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CHAPTER 73

AL-MUZZAMMIL

(Prophet Muhammed - The wrapped one)

(20 VERSES)

VERSES 1 - 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Muzzammil (73):

Sura Al-Muzzammil (20 verses) was revealed in Makkah.¹

In His^{-azwj} statement: ***O you wrapped in garments, arise [to pray] the night, except for a little - half of it, or subtract from it a little, or add to it, and recite the Qur'an with measured recitation (73:1-4).*** Abu Ja'far^{-asws} (5th Imam) said: Words of Allah^{-azwj} the Exalted: ***Stand (to pray Salat) at night except a little [73:2].*** He^{-asws} said: 'Allah^{-azwj} Commanded him to pray Salat every night except if a night from the nights comes upon him he^{-saww} did not pray anything during it'.

In Tafseer (Al Qummi): ***We will soon be casting upon you a weighty Word [73:5].*** He said, 'Standing at night, and it is His^{-azwj} Word: ***Surely, arising at night, it is the firmest treading and the straightest speech [73:6].*** He^{-asws} said: 'The word'.

(6th Imam) Abu Abdullah^{-saww} said: It is the man standing from his bed, not intending by it except Allah^{-azwj} and 'It is the standing in the end of the night up to the night Salat'. And it is reported from Ali Bin Al Husayn^{-asws}, he^{-asws} used to pray salat between Al Maghrib and Al-Isha, and he^{-asws} said: 'Have you not heard Words of Allah^{-azwj} the Exalted: ***Surely, arising at night, [73:6].*** This is arising at night'.

Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***Surely, arising at night, it is the firmest treading and the straightest speech [73:6].*** He^{-asws} said: 'He^{-azwj} Meant by His^{-azwj} Words: ***straightest speech [73:6],*** the man arising from his bed intending Allah^{-azwj} Mighty and Majestic by it, not intending anything else with it'.

Abu Ja'far^{-asws}: 'His^{-azwj} Words: ***Surely for you, during the day, is a lengthy occupation [73:7],*** He^{-azwj} is Saying, a lengthy free times for Your^{-azwj} sleep and your^{-saww} needs'.

¹ تفسیر القمی، ج 2، ص: 392

Abu Ja'far^{-asws} and Abu Abdullah^{-asws}: 'The devotion [73:8] over here is raising the hands in the Salat'.

Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Whatever is easy from it for you all having fearfulness of the heart in it and purity of the secret (intention)'.

And it is reported from Al-Reza^{-asws}, Ahmad Bin Muhammad had asked him^{-asws} about this Verse and said, 'What is that glorification?' He^{-asws} said: 'The night Salat'.

From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Surely, your Lord Knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it [73:20]**. The Prophet^{-saww} did that and gave glad tidings to the people.

That was grievous upon them. **He Knows that you will never compute it [73:20]**, and the man would stand and he would not know when it would be half the night, and when would be the third, and the man would stand until morning fearing that he may not preserve it.

So, Allah^{-azwj} Revealed: **Surely, your Lord Knows that you stand (in Salat)** – up to His^{-azwj} Words: **He Knows that you will never compute it [73:20]**. He^{-azwj} is Saying when the half and the third would happen. This Verse is Abrogated: **therefore, recite from the Quran what is easy for you from the Quran [73:20]**.

And know that no Prophet^{-as} had come except he secluded with night Salat, and no Prophet^{-as} has come at all with the night Salat in the beginning of the night".²

MERITS

ابن بابويه: بإسناده، عن سيف بن عميرة، عن منصور، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة المزمل في العشاء الآخرة، أو في آخر الليل، كان له الليل والنهار شاهدين مع سورة المزمل، وأحياه الله حياة طيبة، وأماته ميتة طيبة».

Ibn Babuwayh, by his chain, from Sayf Bin Umeyra, from Mansour, who has narrated the following:

'Abu Abdullah^{-asws} having said: 'The one who recites Surah Al-Muzzammil in the later part of the evening, or late at night, the night and the day would both be two witnesses for him along with Surah Al-Muzzammil, and Allah^{-azwj} would Give him a good life, and Make him die a good death'.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه وآله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقاباً في سبيل الله بعدد الجن والشياطين، ورفع الله عنه العسر في الدنيا والآخرة،

And from Khawas Al-Quran –

² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 1

³ (ثواب الأعمال: 120).

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Muzzammil) would have the Recompense as if he has freed slaves in the Way of Allah^{-azwj} of the number of the Jinn and the Satan(s), and the difficulties would be lifted from him in the world and the Hereafter.

و من أدمن قراءتها و رأى النبي (صلى الله عليه و آله) في المنام فليطلب منه ما يشتهي فؤاده».

One who habitually recites it, and sees the Prophet^{-saww} in the dream, so he can ask for whatsoever that his heart craves for'.⁴

و قال رسول الله (صلى الله عليه و آله): «من قرأها دائماً، رفع الله عنه العسر في الدنيا و الآخرة، و رأى النبي في المنام».

And Rasool-Allah^{-saww} said: 'The one who always read it (Surah Al-Muzzammil), Allah^{-azwj} would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet^{-saww} in the dream'.⁵

و قال الصادق (عليه السلام): «من أدمن في قراءتها و رأى النبي و سأله ما يريد أعطاه الله كل ما يريد من الخير،

And Al Sadiq^{-asws} said: 'One who is habitual in its recitation and sees the Prophet^{-saww} (in a dream), and he can ask him^{-saww} whatever he wants, Allah^{-azwj} would Give him all what he wants from the good.

و من قرأها في ليلة الجمعة مائة مرة غفر الله له مائة ذنب، و كتب له مائة حسنة بعشر أمثالها، كما قال الله تعالى».

And one who recites it one hundred times during the night of Friday (Thursday night), Allah^{-azwj} would Forgive one hundred sins for him, and Write one hundred good deeds for him with ten times the like of it, just as Allah^{-azwj} the Exalted Said''.⁶

VERSE 1

يَا أَيُّهَا الْمُزَّمِّلُ {1}

O you, Al-Muzzammil (the wrapped one)! [73:1]

في جوامع الجامع و روي أنه قد دخل على خديجة و قد جنث فرقاً فقال زملوني، فبينما هو على ذلك إذ ناداه جبرئيل: يا أَيُّهَا الْمُزَّمِّلُ.

In (the book) Jawami'e Al Jami'a –

⁴ Tafseer Al Burhan – H 11153

⁵ Tafseer Al Burhan – H 11154

⁶ خواص القرآن: 12 «مخطوط»

'And it is reported that he^{-saww} went over to (Syeda) Khadeeja^{-asws}, and she^{-asws} came with a garment, so he^{-saww} said: 'Wrap me^{-saww} in it'. So while he^{-saww} was upon that state, when Jibraeel^{-as} called out: **O you, Al-Muzzammil (the wrapped one)! [73:1].**⁷

VERSES 2 & 3

قُمِ اللَّيْلَ إِلَّا قَلِيلًا {2}

Stand (to pray Salat) at night except a little (while) [73:2]

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا {3}

Half of it, or a little less from it [73:3]

علي بن إبراهيم: يا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا قال: هو النبي (صلى الله عليه و آله)، كان يتزمل بثوبه و ينام، فقال الله عز و جل: يا أَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ إِلَّا قَلِيلًا نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا، قال: انقص من القليل أو زد عليه، أي على القليل قليلا.

Ali Bin Ibrahim (Tafseer Qummi) –

O you, the Muzzammil (the wrapped one)! [73:1] Stand (to pray Salat) at night except a little [73:2], said: 'He^{-saww} is the Prophet^{-saww}, and he^{-saww} had wrapped up himself^{-saww} with a cloth and was sleeping, so Allah^{-azwj} Mighty and Majestic Said: **O you, the Muzzammil (the wrapped one)! [73:1] Stand (to pray Salat) at night except a little [73:2] Half of it, or a little less from it [73:3]**, he said: 'Even less than the little, or increasing it i.e., little upon the little'.⁸

VERSES 4 - 6

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4}

Or increase upon it, and recite the Quran add to it, and recite the Quran distinctively [73:4]

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا {5}

We will soon be casting upon you a weighty Word (Wilayah) [73:5]

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

Surely, arising at night, it is the firmest treading and the straightest speech [73:6]

3 H – تفسير نور الثقلين، ج5، ص: 446⁷
(تفسير القمي 2: 390).⁸

عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن علي بن أبي حمزة قال: قال أبو عبد الله عليه السلام: إن القرآن لا يقرأ هزيمة ولكن يرتل ترتيلاً، فإذا مررت بآية فيها ذكر الجنة فقف عندها؛ واسأل الله عز وجل الجنة، وإذا مررت بآية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

A number of our companions, from Sahl Bin Ziyad, from one of our companions, from Ali Bin Abu Hamza who said,

‘Abu Abdullah^{-asws} said: ‘Do not read the Quran speedily, but recite it slowly. So, if you come across a Verse in which is the Mention of the Paradise, then pause during it and ask Allah^{-azwj} Mighty and Majestic for the Paradise; and if you come across a Verse in which the Fire is Mentioned, then pause during it and seek Refuge with Allah^{-azwj} from the Fire’.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُودٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) بَيِّنُهُ تَبَيَّنًا وَ لَا تَهْدُهُ هَذَّ الشَّعْرِ وَ لَا تَنْثُرُهُ نَثْرَ الرَّمْلِ وَ لَكِنْ أَقْرِعُوا قُلُوبَكُمْ الْقَاسِيَةَ وَ لَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ .

Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Wasil Bin Suleyman, from Abdullah Bin Suleyman who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **and recite the Quran distinctively [73:4]**. He^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘Pronounce it with clarity and do not bunch it like the bunching of the poem, nor scatter it like the scattering of the grains of sand, but shake-up your hard hearts. Not one of you should be concerned of (reaching to) the end of the Chapter (rushing it)’.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلاً قَالَ يَعْني بِقَوْلِهِ وَ أَقْوَمُ قِيلاً قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ لَا يُرِيدُ بِهِ غَيْرُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6]**. He^{-asws} said: ‘The Meaning of His^{-azwj} Words: **straightest speech [73:6]**, is the standing of the man from his bed intending Allah^{-azwj} by it, not intending anything else by it’.¹¹

عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادِهِ عَنْ بَعْضِهِمْ (عليهم السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلاً قَالَ هِيَ رُكْعَتَانِ بَعْدَ الْمَغْرِبِ تَقْرَأُ فِي أَوَّلِ رُكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَ عَشْرٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةِ السُّحُورَةِ وَ مِنْ قَوْلِهِ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ لَا يَاتِ لِقَوْمٍ يَعْقِلُونَ وَ خَمْسَ عَشْرَةَ مَرَّةً فَلَهُ هُوَ اللَّهُ أَحَدٌ

Ali Bin Muhammad, by his chain,

‘From one of them^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6]**. He^{-asws} said: ‘These are the two Rak'at of *Salāt* after Al-Maghrib. You should recite in the first Rak'at with the

⁹ Tafseer Noor Al Saqalayn – Ch 73 H 8

¹⁰ Al Kafi V 2 – The Book Of Merits of the Quran CH 9 H 1

¹¹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 17

Opening of the Book (Surah Al Fatiha), and then (Verses) from the beginning of (Surah) Al-Baqarah, and Al-Sakhra Verse (Ch 7:54), and from His^{-azwj} Words: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163] Surely in the Creation of the skies and the earth – up to His^{-azwj} Words - [2:164], and fifteen times: Say: 'He, Allah, is One [112:1] (Surah Al-Ikhlaas).**

و فِي الرَّكْعَةِ الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ آخِرَ الْبَقَرَةِ مِنْ قَوْلِهِ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى أَنْ تَخْتِمَ السُّورَةَ وَ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ ادْعُ بَعْدَ هَذَا بِمَا شِئْتَ

And in the second Rak'at, (recite) Opening of the Book (Surah Al Fatiha), and the Verse of the Throne (Ayat Al Kursy - Ch 2:255), and the end part of (Surah) Al-Baqarah, from His^{-azwj} Words: **For Allah is whatever is in the skies and whatever is in the earth [2:284] – up to the end of the Chapter, and fifteen times: Say: 'He, Allah, is One [112:1] (Surah Al-Ikhlaas).** Then, after this, supplicate with whatever you so desire to'.

قَالَ وَ مَنْ وَاظَبَ عَلَيْهِ كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتْمِائَةٌ أَلْفِ حَجَّةٍ .

He^{-asws} said: 'The one who persevered upon it, there would be Written for him, with each *Salāt*, six hundred thousand performances of Hajj'.¹²

[يحيى الشجري] أخبرنا أبو بكر محمد بن علي بن أحمد الجوزداني المقرئ بقراءتي عليه، قال: أخبرنا أبو مسلم عبد الرحمن بن محمد بن شهيد المدني قال: أخبرنا أبو العباس أحمد بن محمد بن سعيد بن عقدة الكوفي قال: أخبرنا أحمد بن الحسن بن سعيد أبو عبد الله قال: حدثنا أبي قال: حدثنا حصين بن مخارق، عن أبي حمزة، عن أبي جعفر وزيد بن علي (عليه السلام) * (أشد وطأ) * قال: مواطأة و فراغا لقلبك.

Yahya Al Shajary – Abu Bakr Muhammad Bin Ali Bin Ahmad Al Jowzdany Al Maqaray by his recitation to him, from Abu Muslim Abul Rahma Bin Muhammad Bin Shahdal Al Madainy, from Abu Al Abbas Ahmad Bin Muhammad Bin Saeed Bin Uqda Al Kufy, from Ahmad Bin Al Hassan Bin Saeed Abu Abdullah, from his father, from Haseyn Bin Makharaq, from Abu Hamza,

'From Abu Ja'far^{-asws} and Zayd son of Ali^{-asws} - **the firmest treading [73:6]**, said: 'Agreeability and freeing of your heart'.¹³

الدلمي، و أبو الحسن محمد بن شاذان، عن زيد بن ثابت، قال: قال رسول الله (صلى الله عليه و آله): «إني تارك فيكم الثقلين: كتاب الله، و علي بن أبي طالب، و علي أفضل لكم من كتاب الله، لأنه مترجم لكم عن كتاب الله».

Al-Dulaymi, and Abu Al-Hassan Muhammad Bin Shazan, (from Zayd Bin Sabit who said,

'Rasool-Allah^{-saww} said: 'I^{-saww} am leaving behind among you all, the two weighty things – Book of Allah^{-azwj} and Ali^{-asws} Bin Abu Talib^{-asws}; and Ali^{-asws} is superior for you all than the Book of Allah^{-azwj}, because he^{-asws} is the interpreter for you of the Book of Allah^{-azwj}'.¹⁴

¹² Al Kafi V 3 – The Book Of *Salāt* CH 92 H 6

¹³ Tafseer Abu Hamza Al Sumaly - Report No. 343 – (Non-Shiah Source)

¹⁴ ارشاد القلوب: 378، مائة منقبة: 161 منقبة 86.

ما ذكره الشيخ الصدوق أبو جعفر محمد بن بابويه (رحمة الله عليه) عن أبيه قال: حدثني عبد الله بن الحسن المؤدب، عن أحمد بن علي الاصفهاني عن إبراهيم بن محمد الثقفي، عن محمد بن أسلم الطوسي قال: حدثنا أبو رجاء قتيبة بن سعيد، عن حماد بن زيد قال: حدثني عبد الرحمن السراج، عن نافع، عن عبد الله بن عمر قال:

What the Sheykh Al Sadouq Abu Ja'far Muhammad Bin Babuwayh^{-ra} has related from his father who said that Hassan Al-Mu'dhab narrated from Ahmad Bin Ali Al-Isfahani from Ibrahim Bin Muhammad Al-Saqafi from Muhammad Bin Aslam Al-Toosi from Abu Raja'a Qutayban Bin Saeed from Hammad Bin Zayd from Abdul Rahman Bin Siraaj from Nafe' from Abdullah Bin Umar who said that,

سالنا رسول الله صلى الله عليه وآله عن علي بن أبي طالب عليه السلام، فغضب صلى الله عليه وآله وقال: ما بال أقوام يذكرون من له عند الله منزلة ومقام كمنزلي ومقامي إلا النبوة؟

'We asked Rasool-Allah^{-saww} about Ali^{-asws} Ibn Abi Talib^{-asws}. He^{-saww} got annoyed and said: 'What is it about people who are mentioning him^{-asws} whose status and standing with Allah^{-azwj} is the same as my^{-saww} status and standing, except for the Prophet-hood?

ألا ومن أحب عليا فقد أحبني، ومن أحبني رضي الله عنه، ومن رضي الله عنه كافأه بالجنة.

Indeed! And the one who loves Ali^{-asws} has loved me^{-saww}, whoever has loved me^{-saww} Allah^{-azwj} is Pleased with him, and the one whom Allah^{-azwj} is Pleased with will be Rewarded with the Paradise.

ألا ومن أحب عليا لا يخرج من الدنيا حتى يشرب من الكوثر، ويأكل من طوي، ويرى مكانه من الجنة.

Indeed! And the one who loves Ali^{-asws} will not exit the world until he has drunk from *Al-Kawthar*, and has eaten from the (tree of) *Tooba*, and has seen his place in the Paradise.

ألا ومن أحب عليا قبل الله منه صلاته وصيامه وقيامه، واستجاب الله دعاءه.

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will accept from him his *Salat*, his Fasts, and his standing (for the good deeds) and Allah^{-azwj} will Answer his supplications.

ألا ومن أحب عليا استغفرت له الملائكة، وفتحت له أبواب الجنة الثمانية يدخلها من أي باب شاء بغير حساب.

Indeed! And the one who loves Ali^{-asws} the Angels ask for his Forgiveness, the eight doors of Paradise will be opened for him, and he can enter through any door without Reckoning.

ألا ومن أحب عليا أعطاه الله كتابه بيمينه، وحاسبه حساب الانبياء.

Indeed! And the one who loves Ali^{-asws} will be given his book in his right hand, and will have his Reckoning done with the Reckoning of the Prophets^{-as}.

ألا ومن أحب عليا هون الله عليه سكرات الموت، وجعل قبره روضة من رياض الجنة

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj}'s Ease will be upon him during the ecstasy of death, and his grave would be Made to be a garden from the Gardens of Paradise.

ألا ومن أحب عليا أعطاه (الله) بكل عرق في بدنه حوراء، وشفع في ثمانين من أهل بيته، وله بكل شعرة في بدنه مدينة في الجنة.

Indeed! And the one who loves Ali-asws, Allah-azwj will Give him as many *Houris* as there are openings (of hair) in his body, and intercession for eighty persons of his family, and for him would be as many cities in Paradise as there are hairs on his body.

ألا ومن أحب عليا بعث الله إليه ملك الموت كما يبعثه للأنبياء، ودفع الله عنه هول منكر ونكير، ونور قبره (وفسحه مسيرة سبعين عاما)، وبيض وجهه يوم القيامة وكان مع حمزة سيد الشهداء.

Indeed! And the one who loves Ali-asws, Allah-azwj will send the Angel of death to him just like He Allah-azwj Sends him to the Prophets-asws, and Allah-azwj will Repulse from him the fear of *Munkar* and *Nakeer*, and Illuminate his grave, and Expand it to the width of the distance of seventy years of travel, and Whiten his face on the Day of Judgment and he would be with Hamza-as the Chief of the martyrs.

ألا ومن أحب عليا أظله الله في ظل عرشه مع الصديقين والشهداء والصالحين، وآمنه يوم الفزع الأكبر من أهوال الصاخة.

Indeed! And the one who loves Ali-asws, Allah-azwj will Shade him in the shadow of the Throne along with the Truthful, and the Martyrs and the Righteous, and Secure him on the Day of Great Panic from the horrors of the Scream.

ألا ومن أحب عليا أثبت الله الحكم في قلبه، وأجرى على لسانه الصواب، وفتح الله عليه أبواب الرحمة.

Indeed! And the one who loves Ali-asws, Allah-azwj will Prove the Judgments in his heart, and Make the correct speech to flow upon his tongue, and Allah-azwj will Open for him the Gates of Mercy.

ألا ومن أحب عليا سمي في السماوات أسير الله في الأرض، وباهى به ملائكة السماوات وحملة العرش.

Indeed! And the one who loves Ali-asws will be known in the heavens as a prisoner of Allah-azwj in the earth, and the Angels of the Heavens and the Bearers of the Throne would boast about it.

ألا ومن أحب عليا ناداه ملك من تحت العرش: (يا عبد الله) استأنف العمل، فقد غفر الله لك الذنوب كلها.

Indeed! And the one who loves Ali-asws, an Angel will Call out to him from beneath the Throne '(O servant of Allah-azwj), resume your deeds, for Allah-azwj has Forgiven your sins, all of them.

ألا ومن أحب عليا جاء يوم القيامة ووجهه كالقمر ليلة البدر.

Indeed! And the one who loves Ali-asws will go to the Day of Judgment with his face (radiating) like the full moon at night.

ألا ومن أحب عليا وضع الله على رأسه تاج الملك، وألبسه حلة العز والكرامة.

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will Place a crown on his head and clothe him with a garment of splendour and dignity.

ألا ومن أحب عليا مر على الصراط كالبرق الخاطف (ولم ير صعوبة المرور).

Indeed! And the one who loves Ali^{-asws} will pass over the Bridge like a streak of lightning (and will not be hampered by the passing ones).

ألا ومن أحب عليا كتب الله له براءة من النار، وجوازا على الصراط، وأمانا من العذاب، ولم ينشر له ديوان، ولم ينصب له ميزان، وقيل له: ادخل الجنة بلا حساب

Indeed! And the one who loves Ali^{-asws}, Allah^{-azwj} will Write for him remoteness from the Fire, and a permit to cross the Bridge, and a safety from Punishment, and will not Publicise his Register (of deeds), and will not Set up the Scale for him, and it will be said to him: 'Enter the Paradise without Reckoning!'

ألا ومن أحب عليا صافحته الملائكة وزاره الانبياء وقضى الله عزوجل له كل حاجة.

Indeed! And the one who loves Ali^{-asws} will receive handshakes from the Angels and will be visited by the Prophets^{-as} and Allah^{-azwj} will Fulfil his every need.

ألا ومن أحب آل محمد أمن من الحساب والميزان والصراط.

Indeed! And the one who loves the Progeny^{-asws} of the Holy Prophet^{-saww} will be safe from the Reckoning, and the Scale and the Bridge.

ألا ومن مات على حب آل محمد أنا كفيله بالجنة مع الانبياء.

Indeed! And the one who dies being upon the love of the Progeny^{-asws} of the Muhammad^{-saww}, I^{-saww} guarantee for him the Paradise, to be with the Prophets^{-as}.

ألا ومن أبغض آل محمد جاء يوم القيامة مكتوب بين عينيه: آيس من رحمة الله.

Indeed! And the one who hates the Progeny^{-asws} of Muhammad^{-saww}, will go on the Day of Judgment with 'Despaired of the Mercy of Allah^{-azwj}' written between his eyes.

ألا ومن مات على بغض آل محمد مات كافرا.

Indeed! And the one who dies upon the hatred of the Progeny^{-asws} of Muhammad^{-saww} dies an Infidel.

ألا ومن مات على بغض آل محمد لم يشم رائحة الجنة

Indeed! And the one who dies upon the hatred towards the Progeny^{-asws} of Muhammad^{-saww} will never be able to smell the aroma of Paradise'.¹⁵

VERSES 7 & 8

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7}

Surely for you, during the day, is a lengthy occupation [73:7]

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا {8}

And Mention the Name of your Lord and devote to Him with a devotion [73:8]

علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا يقول: فراغا طويلا لنومك و حاجتك،

Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, the following:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: ***Surely for you, during the day, is a lengthy occupation [73:7]***, He^{-azwj} is Saying, "A long time for you^{-saww} to sleep and for your^{-saww} needs".

قوله: وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا يقول: أخلص إليه إخلاصا.

(As for): ***and devote to Him with a devotion [73:8]***, He^{-azwj} is Saying, "Be sincere to Him^{-azwj} with utmost sincerity"¹⁶.

الطبرسي: في معنى وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا، قال: روى محمد بن مسلم و زرارة و حمران، عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن التبطل هنا رفع اليدين في الصلاة».

Al-Tabrsy, said , 'It has been reported by Muhammad Bin Muslim, and Zurara, and Humran, who has narrated:

'Regarding the Meaning of: ***and devote to Him with a devotion [73:8]***, from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Al-Tabtal is to raise the hands during the Salat'.¹⁷

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن إسماعيل بن مهران، عن سيف بن عميرة، عن أبي إسحاق، عن أبي عبد الله (عليه السلام)، قال: «الرغبة أن تستقبل بباطن كفيك إلى السماء، و الرهبة أن تجعل ظهر كفيك إلى السماء».

بحار الأنوار ج : 65 ص : 125 and تأويل الآيات الظاهرة ص : 82 ;بشارة المصطفى لشيعه المرتضى (ط - القديمة)، النص، ص: 196 15

(الكافي 3: 446 / 17) 16

(مجمع البيان 10: 571). 17

Muhammad Bin Yaquoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mahran, from Sayf Bin Umeyra, from Abu Is'haq, who has said:

'Abu Abdullah^{-asws} has said: 'The desire, is to raise your palms towards the sky, and the awe (Al-Rahba) is to raise the back of your hands to the sky'.

و قوله تعالى: وَ تَبْتَئِلْ إِلَيْهِ تَبْتِيلاً، قال: «الدعاء: بإصبع واحدة تشير بها، و التضرع: تشير بإصبعيك و تحركهما، و الابتهاال: رفع اليدين و تمدهما، و ذلك عند الدعاء، ثم ادع».

And the Words of the Exalted: **and devote to Him with a devotion [73:8]**, he^{-asws} said: 'The supplication – gesturing with one finger; and the beseeching (Al-Tazara'a) – gesturing by two of your fingers anxiously; and the invocation (Al-Ibtihal) – raising your hands and extending both of them; and (all) that is during the weeping, then calling out'.¹⁸

و عنه: عن محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن خالد، و الحسين بن سعيد، جميعاً، عن النضر بن سويد، عن يحيى الحلبي، عن أبي خالد، عن مروك بن بياح اللؤلؤ، عن ذكره، عن أبي عبد الله (عليه السلام)، قال: «ذكر الرغبة و أبرز [باطن] راحتيه إلى السماء، و هكذا الرهبة: و جعل ظهر كفيه إلى السماء، و هكذا التضرع: و حرك أصابعه يمينا و شمالاً، و هكذا التبتل: و يرفع أصابعه مرة، و يضعها مرة، و هكذا الابتهاال و مد يده تلقاء وجهه إلى القبلة، و لا يتنهل حتى تجري الدمعة».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al-Husayn Bin Saeed together, from Al-Bazar Bin Suweyd, from Yahya Al-Halby, from Abu Khalid, from Marwak Baya'a Al-Lulu, from the one who mentioned it:

'Abu Abdullah^{-asws} having said: 'Mention the desire and raise the palms towards the sky; and the awe 'Al-Rahba' is such – and made the back of his^{-asws} hands towards the sky; and the beseeching is as such – and moved his^{-asws} fingers to the right and the left; and such is 'Al-Tabtal' – and he^{-asws} raised his^{-asws} fingers once, and placed them back; and such is the invocation 'Al-Ibtihal' – and he^{-asws} extended his^{-asws} hands in front of his^{-asws} face towards the Qiblah, and there is no invocation until tears flow'.¹⁹

و بِسَنَدٍ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَرَّرَ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي يَسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ يَمِينِكَ

By a correct chain, from Muhammad Bin Muslim who said, 'I heard Abu Abdullah^{-asws} saying: 'A man passed by me while I^{-asws} was supplicating in my^{-asws} Salat with my^{-asws} left hand. He said, 'O Abu Abdullah^{-asws}, with your^{-asws} right hand!'

فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى حَقًّا عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ

I^{-asws} said: 'O servant of Allah^{-azwj}! There is a right for Allah^{-azwj} Blessed and Exalted upon this like His^{-azwj} right upon this!'

وَ قَالَ الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ بَاطِنَهُمَا وَ الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا وَ التَّضَرُّعُ تُحَرِّكُ السَّبَابَةَ الْيُسْرَى تَرْفَعُهَا إِلَى السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الْإِبْتِهَالُ تَبْسُطُ يَدَكَ وَ ذِرَاعَكَ إِلَى السَّمَاءِ وَ الْإِبْتِهَالُ حِينَ تَرَى أَسْبَابَ الْبُكَاءِ.

¹⁸ (الكافي 2: 347 / 1)

¹⁹ (الكافي 2: 348 / 3)

And he^{-asws} said: 'The desires is your spreading your hands and revealing their inside; and the fear is your spreading your hands and revealing their back (outside); and the beseeching is your moving the right index finger raising it towards the sky 'sending it' and dropping it; and the invoking is spreading your hand and your arms towards the sky, and the beseeching is when you see the causes of weeping'.

وَفِي رَوَايَةٍ أُخْرَى عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: سَأَلْتُهُ عَنِ الدُّعَاءِ وَرَفْعِ الْيَدَيْنِ

And in another report, from Abu Baseer, from his^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the supplication and raising the hands.

فَقَالَ عَلَى أَرْبَعَةٍ أَوْجِهٍ أَمَّا التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَيْكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْكَ وَ تُفْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَلِإِمَّاؤِكَ بِإِصْبَعِكَ السَّبَّابَةِ وَ أَمَّا الْإِثْبَاهُ فَرَفْعُ يَدَيْكَ تُجَاوِزُ بِهِمَا رَأْسَكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحَرِّكَ إِصْبَعَكَ السَّبَّابَةَ مِمَّا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْخِيفَةِ.

He^{-asws} said: '(It is) based upon four aspects. As for seeking the Refuge, you face the Qiblah with inside of your palms; and as for the supplication regarding the sustenance, your spread your hands and raising their insides towards the sky; and as for the devoting, your gesturing with your index finger; and as for the invoking, raise your hands exceeding your head with them and supplicate; and the beseeching is your moving your index finger from what follows your face, and it is the supplication of fear'.

الذِّكْرَى، قَالَ رَوَى عَلِيُّ بْنُ إِسْمَاعِيلَ الْمَيْثَمِيُّ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع صَلَّيْ يَوْمَ الْجُمُعَةِ الْعِدَّةَ بِالْجُمُعَةِ وَ الْإِخْلَاصِ وَ أَفْنَتْ فِي الثَّانِيَةِ بِقَدْرِ مَا قُتِمَتْ فِي الرَّكْعَةِ الْأُولَى.

(The book) 'Al Zikra' – He said, 'It is reported by Ali Bin Ismail Al Maysami in his book, by his chain to,

'Al-Sadiq^{-asws} prayed Salat on the day of Friday in congregation with the sincerity and devotion, and he^{-asws} performed Qunout in the second (Cycle) by a measurement of what he^{-asws} had stood in the first Cycle".²⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِبَطْنِ كَفَيْكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهَرَ كَفَيْكَ إِلَى السَّمَاءِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ismail Bin Mihran, from Sayf Bin Aameyra, from Abu Is'haq,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The desire (الرَّغْبَةُ) is that you should face with the belly (front) of your palms towards the sky; and the awe (الرَّهْبَةُ) is that you make the back of your palms towards the sky'.

وَ قَوْلُهُ وَ تَبَتَّلَ إِلَيْهِ تَبْتِيلًا قَالَ الدُّعَاءُ بِإِصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا وَ التَّضَرُّعُ تُشِيرُ بِإِصْبَعَيْكَ وَ تُحَرِّكُهُمَا وَ الْإِثْبَاهُ رَفْعُ الْيَدَيْنِ وَ تَمْدُّهُمَا وَ ذَلِكَ عِنْدَ الدُّمُوعَةِ ثُمَّ ادْعُ .

²⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 22 a

And (about) His--azwj Words [73:8] **and devote yourself to Him with your devotion**, he--asws said: 'The supplication with one finger gesturing with it; and the beseeching (التَّضَرُّعُ) is gesturing with your index finger and moving it around; and the invocation (الِابْتِهَالُ) is raising of the hands and extending them, and that is during the tears, then supplicating'.²¹

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ فَقَالَ الْإِسْتِكَانَةُ هُوَ الْخُضُوعُ وَ التَّضَرُّعُ هُوَ رَفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِهِنَّ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far--asws about the Words of Allah--azwj Mighty and Majestic [23:76] **but they were not submissive to their Lord, nor were they humbling themselves**. So he--asws said: 'The submission, it is the yielding, and the humbleness, it is the raising of the hands and the beseeching with them both'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحُلَيْبِيِّ عَنْ أَبِي خَالِدٍ عَنْ مَرْوَكٍ بِنَاعِ اللَّؤْلُؤِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ ذَكَرَ الرَّغْبَةَ وَ أَثَرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّهْبَةُ وَ جَعَلَ ظَهْرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِيناً وَ شِمَالاً وَ هَكَذَا التَّبَتُّلُ وَ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِبْتِهَالُ وَ مَدَّ يَدَهُ تَلْقَاءُ وَجْهِهِ إِلَى الْقِبْلَةِ وَ لَا يَبْتَهِلُ حَتَّى تَجْرِيَ الدَّمْعَةُ .

Muhammad BinYahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, altogether from Al Nazar Bin Suweyd, from Yahya Al Halby, from Abu Khalid, from Marwak Baya'a Al Lulu, from the one who mentioned it,

(It has been narrated) from Abu Abdullah--asws, said, 'The desire (الرَّغْبَةُ) was mentioned and he--asws displayed the front of the two palms towards the sky; (and said): 'The awe (الرَّهْبَةُ) is like this', and he--asws make the back of his--asws palm to be towards the sky; (and said): 'And the beseeching (التَّضَرُّعُ) is like this', and he--asws moved his--asws index finger to the right and the left; (and said): 'The devotion (التَّبَتُّلُ) is like this', and he--asws raised his--asws finger once and dropped it once; (and said): 'The invocation (الِابْتِهَالُ) is like this', and he--asws extended his--asws hand and turned his--asws face towards the Qiblah, (and said): 'And there is no invocation until the tears flow'.²³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَرَّ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي يَسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ يَمِينِكَ فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى حَقًّا عَلَى هَذِهِ كَحَقِّهِ عَلَى هَذِهِ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Abdullah--asws saying: 'A man passed by me--asws and I--asws was supplicating in my--asws Salāt with my--asws left hand, so he said, 'O Abu Abdullah--asws! (Do it) with your--asws right hand'. So I--asws said: 'O servant of Allah--azwj! For Allah--azwj Blessed and High there is a Right upon this like His--azwj Right upon this'.

²¹ Al Kafi V 2 – The Book Of Supplication CH 14 H 1

²² Al Kafi V 2 – The Book Of Supplication CH 14 H 2

²³ Al Kafi V 2 – The Book Of Supplication CH 14 H 3

وَقَالَ الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ بَاطِنَهُمَا وَ الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا وَ التَّضَرُّعُ حُرُكُ السَّبَّابَةِ الَّتِي مَنَى بِهَا وَ شَمَالًا وَ التَّبَتُّلُ حُرُكُ السَّبَّابَةِ الَّتِي سَرَى تَرْفَعُهَا فِي السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الْإِتِهَالُ تَبْسُطُ يَدَيْكَ وَ ذِرَاعَيْكَ إِلَى السَّمَاءِ وَ الْإِتِهَالُ حِينَ تَرَى سَبَابَ الْبُكَاءِ .

And he^{--asws} said: ‘The desire (الرَّغْبَةُ) is that you extend your hand and display its front parts; and the awe (الرَّهْبَةُ) is that you extend your hand and displays its back parts; and the beseeching (التَّضَرُّعُ) is that you move the right index finger to the right and left; and the devotion (التَّبَتُّلُ) is that you move the left index finger raising it moderately and dropping it; and the invoking (الْإِتِهَالُ) is that you extend your hand and your forearm towards the sky; and the invoking is where you see the causes for the wailing’.²⁴

عَنْهُ عَنْ أَبِيهِ أَوْ عَزَّوَجْهٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الدُّعَاءِ وَ رَفْعِ الْيَدَيْنِ فَقَالَ عَلَى أَرْبَعَةِ أَوْجِهٍ أَمَّا التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَيْكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْكَ وَ تُفْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَلِيَمَاءٍ بِإِصْبَعِكَ السَّبَّابَةِ وَ أَمَّا الْإِتِهَالُ فَرَفْعُ يَدَيْكَ مُجَاوِزَ رَأْسِكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحَرِّكَ إِصْبَعَكَ السَّبَّابَةَ مِمَّا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْخَيْفَةِ .

From him, from his father or someone else, from Haroun Bin Kharija, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{--asws}, said, ‘I asked him^{--asws} about the supplication and raising of the hands, so he^{--asws} said: ‘It is upon four aspects – As for the seeking of Refuge, so face the Qiblah with the front of your palms; and as for the supplication regarding the sustenance, so extend your palms and display their backs towards the sky; and as for the devotion, so gesture with your index finger; and as for the invocation, so raise your hands to exceed your head by them; and the beseeching supplication is that you move your index finger from what follows your face, and it is a supplication of the fearful one’.²⁵

VERSE 9

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا {9}

Lord of the East and the West - there is no god except Him, therefore take Him as a Protector/Supporter [73:9]

الطبرسي في (الاحتجاج): عن الأصمغ بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

‘Amir-Al-Momineen^{--asws} preached to us upon the Pulpit of Al-Kufa. So he^{--asws} Praised Allah^{-azwj} and Extolled Him^{-azwj}, then said: ‘O you people! Ask me^{--asws}, for between my^{--asws} ribs is the (Divine) Knowledge’. So Ibn Al-Kawa stood up and said, ‘O Amir-al-Momineen^{--asws}, I have found in the Book of Allah^{-azwj} (Verses) which invalidate each other’.

قال: «تكلتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

²⁴ Al Kafi V 2 – The Book Of Supplication CH 14 H 4

²⁵ Al Kafi V 2 – The Book Of Supplication CH 14 H 5

He^{-asws} said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah^{-azwj}, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'.

قال: يا أمير المؤمنين، سمعته يقول: يَرْبُّ الْمَشَارِقِ وَالْمَغَارِبِ وَ قَالَ فِي آيَةٍ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةٍ أُخْرَى: رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ.

He said, 'O Amir-Al-Momineen^{-asws}! I heard Him^{-azwj} Saying: ***I swear by the Lord of the Easts and the Wests [70:40]***. And in another Verse: ***Lord of the two Easts and Lord of the two Wests [55:17]***. And in another Verse: ***'Lord of the east and the west [73:9]'***.

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِنْ مَشَرَكَ الشِّتَاءُ عَلَى حَدِّهِ، وَ مَشَرَكَ الصَّيْفُ عَلَى حَدِّهِ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟

He^{-asws} said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His^{-azwj} Words: ***Lord of the two Easts and Lord of the two Wests [55:17]***, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: يَرْبُّ الْمَشَارِقِ وَالْمَغَارِبِ فَإِنْ لَهَا ثَلَاثُ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرِهِ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ».

And as for His^{-azwj} Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from the following year in that particular day'.²⁶

VERSES 10 & 11

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا {10}

And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10]

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهْلُهمْ قَلِيلًا {11}

And leave Me and the beliers, possessors of the bounties, and their respite is (only) a little [73:11]

²⁶ Extract (الاحتجاج: 259)

The altered Verse

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ مُحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اصْبِرْ عَلَى مَا يَقُولُونَ

Ali Bin Muhammad, from some of our companions, from Ibn Mahboub, from Muhammad Bin Al Fuzayl,

'From Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), said, 'I asked Him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **'And be patient upon what they are saying [73:10]'**

قَالَ يَقُولُونَ فِيكَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا. وَ ذَرْنِي يَا مُحَمَّدُ وَ الْمُكَذِّبِينَ بِوَصِيَّتِكَ أُولَى النَّعْمَةِ وَ مَهْلُهُمْ قَلِيلًا قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

He^{-asws} said: 'What they are saying regarding you^{-saww} **and avoid them with a beautiful avoidance [73:10] And leave Me, O Muhammad, and the beliers of your successor, possessors of the bounties, and their respite is (only) a little [73:11]**'. I said, 'This is Revelation?' He^{-asws} said: 'Yes'.²⁷

ابن شهر آشوب: عن أبان بن عثمان، عن أبي جعفر (عليه السلام)، في قوله تعالى: وَ ذَرْنِي وَ الْمُكَذِّبِينَ الْآيَةَ، قال: «هو وعيد توعده الله عز و جل [به] من كذب بولاية علي أمير المؤمنين (عليه السلام)».

Ibn Shehr Ahub, from Abaan Bin Usman, the following:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: **And leave Me and the beliers, [73:11]** - the Verse, he^{-asws} said: 'It is a threat Allah^{-azwj} Mighty and Majestic Threatened the one who belies the Wilayah of Ali^{-asws} Amir-Al-Momineen^{-asws}'.²⁸

The patience of Rasool-Allah^{-saww}

ثم قال علي بن إبراهيم، حدثني أبي، عن القاسم بن محمد، عن سليمان بن داود المنقري، عن حفص بن غياث، قال: قال أبو عبد الله (عليه السلام): «يا حفص، إن من صبر صبر قليلا، و إن من جزع جزع قليلا-

Then Ali Bin Ibrahim said, 'My father narrated to me, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Manqary, from Hafs Bin Giyas who said,

'Abu Abdullah^{-asws} said: 'O Hafs! If one is patient, his patient is little, and if one panics, his panic is little'.

ثم قال- عليك بالصبر في جميع أمورك، فإن الله بعث محمدا و أمره بالصبر و الرفق، فقال: وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا و قال: ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

Then he^{-asws} said: 'Upon you is to be with the patience in the entirety of your affairs, for Allah^{-azwj} Sent Muhammad^{-saww} and Commanded him^{-saww} with the patience and the kindness, so He^{-azwj} Said: **'And be patient upon what they are saying, and avoid them with**

²⁷ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

²⁸ (المناقب 3: 203).

a beautiful avoidance [73:10]. And Said: *Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].*

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظام، و رموه بها، فضاق صدره، فأنزل الله عز و جل: **وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ.**

So, Rasool-Allah^{-saww} observed patience until they faced him^{-saww} with the falsities and accused him^{-saww} with these. So his^{-saww} chest was constricted, and Allah^{-azwj} Mighty and Majestic Revealed: ***We do Know it has grieved you, that which they are saying [6:33].***

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: **قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يَكْذِبُونَكَ وَلَكِنَّ الظَّالِمِينَ بَيَاتٍ اللَّهُ يَجْحَدُونَ وَ لَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.**

Then they belied him^{-saww} and accused him^{-saww}, and he^{-saww} was grieved due to that, so Allah^{-azwj} Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them [6:34].*** Thus, he^{-saww} necessitated the patience for himself^{-saww}.

فقدعوا و ذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكرهم إلهي. فأنزل الله: **وَلَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُثُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ** فصبر رسول الله (صلى الله عليه و آله) في جميع أحواله.

So, they sat (in gatherings) and mentioned Allah^{-azwj} Blessed and Exalted with the evil and belied Him^{-azwj}. So Rasool-Allah^{-saww} said: 'I^{-saww} have been patient upon myself^{-saww} and my^{-saww} family and my^{-saww} honour, but there is no patience for me upon their mentioning my^{-saww} God^{-azwj}. So Allah^{-azwj} Revealed: ***And We have Created the skies and the earth and what is between the two in six days and We were not touched from a fatigue [50:38] Therefore be patient upon what they are saying [50:39].*** Thus, Rasool-Allah^{-saww} was patient in the entirety of his^{-saww} states.

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: **وَجَعَلْنَا مِنْهُمْ أُمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بَيَاتِنًا يُوقِنُونَ**

Then He^{-azwj} Gave the Glad Tidings regarding the Imams^{-asws} from his^{-saww} offspring, and they^{-asws} were described with the patience, so He^{-azwj} Said: ***And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24].***

فعند ذلك قال (عليه السلام): الصبر من الإيمان كالرأس من البدن. فشكر الله ذلك له فأنزل الله عليه: **وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَائِيلَ بِمَا صَبَرُوا وَ دَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ مَا كَانُوا يَعْرِشُونَ** فقال رسول الله (صلى الله عليه و آله): آية بشرى و انتقام.

So, during that, he^{-asws} said: 'The patience is from the Eman like the head is from the body. So Allah^{-azwj} Thanked that to him^{-saww} and Revealed unto him^{-saww}: ***and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137].*** So Rasool-Allah^{-saww} said: 'A Verse of glad tidings and revenge'.

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه وآله) وأحبابه، وعجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah^{-azwj} Permitted the killing of the Polytheists. So Allah^{-azwj} Killed them at the hands of Rasool-Allah^{-saww} and his^{-saww} loved ones, and Allah^{-azwj} Hastened to him^{-saww} the Reward of his^{-saww} patience along with what He^{-azwj} had Treasured for him^{-saww} in the Hereafter from the Recompense”.²⁹

في كتاب الإحتجاج للطبرسي رحمه الله عن أمير المؤمنين حديث طويل وفيه يقول عليه السلام بعد أن ذكر المنافقين: وما زال رسول الله صلى الله عليه وآله يتألفهم ويقرهم ويجلسهم عن يمينه وشماله حتى أذن الله عز وجل له في إبعادهم بقوله: «واعتزلهم هجرًا جميلًا».

In the book Al Ihtijaj Al Tabarsy –

‘From Amir Al-Momineen^{-asws}, there is a lengthy Hadeeth, and in it he^{-asws} is saying after having mentioned the hypocrites: ‘And Rasool-Allah^{-saww} did not cease to be kind to them, and drawing them closer, and sitting them on his^{-saww} right and his^{-saww} left, until Allah^{-azwj} Mighty and Majestic Permitted for him^{-saww} in distancing them by His^{-azwj} Words: **and avoid them with a beautiful avoidance [73:10]**’.³⁰

VERSES 12 - 19

إِنَّ لَدَيْنَا أَنْكَالًا وَجَحِيمًا {12}

Surely, with Us are heavy shackles and a Blazing Fire [73:12]

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا {13}

And food that chokes and a painful Punishment [73:13]

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَهِيلاً {14}

On the day when the ground and the mountains will shudder and the mountains would be like heaps of loose sand [73:14]

إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا {15}

Surely, We Sent a Rasool to you as a witness upon you, just as We had Sent a Rasool to Pharaoh [73:15]

²⁹ تفسير القمي 1: 196

³⁰ H 30 – تفسير نور الثقلين، ج 5، ص: 451

فَعَصَى فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً {16}

But Pharaoh disobeyed the Rasool, so We Seized him with a ruinous Seizing [73:16]

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17}

So how will you guard yourselves if you deny a Day, which would make children grey-haired? [73:17]

السَّمَاءُ مُنْفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا {18}

The sky will be rent asunder by it. His Promise would always be fulfilled [73:18]

إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا {19}

Surely, this is a Tazkara. So one who so desires can take a way to his Lord [73:19]

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا يقول: كيف إن كفرتم تتقون ذلك اليوم الذي يجعل الولدان شيبا؟

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'From Abu Ja'far^{-asws} regarding the Words of the Exalted: **So how will you guard yourselves if you deny a Day which would make children grey-haired? [73:17]:** He^{-azwj} is Saying: "How can you deny the fear of that Day which will make children to be grey-haired?"³¹

فِي نَجِّ الْبَلَاغَةِ احذَرُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ وَ يَكْثُرُ فِيهِ الزَّلْزَالُ وَ تَشِيبُ فِيهِ الْأَطْفَالُ.

In Nahj Al-Balaghah: - (Amir Al-Momineen^{-asws} said): 'Be warned of a Day in which the deeds would be inspected, and the earthquakes would be frequent, and the children would become grey-haired!'³²

فِي كِتَابِ التَّوْحِيدِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ سَلَامٍ مَوْلَى رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ: فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ نَارًا يُقَالُ لَهَا الْفُلُقُ أَشَدُّ شَيْءٍ فِي جَهَنَّمَ عَذَابًا، فَتَخْرُجُ مِنْ مَكَانِهَا سَوْدَاءُ مُظْلِمَةٌ بِالسَّلَاسِلِ وَ الْأَغْلَالِ،

In the book Al Tawheed –

'By his chain up to Abdullah Bin Salam, a slave of Rasool-Allah^{-azwj}, there is a lengthy Hadeeth, and in it (he^{-saww} is saying): 'So Allah^{-azwj} Mighty and Majestic would Command a

³¹ (تفسير القمّي 2: 392).

³² H 33 – تفسير نور الثقلين، ج5، ص: 452

fire called Al-Falaq, being the most intense thing in Hell as a Punishment. So, it would come out from its place, dark black, with the chains and the shackles.

فَيَأْمُرُهَا اللَّهُ عَزَّ وَ جَلَّ أَنْ تَنْفُخَ فِي وُجُوهِ الْخَلَائِقِ نَفْخَةً فَتَنْفُخُ، فَمِنْ شِدَّةِ نَفْخَتِهَا تَنْقَطِعُ السَّمَاءُ وَ تَنْطَمِسُ النُّجُومُ، وَ تَحْمَدُ الْبِحَارُ، وَ تَزُولُ الْجِبَالُ، وَ تُظْلِمُ الْأَبْصَارُ، وَ تَضَعُ الْحَوَامِلُ حَمْلَهَا، وَ تَنْشِيبُ الْوِلْدَانُ مِنْ هَوَئِهَا يَوْمَ الْقِيَامَةِ.

The Allah^{azwj} Mighty and Majestic would Command it to blow into the faces of the creatures with a blowing, and it would blow. So, from its blowing, the sky would be rent asunder and the stars would be obscured, and the oceans would solidify, and the mountains would be moved, and the visions would be darkened, and the pregnant women would place their burdens, and the children would become grey-haired from its horrors, on the Day of Judgment".³³

VERSE 20

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَقَرِّضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ يَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ {20}

Surely, your Lord Knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it, and (so do) a group of those who are with you.

And Allah Measures the night and the day. He Knows that you will never compute it. So He Turned to you all, therefore recite from the Quran what is easy for you.

He Knows that from you (some) would become sick, and others would be going about in the earth seeking from the Grace of Allah, and others would be fighting in the Way of Allah. Therefore, recite from it what is easy for you.

And establish the Salat, and give the Zakat, and lend a goodly loan to Allah. And whatever you send ahead for yourselves from the good, you will be finding it in the Presence of Allah, it being better and greater in Recompense.

And seek Forgiveness of Allah, surely He is Forgiving, Merciful [73:20]

H 34 – تفسير نور الثقلين، ج 5، ص: 452 33

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله تعالى: إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَ نِصْفَهُ وَ ثُلُثَهُ: «ففعّل النبي (صلى الله عليه و آله) ذلك، و بشر الناس به، فاشتد ذلك عليهم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has said:

'Abu Ja'far^{-asws} regarding the Words of the Exalted: ***Surely your Lord knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it [73:20]***, said; 'So the Prophet^{-saww} did that, and gave the glad tidings of it to the people, but that was difficult upon them.

و قوله: عَلِمَ أَنَّ لَنْ تُحْصُوهُ و كان الرجل يقوم و لا يدري متى ينتصف الليل، و متى يكون الثلثان، و كان الرجل يقوم حتى يصبح مخافة أن لا يحفظه،

And His^{-azwj} Words: ***He knows that You will never compute it*** - and the man used to rise (to pray Salat) and he would not know when it was the middle of the night, and when it was the third of it, and the man used to stand (praying Salat) until the morning, fearing that he may not preserve it.

فأنزل الله إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ إِلَى قَوْلِهِ: عَلِمَ أَنَّ لَنْ تُحْصُوهُ يَقُول: متى يكون النصف و الثلث، نسخت هذه الآية: فَأَقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ و اعملوا أنه لم يأت نبي قط إلا خلا بصلاة الليل، و لا جاء نبي قط «1» بصلاة الليل في أول الليل.

So Allah^{-azwj} Revealed: ***Surely your Lord knows that you stand (in Salat) [73:20]*** - up to His^{-azwj} Words: ***He knows that You will never compute it***. He^{-azwj} is Saying: 'When it is the half and the third, has been Abrogated by this Verse: ***therefore recite from the Quran what is easy for you***, and know that it never came to the Prophet^{-saww} at all except that he^{-as} stands alone in the night Salat, and there has not come a Prophet^{-as} at all except that he^{-as} stood to pray Salat in the first part of the night".³⁴

علي بن إبراهيم، قال: أخبرنا الحسن بن علي، عن أبيه، عن الحسين بن سعيد، عن زرعة، عن سماعة، قال: سألت عن قول الله عز و جل: وَ أَقْرَأُوا اللهَ قَرْضًا حَسَنًا، قال: «هو غير الزكاة».

Ali Bin Ibrahim (Tafseer Qummi) said 'Al-Hassan Bin Ali informed us from his father, from Al-Husayn Bin Saeed, from Zurara, from Sama'at who said:

'I asked about the Words of Allah^{-azwj} Mighty and Majestic: ***and lend a goodly loan to Allah [73:20]***, he^{-asws} said: 'It is other than the Zakat'.³⁵

في (نهج البيان) للشيباني، قال: روي عن أبي جعفر و أبي عبد الله (عليهما السلام): «أن السبب في نزول هذه السورة أن النبي (صلى الله عليه و آله) كان يقوم هو و أصحابه الليل كله للصلاة حتى تورمت أقدامهم من كثرة قيامهم، فشق ذلك عليه و عليهم، فنزلت السورة بالتخفيف عنه و عنهم في قوله تعالى: وَ الله يُقَدِّرُ اللَّيْلَ وَ النَّهَارَ عَلِمَ أَنَّ لَنْ تُحْصُوهُ أي لن تطيقوه».

In Nahj Al-Bayaan of Al-Shaybani, said:

'It has been reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws} that: 'The reason for the Revelation of this Chapter is that the Prophet^{-saww} used to stand with his^{-saww} companions all

³⁴ (تفسير القمّي 2: 392).

³⁵ (تفسير القمّي 2: 393).

night for the Salat to the extent that their feet swelled up due to the frequency of their standing, and that was difficult for him^{-saww} and for them. So the Surah was Revealed to lighten it for him^{-saww} and for them in the Words of the Exalted: **And Allah Measures the night and the day. He Knows that you will never compute it [73:20]**, i.e., never be able to tolerate it'.³⁶

فِي كِتَابِ الْخِصَالِ فِيمَا عَلَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَصْحَابَهُ مِنَ الْأَرْبَعِيَّةِ بَابِ مِمَّا يَصْلُحُ لِلْمُسْلِمِ فِي دِينِهِ وَ دُنْيَاهُ: أَكْثَرُوا الْإِسْتِعْقَارَ تَجْلِيُوا الرِّزْقَ، وَ قَدِّمُوا مَا اسْتَطَعْتُمْ مِنْ عَمَلٍ الْحَيِّرِ تَجِدُوهُ عَدَاً.

In the book Al Khisal –

‘Among what Amir Al-Momineen^{-asws} taught his^{-asws} companions from the four hundred subjects from what is correct for the Muslim in his Religion and his world: ‘Frequent the seeking of Forgiveness, you will attract the sustenance, and send ahead whatever you are able to from the good deeds, you will be finding it (with Allah^{-azwj}) tomorrow!’.³⁷

The Goodly Loan:

Allah^{-azwj} Revealed about the Qarz e Hasana (Goodly Loan) in Verses 57:11, 57:18 and 64:17:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ {11}

Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَعْرَاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ نَزَلَتْ فِي صِلَةِ الْإِمَامِ .

Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Al Magra'a, from Is'haq Bin Ammar,

‘From Abu Ibrahim^{-asws} (7th Imam^{-asws}), said, ‘I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**. He^{-asws} said: ‘It was Revealed regarding helping the Imam^{-asws}’.³⁸

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفُهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صِلَةُ الْإِمَامِ فِي دَوْلَةِ الْقِسْفَةِ.

Muhammad Bin Ahmad, from Abdullah Bin Al-Salt, from Yunus, and from Abdul Aziz Bin Al-Muhtady, from a man, who has narrated the following:

Abu Al-Hassan the Last^{-asws}, regarding the Words of the Exalted: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable**

³⁶ (نهج البيان 3: 303 «مخطوط».)

³⁷ H 39 – تفسير نور الثقلين، ج5، ص: 452

³⁸ Al Kafi V 1 – The Book Of Divine Authority CH 129 H 4

Recompense [57:11], he^{-asws} said; 'It is the helping the Imam^{-asws} during the government of the mischief'.³⁹

محمد بن العباس، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق، عن عبد الله بن حماد الأنصاري، عن معاوية بن عمار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا، قال: «ذاك [في] صلة الرحم، و الرحم رحم آل محمد (صلى الله عليه و آله) خاصة».

Muhammad Bin Al-Abbas, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad Al-Ansary, from Muawiya Bin Amaar who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **[57:11] Who is that who will lend Allah a goodly loan**, he^{-asws} said: 'Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny^{-asws} of Muhammad^{-saww} in particular'.⁴⁰

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن سنان، عن حماد ابن أبي طلحة، عن معاذ صاحب الأكسية، قال: سمعت أبا عبد الله (عليه السلام) يقول: «إن الله لم يسأل خلقه ما في أيديهم قرضاً من حاجة به إلى ذلك، و ما كان الله من حق فإنما هو لوليه».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Sinan, from Hamaad Ibn Abu Talha, from Ma'az who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} does not ask His^{-azwj} creatures for what is in their hands for a loan like the one who has a need for it, and whatever Rights which are Allah^{-azwj}'s, so they are for His^{-azwj} Guardian^{-asws}'.⁴¹

و عنه: عن علي بن إبراهيم، عن محمد بن عيسى، عن الحسن بن مياح، عن أبيه، قال: قال لي أبو عبد الله (عليه السلام): «يا مياح، درهم يوصل به الإمام أعظم وزناً من أحد».

And from him (Yaqoub Kulayni), from Ali Bin Ibrahim, from Muhammad Bin Isa, from Al-Hassan Bin Mayaah, from his father who said,

'Abu Abdullah^{-asws} said to me: 'O Mayaah! One Dirham given to the Imam^{-asws} is greater in weight than (the mountain of) Ohad'.⁴²

محمد بن يحيى، عن أحمد بن يحيى، عن أحمد بن محمد، عن ابن فضال، عن ابن بكير قال: سمعت أبا عبد الله عليه السلام يقول: إني لأخذ من أحدكم الدرهم وإني لمن أكثر أهل المدينة مالا ما أريد بذلك إلا أن تطهروا.

Muhammad Bin Yahya, from Ahmad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bakeyr who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} take the Dirham from one of you, whilst I^{-asws} am from the wealthiest people of Al-Medina. I^{-asws} do not intend by that except to purify you'.⁴³

³⁹ Al Kafi V 8 – H 14909

⁴⁰ تأويل الآيات 2: 2 / 658 5

⁴¹ الكافي 1: 3 / 451

⁴² الكافي 1: 5 / 452

علي بن إبراهيم، قال الصادق (عليه السلام): «على باب الجنة مكتوب: القرض بثمانية عشر، و الصدقة بعشرة، و ذلك أن القرض لا يكون إلا لاحتاج، و الصدقة ربما وقعت في يد غير محتاج».

Ali Bin Ibrahim –

‘Al-Sadiq^{-asws} said: ‘Upon the door of the Paradise it is inscribed: ‘The loan (is compounded by) eighteen, and the charity by ten, and that is because the loan cannot happen to be except for the needy, and the charity sometimes falls into a hand of other than a needy one’^{.44}

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيَتْهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضًا فَأَخَذْتُ مِنْهُ شَيْئًا قَسْرًا فَصَبَرَ أُعْطِيَتْهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيَتْ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

Abu Ali Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said I^{-azwj} Made the world to be between My^{-azwj} servants as a loan. So the one who lends Me^{-azwj} a loan from it, I^{-azwj} shall Give him, with everyone, ten, up to a multiple of seven hundred, and whatever I^{-azwj} so Desire from that; and the one who does not lends Me^{-azwj} a loan from it, so I^{-azwj} shall Seize something Forcibly from him. But, if he is patient, I^{-azwj} shall Give him three characteristics, such that if I^{-azwj} were to Give one of these to My^{-azwj} Angels, they would be pleased with Me^{-azwj}’^{. 45}

⁴³ 7. الكافي 1: 452 /

⁴⁴ تفسير القمي 2: 350

⁴⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 47 H 21 (Extract)