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CHAPTER 100

AL-ADIYAAT

(11 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العاديات و أدمن قراءتها بعثه الله عز و جل مع أمير المؤمنين (عليه السلام) يوم القيامة خاصة، و كان في حجره و رفقائه».

Ibn Babuwayh, by his chain, from Suleyman Bin Khalid, who has said:

'Abu Abdullah^{asws} has said: 'The one who recites *Al-Adiyaat* (100), and is habitual in its recitation, Allah^{azwj} Mighty and Majestic would Resurrect him with Amir-ul-Momineen^{asws} on the Day of Judgement, and would be in his^{asws} protection, and his^{asws} friend'.¹

و قال الصادق (عليه السلام): «من قرأها للخائف أمن من الخوف، و قراءتها للجائع يسكن جوعه، و العطشان يسكن عطشه، فإذا قرأها و أدمن قراءتها المديون أدى الله عنه دينه بإذن الله تعالى».

And Al-Sadiq^{asws} said: 'The one who recites it (Chaper 100) for the fear would be safe from the fear, and if recited for the hunger it would abate his hunger, and for the thirst, it would abate the thirst. If it is recited and habitually recited for the debts, it would get his debts to be paid off, by the Permission of Allah^{azwj} the High'.²

في مجمع البيان ابي بن كعب عن النبي صلى الله عليه وآله قال من قرأها اعطى من الاجر عشر حسنات، بعدد من بات بالمزدلفة وشهد جمعا.

In Majma Al-Bayan – Ubayy Bin Ka'ab, who has said:

'The Rasool-Allah^{saww} has said: 'The one who recites it (100) would be Given from the Recompense of ten Rewards of the number who came to Al-Muzdalifa and witnessed by them all'.³

VERSES 1 - 11

وَالْعَادِيَاتِ ضَبْحًا {1} فَالْمُورِيَاتِ قَدْحًا {2} فَالْمُغِيرَاتِ صُبْحًا {3} فَأَثَرْنَ بِهِ نَقْعًا {4} فَوَسَطْنَ بِهِ جَمْعًا {5} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ {6} وَإِنَّ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ {7} وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ {8} أَفَلَا يَعْلَمُ إِذَا بُعِثَ رَافِعًا فِي الْقُبُورِ {9} وَحُصِّلَ مَا فِي الصُّدُورِ {10} إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ {11}

[100:1] I swear by the runners breathing pantingly, [100:2] Then those that produce fire striking, [100:3] Then those that make raids at morn, [100:4] Then

¹ (ثواب الأعمال: 125).

² (خواص القرآن: 15 «مخطوط»).

³ Tafseer Noor Al Saqalayn – CH 100 H 2

thereby raise dust, [100:5] Then rush thereby upon an assembly: [100:6] Most surely man is ungrateful to his Lord. [100:7] And most surely he is a witness of that. [100:8] And most surely he is tenacious in the love of wealth. [100:9] Does he not then know when what is in the graves is raised, [100:10] And what is in the breasts is made apparent? [100:11] Most surely their Lord that day shall be fully aware of them

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبيد الله بن موسى، قال: حدثنا الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله تعالى: وَ الْعَادِيَاتِ ضَبْحًا فَالْمُورِيَاتِ قَدْحًا، قال: «هذه السورة نزلت في أهل وادي اليباس».

Ali Bin Ibrahim (Tafseer Qummi), from Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

from Abu Abdullah^{asws} regarding the Words of the High **[100:1] I swear by the runners breathing pantingly, [100:2] Then those that produce fire striking,** he^{asws} said: 'This Chapter was Revealed regarding the people of the valley of Al-Yaabas'.

قال: قلت: و ما كان حالهم و قصتهم؟ قال: «إن أهل وادي اليباس اجتمعوا اثني عشر ألف فارس، و تعاهدوا و تعاهدوا و توافقوا «1» على أن لا يتخلف رجل عن رجل، و لا يخذل أحد أحدا، و لا يفر رجل عن صاحبه حتى يموتوا كلهم على حلف واحد، و يقتلوا رسول الله (صلى الله عليه و آله) و عليا (عليه السلام)، فنزل جبرئيل (عليه السلام) على رسول الله (صلى الله عليه و آله)، و أخبره بقصتهم و ما تعاهدوا عليه و توافقوا، و أمره أن يبعث أبا بكر إليهم في أربعة آلاف فارس من المهاجرين و الأنصار،

I said, 'And what was their condition and their story?' He^{asws} said: 'The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they contracted themselves, and committed themselves, and agreed upon that no man would oppose any man, and no one would abandon anyone, nor would a man flee from his companion until all of them die upon one oath of killing the Rasool-Allah^{saww} and Ali^{asws}. So Jibraeel^{as} descended upon the Rasool-Allah^{saww}, and informed him^{saww} of their story and what they had committed themselves to and agreed upon, and He^{azwj} has Commanded that he^{saww} should send Abu Bakr to them among four thousand horsemen from the Emigrants and the Helpers.

فصعد رسول الله (صلى الله عليه و آله) المنبر، فحمد الله و أثنى عليه، ثم قال: يا معشر المهاجرين و الأنصار، إن جبرئيل قد أخبرني أن أهل وادي اليباس اثنا عشر ألف فارس، قد استعدوا و تعاهدوا و توافقوا على أن لا يغدر رجل منهم بصاحبه و لا يفر عنه، و لا يخذله حتى يقتلوني و أخي علي بن أبي طالب، [و قد] أمرني أن أسير إليهم أبا بكر في أربعة آلاف فارس، فخذوا في مسيركم، و استعدوا لعدوكم، و انهضوا إليهم على اسم الله و بركته يوم الاثنين إن شاء الله تعالى.

So the Rasool-Allah^{saww} ascended the Pulpit, Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O group of Emigrants and Helpers. Jibraeel^{as} has informed me^{saww} that the people of the Valley of Al-Yaabas have twelve thousand horsemen who have prepared themselves, and committed themselves, and contracted that no man from among them would betray his companion, nor flee from him, nor abandon him until they have killed me^{saww} and my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}. And He^{azwj} has Commanded me^{saww} that I^{saww} should send against them Abu Bakr among four thousand horsemen. So take (provisions) for your journey and prepare against your

enemy, and rise against them in the Name of Allah^{azwj} and His^{azwj} Blessings are on the coming day, if Allah^{azwj} so Desires’.

فأخذ المسلمون عدتهم وتهيؤوا، و أمر رسول الله (صلى الله عليه و آله) أبا بكر بأمره، و كان فيما أمره به أنه إذا رآهم أن يعرض عليهم الإسلام، فإن بايعوك و إلا واقفهم «1»، فاقتل مقاتليهم، و اسب ذراريهم، و استبح أموالهم، و خرب ضياعهم و ديارهم

The Muslims counted themselves and made their preparations, and the Rasool-Allah^{saww} ordered Abu Bakr with the instructions. Regarding what he^{saww} ordered with was: ‘When you see them, present Al-Islam to them. So if they pledge their allegiances to you (fine) or else stop them. So fight against their fighters and captivate them, and capture their wealth, and ruin their dwellings’.

فمضى أبو بكر و معه من المهاجرين و الأنصار في أحسن عدة، و أحسن هيئة، يسير بهم سيرا رفيقا حتى انتهوا إلى أهل وادي الياابس، فلما نظر القوم نزول القوم عليهم، و نزل أبا بكر و أصحابه قريبا منهم، خرج إليهم من أهل وادي الياابس مانتا رجل مدججين بالسلح، فلما صادفهم قالوا لهم: من أنتم؟ و من أين أقبلتم؟ و أين تريدون؟ ليخرج إلينا صاحبكم حتى نكلمه فخرج إليهم أبو بكر في نفر من أصحابه المسلمين، فقال لهم: أنا أبو بكر صاحب رسول الله. قالوا: ما أقدمك علينا؟ قال: أمرني رسول الله أن أعرض عليكم الإسلام، فإن تدخلوا فيما دخل فيه المسلمون، لكم ما لهم، و عليكم ما عليهم، و إلا فالحرب بيننا و بينكم

So Abu Bakr went, and with him were the Emigrants and the Helpers with a goodly preparation, and good physical built. He travelled with them until they ended up to the people of the valley of Al-Yaabas. So when the people looked at them they encamped against them, and Abu Bakr and his companions encamped near to them. A hundred men from the people of the valley of Al-Yaabas came out to them heavily armed. When they encountered them, they said to them, ‘Who are you? And where do you come from? Send out to us your companion until we speak to him’. So Abu Bakr went out to them among a number of his Muslim companions. He said to them, ‘I am Abu Bakr, a companion of the Rasool-Allah^{saww}’. They said, ‘What made you come to us?’ He said, ‘The Rasool-Allah^{saww} ordered me to present Al-Islam to you. So if you were to enter into what the Muslims have entered into, for you will be what is for them, and against you will be what is against them, or else there will be a war between us and you’.

قالوا: و اللات و العزى، لو لا رحم ماسة و قرابة قريية لقتلناك و جميع من معك قتلة تكون حديثا لمن يكون بعدكم، فارجع أنت و من معك و اربحوا العافية، فإنما نريد صاحبكم بعينه، و أخاه علي بن أبي طالب.

They said, ‘By *Al-Laat* and *Al-Uzza* (two idols), were you not a close relative we would have killed you, and all the ones who are with you so that you would become a narration for the ones who would come after you. So, return, you and those who are with you, in good health, for we only want your master^{saww} and his^{saww} brother Ali^{asws} Bin Abu Talib^{asws}’.

فقال أبو بكر لأصحابه: يا قوم، القوم أكثر منكم أضعافا، و أعد منكم، و قد نأت داركم عن إخوانكم من المسلمين، فارجعوا نعلم رسول الله (صلى الله عليه و آله) بحال القوم، فقالوا له جميعا: خالفت- يا أبا بكر- قول رسول الله (صلى الله عليه و آله) و ما أمرك به، فاتق الله و واقع القوم، و لا تخالف قول رسول الله (صلى الله عليه و آله) فقال: إني أعلم ما لا تعلمون، و الشاهد يرى ما لا يرى الغائب، فانصرف و انصرف الناس أجمعون، فأخبر النبي (صلى الله عليه و آله) بمقالة القوم، و ما رد عليهم أبو بكر، فقال [رسول الله] (صلى الله عليه و آله): يا أبا بكر، خالفت أمري، و لم تفعل ما أمرتك به، و كنت لي و الله عاصيا فيما أمرتك.

Abu Bakr said to his companions, 'O people! These people are much more numerous than you, and better prepared than you, and you are remote from your homes and from your Muslim brothers, so let us return and let the Rasool-Allah^{saww} know of the situation of these people'. So they said to him unanimously, 'You have opposed – O Abu Bakr – the words of the Rasool-Allah^{saww} and what he^{saww} had ordered you with. So fear Allah^{azwj} and stop these people, and do not oppose the Rasool-Allah^{saww}'. So he said, 'I know what you do not know, and the witness sees what the absentee cannot'. He left, and all the people left with him. They informed the Prophet^{saww} of the conversation with those people, and what Abu Bakr replied to them. So the Rasool-Allah^{saww} said: 'O Abu Bakr! You have opposed my^{saww} order, and did not do what I^{saww} commanded you to, and by Allah^{azwj}, you have been disobedient regarding what I^{azwj} ordered you for'.

فقام النبي (صلى الله عليه وآله) حتى صعد المنبر، فحمد الله وأثنى عليه، ثم قال: يا معشر المسلمين، إنني أمرت أبا بكر أن يسير إلى أهل وادي اليايس، وأن يعرض عليهم الإسلام، ويدعوهم إلى الله، فإن أجابوه وإلا واقعهم، وإنه سار إليهم، وخرج إليهم مائتا رجل، فلما سمع كلامهم وما استقبلوه به انتفخ سحره، ودخله الرعب منهم، وترك قولتي، ولم يطع أمرتي، وإن جبرئيل (عليه السلام) جاء من عند الله أن أبعث إليهم عمر مكانه في أصحابه في أربعة آلاف فارس، فسر يا عمر على اسم الله، ولا تعمل ما عمل أبو بكر أخوك، فإنه قد عصى الله وعصاني، وأمره بما أمر به أبا بكر.

The Prophet^{saww} ascended the Pulpit. So he^{saww} Praised Allah^{azwj} and Extolled Him^{azwj}, then said: 'O group of Muslims! I^{saww} ordered Abu Bakr that he should travel to the people of the valley of Al-Yaabas, and he should present Al-Islam to them, and call them towards Allah^{azwj}. So if they respond to him (fine) or else stop them. And he travelled to them, and a hundred of their men came out to him. So when he heard their speech, and what they would be facing him with, he was filled with fear and cowardice, and he was in awe of them, and he ignored my^{saww} words, and did not obey my^{saww} command. And Jibraeel^{as} has come from the Presence of Allah^{azwj} that I^{saww} should send Umar in his place among his companions among four thousand horsemen. So go, O Umar, in the Name of Allah^{azwj}, and do not act as your brother Abu Bakr had acted, for he has disobeyed Allah^{azwj} and disobeyed me, and I^{saww} hereby order you with what I^{saww} had ordered Abu Bakr with'.

فخرج عمر و المهاجرين و الأنصار الذين كانوا مع أبي بكر يقصد في سيره حتى شارف القوم و كان قريبا منهم بحيث يراهم و يرونه، فخرج إليهم مائتا رجل، فقالوا له و لأصحابه مثل مقاتلهم لأبي بكر، فانصرف و انصرف الناس معه، و كاد أن يطير قلبه مما رأى من عدة القوم و جمعهم، و رجع يهرب منهم، فنزل جبرئيل (عليه السلام) فأخبر رسول الله (صلى الله عليه وآله) بما صنع عمر، و أنه قد انصرف و انصرف المسلمون معه.

So Umar went out with the Emigrants and the Helpers who were with Abu Bakr, journeying along the same path until he came to the people and was close enough to them so he could see them and they could see him. A Hundred men came out to him and said to him and his companions similar to what they had said to Abu Bakr. So he left, and the people left with him. His heart almost flew out of him when he saw their huge numbers and what (weaponry) they had with them, and he returned fleeing from them. Jibraeel^{as} descended and informed the Rasool-Allah^{saww} of what Umar had done, and that he had left, and the Muslims had left with him.

فصعد النبي (صلى الله عليه وآله) المنبر، فحمد الله وأثنى عليه، و أخبرهم بما صنع عمر و ما كان منه، و أنه قد انصرف [و انصرف] المسلمون معه مخالفا لأمرتي، عاصيا لقولتي، فقدم عليه فأخبره بمثل ما أخبر به صاحبه، فقال: يا عمر، عصيت الله في عرشه و عصيتني، و خالفت قولتي، و عملت برأيك،

So the prophet^{sawwsawww} ascended the Pulpit. He Praised Allah^{azwj} and Extolled Him^{azwj}, and informed them of what Umar had done, and what happened from it. He^{azwj} said: 'He has left, and the Muslims have left with him in opposition to my^{sawww} orders, having disobeyed my^{sawww} words. He^{sawww} went to them and they informed him of what they had informed his companion'. He^{sawww} said: 'O Umar! You have disobeyed Allah^{azwj} in His^{azwj} Throne and disobeyed me^{sawww}, and opposed my^{sawww} words, and acted by your opinion.

ألا قبح الله رأيك، وإن جبرئيل (عليه السلام) قد أمرني أن أبعث علي بن أبي طالب (عليه السلام) في هؤلاء المسلمين، وأخبرني أن الله يفتح عليه و على أصحابه، فدعا عليا (عليه السلام) و أوصاه بما أوصى به أبا بكر و عمر و أصحابه الأربعة آلاف، و أخبره أن الله سيفتح عليه و على أصحابه.

Indeed, your opinion is ugly (in the Presence of) Allah^{azwj}, and that Jibraeel^{as} has brought Orders for me^{sawww} that I^{sawww} should send Ali^{azwj} Bin Abu Talib^{asws} among these Muslims, and informs me^{sawww} that Allah^{azwj} will Grant victory to him^{asws} and to his^{asws} companions'. So he^{sawww} called for Ali^{asws} and advised him^{asws} with what he^{sawww} had advised Abu Bakr and Umar and their companions of four thousand with, and informed him^{asws} that Allah^{azwj} will be Granting victory to him^{asws} and his^{asws} companions'.

فخرج علي (عليه السلام) و معه المهاجرون و الأنصار، فسار بهم سيرا غير سير أبي بكر و عمر، و ذلك أنه أعنف بهم في السير حتى خافوا أن ينقطعوا من التعب و تحفى دوابهم، فقال لهم: لا تخافوا، فإن رسول الله (صلى الله عليه و آله) قد أمرني بأمر، و أخبرني أن الله سيفتح علي و عليكم، فأبشروا فإنكم على خير و إلى خير، فطابت نفوسهم و قلوبهم، و ساروا على ذلك السير و التعب، حتى إذا كان قريبا منهم حيث يرونه و يراه، أمر أصحابه أن ينزلوا،

So Ali^{asws} went out, and with him^{asws} were the Emigrants and the Helpers. He^{asws} travelled with them by a way other than the one taken by Abu Bakr and Umar, and that was a way, which was more difficult to travel upon, to the extent that they feared cessation (of their campaign) from the fatigue and the tiredness of their animals. So he^{asws} said to them: 'Do not fear, for the Rasool-Allah^{sawww} has ordered me^{asws} with a matter, and informed me^{asws} that Allah^{azwj} will Grant us victory by my^{asws} hand to you. So receive good news, for you are upon good and towards good'. Their hearts and their souls felt better, and they travelled upon that road until they were close enough to them so that they could see him^{asws} and he^{asws} could see them. He^{asws} commanded his^{asws} companions to encamp.

و سمع أهل وادي الياض بمقدم علي بن أبي طالب (عليه السلام) و أصحابه، فخرج إليهم منهم مائتا رجل شاكين في السلاح، فلما رآهم علي (عليه السلام) خرج إليهم في نفر من أصحابه، فقالوا لهم: من أنتم؟ و من أين أقبلتم؟ و أين تريدون؟ قال: أنا علي بن أبي طالب، ابن عم رسول الله (صلى الله عليه و آله) و أخوه، و رسوله إليكم، أدعوكم إلى شهادة أن لا إله إلا الله، و أن محمدا رسول الله، و لكم [إن أمنتكم] ما للمسلمين و عليكم ما عليهم من خير و شر. فقالوا له: إياك أردنا، و أنت طلبتنا، قد سمعنا مقاتلك و ما عرضت علينا، [هذا ما لا يوافقنا]، فخذ حذرنا، و استعد للحرب العوان، و اعلم أنا قاتلوك و قاتلوا أصحابك، و الموعود فيما بيننا و بينك غدا ضحوة، و قد أعذرنا فيما بيننا و بينك.

The people of the valley of Al-Yaabas heard the approach of Ali^{asws} Bin Abu Talib and his^{asws} companions, so a hundred of their men went to them heavily armed. So when Ali^{asws} saw them, he^{asws} went out to them among a number of his^{asws} companions. So they said to him^{asws}, 'Who are you^{asws}? And where do you^{asws} come from? And what do you^{asws} want?' He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, the cousin of the Rasool-Allah^{sawww} and his^{sawww} brother^{asws}, and his^{sawww} messenger to you all. I^{asws} hereby call you to 'إلى شهادة أن لا إله إلا الله، و أن محمدا رسول الله' the testimony of 'There is no god

except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}. If you were to express belief, for you will be what is for the Muslims, and against you would be what is against them, from the good and evil'. So they said to him^{asws}, 'You^{asws} are the one we want, and you^{asws} are seeking us. We have heard your^{asws} speech, and what you^{asws} are presenting to us. This is not compatible to us. So be careful and prepare for a severe battle, and know that I shall kill you^{asws} and your^{asws} companions, and the promised battle starts tomorrow between us and you^{asws}, and we have excused ourselves between us and you^{asws}'.

فقال [لهم] علي (عليه السلام): ويلكم تهددونني بكثرتكم و جمعكم، فأنا أستعين بالله و ملائكته و المسلمين عليكم، و لا حول و لا قوة إلا بالله العلي العظيم فانصرفوا إلى مراكزهم، و انصرف علي (عليه السلام) إلى مركزه، فلما جن الليل أمر أصحابه أن يحسنوا إلى دوابهم و يقضوا و يحسوا و يسرجوا، فلما انشق عمود الصبح صلى بالناس بغلس، ثم أغار عليهم بأصحابه، فلم يعلموا حتى و طنتهم الخيل، فما أدرك آخر أصحابه حتى قتل مقاتليهم، و سبى ذراريهم، و استباح أموالهم، و خرب ديارهم، و أقبل بالأسارى و الأموال معه،

So Ali^{asws} said: 'Woe be unto you! You are threatening me^{asws} with your huge numbers and your unity, so I^{asws} am being Supported by Allah^{azwj}, and the Angels^{as}, and the Muslims against you, and there is no Power or Mighty except with Allah^{azwj}, the Exalted, the Magnificent'. They returned to their positions, and Ali^{asws} returned to his^{asws} position. So when the night had passed, he^{asws} ordered his^{asws} companions that they should relieve their animals, water them, shake their dust, and saddle them. When the dawn broke, he^{asws} Prayed with the people, then attacked them with his^{asws} companions. They did not even know about it until the horses trod upon them. The last of their companions were not even aware that his companion had been killed. And he^{asws} captivated their people, and captured their wealth, and ruined their dwellings, and went with the prisoners of war and the wealth with him^{asws}.

و نزل جبرئيل (عليه السلام)، فأخبر رسول الله (صلى الله عليه و آله) بما فتح الله على علي (عليه السلام) و جماعة المسلمين، فصعد رسول الله (صلى الله عليه و آله) المنبر، فحمد الله و أثنى عليه، و أخبر الناس بما فتح الله على المسلمين، و أعلمهم أنه لم يقتل منهم إلا رجلان، فنزل، و خرج يستقبل عليا (عليه السلام) في جميع أهل المدينة من المسلمين حتى لقيه على ثلاثة أميال من المدينة، فلما رآه علي (عليه السلام) مقبلاً نزل عن دابته، و نزل النبي (صلى الله عليه و آله) حتى التزمه، و قبل ما بين عينيه، فنزل جماعة المسلمين إلى علي (عليه السلام) حيث نزل رسول الله (صلى الله عليه و آله)، فأقبل بالغنيمة و الأسارى و ما رزقهم الله به من أهل وادي اليباس».

And Jibraeel^{asws} descended and informed the Rasool-Allah^{saww} of the victory Allah^{azwj} had Granted to Ali^{asws} and the group of the Muslims. So the Rasool-Allah^{saww} ascended the Pulpit, Praised Allah^{azwj} and Extolled Him^{azwj}, and informed the people of the victory Granted by Allah^{azwj} to the Muslims, and he^{saww} let them know that no more than two of them had been killed. And he^{saww} went out to welcome Ali^{asws} along with all the people of Al-Medina from the Muslims until he^{saww} met with him^{asws} at three miles from Al-Medina. So when Ali^{asws} saw him^{saww}, he^{asws} descended from his^{asws} horse, and the Prophet^{saww} descended until he^{saww} embraced him^{asws}, and kissed him^{asws} between his^{asws} eyes. The group of the Muslims descended to Ali^{asws} where the Rasool-Allah^{saww} had descended, and turned towards the war booty and the prisoners, and what sustenance Allah^{azwj} has Provided them with from the people of the valley of Al-Yaabas'.

ثم قال جعفر بن محمد (عليهما السلام): «ما غنم المسلمون مثلها قط إلا أن يكون من خير، فإنها مثل خير، فأنزل الله تبارك و تعالى في ذلك و العاديات صُبْحاً يعني بالعاديات الخيل تعدو بالرجال، و الضبيح: صيحتها في أعتها و لجمها فآلموريات قَدْحاً فآلمغيرات صُبْحاً فقد أخبرتك أنها أغارت عليهم صباحاً».

Then Ja'far^{asws} Bin Muhammad^{asws} said: 'The Muslims had never achieved such war booty at all except from Khyber, for it was just like the gains from Khyber. So Allah^{azwj} Blessed and High Revealed with regards to that (the whole incident) **[100:1] I swear by the runners breathing pantingly (breath)**, Meaning the running of the horses running with the men, and their cries in their reins and in restraining them **[100:2] Then those that produce fire striking, [100:3] Then those that make raids at morn.** Allah^{azwj} has Told you that they raided them in the morning'.

[قلت]: قوله: فَأَتَرْنَ بِهِ نَفْعًا؟ قال: «يعني الخيل، فأترن بالوادي نفعاً فَوَسَطْنَ بِهِ جَمْعاً». قلت: قوله: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ؟ قال: «لكفور». وَ إِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ؟ قال: «يعنيهما جميعاً، قد شهدا جميعاً وادي الياابس، و كانا لحب الحياة حريصين».

I asked, 'What about His^{azwj} Words **[100:4] Then thereby raise dust?**' He^{asws} said: 'It Means the horses raising dust in the valley **[100:5] Then rush thereby upon an assembly**'. I asked, 'What about His^{azwj} Words **[100:6] Most surely man is ungrateful to his Lord?**' Imam^{asws} replied: 'To disbelieve'. I asked, 'And **[100:7] And most surely he is a witness of that [100:8] And most surely he is tenacious in the love of wealth?**' Imam^{asws} replied: 'Allah^{azwj} Means both of them⁴ who had witnessed the valley of Al-Yaabas, and these two used to be very greedy for the love of life'.

[قلت]: قوله: أ فَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَ حُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ؟ قال: «نزلت الآياتان فيهما خاصة، كانا يضمران ضمير السوء و يعملان به، فأخبر الله خبرهما و فعالهما،

I asked, 'His^{azwj} Words **[100:9] Does he not then know when what is in the graves is raised [100:10] And what is in the breasts is made apparent? [100:11] Most surely their Lord that day shall be fully aware of them?**' Imam^{asws} replied: 'Two Verses were Revealed about those two⁵ cordance with it. So Allah^{azwj} has Informed the news of these two, and the actions of these two.

فهذه قصة أهل وادي الياابس و تفسير العاديات».

So this is the story of the people of the valley of Al-Yaabas and the explanation of (the Chapter) *Al-Adiyaat*.⁶

ثم قال علي بن إبراهيم أيضا في تفسير العاديات ضَبْحًا: أي عدوا عليهم في الضبح، ضباح الكلاب: صوتها، فَأَلْمُورِيَاتٍ قَدْحًا كانت بلادهم فيها حجارة، فإذا وطنتها سنايك الخيل كانت تقدح منها النار، فَأَلْمُغِيرَاتٍ صُبْحًا أي صبجهم بالغارة فَأَتَرْنَ بِهِ نَفْعًا قال: ثارت الغبرة من ركض الخيل فَوَسَطْنَ بِهِ جَمْعًا، قال: توسط المشركين بجمعهم

Then Ali Bin Ibrahim (Tafseer Qummi) said as well in his Tafseer of **[100:1] I swear by the runners breathing pantingly**, i.e., the enemies against them panting like the panting of dogs and their noise **[100:2] Then those that produce fire striking** In the cities were pebbles, and when the hooves of the horses struck against them flames lit up from these **[100:3] Then those that make raids at morn** i.e. it was a morning raid **[100:4] Then thereby raise dust**, he (a.s.) said: 'The dust erupted from

⁴ One and two

⁵ One and two

⁶ (تفسير القمي 2: 434)

the running of the horses **[100:5] Then rush thereby upon an assembly**, he (a.s.) said: 'They rushed upon all of the Polytheists.

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ أَي كَفُورٌ، وَ هُم الذِّينَ أَمَرُوا وَ أَشَارُوا عَلَي أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) أَنْ يَدْعَ الطَّرِيقَ مِمَّا حَسَدُوهُ، وَ كَانَ عَلِي (عَلَيْهِ السَّلَام) قَدْ أَخَذَ بِهِمْ عَلَي غَيْرِ الطَّرِيقِ الذِّي أَخَذَ فِيهِ أَبُو بَكْرٍ وَ عَمْرٌ، فَعَلِمُوا أَنَّهُ يَظْفِرُ بِالقَوْمِ، فَقَالَ عَمْرُو بْنُ العَاصِ لِأَبِي بَكْرٍ: إِنَّ عَلِيًا غَلَامٌ حَدَثٌ لَا عِلْمَ لَهُ بِالطَّرِيقِ، وَ هَذَا طَرِيقٌ مَسْبُوعٌ لَا يُؤْمَنُ فِيهِ السَّبَاعُ، فَمَشِيَإِلَيْهِ، وَ قَالَا لَهُ: يَا أَبَا الحَسَنِ، هَذَا الطَّرِيقُ الذِّي أَخَذْتَ فِيهِ طَرِيقَ مَسْبُوعٍ، فَلَوْ رَجَعْتَ إِلَى الطَّرِيقِ؟ فَقَالَ لَهُمَا أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام): «الزَّيْمَا رِحَالِكَمَا، وَ كَفَا عَمَّا لَا يَعْنِيكَمَا، وَ اسْمَعَا وَ أَطِيعَا، فَإِنِّي أَعْلَمُ بِمَا أَصْنَعُ» فَسَكَتَا.

[100:6] Most surely man is ungrateful to his Lord, i.e., disbelieved, and they are the ones who noted that Amir-ul-Momineen left the road of those two, and they envied, and Ali^{asws} had taken then upon another road than what Abu Bakr and Umar had taken before. So they knew that he^{asws} would be victorious over the people. So Amro Bin Al-Aas said to Abu Bakr, 'Ali^{asws} is a boy and he^{asws} has no knowledge of the roads, and this road is dangerous and there is no safety in it from the lions'. So he went to him^{asws} and said to him^{asws}, 'O Abu Al-Hassan^{asws}, this road which you^{asws} are taking, there is danger from the lions, if only you^{asws} would return to the road (which I took)?' So Amir-ul-Momineen^{asws} said to them both: 'You look after your luggage, and refrain from that which you do not mean, and I^{asws} hear and I^{asws} obey (Rasool-Allah^{saww}), so I^{asws} am more knowing of what I^{asws} am doing'. So they were both become quiet.

وَ قَوْلُهُ: وَ إِنَّهُ عَلَي ذَلِكَ لِشَهِيدٌ أَي عَلَي العِدَاوَةِ وَ إِنَّهُ لِحُبِّ الخَيْرِ لِشَدِيدٌ يَعْنِي حُبَ الحَيَاةِ حَيْثُ خَافَا السَّبَاعَ عَلَي أَنفُسِهِمَا. فَقَالَ اللهُ عَزَّ وَ جَلَّ: أَ فَلَا يَعْلَمُ إِذَا بُعِثَ مَا فِي القُبُورِ وَ حُصِّلَ مَا فِي الصُّدُورِ أَي يَجْمَعُ وَ يَظْهَرُ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَخَبِيرٌ.

And His^{azwj} Words **[100:7] And most surely he is a witness of that**, i.e., upon the enmity (towards Ali^{asws}) **[100:8] And most surely he is tenacious in the love of wealth**, Meaning the love for life, which is why they were scared of the lions for their both selves. So Allah^{azwj} Mighty and Majestic Said **[100:9] Does he not then know when what is in the graves is raised, [100:10] And what is in the breasts is made apparent? Collected and shown [100:11] Most surely their Lord that day shall be fully aware of them**.⁷

وَ عَنِ ابْنِ أَوْرَمَةَ، عَنِ عَلِيِّ بْنِ حَسَّانٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ، عَنِ أَبِي عَبْدِ اللهِ (عَلَيْهِ السَّلَام)، فِي قَوْلِهِ عَزَّ وَ جَلَّ: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ، قَالَ: «كَنُودٌ بَوْلَايَةِ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام)».

And from Ibn Awramat, from Ali Bin Hisan, fro Abdul Rahman Bin Kaseer,

from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic **[100:6] Most surely man is ungrateful to his Lord**, Imam^{asws} said: (It is about the) Disbelief in the Wilayah of Amir-ul-Momineen^{asws}.⁸

⁷ (تفسير القمّي 2: 439)

⁸ (تأويل الآيات 2: 843 / 4).