعلي: يا علي ابشر وبشر فليس على شيعتك حسرة عند الموت، ولا وحشة في القبور، ولا حزن يوم النشور، ولكأني بهم يخرجون من جدث القبور ينفضون التراب عن رؤوسهم ولحاهم، يقولون: " الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور الذي أحلنا دار المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب.

Muhammad Bin Isa Al Dahqan, meaning from Abu Saeed Al Khudry who said,

‘I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: ‘O Ali^{-asws}! Receive glad tidings and give glad tidings, for there wouldn’t be any regret upon your^{-asws} Shias during the death, nor any loneliness in the graves, nor any grief on the Day of the Resurrection, and it is as if I^{-saww} am with them coming out from the pits of the graves, shaking the soil from their heads and their beards, saying: **‘The Praise is for Allah Who Removed the grief from us. Surely our Lord is Forgiving, Appreciative [35:34] Who Transferred us to the house of eternal settlement, from His Grace. Neither shall toil touch us therein nor shall fatigue touch us therein [35:35]’**.¹⁹⁹

74 - فر: الحسين بن سعيد معنعنا عن علي عليه السلام قال: أنا وشيعتي يوم القيامة على منابر من نور فيمر علينا الملائكة ويسلم علينا، قال: فيقولون: من هذا الرجل؟ ومن هؤلاء؟ فيقال لهم: هذا علي بن أبي طالب ابن عم النبي، فيقال: من هؤلاء؟ قال: فيقال لهم: هؤلاء شيعته، قال: فيقولون: أين النبي العربي وابن عمه؟ فيقولون: هما عند العرش،

Al Husayn Bin Saeed meaning,

¹⁹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 71

¹⁹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 72

¹⁹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 73

'From Ali^{-asws} having said: 'On the Day of Judgment, I^{-asws} and my^{-asws} Shias would be upon pulpits of light, and the Angels would pass by us and greet upon us, and they would be saying, 'Who is this man?' It would be said to them: 'This is Ali^{-asws} Bin Abu Talib^{-asws}, cousin of the Prophet^{-saww}'. It would said, 'Who are they?' It would be said to them: 'They are his^{-asws} Shias'. They would be saying, 'Where is the Arabian Prophet^{-saww} and his^{-saww} cousin^{-asws}?' They would be saying, 'They^{-asws} are both by the Throne!'

قال: فينادي مناد من السماء عند رب العزة: يا علي ادخل الجنة أنت و شيعتك لا حساب عليك ولا عليهم، فيدخلون الجنة ويتنعمون فيها من فواكهها، و يلبسون السندس والاستبرق وما لم تر عين،

He^{-asws} said: 'A Caller would Call out from the sky in the Presence of the Lord^{-azwj} of Mighty: "O Ali^{-asws}! You^{-asws} and your^{-asws} Shias enter the Paradise. There is neither any Reckoning upon you^{-asws} nor upon them!" So, they would be entering the Paradise and be provided therein from its fruits, and they would be wearing the silk and the brocade, and what the eye has not seen.

فيقولون: " الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور " الذي من علينا بنبيه محمد صلى الله عليه وآله وبوصيه علي بن أبي طالب عليه السلام، والحمد لله الذي من علينا بجمعا من فضله، وأدخلنا الجنة فنعم أجر العاملين

And they would be saying: '**The Praise is for Allah Who Removed the grief from us. Surely, our Lord is Forgiving, Appreciative [35:34]**, Who Favoured upon us with His^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and with His^{-azwj} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}, and the Praise is for Allah^{-azwj} Who Favoured upon us with them^{-asws} both from His^{-azwj} Grace, and entered us into the Paradise, **so best is the Recompense of the workers' [39:74]**.

فينادي مناد من السماء: كلوا واشربوا هنيئا، قد نظر إليكم الرحمن نظرة فلا يؤس عليكم ولا حساب ولا عذاب.

Then, a Caller would Call out from the sky: "Eat and drink wholesomely, the Beneficent has Looked (Considerate) to you with a Consideration, therefore there is neither any problem upon you, nor any Reckoning, nor any Punishment"²⁰⁰.

75 - فر: سليمان بن محمد معنعنا، عن جهم بن حر قال: دخلت في مسجد المدينة وصليت الركعتين إلى سارية ثم دعوت الله وقلت اللهم آنس وحدتي، وارحم غربتي واثني بجليس صالح يحدثني بحديث ينفعني الله به،

Suleyman Bin Muhammad meaning, from Jahm Bin Hurr who said,

'I entered in the Masjid of Al-Medina and prayed two Cycles of *Salat* by a column, then supplicated to Allah^{-azwj} and I said, 'O Allah^{-azwj}! Comfort my loneliness, and Pity my estrangement (alienation), and Give me a righteous gatherer who can narrate to me with a Hadeeth which Allah^{-azwj} can benefit me with it'.

²⁰⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 74

فجاء أبو الدرداء رضي الله عنه حتى جلس إلي، فأخبرته بدعائي، فقال: أما إني أشد فرحا بدعائك منك، إن الله جعلني ذلك المجلس الصالح الذي سافر إليك أما إني سأحدثك بحديث سمعته عن رسول الله صلى الله عليه وآله لم يحدث به أحدا قبلك ولا أحدث بعدك،

Abu Al-Darda'a came and sat by me, so I informed him of my supplication. He said, 'But I am more intensely happier with your supplication than you are. Allah^{-azwj} has Made me to be that righteous gatherer, travelling to you. I will be narrating to you with a Hadeeth I heard from Rasool-Allah^{-saww}, I have not narrated to anyone with it before you, nor will I narrate after you.

سمعت رسول الله صلى الله عليه وآله تلا هذه الآية: " ثم أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات بإذن الله " فقال: السابق يدخل الجنة بغير حساب، والمقتصد يحاسب حسابا يسيرا، والظالم لنفسه يحبس في يوم مقداره خمسون ألف سنة حتى يدخل الحزن في جوفه ثم يرحمه فيدخله الجنة،

I heard Rasool-Allah^{-saww} recite this Verse: ***Then We Gave the Book as an inheritance to those We Chose from among Our servants So for them is one who is unjust to himself, and from them is a moderate one, and from them is one who precedes with the deeds of goodness by the Permission of Allah [35:32]***, and he^{-saww} said: 'The preceding one would enter the Paradise without Reckoning, and the moderate one would be Reckoned with an easy Reckoning, and the one unjust to himself would be withheld in a day the measurement of it would be of fifty thousand years until the grief enters into his interior, then He^{-azwj} Will Mercy him and he will enter the Paradise.

فقال رسول الله صلى الله عليه وآله: " الحمد لله الذي أذهب عنا الحزن " الذي أدخل أجوافهم في طول المحشر " إن ربنا لغفور شكور " قال: شكر لهم العمل القليل، وغفر لهم الذنوب العظام.

Rasool-Allah^{-saww} said: '***The Praise is for Allah Who Removed the grief from us. [35:34]***, which had entered into their insides during the prolonged gathering, ***Surely our Lord is Forgiving, Appreciative [35:34]***. He^{-saww} said: 'Thanking them for the few deeds, and Forgive them the major sins'.²⁰¹

76 - كا: محمد بن يحيى، عن أحمد، عن علي بن الحكم، عن سعدان قال: قال أبو عبد الله عليه السلام: إن الله عز وجل يلتفت يوم القيامة إلى فقراء المؤمنين شبيها بالمعتذر إليهم فيقول: وعزتي وجلالي ما أفقرتكم في الدنيا من هوان بكم علي، ولتروا ما أصنع بكم اليوم، فمن زود منكم في دار الدنيا معروفا فخذوا بيده فأدخلوه الجنة،

Muhammad Bin Yahya, from Ahmad, from Ali Bin Al Hakam, from Sa'dan who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} would be Turning (with Mercy) towards the poor Momineen on the Day of Judgement similar to being Apologetic towards them and He^{-azwj} would be Saying: " By My^{-azwj} Honour and My^{-azwj} Majestic! I^{-azwj} did not Impoverish you all in the world due to abasement with you upon Me^{-azwj}, and you will be seeing what I^{-azwj} shall be Doing with

²⁰¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 75

you today. So, the one who provided any one of you in the house of the world with goodness, so grab him by the hand and enter him into the Paradise”.

قال: فيقول رجل منهم: يا رب إن أهل الدنيا تنافسوا في دنياهم فنكحوا النساء، و لبسوا الثياب اللينة، وأكلوا الطعام، وسكنوا الدور، وركبوا المشهور من الدواب، فأعطني مثل ما أعطيتهم، فيقول تبارك وتعالى: لك ولكل عبد منكم مثل ما أعطيت أهل الدنيا منذ كانت الدنيا إلى أن انقضت الدنيا سبعون ضعفا.

He^{-asws} said: ‘A man from them would be saying, ‘O Lord^{-azwj}! The people of the world used to compete with each other in regarding their world, so they married the women and wore the soft clothes, and ate the meals, and dwelled in the houses, and rode the distinguished from the riding animals, therefore Give me similar to what You^{-azwj} had Given them’. So, the Blessed and Exalted would be Saying: “For you and for every servant from you all would be similar to what I^{-azwj} had Given, seventy times over”.²⁰²

77 - كا: العدة، عن أحمد بن محمد، عن البنزطي، عن عيسى الفراء، عن محمد ابن مسلم، عن أبي جعفر عليه السلام قال: إذا كان يوم القيامة أمر الله تبارك وتعالى مناديا ينادي بين يديه: أين الفقراء ؟ فيقوم عنق من الناس كثير، فيقول: عبادي، فيقولون: لبيك ربنا، فيقول: إني لم أفقركم لهوان بكم علي ولكن إنما اخترتكم لمثل هذا اليوم، تصفحوا وجوه الناس فمن صنع إليكم معروفا لم يصنعه إلا في فكافوه عني بالجنة.

Then number (of reporters), from Ahmad Bin Muhammad, from Al Bazanty, from Isa al Fara’a, from Muhammad Ibn Muslim,

‘From Abu Ja’far^{-asws} having said: ‘When it will be the Day of Judgment, Allah^{-azwj} Blessed and Exalted will Command a Caller to Call out in front of Him^{-azwj}: “Where are the poor ones?” A lot of necks from the people would arise, and He^{-azwj} would be Saying: “My^{-azwj} servants!” They would say, ‘At Your^{-azwj} service, our Lord^{-azwj}!’ He^{-azwj} would Say: “I^{-azwj} did not Impoverish you as a humiliation with you upon Me^{-azwj}, but rather I^{-azwj} Chose you all for the like of this Day. Browse the faces of the people, so, the one who had done anything good to you, not having done it except regarding Me^{-azwj}, suffice him on My^{-azwj} behalf with the Paradise!”’.²⁰³

78 - فر: الحسين بن سعيد، عن سليمان بن داود بن سليمان القطان، عن أحمد بن زياد، عن يحيى بن سالم الفراء، عن إسرائيل، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: لقتوا موتاكم لإله إلا الله، فإنها أنيس للمؤمن حين يمرق من قبره،

Al Husayn Bin Saeed, from Suleyman Bin Dawood Bin Suleyman Al Qatan, from Ahmad Bin Ziyad, from Yahya Bin Salim Al Fara’a, from Israil, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Indoctrinate your dying ones with, ‘There is no god except Allah^{-azwj}’, for it would be a comfort for the Momin when he exits from his grave.

²⁰² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 76

²⁰³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 77

قال لي جبرئيل عليه السلام: يا محمد لو ترى لهم حين يمرقون من قبورهم ينفضون التراب عن رؤوسهم وهذا يقول: لا إله إلا الله والحمد لله مبيض وجهه، وهذا يقول: يا حسرتي على ما فرطت في جنب الله - يعني في ولاية علي - مسود وجهه. بيان: يمرق أي يخرج.

Jibraeel^{-as} said to me^{-saww}: 'O Muhammad^{-saww}! If only you^{-saww} could see them when they exit from their graves, shaking off the soil from their heads, and this one would be saying, 'There is no god except Allah^{-azwj}, and the Praise is for Allah^{-azwj}', his face would be whitened; and this one would be saying, **"O regret, upon what I wasted regarding the Side of Allah [39:56] – meaning regarding the Wilayah of Ali^{-asws} – his face would be blackened"**.²⁰⁴

79 - كا: محمد بن يحيى، عن ابن عيسى، عن محمد بن سنان، عن داود بن فرق، عن أخيه قال سمعت أبا عبد الله عليه السلام يقول: إن المتكبرين يجعلون في صور الذر يتوطؤهم الناس حتى يفرغ الله من الحساب.

Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Dawood Bin Farqad, from his brother who said,

'I heard Abu Abdullah^{-asws} saying: 'The arrogant ones would be Made to be in the image of the particles. The people would be treading them until Allah^{-azwj} is Free from the Reckoning".²⁰⁵

80 - فر: الحسين بن سعيد، عن محمد بن مروان، عن عبيد بن الفضل الثوري، عن جعفر، عن أبيه قال: ينادي مناد يوم القيامة: أين المحبون لعلّي؟ فيقومون من كل فج عميق، فيقال لهم: من أنتم؟ قالوا: نحن المحبون لعلّي عليه السلام الخالصون له حبا، فيقال: فتشركون في حبه أحدا من الناس؟ فيقولون: لا، فيقال لهم: ادخلوا الجنة أنتم وأزواجكم تحبرون.

Al Husayn Bin Saeed, from Muhammad Bin Marwan, from Ubeyd Bin al fazal Al Sowry,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'A Caller would Call out on the Day of Judgment: "Where are the one who love Ali^{-asws}?" So, they would be rising from every deep ravine, and it would be said to them: 'Who are you?' They would say, "We are the ones loving Ali^{-asws}, being sincere to him^{-asws} in love'. It would said: 'Did you participate in his^{-asws} love anyone (else) from the people?" They would be saying, 'No'. It would be said to them: 'Enter the Paradise, you and your spouses, delightfully".²⁰⁶

81 - كا: علي، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: يبعث كل غادر يوم القيامة بإمام مائل شذقه حتى يدخل النار، ويحیی كل ناکث ببيعة إمام أجزم حتى يدخل النار.

Ali, from his father, from Al Nowfaly, from Al Sakuny,

²⁰⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 78

²⁰⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 79

²⁰⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 80

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every treacherous one would come on the Day of Judgment with an inclining jaw until he enters the Fire, and every breaker of the allegiance of an Imam^{-asws} would come leprous until he enters the Fire''.²⁰⁷

82 - كا: محمد بن يحيى، عن أحمد بن محمد، عن ابن سنان، عن منذر بن يزيد، عن المفضل بن عمر قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة نادى مناد: أين الصدود لاوليائى؟ فيقوم قوم ليس على وجوههم لحم، فيقال: هؤلاء الذين آذوا المؤمنين ونصبوا لهم وعاندوهم وعنفوهم في دينهم، ثم يؤمر بهم إلى جهنم.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Manzar Bin Yazeed, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{-asws} said: 'When it will be the Day of Judgment, a Caller would Call out: "Where are the hinderers to My^{-azwj} friends?" A people would stand up, not having any flesh upon their faces, and it would be said: 'They are those who hurt the Momineen and established hostility to them, and were inimical to them, and were violent to them regarding their Religion''. Then He^{-azwj} would Command with them to Hell''.²⁰⁸

83 - كا: العدة، عن أحمد بن محمد، وأبو علي الاشعري، عن محمد بن حسان جميعا، عن محمد بن علي، عن محمد بن سنان، عن فرات بن أحنف، عن أبي عبد الله عليه السلام قال: أيما مؤمن منع مؤمنا شيئا مما يحتاج إليه وهو يقدر عليه من عنده أو من عند غيره أقامه الله يوم القيامة مسودا وجهه، مزرقه عيناه، مغلوله يده إلى عنقه، فيقال: هذا الخائن الذي خان الله ورسوله، ثم يؤمر به إلى النار.

The number (of reporters), from Ahmad Bin Muhammad, and Abu Ali Al Ashary, from Muhammad Bin Hasaan altogether, from Muhammad Bin Ali, from Muhammad Bin Sinan, from Furat Bin Ahnaf,

'From Abu Abdullah^{-asws} having said: 'Whichever *Momin* prevents a *Momin* something what he is needy to, although he is able upon it from his presence or from the presence of someone else, Allah^{-azwj} would Make him to stand on the Day of Judgment, his face being black, and his eyes being blue, his hands tied up to his neck, and it would be said: 'This is the betrayer who betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!' Then he would be Commanded with to the Fire''.²⁰⁹

84 - كا: بالاسناد المتقدم عن ابن سنان، عن يونس بن ظبيان قال: قال أبو عبد الله عليه السلام: يا يونس من حبس حق المؤمن أقامه الله عزوجل يوم القيامة خمسمائة عام على رجله حتى يسيل عرقه أو دمه (أودية ظ) وينادي مناد من عند الله: هذا الظالم الذي حبس عن الله حقه،

By the preceding chain from Ibn Sinan, from Yunus Bin Zabyan who said,

'Abu Abdullah^{-asws} said: 'O Yunus! The one who withholds a right of the *Momin*, Allah^{-azwj} Mighty and Majestic would Make him stand on the Day of Judgment for five hundred years upon his feet to the extent that his perspiration or his tears would flow, and a Caller would

²⁰⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 81

²⁰⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 82

²⁰⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 83

Call out from the Presence of Allah^{-azwj}: "This is the unjust one who withheld from Allah^{-azwj} of His^{-azwj} Right.

قال: فيوبخ أربعين يوما ثم يؤمر به إلى النار.

He^{-asws} said: 'So he would be rebuked for forty days, then he would be Commanded with to the Fire'²¹⁰.

85 - كا: علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن العلاء، عن محمد بن مسلم قال: سمعت أبا جعفر عليه السلام يقول: يحشر العبد يوم القيامة وماندأ دما، فيدفع إليه شبه المحجمة أو فوق ذلك فيقال له: هذا سهمك من دم فلان،

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim who said,

"I heard Abu Ja'far^{-asws} saying: 'The servant will be Resurrected on the Day of Judgment moistened in blood, so there would be handed over to him something resembling the cupping or more than that, and it would be said to him, 'This is your share from the blood of so and so'.

فيقول: يا رب إنك لتعلم أنك قبضتني وما سفكت دما، فيقول: بلى، سمعت من فلان رواية كذا وكذا فرويتها عليه فنقلت حتى صارت إلى فلان الجبار فقتله عليها، وهذا سهمك من دمه.

He would be saying, 'O Lord^{-azwj}! You^{-azwj} Know that You^{-azwj} Caused me to die and I had not spilt any blood!' So He^{-azwj} would be Saying: "Yes. You heard a report from so and so of such and such, for you reported upon it, and it got transmitted until it came to be to so and so tyrant, and he was killed upon it, and this is your share from his blood"²¹¹.

86 - فر: جعفر بن محمد بن سعيد الاحمسي، عن أبي يحيى البصري، عن أبي جابر عن طعمة الجعفي، عن الفضل بن عمر قال: سأل السدي جعفر بن محمد عليهما السلام، عن قول الله تعالى: " مثل الجنة التي وعد المتقون " قال: هي في علي وأولاده وشيعتهم هم المتقون وهم أهل الجنة والمغفرة.

Ja'far Bin Muhammad Bin Saeed Al Ahmasy, from Abu Yahya Al nasry, from Jabir, from Ta'mah Al Ju'fy, from Al Mufazzal Bin Umar who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} was asked about the Words of Allah^{-azwj} the Exalted: **An example of the Paradise which the pious are Promised [13:35]**. He^{-asws} said: 'It is regarding Ali^{-asws} and his^{-asws} children, and their^{-asws} Shias. They are the pious ones and they are ones deserving of the Paradise and the Forgiveness'²¹².

²¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 84

²¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 85

²¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 86

87 - فر: فرات بن إبراهيم الكوفي معنعنا، عن جعفر بن محمد عليهم السلام قال: كل عدو لنا ناصب منسوب إلى هذه الآية: "وجوه يومئذ خاشعة عاملة ناصبة تصلى نارا حامية تسقى من عين آنية".

Furat Bin Ibrahim Al Kufy, meaning,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Every enemy of ours^{-asws}, a *Nasibi* (Hostile one) is attributed to this Verse: **Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5]**'.²¹³

88 - فر: جعفر بن محمد بن يوسف معنعنا، عن صفوان قال: سمعت أبا الحسن عليه السلام يقول: إلينا إياب هذا الخلق، وعلينا حسابهم.

Ja'far Bin Muhammad Bin Yusuf, meaning, from Safwan who said,

'I heard Abu Al-Hassan^{-asws} saying: 'To us^{-asws} is the return of these people, and upon us^{-asws} is their Reckoning''.²¹⁴

89 - فر: جعفر بن محمد الفزاري معنعنا، عن قبيصة بن يزيد الجعفي قال: دخلت على الصادق جعفر بن محمد عليه السلام وعنده البوس بن أبي الدوس وابن ظبيان والقاسم الصيرفي فسلمت وجلست وقلت: يا بن رسول الله قد أتيتك مستفيدا، قال: سل وأوجز قلت: أين كنتم قبل أن يخلق الله سماءا مبنية وأرضا مدحية أو ظلمة أو نورا؟

Ja'far Bin Muhammad al Fazary, meaning, from Qubeysah Bin Yazeed Al Ju'fy who said,

'I went to Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, and in his^{-asws} presence were Al-Bows Bin Abu Al-Dows, and Ibn Zabyan, and Al-Qasim Al-Sayrafi. So, I greeted and sat down, and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I came to you^{-asws} to benefit'. He^{-asws} said: 'Ask and be brief'. I said, 'Where were you^{-asws} before Allah^{-azwj} Created the built sky, and the spread-out earth, or darkness, or light?'

قال: يا قبيصة لم سألتنا عن هذا الحديث في هذا الوقت؟ أما علمت أن حبنا قد اكتتم وبغضنا قد فشا، وأن لنا أعداء من الجن يخرجون حديثنا إلى أعدائنا من الانس، وأن الحيطان لها آذان كأذان الناس؟

He^{-asws} said: 'O Qubeysah! Why did you ask us^{-asws} this Hadeeth at this time? Do you not know that our^{-asws} (Amr) has been concealed and our^{-asws} hatred is widespread, and that there are enemies to us^{-asws} from the Jinn would are bringing out our^{-asws} Ahadeeth to our^{-asws} enemies from the human beings, and that the walls to it have ears for it like the ears of the people?'

قال: قلت: قد سئلت عن ذلك،

²¹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 87

²¹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 88

He (the narrator) said, 'I said, 'I have been asked about that'.

قال: يا قبيصته كنا أشباح نور حول العرش نسيح الله قبل أن يخلق آدم بخمسة عشر ألف عام، فلما خلق الله آدم أفرغنا في صلبه فلم يزل ينقلنا من صلب طاهر إلى رحم مطهر حتى بعث الله محمدا صلى الله عليه وآله

He^{-asws} said: 'O Qubeysah! We^{-asws} were resembling lights around the Throne. We^{-asws} Glorified Allah^{-azwj} before He^{-azwj} Created Adam^{-as}, by fifteen thousand years. When Allah^{-azwj} Created Adam^{-as}, we^{-asws} flowed into his^{-as} ribs, and we^{-asws} did not cease to be transferred from a clean rib to a clean womb until Allah^{-azwj} Sent Muhammad^{-saww}.

فنحن عروة الله الوثقى، من استمسك بنا نجا، ومن تخلف عنا هوى، لا ندخله في باب ضلالة، ولا نخرجه من باب هدى، ونحن رعاة دين الله، ونحن عترة رسول الله صلى الله عليه وآله، ونحن القبة التي طالت أطناها واتسع فئاؤها، من ضوى إلينا نجا إلى الجنة، ومن تخلف عنا هوى إلى النار،

So, we^{-asws} are the Firmest Handhold of Allah^{-azwj}, the one who adheres with us^{-asws} would attain salvation, and one who stays behind from us^{-asws}, would be destroyed. We^{-asws} neither enter (anyone) into a door of straying, nor do we^{-asws} extract him from a door of Guidance, and we^{-asws} are the shepherds of the Religion of Allah^{-azwj}, and we^{-asws} are the Family^{-asws} of Rasool-Allah^{-saww}, and we^{-asws} are the dome which extended its wings and expanded and sheltered it (the Religion). One who shelters to us^{-asws} will attain salvation, and one who stays behind from us^{-asws} would collapse into the Fire'.

قلت: لوجه ربي الحمد، أسألك عن قول الله تعالى: "إن إلينا إياهم ثم إن علينا حسابهم" قال فينا التنزيل، قلت: إنما أسألك عن التفسير،

I said, 'For the Face of my Lord^{-azwj}! I ask you^{-asws} about the Words of Allah^{-azwj} the Exalted: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***'. He^{-asws} said: 'The Revelation is regarding us^{-asws}'. I said, 'But rather, I^{-asws} ask you^{-asws} about the interpretation'.

قال: نعم يا قبيصة إذا كان يوم القيامة جعل الله حساب شيعتنا علينا فما كان بينهم وبين الله استوهبه محمد صلى الله عليه وآله من الله، وما كان فيما بينهم وبين الناس من المظالم أداه محمد صلى الله عليه وآله عنهم، وما كان فيما بيننا وبينهم وهبناه لهم حتى يدخلوا الجنة بغير حساب.

He^{-asws} said: 'Yes, O Qubeysah! When it will be the Day of Judgment, Allah^{-azwj} would Make the Reckoning of our^{-asws} Shias to be upon us^{-asws}. So, whatever there would be between them and Allah^{-azwj}. Muhammad^{-saww} would be Gifted is from Allah^{-azwj}; and whatever would be regarding what is between them and the people, from the injustices, Muhammad^{-saww} would fulfil it on their behalf, and whatever would be regarding what is between us^{-asws} and them, we^{-asws} would gift it to them until they enter the Paradise without any Reckoning''²¹⁵

²¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 89

90 - فر: جعفر بن أحمد معننا، عن أبي عبد الله عليه السلام قال: خرجت أنا وأبي ذات يوم فإذا هو باناس من أصحابنا بين المنبر والقبر فسلم عليهم ثم قال: أما والله إني لأحب ريحكم وأرواحكم، فأعينوني على ذلك بورع واجتهاد، من ائتم بعبد فليعمل بعمله،

Ja'far Bin Ahmad, meaning,

'From Abu Abdullah^{-asws} having said: 'One day, I^{-asws} and my^{-asws} father went out, and there he^{-asws} was with some people from our companions between the pulpit and the grave (of Rasool-Allah^{-saww}). So, he^{-asws} greeted them, then said: 'But, by Allah^{-azwj}! I^{-asws} love your aromas and your souls, therefore assist me^{-asws} upon that with devoutness and the striving. One who aspires with a servant, then let him act upon his action.

وأنتم شيعة آل محمد صلى الله عليه وآله، أنتم شرط الله، وأنتم أنصار الله، وأنتم السابقون الاولون، والسابقون الآخرون في الدنيا، والسابقون في الآخرة إلى الجنة، قد ضمنا لكم الجنة بضمنان الله وضمن رسول الله صلى الله عليه وآله وأهل بيته، أنتم الطيبون ونساؤكم الطيبات، كل مؤمنة حوراء، وكل مؤمن صديق،

And you are the Shias of the Progeny^{-asws} of Muhammad^{-saww}. You are a Stipulation of Allah^{-azwj}, and you are helpers of Allah^{-azwj}, and you are the preceding ones of the former ones, and the preceding ones of the latter ones in the world, and the preceding ones to the Paradise in the Hereafter. We^{-asws} have taken the guarantee for you all of the Paradise by the guaranteed of Rasool-Allah^{-azwj} and the People^{-asws} of his^{-saww} Household. You are the good ones and your women are the good ones. Every Momina is a Hourie and every Momin is a Truthful one.

كم مرة قد قال أمير المؤمنين علي بن أبي طالب عليه السلام لقنبر: يا قنبر ابشر وبشر واستبشر، والله لقد قبض رسول الله صلى الله عليه وآله وهو ساخط على جميع امته إلا الشيعة،

And Amir-ul-Momineen^{-asws} has said to Qanbar: 'Receive good news, rejoice with the good news, and convey the good news, for, by Allah^{-azwj}, the Rasool Allah^{-saww} passed away while he^{-saww} was angry with his^{-saww} community except for the Shias'.

وإن لكل شئ شرفا وإن شرف الدين الشيعة، ألا وإن لكل شئ عروة وإن عروة الدين الشيعة، ألا وإن لكل شئ إماما وإمام الارض أرض يسكن فيها الشيعة، ألا وإن لكل شئ سيدا وسيد المجالس مجالس الشيعة، ألا وإن لكل شئ شهوة وإن شهوة الدنيا سكنى شيعتنا فيها،

And that for every thing there is a nobility and the nobility of the Religion are the Shias. Indeed, and that for everything there is a handhold, and that the handhold of the Religion are the Shias. Indeed, and that for everything there is a leader and the leader of the land is in which the Shias dwell. Indeed, and that for everything there is a chief and the chief of the gatherings is the gatherings of the Shias. Indeed, and for everything there is a desire, and that the desire of the world is for the Shias to settle in it.

والله لولا ما في الارض منكم ما استكمل أهل خلافتكم طيبات رزقهم وما لهم في الآخرة من نصيب، كل ناصب وإن تعبد واجتهد منسوب إلي هذه الآية: " وجوه يومئذ خاشعة عاملة ناصبة تصلى نارا حامية تسقى من عين آنية "

By Allah^{-azwj}! Had it not been you all being in the earth, the people opposing you would not have attained any good sustenance, and there would be no share for them in the Hereafter. Every *Nasibi* (Hostile one), and even if he were to worship and strive, is attributed to this Verse: ***Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] Arriving to a scorching Fire [88:4] Quenching from a boiling spring [88:5].***

ومن دعى من مخالف لكم فإجابة دعائه لكم، ومن طلب منكم إلى الله جاجة فله مائة، ومن سأل مسألة فله مائة، ومن دعا بدعوة فله مائة ومن عمل منكم حسنة فلا يحصى تضاعفها، ومن أساء منك سيئة فمحمد صلى الله عليه وآله حججه - يعني يحاج عنه -

The ones from your adversaries who supplicates for you, so his supplication would be Answered for you, and the one who seeks a need from you to Allah^{-azwj}, for him would be a hundred, and the one who asks a need, for him would be a hundred, and one who supplicates with a supplication, for him would be a hundred, and one who from you who does a good deed, so he cannot count its multiple, and one from you who does an evil deed, so by Muhammad^{-saww} it would be veiled – meaning it would be blocked from him.

والله إن صائمتكم ليرعى في رياض الجنة، تدعو له الملائكة بالعون (بالفوز خ ل) حتى يفطر، وإن حاجكم ومعتزكم لخاص الله، وإنكم جميعا لاهل دعوة الله وأهل إجابته وأهل ولايته،

By Allah^{-azwj}! Your Fasting one would be patronised in the Gardens of the Paradise. The Angels would supplicate for him with the assistance (success) until he breaks his Fast, and your pilgrims (for Hajj) and Umrah are the special ones of Allah^{-azwj}, and you are the entirety of the Invitees of Allah^{-azwj} and the people responding to Him^{-azwj} and the people of His^{-azwj} Wilayah.

لاخوف عليكم ولا حزن، كلكم في الجنة فتنافسوا في فضائل الدرجات، والله ما من أحد أقرب من عرش الله تعالى بعدنا يوم القيامة من شيعتنا، ما أحسن صنع الله إليكم !

There will neither be any fear upon you nor grief, all of you would be in the Paradise, therefore compete with each other regarding the superiority of the ranks. By Allah^{-azwj}! There is no one nearer than the Throne of Allah^{-azwj} Exalted, after us^{-asws}, on the Day of Judgment than our^{-asws} Shias. How excellent is the Dealing of Allah^{-azwj} to you all!

والله لولا أن تفتنوا فيشمت بكم عدوكم ويعلم الناس ذلك لسملت عليكم الملائكة قبلا، وقد قال أمير المؤمنين عليه السلام: يخرجون - يعني أهل ولايتنا - من قبورهم يوم القيامة مشرقة وجوههم، قرت أعينهم، قد اعطوا الامان،

By Allah^{-azwj}! Had it not been for you being Tried, your enemies would gloat with you and the people would know that, the Angels would have greeted you before, and Amir Al-Momineen^{-asws} has said: 'They would be coming out – meaning the people in our^{-asws} Wilayah – from their

graves on the Day of Judgment, and their faces would be shining, their eyes being delighted, having been Given the security.

يخاف الناس ولا يخافون، ويحزن الناس ولا يحزنون، والله ما من عبد منكم يقوم إلى صلاته إلا وقد اكتنفته ملائكة من خلفه يصلون عليه ويدعون له حتى يفرغ من صلاته، ألا وإن لكل شئ جوهرًا وجوهر ولد آدم صلوات الله وسلامه عليه نحن وشيعتنا.

The people would fear and they will not be fearing, and the people would grieve and they will not be grieving. By Allah^{-azwj}! There is no servant from you standing to his *Salat* except that the Angels would have crowded behind him, sending Salawat upon him and supplicating for him until he is free from his *Salat*. Indeed! And for everything there is an essence, and the essence of the children of Adam^{-as} are us^{-asws} and our^{-asws} Shias’.

قال سعدان بن مسلم وزاد في الحديث عيثم بن أسلم عن معاوية بن عمار عن أبي عبد الله عليه السلام: والله لولاكم ما زخرت الجنة، والله لولاكم ما نبتت حبة، والله لولاكم ما قرت عين، والله أشد حبا لكم مني، فأعينونا على ذلك بالورع والاجتهاد والعمل بطاعته.

Sa’dan Bin Muslim said, and increased in the Hadeeth by Aysam Bin Aslam, from Muawiyah Bin Amaar,

‘From Abu Abdullah^{-asws}: ‘By Allah^{-azwj}! Had it not been for you (Shias), the Paradise would not have been decorated. By Allah^{-azwj}! Had it not been for you (Shias), no seed would have grown (germinated). By Allah^{-azwj}! Had it not been for you (Shias), no eye would have been delighted. By Allah^{-azwj}! Allah^{-azwj} has more intensely love for you (Shias) than I^{-asws}, therefore assist us^{-asws} upon that with the piety, and the striving, and the deeds in His^{-azwj} obedience’²¹⁶

91 - كا: علي بن محمد، عن صالح بن أبي حماد، عن ابن أبي عمير، عن بعض أصحابه، عن أبي عبد الله عليه السلام في قول الله عزوجل: "وقدمنا إلى ما عملوا من عمل فجعلناه هباء منثورا" قال: إن كانت أعمالهم لا شد بياضا من القباطي فيقول الله عزوجل لها: كوني هباء، وذلك أنهم كان إذا شرع لهم الحرام أخذوه.

Ali Bin Muhammad, from Salih Bin Abu Hamaad, from Ibn Abu Umeyr, from one of his companions,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]***. He^{-asws} said: ‘But, by Allah^{-azwj}! Even if their deeds were more intensely whiter than the Coptic tapestry. Allah^{-azwj} Mighty and Majestic would be Saying to it: “Be dust!” And that is because whenever the Prohibition was initiated for them, they grabbed it’²¹⁷

92 - فر: أبو القاسم الحسيني معننا، عن جابر، عن أبي جعفر عليه السلام قال: سألته عن قول الله: "يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم وبأيمانهم" قال رسول الله صلى الله عليه وآله: هو نور المؤمنين يسعى بين أيديهم يوم القيامة، إذا أذن الله له أن يأتي منزله في جنات عدن، والمؤمنون يتبعونه وهو يسعى بين أيديهم حتى يدخل جنة عدن وهم يتبعونه حتى يدخلون معه،

²¹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 90

²¹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 91

Abu Al Qasim Al Husny meaning, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Words of Allah^{-azwj}: **On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right [57:12]**. Rasool-Allah^{-saww} said: 'He is the light of the Momineen^{-asws} running in front of them on the Day of Judgment. When Allah^{-azwj} Permits for it, he would come to his house in the Gardens of Eden, and Momineen would be following him, and he would be running in front of them until he enters a Garden of Eden, and they would be following him until they enter along with him'.

وأما قوله: " بأيمانهم " فأنتم تأخذون بحجز آل محمد، ويأخذ آل بهجز الحسن والحسين، ويأخذان بحجز أمير المؤمنين علي بن أبي طالب عليه السلام، ويأخذ هو بحجز رسول الله صلى الله عليه وآله حتى يدخلون معه في جنة عدن، فذلك قوله: " بشريككم اليوم جنات تجري من تحتها الأنهار خالدين فيها ذلك هو الفوز العظيم ".

And as for His^{-azwj} Words: **and on their right [57:12]**, so you would be grabbing a side of the Progeny^{-asws} of Muhammad^{-saww}, and he^{-asws} would be grabbing a side of Al-Hassan^{-asws} and Al-Husayn^{-asws}, and they^{-asws} would be grabbing a side of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} would grab a side of Rasool-Allah^{-saww} until they enter along with him^{-saww} in a Garden of Eden. That is His^{-azwj} Word: **'Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein' – that is the mighty success [57:12]**'.²¹⁸

93 - فر: علي بن محمد بن عمر الزهري معنعنا، عن أبي الجارود قال: سألت أبا جعفر عليه السلام عن قوله تعالى: " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا " قال: إذا كان يوم القيامة خطف قول لا إله إلا الله من قلوب العباد في الموقف إلا من أقر بولاية أمير المؤمنين علي بن أبي طالب عليه السلام، وهو قوله: " إلا من أذن له الرحمن " من أهل ولايته فهم الذين يؤذن لهم بقول: لا إله إلا الله.

Ali Bin Muhammad Bin umar Al Zuhry meaning, from Abu Al Jaroud who said,

'I asked Abu Ja'far^{-asws} about the Words of the Exalted: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**, he^{-asws} said: 'When it will be the Day of Judgment, the word (phrase), 'There is no god except Allah^{-azwj}' would be Seized from the hearts of the servants during the pausing, except from the one who acknowledges the Wilayah of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, and it is His^{-azwj} Word: **except one the Beneficent Permits for him**, from the people of his^{-asws} Wilayah, so they are the ones whom it would be Permitted for them to be saying, 'There is no god except Allah^{-azwj}'.²¹⁹

94 - فر: القاسم بن الحسن بن حازم القرشي معنعنا عن أبي حمزة الثمالي قال: دخلت على محمد بن علي عليهما السلام وقلت: يا بن رسول الله حدثني بحديث ينفعني، قال: يا أبا حمزة كل يدخل الجنة إلا من أبي،

Al Qasim Bin Al Hassan Bin Hazim Al Qarshy meaning, from Abu Hamza Al Sumaly who said,

²¹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 92

²¹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 93

'I went to Muhammad^{-asws} Bin Ali^{-asws} and I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Narrate to me with a Hadeeth to benefit me'. He^{-asws} said: 'O Abu Hamza! Everyone will enter the Paradise except the one who refuses (to do so)'.

قال: قلت: يا بن رسول الله أحد يأبى يدخل الجنة؟ قال: نعم، قال: قلت: من؟ قال: من لم يقل لا إله إلا الله محمد رسول الله،

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Would anyone refuse to enter the Paradise?' He^{-asws} said: 'Yes'. I said, 'Who?' He^{-asws} said: 'One does not say, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قال: قلت: يا بن رسول الله لا أروي هذا الحديث عنك، قال: ولم؟ قلت: إني تركت المرجئة والقدرية والحرورية وبني أمية كل يقولون: لا إله إلا الله محمد رسول الله،

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I will not be reporting this Hadeeth from you^{-asws}'. He^{-asws} said: 'Why not?' I said, 'I left the Murjiites, and the Qadiriites, and the Murjiites, and the clan of Umayya, all of they saying, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قال: أيها أتبهات إذا كان يوم القيامة سلبهم الله تعالى إياها لا يقولها إلا نحن و شيعتنا، والباقيون برآء، أما سمعت الله يقول: " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا " قال: من قال: لا إله إلا الله محمد رسول الله.

'Far be it! Far be it! When it will be the Day of Judgment, Allah^{-azwj} the Exalted would Confiscate it. None would be saying it except us^{-asws} and our^{-asws} Shias, and the remainder are away. Have you not heard Allah^{-azwj} Saying: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]?** – (meaning) one who says, 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.²²⁰

95 – نهج: فالله الله عباد الله فإن الدنيا ماضية بكم على سنن، وأنتم والساعة في قرن، وكأنها قد جاءت بأشراتها، وأزفت بأفراطها، ووقفت بكم على صراطها وكأنها قد أشرفت بزلازلها، وأناخت بكلاكلها، وانصرفت الدنيا بأهلها، وأخرجتهم من حضنها،

Nahj (Al Balagah) –

'(Fear) Allah^{-azwj}! (Fear) Allah^{-azwj}, servants of Allah^{-azwj}, for the world is going with you upon a (established) manner, and you and the Hour are in a pairing, and it is as if it has already come with its conditions and approached with its signs, and paused with you upon its path, and as if it has come with its earthquakes, and has put out its claws, and the worlds has broken up its inhabitants, and thrown them out from its embrace.

²²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 94

فكانت كيوم مضى، وشهر انقضى، وصار جديدها رثا، وسمينها غثا، في موقف ضنك المقام، وامور مشتبهة عظام، ونار شديد كلبها، عال لجبها، ساطع لهبها، متغيظ زفيرها، متأجج سعيرها، بعيد خمودها، ذاك وقودها، مخوف وعيدها، عميق قرارها، مظلمة أقطارها، حامية قدروها، فظيعة امورها،

So (now) it is as if a day has passed, and a month has expired, and its new one has become old, and its fat one (has become) thin. In a pausing, the place is narrow, and the matters are greatly confusing, and the Fire, its pain is severe, its flames rising higher, its sparks spreading, its exhalation furious, its blazes in waves, its cooling is remote, that is its ignition, its threat is fearful, its bottom is deep, its horizons are dark, its measurement is vast, (all of its) matters are horrible.

وسيق الذين اتقوا إلى الجنة زمرا، قد أمنوا العذاب، وانقطع العتاب: وزحزحوا عن النار، واطمأنت بهم الدرا، ورضوا المثوى والقرار، الذين كانت أعمالهم في الدنيا زاكية، وأعينهم باكية، وكان ليلهم في دنياهم نحارا تخشعا واستغفارا، وكان نهارهم ليلا توحشا وانقطاعا، فجعل الله لهم الجنة ثوابا، وكانوا أحق بها وأهلها في ملك دائم، ونعيم قائم.

And their Lord would Escort those who are pious to the Paradise in groups [39:73]. They would have been secured from the Punishment, and the exhaustion termination, and pushed away from the Fire, and the House having been secured with them, and they would be pleased of the abode and the settlement. Those whose deeds in the world were pure, and their eyes were crying, and their nights in their world were (like) days, fearing and seeking Forgiveness, and their days were (like) nights, lonely and being cut off (from others). So, Allah^{-azwj} Made the Paradise for them as a Reward, and they would be more deserving of it and its rightful ones in the permanent kingdom and everlasting Bliss".²²¹

96 - م: قال الامام عليه السلام في ثواب قراءة سورة البقرة: قال رسول الله صلى الله عليه وآله: وإن والدي القارئ ليتوجان بتاج الكرامة يضي نوره من مسيرة عشرة آلاف سنة ويكسيان حلة لا يقوم لاقل سلك منها مائة ألف ضعف ما في الدنيا بما يشتمل عليه من خيراتها

The Imam (Hassan Al-Askari)^{-asws} said regarding the Rewards of reciting *Surah Al-Baqarah*: 'Rasool-Allah^{-saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثم يعطى هذا القارئ الملك يمينه في كتاب، والخلد بشماله في كتاب، يقرأ من كتابه يمينه: قد جعلت من أفاضل ملوك الجنان، ومن رفقاء محمد سيد الانبياء، وعلي خير الاوصياء، والائمة بعدهما سادة الاتقياء،

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends

²²¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 95

of Muhammad^{-saww} the leader of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as} and the Imams^{-asws} after him^{-asws}, the pious Chiefs.’

ويقرء من كتابه بشماله: قد أمنت الزوال و الانتقال عن هذا الملك، واعدت من الموت والاسقام، وكفيت الامراض والاعلال، جنبت حسد الحاسدين وكيد الكائدين،

And he would read from his deed in his left hand, ‘You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters’.

ثم يقال له: اقرء وارق، ومنزلك عند آخر آية تقرؤها، فإذا نظر والداه إلى حليتهما وتاجيهما قالوا: ربنا أنى لنا هذا الشرف ولم تبلغه أعمالنا؟ فقال الله عزوجل لهما: هذا لكمما بتعليمكما ولدكما القرآن.

‘Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.’ Then the parents will look at their clothes and crowns and they would ask: ‘Our Lord^{-azwj}! For us is this nobility, and although our deeds did not reach it?’ The honourable Angels of Allah^{-azwj} will say to them on behalf of Allah^{-azwj} Mighty and Majestic: ‘This is because both of you taught your children to read the Quran’.²²²

97 - م: قال الرضا عليه السلام: أفضل ما يقدمه العالم من محبينا وموالينا أمامه ليوم فقره وفاقتة وذله ومسكنته أن يغيث في الدنيا مسكيننا من محبينا من يد ناصب عدو الله ولرسوله

Al-Reza^{-asws} said: ‘The most superior of what the scholar from those that loves us^{-asws} and our^{-asws} friends, can send forward for a day of his poverty, and destitution, and humiliation and (Day of Judgment) and his neediness, is if he helps in the world a needy one from those that love us^{-asws}, (to be freed) from the hands of the *Nasibi*, and enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww}.

يقوم من قبره والملائكة صفوف من شفير قبره إلى موضع محله من جنان الله، فيحملونه على أجنحتهم، يقولون: مرحبا طوباك طوباك يا دافع الكلاب عن الابرار، ويا أيها المتعصب للائمة الاخيار.

He would be arising from his grave, and the Angels would be in rows from the edge of his grave up to the place of his placement in the Gardens of Allah^{-azwj}. So, they would be carrying him upon their wings and they would be saying, ‘Congratulations! Beatitude to you! Beatitude to you, O repeller of the dogs from the righteous ones, and O you strong believer of the goodly Imams^{-asws}!’.²²³

98 - ثو: عن أبي جعفر عليه السلام قال: كان فيما ناجى به موسى عليه السلام ربه أن قال: يا رب ما لمن شيع جنازة؟ قال: أوكل به ملائكة من ملائكتي، معهم رايات يشيعونهم من قبورهم إلى محشرهم.

²²² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 96

²²³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 97

From Abu Ja'far^{-asws} said: 'It was among what Musa^{-as} whispered with to his^{-as} Lord^{-azwj} is that he^{-as}: 'O Lord^{-azwj}! What is for the one who escorts a funeral?' He^{-azwj} Said: "I^{-azwj} will Allocate an Angel from My^{-azwj} Angels, with whom would be flags, escorting them from their graves to their gathering".²²⁴

99 - فس: قوله تعالى: " يوم ترى المؤمنين والمؤمنات يسعى نورهم بين أيديهم و بآيمانهم " قال: يقسم النور بين الناس يوم القيامة على قدر إيمانهم، ويقسم للمنافق فيكون نوره بين إمام رجله اليسرى، فينطفئ نوره ثم يقول للمؤمنين، مكانكم حتى أقتبس من نوركم، فيقول المؤمنون لهم: " ارجعوا وراءكم فالتمسوا نورا " فيرجعون ويضرب بينهم بسور فينادون من وراء السور المؤمنين: " ألم نكن معكم " فيقولون: " بلى ولكنكم فتنتم أنفسكم " قال: بالمعاصي " وارتبتم " قال شككتم وتربصتم.

The Words of the Exalted: ***On that Day you will see the Momineen and the Mominaat - their Light running in front of them and on their right [57:12]***. He said, 'The Light would be distributed between the people on the Day of Judgment upon a measurement of their *Eman*, and it would be distributed for the hypocrite, so his light would happen to be between the toes of his left leg, and his light would be extinguished. Then he would be saying to the Momineen, 'Stay in your places until I attain from your light'.

فيقول المؤمنون لهم: " ارجعوا وراءكم فالتمسوا نورا " فيرجعون ويضرب بينهم بسور فينادون من وراء السور المؤمنين: " ألم نكن معكم " فيقولون: " بلى ولكنكم فتنتم أنفسكم " قال: بالمعاصي " وارتبتم " قال شككتم وتربصتم.

The Momineen would be saying to them, ***“Go back and seek your own light!” [57:13]***. So, they would be returning, and a fence would be struck and they would call out to the Momineen from behind the fence, ***“Were we not with you?”***. They would say, ***“Yes! But you fell into temptation [57:14]***, he said, 'With the disobedience, ***and you waited and doubted***, he said, 'You doubted and held back'.²²⁵ (P.s. – This is not a Hadeeth)

100 - فر: أبو القاسم الحسيني رفعه، عن جابر، عن النبي صلى الله عليه وآله أنه قال ابشر يا علي ما من عبد يحبك ويتحل مودتك إلا بعثه الله يوم القيامة معنا،

Abu Al Qasim Al Husny, raising it, from Jabir,

'From the Prophet^{-saww} having said: 'Receive glad tidings, O Ali^{-asws}! There none from a servant who loves you^{-asws} and impersonates your^{-asws} cordiality, except Allah^{-azwj} would Resurrect him on the Day of Judgment with us^{-asws}'.

ثم قرأ النبي صلى الله عليه وآله هذه الآية: " إن المتقين في جنات ونهر في مقعد صدق عند مليك مقتدر ".

Then the Prophet^{-saww} recited this Verse: ***Surely the pious would be in Gardens and Rivers [54:54] In a truthful seat, in the Presence of a Powerful King [54:55]***.²²⁶

²²⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 98

²²⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 99

²²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 100

101 - فس: قوله تعالى: " وكنتم أزواجا ثلاثة " قال: يوم القيامة " فأصحاب الميمنة ما أصحاب الميمنة " هم المؤمنون من أصحاب التبعات يوقفون للحساب " و أصحاب المشئمة ما أصحاب المشئمة والسابقون السابقون أولئك المقربون " قد سبقوا إلى الجنة بلا حساب.

The Words of the Exalted: **And you would be as three categories [56:7]**. He said, 'On the Day of Judgment. **So, the companions of the right hand - what are the companions of the right hand? [56:8]**. They are the Momineen from the companions of the liabilities standing for the Reckoning. **And the companions of the left hand - what are the companions of the left hand? [56:9] And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**. They would have preceded to the Paradise without any Reckoning".²²⁷ (P.s. – This is not a Hadeeth)

102 - فس: " يوم يبعثهم الله جميعا " قال: إذا كان يوم القيامة جمع الله الذين غصبوا آل محمد حقهم فيعرض عليهم أحماهم فيحلفون له أنهم لم يعملوا منها شيئا كما حلفوا لرسول الله صلى الله عليه وآله في الدنيا حين حلفوا أن لا يردوا الولاية في بني هاشم، وحين هموا بقتل رسول الله صلى الله عليه وآله في العقبة،

On the Day Allah will Resurrect them altogether [58:6]. He said, 'When it will be the Day of Judgment, Allah^{-azwj} would Gather those who usurped the Progeny^{-asws} of Muhammad^{-saww} of their^{-asws} rights, and He^{-azwj} would Display their burdens to them, but they would be swearing to Him^{-azwj} that they did not do anything from it, just as they had sworn to Rasool-Allah^{-saww} in the world when they had sworn that they will not let the governance to be in the clan of Hashim^{-as}, and when they thought of murdering Rasool-Allah^{-azwj} in Al-Aqabah.

فلما أطلع الله نبيه صلى الله عليه وآله وأخبرهم حلفوا له أنهم لم يقولوا ذلك ولم يهملوا به، فأنزل الله على رسوله: " يحلفون بالله ما قالوا ولقد قالوا كلمة الكفر وكفروا بعد إسلامهم وهموا بما لم ينالوا وما نقموا إلا أن أغناهم الله ورسوله من فضله فإن يتوبوا بك خير لهم "

When Allah^{-azwj} Notified His^{-azwj} Prophet^{-saww} and Informed that they swore to him^{-saww} that they had not said that and did not thought of it, so Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them [9:74]**.

قال: إذا عرض الله ذلك عليهم في القيامة ينكرونه ويحلفون له كما حلفوا لرسول الله صلى الله عليه وآله، وهو قوله تعالى: " يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم ويحسبون أنهم على شيء ألا إنهم هم الكاذبون استحوذ عليهم الشيطان فأنساهم ذكر الله " أي غلب عليهم الشيطان " أولئك حزب الشيطان " أي أعوانه.

He said, 'When Allah^{-azwj} Presents that to them on the Day of Judgment, they would deny it and they would be swearing to Him^{-azwj} just as they had sworn to Rasool-Allah^{-saww}, and it is the Word of the Exalted: **On the Day Allah would Resurrect them all, so they will swear to**

²²⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 101

Him as they have been swearing to you all, and they are reckoning that they upon something. Indeed! They are the liars [58:18] The Satan has overcome upon them, so he made them forget the Zikr of Allah. – i.e. the Satan^{-la} overcame upon them, **They are the Satan's party [58:19]** – i.e. his^{-la} supporters”.²²⁸ (P.s. – This is not a Hadeeth)

103 – فس: " هل أتيتك حديث الغاشية " يعني قد أتاك يا محمد حديث القيامة ومعنى الغاشية أن يغشى الناس "

Has there come to you a Hadeeth of the overwhelming event? [88:1], meaning, 'I^{-azwj} have Given you^{-saww}, O Muhammad^{-saww}, Hadeeth of the Day of Judgment', and the meaning of 'Al-Ghashiya' is that the people would be overwhelmed.

وجوه يومئذ خاشعة عاملة ناصبة " وهم الذين خالفوا دين الله وصلوا وصاموا ونصبوا لامير المؤمنين عليه السلام وهو قوله تعالى: " عاملة ناصبة " عملوا ونصبوا فلا يقبل منهم شئ من أفعالهم

Faces on that day will be humiliated [88:2] (Of the) toiling Nasibis (Hostile ones) [88:3] – and they are those who opposed the Religion of Allah^{-azwj}, and (although) they prayed *Salat*, and fasted, and established hostility to Amir Al-Momineen^{-asws}, and it is the Word of the Exalted: **(Of the) toiling Nasibis (Hostile ones) [88:3]**. They worked and they established hostility, therefore nothing will be Accepted from them from their deeds.

و " تصلى " وجوهم " نار حامية تسقى من عين آنية " قال: لها أنين من شدة حرها " ليس لهم طعام إلا من ضريع " قال: عرق أهل النار وما يخرج من فروج الزواني " لا يسمن ولا يغني من جوع "

Arriving their faces, to a scorching Fire [88:4] Quenching from a boiling spring [88:5]. He said, 'For it are springs of severe heat'. **There wouldn't be any food for them except from bitter thorns [88:6]**. He said, 'Sweat of the people of the Fire, and what would come out from the private parts of the adulteresses. **Neither fattening nor availing from hunger [88:7]**.

ثم ذكر أتباع أمير المؤمنين عليه السلام فقال: " وجوه يومئذ ناعمة لسعيها راضية " يرضى الله ما سعوا فيه " في جنة عالية لا تسمع فيها لاغية " قال: الهزل والكذب.

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} being Pleased with what they have strived in. **In a lofty Garden [88:10] You will not hear vain talk therein [88:11]**. He said, 'The joking and the lies'.²²⁹ (P.s. – This is not a Hadeeth)

104 – م: قال: قال: النبي صلى الله عليه وآله لعلي عليه السلام: إن الله يعلم من الحسب مالا يبلغه عقول الخلائق، إنه يضرب ألفا وسبعمائة في ألف وسبعمائة، ثم ما ارتفع من ذلك في مثله إلى أن يفعل ذلك ألف مرة، ثم آخر ما يرتفع من ذلك عدد ما يهبه الله لك في الجنة من القصور –

²²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 102

²²⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 103

He (Imam Hassan Al-Askari^{asws}) said: 'Then Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Knows from the counting what the intellects of the people cannot reach. He^{azwj} would Multiply one thousand and seven hundred by one thousand and seven hundred, (then whatever is raised (total) from that, (Multiply) by the like of it, until He^{azwj} Does that a thousand times. Then at the ends, whatever is raised from that (total, Multiply) by the likes of it, until He^{azwj} Does that a thousand times. Then at the end, whatever is raised (total) from that, is a number what Allah^{azwj} would Gift to you^{asws} (Ali^{asws} in the Paradise, from the castles'.

وساق الحديث إلى أن قال - : وهذا العدد هو عدد من يدخلهم الجنة ويرضى عنهم لمحببتهم لك، وأضعاف هذا العدد من يدخلهم النار من الشياطين من الجن والانس بغضهم لك ووقعتهم فيك وتنقيصهم إياك -

And he^{asws} mentioned the Hadeeth up to he^{saww} said: "And this is the number of the ones Allah^{azwj} would Enter them into the Paradise, and be Pleased from them with their love for you^{asws}, and Add to this number, from the ones He^{azwj} would Enter into the Fire, from the Satans^{la} from the Jinn and the human beings, due to their hatred for you^{asws}, and their belittling you^{asws} and their derogation of you^{asws}'.

وساقه إلى أن قال - : ينادي مناد يوم القيامة: أين محبو علي بن أبي طالب عليه السلام؟ فيقوم قوم من الصالحين فيقال لهم: خذوا بأيدي من شئتم في عرصات القيامة فأدخلوهم الجنة، فأقل رجل منهم ينجو بشفاعته من أهل تلك العرصات ألف ألف رجل،

And he^{asws} mentioned it up to he^{saww} said: 'A caller would call out on the Day of Judgment: 'Where are those that love Ali^{asws} Bin Abu Talib^{asws}! So, a group from the righteous ones would stand, and he^{asws} would say to them: 'Grab by the hand, the one you so desire to from the plains of the Day of Judgment, and enter them into the Paradise'. Thus, the lowest of the man from them would be rescuing by his intercession, from those plains, a thousand thousand men (million)'.

ثم ينادي مناد: أين البقية من محبي علي بن أبي طالب عيه السلام؟ فيقوم قوم مقتصدون، فيقال لهم: تمنوا على الله عز و جل ما شئتم، فيتمنون فيفعل بكل واحد منهم ما تمنى، ثم يضعف له مائة ألف ضعف

Then a caller would call out, 'Where are the remainders of the one who love Ali^{asws} Bin Abu Talib^{asws}?' So a moderate group would stand, and it would be said to them, 'Wish to Allah^{azwj} Mighty and Majestic whatever you so desire to'. So they would be wishing, and He^{azwj} would Deal with each one of them whatever he so desired to. Then He^{azwj} would multiply it for him by a hundred thousand multiple.

ثم ينادي مناد: أين البقية من محبي علي بن أبي طالب عليه السلام؟ فيقوم قوم ظالمون لانفسهم معتدون عليها، فيقال: أين المبعوضون لعلي بن أبي طالب عليهم السلام؟ فيؤتى بهم جم غفير وعدد عظيم كثير فيقال: ألا نجعل كل ألف من هؤلاء فداء لواحد من محبي علي بن أبي طالب عليه السلام ليدخلوا الجنة،

Then a caller would call out, 'Where are the remainders of the ones who love Ali^{asws} Bin Abu Talib^{asws}! So a group who had been unjust to themselves would be standing, being aggressive upon it (sinning), and it would be said, 'Where are those hateful towards Ali^{asws} Bin Abu Talib^{asws}'

asws?’ So they would come with them, a myriad (of them), a great number, a lot, and it would be said, ‘Indeed! We shall make every thousand from these as a ransom for one of those that love Ali-asws Bin Abu Talib-asws, in order to enter him into the Paradise’.

فينجي الله عزوجل محبيك ويجعل أعداءهم فداءهم،

Thus would Allah-azwj Mighty and Majestic Rescue those that love you-asws, and Make your-asws enemies as their ransom’.

ثم قال رسول الله صلى الله عليه وآله: هذا الافضل الاكرم، محبه محب الله ومحب رسوله، ومبغضه مبغض الله ومبغض رسوله.

Then Rasool-Allah-saww said: ‘This is the most superior of the prestige. The one who loves him-asws, loves Allah-azwj, and loves His-azwj Rasool-saww, but the one who hates him-asws hates Allah-azwj and hates His-azwj Rasool-saww’.²³⁰

105 - ما: أبو عمرو، عن ابن عقدة، عن أحمد بن يحيى، عن عبد الرحمن، عن أبيه عن الوصاف، عن أبي بريدة، عن النبي صلى الله عليه وآله قال: لا يؤمر رجل على عشرة فما فوقهم إلا جئ به يوم القيامة مغلوله يده إلى عنقه، فإن كان محسناً فك عنه، وإن كان مسيئاً زيد غلا إلى غله.

Abu Amro, from Ibn Aqdah, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from al Wasaaf, from Abu Bureydah,

‘From the Prophet-saww having said: ‘No man will lead ten (people) or what is above them, except they would come with him on the Day of Judgment, his hands being tied to his neck. So, if he was a good doer, it would be loosened from him, but if he was an evil doer, they would increase shackled to his shackles’’.²³¹

106 - فر: جعفر بن محمد الاحمسي رفعه إلى أبي ذر رضي الله عنه قال: قال النبي صلى الله عليه وآله: يا أبا ذر يؤتى بجاحد حق علي وولايته يوم القيامة أصم وأبكم وأعمى، يتككب في ظلمات يوم القيامة، ينادي: يا حسرتا على ما فرطت في جنب الله ويلقى في عنقه طوق من النار، ولذلك الطوق ثلاثمائة شعبة، على كل شعبة شيطان يتفل في وجهه، ويكلح من جوف قبره إلى النار.

Ja’far Bin Muhammad al Ahmasy,

‘Raising it to Abu Zarr-ra having said, ‘The Pophet-saww said: ‘O Abu Zarr-ra! They would come with the rejecter of the rights of Ali-asws and his-asws Wilayah on the Day of Judgment, as deaf, and mute, and blind. He would be overturned in the darkness of the Day of Judgment calling out, **‘O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!’ [39:56]**, and there would be cast in his neck, a collar of fire, and for that collar would

²³⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 104

²³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 105

be three hundred flames, upon every flame would be a Satan^{la} spitting in his face, and scowling (glaring), from the inside of his grave to the Fire”.²³²

107 - فر: بإسناده عن جعفر، عن أبيه عليهما السلام قال: ينادي مناد يوم القيامة: أين المحبون لعلي عليه السلام؟ فيقومون من كل فج عميق، فيقال لهم: من أنتم؟ فيقولون: نحن المحبون لعلي الخالصون له حبا، فيقال لهم: فتشركون في حبه أحدا من الناس؟ فيقولون: لا، فيقال لهم: ادخلوا الجنة أنتم وأزواجكم تحبرون.

By his chain,

‘From Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘A Caller would Call out on the Day of Judgment: “Where are the ones loving Ali^{asws}?” They would be arising from every deep ravine, and it would be said to them: ‘Who are you?’ They would say, ‘We are the ones who love Ali^{asws} being sincere to him^{asws} in love’. It would be said to them, ‘Did you included in his^{asws} love anyone from the people (also)?’ They would say, ‘No’. It would be said to them: ‘Enter the Paradise, you and your spouses, delightfully’.²³³

108 - فر: الحسين بن سعيد، عن علي بن السخت، عن الحسن بن الحسين بن أحمد، عن أحمد بن سعيد الانماطي، عن عبد الله بن الحسين، عن أبيه، عن جده، عن أمير المؤمنين علي بن أبي طالب عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا علي كذب من زعم أنه يحبني ويغضبك، يا علي إنه إذا كان يوم القيامة نادى مناد من بطنان العرش: أين محبو علي وشيعته؟ أين محبو علي ومن يحبه؟ أين المتحابون في الله؟

Al Husayn Bin Saeed, from Ali Bin Al Sakht, from Al Hassan Bin Al Husayn Bin Ahmad, from Ahmad Bin Saeed Al anmaty, from Abdullah Bin Al Husayn, from his father, from his grandfather,

‘From Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O Ali^{asws}! He lies, the one who claims that he loves me^{saww} while he hates you^{asws}. O Ali^{asws}! When it will be the Day of Judgment, a Caller would Call out from the middle of the Throne: “Where are the ones loving Ali^{asws} and his^{asws} Shias? Where are the ones loving Ali^{asws} and the ones who love him^{asws}? Where are the ones loving each other for the Sake of Ali^{asws}?’

أين المتبازلون في الله؟ أين المؤثرون على أنفسهم؟ أين الذين جفت ألسنتهم من العطش؟ أين الذين يصلون في الليل والناس نيام؟ أين الذين يكونون من خشية الله؟ لاخوف عليكم اليوم ولا أنتم تحزنون، أنتم رفقاء محمد صلى الله عليه وآله، قروا عينا، ادخلوا الجنة أنتم وأزواجكم تحبرون.

Where are the ones giving for the Sake of Allah^{azwj}? Where are the ones preferring other over their own selves? Where are those who kept their tongues dry from the thirst? Where are those who were praying *Salat* during the night while the people slept? Where are those who were crying from fear of Allah^{azwj}? There will neither be fear upon you today nor will you be

²³² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 106

²³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 107

grieving. You are the friends of Muhammad^{-saww}, of delighted eyes. Enter the Paradise, you and your spouses, delightfully”^{.234}

109 - فر: بإسناده عن جابر، عن النبي صلى الله عليه وآله قال: يا علي ما من عبد يحبك ويتحل مودتك إلا بعثه الله يوم القيامة معنا.

By his chain from Jabir,

‘From the Prophet^{-saww} having said: ‘O Ali^{-asws}! There is none from a servant loving you^{-asws} and portraying your^{-asws} cordiality except Allah^{-azwj} will Resurrect him on the Day of Judgment along with us^{-asws}’^{.235}

110 - ثو: ابن الوليد، عن الصفار، عن أحمد بن محمد، عن ابن فضال، عن الميثمي، عن إسماعيل الجعفي، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: لا يبعثنا أهل البيت أحد إلا بعثه الله أجزم.

Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ibn Fazal, from Al Maysami, from Ismail Al Ju'fy,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘No one will hate us^{-asws} the People^{-asws} of the Household except Allah^{-azwj} would Resurrect him as a leper’^{.236}

111 - ثو: بإسناده عن أبي جعفر عليه السلام قال: يحشر المكذبون بقدره تعالى من قبورهم قد مسخوا قردة وخنازير.

By his chain,

‘From Abu Ja’far^{-asws} having said: ‘The belier will be gathered from their graves by the Power of the Exalted, having been morphed as monkey and pigs’^{.237}

112 - ثو: ابن المتوكل، عن موسى بن جعفر، عن موسى بن عمران، عن النوفلي، عن السكوني، عن الصادق، عن آبائه، عن علي عليهم السلام قال: يجاء بأصحاب البدع يوم القيامة فترى القدرية من بينهم كالشامة البيضاء في الثور الاسود، فيقول الله عزوجل: ما أردتم؟ فيقولون: أردنا وجهك،

Ibn Al Mutawakkal, from Musa Bin Ja’far, from Musa Bin Imran, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘They will come with the innovators on the Day of Judgment, and you will see the Qadiriites (Fatalists) to be between them like the white spot in the black bull, and Allah^{-azwj} Mighty and Majestic would be Saying: “What did you intend?” They would say, ‘We intended Your^{-azwj} Face’.

²³⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 108

²³⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 109

²³⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 110

²³⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 111

فيقول الله: قد أقلتكم عثراتكم وغفرت لكم زلاتكم إلا القدرية فإنهم قد دخلوا في الشرك من حيث لا يعلمون.

Allah^{-azwj} would Say: 'I^{-azwj} have Reduced your impacts and Forgiven your error except for the Qadirites, for they have entered into the Shirk from where they were not knowing'.²³⁸

113 - كا: الحسين بن محمد، عن المعلی، عن أبي داود المسترق، عن علي بن ميمون، عن ابن أبي يعفور قال: سمعت أبا عبد الله عليه السلام يقول: ثلاثة لا ينظر الله إليهم يوم القيامة ولا يزكيهم ولهم عذاب أليم: من ادعى إمامة من الله ليست له، ومن جحد إماما من الله، ومن زعم أن لهما في الاسلام نصيبا.

Al Husayn Bin Muhammad, from Al Moala, from Abu Dawood Al Mustaraq, from Ali Bin Maymoun, from Ibn Abu Yafour who said,

'I heard Abu Abdullah^{-asws} saying: 'Three, Allah^{-azwj} will not Look (Consider) at them on the Day of Judgment, nor Purify them (from their sins), and for them would be a painful Punishment – One who claims Imamate from Allah^{-azwj} which isn't for him, and one who rejects an Imam^{-asws} from Allah^{-azwj}, and one who claims that for the two of them (Abu Bakr and Umar) there is a share in Al-Islam'.²³⁹

114 - ل: أبي، عن سعد، عن علي بن إسماعيل الأشعري، عن محمد بن سنان، عن أبي مالك الجهني، عن أبي عبد الله عليه السلام مثله، وفيه: من ادعى إماما ليست إمامته من الله.

My father, from Sa'ad, from Ali Bin Ismail Al Ashary, from Muhammad Bin Sinan, from Abu Malik Al Kahny,

'From Abu Abdullah^{-asws}, similar to it, and in it is: 'One who claims to be an Imam, and his Imamate isn't from Allah^{-azwj}'.²⁴⁰

115 - م: في قوله تعالى: "إن الذين يكتُمون ما أنزل الله من الكتاب و يشترّون به ثمنا قليلا" قال: قال الله في صفة الكاتمين لفضلنا أهل البيت: "إن الذين يكتُمون ما أنزل الله من الكتاب" المشتمل على ذكر فضل محمد صلى الله عليه وآله على جميع النبيين، وفضل علي على جميع الوصيين "و يشترّون به ثمنا قليلا" يكتُمونه ليأخذوا عليه عرضا من الدنيا يسيرا، وينالوا به في الدنيا عند جهال عباد الله رئاسة،

(Imam Hassan Al-Askari^{-asws} said): 'Regarding the Words of the Exalted: **Those who are concealing what Allah Revealed from the Book and are purchasing a small price with it, [2:174]**, he (Imam (Hassan Al-Askari^{-asws}) said: 'Allah^{-azwj} Mighty and Majestic Said in describing the concealment of our^{-asws} merits, the People^{-asws} of the Household: **Those who are concealing what Allah Revealed from the Book** – the inclusive upon the mention of the preference of Muhammad^{-saww} over the entirety of the Prophets^{-as}, and the preference of Ali^{-asws} over the entirety of the successors^{-as}, **and are purchasing** – by the concealment - **a small price with it** – concealing it in order to be taking upon it displays from the world easily, and

²³⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 112

²³⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 113

²⁴⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 114

they would be attaining with it in the world, by the ignorance of the servants of Allah^{-azwj}, a governance.

قال الله عزوجل: " اولئك ما يأكلون في بطونهم إلا النار " بدلا من إصابتهم اليسير من الدنيا لكتماهم الحق، " ولا يكلمهم الله يوم القيمة " بكلام خير، بل يكلمهم بأن يلعنهم ويخزيهم ويقول: بئس العباد أنتم، غيرتم ترتيبي، وأخرتم من قدمته، وقدمتم من أخرته، وواليتهم من عاديتهم، وعاديتهم من واليتهم

Allah^{-azwj} the Exalted Said: **they are not devouring into their bellies** – on the Day of Judgment - **except for the Fire** – instead from their small achievement from the world due to their concealment of the Truth. **nor will Allah be Speaking to them on the Day of Judgment** – with good Speech, but He^{-azwj} would be Speaking to them by Cursing them and Disgracing them, and He^{-azwj} would be Saying: “You are evil servants! You altered My^{-azwj} sequence and placed last the one whom I^{-azwj} Placed as first, and placed first the one whom I^{-azwj} Placed last (Rejected), and befriended the one whom I^{-azwj} was Inimical to, and were inimical to the one I^{-azwj} Befriended.

" ولا يزكيهم " من ذنوبهم " ولهم عذاب أليم " موجع في النار

Nor will He be Purifying them – from their sins, **And for them would be a painful Punishment [2:174]** – Excruciating pain in the Fire”.²⁴¹

116 - ثو: عن ابن عباس، عن النبي صلى الله عليه وآله قال: من بنى بناء رياء وسمعة حمل يوم القيامة إلى سبع أرضين، ثم يطوقه نارا توقد في عنقه ثم يرمى به في النار، *ومن خان جاره شبرا من الارض طوقه الله يوم القيامة إلى سبع أرضين نارا حتى يدخله جهنم،

From Ibn Abbas,

‘From the Prophet^{-saww} having said: ‘One who builds a building to show off and to be heard (fame) would be loaded on the Day of Judgment to seven firmaments, then they would be collared with fire ignited in his neck, then he would be thrown with into the Fire. And one who betrays his neighbour of a palm’s width of land, Allah^{-azwj} would Collar him on the Day of Judgment to seven firmaments of fire until He^{-azwj} enters him into Hell.

ومن نكح امرأة حراما في دبرها أو رجلا أو غلاما حشره الله يوم القيامة أنتن من الجيفة تتأذى به الناس حتى يدخل جهنم ولا يقبل الله منه صرفا ولا عدلا، وأحبط الله عمله، ويدعه في تابوت مشدود بمسامير من حديد، ويضرب عليه في التابوت بصفائح حتى يشتبك في تلك المسامير، فلو وضع عرق من عروقه على أربعمئة أمة لماتوا جميعا وهو أشد الناس عذابا،

One who copulates with a woman prohibitively in her behind, or a man, or a boy, Allah^{-azwj} would Gather him on the Day of Judgment as stinkiest of the carcasses harming the people with it until he enters Hell. Neither will Allah^{-azwj} Accept anything in exchange from him nor any replacement, and Allah^{-azwj} will Confiscate his deeds, and Leave him in a box tightened from iron nails, and they would hit upon him in the box by (iron) sheets until he clashes with

²⁴¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 115

those nails. If a (drop of) sweat from his sweat were to be placed upon four hundred communities, they would die in their entirety, and he would be of the most intense of the Punishments of the people.

ومن ظلم امرأة مهرها فهو عند الله زان، يقول الله عزوجل يوم القيامة: عبدي زوجتك أمتي على عهدي فلم تف لي بالعهد، فيتولى الله طلب حقها فيستوعب حسناته كلها فلا يفي بحقها فيؤمر به إلى النار،

One who is unjust to a woman of her dowry, so he is an adulterer. Allah^{-azwj} Mighty and Majestic would be Saying on the Day of Judgment: "My^{-azwj} servant! I^{-azwj} got you to be married to My^{-azwj} maid upon My^{-azwj} Pact, but you did not fulfil to Me^{-azwj} with the Pact". So, Allah^{-azwj} will Seek her rights and Take his good deeds, all of them, but it would still not fulfil her rights, and He^{-azwj} would Command with him to the Fire.

ومن رجع عن شهادة وكتمها أطعمه الله لحمه على رؤوس الخلائق ويدخل النار وهو يلوك لسانه، ومن كانت له امرأتان فلم يعدل بينهما في القسم من نفسه وماله جاء يوم القيامة مغلولاً مائلاً شقه حتى يدخل النار،

And one who retracts from a testimony and conceals it, Allah^{-azwj} would Feed his flesh upon the heads of the creatures and he would enter the Fire, and he would chew his own tongue. And one who had two wives for him and does not do justice between the two in the dividing from himself and his wealth, would come on the Day of Judgment shackled, inclined lips until he enters the Fire.

ومن صافح امرأة حراماً جاء يوم القيامة مغلولاً ثم يؤمر به إلى النار، ومن فاكه امرأة لا يملكها حبس بكل كلمة كلمها في الدنيا ألف عام، والمرأة إذا طأعت الرجل فالتمزها حراماً أو قبلها أو باشرها حراماً أو فاكهها فأصاب بها فاحشة فعليها من الوزر ما على الرجل، وإن غلبها على نفسها كان على الرجل وزره ووزرها،

One who shakes hands with a woman prohibitively would come on the Day of Judgment shackled, then He^{-azwj} would Command with him to the Fire. One who is frivolous with a woman he does not own (control) would be withheld for every phrase he had spoken to her with in the world, for a thousand years. When the woman complies with the man and the Prohibition necessitates her, or he kisses her, or hugs her prohibitively, or frivolity with her and attains immorality with her, then upon her from the burden (sin) is what would be upon the man, and if he overcomes her upon herself, upon the man would be his burden and her burden (as well).

ومن لطم خد مسلم لكمة بدد الله عظامه يوم القيامة ثم سلط عليه النار وحشر مغلولاً حتى يدخل النار، ومن مشى في نغمة بين اثنين سلط الله عليه في قبره نارا تحرقه إلى يوم القيامة، فإذا خرج من قبره سلط الله تعالى عليه أسود ينهش لحمه حتى يدخل النار،

And who slaps a cheek of a Muslim with a slap, Allah^{-azwj} would Scatter his bones on the Day of Judgment, then Make the Fire to overcome upon him, and gather him shackled until he enters the Fire. And one who walks among gossiping between two, Allah^{-azwj} would Make a fire to overcome upon him in his grave up to the Day of Judgment, so when he exits from his grave, would Make a reptile to overcome upon him tearing his flesh until he enters the Fire.

ومن بغى على فقير وتناول عليه واستحققه حشره الله تعالى يوم القيامة مثل الذرة في صورة رجل حتى يدخل النار، ومن رمى محصنا أو محصنة أحبط الله تعالى عمله وجلده يوم القيامة سبعون ألف ملك من بين يديه ومن خلفه ثم يؤمر به إلى النار،

One who infringes upon a poor one and attacks upon him and belittles him, Allah^{-azwj} the Exalted would Gather him on the Day of Judgment like the particle in the image of a man until he enters the Fire. And one who accuses married man or a married woman, Allah^{-azwj} the Exalted would Drop his deeds and Whip him on the Day of Judgment by seventy thousand Angels from his front and from his back, then He^{-azwj} will Command with him to the Fire.

ومن شرب الخمر في الدنيا سقاه الله عزوجل من سم الاساود ومن سم العقارب شربة يتساقط لحم وجهه في الاناء قبل أن يشربها، فإذا شربها تفسخ لحمه وجلده كالجيفة، يتأذى به أهل الجمع حتى يؤمر به إلى النار، وشاربها وعاصرها ومعتصرها وبائعها ومبتاعها وحاملها والمحولة إليه وأكل ثمنها سواء في عارها وإثمها، ألا ومن سقاهها يهوديا أو نصرانيا أو صابيا أو من كان من الناس فعليه كوزر شربها،

And one who drinks the wine in the world, Allah^{-azwj} Mighty and Majestic would Quench him from the venom of the giant serpent, and from the poison of the scorpion, a drink which would drop his flesh and his face in the container before he even drinks it. So, when he does drink it, his flesh and his skin will decay like the carcass, harming by it the people of the gathering until He^{-azwj} is Commanded with to the Fire; and its drinker, and its squeezer, one having it squeezed for him, and its seller, and one who buys it, and its transporter, and the one having it transported to it, and consumer of its price are all equal in its shame and its sin. Indeed, the one who quenches it to a Jew or a Christian or a Sabeen or any from the people, so upon him would be like the burden of its drinker.

ومن شهد شهادة زور على رجل مسلم أو ذمي أو من كان من الناس علق بلسانه يوم القيامة وهو مع المنافقين في الدرك الاسفل من النار، ومن ملا عينه من امرأة حراما حشره الله يوم القيامة مسمرا بمسامير من نار حتى يقضي الله تعالى بين الناس ثم يؤمر به إلى النار،

And one who testifies the false testimony against a Muslim man, or one of responsibility (Zimmi), or anyone from the people, would be suspended by his tongue on the Day of Judgment, and he would be with the hypocrites in the lowest level of the Fire. And one who fills his eyes from a prohibited woman, Allah^{-azwj} would Gather him on the Day of Judgment nailed by nails of Fire until Allah^{-azwj} the Exalted Judges between the people, then He^{-azwj} would Command with him to the Fire.

ومن أطعم طعاما رياءا وسمعة أطعمه الله مثله من صديد جهنم وجعل ذلك الطعام نارا في بطنه حتى يقضي بين الناس، ومن تعلم القرآن ثم نساه متعمدا لقي الله تعالى يوم القيامة مجذوما مغلولاً ويسلط عليه بكل آية حية موكلة به،

And one who feeds meals to show off and to be heard (fame), Allah^{-azwj} would Feed him like it from pus of Hell and Make that the meal of Fire in his belly until He^{-azwj} Judges between the people. And one who learns the Quran then forgets it deliberately would meet Allah^{-azwj} on the Day of Judgment as a leper, shackled, and a snake would overcome upon him for every Verse, being allocated with him.

ومن تعلم فلم يعمل به وآثر عليه حب الدنيا وزينتها استوجب سخط الله عزوجل وكان في الدرك الاسفل مع اليهود والنصارى ومن قرأ القرآن يريد به السمعة والرياء بين الناس لقي الله عزوجل يوم القيامة ووجهه مظلم ليس عليه لحم، وزخ القرآن في قفاه حتى يدخله النار ويهوى فيها مع من يهوى،

And one who learns (the Quran) but does not act with it and prefers upon it the love of the world and its adornment, would Obligated the Wrath of Allah^{-azwj} Mighty and Majestic and would be in the lowest level (of Hell) along with the Jews and the Christians. And one who recites the Quran intending by it the fame and the showing off between the people would meet Allah^{-azwj} Mighty and Majestic on the Day of Judgment and his face would be dark, not having any flesh upon it, and the Quran would spit in his back until he enters the Fire and swoops down into it along with the ones swooping down.

ومن قرأ القرآن ولم يعمل به حشره الله يوم القيامة أعمى فيقول: رب لم حشرتني أعمى وقد كنت بصيرا ؟ فيقال: كذلك أتتك آياتنا فنسيتها وكذلك اليوم تنسى، فيؤمر به إلى النار،

And one who recites the Quran and does not act with it, Allah^{-azwj} would Gather him on the Day of Judgment as blind, and he would be saying, 'Lord^{-azwj}! Why did you Gather me as blind and I used to be a seeing one?' He^{-azwj} would Say: "Like I^{-azwj} Gave you Our^{-azwj} Verses but you forgot these, and like that today, you will be Forgotten, and He^{-azwj} would Command with him to the Fire.

ومن تعلم القرآن يريد به رياء وسمعة ليماري به السفهاء أو يباهي به العلماء أو يطلب به الدنيا بدد الله عزوجل عظامه يوم القيامة، ولم يكن في النار أشد عذابا منه، وليس نوع من أنواع العذاب إلا يعذب به من شدة غضب الله وسخطه،

And one who learns the Quran intending by it showing off and fame in order to overcome with it the foolish ones, or boast with it to the scholars, or seek the world by it, Allah^{-azwj} Mighty and Majestic would Scatter his bones on the Day of Judgment, and there would not happen to be anyone in the Fire of severer Punishment than him, and there isn't any type from the verities of the Punishment except he would be Punished by it, from the severe Anger of Allah^{-azwj} and His^{-azwj} Wrath.

ومن صبر على سوء خلق امرأته احتسابا أعطاه الله تعالى بكل مرة يصبر عليها من الثواب مثل ما أعطى أيوب عليه السلام على بلائه فكان عليها من الوزر في كل يوم وليلة مثل رمل عاجل فإن مات قبل أن تعينه وقبل أن يرضى عنها حشرت يوم القيامة منكوسة مع المنافقين في الدرك الاسفل من النار،

One who is patient upon the evil manners of his wife for the Sake of Allah^{-azwj}, Allah^{-azwj} the Exalted would Give him from the Rewards, with every time he was patient upon her, like what He^{-azwj} Gave Ayoub^{-as} upon his^{-as} affliction, and upon her, from the burden during every day and night, would be like accumulated sand. So, if she dies before assisting him and before he is pleased from her, she would be Gathered on the Day of Judgment overturned along with the hypocrites in the lowest level of the Fire.

ومن تولى عرافة قوم حبس على شفير جهنم بكل يوم ألف سنة، وحشر ويده مغلولة إلى عنقه، فإن قام فيهم بأمر الله أطلقه الله، وإن كان ظلماً هوى به في نار جهنم سبعين خريفاً،

And one who rules the politics of a people would be held upon the edge of Hell for a thousand years of with every day (of his), and he would be Gathered and his hand would be tightened to his neck. So, if he had stood among them by the Command of Allah^{-azwj}, Allah^{-azwj} would Liberate him, and if he was unjust, he would be flung with into the Fire of Hell for seventy autumns (years).

ومن مشى في عيب أخيه وكشف عورته كانت أول خطوة خطاها ووضعها في جهنم، وكشف الله عورته على رؤوس الخلائق،

And one who walks regarding faulting his brother and uncovering his bareness, the first of his steps would be placed in Hell, and Allah^{-azwj} will Uncover his bareness upon the heads of the creatures.

ومن بنى على ظهر الطريق ما يأوى به عابر سبيل بعثه الله عزوجل يوم القيامة على نجيب من نور ووجهه يضيئ لاهل الجمع نورا حتى يزاحم إبراهيم خليل الرحمن في قبته، فيقول أهل الجمع: هذا ملك من الملائكة.

And one who builds upon the back of the road what a traveller can take shelter with, Allah^{-azwj} Mighty and Majestic would Resurrect him upon excellence from light and his face would illuminate the people of the gathering with light until he rivals Ibrahim^{-as} the Friend (of the Beneficent) in his^{-as} dome, so the people of the gathering would say, 'This is an Angel from the Angels'.²⁴²

117 - ثو: بإسناده عن أبي عبد الله عليه السلام قال: إن المتكبرين يجعلون في صور الذر يتوطؤهم الناس حتى يفرغ الله من الحساب.

By his chain,

'From Abu Abdullah^{-asws} having said: 'The arrogant ones would be Made to be in the image of the particle, the people would be treading on them until Allah^{-azwj} is Free from the Reckoning'.²⁴³

118 - ثو: عن أمير المؤمنين عليه السلام قال: من صنع شيئاً للمفاخرة حشره الله يوم القيامة أسود.

From Amir Al-Momineen^{-asws} having said: 'One who does anything for the priding, Allah^{-azwj} would Gather him on the Day of Judgment as black (burnt faced)'.²⁴⁴

119 - م: قال رسول الله صلى الله عليه وآله: إن شر الناس عند الله يوم القيامة من يكرم اتقاء شره.

²⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 116

²⁴³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 117

²⁴⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 118

Rasool-Allah^{-saww} said: 'The evilest of the people in the Presence of Allah^{-azwj} on the Day of Judgment is one who admires proudly his evil (deeds)".²⁴⁵

120 - وقال صلى الله عليه وآله: من سئل عن علم فكتمه حيث يجب إظهاره وتزول عنه التقية جاء يوم القيامة ملجما بلجام من نار.

And he^{-saww} said: 'One who is asked about a knowledge but he conceals it where it's manifestation is Obligation, and the Taqiyya (dissimulation) is not applicable for him, would come on the Day of the Judgment reined with reins of Fire".²⁴⁶

121 - سن: يحيى بن مغيرة، عن حفص، عن زيد بن علي قال: قال أمير المؤمنين عليه السلام: إذا كان يوم القيامة أهبط الله ريحا منتنة يتأذى بها أهل الجمع حتى إذا همت أن تمسك بأنفاس الناس ناداهم مناد: هل تدرون ما هذه الريح التي قد آذتكم؟ فيقولون: لا فقد آذتنا وبلغت منا كل مبلغ، فيقال: هذه ريح فروج الزناة الذين لقوا الله بالزنا ثم لم يتوبوا، فالعنوهم لعنهم الله،

Yahya Bin Mugheira, from Hafs, from Zaydd Bin Ali who said,

'Amir Al-Momineen^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} would Send down a stinky wind harming with it the people of the gathering until when it is thought that the breathing of the people would be withheld, a Caller would Call out: "Do you know what this wind is which has harmed you all?" They would say, 'No, (and) it has harmed us and reached from us every reaching'. He would say: "This is a wind of the private parts of the adulteresses who met Allah^{-azwj} with (burden of) adultery, then did not repent, therefore curse them for Allah^{-azwj} Curses them'.

قال: فلا يبقى في الموقف أحد إلا قال: اللهم العن الزناة.

He^{-asws} said: 'So there would not remain anyone in the pausing except he would say, 'O Allah^{-azwj}! Curse the adulteress!".²⁴⁷

122 - ثو: عن أبي جعفر عليه السلام قال: من آمن رجلا على دم ثم قتله جاء يوم القيامة يحمل لواء غدر.

From Abu Ja'far^{-asws} having said: 'One who gives security to a man upon a blood (retaliatory killing), (but) then kills him would come on the Day of Judgment carrying a flag of treachery".²⁴⁸

123 - ثو: عن أبي عبد الله عليه السلام قال: يحيى يوم القيامة رجل إلى رجل حتى يلطخه بدم والناس في الحساب فيقول: يا عبد الله مالي ولك؟ فيقول: أعنت علي يوم كذا بكلمة فقتلت.

From Abu Abdullah^{-asws} having said: 'On the Day of Judgment, a man would come to a man until he smears him with blood, and the people would be in the Reckoning, so he would be

²⁴⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 119

²⁴⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 120

²⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 121

²⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 122

saying, 'O servant of Allah^{-azwj}! What have I to do with you?' He would say, 'You assisted against me on such and such a day with a word, and I was killed'²⁴⁹.

124 - ثو: بإسناده عن أبي جعفر عليه السلام قال: ما من نفس تقتل برة ولا فاجرة إلا وهي تحشر يوم القيامة متعلقا بقاتله بيده اليمنى، ورأسه بيده اليسرى، وأوداجه تشخب دما، يقول: يا رب سل هذا: فيم قتلني؟

By his chain,

'From Abu Ja'far^{-asws} having said: 'There is none from a person who is killed, be he righteous or immoral, except that he would be Gathered on the Day of Judgment attached with his killer with his right hands, and his head would be in his left hand, and his body would be dripping blood. He would say, 'O Lord^{-azwj}! Ask this one, why did he kill me?'

فإن كان قتله في طاعة الله عزوجل اثيب القاتل وذهب بالمقتول إلى النار، وإن قال: في طاعة فلان قيل له: اقتله كما قتلك، ثم يفعل الله تعالى فيهما بعد مشيئته.

So, if he had killed him in obedience of Allah^{-azwj} Mighty and Majestic, the killer would be Rewarded and they will go away with the killed one to the Fire. However, if he says, 'In obedience of so and so', it would be said to him, 'Kill him just as he had killed you'. Then Allah^{-azwj} the Exalted would Deal regarding these two as per His^{-azwj} Desire'²⁵⁰.

125 - لى: بإسناده عن الصادق، عن النبي صلى الله عليه وآله قال: أقسم ربي جل جلاله لا يشرب عبد لي خمر في الدنيا إلا سقيته يوم القيامة مثل ما شرب منها من الحميم معذبا بعد أو مغفورا له،

By his chain from Al Sadouq,

'From the Prophet^{-saww} having said: 'My^{-azwj} Lord^{-azwj}, Majestic is His^{-azwj} Majesty Swore: "No servant of Mine^{-azwj} would drink wine in the world except I^{-azwj} will Make him drink on the Day of Judgment, like what he had drunk, from the boiling water as a Punishment afterwards, or If he was Forgiven (who seek forgiveness in the world and was forgiven)".

ثم قال: إن شارب الخمر يجي يوم القيامة مسودا وجهه، مزرقه عيناه، مائلا شدقه، سائلا لعابه، دالعا لسانه من قفاه.

Then he^{-asws} said: 'The drinker of the wine would come on the Day of Judgment being of blackened face, blue-eyed, inclined jaw, his saliva dripping, his tongue rolling out from his mouth'²⁵¹.

126 - يه: عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: من كتم الشهادة أو شهد بها ليهدر بها دم امرئ مسلم أو ليتوي مال امرئ مسلم أتى يوم القيامة ولوجهه ظلمة مد البصر، وفي وجهه كدوح يعرفه الخلائق باسمه ونسبه،

²⁴⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 123

²⁵⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 124

²⁵¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 125

From Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who conceals a testimony, or testifies with it to spill blood of a Muslim person by it, or to swindle the wealth of a Muslim person, would come on the Day of Judgment and there would be darkness for his face to the extent of the sight, and in his face would be scratches, the people would recognise him by his name and his lineage.

ومن شهد شهادة حق ليحيي بها مال امرء مسلم أتى يوم القيامة ولوجهه نور مد البصر تعرفه الخلائق باسمه ونسبه،

And one who testified a true testimony in order to revive the wealth of a Muslim person would come on the Day of Judgment and there would be light from his face to the extent of the sight, the people would recognise him by his name and his lineage’.

ثم قال أبو جعفر عليه السلام: ألا ترى أن الله عزوجل يقول: " و أقيموا الشهادة لله "

Then Abu Ja’far^{-asws} said: ‘Do you not see that Allah^{-azwj} Mighty and Majestic is Saying: **and they should establish the testimony for the Sake of Allah [65:2]**’.²⁵²

127 - فر: بإسناده عن أبي عبد الله عليه السلام قال: من آثر الدنيا على الآخرة حشره الله يوم القيامة أعمى.

By his chain,

‘From Abu Abdullah^{-asws} having said: ‘One who prefers the world over the Hereafter, Allah^{-azwj} would Gather him on the Day of Judgment as blind’.²⁵³

128 - ثو: بإسناده عن أبي عبد الله عليه السلام قال: ثلاثة يعذبون يوم القيامة: من صور صورة من الحيوان يعذب حتى ينفخ فيها وليس بنافخ فيها، والذي يكذب في منامه يعذب حتى يعقد بين شعيرتين وليس بعاقدهما، والمستمع من قوم وهم له كارهون يصب في أذنيه الأنك - وهو الا سرب -.

By his chain,

‘From Abu Abdullah^{-asws} having said: ‘Three would be Punished on the Day of Judgment – one who portraits an image from the animal would be punished until he blows (a soul) into it, and he wouldn’t (be able to) blow into it; and the one who lies regarding his dream until he ties a knot between two hairs, and he wouldn’t (be able to) tie these, and who listens form a people and they dislike it for him (to be listening), so lead would be poured into his ears – and it is like ink (boiling hot)’.²⁵⁴

129 - ثو: بإسناده عن أبي عبد الله عليه السلام قال: من لقي المسلم بوجهين ولسانين جاء يوم القيامة وله لسانان من نار.

²⁵² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 126

²⁵³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 127

²⁵⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 128

By his chain,

‘From Abu Abdullah^{-asws} having said: ‘One who meets the Muslim by two faces and two tongues would come on the Day of Judgment and for him would be two tongues of fire’^{.255}

130 - وعن زيد بن علي، آباءه، عن النبي صلى الله عليه وآله قال: يجيء يوم القيامة ذو الوجهين دالعا لسانه في قفاه، وآخر من قدماه يلتهبان نارا حتى يلهبا جسده، ثم يقال له: هذا الذي كان في الدنيا ذا وجهين ولسانين، يعرف بذلك يوم القيامة.

And from Zayd son of Ali^{-asws}, from his forefathers^{-asws}, from the Prophet^{-saww} having said: ‘He would come on the Day of Judgment with two faces, his tongue rolling out in his mouth, and the back of his feet would be inflamed with fire until it inflames his body. The it would be said to him: ‘This is the one who was in the world with two faces and two tongues. He would be recognised by that on the Day of Judgment’^{.256}

131 - ثو: عن أبي عبد الله عليه السلام قال: من أكل مال أخيه ظلما ولم يرد عليه أكل جذوة من نار يوم القيامة.

From Abu Abdullah^{-asws} having said: ‘The consumer of the wealth of his brother who never returns it to him, would eat an ember of fire on the Day of Judgment’^{.257}

132 - من كتاب صفات الشيعة للصدوق رحمه الله بإسناده، عن محمد بن صالح، عن أبي العباس الدينوري، عن محمد بن الحنفية قال: لما قدم أمير المؤمنين البصرة بعد قتال أهل الجمل دعاه الاحنف بن قيس واتخذ له طعاما فبعث إليه صلوات الله عليه وإلى أصحابه فأقبل، ثم قال: يا أحنف ادع لي أصحابي، فدخل عليه قوم متخشعون كأنهم شنان يوالي،

From the book ‘Sifaat Al Shiah’ of Al Sadouq, by his chain, from Muhammad Bin Salih, from Abu Al Abbas Al Deynawry, from Muhammad Bin Al Hanafiyya who said,

‘When Amir Al-Momineen^{-asws} proceeded to Basra after the fighting the people of the camel (Battle of the Camel), Al-Ahnaf Bin Qays invited him^{-asws} and took some food for him^{-asws} and took it to him^{-asws} and his^{-asws} companions. He^{-asws} turned, then said: ‘O Ahmad! Call my^{-asws} companions for me^{-asws}’. A group came to him^{-asws}, ragged, as if they were worn out.

فقال الاحنف بن قيس: يا أمير المؤمنين ما هذا الذي نزل بهم ؟ أمن قلة الطعام أو من هول الحرب ؟

Al-Ahnaf Bin Qays said, ‘O Amir Al-Momineen^{-asws}! What is this which had befallen with them? Is it from the scarcity of the good or from the horrors of the war?’

فقال صلوات الله عليه: لا يا أحنف إن الله سبحانه أحب أقواما تنسكوا له في دار الدنيا تنسك من هجم على ما علم من قريهم من يوم القيامة من قبل أن يشاهدوها، فحملوا أنفسهم على مجهودها، وكانوا إذا ذكروا صباح يوم العرض على الله سبحانه توهوا خروج عنق يخرج من النار يحشر الخلائق إلى ربه تبارك وتعالى، وكتاب يبدو فيه على رؤوس الاشهاد فضائح ذنوبهم،

²⁵⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 129

²⁵⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 130

²⁵⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 131

He^{-asws} said: 'No, O Ahnaf! Allah^{-azwj} the Glorious Loves people who perform rituals for Him^{-azwj} in the house of the world, rituals of the ones who pounce upon what is known from their nearness from the Day of Judgment, before they witness it. So, they carry themselves upon its striving, and they, when they recall the morning of the Day of the presentation to Allah^{-azwj} the Glorious, they imagine the emergence of the necks coming out from the Fire, gathering the creatures to their Lord^{-azwj} Blessed and Exalted, and the book in which would appear upon the heads of the attendees, so their sins would be scandalised.

فكادت أنفسهم تسيل سيلاً، أو تطير قلوبهم بأجنحة الخوف طيراناً، وتفارقهم عقولهم إذا غلت بهم من أجل المجرى إلى الله سبحانه غلياناً، فكانوا يحنون حنين الواله في دجى الظلم، وكانوا يفجعون من خوف ما أوقفوا عليه أنفسهم، فمضوا ذبل الاجسام حزينه قلوبهم، كالحلة وجوههم ذابلة شفاههم خامصة بطونهم، متخشعون كأنهم شنان بولي،

So, their souls almost flow out with a flow, or their hearts fly off with the wings of fear with a flying, and their intellects separate from them when they are vanquished by them from the reasons of the exposure to Allah^{-azwj} the Glorious at boiling point. They were yearning the craving of the godliness in the darkness of the injustice, and they were angry from fear what their selves had paused upon, so they went on to melt (wither) their bodies with grieving hearts, their faces being like grim, their lips dried out, their bellies full of hunger, fearing as if they are completely worn out.

قد أخلصوا الله أعمالهم سرا وعلانية، فلم تأمن من فزعه قلوبهم، بل كانوا كمن جر سواقبب خراجهم، فلو رأيتهم في ليلتهم وقد نامت العيون، وهدأت الاصوات، وسكنت الحركات، وقد نبههم هول يوم القيامة والوعيد كما قال سبحانه: " أفأمن أهل القرى أن يأتيهم بأسنا بياتا وهم نائمون "

They had been sincere to Allah^{-azwj} of their deeds, privately and publicly, so they were secure from the panicking of their hearts, but they were like the ones who fear the consequences of their gathering. If you were to see them in their nights, and the eyes (of the people) had slept, and the voices had died down, and the movements had calmed, and horrors of the Day of Judgment and the Threat alerted them, just as the Glorious Said: ***Are the people of the towns feeling secure from Our Punishment coming to them at night while they are sleeping? [7:97].***

فاستيقظوا لها فزعين، وقاموا إلى صلاتهم معولين باكين تارة، واخرى مسبحين، ييكون في محاريبهم ويرنون، يصطفون ليلة مظلمة بهماء ييكون، فلو رأيتهم يا أحنف في ليلتهم قياما على أطرافهم، منحنية ظهورهم، يتلون أجزاء القرآن لصلاتهم، قد اشتدت أعواهم ونحيبهم وزفيرهم، إذا زفروا خلت النار قد أخذت منهم إلى حلاقيمهم، وإذا أعولوا حسبت السلاسل قد صفدت في أعناقهم،

So, they kept awake for it panicking, and they stood to their *Salats*, wailing, crying at times, and at another (times), Glorifying, crying in their (prayer) niches, bending, standing in the dark night crying. If you were to see them, O Ahmad, in their nights, standing upon their toes, bending their back, reciting parts of the Quran to their *Salats*, their wailing intensified, and their crying, and their exhalations. When they exhale, the fire vacates and it had seized them to their throats, and when they wail, the chains are withheld, and they had shackled them in their necks.

فلو رأيتمهم في نهارهم إذا لرأيتم قوما يمشون على الأرض هونا ويقولون للناس حسنا، وإذا خاطبهم الجاهلون قالوا سلاما، وإذا مروا باللغو مروا كراما قد قيدوا أقدامهم من التهمات، وأبكموا ألسنتهم أن يتكلموا في أعراض الناس، وسجموا أسماعهم أن يلجها خوض خائض، وكحلوا أبصارهم بغض البصر من المعاصي، وانتحوا دار السلام التي من دخلها كان آمنا من الريب والاحزان،

If you were to see them in their days, then you would have seen a people who **walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63] and when they pass by the vanities, they pass by nobly [25:72]**, having tied their feet from the accusations, and muted their tongues from speaking among the exposure of the people, and deafened their hearing from diving into a discourse, and they darkened their eyes by shutting their eyes from the disobedience, and ended up to the house of peace which, one who enters it is secure from the doubts and the grief.

فلعلك يا أحنف شغلك نظرك إلى الدنيا عن الدار التي خلقها الله سبحانه من لؤلؤة بيضاء، فشقق فيها أنهارها، وكبسها بالعواتق من حورها، ثم سكنها أولياؤه وأهل طاعته،

So, perhaps you may pre-occupy your looking at the world from looking at the house of Allah^{azwj} the Glorious Created it from white pearls, and Cleaved its rivers in it, and clasped it with the virgins from its Houries, then Settled His^{azwj} friends and the people of His^{azwj} obedience.

فلو رأيتمهم يا أحنف وقد قدموا على زيادات ربحهم سبحانه صوتت رواحلهم بأصوات لم يسمع السامعون بأحسن منها، وأظلتهم غمامة فأمطرت عليهم المسك والزعفران، وصهلت خيولها بين أغراس تلك الجنان، وتخللت بهم نوقهم بين كتب الزعفران، ويتطامن تحت أقدامهم اللؤلؤ والمرجان، واستقبلتهم قهارمتها بمنابر الريحان وهاجت لهم ريح من قبل العرش فنثرت عليهم الياسمين والاقحوان،

If you were to see them, O Ahnaf, and they have proceeded upon the increases of their Lord^{azwj} the Glorious, sounds of their rides with such sounds, no listener has heard sounds better than these, and the clouds would shade them and rain upon them the musk and the saffron, and their horses would come to be between the forestation of those Gardens, and their rides would leave them between the piles of the saffron and they would tread upon the pearls and the coral under their feet, and the butlers would welcome them with basins of basil, and a breeze would stir for them from the direction of the Throne, scattering towards them the jasmine and the chrysanthemum.

ذهبوا إلى بابها فيفتح لهم الباب رضوان، ثم يسجدون لله في فناء الجنان، فقال لهم الجبار: ارفعوا رؤوسكم فإنني قد رفعت عنكم مؤونة العبادة وأسكنتكم جنة الرضوان،

They would go to its door, and the door would be opened for them by Rizwaan, then they would be performing Sajdah to Allah^{azwj} in the courtyard of the Gardens'. So, the Compeller would Say to them: "Raise your heads, for I^{azwj} have Raised from you the provision of the worship and Settled you in a Garden of the Rizwaan!"

فإن فاتك يا أحنف ما ذكرت في صدر كلامي لتترك في سراويل القطران، ولتطوفن بينها وبين حميم آن، ولتسقين شرابا حار الغليان، فكم يومئذ في النار من صلب محطوم، ووجه مهشوم ومشوه مضروب على الخرطوم، قد أكلت الجامعة كفه، والتحم الطوق بعنقه،

So, if it is lost from you, O Ahmad, what I^{-asws} have mentioned in the middle of my^{-asws} speech, they (enemies) would be left in trousers of tar and would be left to circle between it and a spring of boiling water, and would be quenched a boiling hot drink. So, on that day, how many would be in the Fire of crushed ribs, maimed faces, and scorched, struck upon the noses, the palms have been eaten, the (iron) ring having been tightened in his neck.

فلو رأيتمهم يا أحنف ينحدرون في أوديتها، ويصعدون جبالها، وقد البسوا المقطعات من القطران، واقرنوا مع أفجارها وشياطينها، فإذا استغاثوا من حريق شددت عليهم عقاربها وحياتها،

If you were to see them, O Ahnaf, they would be rolling down in their valleys, and ascending its mountains, and they would be wearing the pieces of tar, and chained with its immoral ones and its Satans^{-la}. Whenever they cry out from the burning, its scorpions and its snakes would be intensified upon them.

ولو رأيتم مناديا ينادي وهو يقول: يا أهل الجنة و نعيمها ويا أهل حليها وحللها خلدوا فلا موت، فعندها ينقطع رجاؤهم، وتغلق الابواب، وتنقطع بهم الاسباب، فكم يومئذ من شيخ ينادي، واشيبتاه، وكم من شاب ينادي: واشباباه وكم من امرأة تنادي: وافضيحتاه،

And if you could see a Caller Calling out, and he would be saying, 'O people of the Paradise and its bounties! And O people of its garments and its ornaments! Abide eternally and you will not die!' During it, their (enemies) hopes would be terminated, and the doors would be closed, and the means (of good) would be cut off from them. So, on that day, how many old people would cry out, 'Alas, old age!' And how many youths would cry out, 'Alas, young age!' And how many women would call out, 'Alas, its exposure!'

هتكت عنهم الستور، فكم يومئذ من مغموس بين أطباقها محبوس، يا لك غمسة ألبسك بعد لباس الكتان والماء المبرد على الجدران وأكل الطعام ألوانا بعد ألوان لباسا لم يدع لك شعرا ناعما إلا بيضة، ولا عينا كنت تبصر بها إلى حبيب إلا فقأها، هذا ما أعد الله للمجرمين، وذلك ما أعد الله للمتقين.

The veils would be torn apart from them, so, on that day, how many would be drowning between its layers, contained. O, for you are washed clothes of yours after the cotton clothes and the cooled water upon the walls, and eating the variety of foods after the variety of clothes, not leaving for you any hair except white, nor any eye you were looking with to a beloved except it is blinded. This is what Allah^{-azwj} has Prepared for the criminals, and that is what Allah^{-azwj} has Prepared for the pious".²⁵⁸

133 - وروى الصدوق رحمه الله في كتاب فضائل الشيعة عن أبيه، عن المؤدب، عن أحمد بن علي الاصفهاني، عن محمد بن أسلم الطوسي، عن أبي رجاء، عن نافع، عن ابن عمر، عن النبي صلى الله عليه وآله أنه قال في حديث طويل: ألا ومن أحب عليا فقد أحبني، ومن أحبني فقد رضي الله عنه، ومن رضي عنه كافاه الجنة،

²⁵⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 132

It is reported by Al Sadouq in the book 'Fazaail Al Shiah', from his father, from Al Mowdab, from Ahmad bin Ali Al Isfahany, from Muhammad Bin Aslam Al Tusy, from Abu Raja'a, from Nafau, from Ibn Umar,

'From the Prophet^{-saww} having said in a lengthy Hadeeth: 'Indeed! One who loves Ali^{-asws}, so he has loved me^{-saww}, and the one who loves me^{-saww}, then Allah^{-azwj} is Pleased with him, and one whom Allah^{-azwj} is Pleased with, He^{-azwj} would Suffice him with the Paradise.

ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من طوي، ويرى مكانه في الجنة،

Indeed! And the one who loves Ali^{-asws} would not exit from the world until he drinks from the water of Al-Kawsar, and eats from (Tree of) Tooba, and he sees his place in the Paradise.

ألا ومن أحب عليا فتحت له أبواب الجنة الثمانية يدخلها من أي باب شاء بغير حساب،

Indeed! And one who loves Ali^{-asws}, the eight doors of the Paradise would be opened for him, he can enter from whichever door he so desires to without any Reckoning.

ألا ومن أحب عليا أعطاه الله كتابه بيمينه وحاسبه حساب الانبياء،

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Give him his book in his right hand and Reckon him the Reckoning of the Prophets.

ألا ومن أحب عليا هون الله عليه سكرات الموت، وجعل قبره روضة من رياض الجنة،

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Ease the pangs of death upon him, and Make his grave to be a garden from the Gardens of the Paradise.

ألا ومن أحب عليا أعطاه الله بكل عرق في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه حوراء ومدينة في الجنة،

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Give him a Hourie for every vein in his body, and he would (be able to) intercede regarding eighty from his family members, and for him would be a hourie for every hair in his body, and a city in the Paradise.

ألا ومن أحب عليا بعث الله إليه ملك الموت كما يبعث إلى الانبياء، ودفع الله عنه هول منكر ونكير، وبيض وجهه، وكان مع حمزة سيد الشهداء،

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Send the Angel of death to him just as He^{-azwj} Sends to the Prophets^{-as}, and Allah^{-azwj} would Repel from him the horrors of Munkar and Nakeer, and whiten his face, and he would be with Hamza^{-as}, Chief of the Martyrs.

ألا ومن أحب عليا جاء يوم القيامة ووجهه كالقمر ليلة البدر،

Indeed! And one who loves Ali^{-asws} would come on the Day of Judgment, and his face would be like the moon on the night of the full moon.

ألا ومن أحب عليا وضع على رأسه تاج الملك، والبس حلة الكرامة،

Indeed! And one who loves Ali^{-asws}, a crown of the king would be placed upon his head, and he would wear the honourable garments.

ألا ومن أحب عليا جاز على الصراط كالبرق الخاطف،

Indeed! And one who loves Ali^{-asws}, would cross over the Bridge like the bolt of lightning.

ألا ومن أحب عليا كتب الله له براءة من النار، وجوازا على الصراط، وأمانا من العذاب، ولم ينشر له ديوان، ولم ينصب له ميزان، وقيل له: ادخل الجنة بلا حساب،

Indeed! And one who loves Ali^{-asws}, Allah^{-azwj} would Write for him freedom from the Fire, and permit of crossing over the Bridge, and security from the Punishment, and not publicise the register (of deeds) for him, and not set up a scale for him, and it would be said to him: 'Enter the Paradise without Reckoning'.

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراط،

Indeed! And one who loves the Progeny^{-asws} of Muhammad^{-saww} is secured from the Reckoning and the scale and the Bridge.

ألا ومن مات على حب آل محمد فأنا كفيله بالجنة مع الانبياء،

Indeed! And one who dies upon the love of the Progeny^{-asws} of Muhammad^{-saww}, so I^{-saww} am his guarantor with the Paradise along with the Prophets^{-as}.

ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة.

Indeed! And one who dies upon hatred of the Progeny^{-asws} of Muhammad^{-saww}, will not smell the aroma of the Paradise".²⁵⁹

134 - ثو: عن أبي عبد الله عليه السلام قال: من سأل الناس وعنده قوت ثلاثة أيام لقي الله عزوجل يوم يلقاه وليس على وجهه لحم.

From Abu Abdullah^{-asws} having said: 'One who begs the people and with him is the subsistence of three days, would meet Allah^{-azwj} Mighty and Majestic on the day he meets Him^{-azwj}, and there wouldn't be any flesh upon his face'.²⁶⁰

135 - ثو: عن الصادق، عن آبائه عليهم السلام قال: قال علي عليه السلام: من قرأ القرآن يأكل به الناس جاء يوم القيامة ووجهه عظم لا لحم فيه.

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'One who recites the Quran, eating (earning) the people by it, would come on the Day of Judgment and his face would be bones, there being no flesh on it''.²⁶¹

136 - كا: بإسناده عن أبي عبد الله عليه السلام قال: إن الرجل لينسى سورة من القرآن فيأتيه يوم القيامة حتى يشرف عليه من درجة من بعض الدرجات فتقول: السلام عليك، فيقول: وعليك السلام من أنت؟ فتقول: أنا سورة كذا وكذا، ضيعتني أما لو تمسكت بي بلغت بك هذه الدرجة، الخير.

By his chain,

'From Abu Abdullah^{-asws} having said: 'If the man forgets a Chapter from the Quran, it would come on the Day of Judgment until it faces towards him from a level from one of the levels and it would be saying, 'The greetings be upon you!' He would say, 'And upon you be the greetings, who are you?' It would be saying: 'I am such and such a Chapter. You wasted me. But, had you retained me, I would have made you reach this level''.²⁶²

137 - ل: بإسناده عن جابر قال: سمعت رسول الله صلى الله عليه وآله يقول: يبي يوم القيامة ثلاثة يشكون: المصحف، والمسجد، والعترة، يقول المصحف: يا رب حرفوني ومزقوني، ويقول المسجد: يا رب عطلوني وضيعوني، وتقول العترة: يا رب قتلونا وطرودنا وشرودنا، فاجثوا للركبتين للخصومة، فيقول الله جل جلاله: أنا أولى بذلك.

By his chain from Jabir who said,

'I heard Rasool-Allah^{-saww} saying: 'Three would come on the Day of Judgment complaining – The Quran, and the Masjid, and the (Holy) Family^{-asws}. The Quran would say: 'O Lord^{-azwj}! They altered me and tore me (into pieces)'. And the Masjid would say: 'O Lord^{-azwj}! They suspended me and wasted me'. And the Family^{-asws} would be saying: 'O Lord^{-azwj}! They killed us^{-asws}, and expelled us^{-asws} and displaced us^{-asws}, so get them on their knees for the disputing'. Allah^{-azwj}, Majestic is His^{-azwj} Majesty would Say: "I^{-saww} am foremost with that".²⁶³

138 - كا: عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: ثلاثة لا يكلمهم الله ولا ينظر إليهم يوم القيامة ولا يزكّيهم ولم عذاب أليم: شيخ زان، وملك جبار، ومقل مختال.

²⁶⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 134

²⁶¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 135

²⁶² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 136

²⁶³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 137

From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Three, Allah^{-azwj} will neither Speak to them nor Look (Consider) at them on the Day of Judgment, nor Purify them (from their sins), and for them would be a painful Punishment – an elderly adulterer, and a tyrannous king, and an arrogant abstemious one".²⁶⁴

139 - ل: بإسناده عن أبي أمامة قال: قال رسول الله صلى الله عليه وآله: أربعة لا ينظر الله إليهم يوم القيامة: عاق، ومنان، ومكذب بالقدر، ومدمن خمر.

By his chain, from Abu Amamah who said,

'Rasool-Allah^{-saww} said: 'Four, Allah^{-azwj} will not Look (Consider) at them on the Day of Judgment – One disloyal (to his parents), and a gossip, and a belier of the Pre-determination, and one habitual of wine".²⁶⁵

140 - سن: عن المفضل، عن أبي عبد الله عليه السلام قال: تفقهوا في دين الله، ولا تكونوا أعرابا، فإن من لم يتفقه في دين الله لم ينظر الله إليه يوم القيامة ولم يترك له عملا.

From Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Ponder in the Religion of Allah^{-azwj}, and do not become (like) a Bedouin, for the one who does not ponder in the Religion of Allah^{-azwj}, Allah^{-azwj} would not Look (Consider) him on the Day of Judgment, and will not Purify any deeds for him".²⁶⁶

141 - ما: جماعة، عن أبي المفضل، عن محمد بن عبد الله بن راشد، عن أبي الصلت الهروي، عن أبيه عن جده، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال النبي صلى الله عليه وآله: يؤتى بعبد يوم القيامة فيوقف بين يدي الله عز وجل فيأمر به إلى النار، فيقول: أي رب ! أمرت بي إلى النار وقد قرأت القرآن ؟

A Group, from Abu Al Mufazzal, from Muhammad Bin Abdullah Bin Rashid, from Abu Al Salt Al Harwy, from his father, from his grandfather,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The Prophet^{-saww} said: 'They will come with a servant on the Day of Judgment, and he will pause in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} would Command him to the Fire. He will say, 'Yes, Lord^{-azwj}! You^{-azwj} Commanded with me to the Fire and (although) I have read the Quran?'

فيقول الله: أي عبدي ! إني أنعمت عليك فلم تشكر نعمتي، فيقول: أي رب ! أنعمت علي بكذا فشكرتك بكذا، وأنعمت علي بكذا وشكرتك بكذا، فلا يزال يحصي النعم ويعدد الشكر،

Allah^{-azwj} will be Saying: "Yes, My^{-azwj} servant! I^{-azwj} Favoured upon you, but you did not thank Me^{-azwj}". He will say, 'Yes, Lord^{-azwj}! You^{-azwj} Favoured upon me with such and such, and I did

²⁶⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 138

²⁶⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 139

²⁶⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 140

thank You^{-azwj} with such and such; and You^{-azwj} Favoured me with such and such, and I did thank You^{-azwj} with such and such'. And he would not cease to count the Favours and number the thanks.

فيقول الله تعالى: صدقت عبدي إلا أنك لم تشكر من أجريت لك نعمتي على يديه، وإني قد آليت على نفسي أن لا أقبل شكر عبد لنعمة أنعمتها عليه حتى يشكر سائقها من خلقي إليه.

Allah^{-azwj} the Exalted will be Saying: "You speak the truth, My^{-azwj} servant, except you did not thank the one upon whose hands I^{-azwj} Flowed My^{-azwj} Favour, and I^{-azwj} have Sworn upon Myself^{-azwj} that I^{-azwj} will not Accept the thanks of a servant for a favour I^{-azwj} Favoured upon him, until he thanks its usher from My^{-azwj} creatures, to him".²⁶⁷

142 - كا: بإسناده، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة كشف غطاء من أغطية الجنة، فوجد ربحها من كانت له روح من مسيرة خمسمائة عام إلا صنف واحد، قلت: من هم؟ قال: العاق لوالديه.

By his chain, 'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, a cover from the covers of the Paradise would be removed, and its aroma would be sensed by one who will have for him a travel distance of five hundred years, except for one type'. I said, 'Who are they?' He^{-asws} said: 'The disloyal to his parents'.²⁶⁸

143 - م: قال الامام عليه السلام: قال علي بن أبي طالب عليه السلام: من كان من شيعتنا عالما بشريعتنا فأخرج ضعفاء شيعتنا من ظلمة جهلهم إلى نور العلم الذي حبونه جاء يوم القيامة وعلى رأسه تاج من نور يضيء لاهل جميع تلك العرصات، وعليه حلة لا يقوم لاقبل سلك منها الدنيا بخذافيرها،

The Imam (Hassan Al-Askari^{-asws}) said: 'And Ali^{-asws} Bin Abu Talib^{-asws} said: 'The one who was from our^{-asws} Shias, a knower of our^{-asws} Laws, and he extracts the weak ones of our^{-asws} Shias from the darkness of their ignorance to the light of knowledge which he has been endowed with, would come on the Day of Judgment and upon his head would be a crown of light – illuminating to the entirety in those plains, and upon him would be such a garment that the world along with its contents cannot be evaluated as being worth smallest thread from it.

ثم ينادي مناد: يا عباد الله هذا عالم من تلامذة بعض آل محمد، ألا فمن أخرجه في الدنيا من حيرة جهله فليتشبث بنوره ليخرجه من حيرة ظلمة هذه العرصات إلى نزه الجنان،

Then a caller would call out from the Presence of Allah^{-azwj}: 'O servants of Allah^{-azwj}! This is a scholar from some of the students of the Progeny^{-asws} of Muhammad^{-saww}. Indeed! So, the one whom he extracted in the world from the confusion of his ignorance, so let him cling to his light, in order for him to extract him (today) from the darkness of these plains to (go to) the light of the Gardens'.

²⁶⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 141

²⁶⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 142

فيخرج كل من كان علمه في الدنيا، أو فتح عن قلبه من الجهل قفلاً، أو أوضح له عن شبهة.

So, he would extract everyone whom he had taught some good in the world, or opened a lock of his heart from the ignorance, or clarified for him an ambiguity’.

وقال: قالت الصديقة فاطمة * الزهرا عليها السلام: سمعت أبي صلى الله عليه وآله يقول: إن علماء شيعتنا يحشرون فيخلع عليهم من خلع الكرامات على قدر كثرة علومهم وجدهم في إرشاد عباد الله حتى يخلع على الواحد منهم ألف ألف خلعة من نور،

And he^{-asws} said: (Syeda) ‘Fatima Al-Zahra^{-asws} the Truthful said: “The scholars from our^{-asws} Shias would be gathered, and the prestige would be endowed upon them upon a measurement of their knowledge and their efforts in guiding aright the servants of Allah^{-azwj}, until each one of them would be endowed upon with a million garments of ‘Noor’ light.

ثم ينادي منادي ربنا عزوجل: أيها الكافلون لايتام آل محمد والناعشون لهم عند انقطاعهم عن آبائهم الذين هم أئمتهم هؤلاء تلامذتكم والايتام الذين تكفلتموهم ونعشتموهم فاخلعوا عليهم كما خلعتموهم خلع العلوم في الدنيا،

Then a caller of our Lord^{-azwj} Mighty and Majestic would call out: ‘O you guarantors of the orphans of the Progeny^{-asws} of Muhammad^{-saww}, the caretakers for them during their being cut off from their fathers, those whom they orphaned, they are your students – and the orphans, those whom you guaranteed and took care of – so endow upon them just as they endowed upon them the garments of knowledge in the world!’.

فيخلعون على كل واحد من اولئك الايتام على قدر ما أخذوا عنهم من العلوم، حتى أن فيهم – يعني في الايتام – لمن يخلع عليه مائة ألف خلعة من نور، وكذلك يخلع هؤلاء الايتام على من تعلم منهم،

So, they would be endowed upon, each one of them in accordance of what they took from them from the knowledge, until among them – meaning among the orphans – would be one who would be Endowed upon by a hundred thousand garments. And similar to that, these orphans would be endowed upon, the ones who learned from them.

ثم إن الله تعالى يقول: أعيدوا على هؤلاء الكافلين للايتام حتى تنموا لهم خلعتهم وتضعفوها، فيتم لهم ما كان لهم قبل أن يخلعوا عليهم ويضعف لهم، وكذلك من بمرتبتهم ممن خلع عليه على مرتبتهم،

Then Allah^{-azwj} the Exalted would be Saying: “Repeat upon these scholars – the guarantors of the orphans – until their endowments are completed for them, and double them!” So, there would be completed for them whatever was for them before they had been endowed upon, and it would be doubled for them. And similar to that would be the ones, by their ranks, from the ones who had been endowed upon, in accordance to their ranks’.

فقالت فاطمة عليها السلام: إن سلكا من تلك الخلع لافضل مما طلعت عليه الشمس ألف ألف مرة.

And (Syeda) Fatima^{-asws} said: ‘O maid of Allah^{-azwj}! A single thread from that garment would be more superior than whatever the sun emerges upon, by a million times over’.

قال: وقال علي بن موسى عليه السلام: يقال للعابد يوم القيامة: نعم الرجل كنت همتك ذات نفسك وكفيت الناس مؤونتك فادخل الجنة،

He^{-asws} said: 'And Ali^{-asws} Bin Musa^{-asws} said: 'It would be said to the worshipper on the Day of Judgment: 'You were a good man. You thought of your own self, and you refrained from troubling the people, therefore enter the Paradise'.

فيقال للفقير: يا أيها الكفيل لايتام آل محمد المهادي لضعفاء محبيه ومواليه قف حتى تشفع لكل من أخذ عنك أو تعلم منك،

And it would be said to the understanding one: 'O you guarantor of the orphans of the Progeny^{-asws} of Muhammad^{-saww}, the guide of the weak ones beloved to him, and his friends! Pause, until you intercede for everyone who took from you or learnt from you!'.

فيقف فيدخل الجنة معه فئام وفئام حتى قال عشرا، وهم الذين أخذوا عنه علومه وأخذوا عمن أخذ عنه، وعمن أخذ عنه إلى يوم القيامة فانظروا كم فرق ما بين المنزلتين ؟.

So, he would pause, and he would enter the Paradise and with him would be Fi'ams and Fi'ams (One Fi'am – one hundred thousand people)', until he^{-asws} said it ten times – 'And they would be those who had taken from his knowledge, and taken from the ones who had taken from him, up to the Day of Judgment. Therefore, consider how much is the difference between the two statuses?'.

ثم قال: قال الحسن بن علي عليهما السلام: يأتي علماء شيعتنا القوامون لضعفاء محبين وأهل ولايتنا يوم القيامة والانوار تسطع من تيجانهم، على رأس كل واحد منهم تاج (بهاء خ ل) قد انبثت تلك الانوار في عرصات القيامة ودورها مسيرة ثلاثمائة ألف سنة،

Then he^{-asws} said: 'And Al-Hassan^{-asws} Bin Ali^{-asws} said: 'The scholars of our^{-asws} Shias, the caretakers of the weak ones who love us^{-asws} and the people of our^{-asws} Wilayah, would come on the Day of Judgment, and lights would be shining from their crowns upon the head of each one of them, a crown of glory, those lights having had spread out in the plains of the Day of Judgment, and its circumference would be of three hundred thousand years.

فشعاع تيجانهم ينبث فيها كلها، فلا يبقى هناك يتيم قد كفله ومن ظلمة الجهل و حيرة التيه أخرجوه إلا تعلق بشعبة من أنوارهم فرفعتهم في العلو حتى يحاذي بهم ربض غرف الجنان، ثم ينزلهم على منازلهم المعدة لهم في جوار استاديهم ومعلميهم، وبحضرة أئمتهم الذين كانوا إليهم يدعون،

So the rays of their crown would spread out in all of it, and there would not remain over there any orphan whom they had guaranteed for, and saved from the darkness of the ignorance, and extracted from the desert of ignorance, except he would attached himself with a ray from their lights, so he would raise them to the loftiness until he would align with them above the Gardens. Then he would descend them upon their dwellings prepared (for them) in the neighbourhood of their mentors and their teacher, and in the presence of their Imams^{-asws}, those whom they were calling to.

ولا يبقى ناصب من النواصب يصيبه من شعاع تلك التيجان إلا عميت عيناه وصمت اذناه وخرس لسانه، ويحول عليه أشد من هب النيران فيحملهم حتى يدفعهم إلى الزبانية فيدعوهم إلى سواء الجحيم.

And there would not remain a (single) *Nasibi* (Hostile one) who would be hit from a ray of those crowns except his eye would be blinded, and his ears would be deafened, and his tongue would be muted, and there would surround upon him the most severe of the flames of the Fires. So these would carry them until they are handed over to the Zabaniyya (Angels of hell), and they would be calling them to the evil abyss’.

وقال: قال موسى بن جعفر عليهما السلام: من أعان محبا لنا على عدو لنا فقواه وشجعه حتى يخرج الحق الدال على فضلنا بأحسن صورة، ويخرج الباطل الذي يروم به أعداؤنا في دفع حقنا في أقبح صورة، حتى يتنبه الغافلون، ويستبصر المتعلمون، ويزداد في بصائرهم العالمون، بعثه الله يوم القيامة في أعلى منازل الجنان،

And he^{-asws} said: ‘And Musa^{-asws} Bin Ja’far^{-asws} said: ‘The one who assists one who loves us^{-asws} against an enemy of ours^{-asws} and emboldens him – until the truth comes out as pointing upon our^{-asws} merits – in a beautiful manner, and throw out the falsehood – which our^{-asws} enemies are purporting to repel our^{-asws} rights – in an ugly manner, until it awakens the negligent ones, and the learning ones achieve realisation, and it increases in the insight of the workers, Allah^{-azwj} the Exalted would Resurrect him on the Day of Judgment in lofty stations in the Gardens.

ويقول: يا عبدي الكاسر لاعدائي، الناصر لاوليائي المصريح بتفضيل محمد خير أنبيائي، وبتشريف علي أفضل أوليائي، وتناوي من ناواهما وتسمي بأسمائهما وأسماء خلفائهما وتلقب بألقابهم، فيقول ذلك ويبلغ الله ذلك جميع أهل العرصات،

And He^{-azwj} would be Saying: “O My^{-azwj} servant, the breaker of My^{-azwj} enemies, and helper of My^{-azwj} friends, the acknowledger with the merits of Muhammad^{-saww}, best of My^{-azwj} Prophets^{-as}, and with the nobleness of Ali^{-asws}, the most superior of My^{-azwj} Guardians^{-asws}, and (breaker of) the ones equalising (others) who hate them^{-asws} both, and naming them by their^{-asws} names and the names of their^{-asws} Caliphs, and entitling them with their^{-asws} titles!”

فلا يبقى كافر ولا جبار ولا شيطان إلا صلى على هذا الكاسر لاعداء محمد، ولعن الذين كانوا يناصبونه في الدنيا من النواصب لمحمد وعلي عليهما السلام.

So there would neither remain a king, nor a tyrant, nor a satan^{-la} – except he would send Blessings upon this breaker of the enemies of Muhammad^{-saww}, and curse those who were being hostile to him in the world – from the establishers of the hostilities (*Nasibis*) to Muhammad^{-saww} and Ali^{-asws}’.

وقال علي بن موسى الرضا عليه السلام: أفضل ما يقدمه العالم من محبيننا ومواليينا أمامه ليوم فقره وفاقه وذله ومسكنته أن يغيث في الدنيا مسكيننا من محبيننا من يد ناصب عدو لله ولرسوله

And Ali^{-asws} Bin Musa Al-Reza^{-asws} said: ‘The most superior of what the scholar from those that loves us^{-asws} and our^{-asws} friends, can send forward for a day of his poverty, and destitution, and humiliation and (Day of Judgment) and his neediness, is if he helps in the world a needy

one from those that love us^{-asws}, (to be freed) from the hands of the *Nasibi*, and enemy of Allah^{-azwj} and of His^{-azwj} Rasool^{-saww}.

يقوم من قبره والملائكة صفوف من شفير قبره إلى موضع محله من جنان الله، فيحملونه على أجنحتهم، يقولون: مرحبا طوباك طوباك يا دافع الكلاب عن الابرار، ويا أيها المتعصب للائمة الاخيار.

He would be arising from his grave, and the Angels would be in rows from the edge of his grave up to the place of his placement in the Gardens of Allah^{-azwj}. So, they would be carrying him upon their wings and they would be saying, 'Welcome! Beatitude to you! Beatitude to you, O repeller of the dogs from the righteous ones, and O you strong believer of the goodly Imams^{-asws}!'.²⁶⁹

144 - لى: بإسناده عن الصادق عليه السلام قال: إذا كان يوم القيامة جمع الله عز و جل الناس في صعيد واحد، ووضعت الموازين فتوزن دماء الشهداء مع مداد العلماء فترجح مداد العلماء على دماء الشهداء.

By his chain,

'From Al-Sadiq^{-asws} having said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic would Gather the people in one plain, and the scales would be set up, and the blood of the martyrs will be weighed along with the ink of the scholars, and the ink of the scholars would outweigh over the blood of the martyrs''.²⁷⁰

145 - ع: بإسناده عن أبي الدرداء قال: سمعت رسول الله صلى الله عليه وآله يقول: إن الله عزوجل يجمع العلماء يوم القيامة فيقول لهم: لم أضع نوري وحكمي في صدوركم إلا وأنا أريد بكم خير الدنيا والآخرة، اذهبوا فقد غفرت لكم على ما كان منكم.

By his chain, from Abu Al Jaroud who said,

'I heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} Mighty and Majestic will Gather the scholars on the Day of Judgment and would be Saying to them: "I^{-azwj} did not Place My^{-azwj} Light and My^{-azwj} Wisdom in your hearts except and I^{-azwj} Wanted with you all the good of the world and the Hereafter. Go (to the Paradise), for I^{-azwj} have Forgiven for you upon whatever was from you!'''.²⁷¹

(P.s. – No 146 is missing)

147 - كنز: محمد بن العباس، عن محمد بن الحسن بن علي بن مهران، عن أبيه عن جده، عن الحسن بن محبوب، عن الاحول، عن سلام بن المستنير قال: سألت أبا جعفر عليه السلام عن قوله تعالى: " يوم يقول المنافقون والمنافقات للذين آمنوا " الآية، قال: فقال: أما إنها نزلت فينا وفي شيعتنا وفي المنافقين الكفار،

²⁶⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 143

²⁷⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 144

²⁷¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 145

Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mihran, from his father, from his grandfather, from Al Hassan Bin Mahboub, from Al Ahowl, from Salam Bin Al Mustanner who said,

‘I asked Abu Ja’far^{-asws} about the Words of the Exalted: ***On the Day the hypocrite men and the hypocrite women would be saying to those who believe, [57:13]*** – the Verse, so he^{-asws} said: ‘But it was Revealed regarding us^{-asws} and regarding our^{-asws} Shias, and regarding the hypocrites and the *Kafirs*.

أما إنه إذا كان يوم القيامة وحبس الخلائق في طريق المحشر ضرب الله سورا من ظلمة فيه باب فيه الرحمة – يعني النور – وظاهره من قبله العذاب – يعني الظلمة –

But, when it will be the Day of Judgment and the creatures are withheld in the way to the gathering, Allah^{-azwj} would Strike a fence from darkness wherein would be a door wherein would be the Mercy – meaning the Light – and the Punishment would appear in front of it – meaning the darkness.

فصيرنا الله وشيعتنا في باطن السور الذي فيه الرحمة والنور، وعدونا والكفار في ظاهر السور الذي فيه الظلمة، فيناديكم عدونا وعدوكم من الباب الذي في السور من ظاهره: ألم نكن معكم في الدنيا؟ نبينا ونبيكم واحد؟ وصلاتنا وصلاتكم وصومنا وصومكم وحجنا وحجكم واحد؟

Allah^{-azwj} will Make us^{-asws} and our^{-asws} Shias to be in the inside of the fence wherein is the Mercy and the Light, and our^{-asws} enemies and the *Kafirs* would be in the outside of the fence wherein is the darkness. Then our^{-asws} enemies and your enemies will call out to you from the door which would be in the fence from its outside, ‘Did we not happen to be with you in the world? Our Prophet^{-saww} and your Prophet^{-saww} was one? And our *Salat* and your *Salat*, and our Fast and your Fast, and our Hajj and your Hajj was one?’

قال: فيناديهم الملك من عند الله: بلى ولكنكم فتنتم أنفسكم بعد نبيكم ثم توليتم وتركتم اتباع من أمركم به نبيكم، وتربصتم به الدوائر، وارتبتم فيما قال فيه نبيكم، وغرركم الاماني، وما اجتمعتم عليه من خلافكم على أهل الحق، و غركم حلم الله عنكم في تلك الحال، حتى جاء الحق –

He^{-asws} said: ‘The Angel will call out to them from the Presence of Allah^{-azwj}: ‘Yes, but you fell into temptation yourselves after your Prophet^{-saww}, then you made a ruler and left the following of the one your Prophet^{-saww} had ordered you with (following) him^{-asws}, and you waited with in the circles, and you doubt regarding what your Prophet^{-saww} said regarding him^{-asws}, and the wishful thinking deceived you, and what you formed a consensus upon from your opposing against the people of the truth, and you were deceived by the Forbearance of Allah^{-azwj} in that situation, until the Truth came –

ويعني بالحق ظهور علي بن أبي طالب ومن ظهر من الائمة عليهم السلام بعده بالحق –

And what is meant by the Truth is the appearance of Ali^{-asws} Bin Abu Talib^{-asws} and the ones from the Imams^{-asws} who appeared after him^{-asws} with the Truth.

وقوله: " وغرکم بالله الغرور " يعني الشيطان " فاليوم لا يؤخذ منكم فدية ولا من الذين كفروا " أي لا تؤخذ لكم حسنة تفدون بها أنفسكم " مأويكم النار هي موليكم وبئس المصير " .

And His^{-azwj} Words: ***and the arch deceiver deceived you about Allah [57:14]***, it means the Satan^{-la}. ***So today, neither will ransom be taken from you nor from those who committed Kufr. [57:15]***, i.e., No good deed would be taken for you to ransom yourselves with it, ***Your abode is the Fire. It is your guardian, and evil is the destination [57:15]***’²⁷²

148 - وروي أيضا تأويل آخر عن عطاء، عن ابن عباس قال: سألت رسول الله صلى الله عليه وآله عن هذه الآية فقال رسول الله صلى الله عليه وآله: أنا السور، وعلي الباب.

And it is reported as well, another explanation from Ata’a, from Ibn Abbas who said,

‘I asked Rasool-Allah^{-saww} about this Verse, so Rasool-Allah^{-saww} said: ‘I^{-saww} am the fence, and Ali^{-asws} is the door’²⁷³.

²⁷² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 147

²⁷³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 148

(باب 8) * (آخر في ذكر الركبان يوم القيامة) *

CHAPTER 8 b – ANOTHER ONE REGARDING THE MENTION OF THE RIDERS ON THE DAY OF JUDGMENT

1 - جاء، ما: المفيد، عن الحسن بن علي بن الفضل الرازي، عن علي بن أحمد العسكري، عن محمد بن هارون الهاشمي، عن إبراهيم بن مهدي الابلي، عن إسحاق ابن سليمان الهاشمي، عن أبيه، عن هارون الرشيد، عن أبيه المهدي، عن الدوانيقي عن أبيه محمد بن علي، عن أبيه علي بن عبد الله بن عباس، عن أبيه قال: سمعت رسول الله صلى الله عليه وآله يقول: يا أيها الناس نحن في القيامة ركبان أربعة ليس غيرنا، فقال له قائل: بأبي أنت وامي يا رسول الله من الركبان ؟

Al Mufeed, from Al Hassan Bin Ali Bin Al Fazl Al Razy, from Ali Bin Ahmad Al Askary, from Muhammad Bin Haroun Al Hashimy, from Ibrahim Bin Mahdy Al Ably, from Is'haq Ibn Suleyman Al Hashimy, from his father, from Haroun Al Rasheed, from his father al Mahdy, from Al Dawaniqy, from his father Muhammad Bin Ali, from his father Ali Bin Abdullah Bin Abbas, from his father who said,

'I heard Rasool-Allah^{-saww} saying: 'O you people! We^{-asws} would be four riders on the Day of Judgment, there wouldn't be any apart from us^{-asws}'. A speaker said to him^{-saww}, 'May my father and my mother be (sacrificed for) you^{-saww} O Rasool-Allah^{-saww}! Who are the riders?'

قال: أنا على البراق، وأخي صالح على ناقة الله التي عقرها قومه، وابنتي فاطمة على ناقتي العضاء، وعلي بن أبي طالب على ناقة من نوق الجنة،

He^{-saww} said: 'I^{-saww} would be upon Al-Buraq, and my^{-saww} brother Salih^{-as} would be upon a she-camel of Allah^{-azwj} which his^{-as} people had hamstrung, and my^{-saww} daughter^{-asws} Fatima^{-asws} would be upon my^{-saww} she-camel Al-Azba'a, and Ali^{-asws} Bin Abu Talib^{-asws} would be upon a she-came from the camels of the Paradise.

خطامها من اللؤلؤ الرطب، وعيناها من ياقوتتين حراوين، وبطنها من زبرجد أخضر، عليها قبة من لؤلؤة بيضاء يرى ظاهرها من باطنها وباطنها من ظاهرها، ظاهرها من رحمة الله، وباطنها من عفو الله، إذا أقبلت زفت، وإذا أدبرت زفت،

Its seal would be from wet pearls, and its eyes would be of two red sapphires, and its belly would be of green emeralds. Upon it would be a dome of white pearls, its outside would be seen from its inside, and its inside from its outside. Its apparent would be from Mercy of Allah^{-azwj}, and its interior would be from Forgiveness of Allah^{-azwj}. When it comes, it would accelerate, and when it turns around it would accelerate.

وهو أمامي، على رأسه تاج من نور يضئ لاهل الجمع ذلك التاج، له سبعون ركنا، كل ركن يضئ كالكوكب الدرّي في افق السماء، بيده لواء الحمد، وهو ينادي في القيامة: لا إله إلا الله محمد رسول الله،

And he^{-asws} would be in front of me^{-asws}. Upon his^{-asws} head would be a crown of light illuminating for the people of the gathering. That crown would have seventy corners for it, every corner shining like the shining star in the horizon of the sky. In his^{-asws} hand would be

the Flag of Prize, and he^{-asws} would be calling out in the plains of the Judgment: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!'

فلا يمر بملا من الملائكة إلا قالوا: نبي مرسل، ولا يمر بنبي إلا يقول: ملك مقرب، فينادي مناد من بطنان العرش: يا أيها الناس ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب،

So, he^{-asws} will not pass by a gathering of the Angels except they would say: 'A *Mursil* Prophet^{-as}', and he^{-asws} is not a *Mursil* Prophet^{-as}; nor will he^{-asws} pass by a Prophet^{-as} except he^{-as} would be saying: 'An Angel of Proximity'. Then a Caller would be Calling out from the middle of the Throne: "O you people! This is one neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne! This is Ali^{-asws} Bin Abu Talib^{-asws}'.

وتجئ شيعته من بعده فينادي مناد لشيعته: من أنتم ؟ فيقولون: نحن العلويون، فيأتيهم النداء: أيها العلويون أنتم آمنون ادخلوا الجنة مع من كنتم توالون.

And his^{-asws} Shias would come from after him^{-asws}, and a Caller will Call out to his^{-asws} Shias: 'Who are you?' They would be saying, 'We are the Alawiites (followers of Ali^{-asws})!' The Call will come to them: "O you Alawiites! You are secure! Enter the Paradise along with the ones whom you had befriended!"²⁷⁴

2 - ل، لى: العطار، عن سعد، عن ابن أبي الخطاب، عن الأصم، عن عبد الله البطل، عن عمرو بن أبي المقدام، عن أبيه، عن سعيد بن جبير، عن ابن عباس قال: خرج رسول الله صلى الله عليه وآله ذات يوم وهو آخذ بيد علي بن أبي طالب عليه السلام وهو يقول: يا معشر الانصار! يا معشر بني هاشم! يا معشر بني عبد المطلب! أنا محمد، أنا رسول الله، ألا إني خلقت من طينة مرحومة في أربعة من أهل بيتي: أنا، وعلي، وحمة، وجعفر،

Al Attar, from Sa'ad, from Ibn Abu Al Khattab, from Al Asam, from Abdullah Al Batal, from Amro Bin Abu Al Maqdam, from his father, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} came out one day and he^{-saww} was holding a hand of Ali^{-asws} Bin Abu Talib^{-asws} and he^{-saww} was saying: 'O community of the Helpers! O community of the clan of Hashim^{-as}! O community of the clan of Abd Al-Muttalib^{-as}! I^{-saww} am Muhammad^{-saww}! I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}! Indeed, I^{-saww} am Created from the Mercied clay among four of my^{-saww} Family members – I^{-saww}, and Ali^{-asws}, and Hamza^{-as}, and Ja'far^{-as}'.

فقال قائل: يا رسول الله هؤلاء معك ركباً يوم القيامة ؟

A speaker said, 'O Rasool-Allah^{-saww}! Would they be riders along with you^{-saww} on the Day of Judgment?'

فقال: ثكلتك امك إنه لن يركب يومئذ إلا أربعة: أنا، وعلي، وفاطمة: وصالح نبي الله، فأما أنا فعلى البراق، وأما فاطمة ابنتي فعلى ناقتي العضباء، وأما صالح فعلى ناقه الله التي عقرت، وأما علي فعلى ناقه من نوق الجنة،

²⁷⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 1

He^{-saww} said: 'May your mother be bereaved of you! On that day no one will be riding except four – I^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Salih^{-as} Prophet^{-as} of Allah^{-azwj}. As for I^{-azwj}, so I^{-saww} would be upon Al-Buraq, and as for Fatima^{-asws} my^{-saww} daughter^{-asws}, so she^{-asws} would be upon my^{-saww} she-camel Al-Azba'a, and as for Salih^{-as}, so he^{-as} would be upon the she-camel of Allah^{-azwj} which was hamstrung, and as for Ali^{-asws}, so he^{-asws} would be upon a she-camel from the camels of the Paradise.

زمائمها من ياقوت، عليه حلتان خضراوان، فيقف بين الجنة والنار وقد أجم الناس العرق يومئذ، فتهب ريح من قبل العرش فتتنشف عنهم عرقهم، فيقول الملائكة المقربون والأنبياء والصديقون: ما هذا إلا ملك مقرب، أو نبي مرسل،

Its reins would be of sapphire. Upon him^{-asws} would be two green garments, and he^{-asws} will pause in between the Paradise and the Fire, and the people would be choking (from) the sweat on that day. Then a breeze would come from the direction of the Throne, and it would dry out their sweat from them, and the Angels of Proximity, and the Prophets^{-as}, and the Truthful would be saying: 'This one is not except an Angel of Proximity, or a *Mursil* Prophet^{-as}'.

فينادي مناد من قبل العرش: معشر الخلائق إن هذا ليس بملك مقرب ولا نبي مرسل، ولكنه علي بن أبي طالب أخو رسول الله في الدنيا والآخرة.

A Caller would Call out from the direction of the Throne: "Community of creatures! This one is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, but he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}, brother^{-asws} of Rasool-Allah^{-saww} in the world and the Hereafter".²⁷⁵

3 - لى: أبي، عن عبد الله بن الحسن المؤدب، عن أحمد بن علي الأصبهاني، عن إبراهيم بن محمد الثقفي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد، عن عبد الرحمن السراج، عن نافع، عن عبد الله بن عمر قال: قال رسول الله صلى الله عليه وآله لعلي بن أبي طالب عليه السلام: إذا كان يوم القيامة يؤتى بك يا علي على نجيب من نور، وعلى رأسك تاج قد أضاء نوره وكاد يخطف أبصار أهل الموقف،

My father, from Abdullah Bin Al Hassan Al Mowdab, from Ahmad Bin Ali Al Isbahany, from Ibrahim Bin Muhammad Al Saqafy who said, 'It was narrated to us by Abu Raja'a Quteyba Bin Saeed, from Hammad Bin Zayd, from Abdul Rahman Al Saraj, from Nafau, from Abdullah Bin Umar who said,

'Rasool-Allah^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}: 'When it will be the Day of Judgment, they will come with you^{-asws}, O Ali^{-asws}, upon the most excellent of lights, and upon your^{-asws} head would be a crown the light of it would illuminate and would almost blind the sights of the people of the pausing.

فيأتي النداء من عند الله جل جلاله: أين خليفة محمد رسول الله؟ فتقول: ها أناذا، قال: فينادي: يا علي أدخل من أحبك الجنة ومن عاداك النار، فأنت قسيم الجنة، وأنت قسيم النار.

²⁷⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 2

The Call will come from the Presence of Allah^{-azwj}, Majestic is His^{-azwj} Majesty: "Where is the Caliph of Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}?" You^{-asws} will be saying: 'Here, I^{-asws} am that one!'. He would Call out: "O Ali^{-asws}! Enter the ones who love you^{-asws} into the Paradise, and ones who are inimical to you^{-asws}, into the Fire. Thus, you^{-asws} will distribute the Paradise, and you^{-asws} will distribute the Fire".²⁷⁶

4 - ما: أبو عمرو، عن ابن عقدة، عن محمد بن أحمد بن الحسين، عن خزيمة ابن ماهان، عن عيسى بن يونس، عن الاعمش، عن سعيد بن جبير، عن ابن عباس قال: قال رسول الله صلى الله عليه وآله: يأتي على الناس يوم القيامة وقت ما فيه راكب إلا نحن أربعة، فقال له العباس بن عبد المطلب عمه: فذاك أبي وامي من هؤلاء الأربعة؟

Abu Amro, from Ibn Aqada, from Muhammad Bin Ahmad Bin Al Husayn, from Khuzeyman Ibn Mahan, from Isa Bin Yunus, from Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'There will come a time upon the people on the Day of Judgment there would not be any rider in it except us^{-asws} four'. Al-Abbas Bin Abdul Muttalib, his^{-saww} uncle said to him^{-saww}, 'May my father and my mother be sacrificed for you^{-saww}! Who are these four?'

قال: أنا على البراق، وأخي صالح على ناقة الله التي عقرها قومه، وعمي حمزة أسد الله و أسد رسوله على ناقتي العضاء، وأخي علي بن أبي طالب على ناقة من نوق الجنة مدبجة الجنين،

He^{-saww} said: 'I^{-saww} would be upon Al-Buraq, and my^{-saww} brother^{-as} Salih^{-as} would be upon the she-camel of Allah^{-azwj} which his^{-as} people had hamstrung, and my^{-saww} uncle^{-as} Hamza^{-as}, Lion of Allah^{-azwj}, and Lion of His^{-azwj} Rasool^{-saww} would be upon my^{-asws} she-camel Al-Azba'a, and my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws} would be upon a she-camel from the camels of the Paradise flanked on two sides.

عليه حلتان خضراوان من كسوة الرحمن، على رأسه تاج من نور، لذلك التاج سبعون ركنا، على كل ركن ياقوتة حمراء تضيء للراكب مسيرة ثلاثة أيام، ويبيده لواء الحمد، ينادي: لا إله إلا الله محمد رسول الله،

Upon him^{-asws} would be two green garments from the Clothing of the Beneficent, upon his^{-asws} head would be a crown of light. For that crown would be seventy corners, upon every corner being red sapphires, illuminating for the rider to a travel distance of three days, and in his^{-asws} hand would be the Flag of Praise. He^{-asws} would be saying: 'There is god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}!'

فيقول الخلائق: من هذا؟ ملك مقرب أو نبي مرسل أو حامل عرش؟ فينادي مناد من بطن العرش: ليس بملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول الله رب العالمين، وأمير المؤمنين، وقائد الغر المحجلين في جنات النعيم.

The creatures would say, 'Who is this? An Angel of Proximity, or a *Mursil* Prophet^{-as}, or a bearer of Throne?' A Caller would Call out from the middle of the Throne: "He^{-asws} is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne. This is Ali^{-asws} Bin

²⁷⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 3

Abu Talib^{-asws}, successor^{-asws} of Rasool-Allah^{-saww}, Lord^{-azwj} of the Worlds, and Emir of the Momineen, and guide of the resplendent in the Gardens of Bliss”.²⁷⁷

5 - شف: من تاريخ الخطيب قال: أخبرنا الحسن بن محمد الراوندي، عن محمد ابن أحمد بن محمد بن سليمان، عن محمد بن منصور بن خلف، وخلف بن محمد بن إسماعيل معاً، عن سعيد بن سليمان، عن حاتم بن منصور، عن المفضل بن سالم، عن الاعمش عن عباية الاسدي، عن الاصبع بن نباتة، عن ابن عباس مثله إلى قوله: وقائد الغر المحجلين إلى جنات رب العالمين، وزاد في آخره: أفلح من صدقه، وخاب من كذبه ولو أن عابدا عبد الله بين الركن والمقام ألف عام وألف عام حتى يكون كالشن البالي ولقى الله مبغضا لآل محمد أكبه الله على منخريه في جهنم.

From Tareekh, of Al Khateeb who said, 'It was informed to us by Al Hassan Bin Muhammad Al Rawandy, from Muhammad Ibn Ahmad Bin Muhammad Bin Suleyman, from Muhammad Bin Mansour Bin Khalaf, and Khalaf Bin Muhammad Bin Ismail both together, from Saeed Bin Suleyman, from Hatim Bin Mansour, from Al Mufazzal Bin Salim, from Al Amsh, from Abayah Al Asady, from Al Asbagh Bin Nubata,

'From Ibn Abbas – similar to it, up to his^{-saww} words: 'And guide of the resplendent to the Garden of the Lord^{-azwj} of the worlds', and there is an increase at its end: 'Successful is the one who ratifies him^{-asws}, and failed is the one who belies him^{-asws}, and even if a servant were to worship Allah^{-azwj} between Al-Rukn (Al-Yamany) and Al-Maqam (of Ibrahim^{-as}) for a thousand years, and a thousand years, until he becomes like the worn out cloth, and meets Allah^{-azwj} hating the Progeny^{-asws} of Muhammad^{-saww}, Allah^{-azwj} will Fling him upon his nostrils into the Fire".²⁷⁸

6 - ما: ابن الصلت، عن ابن عقدة، عن علي بن محمد، عن داود بن سليمان، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال رسول الله صلى الله عليه وآله: ليس في القيامة راكب غيرنا ونحن أربعة،

Ibn Al Salt, from Ibn Aqada, from Ali Bin Muhammad, from Dawood Bin Suleyman,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There wouldn't be any rider during the Day of Judgment riding apart from us^{-asws}, and we^{-asws} are four'.

قال: فقام إليه رجل من الانصار فقال: فذاك أبي وامى أنت ومن ؟

He^{-asws} said: 'A man from the Helpers stood up to him^{-saww} and he said, 'May my father and my mother (be sacrificed for) you^{-saww}! And who (would they be)?'

قال: أنا على دابة الله البراق، وأخي صالح على ناقة الله التي عقرت، وعمي حمزة على ناقتي العضباء، وأخي علي بن أبي طالب على ناقة من نوق الجنة، ويده لواء الحمد، واقف بين يدي العرش ينادي: لا إله إلا الله محمد رسول الله،

He^{-saww} said: 'I^{-saww} would be upon a ride of Allah^{-azwj}, Al-Buraq, and my^{-saww} brother^{-as} Salih^{-as} would be upon a she-camel of Allah^{-azwj} which was hamstrung, and my^{-saww} uncle^{-as} Hamza^{-as} would be upon my^{-saww} she-camel Al-Azba'a, and my^{-saww} brother^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}

²⁷⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 4

²⁷⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 5

would be upon a she-camel from the camels of the Paradise, and in his^{-asws} hand would be the Flag of Praise, and he^{-asws} would pause in front of the Throne calling out: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

قال: فيقول الآدميون: ما هذا إلا ملك مقرب، أو نبي مرسل، أو حامل عرش رب العالمين، قال: فيجيئهم ملك من تحت بطنان العرش: معاشر الآدميين! ما هذا ملكا مقربا، ولا نبيا مرسلا ولا حامل عرش، هذا الصديق الأكبر، هذا علي بن أبي طالب.

The human beings would say, 'This is not except an Angel of Proximity, or a *Mursil* Prophet^{-as}, or a bearer of the Throne of the Lord^{-azwj} of the world'. An Angel would answer them from beneath the middle of the Throne: "Community of human beings! This is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne. This is the greatest truthful, this is Ali^{-asws} Bin Abu Talib^{-asws}'.

قال ابن عقدة: أخبرني عبد الله بن أحمد بن عامر في كتابه إلي قال: حدثني أبي، قال: حدثني علي بن موسى بهذا.

Ibn Aqada said, 'It was informed to be my Abdullah Bin Ahmad Bin Aamir in his book, until he said, 'My father narrated to me saying,

'Ali^{-asws} Bin Musa^{-asws} narrated to me with this"²⁷⁹.

7 - ل: أبو بكر محمد بن علي بن إسماعيل، عن عبد الله بن زيدان البلخي فيما قرأه عليه ابن عقدة، عن علي بن المنثري، عن زيد بن حباب، عن عبد الله بن لهيعة، عن جعفر بن ربيعة، عن عكرمة، عن ابن عباس قال: قال رسول الله عليه السلام: ما في القيامة راكب غيرنا، ونحن أربعة، فقام إليه العباس بن عبد المطلب فقال: من هم يا رسول الله؟

Abu Bakr Muhammad Bin Ali Bin Ismail, from Abdullah Bin Ziyad Al Balkhy among what was recited to him by Ibn Aqadah, from Ali Bin Al Masny, from Zayd Bin Habab, from Abdullah Bin Lahiya, from Ja'far Bin Rabi'e, from Ikrama, from Ibn Abbas,

'Rasool-Allah^{-saww} said: 'There will be no riders during the Day of Judgment riding apart from us^{-asws}, and we^{-asws} would be four'. Al-Abbas Bin Abdul Muttalib stood up to him^{-saww} and said, 'Who are they, O Rasool-Allah^{-saww}?'

فقال: أما أنا فعلى البراق، ووجهها كوجه الانسان، وخدها كخد الفرس وعرفها من لؤلؤ مسموط، واذناها زبرجدتان خضراوان، وعيناها مثل كوكب الزهرة تتوقدان مثل النجمين المضيئين، لها شعاع مثل شعاع الشمس، يتحدر من نحرها الجمان مطوية الخلق، طويلة اليدين والرجلين، لها نفس كنفس الآدميين، تسمع الكلام و تفهمه، وهي فوق الحمار ودون البغل،

He^{-saww} said: 'As for I^{-saww}, so I^{-saww} would be upon Al-Buraq, and its face is like the faces of the human beings, and its cheeks are like the cheeks of the horse, and its fragrance would be of clear pearls, and its ears would be two green emeralds, and its eyes would be like the star Al-Zuhra, glaring like the two illuminating stars. There would be rays for it like the rays of the sun, descending from its beautiful neck folding around the body. It has extended hands (forelegs) and legs, having breaths for it like the breathing of the human beings. It hears the

²⁷⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 6

speech and understands it, and it is higher than the donkey and lower than the mule (in stature)'.

قال العباس: ومن يا رسول الله؟ قال: وأخي صالح على ناقة الله عزوجل التي عقرها قومه،

Al-Abbas said, 'And who (else), O Rasool-Allah^{-saww}? He^{-saww} said: 'And my^{-saww} brother Salih^{-as} would be upon the she-camel of Allah^{-azwj} Mighty and Majestic which his^{-as} people had hamstrung'.

قال العباس: ومن يا رسول الله؟ قال: وعمي حمزة بن عبد المطلب أسد الله وأسد رسوله سيد الشهداء على ناقتي العضاء،

Al-Abbas said, 'And who (else), O Rasool-Allah^{-saww}? He^{-saww} said: 'And my^{-saww} uncle Hamza^{-as} Bin Abdul Muttalib^{-as}, Lion of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, Chief of the martyrs, would be upon my^{-saww} she-camel Al-Azba'a'.

قال العباس: ومن يا رسول الله؟ قال: وأخي علي على ناقة من نوق الجنة، زمامها من لؤلؤ رطب عليها محمل من ياقوت أحمر، قضبانها من الدر الأبيض، على رأسه تاج من نور، عليه حلتان خضراوان، بيده لواء الحمد وهو ينادي: أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا رسول الله،

Al-Abbas said, 'And who (else) O Rasool-Allah^{-saww}? He^{-saww} said: 'And my^{-saww} brother^{-asws} Ali^{-asws} would be upon a she-camel from the camels of the Paradise. Its reins would be of wet pearls, upon it being a carriage of red sapphires, Its bars from white gems. Upon his^{-asws} head would be a crown of light, upon him^{-asws} would be two green garments. In his^{-asws} hand would be the Flag of Praise, and he^{-asws} would be calling out: 'I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there being no associates for Him^{-azwj}, and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}'.

فيقول الخلائق: ما هذا إلا نبي مرسل أو ملك مقرب، فينادي مناد من بطنان العرش: ليس هذا ملك مقرب، ولا نبي مرسل، ولا حامل عرش، هذا علي بن أبي طالب وصي رسول رب العالمين، وإمام المتقين، وقائد الغر المحجلين.

The creatures would say, "This one is not except for a *Mursil* Prophet^{-as}, or an Angel of Proximity'. A Caller would Call out from the Middle of the Throne: "This is neither an Angel of Proximity, nor a *Mursil* Prophet^{-as}, nor a bearer of the Throne. This is Ali^{-asws} Bin Abu Talib^{-asws}, successor^{-asws} of Rasool^{-saww} of the Lord^{-azwj} of the worlds, and Imam^{-asws} of the pious, and Guide of the resplendent!"²⁸⁰

8 - فر: عبيد بن عبد الواحد رفعه عن ابن عباس قال: بينا نحن مع النبي صلى الله عليه وآله بعرفات إذ قال: أفيكم علي بن أبي طالب؟ قلنا بلى يا رسول الله، ففرقه منه وضرب يده على منكبه ثم قال: طوبى لك يا علي، نزلت علي آية ذكرني وإياك فيها سواء فقال: "اليوم أكلمت لكم دينكم وأتممت عليكم نعمتي ورضيت لكم الاسلام دينا"

Ubeyd Bin Abdul Wahid, raising it from Ibn Abbas who said,

²⁸⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 7

'While we were with the Prophet^{-saww} at Arafat when he^{-saww} said: 'Is there Ali^{-asws} Bin Abu Talib^{-asws} among you?' We said, 'Yes, O Rasool-Allah^{-saww}!' He^{-asws} went near him^{-saww}, and he^{-saww} struck his^{-saww} hand upon his^{-asws} shoulder, then said: 'Beatitude for you^{-asws}, O Ali^{-asws}! A Verse has been Revealed unto me^{-saww} mentioning me^{-saww} and you^{-asws} equally in it: **Today I Perfected your Religion for you and Completed My Favour upon you, and am Pleased with Al-Islam as a Religion for you [5:3].**

هذا جبرئيل يخبرني عن الله: إذا كان يوم القيامة جئت أنت وشيعتك ركبانا على نوق من نور البرق، يطيرهم في أرجاء الهواء ينادون في عرصة القيامة: نحن العلويون، فيأتيهم النداء من قبل الله: أنتم المقربون الذين لا خوف عليكم اليوم ولا أنتم تحزنون.

This (over here) is Jibraeel^{-as} informing me^{-saww} from Allah^{-azwj}: 'When it will be the Day of Judgment, you^{-asws} and your^{-asws} Shias would come riding upon she-camels from the light of the lightning, flying them in the areas of the air, calling out in the plains of the Day of Judgment: 'We are the Alawiites (followers of Ali^{-asws})'. The Call would come to them from the direction of Allah^{-azwj}: "You are the ones of proximity, those upon whom will neither be any fear today nor will you be grieving".²⁸¹

9 - ثو: بإسناده عن ابن عباس، عن النبي صلى الله عليه وآله في فضل صوم شهر رمضان - إلى أن قال -: وأعطاكم الله يوم ستة عشر إذا خرجتم من القبر ستين حلة تلبسونها، وناقة تركبونها، وبعث الله لكم غمامة تظلكم من حر ذلك اليوم، ويوم خمسة وعشرين بنى الله لكم ألف قبة خضراء، وعلى رأس كل قبة خيمة من نور

By his chain, from Ibn Abbas,

'From the Prophet^{-saww} regarding the merits of the Fasting of the Month of Ramazan, up to he^{-saww} said: 'And Allah^{-azwj} will Give you on the day sixteen when you come out from the grave, sixty garments to be wearing these, and a she-camel to ride upon, and Allah^{-azwj} would Send a cloud for you to shade you from the heat of that Day. And on day twenty-five, Allah^{-azwj} will Build a thousand green domes for you, and on top of each dome would be a tent of light.

يقول الله تبارك وتعالى: يا أمة محمد أنا ربكم، وأنتم عبيدي وإمائي، استظلوا بظل عرشي في هذه القباب، وكلوا واشربوا هنيئاً فلا خوف عليكم ولا أنتم تحزنون،

Allah^{-azwj} Blessed and Exalted will be Saying: "O community of Muhammad^{-saww}! I^{-azwj} am your Lord^{-azwj}, and you are My^{-azwj} servants and maids. Take shade with the shade of the Throne in these domes, and eat and drink wholesomely, and there will neither be fear upon you, nor will you be grieving.

يا أمة محمد وعزتي وجلالي لابعثنكم إلى الجنة يتعجب منكم الأولون والآخرون، ولا توجن كل واحد منكم بألف تاج من نور، ولا ركن كل واحد منكم على ناقة خلقت من نور، زمامها من نور، في ذلك الزمام ألف حلقة من ذهب، في كل حلقة قائم عليها ملك من الملائكة بيد كل ملك عمود من نور حتى يدخل الجنة بغير حساب.

²⁸¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 8

O community of Muhammad^{-saww}! And by My^{-azwj} Mighty and My^{-azwj} Majesty! I^{-azwj} will be Sending you to the Paradise, the former ones and the latter ones would be astounded from you, and each one of you will be crowned with a thousand crown of light, and each one of you will be riding a she-camel created from light. Its reins would be of light, in that rein would be a thousand rings of gold, in each ring an Angel from the Angels would be standing upon it, in the hand of each Angel would be a column of light, until he (each one of you) enters the Paradise without any Reckoning''^{.282}

²⁸² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 b H 9

(باب 9) * (انه يدعى الناس بأسماء امهاتهم الا الشيعة، وان كل سبب ونسب منقطع) * * (يوم القيامة الا نسب رسول الله صلى الله عليه وآله وصهره) *

CHAPTER 9 – THE PEOPLE WOULD BE CALLED BY THE NAMES OF THEIR MOTHERS EXCEPT THE SHIAS, AND EVERY AFFILIATION AND LINEAGE WOULD BE TERMINATED ON THE DAY OF JUDGMENT EXCEPT FOR THE LINEAGE OF RASOOL-ALLAH^{-saww} AND HIS^{-saww} SON-IN-LAW^{-asws}

الايات، المؤمنين " 23 " فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون 101.

The Verses – (Surah) Al Momineen: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***

لقمان " 31 " يا أيها الناس اتقوا ربكم واخشوا يوما لا يجزي والد عن ولده ولا مولود هو جاز عن والده شيئا إن وعد الله حق فلا تغرنكم الحياة الدنيا ولا يغرنكم بالله الغرور 33.

(Surah) Luqman^{-as}: ***O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. Surely, the Promise of Allah is True, therefore the life of the world should not deceive you, nor should you be deceived by the arch-deceiver in respect of Allah [31:33]***

1 - ع: أبي، عن سعد، عن ابن عيسى، عن ابن محبوب، عن أبي ولاد، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى يدعو الناس يوم القيامة: أين فلان بن فلانة ستر من الله عليهم.

My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abu Walad,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted will Call the people on the Day of Judgment: "Where is so and so son of so and so (mother)?", as a Veil from Allah^{-azwj} upon them".²⁸³

2 - ما: ابن الصلت، عن ابن عقدة، عن علي بن محمد العلوي، عن جعفر بن محمد بن عيسى، عن عبيد الله بن علي، عن الرضا عن آبائه عليهما السلام قال: قال رسول الله صلى الله عليه وآله: كل نسب وصهر منقطع يوم القيامة إلا نسبي وسبي.

Ibn Al Salt, from Ibn Aqdah, from Ali Bin Muhammad Bin Alawy, from Ja'far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

²⁸³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 1

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every lineage and in-law (relationship) would be terminated on the Day of Judgment, except my^{-saww} lineage and my^{-saww} affiliations''.²⁸⁴

3 - ما: جماعة، عن أبي المفضل، عن جعفر بن محمد بن جعفر الحسني، عن أحمد بن عبد المنعم الصيدواي، عن عمرو بن شمر، عن جابر الجعفي، عن الباقر عليه السلام، عن جابر بن عبد الله، قال أحمد: وحدثنا عبيد الله بن محمد الفزاري، عن جعفر بن محمد، عن جابر بن عبد الله قال: سمعت رسول الله صلى الله عليه وآله وسلم يقول لعلي عليه السلام: ألا أسرك؟ ألا أمنحك؟ ألا أبشرك؟ قال: بلى،

A group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al Husny, from Ahmad Bin Abdul Man'am Al Saydawi, from Amro Bin Shimr, from Jaber Al Ju'fy,

'From Al-Baqir^{-asws}, from Jaber Bin Abdullah,

Ahmad said, 'And it was narrated to us by Ubeydullah Bin Muhammad Al Fazary,

'From Ja'far Bin Muhammad^{-asws}, from Jaber Bin Abdullah who said, 'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'Shall I^{-saww} confide in you^{-asws} (with a secret)? Shall I^{-saww} award you^{-asws}? Shall I^{-saww} give you glad tidings?' He^{-asws} said: 'Yes'.

قال: إني خلقت أنا وانت من طينة واحدة وفضلت منها فضلة فخلق الله منها شيعتنا، فإذا كان يوم القيامة دعي الناس بأسماء أمهاتهم سوى شيعتنا، فإنهم يدعون بأسماء آبائهم لطيب مولدهم.

He^{-saww} said: 'Verily I^{-saww} and you^{-asws} were created from one clay, and a remnant from it remained, so Allah^{-azwj} Created our^{-asws} Shias from it. So, when it will be the Day of Judgment, the people would be Called by the names of their mothers besides our^{-asws} Shias, for they would be called by the names of their fathers due to their goodly birth''.²⁸⁵

4 - فس: قال علي بن إبراهيم في قوله: " فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون " فانه رد على من يفتخر بالانساب.

Ali Bin Ibrahim said regarding His^{-azwj} Words: ***So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101],*** 'It is a rebuttal upon the one who prides with the lineage.

قال الصادق عليه السلام: لا يتقدم يوم القيامة أحد إلا بالأعمال، والدليل على ذلك قول رسول الله صلى الله عليه وآله: يا أيها الناس إن العربية ليست بأب والد، وإنما هو لسان ناطق، فمن تكلم به فهو عربي، ألا إنكم ولد آدم، وآدم من تراب،

Al-Sadiq^{-asws} said: 'No one will precede (others) on the Day of Judgment except by the deeds, and the evidence upon that are the words of Rasool-Allah^{-saww}: 'O you people! The Arabism

²⁸⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 2

²⁸⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 3

isn't by a father of a child, and rather it is a spoken tongue. So, the one who speaks by it, he is Arabian. Indeed! (All) of you are children of Adam^{as}, and Adam^{as} is from dust.

والله لعبد حبشي أطاع الله خير من سيد قرشي عاص لله، وإن أكرمكم عند الله أتقاكم، والدليل على ذلك قول الله عزوجل: " فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون فمن ثقلت موازينه " قال: بالاعمال الحسنة " فاولئك هم المفلحون

By Allah^{azwj}! An Ethiopian obeying Allah^{azwj} is better than a Qureyshi Sayyad disobeying Allah^{azwj}, and **Surely, the most honourable of you in the Presence of Allah is the most pious of you. [49:13]**, and the evidence upon that are the Words of Allah^{azwj} Mighty and Majestic: **So when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101], So, ones whose scale is heavy,** he^{asws} said: 'By the good deeds' **then those, they would be the successful ones [23:102]**

ومن خفت موازينه " قال: من الاعمال السيئة " فاولئك الذين خسروا أنفسهم في جهنم خالدون تلفح وجوههم النار " قال: أي تلهب عليهم فتحرقهم " وهم فيها كالحون " أي مفتوح الفم مسودي الوجه.

And ones whose scale is light], he^{asws} said: 'From the evil deeds', **then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103] The Fire shall scorch their faces,** he^{asws} said: 'i.e., inflamed upon them, so it would burn them, **and they shall be aghast therein [23:104],** i.e., open-mouthed, blackened of face".²⁸⁶

5 - جاء، ما: المفيد، عن ابن قولويه، عن جعفر بن محمد بن مسعود، عن أبيه، عن محمد بن خالد، عن محمد بن معاذ، عن زكريا بن عدي، عن عبيد الله بن عمر، عن عبد الله بن محمد بن عقيل، عن حمزة بن أبي سعيد الخدري، عن أبيه قال: سمعت رسول الله صلى الله عليه وآله يقول على المنبر: ما بال أقوام يقولون: إن رحم رسول الله - صلى الله عليه وآله - لا يشفع يوم القيامة ؟ ! بلى والله إن رحمي لموصولة في الدنيا والآخرة، وإني أيها الناس فرطكم يوم القيامة على الحوض، فإذا جئتم قال الرجل: يا رسول الله أنا فلان بن فلان، فأقول: أما النسب فقد عرفته، ولكنكم أخذتم بعدي ذات الشمال وارتددتم على أعقابكم القهقري.

Al Mufeed, from Ibn Qawlawayya, from Ja'far Bin Muhammad Bin Masoud, from his father, from Muhammad Bin Khalid, from Muhammad Bin Ma'az, from Zakariyya Bin Udayy, from Ubeydullah Bin Umar, from Abdullah Bin Muhammad bin Aqeel, from Hamza Bin Abu Saeed Al Khudry, from his father who said,

'I heard Rasool-Allah^{saww} saying upon the pulpit: 'What is the matter with a people saying that the relatives of Rasool-Allah^{azwj} will not be interceding on the Day of Judgment? Yes, by Allah^{azwj}! My^{saww} relatives are connected in the world as well as in the Hereafter, and I^{saww}, O you people, would abandon you on the Day of Judgment at the Fountain, so when you come, the man would say, 'O Rasool-Allah^{saww}! I am so and so, son of so and so'. So, I^{saww} would be saying, 'As for the lineage, so I^{saww} have recognised it, but after me you took to the left and you returned upon your heels backwards'.²⁸⁷

²⁸⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 4

²⁸⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 5

6 - سن: ابن فضال، عن يونس بن يعقوب البجلي، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة دعي الخلائق بأسماء امهاتهم إلا نحن وشيعتنا فإنهم يدعون بأسماء آبائهم.

Ibn Fazal, from Yunus Bin Yaquoub Al Bajaly,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Judgment, the people would be Called by the names of their mothers except for us^{-asws} and our^{-asws} Shias, for they would be Called by the names of their fathers’’.²⁸⁸

7 - سن: القاسم بن يحيى، عن الحسن بن راشد، عن الحسين بن علوان، و حدثني أحمد بن عبيد، عن حسين بن علوان، عن ذكره، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة يدعى الناس جميعا بأسمائهم وأسماء امهاتهم سترنا من الله عليهم إلا شيعة علي عليه السلام فإنهم يدعون بأسمائهم وأسماء آبائهم، وذلك أن ليس فيهم عهر.

Al Qasim Bin Yahya, from Al Hassan Bin Rashid, from Al Husayn Bin Ulwan, and it was narrate to me by Ahmad Bin Ubeyd, from Husayn Bin Ulwan, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Judgment, the people would be Called altogether by their names and the names of their mothers, as a veil from Allah^{-azwj} upon them, except for Shias of Ali^{-asws}, for they would be Called by their names, and names of their fathers, and that is because there isn’t anyone connect with adultery among them’’.²⁸⁹

8 - بشا: محمد بن أحمد بن شهریار، عن محمد بن محمد بن عبد العزيز، عن أبي عمر السماك، عن محمد بن أحمد بن المهدي، عن عمر بن الخطاب السجستاني، عن إسماعيل ابن العباس، عن محمد بن زياد، عن أبي هريرة قال: سمعت رسول الله صلى الله عليه وآله يقول لعلي عليه السلام: ألا ابشرك يا علي؟ قال: بلى بأبي وامي يا رسول الله،

Muhammad Bin Ahmad Bin Shahriyar, from Muhammad Bin Muhammad Bin Abdul Aziz, from Abu Umar Al Samak, from Muhammad Bin Ahmad Bin Al Mahdy, from Umar Bin Al Khattab Al Sijistany, from Ismail Ibn Al Abbas, from Muhammad Bin Ziyad, from Abu Hureyra who said,

‘I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: ‘Shall I^{-saww} give you glad tidings O Ali^{-asws}?’ He^{-asws} said: ‘Yes, by my^{-asws} father^{-as} and my^{-asws} mother^{-as}, O Rasool-Allah^{-saww}!’

قال: أنا وأنت و فاطمة والحسن والحسين عليهم السلام خلقنا من طينة واحدة، وفضلت منها فضلة فجعل منها شيعةنا ومحبينا، فإذا كان يوم القيامة دعي الناس بأسمائهم وأسماء امهاتهم ما خلا نحن وشيعتنا ومحبينا فإنهم يدعون بأسمائهم وأسماء آبائهم.

He^{-saww} said: ‘I^{-saww} and you^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} were created from one clay, and the remnant from it remained, so our^{-asws} Shias and ones who love us^{-asws} were Made to be from it. So, when it will be the Day of Judgment, the people would be Called by their names and names of their mothers, apart from us^{-asws}, and our^{-asws}

²⁸⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 6

²⁸⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 7

Shias, and ones who love us^{-asws}, for they would be Called by their names and the names of their fathers”^{.290}

9 - بشا: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن محمد بن عبد الله الواعظ، عن الحسن بن عبد الله بن شاذان، عن محمد بن فرساد العباد، عن الهيثم بن أحمد عن عباد بن صهيب، عن علي بن الحسين، عن أبيه، عن زرير حبش، عن علي عليه السلام قال: إذا كان يوم القيامة يدعى الناس بأسمائهم إلا شيعةي ومحبي فإنهم يدعون بأسماء آبائهم لطيب مواليدهم.

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Muhammad Bin Abdul Waiz, from Al Hassan Bin Abdullah Bin Shazan, from Muhammad Bin Farsad Al Abaad, from Al Haysam Bin Ahmad, from Abaad Bin Saheyb, from Ali Bin Al Husayn, from his father, from Zareyn Habeys,

‘From Ali^{-asws} having said: ‘When it will be the Day of Judgment, the people would be Called by their names except my^{-asws} Shias and ones who love me^{-asws}, for they would be Called by the names of their fathers due to the goodness of their births”^{.291}

10 - فر: فرات بن إبراهيم الكوفي معننا، عن الأصبع بن نباتة، عن علي ابن أبي طالب عليه السلام في قوله تعالى: " وهم من فزع يومئذ آمنون " قال: فقال: يا أصبع ما سألتني أحد عن هذه الآية، ولقد سألت رسول الله صلى الله عليه وآله عنها كما سألتني، فقال لي: سألت جبرئيل عنها، فقال: يا محمد إذا كان يوم القيامة حشرك الله أنت وأهل بيتك ومن يتولاك وشيعتك حتى يقفوا بين يدي الله،

Furat Bin Ibrahim Al Kufry, from Al Asbagh Bin Nubata,

‘From Ali^{-asws} Bin Abu Talib^{-asws} regarding the Words of the Exalted: **and they would be secure from the panic of that Day [27:89]**, he^{-asws} said: ‘O Asbagh! No one has asked me^{-asws} about this Verse, and I^{-asws} had asked Rasool-Allah^{-saww} about it just as you are asking me^{-asws}, so he^{-saww} said to me^{-asws}: ‘I^{-saww} asked Jibraeel^{-as} about it, and he^{-as} said: ‘O Muhammad^{-saww}! When it will be the Day of Judgment, Allah^{-azwj} will Gather you^{-saww} and the People^{-asws} of your^{-saww} Household, and ones who love you and your^{-saww} Shias until they pause in front of Allah^{-azwj}.

فيستر الله عوراتهم ويؤمنهم من الفزع الاكبر بحبهم لك ولاهل بيتك ولعلي بن أبي طالب، فقال: جبرئيل عليه السلام أخبرني

Allah^{-azwj} will Veil their nakedness and Secure them from the greatest panic due to their love for you^{-saww} and for the People^{-asws} of your^{-saww} Household, and for the Ali Bin Abu Talib^{-asws}. He^{-saww} said: ‘O Jibraeel^{-as}, inform me^{-saww}’.

فقال: يا محمد من اصطنع إلى أحد من أهل بيتك معروفا كافيته يوم القيامة، يا علي شيعتك والله آمنون يرجون فيشفعون ويشفعون، ثم قرأ: " فلا أنساب بينهم يومئذ ولا يتساءلون ".

He^{-as} said: ‘O Muhammad^{-saww}! One who does a good deed to anyone from the People^{-asws} of your^{-saww} Household, it would suffice him on the Day of Judgment. O Ali^{-asws}! Your^{-asws} Shias, by Allah^{-azwj}, would be secured, hoping, so they will be interceding and they will be

²⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 8

²⁹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 9

interceding'. Then he^{-as} recited: ***then there would be no relationships between them on that Day nor would they be asking about each other [23:101]***".²⁹²

11 - ن: جعفر بن نعيم الشاذاني، عن أحمد بن إدريس، عن إبراهيم بن هاشم عن إبراهيم بن محمد الحمداني قال: سمعت الرضا عليه السلام يقول: من أحب عاصيا فهو عاص ومن أحب مطيعا فهو مطيع، ومن أعان ظالما فهو ظالم، ومن خذل عادلا فهو خاذل،

Ja'far Bin Nuaym Al Shazany, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Ibrahim Bin Muhammad al Hamdany who said,

'I heard Al-Reza^{-asws} saying: 'One who loves a disobedient one so he is a disobedient one, and one who loves an obedient one, so he is an obedient one, and one who assists an unjust one, so he is unjust, and one who abandons a just one, so he is a forsaking (rejecting) one.

إنه ليس بين الله وبين أحد قرابة، ولا ينال أحد ولاية الله إلا بالطاعة، ولقد قال رسول الله صلى الله عليه وآله لبي عبد المطلب: اتوني بأعمالكم لا بأنسابكم وأحسابكم،

Surely, there isn't any relationship between Allah^{-azwj} and anyone, nor can anyone attain the Wilayah of Allah^{-azwj} except by obedience, and Rasool-Allah^{-saww} has said to the clan of Abdul Muttalib^{-as}: 'Come to me^{-saww} with your deeds, not with your tongues and your affiliations.

قال الله تعالى: " فإذا نفخ في الصور فلا أنساب بينهم يومئذ ولا يتساءلون فمن ثقلت موازينه فأولئك هم المفلحون ومن خفت موازينه فأولئك الذين خسروا أنفسهم في جهنم خالدون "

Allah^{-azwj} the Exalted Says: ***So, when it is blown into the Trumpet, then there would be no relationships between them on that Day nor would they be asking about each other [23:101] So, one whose scale is heavy, then those, they would be the successful ones [23:102] And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]***".²⁹³

12 - فر: بإسناده عن أبي هريرة، عن النبي صلى الله عليه وآله قال في هذه الآية: " يوم يفر المرء من أخيه وامه وأبيه وصاحبته وبنيه ": إلا من تولى بولاية أمير المؤمنين علي بن أبي طالب عليه السلام فإنه لا يفر من والاه، ولا يعادي من أحبه، ولا يحب من أبغضه، ولا يود من عاداه.

By his chain, from Abu Hureyra,

'From the Prophet^{-saww} having said regarding this Verse: ***(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36]***: 'Except for the one who is with the Wilayah of Amir Al-Momineen Ali^{-asws} Bin

²⁹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 10

²⁹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 11

Abu Talib^{-asws}, for he will neither flee from his friend, nor be inimical to one who loves us^{-asws}, nor love one who hates him^{-asws}, nor be cordial to one who is inimical to him^{-asws}’’.²⁹⁴

²⁹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 9 H 12

CHAPTER 10 – THE SCALE

الايات، الاعراف " 7 " والوزن يومئذ الحق فمن ثقلت موازينه فاولئك هم المفلحون

The Verses – (Surah) Al A'raaf: **And the weighing on that Day would be the Truth. So the one whose scale would be heavy, then those, they would be the successful ones [7:8]**

* ومن خفت موازينه فاولئك الذين خسروا أنفسهم بما كانوا بآياتنا يظلمون 8 – 9.

And the one whose scale would be light, so they are those who would have incurred losses upon themselves due to their being unjust to Our Signs [7:9]

الكهف " 18 " اولئك الذين كفروا بآيات ربهم ولقاءه فحبطت أعمالهم فلا نقيم لهم يوم القيمة وزنا 105.

(Surah) Al Kahf: **These are they who commit Kufr with the Signs of their Lord and their Meeting Him, so their deeds would be Nullified, therefore We will not Establish a Scale for them on the Day of Judgment [18:105]**

الانبياء " 21 " ونضع الموازين القسط ليوم القيمة فلا تظلم نفس شيئا وإن كان مثقال حبة من خردل أتينا بها وكفى بنا حاسبين 47.

(Surah) Al Anbiyaa: **And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]**

المؤمنين " 23 " فمن ثقلت موازينه فاولئك هم المفلحون

So, ones whose scale is heavy, then those, they would be the successful ones [23:102]

* ومن خفت موازينه فاولئك الذين خسروا أنفسهم في جهنم خالدون 102 – 103.

And ones whose scale is light, then those, they would be the ones who incurred losses for themselves. They would be in Hell eternally [23:103]

القارعة " 101 " فأما من ثقلت موازينه * فهو في عيشة راضية

(Surah) Al Qariyah: **Then as for one whose scale is heavy [101:6] So he would be in a pleasant life [101:7]**

* وأما من خفت موازينه * فامه هاوية

And as for one whose scale is light [101:8] So his mother shall be an abyss [101:9]

* وما أدراك ماهيه * نار حامية 6 - 1.

And what will make you realise what it is? [101:10] A scorching Fire [101:11]

1 - م: عن النبي صلى الله عليه وآله قال: إن الله يبعث يوم القيامة أقواما يمتلئ من جهة السيئات موازينهم فيقال لهم: هذه السيئات فأين الحسنات؟ وإلا فقد عصيتم! فيقولون: يا ربنا ما نعرف لنا حسنات،

From the Prophet^{-saww} having said: 'Allah^{-azwj} will Resurrect a people on the Day of Judgment, being full from the aspect of evil deeds in their scales. It would be said to them: 'These are the evil deeds, so where are the good deeds? Or did you only disobey?' They would say, 'O our Lord^{-azwj}! We do not recognise having any good deeds for us'.

فإذا النداء من قبل الله عزوجل: لمن لم تعرفوا لانفسكم عبادي حسنات فإني أعرفها لكم وأوفرها عليكم، ثم يأتي بصحيفة صغيرة يطرحها في كفة حسناتهم فتزجج بسيئاتهم بأكثر مما بين السماء والارض:

Then there would be the Call from the direction of Allah^{-azwj} Mighty and Majestic: "My^{-azwj} servants! If you do not recognise any good deeds for yourselves, but I^{-azwj} do Recognise these for you and I^{-azwj} and I^{-azwj} shall Give full measure of these upon you!" Then they would come with a small parchment to be place in a hand (of the scale) of their good deeds, and it would outweigh their evil deeds with more than what is between the sky and the earth.

فيقال لاحدهم: خذ بيد أبيك وامك وإخوانك وأخواتك وخاصتك وقرباتك وأخدامك ومعارفك فأدخلهم الجنة، فيقول أهل المحشر: يا رب أما الذنوب فقد عرفناها، فماذا كانت حسناتهم؟

It would be said to one of them: 'Grab the hand of your father, and your mother, and your brothers, and your sisters, and your special ones, and your relatives, and your servants, and your known ones and enter them into the Paradise. The people of the gathering would say, 'O Lord^{-azwj}! As for the sins, we have recognised these, but what was that good deed of theirs?'

فيقول الله عزوجل: يا عبادي مشى أحدهم ببقية دين ل أخيه إلى أخيه فقال: خذها فإني احبك بحبك علي بن أبي طالب، فقال له الآخر: قد تركتها لك بحبك عليا ولك من مالي ما شئت،

Allah^{-azwj} Mighty and Majestic would Say: "O My^{-azwj} servants! One of you walked with the remainder of a debt of his brother to his brother and he said, 'Take it, for I love you due to your love for Ali^{-asws} Bin Abu Talib^{-asws}'. And the other one said to him, 'I have left it (written it off) due to your love for Ali^{-asws}, and for you from my wealth is whatever you like'.

فشكر الله تعالى ذلك لهما فحط به خطاياهما وجعل ذلك في حشو صحيفتهما وموازنتهما، وأوجب لهما ولوالديهما الجنة.

So, Allah-^{azwj} the Exalted Thanked them for that and Dropped their sins by it and Made that to be in the filling of their parchments and their scales, and Obligated the Paradise for them and their parents’.

ثم قال: يا بريدة يدخل النار يبغض علي أكثر من حصي الخذف الذي يرمى عند الجمرات، فإياك أن تكون منهم.

Then he-^{asws} said: ‘O Bureyda! (The ones) entering the Fire due to their hatred of Ali-^{asws} would be more than that can be counted, the pebbles which are thrown at the (three) rocks (during Hajj), therefore beware of becoming (one) from them’.²⁹⁵

2 - أقول: روي الصدوق في كتاب فضائل الشيعة بإسناده عن أبي جعفر الباقر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: حبي وحب أهل بيتي نافع في سبعة مواطن أهوالهن عظيمة: عند الوفاة، وفي القبر، وعند النشور، وعند الكتاب، وعند الحساب، وعند الميزان، وعند الصراط.

I (Majlisi) am saying, ‘It is reported by Al Sadouq in the book Fazail Al Shia, by his chain,

‘From Abu Ja’far Al-Baqir-^{asws}, from his-^{asws} forefathers-^{asws} having said: ‘Rasool-Allah-^{saww} said: ‘My-^{saww} love and the love of the People-^{asws} of my-^{saww} Household will benefit in seven places, the horrors of which are great – at the expiry (death), and in the grave, and at the Resurrection, and at registry, and at the Reckoning, and at the Scale, and at the Bridge’.²⁹⁶

3 - ج: روى هشام بن الحكم أنه سأل الزنديق أبا عبد الله عليه السلام فقال: أو ليس توزن الاعمال؟ قال: لا أن الاعمال ليست بأجسام، وإنما هي صفة ما عملوا، وإنما يحتاج إلى وزن الشيء من جهل عدد الأشياء ولا يعرف ثقلها وخفتها، وإن الله لا يخفى عليه شيء،

It is reported by Hisham Bin Al Hakam,

‘The atheist asked Abu Abdullah-^{asws} saying, ‘Or isn’t it so the deed would be weighed?’ He-^{asws} said: ‘No! The deeds aren’t with bodies, and rather these are a description of what has been performed, and rather he will be needy to weigh something, one who is ignorant of the number of the things, nor does he recognise its weight and its lightness, and surely Allah-^{azwj}, there is nothing hidden upon Him-^{azwj}’.

قال: فما معنى الميزان؟ قال: العدل، قال: فما معناه في كتابه: "فمن ثقت موازينه"؟ قال: فمن رجح عمله.

He said, ‘So what is the meaning of the Scale?’ He-^{asws} said: ‘The justice’. He said, ‘So what is its meaning in His-^{azwj} Book: **Then as for one whose scale is heavy [101:6]?**’ He-^{asws} said: ‘One whose deeds outweigh’.²⁹⁷

²⁹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 1

²⁹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 2

²⁹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 3

4 - فس: " ونضع الموازين القسط ليوم القيمة " قال: المجازاة " وإن كان مثقال حبة من خردل أتينا بها " أي جازينا بها وهي ممدودة " أتينا بها " .

And We will Place scales of fairness on the Day of Judgment [21:47], he said, 'And even if it was the weight of a mustard seed, We will Come with it [21:47], i.e. We will Recompense with it and it is stretched out - We will Come with it [21:47]'.²⁹⁸ (P.s. – This is not a Hadeeth)

5 - ن: فيما كتب الرضا عليه السلام للمأمون: وتؤمن بعذاب القبر ومنكر ونكير والبعث بعد الموت والميزان والصراط..

Among what Al-Reza^{-asws} wrote to Al-Mamoun: 'And you should believe in the Punishment of the grave, and Munkar and Nakeer, and the Resurrection after the death, and the Scale, and the bridge'.²⁹⁹

6 - مع: القطان، عن عبد الرحمن بن محمد الحسني، عن أحمد بن عيسى العجلي عن محمد بن أحمد بن عبد الله العزمي، عن علي بن حاتم المنقري، عن هشام بن سالم قال: سألت أبا عبد الله عليه السلام عن قول الله عزوجل: " ونضع الموازين القسط ليوم القيمة فلا تظلم نفس شيئا " قال: هم الانبياء والاوصياء عليهم السلام.

Al Qatan, from Abdul Rahman Bin Muhammad Al Husny, from Ahmad Bin Isa al Ajaly, from Muhammad Bin Ahmad Bin Abdullah Al Arzamy, from Ali Bin Hatim Al Minqary, from Hishan Bin Saslim who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: ***And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything [21:47].*** He^{-asws} said: 'They are the Prophets^{-as} and the successors^{-as}'.³⁰⁰

7 - كا: الحسين بن محمد، عن المعلی، عن الوشاء، عن عبد الله بن سنان، عن رجل من أهل المدينة، عن علي بن الحسين عليهما السلام قال: قال رسول الله صلى الله عليه وآله: ما يوضع في ميزان امرئ يوم القيامة أفضل من حسن الخلق.

Al Husayb Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from a man from the people of Medina,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There will not be place in the scale of a person on the Day of Judgment, anything superior than the good mannerisms''.³⁰¹

8 - كا: محمد بن يحيى، عن ابن عيسى، وعلي، عن أبيه جميعاً، عن ابن محبوب عن عبد الله بن غالب الاسدي، عن أبيه، عن سعيد بن المسيب، عن علي بن الحسين عليهما السلام فيما كان يعظ به قال: ثم رجع القول من الله في الكتاب على أهل المعاصي والذنوب فقال عزوجل: " ولئن مستهم نفحة من عذاب ربك ليقولن يا ويلنا إنا كنا ظالمين "

²⁹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 4

²⁹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 5

³⁰⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 6

³⁰¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 7

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

‘From Ali^{-asws} Bin Al-Husayn^{-asws} among what he^{-asws} used to advise with, he^{-asws} said: ‘Then refer to the Words from Allah^{-azwj} in His^{-azwj} Book against the people of disobedience and the sins. Allah^{-azwj} Mighty and Majestic Said: **And if a blast of the Punishment of your Lord were to touch them, they would be saying, ‘O woe be unto us! Surely we were unjust!’ [21:46].**

فإن قلتم أيها الناس: إن الله عزوجل إنما عني بهذا أهل الشرك فكيف ذلك وهو يقول: " ونضع الموازين القسط ليوم القيمة فلا تظلم نفس شيئا وإن كان مثقال حبة من خردل أتينا بها وكفى بنا حاسبين ؟ "

If you were to say that Allah^{-azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{-azwj} is Saying: **And We will Set up scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].**

اعلموا عباد الله أن أهل الشرك لا تنصب لهم الموازين ولا تنشر لهم الدواوين، وإنما يحشرون إلى جهنم زمرا، وإنما نصب الموازين ونشر الدواوين لأهل الاسلام.

Know, O servants of Allah^{-azwj}, that the Polytheists will not have a Scale up for them nor will their Register (of deeds) be Published and they will be herded to Hell in groups, but rather the Scale and the Publishing of the Register (of deeds) will be for the people of Al-Islam³⁰².

9 - يد: بإسناده عن أبي معمر السعداني، عن أمير المؤمنين عليه السلام في حديث من سأل عن الآيات التي زعم أنها متناقضة قال عليه السلام: وأما قوله تبارك وتعالى: " ونضع الموازين القسط ليوم القيمة فلا تظلم نفس شيئا " فهو ميزان العدل يؤخذ به الخلائق يوم القيامة، يدين الله تبارك وتعالى الخلق بعضهم من بعض بالموازين،

By his chain, from Ma'mar Al Sa'dany,

‘From Amir Al-Momineen^{-asws} in a Hadeeth of the one who asked about the Verses which he claimed were contradictory. He^{-asws} said: ‘And as for the Words of the Blessed and Exalted: **And We will Set up an And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything [21:47]**, so it is the scale of Justice the creatures would be Seized by on the Day of Judgment. Allah^{-azwj} Blessed and Exalted would Accuse the people, some of them from the others, by the Scales’.

وفي غير هذا الحديث: الموازين هم الانبياء والاصياء عليهم السلام، وقوله عزوجل: " فلا نقيم لهم يوم القيمة وزنا " فإن ذلك خاصة،

And in another Hadeeth: ‘The Scales, they are the Prophets^{-as} and the successors^{-as}. And the Words of the Mighty and Majestic: **therefore, We will not Establish a Scale for them on the Day of Judgment [18:105]**, so that is particularised.

³⁰² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 8

وأما قوله: " فاولئك يدخلون الجنة يرزقون فيها بغير حساب " فإن رسول الله صلى الله عليه وآله قال: قال الله عزوجل: لقد حققت كرامتي، - أو قال: مودتي - لمن يراقبني، ويتحاب بحلالي،

And as for His^{-azwj} Words: **they would be entering the Paradise, being Sustained therein without measure [40:40]**, Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Said: "My^{-azwj} Honour is a right" – or he^{-saww} said: 'My^{-azwj} Cordiality' – "For the one who watches out for Me^{-azwj} (careful of Me^{-azwj}), and loves others by My^{-azwj} Permissible (means)!"

إن وجوههم يوم القيامة من نور، على منابر من نور، عليهم ثياب خضر، قيل: من هم يا رسول الله؟ قال: قوم ليسوا بأنبياء ولا شهداء، ولكنهم تحابوا بحلال الله، ويدخلون الجنة بغير حساب، نسأل الله أن يجعلنا منهم برحمته،

Their faces on the Day of Judgment, would be from light, being upon pulpits of light, upon them would be green clothes'. It was said, 'Who are they, O Rasool-Allah^{-saww}?' He^{-saww} said: 'A group who will neither be Prophets^{-as} nor martyrs, but they would love each other by the Permissible of Allah^{-azwj}, and they would be entering the Paradise without any Reckoning. We ask Allah^{-azwj} that He^{-azwj} makes us to be from them by His^{-azwj} Mercy'.

وأما قوله: " فمن ثقلت موازينه، وخفت موازينه " فإنما يعني الحساب توزن الحسنات والسيئات، فالحسنات ثقل الميزان، والسيئات خفة الميزان.

And as for His^{-azwj} Words: **So, ones whose scale is heavy, [23:102] And ones whose scale is light, [23:103]**, rather it means the Reckoning weighing the good deeds and the evil deeds, so the good deeds would weigh down the scale and the evil deeds would lighten the scale".³⁰³

³⁰³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 10 H 9

(باب 11) * محاسبة العباد وحكمه تعالى في مظالمهم وما يسألهم عنه) * * (وفيه حشر الوحوش) *

CHAPTER 11 – ACCOUNTING THE SERVANTS AND THE JUDGMENT OF THE EXALTED REGARDING THEIR INJUSTICES AND WHAT HE-azwj WOULD QUESTION THEM ABOUT, AND DURING IT IS THE GATHERING OF THE BEASTS

الآيات، البقرة " 2 " أولئك لهم نصيب مما كسبوا والله سريع الحساب 202 "

The Verses – (Surah) Al Baqarah: *Those, for them is a share from what they are earning; and Allah is Swift in the Reckoning [2:202]*

و قال سبحانه " : و اتقوا يوما ترجعون فيه إلى الله ثم توفى كل نفس ما كسبت وهم لا يظلمون 281 "

And the Glorious said: *And fear a Day in which you shall be returning to Allah; then every soul shall be Fulfilled what it had earned, and they would not be wronged [2:281]*

وقال تعالى " : وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل شيء قدير 284 .

and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284]

آل عمران " 3 " ومن يكفر بآيات الله فإن الله سريع الحساب 19 .

(Surah) Aal-e-Imran: *and the one who commits Kufr with the Signs of Allah, so Allah is Quick of the Reckoning [3:19]*

الانعام " 6 " وما من دابة في الارض ولا طائر يطير بجناحيه إلا امم أمثالكم ما فرضنا في الكتاب من شيء ثم إلى ربهم يحشرون 38 "

(Surah) Al Anaam: *And there is no animal in the earth nor a bird flying with its two wings except they are communities similar to yours. We have not neglected in the Book of anything; then to their Lord they shall be gathering [6:38]*

وقال عزوجل " : وهو أسرع الحاسبين 62 .

And the Mighty and Majestic Said: *and He is the swiftest of the Reckoners [6:62]*

الرعد " 13 " : أولئك لهم سوء الحساب 18 "

(Surah) Al Ra'ad: ***They, for them would be the evil Reckoning, and their abode is Hell, and the land is evil [13:18]***

وقال تعالى " : ويخافون سوء الحساب 21.

And the Exalted Said: ***and are fearing the evil Reckoning [13:21]***

الانبياء " 21 " اقترب للناس حسابهم وهم في غفلة معرضون 2.

(Surah) Al Anbiya'a: ***It has drawn near to the people, their Reckoning, and they in their heedlessness, are turning aside [21:1]***

النور " 24 " والذين كفروا أعمالهم كسراب بقيعة يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئا ووجد الله عنده فوفيه حسابه والله سريع الحساب 39.

(Surah) Al Noor: ***And those who commit Kufr, their deeds are like a distant mirage. The thirsty one reckons it to be water, until when he comes to it, he does not find anything, and he would find Allah, in Whose Presence He will Fulfil his Recompense, and Allah is Swift in Reckoning [24:39]***

التنزيل " 32 " إن ربك هو يفصل بينهم يوم القيامة فيما كانوا فيه يختلفون 25.

(Surah) Al Tanzeel: ***Surely, your Lord, He will Decide between them on the Day of Judgement regarding what they were differing in [32:25]***

الطلاق " 65 " وكأين من قرية عتت عن أمر ربها ورسله فحاسبناها حسابا شديدا وعذبناها عذابا نكرا

(Surah) Al Talaq: ***And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8]***

* فذاقت وبال أمرها وكان عاقبة أمرها خسرا * أعد الله لهم عذابا شديدا 8 - 10.

So, it tasted the scourge of its affairs and the evil consequences of its affair was a loss [65:9] Allah has Prepared for them a severe Punishment [65:10]

كورت " 81 " وإذا الوحوش حشرت 5.

(Surah) Kuwwirat: ***'And when the wild beasts are gathered [81:5]***

الانشقاق " 84 " فأما من أوتي كتابه بيمينه * فسوف يحاسب حسابا يسيرا 7 - 8.

(Surah) Al Inshiqaq: ***So, as for one Given his Book in his right hand [84:7] Then soon he would be Reckoned an easy Reckoning [84:8]***

الغاشية " 88 " إن إلينا إياهم * ثم إن علينا حسابهم 25 - 26.

(Surah) Al Ghashiya: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***

التكاثر " 102 " ثم لتسئلن يومئذ عن النعيم 8.

(Surah) Al Takasur: ***Then you will be Questioned on that Day about the boons [102:8]***

1 - لى: محمد بن أحمد الاسدي البردعي عن رقية بنت إسحاق بن موسى بن جعفر، عن أبيها، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: لا تزول قدما عبد يوم القيامة حتى يسأل عن أربع: عن عمره فيما أفناه؟ وشبابه فيما أبلاه؟ وعن ماله من أين كسبه وفيما أنفقه؟ وعن حبن أهل البيت.

Muhammad Bin Ahmad Al Asady Al Bardy,

'From Ruqayyah Bint Is'haq Bin Musa^{-asws} Bin Ja'far^{-asws}, from her father, from his forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The feet of a servant will not (be allowed to) move on the Day of Judgment until he is questioned about four – about his lifetime, what did he use it in? And his youth, what did he spent it in? And about his wealth, where did he earn it from, and what did he spend it in? And about our^{-asws} love, of the People^{-asws} of the Household".³⁰⁴

2 - لى: في خبر سعيد بن المسيب، عن علي بن الحسين عليهما السلام في حديث طويل قال: ثم رجع القول من الله في الكتاب على أهل المعاصي والذنوب فقال عزوجل: " ولئن مستهم نفحة من عذاب ربك ليقولن يا ويلنا إنا كنا ظالمين "

In a Hadeeth of Saeed Bin Al Musayyab,

'From Ali^{-asws} Bin Al-Husayn^{-asws} in a lengthy Hadeeth, he^{-asws} said: 'Then refer to the Words from Allah^{-azwj} in His^{-azwj} Book against the people of disobedience and the sins. Allah^{-azwj} Mighty and Majestic Said: ***And if a blast of the Punishment of your Lord were to touch them, they would be saying, 'O woe be unto us! Surely we were unjust!' [21:46].***

فإن قلتم أيها الناس: إن الله عزوجل إنما عني بهذا أهل الشرك فكيف ذلك وهو يقول: " ونضع الموازين القسط ليوم القيمة فلا تظلم نفس شيئا وإن كان مثقال حبه من خردل أتينا بها وكفى بنا حاسبين " ؟

If you were to say that Allah^{-azwj} Mighty and Majestic has Meant by this the Polytheists, so how can that be and He^{-azwj} is Saying: ***And We will Set up an And We will Place scales of fairness on the Day of Judgment, therefore do not wrong a soul of anything. And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47].***

اعلموا عباد الله أن أهل الشرك لا تنصب لهم الموازين ولا تنشر لهم الدواوين وإنما تنشر الدواوين لأهل الاسلام.

³⁰⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 1

Work, servants of Allah^{-azwj}! Surely, the people of Shirk, the Scales would not be set up for them, nor would the registers be published for them, but rather the registers would be publicised for the people of Islam”.³⁰⁵

3 - فس: أبي، عن ابن محبوب، عن الثمالي، عن أبي جعفر صلوات الله عليه قال: قال رسول الله صلى الله عليه وآله: لا تزول قدما عبد يوم القيامة من بين يدي الله حتى يسأله عن أربع خصال: عمرك فيما أفنيته؟ وجسدك فيما أبليت به؟ ومالك من أين كسبته وأين وضعته؟ وعن حنبل أهل البيت.

My father, from Ibn Mahboub, from Al Sumaly,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The feet of a servant will not (be able to) move on the Day of Judgment from in front of Allah^{-azwj} until He^{-azwj} Questions him about four characteristics – Your life-span, in what did you finish it? And your body, in what did you involve it? And your wealth, from where did you earn it and where you placed (spent) it? And our^{-saww} love of the People^{-asws} of the Household’.

ما: المفيد، عن ابن قولويه، عن أبيه، عن سعد، عن ابن عيسى، عن ابن محبوب، عن الثمالي مثله، وزاد فيه: فقال رجل من القوم: وما علامة حبكم يا رسول الله؟ فقال: محبة هذا – ووضع يده على رأس علي بن أبي طالب عليه السلام –.

Al-Mufeed, from Ibn Qawlawiyah, from his father, from Sa’ad, from Ibn Isa, from Ibn Mahboub, from Al-Sumaly – similar to it, and there is an increase in it: ‘A man from the group said, ‘And what is the sign of your^{-saww} love, O Rasool-Allah^{-saww}?’ He^{-azwj} said: ‘Love of this one’ – and he^{-saww} placed his^{-saww} hand upon the head of Ali^{-asws} Bin Abu Talib^{-asws}’.³⁰⁶

4 - لى: أبي، عن سعد، عن ابن عيسى، عن الحسين بن سعيد، عن علي بن الحكم، عن داود بن النعمان، عن إسحاق، عن الصادق جعفر بن محمد عليه السلام قال: إذا كان يوم القيامة وقف عبدان مؤمنان للحساب كلاهما من أهل الجنة:

My father, from Sa’ad, from Ibn Isa, from Al Husayn Bin Saeed, from Ali Bin Al Hakam, from Dawood Bin Al Numan, from Is’haq,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When it will be the Day of Judgment, two Momin servant would pause for the Reckoning, each of them being from the people of the Paradise – a poor one in the world and a rich one in the world.

فقير في الدنيا، وغني في الدنيا، فيقول الفقير: يا رب على ما أوقف؟ فوعزتلك إنك لتعلم أنك لم تولني ولاية فأعدل فيها أو أجور، ولم ترزقني مالا فآدي منه حقا أو أمنع، ولا كان رزقي يأتي مني إلا كفافا على ما علمت وقدرت لي، فيقول الله جل جلاله: صدق عبدي خلوا عنه يدخل الجنة،

The poor one would say, ‘O Lord^{-azwj}! What am I being paused upon? By Your^{-azwj} Might! You^{-saww} know that You^{-azwj} did not Grant me any governance therein so I was either just in it nor tyrannous, and You^{-azwj} did not Grace me wealth so I could give any rights from it or prevent

³⁰⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 2

³⁰⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 3

it (from needy ones), nor was my sustenance which You^{-azwj} Gave me from it except just enough upon what You^{-azwj} Knew and Determined for me'. So, Allah^{-azwj}, Majestic is His^{-azwj} Majesty would Say: "You speak the truth, My^{-azwj} servant! Unblock from him (the barricades) to enter the Paradise!"

ويبقى الآخر حتى يسيل منه من العرق ما لو شربه أربعون بعيرا لكفاهها، ثم يدخل الجنة، فيقول له الفقير: ما حبسك؟ فيقول: طول الحساب، ما زال الشيء يجيئني بعد الشيء يغفر لي، ثم أسأل عن شيء آخر حتى تغمدني الله عز وجل منه برحمة وألحقني بالتائبين، فمن أنت؟

And there would remain the other one until He^{-azwj} would Question from him of the sweat, what if forty camels were to drink it, would suffice these, then he will enter the Paradise. So, the poor one will say to him, 'What withheld you?' He will say, 'Length of the Reckoning. The thing (questions) did not cease coming to me after the thing (questions), (until) He^{-azwj} had Forgiven for me. I was asked about another thing, until Allah^{-azwj} Mighty and Majestic Covered me from it with Mercy, and Made me to meet up with the repentant(s). So, who are you?'

فيقول: أنا الفقير الذي كنت معك آنفا، فيقول: لقد غيرك النعيم بعدي.

He would say, 'I am the poor one who used to be with you just now (not long ago)'. He will say, 'The Bliss has changed you after me'.³⁰⁷

5 - ين: محمد بن عيسى، عن عمر بن إبراهيم بياع السابري، عن حجر بن زائدة عن رجل، عن أبي جعفر عليه السلام قال: قلت له: يا بن رسول الله إن لي حاجة، فقال: تلقاني بمكة، فقلت: يا بن رسول الله إن لي حاجة، فقال: تلقاني بمكة، فقلت: يا بن رسول الله إن لي حاجة، فقال: هات حاجتك،

From Muhammad Bin Isa, from Umar Bin Ibrahim, acquired by Al Sabiry, from Hajar Bin Zaidah, from a man,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'Meet me in Makkah'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! Meet me^{-asws} in Mina'. I said, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a need for me'. He^{-asws} said: 'Present your need'.

فقلت: يا بن رسول الله إني أذنبت ذنبا بيني وبين الله لم يطلع عليه أحد، فعظم علي وأجلك أن أستقبلك به،

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! I have committed a sin between me and Allah^{-azwj}, not notifying anyone upon it, so that is grievous upon me and I hastened that I should face you^{-asws} with it'.

فقال: إنه إذا كان يوم القيامة وحاسب الله عبده المؤمن أوقفه على ذنوبه ذنبا ذنبا، ثم غفرها له لا يطلع على ذلك ملكا مقربا ولا نبيا مرسلا.

³⁰⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 4

He^{-asws} said: 'When it will be the Day of Judgment and Allah^{-azwj} Reckons His^{-azwj} Momin servant and Pauses him upon his sins, sin by sin, He^{-azwj} will Forgive it for him, not notifying that upon an Angel of Proximity, nor a *Mursil* Prophet^{-as}'.

قال عمر بن إبراهيم: وأخبرني عن غير واحد أنه قال: ويستر عليه من ذنوبه ما يكره أن يوقفه عليها، قال: ويقول لسيئاته: كوني حسنات، قال: وذلك قول الله تبارك وتعالى: " أولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيمًا".

Umar Bin Ibrahim said, 'And I have been informed by someone else, he^{-asws} said: 'And He^{-azwj} will Veil upon him from his sins what he dislikes and pause him upon it. And He^{-azwj} will Say: "Be good deed!" And these are the Words of Allah^{-azwj} Blessed and Exalted: ***so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***'.³⁰⁸

6 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " للذين أحسنوا الحسنى وزيادة " فأما الحسنى فالجنة، وأما الزيادة فالدنيا، ما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة، ويجمع لهم ثواب الدنيا والآخرة، ويشيهم بأحسن أعمالهم في الدنيا والآخرة يقول الله: " ولا يرهق وجوههم قتر ولا ذلة أولئك أصحاب الجنة هم فيها خالدون ".

In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***For those who do good (there) is the good and more (for them); [10:26]:*** 'As for the good, it is the Paradise, and as for the increase, it is the world. What Allah^{-azwj} Gives them in the world, He^{-azwj} will not Reckon them with it in the Hereafter, and He^{-azwj} would Gather for them the rewards of the world and the Hereafter, and Reward them with the best of their deeds in the world and the Hereafter. Allah^{-azwj} is Saying: ***neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]***'.³⁰⁹

7 - ن: بالاسانيد الثلاثة عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إن الله عزوجل يحاسب كل خلق إلا من أشرك بالله عزوجل فإنه لا يحاسب ويؤمر به إلى النار.

By the three chains,

'From Al-Reza^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic would Reckon all creatures except the one who associates with Allah^{-azwj} Mighty and Majestic for he will not be Reckoned with and He^{-azwj} will Command with him to the Fire''.³¹⁰

8 - ن: بإسناد التميمي، عن الرضا، عن آبائه، عن علي عليهم السلام قال: قال النبي صلى الله عليه وآله: أول ما يسأل عنه العبد حبنا أهل البيت.

³⁰⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 5

³⁰⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 6

³¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 7

By the chain of Al Tameemy,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of what the servant would be Questioned about is our^{-saww} love of the People^{-asws} of the Household''³¹¹

9 - ما: في كتاب أمير المؤمنين عليه السلام إلى أهل مصر: من عمل لله أعطاه الله أجره في الدنيا والآخرة، وكفاه المهم فيهما، وقد قال الله تعالى: " يا عبادي الذين آمنوا اتقوا ربكم للذين أحسنوا في هذه الدنيا حسنة وأرض الله واسعة إنما يوفى الصابرون أجرهم بغير حساب "

In a letter of Amir Al-Momineen^{-asws} to the people of Egypt: 'One who works for (the Sake of) Allah^{-azwj}, Allah^{-azwj} would Give him his Recompense in the world and in the Hereafter (as well), and Suffice him of the important matters in these two, and Allah^{-azwj} the Exalted has Said: ***'O my servants who believe! Fear your Lord! For those who do good deeds in this world, is good, and the earth of Allah is vast. But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].***

فما أعطاهم الله في الدنيا لم يحاسبهم به في الآخرة، قال الله تعالى: " للذين أحسنوا الحسنى وزيادة " والحسنى هي الجنة، والزيادة هي الدنيا.

So, whatever Allah^{-azwj} Gives them in the world, He^{-azwj} would not Reckon them with it in the Hereafter. Allah^{-azwj} the Exalted Said: ***For those who do good is the good and more; [10:26],*** and the good, it is the Paradise, and the more, it is the world''³¹²

10 - نوادر الراوندي: بإسناده عن موسى بن جعفر، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: كل نعيم مسؤول عنه يوم القيامة إلا ما كان في سبيل الله تعالى.

(The book) Nawaadir of Al Rawandy, by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Every Bounty would be Questioned about on the Day of Judgment except what was in the Way of Allah^{-azwj} Exalted''³¹³

11 - ما: جماعة، عن أبي المفصل، عن محمد بن الحسن بن حفص، عن هشام النهشلي، عن عمر بن هاشم، عن معروف بن خربوذ، عن عامر بن واثلة، عن أبي بردة الاسلمي قال: سمعت رسول الله صلى الله عليه وآله يقول: لا يزول قدم عبد يوم القيامة حتى يسأل عن أربع: عن جسده فيما أبلاه؟ وعن عمره فيما أفناه؟ وعن ماله مما أكتسبه وفيما أنفق؟ وعن حبه أهل البيت.

A group, from Abu Al Mufazzal, from Muhammad Bin Al Hassan Bin Hafs, from Hisham Al Nahshaly, from Umar Bin Hashim, from Marouf Bin Kharbouz, from Aamir Bin Wasilah, from Abu Burdah Al Aslami who said,

³¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 8

³¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 9

³¹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 10

'I heard Rasool-Allah^{-saww} saying: 'The feet of a servant will not be moving on the Day of Judgment until he is Questioned about four – his body, in what did he involve it? And about his lifespan, in what did he finish it? And about his wealth, from what did he earn it, and in what did he spend it? And about our^{-saww} love, of the People^{-asws} of the Household''.³¹⁴

12 - ما: المفيد، عن أبي غالب أحمد بن محمد الزراري، عن عمه علي بن سليمان، عن الطيالسي، عن العلاء، عن محمد قال: سألت أبا جعفر عليه السلام عن قول الله عزوجل: " فاولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما " فقال عليه السلام: يؤتى بالمؤمن المذنب حتى يقام بموقف الحساب فيكون الله تعالى هو الذي يتولى حسابه، لا يطلع على حسابه أحدا من الناس،

Al Mufeed, from Abu Ghalib Ahmad Bin Muhammad Al Zurary, from his uncle Ali Bin Suleyman, from Al Tayalisi, from Al A'ala, from Muhammad who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].** He^{-asws} said: 'They will come with the sinful Momin on the Day of Judgment until he stands at the place of the Reckoning, and Allah^{-azwj} the Exalted would happen to be the One^{-azwj} Who would be in Charge of his Reckoning, not notifying his Reckoning upon anyone from the people.

فيعرفه ذنوبه حتى إذا أقر بسيئاته قال الله عزوجل للكتابة: بدلوها حسنات، وأظهروها للناس، فيقول الناس حينئذ: ما كان لهذا العبد سيئة واحدة، ثم يأمر الله به إلى الجنة، فهذا تأويل الآية، وهي في المذنبين من شيعتنا خاصة.

He would recognise his sins until when he accepts with his sins, Allah^{-azwj} Mighty and Majestic will Say to the recorders: "Replace these (evil sins) with good deeds and display it to the people!" At that time the people would say, 'There wasn't even one evil deeds for this servant'. Then Allah^{-azwj} will Command with him to the Paradise. So, this is the explanation of the Verse, and it is regarding the sinners from our^{-asws} Shias in particular''.³¹⁵

13 - ما: المفيد، عن أحمد بن الوليد، عن أبيه، عن الصفار، عن القاشاني، عن الاصفهاني، عن المنقري، عن ابن عيينة قال: سمعت أبا عبد الله عليه السلام يقول: ما من عبد إلا والله عليه حجة، إما في ذنب اقترفه، وإما في نعمة قصر عن شكرها.

Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Al Qashany, from Al Isfahany, from Al Minqary, from Ibn Ayayna who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a servant except and for Allah^{-azwj} there is an Argument upon him, either regarding a sin he acknowledges it, or regarding a Bounty he was deficient from thanking Him^{-azwj} (for it)''.³¹⁶

³¹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 11

³¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 12

³¹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 13

14 - ما: بهذا الاسناد عن ابن عيينة، عن حميد بن زياد، عن عطاء بن يسار، عن أمير المؤمنين عليه السلام قال: يوقف العبد بين يدي الله فيقول: قيسوا بين نعمي عليه وبين عمله، فتستغرق النعم العمل، فيقولون: قد استغرق النعم العمل، فيقول: هبوا له نعمي، وقيسوا بين الخير والشر منه،

By this chain, from Ibn Ayayna, from Hameed Bin Ziyad, from Ata'a Bin Yasar,

'From Amir Al-Momineen^{-asws} having said: 'The servant will pause in front of Allah^{-azwj} and He^{-azwj} would Say: "Compare between My^{-azwj} Bounty upon him and his deed!" So, the Bounty would drown the deed, and he will say, 'The Bounty has drowned the deed!' He^{-azwj} will Say: "Gift My^{-azwj} Bounty to him, and compare between the good and the evil from him!"

فإن استوى العملان أذهب الله الشر بالخير وأدخله الجنة، وإن كان له فضل أعطاه الله بفضله، وإن كان عليه فضل وهو من أهل التقوى لم يشرك بالله تعالى واتقى الشرك به فهو من أهل المغفرة، يغفر الله له برحمته إن شاء ويتفضل عليه بعفوه.

So, if the two deeds are equal, Allah^{-azwj} will Remove the evil by the good and Enter him into the Paradise. And if there was an extra for him, Allah^{-azwj} would Give him from His^{-azwj} Grace, and if there was an extra against him and he is from the pious people not having associated with Allah^{-azwj} the Exalted, and feared the association with Him^{-azwj}, then he would be from the Forgiven people. Allah^{-azwj} will Forgive (his sins) for him by His^{-azwj} Mercy, if He^{-azwj} so Desires, and Grace upon him with His^{-azwj} Pardon".³¹⁷

15 - عدة: في الخبر النبوي أنه يفتح للعبد يوم القيامة على كل يوم من أيام عمره أربعة وعشرون خزانة - عدد ساعات الليل والنهار - فخزانة يجدها مملوءة نورا وسرورا فينالها عند مشاهدتها من الفرح والسرور ما لو وزع على أهل النار لادهشهم عن الاحساس بألم النار، وهي الساعة التي أطاع فيها ربه،

A number (of reporters),

'In a Hadeeth of the Prophet^{-saww}: 'On the Day of Judgment, there would be opened for the servant (based) upon every day from the days of his lifetime, twenty-four deposits - number of the hours of the night and the day. It would be a deposit he would find to be filled with light and cheerfulness, and he would attain, at witnessing it, from the happiness and the cheerfulness what, if it were to be distributed upon the inhabitants of the Fire, it would stun them from the feeling of the pain of the Fire, and it is the time in which he obeyed his Lord^{-azwj}.

ثم يفتح له خزانة اخرى فيراها مظلمة منتنة مفرعة فينالها عند مشاهدتها من الفزع والجزع ما لو قسم على أهل الجنة لنغص عليهم نعيمها، وهي الساعة التي عصى فيها ربه،

Then another hoard would be opened for him, and he would see it as dark, stinky, shocking. He would attain, at witnessing it, from the panic and the alarm what, if it would to be

³¹⁷ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 11 H 14

distributed upon the inhabitants of the Paradise, it would annoy them their Bounties, and it is the time in which he disobeyed his Lord^{-azwj}.

ثم يفتح له خزانة اخرى فيراها فارغة ليس فيها ما يسره ولا ما يسوؤه وهي الساعة التي نام فيها أو اشتغل فيها بشئ من مباحات الدنيا، فيناله من الغبن والاسف على فواتها حيث كان متمكنا من أن يملأها حسنات ما لا يوصف، ومن هذا قوله تعالى: " ذلك يوم التغابن " .

Then another hoard would be opened for him, and he would see it as empty. There wouldn't be anything in it to cheer him nor what would annoy him, and it is the time in which he slept, or was busy in it with something from the lawful (neutral acts) of the world be affected from the regret and sorriness what cannot be described, upon its loss where he was able from filling it with good deeds; and from this are the Words of the Exalted: **that is the Day of loss and gain [64:9]**³¹⁸.

16 - وروي أن الله سبحانه يجمع الخلق يوم القيامة ولبعضهم على بعض حقوق وله قبلهم تبعات، فيقول: عبادي ما كان لي قبلكم فقد وهبته لكم، فهبوا بعضكم تبعات بعض، وادخلوا الجنة جميعا برحمتي.

And it is reported that Allah^{-azwj} the Gather would Gather the creatures on the Day of Judgment, and there would be right for some of them upon the others, and for Him^{-azwj} would be consequences facing them, so He^{-azwj} will be Saying: "My^{-azwj} servants! Whatever was for Me^{-azwj} with you all, so I^{-azwj} have Gifted it for you, therefore gift upon each other the consequences, and enter the Paradise altogether by My^{-azwj} Mercy"³¹⁹.

17 - مع: أبي، عن سعد، عن البرقي، 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 عزوجل: " فسوف يحاسب حسابا يسيرا " ؟ قال: ذاك العرض يعني التصفح.

My father, from Sa'ad, from Al Baqy, from his father, from Ibn Sinan, from Abu AL Jaroud,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Everyone Reckoned with would be Punished'. A speaker said to him^{-saww}, 'So where are the Words of Allah^{-azwj} Might and Majestic: **Then soon he would be Reckoned an easy Reckoning [84:8]?**' He^{-saww} said: 'That is the consideration, meaning the Pardoning'³²⁰.

(P.s. – No. 18 is missing)

19 - ما: أبو القاسم بن شبل بن أسد، عن ظفر بن حمدون، عن إبراهيم بن إسحاق، عن عبد الرحمن بن أحمد التميمي، عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة وكلنا الله بحساب شيعتنا، فما كان الله سئلنا الله أن يهبه لنا فهو لهم، وما كان لنا فهو لهم، ثم قرأ أبو عبد الله عليه السلام: " إن إلينا إياهم ثم إن علينا حسابهم " .

³¹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 15

³¹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 16

³²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 17

Abu Al Qasim Bin Shibl Bin Asad, from Zafar Bin Hamdoun, from Ibrahim Bin Is'haq, from Abdul Rahman Bin Ahmad Al Tameemi, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, Allah^{-azwj} will Allocate us^{-asws} with the Reckoning of our^{-asws} Shias. So, whatever was for Allah^{-azwj}, we^{-asws} will ask Allah^{-azwj} to Gift it to us^{-asws} and it would be for them, and whatever was for us^{-asws}, it would be for them'. Then Abu Abdullah^{-asws} recited: ***Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]***'.³²¹

20 - يد: ابن الوليد، عن الصفار، عن ابن هاشم، عن ابن معبد، عن درست، عن ابن اذينة، عن أبي عبد الله عليه السلام قال: قلت له: جعلت فداك ما تقول في القضاء و القدر ؟ قال: أقول: إن الله تعالى إذا جمع العباد يوم القيامة سأهم عما عهد إليهم و لم يسألهم عما قضى عليهم.

Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Ibn Ma'bad, from Dorost, from Ibn Azina,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the Ordainment and the Pre-determination?' He^{-asws} said: 'I^{-asws} am saying that when Allah^{-azwj} the Exalted Gathers the servants on the Day of Judgment, He^{-azwj} will Question them about what He^{-azwj} Agreed with them, and will not Questioned them about what He^{-azwj} had Ordained upon them''.³²²

21 - سن: أبي رفعه قال: إن أمير المؤمنين عليه السلام صعد المنبر فحمد الله وأثنى عليه، ثم قال: أيها الناس إن الذنوب ثلاثة، ثم أمسك، فقال له حبة العربي: يا أمير المؤمنين فسرهما لي، فقال: ما ذكرتها إلا وأنا أريد أن أفسرها، ولكنه عرض لي بحر حال بيني وبين الكلام، نعم الذنوب ثلاثة: فذنوب مغفور، وذنوب غير مغفور، وذنوب نرجو ونخاف عليه، قيل: يا أمير المؤمنين فبينها لنا،

My father raised it saying,

'Amir Al-Momineen^{-asws} ascended the pulpit, and he^{-asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: 'O you people! The sins are three!' Then he^{-asws} withheld, so Habab Al-Arny said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Interpret it for me'. He^{-asws} said: 'I^{-asws} did not mentioned it except and I^{-asws} intended to interpret it, but there presented to me^{-asws} shortness of breath and the speech. Yes, the sins are three – a Forgiven sin, and an Unforgiven sin, and a sin we hope for its perpetrator and fear upon him'. It was said, 'O Amir Al-Momineen^{-asws}! Explain it to us'.

قال: نعم أما الذنوب المغفور فعبد عاقبه الله تعالى على ذنبه في الدنيا فالله أحكم وأكرم أن يعاقب عبده مرتين،

He^{-asws} said: 'Yes. As for the Forgiven is, Allah^{-azwj} the Exalted Punishes a servant upon his sin in the world, and Allah^{-azwj} is Wiser, and more Benevolent than that He^{-azwj} would Punish His^{-azwj} servant twice (once again in the Hereafter).

³²¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 19

³²² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 20

و أما الذي لا يغفر فظلم (فمظالم خ ل) العباد بعضهم لبعض، إن الله تبارك وتعالى إذا برز لخلقه أقسم قسما على نفسه فقال: وعزتي وجلالي لا يجوزني ظلم ظالم ولو كف بكف، ولو مسحة بكف، ونطحة ما بين الشاة القرناء إلى الشاة الجماء

And as for the sin which is Unforgiven, the servants are unjust to each other. When Allah^{-azwj} Blessed and Exalted Emphasized to His^{-azwj} creatures, Swore an oath upon Himself^{-azwj} and He^{-azwj} Said: 'By My^{-azwj} Might and My^{-azwj} Majesty! I^{-azwj} will not allow an injustice of an unjust one and even if it be a palm for a palm, and even it be a touch with a pal (friendly touch), and a dispute what is between the sheep with horns and the shabby sheep".

فيقتص الله للعباد بعضهم من بعض حتى لا يبقى لاحد عند أحد مظلمة، ثم يعنهم الله إلى الحساب،

Thus, Allah^{-azwj} would Redress for the servants, some of them from others, until there will not remain any injustice for anyone with anyone. Then, Allah^{-azwj} would Send them to the Reckoning.

وأما الذنب الثالث فذنب ستره الله على عبده ورزقه التوبة فأصبح خاشعا من ذنبه راجيا لربه، فنحن له كما هو لنفسه، نرجو له الرحمة ونخاف عليه العقاب.

And as for the third sin, it is a sin Allah^{-azwj} Veils upon His^{-azwj} servant and Graces him the (inclination for) the repentance, and he becomes fearing from his sins, hoping to his Lord^{-azwj}. So, we^{-asws} are to him just as he is to himself. We^{-asws} hope for the Mercy for him, and we^{-asws} fear the Punishment upon him".³²³

22 - ير: إبراهيم بن هاشم، عن ابن فضال، عن أبي جميلة، عن أبي شعيب الحداد، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أنا أول قادم على الله، ثم يقدم علي كتاب الله، ثم يقدم علي أهل بيتي، ثم يقدم علي امتي، فيقفون فيسألهم: ما فعلتم في كتابي وأهل بيت نبيكم؟

Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Abu Shuayb Al Hadad,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-asws} would be the first one to proceed to Allah^{-azwj}, then the Book of Allah^{-azwj} would proceed to me^{-saww}, then the People^{-asws} of my^{-saww} Household would proceed to me^{-saww}, then my^{-saww} community would proceed to me^{-saww}, and they would pause and He^{-azwj} will Question them: "What did you do regarding My^{-azwj} Book and the People^{-asws} of the Household of your Prophet^{-saww}?"'.³²⁴

23 - سن: ابن محبوب عن ابن رثاب، عن الحلبي، عن أبي عبد الله عليه السلام قال: ثلاثة أشياء لا يحاسب العبد المؤمن عليهن: طعام يأكله، وثوب يلبسه، وزوجة صالحة تعاونه ويحصى بها فرجه.

Ibn Mahboub, from Ibn Raib, from Al Halby,

³²³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 21

³²⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 22

'From Abu Abdullah^{-asws} having said: 'Three things, the Momin servant will not be Reckoned upon – the food he ate, and clothes he wore, a righteous spouse co-operating with him, he fortified (made chaste) his private parts by her''.³²⁵

24 - سن: أبي، عن القاسم بن محمد، عن الحارث بن حريز، عن سدير الصيرفي عن أبي خالد الكابلي قال: دخلت على أبي جعفر عليه السلام فدعا بالغداء فأكلت معه طعاما ما أكلت طعاما قط أنظف منه ولا أطيب منه، فلما فرغنا من الطعام قال: يا أبا خالد كيف رأيت طعامنا؟ قلت: جعلت فداك ما رأيت أنظف منه قط ولا أطيب، ولكني ذكرت الآية التي في كتاب الله: " لتسئلن يومئذ عن النعيم "

My father, from Al Qasim Bin Muhammad, from Al Haris Bin Hareyz, from Sadeyr Al Sayrafi, from Abu Khalid al Kabily who said,

'I went to Abu Abdullah^{-asws}, and he^{-asws} called for the lunch. So, I ate such a meal with him^{-asws}, I had not eaten anything cleaner than it, nor tastier than it. When we were free from the meal, he^{-asws} said: 'O Abu Khalid! How did you see your food (to be)?' I said, 'May I be sacrificed for you^{-asws}! I have not seen anything cleaner than it at all, nor tastier, but I remembered the Verse which is in the Book of Allah^{-azwj}: **Then you will be Questioned on that Day about the boons [102:8]**'.

فقال أبو جعفر عليه السلام: لا، إنما تسألون عما أنتم عليه من الحق.

So, Abu Ja'far^{-asws} said: 'No! But rather, you will be Questioned about what you are upon, from the Truth''.³²⁶

25 - شى: عن أبي إسحاق قال: سمعته يقول: في " سوء الحساب " لا يقبل حسناتهم ويؤاخذون بسيئاتهم.

From Abu Is'haq who said,

'I heard him saying regarding **the evil Reckoning [13:21]**: 'Their good deeds will not be Accepted, and they would be Seized for their evil deeds''.³²⁷ (P.S. – This is not a Hadeeth)

26 - شى: عن هشام بن سالم، عن أبي عبد الله عليه السلام في قوله تعالى: " ويخافون سوء الحساب " قال: يحسب عليهم السيئات، ويحسب لهم الحسنات وهو الاستقصاء.

From Hisham Bin Salim,

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: **and are fearing the evil Reckoning [13:21]**, he^{-asws} said: 'The evil deeds would be Reckoned against them, and the good deeds would be Reckoned for them, and it is the investigation''.³²⁸

³²⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 23

³²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 24

³²⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 25

³²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 26

27 - شى: عن هشام بن سالم، عن أبي عبد الله عليه السلام في قوله تعالى: "ويخافون سوء الحساب" قال: الاستقصاء والمدافعة، وقال: يحسب عليهم السيئات، ولا يحسب لهم الحسنات.

From Hisham Bin Salim,

‘From Abu Abdullah^{-asws} regarding the Words of the Exalted: **and are fearing the evil Reckoning [13:21]**, he^{-asws} said: ‘The investigation and the detailed inquiry’. And he^{-asws} said: ‘The evil deeds will be Reckoned against them, and the good deeds will not be Reckoned for them’³²⁹.

28 - شى: عن حماد بن عثمان، عن أبي عبد الله عليه السلام أنه قال لرجل: يا فلان مالك ولاخيك؟ قال: جعلت فداك كان لي عليه حق فاستقصيت منه حقي،

From Hamad Bin Usman,

‘From Abu Abdullah^{-asws} having said to a man: ‘O so and so! What is the matter with you and your brother?’ He said, ‘May I be sacrificed for you^{-asws}! There is a right for me upon him, so I inquired (demanded) my right from him’.

قال أبو عبد الله: أخبرني عن قول الله: "ويخافون سوء الحساب" أتراهم خافوا أن يجور عليهم أو يظلمهم؟ لا والله خافوا الاستقصاء والمدافعة.

Abu Abdullah^{-asws} said: ‘Inform me about the Words of Allah^{-azwj}: **‘and are fearing the evil Reckoning [13:21]**. Do you see them fearing the He^{-azwj} would be tyrannous upon them, or be unjust to them? No, by Allah^{-azwj}! They are fearing the investigation and the detailed inquiry’³³⁰.

29 - قال محمد بن عيسى: وبهذا الاسناد أن أبا عبد الله عليه السلام قال لرجل شكاه بعض إخوانه: ما لاخيك فلان يشكوك؟ فقال: أيشكوني أن استقصيت حقي؟!

Muhammad Bin Isa said, ‘And by this chain,

Abu Abdullah^{-asws} said to a man, who one of his brothers had complained to him^{-asws}: ‘What is for your brother so and so, he is complaining about you?’ He said, ‘He complained of me that I inquired (demanded) my right?’

قال: فجلس مغضبا ثم قال: كأنك إذا استقصيت لم تسع؟! رأيت ما حكى الله تبارك وتعالى: "ويخافون سوء الحساب" أخافوا الله أن يجور عليهم؟ لا والله ما خافوا إلا الاستقصاء، فسماه الله سوء الحساب، فمن استقصي فقد أساء.

He (the narrator) said, ‘He^{-asws} sat up angrily, then said: ‘It is as if when you inquired, you did not harm? What is your view of what Allah^{-azwj} Blessed and Exalted Related: **and are fearing**

³²⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 27

³³⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 28

the evil Reckoning [13:21], are they fearing Allah^{-azwj} that He^{-azwj} might be tyrannous upon them? No, by Allah^{-azwj}! They do not fear except the inquiry, so Allah^{-azwj} Named it as 'evil Reckoning'. So, the one who inquires (i.e., about the debt from his brother), he has harmed'.

30 - شى: عن الحسن بن هارون، عن أبي عبد الله عليه السلام في قول الله: "إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا" قال: يسأل السمع عما يسمع، والبصر عما يطرّف، والفؤاد عما عقد عليه.

From Al Hassan Bin Haroun,

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **'Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**. He^{-asws} said: 'The ears would be Questioned about what he heard, and the sight about what he glanced at, and the heart about what was held upon it''³³¹

31 - بشا: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن سعيد بن أبي سعيد، عن محمد بن أحمد بن بطة، عن الوليد بن أبان، عن محمد بن داود، عن يعقوب بن إسحاق، عن الحارث بن محمد، عن أبي بكر بن عياش، عن معروف بن خربوذ، عن أبي الطفيل، عن أبي بردة قال: قال رسول الله صلى الله عليه وآله: لا تزول قدم عبد حتى يسأل عن حبنا أهل البيت، قيل: يا رسول الله ما علامة حبكم؟ قال: فضرب بيده على منكب علي عليه السلام.

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Saeed Bin Abu Saeed, from Muhammad Bin Ahmad Bin Batah, from Al Waleed Bin Aban, from Muhammad Bin Dawood, from Yaqoub Bin Is'haq, from Al Haris Bin Muhammad, from Abu Bakr Bin Ayash, from Marouf Bin Kharbouz, from Abu Al Tufayl, from Abu Bardah who said,

'Rasool-Allah^{-saww} said: 'The feet of a servant will not (be allowed to) move until he is Questioned about our^{-saww} love of the People^{-asws} of the Household'. It was said, 'O Rasool-Allah^{-saww}! What is a sign of your^{-saww} love?' He (the narrator) said, 'He^{-saww} struck by his^{-saww} hand upon a shoulder of Ali^{-asws}'³³²

32 - كا: العدة، عن البرقي، عن الحسن بن علي بن يقطين، عن محمد بن سنان عن أبي الجارود، عن أبي جعفر عليه السلام قال: إنما يداق الله العباد في الحساب يوم القيامة على قدر ما آتاهم من العقول في الدنيا.

The number (of reporters, from Al Barqy, from Al Hassan Bin Ali Bin Yaqteen, from Muhammad Bin Sinan, from Abu Al Jaroud,

'Abu Ja'far^{-asws} having said: 'But rather, Allah^{-azwj} Go into detail of the servants during the Reckoning on the Day of Judgment, upon a measurement of what He^{-azwj} Gave them from the intellect in the world''³³³

³³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 30

³³² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 31

³³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 32

33 - يب: الحسين بن سعيد، عن فضالة، عن حسين بن عثمان، عن سماعة، عن أبي بصير قال: سمعت أبا جعفر عليه السلام يقول: أول ما يحاسب به العبد الصلاة فإن قبلت قبل ما سواها.

Al Hassan Bin Saeed, from Fazalah, from Husayn Bin Usman, from Sama'at, from Abu Baseer, who said,

'I heard Abu Ja'far^{-asws} saying: 'The first of what the servant would be Reckoned with is the Salah, so if it is Accepted, whatever besides is will be Accepted''³³⁴

34 - كا: علي، عن أبيه، والعدة، عن أحمد بن محمد وسهل جميعاً، عن ابن محبوب عن مالك به عطية، عن يونس بن عمار قال: قال أبو عبد الله عليه السلام: إن الدواوين يوم القيامة ديوان فيه النعم، وديوان فيه الحسنات، وديوان فيه السيئات،

Ali, from his father, and the number (of reporters), from Ahmad Bin Muhammad and Sahl altogether, from Ibn Mahboub, from Malik Bin Atiya, from Yunus Bin Amaar who said,

'Abu Abdullah^{-asws} said: 'The registers on the Day of Judgment would be three registers – a register in which are (recorded) the Bounties, and a register in which are (recorded) the good deeds, and a register in which are (recorded) the evil deeds.

فيقابل بين ديوان النعم وديوان الحسنات فتستغرق النعم ديوان الحسنات، ويبقى ديوان السيئات فيدعا ابن آدم المؤمن للحساب فيتقدم القرآن أمامه في أحسن صورة، فيقول: يا رب أنا القرآن، وهذا عبدك المؤمن، قد كان يتعب نفسه بتلاوتي، ويطيل ليله بتريلي وتفويض عيناه إذا تهجد، فأرضه كما أرضاني،

The Bounties would generally cover the good deeds, and there would remain the evil deeds. So, the son of Adam^{-as} would be called for the Reckoning, and the Quran would walk in front of him in an excellent image, and it would be saying: 'O Lord^{-azwj}! I am the Quran, and this is Your^{-azwj} servant who used to exhaust himself by my recitation, and prolong his nights by my slow recitation, and flooded his eyes (with tears) when he (prayed the) *Tahajjud Salāt*, therefore Please him just as You^{-azwj} have Pleased me'.

قال: فيقول العزيز الجبار: أبسط يمينك فيملؤها من رضوان الله العزيز الجبار، وملأ شماله من رحمة الله، ثم يقال: هذه الجنة مباحة لك فاقراء واصعد، فإذا قرأ آية صعد درجة.

He^{-asws} said: 'The Mighty, the Compeller would be Saying: "My^{-azwj} servant! Extend your right hand". So, it would be Filled with the Pleasure of Allah^{-azwj}, the Mighty, the Compeller, and his left hand would be Filled from the Mercy of Allah^{-azwj}. Then it would be said to him: 'This is the Paradise, Gifted for you. Therefore, recite and ascend!' So, whenever he recites a Verse, he would ascend a level''³³⁵

35 - كا: العدة، عن سهل، عن ابن محبوب، عن ابن رثاب، عن أبي عبيدة الحذاء، عن ثوير بن أبي فاختة قال: سمعت علي بن الحسين عليهما السلام يحدث في مسجد رسول الله صلى الله عليه وآله فقال: حدثني أبي أنه سمع أباه علي بن أبي طالب عليه

³³⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 33

³³⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 34

السلام يحدث الناس قال: إذا كان يوم القيامة بعث الله تبارك وتعالى الناس من حفرهم غرلا مهلا جردا مردا في صعيد واحد يسوقهم النور وتجمعهم الظلمة حتى يقفوا على عقبة المحشر،

A number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ib, from Abu Ubeyda Al-Haza'a, from Suweyr Bin Abu Fakhta who said:

I heard Ali^{-asws} Bin Al-Husayn^{-asws} narrating in the Masjid of the Rasool^{-saww} Allah^{-azwj} saying: 'Narrated to me^{-asws} by my^{-asws} father^{-asws}, and he^{-asws} heard it from his^{-asws} father^{-asws} Ali^{-asws} Bin Abu Talib^{-asws} narrating to the people saying: 'When it will be the Day of Judgement, Allah^{-azwj} will Resurrect the people from their graves in their isolation, without beards, in one plane, being driven by the light, and Gather them in the darkness until they are paused upon the hurdle on the Place of Resurrection.

فيركب بعضهم بعضا ويزدحمون دونها (عليها خ ل) فيمنعون من المضي فتشتد أنفاسهم، ويكثر عرقهم وتضيق بهم أمورهم، ويشتد ضجيجهم، وترتفع أصواتهم، قال: وهو أول هول من أهوال يوم القيامة،

So, some of them will climb upon the others, becoming over crowded. They will be prevented from passing. Their breathing will be heavy and they will sweat profusely, and their affairs would be constricted, their noises would intensify, and their voices would be raised. He^{-asws} said: 'This will be the first sensation from the sensations of the Day of Judgement'.

قال: فيشرف الجبار تبارك وتعالى عليهم من فوق عرشه في ضلال من الملائكة فيأمر ملكا من الملائكة فينادي فيهم: يا معشر الخلائق أنصتوا واستمعوا منادي الجبار قال: فيسمع آخرهم كما يسمع أولهم،

He^{-asws} said: 'The Compeller^{-azwj} Blessed and High will Attend to them from above His^{-azwj} Throne in the shadow of the Angels, so He^{-azwj} Command an Angel from the Angels who would call out among them: 'O group of creatures! Listen, and listen intently to the Caller of the Compeller^{-azwj}'. He^{-asws} said: 'So the last of them would hear it just as the first of them'.

قال: فتنكسر أصواتهم عند ذلك، وتخشع أبصارهم، وتضطرب فرائصهم، وتفرع قلوبهم، ويرفعون رؤوسهم إلى ناحية الصوت مهطعين إلى الداعي، قال: فعند ذلك يقول الكافر: هذا يوم عسر،

He^{-asws} said: 'Their voices would break up due to that, and they will anxiously look around and their body parts would become restless, and their hearts would be in a panic, and they will be raising their heads towards the direction of the voice hastening to the Caller'. He^{-asws} said: 'So when that happens, the Infidel would say, 'This is a difficult day'.

قال: فيشرف الله عزوجل ذكره الحكم العدل عليهم فيقول: أنا الله لا إله إلا أنا الحكم العدل الذي لا يجوز، اليوم أحكم بينكم بعدي وقسطني، لا يظلم اليوم عندي أحد، اليوم آخذ للضعيف من القوي بحقه، ولصاحب المظلمة بالمظلمة بالقصاص من الحسنات والسيئات، واثيب على الهبات،

He^{-asws} said: 'So the Compeller^{-azwj} Mighty and Majestic would Attend to be the Judge over them, so He^{-azwj} will Say to them: "I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}. I^{-azwj}

am the Equitable Judge Whom will not Let any injustice be done today. I^{-azwj} Shall Judge between you all with Justice and Equity. No one will be done injustice in My^{-azwj} Presence today. I^{-azwj} shall Take the rights for weak ones from the strong ones and for those who have suffered injustices will be retaliation from the good deeds and the sins as compensation and be Rewarded for the gifts.

ولا يجوز هذه العقبة اليوم عندي ظالم ولا أحد عنده مظلمة إلا مظلمة يهبها لصاحبها واثيبه عليها وأخذ له بها عند الحساب، فتلازموا

And no one will be Permitted today in My^{-azwj} Presence, as an unjust one or one to whom injustice has been done except if he waives his right against the other one, and I^{-azwj} shall Take from him (the unjust one) during the Accounting correlated.

أيها الخلائق و اطلبوا مظالمكم عند من ظلمكم بها في الدنيا، وأنا شاهد لكم (بها خ ل) عليهم، وكفى بي شهيدا،

O you creatures! And seek what is due to you from the one who was unjust to you for it in the world, and I^{-azwj} am a Witness for you against them, and I^{-azwj} am sufficient as a Witness’.

قال: فيتعارفون ويتلازمون فلا يبقى أحد له عند أحد مظلمة أو حق إلا لزمه بها، قال: فيمكنون ما شاء الله فيشتد حالهم، فيكثر عرقهم ويشتد غمهم، وترتفع أصواتهم بضجيج شديد، فيتمنون المخلص منه بترك مظالمهم لاهلها.

He^{-asws} said: ‘They will recognise each other and seize the opportunity. So, no one would remain for whom there would be anything from the unjust one any right except that he would claim for it’. He^{-asws} said: ‘They would do that for as long as Allah^{-azwj} so Desires. Their condition would become difficult, and they will sweat profusely, and their grief would intensify, and they would be raising their voices by intense noise. They would wish to be finished from it by letting go of their rights and not bother to claim for it from the unjust ones’.

قال: ويطلع الله عزوجل على جهدهم فينادي مناد من عند الله تبارك وتعالى يسمع آخرهم كما يسمع أولهم: يا معاشر (معشر خ ل) الخلائق أنصتوا لداعي الله تبارك وتعالى واسمعوا، إن الله تبارك وتعالى يقول لكم: أنا الوهاب، إن أحببت أن تواهبوا فتواهبوا، وإن لم تواهبوا أخذت لكم بمظالمكم،

He^{-asws} said: ‘And Allah^{-azwj} would Know of their struggles, so a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High which the last of them would hear as well as the first of them: ‘O group of creatures, listen intently to the Caller of Allah^{-azwj} Blessed and High, and listen to what Allah^{-azwj} Blessed and Exalted is Saying to you all: ‘I^{-azwj} Am the Bestower and would Love it if you would gift (forego) each other and if you do not then I^{-azwj} will Take it for you from the one who was unjust to you’.

قال: فيفرحون بذلك لشدة جهدهم وضيق مسلكهم وتزاحمهم،

He^{-asws} said: ‘So they would become happy with that due to their difficult struggles, and constriction, and their behaviour and contention’.

قال: فيهب بعضهم مظالمهم رجاء أن يتخلصوا مما هم فيه، ويبقى بعضهم فيقولون: يا رب مظالمنا أعظم من أن نهبها.

He^{-asws} said: 'So some of them would forego their rights in the hope that it would finish them from the situation that they would be in, and there would remain some of them who would say, 'O Lord^{-azwj}, our rights are greater than us being able to forego them'.

قال: فينادي مناد من تلقاء العرش: أين رضوان خازن الجنان جنان الفردوس قال: فيأمره الله عزوجل أن يطلع من الفردوس قصرًا من فضة بما فيه من الآنية والخدم،

He^{-asws} said: 'So a Caller would Call out from beside the Throne: 'Where is Rizwaan, the keeper of the Gardens of *Al-Firdows*?' He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Command him to display from *Al-Firdows* a castle of silver with whatever is inside it from the construction and the servants'.

قال: فيطلعه عليهم في حفافة القصر الوصائف و الخدم، قال فينادي مناد من عند الله تبارك وتعالى: يا معشر الخلائق ارفعوا رؤوسكم فانظروا إلى هذا القصر

He^{-asws} said: 'The butlers and the servants would be seen on the grounds of the castle'. He^{-asws} said: 'So a Caller would Call out from the Presence of Allah^{-azwj} Blessed and High: "O group of creatures! Raise your heads and look at this castle'.

قال: فيرفعون رؤوسهم فكلهم يتمناه،

He^{-asws} said: 'So they will be raising their heads, and each one of them would wish for it'.

قال: فينادي مناد من عند الله تبارك وتعالى: يا معشر الخلائق هذا لكل من عفى عن مؤمن،

He^{-asws} said: 'So a Caller will Call out from the Presence of Allah^{-azwj}: "O group of creatures! This is for every one forgives a Momin'.

قال، فيعفون كلهم إلا القليل.

He^{-asws} said: 'So all of them would be forgiving except for a few'.

قال: فيقول الله عزوجل: لا يجوز إلى جنتي اليوم ظالم، ولا يجوز إلى ناري اليوم ظالم ولاحد من المسلمين عنده مظلمة حتى يأخذها منه عند الحساب، أيها الخلائق استعدوا للحساب،

He^{-asws} said: 'So Allah^{-azwj} Mighty and Majestic will Say: "There is no Permission to My^{-azwj} Paradise today for the unjust one, and there is no Permission today to the Fire today for the one who was oppressed, or anyone from the Muslims who has in his possession somebody's rights until it will be Taken from him during the Accounting. O you creatures! Be prepared for the Accounting'.

قال: ثم يخلي سبيلهم فينطلقون إلى العقبة يكرد بعضهم بعضا حتى ينتهوا إلى العرصة، والجبار تبارك وتعالى على العرش، قد نشرت الدواوين، ونصبت الموازين، واحضر النبيون والشهداء وهم الائمة، يشهد كل إمام على أهل عالمه بأنه قد قام فيهم بأمر الله عزوجل ودعاهم إلى سبيل الله.

He^{-asws} said: 'Then their way would be cleared for them, so they will be moving to the next stage preparing one another until they end up at the Plains, and the Compeller^{-azwj} Blessed and High would be upon the Throne. The registers (of deeds) would have been published, the scales set, and the Prophets^{-as}, and the witnesses^{-asws}, and these would be the Imams^{-asws} would be present. Each Imam^{-asws} testifying over the people of his^{-asws} era, having stood among them by the Command of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj}'.

قال: فقال له رجل من قريش: يا بن رسول الله إذا كان للرجل المؤمن عند الرجل الكافر مظلمة أي شيء يأخذ من الكافر وهو من أهل النار؟

He^{-asws} said: 'So a man from Quraysh said to him^{-asws}, 'O son^{-asws} of the Rasool^{-saww} Allah^{-azwj}, if there is a Momin man who has a claim against an infidel man, which thing would be taken from the infidel, and he is from the inhabitants of the Fire?'

قال: فقال له علي بن الحسين عليهما السلام: يطرح عن المسلم من سيئاته بقدر ماله على الكافر، فيعذب الكافر بما مع عذابه بكفره عذابا بقدر ما للمسلم قبله من مظلمته.

He^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'The sins of the Muslim would be taken from him in accordance with what is due to him from the infidel, so the *Kafir* would be Punished by it along with his Punishment for his Kufr in accordance with what was for the Muslim before his right'.

قال: فقال له: القرشي، فإذا كانت المظلمة لمسلم عند مسلم كيف يؤخذ مظلمته من المسلم؟

He^{-asws} said: 'So the Qureshi said to him^{-asws}, 'So if there was a right for a Muslim against a Muslim, how would it be taken from a Muslim?'

قال: يؤخذ للمظلوم من الظالم من حسناته بقدر حق المظلوم فيزداد على حسنات المظلوم،

He^{-asws} said: 'The good deeds would be taken for the oppressed against the oppressor in accordance with the right of the oppressed and it would increase the good deeds of the oppressed one'.

قال: فقال له القرشي، فإن لم يكن للظالم حسنات؟

He^{-asws} said: 'The Qureshi said to him^{-asws}: 'If the oppressor does not have any good deeds to his credit?'

قال: إن لم يكن للظالم حسنات فإن للمظلوم سيئات، تؤخذ من سيئات المظلوم فيزداد على سيئات الظالم.

He^{-asws} said: 'If the oppressor does not have any good deeds to his credit, the sins of the oppressed would be taken from him so it would increase the sins of the oppressor'.³³⁶

36 - نهج: ألا وإن الظلم ثلاثة: فظلم لا يغفر، وظلم لا يترك، وظلم مغفور لا يطلب،

Nahj (Al Balagah) -

'Indeed! And that the injustices are three – An injustice not Forgiven, and an injustice no left, and an injustice Forgiven, not sought.

فأما الظلم الذي لا يغفر فالشرك بالله، قال الله سبحانه: إن الله لا يغفر أن يشرك به،

As for the injustice not Forgiven, so it is the Shirk with Allah^{-azwj}. Allah^{-azwj} the Glorious Said: **'Allah does not Forgive if He is associated with, and He Forgives whatever is besides that [4:48].**

وأما الظلم الذي يغفر فظلم العبد نفسه عند بعض الهنات،

And as for the injustice which is Forgiven, it is the injustice of the servant to himself at one of the small sins.

وأما الظلم الذي لا يترك فظلم العباد بعضهم بعضاً، القصاص هناك شديد، ليس هو جرحاً بالمدى ولا ضرباً بالسياط، ولكنه ما يستصغر ذلك معه.

And as for the injustice which will not be left, is the injustice of the servants to each other. The Retribution over there is severe. It isn't an injury with the limit, nor a strike with the whip, but it is what would make everything else seem small (when compared) with it'.³³⁷

37 - نهج: سئل عليه السلام: كيف يحاسب الله الخلق على كثرتهم؟ فقال: كما يرزقهم على كثرتهم، قيل: فكيف يحاسبهم ولا يرونه؟ قال: كما يرزقهم ولا يرونه.

Nahj (Al Balagah) -

'He^{-asws} was asked, 'How will the Creator Reckon the people upon their large numbers?' He^{-asws} said: 'Just as He^{-azwj} Sustains them upon their large numbers'. It was said, 'How will He^{-azwj} be Reckoning them and they will not be seeing Him^{-azwj}?' He^{-asws} said: 'Just as He^{-azwj} Sustains them and they do not see Him^{-azwj}'.³³⁸

³³⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 35

³³⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 36

³³⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 37

38 - كا: محمد بن الحسين وغيره عن سهل، عن محمد بن عيسى، ومحمد بن يحيى، عن محمد بن الحسين جميعاً، عن محمد بن سنان، عن إسماعيل بن جابر، وعبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله عليه السلام في قوله تعالى: " وإذا الموءودة سئلت بأي ذنب قتلت " قال: يقول: أسألكم عن الموءودة التي نزلت عليكم فضلها مودة القرى بأي ذنب قتلتموهم ؟

Muhammad Bin Al Husayn and someone else from Suheyf, from Muhammad Bin Isa, and Muhammad Bin Yahya, from Muhammad Bin Al Husyan altogether, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareem Bin Amro, from Abdul Hameed Bin Abu Al Daylam,

‘From Abu Abdullah^{-asws} regarding the Words of the Exalted: **And when the cordiality is Questioned about [81:8] For what sin was it killed [81:9]**, he^{-asws} said: ‘He^{-azwj} is Saying: “I^{-azwj} will Question you all about the cordiality, the merits of which was Revealed unto you, the cordiality of the relatives (of Rasool-Allah^{-saww}), for which sin did you kill them^{-asws}?”³³⁹

39 - فس: أحمد بن إدريس، عن أحمد بن محمد، عن سلمة بن عطاء، عن جميل، عن أبي عبد الله عليه السلام قال: قلت: قول الله: " لتسئلن يومئذ عن النعيم " قال: تسأل هذه الأمة عما أنعم الله عليهم برسول الله صلى الله عليه وآله ثم بأهل بيته عليهم السلام.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Salmah Bin Ata’a, from Jameel,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘The Words of Allah^{-azwj}: **Then you will be Questioned on that Day about the boons (blessings) [102:8]**, he^{-asws} said: ‘This community would be Questioned about what Allah^{-azwj} Favoured upon them with Rassol-Allah^{-saww}, then of the People^{-asws} of the Household^{-asws}’³⁴⁰

40 - سن: أبي، عن ابن أبي عمير، عن حفص بن البختري، عن أبي عبد الله عليه السلام في قوله: " لتسئلن يومئذ عن النعيم " قال: إن الله أكرم من أن يسأل مؤمناً عن أكله وشربه.

My father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Then you will be Questioned on that Day about the boons [102:8]**, he^{-asws} said: ‘Allah^{-azwj} is more Benevolent than to Question a Momin of his eating and his drinking’³⁴¹

41 - ن: بإسناده عن إبراهيم بن العباس الصولي قال: كنا يوماً بين يدي علي بن موسى الرضا عليه السلام فقال: ليس في الدنيا نعيم حقيقي، فقال له بعض الفقهاء ممن حضره: فيقول الله عزوجل: " ثم لتسئلن يومئذ عن النعيم " أما هذا النعيم في الدنيا وهو الماء البارد،

By his chain, from Ibrahim Bin Al Abbas Al Sowly who said,

³³⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 38

³⁴⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 39

³⁴¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 40

'One day we were in front of Ali^{-asws} Bin Musa Al-Reza^{-asws}, and he^{-asws} said: 'There isn't any real boon in the world'. So, one of the jurists from what were present, said to him^{-asws}, 'But Allah^{-azwj} Mighty and Majestic is saying: **Then you will be Questioned on that Day about the boons [102:8]**. But this is the book in the world, and it is the cold water'.

فقال له الرضا عليه السلام - وعلا صوته -: كذا فسرتموه أنتم وجعلتموه على ضروب، فقالت طائفة: هو الماء البارد، وقال غيرهم: هو الطعام الطيب، وقال آخرون: هو طيب النوم، ولقد حدثني أبي، عن أبيه، عن أبي عبد الله عليه السلام أن أقوالكم هذه ذكرت عنده في قول الله عزوجل: " ثم لتسئلن يومئذ عن النعيم "

Al-Reza^{-asws} said to him – and raise his^{-asws} voice: 'This is how you all are interpreting it and making it to be upon a variety. So, a group said, 'It is the cold water', and others (said), 'It is the good food', and others said, 'It is the good sleep', and my^{-asws} father^{-asws} has narrated to me^{-asws}, from his^{-asws} father^{-asws}, from Abu Abdullah^{-asws} that these words of yours were mentioned in his^{-asws} presence regarding the Words of Allah^{-azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**.

فغضب عليه السلام وقال: إن الله عزوجل لا يسأل عباده عما تفضل عليهم به ولا يمن بذلك عليهم، والامتنان بالانعام مستحب من المخلوقين، فكيف يضاف إلى الخالق عزوجل ما لا يرضى للمخلوقين به ؟

So, he^{-asws} was irritated and said: 'Allah^{-azwj} Mighty and Majestic will not Question His^{-azwj} servants about what He^{-azwj} has Graced them with, nor Conferred with that upon them, and the gratitude with the Bounties is repugnant from the creatures, then how can one add to the Creator Mighty and Majestic what one is not pleased for the creatures with it?

ولكن النعيم حبنا أهل البيت وموالاتنا، يسأل الله عنه بعد التوحيد والنبوة، لأن العبد إذا وفى بذلك أداه إلى نعيم الجنة التي لا تزول،

But the Boon (to be Questioned) is our^{-asws} love of the People^{-asws} of the Household and ones in our^{-asws} Wilayah. Allah^{-azwj} will Question about it after the Tawheed and the Prophet-hood, because the servant, when he is loyal with that, would be called to the Bounties of the Paradise which will not be declining.

ولقد حدثني بذلك أبي، عن أبيه، عن محمد بن علي، عن أبيه علي بن الحسين، عن أبيه الحسين بن علي، عن أبيه علي عليهم السلام أنه قال: قال رسول الله صلى الله عليه وآله: يا علي إن أول ما يسأل عنه العبد بعد موته شهادة أن لا إله إلا الله، وأن محمدا رسول الله، وأنت ولي المؤمنين بما جعله الله وجعلته لك، فمن أقر بذلك وكان يعتقد صارا إلى النعيم الذي لا زوال له.

And my^{-asws} father^{-asws} has narrated to me^{-asws} with that, from his^{-asws} father^{-asws}, from Muhammad^{-asws} bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father Al-Husayn^{-asws} Bin Ali^{-asws}, from his^{-asws} father Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! The first of what the servant would be Questioned about after his death is the testimony that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and you^{-asws} are a Guardian^{-asws} of the Momineen due to what Allah^{-azwj} has Made it, and Made

it to be for you^{-asws}. So, the one who accepts that and had believed it would come to the Bounties which would never be declining for him".³⁴²

42 - ن: بالاسانيد الثلاثة عن الرضا، عن آباءه عليهم السلام قال: قال علي بن أبي طالب عليه السلام في قول الله عز وجل: "ثم لتسألن يومئذ عن النعيم" قال: الرطب و الماء البارد.

By the three chains,

~~'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: 'Then you will be Questioned on that Day about the boons [102:8]. He^{-asws} said: 'The dates and the cold water''.~~³⁴³

43 - ين: القاسم، عن عبد الصمد بن بشير، عن معاوية قال: قال لي أبو عبد الله عليه السلام: إن صلة الرحم تهون الحساب يوم القيامة، ثم قرأ: " يصلون ما أمر الله به أن يوصل ويخشون ربهم ويخافون سوء الحساب ".

Al Qasim, from Abdul Samad Bin Bashir, from Muawita who said,

'Abu Abdullah^{-asws} said to me: 'Maintaining the relationships would ease the Reckoning on the Day of Judgment'. Then he^{-asws} recited: '**And those who are maintaining the relationships what Allah has Commanded with maintaining, and are in awe of their Lord and are fearing the evil Reckoning [13:21]**'.³⁴⁴

44 - ين: الحسن بن محبوب، عن مالك بن عطية، عن فلان بن عما قال: قال أبو عبد الله عليه السلام: الدواوين يوم القيامة ثلاثة: ديوان فيه النعم، وديوان فيه الحسنات، وديوان فيه الذنوب، فيقابل بين ديوان النعم وديوان الحسنات فيستغرق عامة الحسنات، وتبقى الذنوب.

Al Hassan Bin Mahboub, from Malik Bin Atiya, from so and so Bin Amaar who said,

'Abu Abdullah^{-asws} said: 'The Registers on the Day of Judgment are three – A Register in which are the Bounties, and a Register in which are the good deeds, and a Register in which are the sins. There, these would be compared between the Register of the Bounties and the Register of the good deeds, and the generality of the good deeds (of others than Momineen) would be drowned, and there would remain the sins'.³⁴⁵

45 - كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن مسير قال: سمعت الرضا عليه السلام يقول: والله لا يرى منكم في النار إثنان، لا والله ولا واحد،

The book 'Fazaail Al Shias' of Al Sadouq, by his chain from Maysar who said,

³⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 41

³⁴³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 42

³⁴⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 43

³⁴⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 44

'I heard Al-Reza^{-asws} saying: 'By Allah^{-azwj}! No two of you would be seen in the Fire! No, by Allah^{-azwj}, not even one!'

قال: قلت: فأين ذلك من كتاب الله ؟

He (the narrator) said, 'I said, 'Where is that from the Book of Allah^{-azwj}?'

قال: فأمسك عني سنة، قال: فأني معه ذات يوم في الطواف إذ قال لي: يا ميسر اليوم اذن لي في جوابك عن مسألتك كذا، قال: قلت: فأين هو من القرآن ؟

He^{-asws} said: 'He^{-asws} withheld (the answer) from me for a year. One day I was with him^{-asws} in the Tawaaf (of the Kabah) when he^{-asws} said to me: 'O Maysar! Today there is Permission for me^{-asws} to answer you about your questioned such and such'. I said, 'So, where is it from the Quran?'

قال في سورة الرحمن وهو قول الله عزوجل: " فيومئذ لا يسئل عن ذنبه منكم إنس ولا جان " فقلت له: ليس فيها " منكم "

He^{-asws} said: 'In Surah Al-Rahman, and it is in the words of Allah^{-azwj} Mighty and Majestic: **So, on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]**'. So, I said to him^{-asws}, 'There isn't in it 'from you'?'

قال: إن أول من غيرها ابن أروى، وذلك أنها حجة عليه وعلى أصحابه، ولو لم يكن فيها " منكم " لسقط عقاب الله عزوجل عن خلقه، إذ لم يسأل عن ذنبه إنس ولا جان فلمن يعاقب إذا يوم القيامة ؟.

He^{-asws} said: 'The first one who altered it was Ibn Arwa³⁴⁶, and that it is a proof against him and against his companions; and if (the words) 'from you' do not happen to be in it, the Punishment of Allah^{-azwj} Mighty and Majestic would be Dropped from His^{-azwj} creatures (all together - so no one will go to hell), when neither a human being nor a Jinn would be Questioned about his sin. Then whom would Allah^{-azwj} Punish on the Day of Judgment?'³⁴⁷

46 - ع: ابن إدريس، عن أبيه، عن الأشعري، عن ابن يزيد رفعه، عن أحدهما عليهم السلام قال: يؤتى يوم القيامة بصاحب الدين يشكو الوحشة، فإن كانت له حسنات اخذ منه لصاحب الدين، وقال: وإن لم تكن له حسنات بقي عليه من سيئات صاحب الدين.

Ibn Idrees, from his father, from Al Ashary, from Ibn Yazeed, raising it,

'From one of the two^{-asws} (5th or 6th Imam^{-asws}) having said: 'They would come on the Day of Judgment with one in debt (borrower) complaining of the loneliness. So, if there were good deeds for him, it would be taken from him for the owner of the debt (lender)'. And he^{-asws}

³⁴⁶ The intended is – son of Usman Bin Affan, as Arwa was his mother. – يريد بن عثمان بن عفان، و أروى أمه

³⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 45

said: 'And if there do not happen to be any good deeds for him, there would be cast upon him from the evil deeds of the owner of the debt (lender)'.³⁴⁸

47 - فر: عن جعفر بن محمد بن يوسف رفعه، عن صفوان، عن أبي الحسن عليه السلام قال: إلينا إياب هذا الخلق، وعلينا حسابهم.

From Ja'far Bin Muhammad Bin Yusuf, raising it, from Safwan,

'From Abu Al-Hassan^{-asws} having said: 'To us^{-asws} is the return of these people, and upon us^{-asws} is their Reckoning'.³⁴⁹

48 - فر: جعفر بن محمد الفزاري رفعه، عن قبيصة، عن أبي عبد الله عليه السلام في قوله عزوجل: "إن إلينا إيابهم ثم إن علينا حسابهم" قال: فينا، قلت: إنما أسألك عن التفسير،

Ja'far Bin Muhammad Al Fazary, raising it, from Qubeysah,

'From Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**. He^{-asws} said: 'Regarding us^{-asws}'. But rather, I asked you about the interpretation'.

قال: نعم يا قبيصة إذا كان يوم القيامة جعل الله حساب شيعتنا إلينا، فما كان بينهم وبين الله استوهبه محمد صلى الله عليه وآله من الله، وما كان فيما بينهم وبين الناس من المظالم أداه محمد صلى الله عليه وآله عنهم وما كان فيما بيننا وبينهم وهبناه لهم حتى يدخلوا الجنة بغير حساب.

He^{-asws} said: 'Yes, O Qubeysah! When it will be the Day of Judgment, Allah^{-azwj} will Make the Reckoning of our^{-asws} Shias to us^{-asws}. So, whatever was between them and Allah^{-azwj}, Muhammad^{-saww} would Gift it from Allah^{-azwj}, and whatever was regarding what is between them and the people from the injustices, Muhammad^{-saww} would fulfil it on their behalf, and whatever was regarding between us^{-asws} and them, we^{-asws} will gift it to them until they enter the Paradise without any Reckoning'.³⁵⁰

49 - م: قال عليه السلام: عند ذكر معجزات النبي صلى الله عليه وآله وكلام الذئب مع الراعي: قال الذئب: ولكن الشقي كل الشقي من يشاهد آيات محمد صلى الله عليه وآله في أخيه علي عليه السلام وما يؤديه عن الله من فضائله ثم هو مع ذلك يخالفه ويظلمه وسوف يقتلونه باطلا ويقتلون ذريته ويسبون حريمهم،

He^{-asws} (Imam Hassan Al-Askari^{-asws}) said, during the mention of the miracles of the Prophet^{-saww}, and the speech of the wolf with the shepherd - So the wolf said to me, 'But the most wretched of the wretched ones is the one who witnessed the Signs of Muhammad^{-saww} regarding his^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}. Then he, along with that, opposes him^{-asws}

³⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 46

³⁴⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 47

³⁵⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 48

and oppresses him^{-asws}, and soon he^{-asws} would be killed wrongfully, and they would be killing his^{-asws} offspring and imprisoning their^{-asws} sanctimonious one.

لا جرم أن الله قد جعلنا معاشر الذئاب - أنا ونظرائي من المؤمنين - نمرقهم في النيران يوم فصل القضاء، وجعل في تعذيبهم شهواتنا وفي شدائد آلامهم لذاتنا.

There is no doubt that Allah^{-azwj} the Exalted has made us, community of wolves – I and my peers, to be from the Momineen who would be tearing them apart in the Fires on the Day of the Decisive Judgments, and Made our desires to be in punishing them, and our pleasures to be in intensely paining them³⁵¹.

50 - م: إن الله تعالى إذا بعث الخلائق يوم القيامة نادى منادى ربنا نداء تعريف الخلائق في إيمانهم وكفرهم فقال: الله أكبر، الله أكبر، ومناد آخر ينادي: معاشر الخلائق ساعدوه على هذه المقالة،

(Imam Hassan Al-Askari^{-asws} said): 'Allah^{-azwj} the Exalted, when He^{-azwj} Resurrects the creatures on the Day of Judgment, a caller of our^{-saww} Lord^{-azwj} would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!' And another caller would call out: 'Community of people! Support him upon this speech!'

فأما الدهرية والمعطلة فيخرسون عن ذلك ولا تنطق ألسنتهم، ويقولها سائر الناس،

So as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it.

ثم يقول المنادي: أشهد أن لا إله إلا الله، فيقول الخلائق كلهم ذلك إلا من كان يشرك بالله تعالى من المجوس والنصارى وعبدة الاوثان فإنهم يخرسون، فيسبون بذلك من سائر الخلق،

Then the caller would be saying: 'I testify that there is no god except Allah^{-azwj}!' So the creatures, all of them would be saying that – except for the one who was associating with Allah^{-azwj} the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثم يقول المنادي: أشهد أن محمدا رسول الله، فيقولها المسلمون أجمعون ويخرس عنها اليهود والنصارى وسائر المشركين،

Then the caller would be saying: 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. So, the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

³⁵¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 49

ثم ينادي مناد آخر من عرصات القيامة: ألا فسوقهم إلى الجنة لشهادتهم لمحمد بالنبوة، فإذا النداء من قبل الله عزوجل: لا، بل قفوههم إنهم مسؤولون، فتقول الملائكة الذين قالوا: سوقهم إلى الجنة لشهادتهم لمحمد صلى الله عليه وآله بالنبوة: لما يقفون يا ربنا ؟

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah^{-azwj} the Exalted: "No! But, **And pause them, for they shall be questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused, O our Lord^{-azwj}?'

فإذا النداء من قبل الله: قفوههم إنهم مسؤولون عن ولاية علي بن أبي طالب وآل محمد.

So, there would be a call from Allah^{-azwj} the Exalted: "**pause them, for they shall be questioned [37:24]** about the *Wilayah* of Ali^{-asws} Bin Abu Talib^{-asws}, and the Progeny^{-asws} of Muhammad^{-saww}".³⁵²

51 - كتاب زيد النرسي: عن عبد الله بن سنان، عن أبي عبد الله عليه السلام قال: إن الله ليخاصر العبد المؤمن يوم القيامة، والمؤمن يخاصر ربه يذكره ذنوبه، قلت: وما يخاصر ؟

The book of Zayd Al Narsy, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} will Clasp the Momin servant on the Day of Judgment, and the Momin will clasp his Lord^{-azwj}, Reminding him of his sins'. I said, 'And what is the clasping?'

قال: فوضع يده على خاصرته فقال: هكذا ينجي الرجل منا أخاه في الامر يسره إليه.

He (the narrator) said, 'He^{-asws} placed his^{-asws} hand upon his^{-asws} waist and he^{-asws} said: 'This is how the man from us^{-asws} would whisper his brother regarding the matters pleasing to him"³⁵³.

³⁵² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 50

³⁵³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 11 H 51

(باب 12) * (السؤال عن الرسل والامم) *

CHAPTER 12 – THE QUESTIONING ABOUT THE RASOOLS^{as} AND THE COMMUNITIES

الآيات، المائدة " 5 " يوم يجمع الله الرسل فيقول ماذا اجبتهم قالوا لا علم لنا إنك أنت علام الغيوب 109.

The Verses – (Surah) Al Maidah: ***On the Day Allah would Gather the Rasools and He would be Saying: "What is that you were answered with?" They would say: 'There is no knowledge for us. You are the Knower of the hidden matters [5:109]***

الاعراف " 7 " فلنستعلم الذين ارسل إليهم ولنستعلم المرسلين

(Surah) Al A'raaf: ***So We will Question those to whom (Rasools) were Sent to them and We will Question the Rasools (about them) [7:6]***

* فلنقصن عليهم بعلم وما كنا غائبين 76.

Then We will Relate to them with Knowledge, and We were not absent [7:7]

1 - مع: أحمد بن محمد بن عبد الرحمن المقرئ، عن محمد بن جعفر الجرجاني، عن محمد بن الحسن الموصلي، عن محمد بن عاصم الطريفي، عن عباس بن يزيد بن الحسن عن أبيه، عن موسى بن جعفر عليه السلام قال: قال الصادق عليه السلام في قول الله عزوجل: " يوم يجمع الله الرسل فيقول ماذا اجبتهم قالوا لا علم لنا " قال: يقولون: لا علم لنا سواك،

Ahmad Bin Muhammad Bin Abdul Rahman Al Maqry, from Muhammad Bin Ja'far Al Jarjany, from Muhammad Bin Al Hassan Al Mowsay, from Muhammad Bin Aasim Al Tarefy, from Abbas Bin Yazeed Bin Al Hassan, from his father,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'Al-Sadiq^{asws} said regarding the Words of Allah^{azwj} Mighty and Majestic: ***On the Day Allah would Gather the Rasools and He would be Saying: "What is that you were answered with?" They would say: 'There is no knowledge for us. [5:109].*** He^{asws} said: 'They would be saying: 'There is no knowledge for us besides You^{azwj}'.

قال: وقال الصادق عليه السلام: القرآن كله (ظاهرة ظ) تفرع وباطنه تقرب.

He^{asws} said: 'And Al-Sadiq^{asws} said: 'The Quran, all of it, (it's apparent meaning) is a Rebuke, and its esoteric (meaning) is, drawing closer''³⁵⁴

2 - فس: أبي، عن ابن محبوب، عن العلاء، عن محمد، عن أبي جعفر عليه السلام قال: ماذا اجبتهم في أوصيائكم ؟ فيقولون: لا علم لنا بما فعلوا بعدنا بهم.

³⁵⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 1

My father, from Ibn Mahboub, from Al A'ala, from Muhammad,

'From Abu Ja'far^{-asws} having said: **"What is that you were answered with?" They would say: 'There is no knowledge for us. [5:109], with what was done with them^{-asws} after us^{-asws}."**³⁵⁵

3 - فس: أبي، عن ابن محبوب، عن محمد بن النعمان، عن ضريس، عن أبي جعفر عليه السلام في قوله: " هذا يوم ينفع الصادقين صدقهم " قال: إذا كان يوم القيامة و حشر الناس للحساب فيمرون بأهوال يوم القيامة فينتهون إلى العرصة، ويشرف الجبار عليهم حتى يجهدوا جهدا شديدا،

My father, from Ibn Mahboub, from Muhammad Bin Al Numan, from Zareys,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Allah (will) Say: "This Day the truthful shall benefit from their truthfulness. [5:119].** He^{-asws} said: 'When it will be the Day of Judgement and the people are Ushered for the Reckoning, they would be passing by the horrors of the Day of Judgement, and they would not end up to the Plains until they have struggled with an intense struggle'.

قال: يقفون بقاء العرصة، ويشرف الجبار عليهم وهو على عرشه، فأول من يدعأ بندا يسمع الخلائق أجمعين أن يهتف باسم " محمد " بن عبد الله النبي القرشي العربي، قال: فيتقدم حتى يقف على يمين العرش،

He^{-asws} said: 'Then they would pause by the courtyard of the Plains, and the Compeller would oversee them and He^{-azwj} would be upon His^{-azwj} Throne. So at first the Caller would Call out with a Call which would be heard by all the creatures together, cheering the name of Muhammad^{-saww} Bin Abdullah^{-asws}, the Prophet^{-saww}, and Qureshi Arab. So he^{-saww} would move forward until he^{-saww} ends up on the right of the Throne.

قال: ثم يدعأ بصاحبكم " علي " فيتقدم حتى يقف على يسار رسول الله صلى الله عليه وآله،

Then he would Call out the name of his^{-saww} successor^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}. So he^{-asws} would move forward until he^{-asws} pauses upon the left of Rasool-Allah^{-saww}.

ثم يدعأ بامة محمد صلى الله عليه وآله فيقفون عن يسار علي، ثم يدعأ كل نبي وامته معه من أول النبيين إلى آخرهم وامتهم معهم فيقفون عن يسار العرش،

Then he would Call out for the community of Muhammad^{-saww}, and they would be pausing upon the left of Ali^{-asws}. Then a Prophet^{-as} (after) a Prophet^{-as} would be Called for, every Prophet^{-as} with his^{-as} successor^{-as}, from the first of them to the last of them, and their^{-as} communities along with them^{-as}, and they would be pausing on the left of the Throne'.

قال: ثم أول من يدعأ للمسألة القلم، قال: فيتقدم فيقف بين يدي الله في صورة الآدميين، فيقول الله: هل سطرت في اللوح ما ألهمتك وأمرتك به من الوحي ؟

³⁵⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 2

He^{-asws} said: 'Then the first one to be Called for the Questioning would be the Pen. So it, being in the image of a human being, would move forward and pause in front of Allah^{-azwj} the Exalted. Allah^{-azwj} would Say to it: 'Did you write down upon the Tablet what I^{-azwj} Inspired you with and Commanded you (to write upon) the Tablet, from the Revelations?'

فيقول القلم: نعم يا رب قد علمت أني قد سطرت في اللوح ما أمرتني وألهمتني به من وحيك، فيقول الله: فمن يشهد لك بذلك؟ فيقول: يا رب هل اطلع على مكنون سرّك خلق غيرك؟ قال: فيقول له: أفلجت حجتك،

So the Pen would be Saying: 'Yes, O Lord^{-azwj}! You^{-azwj} have Known Indeed (it is in Your^{-azwj}) Knowledge that I did write upon the Tablet what You^{-azwj} Commanded and Inspired me with, from Your^{-azwj} Revelations'. So Allah^{-azwj} would Say: "And Who is your witness of that?" So, it would say: 'O Lord^{-azwj}! Has anyone else apart from You^{-azwj} been notified of Your^{-azwj} hidden secrets?' So it would be said to it: 'Your argument is successful'.

قال: ثم يدع باللوحي فيتقدم في صورة الآدمي حتى يقف مع القلم فيقول له: هل سطر فيك القلم ما ألهمته وأمرته به من وحي؟ فيقول اللوح: نعم يا رب وبلغته إسرائيل،

He^{-asws} said: 'The Tablet would be Called over, so it, in the image of a human being, would move forward until it pauses with the Pen. So He^{-azwj} would Say to it: "Did the Pen write upon you what I^{-azwj} Inspired it and Commanded it to, from the Revelations?" So the Tablet would say: 'Yes, O Lord^{-azwj}! And I delivered it to Israfeel^{-as}'.

ثم يدع بإسرافيل فيتقدم مع القلم واللوحي في صورة الآدمي: فيقول الله له: هل بلغك اللوح ما سطر فيه القلم من وحي؟ فيقول: نعم يا رب وبلغته جبرئيل، فيدع بجبرئيل

Then Israfeel^{-as} would be Called over, and it, in the image of a human being, would pause along with the Pen, and the Tablet. Allah^{-azwj} would Say: Did the Tablet deliver to you what was written in it by the Pen, from the Revelations?' So, it would say, 'Yes, O Lord^{-azwj}, and I delivered it to Jibraeel^{-as}'.

فيتقدم حتى يقف مع إسرائيل فيقول الله له: أبلغك (هل بلغك خ ل) إسرائيل ما بلغ؟ فيقول: نعم يا رب وبلغته جميع أنبيائك وأنفذت إليهم جميع ما انتهى إلي من أمرك، وأديت رسالتك إلى نبي نبي ورسول رسول، وبلغتهم كل وحيك وحكمتك وكتبك، وإن آخر من بلغته رسالتك ووحيك وحكمتك وعلمك وكتابك وكلامك محمد بن عبد الله العربي القرشي الحرمي حبيبك،

Then Jibraeel^{-as} would be Called over until he^{-as} pauses along with Israfeel^{-as}. Allah^{-azwj} would Say: 'Did Israfeel^{-as} deliver to you^{-as} what he did?' He^{-as} would say: 'Yes, O Lord^{-azwj}, and I^{-as} delivered it to all Your^{-azwj} Prophets^{-as} all of Your^{-azwj} Commandments which ended up with me^{-as}, and fulfilled Your^{-azwj} Message to Prophet^{-as} (after a) Prophet^{-as}, and I^{-as} delivered to them^{-as} each and every of Your^{-azwj} Revelation, and Your^{-azwj} Wisdom, and Your^{-azwj} Book. And the last one I delivered Your^{-azwj} Message, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and Your^{-azwj} Book, and Your^{-azwj} Speech was Muhammad^{-saww} Bin Abdullah^{-asws}, the Arab, Qureshi, Sanctimonious, Your^{-azwj} Beloved'.

قال أبو جعفر عليه السلام: فأول من يدعا من ولد آدم للمسألة محمد بن عبد الله، فيدنيه الله حتى لا يكون خلق أقرب إلى الله يومئذ منه،

Abu Ja'far^{-asws} said: 'So the first one from the Children of Adam^{-as} who would be Called for the Questioning would be Muhammad^{-saww} Bin Abdullah^{-asws}. He^{-saww} would approach Allah^{-azwj} until there would not be any creature closer to Allah^{-azwj} on that Day, than him^{-saww}.

فيقول الله: يا محمد هل بلغك جبرئيل ما أوحيت إليك وأرسلته به إليك من كتابي وحكمتي وعلمي؟ وهل أوحى ذلك إليك؟ فيقول رسول الله صلى الله عليه وآله: نعم يا رب قد بلغني جبرئيل جميع ما أوحيته إليه وأرسلته به من كتابك وحكمتك وعلمك، وأوحاه إلي،

Allah^{-azwj} would Say: "O Muhammad^{-saww}! Did Jibraeel^{-as} deliver to you^{-saww} what I^{-azwj} Revealed unto you^{-saww}, and the Message which I^{-azwj} Sent to you^{-saww} from My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge, and was that Revealed unto you^{-saww}?' Rasool-Allah^{-saww} would say: 'Yes, O Lord^{-azwj}! Jibraeel^{-as} delivered all of what You^{-azwj} Revealed unto him^{-as}, and the Message You^{-azwj} Sent with him^{-as} from Your^{-azwj} Book, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and it was Revealed unto me^{-saww}'.

فيقول الله لمحمد: هل بلغت امتك ما بلغك جبرئيل من كتابي وحكمتي وعلمي؟ فيقول رسول الله صلى الله عليه وآله: نعم يا رب قد بلغت امتي ما أوحيت إلي من كتابك وحكمتك وعلمك، وجاهدت في سبيلك،

So Allah^{-azwj} would Say to Muhammad^{-saww}: "Did you^{-saww} deliver it to your^{-saww} community what Jibraeel^{-as} delivered from My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge?' So Rasool-Allah^{-saww} would say: 'Yes, O Lord^{-azwj}! I^{-saww} did deliver it to my^{-saww} community what You^{-azwj} Revealed unto me^{-saww} from Your^{-azwj} Book, and Your^{-azwj} Wisdom, and Your^{-azwj} Knowledge, and I^{-azwj} struggled in Your^{-azwj} Way'.

فيقول الله لمحمد: فمن يشهد لك بذلك؟ فيقول محمد: يا رب أنت الشاهد لي بتبليغ الرسالة، وملائكتك، والابرار من امتي وكفى بك شهيدا،

So Allah^{-azwj} would Say to Muhammad^{-saww}: 'So who will testify for you^{-saww} about that?' Muhammad^{-saww} would say: 'O Lord^{-azwj}! You^{-azwj} are a Witness that I^{-saww} delivered Your^{-azwj} Message, and (so did) the righteous one^{-asws} from my^{-saww} community, and You^{-azwj} are Sufficient as a Witness'.

فيدعا بالملائكة فيشهدون لمحمد بتبليغ الرسالة، ثم يدعا بامة محمد فيسألون: هل بلغكم محمد رسالتي وكتابي وحكمتي وعلمي وعلمكم ذلك؟

So, they would call the Angel, and they would be testifying for Muhammad^{-saww} having delivered the Message. Then the community of Muhammad^{-saww} would be Called and they would be Questioned: 'Did Muhammad^{-saww} deliver to you all My^{-azwj} Message, and My^{-azwj} Book, and My^{-azwj} Wisdom, and My^{-azwj} Knowledge, and taught all that to you?'

فيشهدون لمحمد بتبليغ الرسالة والحكمة والعلم، فيقول الله لمحمد: فهل استخلفت في امتك من بعدك من يقوم فيهم بحكمتي وعلمي، ويفسر لهم كتابي، ويبين لهم ما يختلفون فيه من بعدك حجة لي وخليفة في الارض؟

So they would be testifying for Muhammad^{-saww} having delivered the Message, and the Wisdom, and the Knowledge. So Allah^{-azwj} would be Saying to Muhammad^{-saww}: "Did you^{-saww} appoint in your^{-saww} community a Caliph from after you^{-saww}, the one who would establish My^{-azwj} Wisdom and My^{-azwj} Knowledge among them, and interpret My^{-azwj} Book for them, and explain to them what they would be differing in from after you^{-saww}, being a Proof of Mine^{-azwj} and a Caliph in My^{-azwj} earth?"

فيقول محمد: نعم يا رب قد خلفت فيهم علي بن أبي طالب أخي ووزير ووصي وخير امتي، ونصبته لهم علما في حياتي، ودعوتهم إلى طاعته، وجعلته خليفتي في امتي إماما يقتدي به الامة بعدي إلى يوم القيامة،

So Muhammad^{-saww} would be saying: 'Yes, O Lord^{-azwj}! I^{-saww} did appoint a Caliph among them, being Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and the best of my^{-saww} community, and appointed him^{-asws} as a banner for them during my^{-saww} lifetime, and called them to be obedient to him^{-asws}, and made him^{-asws} to be my^{-saww} Caliph in my^{-saww} community, and an Imam^{-asws} and a model for them after me^{-saww} up to the Day of Judgement'.

فيدعا بعلي بن أبي طالب فيقال له: هل أوصى إليك محمد واستخلفك في امته ونصبك علما لامتة في حياته؟ فهل قمت فيهم من بعده مقامه؟

So they would Call out for Ali^{-asws} Bin Abu Talib^{-asws}, and it would be said to him^{-asws}: Did Muhammad^{-saww} bequeath to you^{-asws}, and appointed you^{-asws} as a Caliph in his^{-saww} community, and established you^{-asws} as a banner for his^{-saww} community during his^{-saww} lifetime? And did you^{-asws} stand in his^{-saww} place after him^{-saww}?

فيقول له علي: نعم يا رب قد أوصى إلي محمد وخلفني في امته، ونصبني لهم علما في حياته، فلما قبضت محمدا إليك جحدتني امته، ومكروا بي واستضعفوني وكادوا يقتلونني، وقدموا قدامي من آخرت، وأخروا من قدمتي، ولم يسمعوا مني، ولم يطيعوا أمري، فقاتلتهم في سبيلك حتى قتلوني،

So Ali^{-asws} would be saying to Him^{-azwj}: 'Yes, O Lord^{-azwj}! Muhammad^{-saww} did bequeath to me^{-asws}, and made me^{-asws} to be his^{-saww} Caliph in his^{-saww} community, and appointed me^{-asws} for them as a banner during his^{-saww} lifetime. So when Muhammad^{-saww} passed away, his^{-saww} community fought against me^{-asws}, and plotted against me^{-asws}, and weakened my^{-asws} position, and very nearly killed me^{-asws}, and brought forward the one whom he^{-saww} had kept behind, and kept behind the one whom he^{-saww} had brought forward, and did not listen to me^{-asws}, and did not obey my^{-asws} orders, therefore I^{-asws} fought against them in Your^{-azwj} Way until they eventually killed me^{-asws}'.

فيقال لعلي: فهل خلفت من بعدك في امة محمد حجة وخليفة في الارض يدعو عبادي إلى ديني وإلى سبيلي؟ فيقول علي: نعم يا رب قد خلفت فيهم الحسن ابني وابن بنت نبيك،

So, it would be said to Ali^{-asws}: 'Did you^{-asws} appoint a Caliph from after you^{-asws} in the community of Muhammad^{-saww} as a Proof and a Caliph in the earth, calling My^{-azwj} servants to My^{-azwj} Religion and to My^{-azwj} Way?' So Ali^{-asws} would be saying: 'Yes, my^{-asws} Lord^{-azwj}! I^{-asws} appointed as a Caliph among them, Al-Hassan^{-asws}, my^{-asws} son^{-asws}, and the son^{-asws} of the daughter^{-asws} of Your^{-azwj} Prophet^{-saww}'.

فيدعا الحسن بن علي فيسأل عما سئل عنه علي بن أبي طالب،

Then they would be Calling Al-Hassan^{-asws} Bin Ali^{-asws}, and he^{-asws} would be Questioned what Ali^{-asws} Bin Abu Talib^{-asws} was Questioned'.

قال: ثم يدعا بإمام إمام وبأهل عالمه فيحتجون بحجتهم فيقبل الله عذرهم ويجيز حجتهم، قال: ثم يقول الله: " اليوم ينفع الصادقين صدقهم "

He^{-asws} (Abu Ja'far^{-asws}) said: 'Then they would be calling Imam^{-asws} after Imam^{-asws} and the people of his^{-asws} time period, and establishing the Proof against them. So Allah^{-azwj} would be Accepting their excuses. Then Allah^{-azwj} would be Saying ***"This Day the truthful shall benefit from their truthfulness [5:119]"***'.

قال: ثم انقطع حديث أبي جعفر عليه وعلى آبائه السلام.

Then (the narrator) said, 'Then Abu Ja'far^{-asws} terminated the Hadeeth"³⁵⁶

4 - كا: محمد بن يحيى، عن أحمد بن محمد، عن محمد بن خالد، عن القاسم بن محمد، عن جميل بن صالح، عن يوسف بن أبي سعيد قال: كنت عند أبي عبد الله عليه السلام ذات يوم فقال لي: إذا كان يوم القيامة وجمع الله تبارك وتعالى الخلائق كان نوح صلى الله عليه أول من يدعا به، فيقال له: هل بلغت؟ فيقول: نعم، فيقال له: من يشهد لك؟ فيقول: محمد بن عبد الله صلى الله عليه وآله،

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Qasim Bin Muhammad, from Jameel Bin Salih, from Yusuf Bin Abu Saeed who said:

I was in the presence of Abu Abdullah^{-asws} one day, so he^{-asws} said to me: 'When it will be the Day of Judgement and Allah^{-azwj} Blessed and Exalted Gathers the creatures, Noah^{-as} would be the first one to be called. It will be said to him^{-as}: 'Did you^{-as} preach?' So he^{-as} will say: 'Yes'. It will be said to him^{-as}: 'Who will testify for you^{-as}?' So he^{-as} will say: 'Muhammad^{-saww} Bin Abdullah^{-asws}'.

قال: فيخرج نوح صلى الله عليه فيتخطى الناس حتى يجيئ إلى محمد صلى الله عليه وآله وهو على كتيب المسك ومعه علي عليه السلام وهو قول الله عزوجل: " فلما رأوه زلفة سيئت وجوه الذين كفروا "

He^{-asws} said: 'So Noah^{-as} would go out and pass over the people until he^{-as} would come to Muhammad^{-saww}, and he^{-saww} would be clothed in the musk, and with him^{-saww} would be Ali-

³⁵⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 3

^{asws}, and it is the Statement of Allah^{-azwj} Mighty and Majestic: **“[67:27] But when they shall see it nigh, the faces of those who disbelieve shall be sorry”.**

فيقول نوح لمحمد صلى الله عليه وآله: يا محمد إن الله تبارك وتعالى سألني: هل بلغت؟ فقلت: نعم، فقال: من يشهد لك؟ فقلت: محمد، فيقول: يا جعفر ويا حمزة اذهبا واشهدا له أنه قد بلغ،

So Noah^{-as} will say to Muhammad^{-saww}: ‘O Muhammad^{-saww}! Allah^{-azwj} Blessed and Exalted will Question me^{-as} Saying: “Did you^{-as} preach?” I^{-as} said: ‘Yes’. So He^{-azwj} Said: “Who will testify for you^{-as}?” So I^{-as} said: ‘Muhammad^{-saww}’. So he^{-saww} will say: ‘O Ja’far^{-as}, O Hamza^{-as}, go and testify for him^{-as} that he^{-as} did preach’.

فقال أبو عبد الله عليه السلام: فجعفر وحمزة هما الشاهدان للأنبياء عليهم السلام بما بلغوا، فقلت: جعلت فداك فعلي عليه السلام أين هو؟ فقال: هو أعظم منزلة من ذلك.

Abu Abdullah^{-asws} said: ‘Thus Ja’far^{-as} and Hamza^{-as} are the two witnesses for the Prophets^{-as} of what they^{-as} had preached’. I said, ‘May I be sacrificed for you^{-asws}, so where will Ali^{-asws} be?’ He^{-asws} said: ‘He^{-asws} is of a status greater than that’.³⁵⁷

5 - كا: محمد بن يحيى، عن ابن عيسى، عن ابن محبوب، عن هشام بن سالم، عن يزيد الكناسي قال: سألت أبا جعفر عليه السلام عن قول الله عز وجل: " يوم يجمع الله الرسل فيقول ماذا اجبتم قالوا لا علم لنا " قال: فقال: إن لهذا تأويلاً، يقول: ماذا اجبتم في أوصيائكم الذين خلفتموهم على أممكم؟ قال: فيقولون: لا علم لنا بما فعلوا بعدنا.

Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Bureyd Al-Kunasy who said:

I asked Abu Ja’far^{-asws} about the Statement of Allah^{-azwj} Mighty and Majestic: **On the Day Allah would Gather the Rasools and He would be Saying: “What is that you were answered with?” They would say: ‘There is no knowledge for us. You are the Knower of the hidden matters [5:109].** So he^{-asws} said: ‘There is an explanation for this. He^{-azwj} will say: “What response were you^{-as} given with regards to your^{-as} successors^{-as} whom you^{-as} left behind among your^{-as} communities?’ So they^{-as} will say: ‘We have no knowledge of what they did from after us^{-as}’.³⁵⁸

6 - كا: عن العدة، عن سهل، عن ابن محبوب، عن ابن رثاب، عن ابن عبيدة، عن ثوير بن أبي فاختة، عن علي بن الحسين، عن آبائه عليهم السلام، عن أمير المؤمنين صلوات الله عليه قال: إذا كان يوم القيامة ونصبت الموازين واحضر النبيون والشهداء - وهم الأئمة - يشهد كل إمام على أهل عالمه بأنه قد قام فيهم بأمر الله عز وجل، ودعاهم إلى سبيل الله.

From the number (of reporters), from Sahl, from Ibn Mahboub, from Ibn Raib, from Ibn Ubeyda, from Suweyr Bin Abu Fakhta,

³⁵⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 4

³⁵⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 5

'From Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'When it will be the Day of Judgment and the scales are set upon, and the Prophets^{-as} and the martyrs attend – and they^{-asws} are the Imams^{-asws} – every Imam^{-asws} would testify upon the people of his^{-asws} time that he^{-asws} has established among them the Commands of Allah^{-azwj} Mighty and Majestic, and called them to the Way of Allah^{-azwj}'.³⁵⁹

7 - كا: علي بن محمد، عن سهل، عن ابن يزيد، عن زياد القندي، عن سماعة قال: قال أبو عبد الله عليه السلام في قول الله عزوجل: " فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا " قال: نزلت في امة محمد صلى الله عليه وآله خاصة، في كل قرن منهم إمام منا شاهد عليهم، ومحمد صلى الله عليه وآله شاهد علينا.

Ali Bin Muhammad, from Sahl, from Ibn Yazeed, form Ziyad Al Qindy, from Sama'at who said,

'Abu Abdullah^{-asws} said regarding the Words of Allah^{-azwj} Mighty and Majestic: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41].*** He^{-asws} said: 'It was Revealed regarding the community of Muhammad^{-saww} in particular. In every generation from them would be an Imam^{-asws} from us^{-asws} as a witness upon them, and Muhammad^{-saww}, in every generation, would be a witness over us^{-asws}'.³⁶⁰

8 - كا: أبو علي الاشعري، عن ابن عبد الجبار، عن ابن أبي نجران، عن أبي جملة، عن جابر، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يا معاشر قراء القرآن اتقوا الله عزوجل فيما حملكم من كتابه، فإني مسؤول وإنكم مسؤولون، إني مسؤول عن تبليغي، وأما أنتم فتسألون عما حملتم من كتاب ربي وسنتي.

Abu Ali Al Ashary, from Ibn Abul Jabbar, from Ibn Abu Najran, from Abu Jameela, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O group of reciters of the Quran! Fear Allah^{-azwj} Mighty and Majestic regarding what He^{-azwj} Loaded upon you from His^{-azwj} Book, for I^{-saww} would be Questioned and you would be Questioned. I^{-saww} would be Questioned about what was delivered by me^{-saww}, and as for you, so you will be Questioned about what you carried from the Book of my^{-asws} Lord^{-azwj} and my^{-saww} Sunnah''.³⁶¹

9 - ين: أبو الحسن بن عبد الله، عن ابن أبي يعفور قال: دخلت على أبي عبد الله عليه السلام وعنده نفر من أصحابه - فقال: يا بن أبي يعفور هل قرأت القرآن؟ قال: قلت: نعم هذه القراءة، قال: عنها سألتك ليس عن غيرها، قال: فقلت: نعم جعلت فداك ولم؟

Abu Al Hassan Bin Abdullah, from Ibn Abu Yafour who said,

'I went over to Abu Abdullah^{-asws}, and in his^{-asws} Presence were a number of his^{-asws} companions. So he^{-asws} said to me: 'O Ibn Abu Yafour! Have you read the Quran?' I said, 'Yes,

³⁵⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 6

³⁶⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 7

³⁶¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 12 H 8

this recitation'. He^{-asws} said, '(It is) about it that I^{-asws} am asking you, it isn't about other than it'. I said, 'Yes, may I be sacrificed for you^{-asws}! And why (are you^{-asws} asking)?'

قال: لان موسى عليه السلام حدث قومه بحديث لم يحتملوه عنه فخرجوا عليه بمصر فقاتلوه فقاتلهم فقتلهم، ولان عيسى عليه السلام حدث قومه بحديث فلم يحتملوه عنه فخرجوا عليه بتكريت فقاتلوه فقاتلهم فقتلهم، وهو قول الله عزوجل: " فأمنت طائفة من بني إسرائيل وكفرت طائفة فأيدنا الذين آمنوا على عدوهم فأصبحوا ظاهرين "

He^{-asws} said: 'Because Musa^{-as} narrated his^{-as} people with a Hadeeth, they did not tolerate it from him^{-as}, so they went out against him^{-as} in Egypt, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them; and because Isa^{-as} narrated his^{-as} people with a Hadeeth. They could not tolerate it from him^{-as}, so they went out against him^{-as} in Takrit, and they fought against him^{-as}, and he^{-as} fought against them, so he^{-as} killed them. And these are the Words of Allah^{-azwj} Mighty and Majestic: ***Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].***

وأنه أول قائم يقوم منا أهل البيت يحدثكم بحديث لا تحتملونه فتخرجون عليه برميلة الدسكرة فتقاتلونه فيقاتلكم فيقتلكم، وهي آخر خارجة يكون،

And it would be so that at first, Qaim^{-asws} would be rising from us^{-asws}, the People^{-asws} of the Household. He^{-asws} would narrate to you all with a Hadeeth. You will not be tolerating it, so you would be going out against him^{-asws} at Rameela Al-Daskara, and you would be fighting against him^{-asws}, and he^{-asws} would be fighting against you all, so he^{-asws} would be killing you all, and it would be the last revolt which would happen.

ثم يجمع الله - يابن أبي يعفور - الاولين والآخرين، ثم يجاء بمحمد صلى الله عليه وآله في أهل زمانه فيقال له: يا محمد بلغت رسالتي واحتجبت على القوم بما أمرتك أن تحدثهم به ؟ فيقول: نعم يا رب، فيسأل القوم: هل بلغكم واحتج عليكم ؟ فيقول قومه: لا،

Then Allah^{-azwj} would be Gathering – O Ibn Yafour – the former ones and the latter ones. Then they would come with Muhammad^{-saww} among the people of his^{-saww} era, and He^{-azwj} would Say to him^{-saww}: "O Muhammad^{-saww}! Did you^{-saww} deliver My^{-azwj} Message and argued upon the people with what I^{-saww} had Commanded that you^{-saww} should narrated (the Hadeeth) to them with?" So he^{-saww} would be saying: 'Yes, O Lord^{-azwj}'. Then He^{-azwj} would Ask the people: "Did he^{-saww} deliver to you all and argue upon you?' But they would be saying, 'No'.

فيسأل محمد صلى الله عليه وآله فيقول: نعم يا رب - وقد علم الله تبارك وتعالى أنه قد فعل ذلك - يعيد ذلك ثلاث مرات فيصدق محمدا ويكذب القوم، ثم يساقون إلى نار جهنم،

So He^{-azwj} would Ask Muhammad^{-saww}, and he^{-saww} would be saying: 'Yes O Lord^{-azwj}'. And Allah^{-azwj} would Know that he^{-saww} had indeed done that. He^{-azwj} would Repeat that three times, and Muhammad^{-saww} would ratify but the people would belie. Then they would be ushered to the Fire of Hell.

ثم يجاء بعلي في أهل زمانه فيقال له: كما قيل لمحمد صلى الله عليه وآله ويكذبه قومه ويصدق الله ويكذبهم، يعيد ذلك ثلاث مرات

Then they would come with Ali^{-asws} among the people of his^{-asws} era, and He^{-azwj} would be Saying to him^{-asws} just as He^{-azwj} had Said to Muhammad^{-saww}, and his^{-asws} people would belie him^{-asws}, and Allah^{-azwj} would Ratify him^{-asws} and Belie them. He^{-azwj} would Repeat that three times.

ثم الحسن ثم الحسين ثم علي بن الحسن - وهو أقلهم أصحابا، كان أصحابه أبو خالد الكابلي ويحيى بن أم الطويل وسعيد بن المسيب وعامر بن واثلة وجابر ابن عبد الله الانصاري، وهؤلاء شهود له على ما احتج به -

Then it would be Al-Hassan^{-asws}, then Al-Husayn^{-asws}, then Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} would be the least of them^{-asws} of companions. His^{-asws} companions were Abu Khalid Al-Kabily, and Yahya Bin Umm Al-Taweel, and Saeed Bin Al-Musayyab, and Aamir Bin Wasila, and Jabir Bin Abdullah Al-Ansary, and they would testify for him^{-asws} upon what he^{-asws} had argued with.

ثم يؤتى بأبي يعني محمد بن علي مثل ذلك ثم يؤتي بي وبكم فاسأل وتسألون، فانظروا ما أنتم صانعون، يابن أبي يعفور إن الله عزوجل هو الأمر بطاعته وطاعة رسوله وطاعة أولي الأمر الذين هم أوصياء رسوله، يابن أبي يعفور

Then they would come with my^{-asws} father^{-asws}, meaning Muhammad^{-asws} Bin Ali^{-asws}, upon the like of that. Then they would come with me^{-asws} and with you all, so I^{-asws} would be Asked and you would be Questioned, therefore consider what you are doing, O Ibn Yafour! Allah^{-azwj} Mighty and Majestic, He^{-azwj} Commanded with His^{-azwj} obedience, and obedience to His^{-azwj} Rasool^{-saww}, and the obedience to the Masters^{-asws} of the Command, they^{-asws} being the successors^{-asws} of His^{-azwj} Rasool^{-saww}, O Ibn Yafour!

فنحن حجج الله في عبادته، وشهداؤه على خلقه، وامناؤه في أرضه، وخزانه على علمه، والداعون إلى سبيله، والعاملون بذلك، فمن أطاعنا أطاع الله، ومن عصانا فقد عصى الله.

Thus, we^{-asws} are the Divine Authorities of Allah^{-azwj} among His^{-azwj} servants, and His^{-azwj} Witnesses upon His^{-azwj} creatures and His^{-azwj} Trustees regarding His^{-azwj} earth, and as Treasurers upon His^{-azwj} Knowledge, and the Callers to His^{-azwj} Way, and the workers with that. Therefore, the one who obeys us^{-asws}, obeys Allah^{-azwj}, and the one who disobeys us^{-asws}, so he has disobeyed Allah^{-azwj}.³⁶²

(باب 13) * (ما يحتج الله به على العباد يوم القيامة) *

CHAPTER 13 – WHAT ALLAH^{-azwj} WILL BE ARGUING WITH UPON THE SERVANTS ON THE DAY OF JUDGMENT

1 - جاء، ما: المفيد، عن ابن قولويه، عن محمد الحميري، عن أبيه، عن هارون، عن ابن زياد قال: سمعت جعفر بن محمد عليه السلام - وقد سئل عن قوله تعالى: " قل لله الحجة البالغة " - فقال: إن الله تعالى يقول للعبد يوم القيامة: عبدي ! أكنت علما ؟ فإن قال: نعم قال له: أفلا عملت بما علمت ؟

Al Mufeed, from Ibn Qawlawiyah, from Muhammad Al Humeiry, from his father, from Haroun, from Ibn Ziyad who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} had been asked about the Words of the Exalted: **Say: 'For Allah is the conclusive Proof [6:149]**, he^{-asws} said: 'Allah^{-azwj} the Exalted will be Saying to the servant on the Day of Judgment: "My^{-azwj} servant! Were you knowledgeable?" If he said, 'Yes', He^{-azwj} would Say to him: "Then why did you not act with what you knew?"

وإن قال: كنت جاهلا قال له: أفلا تعلمت حتى تعمل ؟ فيخضم فتلك الحجة لله عزوجل على خلقه.

And if he says, 'I was ignorant', He^{-azwj} would Say to him: "Why did you not learn until you knew?" He^{-azwj} will Contend, and that is the conclusive Proof of Allah^{-azwj} Mighty and Majestic over His^{-azwj} creatures".³⁶³

2 - كان: علي، عن أبيه، عن محمد بن عيشم النخاس، عن معاوية بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: إن الرجل منكم ليكون في المحلة فيحتج الله يوم القيامة على جيرانه فيقال لهم: ألم يكن فلان بينكم ؟ ألم تسمعوا كلامه ؟ ألم تسمعوا بكاءه في الليل ؟ فيكون حجة الله عليهم.

Ali, from his father, from Muhammad Bin Aysam Al Nakhas, from Muawiya Bin Amaar who said,

'I Heard Abu Abdullah^{-asws} saying: 'The man from you would happen to be in the place, and Allah^{-azwj} will Argue on the Day of Judgment against his neighbours, Saying to them: "Didn't so and so happen to be between you? Didn't you hear his speech? Didn't you hear his crying during the night?" Thus, he would become an Argument of Allah^{-azwj} upon them".³⁶⁴

3 - كا: حميد بن زياد، عن الحسن بن محمد الكندي، عن أحمد بن الحسن الميثمي، عن أبان بن عثمان، عن عبد الأعلى مولى آل سام قال: سمعت أبا عبد الله عليه السلام يقول: يؤتى بالمرءة الحسناء يوم القيامة التي قد افتتنت في حسناتها فتقول: يا رب حسنت خلقي حتى لقيت ما لقيت، فيجاء بمرم عليها السلام فيقال: أنت أحسن أو هذه ؟ قد حسناتها فلم تفتتن،

³⁶³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 13 H 1

³⁶⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 13 H 2

Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Aban Bin usman, from Abdul A'la a slave of progeny of Saam who said:

I heard Abu Abdullah^{-asws} saying: 'On the Day of Judgement, they will bring a beautiful woman who had done Fitna (mischief) due to her beauty. She will say, 'O Lord^{-azwj}! You^{-azwj} Created me beautiful until I did what I did. They will come with Maryam^{-as} and say to her, 'Are you more beautiful or her^{-as}? She^{-as} had beauty in her^{-as} but did not do Fitna (mischief)'.

ويجاء بالرجل الحسن الذي قد افتتن في حسنه فيقول: يا رب حسنت خلقي حتى لقيت من النساء ما لقيت، فيجاء بيوسف عليه السلام فيقال: أنت أحسن أو هذا؟ قد حسناه فلم يفتتن،

And they would come with the handsome man who had done Fitna (mischief) due to his looks. He will say, 'O Lord^{-azwj}! You^{-azwj} Created me handsome until I did with the women what I did. They will bring Yusuf^{-as} and say, 'Are you more handsome or he^{-as} is? He^{-as} had beauty but did not do Fitna (mischief)'.

ويجاء بصاحب البلاء الذي قد أصابته الفتنة في بلائه فيقول: يا رب شددت علي البلاء حتى افتنت، فيجاء بأيوب عليه السلام فيقال: أبليتك أشد أو بلية هذا؟ فقد ابتلي فلم يفتتن.

And they will come with the afflicted person who had been involved in Fitna (mischief) due to his afflictions. He will say, 'O Lord^{-azwj}! The intensity of the afflictions upon me were such that I did Fitna (mischief)'. So, they would come with Ayyub^{-as}. They would say, 'Were your afflictions more severe or his^{-as} afflictions? He^{-as} was in afflictions but did not do Fitna (mischief)'.³⁶⁵

³⁶⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 13 H 3

(باب 14) * (ما يظهر من رحمته تعالى في القيامة) *

CHAPTER 14 – WHAT WILL APPEAR FROM THE MERCY OF THE EXALTED DURING THE DAY OF JUDGMENT

الآيات، النور " 24 " ليحزيهم الله أحسن ما عملوا ويزيدهم من فضله والله يرزق من يشاء بغير حساب. 38

The Verses – (Surah) Al Noor: ***For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]***

الفرقان " 25 " إلا من تاب وآمن وعمل عملا صالحا فأولئك يبدل الله سيئاتهم حسنات وكان الله غفورا رحيما 70.

(Surah) Al Furqan: ***Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70].***

1 - لى: الفامي عن محمد الحميري، عن إبراهيم بن هاشم، عن ابن أبي عمير، عن إبراهيم بن زياد الكرخي قال: قال الصادق جعفر بن محمد عليه السلام: إذا كان يوم القيامة نشر الله تبارك وتعالى رحمته حتى يطمع إبليس في رحمته.

Al Famy, from Muhammad Al Humeiry, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Ibrahim Bin Ziyad Al Karkhy who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'When it will be the Day of Judgment, Allah^{-azwj} Blessed and Exalted will Exercise His^{-azwj} Mercy to the extent Iblees^{-la} will covet to be in His^{-azwj} Mercy'.³⁶⁶

2 - ن: بالاسانيد الثلاثة عن الرضا عليه السلام، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة تجلى الله عزوجل لعبده المؤمن فيوقفه على ذنوبه ذنبا ذنبا، ثم يغفر الله له لا يطلع الله على ذلك ملكا مقربا ولا نبيا مرسلًا، ويستتر عليه ما يكره أن يقف عليه أحد، ثم يقول لسيئاته: كوني حسنات.

By the three chains,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, Allah^{-azwj} Mighty and Majestic will Shine to His^{-azwj} Momin servant and Pause him upon his sins, sin by sin. Then Allah^{-azwj} will Forgive (his sins) for him. Allah^{-azwj} will neither notify that upon an Angel of Proximity, nor a *Mursil* Prophet^{-as}, and Veil upon him what he dislikes if anyone pauses upon it, then He^{-azwj} will be Saying to his evil deeds: "Be good deeds!"'.³⁶⁷

³⁶⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 1

³⁶⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 2

3 - ثو: أبي، عن سعد، عن ابن يزيد، عن ابن أبي عمير، عن عبد الرحمن بن الحجاج، عن أبي عبد الله عليه السلام قال: إن آخر عبد يؤمر به إلى النار يلتفت فيقول الله عز وجل: أعجلوه، فإذا أتى به قال له: يا عبدي لم التفت؟ فيقول: يا رب ما كان ظني بك هذا،

My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{asws} having said: 'The last servant to be Commanded with to the Fire would turn around, so Allah^{azwj} Mighty and Majestic will be Saying to him: "Hasten him (back)!" When they come with him, He^{azwj} will Say to him: "O My^{azwj} servant! Why did you turn around?" He would say, 'O Lord^{azwj}! My thoughts about You^{azwj} wasn't this'.

فيقول الله جل جلاله: عبدي وما كان ظنك بي؟ فيقول: يا رب كان ظني بك أن تغفر لي خطيئتي وتسكنني (وتدخلني خ ل) جنتك،

Allah^{azwj} Majestic is His^{azwj} Majesty will Say: "My^{azwj} servant! And what were your thoughts about Me^{azwj}?" He would say, 'O Lord^{azwj}! My thoughts with You^{azwj} was that You^{azwj} will Forgive my mistakes for me and Settle me (and Enter me) in Your^{azwj} Paradise'.

فيقول الله: ملائكتي! وعزتي والآتي وبلائي وارتفاع مكاني ما ظن بي هذا ساعة من حياته خيرا قط، ولو ظن بي ساعة من حياته خيرا ما روعته بالنار، أجزوا له كذبه وأدخلوه الجنة،

Allah^{azwj} will Say: "My^{azwj} Angels! By My^{azwj} Might and My^{azwj} Exaltedness, and My^{azwj} Loftiness! He did not think with this good with Me^{azwj} for a moment from his lifetime at all, and had he thought good with Me^{azwj} for a moment from his lifetime, I^{azwj} would not have Terrified him with the Fire. Allow his lie for him and Enter him into the Paradise!"

ثم قال أبو عبد الله عليه السلام ما ظن عبد بالله خيرا إلا كان الله عند ظنه به، ولا ظن به سوءا إلا كان الله عند ظنه به، وذلك قوله عز وجل: "وذلكم ظنكم الذي ظننتم بربكم أرديكم فأصبحتم من الخاسرين".

Then Abu Abdullah^{asws} said: 'A servant will not think good with Allah^{azwj} except Allah^{azwj} would be (good to him) due to his good thoughts with Him^{azwj}, nor will he think evil with Him^{azwj} except Allah^{azwj} would be (evil with him) due to his evil thoughts with Him^{azwj}, and these are the Words of the Mighty and Majestic: **And those were your thoughts which you thought about your Lord, ruining you, so you have become from the losers [41:23]**'³⁶⁸

4 - سن: أبي، عن ابن محبوب، عن ابن رثاب قال: سمعت أبا عبد الله عليه السلام يقول: يؤتى بعبد يوم القيامة ظالم لنفسه فيقول الله له: ألم أمرك بطاعتي؟ ألم أنهك عن معصيتي؟

My father, from Ibn Mahboub, from Ibn Raib who said,

'I heard Abu Abdullah^{-asws} saying: 'They would come with a servant on the Day of Judgment who had been unjust to himself (sinner), and Allah^{-azwj} will Say to him: "Didn't I^{-azwj} Command you with obeying Me^{-azwj}? Didn't I^{-azwj} Forbid you from disobeying Me^{-azwj}?"

فيقول: بلى يا رب ولكن غلبت علي شهوتي، فإن تعذبني فبذني لم تظلمني، فيأمر الله به إلى النار، فيقول: ما كان هذا ظني بك،

He would say, 'Yes, O Lord^{-azwj}! But my desires overcame upon me, so if You^{-azwj} were to Punish me, You^{-azwj} will not be unjust to me'. So, Allah^{-azwj} will Command with him to the Fire. He would say, 'This wasn't my thought about You^{-azwj}'.

فيقول: ما كان ظنك بي ؟ قال: كان ظني بك أحسن الظن، فيأمر الله به إلى الجنة، فيقول الله تبارك و تعالى: لقد نفعك حسن ظنك بي الساعة.

He^{-azwj} will Say: "What were your thoughts about Me^{-azwj}?" He will say, 'My thoughts with You^{-azwj} were good thoughts'. So, Allah^{-azwj} will Command with him to the Paradise. Allah^{-azwj} the Blessed and Exalted will be Saying: "Your good thoughts about Me^{-azwj} have benefited you at this time"³⁶⁹.

5 - سن: ابن فضال، عن علي بن عقبة، عن أبيه، عن سليمان بن خالد قال: قرأت على أبي عبد الله عليه السلام هذه الآية: "إلا من تاب وآمن وعمل صالحاً فأولئك يبدل الله سيئاتهم حسنات" فقال: هذه فيكم،

Ibn Fazal, from Ali Bin Aqba, from his father, from Suleyman Bin Khalid who said,

'I recited unto Abu Abdullah^{-asws} this Verse: **Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, [25:70]**, so he^{-asws} said: 'This is regarding you (Shias).

إنه يؤتى بالمؤمن المذنب يوم القيامة حتى يوقف بين يدي الله عزوجل، فيكون هو الذي يلي حسابه فيوقفه على سيئاته شيئاً شيئاً، فيقول: عملت كذا في يوم كذا في ساعة كذا: فيقول: أعرف يا رب،

They will come with the sinful Momin on the Day of Judgment until they pause him in front of Allah^{-azwj} Mighty and Majestic and He^{-azwj} will be the One^{-azwj} Who will be in Charge of his Reckoning. Then he will be paused upon his evil deeds, thing by thing, and He^{-azwj} will be Saying: "You did such during such a day during such a time!" He would say, 'I recognise, O Lord^{-azwj}!'

قال: حتى يوقفه على سيئاته كلها، كل ذلك يقول: أعرف، فيقول: سترتها عليك في الدنيا، وأغفرها لك اليوم، أبدلوها لعبدي حسنات،

³⁶⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 4

He^{-asws} said: 'Until they will pause him upon his evil deeds, all of them, for all of that he will be saying, 'I recognise'. He^{-azwj} will Say: "I^{-azwj} Veiled these upon you in the world, and today I^{-azwj} Forgive these for you. Replace these for My^{-azwj} servant with good deeds!"

قال: فترفع صحيفته للناس فيقولون: سبحان الله ! أما كانت لهذا العبد سيئة واحدة ؟ ! وهو قول الله عزوجل: " أولئك يبذل الله سيئاتهم حسنات ".

He^{-asws} said: 'His parchment will be raised for the people and they would be saying, 'Glory be to Allah^{-azwj}! Wasn't there even a single evil deed for this servant?' And these are the Words of Allah^{-azwj} Mighty and Majestic: ***so those ones, Allah would Replace their evil deeds with good deeds, [25:70]***'.³⁷⁰

6 - كا: علي بن إبراهيم، عن محمد بن عيسى بن عبيد، عن أبي الحسن علي بن يحيى، عن أيوب بن أعين، عن أبي حمزة، عن أبي جعفر عليه السلام قال: قال رسول الله صلى الله عليه وآله: يؤتى يوم القيامة برجل فيقال: احتج، فيقول: يا رب خلقتني وهديتني فأوسعت علي، فلم أزل أوسع على خلقك وأيسر عليهم لكي تنشر علي هذا اليوم رحمتك وتيسره،

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Abu Al Hassan Ali Bin Yahya, from Ayoub bin Ayn, from Abu Hamza,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'They will come with a man on the Day of Judgment and He^{-azwj} would Say: "Present your arguments!" He would say, 'O Lord^{-azwj}! You^{-azwj} Created me and Guided me and Expanded (sustenance) upon me, and I did not cease to expand (being generous) upon Your^{-azwj} creatures and easing upon them so that You^{-azwj} will Spread You^{-azwj} Mercy upon this Day and Ease it for me'.

فيقول الرب جل ثناؤه وتعالى ذكره: صدق عبدي أدخلوه الجنة.

The Lord^{-azwj}, Majestic is His^{-azwj} Praise and Exalted is His^{-azwj} Mention will be Saying: "My^{-azwj} servant speaks the truth, enter him into the Paradise!"'.³⁷¹

7 - فس: عن الرضا عليه السلام قال: إذا كان يوم القيامة اوقف المؤمن بين يدي الله تعالى فيكون هو الذي يلي حسابه، فيعرض عليه عمله فينظر في صحيفته فأول ما يري سيئاته فيتغير لذلك لونه وترعرع فرائضه وتفرع نفسه،

From Al-Reza^{-asws} having said: 'When it will be the Day of Judgment, the Momin will be paused in front of Allah^{-azwj} the Exalted and He^{-azwj} will become the One^{-azwj} Who will Pursue his Reckoning and Present his deeds unto him. So, he will look into his parchment and the first of what he would see would be his evil deed, and his colour will change due to that and his limbs will shiver and his self will panic.

³⁷⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 5

³⁷¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 6

ثم يري حسناته فتقر عينه وتسرع نفسه ويفرح، ثم ينظر إلى ما أعطاه الله تعالى من الثواب فيشتد فرحه، ثم يقول الله تعالى للملائكة: احمّلوا الصحف التي فيها الأعمال التي لم يعملوها،

Then he will see his good deeds, and his eyes would be delighted and his self would be happy. Then he will look at what Allah^{-azwj} the Exalted has Given him from the Rewards and his happiness would intensify. Then Allah^{-azwj} the Exalted will Say to the Angels: "Bring the parchment in which are the deeds which he did not perform!"

قال: فيقرؤونها فيقولون: وعزتك إنك لتعلم أنا لم نعمل منها شيئاً، فيقول: صدقتم و لكنكم نويتموها فكتبناها لكم، ثم يثابون عليها.

He^{-asws} said: 'They would be reading it and they would be saying: 'By You^{-azwj} Mighty! You^{-azwj} Know I did not do anything from these'. He^{-azwj} will be Saying: "You speak the truth, but you did intend these, so We^{-azwj} Wrote these for you!' Then he would be Rewarded upon these".³⁷²

8 - فس: أبي، عن ابن محبوب، عن ابن رثاب، عن أبي عبيدة، عن أبي عبد الله عليه السلام قال: إن الله تبارك وتعالى ليمن على عبده يوم القيامة، فيأمره أن يدنو منه، فيدنو ثم يعرفه ما أنعم به عليه،

My father, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted would Confer upon His^{-azwj} servant on the Day of Judgment, and Command that he comes near Him^{-azwj}, so he would approach, then he will recognise what has been Favoured upon him with.

يقول له: ألم تدعني يوم كذا وكذا بكذا وكذا فأجبت ودعوتك؟ ألم تسألني يوم كذا وكذا فأعطيتك مسألتك؟ ألم تستغث بي يوم كذا وكذا فأغثتني؟ ألم تسألني في ضر كذا وكذا فكشفت ضرك ورحمت صوتك؟ ألم تسألني مالا فملكته؟ ألم تستخدمني فأخدمتك؟ ألم تسألني أن أزوجه فلانة - وهي منيعة عند أهلها - فزوجناكها؟

He^{-azwj} will say to him: "Didn't you supplicate to Me^{-azwj} on such and such a day with such and such (a request), and I^{-azwj} Answered your supplication? Didn't you ask Me^{-azwj} on such and such a day and I^{-azwj} Granted you your request? Didn't you seek My^{-azwj} Help on such and such a Day, so I^{-azwj} Helped you? Didn't you ask Me^{-azwj} regarding such and such a harm so I^{-azwj} Removed your harm and Mercied your voice? Didn't you ask Me^{-azwj} for wealth and I^{-azwj} enriched you? Didn't you serve Me^{-azwj} so I^{-azwj} Served you? Didn't you ask Me^{-azwj} to get you married to so and so - and she was unapproachable with her family - but I^{-azwj} got you to be married to her?"

قال: فيقول العبد: بلى يا رب أعطيتني كل ما سألتك، وقد كنت أسألك الجنة،

³⁷² Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 14 H 7

He^{-asws} said: 'So the servant would say, 'Yes, O Lord^{-azwj}! You did Give me all what I had asked, and I had (also) asked You^{-azwj} for the Paradise'.

قال: فيقول الله: ألا فإني منجز لك ما سألتينه، هذه الجنة لك مباحة، أرضيتك؟ (أرضيت؟ خ ل) فيقول المؤمن: نعم يا رب أرضيتني وقد رضيت،

He^{-asws} said: 'Allah^{-azwj} will be Saying: "Indeed! I^{-azwj} will Fulfil for you what you had asked for. This here is the Paradise Permissible for you, are you pleased?" The Momin would say, 'Yes, O Lord^{-azwj}! You^{-azwj} have Pleased me and I am pleased'.

فيقول الله له: عبدي إني كنت أرضى أعمالك وأنا أرضى لك أحسن الجزاء، فإن أفضل جزائي عندي أن أسكنك الجنة.

Allah^{-azwj} will be Saying to him: "My^{-azwj} servant! I^{-azwj} was Pleased with your deeds, and I^{-azwj} am Pleased for you with the excellent Recompense, so the superior of My^{-azwj} Recompense is that I^{-azwj} Settle you in the Paradise"³⁷³.

9 - ين: ابن أبي عمير رفعه، عن أبي عبد الله عليه السلام قال: يؤتى بعبد يوم القيامة ليست له حسنة فيقال له: اذكر وتذكر هل لك حسنة؟

Ibn Abu Umeyr, raising it,

'From Abu Abdullah^{-asws} having said: 'They will come with a servant on the Day of Judgment not having any good deed for him, and He^{-azwj} will Say to him: "Remember and mention, is there any good deed for you?"

قال: فيذكر فيقول: يا رب مالي من حسنة إلا أن عبدك فلانا المؤمن مر بي فطلب مني ماء يتوضأ به فيصلي به فأعطيته،

He^{-asws} said: 'He would (try to) remember and he will be saying, 'O Lord^{-azwj}! There is no good deed for me except that so and so servants of Yours^{-azwj} passed by me and he sought water from me to perform *Wudu* with, and pray *Salat* with it, so I gave it to him'.

قال: فيقول الله تبارك وتعالى: أدخلوا عبدي الجنة.

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted will be Saying: "Enter My^{-azwj} servant into the Paradise!"³⁷⁴.

³⁷³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 8

³⁷⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 14 H 9

(باب 15) * (الحاصل التي توجب التخلص من شدائد القيامة وأهوالها) *

CHAPTER 15 – THE QUALITIES WHICH WOULD OBLIGATE THE TERMINATION FROM THE DIFFICULTIES OF THE DAY OF JUDGMENT AND ITS TERRORS

1 - لى: صالح بن عيسى العجلي، عن محمد بن علي بن علي، عن محمد بن الصلت، عن محمد بن بكير، عن عباد بن عباد المهلب، عن سعيد بن عبد الله، عن هلال بن عبد الرحمن، عن يعلى بن زيد، عن سعيد بن المسيب، عن عبد الرحمن بن سمرة قال: كنا عند رسول الله صلى الله عليه وآله يوما فقال: إني رأيت البارحة عجائب،

Salih Bin Isa Al Ijaly, from Muhammad Bin Ali Bin Ali Bin Ali, from Muhammad Bin Al Salt, from Muhammad Bin Bakeyr, from Abaad Bin Abaad Al Mahlaby, from Saeed Bin Abdullah, from Hilal Bin Abdul Rahman, from Ya'la Bin Zayd, from Saeed Bin Al Musayyab, from Abdul Rahman Bin Samrah who said,

'We were in the presence of Rasool-Allah^{-saww} one day, and he^{-saww} said: 'I^{-saww} saw wonders last night'.

قال: فقلنا: يا رسول الله وما رأيت ؟ حدثنا به فذاك أنفسنا وأهلونا وأولادنا،

He (the narrator) said, 'We said, 'O Rasool-Allah^{-saww}! And what did you^{-saww} see? Narrate it to us, may ourselves, and our families, and our children be (sacrificed) for you^{-saww}!'

فقال: رأيت رجلا من امتي وقد أتاه ملك الموت ليقبض روحه فجاءه بره بوالديه فمنعه منه،

He^{-saww} said: 'I^{-saww} saw a man from my^{-saww} community, and the Angel of death had come to him to capture his soul, and his kindness with his parents came and prevented him from him.

ورأيت رجلا من امتي قد بسط عليه عذاب القبر فجاءه وضوءه فمنعه منه،

And I^{-saww} saw a man from my^{-saww} community and the Punishment of the grave had been extended upon him, so his *Wudu* came and prevent it from him.

ورأيت رجلا من امتي قد احتوشته الشياطين فجاءه ذكر الله عزوجل فنجاه من بينهم،

And I^{-saww} saw a man from my^{-saww} community, the Satans^{-la} had terrified him, so the *Zikr* of Allah^{-azwj} Mighty and Majestic came from between them.

ورأيت رجلا من امتي قد احتوشته ملائكة العذاب فجاءته صلاته فمنعته منهم،

And I^{-saww} saw a man from my^{-saww} community and the Angels of Punishment had terrified him, so his *Salat* came and prevented it from them.

ورأيت رجلا من امتي يلهث عطشا كلما ورد حوضا منع فجاءه صيام شهر رمضان فسقاه وأرواه،

And I^{-saww} saw a man from my^{-saww} community being out of breath, thirsty. Every time he comes to a foundation, he is prevented, so his Fasts of the Month of Ramazan came and quenched his soul.

ورأيت رجلا من امتي والنبيون حلقا حلقا كلما أتى حلقة طرد فجاءه اغتساله من الجنابة فأخذ بيده فأجلسه إلى جنبي،

And I^{-saww} a man from my^{-saww} community and the Prophets^{-as} were in circles and circles. Every time he came to a circle, he was repelled, so his washing from the sexual impurity came and grabbed his hand and made him to be seated to my^{-saww} side.

ورأيت رجلا من امتي بين يديه ظلمة ومن خلفه ظلمة وعن يمينه ظلمة وعن شماله ظلمة ومن تحته ظلمة مستنقعا في الظلمة، فجاءه حجه وعمرته فأخرجاه من الظلمة وأدخله النور،

And I^{-saww} saw a man from my^{-saww} community having darkness in front of him, and darkness from behind him, and darkness on his right, and darkness on his left, and darkness from beneath him, swamped in the darkness, so his Hajj and his Umrah came and they extracted him from the darkness and inserted him into the Light.

ورأيت رجلا من امتي يكلم المؤمنين فلا يكلمونه فجاءه صلته للرحم فقال: يا معشر المؤمنين كلموه فإنه كان واصلا لرحمه فكلمه المؤمنون وصافحوه وكان معهم،

And I^{-saww} saw a man from my^{-saww} community trying to speak to the Momineen, but they were not speaking to him, so his maintenance of the relationships came and said, 'O group of Momineen! Speak to him, for he was a maintainer of his relationships!' So, the Momineen spoke to him and shook his hand, and he was with them.

ورأيت رجلا من امتي يتقي وهج النيران وشررها بيده ووجهه فجاءته صدقته فكانت ظلا على رأسه وسترا على وجهه،

And I^{-saww} saw a man from my^{-saww} community fending off the glow of the fires and its evil by his hands and his face, so his charity came and made a shade upon his head and veiled upon his face.

ورأيت رجلا من امتي قد أخذته الزبانية من كل مكان فجاءه أمره بالمعروف ونهيهِ عن المنكر فخلصاه من بينهم وجعلاه مع ملائكة الرحمة،

And I^{-saww} saw a man from my^{-saww} community having been seized by the Zabaniyya (Angels of Hell) from every place, so his enjoining with the good and forbidding from the evil came and finished him off from between them and made him to be with the Angels of Mercy.

ورأيت رجلا من امتي جاثيا على ركبتيه، بينه وبين رحمة الله حجاب فجاءه حسن خلقه فأخذه بيده فأدخله في رحمة الله،

And I^{-saww} saw a man from my^{-saww} community kneeling upon his knees, there being a Veil between him and the Mercy of Allah^{-azwj}, so his good manners came and grabbed his hand and entered him into the Mercy of Allah^{-azwj}.

ورأيت رجلا من امتي قد هوت صحيفته قبل شماله فجاءه خوفه من الله عزوجل فأخذ صحيفته فجعلها في يمينه،

And I saw a man from my^{-saww} community and his parchment had been dropped into his left hands, so his fear from Allah^{-azwj} Mighty and Majestic came and grabbed his parchment and made it to be in his right hand.

ورأيت رجلا من امتي قد خفت موازينه فجاءه أفراطه فثقلوا موازينه،

And I^{-saww} saw a man from my^{-saww} community, his scale was light, so his child which had died before him came and made his scale to be heavy.

ورأيت رجلا من امتي قائما على شفير جهنم فجاءه رجاؤه من الله عزوجل فاستنقذه من ذلك،

And I^{-saww} saw a man from my^{-saww} community standing upon the edge of Hell, so his hope from Allah^{-azwj} Mighty and Majestic came and saved him from that.

ورأيت رجلا من امتي قد هوى في النار فجاءته دموعه التي بكى من خشية الله فاستخرجته من ذلك،

And I^{-saww} saw a man from my^{-saww} community had been tumbled into the Fire, so his tears which he had cried for fear of Allah^{-azwj}, came and extracted him from that.

ورأيت رجلا من امتي على الصراط يرتعد كما ترتعد السعفة في يوم ريح عاصف فجاءه حسن ظنه بالله فسكن رعدته ومضى على الصراط،

And I^{-saww} saw a man from my^{-saww} community upon the Bridge shuddering just as the foliage leaf shudders during a day of strong wind, so his good thoughts with Allah^{-azwj} came and calmed his dread, and he went over the Bridge.

ورأيت رجلا من امتي على الصراط يزحف أحيانا ويحبو أحيانا ويتعلق أحيانا فجاءته صلاته علي فأقامته على قدميه ومضى على الصراط،

And I^{-saww} saw a man from my^{-saww} community upon the Bridge, creeping at times, crawling at times, hanging on at times, so his Salawat upon me^{-saww} came and up-righted him upon his feet and he went over the Bridge.

ورأيت رجلا من امتي انتهى إلى أبواب الجنة كلما انتهى إلى باب اغلق دونه فجاءته شهادة أن لا إله إلا الله صادقا بما ففتحت له الابواب ودخل الجنة.

And I^{saww} saw a man from my^{saww} community ending up to the doors of the Paradise, every time he ends up to a door, it gets locked besides him, so there came the testimony of 'There is no god except Allah^{azwj}' ratifying it, so the doors were opened for him and he entered the Paradise".³⁷⁵

2 - كا: أحمد بن عبد الله، عن جده، عن محمد بن علي، عن محمد بن الفضيل: عن عبد الرحمن بن زيد، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: أرض القيامة نار ما خلا ظل المؤمن فإن صدقته تظله.

Ahmad Bin Abdullah, from his grandfather, from Muhammad Bin Ali, from Muhammad Bin Al Fazeyl, from Abdul Rahman Bin Zayd,

'From Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The land of the Day of Judgment is fire apart from the shade of the Momin, so if he ratifies it (Wilayah), it would shade him".³⁷⁶

3 - ن: العطار، عن سعد، عن أيوب بن نوح قال: سمعت أبا جعفر عليه السلام يقول: من زار قبر أبي بطوس غفر الله له ما تقدم من ذنبه وما تأخر، فإذا كان يوم القيامة نصب له منبر بجذء منبر رسول الله صلى الله عليه وآله حتى يفرغ الله تعالى من حساب عباده.

Al Attar, from Sa'ad, from Ayoub Bin Nuh who said,

'I heard Abu Ja'far^{asws} saying: 'One who visits the grave of my^{asws} father^{asws} at Tous, Allah^{azwj} would Forgive for him whatever has preceded from his sins and what is delayed. So, when it will be the Day of Judgment, a pulpit would be set up for him^{asws} parallel to the pulpit of Rasool-Allah^{saww} until Allah^{azwj} the Exalted is Free from Reckoning His^{azwj} servants".³⁷⁷

4 - لى: بإسناده عن سليمان بن حفص المروزي، عن موسى بن جعفر عليه السلام قال: إذا كان يوم القيامة كان على عرش الله جل جلاله أربعة من الأولين وأربعة من الآخرين، فأما الأولون فنوح، وإبراهيم، وموسى، وعيسى، وأما الأربعة الآخرون فمحمد، وعلي، والحسن، والحسين،

By his chain, from Suleyman Bin Hafs Al Marouzy,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'When it will be the Day of Judgment, there will be over Throne of Allah^{azwj}, Majestic is His^{azwj} Majestic, four from the former ones and four from the latter ones. As for the former ones, it is Noah^{as}, and Ibrahim^{as}, and Musa^{as}, and Isa^{as}. And as for the four latter ones, it is Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

ثم يمد المطمرفيقعد معنا زوار قبور الائمة، ألا إن أعلاها درجة وأقربهم حبة زوار قبر ولدي علي.

³⁷⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 1

³⁷⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 2

³⁷⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 3

The track will be extended and there would be sitting along with us^{-asws}, the visitors of the graves of the Imams^{-asws}. Indeed! The highest of rank and the closest of them in esteem would be the visitors to the grave of my^{-asws} father^{-asws} Ali^{-asws} 378

5 - م: قال رسول الله صلى الله عليه وآله: تعلموا سورة البقرة وآل عمران، فإن أخذهما بركة وتركهما حسرة، ولا يستطيعهما البطلة - يعني السحرة -

'Learn *Surah Al-Baqarah* (Ch. 2) (*Surah*) and *Aal-e-Imran* (Ch. 3) for taking to these two is a Blessing, and neglecting them is regret, and the falsehood has no ability upon them – meaning the magic.

وإنهما لتجيئان يوم القيامة كأثهما غمامتان أو عبايتان أو فرقان من طير صواف، يحاجان عن صاحبهما و يحاجهما رب العزة، ويقولان: يا رب الارباب إن عبدك هذا قرأنا، وأظمأنا نهاره وأسهرنا ليله، وأنصبنا بدنه،

Both of them would come on the Day of Judgement like two clouds or two cloaks or two separate birds in a row and plead on behalf of their readers to the Lord^{-azwj} of the worlds, the Almighty Lord^{-azwj}, and will both say: 'O Lord^{-azwj} of the lords! This servant of Yours^{-azwj} has recited us, and was thirsty with us during this day and held vigil with us during his night, and established us in his body.'

فيقول الله عزوجل: يا أيها القرآن فكيف كان تسليمه لما أمرته (أنزلته خ ل) فيك من تفضيل علي بن أبي طالب أخي محمد رسول الله ؟ فيقولان: يا رب الارباب وإله الآلهة: والاه ووالى وليه (أولياءه خ ل) وعادى أعداءه، إذا قدر جهر، وإذا عجز اتقى واستتر،

Allah^{-azwj} will Say: "O You Quran! So how was their submission to what I^{-azwj} had Revealed in you from the merits of Ali^{-asws} Ibn Abi Talib^{-asws}, the brother of Muhammad Rasool-Allah^{-saww}?" They will both reply: 'O Lord^{-azwj} of the lords! They befriended him^{-asws} and his^{-asws} friends, and became inimical to his^{-asws} enemies. When they were able, they made it known and when they could not, they observed dissimulation and kept it a secret'.

فيقول الله عزوجل: فقد عمل إذا بكما كما أمرته، وعظم خطبكما ما أعظمته، يا علي أما تسمع شهادة القرآن لوليك هذا ؟ فيقول علي: بلى يا رب

Allah^{-azwj} Mighty and Majestic will Say: 'Then they have dealt with you two just as I^{-azwj} had Commanded it, and have considered great that which made you two great. O Ali^{-asws}! Did you hear this testimony of the Quran for your friends?' Ali^{-asws} will respond: 'Yes O Lord!'

فيقول الله تعالى: فاقترح له ما يزيد (فيقترح له ما يزيد ظ) على أمانى هذا القارئ من الاضعاف المضاعفات ما لا يعلمه إلا الله عزوجل، فيقال: قد أعطيته ما اقترحت يا علي،

Allah^{-azwj} Mighty and Majestic will Say: 'Then suggest whatever you^{-asws} want for him.' He^{-asws} will then suggest for him such things that would exceed all the reader's aspirations and

desires, and their number will be unknown to all except Allah^{-azwj} Mighty and Majestic. Allah^{-azwj} will Say: I^{-azwj} have Given him what you^{-asws} suggested 'O Ali^{-asws}!'

فقال رسول الله صلى الله عليه وآله: وإن والدي القارئ ليتوجان بتاج الكرامة يضيء نوره من مسيرة عشرة آلاف سنة، ويكسيان حلة لا يقوم لاقل سلك منها مائة ألف ضعف ما في الدنيا بما يشتمل عليه من خيراتهما،

Rasool-Allah^{-saww} said: 'And the parents of the reciter (of the Quran) will have a crown of prestige on their heads, the radiance of which will stretch to a travel distance of ten thousand years journey, and they will be clothed in such, fabrics the least of which would be better than a hundred thousand times of what is in the world, due to what would be included upon it from its goodness.'

ثم يعطى هذا القارئ الملك بيمينه والخلد بشماله في كتاب، يقرء من كتابه بيمينه: قد جعلت من أفاضل ملوك الجنان، ومن رفقاء محمد سيد الانبياء، وعلي خير الاوصياء، والائمة بعدهما سادة الاتقياء،

'Then the reciter will get a written deed to a kingdom in his right hand and be given the (Permission for) eternal life in his left hand. He would read from his deed (given in) his right hand, 'We have given you a great kingdom in the Gardens and made you among the friends of Muhammad^{-saww} the leader of the Prophets^{-as}, and Ali^{-asws} the best of the successors^{-as} and the Imams^{-asws} after him^{-asws}, the pious Chiefs.'

ويقرء من كتابه بشماله: قد أمنت الزوال والانتقال عن هذه الملك، واعدت من الموت والاسقام، وكيفت الامراض والاعلال، وجنبت حسد الحاسدين وكيد الكائدين،

And he would read from his deed in his left hand, 'You are secured from the decline and the transference from this kingdom, and are sheltered from the death, and the illnesses and sufficed from the diseases and the pains, and would be kept aside from the envy of the envying ones, and plots of the plotters'.

ثم يقال له: اقرء وارق ومنزلك عند آخر آية تقرؤها، فإذا نظر والداه إلى حليتهما وتاجيهما قالوا: ربنا: أنى لنا هذا الشرف ولم تبلغه أعمالنا؟ فيقال لهما: أكرم الله عزوجل هذا لكما بتعليمكما ولدكما القرآن.

'Then it would be said to him: Recite and ascend, for your destination lies at the last Verse you would be reciting.' Then the parents will look at their clothes and crowns and they would ask: 'Our Lord^{-azwj}! For us is this nobility, and although our deeds did not reach it?' The honourable Angels of Allah^{-azwj} will say to them on behalf of Allah^{-azwj} Mighty and Majestic: 'This is because both of you taught your children to read the Quran''³⁷⁹

³⁷⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 5

6 - ثو: عن أبي عبد الله عليه السلام قال: من قرأ سورة الاعراف في كل شهر كان يوم القيامة من الآمنين الذين لا خوف عليهم ولا هم يحزنون، فإن قرءها في كل جمعة كان ممن لا يحاسب يوم القيامة، أما إن فيها محكما فلا تدعوا قراءتها فإنها يشهد يوم القيامة لمن قرءها.

From Abu Abdullah^{-asws} having said: 'The one who recites *Surah Al-A'raaf* during every month would be, on the Day of Judgement, from the ones upon whom will neither be fear nor would they be grieving. If it is recited during every Friday, he would be from the one who would not be Reckoned with on the Day of Judgement. But, this is from the Decisive, so do not leave its recitation, for it would testify on the Day of Judgement for everyone who recites it''^{.380}

7 - وعنه عليه السلام: من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين، وكان يوم القيامة المقربين.

And from him^{-asws}: 'One who recites *Surah Yunus*^{-as} during every two months, or three, there will be no fear upon him that he would become from the ignorant ones, and on the Day of Judgment he will be from the ones of Proximity''^{.381}

8 - وعن أبي جعفر عليه السلام: من قرأ سورة هود في كل جمعة بعثه الله يوم القيامة في زمرة النبيين، ولم تعرف له خطيئة عملها يوم القيامة.

And from Abu Ja'far^{-asws}: 'One who recites *Surah Hud*^{-as} during every Friday, Allah^{-azwj} would Resurrect him on the Day of Judgment among a group of the Prophets^{-as}'^{.382}

9 - وعن أبي عبد الله عليه السلام قال: من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة وجماله كجمال يوسف، ولا يصيبه فرع يوم القيامة.

And from Abu Abdullah^{-asws} having said: 'One who recites *Surah Yusuf*^{-as} during every day, or during every night, Allah^{-azwj} would Resurrect him on the Day of Judgment, and his beauty would be like the beauty of Yusuf^{-as}, nor will he be hit by panic of the Day of Judgment''^{.383}

10 - وعنه عليه السلام: من أكثر قراءة سورة الرعد وكان مؤمنا دخل الجنة بغير حساب، وشفع في جميع من يعرف من أهل بيته وإخوانه.

And from him^{-asws}: 'One who frequents in reciting *Surah Al Ra'ad* and was a Momin, would enter the Paradise without any Reckoning, and would (be able to) interceded regarding the entirety of the ones he recognises from his family and his brethren''^{.384}

³⁸⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 6

³⁸¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 7

³⁸² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 8

³⁸³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 9

³⁸⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 10

11 وعنه عليه السلام: من قرأ سورة الكهف كل ليلة جمعة لم يمت إلا شهيداً، وبعثه الله يوم القيامة مع الشهداء، ووقف يوم القيامة مع الشهداء.

From him^{-asws}: 'One who recites *Surah Al Kahf* every night of Friday will not die except as a martyr, and Allah^{-azwj} would Resurrect him on the Day of Judgment along with the martyrs, and he would be paused on the Day of Judgment along with the martyrs'.³⁸⁵

12 - وعنه عليه السلام: من أدام قراءة سورة مريم كان في الآخرة من أصحاب عيسى بن مريم، واعطي في الآخرة ملك سليمان في الدنيا.

And from him^{-asws}: 'One who is habitual in reciting *Surah Maryam*^{-as}, in the Hereafter he would be from the companions of Isa^{-as} Bin Maryam^{-as}, and would be Given in the Hereafter the kingdom of Suleyman^{-as} in the world'.³⁸⁶

13 - وعنه عليه السلام: من أدام قراءة طه أعطاه الله يوم القيامة كتابه بيمينه، ولم يحاسبه بما عمل في الاسلام، واعطي في الآخرة حتى يرضي.

And from him^{-asws}: 'One who is habitual in reciting (*Surah*) Ta Ha, on the Day of Judgment (Allah^{-azwj}) will Give him his book in his right hand, and will not Reckon him with what he did in Al-Islam, and would be Given in the Hereafter until he is pleased'.³⁸⁷

14 - وعن أبي الحسن عليه السلام: من قرأ سورة الفرقان في كل ليلة لم يعذبه الله أبداً ولم يحاسبه، وكان منزله في الفردوس الاعلى.

And from Abu Al-Hassan^{-asws}: 'One who recites *Surah Al-Furqan* during every night, Allah^{-azwj} will not Punish him, ever, and will not Reckon him, and his house would be in the high (levels of) Firdows'.³⁸⁸

15 - وعن أبي عبد الله عليه السلام: من قرأ سورة السجدة في كل ليلة جمعة أعطاه الله كتابه بيمينه، ولم يحاسبه بما كان منه، وكان من رفقاء محمد صلى الله عليه وآله وأهل بيته عليهم السلام.

And from Abu Abdullah^{-asws}: 'One who recites *Surah Al Sajdah* during every night, Allah^{-azwj} would Give him his book in his right hand, and will not Reckon him with whatever was from him, and he would be from the friends of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household'.³⁸⁹

16 - وعنه عليه السلام: من كان كثير القراءة لسورة الاحزاب كان يوم القيامة في جوار محمد صلى الله عليه وآله وأزواجه.

³⁸⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 11

³⁸⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 12

³⁸⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 13

³⁸⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 14

³⁸⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 15

And from him^{-asws}: ‘One who frequents in reciting *Surah* Al-Ahzaab, one the Day of Judgment he would be in the vicinity of Muhammad^{-saww} and his^{-saww} wives’³⁹⁰.

17 - وعنه عليه السلام في فضل قراءة سورة يس - وساق الحديث إلى أن قال - : ولم يزل في قبره نور ساطع إلى أعنان السماء إلى أن يخرج من قبره، فإذا أخرجه لم تزل ملائكة الله تعالى معه يشيعونه ويحدثونه ويضحكون في وجهه ويبشرونه بكل خير حتى يتجاوزوا به الميزان والصراط،

And from him^{-asws} regarding the merits of reciting *Surah* Yaseen – and continued the Hadeeth until he^{-asws} said: ‘And a shining light will not cease to be in his grave up to the sky up to (the time) he comes out from his grave. When he comes out, the Angels of Allah^{-azwj} would not stop escorting him, and discussing with him, and smiling in his face, and giving him glad tidings with every goodness until they cross upon the Bridge with him, and at the Scale.

ويوقفوه من الله موقفا لا يكون عند الله خلق أقرب منه إلا ملائكة الله المقربون وأنبياءه المرسلون، وهو مع النبيين واقف بين يدي الله، لا يحزن مع من يحزن، ولا يهتم مع من يهتم، ولا يجزع مع من يجزع،

And they would be pausing at such a pausing stop from Allah^{-azwj}, there would not happen to be any creature nearer than him in the Presence of Allah^{-azwj} except for the Angels of Proximity, and His^{-azwj} *Mursil* Prophets^{-as}. And he would be with the Prophets^{-as}, paused in front of Allah^{-azwj}, neither grieving along with the grieving ones, nor distressed along with the distressed ones, nor being terrified along with the terrified ones.

ثم يقول له الرب تبارك وتعالى: اشفع عبدي اشفعك في جميع ما تشفع، وسلني عبدي اعطك جميع ما تسأل،

Then the Lord^{-azwj}, Blessed and Exalted will be Saying to him: “Ask for intercession, My servant, I^{-azwj} shall Intercede in all what you ask intercession for, and ask Me^{-azwj}, I^{-azwj} shall grant you, My^{-azwj} servant, all what you ask for”.

فيسأل فيعطى، ويشفع فيشفع، ولا يحاسب فيمن يحاسب، ولا يوقف مع من يوقف، ولا يذل مع من يذل، ولا ينكب بخطيئة ولا شئ من سوء عمله،

So, he would ask, and he would be Given, and he would seek to intercede, and He^{-azwj} would (Accept) his intercession, and he will not be Reckoned among the ones who would be Reckoned with, nor would he be paused along with the pausing ones, nor be disgraced (along with) the disgraced ones, nor would his sins be Written down, nor anything from the evil of his deeds.

و يعطى كتابا منشورا حتى يهبط من عند الله فيقول الناس بأجمعهم: سبحان الله ما كان لهذا العبد من خطيئة واحدة ؟ ! ويكون من رفقاء محمد صلى الله عليه وآله.

³⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 16

And he would be given a published book until he descends from the Presence of Allah^{-azwj}. So, the people would be saying in their unison, 'Glory be to Allah^{-azwj}! There hasn't been a single sin for this servant!' And he would happen to be from the friends of Muhammad^{-saww}.³⁹¹

18 - وعنه عليه السلام: من قرأ حم السجدة كانت له نورا يوم القيامة مد بصره و سرورا.

And from him^{-asws}: 'One who recites (*Surah*) Ha Meem Al Sajdah, there would be a light for him on the Day of Judgment to the extent of his sight and cheerfulness".³⁹²

19 - وعنه عليه السلام: من أدمن قراءة حمسقى بعثه الله يوم القيامة ووجهه كالثلج أو كالشمس حتى يقف بين يدي الله عزوجل، فيقول: أدمنت عبدي قراءة حمسقى ولم تدر ما ثوابها؟ أما لو دريت ما هي وما ثوابها لما مللت من قراءتها، ولكن سأجزيك جزاءك،

And from him^{-asws}: 'The one who recites: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (*Surah* Al-Shura) Allah^{-azwj} would Resurrect him on the Day of Judgement and his face would be as white as snow, or like the sun, until he pauses in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would Say: "My^{-azwj} servant! You were habitual in reciting: **Ha Meem [42:1] Ayn Seen Qaf [42:2]** (*Surah* Al-Shura), and do you know what its Rewards are? But if only you knew what it is and what its Rewards are, you would not have tired of reciting it. But I^{-azwj} will Recompense you with your Recompense!"

أدخلوه الجنة فإن له فيها قصرا من ياقوتة حمراء أبوابها وشرفها ودرجها منها، يرى ظاهرها من باطنها، وباطنها من ظاهرها، وله فيها جوار أتراب من الحور العين، وألف غلام من الولدان المخلدين الذين وصفهم الله تعالى.

He^{-azwj} Enter him into the Paradise, and for him therein would be a castle of red sapphire, and its doors, and its prestige, and its Levels from it. And he would see its outside from its inside, and its inside from its outside. For him would be Houries from the Maiden Houries, and a thousand maids, and a thousand butlers from the eternal youths, whom Allah^{-azwj} Mighty and Majestic has Described".³⁹³

20 - وعن أبي جعفر عليه السلام: من قرأ حم الدخان في فرائضه ونوافله بعثه الله من الأمنين يوم القيامة، وأظله تحت عرشه، وحاسبه حسابا يسيرا، وأعطاه كتابه بيمينه.

And from Abu Ja'far^{-asws}: 'One who recites (*Surah*) Ha Meem Al Dukhan during his Obligatory (*Salat*) and his Optional (*Salat*), Allah^{-azwj} will Resurrect him as being from the secured ones on the Day of Judgment, and Shade him beneath His^{-azwj} Throne, and Reckon him an easy Reckoning, and Give him his book in his right hand".³⁹⁴

³⁹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 17

³⁹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 18

³⁹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 19

³⁹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 20

21 - وعن أبي عبد الله عليه السلام: من قرأ في كل ليلة أو كل جمعة سورة الاحقاف لم تصبه روعة في الدنيا، وآمنه الله من فرع يوم القيامة.

And from Abu Abdullah^{-asws}: 'One who recites every night or every Friday *Surah Al Ahqaf*, dread will not hit him in the world, and Allah^{-azwj} will Secure him from panic on the Day of Judgment'.³⁹⁵

22 - وعنه عليه السلام: من أدام قراءة سورة إنا فتحنا ندى مناد يوم القيامة حتى يسمع الخلائق: أنت من عبادي المخلصين، ألحقوه بال صالحين من عبادي، فأسكنوه جنات النعيم، واسقوه الرحيق المختوم بمزاج الكافور.

And from him^{-asws}: 'One who is habitual in reciting *Surah Inna Fatahna* (Ch. 48), a Caller would Call out on the Day of Judgment until the creatures hear: "You are from My^{-azwj} sincere servants! Join up with the righteous ones from My^{-azwj} servants!" So, He^{-azwj} would Settle him in the Gardens of Bliss, and Quench him from the Sealed Nectar, the admixture of which is the camphor".³⁹⁶

23 - وعن أبي جعفر عليه السلام: من أدام في فرائضه ونوافله قراءة سورة ق أعطاه كتابه يمينه، وحاسبه حسابا يسيرا.

From Abu Ja'far^{-asws}: 'One who is habitual in reciting *Surah Qaf* in his Obligatory (*Salat*) and his Optional (*Salat*), would be Given his book in his right hand, and his Reckoning would be an easy Reckoning'.³⁹⁷

24 - وعن أبي عبد الله عليه السلام: لا تدعوا قراءة الرحمن والقيام بما فأنها لا تقر في قلوب المنافقين، ويأتي بها ربها يوم القيامة في صورة آدمي في أحسن صورة و أطيب ريح حتى يقف من الله موقفا لا يكون أحد أقرب إلى الله منها،

And from Abu Abdullah^{-asws}: 'Do not leave the recitation of *Surah Al-Rahman* and standing (during *Salat*) with it, for it would not rest in the hearts of the hypocrites, and its Lord^{-azwj} will Bring it on the Day of Judgement in the form of a human being, of a beautiful face, and a sweet smell, until it is in a position near to Allah^{-azwj} such that none will be as closer to Allah^{-azwj} than it.

فيقول لها: من الذي كان يقوم بك في الحياة الدنيا ويدمن قراءتك ؟ فتقول: يا رب فلان وفلان، فتبيض وجوههم، فيقول لهم: اشفعوا فيمن أحببتهم فيشفعون حتى لا تبقى لهم غاية، ولا أحد يشفعون له، فيقول لهم: ادخلوا الجنة واسكنوا فيها حيث شئتم.

Then He^{-azwj} will Say to it: 'Who was the one who used to stand (in *Salat*) with you in the life of the world, and was habitually reading you?' It will say: 'O Lord^{-azwj}, so and so.' Their faces will be whitened. He^{-azwj} Will Say to them: 'Intercede for the ones that you love, until there

³⁹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 21

³⁹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 22

³⁹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 23

will be no one remaining for them, not a single one that it will not intercede for. He^{-azwj} will Say to them: 'Enter the Paradise, and settle therein wherever you so feel like'.³⁹⁸

25 - وعن أبي جعفر عليه السلام: من قرأ سورة الواقعة كل ليلة قبل أن ينام لقي الله تعالى ووجهه كالقمر ليلة البدر.

And from Abu Ja'far^{-asws}: 'One who recites *Surah* Al-Waqia every night before he sleeps would meet Allah^{-azwj} the Exalted and his face would be like the moon on the night of the full moon'.³⁹⁹

26 - وعن أبي عبد الله عليه السلام قال: من قرأ سورة التغابن في فريضة كانت شفيعة له يوم القيامة، وشاهد عدل عند من يجيز شهادتها، لا يفارقها حتى يدخله الجنة.

And from Abu Abdullah^{-asws} having said: 'The one who recites *Surah* Al-Taghabun in Obligatory (*Salats*), it would intercede for him on the Day of Judgement, and be a just witness in the Presence of the One^{-azwj} who will Allow its Testimony. Then it would not separate from him until he enters the Paradise'.⁴⁰⁰

27 - وعنه عليه السلام: من قرأ سورة الطلاق والتحريم في فريضة أعاده الله أن يكون يوم القيامة ممن يخاف أو يحزن، وعوفي من النار، وادخل الجنة بتلاوته إياهما ومحافظته عليهما لأنهما للنبي صلى الله عليه وآله.

And from him^{-asws}: 'The one who recites *Surah* Al-Talaaq and *Surah* Al-Tahreem in the Obligatory (*Salats*), these would Invoke Allah^{-azwj} for him not to be from the ones who will be in fear and grief on the Day of Judgement, and be Excused from the Fire, and Allah^{-azwj} would Make him Enter into the Paradise due to his recitation of these two and their memorisation, because these two (*Surahs*) are for the Prophet^{-saww}'.⁴⁰¹

28 - وعنه عليه السلام: من قرأ سورة الملك في المكتوبة قبل أن ينام لم يزل في أمان الله حتى يصبح، وفي أمانه يوم القيامة حتى يدخل الجنة.

And from him^{-asws}: 'One who recites *Surah* Al-Mulk in the Prescribed (*Salats*) before he sleeps, will not cease to be in the Safety of Allah^{-azwj} until morning, and would be in His^{-azwj} Safety on the Day of Judgment until he enters the Paradise'.⁴⁰²

29 - وعنه عليه السلام: من أكثر قراءة سورة المعارج لم يسأله الله عن ذنب عمله، وأسكنه يوم القيامة عند محمد وأهل بيته صلى الله عليه وآله.

³⁹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 24

³⁹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 25

⁴⁰⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 26

⁴⁰¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 27

⁴⁰² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 28

And from him^{-asws}: ‘One who frequents in reciting *Surah* Al-Ma’arij, Allah^{-azwj} will not Question about the sins of his deeds, and Settle him on the Day of Judgment in the presence of Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household’’.⁴⁰³

30 - وعنه عليه السلام: من أدام قراءة سورة لا أقسم وكان يعمل بما بعثها الله معه من قبره في أحسن صورة تبشره وتضحك في وجهه حتى يجوز على الصراط والميزان.

And from him^{-asws}: ‘One who is habitual in reciting *Surah* La Uqsim and was acting by it, Allah^{-azwj} would Resurrect it with him from his grave in an excellent image, giving him glad tidings and smiling in his face until he crossed over the Bridge and the scale’’.⁴⁰⁴

31 - وعنه عليه السلام: من قرأ والنازعات لم يمت إلا ريان، ولم يبعثه الله إلا ريان ولم يدخله الجنة إلا ريان.

And from him^{-asws}: ‘One who recites (*Surah*) Wal Naziaat will not die except as quenched, and Allah^{-azwj} will not Resurrect him except as quenched, and he will not enter the Paradise except as quenched’’.⁴⁰⁵

32 - وعنه عليه السلام: من كان قراءته في الفريضة ويل للمطففين أعطاه الله الأمن يوم القيامة من النار ولم تره ولا يراها، ولم يمر على جسر جهنم، ولا يحاسب يوم القيامة.

And from him^{-asws}: ‘One who was reciting in the Obligatory (*Salats*) (*Surah*) Wayl lil Mutaaffifeen, Allah^{-azwj} will Give him the safety on the Day of Judgment from the Fire and it will not see him and he will not see it, and he will not (have to) pass over the Bridge of Hell, nor will be reckoned with on the Day of Judgment’’.⁴⁰⁶

33 - وعنه عليه السلام: من قرأ سورة والسماء ذات البروج في فرائضه كان محشره و موقفه مع النبيين والمرسلين.

And from him^{-asws}: ‘One who recites (*Surah*) Wal Sama’a Zat Al Burouj in his Obligatory (*Salats*), his gathering and his pausing would be with the Prophets^{-as} and the *Mursils*^{-as}’’.⁴⁰⁷

34 - وعنه عليه السلام: من كانت قراءته في فرائضه والسماء والطارق كان له يوم القيامة عند الله جاها ومنزلة، وكان من رفقاء النبيين وأصحابهم في الجنة.

And from him^{-asws}: ‘The one who had recites it in his Obligatory *Salats*: (***I Swear by the sky and Al-Tariq [86:1]***), there would be for him a Prestige and a Status on the Day of Judgement, and he would be from the friends of the Momineen, and their companions in the Paradise’’.⁴⁰⁸

⁴⁰³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 29

⁴⁰⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 30

⁴⁰⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 31

⁴⁰⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 32

⁴⁰⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 33

⁴⁰⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 34

35 - وعنه عليه السلام: من قرأ سورة الاعلى في فريضة أو نافلة قيل له يوم القيامة: ادخل من أي أبواب الجنة شئت.

And from him^{-asws}: 'One who recites *Surah Al A'ala* in an Obligatory (*Salat*) or an Optional (*Salat*), it would be said to him on the Day of Judgment: 'Enter from whichever of the doors of the Paradise you so desire to'.⁴⁰⁹

36 - وعنه عليه السلام: من أدام قراءة الغاشية في فريضة أو نافلة غشاه الله رحمته في الدنيا والآخرة، وآتاه الأمن يوم القيامة من عذاب النار.

And from him^{-asws}: 'One who is habitual in reciting (*Surah*) *Al Ghashiya* in an Obligatory (*Salat*) or an Optional (*Salat*), Allah^{-azwj} would Cover him in His^{-azwj} Mercy in the world and the Hereafter, and Give him the safety on the Day of Judgment from the Punishment of the Fire".⁴¹⁰

37 - وعنه عليه السلام: من كان قراءته في الفريضة لا اقسام بهذا البلد كان في الآخرة معروفاً أن له من الله مكاناً، وكان يوم القيامة من رفقاء النبيين والشهداء والصالحين.

And from him^{-asws}: 'One who was reciting in his Obligatory (*Salat*), (*Surah*) *La Uqsim Bi Haza Al Balad* would be famous in the Hereafter that there is a place for him from Allah^{-azwj}, and on the Day of Judgment he would be from the friends of the Prophets^{-as}, and the martyrs, and the righteous ones".⁴¹¹

38 - وعنه عليه السلام: من أكثر قراءة الشمس وضحيها، والليل إذا يغشى، و الضحى، وألم نشرح في يوم أو ليلة لم يبق شيء بحضرته إلا شهد له يوم القيامة حتى شعره وبشره ولحمه ودمه وعروقه وعصبه وعظامه وجميع ما أقلت الأرض منه،

And from him^{-asws}: 'The one who frequents in reciting: **(I Swear) by the sun and its clarity [91:1]** (*Surah Al Shams*), and **(I Swear) by the night when enveloping [92:1]** (*Surah Al-Layl*), and **(I Swear) by the clarity [93:1]** (*Surah Al-Zoha*), and **Did We not Expand your chest for you? [94:1]** (*Surah Al-Inshirah*), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried from him.

ويقول الرب تبارك وتعالى: قبلت شهادتكم لعبدي وأجزتها له، انطلقوا به إلى جنائي حتى يتخير منها حيث ما أحب، فأعطوه إياها من غير من مني، ولكن رحمة مني وفضلاً مني عليه، فهنيئاً هنيئاً لعبدي.

And the Lord^{-azwj} Blessed and Exalted would be Saying: 'I^{-azwj} Accept your testimonies for My^{-azwj} servant) and would Recompense him for it. Go with him to My^{-azwj} Garden unto he chooses

⁴⁰⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 35

⁴¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 36

⁴¹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 37

from it wherever he loves to be, and I-^{azwj} would Give it to him from without a Favour, but as a Mercy from Me-^{azwj} and a Grace upon him. And congratulations to My-^{azwj} servant!"⁴¹²

39 - وعنه عليه السلام: من قرأ والعاديات وأدمن قراءتها بعثه الله مع أمير المؤمنين يوم القيامة خاصة، وكان في حجره ورفقائه.

And from him-^{asws}: 'The one who recites *Surah* Al-Adiyaat, and is habitual in its recitation, Allah-^{azwj} Mighty and Majestic would Resurrect him with Amir-al-Momineen-^{asws} on the Day of Judgement, and he would be in his-^{asws} protection, and among his-^{asws} friends"⁴¹³

40 - وعن أبي جعفر عليه السلام: من أكثر من قراءة القارعة آمنه الله من قيح جهنم يوم القيامة.

And from Abu Ja'far-^{asws}: 'One who frequents from reciting (*Surah*) Al-Qariyah, Allah-^{azwj} would Secure him from the pus of Hell on the Day of Judgment"⁴¹⁴

41 - وعن أبي عبد الله عليه السلام: من قرأ سورة العصر في نوافله بعثه الله يوم القيامة مشرقاً وجهه، ضاحكاً سنه، قريراً عينه حتى يدخل الجنة.

And from Abu Abdullah-^{asws}: 'One who recites *Surah* Al-Asr in his Optional (*Salat*), Allah-^{azwj} will Resurrect him on the Day of Judgment with a shining face, youthfulness in his age, delight in his eyes, until he enters the Paradise"⁴¹⁵

42 - وعنه عليه السلام: من قرأ في فرائضه ألم تركيف شهد له يوم القيامة كل سهل وجبل ومدر أنه كان من الصالحين، وينادي له يوم القيامة: صدقتم على عبدي، قبلت شهادتكم له وعليه، أدخلوا عبدي الجنة ولا تحاسبوه فإنه ممن احبه واحب عمله.

And from him-^{asws}: "The one who recites in his Obligatory (*Salats*): **Did you not see how your Lord Dealt [105:1]** (*Surah* Al-Feel), every coast and mountain and valley would testify for him on the Day of Judgement that he used to be from the praying ones. And a Caller will Call out for him on the Day of Judgement: "Ratify My-^{azwj} Servant! I-^{azwj} would Accept your testimony for him, and Enter him into the Paradise, and will Reckon him, for he is from the ones whom I-^{azwj} Love, and Love his deeds"⁴¹⁶

43 - وعنه عليه السلام: من أكثر قراءة لايلاف قريش بعثه الله يوم القيامة على مركب من مراكب الجنة حتى يقعد على موائد النور يوم القيامة.

And from him-^{asws}: 'The one who frequents in reciting: **For the protection of Quraysh [106:1]** (*Surah* Quraysh) will be resurrected by Allah-^{azwj} on the Day of Judgement on a ride from the

⁴¹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 38

⁴¹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 39

⁴¹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 40

⁴¹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 41

⁴¹⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 42

rides of the Paradise until he would be seated at the tables of Light on the Day of Judgement".⁴¹⁷

44 - وعنه عليه السلام: من قرأ أرايت الذي يكذب بالدين في فرائضه ونوافله كان فيمن قبل الله صلاته وصيامه ولم يحاسبه بما كان منه في الدنيا.

And from him^{-asws}: 'The one who recites the *Surah: Have you seen the one who belies the Religion? [107:1]* (Al-Ma'oun) in his Obligatory and his optional (Salas), he would be the one from whom Allah^{-azwj} Accepted his *Salat*, and his Fast, and would not Reckon him with what was from him, in the life of the world".⁴¹⁸

45 - وعنه عليه السلام: من قرأ إنا أعطيناك الكوثر في فرائضه ونوافله سقاها الله من الكوثر يوم القيامة، وكان محدثه عند رسول الله صلى الله عليه وآله.

And from him^{-asws}: 'One who recited: *Indeed, We Gave you Al-Kausar [108:1]* (Surah Al-Kausar) in his Obligatory (Salats) and his optional Salats, Allah^{-azwj} will Quench (his thirst) from: *Al-Kausar [108:1]* on the Day of Judgement, and he will be discussing in the presence of the Rasool-Allah^{-saww}".⁴¹⁹

46 - وعنه عليه السلام: من قرأ قل يا أيها الكافرون وقل هو الله أحد في فريضة من الفرائض بعثه الله شهيدا.

And from him^{-asws}: 'One who recites *Say: 'O you Kafirs!' [109:1]* (Surah Al-Kafiroun) and *Say: 'He, Allah, is One [112:1]* (Surah Al Tawheed) in an Obligatory (Salat) from the Obligatory (Salats), Allah^{-azwj} will Resurrect him as a martyr".⁴²⁰

47 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من زوج عزبا كان ممن ينظر الله إليه يوم القيامة.

By his chain from Abu Abdullah^{-asws} having said: 'One who marries a celibate would be from the ones who Allah^{-azwj} would Look at (Considers) on the Day of Judgment".⁴²¹

48 - ل: بإسناده عن أبي عبد الله عليه السلام قال: أربعة ينظر الله عزوجل إليهم يوم القيامة: من أقال نادما، أو أغاث لهفان، أو أعتق نسمة، أو زوج عزبا.

By his chain from Abu Abdullah^{-asws} having said: 'Four, Allah^{-azwj} Mighty and Majestic will Look at (Consider) on the Day of Judgment – one who saves one in sorrow, or helps a desperate one, or frees a person, or marries a celibate".⁴²²

⁴¹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 43

⁴¹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 44

⁴¹⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 45

⁴²⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 46

⁴²¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 47

⁴²² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 48

49 - ثو: بإسناده عن أبي عبد الله عليه السلام قال: من أغاث أخاه المؤمن اللفهان اللهثان عند جهده فنفس كربته أو أجابه على نجاح حاجته كانت له بذلك سبعون رحمة لافزع يوم القيامة وأهواله.

By his chain from Abu Abdullah^{-asws} having said: 'One who helps his Momin brothers, the desperate, the thirsty during his efforts and removes his worries, or answers him upon solving his need, would have for him due to that, seventy Mercies for the panic on the Day of Judgment and its horrors'.⁴²³

50 - لى: بإسناده عن ابن عباس في فضيلة شهر رمضان عن النبي صلى الله عليه وآله قال: وقضى لكم الله عزوجل يوم خمسة عشر سبعين حاجة من حوائج الدنيا والآخرة، وأعطاكم الله ما يعطي أيوب، واستغفر لكم حملة العرش، وأعطاكم الله عزوجل أربعين نورا: عشرة عن يمينكم، وعشرة عن يساركم، وعشرة أمامكم، وعشرة خلفكم،

By his chain from Ibn Abbas regarding the merits of the Month of Ramazan,

'From the Prophet^{-saww} having said: 'And Allah^{-azwj} Mighty and Majestic Fulfils on the day of the 15th, seventy needs from the needs of the world and the Hereafter, and Allah^{-azwj} will Give you what He^{-azwj} Gave Ayoub^{-as}, and the bearers of the Throne will seek Forgiveness for you, and Allah^{-azwj} Mighty and Majestic will Give you forty lights – ten on your right, and ten on your left, and ten in your front, and ten behind you''.

وأعطاكم الله عزوجل يوم ستة عشر إذا خرجتم من القبر ستين حلة تلبسونها، وناقة تركبونها، ويبحث الله إليكم غمامة تظلكم من حر ذلك اليوم،

And on the sixteenth day, Allah^{-azwj} Might and Majestic Will Give you sixty garments when you exit from the grave, you will be wearing these, and a she-camel you will be riding it, and He^{-azwj} will Send you a cloud to you to shade you from the heat of that Day.

ويوم خمسة وعشرين بنى الله عزوجل لكم تحت العرش ألف قبة خضراء، على رأس كل قبة خيمة من نور، يقول الله عزوجل: يا أمة محمد أنا ربكم وأنتم عبيدي، استظلوا بظل عرشي في هذه القباب، وكلوا واشربوا هنيئا فلا خوف عليكم ولا أنتم تحزنون،

And on the twenty fifth day, Allah^{-azwj} Mighty and Majestic will Build for you beneath the Throne, a thousand green domes, on top of each dome would be a tent of light. Allah^{-azwj} Mighty and Majestic would be Saying: "O community of Muhammad^{-saww}! I^{-azwj} am your Lord^{-azwj} and you are My^{-azwj} servants. Shade yourselves with the shade of My^{-azwj} Throne in these domes, and eat and drink wholesomely, for there will neither be any fear upon you nor will you be grieving.

ولاتوجن كل واحد منكم بألف تاج من نور، ولاركن كل واحد منكم على ناقة خلقت من نور، زمامها من نور، وفي ذلك الزمام ألف حلقة من ذهب، في كل حلقة ملك قائم، عليها ملائكة بيد كل ملك عمود من نور حتى يدخل الجنة بغير حساب.

⁴²³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 49

And each one of you would be crowned with a thousand crowns of light, and each one of you will be riding upon a she-camel Created from light. Its reins would be from light, and in that rein would be a thousand rings of gold, in each ring would be an Angel standing upon it. In the hand of each Angel would be a column of light, until he enters the Paradise without any Reckoning".⁴²⁴

51 - م: في قوله تعالى: " وأقيموا الصلوة وآتوا الزكاة وما تقدموا لانفسكم من خير تجدوه عند الله "

Regarding the Words of the Exalted: ***And establish the Salat and give the Zakat, and whatever you are sending ahead for yourselves from goodness, you will find it in the Presence of Allah [2:110].***

قال: " وما تقدموا لانفسكم " من مال تنفقونه في طاعة الله، فإن لم يكن لكم مال فمن جاهكم تبدلونه لآخوانكم المؤمنين تجرون به إليهم المنافع، وتدفعون به عنهم المضار

And whatever you are sending ahead for yourselves from goodness – from the wealth you are spending in obedience of Allah^{-azwj}. So, if there does not happen to be wealth for you, then from your efforts for your *Momineen* brethren, flow the benefits to them by it, and repelling by it, the harm from them.

" تجدوه عند الله " ينفعكم الله تعالى بجاه محمد وآله الطيبين يوم القيامة فيحط به عن سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم –

You will find it in the Presence of Allah – Allah^{-azwj} the Exalted will Benefit you all by the virtue of Muhammad^{-saww}, and Ali^{-asws}, and their^{-asws} Progeny^{-asws} on the Day of Judgment. So, He^{-azwj} will Delete your evil deeds by it and He^{-azwj} would Multiply your good deeds by it, and He^{-azwj} will Raise your levels by it’.

وساق الحديث إلى أن قال - : قال رسول الله صلى الله عليه وآله: عباد الله أطيعوا الله في أداء الصلوات المكتوبات والزكوات المفروضات، وتقربوا بعد ذلك إلى الله بنوافل الطاعات، فإن الله عزوجل يعظم به المثوبات،

And he continued the Hadeeth until he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Servants of Allah^{-azwj}! Obey Allah^{-azwj}, in fulfilling the Prescribed *Salats*, and the Obligatory *Zakats*, and draw closer after that to Allah^{-azwj} by the optional (acts of) obedience, for Allah^{-azwj} Mighty and Majestic would Magnify the Rewards due to it.

والذي بعثني بالحق نبيا إن عبدا من عباد الله ليقف يوم القيامة موقفا يخرج عليه من لهب النار أعظم من جميع جبال الدنيا حتى ما يكون بينه وبينها حائل،

By the One^{-azwj} Who Sent Me^{-azwj} as a Prophet^{-saww}! If a servant from the servants of Allah^{-azwj} pauses on the Day of Judgment at a juncture, there would come out to him a flame from the

⁴²⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 50

fire, greater than the entirety of the mountains of the world, to the extent that there would not happen to be a barrier between it and him.

بينما هو كذلك إذ تطاير من الهواء رغيغ أو حبة فضة قد واسى بها أخا مؤمنا على إضافته فتتزل حواليه فتصير كأعظم الجبال مستديرا حواليه، وتصد عنه ذلك اللهب، فلا يصيبه من حرها ولا دخانها شيء إلى أن يدخل الجنة،

While he would be like that, having been confused, when there would come flying from the air, a loaf of bread or a grain, which he had extended with it to a Momin brother upon addition to it. So it would descend around him and would become like a great mountain, circling around him, blocking that flame from him. Thus, he would not be affected by anything from its heat or its smoke, up to him entering the Paradise.

قيل: يا رسول الله وعلى هذا يقع مواساته لآخيه المؤمن ؟ !

It was said, 'O Rasool-Allah^{-azwj}! And to this extent is the benefit of his consoling to his Momin brother?'

فقال رسول الله صلى الله عليه وآله: والذي بعثني بالحق نبيا إنه لينفع بعض المؤمنين بأعظم من هذا، وربما جاء يوم القيامة من مثل له سيئاته وحسناته وإساءته إلى إخوانه المؤمنين - وهي التي تعظم وتتضاعف

So Rasool-Allah^{-saww} said: 'Yes, by the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! It would benefit some of the consoler by greater than this. And perhaps someone would come on the Day of Judgment one for whom his sins, and his good deeds, and his consoling to his Momineen brother would be resembled for him, and it is which would be greater and much more.

فتمتلئ بها صحائفه - وتفرق حسناته على خصمائه المؤمنين المظلومين بيده ولسانه، فيتخير ويحتاج إلى حسنات توازي سيئاته،

So, his parchment would be filled with it and there would be a separation of his good deeds to his adversaries (among the) Momineen – the ones oppressed by his hand and his tongue. He would be confused and be needy to the good deeds to counter his evil deeds.

فيأتيه أخ له مؤمن قد كان أحسن إليه في الدنيا فيقول له: قد وهبت لك جميع حسناتي بإزاء ما كان منك إلي في الدنيا،

So, a Momin brother of his would come to him –whom he had done a favour to in the world, and he would be saying to him, 'I have gifted to you the entirety of my good deeds, in the face of what was from you to me in the world'.

فيغفر الله له بها، ويقول لهذا المؤمن: فأنت بماذا تدخل جنتي ؟ فيقول: برحمتك يا رب: فيقول الله: جدت عليه بجميع حسناتك ونحن أولى بالجوود منك والكرم، وقد تقبلتها عن أخيك وقد رددتها عليك وأضعفتها لك،

Therefore, Allah^{-azwj} would Forgive (his sins) for him due to it, and He^{-azwj} would be Saying to the Momin: "So you, with what would you be entering My^{-azwj} Paradise?" He would be saying, 'By Your^{-azwj} Mercy, O Lord^{-azwj}!' Allah^{-azwj} Mighty and Majestic would be Saying: "You have

been generous upon him with the entirety of your good deeds, and We^{-azwj} are foremost with the Generosity and the Benevolence than you are! I^{-azwj} have Accepted these from your brother, and have Returned them upon you, and Doubled it for you!"

فهو أفضل أهل الجنان.

So, he would be from the most meritorious ones of the inhabitants of the Gardens".⁴²⁵

52 - لى: بإسناده عن أبي سعيد الخدري، عن النبي صلى الله عليه وآله قال: من صام من رجب يومين لم يصف الواصفون من أهل السماء والأرض ماله عند الله من الكرامة، وكتب له من الأجر مثل أجر عشرة من الصادقين في عمرهم، بالغة أعمارهم ما بلغت، ويشفع يوم القيامة في مثل ما يشفعون فيه، ويحشر معهم في زمرة حتى يدخل الجنة، ويكون من رفقاءهم

By his chain, from Abu Saeed Al Khudry,

'From the Prophet^{-saww} having said: 'One who Fasts two days of Rajab, the describer from the inhabitants of the sky and the earth will not (be able to) describe what honours are there for him in the Presence of Allah^{-azwj}, and it would be written for him from the Recompense like the Recompense of ten from the truthful ones during their lifetimes, whether their lives had reached (adulthood) or not reached, he will interceded on the Day of Judgment regarding the likes of what had interceded regarding him, and he would be gathered with them in their group until he enters the Paradise, and become from their friends.

وساق الحديث إلى أن قال -: ومن صام من رجب خمسة أيام كان حقا على الله عز وجل أن يرضيه يوم القيامة، وبعث يوم القيامة ووجهه كالقمر ليلة البدر

And he drove the Hadeeth until he^{-saww} said: 'And one who Fasts five days of Rajab would have a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Pleases him on the Day of Judgment, and Send him on the Day of Judgment and his face would be like the moon on the night of the full moon'

- وساقه إلى أن قال -: ومن صام من رجب ستة أيام خرج من قبره ولوجهه نور يتلألؤ أشد بياضا من نور الشمس، واعطي سوى ذلك نورا يستضيء به أهل الجمع يوم القيامة، وبعث من الأمنين حتى يمر على الصراط بغير حساب -

And he drove the Hadeeth until he^{-saww} said: 'And one who Fasts six days of Rajab would come out from his grave and there would be a light for his face shining intensely whiter than the light of the sun, and he would be Given besides that a light illuminating with it the people of the gathering on the Day of Judgment, and he would be Sent from the secured ones until he passes over the Bridge without any Reckoning'.

وساقه إلى أن قال -: ومن صام من رجب تسعة أيام خرج من قبره وهو ينادي: لا إله إلا الله، ولا يصرف وجهه دون الجنة وخرج من قبره ولوجهه نور يتلألؤ لأهل الجمع حتى يقولوا: هذا نبي مصطفى، وإن أدنى ما يعطى أن يدخل الجنة بغير حساب،

⁴²⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 51

And he drove the Hadeeth until he^{-saww} said: 'And one who Fasts nine days of Rajab would come out from his grave and he would be calling out, 'There is no god except Allah^{-azwj}', and his face will not turn away from the Paradise, and he would come out from his grave and there would be a light for his face shining for the people of the gathering until they would be saying, 'This is a Chose Prophet^{-as}'. And the least of what he would be Given is that he would enter the Paradise without any Reckoning.

ومن صام من رجب عشرة أيام جعل الله له جناحين أخضرين منظومين بالدر والياقوت يطير بهما على الصراط كالبرق الخاطف إلى الجنان -

And one who Fasts ten days of Rajab, Allah^{-azwj} would Make two green wings for him, structured with the gems and the rubies, flying with these upon the Bridge like the bolt of lightning, to the Gardens'.

وساقه إلى أن قال - : ومن صام أحد عشر يوماً من رجب لم يواف يوم القيامة عبد أفضل ثواباً منه إلا من صام مثله أو زاد عليه،

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-one days of Rajab, no servant would achieve on the Day of Judgment any Rewards better than him except the one who had Fasted like him, or increased upon it.

ومن صام من رجب اثني عشر يوماً كسي يوم القيامة حلتين خضراوين من سندس وإستبرق يحبر بهما، لو دليت حلة منهما إلى الدنيا لاضاء ما بين شرقها وغربها، ولصار الدنيا أطيّب من ريح المسك،

And one who Fasts twelve days would be clothed on the Day of Judgment with two green garments of silk and brocade to be decorated with these. If one garment from it were to be pointed towards the world, it would illuminate whatever is between its east and its west, and the world would become aromatic from the smell of musk.

ومن صام من رجب ثلاثة عشر يوماً وضعت له يوم القيامة مائدة من ياقوت أخضر في ظل العرش قوائمها من در أوسع من الدنيا سبعين مرة، عليها صحاف الدر والياقوت، في كل صفحة سبعون ألف لون من الطعام، لا يشبه اللون اللون ولا الريح الريح، فيأكل منها والناس في شدة شديدة وكرب عظيم

And one who Fasts thirteen days of Rajab, there would be spread out for him on the Day of Judgment, a table of green rubies in the shade of the Throne, its legs being of gems vaster than the world seventy times, upon it being parchments of gems and rubies. In each parchment would be seventy thousand varieties of foods, no variety resembling (another) variety, nor the aroma to the aroma. So, he would be eating from it and the people would be in severe difficulties and huge concern'.

- وساقه إلى أن قال - : ومن صام من رجب خمسة عشر يوماً وقف يوم القيامة موقف الأمنين فلا يمر به ملك مقرب ولا رسول ولا نبي إلا قال: طوباك أنت آمن مقرب مشرف مغبوط محبوب ساكن الجنان -

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts fifteen days of Rajab would pause on the Day of Judgment the pausing of the secured ones, so no Angel of Proximity would pass by him nor a Rasool^{-as} nor a Prophet^{-as} except he^{-as} would say: 'Beatitude for you! You are safe, one of Proximity, honoured, envied, joyful dweller of the Gardens'.

وساقه إلى أن قال - : ومن صام سبعة عشر يوما من رجب وضع له يوم القيامة على الصراط سبعون ألف مصباح من نور حتى يمر على الصراط بنور تلك المصابيح إلى الجنان، تشيعه الملائكة بالترحيب والتسليم -

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts seventeen days of Rajab, on the Day of Judgment there would be placed for him upon the Bridge, seventy thousand lamps of light until he passes over the Bridge with the light of that lamp up to the Gardens, being escorted by the Angels with the welcoming and the greeting'.

وساقه إلى أن قال - : ومن صام من رجب أحدا و عشرين يوما شفع يوم القيامة في مثل ربيعة ومضر كلهم أهل الخطايا والذنوب،

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-one days of Rajab, would intercede on the Day of Judgment regarding the like of (the tribes of) Rabi'e and Muzar, all of them being people of mistakes and sins'.

وساقه إلى أن قال - : ومن صام من رجب خمسة وعشرين يوما فإنه إذا خرج من قبره تلقاه سبعون ألف ملك، بيد كل ملك منهم لواء من در وياقوت، ومعهم طرائف الحلبي والخلل، فيقولون: يا ولي الله النجا إلى ربك،

And he drove (the Hadeeth) until he^{-saww} said: 'And one who Fasts twenty-five days of Rajab, so when he comes out from his grave, seventy thousand Angels would meet him, in the hand of each Angel from them would be a flag of gems and rubies, and with them would be a variety of garments and ornaments, and they would be saying: 'O friend of Allah^{-azwj}! Hasten to your Lord^{-azwj}!'.
فهو من أول الناس دخولا في جنات عدن مع المقربين الذين رضي الله عنهم ورضوا عنه ذلك هو الفوز العظيم،

Thus, he would be the first of the people to be entering in the Gardens of Eden along with the ones of Proximity, those Allah^{-azwj} is Pleased from them and they are pleased from Him^{-azwj}. It is the great success.

ومن صام من رجب ستة وعشرين يوما بنى الله له في ظل العرش مائة قصر من در وياقوت، على رأس كل قصر خيمة حمراء من حرير الجنان، يسكنها ناعما والناس في الحساب.

And one who Fasts twenty-six days of Rajab, Allah^{-azwj} would Build for him in the shade of the Throne, one hundred castles of gems and rubies. On top of each castle would be a red tent from the silk of the Gardens. He will settle in it blissfully, and the people would (still) be in the Reckoning".⁴²⁶ (in Ahadith it is recommended not to keep so may days of fast in a month, max

⁴²⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 52

three days as each fast is then given ten times reward so three fasts are liking fasting for the whole of the month!)

53 - كا: بإسناده عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من قرأ ذا شبيبة في الإسلام آمنه الله من فزع يوم القيامة.

By his chain,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who honours the one with old age for the sake of Al-Islam, Allah^{-azwj} would Secure him from the panic of the Day of Judgment''.⁴²⁷

54 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من دفن في الحرم أم من الفزع الأكبر، قلت له: من بر الناس وفاجرهم؟ قال: من بر الناس وفاجرهم.

By his chain,

'From Abu Abdullah^{-asws} having said: 'One who is buried in the Sanctuary (Harrum) would be safe from the greatest panic'. I said to him^{-asws}, 'From the righteous people and their immoral ones?' He^{-asws} said: 'From the righteous people and their immoral ones''.⁴²⁸

55 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من مات في طريق مكة ذاهبا أو جائيا آمن من الفزع الأكبر يوم القيامة.

By his chain,

'From Abu Abdullah^{-asws} having said: 'One who dies one the way to Makkah, going or coming, would be safe from the greatest panic on the Day of Judgment''.⁴²⁹

56 - يه: عن الصادق عليه السلام قال: من مات محرما بعثه الله مليبا.

From Al-Sadiq^{-asws} having said: 'One who dies in Ihraam, Allah^{-azwj} would Resurrect him calling out Talbiyya''.⁴³⁰

57 - وقال عليه السلام: من مات في أحد الحرمين بعثه الله من الأمنين، ومن مات بين الحرمين لم ينشر له ديوان.

And he^{-asws} said: 'One who dies in one of the two Sanctuaries (Harrums), Allah^{-azwj} will Resurrect him from the secured ones, and one who dies between the two Sanctuaries, the Register (of deeds) would not be publicised for him''.⁴³¹

⁴²⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 53

⁴²⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 54

⁴²⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 55

⁴³⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 56

⁴³¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 57

58 - كا: عن الرضا عليه السلام قال: من أتى قبر أخيه ثم وضع يده على القبر وقرأ: إنا أنزلناه في ليلة القدر سبع مرات آمن يوم الفزع الأكبر.

From Al-Reza^{-asws} having said: 'One who comes to the grave of his brother, then places his hand upon the grave and recites: ***Surely We Revealed it during the Night of Pre-determination [97:1]*** (Surah Al-Qadr), seven times, would be safe on the Day of the greatest panic".⁴³²

59 - ل: بإسناده عن النبي صلى الله عليه وآله قال: من مقت نفسه دون الناس آمنه الله من فزع يوم القيامة.

By his chain,

'From the Prophet^{-saww} having said: 'One who averts (*Nafs*) his self from indulging the people (to avoid worldly pleasures), Allah^{-azwj} would Secure him from panic on the Day of Judgment".⁴³³

60 - يه: بإسناده عن النبي صلى الله عليه وآله قال: من عرضت له فاحشة أو شهوة فاجتنبها من مخافة الله عزوجل حرم الله عليه النار وآمنه من الفزع الأكبر.

By his chain,

'From the Prophet^{-saww} having said: 'One to whom presents an immorality or a lustful desire, and he shuns it from fear of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Prohibit the Fire upon him and Secure him from the greatest panic".⁴³⁴

61 - ثو: بإسناده عن علي بن الحسين عليه السلام قال: من حمل أخاه على رحله بعثه الله يوم القيامة إلى الموقف على ناقة من نوق الجنة يباهي به الملائكة.

By his chain,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who carries his brother upon his ride, Allah^{-azwj} will Resurrect him on the Day of Judgment to the pausing upon a she-camel from the she-camels of the Paradise, the Angels would be boasting with him".⁴³⁵

62 - فس: قال أبو جعفر عليه السلام: من كظم غيظا وهو يقدر على إمضائه حشا الله قلبه آمنا وإيماننا يوم القيامة.

Abu Ja'far^{-asws} said: 'One who swallows anger and he is able upon implementing it, Allah^{-azwj} would Cram his heart with safety and *Eman* on the Day of Judgment".⁴³⁶

⁴³² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 58

⁴³³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 59

⁴³⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 60

⁴³⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 61

⁴³⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 62

63 - كا: عن علي بن الحسين عليهما السلام قال: قال رسول الله صلى الله عليه وآله: ما من عمل يوضع في ميزان امرء يوم القيامة أفضل من حسن الخلق.

From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is none from a deed placed in the scale of a person on the Day of Judgment, more superior than the good manners''^{.437}

64 - لى: عن أبي عبد الله، عن آبائه عليهم السلام عن أبي ذر رضي الله عنه قال: قال رسول الله صلى الله عليه وآله: أطولكم قنوتا في دار الدنيا أطولكم راحة يوم القيامة في الموقف.

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Abu Zarr^{-ra} having said: 'Rasool-Allah^{-saww} said: 'The longest of you in contentment in the house of the world would be the longest of you in rest on the Day of Judgment in the pausing''^{.438}

65 - لى: عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: أقربكم غدا مني في الموقف أصدقكم للحديث، وأداكم للأمانة، وأوفاكم بالعهد، وأحسنكم خلقا، وأقربكم من الناس.

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The nearest of you from me^{-saww} tomorrow in the pausing would be the most ratifying of you of the Hadeeth, and fulfilling of you of the entrustment, and the most loyal of you with the Covenant, and the best of you in mannerisms, and the nearest of you from the people''^{.439}

66 - ما: عن النبي صلى الله عليه وآله قال: من ارتبط فرسا في سبيل الله كان علفه وروثه وشرابه في ميزانه يوم القيامة.

From the Prophet^{-saww} having said: 'One who ties up (equips) a horse in the Way of Allah^{-azwj}, it fodders, and its dung, and its drink would be in his scale on the Day of Judgment''^{.440}

67 - ثو: عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: قولوا: سبحان الله و الحمد لله ولا إله إلا الله والله أكبر، فإنهن يأتين يوم القيامة لهن مقدمات ومؤخرات ومعقبات، وهن الباقيات الصالحات.

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Be saying, 'Glory be to Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest', for these (phrases) would be coming on the Day of Judgment having precedings, and delays, and consequences for these, and these are **the everlasting righteous works [19:76]**''^{.441}

68 - ثو: عن أبي عبد الله عليه السلام، عن النبي صلى الله عليه وآله: ألا بشر المشائين في الظلمات إلى المساجد بالنور الساطع يوم القيامة.

⁴³⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 63

⁴³⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 64

⁴³⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 65

⁴⁴⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 66

⁴⁴¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 67

From Abu Abdullah^{-asws}, from the Prophet^{-saww}: ‘Indeed! Give glad tidings to the walkers in the darkness to the Masjids, of the shining light on the Day of Judgment!’⁴⁴²

69 - ثو: عن أبي عبد الله عليه السلام قال: أطول الناس أعناقاً يوم القيامة المؤذنون.

From Abu Abdullah^{-asws} having said: ‘The people of the longest necks on the Day of Judgment would be the Muezzins (Proclaimers of the calls to *Salat*)’⁴⁴³

70 - ثو: عن أمير المؤمنين عليه السلام قال: إذا سجد أحدكم فليباشر بكفيه الأرض لعل الله يصرف عنه الغل يوم القيامة

From Amir Al-Momineen^{-asws} having said: ‘When one of you performs Sajdah, then let him apply with his hands to the ground, perhaps Allah^{-azwj} would Turn away the fetters (chains) from him on the Day of Judgment’⁴⁴⁴

71 - ثو: عن أبي جعفر عليه السلام قال: يبعث قوم تحت ظل العرش وجوههم من نور، ورياشهم من نور، جلوس على كراسي من نور،

From Abu Ja’far^{-asws} having said: ‘A people would be Resurrected beneath the shadow of the Throne, their faces would be of light, and their apparels would be of light, sitting upon chairs of light’.

قال فتشرف لهم الخلائق فيقولون: هؤلاء أنبياء؟ فينادي مناد من تحت العرش: أن ليس هؤلاء بأنبياء،

He^{-asws} said, ‘The creatures would face towards them and they would be saying, ‘Are they Prophets^{-as}?’ A Caller would Call out from beneath the Throne: “They aren’t Prophets^{-as}”.

قال: فيقولون: هؤلاء شهداء؟ فينادي مناد من تحت العرش: أن ليس هؤلاء شهداء، ولكن هؤلاء قوم كانوا ييسرون على المؤمنين (على المعسر خ ل) وينظرون المعسر حتى ييسر.

He^{-asws} said: ‘They would be saying, ‘Are they martyrs?’ A Caller would Call out from beneath the Throne: “They aren’t martyrs, but they are a people who were making the Momineen to be cheerful, and they were respiting the insolvent until he was affluent”⁴⁴⁵

72 - ثو: عن النبي صلى الله عليه وآله قال: أنا عند الميزان يوم القيامة فمن ثقلت سيئاته على حسناته جئت بالصلاة علي حتى أثقل بها حسناته.

⁴⁴² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 68

⁴⁴³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 69

⁴⁴⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 70

⁴⁴⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 71

From the Prophet^{-saww} having said: 'I^{-saww} would be by the scale on the Day of Judgment, so the one whose evil deeds would be heavier over his good deeds, I^{-saww} will come with the Salawat upon me^{-saww} until I^{-saww} cause his good deeds to be heavier by it'.⁴⁴⁶

73 - سن: عن أبي عبد الله عليه السلام عن أبيه عليهما السلام، عن علي صلوات الله عليه قال: من قرء مسجدا لقي الله يوم يلقيه ضاحكا مستبشرا، وأعطاه كتابه بيمينه.

From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'One who honours a Masjid would meet Allah^{-azwj} on the Day he meets Him^{-azwj}, laughing, joyful, and would be Given his book in his right hand'.⁴⁴⁷

74 - كا: عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله: من قبل ولده كتب الله له حسنة، ومن فرحه فرحه الله يوم القيامة، ومن علمه القرآن دعي بالابوين فكسبا حلتين يضي من نورهما وجوه أهل الجنة.

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who kisses his child, Allah^{-azwj} would Write one good deed for him, and one who makes him happy, Allah^{-azwj} would Make him happy on the Day of Judgment, and one who teaches him the Quran would be called with the two fathers (Muhammad^{-saww} and Ali^{-asws}), and they^{-asws} would clothe him with two garments, illuminating from their Light the faces of the inhabitants of the Paradise'.⁴⁴⁸

75 - ما: جماعة، عن أبي المفضل، عن أحمد بن محمد العلوي، عن جده الحسين بن إسحاق بن جعفر، عن أبيه، عن أخيه موسى بن جعفر، عن آبائه، عن علي عليهم السلام، عن النبي صلى الله عليه وآله قال: يعير الله عزوجل عبدا من عباده يوم القيامة فيقول: عبدي ما منعك إذا مرضت أن تعودني؟

A group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Al Alawy, from his grandfather Al Husayn Bin Is'haq Bin Ja'far, from his father,

'From his brother^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, from the Prophet^{-saww} having said: 'Allah^{-azwj} will fault a servant from His^{-azwj} servants on the Day of Judgment Saying: "My^{-azwj} servant! What prevented you, when I^{-azwj} was sick, from Consoling Me^{-azwj}?"

فيقول: سبحانه سبحانك أنت رب العباد لا تألم ولا تمرض،

He would say, 'Glory be to You^{-azwj}! Glory be to You^{-azwj}! You^{-azwj} are the Lord^{-azwj} of the servants! You^{-azwj} neither fall ill nor have an illness!'

فيقول: مرض أخوك المؤمن فلم تعده، وعزتي وجلالي لوعدته لوجدتني عنده، ثم لتكفلت بمجائحك فقضيتها لك، وذلك من كرامة عبدي المؤمن وأنا الرحمن الرحيم.

⁴⁴⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 72

⁴⁴⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 73

⁴⁴⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 74

He^{-azwj} will Say: "Your Momin brother was sick but you did not console him. By My^{-azwj} Might and My^{-azwj} Majesty, had you consoled him you would have found Me^{-azwj} in his presence, then I^{-azwj} would have Taken the responsibility of your needs and Fulfilled these for you, and that is from the honour of My^{-azwj} Momin servant, and I^{-azwj} am the Beneficent, the Merciful!"⁴⁴⁹

76 - كا: الحسين بن محمد، عن المعلی، عن ابن اورمة، ومحمد بن عبد الله، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله، عن أبيه عليهما السلام قال: دخل أبو عبد الله الجدلي على أمير المؤمنين عليه السلام فقال: يا أبا عبد الله ألا خيرك بقول الله عزوجل: "من جاء بالحسنة فله خير منها وهم من فزع يومئذ آمنون ومن جاء بالسيئة فكبت وجوههم في النار هل تجزون إلا ما كنتم تعملون ؟"

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'Abu Ja'far^{-asws} said: 'Abu Abdullah Al-Jadly came over to Amir Al-Momineen^{-asws}, so he^{-asws} said: 'O Abu Abdullah! Shall I^{-asws} inform you with the Words of Allah^{-azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]'**

قال: بلى يا أمير المؤمنين جعلت فداك، فقال: الحسنة معرفة الولاية وحبنا أهل البيت، والسيئة إنكار الولاية وبغضنا أهل البيت، ثم قرأ عليه هذه الآية.

He said, 'Yes, O Amir Al-Momineen^{-asws}, may I be sacrificed for you^{-asws}'. So he^{-asws} said: 'The good deeds the recognition of the Wilayah and our^{-asws} love of the People^{-asws} of the Household, and the evil deed is the denial of the Wilayah and us^{-asws}, hatred of the People^{-asws} of the Household'. Then he^{-asws} recited these Verses"⁴⁵⁰.

77 - سن: ابن فضال، عن ابن حميد، عن فضيل الرسان، عن أبي داود، عن أبي عبد الله الجدلي مثله.

Ibn Fazal, from Ibn Hameed, from Fazeyl Al Rasan, from Abu Dawood, from Abu Abdullah Al Jadly – similar to it.

فر: محمد بن القاسم بن عبيد رفعه، عن أبي عبد الله عليه السلام مثله.

Muhammad Bin Al Qasim Bin Ubeyd, raising it,

'From Abu Abdullah^{-asws} – similar to it"⁴⁵¹.

⁴⁴⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 75

⁴⁵⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 76

⁴⁵¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 77

78 - كا: بإسناده عن أبي عبد الله عليه السلام قال: من قرأ القرآن وهو شاب مؤمن اختلط القرآن بلحمه ودمه، وجعله الله عزوجل مع السفارة الكرام البررة، وكان القرآن حجيحا عنه يوم القيامة، فيقول: يا رب إن كل عامل قد أصاب أجر عمله غير عاملي، فبلغ به أكرم عطاءك،

By his chain,

'From Abu Abdullah^{-asws} having said: 'The one who recites the Quran and he is a *Momin* youth, the Quran would blend with his flesh and his blood, and Allah^{-azwj} Mighty and Majestic would Make him to be with the Ambassadors (*Mursil* Prophets^{-as}), the honourable, the righteous; and it would be so that the Quran would be concerned about him on the Day of Judgment, saying: 'O Lord^{-azwj}! Every worker has attained a Recompense apart from my worker, therefore let him reach the most prestigious of Your^{-azwj} Gifts'.

قال: فيكسوه الله العزيز الجبار حلتين من حلال الجنة، ويوضع على رأسه تاج الكرامة، ثم يقال له: هل أرضيناك فيه؟ فيقول القرآن: يا رب قد كنت أرغب له فيما هو أفضل من هذا، فيعطى الامن بيمينه، والخلد بيساره،

He^{-asws} said: 'So Allah^{-azwj} the Mighty, the Compeller would Clothe him with two garments of the Paradise and Place a crown of honour upon his head. Then He^{-azwj} would Say to him (The Quran): "Have I please you with regards to him?" So, the Quran would be saying: 'O Lord^{-azwj}! I used to wish for him regarding what is superior than this, therefore Grant the (deed of) security in his right hand, and the (deed of) eternal life in his left hand'.

ثم يدخل الجنة، فيقال له: اقرء واصعد درجة، ثم يقال له: هل بلغناك وأرضيناك؟ فيقول: نعم،

Then he would enter the Paradise, so it would be said to him: 'Recite and ascend a level'. Then He^{-azwj} would Say to him: "Have We^{-azwj} Made him reach it and Please you?" So, he (the Quran) would be saying: 'Yes'.

قال: ومن قرأ كثيرا أو تعاهده بمشقة من شدة حفظه أعطاه الله عزوجل أجر هذا مرتين.

He^{-asws} said: 'And the one who recites it a lot and approaches it with laboriousness (difficulty) from the difficulties of memorising it, Allah^{-azwj} Mighty and Majestic would Give him the Recompense of this, twice'.⁴⁵²

79 - م: قال رسول الله صلى الله عليه وآله: إن قراءة القرآن يأتي يوم القيامة بالرجل الشاحب يقول لربه عزوجل: يا رب هذا أظمأت نهاره، وأسهرت ليله، وقويت في رحمتك طمعه، وفسحت في مغفرتك أمله، فكن عند ظني فيك وظنه،

Rasool-Allah^{-saww} said: 'And that is, that the Quran will come on the Day of Judgment with a pale man, saying to its Lord^{-azwj}: 'O Lord^{-azwj}! This man was thirsty during his day, and held vigil during his night, and strengthened his greed regarding Your^{-azwj} Mercy, and widened his work

⁴⁵² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 78

regarding Your^{-azwj} Forgiveness, so be upon my thoughts – regarding You^{-azwj} – and his thoughts.

فيقول الله تعالى: اعطوه الملك بيمينه، والخلد بشماله، وأقرنوه بأزواجه من الحور العين، واكسوا والديه حلة لا تقوم لها الدنيا بما فيها،

Allah^{-azwj} the Exalted would be Saying: “Grant him the kingdom in his right hand, and the eternal life in his left hand, and congratulate him with his wives from the maiden Houries, and clothe his parents in such ornaments which cannot be equated for it by the world and what is in it”.

فينظر إليهما الخلائق فيعظمونهما، وينظران إلى أنفسهما فيعجبان منها، فيقولان: يا ربنا أنى لنا هذه ولم تبلغها أعمالنا ؟ فيقول الله عزوجل: ومع هذا تاج الكرامة لم ير مثله الراؤون، ولم يسمع بمثله السامعون، ولم يتفكر في مثله المتفكرون

So, the creatures will look at them both and they would revere them both, and they (parents) would be looking at their own selves and they would be astounded from it and they would be saying, ‘O our Lord^{-azwj}! Currently this is for us and our deeds have not reached it (to deserve this)?’ So Allah^{-azwj} the Exalted would be Saying: “And along with this, (Give them) a crown of prestige, such that no beholder has seen the like of it, nor the listeners have heard the like of it, nor the thinkers have thought of the like of it”.

فيقال: هذا بتعليمكما ولدكما القرآن، وبتصييركما إياه بدين الاسلام، وبرياضتكما إياه على محمد رسول الله وعلي ولي الله، وتفقيهما إياه بفقههما، لانهما اللذين لا يقبل الله لاحد عملا إلا بولايتهما ومعاداة أعدائهما، وإن كان ما بين الثرى إلى العرش ذهباً يتصدق به في سبيل الله،

So it would be said, ‘This is due to your teaching your son the Quran both of you visioning him with the Religion of Al-Islam, and both your pleasure of him being upon the love of Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, and Ali^{-asws} Guardian of Allah^{-azwj}, your giving him the understanding of them^{-asws}, because they^{-asws} are those, Allah^{-azwj} will not be Accepting a deed for anyone except by their^{-asws} Wilayah and the enmity to their^{-asws} enemies, and even if it was filled, what is between the earth to the Throne by gold, given in charity in the Way of Allah^{-azwj}.

فتلك البشارات التي تبشرون بها.

So, these are the glad tidings which he would be given with”^{.453}

⁴⁵³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 15 H 79

(باب 16) * (تطایر الكتب، وانطاق الجوارح، وسائر الشهداء في القيامة) *

CHAPTER 16 – THE SPREAD OF THE BOOKS, AND THE SPEAKING OF THE LIMBS, AND THE REST OF THE TESTIMONIES DURING THE DAY OF JUDGMENT

الآيات، النساء " 4 " فكيف إذا جئنا من كل أمة بشهيد وجئنا بك على هؤلاء شهيدا

The Verses – (Surah) Al Nisaa: ***So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]***

* يومئذ يود الذين كفروا وعصوا الرسول لو تسوى بهم الأرض ولا يكتمون الله حديثا 41 - 42.

On that Day will those who committed Kufr and disobeyed the Rasool, would desire if only the earth could be levelled with them, and they shall not be (able to) conceal any facts from Allah [4:42]

النحل " 16 " ويوم نبعث من كل أمة شهيدا ثم لا يؤذن للذين كفروا ولا هم يستعتبون 84

(Surah) Al Nahl: ***And on the Day when We will Send a witness from every community, then those who are committing Kufr will neither be Permitted (excuses) nor would they be (Permitted) to make amends [16:84]***

" وقال تعالى : " ويوم نبعث في كل أمة شهيدا عليهم من أنفسهم وجئنا بك شهيدا على هؤلاء 89.

And on the Day, We will Send into every community a witness upon them from themselves, and We shall Come with you as a witness upon these (witnesses). [16:89]

الاسراء " 17 " وكل إنسان ألزمناه طائره في عنقه ونخرج له يوم القيمة كتابا يلقيه منشورا

(Surah) Al Asra'a: ***And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13]***

* اقرء كتابك كفى بنفسك اليوم حسيبا 13 - 14

Read your book! Your own self will suffice against you today as a reckoner [17:14]

" وقال تعالى : " إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا 26.

And the Exalted will Say: ***And give to the one with kinship his right, and (to) the needy, and the wayfarer, and do not squander wastefully [17:26]***

الحج " 22 " ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس 78.

(Surah) Al Hajj: **And regarding this, the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people. [22:78]**

النور " 24 " ولهم عذاب عظيم * يوم تشهد عليهم ألسنتهم وأيديهم وأرجلهم بما كانوا يعملون

(Surah) Al Noor: **and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]**

* يومئذ يوفيههم الله دينهم الحق ويعلمون أن الله هو الحق المبين 23 - 25.

On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]

يس " 36 " اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون 65.

(Surah) Yaseen: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**

السجدة " 41 " ويوم يحشر أعداء الله إلى النار فهم يوزعون

And on the Day the enemies of Allah shall be herded to the Fire, so they would be assembled [41:19]

* حتى إذا ما جاءوها شهد عليهم سمعهم وأبصارهم وجلودهم بما كانوا يعملون

Until when they come to it, their ears and their eyes and their skins shall testify against them with what they had been doing [41:20]

* وقالوا لجلودهم لم شهدتم علينا قالوا أنطقنا الله الذي أنطق كل شيء وهو خلقكم أول مرة وإليه ترجعون

And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, and He Created you the first time, and to Him you will be returning' [41:21]

* وما كنتم تستترون أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم ولكن ظننتم أن الله لا يعلم كثيرا مما تعملون

And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]

* وذلكم ظنكم الذي ظننتم بربكم أرديكم فأصبحتم من الخاسرين

And those were your thoughts which you thought about your Lord, ruining you, so have become from the losers [41:23]

* فإن يصبروا فالنار مثوى لهم وإن يستعبدوا فما هم من المعتبين 19 - 24.

Then if they bear patiently, then the Fire is the abode for them, and if they seek favours, then they would not be the Favoured ones [41:24]

1 - فس: في رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وكل إنسان ألزمناه طائره في عنقه " يقول: خيره وشره معه حيث كان لا يستطيع فراقه حتى يعطى كتابه يوم القيامة بما عمل.

In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***And every human, We Fastened to him his fate in his neck, and We will Bring out a Book for him on the Day of Judgment which he will find it spread out [17:13]***: ‘He^{-azwj} is saying: “His good and his evil would be with him wherever he may be, not being able to separate from it until he is Given his book on the Day of Judgment with what he had done”^{.454}

2 - فس: قال: علي بن إبراهيم في قوله: " وإذا الصحف نشرت " قال: صحف الاعمال.

Ali Bin Ibrahim said regarding His^{-azwj} Words: ***And when the books are published [81:10]***. He said, ‘Books of the deeds’^{.455} (P.s. – This is not a Hadeeth)

3 - فس: " اليوم نختم على أفواههم وتكلمنا أيديهم " إلى قوله: " بما كانوا يكسبون " قال: إذا جمع الله الخلق يوم القيامة دفع إلى كل إنسان كتابه فينظرون فيه فينكرون أنهم عملوا من ذلك شيئاً،

On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]. He said, ‘When Allah^{-azwj} Gathers the people on the Day of Judgment, He^{-azwj} would Hand over to every human being, his book, and they would be looking into it and be denying that they had done anything from that.

فيشهد عليهم الملائكة فيقولون: يا رب ملائكتك يشهدون لك، ثم يخلفون أنهم لم يعملوا من ذلك شيئاً، وهو قوله: " يوم يبعثهم الله جميعاً فيحلفون له كما يخلفون لكم " فإذا فعلوا ذلك ختم على ألسنتهم وينطق جوارحهم بما كانوا يكسبون.

Then the Angels would testify against them saying: ‘O Lord^{-azwj}! Your^{-azwj} Angels are testifying for You^{-azwj}’. Then they would be swearing that they did not do anything from that, and it is in His^{-azwj} Words: ***On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18]***. When they do that, He^{-azwj} would Seal upon their

⁴⁵⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 1

⁴⁵⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 2

tongues and their limbs would speak with what they had been earning".⁴⁵⁶ (P.s. – This is not a Hadeeth)

4 - فس: حتى إذا ما جاءوها شهد عليهم سمعهم وأبصارهم وجلودهم بما كانوا يعملون " فإنها نزلت في قوم يعرض عليهم أعمالهم فينكرونها فيقولون: ما عملنا منها شيئا، فيشهد عليهم الملائكة الذين كتبوا عليهم أعمالهم.

Until when they come to it, their ears and their eyes and their skins shall testify against them with what they had been doing [41:20]. It was Revealed regarding a people to whom their deeds would be presented but they will be denying it and they would be saying, 'We did not do anything from it'. So, the Angels will testify against them, those who had written their deeds upon them. (P.s. – This paragraph is not a Hadeeth)

فقال الصادق عليه السلام: فيقولون لله: يا رب هؤلاء ملائكتك يشهدون لك، ثم يحلفون بالله ما فعلوا من ذلك شيئا، وهو قول الله: " يوم يبعثهم الله جميعا فيحلفون له كما يحلفون لكم " وهم الذين غصبوا أمير المؤمنين،

Al-Sadiq^{asws} said: 'They would be saying to Allah^{azwj}, 'O Lord^{azwj}! They are Your^{azwj} Angels testifying for You^{azwj}', and it is the Words of Allah^{azwj}: **On the Day Allah would Resurrect them all, so they will swear to Him as they have been swearing to you all, [58:18]**, and they are those who usurped Amir Al-Momineen^{asws}.

فعند ذلك يحتم الله على ألسنتهم وينطق جوارحهم فيشهد السمع بما سمع مما حرم الله، ويشهد البصر بما نظر به إلى ما حرم الله، وتشهد اليدين بما أخذتا، وتشهد الرجلان بما سعتا مما حرم الله، وتشهد الفرج بما ارتكبت مما حرم الله،

Thus, during that, Allah^{azwj} would Seal upon their tongues and their limbs will be speaking. The ears would testify with what they had heard from the Prohibitions of Allah^{azwj}, and the eyes would testify with what they had looked at to what Allah^{azwj} had prohibited, and the two hands will testify with what they had taken, and the two legs will testify with what they had striven with from what Allah^{azwj} had Prohibited, and the private parts would testify with what they had been indulged in from what Allah^{azwj} Prohibited.

ثم أنطق الله ألسنتهم فيقولون هم لجلودهم: " لم شهدتم علينا " فيقولون: " أنطقنا الله الذي أنطق كل شيء وهو خلقكم أول مرة وإليه ترجعون و ما كنتم تستترون " أي من الله " أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم " والجلود الفروج " ولكن ظننتم أن الله لا يعلم كثيرا مما تعملون ".

Then Allah^{azwj} will Case their tongues to speak and they would be saying to their skins, '**And they would say to their skins, 'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak, and He Created you the first time, and to Him you will be returning' [41:21] And you were not veiling yourselves – i.e., from Allah^{azwj}, that (one day) your ears, and your eyes, and your skins would be testifying against you**

⁴⁵⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 3

– and the skins are the private parts, **But, you thought that Allah does not know most of what you are doing [41:22]**”⁴⁵⁷.

5 - شى: عن أبي معمر السعدي قال: قال علي بن أبي طالب عليه السلام في صفة يوم القيامة: يجتمعون في موطن يستنطق فيه جميع الخلق فلا يتكلم أحد إلا من أذن له الرحمن وقال صوابا،

From Abu Ma'mar Al Sady who said,

‘Ali^{-asws} Bin Abu Talib^{-asws} said in describing the Day of Judgment: ‘They would be gathering in a place in which the entirety of the people would (be able to) speak, but no one will speak **except one the Beneficent Permits for him, and speaks the correct thing [78:38]**.

فيقام الرسل فيسأل فذلك قوله لمحمد صلى الله عليه وآله: " فكيف إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا " وهو الشهيد على الشهداء، والشهداء هم الرسل عليهم السلام.

The Rasool^{-saww} would stand, and that is His^{-azwj} Word to Muhammad^{-saww}: **‘So how will it be, when We Come with a witness from every community, and We Come with you as a witness upon them? [4:41]**, and he^{-saww} is the witness upon the witnesses, and the witnesses, they^{-as} are the Rasools^{-as}”⁴⁵⁸.

6 - شى: عن مسعدة بن صدقة، عن جعفر بن محمد، عن جده قال: قال أمير المؤمنين عليه السلام في خطبة يصف هول يوم القيامة، ختم على الافواه فلا تكلم، وقد تكلمت الايدي، وشهدت الارجل، ونطقت الجلود بما عملوا فلا يكتُمون الله حديثا.

From Mas'ada Bin Sadaqa,

‘From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Amir Al-Momineen^{-asws} said in a sermon describing the horrors of the Day of Judgment: ‘There would be a seal upon their mouths, so they will not (be able to) speak, and their hands will speak, and the legs will testify, and the skins would testify with what they had done **and they shall not be (able to) conceal any facts from Allah [4:42]**”⁴⁵⁹.

7 - شى: عن أبي معمر السعدي قال: أتى عليا عليه السلام رجل فقال: يا أمير المؤمنين إني شككت في كتاب الله المنزل، فقال له علي عليه السلام: ثكلتك امك وكيف شككت في كتاب الله المنزل؟ فقال له الرجل: لاني وجدت الكتاب يكذب بعضه بعضا وينقض بعضه بعضا، قال: فهات الذي شككت فيه،

From Abu Ma'mar Al Sady who said,

‘A man came to Ali^{-asws} and he said, ‘O Amir Al-Momineen^{-asws}! I am doubting in the Revealed Book of Allah^{-azwj}. So, Ali^{-asws} said to him: ‘May you mother be bereaved of you! And how can you doubt in the Revealed Book of Allah^{-azwj}?’ The man said to him^{-asws}, ‘Because I find in the

⁴⁵⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 4

⁴⁵⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 5

⁴⁵⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 6

Book, part of it belying a part, part of it breaking a part'. He^{-asws} said: 'Then present that which you are doubting in'.

فقال: لان الله يقول: " يوم يقوم الروح والملائكة صفا لا يتكلمون إلا من أذن له الرحمن وقال صوابا " و يقول حيث استنطقوا: " قالوا والله ربنا ما كنا مشركين "

He said, 'Because Allah^{-azwj} is Saying, **'A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38], and He^{-azwj} is Saying where they would be speaking: 'By Allah, our Lord! We were not associators' [6:23].**

ويقول: " يوم القيامة يكفر بعضكم ببعض ويلعن بعضكم بعضا " ويقول: " إن ذلك لحق تخاصم أهل النار " و يقول: " لا تختصموا لدي " ويقول: " اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون "

And He^{-azwj} is Saying: **Then, on the Day of Judgment, some of you would be denying others and would be cursing each other [29:25]. And He^{-azwj} is Saying: Indeed, that is the Truth – wrangling of the inhabitants of the Fire [38:64]. And He^{-azwj} would be Saying "Do not quarrel in My Presence [50:28]. On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65].**

فمرة يتكلمون ومرة لا يتكلمون، ومرة ينطق الجلود والأيدي والأرجل، ومرة لا يتكلمون إلا من أذن له الرحمن وقال صوابا، فأنى ذلك يا أمير المؤمنين ؟

Sometimes they would be speaking and sometimes they would not be speaking, and sometime the skins and the hands and the legs would be speaking, and sometimes they would not be speaking except one the Beneficent permits for him and says the correct thing. So, why is that so, O Amir Al-Momineen^{-asws}?

فقال له علي عليه السلام: إن ذلك ليس في موطن واحد هي في مواطن في ذلك اليوم الذي مقداره خمسون ألف سنة، فجمع الله الخلائق في ذلك اليوم في موطن يتعارفون فيه فيكلم بعضهم بعضا ويستغفر بعضهم لبعض، أولئك الذين بدت منهم الطاعة من الرسل والاتباع وتعاونوا على البر والتقوى في دار الدنيا،

He^{-asws} said to him: '(All) that isn't in one place. It would be in places during that Day the measurement of which is of fifty thousand years. Allah^{-azwj} will Gather the creatures during that day in a place, they would be introduced in it, so, some of them would speak to each other, and some of them would seek Forgiveness for others. They are those from whom the obedience to the Rasools^{-as} had appeared from them, and they assisted each other upon the righteousness and the piety in the house of the world.

ويلعن أهل المعاصي بعضهم بعضا، الذين بدت منهم المعاصي في دار الدنيا وتعاونوا على الظلم والعدوان في دار الدنيا، والمستكبرون منهم والمستضعفون يلعن بعضهم بعضا ويكفر بعضهم بعضا،

And the disobedient people will curse each other, those from whom the disobedience had appeared in the house of the world, and they assisted each other upon the injustices and the aggression in the house of the world, and the arrogant ones from them and the weak ones will curse each other and deny each other.

ثم يجمعون في موطن يفر بعضهم من بعض وذلك قوله: " يوم يفر المرء من أخيه وامه وأبيه وصاحبه وبنيه " إذا تعاونوا على الظلم والعدوان في دار الدنيا " لكل امرئ منهم يومئذ شأن يغنيه "

Then they would be gathering in a place where they would flee from each other, and that is His^{-azwj} Words: ***(It would be) a Day the person will flee from his own brother [80:34] And his mother, and his father [80:35] And his spouse and his son [80:36], when they had assisted each other upon the injustices, and the aggression in the house of the world For every person from them on that Day, would be a concern occupying him [80:37].***

ثم يجمعون في موطن سيكون فيه فلو أن تلك الاصوات بدت لاهل الدنيا لاذهلت جميع الخلائق عن معائشهم، وصدعت الجبال إلا ما شاء الله، فلا يزالون ييكون حتى ييكون الدم،

Then they would be gathering in a place wherein they would be wailing, if those voices were to appear to the people of the world it would startle the entirety of the creatures from their livelihoods, and the mountains would crack except what Allah^{-azwj} so Desires. They will not cease to be wailing until they cry blood.

ثم يجمعون في موطن يستنطقون فيه فيقولون: " الله ربنا ما كنا مشركين " ولا يقرن بما عملوا فيختم على أفواههم و يستنطق الايدي والارجل والجلود فتتطق فتشهد بكل معصية بدت منهم،

Then they would be gathering in a place wherein they would be speaking and they would be saying, ***'By Allah, our Lord! We were not associators' [6:23]***, and they would not be acknowledging with what they had done, so He^{-azwj} will Seal upon their mouths, and their hands and their legs and their legs will be speaking, and testify with every (act of) disobedience which had appeared from them.

ثم يرفع الخاتم عن ألسنتهم فيقولون لجلودهم وأيديهم وأرجلهم: " لم شهدتم علينا " فتقول: " أنطقنا الله الذي أنطق كل شيء "

Then the seals would be lifted from their tongues and they will be saying to their skins and their hands and their legs: ***'Why did you testify against us?' These would say, 'Allah Made us to speak, the One Who Makes all things to speak [41:21].***

ثم يجمعون في موطن يستنطق فيه جميع الخلائق فلا يتكلم أحد إلا من أذن له الرحمن وقال صوابا،

Then they would be gathering in a place wherein the entirety of the people will be speaking, but no one will speak, ***except one the Beneficent Permits for him, and speaks the correct thing [78:38].***

ويجتمعون في موطن يختصمون فيه ويدان لبعض الخلائق من بعض وهو القول، وذلك كله قبل الحساب، فإذا اخذ بالحساب شغل كل بما لديه، نسأل الله بركة ذلك اليوم.

And they would be gathering in a place wherein they would be disputing and the people would be claiming from each other, and it is the word, and all that is before the Reckoning. So, when He^{-azwj} Seizes with the Reckoning, each one would be busy with what is in front of him. We ask Allah^{-azwj} for Blessings of that Day".⁴⁶⁰

8 - شى: عن محمد بن مسلم، عن جعفر بن محمد، عن أبيه، عن جده عليهم السلام قال: قال أمير المؤمنين عليه السلام في خطبته: فلما وقفوا عليها قالوا: " يا ليتنا نرد ولا نكذب بآيات ربنا ونكون من المؤمنين بل بدا لهم ما كانوا يخفون من قبل " إلى قوله: " وإنهم لكاذبون ".

From Muhammad Bin Muslim,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Amir Al-Momineen^{-asws} said in his^{-asws} sermon: 'When the pause upon it they would be saying, **"Oh, if only we could be returned we would not belie the Signs of our Lord, and we would happen to be from the Momineen [6:27] But, it would be manifested to them what they were hiding from before – up to His^{-azwj} Words: and they (would still) be lying [6:28]"**.⁴⁶¹

9 - شى: عن خالد بن يحيى (نجيح ظ)، عن أبي عبد الله عليه السلام في قوله: " اقرء كتابك كفى بنفسك اليوم " قال: يذكر العبد جميع ما عمل وما كتب عليه حتى كأنه فعله تلك الساعة، فلذلك قوله: " يا ويلتنا ما لهذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصياها ".

From Khalid Bin Yahya (Najeeh),

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Read your book! Your own self will suffice against you today as a reckoner [17:14]**. He^{-asws} said: 'The servant would remember the entirety of what he had done and whatever had been written against him until it would be as if he had done it that very moment. That is in His^{-azwj} Words: **"O woe be unto us! What is this book, neither leaving (anything) small or large except it numbers it?" [18:49]"**.⁴⁶²

10 - شى: عن خالد بن نجيح، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة دفع إلى الانسان كتابه، ثم قيل له: اقرء، قلت: فيعرف ما فيه ؟

From Khalid Bin Najeeh,

⁴⁶⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 7

⁴⁶¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 8

⁴⁶² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 9

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, every human being would be handed his book, then it will be said to him: 'Read'. I said, 'Will he recognise what is in it?'

فقال: إن الله يذكره فما من لحظة ولا كلمة ولا نقل قدم ولا شيء فعله إلا ذكره، كأنه فعله تلك الساعة فلذلك قالوا: " يا ويلنا ما لهذا الكتاب لا يغادر صغيرة ولا كبيرة إلا أحصاها " .

He^{-asws} said: 'Allah^{-azwj} would Remind him, so there is none from a moment, nor a word, nor movement of a step, nor anything he had done, except he will remember it as if he had done it that very moment, thus, due to that they would be saying, '**What is this book, neither leaving (anything) small or large except it numbers it?**' [18:49]'.⁴⁶³

11 - م: قال رسول الله صلى الله عليه وآله: أما إن الله عزوجل كما أمركم أن تحتاطوا لأنفسكم ووأديانكم وأموالكم باستشهاد الشهود العدول عليكم فكذا قد احتاط على عباده ولكم في استشهاد الشهود عليهم،

(Imam Hassan Al-Askari^{-asws} said): 'Then Rasool-Allah^{-saww} said: 'Just as Allah^{-azwj} Mighty and Majestic Commanded you all that you should be taking precautions for yourselves and your loans (lent out), and your wealth by the witnessing of the just witnesses upon you, similar to that He^{-azwj} is Precautious upon His^{-azwj} servants and for them, regarding the testimonies of the witnesses upon them.

فله عزوجل على كل عبد رقباء من كل خلقه ومعقبات من بين يديه ومن خلفه يحفظونه من أمر الله ويحفظون عليه ما يكون منه من أعماله وأقواله وألفاظه وألحاظه،

For Allah^{-azwj} Mighty and Majestic, upon every servant, are watchers from His^{-azwj} creatures: **For him are successive Angels in front of him and behind him, who guard him by Allah's Command. [13:11]** – and they are preserving against him whatever happens from him – from his deeds, and his speech, and his wordings, and his viewings.

والبقاع التي تشتمل عليه شهود ربه له أو عليه، والليالي والايام والشهور شهوده عليه أو له، وسائر عباد الله المؤمنين شهوده عليه أو له، وحفظته الكاتبون أعماله شهود له أو عليه، فكم يكون يوم القيامة من سعيد بشهادتها له، وكم يكونوا يوم القيامة من شقي بشهادتها عليه،

Thus, they remain recording which included upon him the witnessing of his Lord^{-azwj}, for him or against him, and the nights and the days and the months, witnessing against him or for him, and (as well for) the rest of the servants of Allah^{-azwj}, the Momineen, witnessing for him or against him. And they preserve it (the recording), the recorders of his deeds, witnessing for him or against him. So how many would become on the Day of Judgment from the fortunate ones due to their witnessing for him, and how many would become on the Day of Judgment from the wretched one due to their witnessing against him.

⁴⁶³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 10

إن الله عزوجل يبعث يوم القيامة عباده أجمعين وإمائه فيجمعهم في صعيد واحد، ينفذهم البصر، ويسمعهم الداعي، ويحشر الليالي والأيام، ويستشهد البقاع والشهور على أعمال العباد،

Allah^{-azwj} Mighty and Majestic would Resurrect on the Day of Judgment, His^{-azwj} servants and His^{-azwj} maids altogether, and He^{-azwj} would Gather them in one plain. So, He^{-azwj} would Sharpen the visions and Cause them to hear the claimant. And He^{-azwj} would Resurrect the nights and the days, and the spots/locations and the months would bear witness upon the deeds of the servants.

فمن عمل صالحا شهدت له جوارحه وبقاعه وشهوده وأعوامه وساعاته وأيامه وليالي الجمع وساعاتها وأيامها فيسعد بذلك سعادة الابد،

So, the one who performs righteous deeds, there would testify for him, his limbs, and his spots (places where he performed them), and his months, and his years, and his hours, and his days, and the night of Friday and its hours, and its days. So, the fortunate servants would be fortunate due to that, everlasting happiness.

ومن عمل سوءا شهدت عليه جوارحه وبقاعه وشهوده وأعوامه وساعاته وليالي الجمع وساعاتها وأيامها فيشقى بذلك شقاء الابد،

And the one who does evil deeds, there would testify against him, his limbs, and his locations (of disobedience), and months, and his years, and his hours, and his days, and the night of Friday and its hours and its days. So, the wretched servants would become wretched due to that.

فاعملوا ليوم القيامة وأعدوا الزاد ليوم الجمع - يوم التناد - وتجنبوا المعاصي فبتقوى الله يرجى الخلاص،

Indeed! Work today for the Day of Judgment, and prepare the provisions for the Day of Gathering, the Day of Summoning, and keep aside from the (acts of) disobedience, and it is by the fear of Allah^{-azwj} you should hope for the salvation.

فإن من عرف حرمة رجب وشعبان ووصلهما بشهر رمضان - شهر الله الاعظم - شهدت له هذه الشهور يوم القيامة، وكان رجب وشعبان وشهر رمضان شهوده بتعظيمه لها،

The one who recognises the sanctity of Rajab and Shaban, and links these two with the month of Ramazan, the greatest month of Allah^{-azwj}, these months would bear witness for him on the Day of Judgment, and it would be so that Rajab, and Shaban, and the month of Ramazan would testify for him due to his reverence for these.

وينادي مناد: يا رجب ويا شعبان ويا شهر رمضان كيف عمل هذا العبد فيكم؟ وكيف كانت طاعته لله عزوجل؟ فيقول رجب وشعبان وشهر رمضان: يا ربنا ما تزود منا إلا استعانة على طاعتك، واستمدادا لمواد فضلك، ولقد تعرض بجهده لرضاك، وطلب بطاقته محبتك،

And a caller would call out: "O Rajab, and O Shaban, and O month of Ramazan! How did this servant perform during you all, and how was his obedience for Allah^{-azwj} Mighty and Majestic?" So, Rajab, and Shaban, and the month of Ramazan would be saying: 'O our Lord^{-azwj}! He did not provide from us except the recourse upon Your^{-azwj} obedience, and help for the materials of Your^{-azwj} Grace; and he had exposed himself by his striving for Your^{-azwj} Pleasure, and sought Your^{-azwj} Love by his strength'.

فقال للملائكة الموكلين بهذه الشهور: ماذا تقولون في هذه الشهادة لهذا العبد؟ فيقولون: يا ربنا صدق رجب وشعبان وشهر رمضان، ما عرفناه إلا متلقيا في طاعتك، مجتهدا في طلب رضاك، صائرا فيه إلى البر والاحسان

So He^{-azwj} would be Saying to the Angels allocated with these months: "What is that which you are saying with regards to these testimonies for this servant?" So, they would be saying, 'O our Lord^{-azwj}! Rajab, and Shaban and the months of Ramazan speak the truth. We do not recognise him except as being attentive in Your^{-azwj} obedience, striving in seeking Your^{-azwj} Pleasure, coming during it to the righteousness and the favours.

ولقد كان بوصوله إلى هذه الشهور فرحا مبتهجا، أمل فيها رحمتك، ورجا فيها عفوك ومغفرتك، وكان مما منعته فيها ممتنعا، وإلى ما ندبته إليه فيها مسرعا، لقد صام ببطنه وفرجه وسمعه وبصره وسائر جوارحه،

And he used to be, at the arrival of these months, happy, beaming, and wished for Your^{-azwj} Mercy during these, and hoped for Your^{-azwj} Pardoning and Your^{-azwj} Forgiveness during these. And he used to be reluctant during these from what You^{-azwj} had Forbidden, and was quick to lament during these to what You^{-azwj} had Commanded him to do. He had Fasted (deprived) his belly, and his private parts, and his hearing, and his vision, and the rest of his body parts.

ولقد ظمأ في نهارها ونصب في ليلها، وكثرت نفقاته فيها على الفقراء والمساكين، وعظمت أياديه وإحسانه إلى عبادك صحبتها أكرم صحبة، وودعها أحسن توديع، أقام بعد انسلخها عنه على طاعتك، ولم يهتك عند إدارها ستور حرمتك، فنعيم العبد هذا.

And he had been thirsty during their days, and established (for *Salat*) during their nights, and he had frequented during these, spending upon the poor and the needy, and great was his assistance and his favours to Your^{-azwj} servants. He was most honouring to his companions and bid them excellent farewell. After their separation, he stood upon Your^{-azwj} obedience and did not violate the veils of Your^{-azwj} Sacredness behind them. So, this one is the best of the servants'.

فعند ذلك يأمر الله تعالى بهذا العبد إلى الجنة فتلقاه ملائكة الله بالحباء والكرامات، ويحملونه على نجب النور وخيول البرق، ويصير إلى نعيم لا ينفد، ودار لا تبعد، لا يخرج سكانها، ولا يهرم شبانها ولا يشيب ولدانها، ولا ينفد سرورها وحبورها، ولا يبلى جديدها، ولا يتحول إلى الغوم سرورها، ولا يمسه فيها نصب، ولا يمسه فيها لغوب، قد آمنوا العذاب، وكفوا سوء الحساب، وكرم منقلبهم ومثواهم

So during that, Allah^{-azwj} the Exalted would Command with this servant to (be taken to) the Paradise, and the Angels would meet him with the gifts, and the honour, and they would be carrying him upon the rides of lights, and shining 'Buraaq' (rides), and he would come to a

Bliss never depleting, and a house not perishing nor would its settlers be exited from, nor would its youths be aging, nor would its children becoming youths, nor would its joy and its happiness run out, nor would its freshness wear out, nor would its joy be transformed into the gloominess, nor would toil touch them in it, nor would tiredness touch them in it. They would have been secured from the Punishment, and restrained from the evil Reckoning, and having to move from their resting places’.

وساق الحديث إلى أن قال - : ما من امرأتين احتزتا في الشهادة فذكرت إحداهما الأخرى حتى تقيما الحق وتتقيا الباطل إلا وإذا بعثهما الله يوم القيامة عظم ثوابهما ولا يزال يصب عليهما النعيم ويذكرهما الملائكة ما كان من طاعتهما في الدنيا وما كانتا فيه من أنواع المهوم فيها وما أزاله الله عنهما حتى خلدهما في الجنان،

And he continued with the Hadeeth until he^{-asws} said: ‘There are none from the two women who are preserving regarding the testimonies, so one of them reminds the others until the truth is established, and the falsehood is negated, except when Allah^{-azwj} Resurrects them both on the Day of Judgment with Great Rewards. He^{-azwj} will not Cease to Pour the Bounties upon them, and He^{-azwj} would Mention to the Angels what their obedience was in the world, and what they were in the varieties of worries in it – and Allah^{-azwj} will not Cease from them until He^{-azwj} Makes them abide eternally in the Gardens’.

وإن فيهن لمن تبعث يوم القيامة فيؤتى بها قبل أن تعطى كتابها فترى السيئات بها محيطة وترى حسناتها قليلة فيقال لها يا أمة الله هذه سيئاتك فأين حسناتك ؟ فتقول لا أذكر حسناتي، فيقول الله لحفظتها: يا ملائكتي تذاكروا حسناتها وذكروا خيراتها، فيتذاكرون حسناتها

And that among them would be one who would be Resurrected on the Day of Judgment, so they would come with her before she is given her book. So, she would see the evil deeds having encompassed it, and she would see her good deeds as being few. So it would be said to her: ‘O maid of Allah^{-azwj}! These are your evils deeds, so where are your good deeds?’ She would be saying, ‘I don’t remember my good deeds’. So Allah^{-azwj} would be Saying to her recorders: “O My^{-azwj} Angels! Mention her good deeds, and mention her goodness!” So, they would be mentioning her good deeds.

يقول الملك الذي على اليمين للملك الذي على الشمال: أما تذكر من حسناتها كذا وكذا ؟ فيقول: بلى و لكني أذكر من سيئاتها كذا وكذا فيعدد، ويقول الملك الذي على اليمين له: أفما تذكر توبتها منها ؟ قال: لا أذكر،

The Angel who is upon her right would be saying to the Angel upon the left: ‘But, do you remember from her good deeds, such and such?’ He would say, ‘Yes, but remember from her evils deeds, such and such’. So, they would count, and the Angel upon her right would say to him: ‘But, do you not remember her repentance from it?’ He would say, ‘I don’t remember’.

قال أما تذكر أنها وصاحبتهما تذكرتا الشهادة التي كانت عندهما حتى أيقنتا وشهدتاها ولم تأخذهما في الله لومة لائم ؟ فيقول: بلى، فيقول الملك الذي على اليمين للذي على الشمال: أما تلك الشهادة منهما توبة ماحية لسالف ذنوبهما،

He would say, 'But, do you remember that she and her companions both mentioned the testimony which was with them until the testimony until they concurred, and gave the testimony with it, and they did not take for the Sake of Allah^{-azwj}, the accusation of an accuser?' So he would be saying, 'Yes'. So the Angel upon the right would say to the one upon the left: 'But that testimony from them both is (sufficient) as a repentance for the deletion of their past sins'.

ثم تعطيان كتابهما بأيماهما فتوجد حسناتهما كلها وسيئاتهما كلها

Then they would both be given their book in their right hands, and they would find their good deeds, all of them to be written therein, and their evil deeds, all of them.

ثم تجدان في آخرهما: يا أمي أقمت الشهادة بالحق للضعفاء على المبطلين ولم تأخذك فيها لومة اللاتمين فصيرت لك ذلك كفارة لذنوبك الماضية ومحو لخطيئاتك السالفة.

Then they would find written at the end of it: "O My^{-azwj} maid! You established the testimony with the truth for the weak ones against the false ones, and did not take for the Sake of Allah^{-azwj}, the accusation of an accuser. Thus, that has become an expiation for you for your sins of the past, and a deletion of your past mistakes".⁴⁶⁴

12 - كا: محمد بن يحيى، عن ابن عيسى، عن ابن محبوب، عن معاوية بن وهب قال: سمعت أبا عبد الله عليه السلام يقول: إذا تاب العبد توبة نصوحا أحبه الله فستر عليه في الدنيا والآخرة، فقلت: كيف يستر عليه؟

Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab who said,

'I heard Abu Abdullah^{-asws} saying: 'When the servant repents with sincere repentance, Allah^{-azwj} Loves him and Veils upon him in the world and the Hereafter'. I said, 'How does He^{-azwj} Veil upon him?'

قال: ينسي ملكيه ما كتب عليه من الذنوب، ويوحى إلى جوارحه: اكنمي عليه ذنوبه، ويوحى إلى بقاع الارض: اكنمي عليه ما كان يعمل عليك من الذنوب، فيلقى الله حين يلقاه وليس شئ يشهد عليه بشئ من الذنوب.

He^{-asws} said: 'He^{-azwj} Causes His^{-azwj} Angels to forget what they had written against him from the sins, and Reveals unto his limbs: "Conceal upon him, his sins!" And Revealed until the spot of the ground: "Conceal upon him whatever he had done upon you from the sins!" Thus, he would meet Allah^{-azwj} when he meets Him^{-azwj} and there wouldn't be anything testifying against him of anything from his sins".⁴⁶⁵

⁴⁶⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 11

⁴⁶⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 12

13 - تفسير النعماني: فيما رواه عن أمير المؤمنين عليه السلام في أنواع آيات القرآن قال: ثم نظم تعالى ما فرض على السمع والبصر والفرج في آية واحدة فقال: " ما كنتم تستترون أن يشهد عليكم سمعكم ولا أبصاركم ولا جلودكم ولكن ظننتم أن الله لا يعلم كثيرا مما تعملون " يعني بالجلود ههنا الفروج،

Tafseer Al Numany –

‘Among what is reported from Amir Al-Momineen^{-asws} in a variety of Verses of the Quran, he^{-asws} said: ‘Then the Exalted Organised what He^{-azwj} had Obligated upon the hearing and the sight and the private parts in one Verse, so He^{-azwj} Said: **And you were not veiling yourselves that (one day) your ears, and your eyes, and your skins would be testifying against you. But, you thought that Allah does not know most of what you are doing [41:22]** – meaning with the skins over here as being the private parts.

وقال تعالى: " ولا تقف ما ليس لك به علم إن السمع والبصر والفؤاد كل أولئك كان عنه مسئولا "

And the Exalted Said: ‘**And do not stand on what there isn’t any knowledge for you of it. Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

- وساق الحديث إلى أن قال - : ثم أخبر أن الرجلين من الجوارح التي تشهد يوم القيامة حتى يستنطق بقوله سبحانه: " اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون ."

And he continued with the Hadeeth until he^{-asws} said: ‘Then He^{-azwj} Informed that the two legs are from the limbs which will testify on the Day of Judgment until they will speak, in His^{-azwj} Words, the Glorious: **On the Day We shall Seal upon their mouths and Cause their hands to speak to us, and their legs would testify with what they had been earning [36:65]**’.⁴⁶⁶

14 - كا: علي بن محمد، عن بعض أصحابه. عن آدم بن إسحاق، عن عبد الرزاق ابن مهرا، عن الحسين بن ميمون، عن محمد بن سالم، عن أبي جعفر عليه السلام - وساق الحديث إلى أن قال - : وليست تشهد الجوارح على مؤمن إنما تشهد على من حقت عليه كلمة العذاب، فأما المؤمن فيعطى كتابه بيمينه.

Ali Bin Muhammad, from one of his companions, from Adam Bin Is’haq, from Abdul Raziq Ibn Mihran, from Al Husayn Bin Maymoun, from Muhammad Bin Salim,

‘From Abu Ja’far^{-asws}, and he continued with the Hadeeth until he^{-asws} said: ‘And the limbs will not testify against a Momin, but rather they would testify against one upon whom the word of the Punishment is deserving. As for the Momin, he would be Given his book in his right hand’.⁴⁶⁷

⁴⁶⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 13

⁴⁶⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 14

15 - ع: أبي، عن سعد، عن ابن أبي الخطاب، عن الحكم بن مسكين، عن عبد الله بن علي الزراد قال سأل أبو كهشمس أبا عبد الله عليه السلام فقال: يصلي الرجل نوافله في موضع أو يفرقها؟ قال: لا بل ههنا وههنا فإنها تشهد له يوم القيامة.

My father, from Sa'd, from Ibn Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdullah Bin Ali Al Zarad who said,

'Abu Al-Kahmas asked Abu Abdullah^{-asws} said, he said, 'Should the man pray Optional *Salats* in one place or separate these?' He^{-asws} said: 'No, but over here and over there, for these (spots) would testify for him on the Day of Judgment'.⁴⁶⁸

16 - كا: علي بن محمد، عن علي بن العباس، عن الحسين بن عبد الرحمن، عن سفيان الجريري، عن أبيه، عن سعد الخفاف، عن أبي جعفر عليه السلام أنه قال: يا سعد تعلموا القرآن فإن القرآن يأتي يوم القيامة في أحسن صورة نظر إليه الخلق، والناس صفوف عشرون ومائة ألف صف، ثمانون ألف صف أمة محمد صلى الله عليه وآله وأربعون ألف صف من سائر الأمم،

Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Husayn Bin Abdul Rahman, from Sufyan Al Hareyri, from his father, from Sa'ad Al Khaffaf,

'From Abu Ja'far^{-asws} having said: 'O Sa'ad! Learn the Quran, for the Quran would come on the Day of Judgment in an excellent image. The creatures would look at it, and the people would be in one hundred and twenty thousand rows – eighty thousand rows being the community of Muhammad^{-saww}, and forty thousand rows from the rest of the communities.

فيأتي على صف المسلمين في صورة رجل فيسلم فينظرون إليه، ثم يقولون: لا إله إلا الله الحليم الكريم إن هذا الرجل من المسلمين نعرفه بنعته وصفته غير أنه كان أشد اجتهادا منا في القرآن فمن هناك اعطي من البهاء والجمال والنور ما لم نعطه،

So it would come to the rows of the Muslims in an image of a man, and it would greet. So they would be looking at him, then they would be saying, 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent. This man is from the Muslims. We recognise him by his appearance and his description, apart from that he was of a more intense striving than us in the Quran, so from over there he has been Given from the splendour, and the beauty, and the radiance what we have not been Given'.

ثم يجاوز (يتجاوز خ ل) حتى يأتي على صف الشهداء فينظر إليه الشهداء، ثم يقولون: لا إله إلا الله الرب الرحيم إن هذا الرجل من الشهداء، نعرفه بسمته وصفته غير أنه من شهداء البحر، فمن هناك اعطي من البهاء والفضل ما لم نعطه،

Then he would cross over until he comes to the rows of the martyrs. So the martyrs would be looking at him, then they would be saying, 'There is no god except Allah^{-azwj}, the Lord^{-azwj}, the Merciful. This man is from the martyrs. We recognise him by his appearance and his qualities, apart from that he is from the martyrs of the sea, for from over there he has been Given from the splendour and the superiority what he was not been Given'.

⁴⁶⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 15

قال: فيجاوز (فيتجاوز خ ل) حتى يأتي على صف شهداء البحر في صورة شهيد فينظر إليه شهداء البحر فيكثر تعجبهم ويقولون: إن هذا من شهداء البحر نعرفه بسمته وصفته غير أن الجزيرة التي أصيب فيها كانت أعظم هولاً من الجزيرة التي أصبنا فيها، فمن هناك اعطي من البهاء والجمال والنور ما لم نعطه،

He^{-asws} said: 'So he would cross over until he comes to the rows of the martyrs of the sea in an image of a martyr. So the martyrs of the sea would look at him and would frequent in wonderment, and they would be saying, 'This one is from the martyrs of the sea. We recognise him by his appearance and his qualities, apart from that the island in which he was hit would have been of a more grievous terror than the island in which we were hit. So from over there, he was Given from the splendour, and the beauty, and the radiance what we have not been Given'.

ثم يجاوز (يتجاوز خ ل) حتى يأتي صف النبيين والمرسلين في صورة نبي مرسل، فينظر النبيون والمرسلون إليه فيشتد لذلك تعجبهم ويقولون: لا إله إلا الله الحليم الكريم إن هذا النبي مرسل نعرفه بصفته وسمته غير أنه اعطي فضلاً كثيراً،

Then he would cross over until he comes to the rows of the Prophets^{-as} and the *Mursil* Prophets^{-as} in an image of a *Mursil* Prophet^{-as}. So the Prophets^{-as} and the *Mursil* Prophets^{-as} would be looking at him, and their^{-as} wonderment would intensify due to that, and they would be saying: 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent. This is a *Mursil* Prophet. We recognise him by his appearance and his qualities, apart from that he has been Given a lot of merits'.

قال: فيجتمعون فيأتون رسول الله صلى الله عليه وآله فيسألونه ويقولون: يا محمد من هذا؟ فيقول: أو ما تعرفونه؟ فيقولون: ما نعرفه، هذا ممن لم يغضب الله عليه، فيقول رسول الله صلى الله عليه وآله: هذا حجة الله على خلقه، فيسلم

So they^{-as} would be gathering together, and they^{-as} would be coming to Rasool-Allah^{-saww}, and they^{-as} would be asking him^{-saww}: 'O Muhammad^{-saww}! Who is this?' So he^{-saww} would be saying to them: 'Or are you^{-as} all not recognising him?' So they^{-as} would be saying: 'We^{-as} do not recognise him. This is from the one whom Allah^{-azwj} is not Angered upon'. So Rasool-Allah^{-saww} would be saying: 'This is a Proof of Allah^{-azwj} upon His^{-azwj} creatures, so greet him'.

ثم يجاوز حتى يأتي صف الملائكة في صورة ملك مقرب فينظر إليه الملائكة فيشتد تعجبهم ويكبر ذلك عليهم لما رأوا من فضله ويقولون: تعالى ربنا وتقديس إن هذا العبد من الملائكة نعرفه بسمته وصفته غير أنه كان أقرب الملائكة من الله عز وجل مقاماً، من هناك البس من النور والجمال ما لم نلبس،

Then he would cross over until he comes to the rows of the Angels in an image of an Angel of Proximity. So, the Angels would look at him and their wonderment would intensify, and that would be a great thing upon them due to what they see from his merits, and they would be saying: 'Exalted is our Lord^{-azwj} and Holy! This is the servant from the Angels. We recognise him by his appearance and his qualities, apart from that he was the closest of the Angels to Allah^{-azwj} Mighty and Majestic in status, so from over there he was Clothed from the radiance and the beauty what we have not been Clothed in'.

ثم يجاوز حتى ينتهي إلى رب العزة تبارك وتعالى فيختر تحت العرش، فيناديه تبارك وتعالى: يا حجتي في الارض وكلامي الصادق الناطق ارفع رأسك، وسل تعط، واشفع تشفع،

Then he would cross over until he ends up to the Lord^{-azwj} of the Might, the Blessed and Exalted. So, he would prostrate beneath the Throne. So, the Blessed and High would Call out to him: "O My^{-azwj} Proof in the earth, and My^{-azwj} Truthful Speech, the Speaker! Raise your head and ask, you will be Given, and interceded, your intercession will be Accepted!"

فيرفع رأسه فيقول الله تبارك وتعالى: كيف رأيت عبادي فيقول: يا رب منهم من صانني وحافظ علي ولم يضيع شيئاً، ومنهم من ضيعني و استخف بحقي وكذب وأنا حجتك على جميع خلقك،

He would raise his head, and Allah^{-azwj} Blessed and Exalted would be saying: "How did you see My^{-azwj} servants to be?" He would be saying: 'O Lord^{-azwj}! From them were the ones who safeguarded me and memorised me, and did not waste anything; and from them were the one who wasted me and took lightly with my rights, and belief with me, and I am Your^{-azwj} Proof upon the entirety of Your^{-azwj} creatures'.

فيقول الله تبارك وتعالى: وعزني وجلالي وارتفاع مكاني لاثنين عليك اليوم أحسن الثواب، ولاعاقبن عليك اليوم أليم العقاب،

Allah^{-azwj} Blessed and Exalted would be Saying: "By My^{-azwj} Might and the Loftiness of My^{-azwj} Position! Today I^{-azwj} shall be Rewarding with the most excellent of Rewards based upon you, and today I^{-azwj} shall be Punishing with the most painful of the Punishments based upon you".

قال: فيرفع القرآن رأسه في صورة اخرى، قال: فقلت له يا أبا جعفر في أي صورة يرجع؟ قال: في صورة رجل شاحب متغير ينكره أهل الجمع، فيأتي الرجل من شيعتنا الذي كان يعرفه ويبادل به أهل الخلاف فيقوم بين يديه فيقول: ما تعرفني؟ فينظر إليه الرجل فيقول: ما أعرفك يا عبد الله،

He^{-asws} said: 'So the Quran would be returning its head to be in another image'. I said to him^{-asws}, 'O Abu Ja'far^{-asws}! In which image would it return to be?' He^{-asws} said: 'In a changed image of a pale man. The people gathered would look at him, and he would go over to a man from our Shias whom he would recognise the one who used to argue by him against the adversaries. He would pause in front of him and he would be saying: 'Do you not recognise me?' So, the man would look at him and he would be saying, 'I do not recognise you, O servant of Allah^{-azwj}!'

قال: فيرجع في صورته التي كانت في الخلق الاول فيقول: ما تعرفني؟ فيقول: نعم، فيقول القرآن: أنا الذي أسهرت ليلك، وأنصب عيشك، وسمعت الاذى، ورجمت بالقول في، ألا وإن كل تاجر قد استوفى تجارته وأنا وراءك اليوم،

He^{-asws} said: 'It would return to be in its image which it used to be among the former creatures, and it would be saying: 'Do you not recognise me (even now)?' So he would be saying, 'Yes (I do now)'. So, the Quran would be saying: 'I am that which you held a vigil with for your nights, and your life was concentrated upon listening to the hurtful things and you were pelted with

the words regarding me. Indeed! And every trader would be fulfilled his trade, and I would be your backer today’.

قال: فينطلق به إلى رب العزة تبارك و تعالى فيقول: يا رب عبدك وأنت أعلم به قد كان نصبا بي، مواظبا علي، يعادى بسبي، ويجب في ويغض في، فيقول الله عزوجل: أدخلوا عبدي جنتي، واكسوه حلة من حلل الجنة، وتوجوه بتاج،

He^{-asws} said: ‘So it would go with him to the Lord^{-azwj} of Might, the Blessed and Exalted, and it would be saying: ‘O Lord^{-azwj}! O Lord^{-azwj}! Your^{-azwj} servant, and You^{-azwj} are more Knowing with him, he was hard-working regarding me, and had established animosity due to my reason, and he was loving and hating regarding me. So Allah^{-azwj} Mighty and Majestic would be Saying: “Enter My^{-azwj} servant into My^{-azwj} Paradise, and Clothe him with garments and ornaments of the Paradise, and crown him with a crown’.

فإذا فعل به ذلك عرض على القرآن فيقال له: هل رضيت بما صنع بوليك؟ فيقول: يا رب إني أستقل هذا له فزده مزيد الخير كله، فيقول: وعزتي وجلالي وعلوي وارتفاع مكاني لآنحلن له اليوم خمسة أشياء مع المزيد له ولمن كان بمنزلته: ألا إنهم شباب لا يهرمون، وأصحاء لا يسقمون، وأغنياء لا يفتقرون، وفرحون لا يحزنون، وأحياء لا يموتون،

So, when that would be done with him, he would be displayed to the Quran, so He^{-azwj} would be Saying to it: ‘Are you pleased with what I^{-azwj} have done with your friend?’ So it would be saying: ‘O Lord^{-azwj}! I consider this to be little for him, therefore Increase it more with the goodness, all of it’. So He^{-azwj} would be Saying: “By My^{-azwj} Might and My^{-azwj} Majesty and My^{-azwj} Exaltedness and the Loftiness of My^{-azwj} Position! I^{-azwj} shall Permit five things to be for him, along with the increase for him and for the ones who were at his status. Indeed! He shall be a youth and would not be growing old, and he shall be healthy and would not be getting any sickness, and he shall be rich and would not be impoverished, and he shall be happy and would not be grieving, and he shall live and would not be dying”.

ثم تلا هذه الآية: " لا يدوقون فيها الموت إلا الموتة الاولى " قلت: جعلت فداك يا أبا جعفر وهل يتكلم القرآن؟ فتبسم ثم قال: رحم الله الضعفاء من شيعتنا إنهم أهل تسليم، ثم قال: نعم يا سعد والصلاة تتكلم ولها صورة وخلق تأمر وتنهى،

Then the Imam^{-asws} recited this Verse: ***They will not be tasting the death therein except for the former death (of the world), [44:56]***. I said, ‘May I be sacrificed for you^{-asws}, O Abu Ja’far^{-asws}! And would the Quran be speaking?’ So he^{-asws} smiled, then said: ‘May Allah^{-azwj} be Merciful upon the weak ones (of understanding) from our^{-asws} Shias. They are people of the submission’. Then he^{-asws} said: ‘Yes, O Sa’ad! And the *Salāt* would (also) be speaking, and for it there would be an image, and a shape. It would enjoin and forbid’.

قال سعد: فتغير لذلك لوني وقلت: هذا شيء لا أستطيع أتكلّم به في الناس! فقال أبو جعفر عليه السلام: وهل الناس إلا شيعتنا؟ فمن لم يعرف بالصلاة فقد أنكر حقنا،

Sa’ad said, ‘So my colour changed due to that, and I said, ‘This is something I do not have the capacity to speak with among the people’. Abu Ja’far^{-asws} said: ‘And are the people except for our^{-asws} Shias? The one who does not recognise the *Salāt*, so he has denied our^{-asws} rights’.

ثم قال: يا سعد اسمعك كلام القرآن؟ قال سعد: فقلت: بلى صلى الله عليك، فقال: "إن الصلاة تنهى عن الفحشاء والمنكر ولذكر الله أكبر" فالنهي كلام، والفحشاء والمنكر رجال، ونحن ذكر الله ونحن أكبر.

Then he^{-asws} said: 'O Sa'ad! Shall I^{-asws} make you hear the speech of the Quran?' I said, 'Yes, O son^{-asws} of Rasool-Allah^{-saww!}' He^{-asws} said: ***Surely, the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest [29:45].*** So, the prevention is a speech, and the immoralities and the evil are (two) men, and we^{-asws} are the Remembrance (Zikr) of Allah^{-azwj}, and we^{-asws} are the greatest".⁴⁶⁹

17 - ين: القاسم بن محمد، عن علي قال: سمعت أبا عبد الله عليه السلام يقول: إن الله تبارك وتعالى إذا أراد أن يحاسب المؤمن أعطاه كتابه بيمينه وحاسبه فيما بينه وبينه فيقول: عبدي! فعلت كذا وكذا وعملت كذا وكذا؟ فيقول: نعم يا رب قد فعلت ذلك،

Al Qasim Bin Muhammad, from Ali who said,

'I heard Abu Abdullah^{-asws} saying: 'When Allah^{-azwj} Blessed and Exalted Wants to Reckon the Momin, would Give him his book in his right hand and Reckon him regarding what is in front of him, and would be Saying: "My^{-azwj} servant! Did you do such and such and worked such and such?" He would say, 'Yes, O Lord^{-azwj}! I had done that'.

فيقول: قد غفرتها لك وأبدلتها حسنات، فيقول الناس: سبحان الله أما كان لهذا العبد سيئة واحدة؟! وهو قول الله عزوجل: "فأما من أوتي كتابه بيمينه فسوف يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا"

He^{-azwj} will Say: "I^{-azwj} have Forgiven for you and Replaced these with good deeds!" The people would say, 'Glory be to Allah^{-azwj}! Wasn't there for this servant even one evil deed?' And it is the Word of the Mighty and Majestic: ***So, as for one Given his Book in his right hand [84:7] Then soon he would be Reckoned an easy Reckoning [84:8] And he shall go back to his people joyful [84:9]'***

قلت. أي أهل؟ قال: أهله في الدنيا هم أهله في الجنة إن كانوا مؤمنين،

I said, 'Which people?' He^{-asws} said: 'His people in the world, they would be his people in the Paradise, if they were Momineen'.

قال: وإذا أراد بعبد شرا حاسبه على رؤوس الناس ويكتبه وأعطاه كتابه بشماله وهو قول الله عزوجل: "وأما من أوتي كتابه وراء ظهره فسوف يدعو ثبورا ويصلى سعيرا إنه كان في أهله مسرورا"

He^{-asws} said: 'And when He^{-azwj} Wants evil with a servant, He^{-azwj} will Reckon him over the heads of the people Overcome him with Arguments and Give him his book in his left hand, and it is 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]'***

⁴⁶⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 16

قلت: أي أهل؟ قال: أهله في الدنيا، قلت: قوله: "إنه ظن أن لن يحور" قال: ظن أنه لن يرجع.

I said, 'Which people?' He^{-asws} said: 'His people in the world'. I said, 'His^{-azwj} Words: **Surely, he thought that he would never return [84:14]?**' He^{-asws} said: 'He thought he will never return'.⁴⁷⁰

18 - ين: القاسم، عن علي، عن أبي بصير قال: سمعت أبا عبد الله عليه السلام يقول: إن المؤمن يعطى يوم القيامة كتابا منشورا مكتوب فيه: كتاب الله العزيز الحكيم أدخلوا فلانا الجنة.

Al Qasim, from Ali, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The Momin would be Given a published book on the Day of Judgment, written in it: "The Letter of Allah^{-azwj} the Mighty the Wise: "Enter so and so into the Paradise!"'.⁴⁷¹

19 - كتاب فضائل الشيعة للصدوق رحمه الله بإسناده عن الثمالي قال: قال أبو عبد الله عليه السلام: نحن الشهداء على شيعتنا، وشيعتنا شهداء على الناس، وبشهادة شيعتنا يجزون ويعاقبون.

The book 'Fazail Al Shia' of Al Sadouq, by his chain from Al Sumaly who said,

'Abu Abdullah^{-asws} said: 'We^{-asws} are the witnesses upon our^{-asws} Shias, and our^{-asws} Shias are witnesses upon the people, and by the testimony of our^{-asws} Shias He^{-azwj} will be Recompanying and Punishing'.⁴⁷²

20 - محاسبة النفس للسيد علي بن طاووس - قدس الله روحه - بإسناده إلى محمد بن علي بن محبوب من كتابه، بإسناده إلى أبي عبد الله عليه السلام قال: ما من يوم يأتي على ابن آدم إلا قال ذلك اليوم: يا ابن آدم أنا يوم جديد وأنا عليك شهيد فافعل بي خيرا واعمل في خيرا اشهد لك يوم القيامة، فإنك لن تراني بعدها أبدا.

(The book) 'Muhasiba Al Nafs' of Al Sayyid Ali Bin Tawoos, by his chain going up to Muhammad Bin Ali Bin Mahboub from his book,

'By his going up to Abu Abdullah^{-asws} having said: 'There is no day coming upon a son of Adam^{-as} except that day would say: 'O son of Adam^{-as}! I am a new day, and I am a witness upon you, therefore do good with me and work good during me, I shall testify for you on the Day of Judgment, for you will never see me after it, ever!'

وفي نسخة أخرى: فقل في خيرا واعمل في خيرا.

And in another copy: 'Therefore say good during me and work good during me'.⁴⁷³

⁴⁷⁰ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 16 H 17

⁴⁷¹ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 16 H 18

⁴⁷² Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 16 H 19

⁴⁷³ Bihar Al-Anwaar - V 6, The book of Justice, S 3, Ch 16 H 20

21 - قال: ورأيت في كتاب مسعدة بن زياد الربيعي فيما رواه عن أبي عبد الله عن أبيه عليهما السلام قال: الليل إذا أقبل نادى مناد بصوت يسمعه الخلائق إلا الثقلين: يا بن آدم أني على ما في شهيد فخذ مني، فإني لو طلعت الشمس لم تزد في حسنة ولم تستعذب في من سيئة، وكذلك يقول النهار إذا أدبر الليل.

He said, 'And I saw in the book of Mas'ada Bin Ziyad Al Rabie,

'Among what is reported from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'When the night comes, a Caller Calls out with a voice making the creatures to hear except the humans and the Jinn: "O son of Adam^{-as}! I am upon what is witnessed during me, so take from me, for I, if the sun were to emerge, would not increase in a good deed and not resort during me of an evil deed'. And similar to that, the day says when the light turns back".⁴⁷⁴

22 - قال: بإسناده إلى أبي عبد الله عليه السلام قال: إن النهار إذا جاء قال: يا بن آدم اعمل في يومك هذا خيرا، اشهد لك به عند ربك يوم القيامة، فإني لم آتكم فيما مضى ولا آتيكم فيما بقي، وإذا جاء الليل قال مثل ذلك.

By his chain going up to Abu Abdullah^{-asws} having said: 'The day when he comes, says, 'O son of Adam^{-as}! Work good during this day of yours, it would testify for you in the Presence of your Lord^{-azwj} on the Day of Judgment, for I will not come to you in what is past nor come to you during what remains (of your life)'. And when the night comes, it says similar to that".⁴⁷⁵

⁴⁷⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 21

⁴⁷⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 16 H 22

(باب 17) * (الوسيلة وما يظهر من منزلة النبي وأهل بيته صلوات الله عليهم) * * (في القيامة) *

CHAPTER 17 – THE MEANS AND WHAT WOULD APPEAR FROM THE STATUS OF THE PROPHET^{-saww} AND THE PEOPLE^{-asws} OF HIS^{-saww} HOUSEHOLD DURING THE DAY OF JUDGMENT

الآيات، التحريم " 66 " ويدخلكم جنات تجري من تحتها الأنهار يوم لا يخزي الله النبي والذين آمنوا معه نورهم يسعى بين أيديهم وبأيمانهم يقولون ربنا أتمم لنا نورنا واغفر لنا إنك على كل شيء قدير . 7

The Verses – (Surah) Al Tahreem: **and Enter you into Gardens beneath which the rivers flow, on a Day Allah will not Disgrace the Prophet and those who believed in him. Their Light shall run in front of them, and by their right. They would be saying, ‘Our Lord! Complete our Light for us and Forgive (our sins) for us, You are Able upon all things!’ [66:8]**

الضحى " 93 " وللاخرة خير لك من الاولى * وسوف يعطيك ربك فترضى 4 - 5

(Surah) Al Zoha: **And the Hereafter is better for you than the first (life) [93:4] And soon your Lord will Give you, so you will be pleased [93:5]**

1 - فس: محمد بن أبي عبد الله، عن جعفر بن محمد، عن القاسم بن الربيع، عن صباح المزني، عن المفضل بن عمر أنه سمع أبا عبد الله عليه السلام يقول في قول الله: " و أشرفت الارض بنور ربها، قال: رب الارض إمام الارض،

Muhammad Bin Abu Abdullah, from Ja'far Bin Muhammad, from Al Qasim Bin Al Rabeeh, from Sabah Al Mazny, from Al Mufazzal Bin Umar,

‘He heard Abu Abdullah^{-asws} saying regarding the Words of Allah^{-azwj}: **And the earth will shine with the Noor (Light) of its Lord [39:69]:** ‘رب الارض إمام الارض’ ‘The Lord of the earth, means the Imam^{-asws} of the earth’.

قلت: فإذا خرج يكون ماذا ؟ قال: إذا يستغني الناس عن ضوء الشمس ونور القمر ويجتزؤون بنور الامام

I said, ‘So what would happen when he^{-asws} comes out?’ He^{-asws} said: ‘Then the people would be needless of the illumination of the sun and the light of the moon, and they would be going by the Noor (Light) of the Imam^{-asws}’⁴⁷⁶.

2 - فس: أبي، عن عبد الله بن المغيرة، عن ابن سنان، عن أبي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله يقول: إذا سألت الله فاسألوا لي الوسيلة، فسالنا النبي صلى الله عليه وآله عن الوسيلة فقال: هي درجتي في الجنة، وهي ألف مرقاة جواهر، إلى مرقاة زبرجد، إلى مرقاة لؤلؤة، إلى مرقاة ذهب، إلى مرقاة فضة

⁴⁷⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 1

My father, from Abdullah Bin Al Mugheira, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was saying, whenever you ask Allah^{-azwj} (for anything), then ask the *Waseela* to be me^{-saww}'. (The people said), 'So we asked the Prophet^{-saww} about the *Waseela*, he^{-saww} said: 'It is my^{-saww} level in the Paradise, and it is of a thousand stairways of gems, to a stairway of aquamarine, to a stairway of pearls, to a stairway of gold, to a stairway of silver.

فيؤتى بها يوم القيامة حتى تنصب مع درجة النبيين فهي في درجة النبيين كالقمر بين الكواكب، فلا يبقى يومئذ نبي ولا شهيد ولا صديق إلا قال: طوبى لمن كانت هذه درجته،

They would come with it on the Day of Judgment until it is set up with a rank of the Prophets^{-as}, and it would be among the ranks of the Prophets^{-as} like the full moon between the stars. On that day, there would neither remain a Prophet^{-as}, nor a martyr, nor a truthful except he would say, 'Beatitude be for the one who was of this rank'.

فينادي المنادي ويسمع النداء جميع النبيين والصديقين والشهداء والمؤمنين: هذه درجة محمد صلى الله عليه وآله،

The Call will Call out and the Call would be heard by the entirety of the Prophets^{-as}, and the Truthful, and the Martyrs, and the Momineen: "This is the rank of Muhammad^{-saww}!"

فقال رسول الله صلى الله عليه وآله: فأقبل يومئذ متزرا بريطة من نور، علي تاج الملك وإكليل الكرامة وعلي بن أبي طالب أمامي ويده لوائي وهو لواء الحمد، مكتوب عليه: لا إله إلا الله محمد رسول الله المفلحون هم الفائزون بالله،

Rasool-Allah^{-saww} said: 'I^{-saww} shall come on the Day crowned with a covering of 'Noor' (Light). Upon me^{-saww} would be a crown of kings, and the crown of dignity, and Ali^{-asws} Bin Abu Talib^{-asws} would be in front of me^{-saww}, and in his^{-asws} hand would be my^{-saww} flag, and it is the flag of Praise, inscribed upon it: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, the winners, they are the successful ones with Allah^{-azwj}".

فإذا مررنا بالنبيين قالوا: هذان ملكان لم نعرفهما ولم نرهما، وإذا مررنا بالملائكة قالوا: هذان نبيان مرسلان، حتى أعلو الدرجة وعلي يتبعني، فإذا صرت في أعلى الدرجة منها وعلي أسفل مني بيده لوائي، فلا يبقى يومئذ نبي ولا مؤمن إلا رفعوا رؤوسهم إلي يقولون: طوبى لهذين العبدین ما أكرمهما على الله !

So, when we^{-asws} pass by the Prophets^{-as}, they will say: 'These two are Angels. We do not recognise them^{-asws} and have not seen them^{-asws}!' And when we^{-asws} pass by the Angels, they will say: 'These two are Prophets^{-as}, *Mursils*-as!', until I^{-saww} ascend to the highest of the levels and Ali^{-asws} following me^{-saww}. When I^{-saww} come to be in the top most level from it and Ali^{-asws} being lower than me^{-saww}, my^{-saww} flag being in his^{-asws} hand, there will not remain on that Day, neither a Prophet^{-as} nor a Momin except they would raise their heads towards me^{-saww} and they would be saying, 'Beatitude be for these two servants, how honourable they are to Allah^{-azwj}!'

فينادي المنادي يسمع النبيون وجميع الخلائق: هذا حبيبي محمد، وهذا وليي علي بن أبي طالب، طوبى لمن أحبه، وويل لمن أبغضه وكذب عليه،

The Caller will Call out, the Prophets^{-as} and the entirety of the creatures would hear: "This is My^{-azwj} Beloved Muhammad^{-saww}, and this is My^{-azwj} Guardian^{-asws} Ali^{-asws} Bin Abu Talib^{-asws}! Beatitude is for the one who loves him^{-asws}, and doom would be for the one who hates him^{-asws} and belies upon him^{-asws}!"

ثم قال رسول الله صلى الله عليه وآله: يا علي فلا يبقى يومئذ في مشهد القيامة أحد يحبك إلا استروح إلى هذا الكلام، وايض وجهه، وفرح قلبه، ولا يبقى أحد ممن عاداك ونصب لك حربا أو جحد لك حقا إلا اسود وجهه، و اضطربت قدماه،

Then Rasool-Allah^{-saww} said: 'O Ali^{-asws}! There will not remain anyone on that Day in the plains of the Day of Judgment who loves you^{-asws} except he would be joyful at this Speech, and his face would brighten, and his heart would be happy; and there will not remain anyone from the ones who were inimical to you^{-asws}, and established a war against you^{-asws}, or rejected a right of yours^{-asws} except his face would blacken, and his feet would waver.

فبينما أنا كذلك إذا ملكان قد أقبلًا إلي، أما أحدهما فرضوان خازن الجنة، وأما الآخر فمالك خازن النار، فيدنو رضوان ويسلم علي ويقول: السلام عليك يا رسول الله فأرد عليه وأقول: أيها الملك الطيب الريح الحسن الوجه الكريم على ربه من أنت ؟

While I^{-saww} would be like that when two Angels would have faced towards me^{-saww}. As for one of them, it is Rizwaan, the gate-keeper of the Paradise, and as for the other, it is Maalik, warden of the Fire. Rizwaan would approach and greet unto me^{-saww} and he will be saying, 'The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}!' I^{-saww} shall return (the greeting) unto him and I^{-saww} will say: 'O you Angel of the aromatic scent, handsome face, honourable unto his Lord^{-azwj}, who are you?'

فيقول: أنا رضوان خازن الجنة، أمرني ربي أن آتيك بمفاتيح الجنة فخذها يا محمد، فأقول: قد قبلت ذلك من ربي فله الحمد على ما أنعم به علي، ادفعها إلى أخي علي بن أبي طالب، فيدفعها إلى علي ويرجع رضوان،

He will say, 'I am Rizwaan, gate-keeper of the Paradise! My Lord^{-azwj} Commanded me to give you the keys of the Paradise, O Muhammad^{-saww}!' I^{-saww} shall say: 'I^{-saww} have accepted that from my^{-saww} Lord^{-azwj}. For Him^{-azwj} is the Praise upon what He^{-azwj} has Favoured with upon me^{-saww}. Hand these over to my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}!' So, he would hand these to Ali^{-asws}, and Rizwaan would return.

ثم يدنو مالك خازن النار فيسلم ويقول: السلام عليك يا حبيب الله، فأقول له: وعليك السلام أيها الملك ما أنكر رؤيتك ! وأقبح وجهك ! من أنت ؟ فيقول: أنا مالك خازن النار أمرني ربي أن آتيك بمفاتيح النار،

Then Maalik, warden of the Fire will approach and greet, and he will say, 'The greetings be upon you^{-saww}, O Beloved of Allah^{-azwj}!' I^{-saww} shall say to him: 'And upon you be the greetings, O you Maalik! How harsh is your appearance! And how frightening is your face! Who are you?'

He will say, 'I am Maalik, warden of the Fire. My Lord^{-azwj} Commanded me that I give you^{-saww} the keys of the Fire'.

فأقول: قد قبلت ذلك من ربي فله الحمد على ما أنعم به علي وفضلني به، ادفعها إلى أخي علي بن أبي طالب، فيدفعها إليه، ثم يرجع مالك

I^{-saww} shall say: 'I^{-saww} have accepted that from my^{-saww} Lord^{-azwj}. For Him^{-azwj} is the Praise upon what He^{-azwj} has Favoured me^{-saww} with. Hand these over to my^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}'. So, he will hand these over to him^{-asws}, then Maalik would return.

فيقبل علي ومعه مفاتيح الجنة ومقاليد النار حتى يقعد على عجرة جهنم ويأخذ زمامها بيده، وقد علا زفيرها، واشتد حرها، وكثر تطاير شررها، فينادي جهنم: يا علي جزني قد أطفأ نورك لهبي،

Then Ali^{-asws} will come, and with him^{-asws} would be the collars of Fire until he^{-asws} sits upon an edge of Hell and he^{-asws} would grab its reins by his^{-asws} hand, and its exhalation would have risen, and its heat intensified, and its sparks would be flying more, and Hell will call out: 'O Ali^{-asws}! Save me, for your^{-asws} Light is extinguishing my flames!'

فيقول علي لها: ذري هذا وليي، وخذي هذا عدوي، فلجهنم يومئذ أشد مطاوعة لعلي من غلام أحدكم لصاحبه، فإن شاء يذهب بها يمنة وإن شاء يذهب بها يسرة، ولجهنم يومئذ أشد مطاوعة لعلي من جميع الخلائق، وذلك أن عليا عليه السلام يومئذ قسيم الجنة والنار.

Ali^{-asws} will say to him: 'Leave this friend of mine^{-asws}, and take this enemy of mine^{-asws}!' On that Day, Hell would be more obedient to Ali^{-asws} than a slave of yours is to his master. So, if he^{-asws} so desires, he^{-asws} will go with it to the right, and if he^{-asws} so desires he^{-asws} will go with it to the left. And on that Day, Hell would be more obedient to Ali^{-asws} than the entirety of the creatures, and that is because Ali^{-asws}, on that Day, would be the distributor of the Paradise and the Fire".⁴⁷⁷

3 - فس: أبي، عن سليمان الديلمي، عن أبي بصير، عن أبي عبد الله عليه السلام قال إذا كان يوم القيامة دعي محمد فيكسى حلة وردية ثم يقام عن يمين العرش، ثم يدعى بإبراهيم فيكسى حلة بيضاء فيقام عن يسار العرش،

My father, from Suleyman Al Daylami, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, Muhammad^{-saww} would be called and clothed with a rosy garment, then he^{-saww} would stand on the right of the Throne. Then Ibrahim^{-as} would be called and clothed with white clothes and he^{-as} would stand on the left of the Throne.

ثم يدعى بعلي أمير المؤمنين فيكسى حلة وردية فيقام عن يمين النبي، ثم يدعى بإسماعيل فيكسى حلة بيضاء فيقام عن يسار إبراهيم،

⁴⁷⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 2

Then Ali^{-asws} Amir Al-Momineen^{-asws} would be called and clothed with rosy garments and stand on the right of the Prophet^{-as}. Then they would call Ismail^{-as} and he^{-as} would be clothed in a white garment and he^{-as} would stand on the left of Ibrahim^{-as}.

ثم يدعى بالحسن فيكسى حلة وردية فيقام عن يمين المؤمنين، ثم يدعى بالحسين فيكسى حلة وردية فيقام عن يمين الحسن، ثم يدعى بالائمة فيكسون حللا وردية فيقام كل واحد عن يمين صاحبه، ثم يدعى بالشيعة فيقومون امامهم،

Then Al-Hassan^{-asws} would be called and clothed in a rosy garment and he^{-asws} will stand on the right of Amir Al-Momineen^{-asws}. Then they would call Al-Husayn^{-asws}, and he^{-asws} will be clothed in a rosy garment and stand on the right of Al-Hassan^{-asws}. Then they would call the Imams^{-asws} and they^{-asws} would be clothed in rosy garments, and each one of them^{-asws} will stand on the right of his^{-asws} companion. Then the Shias would be called and they will be standing in front of them^{-asws}.

ثم يدعى بفاطمة عليها السلام ونسائها من ذريتها وشيعتها فيدخلون الجنة بغير حساب، ثم ينادي مناد من بطنان العرش من قبل رب العزة والافق الاعلى: نعم الاب أبوك يا محمد وهو إبراهيم، ونعم الاخ أخوك وهو علي بن أبي طالب،

Then they will call (Syeda) Fatima^{-asws} and her^{-asws} womenfolk from her^{-asws} offspring and her^{-asws} Shias and they would be entering the Paradise without any Reckoning. Then a Caller will Call out from the middle of the Throne from the direction of the Lord^{-azwj} of Might and the High horizons: "Best of the fathers is your^{-saww} father^{-as}, O Muhammad^{-saww}, and he^{-as} is Ibrahim^{-as}. And the best of the brothers is your^{-saww} brother^{-asws} and he^{-asws} is Ali^{-asws} Bin Abu Talib^{-asws}.

ونعم السبطان سبطاك وهما الحسن والحسين، ونعم الجنين جنينك وهو محسن، ونعم الائمة الراشدون ذريتك وهم فلان وفلان، ونعم الشيعة شيعتك،

And the best of the grandsons, are your^{-saww} grandsons^{-asws} and they^{-asws} are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the best of the genes is your^{-saww} genes and he^{-asws} is Mohsin^{-asws}. And the best of the rightfully-guiding Imams, are your^{-saww} offspring and they^{-asws} are so and so, and so and so. And the best of the shias are your^{-saww} Shias.

ألا إن محمدا ووصيه و سبطيه والائمة من ذريته هم الفائزون، ثم يؤمر بهم إلى الجنة، وذلك قوله: " فمن زحزح عن النار وادخل الجنة فقد فاز "

Indeed! Muhammad^{-saww} and his^{-saww} successor^{-asws} and his^{-saww} grandsons^{-asws} and the Imams^{-asws} from his^{-asws} offspring, they are the winners'. Then He^{-azwj} Command with them to the Paradise, and that is His^{-azwj} Word: ***So the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185]'***.⁴⁷⁸

⁴⁷⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 3

4 - ير: محمد بن الحسين، عن موسى بن سعدان، عن عبد الله بن القاسم، عن سماعة بن مهران قال: قال أبو عبد الله عليه السلام: إذا كان يوم القيامة وضع منبر يراه جميع الخلائق، فيصعد عليه رجل فيقوم عن يمينه ملك، وعن يساره ملك،

Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{-asws} said: 'When it will be the Day of Judgment, a pulpit would be set up the entirety of the creatures would see it, and a man will ascend upon it and an Angel would stand on his right, and an Angel on his left.

ينادي الذي عن يمينه: يا معشر الخلائق هذا علي بن أبي طالب يدخل الجنة من يشاء، وينادي الذي عن يساره: يا معشر الخلائق هذا علي بن أبي طالب يدخل النار من يشاء.

The (Angel) on his right will call out: 'O community of people! This is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} will enter into the Paradise ones he^{-asws} so desires to!' And the one on his^{-asws} left will call out: 'O community of people! This is Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} will enter into the Fire ones he^{-asws} so desires to!'.⁴⁷⁹

5 - سن: عبد الرحمن بن حماد، عن عبد الله بن إبراهيم الغفاري، عن علي ابن أبي علي اللهبي قال: قال رسول الله صلى الله عليه واله: أجلس يوم القيامة بين إبراهيم وعلي، إبراهيم عن يميني، وعلي عن يساري، فينادي مناد: نعم الاب أبوك إبراهيم، ونعم الاخ أخوك علي.

Abdul Rahman Bin Hamad, from Abdullah Bin Ibrahim Al Ghafary, from Ali Ibn Abu Ali Al Lahby who said,

'Rasool-Allah^{-saww} said: 'On the Day of Judgment, I^{-saww} shall be seated between Ibrahim^{-as} and Ali^{-asws}, Ibrahim^{-as} being on my^{-saww} right and Ali^{-asws} on my^{-saww} left. Then a Caller will Call out: 'Best of the fathers is your^{-saww} father^{-as} Ibrahim^{-as}, and best of the brothers is your^{-saww} brother Ali^{-asws}!'.⁴⁸⁰

6 - سن: أبي، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله عليه السلام قال: إذا كان يوم القيامة دعي رسول الله صلى الله عليه وآله فيكسى حلة وردية، فقلت: جعلت فداك وردية؟ قال: نعم، أما سمعت قول الله عزوجل: " فإذا انشقت السماء فكانت وردة كالدهان " ؟

My father, from Sa'dan Bin Muslim, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'When it will be the Day of Judgment, Rasool-Allah^{-saww} would be called and clothed with a rosy garment'. I said, 'May I be sacrificed for you^{-asws}! Rosy garment?' He^{-asws} said: 'Have you not hear the Words of Allah^{-azwj} Mighty and Majestic: **So, when the sky splits, then it would become rosy like the red hide [55:37]?**

⁴⁷⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 4

⁴⁸⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 5

ثم يدعى علي فيقوم على يمين رسول الله، ثم يدعى من شاء الله فيقومون على يمين علي، ثم يدعى شيعتنا فيقومون على يمين من شاء الله،

Then Ali^{-asws} will be Called. He^{-asws} will stand on the right of Rasool-Allah^{-saww}. Then Allah^{-azwj} will Call whosoever that He^{-azwj} so Desires to. They will all stand on the right of Ali^{-asws}. Then our^{-asws} Shias will be Called. They will all stand on the right of whosoever that Allah^{-azwj} so Desires.'

ثم قال: يا أبا محمد أين ترى ينطلق بنا؟ قال: قلت: إلى الجنة والله، قال: ما شاء الله.

Then he^{-asws} said: 'O Abu Muhammad! Where do you see yourself going with us^{-asws}?' I said, 'To Paradise.' He^{-asws} said: 'Whatever Allah^{-azwj} so Desires''⁴⁸¹

7 - صح: عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: يا علي إذا كان يوم القيامة كنت أنت وولدك على خيل بلق متوجين بالدر والياقوت، فيأمر الله بكم إلى الجنة والناس ينظرون.

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! When it will be the Day of Judgment, you^{-asws} and your^{-asws} children would be upon cavalry horses of *Balq* decorated with the gems and sapphire. Then Allah^{-azwj} will Command with you^{-asws} all to the Paradise, and people would be looking on''⁴⁸²

8 - صح: عن الرضا، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة نوديت من بطنان العرش: نعم الاب أبوك إبراهيم الخليل، ونعم الاخ أخوك علي بن أبي طالب صلى الله عليه وآله.

From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, there will be a Call from the middle of the Throne: 'Best of fathers is your^{-saww} father^{-as} Ibrahim^{-as} the Friend (of the Beneficent), and best of the brothers is your^{-saww} brother Ali^{-asws} Bin Abu Talib^{-asws}''⁴⁸³

9 - شى: عن يحيى بن مساور قلت: حدثني في علي حديثاً، فقال: أشرحه لك أم أجمعه؟ قلت: بل اجمعه، فقال: علي باب هدى من تقدمه كان كافراً، ومن تخلف عنه كان كافراً، قلت: زدي،

From Yahya Bin Musawar,

'I said, 'Narrate to me a Hadeeth regarding Ali^{-asws}'. He^{-asws} said, 'Shall I^{-asws} expand it for you or summarise it?' I said, 'But, summarise it'. He^{-asws} said, 'Ali^{-asws} is a door of Guidance, one who precedes him^{-asws} would be a *Kafir*, and one who lags behind from him^{-asws} would be a *Kafir*'. I said, 'Increase it'.

⁴⁸¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 6

⁴⁸² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 7

⁴⁸³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 8

قال: إذا كان يوم القيامة نصب منبر عن يمين العرش له أربع وعشرون مرقاة فيأتي علي ويده اللواء حتى يركبه ويعرض الخلق عليه، فمن عرفه دخل الجنة، ومن أنكره دخل النار،

He^{-asws} said: 'When it will be the Day of Judgment, a pulpit would be set up on the right of the Throne having twenty-four stairways for it. Then Ali^{-asws} will come and in his^{-asws} hand would be the flag, until he^{-asws} climbs it and the people are displayed unto him^{-asws}. So, the one he^{-asws} recognises would enter the Paradise, and one whom he^{-asws} denies would enter the Fire'.

قلت له: توجدني من كتاب الله؟ قال: نعم، أما تقرأ هذه الآية يقول تبارك وتعالى: " فسيرى الله عملكم ورسوله والمؤمنون "؟ هو والله علي بن أبي طالب.

I said to him^{-asws}, 'Can it be found in the Book of Allah^{-azwj}?' He^{-asws} said: 'Yes, have you not read this Verse, the Blessed and Exalted is Saying: **for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**? By Allah^{-azwj}, he^{-asws} is Amir Al-Momineen^{-asws}'.⁴⁸⁴

10 - شى: عن محمد بن حسان الكوفي، عن محمد بن جعفر، عن أبيه عليهما السلام قال: إذا كان يوم القيامة نصب منبر عن يمين العرش له أربع وعشرون مرقاة ويحيى علي بن أبي طالب عليه السلام ويده لواء الحمد فيرتقيه ويعلوه ويعرض الخلائق عليه،

From Muhammad Bin Hasaan Al Kufy,

'From Muhammad son of Ja'far^{-asws}, from his father^{-asws} having said: 'When it will be the Day of Judgment, a pulpit would be set up on the right of the Throne having twenty-four stairways for it, and Ali^{-asws} Bin Abu Talib^{-asws} will come, and in his^{-asws} hand would be the flag of Praise, and he^{-asws} will climb it to the top and the people would be displayed unto him^{-asws}.

فمن عرفه دخل الجنة، ومن أنكره دخل النار، وتفسير ذلك في كتاب الله: " قل اعملوا فسيرى الله عملكم ورسوله والمؤمنون " قال: هو والله أمير المؤمنين علي بن أبي طالب صلوات الله عليه.

So, the one whom he^{-asws} recognises will enter the Paradise, and one whom he^{-asws} denies will enter the Fire, and the interpretation of that is in the Book of Allah^{-azwj}: **say: 'Work, for Allah will See your work and (so will) His Rasool and the Momineen; [9:105]**. By Allah^{-azwj}! He^{-asws} is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁸⁵

11 - بشا: محمد بن علي بن عبد الصمد، عن أبيه، عن جده، عن أبي علي بن عقبة، عن أحمد بن محمد المؤدب، عن الحسن بن علي بن زكريا، عن خراش بن عبد الله، عن أنس قال: جاء رجل إلى رسول الله صلى الله عليه وآله فقال: يا رسول الله ما حال علي بن أبي طالب؟ فقال النبي صلى الله عليه وآله: تسألني عن علي؟ يرد يوم القيامة على ناقة من نوق الجنة قوائمها من الزبرجد الاخضر، عيناها ياقوتتان حمراوان، سنامها من المسك الاذفر، ممزوج بماء الحيوان،

⁴⁸⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 9

⁴⁸⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 10

Muhammad Bin Ali Bin Abdul Samad, from his father, from his grandfather, from Abu Ali Bin Aqaba, from Ahmad Bin Muhammad Al Mowdab, from Al Hassan Bin Ali Bin Zakariyya, from Kharash Bin Abdullah, from Anas who said,

‘A man came to Rasool-Allah^{-saww} and he said, ‘O Rasool-Allah^{-saww}! What is the state of Ali^{-asws} Abu Talib^{-asws}?’ The Prophet^{-saww} said: ‘Are you asking me^{-saww} about Ali^{-asws}? He^{-asws} will be coming on the Day of Judgment upon a she-camel from the she-camels of the Paradise, its legs being of green aquamarine, its eyes of two red rubies, its hump of strong musk mingled with the water of (River) Haywaan.

عليه حلتان من النور، متزر بواحدة مرتد بالآخرى، بيده لواء الحمد له أربعون شقة، ملأت ما بين السماء والارض، حمزة بن عبد المطلب عن يمينه، وجعفر الطيار عن يساره، وفاطمة من ورائه، والحسن والحسين فيما بينهما،

Upon him^{-asws} would be two garments of light, trousered with one and cloaked with the other. In his^{-asws} hand would be the flag of Praise having forty strips for it filled what is between the sky and the earth. Hamza^{-as} Bin Abdul Muttalib^{-as} would be on his^{-asws} right, and Ja'far^{-as} would be on his^{-asws} left, and (Syeda) Fatima^{-asws} behind him^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} in what is between the two.

ومناد ينادي في عرصات القيامة، أين المحبون؟ وأين المبغضون؟ هذا علي بن أبي طالب، أخذ كتابه بيمينه حتى يدخل الجنة.

And a Caller will Call out in the plains of the Day of Judgment: ‘Where are the loving ones? And where are the hating ones? This is Ali^{-asws} Bin Abu Talib^{-asws}, taking his^{-asws} book in his^{-asws} right hand until he^{-asws} enters the Paradise’.⁴⁸⁶

12 - كنز: روى محمد بن موسى الشيرازي في كتابه حديثاً يرفعه بإسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم، ويقول: يا جبرئيل انصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب،

It is reported by Muhammad Bin Musa Al Shirazy, a Hadeeth in his book, raising it by his chain to Ibn Abbas having said,

‘Rasool-Allah^{-saww} said: ‘When it will be the Day of Judgment, Allah^{-azwj} will Command Maalik to inflame the seven Fires and Command Rizwaan to decorate the eight Gardens, and He^{-azwj} would be Saying: “O Mikaeel^{-as}! Extend the Bridge upon the back of Hell!” And He^{-azwj} will be Saying: “O Jibrael^{-as}! Set up the scales of justice beneath the Throne!” And He^{-azwj} will be Saying: “O Muhammad^{-saww}! Bring your^{-saww} community for the Reckoning!”

ثم يأمر الله أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشرة ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساؤهم ورجالهم في القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد عليهم السلام

Then Allah^{-azwj} will Command for seven archways to be set up on the Bridge, the length of each archway being of ten thousand Farsakhs, and upon each archway would be seventy

⁴⁸⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 11

thousand Angels questing this community, their women and their men in the first archway about the Wilayah of Amir Al-Momineen^{-asws} and love of the People^{-asws} of the Household of Muhammad^{-saww}.

فمن أتى به جاز القنطرة الاولى كالبرق الخاطف، ومن لم يحب أهل بيته سقط على ام رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

So, the one who comes with it, would cross the first archway like the bolt of lightning, and one who does not love the People^{-asws} of his^{-saww} Household would fall upon the top of his head in the bottom of Hell, and even if there were deeds for him from the righteous deeds performed by seventy truthful ones".⁴⁸⁷

13 - قال: وروى الشيخ أبو جعفر الطوسي في مصباح الانوار حديثا يرفعه بإسناده إلى أنس بن مالك قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة جمع الله الاولين و الآخرين في صعيد واحد ونصب الصراط على شفير جهنم فلم يجز عليه إلا من كان معه براءة من علي بن أبي طالب عليه السلام.

It is reported by the sheykh Abu Ja'far Al Toosy in (the book) 'Misbah Al Anwaar', a Hadeeth raising it by his chain up to Anas Bin Malik having said:

'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, Allah^{-azwj} will Gather the former ones and the latter ones in one plain, and Set up the Bridge upon the edge of Hell. So, none will cross over it except the one who has with him a freedom pass from Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁸⁸

14 - وروى أيضا في الكتاب المذكور حديثا يرفعه بإسناده عن عبد الله بن عباس رضي الله عنه قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أقف أنا وعلي على الصراط، ويبد كل واحد منا سيف، فلا يمر أحد من خلق الله إلا سألناه عن ولاية علي، فمن كان معه شيء منها نجا وفاز وإلا ضربنا عنقه وألقيناه في النار.

It is reported as weel in the mentioned book, a Hadeeth raising it by his chain from Abdullah Bin Abbas having said:

'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, I^{-saww} and Ali^{-asws} would pause upon the Bridge, and in the hand of each one of us^{-asws} would be a sword, so no one from the creatures of Allah^{-azwj} will pass except we^{-asws} will ask him about the Wilayah of Ali^{-asws}. The one who has anything from it would attain salvation and succeed, or else we^{-asws} will strike his neck and cast him into the Fire".⁴⁸⁹

15 - فر: عبید بن کثیر معننا عن أبي هريرة أن رسول الله صلى الله عليه وآله قال: أتاني جبرئيل عليه السلام فقال: ابشرك يا محمد بما تجوز على الصراط ؟

⁴⁸⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 12

⁴⁸⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 13

⁴⁸⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 14

Ubey Bin Kaseer with us from Abu Hureyra,

'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me and said: 'Shall I^{-as} give you^{-saww}, O Muhammad^{-saww}, Shall I^{-as} give you the glad tidings of what you^{-saww} will be crossing over the Bridge with?'

قال: قلت: بلى، قال: تجوز بنور الله، ويجوز علي بنورك ونور الله، ويجوز امتك بنور علي ونور علي من نورك، ومن لم يجعل الله له نورا فما له من نور.

He^{-saww} said: 'I^{-saww} said: 'Yes'. He^{-as} said: 'You^{-saww} will cross by the Light of Allah^{-azwj}, and Ali^{-asws} will cross by your^{-saww} light, and your^{-saww} light is from the Light of Allah^{-azwj}, and your^{-saww} community will cross by the light of Ali^{-asws}, and light of Ali^{-asws} is from your^{-saww} light, **And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]**'⁴⁹⁰.

16 - فر: جعفر بن أحمد معننا، عن سلمان الفارسي رحمة الله عليه، عن النبي صلى الله عليه وآله في كلام ذكره في علي فذكره سلمان لعلي فقال: والله يا سلمان لقد حدثني بما أخبرك به،

Ja'far Bin Ahmad with us,

'From Salman Al-Farsy^{-ra}, from the Prophet^{-saww} in a speech he^{-saww} mentioned regarding Ali^{-asws}, and Salman^{-ra} mentioned it to Ali^{-asws}, so he^{-asws} said: 'O Salman^{-ra}! You^{-ra} have narrated to me with what I^{-asws} am already informed of with it'.

ثم قال: يا علي لقد خصك الله بالحلم والعلم والغرفة التي قال الله تعالى: " أولئك يجزون الغرفة بما صبروا ويلقون فيها تحية وسلاما "

Then he^{-saww} said: 'O Ali^{-asws}! Allah^{-azwj} has Particularised you^{-asws} with the forbearance and the knowledge and the chamber which Allah^{-azwj} the Exalted Said: **Those would be Recompsed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]**.

والله إنها لغرفة ما دخلها أحد قط، ولا يدخلها أحد أبدا حتى تقوم على ربك، وإنه ليحف بها في كل يوم سبعون ألف ملك ما يحفون إلى يومهم ذلك في إصلاحها والمهمة لها حتى تدخلها، ثم يدخل الله عليك فيها أهل بيتك،

By Allah^{-azwj}! These are chambers no one has entered at all, nor will anyone enter it ever until you^{-asws} will be standing to your^{-asws} Lord^{-azwj}, and these are surrounded with during every day by seventy thousand Angels what would be surrounding that in their repairing it and fixing it until you^{-asws} enter it. Allah^{-azwj} will Cause your^{-asws} family to enter therein to you^{-asws}.

والله يا علي إن فيها لسريرا من نور، ما يستطيع أحد من الملائكة أن ينظر إليه، مجلس لك يوم تدخله فإذا دخلته يا علي أقام الله جميع أهل السماء على أرجلهم حتى يستقر بك مجلسك، ثم لا يبقى في السماء ولا في أطرافها ملك واحد إلا أتاك بتحية من الرحمن.

⁴⁹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 15

By Allah^{-azwj}, O Ali^{-asws}! Therein are recliners of light, no one from the Angels is able to look at it, a setting for you^{-asws} on the day you^{-asws} enter it. So, when you^{-asws} do enter it, O Ali^{-asws}, Allah^{-azwj} will Make the inhabitants of the sky to stand upon their feet until your^{-asws} gathering is settled with you^{-asws}, then there will not remain in the sky nor in its edges a single Angel except he will come to you^{-asws} with a welcome from the Beneficent⁴⁹¹.

17 - فر: محمد بن القاسم بن عبيد، عن أبي العباس محمد بن ذازان القطان، عن عبد الله بن محمد القيسي، عن أبي جعفر القمي محمد بن عبد الله، عن سليمان الديلمي عن أبي عبد الله عليه السلام قال: إن علياً قد طلع ذات يوم وعلى عنقه حطب فقام إليه رسول الله صلى الله عليه وآله فعانقه حتى رئي بياض ما تحت أيديهما، ثم قال: يا علي إني سألت الله أن يجعلك معي في الجنة ففعل، وسألته أن يزيدني فزادني ذريتك، وسألته أن يزيدني زوجتك وسألته أن يزيدني محبيك، فزادني من غير أن أستزيده محبي محبيك،

Muhammad Bin Al Qasim Bin Ubeyd, from Abu Al Abbas Muhammad Bin Zazan Al Qatan, from Abdullah Bin Muhammad Al Qaysi, from Abu Ja'far Al Qummy Muhammad Bin Abdullah, from Suleyman Al Daylami,

'From Abu Abdullah^{-asws} having said: 'One day Ali^{-asws} came and there was firewood upon his neck, so Rasool-Allah^{-saww} stood up and hugged him^{-asws} until the whiteness of what was under their^{-asws} hands was seen, then he^{-saww} said: 'O Ali^{-asws}! I^{-saww} asked Allah^{-azwj} to Make you^{-asws} to be with me in the Paradise, so He^{-azwj} did, and I^{-saww} asked Him^{-azwj} to Increase (for) me^{-saww} and He^{-azwj} Increased me^{-saww} by your^{-asws} offspring, and I^{-saww} asked Him^{-azwj} to Increase me^{-saww} and He^{-azwj} Increased me^{-saww} by your^{-asws} wife^{-asws}, and I^{-saww} asked Him^{-azwj} to Increase me^{-saww}, so He^{-azwj} Increased me^{-saww} one who love you^{-asws}, and He^{-azwj} Increased me^{-saww} from without I^{-saww} seeking an increase from Him^{-azwj}, ones who love those who love you^{-asws}'.

ففرح بذلك أمير المؤمنين علي بن أبي طالب عليه السلام، ثم قال: بأبي أنت وامي محب محبي؟ قال: نعم، يا علي إذا كان يوم القيامة وضع لي منبر من ياقوته حمراء مكلل بزرجدة خضراء له سبعون ألف مرقاة، بين المرقاة إلى المرقاة حضر الفرس القارح ثلاثة أيام،

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was happy with that, then said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed) for you^{-saww}! One who love those who love me^{-asws}? He^{-saww} said: 'Yes, O Ali^{-asws}! When it will be the Day of Judgment, a pulpit would be set up for me^{-saww}, being of red rubies, intertwined with green aquamarines having seventy thousand stairways for it, between the stairway to the stairway would be present horses of three days (travel).

فأصعد عليه، ثم يدعى بك فيتناول إليك الخلائق فيقولون: ما يعرف في النبيين، فينادي مناد: هذا سيد الوصيين،

I^{-saww} would ascend upon it, then they will call you^{-asws} and the creatures would come forwards to you^{-asws} and they would be saying, 'He is not known among the Prophets^{-as}!' A Call will Call out: "This is the chief of the successors^{-as}!"

⁴⁹¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 16

ثم تصعد فنعانق عليه ثم تأخذ بحجزتي، وآخذ بحجرة الله وهي الحق، وتأخذ ذريتك بحجزتك، ويأخذ شيعتك بحجرة ذريتك، فأين يذهب بالحق إلى الجنة

Then you^{-asws} will ascend and hug me^{-saww} upon it, then you^{-asws} will grab my^{-saww} side, and I^{-saww} shall take the Side of Allah^{-azwj}, and it is the Truth, and your^{-asws} offspring will grab your^{-asws} side, and your^{-asws} Shias will grab the side of your^{-asws} offspring, so where with the Truth go, (except) to the Paradise’.

قال: إذا دخلتم الجنة فتبوءتم مع أزواجكم ونزلتم منازلكم أوحى الله إلى مالك: أن افتح باب جهنم لينظر أوليائي إلى ما فضلتم على عدوهم،

He^{-saww} said: ‘When you^{-asws} enter the Paradise, you will ascend along with your spouses and descend to your houses, Allah^{-azwj} will Reveal unto Maalik: “Open the gates of Hell for My^{-azwj} friends to look at what they have been merited with over their enemies!”

فيفتح أبواب جهنم ويظلمون عليهم، فإذا وجدوا روح رائحة الجنة قالوا: يا مالك أنظمع الله لنا في تخفيف العذاب عنا؟ إنا لنجد روحا، فيقول لهم مالك: إن الله أوحى إلي: أن أفتح أبواب جهنم لينظر أولياؤه إليكم،

So, the gates of Hell would be opened up and they would be notified upon them, and when they find the cool breeze of the Paradise, they will say, ‘O Maalik! Can you request Allah^{-azwj} for us regarding the lightening of the Punishment from us? We are feeling a wind’. Maalik will say to them: ‘Allah^{-azwj} Revealed unto me that I open the Gates of Hell for His^{-azwj} friends to be looking at you all’.

فيرفعون رؤوسهم فيقول هذا: يا فلان ألم تك تجوع فاشبعك؟ ويقول هذا: يا فلان ألم تك تعرى فأكسوك؟ ويقول هذا: يا فلان ألم تك تخاف فأوئك؟ ويقول هذا: يا فلان ألم تكن تحدث فأكنتم عليكم؟ فيقولون: بلى، فيقولون: استوهبونا من ربكم

They would recognise their heads and this one will say, ‘O son and so! Were you not hungry, so I satiated you?’ And this one will say, ‘O so and so! Were you not bare and I clothed you?’ And this one will say, ‘O so and so! Were you not fearing and I sheltered you?’ And this one will say, ‘O so and so! Were you not narrating and I concealed upon you?’ They would say, ‘Yes’. They will say, ‘Gift to us from your Lord^{-azwj}’.

فيدعون لهم فيخرجون من النار إلى الجنة، فيكونون فيها بلا مأوى ويسمون الجهنميين فيقولون سألتكم ربكم فأنقذنا من عذابه فادعوه يذهب عنا بهذا الاسم ويجعل لنا في الجنة مأوى،

They will supplicate for them, and they would exit from the Fire to the Paradise, and they will happen to be without an abode (homeless) therein, and they will be named as ‘Hell-dwellers’. They will say, ‘You asked your Lord^{-azwj} to Save us from His^{-azwj} Punishment, so (now) supplicate to Him^{-azwj} to remove from us by this name (Hell-dwellers) and Make abodes to be for us in the Paradise’.

فيدعون فيوحي الله إلى ربح فتهب على أفواه أهل الجنة فينسيهم ذلك الاسم ويجعل لهم في الجنة مأوى، ونزلت هذه الآيات: " قل للذين آمنوا يغفروا للذين لا يرجون أيام الله ليجزي قوما بما كانوا يكسبون " إلى قوله: " ساء ما يحكمون " .

So, they will supplicate and Allah^{-azwj} will Reveal to a breeze and it will go out to the mouths of the inhabitants of the Paradise and make them forget that name, and He^{-azwj} would Make abodes for them in the Paradise'. And this Verse was Revealed: **Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14]** – up to His^{-azwj} Words: **Evil is what they are judging [45:21]**".⁴⁹²

18 - فر: الحسن بن علي بن بزيع والحسين بن سعيد، عن إسماعيل بن إسحاق، عن يحيى بن سالم الفراء، عن قطر، عن موسى بن ظريف، عن عباية بن ربيعي في قوله تعالى: " ألقيا في جهنم كل كفار عنيد " فقال: النبي صلى الله عليه وآله وعلي بن أبي طالب عليه والسلام.

Al Hassan Bin Ali Bin Yazie and Al Husayn Bin Saeed, from Ismail Bin Is'haq, from Yahya Bin Saalim Al Fara'a, from Qatar, from Musa Bin Zareyf, from Abayah Bin Rabie,

'Regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he^{-asws} said: 'The Prophet^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws}'.⁴⁹³

19 - فر: علي بن الحسين بن زيد، عن علي - يعني ابن يزيد الباهلي - عن محمد بن الحجاج السلمي، عن جعفر بن محمد، عن أبيه، عن آبائه عليهم السلام قال: إذا كان يوم القيامة نادى مناد من بطنان العرش: يا محمد يا علي ألقيا في جهنم كل كفار عنيد، فهما الملقيان في النار.

Ali Bin Al Husayn Bin Zayd, from Ali - meaning Ibn Yazeed Al Bahily - from Muhammad Bin Al Hajaf Al Salmy,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'When it will be the Day of Judgment, a Caller will Call out from the interior of the Throne: "O Muhammad^{-saww}! **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, so both of them^{-asws} are the throwers into the Fire".⁴⁹⁴

20 - فر: جعفر بن أحمد الاودي معنعنا، عن الحسن بن راشد قال: قال لي شريك القاضي أيام المهدي قال: يا أبا علي أتريد أن تحدث بحديث أتترك به، على أن تجعل الله عليك أن لا تحدث به حتى أموت ؟ قال: قلت: أنت أمن فحدث بما شئت

Ja'far Bin Ahmad Al Awdy, from Al Hassan Bin Rashid who said,

'Shareek the judge said to me during the days of (the rule of) Al-Mahdy, 'O Abu Ali! Do you want me to narrate a Hadeeth to you can be Blessed with, upon (the condition) that you Make Allah^{-azwj} to be upon you that you will not narrate with it (to anyone) until I die?' I said, 'Safety, so narrate with whatever you so desire to'.

⁴⁹² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 17

⁴⁹³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 18

⁴⁹⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 19

قال: كنت على باب الاعمش وعليه جماعة من أصحاب الحديث قال: ففتح الاعمش الباب فنظر إليهم ثم رجع وأغلق الباب فانصرفوا، وبقيت أنا فخرج فرآني فقال: أنت هنا؟ لو علمت لادخلتك أو خرجت إليك،

He said, 'I was at the door of Al-Amsh and at it was a group of the companions of the Hadeeth, and Al-Amsh opened the door and looked at them. Then he returned and closed the door and they left, and I remained. He came out and saw me and said, 'You are (still) here? If I knew, I would have let you enter or I would have come out to you'.

قال: ثم قال لي: أتدري ما كان ترددي في الدهليز بهذا اليوم؟ قلت: لا، قال: إني ذكرت آية في كتاب الله، قلت: ما هي؟ قال: قول الله تعالى: يا محمد يا علي ألقيا في جهنم كل كفار عنيد، قال: قلت: وهكذا نزلت؟ قال: إي والذي بعث محمدا بالنبوة هكذا نزلت.

He said, 'Then he said to me, 'Do you know what was my hesitation in the lobby this day?' I said, 'No'. He said, 'I remembered a Verse in the Book of Allah^{-azwj}'. I said, 'And what is it?' He said, 'The Words of Allah^{-azwj} the Exalted: **O Muhammad, O Ali! Both (of you), throw into Hell every stubborn Kafir! [50:24]**'. I said, 'It was Revealed like that?' He said, 'Yes, by the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood! That is how it was Revealed"⁴⁹⁵ (P.s. – This is not a Hadeeth)

21 - فر: الحسين بن سعيد معنعنا عن جعفر، عن أبيه، عن آبائه عليهم السلام قال: قال النبي صلى الله عليه وآله: إن الله تبارك وتعالى إذا جمع الناس يوم القيامة وعدني المقام المحمود وهو واف لي به،

Al Husayn Bin Saeed,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The Prophet^{-saww} said: 'When Allah^{-azwj} Blessed and Exalted Gathers the people on the Day of Judgment, and I^{-saww} shall approach the Praiseworthy place (Al-Maqam Al-Mahmoud), and He^{-azwj} will Fulfil it for me^{-saww} with it.

إذا كان يوم القيامة نصب لي منبر له ألف درجة فأصعد حتى أعلو فوقه فيأتيني جبرئيل عليه السلام بلواء الحمد فيضعه في يدي، ويقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى،

When it will be the Day of Judgment, a pulpit would be set up for me^{-saww} having a thousand steps for it until I^{-saww} go to its top, and Jibraeel^{-as} would come to me^{-saww} with the flag of Praise and place it in my^{-saww} hand, and he^{-as} will be saying: 'O Muhammad^{-saww}! This is the praiseworthy place (Al-Maqam Al-Mahmoud) which Allah^{-azwj} the Exalted Promised you'.

فأقول لعلي: اصعد فيكون أسفل مني بدرجة فأضع لواء الحمد في يده، ثم يأتي رضوان بمفاتيح الجنة فيقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى، فيضعها في يدي فأضعها في حجر علي بن أبي طالب،

⁴⁹⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 20

I^{-saww} shall say to Ali^{-asws}: 'Ascend!', and he^{-asws} would come to be lower than me^{-saww} by a step, and I^{-saww} will place the flag of Praise in his^{-asws} hand. Then Rizwaan would come with keys of the Paradise and he will say: 'O Muhammad^{-saww}! This is the praiseworthy place which Allah^{-azwj} the Exalted Promised you, and he would place these in my^{-saww} hand, and I^{-saww} will place these in the lap of Ali^{-asws} Bin Abu Talib^{-asws}.

ثم يأتي مالك خازن النار فيقول: يا محمد هذا المقام المحمود الذي وعدك الله تعالى، هذه مفاتيح النار أدخل عدوك وعدو امتك النار، فاخذها وأضعها في حجر علي بن أبي طالب،

Then Maalik warden of the Fire will come and he will say: 'O Muhammad^{-saww}! This is the praiseworthy place which your^{-saww} Lord^{-azwj} the Exalted Promised you! These are the keys of the Fire. Enter your^{-saww} enemies and enemies of your^{-saww} community into the Fire'. So, I^{-saww} shall take these and place them in the lap of Ali^{-asws} Bin Abu Talib^{-asws}.

فالنار و الجنة يومئذ أسمع لي ولعلي من العروس لزوجها، فهي قول الله تعالى: " ألقيا في جهنم كل كفار عنيد " ألق يا محمد يا علي عدوكما في النار،

So, the Fire and the Paradise on that Day would be more listening to me^{-saww} and to Ali^{-asws} than the newly-wedded bride is to her husband, and it is the Word of Allah^{-azwj} the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. Throw, O Muhammad^{-saww}, O Ali^{-asws}, your^{-asws} enemies into the Fire!

ثم أقوم واثني على الله ثناء لم يثن عليه أحد قبلي، ثم اثني على الملائكة المقربين، ثم اثني على الانبياء والمرسلين، ثم اثني على الامم الصالحين، ثم أجلس

Then I^{-saww} shall stand and extol upon Allah^{-azwj} no one would have extolled Him^{-azwj} such before me^{-saww}. Then I^{-saww} shall extol upon the Angels of Proximity, then I^{-saww} shall extol upon the Prophets^{-as} and the *Mursils*^{-as}, then I^{-saww} shall extol upon the communities of the righteous ones. Then I^{-saww} will sit down.

فيثني الله علي، واثني علي ملائكته، واثني علي أنبياءه ورسله، واثني علي الامم الصالحة،

Then Allah^{-azwj} Extol upon me^{-saww}, and His^{-azwj} Angels would extol upon me^{-saww}, and His^{-azwj} Prophets^{-as} and His^{-azwj} *Mursils*^{-as} would extol upon me^{-saww}, and the communities of the righteous ones would extol upon me^{-saww}.

ثم ينادي مناد من بطنان العرش: يا معشر الخلائق غضوا أبصاركم حتى تمر بنت حبيب الله إلى قصرها، فتمر فاطمة بنتي، عليها ريتان خضراوان، وعند حولها سبعون ألف حوراء،

Then a Caller will Call out from the interior of the Throne: 'O community of creatures! Shut your eyes until the daughter^{-asws} of the Beloved of Allah^{-azwj} passes to go to her^{-asws} castle!' So, (Syeda) Fatima^{-asws}, my^{-saww} daughter^{-asws} will pass, two green flags (being waves) upon her^{-asws}, and around her^{-asws} would be seventy thousand Houries.

فإذا بلغت إلى باب قصرها وجدت الحسن قائما والحسين قائما مقطوع الرأس، فتقول للحسن: من هذا؟ يقول: هذا أخي، إن أمة أبيك قتلوه وقطعوا رأسه،

When she^{-asws} reaches to the door of her^{-asws} castle she^{-asws} will find Al-Hassan^{-asws} standing and Al-Husayn^{-asws} being of cut head, and she^{-asws} will be saying to Al-Hassan^{-asws}? He^{-asws} will say: 'This is my^{-asws} brother^{-asws}. The community of your^{-asws} father^{-saww} killed him^{-asws} and cut off his^{-asws} head'.

فيأتيها النداء من عند الله: يا بنت حبيب الله إني إنما أريتكم ما فعلت به أمة أبيك لاني ذخرت لك عندي تعزية بمصيبتك فيه، إني جعلت لتعزيتك بمصيبتك أني لا أنظر في محاسبة العباد حتى تدخل الجنة أنت وذريتك وشيعتك ومن أولاكم معروفاً ممن ليس هو من شيعتك قبل أن أنظر في محاسبة العباد،

A Call would come to her^{-asws} from the Presence of Allah^{-azwj}: "O daughter^{-asws} of the Beloved of Allah^{-azwj}! But rather, I^{-azwj} Showed you^{-asws} what the community of your^{-asws} father^{-saww} did with him^{-asws}, because I^{-azwj} have Collected for you with Me^{-azwj} a condolence (Majlis) of your^{-asws} difficulties regarding him^{-asws}. I^{-azwj} have Made for your^{-asws} condolences of your^{-asws} difficulties, that I^{-azwj} will not Look into the accounting of the servants until you^{-asws} enter the Paradise, you^{-asws} and your^{-asws} offspring, and your^{-asws} Shias, and from your^{-asws} well-known children from the ones who isn't from your^{-asws} Shias, before I^{-azwj} Look into the accounting of the servants.

فتدخل فاطمة ابنتي الجنة وذريتها وشيعتها ومن أولاهم معروفاً ممن ليس هو من شيعتها، فهو قول الله تعالى في كتابه: " لا يحزهم الفرع الأكبر "

So, Fatima^{-asws}, my^{-saww} daughter^{-asws} will enter the Paradise, and her^{-asws} offspring, and her^{-asws} Shias, and ones who befriended her^{-asws} goodly from the ones who wasn't from her^{-asws} Shias, and it is the Word of Allah^{-azwj} the Exalted in His^{-azwj} Book: ***The great terror shall not grieve them [21:103]***.

قال: هو يوم القيامة " وهم فيما اشتت أنفُسهم خالدون " هي والله فاطمة وذريتها وشيعتها ومن أولاهم معروفاً ممن ليس هو من شيعتها.

He^{-saww} said: 'It is the Day of Judgment, ***and they would be in what their souls desire, for eternity [21:102]***', by Allah^{-azwj} it is Fatima^{-asws} and her^{-asws} offspring, and her^{-asws} Shias, and the ones who befriended them^{-asws} goodly from the one who wasn't from her^{-asws} Shias".⁴⁹⁶

22 - فر: عثمان بن محمد والحسين بن سعيد - واللفظ للحسين - معنعنا عن جعفر بن محمد عليهما السلام قال: إذا كان يوم القيامة نصب منبر يعلو المنابر فيتناول الخلائق لذلك المنبر، إذ طلع رجل عليه حلتان خضراوان مئزر بواحد مئزر باخرى، فيمر

بالشهداء فيقولون: هذا منا، فيجوزهم ويمر بالنبیین فيقولون: هذا منا، فيجوزهم ويمر بالملائكة فيقولون: هذا منا، فيجوزهم حتى يصعد المنبر،

Usman Bin Muhammad and Al Husayn Bin Saeed – and the words of Al Husayn,

‘Form Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When it will be the Day of Judgment, a pulpit would be set up, and the creatures would come forward to that pulpit, when a man wearing two green garments will emerge, trousered with one and cloaked with the other. He will pass by the martyrs and they would be saying, ‘This one is from us’. But, he will exceed them and pass by the Prophets^{-as}, and they^{-as} would be saying: ‘This one is from us’. But, he will exceed them and pass by the Angels, and they would be saying: ‘This one is from us’. But he will exceed them and ascend the pulpit.

ثم يجي رجل آخر عليه حلتان خضراوان متزر بواحدة متز باخرى فيمر بالشهداء فيقولون: هذا منا، فيجوزهم ثم يمر بالنبیین فيقولون: هذا منا، فيجوزهم ويمر بالملائكة فيقولون: هذا منا، فيجوزهم حتى يصعد المنبر،

Then another man will come wearing two green garments, trousered with one and cloaked with the other. He will pass by the martyrs and they would be saying, ‘This one is from us’. But he will exceed them, then pass by the Prophets^{-as}, and they^{-as} would say: ‘This one is from us^{-as}’. But he will exceed them and pass by the Angels, and they would say: ‘This one is from us’. But he will exceed them until he ascends the pulpit.

ثم يغيبان ما شاء الله، ثم يطلعان فيعرفان محمد صلى الله عليه وآله وعلي، وعن يسار النبي ملك و عن يمينه ملك، فيقول الملك التي عن يمينه: يا معشر الخلائق أنا رضوان خازن الجنان أمرني الله بطاعته وطاعة محمد صلى الله عليه وآله وطاعة علي بن أبي طالب عليه السلام،

Then they would both disappear, for as long as Allah^{-azwj} so Desires. Then they would emerge, and would be introduced as Muhammad^{-saww} and Ali^{-asws}. And on the right of the Prophet^{-as}, and an Angel on his^{-saww} left. The Angel on his^{-saww} right would say: ‘O community of creatures! I am Rizwaan, keeper of the Gardens. Allah^{-azwj} Commanded me with obeying Him^{-azwj} and obeying Muhammad^{-saww} and obeying Ali^{-asws} Bin Abu Talib^{-asws}!’

وهو قول الله تعالى: " ألقيا في جهنم كل كفار عنيد " يا محمد يا علي.

And it is the Word of Allah^{-azwj} the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24],** O Muhammad^{-saww}, O Ali^{-asws}!

ويقول الملك الذي عن يساره: يا معشر الخلائق أنا مالك خازن جهنم أمرني الله بطاعته وطاعة محمد وعلي عليهما السلام.

And the Angel on his^{-saww} left will say: ‘O community of creatures! I am Maalik, warden of Hell. Allah^{-azwj} Commanded me with obeying Him^{-azwj}, and obeying Muhammad^{-saww} and Ali^{-asws}’⁴⁹⁷

⁴⁹⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 22

23 - فر: علي بن محمد الزهري، عن صباح المزني قال: كنا نأتي الحسن بن صالح وكان يقرأ القرآن فإذا فرغ من القرآن سأل أصحاب المسائل حتى إذا فرغوا قام إليه شاب فقال له: قول الله تعالى في كتابه: " ألقيا في جهنم كل كفار عنيد " فمكث ينكت في الأرض طويلاً ثم قال: عن العنيد تسألني ؟

Ali Bin Muhammad Al Zuhry, from Sabah Al Mazny who said,

'We came to Al-Hassan bin Salih and he was reciting the Quran. When he was free from the Quran, companions asked him the question until when they were free, a youth stood up to him and said to him, 'The Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**. He remained tapping in the ground for a long time, then said, 'You are asking me about the stubborn Kafir?'

قال: لا، أسألك عن " ألقيا " قال: فمكث الحسن ساعة ينكت في الأرض ثم قال: إذا كان يوم القيامة يقوم رسول الله وأمر المؤمنين علي بن أبي طالب عليه السلام على شفير جهنم فلا يمر به أحد من شيعته إلا قال: هذا لي وهذا لك.

He said, 'No. I ask you about **Both (of you), throw**'. Al-Hassan remained for a while tapping on the ground, then said, 'When it will be the Day of Judgment, Rasool-Allah^{-azwj} and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} will stand upon the edge of hell, so no one from his^{-asws} Shias will pass by except he^{-asws} will say: 'This one is for me^{-asws} and this one is for you'.

وذكره الحسن بن صالح، عن الاعمش، وقال: روى عباية، عن أمير المؤمنين علي بن أبي طالب عليه السلام: أنا قسيم النار والجنة.

And it is mentioned by Al Hassan Bin Salih, from Al Amsh, and he said, 'It is reported by Abayah,

'From Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}: 'I^{-asws} am the distributor of the Fire and the Paradise"⁴⁹⁸.

24 - كا: العدة عن سهل، عن محمد بن سنان، عن عمرو بن شمر، عن جابر، عن أبي جعفر عليه السلام قال: قال: يا جابر إذا كان يوم القيامة وجمع الله عز وجل الأولين والآخرين لفصل الخطاب دعي رسول الله صلى الله عليه وآله ودعي أمير المؤمنين عليه السلام فيكسى رسول الله صلى الله عليه وآله وحلة خضراء تضيء ما بين المشرق والمغرب، ويكسى علي عليه السلام مثلها، ويكسى رسول الله صلى الله عليه وآله حلة وردية يضيء لها ما بين المشرق والمغرب، ويكسى علي عليه السلام مثلها، ثم يصعدان عندها،

A number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far^{-asws} having said: 'O Jabir! When it will be the Day of Judgement, Allah^{-azwj} Mighty and Majestic will Gather the former ones and the later ones for the Decisive Speech (*Fasl Al-Khitaab*). Rasool Allah^{-saww} will be Called, and Amir-ul-Momineen^{-asws} will be Called. So, Rasool-Allah^{-saww} would be clothed in a green garment which would illuminate what is in between the east and the west, and Ali^{-asws} would be clothed with the like of it. And the Rasool Allah^{-saww} would be clothed in a rosy garment which would illuminate what is in between the

⁴⁹⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 23

east and the west, and Ali^{-asws} would be clothed with the like of it. Then they^{-asws} would both ascend wearing these.

ثم يدعى بنا فيدفع إلينا حساب الناس، فنحن والله ندخل أهل الجنة الجنة وأهل النار النار. ثم يدعى بالنبين صلوات الله عليهم فيقامون صفين عند عرش الله عزوجل حتى نفرغ من حساب الناس،

Then we^{-asws} will be Called, and the Accounting of the people would be handed over to us^{-asws}. By Allah^{-azwj}, we^{-asws} are the ones who^{-asws} would be making the people of the Paradise enter into the Paradise and the people of the Fire into the Fire. Then the Prophets^{-as} would be Called, and they will be standing in two rows in front of the Throne of Allah^{-azwj} Mighty and Majestic until we^{-asws} are free from the Accounting of the people.

فإذا ادخل أهل الجنة الجنة وأهل النار النار بعث رب العزة عليا عليه السلام فأنزلهم منازلهم من الجنة وزوجهم، فعلي - والله - الذي يزوج أهل الجنة في الجنة، وما ذاك إلى أحد غيره، كرامة من الله عز ذكره، وفضلا فضله الله به ومن به عليه، وهو - والله - يدخل أهل النار النار، وهو الذي يغلق على أهل الجنة إذا دخلوها أبوابها لأن أبواب الجنة إليه، وأبواب النار إليه.

So when the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the Lord^{-azwj} of the Honour will Send Ali^{-asws} who would descend them to their places in the Paradise and get them married, for Ali^{-asws}, by Allah^{-azwj}, is the one who^{-asws} will perform the marriages of the people of the Paradise in the Paradise. And that Prestige is not for anyone other than him^{-asws} from Allah^{-azwj} and a Preference which Allah^{-azwj} has Preferred him^{-asws} by and Bestowed upon him^{-asws}. By Allah^{-azwj}, he^{-asws} is the one who^{-asws} will make enter the people of the Fire into the Fire, and he^{-asws} is the one who^{-asws} will close the Doors of the Paradise when the people of the Paradise have entered into it, because the Doors of the Paradise are under his^{-asws} control and the Doors of the Fire are under his^{-asws} control".⁴⁹⁹

25 - ما: الحفار، عن إسماعيل بن علي الدعبل، عن علي بن دعبل، عن الرضا، عن آبائه عليهم السلام قال: قال أمير المؤمنين عليه السلام: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة وفرغ من حساب الخلائق عزوجل مفاتيح الجنة والنار إلي فأدفعها إليك، فأقول لك: احكم.

Al Hafar, from Ismail Bin Ali Al Deobaly, from Ali Bin Deobel,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment and the creatures are free from the Reckoning, the Creator Mighty and Majestic would Hand over the keys of the Paradise and the Fire to me^{-saww}, and I^{-asws} will hand these over to you^{-asws}, and I^{-saww} will be saying to you^{-asws}: 'Decide!'

قال علي: والله إن للجنة أحدا وسبعين بابا، يدخل من سبعين بابا منها شيعتي وأهل بيتي، ومن باب واحد سائر الناس.

Ali^{-asws} said: 'By Allah^{-azwj}! For the Paradise there are seventy-one doors. My^{-asws} Shias and my^{-asws} family would enter from seventy doors, and from one door (would enter) the rest of the people".⁵⁰⁰

26 - وبهذا الاسناد عن علي عليه السلام قال: قال رسول الله صلى الله عليه وآله في قوله عزوجل: " ألقيا في جهنم كل كفار عنيد " قال: نزلت في وفي علي بن أبي طالب عليه السلام، وذلك أنه إذا كان يوم القيامة شفيعي ربي وشفعك يا علي، وكساني وكساك يا علي،

And by this chain,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said regarding the Words of the Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**: 'It was Revealed regarding me^{-saww} and regarding Ali^{-asws} Bin Abu Talib^{-asws}, and that is because when it will be the Day of Judgment, My^{-saww} Lord^{-azwj} will Give me^{-saww} (the right of) intercession, and I^{-saww} will give you^{-asws} (the right of) intercession, and Clothe me^{-saww} and Clothe you^{-asws}, O Ali^{-asws}!'

ثم قال لي ولك يا علي: ألقيا في جهنم كل من أبغضكما، وأدخلا الجنة كل من أحبكما، فإن ذلك هو المؤمن.

Then He^{-azwj} will Say to me^{-saww} and to you^{-asws} O Ali^{-asws}: **Both (of you), throw into Hell [50:24]** everyone who hates you^{-asws} both, and enter into the Paradise everyone who loves you^{-asws}, if that one, he is the Momin".⁵⁰¹

27 - ما: الفحام، عن محمد بن الفرخان، عن محمد بن علي بن فرات، عن سفيان بن وكيع، عن أبيه، عن الاعمش، عن ابن المتوكل الناجي، عن أبي سعيد الخدري قال: قال رسول الله صلى الله عليه وآله: يقول الله تعالى يوم القيامة لي ولعلي بن أبي طالب: أدخلا الجنة من أحبكما وأدخلا النار من أبغضكما، وذلك قوله: " ألقيا في جهنم كل كفار عنيد ".

Al Faham, from Muhammad Bin Farhan, from Muhammad Bin Ali Bin Furat, from Sufyan Bin Waki'e, from his father, from Al Amsh, from Ibn Al Mutawakkal Al Najy, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} the Exalted will be Saying on the Day of Judgment to me^{-saww} and to Ali^{-asws} Bin Abu Talib^{-asws}: 'Enter into the Paradise ones who loved you^{-asws} both, and enter into the Fire ones who hated you^{-asws} both, and that is His^{-azwj} Word: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**".⁵⁰²

28 - فر: جعفر بن محمد بن مروان، عن أبيه، عن عبيد بن محمد بن مهران الثوري عن محمد بن الحسين، عن أبيه، عن جده، عن علي بن أبي طالب عليه السلام في قوله تعالى: " ألقيا في جهنم كل كفار عنيد " قال: فقال النبي صلى الله عليه وآله: إن الله تبارك وتعالى إذا جمع الناس يوم القيامة في صعيد واحد كنت أنا وأنت يومئذ عن يمين العرش فيقال لي ولك: قوما فألقيا من أبغضكما وخالفكما وكذبكما في النار.

⁵⁰⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 25

⁵⁰¹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 26

⁵⁰² Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 27

Ja'far Bin Muhammad Bin Marwan, from his father, from Ubeyd Bin Muhammad Bin Mihran al Sowry, from Muhammad Bin Al Husayn, from his father, from his grandfather,

'From Ali^{-asws} Bin Abu Talib^{-asws} regarding the Words of the Exalted: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, he^{-asws} said: 'The Prophet^{-saww} said: When Allah^{-azwj} Blessed and Exalted Gathers the people on the Day of Judgment in one plain, I^{-saww} and you^{-asws} on that Day would be on the right of the Throne, and He^{-azwj} will Say to me^{-saww} and to you^{-asws}: "Stand up and throw the ones who hated you^{-asws}, and opposed you^{-asws}, and belied you^{-asws}, into the Fire!"'.⁵⁰³

29 - فس: أبي، عن بعض أصحابنا رفعه، عن النبي صلى الله عليه وآله أنه قال: إن الله أعطاني في علي سبع خصال: هو أول من ينشق عنه القبر معي، وأول من يقف معي على الصراط فيقول للنار: خذي ذا وذري ذا، وأول من يكسى إذا كسيت، وأول من يقف معي على يمين العرش، وأول من يقرع معي باب الجنة، وأول من يسكن معي عليين، وأول من يشرب معي من الرحيق المختوم ختامه مسك وفي ذلك فليتنافس المتنافسون.

My father, from one of our companions, raising it,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Gave me^{-saww} seven qualities regarding Ali^{-asws} – He^{-asws} is the first one whose grave would be cleft asunder along with me^{-saww}; and the first one to pause along with me^{-saww} upon the Bridge and he^{-asws} will be saying to the Fire: 'Take that one and leave that one!'; and the first one to be clothed when I^{-saww} am clothed; and the first one to pause with me^{-saww} on the right of the Throne; and the first one to knock upon the door of the Paradise with me^{-saww}; and first one to settle with me^{-saww} in the Illiyeen; and the first one to drink with me^{-saww} **from sealed nectar [83:25] Its sealing being of musk, and regarding that, so let the aspiring ones aspire [83:26]**'.⁵⁰⁴

30 - لى: الحسين بن إبراهيم، عن الاسدي، عن النخعي، عن النوفلي، عن ابن البطائي، عن أبيه، عن الصادق، عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله إذا كان يوم القيامة يؤتى بك يا علي على ناقه من نور، وعلى رأسك تاج له أربعة أركان، على كل ركن ثلاثة أسطر: لا إله إلا الله، محمد رسول الله، علي مفتاح الجنة.

Al Husayn Bin Ibrahim, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Judgment, they will come with you^{-asws}, O Ali^{-asws} upon a she-camel of light, and upon your^{-asws} head would be a crown having four corners for it, upon each corner being three lines: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is the key to the Paradise".

⁵⁰³ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 28

⁵⁰⁴ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 29

ثم يوضع لك كرسي يعرف بكرسي الكرامة فتقعد عليه، يجمع لك الاولون والآخرين في صعيد واحد، فتأمر بشيعةك إلى الجنة وبأعدائك إلى النار، فأنت قسيم الجنة وأنت قسيم النار، لقد فاز من تولاك، وخاب وخسر من عاداك، فأنت في ذلك اليوم أمين الله و حجته الواضحة.

Then a chair would be placed for you^{-asws}, the honour would be recognised by the chair, and you^{-asws} will sit on it. The former ones and the latter ones would be gathered for you^{-asws} in one plain, and you^{-asws} will order with your^{-asws} Shias to go to the Paradise and your^{-asws} enemies to go to the Fire. Thus, you^{-asws} are the distributor of the Paradise and you^{-asws} are the distributor of the Fire. He has succeeded, the one who befriends you^{-asws}, and he has failed and lost, the one who was inimical to you^{-asws}. So, you^{-asws}, on that Day, would be the Trustee of Allah^{-azwj}, and His^{-azwj} Divine Authority, clearly".⁵⁰⁵

31 - ما: بإسناده، عن أبي ذر رضي الله عنه، عن النبي صلى الله عليه وآله قال: علي أول من آمن بي، وأول من يصفحني يوم القيامة.

By his chain,

'From Abu Zarr^{-ra}, from the Prophet^{-saww} having said: 'Ali^{-asws} is the first one to believe in me^{-saww}, and would be the first one to shake my^{-saww} hands on the Day of Judgment".⁵⁰⁶

32 - ما: الفحام، عن عمه، عن إسحاق بن عبدوس، عن محمد بن بهار بن عمار، عن زكريا بن يحيى، عن جابر، عن إسحاق بن عبد الله بن الحارث، عن أبيه، عن أمير المؤمنين عليه السلام قال: أتيت النبي صلى الله عليه وآله وعنده أبو بكر وعمر فجلست بينه وبين عائشة فقالت لي عائشة: ما وجدت إلا فخذي أو فخذ رسول الله صلى الله عليه وآله،

Al Faham, from his uncle, from Is'haq Bin Abdous, from Muhammad Bin Bahar Bin Amaar, from Zakariyya Bin Yahya, from Jabir, from Is'haq Bin Abdullah Bin Al Haris, from his father,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} went to the Prophet^{-saww} and in his^{-saww} presence were Abu Bakr and Umar, and I^{-asws} sat between him^{-saww} and Ayesha. Ayesha (rudely) said to me, 'You could not find except my thigh or the thigh of Rasool-Allah^{-saww}?'

فقال: مه يا عائشة لا تؤذي في علي فإنه أخي في الدنيا وأخي في الآخرة، وهو أمير المؤمنين، يجلسه الله في يوم القيامة على الصراط فيدخل أولياءه الجنة وأعداءه النار.

He^{-saww} said: 'Shh, O Ayesha! Do not hurt me^{-saww} regarding Ali^{-asws}, for he^{-asws} is my^{-saww} brother^{-asws} in the world and my^{-saww} brother in the Hereafter, and he^{-asws} is the Emir of the Momineen. Allah^{-azwj} will Make him^{-asws} to be seated during the Day of Judgment upon the Bridge, and he^{-asws} will enter his^{-asws} friends into the Paradise and his^{-asws} enemies into the Fire".⁵⁰⁷

⁵⁰⁵ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 30

⁵⁰⁶ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 31

⁵⁰⁷ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 32

33 - ما: بإسناده عن حذيفة، عن النبي صلى الله عليه وآله قال: إذا كان يوم القيامة ضرب لي عن يمين العرش قبة من ياقوتة حمراء، وضرب لإبراهيم عليه السلام من الجانب الآخر قبة من درة بيضاء وبينهما قبة من زبرجدة خضراء لعلي بن أبي طالب عليه السلام فما ظنكم بحبيب بين خليلين؟.

By his chain, from Huzeyfa,

‘From the Prophet^{-saww} having said: ‘When it will be the Day of Judgment, a dome would be set up for me on the right of the Throne, being of red rubies, and another dome would be set up for Ibrahim^{-as} from white gems, and between these two would be a dome of green aquamarine for Ali^{-asws} Bin Abu Talib^{-asws}. So, what are your thoughts with the beloved one between the two friends?’⁵⁰⁸

34 - ع: علي بن حاتم، عن علي بن الحسين النحوي، عن ابن عيسى، عن ابن فضال، عن ثعلبة وغيره، عن بريد العجلي قال: قلت لأبي عبد الله عليه السلام: كيف صار الناس يستلمون الحجر والركن اليماني ولا يستلمون الركنين الآخرين؟

Ali Bin Hatim, from Ali Bin Al Husayn Al Nahwy, from Ibn Isa, from Ibn Fazal, from Sa'alba and others, from Bureyd Al Ijaly who said,

‘I said to Abu Abdullah^{-asws}, ‘How did the people come to be kissing the (Black) Stone, and the Yemeni corner, and they are not kissing the two (other) corners (of the Kabah)?’

فقال: إن الحجر الأسود والركن اليماني عن يمين العرش وإنما أمر الله تعالى أن يستلم ما عن يمين عرشه، قلت: فكيف صار مقام إبراهيم عليه السلام عن يساره؟

He^{-asws} said: ‘The Black Stone and the Yemeni corner are on the right of the Throne, and rather Allah^{-azwj} the Exalted Commanded with kissing what is on the right of the Throne’. I said, ‘How come the (standing) place of Ibrahim^{-as} came to be on its left?’

فقال: لأن لإبراهيم عليه السلام مقاما في القيامة، ولمحمد صلى الله عليه وآله مقاما، فمقام محمد صلى الله عليه وآله عن يمين عرش ربنا عزوجل، ومقام إبراهيم عليه السلام عن شمال عرشه، فمقام إبراهيم في مقامه يوم القيامة، وعرش ربنا مقبل غير مدبر.

He^{-asws} said: ‘Because Ibrahim^{-as} has a place in the Day of Judgment, and for Muhammad^{-saww} there is a place. The place of Muhammad^{-saww} is on the right of the Throne of our Lord^{-azwj} Mighty and Majestic, and the place of Ibrahim^{-as} is on the left of the Throne. Thus the (standing) place of Ibrahim^{-as} is his^{-as} place on the Day of Judgment, and the Throne of our Lord^{-azwj} is facing forward, not backwards’⁵⁰⁹.

⁵⁰⁸ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 33

⁵⁰⁹ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 34

35 - فر: إسماعيل بن إسحاق الفارسي رفعه إلى أبي جعفر عليه السلام وساق الحديث في مصارعة أمير المؤمنين عليه السلام مع الشيطان إلى أن قال: فقال الشيطان: قم عني حتى ابشرك، فقام عنه فقال: بم تبشرن يا ملعون ؟ قال: إذا كان يوم القيامة صار الحسن عن يمين العرش والحسين عن يسار العرش يعطون شيعتهم الجواز من النار.

Ismail Bin Is'haq Al Farsy,

'Raising it to Abu Ja'far^{-asws}, and he continued with the Hadeeth regarding the combat of Amir Al-Momineen^{-asws} with the Satan^{-la}, until he^{-asws} said: 'The Satan^{-la} said, 'Arise from me^{-la} until I^{-la} give you^{-asws} glad tidings'. So, he^{-asws} arose from him^{-la}, and he^{-asws} said: 'With what are you giving me^{-asws} glad tidings, O Accursed one?' He^{-la} said, 'When it will be the Day of Judgment, Al-Hassan^{-asws} will come to be on the right of the Throne, and Al-Husayn^{-asws} on the left of the Throne, giving their^{-asws} Shias the (freedom) pass from the Fire''.⁵¹⁰

إلى هنا تم الجزء السابع من كتاب بحار الانوار

Up to here completes the seventh volume from the book Bihar Al Anwaar

⁵¹⁰ Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 17 H 35