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CHAPTER 92

AL-LAYL

(The Night)

(21 VERSES)

VERSES 1 - 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Layl (92):

Sura Al-Layl (21 verses) was revealed in Makkah.¹ Abu Jafar^{-asws} was asked about the Word of Allah^{-azwj}, the Mighty and Sublime: “**And the night when it covers (92:1).**” He^{-asws} said: The night in this place is so-and-so who attacked Amir Al-Momineen^{-asws} during the reign that he had over him^{-asws}. The believers are patient in their state until it ends. He^{-asws} said: “**And the day when it appears (92:2).**” He^{-asws} said: The day is the Qaim^{-ajfj} from us^{-asws}, the people of the house. When he^{-ajfj} rises, his^{-ajfj} government will overcome falsehood. Abu Abdullah^{-asws} said: Regarding His^{-azwj} Statement, “**So I have warned you of a blazing Fire (92:14),** none shall enter it except the most wretched who denied and turned away,” he^{-asws} said: In Hell there is a valley in which there is a Fire, none shall enter it except the most wretched [i.e. so-and-so] who denied Rasool Allah^{-saww}. He^{-saww} declared Ali^{-asws} (his^{-saww} successor) but he (Abu Bakr) took over his^{-asws} authority, then he^{-asws} said: The fires of this valley are exclusively for the Nusab (the enemies of Ahl Al-Bayt^{-asws}).²

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 (لم 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 أقلته الأرض معه،

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

‘Abu Abdullah^{-asws} having said: ‘The one who frequents in reciting: **(I Swear) by the sun and its brightness [91:1]** (Surah Al-Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day or night, there would not remain

¹ تفسير القمي، ج2، ص: 425

² تفسير القمي، ج2، ص: 425

anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried with him.

و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدي، و أجزتها له، انطلقوا به إلى جنائي حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة مني و فضلا عليه، و هنيئا لعبدي».

And the Lord^{-azwj} Blessed and Exalted would be Saying: 'I^{-azwj} Accept your testimonies for My^{-azwj} servant) and would Recompense him for it. Go with him to My^{-azwj} Garden unto he chooses from it wherever he loves to be, and I^{-azwj} would Give it to him from without a Favour, but as a Mercy from Me^{-azwj} and a Grace upon him. And congratulations to My^{-azwj} servant!'''³

و قال رسول الله (صلى الله عليه و آله): «من كان قليل التوفيق فليدمن قراءتها، يوفقه الله أينما توجه، و فيها منافع كثيرة، و حفظ و قبول عند جميع الناس».

And Rasool-Allah^{-saww} said: 'The one who was of little inclination so he should habitually recite it (Surah Al-Layl), Allah^{-azwj} would Guide him wherever he may go, and therein are numerous benefits, and memory, and acceptance in the presence of all the people'.⁴

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله تعالى حتى يرضى، و أزال عنه العسر، و يسر له اليسر، و أغناه من فضله،

And from Khawas Al-Quran:

It has been reported from the Prophet^{-saww} having said: 'One who recites this Chapter (Surah Al-Layl), would be Given (so much) by Allah^{-azwj} until he is happy, and the difficulties would pass away from him, and the ease would come quickly to him, and will become needless from His^{-azwj} Grace.

و من قرأها قبل أن ينام خمس عشرة مرة، لم ير في منامه إلا ما يحب من الخير، و لا يرى في منامه سوءا،

And one who recites it (Surah Al-Layl) fifteen times before he sleeps, will not see in his dream except what he likes from the good, nor will he see anything evil in his dream.

و من صلى بها في العشاء الآخرة كأنما صلى بربع القرآن، و قبلت صلاته».

And the one who prays Salat with it in last Al-Isha Salat, it would be as if he has prayed with a quarter of the Quran, and his Salat would be Accepted'.⁵

و قال الصادق (عليه السلام): «من قرأها خمس عشرة مرة، لم ير ما يكره، و نام بخير، و آمنه الله تعالى،

³ (ثواب الأعمال: 123)

⁴ Tafseer Al Burhan – H 11657

⁵ Tafseer Al Burhan – H 11676

And Al-Sadiq^{-asws} said: 'One recites it (Surah Al-Layl) fifteen times, would not see (in his dream) what he abhors, and he will sleep well, and Allah^{-azwj} the Exalted would Keep him Safe.

و من قرأها في أذن مغشي عليه أو مصروع، أفاق من ساعته».

And one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.⁶

VERSES 1 - 4

وَاللَّيْلُ إِذَا يَغْشَى {1}

(I Swear) by the night when it spreads (overcomes) [92:1]

وَالنَّهَارُ إِذَا تَجَلَّى {2}

And (I Swear) by the day (a special day) when it (is going to) light-up (the truth/Justice) [92:2]

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى {3}

And what is Created of the male (a particular male) and the female (a particular female) [92:3]

إِنَّ سَعْيَكُمْ لَشَتَّى {4}

Surely, your striving is different (ways) [92:4]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَاللَّيْلُ إِذَا يَغْشَى وَالنَّجْمُ إِذَا هَوَىٰ وَمَا أَشَبَّهُ ذَلِكَ

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

'I said to Abu Ja'far^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic (regarding Swearing of Allah^{-azwj}): *(I Swear) by the night when it overcomes [92:1] (I Swear) by the star when it swoops down [53:1]*, and what resembles that'.

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ أَنْ يُقْسِمَ مِنْ خَلْقِهِ بِمَا شَاءَ وَ لَيْسَ لَخَلْقِهِ أَنْ يُقْسِمُوا إِلَّا بِهِ .

(خواص القرآن: 14 «نحوه».)⁶

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Swears from His^{-azwj} creation with whatsoever He^{-azwj} so Desires to, and it is not (appropriate) for His^{-azwj} creatures that they should be swearing except by Him^{-azwj}'.⁷

ثم قال علي بن إبراهيم: أخبرنا أحمد بن إدريس، قال: حدثنا محمد بن عبد الجبار، عن ابن أبي عمير، عن حماد بن عثمان، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل: «الَّيْلُ إِذَا يَغْشَى، قال: «الليل في هذا الموضع الثاني، يغشي أمير المؤمنين (عليه السلام) في دولته التي جرت له عليه، و أمير المؤمنين (عليه السلام) يصبر في دولتهم حتى تنقضي».

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

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **(I Swear) by the night when it overcomes [92:1]**, he^{-asws} said: 'The night in this subject, is the second one (Umar). He disregarded (the rights) Amir Al-Momineen^{-asws} during his government, which flowed to him (from Abu Bakr). And Amir Al-Momineen^{-asws} was patient during his government until it lapsed'.

قال: «النَّهَارُ إِذَا تَجَلَّى، قال: «النهار هو القائم (عليه السلام) منا أهل البيت، إذا قام غلبت دولته دولة الباطل،

I asked (what about), **'And the day when it is displayed [92:2]**'. He^{-asws} said: 'The day is Al-Qaim^{-asws} from us^{-asws} - the People^{-asws} of the Household, when he^{-asws} rises his^{-asws} government would overcome the governments of the falsehood.

و القرآن ضرب فيه الأمثال للناس، و خاطب نبيه به و نحن، فليس يعلمه غيرنا».

And the Quran has Given examples regarding this for the people, and has Addressed His^{-azwj} Prophet^{-saww} by it and us^{-asws}. So, no one else knows it apart from us^{-asws}'.⁸

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: " وما خلق الذكر والانثى " فالذكر أمير المؤمنين والانثى فاطمة عليهما السلام ان سعيكم لشتى لمختلف

In the book Al-Manaqib of Ibn Shehr Ashub:

'Al-Baqir^{-asws} regarding His^{-azwj} Words: **And what is Created of the male (a particular male) and the female (a particular female) [92:3]**, so the male is Amir Al-Momineen^{-asws} and the female is (Syeda) Fatima^{-asws}. **Surely, your striving is various [92:4]** – different (types)''.⁹

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ اللَّيْلُ إِذَا يَغْشَى، قال: «دولة إبليس لعنه الله إلى يوم القيامة، و هو يوم قيام القائم (عليه السلام)

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

⁷ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 1

⁸ (تفسير القمي 2: 425)

⁹ Tafseer Noor Al Saqalayn – CH 92 H 8 (Extract)

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **(I Swear) by the night when it overcomes [92:1]**, he^{-asws} said: 'The government of Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, up to the Day of Judgement. And it is the day of the rising of Al-Qaim^{-asws}.

وَالنَّهَارِ إِذَا تَجَلَّى، وَهُوَ الْقَائِمُ (عليه السلام) إِذَا قَامَ

And the day when it is displayed [92:2], and he^{-asws} is Al-Qaim^{-asws} when he^{-asws} rises".¹⁰

The altered Verse

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

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

'Abu Abdullah^{-asws} said: '**(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] Allah Created the two pairs, the male and the female [92:3] And for Ali is the Hereafter and the closeness [92:13]**'.¹¹

VERSES 5 - 7

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى {5}

So, as for one who gives and fears (Allah) [92:5]

وَصَدَّقَ بِالْحُسْنَى {6}

And ratifies the most excellent [92:6]

فَسَنُيَسِّرُهُ لِلْيُسْرَى {7}

So We will be Facilitating him to the ease (in the Hereafter) [92:7]

و عنه، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحضيبي، عن خالد بن يزيد، عن عبد الأعلى، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى، قال: «بالولاية» فَسَنُيَسِّرُهُ لِلْيُسْرَى

And from him, (Ali Bin Ibrahim) who said, 'It was informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Hazeyni, from Khalid Bin Yazeed, from Abdul A'ala, from Abu Al Khattab,

¹⁰ (Extract) (تأويل الآيات 2: 807 / 1)

¹¹ (تأويل الآيات 2: 808 / 2)

'From Abu Abdullah^{-asws} regarding the Words of the Exalted: ***So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]***, he^{-asws} said: '(Ratifies) the Wilayah'. ***So We will be Facilitating him to the ease [92:7]***'.¹²

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: فأما من أعطى واتقى وصدق بالحسنى بقرته وصام حتى وفى بنذره وتصدق بخاتمته وهو راعى، وأثر المقداد بالدينار على نفسه،

In the book Al-Manaqib of Ibn Shehr Ashub:

'Al-Baqir^{-asws} regarding His^{-azwj} Words: ***So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]***, with his^{-asws} meal, and Fasted until he fulfilled his vow, and gave in charity with his^{-asws} ring while he^{-asws} was performing Ruku, and preferred Al-Miqdad with the Dinar over himself^{-asws}.

قال: " وصدق بالحسنى " وهى الجنة والثواب من الله بنفسه فسنيسره لذلك بأن جعله اماما في القبر وقبوة بالائمة يسره الله ليسرى.

He^{-asws} said: '***And ratifies the most excellent [92:6]*** – and it is the Paradise and the Rewards from Allah^{-azwj} by himself^{-asws}, ***So We will be Facilitating him [92:7]*** – due to that, by Making him^{-asws} an Imam^{-asws} in the grave and a Guide along with the Imams^{-asws}, ***Facilitating him to the ease [92:7]***'.¹³

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعا، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى أَعْطَى نَفْسَهُ الْحَقَّ، وَاتَّقَى الْبَاطِلَ فَسُنِّيَرُهُ لِلْيُسْرَى، أي الجنة

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

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***So, as for one who gives and fears [92:5]*** – gives himself the Truth (Wilayah), and fears the falsehood (enemies of Allah^{-azwj}), ***So We will be Facilitating him to the ease [92:7]*** – i.e., (to) the Paradise".¹⁴

16- فر، تفسير فرات بن إبراهيم علي بن محمد بن علي بن أبي حفص الأعشى مَعْنَعْنَا عَنْ مُوسَى بْنِ عَيْسَى الْأَنْصَارِيِّ قَالَ: كُنْتُ جَالِسًا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَ بَعْدَ أَنْ صَلَّيْنَا مَعَ النَّبِيِّ ص الْعَصْرَ بِمَقَوَاتٍ فَجَاءَ رَجُلٌ إِلَيْهِ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ قَدْ قَصَدْتُكَ فِي حَاجَةٍ لِي أُرِيدُ أَنْ تَمْضِيَ مَعِيَ فِيهَا إِلَى صَاحِبِهَا فَقَالَ لَهُ قَفْ [قُلْ]

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Abu Hafs Al Asha, transmitting from Musa Bin Isa Al Ansari who said,

'I was seated with Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} after we had prayed Al-Asr Salat with the Prophet^{-saww} with lapses. A man came to him^{-asws} and said to him^{-asws}, 'O Abu Al-Hassan^{-asws}! I have aimed to you^{-asws} regarding a need for me. I want you^{-asws} to go with me to its owner regarding it'. He^{-asws} said to him: 'Speak'.

¹² تفسير القمي 2

¹³ Tafseer Noor Al Saqalayn – CH 92 H 8

¹⁴ (Extract) (تأويل الآيات 2: 1/807)

قَالَ إِنِّي سَاكِنٌ فِي دَارٍ لِرَجُلٍ فِيهَا نَخْلَةٌ وَإِنَّهُ يَهْبِجُ الرِّيحَ فَيَسْقُطُ مِنْ ثَمَرِهَا بَلَحٌ وَبُسْرٌ وَرُطَبٌ وَتَمْرٌ وَ يَصْعَدُ الطَّيْرُ فَيُلْقِي مِنْهُ وَأَنَا أَكُلُ مِنْهُ وَ يَأْكُلُونَ مِنْهُ الصَّبَّيَّانُ مِنْ غَيْرِ أَنْ نَبْخَسَهَا بِقَصَبٍ أَوْ نَرْمِيَهَا بِحَجَرٍ فَاسْأَلْهُ أَنْ يَجْعَلَ لِي حِلًّا

He said, 'I am settled in the house of a man wherein is a palm tree, and the wind stirs, so its fruit falls from it, unripe, and partially ripe, and ripe, and dried dates; and the bird ascends, and it throws from it, and I eat from it, and the children also eat from it, from without breaking it with a stick or throwing stones at it. So, ask him (owner) if he would make me to be in permission'.

قَالَ اخْضُ بِنَا فَتَهَضُّتُ مَعَهُ فَجِئْنَا إِلَى الرَّجُلِ فَسَلَّمَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَرَحَبَ وَ فَرِحَ بِهِ وَ سُرَّ وَ قَالَ فِيمَا جِئْتُ يَا أَبَا الْحَسَنِ قَالَ جِئْتُكَ فِي حَاجَةٍ قَالَ تُفَضِّي إِنْ شَاءَ اللَّهُ فَمَا هِيَ

He^{-asws} said: 'Get up with us!' I (also) got up with him^{-asws} and we went to the man. Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} greeted unto him. He was welcoming and rejoiced with him^{-asws} and was cheerful, and said, 'What have you^{-asws} come for, O Abu Al-Hassan^{-asws}?' He^{-asws} said: 'I^{-asws} have come regarding a need'. He said, 'It shall be fulfilled, if Allah^{-azwj} so Desires! So, what is it?'

قَالَ هَذَا الرَّجُلُ سَاكِنٌ فِي دَارٍ لَكَ فِي مَوْضِعٍ كَذَا ذَكَرَ أَنَّ فِيهَا نَخْلَةً فَإِنَّهُ يَهْبِجُ الرِّيحَ فَيَسْقُطُ مِنْهَا بَلَحٌ وَبُسْرٌ وَرُطَبٌ وَتَمْرٌ وَ يَصْعَدُ الطَّيْرُ فَيُلْقِي مِثْلَ ذَلِكَ مِنْ غَيْرِ حَجَرٍ يَرْمِيهَا بِهِ أَوْ قَصَبَةٍ يَبْخَسُهَا فَاجْعَلْهُ لِي حِلًّا فَتَأْتَى عَنْ ذَلِكَ

He^{-asws} said: 'This man is settled in such and such house of yours, wherein is a palm tree. The wind stirs, so its fruit falls from it, unripe, and partially ripe, and ripe, and dried dates; and the bird ascends, and it throws similar to that from without a stone having been thrown with or a stick to break it. So, make him to be in permissibility'. He refused from that.

وَ سَأَلَهُ ثَانِيًا وَ أَقْبَلَ عَلَيْهِ فِي الْمَسْأَلَةِ وَ يَتَأْتَى إِلَى أَنْ قَالَ وَ اللَّهُ أَنَا أَضْمَنُ لَكَ عَنْ رَسُولِ اللَّهِ ص أَنْ يُبَدِّلَكَ بِهَذَا النَّبِيِّ حَدِيثَةً فِي الْجَنَّةِ فَأَبَى عَلَيْهِ وَ رَهَقْنَا لِمَسَاءٍ [الْمَسَاءُ] فَقَالَ لَهُ عَلِيُّ ع تَبِعْنِيهَا بِحَدِيثِي فَلَانَهُ فَقَالَ لَهُ نَعَمْ

And he^{-asws} asked him a second time and went on to urge him in the question, and he refused until he^{-asws} said: 'I^{-asws} shall guarantee for you on behalf of Rasool-Allah^{-saww}, and the Prophet^{-saww} will replace this for you with a Garden in the Paradise'. He refused to him^{-asws}, and the evening was coming to an end. Ali^{-asws} said to him: 'Will you sell it for my^{-asws} so and so garden?' He said to him^{-asws}, 'Yes'.

قَالَ فَاشْهَدْ لِي عَلَيْكَ اللَّهُ وَ مُوسَى بْنُ عِيسَى الْأَنْصَارِيُّ أَنَّكَ قَدْ بَعْتَهَا بِهَذَا الدَّارِ قَالَ نَعَمْ أَشْهَدُ اللَّهُ وَ مُوسَى بْنُ عِيسَى الْأَنْصَارِيُّ عَلَى أَنِّي قَدْ بَعْتُكَ هَذِهِ الْحَدِيثَةَ بِشَجَرِهَا وَ ثَمَرِهَا بِهَذِهِ الدَّارِ أَلَيْسَ قَدْ بَعْتَنِي هَذِهِ الدَّارَ بِمَا فِيهَا مِنْ هَذِهِ الْحَدِيثَةِ وَ لَمْ يَتَوَهَّمُ أَنَّهُ يَفْعَلُ فَقَالَ نَعَمْ أَشْهَدُ اللَّهُ وَ مُوسَى بْنُ عِيسَى عَلَى أَنِّي قَدْ بَعْتُكَ هَذِهِ الدَّارَ بِهَذِهِ الْحَدِيثَةِ

He said, 'Keep witness for me upon you^{-asws}, Allah^{-azwj} and Musa Bin Isa Al-Ansari than you^{-asws} have sold it for this house'. He^{-asws} said: 'Yes, I^{-asws} keep Allah^{-azwj} and Musa Bin Isa Al-Ansari witnessed upon that I^{-asws} have sold you this garden with its trees, and its palm trees, and its fruits for this house. Haven't you sold me^{-asws} this house with whatever is in it for this garden?' And he^{-asws} did not imagine that he assume that he was doing it. He said,

‘Yes, I do keep Allah-^{azwj} as witness and Musa Bin Isa Al-Ansari, upon that I have sold you-^{asws} this house for this garden’.

فَالْتَفَتَ عَلَيَّ عَ إِلَى الرَّجُلِ فَقَالَ لَهُ قُمْ فَخُذِ الدَّارَ بَارَكَ اللَّهُ لَكَ وَ أَنْتَ فِي جِلٍّ مِنْهَا وَ سَمِعُوا أَذَانَ بِلَالٍ فَقَامُوا مُبَادِرِينَ حَتَّى صَلَّوْا مَعَ النَّبِيِّ صَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَخِيرَةَ ثُمَّ انْصَرَفُوا إِلَى مَنَازِلِهِمْ

Ali-^{asws} turned towards the man and said to him: ‘Arise and take your house! May Allah-^{azwj} Bless you, and you are in permissibility from it’. And they heard the (Al-Maghrib) Azaan of Bilal. They stood up rushing until they prayed Al-Maghrib Salat with the Prophet-^{saww}, and the last Isha. Then they left to go to their houses.

فَلَمَّا أَصْبَحُوا صَلَّى النَّبِيُّ بِهِنَّ الْعَدَاةَ وَ عَقَبَ فَهُوَ يُعَقِّبُ حَتَّى هَبَطَ عَلَيْهِ جِبْرَائِيلُ ع بِالْوَحْيِ مِنْ عِنْدِ اللَّهِ فَأَدَارَ وَجْهَهُ إِلَى أَصْحَابِهِ فَقَالَ مَنْ فَعَلَ مِنْكُمْ فِي لَيْلَتِهِ هَذِهِ فِعْلًا فَقَدْ أَنْزَلَ اللَّهُ بَيَانَهَا فَمِنْكُمْ أَحَدٌ يُخْبِرُنِي أَوْ أُخْبِرُهُ

When it was morning, the Prophet-^{saww} prayed the morning Salat with them and the follow-up (Salat). He-^{saww} was in the follow-up (Salat) until Jibraeel-^{as} came down to him-^{saww} with the Revelation from the Presence of Allah-^{azwj}. He-^{saww} turned his-^{saww} face towards his-^{saww} companions and said: ‘Who from you has done this deed in this night of his, so Allah-^{azwj} has Revealed its explanation? Is there anyone from you who will inform me-^{saww} or shall I-^{saww} inform him?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع بَلْ أَخْبَرْنَا يَا رَسُولَ اللَّهِ قَالَ نَعَمْ هَبَطَ جِبْرَائِيلُ فَأَقْرَأَنِي عَنِ اللَّهِ السَّلَامَ وَ قَالَ لِي إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَعَلَ الْبَارِحَةَ فَعَلْتُ لِحَبِيبِي مَا هِيَ فَقَالَ أَقْرَأْ يَا رَسُولَ اللَّهِ فَقُلْتُ وَ مَا أَقْرَأُ

Amir Al-Momineen Ali-^{asws} Bin Abu Talib-^{asws} said to him-^{saww}: ‘But, inform us, O Rasool-Allah-^{saww}!’ He-^{saww} said: ‘Yes. Jibraeel-^{as} came down and conveyed the greetings on behalf of Allah-^{azwj} and said to me-^{saww} that Amir Al-Momineen Ali-^{asws} Bin Abu Talib-^{asws} has done a deed last night’. So, I-^{saww} said to my-^{saww} beloved: ‘What is it?’ He-^{as} said: ‘Read, O Rasool-Allah-^{saww}!’ I-^{saww} said: ‘And what shall I-^{saww} read?’

فَقَالَ أَقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى وَ مَا خَلَقَ الذَّكَرَ وَ الْأُنثَى إِنَّ سَعْيَكُمْ لَشَتَّى إِلَى آخِرِ السُّورَةِ وَ لَسَوْفَ يَرْضَى

He-^{as} said: ‘Read: ‘In the Name of Allah-^{azwj} the Beneficent, the Merciful. **(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] And what is Created of the male and the female [92:3] Surely, your striving is various [92:4]** – up to the end of the Chapter: **And soon he will be pleased [92:21]**’.

أَنْتَ يَا عَلِيُّ – أَ لَسْتَ صَدَقْتَ بِالْجَنَّةِ وَ صَدَقْتَ بِالدَّارِ عَلَى سَاكِنَتِهَا وَ بَدَّلْتَ الْحَدِيثَةَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ فَهَذِهِ سُورَةٌ نَزَلَتْ فِيكَ وَ هَذَا لَكَ

You-^{asws}, O Ali-^{asws}! Didn’t you-^{asws} give in charity the garden for the house to its dweller, and spent the garden?’ He-^{asws} said: ‘Yes, O Rasool-Allah-^{saww}!’ He-^{saww} said: ‘So this Chapter has been Revealed regarding you-^{asws}, and this is for you-^{asws}!’

فَوْتَبَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَبَّلَ بَيْنَ عَيْنَيْهِ وَ ضَمَّهُ إِلَيْهِ وَ قَالَ لَهُ أَنْتَ أَخِي وَ أَنَا أَخُوكَ صَلَّى اللَّهُ عَلَيْهِمَا وَ آهِمَا.

He^{-saww} leapt to Amir Al-Momineen^{-asws} and kissed between his^{-asws} eyes and hugged him^{-asws} to him^{-saww} and said to him^{-asws}: ‘You^{-asws} are my^{-saww} brother^{-asws} and I^{-saww} am your^{-asws} brother^{-saww}!’ May Allah^{-azwj} Send Salawaat upon them^{-asws} both and their^{-asws} Progeny”.¹⁵

VERSES 8 - 11

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى {8}

And as for one who is stingy and (considers himself) needless [92:8]

وَكَذَّبَ بِالْحُسْنَى {9}

And belies the most excellent (aspect of Eman/Wilayah) [92:9]

فَسَنُيَسِّرُهُ لِلْعُسْرَى {10}

So We will be Facilitating him to the difficulties [92:10]

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى {11}

And his wealth will not avail him when he falls [92:11]

و عنه، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحضيبي، عن خالد بن يزيد، عن عبد الأعلى، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنَى وَ كَذَّبَ بِالْحُسْنَى، قال: «بالولاية» فَسَنُيَسِّرُهُ لِلْعُسْرَى.

And from him, (Ali Bin Ibrahim) who said, ‘It was informed to us by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Hazeyni, from Khalid Bin Yazeed, from Abdul A’ala, from Abu Al Khattab,

‘From Abu Abdullah^{-asws} regarding the Words of the Exalted: **And belies the most excellent [92:9]**, he^{-asws} said: ‘(Belies) the Wilayah’. **So We will be Facilitating him to the difficulties [92:10]**’.¹⁶

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ أَمَّا مَنْ بَخِلَ وَ اسْتَغْنَى يعني بنفسه عن الحق، و استغنى بالباطل عن الحق وَ كَذَّبَ بِالْحُسْنَى بولاية علي بن أبي طالب و الأئمة (عليهم السلام) من بعده فَسَنُيَسِّرُهُ لِلْعُسْرَى، يعني النار.

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

¹⁵ Bihar Al Awaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 102 H 16

¹⁶ تفسير القمي 2

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **And as for one who is stingy and (considers himself) needless [92:8]** – meaning himself, (being needless) from the Truth, and avails (adheres) with the falsehood (rather than) from the Truth, **And belies the most excellent [92:9]** – the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws} from after him^{-asws}, **So We will be Facilitating him to the difficulties [92:10]** – meaning (to) the Fire.¹⁷

VERSE 12

إِنَّ عَلَيْنَا لَلْهُدَىٰ {12}

Surely, upon Us (Allah and Prophet) is to Guide (towards Imam) [92:12]

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: و أما قوله تعالى: إِنَّ عَلَيْنَا لَلْهُدَىٰ يعني أن علياً (عليه السلام) هو الهدى

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

'Abu Abdullah^{-asws} regarding the Words of the Exalted: **Surely, upon Us is to Guide [92:12]** – meaning that Ali^{-asws}, he^{-asws} is the Guide".¹⁸

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

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

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

فقلت له: أصلحك الله، إن قوماً من أصحابنا يزعمون أن المعرفة مكتسبة، و إنهم إن ينظروا من وجه النظر أدركوا؟

I said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! There is a group from our companions who are thinking that the recognition, is acquired, and they are of the view that if they were to look from a particular perspective, they would realise?'

فأنكر ذلك، فقال: «ما هؤلاء القوم لا يكتسبون الخير لأنفسهم، ليس أحد من الناس إلا و يحب أن يكون خيراً ممن هو خير منه،

But he^{-asws} denied that, and said: 'What is it with these people that they are not acquiring the good for themselves? There isn't anyone from the people except that he loves to become better than one who is already better than him.

¹⁷ (Extract) (تأويل الآيات 2: 807 / 1)

¹⁸ (Extract) (تأويل الآيات 2: 807 / 1)

هؤلاء بنو هاشم موضعهم موضعهم، و قرابتهم قرابتهم، و هم أحق بهذا الأمر منكم، أفترى أنهم لا ينظرون لأنفسهم، و قد عرفتم و لم يعرفوا!

These, the clan of Hashim, their position is their position, and their relationship is their relationship, and they are more deserving of this command than you all. Can't you see that they are looking at themselves, and you recognised and they did not recognise?

قال أبو جعفر (عليه السلام): لو استطاع الناس لأحبونا».

Abu Ja'far^{-asws} said: 'If the people were able, they would (all) love us^{-asws}'.¹⁹

The altered Verse

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

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

'Abu Abdullah^{-asws} that he^{-asws} recited: **Surely Ali is for the Guidance, and surely for him is the Hereafter and the closeness [92:12]**, and that is when he^{-asws} was asked about the Quran. He^{-asws} said: 'The wonders are in it: **and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25]**, and in it is: **Surely Ali is for the Guidance [92:12]**, and that for him^{-asws} is the Hereafter and the closeness''.²⁰

VERSE 13

وَإِنَّا لَنَآخِرَةَ وَالْأُولَىٰ {13}

And surely for Us is the Hereafter and the closeness [92:13]

The altered Verse

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

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

¹⁹ (قرب الاسناد: 156).

²⁰ (تأويل الآيات 2: 808 / 3).

'Abu Abdullah^{-asws} has said: 'By Allah^{-azwj}, it was Revealed like this: "**Allah is the Creator of the pairs, the male and the female [92:3] and for Ali is the Hereafter and the closeness** (to Allah^{-azwj}) [92:13]"'.²¹

VERSES 14 - 16

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى {14}

So I warn you of a Fire set ablaze [92:14]

لَا صَلَاحَ إِلَّا الْأَشْقَى {15}

None shall arrive to it except the most wretched [92:15]

الَّذِي كَذَّبَ وَتَوَلَّى {16}

The one who belied and turned his back [92:16]

ثم قال علي بن إبراهيم: حدثنا محمد بن جعفر، قال: حدثنا يحيى بن زكريا، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى لَا صَلَاحَ إِلَّا الْأَشْقَى الَّذِي كَذَّبَ وَتَوَلَّى، قال: «في جهنم واد فيه نار لا يصلها إلا الأشقى، أي فلان الذي كذب رسول الله (صلى الله عليه وآله) في علي (عليه السلام) و تولى عن ولايته».

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

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***So I warn you of a Fire set ablaze [92:14] None shall arrive to it except the most wretched [92:15] The one who belied and turned back [92:16]***, said: 'In Hell there is a valley in which is the Fire. None shall arrive in it except for the most wretched – i.e., so and so who belied Rasool-Allah^{-saww} regarding Ali^{-asws} and turned his back from his^{-asws} Wilayah'.

ثم قال (عليه السلام): «النيران بعضها دون بعض، فما كان من نار هذا الوادي فللنصاب».

Then he^{-asws} said: 'The Fires, some of these are for some apart from the others. So, whatever would be from a Fire of this valley, so it is for the Hostile Ones (Nasibis)'.²²

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ إِنَّا لَنَآخِرَةٌ وَ الْأُولَى فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى قال: [هو] القائم (عليه السلام) إذا قام بالغضب، فيقتل من كل ألف تسعمائة و تسعة و تسعين

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

²¹ (تأويل الآيات 2: 808 / 5).

²² (تفسير القمي 2: 426)

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***And surely for Us is the Hereafter and the first one [92:13] So I warn you of a Fire set ablaze [92:14]***. He^{-asws} said; 'He^{-asws} is Al-Qaim^{-asws} when he^{-asws} rises with the anger, so he^{-asws} will kill from every thousand, nine hundred and ninety nine (Nasibis).

لَا يَصْلَاهَا إِلَّا الْأَشْقَى قَالَ: هُوَ عَدُو آلِ مُحَمَّدٍ (عليهم السلام)

None shall arrive to it except the most wretched [92:15] - These are the enemies of the Progeny^{-asws} of Muhammad^{-saww}.²³

VERSES 17 - 21

وَسَيُجَنَّبُهَا الْأَتْقَى {17}

And the pious would be kept away from it (Hell fire) [92:17]

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى {18}

The one who gives his wealth and purifies [92:18]

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى {19}

And there is no favour for anyone with him to be Recompensed for [92:19]

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى {20}

Except (he is) seeking the Face of his Lord, the most Exalted [92:20]

وَلَسَوْفَ يَرْضَى {21}

And soon he will be pleased [92:21]

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ سَيُجَنَّبُهَا الْأَتْقَى قال: ذاك أمير المؤمنين (عليه السلام) و شيعته.

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

'Abu Abdullah^{-asws} regarding the Words of the Exalted: ***And the pious would be kept away from it (Hell fire) [92:17]***. He^{-asws} said: 'That is Amir Al-Momineen^{-asws} and his^{-asws} Shias'.²⁴

²³ (Extract) (تأويل الآيات 2: 1 / 807)

تفسير فرات بن إبراهيم مُعْنَعًا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ رَجُلٌ مُؤْمِنٌ [مُوسِرٌ] عَلَى عَهْدِ النَّبِيِّ ص فِي دَارٍ [لَهُ] حَدِيقَةٌ وَ لَهُ جَارٌ لَهُ صَبِيَّةٌ فَكَانَ يَتَسَاقَطُ الرُّطْبُ مِنَ النَّخْلَةِ فَيَنْشُدُونَ صَبِيَّتَهُ يَأْكُلُونَهُ فَيَأْتِي الْمُسِيرُ فَيُخْرِجُ الرُّطْبَ مِنْ جَوْفِ أَفْوَاهِ الصَّبِيَّةِ وَ شَكَا الرَّجُلُ ذَلِكَ إِلَى النَّبِيِّ ص

Tafseer Furat Bin Ibrahim, transmitting,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘There was an affluent Momin in the era of the Prophet^{-saww}. There was a garden in his house, and for him was a neighbour who had children. The dates would fall from the palm tree and his children requested and ate it. But the affluent man came and took out the dates from the inside of the mouths of the children, and the man complained of that to the Prophet^{-saww}.

فَأَقْبَلَ وَحْدَهُ إِلَى الرَّجُلِ فَقَالَ بَعْني حَدِيقَتَكَ هَذِهِ بِحَدِيقَةٍ فِي الْجَنَّةِ فَقَالَ لَهُ الْمُسِيرُ لَا أَبِيعُكَ عَاجِلًا بِأَجَلِ فَبَكَى النَّبِيُّ ص وَ رَجَعَ نَحْوَ الْمَسْجِدِ فَلَقِيَهُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ لَهُ يَا رَسُولَ اللَّهِ مَا يُبْكِيكَ لَا أَبْكِي اللَّهَ عَيْنَيْكَ

He^{-asws} faced alone to the man and said: ‘Sell this garden of yours to me for a garden in the Paradise’. The affluent man said, ‘The current for the current (not for a future garden)’. The Prophet^{-saww} wept and came towards the Masjid. Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} met him^{-saww} and said to him^{-saww}: ‘What makes you^{-saww} cry? May Allah^{-azwj} not Let your^{-saww} eyes cry!’

فَأَخْبَرَهُ خَيْرَ الرَّجُلِ الضَّعِيفِ وَ الْحَدِيقَةِ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع حَتَّى اسْتَخْرَجَهُ مِنْ مَنْزِلِهِ وَ قَالَ لَهُ بَعْني دَارَكَ قَالَ الْمُسِيرُ بِخَائِطِكَ الْحُسْنَى فَصَنَّقَ عَلِيٌّ يَدَهُ وَ دَارَ إِلَى الضَّعِيفِ فَقَالَ لَهُ تَحَوَّلْ إِلَى دَارِكَ فَقَدْ مَلَكَهَا اللَّهُ رَبُّ الْعَالَمِينَ لَكَ وَ أَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ ع

He^{-saww} informed him^{-asws} the news of the man and the garden. Amir Al-Momineen^{-asws} went until he^{-asws} brought him out from his house and said to him: ‘Sell your house to me^{-asws}!’ The affluent man said, ‘For your^{-asws} excellent garden’. Ali^{-asws} struck his hand (closed the deal), and (gave) the house to the weak one. He^{-asws} said to him: ‘Transfer to your (new) house for Allah^{-azwj}, Lord^{-azwj} of the worlds, has Owned it for you’. And Amir Al-Momineen^{-asws} came back.

وَ نَزَلَ جِبْرِائِيلُ عَلَى النَّبِيِّ ص فَقَالَ لَهُ يَا مُحَمَّدُ اقْرَأْ وَ اللَّيْلُ إِذَا يَغْشَى وَ النَّهَارُ إِذَا بَجَلَى وَ مَا خَلَقَ الذَّكَرَ وَ الْأُنْثَى إِلَى آخِرِ السُّورَةِ

And Jibraeel^{-as} descended unto the Prophet^{-saww} and said to him^{-saww}: ‘O Muhammad^{-saww}! Read: **(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] And what is Created of the male and the female [92:3]** – up to the end of the Chapter.

فَقَامَ النَّبِيُّ ص وَ قَبَّلَ بَيْنَ عَيْنَيْهِ ثُمَّ قَالَ يَا أَيُّهَا أَنْتَ قَدْ أَنْزَلَ اللَّهُ فِيكَ هَذِهِ السُّورَةَ الْكَامِلَةَ.

The Prophet^{-saww} stood up and kissed between his^{-asws} eyes, then said: ‘May my^{-saww} father^{-as} and my^{-saww} mother^{-as} be (sacrificed) for you^{-asws}! Allah^{-azwj} has Revealed this Chapter for you^{-asws}, complete’²⁵.

²⁴ (Extract) (تأويل الآيات 2: 1/807)

²⁵ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 102 H 15