

TABLE OF CONTENTS

CHAPTER 89	2
AL-FAJR.....	2
(30 VERSES)	2
MERITS.....	2
VERSES 1 TO 4.....	3
VERSES 5 - 13	4
VERSE 14.....	6
VERSES 15 & 16	7
VERSES 17 - 20	8
VERSE 21.....	9
VERSE 22.....	10
VERSES 23 & 24	11
VERSES 25 & 26	14
VERSES 27 TO 29.....	15

CHAPTER 89

AL-FAJR

(30 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن داود بن فرقد، 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 Babuwah, by his chain, from Dawood Bin Farqad:

'Abu Abdullah^{asws} having said: 'Read *Surah Al-Fajr* in your obligatory (Prayers) and your optionAl-(Prayers) for it is the Chapter for Al-Husayn Bin Ali^{asws}. The 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'.¹

شرف الدين النجفي، قال: روى الحسن بن محبوب بإسناده، عن صندل، عن داود بن فرقد، قال: قال أبو عبد الله (عليه السلام): «اقرأوا سورة الفجر في فرائضكم و نوافلكم، فإنها سورة الحسين بن علي، و ارجبوا فيها رحمكم الله، فقال له أبو أسامة و كان حاضر المجلس: كيف صارت هذه السورة للحسين (عليه السلام) خاصة؟ فقال: «ألا تسمع إلى قوله تعالى: يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي؟»

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 (Prayers), for it is a Chapter of Al-Husayn Bin Ali^{asws}, and wish in it, Allah^{azwj} would be Merciful to you'. So Abu Aslama said to him^{asws}, and he was present in the gathering: 'How did this Chapter come to be for Al-Husayn^{asws} especially?' He^{asws} said: 'Did you not listen to His^{azwj} Words, the High **[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden?**

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، و هذه السورة [نزلت] في الحسين بن علي (عليهما السلام) و شيعته، و شيعة آل محمد خاصة، من أدمن قراءة الفجر كان مع الحسين (عليه السلام) في درجته في الجنة، إن الله عزيز حكيم».

Indeed, He^{azwj} Means Al-Husayn Bin Ali^{asws}, for he^{asws} was 'النفس المطمئنة الراضية المرضية' with the contented soul, pleased and pleased with, 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 has

¹ (ثواب الأعمال: 123)

been Revealed regarding Al-Husayn^{asws} Bin Ali^{asws} and his^{asws} Shites, and the Shites of the Progeny^{asws} of Muhammad^{saww} especially. The 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'.²

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

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The 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. And the one who recites it and attaches it (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'.³

و قال الصادق (عليه السلام): «من قرأها عند طلوع الفجر أمن من كل شيء إلى طلوع الفجر في اليوم الثاني، و من كتبها و علقها على وسطه ثم جامع زوجته يرزقها الله تعالى ولدا تقر به عينه و يفرح به».

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. 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'.⁴

VERSES 1 TO 4

وَالْفَجْرِ {1} وَلَيَالٍ عَشْرٍ {2} وَالشَّفْعِ وَالْوَتْرِ {3} وَاللَّيْلِ إِذَا يَسِرَ {4} الَّذِينَ طَعَوْا فِي الْبِلَادِ {11} فَأَتَتْهُمُ فِيهَا الْفَسَادَ {12} فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

[89:1] I swear by the daybreak, [89:2] And the ten nights, [89:3] And the even and the odd, [89:4] And the night when it departs.

شرف الدين النجفي، [قال]: روي بالإسناد مرفوعا، عن عمرو بن شمر، عن جابر بن يزيد الجعفي، عن أبي عبد الله (عليه السلام)، قال: «قوله عز و جل: وَ الْفَجْرِ الْفَجْرِ هُوَ الْقَائِم (عليه السلام): وَ لَيَالٍ عَشْرٍ الْأئِمَّة (عليهم السلام) من الحسن إلى الحسن وَ الشَّفْعِ أمير المؤمنين و فاطمة (عليها السلام)، وَ الْوَتْرِ هُوَ اللهُ وَ وحده لأ شريك له: وَ اللَّيْلِ إِذَا يَسِرَ هي دولة حبتنر، فهي تسري إلى دولة «1» 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 **[89:1] I swear by the daybreak, And the daybreak (Al-Fajr) is Al-Qaim^{asws} [89:2] And the ten nights, The (ten) Imams^{asws} from Al-Hassan^{asws} to Al-Hassan (Al-Askari)^{asws} [89:3] And the even are Amir-ul-Momineen^{asws} and Fatima^{asws} and the odd, is Allah^{azwj}, One with not associates to Him^{azwj} [89:4] And the night when it departs This is the**

² (تأويل الآيات 2: 8 / 796)

³ Tafseer Al Buhran – H 11584

⁴ (خواص القرآن 14 «مخطوط»)

government of Hibter⁵, so it departs to (be eventually replaced by) the government of Al-Qaim^{asws},⁶

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 Yaqaub:

'Abu Abdullah^{asws} has said: '**[89:3] And the even** is the Rasool-Allah^{saww} and Ali^{asws} and the odd, is Allah^{azwj}, the One, the Subduer, the Mighty and Majestic'.⁷

قال: و في حديث آخر قال: الشفع الحسن و الحسين، و الوتر أمير المؤمنين (عليهم السلام).

Ali Bin Ibrahim (Tafseer Qummi) said:

'And in another Hadeeth, he^{asws} said: '**[89:3] And the even** are Al-Hassan^{asws} and Al-Husayn^{asws}, and the odd is Amir-ul-Momineen^{asws}'.⁸

الشيباني في (نهج 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: '**[89:3] And the even** are Muhammad^{saww} and Ali^{asws} and the odd is Allah^{azwj} the High'.⁹

VERSES 5 - 13

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حَجْرٍ {5} أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6} إِرَمَ ذَاتِ الْعِمَادِ {7} الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8} وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9} وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

[89:5] Truly in that there is an oath for those who possess understanding. [89:6] Have you not considered how your Lord dealt with Ad, [89:7] (The people of) Aram, possessors of lofty buildings, [89:8] The like of which were not created in the (other) cities; [89:9] And (with) Samood, who hewed out the rocks in the valley, [89:10] And (with) Firon, the lord of hosts [89:11] Who committed inordinacy in the cities, [89:12] So they made great mischief therein? [89:13] Therefore your Lord let down upon them a portion of the chastisement.

ثم قال علي بن إبراهيم: قال الله لنبيه (صلى الله عليه وآله) أ لَمْ تَرَ أَي أَلَمْ تَعْلَمْ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ إِرَمَ ذَاتِ الْعِمَادِ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ، ثم مات عاد، و أهلك الله «3» قومه بالريح الصرصر.

⁵ The no. one

⁶ (تأويل الآيات 2: 1 / 792).

⁷ (تأويل الآيات 2: 3 / 792).

⁸ (تفسير القمي 2: 419).

⁹ (نهج البيان 3: 318 «مخطوط»)

Then Ali Bin Ibrahim (Tafseer Qummi) said –

Allah^{azwj} Said to His^{azwj} Prophet^{saww} **[89:6] Have you not considered** i.e., do you not know **how your Lord dealt with Ad, [89:7] (The people of) Aram, possessors of lofty buildings, [89:8] The like of which were not created in the (other) cities,** then Ad died, and Allah^{azwj} Destroyed his people with the ‘Al-Sar Sar’ the Wind’.

قوله تعالى: وَ تَمُودَ الَّذِينَ جَاءُوا الصَّخْرَ بِالْوَادِ، أَي حَفَرُوا الْجُوبَةَ «4»، فِي الْجِبَالِ، قَوْلُهُ تَعَالَى: وَ فِرْعَوْنَ ذِي الْأَوْتَادِ عَمَلِ الْأَوْتَادِ الَّتِي أَرَادَ أَنْ يَصْعَدَ بِهَا إِلَى السَّمَاءِ.

The Words of the High **[89:9] And (with) Samood, who hewed out the rocks in the valley** i.e., they dug dwellings in the mountain. The Words of the High **[89:10] And (with) Firon, the lord of hosts** working with pegs by which he^{la} wanted to ascend by it to the sky’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرِّيَّاحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذَّبُورَ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَّاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلِكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيَّاحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهِيحُ كَمَا يَهِيحُ الْأَسَدُ الْمُغَضَّبُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra'ab and Hashaam Bin Saalim, from Abu Baseer who said:

‘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 gets excited like a lion gets excited when bothered’.

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا إِيَّاهُ أَرْسَلْنَا عَلَيْهِمْ رِيحاً صَرْصِراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحُ الْعَقِيمُ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذَكَرَ مِنَ الرِّيَّاحِ 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}: **“[54:19] For We sent against them a furious wind (Sarsar), on a Day of violent Disaster”**, and Said: **“[51:41] When We sent upon them the destructive wind (Al-Aqeeq)”**, and Said: **“[46:24] a blast of wind in which is a painful punishment,”** and Said: **“[2:266] that it should be caught in a whirlwind, with fire therein, and be burnt up”**. And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}.¹¹

¹⁰ (تفسير القمّي 2: 419).

¹¹ Al Kafi – Vol 8 H 14511

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 أبيان الأحمر، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: وَفِرْعَوْنَ ذِي الْأَوْتَادِ لَأَيُّ شَيْءٍ سَمِيَ ذَا الْأَوْتَادِ؟ 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».

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 **[89:10] And (with) Firon, the lord of hosts (Al-Awtaad)**, for which thing he^{la} is Called 'Zi Al-Awtaad'? 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 Firawn 'Zi Al-Awtaad' (One with pegs), for that'.¹²

VERSE 14

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ {14}

[89:14] Most surely your Lord is awaiting.

محمد بن يعقوب: عن علي بن إبراهيم، عن محمد بن عيسى، عن يونس، عن مفضل بن صالح، عن جابر، عن أبي جعفر (عليه السلام) قال: «قال رسول الله (صلى الله عليه و آله): أخبرني الروح الأمين أن الله لا إله غيره، إذا وقف الخلائق و جمع الأولين و الآخرين، أتى بجهنم تقاد بألف زمام، أخذ بكل زمام مائة ألف ملك من الغلاظ الشداد، و لها هدة و تحطم و زفير و شهيق، و إنها لتزفر الزفرة، فلو لا أن الله عز و جل أخرها إلى الحساب لأهلكت الجمع،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from MufazzAl-Bin Salih, from Jabir:

'Abu Ja'far^{asws} has said: 'The Rasool-Allah^{saww} said (Regarding **[89:23] And they would come with hell on that day**: 'The Trustworthy Spirit (Jibraeel^{as}) has informed me^{saww} that Allah^{azwj}, there is no god apart from Him^{azwj}, when He^{azwj} will Pause the creatures and Gather the former ones and the later ones, Hell will be brought driven by a thousand reins. Each of these reins would be held by a hundred thousand of the cruellest and strongest Angels, and it (Hell) would have a sound like rumbling crash, and exhalation, and inhalation. And it would exhale with such and exhalation, that had Allah^{azwj} Mighty and Majestic not Delayed it until the Reckoning, it would have destroyed all.

ثم يخرج منها عنق يحيط بالخلائق، البر منهم و الفاجر، فما خلق الله عبدا من عباده، ملك و لا نبي إلا و ينادي: يا رب نفسي نفسي، و أنت تقول: يا رب أمتي أمتي،

Then a neck would come out of it, overcoming the creatures, be they righteous from among them or immoral. So there would not be any creature from His^{azwj} creatures, neither an Angel, nor a Prophet^{as} except that he would call out: 'O Lord^{azwj}! (Save)

(علل الشرائع: 69 / 1) ¹²

My soul! (Save) soul! And you^{saww} would be saying: 'O Lord^{azwj}! My^{saww} community! My^{saww} community!'

ثم يوضع عليها صراط أدق من الشعر، و أقطع «4» من السيف، عليه ثلاث قناطر: الأولى عليها الأمانة و الرحم ، و الثانية عليها الصلاة، و الثالثة عليها رب العالمين لا إله غيره، فيكلفون الممر عليها، فتحبسهم الأمانة و الرحم، فإن نجوا منها حبستهم الصلاة، فإن نجوا منها كان المنتهى إلى رب العالمين جل ذكره، و هو قوله تبارك و تعالى: إِنَّ رَبَّكَ لَبِالْمِرْصَادِ.

Then the Bridge would be Placed above it, which would be thinner than a hair, and sharper than the sword. It would have three hurdles to it – the first of it would be of the trusts and the mercy; and the second would be of the Prayer; and the third would be of the Lord^{azwj} of the Worlds, there is no god except for Him^{azwj}. So the passers would attempt to cross over it, and the (hurdle of) trust and mercy would imprison them. So if they are Rescued from it, the (hurdle of) Prayer would imprison them. So if they are Rescued from it, they would end up to the Lord^{azwj} of the Worlds, Mighty is His^{azwj} Mention, and it is the Statement of the Blessed and High **[89:14] Most surely your Lord is awaiting.**

و الناس على الصراط، فمتعلق تزل قدمه و تثبت قدمه، و الملائكة حولها ينادون: يا حليم يا كريم، اعف و اصفح و عد بفضلك و سلم، و الناس يتهافتون فيها كالفراش، فإذا ناجا برحمة الله تبارك و تعالى، نظر إليها فقال: الحمد لله الذي نجاني منك بفضلته و منه».

And the people would be upon the Bridge (Al-Siraat), so they would be (some) attached, (some) of infirm footing, and (some) of firm footing, and the Angels would be around them Calling out: 'O Lenient! O Benevolent! Excuse and Forgive (them), and Return them by Your^{azwj} Grace safely!' And the people would be rushing like moths do. So whoever is Rescued, would be Rescued by the Mercy of Allah^{azwj} Blessed and High, (so he-the momin) would look at it (Al-Siraat) and say, 'The Praise is due to Allah^{azwj} who Rescued me from you, by His^{azwj} Grace, and from it'.¹³

و عنه: بإسناده عن الحجال، عن غالب بن محمد، عن ذكره، عن أبي عبد الله (عليه السلام)، في قول الله عز و جل: إِنَّ رَبَّكَ لَبِالْمِرْصَادِ، قال: «قنطرة على الصراط، لا يجوزها عبد بمظلمة».

And from him, by his chain from Al-Hajaal, from Galib Bin Muhammad, from the one whom he mentioned:

'Abu Abdullah^{asws}, regarding the Words of Allah^{azwj} Mighty and Majestic **[89:14] Most surely your Lord is awaiting**, he^{asws} said: 'The hurdle upon the Bridge (Al-Siraat). He will not be permitted over it, a servant against whom there is a complaint'.¹⁴

VERSES 15 & 16

فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ {15} وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ {16}

[89:15] And as for man, when his Lord tries him, then treats him with honour and makes him lead an easy life, he says: My Lord honours me. [89:16] But

¹³ (الكافي 8: 486 / 312).

¹⁴ (الكافي 2: 248 / 2).

when He tries him then straitens to him his means of subsistence, he says: My Lord has disgraced me.

علي بن إبراهيم: في قوله تعالى: فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ. أي امتحنه بالنعمة فيقول رَبِّي أَكْرَمَنِي وَ أَمَّا إِذَا مَا ابْتَلَاهُ أَي امتحنه فَقَدَرَ عَلَيْهِ رِزْقَهُ أَي أفقره فيقول رَبِّي أَهَانَنِي.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High [89:15] **And as for man, when his Lord tries him** i.e., with the Bounties **he says: My Lord honours me.** [89:16] **But when He tries him** i.e., examination **then straitens to him his means of subsistence** i.e., impoverish him **he says: My Lord has disgraced me.**¹⁵

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: وَ أَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ: «أي ضيق [و 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 High [89:16] **But when He tries him then straitens to him his means of subsistence he says: My Lord has disgraced me,** he^{asws} said: '(Its about financial) constraints and impoverishment'.¹⁶

VERSES 17 - 20

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ {17} وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمَسْكِينِ {18} وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا {19} وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

[89:17] Nay! but you do not honour the orphan, [89:18] Nor do you urge one another to feed the poor, [89:19] And you eat away the heritage, devouring indiscriminately, [89:20] And you love wealth with exceeding love.

علي بن إبراهيم، قال: قوله تعالى: كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ وَ لَا تَحَاضُّونَ عَلَى طَعَامِ الْمَسْكِينِ. أي لا تدعون، و هم الذين غصبوا آل محمد حقهم، و أكلوا أموال اليتامى و فقراءهم و أبناء سبيلهم، ثم قال: وَ تَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا أَي و حدكم وَ تُحِبُّونَ الْمَالَ حُبًّا جَمًّا أَي تكنزونهم و لا تنفقونه في سبيل الله.

Ali Bin Ibrahim (Tafseer Qummi) –

The Words of the High [89:17] **Nay! but you do not honour the orphan, [89:18] Nor do you urge one another to feed the poor,** i.e., You are not calling (for this), and they are the ones who usurped the rights of the Progeny^{asws} of Muhammad^{saww}, and ate up the wealth of their^{asws} orphans, and their^{asws} poor, and their^{asws} sons on their^{asws} path'. Then He^{azwj} Said [89:19] **And you eat away the heritage, devouring**

¹⁵ (تفسير القمي 2: 420).

¹⁶ (عيون أخبار الرضا (عليه السلام) 1: 1/201).

indiscriminately one of you [89:20] **And you love wealth with exceeding love** i.e., you treasure it and do not spend in the Way of Allah^{azwj}.¹⁷

في مجمع البيان " لا تكرمون اليتيم " وهو الطفل الذي لا أب له، أي لا تعطونهم مما أعطاهم الله حتى تغنوهم عن ذل السؤال وخص اليتيم لانه لا كافل لهم يقوم بأمرهم، وقد قال: انا وكافل اليتيم كهاتين، وأشار بالسبابة والوسطى.

In Majma Al-Bayaan –

[89:17] Nay! but you do not honour the orphan, and he is the child who has no father for him, i.e., you are not giving to them from what Allah^{azwj} has Given to the extent that you make them needless of having to ask, and especially for the orphan because there is no one to stand and take responsibility for them in their affairs'. And he^{asws} said: 'I^{asws} and the sponsor (Kafeel) of the orphan are like these two' – and he^{asws} gestured by his^{asws} index and middle finger'.¹⁸

VERSE 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

[89:21] Nay! when the earth is made to crumble to pieces,

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

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 High **[89:21] Nay! when the earth is made to crumble to pieces**, he^{asws} said: 'This is the earthquake'. And Ibn Abbas said, 'Breaking up into pieces'.¹⁹

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 و آله): هل تدرون ما تفسير هذه الآية: كَلَّا 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:

'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: 'The Rasool-Allah^{saww} said: 'Do you know what is the explanation (Tafseer) of this Verse **[89:21] Nay! when the earth is made to crumble to pieces?** 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

¹⁷ (تفسير القمي 2: 420).

¹⁸ Tafseer Noor Al Saqalayn – CH 89 H 17

¹⁹ (تفسير القمي 2: 420).

with a movement, and had not Allah^{azwj} the High Confined it, it would have incinerated the heavens and the earth'.²⁰

VERSE 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

[89:22] And your Lord comes and the angel in ranks,

ثم قال علي بن إبراهيم: وَجَاءَ رَبُّكَ وَ الْمَلَكُ صَفًّا صَفًّا قال: اسم الملك واحد، و معناه جمع.

Then Ali Bin Ibrahim (Tafseer Qummi) said –

(Regarding) **[89:22] And your Lord comes and the angel in ranks**, the Imam^{asws} said: 'The Angel has been Named in singular (form), and it Means plural (form)'.²¹

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: وَجَاءَ 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 Imam Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[89:22] And your Lord comes and the angel in ranks**, so he^{asws} said: 'Verily 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), in rows upon rows'.²²

في كتاب الاحتجاج للطبرسي (ره) عن أمير المؤمنين عليه السلام واما قوله: " وجاء ربك و الملك صفا صفا " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فذلك كله حق وليست له جئة جل ذكره كجئة (1) خلقه وانه رب كل شئ و رب شئ من كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبهه تأويل كلام البشر ولا فعل البشر،

In the book Al-Ihtijaj Al-Tabarsy –

'Amir Ul Momineen^{asws}: 'And as for His^{azwj} Words **[89:22] And your Lord comes and the angel in ranks** and His^{azwj} Words **[6:158] They do not wait aught but that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come**, so that is all true. And there is nothing 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 Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.

²⁰ (الأمالى 1: 346).

²¹ (تفسير القمي 2: 421)

²² (عيون أخبار الرضا (عليه السلام) 1: 19/125).

وسأبئك بمثال لذلك تكتفى انشاء الله وهو حكاية الله عزوجل عن ابراهيم عليه السلام حيث قال: " انى ذاهب إلى ربي " فذاهبه إلى ربه توجيهه إلى وعبادته واجتهاده، الا ترى ان تأويله غير تنزيله ؟

And I^{asws} shall be giving you examples that would suffice for you, if Allah^{azwj} so Desires. And it is the Narration of Allah^{azwj} Mighty and Majestic, from Ibrahim^{as} where he^{as} said: **[37:99] He said: "I will go to my Lord! He will surely guide me!** So his^{as} going to his^{as} Lord^{azwj} is his^{as} turning his^{as} attention towards Him^{azwj}, and worshipping Him^{azwj}, and his^{as} striving. Indeed, do you see its explanation (Taweel) is other than its Revelation (Tanzeel)?'

وقال: " انزل لكم من الانعام ثمانية ازواج " وقال: " وانزلنا الحديد فيه بأس شديد " فانزله ذلك خلقه وكذلك قوله: " ان كان للرحمن ولد فأنا اول العابدين " أي الجاهدين فالتأويل في هذا القول باطنه مضاد لظاهره.

And He^{azwj} Said **[39:6] and He has made for you eight of the cattle in pairs, and Said [57:25] and We sent down Iron, in which is (material for) mighty war,** so its Sending down, is its Creation, and similar to that are His^{azwj} Words **[43:81] Say: If the Beneficent Allah has a son, I am the foremost of those who serve** i.e., the adversaries. So the explanation (Taweel) of these Words is its hidden one, against its apparent one'.²³

VERSES 23 & 24

وَجِيءَ يَوْمَئِذٍ بِجَهَنَّمَ ۚ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّى لَهُ الذُّكْرَىٰ {23} يَقُولُ يَا لَئِنِّي قَدَّمْتُ لِحَيَاتِي {24}

[89:23] And they would come with hell on that day. On that day shall man be mindful, and what shall being mindful (then) avail him? [89:24] He shall say: O! would that I had sent before for (this) my life!

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

(Tohfat Al-Ikhwaaan) – With the chain deleted, from Abu Saeed Al-Khudry, and Salman Al-Farsy^{ar}, who has said:

'When this Verse (89:23) 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 great matter to them, what they saw from his^{saww} condition. So some of them went to Amir-ul-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}?' 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^{as} and mother^{as} be sacrificed for you^{saww}, what is it which happened to you^{saww} today?'

²³ Tafseer Noor Al Saqalayn – Ch 89 H 21

قال: «جاء جبرئيل، فأقراني و جِيءَ يَوْمَئِذٍ بِجَهَنَّمَ. فقلت: و كيف يجاء بها؟ قال: يؤمر بجهنم فتقاد بسبعين ألف زمام، لكل زمام سبعون ألف ملك، في يد كل ملك مقرعة من حديد، فيقودونها بأزمتها و سلاسلها، و لها قوائم غلاظ شداد، كل قائمة مسيرة ألف سنة من سنين الدنيا، 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 «1» و ما فيهن و ما بينهن، لهان ذلك عليه.

He^{saww} said: 'Jibraeel^{as} came, so he^{as} read out to me^{saww} [89:23] **And they would come with hell on that day.** So I^{saww} said: 'And how they come with it?' 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 established of a travel (distance) of a thousand years from the years of the world. (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 ترون ما يريد الله أن يفعل بي، و هل أذنبت ذنبا حتى استوجب من العذاب؟ فيقولون كلهم: لا علم لنا يا جهنم. قال: فتقف و تهيق و تعلق و تضطرب، و تشرد شرده لو تركت لأحرقت الجمع، كل ذلك خوفا و فزعا من الله تعالى،

So Hell would be terrified and fear, and it would be led upon fear, all of that fear would be of Allah^{azwj} the High. 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!' 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 High.

فيأتي النداء من قبل الله تعالى: مهلا مهلا يا جهنم، لا بأس عليك، ما خلقتك لشيء أعذبك به، و لكني خلقتك عذابا و نقمة على من جحدني، و أكل رزقي، و عبد غيري، و أنكر نعمتي، و اتخذ إلها من دوني. فنقول: يا سيدي، أ تاذن 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 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}'. So it will say: 'O my Chief! Do You^{azwj} Permit me to prostrate and Praise You^{azwj}?' So Allah^{azwj} will Say: "Do it, O Hell! So it would prostrate to Allah^{azwj}, the Lord^{azwj} of the Worlds. Then it would lift its head with the Glorification and the Praise of Allah^{azwj}, the Lord^{azwj} of the Worlds'.

قال ابن عباس (رضي الله عنه): لو سمع أحد من سكان السماوات و الأرضين زفرة من زفراتها لصعقوا و ماتوا أجمعين، و ذابوا كما يذوب الرصاص و النحاس في النار، فتقوم تمشي على قوائمها، و لها زفير و شهيق، و تخطر كما

يخطر البعير الهائج، و ترمي من أفواهاها و مناخرها شررا كالقصر كأنه جمالة صفر، فتغشي الخلق ظلما دخانها حتى لم يبق أحد ينظر إلى أحد من شدة الظلام، إلا من جعل الله له نورا من صالح عمله، فيضيء له تلك الظلمة،

Ibn Abbas said: 'If anyone from the dwellers of the heavens and the earth were to hear the sound of an exhalation of its exhalations, they would all swoon and die, and they would melt like lead and copper melts in the fire. It would then walk to its position, exhaling and inhaling, strutting like the strutting of a furious camel, and it would be throwing out sparks from its mouth like palaces with no beauty. The creatures would faint in the darkness of its smoke, to the extent that there would not remain anyone who would be able to see anyone due to the intensity of the darkness, except for the one for whom Allah^{azwj} would Make a Light, the ones of righteous deeds. And so there would be an illumination for them in that darkness.

فتقودها الزبانية الغلاظ الشداد لا يعصون الله فيما أمرهم [و يفعلون ما يؤمرون] حتى إذا نظرت الخلائق إليها تزفر و تشهق و تقور تكاد تميز من الغيظ، ثم تقرب أنيابها إلى بعض، و ترمي بشرر عدد نجوم السماء، كل شرارة بقدر السحابة العظيمة، فتطير منها الأفئدة، و ترجف منها القلوب، و تذهل الأبواب، و تحسر الأبصار، و ترتعد الفرائص.

It (Hell) would be led by 'Al-Zabaniyya' (Nineteen Angels of Hell) of extreme cruelty, not disobeying Allah^{azwj} in whatever He^{azwj} has Commanded them for, and they would be doing whatsoever He^{azwj} would have Commanded them to do, to the extent that the creatures would look at them exhaling and inhaling as if almost in rage. Then they will grit their teeth towards some of them and throw out sparks, the number of stars in the sky, each spark being of the measurement of the great cloud. So the hearts would become pessimistic from it, and the hearts would tremble, and intellects would be boggled, and the eyes will lament, and the body parts would shiver.

ثم تزفر الثانية، فلم يبق قطرة في عين مخلوق إلا و انهملت و انسكبت، فتبلغ القلوب الحناجر من الكرب، و يشتد الفرع، ثم تزفر الثالثة فلو كان كل نبي عمل سبعين نبيا لظن أنه واقعها، و لم يجد عنها مصرفا، فلم يبق حينئذ نبي مرسل و لا ملك مقرب و لا ولي منتجب إلا و جثا على ركبتيه، و بلغت نفسه تراقيه،

Then it (hell) would exhale for a second time, so there would not remain a single drop in the eyes of the creatures but it would spill out. The hearts would reach up to the throat from the anguish of it, and the panic would intensity. Then it would exhale for a third time, so if there would be any Prophet^{as} who would have done the (good) deeds of seventy Prophets^{as}, he^{as} would think that he would be in its place, and the he^{as} would not find any benefit from it, but it has been wasted. So there would neither remain a *Mursil* Prophet^{as}, nor an Angel of Proximity, nor a chosen Guardian, except that he would fall down upon his knees.

ثم يعرض لها محمد (صلى الله عليه و آله)، فتقول: ما لي و ما لك- يا محمد- فقد حرم الله لحمك علي، فلا يبقى يومئذ أحد إلا قال: نفسي نفسي، إلا نبينا محمد (صلى الله عليه و آله)، فإنه يقول: «أمتي أمتي، وعدك وعدك يا من لا يخلف الميعاد».

Then Muhammad^{saww} would be presented to it (Hell), so it would say: 'What is it with me and you^{saww}, O Muhammad^{saww}! Allah^{azwj} has Prohibited your^{saww} flesh to me'. So there would not remain anyone on that Day but he would say, '(Save) my soul! (Save) my soul! Except for our Prophet Muhammad^{saww}, for he^{saww} would be saying:

'(Save) my^{saww} community! (Save) my^{saww} community! Your^{azwj} Promise! Your^{azwj} Promise! O One Who^{azwj} does not Go against His^{azwj} Word'.²⁴

VERSES 25 & 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ {25} وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ {26}

[89:25] But on that day shall no one chastise with (like) His chastisement, [89:26] And no one shall bind with (like) His binding.

شرف الدين النجفي، قال: روى عمر بن أذينة، عن معروف بن خربوذ، قال: قال لي أبو جعفر (عليه السلام): «يا بن خربوذ، أتدري ما تأويل هذه الآية فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَ لَا يُوثِقُ وَثَاقَهُ أَحَدٌ؟» قلت: لا. قال: «ذلك الثاني، لا يعذب الله يوم القيامة عذابه أحد».

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 (Tawee) of this Verse **[89:25] But on that day shall no one chastise with (like) His chastisement, [89:26] And no one shall bind with (like) His binding?**' I said, 'No'. He^{asws} said: 'That is the second one. No one would be Punished (as much) by Allah^{azwj} on the Day of Judgement with (like) his Punishment'.²⁵

علي بن إبراهيم، قوله: فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَ لَا يُوثِقُ وَثَاقَهُ أَحَدٌ، قال: هو الثاني.

Ali Bin Ibrahim (Tafseer Qummi) – Regarding His^{azwj} Words **[89:25] But on that day shall no one chastise with (like) His chastisement**, he^{asws} said: 'He is the second one'.²⁶

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

Salman^{ar} says I said to him that 'I^{ar} have heard the Rasool-Allah^{saww} say that to you and to your companion whom you have paid allegiance to, 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, and Allah^{azwj} did not Accept that your^{ar} eyes see it go to your^{ar} companion^{asws}?'. I^{ar} said, 'I^{ar} testify that I^{ar} have read in some Books of Allah^{azwj} Sent down that you, by your name and your lineage and your characteristics on a Door from the Doors of Hell'. He said to me^{ar}, 'Say what you like, has not Allah^{azwj} Taken away from the People^{asws} of this Household whom you^{ar} have taken as lords besides Allah^{azwj}?'

فقلت له: أشهد أنني سمعت رسول الله صلى الله عليه وآله يقول، وسألته عن هذه الآية: (فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ وَ لَا يُوثِقُ وَثَاقَهُ أَحَدٌ)، فأخبرني بأنك أنت هو. فقال عمر: أسكت، أسكت الله نامتك، أيها العبد، يابن اللخاء فقال علي عليه السلام: أقسمت عليك يا سلمان لما سكت. فقال سلمان: والله لو لم يأمرني علي عليه السلام بالسكوت لخبرته بكل شيء

(تحفة الأخوان: 111)
²⁵ (تأويل الآيات 2: 5/795).
²⁶ (تفسير القمي 2: 421)

نزل فيه، وكل شيء سمعته من رسول الله صلى الله عليه وآله فيه وفي صاحبه. فلما رأني عمر قد سكت قال لي: إنك له لمطيع مسلم.

I^{ar} said to him, 'I^{ar} bear witness that I^{ar} have heard the Messenger of Allah^{saww} say, and I^{ar} asked him^{saww} about this Verse "[89:25] **But on that day shall no one chastise with (anything like) His chastisement, [89:26] And no one shall bind with (anything like) His binding**", he^{saww} informed me^{ar} that it means you'. Umar said, 'Silence, silence, may Allah^{azwj} Make you sleep (die), O slave, O son of the evil-tongued'.

Ali^{asws} said: 'I^{asws} give you^{ar} a vow, O Salman^{ar}, keep quiet'. Salman^{ar} said, 'By Allah^{azwj}, had Ali^{asws} not ordered me^{ar} to keep quiet, I^{ar} would have informed him of everything that had Come down regarding him, and everything that I^{ar} have heard from the Rasool-Allah^{saww} regarding him and his companion'. When Umar saw me^{ar} that I^{ar} have observed silence, he said to me^{ar}, 'You^{ar} are an obedient submitter to him^{asws},²⁷

VERSES 27 TO 29

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ {27} ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً {28} فَادْخُلِي فِي عِبَادِي {29} وَادْخُلِي جَنَّتِي {30}

[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden

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 أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَةً: «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 **[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), It Means Al-Husayn Bin Ali^{asws},²⁸**

محمد بن يعقوب: عن عدة من أصحابنا، عن سهل بن زياد، عن محمد بن سليمان، عن أبيه، عن سدير الصيرفي، قال: قلت لأبي عبد الله (عليه السلام)، جعلت فداك، يا بن رسول الله، هل يكره المؤمن على قبض روحه؟ قال: «لا والله، إنه إذا أتاه ملك الموت لقبض روحه جزع عند ذلك، فيقول [له] ملك الموت: يا ولي الله، لا تجزع، فوالذي بعث محمدا (صلى الله عليه وآله) لأنا أبر بك و أشفق عليك من والد رحيم لو حضرناك، افتح عينيك فانظر،

Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from his father, from Sudeyr Al-Sayrafi who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of the Rasool-Allah^{saww}. Does the Believer abhor the capture of his soul?' He^{asws} said: 'No, by Allah^{azwj}! When the Angel of Death comes to him to capture his soul, he panics at

²⁷ Kitaab Sulaym Bin Qays Al Hilali – H 5

²⁸ (تفسير القمي 2: 422)

that. So the Angel of Death says to him: 'O friend of Allah^{azwj}! Do not panic, for, by the One Who^{azwj} Sent Muhammad^{saww}, I am more respectful of you, and kinder to you than your merciful father, if he was present. Open your eyes and look!'

قال: و يمثل له رسول الله (صلى الله عليه و آله)، و أمير المؤمنين، و فاطمة الزهراء، و الحسن، و الحسين، و الأئمة من ذريتهم (عليهم السلام)، فيقال له: هذا رسول الله و أمير المؤمنين، و فاطمة الزهراء، و الحسن و الحسين و الأئمة (عليهم السلام) رفقاؤك.

He^{asws} said: 'And there will (appear for him) similarities of the Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and Fatima Al-Zahra^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and the Imams^{asws} from their^{asws} descendants. So it will be said to him: 'This is the Rasool-Allah^{saww}, and Amir-ul-Momineen^{asws}, and Fatima Al-Zahra^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, your friends'.

قال: فيفتح عينيه، فينظر فينادي روحه مناد من قبل رب العزة، فيقول: يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ، إلى محمد و أهل بيته ارجعي إلى ربك راضيةً بالولاية مرضيةً بالثواب فأدخلي في عبادي يعني محمدا و أهل بيته و ادخلي جنّتي فما شيء أحب إليه من استلال روحه و اللحوق بالمنادي.»

He^{asws} said: 'So he will open his eyes and look. A Caller will Call out to his soul, from the Lord^{azwj} of Honour, saying: '**[89:27] O soul that art at rest! To Muhammad^{saww} and the People^{asws} of his^{saww} Household [89:28] Return to your Lord, well-pleased with the Wilayah well-pleasing with the Rewards [89:29] So enter among My servants** Meaning Muhammad^{saww} and the People^{asws} of his^{saww} Household **[89:30] And enter into My garden.** So whatever thing is more beloved to extract his soul, it would be overtake the Caller'.²⁹

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: يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارجعي إلى ربك راضيةً مرضيةً فأدخلي في عبادي و ادخلي جنّتي، 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 **[89:27] O soul that art at rest! [89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), [89:29] So enter among My servants, [89:30] And enter into My garden,** Imam^{asws} said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}'.³⁰

علي بن إبراهيم، قال: إذا حضر المؤمن الوفاة، نادى مناد من عند الله: يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ بولاية علي ارجعي إلى ربك راضيةً مرضيةً المطمئنة بولاية علي مرضيةً بالثواب، فأدخلي في عبادي و ادخلي جنّتي فلا يكون له همة إلا اللحوق بالنداء.

Ali Bin Ibrahim (Tafseer Qummi) said -

When death presents itself to a Believer, a Caller calls out from the Presence of Allah^{azwj} **[89:27] O soul that art at rest!** By the Wilayah of Ali^{asws} **[89:28] Return to your Lord, well-pleased (with him), well-pleasing (Him), being content with the Wilayah of Ali^{asws},** pleased with the Rewards **[89:29] So enter among My servants,**

²⁹ (الكافي 3: 127 / 2)

³⁰ (تأويل الآيات 2: 795 / 6)

[89:30] And enter into My garden so there will not be any discouragement for him, except that he will be overtaken by the Call'.³¹

³¹ (تفسير القمي 2: 422)