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CHAPTER 76

AL-DAHR

(31 VERSES)

VERSES 1 - 31

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي جعفر (عليه السلام)، قال: «من قرأ هل أتى على الإنسان في [كل] غداة خميس، زوجه الله من الحور العين ثمانمائة عذراء و أربعة آلاف ثيب حوراء من الحور العين، و كان مع النبي (صلى الله عليه و آله)».

Ibn Babuwayh, by his chain, the following:

'From Abu Ja'far^{asws} having said: 'The one who recites: **Didn't there come upon the human being** (Surah Al-Dahr) every Thursday, Allah^{azwj} would get him married to eight hundred virgin Houries, and four thousand non-virgins lustrous eyed Houries, and he would be with the Prophet^{saww},¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان جزاؤه على الله جنة و حريرا،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (Surah Al-Dahr), Allah^{azwj} would Reward him with a Garden and silk.

و من آدمّن قراءتها قويت نفسه الضعيفة،

And one who habitually recites it, would strengthen his weak self.

و من كتبها و شرب ماءها نفعت وجع الفؤاد، و صح جسمه، و برأ من مرضه».

And one who writes it and drinks its water, would benefit against heart pain, and correct his body, and would be cured from his illness'.²

و قال رسول الله (صلى الله عليه و آله): «من قرأها أجزاه الله الجنة و ما تهوى نفسه على كل الأمور،

¹ (ثواب الأعمال: 121).

² (خواص القرآن)

And the Rasool-Allah^{saww} said: 'The one who recites it (Surah Al-Dahr), Allah^{azwj} would Recompense him with the Paradise, and whatsoever he loves for himself over all matters.

و من كتبها في إناء و شرب ماءها نفعت شر وجع الفؤاد، و نفع بها الجسد».

And the one who recites it in a bowl and drink its water, would benefit against the evil of heart ache, and the body would benefit by it'.³

و قال الصادق (عليه السلام): «قراءتها تقوي النفس و تشد [العصب، و تسكن القلق] و إن ضعف في قراءتها، كتبت و محيت و شرب [ماؤها]، منعت من [ضعف] النفس و يزول عنه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The recitation of it (Surah Al-Dahr) strengthens the self, and gives tranquillity to the heart, and if one is weak in its recitation, write it and erase it, and drink its water, it would prevent the weakness of the self, and it would decline from him, by the Permission of Allah^{azwj}'.⁴

VERSE 1

هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا {1}

Didn't there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1]

محمد بن يعقوب: عن أحمد بن مهران، عن عبد العظيم بن عبد الله الحسيني، عن علي بن أسباط، عن خلف بن حماد، عن ابن مسكان، عن مالك الجهني، قال: سألت أبا عبد الله (عليه السلام) عن قوله تعالى: أ و لم ير الإنسان أننا خلقناه من قبل و لم يَكُنْ شَيْئًا، فقال: «لا مقدرًا و لا مكونًا».

Muhammad Bin Yaqoub, from Ahmad Bin Mahran, from Abdul Azeem Bin Abdullah Al-Hasany, from Ali Bin Asbaat, from Khalaf Bin Hamaad, from Ibn Muskan, from Malik Al-Jahny who said:

'I asked Abu Abdullah^{asws} the Words of the Exalted: **Or does not the human being remember that We Created him before, and he was nothing? [19:67].** So he^{asws} said: 'Neither Measured nor Configured'.

قال: و سألته عن قوله تعالى: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا، فقال: «كان مقدرًا غير مذکور».

³ Tafseer Al Burhan – H 11255

⁴ (خواص القرآن: 12 «مخطوط»).

And I asked him^{asws} about the Words of the Exalted: **Didn't there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1]**, so he^{asws} said: 'He was of a measurement not worth mentioning'.⁵

أحمد بن محمد بن خالد البرقي: عن أبيه، عن إسماعيل بن إبراهيم و محمد بن أبي عمير، عن عبد الله بن بكير، عن زرارة، عن حمران، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَّذْكُوراً، فقال: «كان شيئاً و لم يكن مذكوراً».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Ismail Bin Ibrahim and Muhammad Bin Abu Umeyr, from Abdullah Bin Bakeyr, from Zurara, from Humran who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Didn't there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1]**, so he^{asws} said: 'He was a thing, but was not being mentioned'.

قلت: فقولہ: أَوْ لَا يَذْكُرُ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَ لَمْ يَكُنْ شَيْئاً قَالَ: «لم يكن شيئاً في كتاب و لا علم».

I said, '(What about) His^{azwj} Words: **Or does not the human being remember that We Created him before, and he was nothing? [19:67]**. He^{asws} said: 'He had not become a (mentionable) thing, neither in the Book nor in the Knowledge'.⁶

و بإسناده، عن سعيد الحداد، عن أبي جعفر (عليه السلام)، قال: «كان مذكوراً في العلم، و لم يكن مذكوراً في الخلق».

And by his chain, from Saeed Al-Hadaad:

'Abu Ja'far^{asws} has said: 'He was being mentioned in the Knowledge, and was not being mentioned among the creatures'.⁷

و عن حمران بن أعين، قال: سألته عنه فقال: « [كان] شيئاً مقدوراً، و لم يكن مكوناً».

And from Humran Bin Ayn who said,

'I asked him^{asws} (Al-Sadiq^{asws}) about it, so he^{asws} said: 'He was a thing Ordained, and had not come into existence yet'.⁸

VERSE 2

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيْعًا بَصِيْرًا {2}

⁵ (Extract) الكافي 1: 114 / 5.

⁶ المحاسن: 234 / 243

⁷ مجمع البيان 10: 614

⁸ مجمع البيان 10: 614.

Surely, We Created the human being from a uniting seed. We Wanted to Try him, so We Made him hearing, seeing [76:2]

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: أَمْشَاجٍ نَّبْتَلِيهِ قَالَ: «ماء الرجل و المرأة اختلطاً جميعاً».

Then (Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far^{asws} regarding the Words of the Exalted: **[76:2] Surely We have created man from a small life-germ uniting**, he^{asws} said: 'The mixing of the water of the man and the woman together'.⁹

VERSE 3

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا {3}

We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة بن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، قال: إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا، قال: «عرفناه إما آخذ و إما تارك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazaal, from Sa'albat Bin Maymoun, from Hamza Bin Muhammad Al-Tayyar, who has said:

'Abu Abdullah^{asws} has said: '**We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]**, - It is our^{asws} recognition, either he takes to it, or he leaves it'.¹⁰

عنه، عن الحسن بن علي بن فضال، عن عبد الله بن بكير، عن زرارة بن أعين، قال: سألت أبا عبد الله (ع) عن قول الله: " إنا هديناك السبيل إما شاكراً وإما كفوراً "؟ قال: علم السبيل، فاما آخذ، فهو شاكراً، وإما تارك، فهو كافر.

From him, from Al Hassan Bin Ali Bin Fazal, from Abdullah Bin Bakeyr, from Zarara Bin Ayn who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj}: **We certainly Guided him of the Way. Either he is grateful, or he commits Kufr [76:3]**?' He^{asws} said: 'Taught him the Way, so if he takes it, then he is thankful, and if he leaves it, so he is a Kafir'.¹¹

⁹ (تفسير القمّي 2: 398)

¹⁰ (الكافي 1: 124 / 3).

¹¹ Al Mahaasin – V 1 Bk 5 H 390

The Way

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن محمد بن سنان، عن عمار بن مروان، عن المنخل، عن جابر، عن أبي جعفر (عليه السلام)، قال: سألته عن هذه الآية في قول الله عز وجل: **وَلَيْنُ فُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ**. قال: فقال: «أ تدري ما سبيل الله؟» قلت: لا والله حتى أسمع منك.

Ibn babuwayh, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Mankhal, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about this Verse regarding the Words of Allah^{azwj} Mighty and Majestic **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: 'Do you know what is the Way of Allah^{azwj}?' I said, 'No, by Allah^{azwj}, until I hear it from you^{asws}'.

قال: «سبيل الله: علي (عليه السلام) و ذريته، من قتل في ولايته قتل في سبيل الله، و من مات في ولايته مات في سبيل الله».

He^{asws} said: 'The Way of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws} and his^{asws} descendants. The one who is killed in his^{asws} *Wilayah* has been killed in the Way of Allah^{azwj}, and the one who dies in his^{asws} *Wilayah* has died in the Way of Allah^{azwj}'.¹²

ثم قال علي بن إبراهيم: حدثني أبي، عن الحسن بن محبوب، عن علي بن رئاب، قال: قال أبو عبد الله (عليه السلام): «نحن - و الله - سبيل الله الذي أمر الله باتباعه، و نحن - و الله - الصراط المستقيم، و نحن - و الله - الذين أمر الله العباد بظاعتهم، فمن شاء فليأخذ من هنا، و من شاء فليأخذ من هناك، و لا تجدون و الله عنا محيصا».

Then Ali Bin Ibrahim said, 'My father narrated to me from Al Hassan Bin Mahboub, from Ali Bin Ra'ib who said,

'Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} are the Way of Allah^{azwj} which Allah^{azwj} has Commanded to be followed. And by Allah^{azwj}! We^{asws} are the Straight Path, and by Allah^{azwj}, we^{asws} the ones for whom Allah^{azwj} has Commanded the servants for being obedient to. So the one who wants (the guidance) can take it from here, and the one who wants (the evil) so he can take it from there. And you will not be finding any escape from us^{asws}'.¹³

VERSE 4

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلَ وَأَغْلَالًا وَسَعِيرًا {4}

¹² معاني الأخبار: 1/167.

¹³ تفسير القمي: 2: 66.

Surely, We have Prepared for the Kafirs, chains and shackles and Saer (Inferno) [76:4]

Seven levels of Hell

و فِي رَوَايَةِ أَبِي الْجَارُودِ عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ: «وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ» وَفَوْفُهُمْ عَلَى الصَّرَاطِ، وَ أَمَّا «لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ» فَبَلَّغَنِي وَاللَّهِ أَغْلَمُ أَنَّ اللَّهَ جَعَلَهَا سَبْعَ دَرَجَاتٍ

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} (having said) regarding His^{azwj} Words: ‘**And surely Hell is Promised to them altogether [15:43]**, they would be paused upon the Path (bridge). And as for: **For it there are seven doors, each door being for an Assigned segment of them [15:44]**, so it has reached me^{asws}, and Allah^{azwj} is more Knowing, that Allah^{azwj} Made it (Hell) to be of seven levels –

أَعْلَاهَا الْجَحِيمُ، يُقَوْمُ أَهْلُهَا عَلَى الصَّفَا مِنْهَا، تُعَلَى أَدْمِغَتُهُمْ فِيهَا كَعَلَى الْفُودِ بِمَا فِيهَا،

Its top (level) is Al-Jaheem. Its people would be paused upon a hill from it. Their brains would boil therein like the boiling of the pots and whatever is in it.

وَ الثَّانِيَةُ «لَطَى نَزَاعَةَ لِلشَّوَى تَدْعُوا مَنْ أَدْبَرَ وَ تَوَلَّى وَ جَمَعَ فَأَوْعَى»

And the second (level) **It is a Flame [70:15] Dragging them for the roasting [70:16] Claiming ones who turned and fled [70:17] And amassed, then stashed it [70:18].**

وَ الثَّلَاثَةُ «سَقَرَ لَا تُبْقِي وَ لَا تَذَرُ لَوَاحَةً لِلْبَشَرِ عَلَيْهَا تِسْعَةَ عَشَرَ»

And the third is, **Saqar [74:26] It neither lets remain nor spares (anyone) [74:28] Scorching for the person [74:29] Upon it are nineteen [74:30].**

وَ الرَّابِعَةُ الْخَطْمَةُ وَ مِنْهَا تُتَوَرَّ «شَرَّ كَالْقَصْرِ كَأَنَّهُ جَمَالَةٌ صُفْرٌ» تُدَقُّ مَنْ صَارَ إِلَيْهَا مِثْلَ الْكُحْلِ، فَلَا تَمُوتُ الرُّوحُ، كَلَّمَا صَارُوا مِثْلَ الْكُحْلِ عَادُوا

And the fourth is, **Al-Hutama [104:4]**, and from it is the Revenge. **It throws out sparks like towers [77:32] As if it was a string of yellow camels [77:33]**. One who comes to it would be pounded like the kohl (powder), but the soul will not be dying. Every time they become like the kohl (powder), they would be returned (to their former state, and the process repeated).

وَ الْخَامِسَةُ الْهَاطِيَةُ فِيهَا مَالِكٌ، يَدْعُونَ يَا مَالِكُ أَغْنِنَا فَإِذَا أَغْنَاهُمْ جَعَلَ لَهُمْ آيَةً مِنْ صُفْرِ مِنْ نَارٍ فِيهَا صَدِيدٌ مَا يَسِيلُ مِنْ جُلُودِهِمْ كَأَنَّهُ مُهْلٌ، فَإِذَا رَفَعُوهُ لِيَشْرَبُوا مِنْهُ تَسَاقَطَتْ لَحْمٌ وَجُوهِهِمْ مِنْ شِدَّةِ حَرِّهَا، وَ هُوَ قَوْلُ اللَّهِ «وَ إِنْ يَسْتَعْشِرُوكُمْ وَإِنْ يَسْتَعْشِرُوكُمْ بِمَا

كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِمَسِّ الشَّرَابِ وَ سَاءَتْ مُرْتَفَعًا» وَ مَنْ هَوَى فِيهَا هَوَى سَبْعِينَ عَامًا فِي النَّارِ، كُلَّمَا اخْتَرَقَ جِلْدُهُ بُدِّلَ جِلْدًا غَيْرُهُ

And the fifth is Al-Haawiya, wherein is Malik (keeper of Hell). They would be calling out, O Malik! Relieve us'. So when he relieves them, he would make for them a utensil of brass from fire wherein would be puss what would flow from their skins as if it is a respite. So when they raise it to drink from it, their flesh would fall off their faces from the intensity of its heat, and these are the Words of Allah^{azwj}: **And if they cry out for relief, they would be relieved by water like molten copper grilling their faces. Evil is the drink and worse is the dwelling [18:29]**. One who collapses in it would collapse for seventy years in the Fire. Every time his skin incinerates, it would be replaced with another skin.

وَ السَّادِسَةُ هِيَ السَّعِيرُ فِيهَا ثَلَاثُمِائَةِ سُرَادِقٍ مِنْ نَارٍ، فِي كُلِّ سُرَادِقٍ ثَلَاثُمِائَةِ قَصْرِ مِنْ نَارٍ، فِي كُلِّ قَصْرِ ثَلَاثُمِائَةِ بَيْتٍ مِنْ نَارٍ، فِي كُلِّ بَيْتٍ ثَلَاثُمِائَةِ لَوْنٍ مِنَ الْعَذَابِ مِنْ غَيْرِ عَذَابِ النَّارِ، فِيهَا حَيَاتٌ مِنْ نَارٍ، وَ عَقَارِبٌ مِنْ نَارٍ، وَ جَوَامِعٌ مِنْ نَارٍ، وَ سَلْسِلٌ مِنْ نَارٍ، وَ أَعْلَالٌ مِنْ نَارٍ، وَ هُوَ الَّذِي يَقُولُ اللَّهُ: «إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَ أَعْلَالًا وَ سَعِيرًا»

And the sixth, it is Al-Saeer wherein are three hundred canopies of Fire. In every canopy are three hundred castles of Fire. In every castle are three hundred houses of Fire, In every house are three hundred varieties of the Punishment from other than the Punishment of the Fire. Therein are serpents of Fire, and scorpions of Fire, and gatherings of Fire, and chains of Fire, and shackles of Fire, and it is which Allah^{azwj} is Saying: **Surely We have Prepared for the Kafirs, chains and shackles and Saeer [76:4]**.

وَ السَّابِعَةُ جَهَنَّمُ وَ فِيهَا الْفَلَقُ، وَ هُوَ جُبٌّ فِي جَهَنَّمَ إِذَا فُتِحَ أَسْعَرَ النَّارَ سَعْرًا، وَ هُوَ أَشَدُّ النَّارِ عَذَابًا، وَ أَمَّا صَعُودُ فَجَبَلٍ مِنْ صُنْفُرٍ مِنْ نَارٍ وَ سَطَطَ جَهَنَّمَ، وَ أَمَّا أَنَامًا فَهُوَ وَادٍ مِنْ صُنْفُرٍ مُذَابٍ يُجْرَى حَوْلَ الْجَبَلِ، فَهُوَ أَشَدُّ النَّارِ عَذَابًا.

And the seventh is Jahannum (Hell), and therein is **Al-Falaq [113:1]**, and it is a pit in Hell. Whenever it is opened, the Fire gets inflamed with a blaze, and it is the most severe of the Fires as Punishment. And as for Saoud, so it is a mountain of brass from Fire in the middle of Hell. And as for Asama, so it is a valley of molten brass flowing around the mountains, and it is the most severe of the Fires as Punishment'.¹⁴

VERSES 5 & 6

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا {5}

Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]

¹⁴ H 60 تفسير نور الثقلين، ج3، ص: 17

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا {6}

A fountain, from it the servants of Allah would be drinking. He shall Make it flow in abundance [76:6]

وباسناده عن الهذيل عن مقاتل عن محمد بن الحنفية عن الحسن بن علي بن أبي طالب عليهما السلام قال: كل ما في كتاب الله عزوجل من قوله: " ان الابرار " فوالله ما أراد به الا على بن أبي طالب وفاطمة وانا والحسين،

And by his chain, from Al-Hazeyl, from Maqatal, from Muhammad Bin Al-Hanifa, who has narrated:

‘Al-Hassan^{asws} Bin Ali^{asws} Bin Abu Talib^{asws} has said: ‘Wherever in the Book of Allah^{azwj} Mighty and Majestic, “The Righteous” is Mentioned, so by Allah^{azwj}, He^{azwj} does not Intend by it except for Ali^{asws} Bin Abu Talib^{asws}, and Fatima^{asws}, and Myself^{asws}, and Al-Husayn^{asws}.

لانا نحن ابرار بأبائنا وامهاتنا، وقلوبنا عملت بالطاعات والبر، ومبراة من الدنيا وحبها واطعنا الله في جميع فرائضه، وآمنا بوحدانيته وصدقنا برسوله.

This is because, we^{asws} are the righteous from our^{asws} forefathers, and our foremothers, and our^{asws} hearts act by obedience (to Allah^{azwj}) and righteousness, and are remote from the world and the love for it, and we^{asws} obey Allah^{azwj} is all of His^{azwj} Obligations, and believe in His^{azwj} Tawheed, and we^{asws} ratify His^{azwj} Rasool^{saww}.¹⁵

VERSE 7

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا {7}

They are fulfilling the vows and are fearing a Day, the evil of it would be widespread [76:7]

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن أحمد، عن يعقوب بن يزيد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، في قول الله عز و جل: «يُوفُونَ بِالنَّذْرِ قَالَ: «يُوفُونَ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ مِنْ وِلَايَتِنَا».

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

¹⁵ Tafseer Noor Al Saqalayn – CH 76 H 22

'Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: ***They are fulfilling the vows [76:7]***, he^{asws} said: 'They fulfil the vows which were taken upon them of our^{asws} Wilayah'.¹⁶

حدثنا محمد بن احمد عن يعقوب بن يزيد عن الحسن بن محبوب عن محمد بن الفضيل عن ابي الحسن عليه السلام في قول الله تعالى يوفون بالنذر الذي اخذ عليهم الميثاق من ولايتنا.

Narrated to us Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Al-Hassan Bin Mahboub, from Muhammad Bin Al-Fazel who has said:

Abu Al-Hassan^{asws}, regarding the Words of Allah^{azwj}: ***They are fulfilling the vows [76:7]*** has said: 'It is about the Covenant of our^{asws} Wilayah which was taken from them'.¹⁷

VERSE 8 & 9

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا {8}

And they fed the food to a poor, and an orphan and a captive out of love (for Allah), [76:8]

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا {9}

(They said): 'But rather, we are feeding you for the Face of Allah, neither wanting any recompense from you nor any appreciation' [76:9]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبي المغراء، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: قلت له: وَ يُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا؟ قال: «ليس من الزكاة».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al-Magra, from Abu Baseer, who has said:

'I asked Abu Abdullah^{asws}, '(What about): ***And they fed the food to a poor, and an orphan and a captive out of love (for Allah) [76:8]?***' He^{asws} said: 'It was not from the Zakat'.¹⁸

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَىٰ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ يَنْبَغِي لِلرَّجُلِ أَنْ يُوسِّعَ عَلَىٰ عِيَالِهِ كَيْلًا يَتَمَنُّوا مَوْتَهُ وَ تَلَا هَذِهِ الْآيَةَ وَ يُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

¹⁶ (الكافي 1: 341 / 5).

¹⁷ Basaair Al Darajaat – P 2 Ch 16 H 2

¹⁸ (الكافي 3: 499 / 9).

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Moammar Bin Khallad,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'It is befitting for the man that he extends upon his dependents lest they wish for his death', and he^{asws} recited this Verse: **And they fed the food over its love, to a poor, and an orphan and a captive [76:8].**

قَالَ الْأَسِيرُ عِيَالُ الرَّجُلِ يَنْبَغِي لِلرَّجُلِ إِذَا زِيدَ فِي النِّعْمَةِ أَنْ يَزِيدَ أُسْرَاءَهُ فِي السَّعَةِ عَلَيْهِمْ

He^{asws} said: 'The 'captives' are the dependants of the man. It is befitting for the man, when there is an increase in the bounties, that he increases upon his 'captives' regarding the capacity upon them'.

ثُمَّ قَالَ إِنَّ فُلَانًا أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَمَنْعَهَا أُسْرَاءَهُ وَ جَعَلَهَا عِنْدَ فُلَانٍ فَذَهَبَ اللَّهُ بِهَا قَالَ مُعَمَّرٌ وَ كَانَ فُلَانٌ حَاضِرًا .

Then he^{asws} said: 'So and so, Allah^{azwj} had Favoured upon him with Bounties, but he prevented these from his captives and made it to be with so and so, therefore Allah^{azwj} Took it away'. Moammar (the narrator) said, 'And that so and so was present'¹⁹.

Circumstances of the Revelation – Hadeeth 1

قوله تعالى: وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أُسْرَاءًا، قال علي بن إبراهيم: حدثني أبي، عن عبد الله بن ميمون القداح، عن أبي عبد الله (عليه السلام)، قال: « كان عند فاطمة (عليها السلام) شعير، فجعلوه عصيدة، فلما أنضجوها و وضعوها بين أيديهم جاء مسكين، فقال المسكين: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه ثلثاه،

Ali Bin Ibrahim said, 'My father narrated to me, from Abdullah Bin Maymoun Al-Qadah,

'Abu Abdullah^{asws} said: 'In the possession of (Syeda) Fatima^{asws}, there was some barley, and she^{asws} made porridge out of it. So, when she^{asws} had prepared it and placed it in front of her^{asws}, along came a poor (man). So the poor (man) said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you^{asws}'. So Ali^{asws} stood up and gave him a third of it.

فلم يلبث أن جاء يتيم، فقال اليتيم: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الثاني،

But soon an orphan came up, and the orphan said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you^{asws}'. So Ali^{asws} stood up and gave him the second third of it'.

ثم جاء أسير، فقال الأسير: رحمكم الله، أطعمونا مما رزقكم الله، فقام علي (عليه السلام) و أعطاه الثلث الباقي، و ما ذاقوها،

¹⁹ Al Kafi – V 4 – The Book of Zakaat Ch 54 H 3 (Extract)

Then a captive came up. So, the captive said, 'May Allah^{azwj} have Mercy on you^{asws}. Feed us from what Sustenance Allah^{azwj} has Given you'. So Ali^{asws} stood up and gave him the remaining third of it, and they^{asws} did not (even) taste it'.

فأنزل الله [فيهم] هذه الآية وَ يُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا إِلَى قَوْلِهِ تَعَالَى: وَ كَانَ سَعْيُكُمْ مَشْكُورًا فِي أَمِيرِ الْمُؤْمِنِينَ (عليه السلام)، وَ هِيَ جَارِيَةٌ فِي كُلِّ مُؤْمِنٍ فَعَلَ مِثْلَ ذَلِكَ لِلَّهِ عِزٌّ وَ جَلٌّ بِنَشَاطٍ فِيهِ.

Thus, Allah^{azwj} Revealed these Verses (regarding them^{asws}): **And they fed the food over its love, to a poor, and an orphan and a captive [76:8] - up to His^{azwj} Words: Surely this would be a Recompense for you and your striving would always be appreciated [76:22]**, regarding Amir-al-Momineen^{asws}, and it flows to every Momin who acts similarly to that for the Sake of Allah^{azwj} Mighty and Majestic, (actively involved in it)²⁰.

Circumstances of the Revelation – Hadeeth 2

ابن بابويه، قال: حدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد بن عبد العزيز بن يحيى الجلودي البصري، قال: حدثنا محمد بن زكريا، قال: حدثنا شعيب بن واقد، قال: حدثنا القاسم بن بهرام، عن ليث، عن مجاهد، عن ابن عباس. و حدثنا محمد بن إبراهيم بن إسحاق، قال: حدثنا أبو أحمد عبد العزيز بن يحيى الجلودي، قال: حدثنا الحسن بن مهران، قال: حدثنا سلمة بن خالد، عن الصادق جعفر بن محمد، عن أبيه (عليهما السلام)، في قوله عز و جل: يُؤْفُونَ بِالنَّذْرِ

Ibn Babuwayh said, 'Muhammad Bin Ibrahim Bin Is'haq narrated to us from Abu Ahmad Bin Abdul Aziz Bin Yahya Al-Jaloudy Al-Basry, from Muhammad Bin Zakariya, from Shuayb Bin Waqad, from Al-Qasim Bin Bahram, from Lays, from Mujahid, from Ibn Abbas. And it was narrated to us by Muhammad Bin Ibrahim Bin Is'haq, from Abu Ahmad Abdul Aziz Bin yahy Al-Jaloudy, from Al-Hassan Bin Mahran, from Salmat Bin Khalid, who has said:

'Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} regarding the Words of the Mighty and Majestic: **They are fulfilling the vows [76:7] : -**

قال: «مرض الحسن و الحسين (عليهما السلام) و هما صبيان صغيران، فعادهما رسول الله (صلى الله عليه و آله) و معه رجلان، فقال أحدهما: [يا أبا الحسن] لو نذرت في ابنك نذرا لله، إن عافاهما؟

He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws} were not well, and they^{asws} were both very young boys. So Rasool-Allah^{saww} visited both of them^{asws}, and with him^{saww} were two men. One of them said, 'O Abu Al-Hassan^{asws}! If only you^{asws} would vow a vow with Allah^{azwj} He^{azwj} Grants them^{asws} both good health?'

فقال: أصوم ثلاثة أيام شكرا لله عز و جل، و كذلك قالت فاطمة (عليها السلام)، و قال الصبيان: و نحن أيضا نصوم ثلاثة أيام، و كذلك قالت جاريتهم فضة، فألبسهما الله العافية، فأصبحوا صائمين و ليس عندهم طعام.

²⁰ (تفسير القمي 2: 398)

He^{asws} said: 'I^{asws} shall Fast for three days in appreciation to Allah^{azwj} Mighty and Majestic. And Fatima^{asws} said similar to it. And the two young boys^{asws} said: 'We^{asws} shall also Fast for three days'. And their^{asws} maid (Fizza^{as}) said that as well. Allah^{azwj} Covered them^{asws} with the health. (as a result) they^{asws} became hungry and they^{asws} did not have any food.

فانطلق علي (عليه السلام) إلى جار له من اليهود، يقال له شمعون، يعالج الصوف، فقال: هل لك أن تعطيني جزء من صوف تغزلها ابنة محمد بثلاثة أصوع من شعير؟ قال: نعم، فأعطاه،

So Ali^{asws} went to a Jewish neighbour of his^{asws} called Shamoun who used to treat wool. He^{asws} said: 'Could you give me^{asws} some wool so that the daughter^{asws} of Muhammad^{saww} can spin it for you in exchange for a Sa'a (a unit of measurement) of barley?' He said, 'Yes'. So he gave it to him^{asws}.

فجاء بالصوف و الشعير، و أخبر فاطمة (عليها السلام) فقبلت و أطاعت، ثم عمدت فغزلت ثلث الصوف، ثم أخذت صاعاً من الشعير فطحنته و عجنته، و خبزت من خمسة أقراص، لكل واحد منهم قرص.

He^{asws} came with the wool and the barley, and informed Fatima^{asws}. So she^{asws} accepted and obeyed, then she^{asws} spun a third of the wool, then took a measure (Sa'a) of barley, so she^{asws} ground it and kneaded it, and made five discs of bread from it, a disc for each one of them^{asws}.

و صلى علي (عليه السلام) مع النبي (صلى الله عليه و آله) المغرب، ثم أتى منزله، فوضع الخوان و جلسوا خمستهم، فأول لقمة كسرها علي (عليه السلام) إذا مسكين واقف [بالباب]، فقال: السلام عليكم يا أهل بيت محمد، أنا مسكين من مساكين المسلمين، أطمعوني مما تأكلون أطمعكم الله على موافد الجنة، فوضع اللقمة من يده، ثم قال:

And Ali^{asws} prayed Al-Maghrib Salat with the Prophet^{saww}, then came to his^{asws} house. The food was placed, and the five of them were seated. As soon as Ali^{asws} broke the first morsel to eat, there was a beggar who paused at the door. He said, 'Greetings be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! I am a poor from the poor Muslims. Feed me from what you^{asws} are eating, Allah^{azwj} would Feed you^{asws} from the Banquets of the Paradise'. So he^{asws} placed the morsel back from his hand, then said (In prose):

فاطم ذات الجحد و اليقين يا بنت خير الناس أجمعين أما ترين البائس المسكين جاء إلى الباب له حنين يشكو إلى الله و يستكين يشكو إلينا جائعاً حزين كل امرئ بكسبه رهين من يفعل الخير يقف سمين موعده في جنة رهين حرهما الله على الضنين و صاحب البخل يقف حزين تهوي به النار إلى سجين شرابه الحميم و الغسلين يمكث فيه الدهر و السنين

'Fatima^{asws}, O one of glory and conviction! O daughter^{asws} of the one^{saww} better than all the people together! But, do you^{asws} not see the poor beggar who has come to the door? He is craving to complain to Allah^{azwj} and submit his complaint against us^{asws}. He has come grief-stricken. Every person who does good would stand tomorrow in debt for the Garden which Allah^{azwj} has Forbidden upon the stingy and the niggardly who will pause at the Blazing Fire. His drink would be scalding water, remaining therein for ages and years'.

فأقبلت فاطمة (عليها السلام) تقول: أمرك سمع يا بن عم و طاعة ما بي من لؤم و لا وضاعه غذيت باللب و بالبراعة أرجو إذا أشبعت في مجامع أن ألحق الأختيار و الجماعه و أدخل الجنة في شفاعه

Fatima^{asws} faced him^{asws} and replied (in prose). She^{asws} said: 'I^{asws} heard your^{asws} instruction, O cousin^{asws}, and obey. I^{asws} will not be accused for menial food, nor do I^{asws} want lowliness due to it, and I^{asws} hope that we^{asws} all should participate together in the good, and enter the Paradise regarding intercession'.

و عمدت إلى ما كان على الخوان فدفعته إلى المسكين، و باتوا جيعا، فأصبحوا صياما لم يذوقوا إلا الماء القراح ثم عمدت إلى الثلث الثاني من الصوف فغزلته، ثم أخذت صاعا من الشعير فطحنته و عجنته، و خبزت منه خمسة أقراص، لكل واحد قرص،

And she^{asws} proceeded to what was upon the table spread and handed it over to the poor beggar. And their^{asws} hunger increased. That remained until the morning and they did not taste anything except for clear water (before observing Fast). She^{asws} proceeded to the second, third of the wool and spun it. Then she^{asws} took a measure of barley and ground it, and kneaded it, and made five discs of bread with it, a disc for each one of them^{asws}.

و صلى علي (عليه السلام) المغرب مع النبي (صلى الله عليه و آله)، ثم أتى إلى منزله، فلما وضع الخوان بين يديه و جلسوا خمستهم، فأول لقمة كسرهما علي (عليه السلام) إذا يتيم من يتامى المسلمين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، أنا يتيم من يتامى المسلمين، أطعموني مما تأكلون أطعمكم الله على موائد الجنة، فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

And Ali^{asws} prayed Al-Maghrib Salat with the Prophet^{saww}, then came to his^{asws} house. So when the food was placed in front of him^{asws}, and the five of them^{asws} were seated, as soon as Ali^{asws} broke the first morsel, an orphan from the orphans of the Muslims paused at the door and said, 'Greetings be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! I am an orphan from the Muslim orphans. Feed me from what you^{asws} are eating, Allah^{azwj} would Feed you upon the Banquets of the Paradise'. So Ali^{asws} placed the morsel back from his^{asws} hand and said (in prose):

فاطم بنت السيد الكريم بنت نبي ليس بالزئيم قد جاءنا الله بذا اليتيم من يرحم اليوم هو الرحيم موعده في جنة النعيم حرمها الله على اللئيم و صاحب البخل يقف ذميم تهوي به النار إلى الجحيم شرابه الصديد و الحميم

Fatima^{asws}, daughter^{asws} of the Chief of the generous one, daughter of the Prophet^{saww} who was not with wickedness, Allah^{azwj} has Come to us with that orphan. The one who is merciful to him today would be in the Gardens of Bliss which Allah^{azwj} has Forbidden upon the wicked and the one who is niggardly who would be plunged down into the obnoxious Fire. Their drink would be pus and boiling water'.

فأقبلت فاطمة (عليها السلام) و هي تقول: فسوف أعطيه و لا ابالي و أوثر الله على عيالي أمسوا جيعا و هم أشبالي أصغرهما يقتل في القتال في كربلا يقتل باغتيال للقاتل الويل مع الوبال تهوي به النار إلى سفال كبوله زادت على الأكبال

So Fatima^{asws} turned towards him^{asws} and she^{asws} said (in prose): 'So I^{asws} shall give and I^{asws} do not mind, and I^{asws} prefer Allah^{azwj} over my^{asws} children who are hungry, and the younger one^{asws} would be killed in Karbala, killed by murderous assassins. So the woe along with the damnation be upon them who will be plunged into the Fire to its lowest level, with the Punishment being (ever) increased upon them'.

ثم عمدت فأعطته جميع ما على الخوان، و باتوا جوعاً لم يذوقوا إلا الماء القراح، فأصبحوا صياماً، و عمدت فاطمة (عليها السلام) فغزلت الثلث الباقي من الصوف، و طحنت الصاع الباقي و عجنته، و خبزت منه خمسة أقراص، لكل واحد منهم قرص،

Then she^{asws} proceeded and gave all what was upon the table spread. And their^{asws} hunger increased, and they did not taste anything except for clear water. So they^{asws} were Fasting in the morning, and Fatima^{asws} proceeded, to the remainder of the wool and spun it, and she^{asws} ground the rest of the barley and kneaded it, and made five discs of bread from it, a disc for each one of them^{asws}.

و صلى علي (عليه السلام) [المغرب] مع النبي (صلى الله عليه و آله)، ثم أتى منزله، فقرب إليه الخوان، فجلسوا خمستهم، فأول لقمة كسرها علي (عليه السلام) إذا أسير من أسراء المشركين قد وقف بالباب، فقال: السلام عليكم يا أهل بيت محمد، تأسرونا و تشدوننا و لا تطعموننا فوضع علي (عليه السلام) اللقمة من يده، ثم قال:

And Ali^{asws} prayed Al-Maghrib Salat with the Prophet^{saww}, then came to his^{asws} house. So the food was placed near to him^{asws}, and the five of them^{asws} were seated. As soon as Ali^{asws} broke the first morsel, there was a captive from the captives of the Polytheists who had paused at the door. He said, 'Greetings be upon you^{asws}, O People^{asws} of the Household of Muhammad^{saww}! You^{asws} have made us to be captives and do not feed us?' So Ali^{asws} placed the morsel back from his hand, then said (in prose):

فاطم يا بنت النبي أحمد بنت نبي سيد مسود قد جاءك الأسير ليس يهتد مكبلاً في غله مقيد يشكو إلينا الجوع قد تقدد من يطعم اليوم يجده في غد عند العلي الواحد الموحد ما يزرع الزارع سوف يحصد فأطعمي من غير من أنكد

Fatima^{asws}, O daughter of the Prophet Ahmad^{saww}. A Prophet^{saww} who is a Chief of the chiefs. There has come to your^{asws} door, the captive, chained and restricted. He is complaining to us^{asws} of the hunger. The one who feeds him today, would sow today and reap tomorrow in the Presence of the Exalted, the One, so do not despair'.

فأقبلت فاطمة (عليها السلام) و هي تقول: لم يبق مما كان غير صاع قد دبرت كفي مع الذراع شبلاي و الله هما جيع يا رب لا تركهما ضياع أبوهما للخير ذو اصطناع عبل الذراعين طويل الباع و ما على رأسي من قناع إلا عبا نسجتها بصاع

So Fatima^{asws} faced him^{asws} and she^{asws} said (in prose): 'There does not remain any other measure (of barley) behind to suffice my^{asws} children. By Allah^{azwj} they are hungry. O Lord^{azwj}! Do not Leave both of them^{asws}, as their father^{asws} is the good, one with two hands (double generous) with a long span, and there is nothing in my^{asws} possession which I^{asws} can spin (anymore)'.

و عمدوا إلى ما كان على الخوان فأعطوه، و باتوا جوعاً، و أصبحوا مفطرين و ليس عندهم شيء.».

And she^{asws} proceeded to what was upon the table spread, so she^{asws} gave it. And their^{asws} hunger increased. And their Fasts had ended and there was nothing (to eat) in their^{asws} possession’.

قال شعيب في حديثه: و أقبل علي (عليه السلام) بالحسن و الحسين (عليهما السلام) نحو رسول الله (صلى الله عليه و آله)، و هما يرتعشان كالفراخ من شدة الجوع، فلما بصر رسول الله (صلى الله عليه و آله) بهما قال: «يا أبا الحسن، شد ما يسؤني ما أرى بكم، انطلق إلى ابنتي فاطمة»

Shuayb said in his Hadeeth, ‘And Ali^{asws} went with Al-Hassan^{asws} and Al-Husayn^{asws} to Rasool-Allah^{saww}, and they^{asws} were both trembling like nestlings due to the intensity of the hunger. So when the Rasool-Allah^{saww} saw the two of them^{asws}, he^{saww} said: ‘O Abu Al-Hassan^{asws}! I^{asws} do not like what I^{saww} see with you^{asws} all. (So let us^{asws}) go to my^{saww} daughter^{asws} Fatima^{asws}’.

فانطلقوا [إليها] و هي في محرابها، قد لصق بطنها بظهرها من شدة الجوع و غارت عيناها، فلما رآها رسول الله (صلى الله عليه و آله) ضمها إليه، و قال: و اغوثاه، أنتم منذ ثلاث فيما أرى!

So they^{asws} went to her^{asws}, and she^{asws} was in her^{asws} Prayer niche (Mehraab). Her^{asws} stomach had touched her^{asws} back (bone) due to the intensity of the hunger, and her^{asws} eyes had sunk. So, when the Rasool-Allah^{saww} saw her^{asws}, he^{saww} took her^{asws} in his^{saww} arms and said: ‘Waah! I^{saww} seek Your^{azwj} Help, with what I^{saww} see you^{asws} all to be in, for the last three days!’

فهبط جبرئيل (عليه السلام)، فقال: يا محمد، خذها هنا لك في أهل بيتك. فقال: و ما آخذ يا جبرئيل؟ قال: هل أتى على الإنسان حين من الدهر حتى بلغ إن هذا كان لكم جزاءً و كان سعيكم مشكوراً.

Jibraeel^{as} descended and said: ‘O Muhammad^{saww}! Take it, that which is for you^{saww} regarding the People^{asws} of your^{saww} Household!’ So he^{saww} said: ‘And what shall I^{saww} take, O Jibraeel^{as}?’ He^{as} said: ‘**Didn’t there come upon the human being, a period of time? [76:1]** – until he^{as} reached: **Surely this would be a Recompense for you and your striving would always be appreciated [76:22]**’²¹

Circumstances of the Revelation – Hadeeth 3

محمد بن العباس، قال: حدثنا أحمد بن محمد الكاتب، عن الحسن بن بمرام، عن عثمان بن أبي شيبة، عن وكيع، عن المسعودي، عن عمرو بن مرة، عن عبد الله بن الحارث المكتب، عن أبي كثير الزبيدي، عن عبد الله بن العباس (رضي الله عنه)، قال: مرض الحسن و الحسين (عليهما السلام)، فنذر علي و فاطمة (عليهما السلام) و الجارية نذرا إن برئا صاموا ثلاثة أيام شكراً، فبرئا، فوفوا بالنذر و صاموا،

²¹ (Extract) (أمالي الصدوق: 11 / 212)

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Katib, from Al-Hassan Bin Bahram, from Usman Bin Abu Shayba, from Waki'a, from Al-Mas'oudi, from Amro Bin Marat, from Abu Abdullah Bin Al-Haris Al-Maktab, from Abu Kaseer Al-Zubeydi, who has said:

'Abdullah Bin Al-Abbas says, 'Al-Hassan^{asws} and Al-Husayn^{asws} were not well, so Ali^{asws} and Fatima^{asws} vowed a vow, and the maid (Fizza^{as}) also vowed, that if they^{asws} were healed, they would all fast for three days in appreciation. So they^{asws} were cured, and they^{asws} all fulfilled their vows and Fasted.

فلما كان أول يوم قامت الجارية و حرشت شعيرا، فخبزت منه خمسة أقراص، لكل واحد منهم قرص، فلما كان وقت الفطر جاءت الجارية بالمائدة فوضعتها بين أيديهم، فلما مدوا أيديهم ليأكلوا و إذا مسكين بالباب يقول: يا أهل بيت محمد، مسكين آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا و آثروا المسكين».

So when it was the first day, the maid arose and ground some barley and made five pieces of bread, one for each one of them. When it was the time to break the Fast (Iftaar), the maid came with the food and placed it in front of them^{asws}. But when they^{asws} extended their^{asws} hands to eat from it, there was a beggar at the door saying, 'O People^{asws} of the Household of Muhammad^{saww}! A beggar of the clan of so and so is at the door'. So Ali^{asws} said: 'We would rather not eat, and prefer the poor'.

فلما كان اليوم الثاني فعلت الجارية كما فعلت في اليوم الأول، فلما وضعت المائدة بين أيديهم ليأكلوا، فإذا يتيم بالباب و هو يقول: يا أهل بيت النبوة و معدن الرسالة، يتيم آل فلان بالباب، فقال علي (عليه السلام): «لا تأكلوا شيئا و أطعموا اليتيم».

قال: ففعلوا.

So when it was the second day, the maid (Fizza^{as}) did what she^{as} had done on the first day. When she^{as} placed the food in front of them^{asws} to eat, and there was an orphan at the door and he was saying, 'O People^{asws} of the Household of the Prophet-hood and the (place of) the Revelation of the Message! An orphan of the clan of so and so is at the door'. So Ali^{asws} said: 'We rather not eat, and feed the orphan'.

فلما كان في اليوم الثالث و فعلت الجارية كما فعلت في اليومين، فلما جاءت الجارية بالمائدة فوضعتها، فمدوا أيديهم ليأكلوا، و إذا شيخ كبير يصيح بالباب: يا أهل بيت محمد، تأسروننا و لا تطعموننا.

So when it was the third day, the maid (Fizza^{as}) did as she^{as} had done in the past two days. So when the maid^{as} came with the food, she placed it. But when they^{asws} extended their^{asws} hands to eat, there was an old man pleading at the door, 'O People^{asws} of the Household of Muhammad^{saww}! We have been made prisoners due to submitting to your^{asws} love, would you^{asws} (please) feed us?'

قال: فبكى علي (عليه السلام) بكاء شديدا، و قال: «يا بنت محمد، إني أحب أن يراك الله و قد آثرت هذا الأسير على نفسك و أشبالك».

فقالت: «سبحان الله، ما أعجب ما نحن فيه معك، ألا ترجع إلى الله في هؤلاء الصبية الذين صنعت بهم ما صنعت، و هؤلاء إلى متى يصبرون صبرنا».

Ali^{asws} wept with an intense wailing, and said: 'O daughter^{asws} of Muhammad^{saww}. I^{asws} would love it that Allah^{azwj} should See you^{asws} to have preferred this captive over yourself^{asws}, and your sons^{asws}'. So she^{asws} said: 'Glory be to Allah^{azwj}! How strange what (situation) we^{asws} are in, with you^{asws}. You^{asws} should not refer to Allah^{azwj} regarding these boys^{asws} with whom you^{asws} are doing what you^{asws} are doing, and for how long would these boys^{asws} be able to endure patience along with our^{asws} patience?'

فقال لها علي (عليه السلام): «فالله يصبرك و يصبرهم، و يأجرنا إن شاء الله تعالى، و به نستعين، و عليه نتوكل، و هو حسبنا و نعم الوكيل، اللهم بدلنا بما فاتنا من طعامنا هذا ما هو خير منه، و اشكر لنا صبرنا و لا تنسه لنا، إنك رحيم كريم». فأعطوه الطعام.

So Ali^{asws} said to her^{asws}: 'Allah^{azwj} will Give you^{asws} patience and to them^{asws}, and will Recompense us^{asws} if Allah^{azwj} the Exalted so Desires to, and by Him^{azwj} do we^{asws} seek Support, and upon Him^{azwj} do we^{asws} rely, and He^{azwj} is Sufficient for us^{asws} and is the Most Reliable. Our^{asws} Allah^{azwj} would Exchange this food for us^{asws} with that which is better than it, and Thank us^{asws} for our^{asws} patience, and will not Forget us^{asws}, for He^{azwj} is Merciful, Benevolent'. So they^{asws} gave him the food'.

و بكر إليهم النبي (صلى الله عليه و آله) في اليوم الرابع، فقال: «ما كان من خيركم في أيامكم هذه؟» فأخبرته فاطمة (عليها السلام) بما كان، فحمد الله و شكره و أتى عليه، و ضحك إليهم، و قال: «خذوا هناكم الله و بارك عليكم و بارك لكم قد هبط علي جبرئيل من عند ربي و هو يقرأ عليكم السلام، و قد شكر ما كان منكم، و أعطى فاطمة سؤلها، و أجاب دعوتها،

And the Prophet^{saww} hurried to them^{asws} on the fourth day, and he^{saww} said: 'What was your^{asws} news of these days of yours^{asws}?'. So Fatima^{asws} informed him^{saww} of what had happened. He^{saww} Praised Allah^{azwj} and thanked and Extolled Him^{azwj}, and smiled at them^{asws}, and said: 'Take congratulations of Allah^{azwj} and Blessings for you^{asws} and Blessings upon you^{asws}. Jibraeel^{as} had descended from the Presence of my^{saww} Lord^{azwj}, and he^{as} conveyed Greetings (of Allah^{azwj}) to you^{asws} all, and His^{azwj} Appreciation of what had happened from you^{asws} and Granted Fatima^{asws} her^{asws} request, and has Answered her^{asws} supplication'.

و تلا عليهم إنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا إلى قوله: إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَ كَانَ سَعْيُكُمْ مَشْكُورًا.

And he^{saww} recited to them^{asws}: **Surely, the righteous would be drinking from a cup, its admixture would be of camphor [76:5]** - up to His^{azwj} Words: **Surely this would be a Recompense for you and your striving would always be appreciated [76:22]**.

قال: و ضحك النبي (صلى الله عليه و آله) و قال: «إن الله قد أعطاكم نعيما لا ينفد و قرّة عين أبد الأبدین، هنيئا لكم يا بيت النبي بالقرب من الرحمن، مسكنكم معه في دار الجلال و الجمال، و يكسوكم من السندس و الإستبرق و الأرجوان، و يسقيكم الرحيق المختوم من الولدان، فأنتم أقرب الخلق من الرحمن،

He^{asws} said; 'And the Prophet^{saww} smiled and said: 'Allah^{azwj} has Given to you^{asws} Bounties which will not be cut off, and would delight the eyes forever.

Congratulations to you^{asws}, O House of the Prophet^{saww}, for the Proximity to the Beneficent. Your^{asws} dwellings would be in His^{azwj} Proximity in the House of Majestic and Beauty, and your^{asws} garments would be from silk and brocade and the purple (coloured). And your^{asws} drink would be of The Sealed Nectar (Al-Raheeq Al-Makhtoum) (served) from the innocent servants, for you^{asws} all are the nearest of the creatures to the Beneficent.

تأمنون إذا فرغ الناس، و تفرحون إذا حزن الناس، و تسعدون إذا شقي الناس، فأنتم في روح و ربحان، و في جوار الرب العزيز الجبار و هو راض عنكم غير غضبان، قد أمتم العقاب و رضيتم الثواب، تسألون فتعطون، و تتحفون فترضون، و تشفعون فتشفعون، طوبى لمن كان معكم، و طوبى لمن أعزكم إذا خذلكم الناس، و أعانكم إذا جفاكم الناس، و آواكم إذا طردكم الناس، و نصركم إذا قتلكم الناس، الويل لكم من أمتي، و الويل لأمتي من الله».

You^{asws} will be secure when the people would be in a terrifying panic, and you^{asws} will be joyful when the people are in grief, and you^{asws} will be happy when the people are miserable. So you^{asws} will be in the breeze and aromas, and in the vicinity of the Lord^{azwj}, the Mighty, the Compeller, and He^{azwj} would be Pleased with you^{asws} forever. You^{asws} have security from the Punishment of (the Day), and will be pleased with the Rewards. Whatever you^{asws} will desire and will be Granted it, and will be presented with it and you^{asws} will be pleased with it. And you^{asws} will be Granted intercession, so you^{asws} will be interceding. Blessed is the one who is with you^{asws}, and Blessed is the one who cherishes you^{asws} when the people abandon you^{asws}, and support you^{asws} when they are disloyal to you^{asws}, and befriends you^{asws} when the people reject you^{asws}, and help you when the people murder you^{asws}. And the destruction upon you^{asws} would be from my^{saww} community, and the doom would be to my^{saww} community from Allah^{azwj}!

ثم قبل فاطمة و بكى، و قبل جبهة علي (عليها السلام) و بكى، و ضم الحسن و الحسين إلى صدره و بكى، و قال: «اللهم خليفتي عليكم في المحيا و الممات، و أستودعكم الله و هو خير مستودع،

Then Fatima^{asws} kissed him^{saww} and wept, and Ali^{asws} kissed his^{saww} forehead and wept, and Al-Hassan^{asws} and Al-Husayn^{asws} embraced him^{saww} and wept, and he^{saww} said: 'Allah^{azwj}, my^{saww} Caliph during my^{saww} life and the death, and I^{saww} commit you^{asws} to Allah^{azwj}, and He^{azwj} is the best of the Repositories.

حفظ الله من حفظكم، و وصل الله من وصلكم، و أعان الله من أعانكم، و خذل الله من خذلكم و أخافكم،

May Allah^{azwj} Protect the one who protects you^{asws}, and may Allah^{azwj} Maintain Relations with the one who maintains relations with you^{asws}, and may Allah^{azwj} Support the one who supports you^{asws}, and may Allah^{azwj} Abandon the one who abandons you^{asws} and frightens you^{asws}.

أنا لكم سلف و أنتم عن قليل [إبي] للاحقون، و المصير إلى الله، و الوقوف بين يدي الله عز و جل، و الحساب على الله ليجزى الذين أسأؤا بما عملوا و يجزى الذين أحسنوا بالحسنى».

I^{saww} am an ancestor for you^{asws}, and you^{asws} are my^{saww} descendants. And the journey is to Allah^{azwj}, and the Pause is in front of Allah^{azwj} Mighty and Majestic. And the Reckoning is upon Allah^{azwj}: **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]**.²²

VERSES 10 & 11

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا {10}

Surely, we fear from our Lord a harsh, distressful Day [76:10]

فَوَقَّاهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا {11}

Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]

A supplication against the evil of Monday

في امالي شيخ الطائفة قدس سره باسناده إلى علي بن عمر العطار قال: دخلت على ابي الحسن العسكري عليه السلام يوم الثلاثاء فقال لم ارك امس؟ قال: كرهت الحركة في يوم الاثنين قال: يا علي من احب ان يقيه الله شر يوم الاثنين فليقرء في اول ركعة من صلاة الغداة: " هل اتى على الانسان "

In Al-Amaaly of Sheykh Al-Taaifa, by his chain going up to Ali Bin Umar Al-Attaar who said:

'I came up to Abu Al-Hassan Al-Askari^{asws} on the day of Tuesday. So he^{asws} said: 'Why did I^{asws} not see you yesterday?' I said, 'I abhor moving during the day of Monday. He^{asws} said: 'O Ali! The one who loves that Allah^{azwj} should Shield him from the evil of the day of Monday, then he should recite: **Didn't there come upon the human being [76:1]** (Surah Al-Dahr) in the first Cycle of the morning Salat'.

ثم قرء أبو الحسن عليه السلام " فوقاهم الله شر ذلك اليوم ولقاهم نضرة وسرورا " .

Then Abu Al-Hassan^{asws} recited: **Therefore Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]**.²³

²² (تأويل الآيات 2: 6 / 750)

²³ Tafseer Noor Al Saqalayn – CH 76 H 4

VERSES 12 & 13

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا {12}

And Recompense them due to their being patient, a Garden and silk [76:12]

مُتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ ۖ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا {13}

Reclining therein upon the couches, neither seeing (heat of a) sun therein nor intense cold [76:13]

[أبو نعيم الاصبهاني] حدثنا حبيب بن الحسن، حدثنا عبد الله بن صالح البخاري، حدثنا أحمد بن محمد بن محمد بن سعيد الصيرفي، حدثنا محمد بن كثير الكوفي، عن أبي حمزة الثمالي، عن أبي جعفر، في قوله عزوجل: * (وجزلهم بما صبروا الجنة وحريرا) * . قال: بما صبروا على الفقر ومصائب الدنيا.

Abu Naeem Al Isbahany – Habeeb Bin Al Hassan narrated to us, from Abdullah Bin Salih Al Bukhary, from Ahmad Bin Muhammad Bin Muhammad Bin Saeed Al Sayrafy, from Muhammad Bin Kaseer Al Kufy, from Abu Hamza Al Sumaly,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **And Recompense them due to their being patient, a Garden and silk [76:12]**. He^{asws} said: 'Having been patient upon the poverty and the difficulties of the world'.²⁴

VERSES 14 - 18

وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا تَذَلِيلًا {14}

And it shades would stoop unto them, and its selections would droop with humbleness [76:14]

وَيُطَافُ عَلَيْهِمْ بِآنِيَةٍ مِنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا {15}

And they (servants) would circle around them with vessels of silvers and goblets as if these were glass [76:15]

قَوَارِيرَ مِنْ فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا {16}

²⁴ Tafseer Abu Hamza Al Sumaly - Hadeeth No. 349

Glasses of silver, measuring these with a measurement [76:16]

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا {17}

And they would be quenching there in cups, its admixture being of ginger [76:17]

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا {18}

(Of) a Fountain therein named as Salsabeel [76:18]

قَالَ وَ الْأَنْهَارُ تَجْرِي مِنْ تَحْتِ مَسَاكِينِهِمْ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ حَلَّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَ الثَّمَارُ دَانِيَةٌ مِنْهُمْ وَ هُوَ قَوْلُهُ عَزَّ وَ حَلَّ وَ دَانِيَةٌ عَلَيْهِمْ ظِلَالُهَا وَ ذَلِكَ قُطُوفُهَا تَذَلِيلًا مِنْ قُرْبِهَا مِنْهُمْ يَتَنَاوَلُ الْمُؤْمِنُ مِنَ النَّوْعِ الَّذِي يَشْتَهِيهِ مِنَ الثَّمَارِ بِفِيهِ وَ هُوَ مُتَّكِفٌ وَ إِنَّ الْأَنْوَاعَ مِنَ الْفَاكِهَةِ لَيُفْلَنَ لِرَبِّ اللَّهِ يَا وَلِيَّ اللَّهِ كُلِّي قَبْلَ أَنْ تَأْكُلَ هَذَا قَبْلِي

Rasool-Allah^{saww} said: 'And the rivers would flow from underneath his dwelling and these are the Words of Allah^{azwj}: **They, for them would be Gardens of Eden, the rivers flowing beneath these [18:31]**. And the fruits would come near to them and these are the Words of Mighty and Majestic: **And it shades would stoop unto them, and its selections would droop with humbleness [76:14]**. A Momin would eat from the varieties of fruits by its variety whilst reclining, and the varieties of the fruits will say to the friend of Allah^{azwj}, 'Eat me before you eat this one'.

قَالَ وَ لَيْسَ مِنْ مُؤْمِنٍ فِي الْجَنَّةِ إِلَّا وَ لَهُ جَنَّاتٌ كَثِيرَةٌ مَعْرُوشَاتٍ وَ عَيْرٌ مَعْرُوشَاتٍ وَ أَنْهَارٌ مِنْ حَمْرٍ وَ أَنْهَارٌ مِنْ مَاءٍ وَ أَنْهَارٌ مِنْ لَبَنٍ وَ أَنْهَارٌ مِنْ عَسَلٍ فَإِذَا دَعَا وَلِيُّ اللَّهِ بِغَدَائِهِ أُتِيَ بِمَا تَشْتَهِي نَفْسُهُ عِنْدَ طَلْبِهِ الْغَدَاءَ مِنْ عَيْرٍ أَنْ يُسَمِّيَ شَهْوَتَهُ

Rasool-Allah^{saww} said: 'And there is none from a *Momin* in the Paradise except that for him would be numerous Gardens, with a gazebo or without a gazebo, and rivers of pure drinks, and rivers of water, and rivers of milk, and rivers of honey. So if the friend of Allah^{azwj} calls to partake a meal, he would be given whatsoever he desires for from the foods without even having named his desire'.

قَالَ ثُمَّ يَتَخَلَّى مَعَ إِخْوَانِهِ وَ يَزُورُ بَعْضُهُمْ بَعْضًا وَ يَتَنَعَّمُونَ فِي جَنَّاتِهِمْ فِي ظِلٍّ مَمْدُودٍ فِي مِثْلِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ أَطْيَبَ مِنْ ذَلِكَ

He^{saww} said: 'Then he would seclude himself with his brethren, and they would visit each other, and they would enjoy in their Gardens in extended shade, similar to what is between the break of dawn to the rise of the sun, and better than that'.²⁵

و عنه، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو الحسن أحمد بن محمد بن الحسن، قال: حدثني أبي، عن سعيد بن عبد الله بن موسى، قال: حدثنا محمد بن عبد الرحمن العزمي، قال: حدثنا المعلى بن هلال، عن الكلبي، عن أبي صالح، عن عبد الله بن

²⁵ Al Kafi – H 14517 (Extract)

العباس، قال: سمعت رسول الله (صلى الله عليه وآله) يقول: «أعطاني الله تعالى خمسا و أعطى عليا خمسا، أعطاني جوامع الكلم، و أعطى عليا جوامع العلم، و جعلني نبيا، و جعله وصيا، و أعطاني الكوثر، و أعطاه السلسيل، و أعطاني الوحي، و أعطاه الإلهام، و أسرى بي إليه، و فتح له أبواب السماء و الحجب حتى نظر إلي و نظرت إليه».

And from him, who said that it has been narrated from Muhammad Bin Muhammad, from Abu Al-Hassan Ahmad Bin Muhammad Bin Al-Hassan, from his father, from Saeed Bin Abdullah Bin Musa, from Muhammad Bin Abdul Rahmaan Al-Azmy, from Al-Moala Bin Hilal, from Al-Kalby, from Abu Saleh, from Abdullah Bin Al-Abbas who said:

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} has Given to me^{saww} five (qualities), and Given to Ali^{asws} five (qualities). He^{azwj} has Gave me the totality of speech (The Quran) and Given to Ali^{asws} the totality of the Knowledge, and has Made me^{saww} a Prophet and Made him^{asws} a successor^{asws}, and Gave me^{asws} Al-Kawsar and Gave him^{asws} Al-Salsabeel, and Gave me^{saww} the Revelation and Gave him^{asws} the Inspiration, and ascended me^{saww} to Him^{azwj} (Mi'raaj) and Opened for him^{asws} the Gateways of the sky and the Veil until he^{asws} looked at me^{saww} and I^{saww} looked at him^{asws}.²⁶

VERSE 19

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا {19}

And eternal youths would circle around them. When you see them, you will reckon them to be scattered pearls [76:19]

وروي عن أمير المؤمنين عليه السلام أنه قال: الولدان: أولاد أهل الدنيا لم يكن لهم حسنات فيتأبون عليها، ولا سيئات فيعاقبون عليها، فأنزلوا هذه المنزلة.

And it is reported from Amir Al-Momineen^{asws} having said: 'The youths are the children of the people of the world, not having any good deeds for them to be Rewarded upon, nor any evil deeds to be Punished upon these, so they would be descended to these levels'.²⁷

وروي عن النبي صلى الله عليه وآله أنه سئل عن أطفال المشركين فقال: خدم أهل الجنة على صورة الولدان خلقوا لخدمة أهل الجنة. "

It is reported from the Prophet^{saww} having been asked about the children of the Polytheists, so he^{saww} said: 'Servants of the people of the Paradise upon the image of the youths Created to serve the inhabitants of the Paradise'.²⁸

²⁶ (الأمالي 1: 102)

²⁷ Taweel Al Ayaat Al Zaahira – H 1

²⁸ Taweel Al Ayaat Al Zaahira – H 2

VERSES 20 - 22

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا {20}

And when you see, then you will see Blessings and a great Kingdom [76:20]

عَالِيَهُمْ ثِيَابٌ سُنْدُسٍ خُضْرٌ وَإِسْتَبْرَقٌ ۖ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا
{21}

Upon them would be clothes of green fine silk and brocade, and they would be adorned with bracelets of silver, and their Lord would Quench them with a pure drink [76:21]

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا {22}

Surely this would be a Recompense for you and your striving (which) would always be appreciated [76:22]

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، في قوله عز و جل: وَ إِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا: «يعني بذلك ولي الله و ما [هو] فيه من الكرامة و النعيم و الملك العظيم الكبير، إن الملائكة من رسل الله عز ذكره يستأذنون عليه فلا يدخلون عليه إلا باذنه، فذلك الملك العظيم الكبير،

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany:

'Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: [76:20] **And when you see there, you shall see Blessings and a great Kingdom**, he^{asws} said: 'It Means by that, the friend of Allah^{azwj} and what (situation) he would be in from the Prestige and the Bounties, and the Magnificent Kingdom, the Great. The Angels from the Messengers of Allah^{azwj}, Mighty is His^{azwj} Mention, would be seeking permission to (visit) them, so they would not be entering to them except by his permission. So that is the Magnificent Kingdom, the Great'.

و قال: على باب الجنة شجرة، إن الورقة منها ليستظل تحتها ألف رجل من الناس، و عن يمين الشجرة عين مطهرة مركية، قال: فيسقون منها شربة فيطهر الله بها قلوبهم من الحسد، و تسقط من أبقارهم الشعر، و ذلك قول الله عز و جل: وَ سَقَاهُمْ رَبُّهُمْ شَرَابًا طَهُورًا.

And he^{asws} said: 'Upon the Gateway of the Paradise is a Tree, a single leaf of which can shade a thousand men from the people. And on the right of the Trees is a pure and clean Spring'. So they will be drinking from it, Allah^{azwj} would Purify their hearts

by it, from the envy, and their bodily hair would fall away from them, and these are the Words of Allah^{azwj} Mighty and Majestic: **and their Lord would Quench them with a pure drink [76:21]**.

قال: و الثمار دانية منهم، و هو قوله عز و جل: وَ دَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَ ذُلَّلَتْ قُطُوفُهَا تَدْلِيلاً من قربها منهم يتناول المؤمن من النوع الذي يشتهيهِ من الثمار بفيه و هو متكى».

He^{asws} said: 'And the fruits would stoop down towards them, and these are the Words of the Mighty and Majestic: **And it shades would stoop unto them, and its selections would droop with humbleness [76:14]** - Near to him. The Momin would be able to grab them, whichever type that he fancies from the fruits, by his mouth, while he is reclining'.²⁹

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن الحسن بن موسى الخشاب، عن يزيد بن إسحاق، عن عباس بن يزيد، قال: قلت لأبي عبد الله (عليه السلام) و كنت عنده غداة ذات يوم: أخبرني عن قول الله عز و جل: وَ إِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا، ما هذا الملك الذي كبره الله حتى سماه كبيراً؟

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al-Khashaab, from Yazeed Bin Is'haq, from Abbas Bin Yazeed, who said:

'I said to Abu Abdullah^{asws}, and I used to be in his^{asws} presence day after day, 'Inform me about the Words of Allah^{azwj} Mighty and Majestic: **And when you see, then you will see Blessings and a great Kingdom [76:20]**, what is this Kingdom which Allah^{azwj} has Magnified it to the extent that He^{azwj} has Named it as 'Great'?

قال: فقال لي: «إذا دخل أهل الجنة الجنة، أرسل الله رسولا إلى ولي من أوليائه، فيجد الحجة على باب، فتقول له: قف حتى نستأذن لك، فما يصل [إليه] رسول ربه إلا باذنه، فهو قوله عز و جل: وَ إِذَا رَأَيْتَ نَمَّ رَأَيْتَ نَعِيمًا وَ مُلْكًا كَبِيرًا».

He^{asws} said to me: 'When the people of the Paradise enter the Paradise, Allah^{azwj} would Send a Messenger (Angel) to the friend from His^{azwj} friends. But he would find a guard at the door, and it would be said to him: 'Pause, until we get permission for you'. So, the Messenger (Angel) of his Lord^{azwj} would not arrive to him except by his permission, and these are the Words of the Mighty and Majestic: **And when you see, then you will see Blessings and a great Kingdom [76:20]**.³⁰

[الكليني] علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن إبراهيم بن عمر، عن أبي حمزة الثمالي، عن علي بن الحسين (عليه السلام) قال: من كسا مؤمنا كساه الله من الثياب الخضر.

Al Kulayni – Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Umar, from Abu Hamza Al Sumaly,

²⁹ (الكافي 8: 69 / 98).

³⁰ (معاني الأخبار: 1 / 210).

(It has been narrated) from Ali^{asws} Bin Al-Husayn^{asws} having said: 'From dresses of a Momin, Allah^{azwj} would Dress him from the green clothes'.³¹

أَخْبَرَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمَ بْنِ حَمَزَةَ الْعَلَوِيُّ وَ أَبُو غَالِبٍ سَعِيدُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ الْكُوفِيُّانِ بِهَا سَنَةَ عَشْرَةَ وَ خَمْسِمِائَةَ قَالَ: أَخْبَرَنَا الشَّرِيفُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ الْعَلَوِيُّ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَلِيٍّ الْمُزَهَّبِيُّ النَّخَوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ الْجُعْفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ حَفْظِ الْمَلَطِيِّ بَعْدَادَ قَالَ: حَدَّثَنَا سَوَادَةُ بْنُ مُحَمَّدٍ بْنِ سَوَادَةَ أَصْلُهُ كُوفِيٌّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ الضَّرِيرُ الدَّمَشَقِيُّ عَنْ أَبِي الصَّبَّاحِ عَنْ هَمَّامِ بْنِ أَبِي عَلِيٍّ قَالَ:

It was informed to us by the noble Abu Al Barkat Umar Bin Ibrahim Bin Hamza Al Alawy and Abu Ghalib Saeed Muhammad Al Saqafy Al Kufiyan in the year five hundred and ten, from the noble Abu Abdullah Muhammad Bin Ali Bin Abdul Rahman Al Alawy, from His father, from Abu Al Abbas Ahmad Bin Ali Al Murhiby Al Nahwy, from Ali Bin Mukhalid Al Jufy, from Ja'far Bin Hifz Al Maly at Baghdad, from Sawadat Bin Muhammad Bin Sawada, his origin was Kufa, Abu Al Abbas Al Zareyr Al Dimashqy, from Abu Al Sabah, from Hamam Bin Abu Ali who said,

قُلْتُ لِكَعْبِ الْخَبْرِ مَا تَقُولُ فِي هَذِهِ الشَّيْعَةِ شَيْعَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ يَا هَمَّامُ إِنِّي لَأَجِدُ صِفَتَهُمْ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ أَنَّهُمْ جَزْبُ اللَّهِ وَ رَسُولِهِ وَ أَنْصَارُ دِينِهِ وَ شَيْعَةُ وَ لِيَّهِ وَ هُمْ خَاصَّةُ اللَّهِ مِنْ عِبَادِهِ وَ مُجَبَّأُوهُ مِنْ خَلْقِهِ

'I said to Ka'ab Al-Ahbar (A Jewish Rabbi convert to Al-Islam), 'What are you saying regarding these Shias, the Shias of Ali^{asws} Bin Abu Talib^{asws}'. He said, 'O Hamam! I find their description in the Revealed Book of Allah^{azwj} that they are the party of Allah^{azwj} and His^{azwj} Rasool^{saww}, and helpers of His^{azwj} Religion, and the Shias of His^{azwj} Guardian. And they are the special ones of Allah^{azwj} from His^{azwj} servants, and His^{azwj} excellent ones from His^{azwj} creatures.

اصْطَفَاهُمْ لِدِينِهِ وَ خَلَقَهُمْ لِحَبَّتِهِ مَسْكَنُهُمُ الْجَنَّةُ فِي الْفِرْدَوْسِ الْأَعْلَى فِي حَيَامِ الدَّرِّ وَ عُرْفُهُمُ اللَّوْلُؤُ وَ هُمْ فِي الْمُقَرَّبِينَ الْأَبْرَارِ يَشْرَبُونَ مِنَ الرَّحِيقِ الْمَخْتُومِ وَ تِلْكَ عَيْنٌ يُقَالُ لَهَا تَسْنِيمٌ لَا يَشْرَبُ مِنْهَا غَيْرُهُمْ فَإِنَّ التَّسْنِيمَ عَيْنٌ وَهَبَهَا اللَّهُ تَعَالَى لِقَاطِمَةَ بِنْتِ مُحَمَّدٍ زَوْجَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع

He^{azwj} Chose them for His^{azwj} Religion and Created them for His^{azwj} Paradise. He^{azwj} would Settle them in the Lofty Garden of Al-Firdows in tents of gems, and their rooms would be of pearls, and they would be among the ones of Proximity and the righteous, drinking from the Sealed Nectar, and that is a spring call Tasneem. None shall drink from it apart from them, for the Tasneem is a spring which Allah^{azwj} Exalted Gifted it to (Syeda) Fatima^{asws} daughter of Muhammad^{saww}, wife of Ali^{asws} Bin Abu Talib^{asws}.

تَخْرُجُ مِنْ تَحْتِ قَائِمَةٍ قُبَيْبَتِهَا عَلَى بَرْدِ الْكَافُورِ وَ طَعْمُ الرُّجْبِيلِ وَ رِيحُ الْمِسْكِ ثُمَّ تَسِيلُ فَيَشْرَبُ مِنْهَا شَيْعَتُنَا وَ أَحِبَّائُنَا وَ إِنَّ لِقُبَيْبَتِهَا أَرْبَعَ قَوَائِمَ قَائِمَةٌ مِنْ لَوْلُؤَةٍ بِيضَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ تَسِيلُ فِي سُبُلِ أَهْلِ الْجَنَّةِ يُقَالُ لَهَا السَّلْسَبِيلُ وَ قَائِمَةٌ مِنْ ذَرَّةٍ صَفْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنٌ يُقَالُ لَهَا طَهُورًا [طَهُورٌ] وَ هِيَ الَّتِي قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ وَ سَقَاهُمْ رُبُّهُمْ شَرَابًا طَهُورًا وَ قَائِمَةٌ مِنْ زُرْمُودَةٍ خَضْرَاءَ تَخْرُجُ مِنْ تَحْتِهَا عَيْنَانِ نَضَّاحَتَانِ مِنْ خَمْرِ وَ عَسَلٍ

³¹ Tafseer Abu Hamza Al Sumali - Hadeeth No. 351

It emanates from beneath a pillar (of Arsh). Its dome is upon the coolness of camphor, and spiral out like a flower, and aroma of musk. Then it flows, and there would be drinking from it, our^{asws} Shias and those who love us^{asws} and that for its dome there are four pillars – a pillar of white pearls, coming out from beneath it would be a spring in the ways of the inhabitants of the Paradise, called Al-Salsabeel; and a pillar of yellow gems, coming out from beneath it is a spring called Tahour, and it is which Allah^{azwj} the Exalted Spoke of in His^{azwj} Book: **and their Lord would Quench them with a pure drink [76:21]**; and a pillar of green emeralds, coming out from beneath it, **are two gushing springs [55:66]**, of wine and honey.

فَكُلُّ عَيْنٍ مِنْهَا تَسِيلُ إِلَى أَسْفَلِ الْجَنَانِ إِلَّا التَّسْنِيمَ فَإِنَّهَا تَسِيلُ إِلَى عِلِّيِّينَ فَيَشْرَبُ مِنْهَا خَاصَّةً أَهْلَ الْجَنَّةِ وَ هُمْ شِيعَةُ عَلِيٍّ وَ أَجْبَاؤُهُ

So each spring from it would flow to the lowest of the Gardens except for the Tasneem, for it would flow to the *Illiyeen*, and there would drink from it, the special ones of the inhabitants of the Paradise, and they are the Shias of Ali^{asws}, and the ones loving him^{asws}.

ثُمَّ قَالَ كَعْبٌ وَ اللَّهُ لَا يُجِبُّهُمْ إِلَّا مَنْ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ الْمِيثَاقَ.

Then Ka'ab said, 'By Allah^{azwj}! None would love them^{asws} except for the one whom Allah^{azwj} Mighty and Majestic Took the Covenant from him'.³²

VERSE 23

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا {23}

Surely, We Revealed unto you the Quran in stages [76:23]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا؟

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has narrated:

'I said to Abu Al-Hassan^{asws}, '(What about): **Surely We Revealed unto you the Quran in stages [76:23]**?'

قال: «بولاية علي تنزيلا» قلت: هذا تنزيل؟ قال: «لا، ذا تأويل».

He^{asws} said: 'With the Wilayah of Ali^{asws}, in stages'. I said, 'This is Revelation?' He^{asws} said: 'No. That is an interpretation'.³³

³² Bashaarat Al Mustafa^{saww} Li Shia Al Murtaza^{asws} - P 2 H 23

VERSES 24 - 26

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَافِرًا {24}

Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner nor a Kafir [76:24]

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا {25}

And do Zikr of a Name of your Lord, morning and evening [76:25]

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا {26}

And from the night. So do Sajdah to Him, and Glorify Him at night for long [76:26]

في مجمع البيان «وَسَبِّحْهُ لَيْلًا طَوِيلًا» و رُوِيَ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ أَنَّهُ سَأَلَهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ هَذِهِ الْآيَةِ وَ قَالَ: مَا ذَلِكَ التَّسْبِيحُ؟ قَالَ: صَلَوَاتُ اللَّيْلِ.

In (the book) Majma Al Bayan –

‘(Re): **and Glorify Him at night for long [76:26]**. And it is reported from Al Reza^{asws} that he^{asws} was asked by Ahmad Bin Muhammad about this Verse and he said, ‘What is that Glorification?’ He^{asws} said: ‘The night Salat’³⁴.

VERSES 27 & 28

إِنَّ هُمْ لَأُولَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا {27}

Surely, they are loving the present (life) and are leaving behind them a heavy Day [76:27]

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا {28}

We Created them and Strengthened their forms. And when We Desire, We will Replace their like with a replacement [76:28]

³³ (الكافي 1: 360 / 91).

³⁴ H 63 – تفسير نور الثقلين، ج 5، ص: 486

فِي رُوَايَةِ الْوَاعِظِينَ لِلْمُفِيدِ (ره) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: وَمَنْ أَرَادَ الْآخِرَةَ فَلْيَتْرِكْ زِينَةَ الْحَيَاةِ الدُّنْيَا.

In (the book) Rowzat Al Waizeen of Al Mufeed –

‘Rasool-Allah^{saww} said: ‘And one who wants the Hereafter, so let him neglect the adornments of the life of the world’.³⁵

VERSE 29

إِنَّ هَذِهِ تَذَكِيرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {29}

Surely this is a Tazkira. So one who desires to – (strive for) the ‘Sabeel’ (direction/way) to his Lord [76:29]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قلت: إِنَّ هَذِهِ تَذَكِيرَةٌ؟ قال: «الولاية» قلت: يُدْحَلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا».

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

‘Abu Al-Hassan^{asws}. I said, ‘(What about): **Surely this is a Tazkira?**’ He^{asws} said: ‘The Wilayah’.³⁶

VERSE 30

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا {30}

And you (Imams) are not desiring except if Allah so Desires. Surely Allah was always Knowing, Wise [76:30]

سعد بن عبد الله: عن أحمد بن محمد السيارى، قال: حدثني غير واحد من أصحابنا، عن أبي الحسن الثالث (عليه السلام)، قال: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ قُلُوبَ الْأَئِمَّةِ (عليهم السلام) مَوَارِدَ لِإِرَادَتِهِ، وَإِذَا شَاءَ شَيْئًا شَاءَهُ، وَهُوَ قَوْلُهُ تَعَالَى: وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ».

Sa’d Bin Abdullah, from Ahmad Bin Muhammad Al-Sayyari, from someone else from our companions, who has said:

³⁵ H 115 – تفسير نور الثقلين، ج3، ص: 146

³⁶ (Extract) (الكافي 1: 91 / 360)

'Abu Al-Hassan^{asws} The Third, having said: 'Surely, Allah^{azwj} has Made the hearts of the Imams^{asws} as resources of His^{azwj} Will, and when He^{azwj} Desires something, they^{asws} do so (as well), and these are the Words of the Exalted: **And you (Imams) are not desiring except if Allah so Desires [76:30]**.³⁷

VERSE 31

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۖ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا {31}

He Enters one He so Desires to into His Mercy, and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]

محمد بن يعقوب: عن علي بن محمد، عن بعض أصحابنا، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن الماضي (عليه السلام)، قال: قلت: يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ؟ قال: «في ولايتنا وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ: وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ -

Muhammad Bin Yaqoub, from Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan^{asws}. I said, '(What about): **[76:31] He Makes whom He pleases to enter into His Mercy?**' He^{asws} said: 'Into our^{asws} Wilayah, **and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]**. Do you not see that Allah^{azwj} is Saying: **and they were not unjust to Us but they were being unjust to themselves. [2:57]?**'

قال- إن الله أعز و أمنع من أن يظلم، و أن ينسب نفسه إلى الظلم، و لكن الله خلطنا بنفسه، فجعل ظلمنا ظلمه، و ولايتنا ولايته، ثم أنزل بذلك قرآنا على نبيه [فقال]: وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ»

He^{asws} said: 'Surely Allah^{azwj} is Mightier and Insurmountable than to be unjust to, and that He^{azwj} should link the injustice to Himself^{azwj}. But, Allah^{azwj} Referred/Counted us^{asws} with Himself^{azwj}, so He^{azwj} Made the injustice to us^{asws} and being injustice to Himself^{azwj}, and our^{asws} Wilayah as being His^{azwj} Wilayah. Then He^{azwj} Revealed Quran (Verses) for that upon His^{azwj} Prophet^{saww}, so He^{azwj} Said: **and they were not unjust to them, but they were being unjust to themselves [2:57]**.

قلت: هذا تنزيل. قال: «نعم».

I said, 'This is Revelation?' He^{asws} said: 'Yes'.³⁸

³⁷ (مختصر بصائر الدرجات: 65)

³⁸ (الكافي 1: 360 / 91).

ابن شهر آشوب: قال الباقر (عليه السلام) في قوله تعالى: يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ: «الرحمة: علي بن أبي طالب (عليه السلام)».

Ibn Shehr Ashub –

Al-Baqir^{asws} said regarding the Words of the Exalted: **He Enters one He so Desires to into His Mercy [76:31]**: 'The Mercy – Ali^{asws} Bin Abu Talib^{asws},³⁹

ثم قال: " والظالمين أعد لهم عذابا اليما " [قال] : أي الظالمين لاهل البيت عليهم السلام.

Sharaf Al Deen Al Najafi –

'Then He^{azwj} Said: **and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]**. He^{asws} (Abu Abdullah^{asws}) said: 'I.e., the ones unjust to the People^{asws} of the Household^{asws},'⁴⁰

Who causes to die?

في كتاب الاحتجاج: عن أمير المؤمنين - عليه السلام - أنه سئل عن قول الله - تعالى -: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَ قَوْلُهُ: قُلْ يَتَوَفَّاكُمْ مَلَكُ الْمَوْتِ وَ قَوْلُهُ - جلّ و عزّ -: تَوَفَّتْهُ رُسُلُنَا وَ قَوْلُهُ: الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ

In the book Al-Ihtijaj –

From Amir Al-Momineen^{asws}, having been asked about the Words of Allah^{azwj} the Exalted: '**Allah Takes the souls at the time of their death [39:42]**; and His^{azwj} Words: **Say: The Angel of death causes you to die [32:11]**; and the Words of the Majestic and Mighty: '**Our Rasools cause him to die [6:61]**; and His^{azwj} Words: '**Those whom the Angels cause to die [16:28]**.

فمرة يجعل الفعل لنفسه، و مرة لملك الموت، و مرة للرسل، و مرة للملائكة؟

So at time He^{azwj} Makes the deed to Himself^{azwj}, and at times to the Angel of Death, and at times to the Rasools^{as}, and at times to the (other) Angels?'

فقال: إنّ الله - تبارك و تعالى - أجلّ و أعظم من أن يتولّى ذلك بنفسه، و فعل رسله و ملائكته فعله. لأنهم بأمره يعملون.

So he^{asws} said: 'Allah^{azwj} Blessed and Exalted is more Majestic and Greater than to Take Charge of that by Himself^{azwj}, and the deed of His^{azwj} Rasools^{as} and of His^{azwj} Angels are His^{azwj} deeds, because it is by His^{azwj} Commands they are doing so.

³⁹ (المناقب 3: 99)

⁴⁰ Taweel Al Ayaat Al Zaahira – H 8

فاصطفى من الملائكة رسلا و سفرة بينه و بين خلقه. و هم الذين قال الله فيهم: اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَ مِنَ النَّاسِ فَمَنْ كَانَ مِنْ أَهْلِ الطَّاعَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ الرَّحْمَةِ. وَ مَنْ كَانَ مِنْ أَهْلِ الْمَعْصِيَةِ تَوَلَّى قَبْضَ رُوحِهِ مَلَائِكَةُ النَّقْمَةِ.

So He^{azwj} Chose from the Angels, as messengers (Rasools) and ambassadors between Him^{azwj} and His^{azwj} creatures; and they are those regarding them Allah^{azwj} Said: '**Allah Chooses messengers from the Angels and from the people [22:75].** So the one who was from the people of obedience, the task of capturing his soul is for the Angels of Mercy. And the one who was from the people of disobedience, the task of capturing his souls is for the Angels of Vengeance.

و لملك الموت أعوان من ملائكة الرحمة و النّعمة يصدرون عن أمره. و فعلهم فعله. و كلّ ما يأتونه منسوب إليه. و إذا كان فعلهم فعل ملك الموت، ففعل ملك الموت فعل الله. لأنّه يتوفّى الأنفس على يد من يشاء. و يعطي و يمنع و يثبت و يعاقب على يد من يشاء. و إنّ فعل أمنائه فعله، كما قال: وَ مَا تَشَاؤُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ.

And for the Angel of death there are assistance from the Angels of the Mercy and the (Angels of) Vengeance, implementing on behalf of his orders, and their deeds are his deeds, and everyone they come to, is attributed to him. And when it was such that their deeds were the deeds of the Angel of Death, so the deed of the Angel of Death is the Deed of Allah^{azwj}, because he causes to die the soul of the one He^{azwj} so Desires to, and He^{azwj} Gives, and Prevents, and Affirms, and Punishes upon the hand of the one He^{azwj} so Desires to, and that the deeds of His^{azwj} Trustees^{asws} are His^{azwj} deeds, just as He^{azwj} Said: '**And you do not desire except what Allah Desires [76:30]**'.⁴¹

⁴¹.367 -364 /1 الاحتجاج (2)