

TABLE OF CONTENTS

CHAPTER 92	2
AL-LAIL	2
(21 VERSES)	2
MERITS.....	2
VERSE 1 – 4	3
VERSES 5 TO 21.....	4
DIFFERENT READINGS	8

CHAPTER 92

AL-LAIL

(21 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أفلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدى، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة منى و فضلا عليه، و هنيئاً لعبدى».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar:

'Abu Abdullah^{asws} has said: 'The one who frequently recits **[91] I swear by the sun,** and **[92] I swear by the night when it draws a veil,** and **[93] I swear by the early hours of the day,** and **[94] Have We not expanded** during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord^{azwj}, Blessed and High would Say: "I^{azwj} Accept all your testimonies for My^{azwj} servant, and Recompense him for it. Go with him to My^{azwj} Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me^{azwj}, and Preference is for him, and Congratulations to My^{azwj} servant'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى حتى يرضى، و أزال عنه العسر، و يسر له اليسر، و أغناه من فضله، و من قرأها قبل أن ينام خمس عشرة مرة، لم ير في منامه إلا ما يحب من الخير، و لا يرى في منامه سوءاً، و من صلى بها في العشاء الآخرة كأنما صلى بربع القرآن، و قبلت صلاته».

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (92), would be Given by Allah^{azwj} until he is happy, and the difficulties would pass away from him, and the ease would come quickly to him, and will become needless from His^{azwj} Grace. And the one who recites it fifteen times before he sleeps, will not see in his dream except what he likes from the good, nor will he see anything evil in his dream. And the one who Prays by it in last *Al-Isha*, it would be as if he has Prayed by a quarter of the Quran, and his Prayer would be Accepted'.²

و قال الصادق (عليه السلام): «من قرأها خمس عشرة مرة، لم ير ما يكره، و نام بخير، و آمنه الله تعالى، و من قرأها في أذن مغشي عليه أو مصروع، أفاق من ساعته».

¹ (ثواب الأعمال: 123)

² Tafseer Al Burhan – H 11676

And Al-Sadiq^{asws} said: 'The one recites it (Chapter 92) fifteen times, would not see (in his dream) what he abhors, and he will sleep well, and Allah^{azwj} would Keep him Safe. And the one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.³

VERSE 1 – 4

وَاللَّيْلِ إِذَا يَغْشَىٰ {1} وَالنَّهَارِ إِذَا تَجَلَّىٰ {2} وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ {3} إِنَّ سَعْيَكُمْ لَشَتَّىٰ {4}

[92:1] I swear by the night when it draws a veil, [92:2] And the day when it shines in brightness, [92:3] And the creating of the male and the female, [92:4] Your striving is most surely (directed to) various (ends).

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن حماد، عن محمد بن مسلم، قال: قلت لأبي جعفر (عليه السلام): قول الله عز وجل: وَاللَّيْلِ إِذَا يَغْشَىٰ، وَالنَّجْمِ إِذَا هَوَىٰ وما أشبه ذلك؟ فقال: «إن الله عز وجل أن يقسم من خلقه بما شاء، وليس لخلقه أن يقسموا إلا به».

Muhammad Bin Yaquob, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hamaad, from Muhammad Bin Muslim who said:

'I said to Abu Ja'far^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[92:1] I swear by the night when it draws a veil, [53:1] I swear by the star when it goes down**, and what is that similarity?' So he^{asws} said: 'Allah^{azwj} Mighty and Majestic, Swore from His^{azwj} creation whatsoever he^{azwj} so Desired by, and it is not for His^{azwj} creatures to swear except by Him^{azwj}'.⁴

علي بن إبراهيم: وَاللَّيْلِ إِذَا يَغْشَىٰ، قال: حين يغشى النهار، وهو قسم. وَالنَّهَارِ إِذَا تَجَلَّىٰ إذا أضاء وأشرق وما خَلَقَ الذَّكَرَ وَالْأُنثَىٰ، إنما يعني والذي خلق الذكر والأنثى، قسم وجواب القسم إِنَّ سَعْيَكُمْ لَشَتَّىٰ، قال: منكم من يسعى في الخير، ومنكم من يسعى في الشر.

Ali Bin Ibrahim Tafseer Qummi):

[92:1] I swear by the night when it draws a veil, he^{asws} said; 'Where it covers the day, and it is a swear. **[92:2] And the day when it shines in brightness**. When it is illuminated and shining **[92:3] And the creating of the male and the female**, but rather He^{azwj} Means: "By the Creation of the male and the female", a Swear and an Answer to the Swear. **[92:4] Your striving is most surely (directed to) various (ends)**. He^{asws} said: 'Among you is one who strives regarding the good, and among you in one who strives regarding the evil'.⁵

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا محمد بن عبد الجبار، عن ابن أبي عمير، عن حماد بن عثمان، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: وَاللَّيْلِ إِذَا يَغْشَىٰ، قال: «الليل في هذا الموضع الثاني، يغشى أمير المؤمنين (عليه السلام) في دولته التي جرت له عليه، وأمير المؤمنين (عليه السلام) يصبر في دولتهم حتى تنقضي». قال: وَالنَّهَارِ إِذَا تَجَلَّىٰ، قال: «النهار هو القائم (عليه السلام) منا أهل البيت، إذا قام غلبت دولته دولة الباطل، والقرآن ضرب فيه الأمثال للناس، وخاطب نبيه به ونحن، فليس يعلمه غيرنا».

³ (خواص القرآن: 14 «نحوه»).

⁴ (الكافي 7: 449 / 1).

⁵ (تفسير القمي 2: 425).

Then Ali Bin Ibrahim said – It has been narrated from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Abu Umeyr, from Hamaad Bin Usman, from Muhammad Bin Muslim who said:

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic **[92:1] I swear by the night when it draws a veil**, he^{asws} said: 'The night in this subject, is the second one. He disregarded Amir-ul-Momineen^{asws} during his government, which flowed to him. And Amir-ul-Momineen^{asws} was patient during his government until it lapsed'. I asked (what about), **[92:2] And the day when it shines in brightness**'. He^{asws} said: 'The day he^{asws} rises, the Al-Qaim^{asws} from us^{asws} the People^{asws} of the Household, he^{asws} would overcome his government and the governments of the Falsehood. And the Quran has Given examples regarding this for the people, and has Addressed His^{azwj} Prophet^{saww} by it and us^{asws}. So no one else knows it apart from us^{asws}'⁶.

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: " وما خلق الذكر والانثى " فالذكر امير المؤمنين والانثى فاطمة عليهما السلام ان سعيكم لشتى لمختلف فأما من اعطى واتقى وصدق بالحسنى بقوته وصام حتى وفي بنذره وتصدق بخاتمته وهو راعع، وأثر المقداد بالدينار على نفسه، قال: " وصدق بالحسنى " وهي الجنة والثواب من الله بنفسه فسيسره لذلك بأن جعله اماما في القبر وقدوة بالائمة يسره الله لليسى.

In the book Al-Manaqib of Ibn Shehr Ashub:

Al-Baqir^{asws} regarding His^{azwj} Words **[92:3] And the creating of the male and the female**, so the male is Amir-ul-Momineen^{asws} and the female is Fatima^{asws} **[92:4] Your striving is most surely (directed to) various (ends) various [92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best**, by his^{asws} Fast until he^{asws} fulfilled his^{asws} vow, and gave his^{asws} ring in charity whilst bowing (in Prayer), and preferred Al-Miqdad^{ar} by a Dinar over himself^{asws}. He^{asws} said: '**[92:6] And accepts the best**, and it is the Paradise and the Reward from Allah^{azwj} by himself^{asws}, so he^{asws} was facilitated for that by Making of him^{asws} to be an Imam^{asws} in the grave, and a representative of the Imams^{asws}, thereby facilitating an easy end (for the occupant of the grave) by Allah^{azwj}'⁷.

VERSES 5 TO 21

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى {5} وَصَدَّقَ بِالْحُسْنَى {6} فَسَنِيسِرُهُ لِلْيُسْرَى {7} وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى {8} وَكَذَّبَ بِالْحُسْنَى {9} فَسَنِيسِرُهُ لِّلْعُسْرَى {10} وَمَا يَغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى {11} إِنَّ عَلَيْنَا لَلْهُدَى {12} وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى {13} فَأَنْذَرْنَكُمْ نَارًا تَلْقَى {14} لَا صَلَاحَ لَهَا إِلَّا الْآسَفَى {15} الَّذِي كَذَّبَ وَتَوَلَّى {16} وَسَيَجْزِيهَا الْآتَى {17} الَّذِي يُؤْتِي مَالَهُ يَتْرَكِي {18} وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى {19} إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى {20} وَلَسَوْفَ يَرْضَى {21}

[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best, [92:7] We will facilitate for him the easy end. [92:8] And as for him who is niggardly and considers himself free from need (of Allah), [92:9] And rejects the best, [92:10] We will facilitate for him the difficult end. [92:11] And his wealth will not avail him when he perishes. [92:12] Surely Ours is it to show the way, [92:13] And most surely Ours is the hereafter and the former. [92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy, [92:16] Who gives the lie (to the truth) and turns (his) back. [92:17] And away from it shall be kept the one who guards most

⁶ (تفسير القمي 2: 425)

⁷ Tafseer Noor Al Saqalayn – CH 92 H 8

(against evil), [92:18] Who gives away his wealth, purifying himself [92:19] And no one has with him any boon for which he should be rewarded, [92:20] Except the seeking of the pleasure of his Lord, the Most High. [92:21] And he shall soon be well-pleased

علي بن إبراهيم: في قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى قال: نزلت في رجل من الأنصار، كانت له نخلة في دار رجل آخر، و كان يدخل عليه بغير إذن، فشكا ذلك إلى رسول الله (صلى الله عليه و آله)، فقال: رسول الله (صلى الله عليه و آله) لصاحب النخلة: «بعمي نخلتك هذه بنخلة في الجنة». فقال: لا أفعل. فقال: «تبيعها بحديقة في الجنة؟» فقال: لا أفعل.

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the High **[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best, [92:7] We will facilitate for him the easy end**, he^{asws} said: 'It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So he complained about that to the Rasool-Allah^{saww}. So the Rasool-Allah^{saww} said to the owner of the palm tree: 'Sell to me^{saww} this palm tree of yours for a palm tree in the Paradise'. He said, 'I will not do it'. He^{saww} said: 'Will you sell it to me^{saww} for a garden in the Paradise?' He said, 'I will not do it'.

فانصرف، فمضى إليه أبو الدحداح، فاشتراها منه، و أتى أبو الدحداح إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، خذها و اجعل لي في الجنة الحديقة التي قلت لهذا بها فلم يقبلها، فقال رسول الله (صلى الله عليه و آله): «لك في الجنة حدائق و حدائق» فأُنزل الله في ذلك: فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى يعني أبو الدحداح فَسَنُيَسِّرُهُ لِلْيُسْرَى وَ أَمَّا مَنْ بَخِلَ وَ اسْتَعْنَى وَ كَذَّبَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْعُسْرَى وَ مَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى [يعني] إِذَا مَاتَ إِنَّ عَلَيْنَا لَلْهُدَى، قال: علينا أن نبين لهم.

So he left. Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet^{saww}. He said, 'O Rasool-Allah^{saww}! Take it, and allocate for me the garden in the Paradise which you^{saww} said would be for this one, but he did not accept it'. So the Rasool-Allah^{saww} said: 'For you, in the Paradise are gardens and gardens'. So Allah^{azwj} Revealed with regards to that **[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best**, meaning Abu Al-Dahdaah **[92:8] And as for him who is niggardly and considers himself free from need (of Allah), [92:9] And rejects the best, [92:10] We will facilitate for him the difficult end. [92:11] And his wealth will not avail him when he perishes**, Meaning, when he dies **[92:12] Surely Ours is it to show the way**. He^{asws} said: 'It is upon us^{asws} to show them (the way)'.

قوله تعالى: فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى أي تلتهب عليهم لا يصلاها إلا الأشفى الذي كذب و تولى يعني هذا الذي بخل على رسول الله (صلى الله عليه و آله) وَ سَيُجَنَّبُهَا الْأَتْقَى، قال: أبو الدحداح.

The Words of the High **[92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy, [92:16] Who gives the lie (to the truth) and turns (his) back**, Meaning, this one who was mean to the Rasool-Allah^{saww} **[92:17] And away from it shall be kept the one who guards most (against evil)**. He^{asws} said; Abu Al-Dahdaah'.

و قال الله تعالى: وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى، قال: ليس لأحد عند الله يد على ربه بما فعله لنفسه، و إن جازاه فيفضله يفعله، و هو قوله: إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى وَ أَسَوْفَ يَرْضَى أي يرضى عن أمير المؤمنين (عليه السلام).

And Allah^{azwj} the High Said **[92:19] And no one has with him any boon for which he should be rewarded, [92:20] Except the seeking of the pleasure of his Lord, the Most High.** He^{asws} said: 'There is not for anyone a hand (obligation) upon his Lord^{azwj} due to what he has done for himself, and if He^{azwj} Recompenses him, so it would be due to His^{azwj} Grace that He^{azwj} has Done it, and it is His^{azwj} Statement **[92:20] Except the seeking of the pleasure of his Lord, the Most High. [92:21] And he shall soon be well-pleased, i.e., happy about Amir-ul-Momineen^{asws}'⁸.**

ثم قال علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَ تَوَلَّى، قال: «في جهنم واد فيه نار لا يصلها إلا الأشقى، أي فلان الذي كذب رسول الله (صلى الله عليه و آله) في علي (عليه السلام) و تولى عن ولايته». ثم قال (عليه السلام): «النيران بعضها دون بعض، فما كان من نار هذا الوادي فللنصاب».

Then Ali Bin Ibrahim said, 'It has been narrated from Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hisan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah^{asws} regarding the Words of the High **[92:14] Therefore I warn you of the fire that flames: [92:15] None shall enter it but the most unhappy [92:16] Who gives the lie (to the truth) and turns (his) back,** he^{asws} said: 'In Hell there is a valley in which is the Fire. None shall arrive in it except for the unfortunate, meaning so and so who belied the Rasool-Allah^{saww} regarding Ali^{asws} and turned away from his^{asws} Wilayah'. Then he^{asws} said: 'The Fires, some of these are for some apart from the others. So the Fire of this valley is for the Hostile Ones (Nasibis)'⁹.

و عنه، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحسيني، عن خالد بن يزيد، عن عبد الأعلى، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أُعْطِيَ وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى، قال: «بالولاية» فَسُنِّيْرُهُ لِلْيُسْرَى وَ أَمَّا مَنْ بَخَلَ وَ اسْتَعْنَى وَ كَذَّبَ بِالْحُسْنَى، قال: «بالولاية» فَسُنِّيْرُهُ لِلْعُسْرَى.

And from him, who said, 'It has been narrated to us from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Al-Hazeyni, from Khalid Bin Yazeed, from Abdul A'la, from Abu Al-Khattab, who has said:

'Abu Abdullah^{asws} regarding the Words of the High **[92:5] Then as for him who gives away and guards (against evil), [92:6] And accepts the best,** he^{asws} said: 'The Wilayah'. **[92:7] We will facilitate for him the easy end [92:8] And as for him who is niggardly and considers himself free from need [92:9] And rejects the best,** he^{asws} said: 'The Wilayah' **[92:10] We will facilitate for him the difficult end**'¹⁰.

و عنه: عن أحمد بن محمد، عن أحمد بن محمد بن أبي نصر، عن أبي الحسن الرضا (عليه السلام)، قال: قلت: قول الله تبارك و تعالى: إِنَّ عَلَيْنَا لَلْهُدَى؟ قال: «إن الله يهدي من يشاء، و يضل من يشاء».

⁸ (تفسير القمي 2: 425).

⁹ (تفسير القمي 2: 426).

¹⁰ (تفسير القمي 2: 426).

And from him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, who has said:

'He (the narrator) says, 'I asked from Abu Al-Hassan Al-Reza^{asws}, 'What about the Words of Allah^{azwj} Blessed and High [92:12] **Surely Ours is it to show the way?**' He^{asws} said: 'Surely, Allah^{azwj} Guides the one He^{azwj} so Desires to, and He^{azwj} Let's to stray the one whom He^{azwj} so Desires to'.

فقلت له: أصلحك الله، إن قوما من أصحابنا يزعمون أن المعرفة مكتسبة، وإنهم إن ينظروا من وجه النظر أدركوا؟ فأنكر ذلك، فقال: «ما لهؤلاء القوم لا يكتسبون الخير لأنفسهم، ليس أحد من الناس إلا و يحب أن يكون خيرا ممن هو خير منه، هؤلاء بنو هاشم موضعهم موضعهم، و قرابتهم قرابتهم، و هم أحق بهذا الأمر منكم، أفترى أنهم لا ينظرون لأنفسهم، و قد عرفتم و لم يعرفوا! قال أبو جعفر (عليه السلام): لو استطاع الناس لأحبونا».

I said to him^{asws}, 'May Allah^{azwj} Keep you^{asws} well. There is a group from our companions who are thinking that the recognition, is acquired, and they are of the view that when they look from a particular perspective, they would realise?' So He^{asws} denied that, and said: 'What is it with these people that they are not acquiring the good for themselves? There is not for anyone from the people except that he should become good from the one who is better than them. These, the Clan of Hashim, their position is their position, and their relations are their relation, and they are more deserving of the Command than you all. Can't you see that they do not look for themselves, and you all know whilst they do not know?' Abu Ja'far^{asws} said: 'If the people could, they would love us^{asws}'¹¹

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن مالك بن عطية، عن ضريس الكناسي، عن أبي جعفر (عليه السلام)، قال: «مر رسول الله (صلى الله عليه و آله) برجل يغرّس غرسا في حائط له، فوقف عليه، فقال: ألا أدلك على غرس أثبت أصلا، و أسرع إيناعا، و أطيب ثمرا و أبقى؟ قال: بلى، فدلني يا رسول الله، فقال: إذا أصبحت و أمسيت فقل: سبحان الله، و الحمد لله، و لا إله إلا الله، و الله أكبر. فإن لك إن قلتها بكل كلمة تسبيح عشر شجرات في الجنة من أنواع الفاكهة، و هن [من] الباقيات الصالحات. قال: فقال الرجل: إني أشهدك - يا رسول الله- أن حائطي هذا صدقة مقبوضة على فقراء المسلمين أهل الصدقة، فأنزل الله عز و جل آيات من القرآن: فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiya, from Zareys Al-Kanasy, who has said:

'Abu Ja'far^{asws} has said: 'The Rasool-Allah^{saww} passed by a man who was planting a plant near his wall. So he^{saww} paused by him and said: 'Indeed! Shall I^{saww} not show you a planting which is more established, and swifter in its growth, and gives better fruits, and would last longer?' He said, 'Yes, show me, O Rasool-Allah^{saww}!' So he^{saww} said: 'When it is the morning and evening, say:

'Glory be to Allah^{azwj}, and the Praise is due to Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is Greatest'. So if you were to say this, there would be for you, for every word of Glorification, ten trees in the Paradise from different kinds of fruit, and these would be from the good deeds which would remain'. The man said, 'I hereby testify, O Rasool-Allah^{saww}, that these two walls of mine are a charity to the poor Muslims who are deserving of the charity'. So Allah^{azwj} Mighty and Majestic Revealed the Verses from the Quran [92:5] **Then**

¹¹ (قرب الاسناد: 156).

as for him who gives away and guards (against evil), [92:6] And accepts the best [92:7] We will facilitate for him the easy end'.¹²

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ اللَّيْلُ إِذَا يَعْشَى، قال: «دولة إبليس لعنه الله إلى يوم القيامة، و هو يوم قيام القائم (عليه السلام) وَ النَّهَارُ إِذَا تَجَلَّى، و هو القائم (عليه السلام) إِذَا قَامَ، و قوله: فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى أُعْطِيَ نَفْسَهُ الْحَقَّ، و اتَّقَى الْبَاطِلَ فَسُنِّيَسَّرَهُ لِلْيُسْرَى، أي الجنة

Sharaf Al-Deen Al-Najafy, regarding the meaning of the Chapter, said that it has come with an unbroken chain, from Amro Bin Shimr, from Jabir Bin Yazeed, who has said:

'Abu Abdullah^{asws} regarding the Words of the High **[92:1] I swear by the night when it draws a veil**, he^{asws} said: 'The government of Iblees^{la} may Allah^{azwj} Curse him^{la} up to the Day of Judgement. And it is the day of the rising of Al-Qaim^{asws} **[92:2] And the day when it shines in brightness**, and he^{asws} is Al-Qaim^{asws} when he^{asws} rises. And His^{azwj} Words **[92:5] Then as for him who gives away and guards (against evil)** Gives the Truth to himself, and guards against the falsehood **[92:7] We will facilitate for him the easy end** i.e., the Paradise.

وَ أَمَّا مَنْ بَخَلَ وَ اسْتَعْنَى بِعَيْنِي بِنَفْسِهِ عَنِ الْحَقِّ، وَ اسْتَعْنَى بِالْبَاطِلِ عَنِ الْحَقِّ وَ كَذَّبَ بِالْحُسْنَى بِوَالِيَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأُئِمَّةِ (عَلَيْهِمُ السَّلَام) مِنْ بَعْدِهِ فَسُنِّيَسَّرَهُ لِلْعُسْرَى، يَعْنِي النَّارَ.

[92:8] And as for him who is niggardly and considers himself free from need, meaning from the truth for himself, and is with the falsehood from the Truth **[92:9] And rejects the best**, The Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws} ' **[92:10] We will facilitate for him the difficult end**, meaning the Fire'.

و أما قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ يُعْنَى أَنْ عَلِيًّا (عَلَيْهِ السَّلَام) هُوَ الْهُدَىٰ وَ إِنَّ لَنَا لِلْآخِرَةِ وَ الْأُولَىٰ فَأَنْذَرْتُكُمْ نَارًا تَلْبَطِي قَالَ: [هُوَ] الْقَائِمُ (عَلَيْهِ السَّلَام) إِذَا قَامَ بِالْغَضَبِ، فَيَقْتُلُ مِنْ كُلِّ أَلْفٍ تِسْعِمِائَةً وَ تِسْعَةً وَ تِسْعِينَ لَا يَصْلَاهَا إِلَّا الْأَشَقَى قَالَ: هُوَ عَدُوُّ آلِ مُحَمَّدٍ (عَلَيْهِمُ السَّلَام) وَ سَيُجَنَّبُهَا الْأَتْقَى قَالَ: ذَاكَ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ شِيعَتَهُ».

And as for the Words of the High **[92:12] Surely Ours is it to show the way**, meaning that Ali^{asws} is the Guide **[92:13] And most surely Ours is the hereafter and the former [92:14] Therefore I warn you of the fire that flames**. He^{asws} said; 'He^{asws} is Al-Qaim^{asws} when he^{asws} rises with the anger, so he^{asws} will kill from every thousand, nine hundred and ninety nine. **[92:15] None shall enter it but the most unhappy** These are the enemies of the Progeny^{asws} of Muhammad^{saww} **[92:17] And away from it shall be kept the one who guards most (against evil)** He^{asws} said: 'That is Amir-ul-Momineen^{asws} and his^{asws} Shiah'.¹³

DIFFERENT READINGS

و عن إسماعيل بن مهران، عن أيمن بن محرز، عن سماعة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «نزلت هذه الآية هكذا و الله: [الله] خالق الزوجين الذكر و الأنثى، و لعلّي الآخرة و الأولى».

And from Ismail Bin Mahran, from Ayman Bin Mahraz, from Sama'at, from Abu Baseer, who has narrated:

¹² (الكافي 2: 4 / 367).

¹³ (تأويل الآيات 2: 1 / 807).

'Abu Abdullah^{asws} has said: 'By Allah^{azwj}, it was Revealed like this: "Allah^{azwj} Created the two pairs, the male and the female, and for Ali^{asws} is the Hereafter at the best Status".¹⁴

و روى بإسناد متصل إلى سليمان بن سماعة، عن عبد الله بن القاسم، عن سماعة بن مهران، قال: قال أبو عبد الله (عليه السلام): «و الليل إذا يغشى، و النهار إذا تجلى، الله خلق الزوجين الذكر و الأنثى، و لعلي الآخرة و الأولى».

And it has been reported by a chain going up to Auleyman Bin Sama'at, from Abdullah Bin Al-Qasim, from Sama'at Bin Mahran who said,

'Abu Abdullah^{asws} said: '**[92:1] I swear by the night when it draws a veil [92:2] And the day when it shines in brightness, Allah^{azwj} Created the two pairs, male and female, and for Ali^{asws} is [92:13] And most surely Ours is the hereafter and the former**'.¹⁵

و عن محمد بن خالد البرقي: عن يونس بن ظبيان، عن علي بن أبي حمزة، عن فيض بن مختار، عن أبي عبد الله (عليه السلام)، أنه قرأ: «إن عليا للهدى، و إن له الآخرة و الأولى» و ذلك حيث سئل عن القرآن، قال: «فيه الأعاجيب، فيه: و كفى الله المؤمنين القتال بعلي، و فيه: إن عليا للهدى، و إن له الآخرة و الأولى».

And from Muhammad Bin Khalid Al-Barqy, from Yunus Bin Zibyan, from Ali Bin Abu Hamza, from Fayz Bin Mukhtar, who has said:

'Abu Abdullah^{asws} that he^{asws} recited: "It is for Ali^{asws} to guide, and it is for him^{asws} 'the Hereafter and the former'" and that is where I asked about the Quran, he^{asws} said: 'Marvellous things in it (Quran), and Allah^{azwj} has Sufficed the Believers the fighting alongside Ali^{asws}, and in it is "It for Ali^{asws} to guide, and it is for him^{asws} the Hereafter and the former" (Verses 12 & 13).¹⁶

و روى مرفوعا بإسناده، عن محمد بن أورمة، عن الربيع بن بكر، عن يونس بن ظبيان، قال: قرأ أبو عبد الله (عليه السلام): «و الليل إذا يغشى، و النهار إذا تجلى، الله خالق الزوجين الذكر و الأنثى، و لعلي الآخرة و الأولى».

And it has been reported with an unbroken chain from Muhammad Bin Awramat, from Al-Rabi'e Bin Bakr, from Yunus Bin Zibyan who said:

'Abu Abdullah^{asws} recited: "By the night when it covers, and the day when it illuminates, Allah^{azwj} Created the two pairs, male and the female, and for Ali^{asws} is the Hereafter and the former".¹⁷

¹⁴ (تأويل الآيات 2: 808 / 5).

¹⁵ (تأويل الآيات 2: 808 / 2).

¹⁶ (تأويل الآيات 2: 808 / 3).

¹⁷ (تأويل الآيات 2: 808 / 4).