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CHAPTER 86

AL-TARIQ

(17 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته في فرائضه وَ السَّمَاءِ وَ الطَّارِقِ، كانت له يوم القيامة عند الله جاه و منزلة، و كان من رفقاء المؤمنين و أصحابهم في الجنة».

Ibn Babuwayh, by his chain, who has narrated:

'Abu Abdullah^{asws} has said: 'The one who had recited it in his obligatory (Prayers) [86] *I swear by the heaven and the comer by night*, there would be for him a Prestige and a Status on the Day of Judgement, and he would be from the friends of the Believers, and their companions in the Paradise'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد كل نجم في السماء، و من كتبها و غسلها بالماء، و غسل بها الجراح لم ترم، و إن قرئت على شيء حرسه و أمن صاحبه عليه».

And from Khawas Al-Quran —

It has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter (86), Allah^{azwj} would Write for him ten Rewards by the number of the stars in the sky. And the one who writes it, and showers (bathes) with its water, and showers (bathes) with it on the open wounds it will not swell. And if it is recited upon something which is guarded, its owner would be secure with it'.²

و قال الصادق (عليه السلام): «من غسل بمائها الجراح سكنت و لم تقح، و من قرأها على شيء يشرب دواء يكون فيه الشفاء».

And Al-Sadiq^{asws} said: 'The one who showers (bathes) with its water, the open wounds would settle and not swell. And the one who recites it upon something, and drinks it as medication, there would be a healing in it'.³

VERSE 1 TO 3

وَالسَّمَاءِ وَالطَّارِقِ {1} وَمَا أَدْرَاكَ مَا الطَّارِقُ {2} النَّجْمُ الثَّاقِبُ {3}

¹ (ثواب الأعمال: 122).

² Tafseer Al Burhan – H 11527

³ (خواص القرآن: 13 «نحوه»)

[86:1] I swear by the heaven and the comer by night (Al-Tariq); [86:2] And what will make you know what the comer by night is? [86:3] The star of piercing brightness

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعاني، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سميتني أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب. فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَتَّابِرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمانِ ، ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت ننظر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah^{asws}, when a man from the people of Al-Yemen came up to him^{asws}. So he greeted him^{asws}, and he^{asws} returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him^{asws}, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu Abdullah^{asws} said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you^{asws}, it is this very teknonym that I had'. So Abu Abdullah^{asws} said to him: 'There is no good in the nickname. Allah^{azwj}, Blessed and High is Saying in His^{azwj} Book [49:11] and do not find fault with your own people nor call one another by nicknames; evil is a bad name after faith. What is your work, O Sa'ad?' He said, 'May I be sacrificed for you^{asws}, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و جل في كتابه». فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعته في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و جل النجم الثاقب».

So Abu Abdullah^{asws} said to him: 'So what is Saturn, with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. So Abu Abdullah^{asws} said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-ul-Momineen^{asws}, and it is a star of the successors^{as}, and it is [86:3] The star of piercing brightness which Allah^{azwj} Mighty and Majestic has Spoken of in His^{azwj} Book'. The Yemeni said to him^{asws}, 'So what is the meaning of 'Al-Saaqib?' He^{asws} said: 'Its beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah^{azwj} Mighty and Majestic has Named it as [86:3] The star of piercing brightness (Al-Saaqib)'.⁴

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن محمد بن مروان، عن الضحاک بن مزاحم، قال: و سئل علي (عليه السلام) عن الطارق؟ قال: «هو أحسن نجم في السماء، و ليس تعرفه الناس، و إنما سمي الطارق لأنه يطرق نوره سماء سماء إلى سبع سماوات، ثم يطرق راجعا حتى يرجع إلى مكانه».

⁴ (الخصال: 68 /489)

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwan, from Al-Zahaak Bin Mazahim who said:

'I asked Ali^{asws} about 'Al-Tariq'? He^{asws} said: 'It is the best star in the sky, and the people do not recognise it. But rather, it has been Named as Al-Tariq because its light hits the sky, after sky up to the seventh sky, then it bounces back until it returns to its place'.⁵

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ السَّمَاءِ وَ الطَّارِقِ، قال: «السَّمَاءُ فِي هَذَا الْمَوْضِعِ: أَمِيرُ الْمُؤْمِنِينَ (عليه السلام)، وَ الطَّارِقُ: الَّذِي يَطْرُقُ الْأَنْمَةَ (عليهم السلام) مِنْ عِنْدِ رَبِّهِمْ مِمَّا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ، وَ هُوَ الرُّوحُ الَّذِي مَعَ الْأَنْمَةِ (عليهم السلام) يَسُدُّهُمْ». قال: وَ النَّجْمُ الثَّاقِبُ قال: «ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله)».

Ali Bin Ibrahim, 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 narrated:

'Abu Abdullah^{asws} regarding His^{azwj} Words [86:1] ***I swear by the sky and the comer by night (Al-Tariq)***, he^{asws} said: 'The sky in this subject is Amir-ul-Momineen^{asws}, and 'Al-Tariq' is the coming to the Imams^{asws}, from the Presence of their^{asws} Lord^{azwj}, what occurs by the night and the day, and it is the Spirit which is with the Imams^{asws} informing them^{asws}. He said, 'And [86:3] ***The star of piercing brightness?***' He^{asws} said: 'That is Rasool-Allah^{saww}'.⁶

VERSE 4

نُ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

[86:4] ***There is not a soul but over it is a keeper***

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ لِكُلِّ مُؤْمِنٍ حَافِظٌ وَ سَائِبٌ قُلْتُ وَ مَا الْحَافِظُ وَ مَا السَّائِبُ يَا أَبَا جَعْفَرٍ قَالَ الْحَافِظُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى حَافِظٌ مِنَ الْوَلَايَةِ يَحْفَظُ بِهِ الْمُؤْمِنَ أَيْنَمَا كَانَ وَ أَمَّا السَّائِبُ فَبِشَارَةِ مُحَمَّدٍ (صلى الله عليه وآله) يُبَشِّرُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا الْمُؤْمِنَ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ.

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Ja'far^{asws} saying: 'For every Believer is a Protector and an Informer (Sa'ib)'. I said, 'And what is the Protector, and what is the Informer, O Abu Ja'far^{asws}?'. He^{asws} said: 'The Protector from Allah^{azwj} Blessed and High, Protecting by Al-Wilayah by which the Believer is protected wherever he may be. And as for the Informer, so it is the good news of Muhammad^{saww} which Allah^{azwj} Blessed and High Gives to the Believer wherever he may be whatever situation he may be in'.⁷

VERSES 5 TO 7

إِ فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5} خُلِقَ مِنْ مَّاءٍ دَافِقٍ {6} يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرَائِبِ {7}

⁵ (علل الشرائع: 1/577).

⁶ (تفسير القمي 2: 415).

⁷ Al Kafi – H 14643

[86:5] So let man consider of what he is created: [86:6] He is created of water pouring forth, [86:7] Coming from between the back and the ribs

في كتاب الاحتجاج للطبرسي (ره) قال أبو محمد الحسن العسكري عليه السلام سأل عبد الله بن سوريا رسول الله فقال: أخبرني يا محمد الولد يكون من الرجل أو المرأة؟ فقال النبي صلى الله عليه وآله: أما العظام والعصب والعروق فمن الرجل وأما اللحم والدم والشعر فمن المرأة، قال: صدقت يا محمد، ثم قال: فما بال الولد يشبه اعمامه ليس فيه من شبه أخواله شيء، ويشبه أخواله وليس فيه من شبه اعمامه شيء فقال رسول الله صلى الله عليه وآله: إيهما علا مائه ماء صاحبه كان الشبه له فقال: صدقت يا محمد، والحديث طويل أخذنا منه موضع الحاجة.

In the Book Al-Ihtijaj Al-Tabarsy, who has narrated:

Abu Muhammad^{asws} Al-Hassan Al-Askary^{asws} said: ‘Abdullah Bin Sowriya asked the Rasool-Allah^{saww}, ‘Inform me, O Muhammad^{saww}! The child forms from the man or the woman?’ So the Prophet^{saww} said: ‘As for the bones, and the nerves, and the veins, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman’. He said, ‘You^{saww} have spoken the truth, O Muhammad^{saww}’. Then said, ‘What about the boy who resembles his paternal uncles and there is nothing in him which resembles his maternal uncle, and he resembles his maternal uncles and there is nothing in him which resembles his paternal uncle?’ So the Rasool-Allah^{saww} said: ‘Whichever water is higher, it would have resemblance to its owner’. He said, ‘You^{saww} have spoken the truth, O Muhammad^{saww}!’ – And the Hadeeth is lengthy and we have taken from it the necessary subject’.⁸

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا أسألك عن شيء لا يعلمه إلا نبي؟ قال: وما هو؟ قال: عن شبه الولد بأبيه وامه، قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

And from Sowban who said:

‘A Jew said to the Rasool-Allah^{saww}, ‘Shall I not ask you^{saww} about something which no one would know except a Prophet^{as}?’ He^{saww} said: ‘And what is it?’ He said, ‘About the resemblance of the son to his father and his mother’. He^{saww} said: ‘The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man is higher than the water of the woman, the child would be male by the Permission of Allah^{azwj} Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah^{azwj} Mighty and Majestic, and before that it becomes similar’. – And the Hadeeth is lengthy and we have taken from it the necessary subject’.⁹

وباسناده إلى محمد بن عبد الله بن زرارة عن علي بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتلج النطفان في الرحم فإيهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة أكثر جاءت تشبه أخواله، وان كانت نطفة الرجل أكثر جاءت تشبه اعمامه، وقال: تجول النطفة في الرجل أربعين يوما فمن أراد أن يدعو الله عزوجل ففي تلك الاربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انثى؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

⁸ Tafseer Noor Al Saqalayn – CH 86 H 6

⁹ Tafseer Noor Al Saqalayn – CH 86 H 7

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

‘Amir-ul-Momineen^{asws} has said: ‘Two sperms occupy the womb. So whichever of the two is more, it would adopt its resemblance. So if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle’. And he^{asws} said: ‘The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah^{azwj} Mighty and Majestic, during those forty (days) before He^{azwj} Creates. Then Allah^{azwj} Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah^{azwj} Mighty and Majestic. So it pauses for as long as Allah^{azwj} so Desires it to. He (the Angel) says: ‘O my God^{azwj}! Male or female?’ So Allah^{azwj} Reveals what He^{azwj} so Desires to, and the Angels writes it’.¹⁰

VERSES 8 TO 17

إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ {8} يَوْمَ تُبْلَى السَّرَائِرُ {9} فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10} وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11} وَالْأَرْضِ ذَاتِ الصَّدْعِ {12} إِنَّهُ لَقَوْلٌ فَصْلٌ {13} وَمَا هُوَ بِالْهَزْلِ {14} إِنَّهُمْ يَكِيدُونَ كَيْدًا {15} وَأَكِيدُ كَيْدًا {16} فَمَهْلٌ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا {17}

[86:8] Most surely He is able to return him (to life). [86:9] On the day when hidden things shall be made manifest, [86:10] He shall have neither strength nor helper. [86:11] I swear by the sky which returns [86:12] And the earth splitting [86:13] Most surely it is a decisive word, [86:14] And it is serious [86:15] Surely they will make a scheme, [86:16] And I (too) will make a scheme. [86:17] So grant the unbelievers a respite.

علي بن إبراهيم، قوله تعالى: إِنَّ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ قَالَ: الملائكة، قال: في قوله تعالى: فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ خُلِقَ مِنْ مَاءٍ دَافِقٍ، قال: النطفة التي تخرج بقوة يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرَائِبِ، قال: الصلب للرجل، و الترائب للمرأة، و هي عظام صدرها إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ كما خلقه من نطفة يقدر أن يرده إلى الدنيا و إلى يوم القيامة يَوْمَ تُبْلَى السَّرَائِرُ، قال: يكشف عنها وَ السَّمَاءِ ذَاتِ الرَّجْعِ قال: ذات المطر وَ الْأَرْضِ ذَاتِ الصَّدْعِ أي ذات النبات، و هو قسم، و جوابه: إِنَّهُ لَقَوْلٌ فَصْلٌ يعني ماض، أي قاطع وَ مَا هُوَ بِالْهَزْلِ أي ليس بالسخرية إِنَّهُمْ يَكِيدُونَ كَيْدًا أي يحتالون الحيل وَ أَكِيدُ كَيْدًا فهو من الله العذاب فَمَهْلٌ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا، قال: دعهم قليلا.

Ali Bin Ibrahim, who has narrated:

Regarding the Words of the High **[86:4] There is not a soul but over it is a keeper** The Imam^{asws} said: ‘The Angels’. He^{asws} said regarding the Words of the High **[86:5] So let man consider of what he is created [86:6] He is created of water pouring forth** ‘The sperm which comes out with strength **[86:7] Coming from between the back and the ribs** He^{asws} said: ‘The loins for the man, and the ribs for the woman, and these are the bones of her chest **[86:8] Most surely He is able to return him** Just as He^{azwj} had Created him from a sperm, He^{azwj} is Able to return him to the world and to the Day of Judgement **[86:9] On the day when hidden things shall be made manifest** He^{asws} said; ‘Uncovered from it’ **[86:11] I swear by the sky which returns,** He^{asws} said; ‘With the rains’¹¹ **[86:12] And the earth splitting** i.e. with the vegetation. And this is the Swear, and its Answer is **[86:13] Most surely it is a decisive word** Meaning the past, i.e., conclusive **[86:14] And it is serious** i.e., it is

¹⁰ Tafseer Noor Al Saqalayn – Ch 86 H 9

¹¹ Water circulation with the rain, back to the earth with rain and then through the sea to the clouds

not with mocking **[86:15] Surely they will make a scheme** i.e., outwitting tricks **[86:16] And I (too) will make a scheme** so it is a Punishment from Allah^{azwj} **[86:17] So grant the unbelievers a respite** He^{asws} said: 'Leave them for a little while'.¹²

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، في قوله: «فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ، قَالَ: «مَا لَهُ قُوَّةٌ يَقْوَى بِهَا عَلَى خَالِقِهِ، وَ لَا نَاصِرٌ مِنَ اللَّهِ يَنْصُرُهُ، إِنْ أَرَادَ بِهِ سُوءًا».

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 regarding His^{azwj} Words **[86:10] He shall have neither strength nor helper**, he^{asws} said: 'There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah^{azwj} to help him, if he intends evil by it'.

قُلْتُ: إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا قَالَ: «كَادُوا رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ كَادُوا عَلِيًّا (عَلَيْهِ السَّلَامُ)، وَ كَادُوا فَاطِمَةَ (عَلَيْهَا السَّلَامُ)، فَقَالَ اللَّهُ: يَا مُحَمَّدُ إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا فَمَهَلٌ الْكَافِرِينَ يَا مُحَمَّدُ أَمْهَلُهُمْ رُوَيْدًا لَوْ قَتَلْتَهُمُ الْوَيْلُ مِنَ اللَّهِ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّا كُنَّا نَسُوا اللَّهَ فَنَسِيهُمُ بِغَيْرِ عِلْمٍ».

I said, '(What about) **[86:15] Surely, they will make a scheme [86:16] And I (too) will make a scheme?**' He^{asws} said: 'They schemed against Rasool-Allah^{saww}, and schemed against Ali^{asws}, and schemed against Fatima^{asws}, so Allah^{azwj} Said: "O Muhammad^{saww}! **[86:15] Surely they will make a scheme [86:16] And I (too) will make a scheme [86:17] So grant the unbelievers O Muhammad^{saww}, a respite up to the time of the Sending of Al-Qaim^{asws}, so he^{asws} will exact revenge for Me^{azwj} against the mighty and the tyrants from Qureysh, and the Clan of Umayya, and the rest of the people**'.¹³

روى ذلك مرفوعا عن ابى الدرداء قال: قال رسول الله صلى الله عليه وآله: ضمن الله خلقه أربع خصال: الصلوة والزكوة و صوم شهر رمضان والغسل من الجنابة وهى السرائر التى قال الله تعالى: " يوم تبلى السرائر "

And that has been reported with an unbroken chain from Abu Al-Darda who said:

'The Rasool-Allah^{saww} said: 'Allah^{azwj} has Taken the Guarantee of His^{azwj} creatures for four characteristics – The Prayer, and the Zakat, and the Fasts of the Month of Ramadhan, and the Major Ablution (Janabat) – and these are the secrets which Allah^{azwj} has Spoken of **[86:9] On the day when hidden things shall be made manifest**'.¹⁴

في مجمع البيان: انه لقول فصل يعنى ان القرآن يفصل بين الحق والباطل بالبيان عن كل واحد منهما وروى ذلك عن الصادق عليه السلام.

In Majma Al-Bayan, who has narrated:

[86:13] Most surely it is a decisive word – He^{azwj} Means the Quran which Decides between the Truth and the Falsehood of the statements of each one of them two –

¹² (تفسير القمّي 2: 415).

¹³ (تفسير القمّي 2: 416)

¹⁴ Tafseer Noor Al Saqalayn – CH 86 H 14

And that has been reported from Al-Sadiq^{asws}. ***[86:15] Surely, they will make a scheme, [86:16] And I (too) will make a scheme. [86:17] So grant the unbelievers a respite.***¹⁵

¹⁵ Tafseer Noor Al Saqalayn – CH 86 H 18