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CHAPTER 89

AL-FAJR

(The Dawn)

(30 VERSES)

VERSES 1 - 30

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Balad (89):

Sura Al-Balad (20 verses) was revealed in Makkah.¹ Imam Sadiq^{-asws} says: 'The Words of the Mighty and Majestic: **(I Swear) by the dawn [89:1]** - and the dawn, he^{-asws} is Al-Qaim^{-asws}. **And ten nights [89:2]** - are the (ten) Imams^{-asws} from Al-Hassan^{-asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)^{-asws}. **And the even [89:3]** - are Amir-Al-Momineen^{-asws} and (Syeda) Fatima^{-asws} **and the odd [89:3]** is Allah^{-azwj}, One with not associates to Him^{-azwj}. **And the night when it passes [89:4]** - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim^{-asws}'.²

Imam^{-asws} said: 'Did you not listen to His^{-azwj} Words, the Exalted: **O you the contented soul! Return to your Lord, being well-pleased (with Him), He being well-pleased (with him) [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]**'

But rather, He^{-azwj} Means Al-Husayn^{-asws} Bin Ali^{-asws}, for he^{-asws} was **being well-pleased (with Him), He being well-pleased (with him)**, and his^{-asws} companions from the Progeny^{-asws} of Muhammad^{-saww} are those who will be pleased with Allah^{-azwj} on the Day of Judgement, and He^{-azwj} being Pleased with them^{-asws}. And this Chapter (89) has been Revealed regarding Al-Husayn^{-asws} Bin Ali^{-asws} and his^{-asws} Shias, and the Shias of the Progeny^{-asws} of Muhammad^{-saww} especially. One who habitually recites *Al-Fajr* would be with Al-Husayn^{-asws} among his^{-asws} Levels in the Paradise. Surely Allah^{-azwj} is Mighty, Wise".³

¹ تفسير القمي، ج2، ص: 419

² Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 19

³ Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 6

MERITS

ابن بابويه: بإسناده، عن داود بن فرق، عن أبي عبد الله (عليه السلام)، قال: «اقرأوا سورة الفجر في فرائضكم و نوافلكم، فإنها سورة للحسين بن علي (عليهما السلام)، من قرأها كان مع الحسين (عليه السلام) يوم القيامة في درجته من الجنة، إن الله عزيز حكيم».

Ibn Babuwayh, by his chain, from Dawood Bin Farqad:

'Abu Abdullah^{-asws} having said: 'Read *Surah Al-Fajr* in your Obligatory (Salats) and your optional (Salats) for it is the Surah for Al-Husayn^{-asws} Bin Ali^{-asws}. One who recites it would be with Al-Husayn^{-asws} on the Day of Judgement among his^{-asws} Levels from the Paradise. Surely Allah^{-azwj} is Mighty, Wise'.⁴

شرف الدين النجفي، قال: روى الحسن بن محبوب بإسناده، عن صندل، عن داود بن فرق، قال: قال أبو عبد الله (عليه السلام): «اقرأوا سورة الفجر في فرائضكم و نوافلكم، فإنها سورة الحسين بن علي، و ارجبوا فيها رحمكم الله،

Sharaf Al-Deen Al-Najafy said, 'It has been reported by Al-Hassan Bin Mahboub by his chain, from Sandal, from Dawood Bin Farqad who said:

'Abu Abdullah^{-asws} said: 'Recite the Chapter 'Al-Fajr' in your Obligatory as well as in your optional (Salats), for it is a Chapter of Al-Husayn^{-asws} Bin Ali^{-asws}, and wish in it, Allah^{-azwj} would be Merciful to you'.

فقال له أبو أسامة و كان حاضر المجلس: كيف صارت هذه السورة للحسين (عليه السلام) خاصة؟

So Abu Asama said to him^{-asws}, and he was present in the gathering: 'How did this Surah come to be for Al-Husayn^{-asws} in particular?'

فقال: «ألا تسمع إلى قوله تعالى: يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي؟

He^{-asws} said: 'Did you not listen to His^{-azwj} Words, the Exalted: ***O you the contented soul! Return to your Lord, being well-pleased (with Him), He being well-pleased (with him) [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]***

إنما يعني الحسين بن علي (عليهما السلام)، فهو ذو النفس المطمئنة الراضية المرضية و أصحابه من آل محمد (صلوات الله عليهم) الراضون عن الله يوم القيامة و هو راض عنهم،

But rather, He^{-azwj} Means Al-Husayn^{-asws} Bin Ali^{-asws}, for he^{-asws} was ***being well-pleased (with Him), He being well-pleased (with him)***, and his^{-asws} companions from the Progeny^{-asws} of Muhammad^{-saww} are those who will be pleased with Allah^{-azwj} on the Day of Judgement, and He^{-azwj} being Pleased with them^{-asws}.

و هذه السورة [نزلت] في الحسين بن علي (عليهما السلام) و شيعته، و شيعة آل محمد خاصة،

⁴ (ثواب الأعمال: 123)

And this Chapter has been Revealed regarding Al-Husayn^{-asws} Bin Ali^{-asws} and his^{-asws} Shias, and the Shias of the Progeny^{-asws} of Muhammad^{-saww} especially.

من أدام قراءة الفجر كان مع الحسين (عليه السلام) في درجته في الجنة، إن الله عزيز حكيم».

One who habitually recites *Al-Fajr* would be with Al-Husayn^{-asws} among his^{-asws} Levels in the Paradise. Surely Allah^{-azwj} is Mighty, Wise'.⁵

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة غفر الله له بعدد من قرأها، و جعل له نورا يوم القيامة،

And from Khawas Al-Quran –

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter (89), Allah^{-azwj} would Forgive him with the number of the ones who recite it, and would Make for him a Light on the Day of Judgement.

و من كتبها و علقها على وسطه، و جامع زوجته حلالا، رزقه الله ولدا ذكرا قرة عين».

And one who recites it and attaches it (as an amulet) upon his waist, and copulates with his wife in a Permissible manner, Allah^{-azwj} would Grant to him the sustenance of a male child, (who would be) a delight for his eyes'.⁶

و قال الصادق (عليه السلام): «من قرأها عند طلوع الفجر أمن من كل شيء إلى طلوع الفجر في اليوم الثاني،

And Al-Sadiq^{-asws} said: 'The one who recites it at dawn, would be safe from everything up to the dawn of the second day.

و من كتبها و علقها على وسطه ثم جامع زوجته يرزقها الله تعالى ولدا تفر به عينه و يفرح به».

And the one who writes it, and attaches it upon his waist, then copulates with his wife, Allah^{-azwj} would Grant to him the sustenance of a son who would delight his eyes, and he would be happy with him'.⁷

VERSES 1 - 4

وَالْفَجْرِ {1}

(I Swear) by the dawn [89:1]

وَسَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالْفَجْرِ فَقَالَ لَيْسَ فِيهَا وَائٌ وَ إِنَّمَا هُوَ الْفَجْرُ

⁵ (تأويل الآيات 2: 796 / 8)

⁶ Tafseer Al Burhan – H 11584

⁷ (خواص القرآن 14 «مخطوط»)

And a man asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **(I Swear) by the dawn [89:1]**. He^{-asws} said: ‘There isn’t the letter ‘Waw’ in it, and rather it is ‘The dawn’.

وَقَرَأَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ عَ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ فَقَالَ هَلْ رَأَيْتُمْ وَ سَمِعْتُمْ أَنَّ رَسُولَ اللَّهِ ص قَاتَلَ مُنَافِقًا إِنَّمَا كَانَ يَتَأَلَّفُهُمْ وَ إِنَّمَا قَالَ اللَّهُ جَلَّ وَ عَزَّ جَاهِدِ الْكُفَّارَ بِالْمُنَافِقِينَ.

And a man recited to Abu Abdullah^{-asws}: **Fight the Kafirs and the hypocrites [9:73]**. He^{-asws} said: ‘Have you seen and heard that Rasool-Allah^{-saww} fought the hypocrites? But rather, he^{-saww} had a rapport with them, and rather Allah^{-azwj} Majestic and Mighty Said: **“Fight the Kafirs with the hypocrites”**’ (as most of the army of Muslims consisted of hypocrites as they showed their hierocracy after Rasool Allah^{-saww}).⁸

وَلَيَالٍ عَشْرٍ {2}

(I Swear) ten nights [89:2]

وَالشَّفَعِ وَالْوَتْرِ {3}

(I Swear) the even and the odd [89:3]

وَاللَّيْلِ إِذَا يَسْرِ {4}

(I Swear) the night when it passes [89:4]

شرف الدين النجفي، [قال]: روي بالإسناد مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ الْفَجْرِ الْفَجْرِ هو القائم (عليه السلام):

Sharaf Al-Deen Najafy said, ‘It has been reported by an unbroken chain, from Amro Bin Shimr, from Jabir Bin Yazeed Al-Jufy:

‘Abu Abdullah^{-asws} has said: ‘The Words of the Mighty and Majestic: **(I Swear) by the dawn [89:1]** - and the dawn, he^{-asws} is Al-Qaim^{-asws}

وَلَيَالٍ عَشْرٍ الْأُتَمَّة (عليهم السلام) من الحسن إلى الحسن

And ten nights [89:2] - are the (ten) Imams^{-asws} from Al-Hassan^{-asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)^{-asws}.

وَالشَّفَعِ أمير المؤمنين و فاطمة (عليها السلام)، وَ الْوَتْرِ هو الله وحده لا شريك له:

⁸ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 7 H 47 e

And the even [89:3] - are Amir-Al-Momineen^{-asws} and (Syeda) Fatima^{-asws} **and the odd [89:3]** is Allah^{-azwj}, One with not associates to Him^{-azwj}.

وَاللَّيْلِ إِذَا يَنشُرُ هِيَ دَوْلَةُ حَبْتَرٍ، فَهِيَ تَسْرِي إِلَى دَوْلَةِ الْقَائِمِ (عليه السلام)».

And the night when it passes [89:4] - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim^{-asws}.⁹

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب، عن أبي عبد الله (عليه السلام)، أنه قال: «الشفع هو رسول الله (صلى الله عليه وآله) و علي (عليه السلام)، و الوتر هو الله الواحد القهار عز و جل».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaquoub:

‘Abu Abdullah^{-asws} has said: ‘**And the even [89:3]** - are Rasool-Allah^{-saww} and Ali^{-asws} **-and the odd [89:3]**, is Allah^{-azwj}, the One, the Subduer, the Mighty and Majestic’.¹⁰

الشيباني في (نسخ البيان)، قال: روي عن الصادق جعفر بن محمد (عليهما السلام): «أن الشفع محمد و علي، و الوتر الله تعالى».

Al-Shaybani, in ‘Nahj Al-Bayaan’ said:

‘It has been reported from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} that: ‘**And the even [89:3]** are Muhammad^{-saww} and Ali^{-asws} **and the odd [89:3]** is Allah^{-azwj} the Exalted’.¹¹

عُدَّة الدَّاعِي، رَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتُجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ يَقُولُ وَ هُوَ سَاجِدٌ -

(The book) ‘Uddat Al Daie’ – It is reported by Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘One who forwards forty from the Momineen, then supplicates, it will be Answered for him, and he should ascertain after being free from the night Salat saying while he is in Sajdah: -

اللَّهُمَّ رَبَّ الْفَجْرِ وَاللَّيَالِي الْعَشْرِ - وَالشَّفْعِ وَالْوَتْرِ وَاللَّيْلِ إِذَا يَسِرُّ وَ رَبِّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ مَلِيكَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي وَ بِقُلَانِي وَ فُلَانٍ مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ.

‘O Allah^{-azwj}, Lord^{-azwj} of the dawn and the ten nights, and Al-Shaf’a and Al-Witr, and the night when it eases, and Lord^{-azwj} of all things and God^{-azwj} of all things, and Owner of all things! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me and with so and so, and so and so what You^{-azwj} are rightful of, and do not Do with us what we are rightful, O rightful of being feared and rightful of the Forgiveness”.¹²

وَ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الشَّفْعِ وَ الْوَتْرِ قَالَ الشَّفْعُ الرَّجْعَتَانِ وَ الْوَتْرُ الْوَاحِدَةُ الَّتِي يَفْعَلُ فِيهَا

⁹ (تأويل الآيات 2: 792 / 1).

¹⁰ (تأويل الآيات 2: 792 / 3).

¹¹ (نهج البيان 3: 318 «مخطوط»)

¹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 31 a

And from him--asws regarding Words of Allah--azwj Mighty and Majestic: **And the even and the odd [89:3]**. He--asws said: 'The even (Al Shaf'a) is of two Cycles, and the odd (Al-Witr) is the one (Cycle) in which one performs Qunout'.

وَقَالَ يُسَلِّمُ مِنَ الرَّكْعَتَيْنِ وَ يَأْمُرُ إِنْ شَاءَ وَ يَنْهَى وَ يَتَكَلَّمُ بِحَاجَتِهِ وَ يَتَصَرَّفُ فِيهَا ثُمَّ يُؤَيِّرُ بَعْدَ ذَلِكَ بِرَكْعَةٍ وَاحِدَةٍ يَقْنُتُ بَعْدَ الرُّكُوعِ وَ يَجْلِسُ وَ يَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ جَالِساً وَ لَا يُصَلِّي بَعْدَ ذَلِكَ صَلَاةً حَتَّى يَطْلُعَ الْفَجْرُ فَيُصَلِّي رَكْعَتَيِ الْفَجْرِ.

And he--asws said: 'He should perform Salaam from the two Cycles and he can instruct if he so desires, and forbid, and talk for his need, and he can turn around (finish) in it, then (pray) Witr after that of one Cycle, performing Qunout after the Ruk'u, and he should sit and perform Tashahhud, and he should perform Salaam, then pray two Cycles seated, and he should not pray any Salat after that until the dawn emerges, then he should pray two Cycles of Al-Fajr'.¹³

VERSES 5 - 13

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ {5}

Is there (not) in that an oath for the one with understanding? [89:5]

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6}

Do you not see how your Lord Dealt with (people of) Aad? [89:6]

'I asked Abu Ja'far--asws about the four types of winds – the North, the South, *Al-Saba* and *Al-Dabour*, and I said that the people are mentioning that the North (wind) is from the Paradise, and the South (wind) is from the Fire'. So he--asws said: 'Allah--azwj has armies of winds by which He--azwj Punishes whomsoever that He--azwj so Wishes to from the ones who disobey Him--azwj, and from every wind from these is an Angel allocated to it. So if Allah--azwj Intends to Punish a people by some kind of torment, He--azwj Reveals to the Angel in charge of that particular type of the winds by which He--azwj Intends to Punish them by. So the Angel orders it and it get excited like a lion gets excited when bothered'.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتَ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نَذِيرٌ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِّرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He--asws said: 'And for every wind from these is a name. Have you not heard the Words of the High--azwj: **(People of) Ad belied, so how was My Punishment and Warning? [54:18] We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19]**. And Said: **the destructive wind (Al-Aqeeem) [51:41]**. And Said: **a (blast of) wind wherein is a painful Punishment [46:24]**. And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated**

¹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 e

[2:266]. And (others) from winds which have not been Mentioned by which Allah^{-azwj} Punishes the ones who disobey Him^{-azwj}.¹⁴

إِرَمَ ذَاتِ الْعِمَادِ {7}

(People of) Iram, possessors of lofty pillars [89:7]

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8}

The likes of which were not created in the (other) cities [89:8]

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

And (people of) Samood, those who carved the rocks in the valleys [89:9]

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

And Pharaoh, with the pegs [89:10]

ابن بابويه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب الرازي (رضي الله عنه)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن أبان الأحمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَفِرْعَوْنَ ذِي الْأَوْتَادِ لَأَيِّ شَيْءٍ سُمِّيَ ذَا الْأَوْتَادِ؟

Ibn Babuwayh said, 'It has been narrated to us from Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Mowdab Al-Razy, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Aban Al-Ahmar who said:

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And Pharaoh, possessor of the pegs [89:10]**, for which thing he^{-la} is Called 'possessor of the pegs'?

قال: «لأنه كان إذا عذب رجلا بسطه على الأرض على وجهه، و مديديه و رجليه فأوتدها بأربعة أوتاد في الأرض، و ربما بسطه على خشب منبسط فوترد رجليه و يديه بأربعة أوتاد، ثم تركه على حاله حتى يموت، فسماه الله عز و جل فرعون ذا الأوتاد لذلك».

He^{-asws} said: 'Because he^{-la} has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his legs and hand with four pegs. Then he^{-la} left him on his condition until he died. So Allah^{-azwj} Mighty and Majestic Called Pharaoh^{-la} 'possessor of the pegs', due to that'.¹⁵

الَّذِينَ طَعَوْا فِي الْبِلَادِ {11}

¹⁴ Al Kafi – Vol 8 H 14511 (Extract)

¹⁵ (علل الشرائع: 1 / 69)

Those who transgressed in the cities [89:11]

فَأَكْثَرُوا فِيهَا الْفَسَادَ {12}

So they frequented the mischief therein [89:12]

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

Therefore, your Lord pondered them with Punishment [89:13]

ابن بابويه، قال: حدثنا الحسين بن إبراهيم بن أحمد بن هشام المؤدب الرازي (رضي الله عنه)، قال: حدثنا علي بن إبراهيم، عن أبيه، عن محمد بن أبي عمير، عن أبان الأحمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَفِرْعَوْنَ ذِي الْأَوْتَادِ لَأَيِّ شَيْءٍ سَمِيَ ذَا الْأَوْتَادِ؟

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قال: «لأنه كان إذا عذب رجلا بسطه على الأرض على وجهه، و مديديه و رجليه فأوتدها بأربعة أوتاد في الأرض، و ربما بسطه على خشب منبسط فوتد رجليه و يديه بأربعة أوتاد، ثم تركه على حاله حتى يموت، فسماه الله عز و جل فرعون ذا الأوتاد لذلك».

He^{-asws} said: 'Because he^{-la} has tortured a man rolling him on the ground upon his face, and extended his hands and legs and pegged these with four pegs in the ground, and unrolled him upon a flat piece of wood, pegged his legs and hand with four pegs. Then he^{-la} left him on his condition until he died. So Allah^{-azwj} Mighty and Majestic Called Pharaoh^{-la} 'possessor of the pegs', due to that'.¹⁶

VERSE 14

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {14}

Surely, your Lord is Ever-watchful [89:14]

عَنْهُ عَنِ الْحُجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ قَالَ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ يُظْلِمُ .

From him, from Al Hajjal, from Ghalib Bin Muhammad, from the one who mentioned it,

(علل الشرائع: 1 / 69) ¹⁶

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: ***Surely your Lord is Ever-watchful [89:14]***. He^{-asws} said: '(It is) an archway upon the Bridge not passable by a servant who had been unjust'.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُقْصِلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَخْبَرَنِي الرُّوحُ الْأَمِينُ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ إِذَا وَقَفَ الْخَلَائِقُ وَجَمَعَ الْأَوَّلِينَ وَالْآخِرِينَ أَتَى بِجَهَنَّمَ تَقَادُ بِأَلْفِ زَمَانٍ بِكُلِّ زَمَانٍ مِائَةُ أَلْفِ مَلَكٍ مِنَ الْغَلَاطِ السِّدَادِ وَهَذَا هَدَّةٌ وَتَحْطُمُ وَزَفِيرٌ وَشَهيقٌ وَإِنَّمَا لَتَزْفِرُ الزُّفْرَةَ فَلَوْ لَا أَنَّ اللَّهَ عَزَّ وَجَلَّ أَخْرَجَهَا إِلَى الْحِسَابِ لَأَهْلَكَتِ الْجَمِيعَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Mufazzal Bin Salih, from Jabir, who has said:

Abu Ja'far^{-asws} says that the Prophet^{-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.

ثُمَّ يُخْرِجُ مِنْهَا عُنُقٌ يُحِيطُ بِالْخَلَائِقِ الَّتِي مِنْهُمْ وَالْفَاجِرُ فَمَا خَلَقَ اللَّهُ عَبْدًا مِنْ عِبَادِهِ مَلَكٌ وَلَا نَبِيٍّ إِلَّا وَ يُنَادِي يَا رَبِّ نَفْسِي نَفْسِي وَأَنْتَ تَقُولُ يَا رَبِّ أَمَتِي أَمَتِي

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!

ثُمَّ يُوَضَّعُ عَلَيْهَا صِرَاطٌ أَدْقُ مِنَ الشَّعْرِ وَ أَحَدُ مِنَ السَّيْفِ عَلَيْهِ ثَلَاثُ فَنَاطِرٍ الْأُولَى عَلَيْهَا الْأَمَانَةُ وَالرَّحْمَةُ وَالثَّانِيَةُ عَلَيْهَا الصَّلَاةُ وَ الثَّالِثَةُ عَلَيْهَا رَبُّ الْعَالَمِينَ لَا إِلَهَ غَيْرُهُ فَيَكَلِّفُونَ الْمَمَرَّ عَلَيْهَا فَتَحْسِبُهُمُ الرَّحْمَةُ وَالْأَمَانَةُ فَإِنْ نَجَّوْا مِنْهَا حَسَبَتْهُمْ الصَّلَاةُ فَإِنْ نَجَّوْا مِنْهَا كَانَ الْمُنتَهَى إِلَى رَبِّ الْعَالَمِينَ جَلَّ ذِكْرُهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ رَبَّكَ لَبِالْمِرْصَادِ

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 Words, there is no god apart from Him^{-azwj}. So they will be encumbered to cross over it. They would be captivated by the mercy and the fulfilment of the trust stage. So if they can be rescued from it, the *Taqiyya* stage would capture them. So 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]***.

وَ النَّاسُ عَلَى الصِّرَاطِ فَمَنْ تَعَلَّقَ تَرْلُ قَدَمُهُ وَ تَثَبَّتْ قَدَمُهُ وَ الْمَلَائِكَةُ حَوْلَهَا يُنَادُونَ يَا كَرِيمُ يَا حَلِيمُ اغْفُ وَ اصْفَحْ وَ عُدْ بِفَضْلِكَ وَ سَلِّمْ وَ النَّاسُ يَنْهَافَتُونَ فِيهَا كَالْفَرَّاشِ فَإِذَا نَجَّاهُ نَجَّاهُ بِرَحْمَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى نَظَرَ إِلَيْهَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانِي مِنْكَ بَعْدَ بَأْسٍ بِفَضْلِهِ وَ مَتَّيْهَ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ.

¹⁷ Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 2

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. 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'.¹⁸

VERSES 15 & 16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15}

So as for the human being, when his Lord Tries him and Honours him, and Favours him, then he is saying, 'My Lord has honoured me' [89:15]

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord has disgraced me' [89:16]

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، في قوله تعالى: «وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ: «أي ضيق [أو قتر]».

Ibn Babuwayh said, 'It has been narrated to us by Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamdaan Bin Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jaham, who has said:

'Al-Reza^{-asws} regarding the Words of the Exalted: **And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord disgraced me' [89:16]**, he^{-asws} said, i.e., (financial) constraints and impoverishment'.¹⁹

VERSE 17

كَأَلَّا بَلًا لَا تُكْرِمُونَ الْيَتِيمَ {17}

Never! But you are not being bivalent with the orphan [89:17]

Honouring the orphans

وَقَالَ الْإِمَامُ ع رَسُولَ اللَّهِ ص قَالَ: حَتَّى اللَّهُ عَزَّ وَجَلَّ عَلَى بَرِّ الْيَتَامَى - لَا تُقْطَعِيَهُمْ عَنْ آبَائِهِمْ.

¹⁸ Al Kafi – V 8 H 14934

¹⁹ (عيون أخبار الرضا (عليه السلام) 1: 1 / 201).

And the Imam^{-asws} (Hassan Al-Askari^{-asws}) said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Urges upon the righteousness with the orphans – the ones cut off from their fathers.

فَمَنْ صَاحَهُمُ صَانَهُ اللَّهُ، وَ مَنْ أَكْرَمَهُمُ أَكْرَمَهُ اللَّهُ، وَ مَنْ مَسَحَ يَدَهُ بِرَأْسِ يَتِيمٍ رَفَعَهُ بِهِ - جَعَلَ اللَّهُ لَهُ فِي الْجَنَّةِ بِكُلِّ شَعْرَةٍ مَرَّتْ تَحْتَ يَدِهِ قَصْرًا - أَوْسَعَ مِنَ الدُّنْيَا بِمَا فِيهَا وَ فِيهَا مَا تَشْتَهِي الْأَنْفُسُ وَ تَلُدُّ الْأَعْيُنُ، وَ هُمْ فِيهَا خَالِدُونَ.

So the one who protects them, Allah^{-azwj} will Protect him, and the one who honours them, Allah^{-azwj} will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah^{-azwj} would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.²⁰

The most orphaned

وَ قَالَ الْإِمَامُ ع وَ أَشَدُّ مِنْ يَتِيمٍ هَذَا الْيَتِيمُ، يَتِيمٌ [يَنْقُطُ] عَنْ إِمَامِهِ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ، وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَكَى بِهِ مِنْ شَرَائِعِ دِينِهِ.

And the most severely orphaned is this orphan, the one orphaned (cut off) from his Imam^{-asws}, not being able upon arriving to him^{-asws}, and he does not know how his^{-asws} decision is regarding what he is involved with from the Laws of his Religion.

أَلَا فَمَنْ كَانَ مِنْ شِيعَتِنَا عَالِمًا بِعُلُومِنَا، وَ هَذَا الْجَاهِلُ بِشَرِيعَتِنَا - الْمُنْقَطُ عَنْ مُشَاهَدَتِنَا يَتِيمٌ فِي حِجْرِهِ، أَلَا فَمَنْ هَذَا وَ أَرْشَدَهُ وَ عَلَّمَهُ شَرِيعَتَنَا - كَانَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى. حَدَّثَنِي بِذَلِكَ أَبِي، عَنْ آبَائِهِ، عَنْ رَسُولِ اللَّهِ ص.

Indeed! So the one who was from our^{-asws} Shias, a knower of our^{-asws} teachings, and this (other one) is the ignorant one with our^{-asws} Laws, the one cut off from witnessing us^{-asws}, is an orphan in his lap. Indeed! So, the one who guides him and set him on the right path, and teaches him our^{-asws} Laws – would be with us^{-asws} among the lofty friends. My^{-asws} father^{-asws} narrated to me^{-asws} with that, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}.²¹

VERSE 18

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ {18}

And you are not eager upon feeding the poor [89:18]

صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لِطَعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عَشْرِ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ قَالَ قُلْتُ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ

Salih Bin Uqba, from Nasr Bin Qabous,

²⁰ Tafseer Imam Hassan Al Askari^{asws} – S 213

²¹ Tafseer Imam Hassan Al Askari^{asws} – S 214

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The feeding of a *Momin* is more beloved to me^{-asws} than freeing ten necks and performing ten Hajj'. I said, 'Ten necks and ten Hajj?'

قَالَ فَقَالَ يَا نَصْرُ إِنَّ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تَذَلُّوهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ

He (the narrator) said, 'So he^{-asws} said: 'O Nasr! If you do not feed him, he would either die, or you would have indicated him (to go elsewhere), so he would go to a Hostile one (*Nasibi*) and ask him; and the death would be better for him than asking a Hostile one (*Nasibi*).

يَا نَصْرُ مَنْ أَحْيَا مُؤْمِنًا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمْتُمُوهُ وَإِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ .

O Nasr! The one who revives a *Momin*, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him'.²²

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكُوتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى [و] شَجَرَةٍ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ عَرَسَهَا رَبُّنَا بِيَدِهِ .

From him, from Ahmad, from Safwan Bin Yahya, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one who feeds three persons from the Muslims, Allah^{-azwj} would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord^{-azwj} Planted it with His^{-azwj} own Hands'.²³

For detailed Ahadeeth on feeding people see Al Kafi – V 2 – The Book of Eman and Kufr – Ch 85 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(7\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(7).pdf)

VERSES 19 & 20

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا {19}

And you are devouring the inheritances, devouring indiscriminately [89:19]

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

And you love the wealth, (with) excessive love [89:20]

²² Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

²³ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

فضالة عن عبد الله بن بكير عن أبي بصير عن أبي جعفر عليه السلام قال: كان رسول الله صلى الله عليه وآله يقول في خطبته سباب المؤمن فسق وقتاله كفر واكل ماله معصية وحرمة ماله كحرمة دمه

Fazalat, from Abdullah Bin Bakeyr, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} was saying in a sermon of his^{-saww}: 'Insulting the *Momin* is a transgression, and killing him is disbelief, and devouring his wealth is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.²⁴

فضالة بن أيوب عن سيف بن عميرة عن علي بن المغيرة عن أخ له قال: سمعت أبا عبد الله عليه السلام يقول: قال رسول الله صلى الله عليه وآله: ما ذئبان جايعان في غنم قد فرقها راعيها أحدهما في أولها والآخر في آخرها بافسد فيها من حب المال والشرف في دين المرء المسلم

Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Ali Bin Al Mugheira, from a brother of his who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Two hungry wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among to them than the love of the wealth and the honour (popularity) is regarding the Religion of the Muslim man'.²⁵

VERSE 21

كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

Never! When the earth is levelled by pounding (and) pounding [89:21]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا، قال: «هي الزلزلة».

Then said (Ali Bin Ibrahim in Tafseer Qummi) –

And in a report of Abu Al-Jaroud, from Abu Ja'far^{-asws}, regarding the Words of the Exalted: **Never! When the earth is levelled by pounding (and) pounding [89:21]**, he^{-asws} said: 'This is the earthquake'.²⁶

الشيخ في (أماليه)، قال: أخبرنا أبو الحسن أحمد بن محمد بن هارون بن الصلت الأهوازي، عن ابن عقدة، قال: حدثنا علي بن محمد، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه، عن جعفر، عن أبيه، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): هل تدرون ما تفسير هذه الآية: كَأَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا؟ قال: إذا كان يوم القيامة تقاد جهنم بسبعين ألف زمام بيد سبعين ألف ملك، فتشرد شرده لو لا أن الله تعالى حبسها لأحرقت السماوات و الأرض».

Al-Sheykh (Al-Sadouq) in his 'Amaali', said, 'We have been informed by Abu Al-Hassan Ahmad Bin Muhammad Bin Haroun Bin Al-Salt Al-Ahwazy, from Ibn Uqdat, from Ali Bin Muhammad, from Dawood Bin Suleyman:

²⁴ Kitab Al Zohad – Ch 1 H 23

²⁵ Kitab Al Zohad – Ch 10 H 155

²⁶ (تفسير القتي 2: 420).

'Ali^{-asws} Bin Musa^{-asws}, from his^{-asws} father^{-asws}, from Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do you know what is the interpretation of this Verse: **Never! When the earth is levelled by pounding (and) pounding [89:21]**? 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'.²⁷

VERSE 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

And your Lord would come, and the Angel(s) would be (in) rows (and) rows [89:22]

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن أحمد بن يونس «1» المعاذي، قال: حدثنا أحمد ابن محمد بن سعيد الكوفي الهمداني، قال: حدثنا علي بن الحسين بن علي بن فضال، عن أبيه، قال: سألت الرضا (عليه السلام) عن قول الله عز و جل: وَ جَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا فقال: «إن الله عز و جل لا يوصف بالمجيء و الذهاب، تعالى الله عن الانتقال، إنما يعني بذلك و جاء أمر ربك و الملك صفا صفا».

Ibn Babuwayh said, 'It has been narrated to us from Muhammad Bin Ibrahim Bin Ahmad Bin Yunus Al-Ma'azy, from Ahmad Ibn Muhammad Bin Saeed Al-Kufy Al-Hamdany, from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father who said:

'I asked Al-Reza^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, so he^{-asws} said: 'Certainly Allah^{-azwj} cannot be Described by the coming and the going. Allah^{-azwj} is Higher than (to be attributed by) the transference. But rather, what He^{-azwj} Means by that is "And the Command of your Lord^{-azwj} would come, and the Angel (s), would be in rows upon rows'.²⁸

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك والملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جنة جل ذكره كجنة خلقه وانه رب كل شيء ورب شيء من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy, reporting it –

'From Amir-Al-Momineen^{-asws}: 'And as for His^{-azwj} Words: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, and His^{-azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, so that is all true. And there is no physical (body) for Him^{-azwj}, like the physical (body) of His^{-azwj} creatures. And He^{-azwj} is the Lord^{-azwj} of everything. The interpretation (Taweel) of the Book of Allah^{-azwj} Mighty and Majestic is upon other than its

²⁷ (الأمالى 1: 346).

²⁸ (عيون أخبار الرضا (عليه السلام) 1: 125 / 19).

Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.²⁹

القاسم بن الربيع عن صباح المزني عن الفضل بن عمر أنه سمع أبا عبد الله ع يقول في قول الله و أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا (39:69) قَالَ رَبُّ الْأَرْضِ إِمَامُ الْأَرْضِ فَلْتُ فَإِذَا خَرَجَ يَكُونُ مَا ذَا قَالَ إِذَا يَسْتَعْنِي النَّاسُ عَنْ ضَوْءِ الشَّمْسِ وَ نُورِ الْقَمَرِ وَ يَجْتَزُّونَ بِنُورِ الْإِمَامِ

Qasim ibn Arbehay heard it from Sabah al-Muzini, who from al-Mufassal bin Ummer who says:

I heard it from Imam Abu Abdullah^{-asws} that Imam^{-asws} said: 'In the Words of Allah^{-azwj} **And the Earth will shine with the Glory of its Lord: (39:69)** means that the Imam^{-asws} of the Earth is the 'Rab' of the Earth. And when our last 'Hujjat^{-ajfj}' will appear, the Earth will become so bright that people of the Earth will neither need the Sunshine and nor the Moonlight.³⁰

حدثنا محمد بن أبي عبد الله ع قال حدثنا جعفر بن محمد قال حدثني القاسم بن الربيع قال حدثني صباح المدائني قال حدثنا الفضل بن عمر أنه سمع أبا عبد الله ع يقول في قوله « وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا (39:69) » ، فقلت فإذا خرج يكون ما ذا قال إذا يستعني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام

The narrator says: I heard it from Imam Abu Abdullah^{-asws}: 'In the Words of Allah^{-azwj} **And the Earth will shine with the Glory of its Lord: (39:69)** means when our last 'Hujjat^{-ajfj}' will appear, the Earth will become so bright that people will neither require the light of the Sun nor the light of the Moon.³¹

VERSES 23 & 24

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذِّكْرَى {23}

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]

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

He would be saying, 'Oh I wish I had sent ahead for my life (in Hereafter)!' [89:24]

(تحفة الإخوان): بحذف الاسناد، عن أبي سعيد الخدري، و سلمان الفارسي، قال: لما نزلت هذه الآية تغير وجه رسول الله (صلى الله عليه و آله)، و عرف ذلك من وجهه حتى اشتد على الصحابة و عظم عليهم ما رأوا من حاله، فانطلق بعضهم إلى أمير المؤمنين علي بن أبي طالب (عليه السلام)، فقالوا: يا علي، لقد حدث أمر رأيناه في وجه رسول الله (صلى الله عليه و آله)؟

(Tohfah Al-Ikhwaan) – With the chain deleted, from Abu Saeed Al-Khudry and

²⁹ Tafseer Noor Al Saqalayn – Ch 89 H 21

³⁰ بحار الأنوار 7 326 باب 17- الوسيلة و ما يظهر من منزلة

تفسير القمي 2 253 تشرق الأرض بنور الإمام ص : 3 ³¹

Salman Al-Farsy^{-ra} said: 'When this Verse was Revealed, the face of Rasool-Allah^{-saww} changed, and that was recognised from his^{-saww} face to the extent that tensions heightened among the companions and it was a grievous matter to them, what they saw from his^{-saww} state. Some of them came to Amir-Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and said, 'O Ali^{-asws}! There has taken place a matter which we saw in the face of Rasool-Allah^{-saww}?'

قال: فأتى علي (عليه السلام) فاحتضنه من خلفه و قبل ما بين عاتقيه، ثم قال: يا نبي الله، بأي [أنت] و أمي، ما الذي حدث عندك اليوم؟».

So, Ali^{-asws} came up from behind him^{-saww} and kissed him^{-saww} between his^{-saww} shoulders, then said: 'O Prophet^{-saww} of Allah^{-azwj}! May my^{-asws} father^{-asws} and mother^{-asws} be sacrificed for you^{-saww}, what is it which happened to you^{-saww} today?'

قال: «جاء جبرئيل، فأقراني و جيء يومئذٍ بجهنم. فقلت: و كيف جاء بها؟

He^{-saww} said: 'Jibraeel^{-as} came, so he^{-as} read out to me^{-saww}: **And on that Day they would come with Hell [89:23]**. So I^{-saww} said: 'And how would they come with it?'

قال: يؤمر بجهنم فتقاد بسبعين ألف زمام، لكل زمام سبعون ألف ملك، في يد كل ملك مقرعة من حديد، فيقودونها بأزماتها و سلاسلها، و لها قوائم غلاظ شداد، كل قائمة مسيرة ألف سنة من سنين الدنيا،

He^{-as} said: 'He^{-azwj} will Command Hell, and it would be pulled by seventy thousand reins. For each of those reins would be seventy thousand Angels. In the hand of each of the Angels would be a lash of iron which they would be driving its reins and its chains. And (allocated) for it would be a group (of Angels) for extreme cruelty, each one of whom would be standing apart at a travel (distance) of a thousand years from the years of the world.

و لها ثلاثون ألف رأس، في كل رأس ثلاثون ألف فم، في كل فم ثلاثون ألف ناب، كل ناب مثل جبل أحد ثلاثون ألف مرة، كل فم له شفتان، كل واحدة مثل أطباق الدنيا، في كل شفة سلسلة يقودها سبعون ألف ملك، كل ملك لو أمره الله أن يلتقم الدنيا كلها و السماوات كلها و ما فيهن و ما بينهن، لكان ذلك عليه.

(Hell) would have for it thirty thousand heads. In each of these heads would be thirty thousand mouths. In each of these mouths would be thirty thousand tongues. Each of these tongues would be bigger than the mountain of Ohad thirty thousand times over. Each of the mouths would have two lips for it, each one being like the layers of the world. In each of the lips would be attached a chain pulled by seventy thousand Angels. If Allah^{-azwj} were to Order it to swallow up the whole of the world, and all of the skies, and whatever these two contain, and whatsoever is between them, that would be easy for it.

فعند ذلك تفرع جهنم و تجزع و تقاد على خوف، كل ذلك خوفا من الله تعالى، ثم تقول: أقسمت عليكم يا ملائكة ربي، هل تدرون ما يريد الله أن يفعل بي، و هل أذنبت ذنبا حتى استوجب منه العذاب؟ فيقولون كلهم: لا علم لنا يا جهنم.

So Hell would be terrified and it would fear, and it would be led upon fear, all of that fear being of Allah^{-azwj} the Exalted. Then it will say: 'I swear to you, O Angels of my Lord^{-azwj}! Do you know what Allah^{-azwj} Wants you to do with me? Have I committed a sin which obligates the Punishment for it?' All of them (Angels) would say: 'We have no knowledge of it, O Hell!'

قال: فتقف و تشهق و تعلق و تضطرب، و تشرد شرده لو تركت لأحرقت الجمع، كل ذلك خوفا و فزعا من الله تعالى،

It would pause, and sigh, and become restless, and try to move about. If it were left alone, it would burn down everything. All that would be due to its fear and panic from Allah-^{azwj} the Exalted.

فيأتي النداء من قبل الله تعالى: مهلا مهلا يا جهنم، لا بأس عليك، ما خلقتك لشيء أعذبك به، و لكني خلقتك عذابا و نعمة على من جحدني، و أكل رزقي، و عبد غيري، و أنكر نعمتي، و اتخذ إلها من دوني

So, there would come a Call from the Presence of Allah-^{azwj}: “No! No! O Hell! Do not worry. I-^{azwj} did not Create you for something which I-^{azwj} would Punish you with, but, I-^{azwj} Created you as a Punishment and a Curse against the one who fights against Me-^{azwj}, and eats My-^{azwj} Sustenance, and worships other than Me-^{azwj}, and denies My-^{azwj} Favours, and takes to gods apart from Me-^{azwj}’.

فتقول: يا سيدي، أ تأذن لي في السجود [و الثناء عليك]؟ فيقول الله: افعلي يا جهنم، فتسجد لله رب العالمين، ثم ترفع رأسها بالتسبيح و الثناء لله رب العالمين».

So, it will say: ‘O my Chief! Do You-^{azwj} Permit me to do Sajdah and Praise You-^{azwj}?’ So Allah-^{azwj} will Say: “Do it, O Hell!” So it would do Sajdah to Allah-^{azwj}, Lord-^{azwj} of the Worlds. Then it would lift its head with the Glorification and the Praise of Allah-^{azwj}, Lord-^{azwj} of the Worlds’.³²

VERSES 25 & 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ {25}

So, on that Day, no one will Punish (like) His Punishment [89:25]

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ {26}

And no one will bind (like) His Binding [89:26]

شرف الدين النجفي، قال: روى عمر بن أذينة، عن معروف بن خربوذ، قال: قال لي أبو جعفر (عليه السلام): «يا بن خربوذ، أ تدري ما تأويل هذه الآية فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَ لَا يُوثِقُ وَثَاقَهُ أَحَدٌ؟» قلت: لا.

Sharaf Al-Deen Al-Najafy said, ‘It has been reported by Umar Bin Azina, from Ma’rouf Bin Kharbouz who said:

‘Abu Ja’far-^{asws} said to me: ‘O Ibn Kharbouz! Do you know what is the explanation of this Verse: ***So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26]?***’ I said, ‘No’.

³² البرهان في تفسير القرآن، ج5، ص: 653

قال: «ذلك الثاني، لا يعذب الله يوم القيامة عذابه أحد».

He^{-asws} said: 'That is the second one (Umar). No one would be Punished (as much) by Allah^{-azwj} on the Day of Judgement with (like) his Punishment'.³³

قال سلمان: فقلت: سمعت رسول الله صلى الله عليه وآله يقول: (إن عليك وعلى صاحبك الذي بايعته مثل ذنوب جميع أمته إلى يوم القيامة ومثل عذابهم جميعاً). فقال: قل ما شئت، أليس قد بايعت ولم يقر الله عينيك بأن يليها صاحبك؟

Salman^{-ra} said, 'I said to him (Umar), 'I^{-ra} have heard the Rasool-Allah^{-saww} say that to you (Umar) and to your companion (Abu Bakr) whom you have paid allegiance to, both of you will be the like (carrying) sins of the entire community up to the Day of Judgement, and the like of their entire Punishment'. He said, 'Say what you like. Have you not paid allegiance (to me), and Allah^{-azwj} did not delight that your^{-ra} eyes to see it go to your^{-ra} companion^{-asws} (Ali^{-asws})?'

فقلت: أشهد أني قد قرأت في بعض كتب الله المنزل: (إنك - باسمك ونسبك وصفتك - باب من أبواب جهنم) فقالوا لي: قل ما شئت، أليس قد أزالها الله عن أهل هذا البيت الذين اتخذوهم أرباباً من دون الله؟

I^{-ra} said, 'I^{-ra} testify that I^{-ra} have read in some Books of Allah^{-azwj} Sent down that you, with your name and your lineage and your characteristics are (inscribed) on a Door from the Doors of Hell'. He said to me^{-ra}, 'Say what you like. Hasn't Allah^{-azwj} Declined it from the People^{-asws} of this Household whom you^{-ra} have taken as lords besides Allah^{-azwj}?'

فقلت له: أشهد أني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الآية: (فيومئذ لا يعذب عذابه أحد ولا يوثق وثاقه أحد)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت الله نامتك، أيها العبد، يابن اللخناء

I^{-ra} said to him, 'I^{-ra} bear witness that I^{-ra} have heard Rasool-Allah^{-saww} say, and I^{-ra} asked him^{-saww} about this Verse: **So, on that Day, no one will Punish (like) His Punishment [89:25] And no one will bind (like) His Binding [89:26]**, he^{-saww} informed me^{-ra} that it means you'. Umar said, 'Silence, silence! may Allah^{-azwj} Make you sleep (die), O slave, O son of the evil-tongued'.

فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكت.

Then Ali^{-asws} said: 'I^{-asws} give you^{-ra} a vow, O Salman^{-ra}, keep quiet'.

فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيء نزل فيه، وكل شيء سمعته من رسول الله صلى الله عليه وآله فيه وفي صاحبه. فلما رأي عمر قد سكت قال لي: إنك له لمطيع مسلم.

Salman^{-ra} said, 'By Allah^{-azwj}, had Ali^{-asws} not ordered me^{-ra} to keep quiet, I^{-ra} would have informed him of everything that had Come down regarding him, and everything that I^{-ra} have heard from the Rasool-Allah^{-saww} regarding him and his companion'. When Umar saw

³³ (تأويل الآيات 2: 795 / 5).

me^{-ra} that I^{-ra} have observed silence, he said to me^{-ra}, 'You^{-ra} are an obedient submitter to him^{-asws}'.³⁴

VERSES 27 - 30

يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ {27}

O you the contented soul! [89:27]

ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً {28}

Return to your Lord, being well-pleased, He being Well-Pleased [89:28]

فَادْخُلِي فِي عِبَادِي {29}

So, enter (to be) among My servants [89:29]

وَادْخُلِي جَنَّتِي {30}

And enter into My Garden [89:30]

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً: «يعني الحسين بن علي (عليه السلام)».

Then Ali Bin Ibrahim (Tafseer Qummi) said, 'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah^{-asws} regarding His^{-azwj} Words: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]***, It Means Al-Husayn^{-asws} Bin Ali^{-asws}.³⁵

محمد بن العباس، قال: حدثنا الحسين بن أحمد، عن محمد بن عيسى، عن يونس بن يعقوب: عن عبد الرحمن بن سالم، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي، قال: «نزلت في علي بن أبي طالب (عليه السلام)».

Muhamad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abdul Rahman Bin Saalim:

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So***

³⁴ Kitaab Sulaym Bin Qays Al Hilali – H 4 S 5

³⁵ (تفسير القمي 2: 422)

enter (to be) among My servants [89:29] And enter into My Garden [89:30]. He^{-asws} said: 'It was Revealed regarding Ali^{-asws} Bin Abu Talib^{-asws}'.³⁶

عنه، عن محمد بن علي، عن محمد بن مسلم، عن الخطاب الكوفي و مصعب الكوفي، عن أبي عبد الله عليه السلام أنه قال لسدير: والذي بعث محمدا بالنبوة وعجل روحه إلى الجنة ما بين أحدكم وبين أن يغتبط ويرى السرور أو تبين له الندامة والحسرة إلا أن يعاين ما قال الله عزوجل في كتابه: " عن اليمين وعن الشمال قعيد "

From him, from Muhammad Bin Ali, from Muhammad Bin Muslim, from Al Khataab Al Kufy and Mas'ab Al Kufy,

(It has been narrated) from Abu Abdullah^{-asws} having said to Sudeyr: 'By the One Who^{-azwj} Sent Muhammad^{-saww} with the Prophet-hood and Hastened his^{-saww} soul to the Paradise, what is between one of you and him being joyful and seeing and finding pleasure, or the remorse and regret being explained to him, except for him seeing what Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **When the two receivers receive, seated on the right and on the left [50:17].**

وأناه ملك الموت يقبض روحه فينادى روحه فتخرج من جسده، فأما المؤمن فما يحس بخروجها وذلك قول الله تبارك وتعالى " يا أيها النفس المطمئنة، ارجعي إلى ربك راضية مرضية، فادخلي في عبادي، وادخلي جنتي

And the Angel of death captures his soul, so it comes out from his body. As for the Momin, so he does not even feel it coming out, and these are the Words of Allah^{-azwj} Blessed and Exalted: **O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]'**

ثم قال: ذلك لمن كان ورعا مواسيا لآخوانه وصولا لهم، وإن كان غير ورع ولا وصولا لآخوانه قيل له: ما منعك من الورع والمواساة لآخوانك؟ أنت ممن انتحل المحبة بلسانه ولم يصدق ذلك بفعل، وإذا لقي رسول الله صلى الله عليه وآله وأمير المؤمنين صلوات الله عليه لقيهما معرضين، مقطعين في وجهه، غير شافعين له،

Then he^{-asws} said: 'That is for the one who was pious, considering his brethren as equal, and maintain relationships with them. And if he was not pious and did not maintain good relationships to his brethren, it is said to him, 'What prevented you from the piety and the equality to your brethren? You are from the ones who arrogated the love with your tongue but did not ratify that by the deed'. When he meets Rasool-Allah^{-saww} and Amir-al-Momineen^{-asws}, he would be meeting the two of them^{-asws} turning their^{-asws} faces away from him, frowning in his face, not interceding for him'.

قال سدير: من جدع الله أنفه، قال أبو عبد الله عليه السلام فهو ذلك.

Sudeyr said, 'May Allah^{-azwj} Mutilate his nose'. Abu Abdullah^{-asws} said: 'So it would be that'.³⁷

³⁶ (تأويل الآيات 2: 795 / 6)

³⁷ Al Mahaasin – V 1 Bk 4 – H 161

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّرِيحِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ

A number of companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sadeyr Al Sayrafi who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! Does the Momin dislike the capture of his soul?’

قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ جَزَعٌ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَجْزَعْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا (صلى الله عليه وآله) لَأَنَا أَبْرُ بِكَ وَ أَشْفَقُ عَلَيْكَ مِنْ وَالِدٍ رَحِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانْظُرْ

He^{-asws} said: ‘No. By Allah^{-azwj}, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: ‘O friend of Allah^{-azwj}, do not panic! By the One^{-azwj} Who Send Muhammad^{-saww}, I will be more good to you and more kind upon you than a merciful parent, if he was present with you. Open your eyes and look!’

قَالَ وَ يُمَثِّلُ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ (عليهم السلام) فَيَقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ (عليهم السلام) رُفَقَاؤُكَ

He^{-asws}, and he would make resemblances for him of Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} from their^{-asws} offspring, and he would say to him: ‘This is Rasool-Allah^{-saww}, and Amir-Al-Momineen^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws}, your friends’.

قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيَنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ارْجِعِي إِلَى رَبِّكِ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَّةً بِالْقَوَابِ

He^{-asws} said: ‘So he would open his eyes and looks, and a Caller Calls out to his soul, from the Lord^{-azwj} of Might saying: **‘O you the contented soul! [89:27]**, (contented) upon Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household, **Return to your Lord, being well-pleased [89:28]** with the Wilayah, **He being Well-Pleased [89:28]** with the (Allocation of the) Rewards.

فَادْخُلِي فِي عِبَادِي يَغْنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شِئْتُ أَحَبُّ إِلَيْهِ مِنْ اسْتِلَالِ رُوحِهِ وَ اللُّحُوقِ بِالْمُنَادِي .

So enter (to be) among My servants [89:29], Meaning Muhammad^{-saww} and the People^{-asws} of his^{-saww} Household, **And enter into My Garden [89:30]**. So, there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller’.³⁸

³⁸ Al Kafi V 3 – The Book Of Funerals CH 12 H 2