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CHAPTER 93

AL-ZOHA

(11 VERSES)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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 [ياها] من غير من، و لكن رحمة منى و فضلا عليه، و هنيئاً لعبدى».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah^{asws} has said: 'The one who frequently recite [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، وجبت له شفاعة محمد (صلى الله عليه و آله) يوم القيامة، و كتب له من الحسنات بعدد كل سائل و يتيم عشر مرات، و إن كتبها على اسم غائب ضال رجع إلى أصحابه سالماً، و من نسي في موضع شينا ثم ذكره و قرأها، حفظه الله إلى أن يأخذه».

And from Khawas Al-Quran:

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (93), the intercession of Muhammad^{saww} on the Day of Judgement would be obligated for him, and there will be written for him from the Rewards of the number of every beggar and orphan, ten times over. And if it is written upon the name of an absentee (missing person), he would return to his companions safely. And the one who forgets anything kept in a place, then mentions it and recites it, Allah^{azwj} would Keep it Safe for him until he takes it'.²

في تهذيب الاحكام الحسين بن سعيد عن فضالة عن العلا عن زيد الشحام قال: صلى بنا أبو عبد الله عليه السلام الفجر فقرأ الضحى وألم نشرح في ركعة.

¹ (ثواب الأعمال: 123)

² Tafseer Al Burhan – H 11697

In Tehzeeb Al-Ahkaam:

Al-Hassan Bin Saeed, from Fazalat, from Al-A'la, from Zayd Al-Shahaam who said, 'We Prayed the Dawn Prayer (Al-Fajr) with Abu Abdullah^{asws}, so he^{asws} recited 'Al-Zoha' and 'Alam Nashrah' in one cycle'.³

VERSES 1 – 5

وَالضُّحَىٰ {1} وَاللَّيْلُ إِذَا سَجَىٰ {2} مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ {3} وَاللَّآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ {4} وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ {5}

[93:1] I swear by the early hours of the day, [93:2] And the night when it covers with darkness. [93:3] Your Lord has not forsaken you, nor has He become displeased, [93:4] And surely what comes after is better for you than that which has gone before. [93:5] And soon will your Lord give you so that you shall be well pleased.

علي بن إبراهيم، في قوله تعالى: وَالضُّحَىٰ قَالَ: [الضحى] إِذَا ارْتَفَعَتِ الشَّمْسُ وَاللَّيْلُ إِذَا سَجَىٰ، قَالَ: إِذَا أَظْلَمَ، قَوْلُهُ: مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ، قَالَ: لَمْ يَبْغِضْكَ، فَقَالَ يَصِفُ تَفَضُّلَهُ عَلَيْهِ: وَاللَّآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ.

Ali Bin Ibrahim has narrated the following:

Regarding the Words of the High **[93:1] I swear by the early hours of the day**, said: 'When the sun rises **[93:2] And the night when it covers with darkness**, said: 'When it is the darkest. His^{azwj} Words **[93:3] Your Lord has not forsaken you, nor has He become displeased**, said: 'He^{azwj} was never Angry with you^{saww}, so He^{azwj} Described the Merits to him^{saww} **[93:4] And surely what comes after is better for you than that which has gone before. [93:5] And soon will your Lord give you so that you shall be well pleased'**.⁴

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، قال: حدثنا عبيد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَاللَّآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ، قَالَ: «بِعْنِي الْكُرَّةُ هِيَ الْآخِرَةُ لِلنَّبِيِّ (صلى الله عليه وآله)». [قلت] قوله: وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ، [قال]: «يعطيك من الجنة حتى ترضى».

Then Ali Bin Ibrahim said that it has been narrated from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has said:

'Abu Abdullah^{asws} regarding the Words of the High **[93:4] And surely what comes after is better for you than that which has gone before**, said: 'It Means the Globe (world), but it is the Hereafter which is for the Prophet^{saww}. I said, '(What about) His^{azwj} Words **[93:5] And soon will your Lord give you so that you shall be well pleased?**' He^{asws} said: 'Prophet^{saww} will be Given the Paradise until you^{saww} are happy with it'.⁵

³ Tafseer Noor Al Saqalayn – Ch 93 H 4

⁴ (تفسير القمّي 2: 427).

⁵ (تفسير القمّي 2: 427)

و من طريق المخالفين: (تفسير الثعلبي)، عن جعفر بن محمد (عليه السلام)، و (تفسير القشيري)، عن جابر الأنصاري: أنه رأى النبي (صلى الله عليه و آله) فاطمة و عليها كساء من أجلة الإبل، و هي تطحن بيديها، و ترضع ولدها، فدمعت عينها رسول الله (صلى الله عليه و آله)، فقال: «يا بنتاه، تعجلي مرارة الدنيا بحلاوة الآخرة» فقالت: «يا رسول الله، الحمد لله على نعمائه، و الشكر لله على آلائه» فأنزل الله تعالى: **وَأَسْوَفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى.**

And from 'Tareeq Al-Mukhalifeen' – Tafseer Al-Sa'alby, from Ja'far Bin Muhammad^{asws}, and Tafseer Al-Qusheyri, from Jabir Al-Ansary, who has said:

'The Prophet^{saww} saw Fatima^{asws}, and she^{asws} had upon her^{asws} a blanket of camel skin, and she^{asws} was grinding the millstone, so the eyes of the Rasool-Allah^{saww} shed tears. So he^{saww} said: 'O daughter^{asws}! May the bitterness of the world hasten by the sweetness of the Hereafter'. So she^{asws} said: 'O Rasool-Allah^{saww}! The Praise is due to Allah^{azwj} upon His^{azwj} Bounties, and Thanks be to Allah^{azwj} for His^{azwj} Favours'. So Allah^{azwj}, the High Revealed **[93:3] Your Lord has not forsaken you, nor has He become displeased**.⁶

و عنه: عن أحمد بن محمد النوفلي، عن أحمد بن محمد الكاتب، عن عيسى بن مهران، بإسناده إلى زيد بن علي (عليه السلام)، في قول الله عز و جل: **وَأَسْوَفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى،** قال: إن رضا رسول الله (صلى الله عليه و آله) إدخال أهل بيته و شيعتهم الجنة، و كيف لا و إنما خلقت الجنة لهم، و النار لأعدائهم، فعلى أعدائهم لعنة الله و الملائكة و الناس أجمعين.

And from him, from Ahmad Bin Muhammad Al-Nowfaly, from Ahmad Bin Muhammad Al-Katin, from Isa Bin Mahran, by his chain going up to Zayd Bin Ali^{as}:

Regarding the Words of the Mighty and Majestic **[93:5] And soon will your Lord give you so that you shall be well pleased**, he^{asws} said: 'The satisfaction of the Rasool-Allah^{saww} is the entering of his^{saww} Family^{asws} and their^{asws} Shiah in the Paradise, and why not, for the Paradise has been Created for them^{asws} and the Fire for their^{asws} enemies. So upon their^{asws} enemies be the Curse of Allah^{azwj}, and of the Angels, and of the people altogether'.⁷

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: ما ودَّعَكَ رَبُّكَ و ما قلى: «و ذلك أن جبرئيل أبطأ على رسول الله (صلى الله عليه و آله)، و أنه كانت أول سورة نزلت اقرأ باسم ربك الذي خلق ثم أبطأ عليه، فقالت خديجة: لعل ربك قد تركك، فلا يرسل إليك. فأنزل الله تبارك و تعالى: ما ودَّعَكَ رَبُّكَ و ما قلى.»

Ali Bin Ibrahim (Tafseer Qummi), and in a report of Abu Al-Jaroud:

'Abu Ja'far^{asws} regarding His^{azwj} Words **[93:3] Your Lord has not forsaken you, nor has He become displeased**, said: 'And that was when Jibraeel^{as} was slower (a long pause) in coming upon the Rasool-Allah^{saww}, and he^{as} had come with the first Revealed Chapter **[96:1] Read in the name of your Lord Who created**, then there was a long pause to him^{saww}. So Khadija^{as} said, 'Perhaps your^{saww} Lord^{azwj} has Left you^{as}, so He^{azwj} is not Sending (a Message) to you^{saww}'. So Allah^{azwj}, Blessed and High Revealed **[93:3] Your Lord has not forsaken you, nor has He become displeased**.⁸

⁶ (مناقب ابن شهر آشوب 3: 342)

⁷ (تأويل الآيات 2: 811/3).

⁸ (تفسير القمي 2: 428).

في مجمع البيان وقيل ان المسلمين قالوا ما ينزل عليك الوحي يا رسول الله؟ فقال: وكيف ينزل على الوحي وأنتم لا تتقون براجمكم ولا تقيمون اظفاركم، ولما نزلت السورة قال النبي صلى الله عليه وآله لجبرئيل عليه السلام: ما جئت حتى اشتقت اليك؟ فقال جبرئيل عليه السلام: وانا كنت اشد اليك شوقاً ولكني عبد مأمور وما ننزل الا بأمر ربك.

In Majma Al-Bayan:

'The Muslims said, 'No Revelation is coming to you^{saww} O Rasool-Allah^{saww}?' So he^{saww} said: 'And how can Revelation Descend whilst you do not purify yourselves from your copulation and do not trim your nails'. And when the Chapter was Revealed, the Prophet^{saww} said to Jibraeel^{as}: 'Why did you^{as} not come until I^{saww} missed you^{as}?' So Jibraeel^{as} said: 'And I^{as} was intense in my^{as} desire to come to you^{saww}, but I^{as} am an obedient servant, and I^{as} do not descend except by the Command of your^{saww} Lord^{azwj}'.⁹

في جوامع الجامع وروى ان الوحي كان قد احتبس عنه اياما فقال المشركون ان محمدا ودعه ربه وقلاه فنزلت.

In Jawame'a Al-Jame'a –

It has been reported that, the Revelation was Withheld for days, so the Polytheists said that Muhammad^{saww} has been Left by his^{saww} Lord^{azwj} Who is Displeased with him^{saww}, so it was Revealed'.¹⁰

VERSES 6 – 11

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ {6} وَوَجَدَكَ ضَالًّا فَهَدَىٰ {7} وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ {8} فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ {9} وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ {10} وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ {11}

[93:6] Did He not find you an orphan and give you shelter? [93:7] And find you lost and guide (them to you)? [93:8] And find you in want and make you to be free from want? [93:9] Therefore, as for the orphan, do not oppress (him). [93:10] And as for him who asks, do not chide (him), [93:11] And as for the favour of your Lord, do announce (it).

علي بن إبراهيم، قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن أبيه، عن خالد بن يزيد، عن أبي الهيثم الواسطي، عن زرارة، عن أحدهما (عليهما السلام)، في قوله تعالى: أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ: «إليك الناس وَوَجَدَكَ ضَالًّا فَهَدَىٰ أي هدى إليك قوما لا يعرفونك حتى عرفوك وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ أي وجدك تعول أقواما فأغناهم بعلمك».

Ali Bin Ibrahim (Tafseer Qummi) said that it has been narrated from Ali Bin Al-Husayn, from Ahmad Bin Abu Abdullah, from his father, from Khalid Bin Yazeed, from Abu Al-Haysam Al-Wasty, from Zurara, who has narrated:

One of them^{asws} (5th or 6th Imam^{asws}) regarding the Words of the High **[93:6] Did He not find you an orphan and give you shelter?** To you, the people **[93:7] And find you lost and guided?** i.e., guided the people who did not recognise you^{saww}, to you^{saww} until they recognised you^{saww} **[93:8] And find you in want and make you to**

⁹ Tafseer Noor Al Saqalayn – CH 93 H 7

¹⁰ Tafseer Noor Al Saqalayn – CH 93 H 8

be free from want? i.e., the people found you^{saww} as a support, so they were Made to be needless by your^{saww} knowledge.¹¹

و عنه، قال: حدثنا تميم بن عبد الله بن تميم القرشي، قال: حدثني أبي، عن حمدان بن سليمان النيسابوري، عن علي بن محمد بن الجهم، قال: حضرت مجلس المأمون- فذكر الحديث الذي فيه ذكر الآيات التي سأل المأمون الرضا (عليه السلام) في عصمة الأنبياء- قال الرضا (عليه السلام): «قال الله تعالى لنبيه محمد (صلى الله عليه وآله): أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى يَقُولُ: أَلَمْ يَجِدْكَ وَحِيدًا فَآوَى إِلَيْكَ النَّاسَ وَوَجَدَكَ ضَالًّا يَعْنِي عِنْدَ قَوْمِكَ فَهَدَىٰ أَي هَدَاهُمْ إِلَىٰ مَعْرِفَتِكَ وَوَجَدَكَ عَائِلًا فَأَعْنَى يَقُولُ: أَغْنَاكَ بِأَنْ جَعَلَ دَعَاكَ مُسْتَجَابًا». فقال المأمون: بَارَكَ اللهُ فِيكَ يَا بِنَ رَسُولِ اللهِ.

And from him, from Tameem Bin Abdullah Bin Tameem Al-Qarshy, from his father, from Hamaad Bin Suleyman Al-Neysaboury, from Ali Bin Muhammad Bin Al-Jaham who said:

'I was present in a gathering of Al-Mamoun, so he mentioned the Hadeeth in which is the mention of the Verses which Mamoun asked Al-Reza^{asws} regarding the Infallibility of the Prophets^{as}. Al-Reza^{asws} said: 'Allah^{azwj} the High Said to His^{azwj} Prophet^{saww} **[93:6] Did He not find you an orphan and give you shelter?** He^{azwj} is Saying: **"Did He^{azwj} not Find you^{saww} as alone, so the people gave you^{saww} shelter?" [93:7] And find you lost, He^{azwj} Means among the people (They did not know who he^{saww} was) and **guided?** i.e., **Guided them to recognising you^{saww} [93:8] And find you in want and make you to be free from want?** He^{azwj} is Saying: "Freed you^{saww} from want by Answering your^{saww} supplications'. So Al-Mamoun said, 'May Allah^{azwj} Bless you^{asws}, O son^{asws} of Rasool-Allah^{saww}'¹².**

علي بن إبراهيم أيضا: ثم قال: أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى قَالَ: الْيَتِيمُ الَّذِي لَا مِثْلَ لَهُ، وَ لِذَلِكَ سَمِيَتِ الدَّرَةُ الْيَتِيمَةَ لِأَنَّهُ لَا مِثْلَ لَهَا وَ وَجَدَكَ عَائِلًا فَأَعْنَى بِالْوَحْيِ، فَلَا تَسْأَلُ عَنْ شَيْءٍ إِلَّا نَبَيْتَهُ « وَ وَجَدَكَ ضَالًّا فَهَدَى، قَالَ: وَجَدَكَ ضَالًّا فِي قَوْمٍ لَا يَعْرِفُونَ فَضَلَّ نَبِيُّكَ، فَهَدَاهُمْ اللهُ بِكَ.

Ali Bin Ibrahim (Tafseer Al-Qummi) as well, then said:

"[93:6] Did He not find you an orphan and give you shelter? He^{asws} said: 'The orphan (because) there is no one similar to him^{saww}, and that is why (the gem) is called the 'Al-Durr Al-Yateem' because there is nothing similar to it. **[93:8] And find you in want and make you to be free from want?** By the Revelation, so you^{saww} do not ask for anything except that you^{saww} get informed about it'. **[93:7] And find you lost and guided?** He^{asws} said: '**And Found you^{saww} as lost (unknown) among the people who did not recognise the merits of your^{saww} Prophet-hood, so Allah^{azwj} Guided them by you^{saww}**'.

قوله: فَأَمَّا الْيَتِيمَ فَلَا تَفْهَرُ أَي لَا تَظْلَمُ، وَ الْمَخَاطَبَةُ لِلنَّبِيِّ (صَلَّى اللهُ عَلَيْهِ وَ آلِهِ) وَ الْمَعْنَى لِلنَّاسِ، قَوْلُهُ: وَ أَمَّا السَّأَلُ فَلَا تَنْهَرُ أَي لَا تَرُدُّ، قَوْلُهُ: وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ، قَالَ: بِمَا أَنْزَلَ اللهُ عَلَيْكَ وَ أَمَرَكَ بِهِ مِنَ الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ، وَ مَا فَضَّلَكَ اللهُ بِهِ فَحَدِّثْ.

His^{azwj} Words **[93:9] Therefore, as for the orphan, do not oppress (him)** Meaning, do not be unjust, and it is Addressing the Prophet^{saww} and it is the people who are Meant by it. His^{azwj} Words **[93:10] And as for him who asks, do not chide (him),** Meaning, do not return him (empty handed) **[93:11] And as for the favour of your Lord, do announce (it).** He^{asws} said: 'With what Allah^{azwj} has Revealed unto you^{saww}, and Commanded you^{saww} by it from the Prayer, and the Zakat, and the Fast, and the

¹¹ (تفسير القمي 2: 427).

¹² (عيون أخبار الرضا (عليه السلام) 1: 1/199).

Pilgrimage, and the Wilayah, and whatever Allah^{azwj} has Graced you^{saww} with, so announce it'.¹³

وعن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وآله: من مسح على رأس يتيم كان له بكل شعرة تمر به على يده نور يوم القيامة.

And from Abdullah Bin Mas'oud who said:

'The Rasool-Allah^{saww} said: 'The one who wipes his hand upon the head of an orphan, would have for him, for every hair that his hand passed upon, Light on the Day of Judgement'.¹⁴

وقال عليه السلام: اعط السائل ولو ظهر فرس.

And he^{asws} said: 'And give to the beggar, even if you are upon a horse'.¹⁵

وقال أبو جعفر عليه السلام: لو يعلم السائل ما في المسألة ما سئل احد احدا، ولم يعلم المعطى ما في العطية ما رد احد احدا.

And Abu Ja'far^{asws} said: 'If only the beggar knew what is in the begging, he would not ask for a single one (coin), and if the giver knew what was in the giving, he would never return a single one (empty handed)'.¹⁶

محمد بن يعقوب: بإسناده، عن أحمد بن محمد بن أبي نصر، عن داود بن الحصين، عن فضل البقباق، قال: سألت أبا عبد الله (عليه السلام) عن قوله عز وجل: «وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ»، قال: «الذي أنعم عليك بما فضلك وأعطاك وأحسن إليك» ثم قال: «فحدث بدينه وما أعطاه الله وما أنعم به عليه».

Muhammad Bin Yaqoub, by his chain from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Al-Haseyn, from Fazl Al-Bqabaaq who said,

'I asked Abu Abdullah^{asws} about the Words of the Mighty and Majestic [93:11] **And as for the favour of your Lord, do announce (it)**, he^{asws} said: 'Which has been Favoured to you^{saww}, with what has been Graced to you^{saww}, and Given you^{saww}, and Made good for you^{saww}'. Then said: 'So announce his^{saww} Religion, and what Allah^{azwj} has Given him^{saww}, and what has been Favoured to him^{saww}'.¹⁷

أحمد بن محمد بن خالد البرقي: عن الوشاء، عن عاصم بن حميد، عن عمرو بن أبي نصر، قال: حدثني رجل من أهل البصرة، قال: رأيت الحسين بن علي (عليه السلام) و عبد الله بن عمر يطوفان بالبيت، فسألت ابن عمر، فقلت: قول الله تعالى: «وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ؟» قال: أمره أن يحدث بما أنعم الله عليه. ثم إني قلت للحسين بن علي (عليه السلام): قول الله تعالى: «وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قال: «أمره أن يحدث بما أنعم الله عليه من دينه».

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from Al-Washa, from Aasim Bin Hameed, from Amro Bin Abu Nasr who said, 'It has been narrated to me from a man from Al-Basra who said,

¹³ (تفسير القمي 2: 427).

¹⁴ Tafseer Noor Al Saqalayn – CH 93 H 22

¹⁵ Tafseer Noor Al Saqalayn – CH 93 H 22

¹⁶ Tafseer Noor Al Saqalayn – CH 93 H 30

¹⁷ (الكافي 2: 5 / 77).

'I saw Al-Husayn Bin Ali^{asws} and Abdullah Bin Umar both circumambulating the House (Kabah). So I asked Ibn Umar, '(What about) the Words of Allah^{azwj} [93:11] **And as for the favour of your Lord, do announce (it)?**' He said, 'Commanded him^{saww} to announce what Blessings Allah^{azwj} has Granted to him^{saww}'. Then I said to Al-Husayn Bin Ali^{asws}, '(What about) the Words of Allah^{azwj} [93:11] **And as for the favour of your Lord, do announce (it)?**' He^{asws} said: 'Commanded him^{saww} to announce what Blessings Allah^{azwj} had Granted to him^{saww} from His^{azwj} Religion'.¹⁸

على بن ابراهيم عن أبيه عن ابن أبي عمير رفعه قال: قال أبو عبد الله عليه السلام: اننى لاكره للرجل ان يكون عليه من الله نعمة فلا يظهرها.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr with an unbroken chain, said,

'Abu Abdullah^{asws} said: 'I^{asws} do not like it for the man to whom comes the Bounty from Allah^{azwj}, so he does not show it'.¹⁹

¹⁸ (المحاسن: 115 /218)

¹⁹ Tafseer Noor Al Saqalayn – CH 93 H 30