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CHAPTER 89

AL-FAJR

(30 VERSES)

VERSES 1 - 30

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 Babuwayh, by his chain, from Dawood Bin Farqad:

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

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

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

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

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

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

He^{asws} said: 'Did you not listen to His^{azwj} Words, the Exalted: ***O you the contented soul! Return to your Lord, being well-pleased (with Him), He being well-***

¹ (ثواب الأعمال: 123)

pleased (with him) [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]

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

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

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

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

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

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

And from Khawas Al-Quran –

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

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

And one who recites it and attaches it (as an amulet) upon his waist, and copulates with his wife in a Permissible manner, Allah^{azwj} would Grant to him the sustenance of a male child, (who would be) a delight for his eyes'.³

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

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

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

² (تأويل الآيات 2: 8 / 796)

³ Tafseer Al Burhan – H 11584

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 - 4

وَالْفَجْرِ {1}

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

وَلَيَالٍ عَشْرٍ {2}

And ten nights [89:2]

وَالشَّفْعِ وَالْوَتْرِ {3}

And the even and the odd [89:3]

وَاللَّيْلِ إِذَا يَسْرِ {4}

And the night when it passes [89:4]

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

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

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

وَ لَيَالٍ عَشْرٍ الْأئِمَّةِ (عليهم السلام) من الحسن إلى الحسن

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

وَ الشَّفْعِ أمير المؤمنين و فاطمة (عليها السلام)، وَ الْوَتْرِ هُوَ اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ:

⁴ (خواص القرآن 14 «مخطوط»)

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

وَ اللَّيْلُ إِذَا يَشْرُ هِيَ دَوْلَةٌ حَبْتَرُ، فَهِيَ تَسْرِي إِلَى دَوْلَةِ الْقَائِمِ (عليه السلام).

And the night when it passes [89:4] - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim^{asws},⁵

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 Yaqoub:

'Abu Abdullah^{asws} has said: '**And the even [89:3]** - are Rasool-Allah^{saww} and Ali^{asws} - **and the odd [89:3]**, is Allah^{azwj}, the One, the Subduer, the Mighty and Majestic'.⁶

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: '**And the even [89:3]** - are Al-Hassan^{asws} and Al-Husayn^{asws}, **and the odd [89:3]** is Amir-Al-Momineen^{asws},⁷

الشيبياني 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: '**And the even [89:3]** are Muhammad^{saww} and Ali^{asws} **and the odd [89:3]** is Allah^{azwj} the Exalted'.⁸

VERSES 5 - 13

هَلْ فِي ذَلِكَ قَسَمٌ لِذِي حِجْرٍ {5}

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

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ {6}

⁵ (تأويل الآيات 2: 1 / 792).

⁶ (تأويل الآيات 2: 3 / 792).

⁷ (تفسير القمي 2: 419).

⁸ (نهج البيان 3: 318 «مخطوط»)

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

إِرَمَ ذَاتِ الْعِمَادِ {7}

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

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ {8}

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

وَتَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ {9}

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

وَفِرْعَوْنَ ذِي الْأَوْتَادِ {10}

And Pharaoh, possessor of the pegs [89:10]

الَّذِينَ طَعَوْا فِي الْبِلَادِ {11}

Those who transgressed in the cities [89:11]

فَأَكْثَرُوا فِيهَا الْفَسَادَ {12}

So they frequented the mischief therein [89:12]

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ {13}

Therefore, your Lord Poured upon them portions of Punishment [89:13]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَبِي رِئَابٍ وَهَشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ

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:

سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرِّيحِ الْأَرْبَعِ الشَّمَالِ وَالْجَنُوبِ وَالصَّبَا وَالذُّبُورِ وَ قُلْتُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَالْجَنُوبَ مِنَ النَّارِ فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِنْ عَصَاهُ وَ لِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا قَالَ فَيَأْمُرُهَا الْمَلَكُ فَيَهْبِجُ كَمَا يَهْبِجُ الْأَسَدُ الْمُعْضَبُ

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

قَالَ وَ لِكُلِّ رِيحٍ مِنْهُمْ اسْمٌ أَمَا تَسْمَعُ قَوْلَهُ تَعَالَى كَذَبْتُ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَ نُذِرْنَا إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ وَ قَالَ الرِّيحِ الْعَقِيمِ وَ قَالَ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ وَ قَالَ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ وَ مَا ذُكِرَ مِنَ الرِّيحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

He^{asws} said: 'And for every wind from these is a name. Have you not heard the Words of the High^{azwj}: **(People of) Ad belied, so how was My Punishment and Warning? [54:18] We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19].** And Said: **the destructive wind (Al-Aqem) [51:41].** And Said: **a (blast of) wind wherein is a painful Punishment [46:24].** And Said: **'Then a tornado in which is fire, hits it, so it gets incinerated [2:266].** And (others) from winds which have not been Mentioned by which Allah^{azwj} Punishes the ones who disobey Him^{azwj}''⁹.

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

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

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

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

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

⁹ Al Kafi – Vol 8 H 14511 (Extract)

four pegs. Then he^{la} left him on his condition until he died. So Allah^{azwj} Mighty and Majestic Called Pharaoh^{la} 'possessor of the pegs', due to that'.¹⁰

VERSE 14

إِنَّ رَبَّكَ لِبِالْمِرْصَادِ {14}

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

عَنْهُ عَنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ رَبَّكَ لِبِالْمِرْصَادِ قَالَ قَنَطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ مُظْلِمَةٌ .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Surely your Lord is Ever-watchful [89:14]**. He^{asws} said: '(It is) an archway upon the Bridge not passable by a servant who had been unjust'.¹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُقْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَخْبَرَنِي الرُّوحُ الْأَمِينُ أَنَّ اللَّهَ لَا إِلَهَ غَيْرُهُ إِذَا وَقَفَ الْخَلَائِقُ وَجَمَعَ الْأُولَى وَالْآخِرِينَ أُتِيَ بِجَهَنَّمَ تُقَادُ بِأَلْفِ زِمَامٍ أَحَدٌ بِكُلِّ زِمَامٍ مِائَةٌ أَلْفَ مَلَكٍ مِنَ الْعِلَاطِ الشَّدَادِ وَ لَهَا هَدَّةٌ وَ نَحْطُومٌ وَ زَفِيرٌ وَ شَهيقٌ وَ إِنَّهَا لَتَزْفِرُ الزُّفْرَةَ فَلَوْ لَا أَنَّ اللَّهَ عَزَّ وَجَلَّ أَخْرَجَهَا إِلَى الْحِسَابِ لَأَهْلَكَتِ الْجَمِيعَ

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

Abu Ja'far^{asws} says that the Prophet^{saww} said: 'The Trustworthy Spirit informed me^{saww} that Allah^{azwj}, there is no god apart from Him^{azwj}, when He^{azwj} Pauses the creatures and Gathers the former ones and the later ones, Hell will be brought by a thousand reins, each rein grabbed by a hundred thousand Angels from the strong and harsh ones, making crushing, and shattering sounds with its exhalation and inhalation, sighing in its exhalation. And if Allah^{azwj} Mighty and Majestic does not Delay it until the Reckoning is dealt with, it would destroy all.

تَمَّ يَخْرُجُ مِنْهَا عُنُقٌ يُحِيطُ بِالْخَلَائِقِ الْبَرِّ مِنْهُمْ وَ الْفَاجِرِ فَمَا خَلَقَ اللَّهُ عَبْدًا مِنْ عِبَادِهِ مَلَكٍ وَ لَا نَبِيٍّ إِلَّا وَ يُنَادِي يَا رَبِّ نَفْسِي نَفْسِي وَ أَنْتَ تَقُولُ يَا رَبِّ أُمَّتِي أُمَّتِي

Then a neck would come out from it, which would encompass the creatures, be they righteous or be they tyrants from among them. So there is no creature of Allah^{azwj}, a servant from His^{azwj} servants, Angel, or Prophet^{as} except that he would call out, 'O

¹⁰ (علل الشرائع: 69 / 1)

¹¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 136 H 2

Lord^{azwj}, (save) my soul! (save) my soul! Whilst you^{saww} would be saying: 'O Lord^{azwj}, (save) my^{saww} community! (save) My^{saww} community!

ثُمَّ يُوضَعُ عَلَيْهَا صِرَاطٌ أَدَقُّ مِنَ الشَّعْرِ وَ أَحَدٌ مِنَ السَّيْفِ عَلَيْهِ ثَلَاثُ فَنَاطِرٍ الْأُولَى عَلَيْهَا الْأَمَانَةُ وَ الرَّحْمَةُ وَ الثَّانِيَةُ عَلَيْهَا الصَّلَاةُ وَ الثَّالِثَةُ عَلَيْهَا رَبُّ الْعَالَمِينَ لَا إِلَهَ غَيْرُهُ فَيُكَلَّفُونَ الْمَمَرَ عَلَيْهَا فَتَحْبِسُهُمُ الرَّحْمَةُ وَ الْأَمَانَةُ فَإِنْ نَجَّوْا مِنْهَا حَبَسَتْهُمْ الصَّلَاةُ فَإِنْ نَجَّوْا مِنْهَا كَانَ الْمُنتَهَى إِلَى رَبِّ الْعَالَمِينَ جَلَّ ذِكْرُهُ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِنَّ رَبَّكَ لِبَالِغِ الْمَرَادِ

Then a Bridge would be placed over it, thinner than the hair, and sharper than the sword. It would have three hurdles for it. The first one being the fulfilment of the trusts and the mercy; and the second being the *Taqiyya*, and the third being the Lord^{azwj} of the Words, there is no god apart from Him^{azwj}. So they will be encumbered to cross over it. They would be captivated by the mercy and the fulfilment of the trust stage. So if they can be rescued from it, the *Taqiyya* stage would capture them. So if they can be rescued from it, they would end up to the Lord^{azwj} of the Worlds, Majestic is His^{azwj} Mention, and these are the Words of Allah^{azwj} Blessed and Exalted: ***Surely your Lord is Watchful [89:14].***

وَ النَّاسُ عَلَى الصِّرَاطِ فَمُتَعَلِّقُونَ نَزْلُ قَدَمُهُ وَ تَثْبُثُ قَدَمُهُ وَ الْمَلَائِكَةُ حَوْلَهَا يُنَادُونَ يَا كَرِيمُ يَا حَلِيمُ اغْفُ وَ اصْفَحْ وَ عُدْ بِفَضْلِكَ وَ سَلِّمْ وَ النَّاسُ يَتَهَفَّتُونَ فِيهَا كَالْفَرَاشِ فَإِذَا نَجَّاحَ بِرَحْمَةِ اللَّهِ تَبَارَكَ وَ تَعَالَى نَظَرَ إِلَيْهَا فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانِي مِنْكَ بَعْدَ يَأْسٍ بِفَضْلِهِ وَ مِنْهُ إِنَّ رَبَّنَا لَعَفُورٌ شَكُورٌ.

And the people would be upon the Bridge, (some) of their feet slipping and (some) of their feet firm; and the Angels would be around them Calling out: 'O Benevolent! O Lenient! Excuse them, and Forgive them, and Return by Your^{azwj} Grace, and Secure them while the people would be flocking on it like moths. So the one who is saved would be so by the Mercy of Allah^{azwj} Blessed and Exalted would look at it (the Bridge) and say, 'The Praise is due to Allah^{azwj} Who Rescued me from you (the Bridge) after finding me lost and in desperation, by His^{azwj} Grace. Surely, our Lord^{azwj} is Forgiving, Appreciative'.¹²

VERSES 15 & 16

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

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

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

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

¹² Al Kafi – V 8 H 14934

ابن بابويه، قال: حدثنا تميم بن عبد الله بن تميم القرشي (رضي الله عنه)، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، عن الرضا (عليه السلام)، في قوله تعالى: «وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ: «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 Exalted: ***And when He Tries him and Straitens his sustenance upon him, then he is saying, 'My Lord disgraced me' [89:16]***, he^{asws} said, i.e., (financial) constraints and impoverishment'.¹³

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني (رضي الله عنه)، و الحسين بن إبراهيم بن أحمد بن هشام، و علي بن عبد الله الوراق (رضي الله عنه)، قالوا: حدثنا علي بن إبراهيم بن هاشم، قال: حدثنا القاسم بن محمد البرمكي، قال: حدثنا أبو الصلت الهروي، عن الرضا (عليه السلام)، فيما أجاب به علي بن محمد بن الجهم في عصمة الأنبياء، فقال له: يا بن رسول الله، أتقول بعصمة الأنبياء؟ فقال: «نعم، فقل ما تعلم» فذكر الآي، إلى أن قال: و قوله عز و جل: «وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, and Al Husayn Bin Ibrahim Bin Ahmad Bin Hisham and Ali Bin Abdullah Al Waraq, from Ali Bin Ibrahim Bin Hashim, from Al Qasim Bin Muhammad Al Barmakky, from Abu Al Salt Al Harawy,

(It has been narrated) from Al-Reza^{asws} regarding what he^{asws} answered Ali Bin Muhammad Bin Al-Jaham with regards to the infallibility of the Prophets^{as}. He said to him^{asws}, 'O son^{asws} of Rasool-Allah^{saww}! Are you^{asws} speaking for the infallibility of the Prophets^{as}?' So he^{asws} said: 'Yes, so say what you know'. So he mentioned the Verse, until he said, 'And the Words of the Mighty and Majestic: ***And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]*** .

فقال (عليه السلام): «و أما قوله عز و جل: «وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ إِنَّمَا ظَن - بمعنى استيقن - أن الله لن يضيق عليه رزقه، ألا تسمع قول الله عز و جل: «وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقُهُ أَي ضيق عليه، و لو ظن أن الله لن يقدر عليه لكان قد كفر».

So he^{asws} said: 'And as for the Words of the Mighty and Majestic: ***And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him [21:87]***, but rather 'thought' – in in the meaning of conviction – that Allah^{azwj} would not Straiten his^{as} Sustenance. Have you not heard the Words of Allah^{azwj} Mighty and Majestic: ***And when He Tries him and Straitens his sustenance upon him [89:16]***, i.e., Straitens it to him^{as}. And had he^{as} thought that Allah^{azwj} does not have the Power over him^{as}, he^{as} would have committed Kufir'.¹⁴

¹³ (عيون أخبار الرضا (عليه السلام) 1: 1/201).

¹⁴ (عيون أخبار الرضا (عليه السلام) 1: 1/191).

VERSE 17

كَلَّا ۖ بَلْ لَا تُكْرِمُونَ الْيَتِيمَ {17}

Never! But you are not honouring the orphan [89:17]

Honouring the orphans

وَ قَالَ الْإِمَامُ ع رَسُولَ اللَّهِ ص قَالَ: حَتَّى اللَّهُ عَزَّ وَ جَلَّ عَلَى بَرِّ الْيَتَامَى - لِأَنْقِطَاعِهِمْ عَنْ آبَائِهِمْ.

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

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

So the one who protects them, Allah^{azwj} will Protect him, and the one who honours them, Allah^{azwj} will Honour him, and the one who wipes his hand upon the head of an orphan being kind with him, Allah^{azwj} would Make for him a castle in the Paradise, for every hair which passed under his hand, being more capacious than the world with whatever is in it, and therein would be whatever the soul desires and the pleases the eye, and they would be in it eternally.¹⁵

في مجمع البيان " لا تكرمون اليتيم " وهو الطفل الذي لا أب له، أي لا تعطوهم مما أعطاهم الله حتى تغنوهم عن ذل السؤال وخص اليتيم لانه لا كافل لهم يقوم بأمرهم،

In Majma Al-Bayaan –

Never! But you are not honouring the orphan [89:17], 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'.

وقد قال: انا وكافل اليتيم كهاتين، وأشار بالسبابة والوسطى.

And he^{asws} has 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'.¹⁶

¹⁵ Tafseer Imam Hassan Al Askari^{asws} – S 213

¹⁶ Tafseer Noor Al Saqalayn – CH 89 H 17

The most orphaned

وَقَالَ الْإِمَامُ ع وَ أَشَدُّ مِنْ يُتَمِّ هَذَا الْيَتِيمِ، يَتِيمٌ [يَنْقَطِعُ] عَنْ إِمَامِهِ لَا يَقْدِرُ عَلَى الْوُصُولِ إِلَيْهِ، وَ لَا يَدْرِي كَيْفَ حُكْمُهُ فِيمَا يُبْتَلَى بِهِ مِنْ شَرَائِعِ دِينِهِ.

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

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

Indeed! So the one who was from our^{asws} Shias, a knower of our^{asws} teachings, and this (other one) is the ignorant one with our^{asws} Laws, the one cut off from witnessing us^{asws}, is an orphan in his lap. Indeed! So the one who guides him and set him on the right path, and teaches him our^{asws} Laws – would be with us^{asws} among the lofty friends. My^{asws} father^{asws} narrated to me^{asws} with that, from his^{asws} forefathers^{asws}, from Rasool-Allah^{saww},¹⁷

VERSE 18

وَلَا تَحَاضُّونَ عَلَى طَعَامِ الْمَسْكِينِ {18}

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

صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِإِطْعَامِ مُؤْمِنٍ أَحَبُّ إِلَيَّ مِنْ عِتْقِ عَشْرٍ رِقَابٍ وَ عَشْرٍ حَجَجٍ قَالَ قُلْتُ عَشْرٍ رِقَابٍ وَ عَشْرٍ حَجَجٍ

Salih Bin Uqba, from Nasr Bin Qabous,

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

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

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

¹⁷ Tafseer Imam Hassan Al Askari^{asws} – S 214

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

O Nasr! The one who revives a *Momin*, so it is as if he has revived the people altogether. So if you do not feed him, so you have caused him to died, and if you do feed him, so you have revived him'.¹⁸

عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللَّهُ مِنْ ثَلَاثِ جَنَّاتٍ فِي مَلَكُوتِ السَّمَاوَاتِ الْفِرْدَوْسِ وَ جَنَّةِ عَدْنٍ وَ طُوبَى [وَ] شَجَرَةَ تَخْرُجُ مِنْ جَنَّةِ عَدْنٍ غَرَسَهَا رَبُّنَا بِيَدِهِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who feeds three persons from the Muslims, Allah^{azwj} would Feed him from three Gardens in the kingdom of the skies – Al-Firdows, and the Garden of Eden, and Tooba, and it is a tree coming out from the Garden of Eden. Our Lord^{azwj} Planted it with His^{azwj} own Hands'.¹⁹

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

VERSES 19 & 20

وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَمًّا {19}

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

وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا {20}

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

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

Fazalat, from Abdullah Bin Bakeyr, from Abu Baseer,

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

¹⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 20

¹⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 86 H 3

disbelief, and devouring his wealth is a disobedience, and the sanctity of his wealth is like the sanctity of his blood'.²⁰

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

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

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'Two hungry wolves among sheep who have separated from their shepherd, one of the two being among its front ones and the other among its back ones, are no more damaging among to them than the love of the wealth and the honour (popularity) is regarding the Religion of the Muslim man'.²¹

VERSE 21

كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا {21}

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

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

Then said (Ali Bin Ibrahim in Tafseer Qummi) –

And in a report of Abu Al-Jaroud, from Abu Ja'far^{asws}, regarding the Words of the Exalted: **Never! When the earth is levelled by pounding (and) pounding [89:21]**, he^{asws} said: 'This is the earthquake'.²²

الشيخ في (أماليه)، قال: أخبرنا أبو الحسن أحمد بن محمد بن هارون بن الصلت الأهوازي، عن ابن عقدة، قال: حدثنا علي بن محمد، قال: حدثنا داود بن سليمان، قال: حدثني علي بن موسى، عن أبيه، عن جعفر، عن أبيه، عن علي بن الحسين، عن أبيه، عن علي بن أبي طالب (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه وآله): هل تدرون ما تفسير هذه الآية: 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 والأرض».

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:

²⁰ Kitab Al Zohad – Ch 1 H 23

²¹ Kitab Al Zohad – Ch 10 H 155

²² (تفسير القمّي 2: 420).

'Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws}, from Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: 'Rasool-Allah^{saww} said: 'Do you know what is the interpretation of this Verse: **Never! When the earth is levelled by pounding (and) pounding [89:21]?** When it will be the Day of Judgement, Hell would be driven with seventy thousand reins by the hands of seventy thousand Angels. So it would move about with a movement, and had not Allah^{azwj} the Exalted Confined it, it would incinerate the skies and the earth'.²³

VERSE 22

وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا {22}

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

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

Then Ali Bin Ibrahim (Tafseer Qummi) said –

(Regarding): **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, he said: 'The Angel has been Named in singular (form), and it means plural (form)'.²⁴

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 Al-Reza^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, so he^{asws} said: 'Certainly Allah^{azwj} cannot be Described by the coming and the going. Allah^{azwj} is Higher than (to be attributed by) the transference. But rather, what He^{azwj} Means by that is "And the Command of your Lord^{azwj} would come, and the Angel (s), would be in rows upon rows'.²⁵

²³ (الأمالى 1: 346).

²⁴ (تفسير القمى 2: 421)

²⁵ (عيون أخبار الرضا (عليه السلام) 1: 19/125).

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

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

'From Amir-Al-Momineen^{asws}: 'And as for His^{azwj} Words: **And your Lord would come, and the Angel(s) would be rows (and) rows [89:22]**, and His^{azwj} Words: **Are they only waiting that the Angels should come to them, or your Lord should come, or some of the Signs of your Lord should come? [6:158]**, so that is all true. And there is no physical (body) for Him^{azwj}, like the physical (body) of His^{azwj} creatures. And He^{azwj} is the Lord^{azwj} of everything. The interpretation (Taweel) of the Book of Allah^{azwj} Mighty and Majestic is upon other than its Revelation (Tanzeel). And the interpretation does not resemble the speech of the human beings, nor does it resemble the actions of the human beings.²⁶

VERSES 23 & 24

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

And on that Day they would come with Hell. On that Day the human being would remember, and how would the Zikr be for him? [89:23]

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {24}

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

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

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

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

²⁶ Tafseer Noor Al Saqalayn – Ch 89 H 21

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؟».

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

قال: «جاء جبرئيل، فأقرأني و جيء يومئذٍ بجهنم. فقلت: و كيف يجاء بها؟»

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

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

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

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

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

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

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

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

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

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

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

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

And in a report: -

قال ابن عباس (رضي الله عنه): لو سمع أحد من سكان السماوات و الأرضين زفرة من زفرتها 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،

Ibn Abbas said: ‘If anyone from the dwellers of the skies 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.

فتغشي الخلق ظلمة دخانها حتى لم يبق أحد ينظر إلى أحد من شدة الظلام، إلا من جعل الله له نورا من صالح عمله، فيضيء له تلك الظلمة،

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 تفر و تشهق و تفور تكاد تميز من الغيظ،

It (Hell) would be led by 'Al-Zabaniyya' (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.

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.

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 تفر الثانية، فلم يبق قطرة في عين مخلوق إلا و انحملت و انسكبت، فتبلغ القلوب الخناجر من الكرب، و يشتد الفزع،

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.

ثم تفر الثالثة فلو كان كل نبي عمل 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 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: «أمي أمي، 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'.²⁷

²⁷ (تحفة الأخوان: 111)

VERSES 25 & 26

فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابَهُ أَحَدٌ {25}

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

وَلَا يُوثِقُ وَثَاقَهُ أَحَدٌ {26}

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

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

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

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

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

He^{asws} said: 'That is the second one (Umar). No one would be Punished (as much) by Allah^{azwj} on the Day of Judgement with (like) his Punishment'.²⁸

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

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

فقلت: أشهد أني قد قرأت في بعض كتب الله 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؟

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

²⁸ (تأويل الآيات 2: 5/795).

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

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

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

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

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

Salman^{ra} said, 'By Allah^{azwj}, had Ali^{asws} not ordered me^{ra} to keep quiet, I^{ra} would have informed him of everything that had Come down regarding him, and everything that I^{ra} have heard from the Rasool-Allah^{saww} regarding him and his companion'. When Umar saw me^{ra} that I^{ra} have observed silence, he said to me^{ra}, 'You^{ra} are an obedient submitter to him^{asws}'²⁹.

VERSES 27 - 30

يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ {27}

O you the contented soul! [89:27]

ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً {28}

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

فَادْخُلِي فِي عِبَادِي {29}

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

وَادْخُلِي جَنَّاتِي {30}

And enter into My Garden [89:30]

²⁹ Kitaab Sulaym Bin Qays Al Hilali – H 4 S 5

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: يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارجعي إلى رَبِّكَ راضيةً مَرْضِيَّةً: «يعني الحسين بن علي (عليه السلام)».

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

'Abu Abdullah^{asws} regarding His^{azwj} Words: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28]***, It Means Al-Husayn^{asws} Bin Ali^{asws},³⁰

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 رَبِّكَ راضيةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي، قال: «نزلت في علي بن أبي طالب (عليه السلام)».

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

'Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]***. He^{asws} said: 'It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws},³¹

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

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

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

وأتاه ملك الموت يقبض روحه فينادى روحه فتخرج من جسده، فأما المؤمن فما يحس بخروجها وذلك قول الله تبارك وتعالى " يا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ، ارجعي إلى ربك راضية مرضية، فادخلي في عبادي، وادخلي جنتي "

And the Angel of death captures his soul, so it comes out from his body. As for the Momin, so he does not even feel it coming out, and these are the Words of Allah^{azwj}

³⁰ (تفسير القمّي 2: 422)

³¹ (تأويل الآيات 2: 6 / 795)

Blessed and Exalted: O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30].

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

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

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

Sudeyr said, 'May Allah^{azwj} Mutilate his nose'. Abu Abdullah^{asws} said: 'So it would be that'.³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ سَدِيرِ الصَّيْرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يَكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ

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

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

قَالَ لَا وَاللَّهِ إِنَّهُ إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ حَزِنَ عِنْدَ ذَلِكَ فَيَقُولُ لَهُ مَلِكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَحْزَنْ فَوَ الَّذِي بَعَثَ مُحَمَّدًا (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَأَنَا أَبْرُّ بِكَ وَأَشْفَقُ عَلَيْكَ مِنْ وَالِدٍ رَجِيمٍ لَوْ حَضَرَكَ افْتَحَ عَيْنَكَ فَانظُرْ

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

قَالَ وَ يُمَثِّلُ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ مِنْ ذُرِّيَّتِهِمْ (عَلَيْهِمُ السَّلَامُ) فَيُقَالُ لَهُ هَذَا رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ (عَلَيْهِمُ السَّلَامُ) رُوِّعَ أَوْ كُ

³² Al Mahaasin – V 1 Bk 4 – H 161

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

قَالَ فَيَفْتَحُ عَيْنَهُ فَيَنْظُرُ فَيُنَادِي رُوحَهُ مُنَادٍ مِنْ قِبَلِ رَبِّ الْعِزَّةِ فَيَقُولُ يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَةً بِالثَّوَابِ

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

فَادْخُلِي فِي عِبَادِي يَعْنِي مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا شَيْءٌ أَحَبُّ إِلَيْهِ مِنْ اسْتِئْذَانِ رُوحِهِ وَ اللُّحُوقِ بِالمُنَادِي .

So enter (to be) among My servants [89:29], Meaning Muhammad^{saww} and the People^{asws} of his^{saww} Household, **And enter into My Garden [89:30]**. So there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller'.³³

³³ Al Kafi V 3 – The Book Of Funerals CH 12 H 2