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CHAPTER 100

AL-ADIYAAT

(11 VERSES)

VERSES 1 - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن سليمان بن خالد، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة العاديات و أدامن 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 Surah Al-Adiyaat, and is habitual in its recitation, Allah^{azwj} Mighty and Majestic would Resurrect him with Amir-al-Momineen^{asws} on the Day of Judgement, and he 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 أدامن قراءتها المديون أدى الله عنه دينه بإذن الله تعالى».

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

في مجمع البيان ابى 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 (Surah Al-Adiyaat) would be Given from the Recompense of ten Rewards of the number who came to Al-Muzdalifa and attended the gathering’.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطي من الأجر كمن قرأ القرآن،

¹ (ثواب الأعمال: 125).

² (خواص القرآن: 15 «مخطوط»).

³ Tafseer Noor Al Saqalayn – CH 100 H 2

And from Khawas Al Quran –

‘It is reported from the Prophet^{saww} having said: ‘One who recites this Surah (Al-Adiyaat) would be Given from the Recompenses like one who recited the (whole) Quran.

و من أدمن قراءتها و عليه دين أعانه الله على قضائه سريعا، كائنا ما كان».

And one who is habitual in its recitation, and upon him are debts, Allah^{azwj} would Assist him upon its fulfilment quickly. He would become as he used to be (without debts)’.⁴

و قال رسول الله (صلى الله عليه و آله): «من صلى بها العشاء الآخرة عدل ثوابها نصف القرآن،

And Rasool-Allah^{saww} said: ‘One who prays Al Isha (the last) Salat with it, would be equated by its Rewards of half the Quran (having been recited).

و من أدمن قراءتها و عليه دين أعانه الله تعالى على قضائه سريعا».

And one who is habitual in its recitation, and upon him are debts, Allah^{azwj} the Exalted would Assist him upon its fulfilment quickly’.⁵

و فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عليه السلام) تَقْرَأُ فِي الْأُولَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّالِثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} (having said): ‘(For the Salat of the Glorification – صَلَاةُ التَّسْبِيحِ) you should recite in the first (Rak’at): **When the earth is shaken with its earthquake [99:1]** (Surah Al Zalzala), and in the second (Rak’at), **(I Swear) by the running (steeds) snorting [100:1]** (Surah Al Adiyaat), and in the third (Rak’at): **When Help of Allah comes and the victory [110:1]** (Surah Al Nasr), and in the fourth (Rak’at): **Say: ‘He, Allah, is One [112:1]** (Surah Al Tawheed)’.

فُلْتُ فَمَا ثَوَابُهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ ذُنُوبًا غَفَرَ اللَّهُ لَهُ

I said, ‘So what are its Rewards?’ He^{asws} said: ‘If there were upon him sin like the grains of sand, Allah^{azwj} would Forgive them for him’.

ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنَّمَا ذَلِكَ لَكَ وَ لِأَصْحَابِكَ .

Then he^{asws} looked at me, so he^{asws} said: ‘But rather, that is for you and for your companions (The Shias)’.⁶

⁴ Tafseer Al Burhan – H 11837

⁵ Tafseer Al Burhan – H 11838

⁶ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 1

VERSES 1 - 11

{1} وَالْعَادِيَاتِ ضَبْحًا

(I Swear) by the running (steeds) snorting [100:1]

{2} فَالْمُورِيَاتِ قَدْحًا

And (by) the striking sparks [100:2]

{3} فَالْمُغِيرَاتِ صُبْحًا

And (by) the morning raiders [100:3]

{4} فَأَثَرْنَ بِهِ نَقْعًا

So they raise the dust by it [100:4]

{5} فَوَسَطْنَ بِهِ جَمْعًا

And they cleave through the gathered (army) [100:5]

{6} إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ

Surely, the human being is ungrateful to his Lord [100:6]

{7} وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ

And he is a witness upon that [100:7]

{8} وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ

And he is strong for the love of the good [100:8]

{9} أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ

Does he not know when whatever is in the graves is Resurrected [100:9]

وَحُصِّلَ مَا فِي الصُّدُورِ {10}

And whatever is in the chests is Made apparent [100:10]

إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ {11}

Surely, their Lord, on the Day would be Informed of them? [100:11]

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 الياابس».

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,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Exalted: ***(I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the striking sparks [100:2]***, he^{asws} said: 'This Surah was Revealed regarding the people of the valley of Al-Yaabas'.

قال: قلت: و ما كان حالهم و قصتهم؟

He (the narrator) said, 'I said, 'And what was their state and their story?''

قال: «إن أهل وادي الياابس 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)،

He^{asws} said: 'The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they made a pact, 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}.

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،

So Jibraeel^{as} descended unto 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 وآله) المنبر، فحمد الله و أثنى عليه، ثم قال: يا معشر المهاجرين و الأنصار، إن جبرئيل قد أخبرني أن أهل وادي اليايس اثنا عشر ألف فارس، قد استعدوا و تعاهدوا و تعاقدوا على أن لا يغدر رجل منهم بصاحبه و لا يفر عنه، و لا يخذله حتى يقتلوني و أخي علي بن أبي طالب،

So 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}.

[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.

And He^{azwj} has Commanded me^{saww} that I^{saww} should send against them Abu Bakr among four thousand horsemen. Therefore take (provisions) for your journey and prepare against your enemy, and rise against them in the Name of Allah^{azwj} and His^{azwj} Blessings on the day of Monday, if Allah^{azwj} so Desires'.

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

The Muslims counted themselves and made their preparations, and 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. Then 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 اليايس، فلما نظر القوم نزول القوم عليهم، و نزل أبا بكر و أصحابه قريبا منهم،

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.

خرج إليهم من أهل وادي اليايس مائتا رجل مدججين بالسلاح، فلما صادفهم قالوا لهم: من أنتم؟ و من أين أقبلتم؟ و أين تريدون؟ ليخرج إلينا صاحبكم حتى نكلمه

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'.

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 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, '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 قريبة لقتلناك و جميع من معك قتلة تكون حديثا لمن يكون بعدكم، فارجع أنت و من معك و ارجحوا 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 (of ours) 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. Therefore 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،

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 Rasool-Allah^{saww} know of the situation of these people'.

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 تحالف قول رسول الله (صلى الله عليه و آله)

But 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}'. He said, 'I know what you do not know, and the witness sees what the absentee cannot'.

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.

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 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، إني أمرت أبا بكر أن يسير إلى أهل وادي الياابس، وأن يعرض عليهم الإسلام، ويدعوهم إلى الله، فإن أجابوه وإلا واقعهم،

The Prophet^{saww} ascended the Pulpit, and 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.

وإنه سار إليهم، وخرج إليه منهم مائتا رجل، فلما سمع كلامهم وما استقبلوه به انتفخ سحره، ودخله الرعب منهم، وترك قولي، ولم يطع أمري،

And he travelled to them, and a hundred of their men came out to him. But 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.

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.

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. Therefore 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 والمهاجرين والأنصار الذين كانوا مع أبي بكر يقصد في سيره حتى شارف القوم وكان قريباً منهم بحيث يراهم ويرونه، فخرج إليهم مائتا رجل، فقالوا له ولأصحابه مثل مقاتلتهم لأبي بكر،

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.

فانصرف وانصرف الناس معه، وكاد أن يطير قلبه مما رأى من عدة القوم وجمعهم، ورجع يهرب منهم، فنزل جبرئيل (عليه السلام) فأخبر رسول الله (صلى الله عليه وآله) بما صنع عمر، وأنه قد انصرف وانصرف المسلمون معه.

So he left, and the people left with him. His heart had almost flown 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 و أثنى عليه، و أخبرهم بما صنع عمر و ما كان منه، و أنه قد انصرف [و انصرف] المسلمون معه مخالفا لأمرى، عاصيا لقولى، فقدم عليه فأخبره بمثل ما أخبر به صاحبه،

So the prophet^{saww} 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^{saww} orders, having disobeyed my^{saww} words. He^{saww} went to them and they informed him of what they had informed his companion'.

فقال: يا عمر، عصيت الله في عرشه و عصيتني، و خالفت قولى، و عملت برأيك،

Then he^{saww} said: 'O Umar! You have disobeyed Allah^{azwj} in His^{azwj} Throne and disobeyed me^{saww}, and opposed my^{saww} words, and acted by your opinion.

ألا قبح الله رأيك، و إن جبرئيل (عليه السلام) قد أمرني أن أبعث علي بن أبي طالب (عليه السلام) في هؤلاء المسلمين، و أخبرني أن الله يفتح عليه و على أصحابه،

Indeed, your opinion is ugly (in the Presence of) Allah^{azwj}, and that Jibraeel^{as} has brought Orders for me^{saww} that I^{saww} should send Ali^{asws} Bin Abu Talib^{asws} among these Muslims, and informs me^{saww} that Allah^{azwj} will Grant victory to him^{asws} and to his^{asws} companions'.

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.

So he^{saww} called Ali^{asws} and advised him^{asws} with what he^{saww} 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،

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.

فقال لهم: لا تخافوا، فإن رسول الله (صلى الله عليه وآله) قد أمرني بأمر، و أخبرني أن الله سيفتح علي و عليكم، فأبشروا فإنكم على خير و إلى خير،

He^{asws} said to them: 'Do not fear, for Rasool-Allah^{saww} has ordered me^{asws} with a matter, and informed me^{asws} that Allah^{azwj} will Grant us victory by my^{asws} hand to you. Therefore receive glad tidings, for you are upon good and towards good'.

فطابت نفوسهم و قلوبهم، و ساروا على ذلك السير و التعب، حتى إذا كان قريبا منهم حيث يرونه و يراهم، أمر أصحابه أن ينزلوا،

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 اليايس 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؟

The people of the valley of Al-Yaabas heard the approach of Ali^{asws} Bin Abu Talib^{asws} and his^{asws} companions, so a hundred of their men went to them heavily armed. When Ali^{asws} saw them, he^{asws} went out to them among a number of his^{asws} companions. They said to him^{asws}, 'Who are you^{asws}? And where do you^{asws} come from? And what do you^{asws} want?'

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 آمتم] ما للمسلمين و عليكم ما عليهم من خير و شر.

He^{asws} said: 'I^{asws} am Ali^{asws} Bin Abu Talib^{asws}, the cousin of the Rasool-Allah^{saww} and his^{saww} brother^{asws}, and his^{saww} messenger to you all. I^{asws} hereby call you to 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'.

فقالوا له: إياك أردنا، و أنت طلبتنا، قد سمعنا مقالتك و ما عرضت علينا، [هذا ما لا يوافقنا]، فخذ حذرک، و استعد للحرب العوان، و اعلم أنا قاتلوك و قاتلوا أصحابك، و الموعود فيما بيننا و بينك غدا ضحوة، و قد أعدنا فيما بيننا و بينك.

But 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. Therefore 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): ويلکم تهددونني بكثرتکم و جمعکم، فأنا أستعين بالله و ملائکته و المسلمین علیکم، و لا حول و لا قوة إلا بالله العلي العظيم

So Ali^{asws} said to them: 'Woe be unto you! You are threatening me^{asws} with your huge numbers and your unity, and 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'.

فانصرفوا إلى مراكزهم، و انصرف علي (عليه السلام) إلى مركزه، فلما جن الليل أمر أصحابه أن يحسنوا إلى دوابهم و يقضموها و يحسوا و يسرجوا، فلما انشق عمود الصبح صلى بالناس بغلس، ثم أغار عليهم بأصحابه،

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 (leading Salat) with the people, then attacked them with his^{asws} companions.

فلم يعلموا حتى وطئتهم الخيل، فما أدرك آخر أصحابه حتى قتل مقاتليهم، و سبي ذراريهم، و استباح أموالهم، و خرب ديارهم، و أقبل بالأسارى و الأموال معه،

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 رجلاً،

And Jibraeel^{as} descended and informed Rasool-Allah^{saww} of the victory Allah^{azwj} had Granted to Ali^{asws} and the group of the Muslims. So 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 none had been killed from them except for two men.

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،

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.

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 الياابس».

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 وَ الْعَادِيَاتِ ضَبْحًا يَعْنِي بِالْعَادِيَاتِ الْخَيْلُ تَعْدُو بِالرِّجَالِ، وَ الضَّبْحُ: صَيْحَتُهَا فِي أَعْنَتِهَا وَ لَجْمُهَا فَالْمُورِيَاتِ قَدْحًا فَالْمُغِيرَاتِ صُبْحًا فَقَدْ أَخْبَرْتُكَ أَنَّهَا أَغَارَتْ عَلَيْهِمْ صَبْحًا».

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 Exalted Revealed with regards to that (whole incident): **(I Swear) by the running (steeds) snorting [100:1]** - Meaning the running of the horses running with the men, and their cries in their reins and in restraining them. **And (by) the striking sparks [100:2] And (by) the morning raiders [100:3]**. Allah^{azwj} has Told you that they raided them in the morning'.

[قلت]: قوله: فَأَتَرْنَ بِهِ نَفْعًا؟ قال: «يعني الخيل، فَأَتَرْنَ بِالْوَادِي نَفْعًا فَوَسَطْنَ بِهِ جَمْعًا».

I asked, '(What about) His^{azwj} Words: **So they raise the dust by it [100:4]?**' He^{asws} said: 'It Means the horses raising dust in the valley, **And they cleave through the gathered (army) [100:5]**'.

قلت: قوله: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ؟ قال: «لكفور».

I asked, '(What about) His^{azwj} Words: **Surely the human being is ungrateful to his Lord [100:6]?**' He^{asws} said: 'Committing Kufir'.

وَ إِنَّهُ عَلَى ذَلِكَ لَشَهِيدٌ؟ قال: «يعنيهما جميعا، قد شهدا جميعا وادي الياض، و كانا لحب الحياة حريصين».

(And for): **And he is a witness upon that [100:7]?**' He^{asws} said: 'Meaning both of them together (Abu Bakr and Umar). They had both witnesses the valley of Al Yaabas, and they were both greedy for the life'.

[قلت]: قوله: أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ وَ حُصِّلَ مَا فِي الصُّدُورِ إِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ خَبِيرٌ؟

I asked, 'His^{azwj} Words: **Does he not know when whatever is in the graves is Resurrected [100:9] And whatever is in the chests is Made apparent [100:10] Surely their Lord, on the Day would be Informed of them? [100:11]?**'

قال: «نزلت الآيتان فيهما خاصة، كانا يضميران ضمير السوء و يعملان به، فأخبر الله خبرهما و فعالهما،

He^{asws} said: 'The two Verses were Revealed regarding both of them (Abu Bakr and Umar) in particular. The two of them were concealing evil consciences and were acting in accordance with it. So Allah^{azwj} has Informed the news of these two, and the actions of these two.

فهذه قصة أهل وادي الياض و تفسير العاديات».

So this is the story of the people of the valley of Al-Yaabas and the interpretation of (the Surah) Al-Adiyaat'.⁷

ثم قال علي بن إبراهيم أيضا في تفسيره إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ أي كفور، و هم الذين أمروا و أشاروا على أمير المؤمنين (عليه السلام) أن يدع الطريق مما حسدوه، و كان علي (عليه السلام) قد أخذ بهم على غير الطريق الذي أخذ فيه أبو بكر و عمر، فعلموا أنه يظفر بالقوم،

Then Ali Bin Ibrahim (Tafseer Qummi) said as well in his Tafseer of: ***Surely the human being is ungrateful to his Lord [100:6]***, i.e. committed Kufr, and they are the ones who noted that Amir-al-Momineen had left the road of those two, and they envied, and Ali^{asws} had taken them upon another road than what Abu Bakr and Umar had taken before, and they knew that he^{asws} would be victorious over the people.

فقال عمرو بن العاص لأبي بكر: إن عليا غلام حدث لا علم له بالطريق، و هذا طريق مسبع لا يؤمن فيه السباع، فمشيا إليه، و قالا له: يا أبا الحسن، هذا الطريق الذي أخذت فيه طريق مسبع، فلو رجعت إلى الطريق؟

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'. 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)?'

فقال لهما أمير المؤمنين (عليه السلام): «الزما رجالكما، و كفا عما لا يعينكما، و اسمعا و أطيعا، فإني أعلم بما أصنع» فسكتا.

But Amir-Al-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}), and I^{asws} am more knowing of what I^{asws} am doing'. So they were both become quiet'.⁸

و عن ابن أورمة، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ، قال: «كنود بولاية أمير المؤمنين (عليه السلام)».

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

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of the Mighty and Majestic: ***Surely the human being is ungrateful to his Lord [100:6]***, he^{asws} said: (It is about the) ungratefulness regarding the Wilayah of Amir-al-Momineen^{asws}.⁹

وروى أيضا، عن أحمد بن هوزة، عن إبراهيم بن إسحاق، عن عبد الله بن حماد، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر عليه السلام قال: سألت عن قول الله عزوجل (والعاديات ضبحا) ؟ قال: ركض الخيل في قتالها.

⁷ (تفسير القمي 2: 434)

⁸ (تفسير القمي 2: 439)

⁹ (تأويل الآيات 2: 843 / 4)

And it is reported as well, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Ibn Hamad, from Amro Bin Shimir, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws}. He (the narrator) said, 'I asked him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the running (steeds) snorting [100:1]?**' He^{asws} said: 'Running of the cavalry horses during its battle'.

(فالموريات قدحا) ؟ قال: توري قدح النار من حوافرها.

And (by) the striking sparks [100:2]? He^{asws} said: 'Sparks of striking fire from their hooves'.

(فالمغيرات صباحا) ؟ قال: أغار علي عليه السلام (عليهم) صباحا.

And (by) the morning raiders [100:3]? He^{asws} said: 'Raid of Ali^{asws} in the morning'.

(فأثرن به نغعا) ؟ قال: أثر بهم علي عليه السلام وأصحابه الجراحات حتى استنقعوا في دمائهم.

So they raise the dust by it [100:4]? He^{asws} said: 'Ali^{asws} and his^{asws} companions effected such wounds on them to the extent that they soaked in their blood'.

(فوسطن به جمعا) ؟ قال: توسط علي عليه السلام وأصحابه ديارهم.

And they cleave through the gathered (army) [100:5]? He^{asws} said: 'Ali^{asws} and his^{asws} companions cleft asunder their houses'.

(إن الانسان لربه لكنود) ؟ قال: إن فلانا لربه لكنود.

Surely the human being is ungrateful to his Lord [100:6]? He^{asws} said: 'Surely, so and so (Abu Bakr) was ungrateful to his Lord^{azwj}'.

(وإنه على ذلك لشهيد) ؟ قال: إن الله شهيد عليه.

And he is a witness upon that [100:7]? He^{asws} said: 'Surely Allah^{azwj} is a Witness upon him'.

(وإنه لحب الخير لشديد) ؟ قال: ذاك أمير المؤمنين عليه السلام.

And he is strong for the love of the good [100:8]? – He^{asws} said: 'That is Amir Al Momineen^{asws}'.¹⁰

«إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ» رَوَى أَبُو أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ: أَ تَذَرُونَ مَنِ الْكَنُودُ؟ قَالُوا: اللَّهُ وَ رَسُولُهُ أَعْلَمُ، قَالَ: الْكَنُودُ الَّذِي يَأْكُلُ وَحْدَهُ وَ يَمْتَنِعُ رِفْدَهُ وَ يَضْرِبُ عَبْدَهُ.

¹⁰ Taweel Al Ayaat Al Zaahira – H 3

(Regarding): ***Surely the human being is ungrateful to his Lord [100:6]***, it is reported from the Prophet^{saww} having said: 'Do you know who is the ungrateful one?' They said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'. He^{saww} said: 'The ungrateful is the one who eats alone and prevents his own feeding (others), and hits his slave'.¹¹

¹¹ H 13 – تفسير نور الثقلين، ج 5، ص: 657