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CHAPTER 73

AL-MUZZAMMIL

(20 VERSES)

VERSES 1 - 20

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

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

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

'Abu Abdullah^{asws} having said: 'The one who recites Surah Al-Muzzammil in the later part of the evening, or late at night, the night and the day would both be two witnesses for him along with Surah Al-Muzzammil, and Allah^{azwj} would Give him a good life, and Make him die a good death'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كان له من الأجر كمن أعتق رقابا في سبيل الله بعدد الجن و الشياطين، و رفع الله عنه العسر في الدنيا و الآخرة،

And from Khawas Al-Quran –

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

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

One who habitually recites it, and sees the Prophet^{saww} in the dream, so he can ask for whatsoever that his heart craves for'.²

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

And Rasool-Allah^{saww} said: 'The one who always read it (Surah Al-Muzzammil), Allah^{azwj} would Lift the difficulties from him in the world and the Hereafter, and he would see the Prophet^{saww} in the dream'.³

¹ (ثواب الأعمال: 120).

² Tafseer Al Burhan – H 11153

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

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

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

And one who recites it one hundred times during the night of Friday (Thursday night), Allah^{azwj} would Forgive one hundred sins for him, and Write one hundred good deeds for him with ten times the like of it, just as Allah^{azwj} the Exalted Said".⁴

VERSE 1

يَا أَيُّهَا الْمُرْمَلُ {1}

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

في جوامع الجامع و روي أنه قد دخل على خديجة و قد جئت فرقا فقال زملوني، فبينما هو على ذلك إذ ناداه جبرئيل: يا أيها المرمّل.

In (the book) Jawami'e Al Jami'a –

'And it is reported that he^{saww} went over to Khadeeja^{asws}, and she^{asws} came with a garment, so he^{saww} said: 'Wrap me^{saww} in it'. So while he^{saww} was upon that state, when Jibraeel^{as} called out: **O you, Al-Muzzammil (the wrapped one)! [73:1].**⁵

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطياني عن الكلبي عن ابي عبد الله عليه السلام قال قال لي كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبي له عشرة اسماء

It has been narrated to us by Ibrahim Bin Haashim, from A'amsh Bin Isa, from Hamaad Al-Taaafi, from Al-Kalby, who has narrated:

Abu Abdullah^{asws} said to me: 'How many names are there in the Quran for (name of) Muhammad^{saww}? I said, 'Two names or three'. He^{asws} said: 'O Kalby, for him^{saww} there are ten names.

وما محمد الا رسول قد خلت من قبله الرسل

³ Tafseer Al Burhan – H 11154

⁴ خواص القرآن: 12 «مخطوط»

⁵ H 3 – تفسير نور الثقلين، ج5، ص: 446

And Muhammad is not except for a Rasool; the Rasools have already passed away before him [3:144].

ومبشرا برسول يأتي من بعدى اسمه احمد

And: **giving glad tidings of a Rasool to come after me, his name being Ahmad'.** [61:6]

ولما قام عبد الله كادوا يكونون عليه لبدا

And: **surely when Abdullah stood supplicating to Him, they almost became crowding upon him [72:19]**

وطه ما انزلنا عليك القرآن لتشقى

And: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

And: **Ya Seen [36:1] By the Wise Quran [36:2] You are one of the Rasools [36:3] Upon a Straight Path [36:4]**

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

And: **Noon! By the Pen, and what they will be writing! [68:1] By the Grace of your Lord you are not insane! [68:2]**

ويا ايها المزمّل

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

ويا ايها المدثر

And: **O you, Al Muddasir! (the covered one) [74:1]**

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلي عما بدا لك

And: **Allah has Sent down to you a Zikr [65:10] A Rasool [65:11].** So the 'Zikr' is a name from the names of Muhammad^{saww}. We^{asws} are the 'Ahl Al-Zikr' (Family of Zikr), therefore ask, O Kalby, about whatever comes to you'.

قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

He (the narrator) said, 'But I forgot, by Allah^{azwj}, the Quran, all of it, and I could not recall a sentence I could ask him^{asws} about'.⁶

VERSES 2 & 3

قُمِ اللَّيْلَ إِلَّا قَلِيلًا {2}

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

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا {3}

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

الشيخ في (التهديب): بإسناده، عن محمد بن الحسين، عن محمد بن إسماعيل، عن منصور، عن عمر بن أذينة، عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، قال: سألته عن قول الله تعالى: قُمِ اللَّيْلَ إِلَّا قَلِيلًا، قال: «أمره الله أن يصلي كل ليلة، إلا أن يأتي عليه ليلة من الليالي لا يصلي فيها شيئاً».

Al-Sheykh in Al-Tehzeeb, by his chain from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Mansour, from Umar Bin Azina, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} the Exalted: **Stand (to pray Salat) at night except a little [73:2]**, he^{asws} said: 'Allah^{azwj} Commanded him^{saww} that he^{saww} should Pray all night, except that there comes to him^{saww} a night from the nights in which he^{saww} should not Pray at all'.⁷

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

Ali Bin Ibrahim (Tafseer Qummi) –

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

⁶ Basaa'ir Al Darajaat – P 10 Ch 18 H 26

⁷ (التهديب 2: 1380 / 335)

⁸ (تفسير القمي 2: 390).

VERSES 4 - 6

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا {4}

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

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا {5}

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

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا {6}

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

عدة من أصحابنا عن سهل بن زياد عن بعض أصحابنا عن علي بن أبي حمزة قال: قال أبو عبد الله عليه السلام: ان القرآن لا يقرء هذرمة ولكن يرتل ترتيلا، فإذا مررت بآية فيها ذكر الجنة فقف عندها؛ واسأل الله عزوجل الجنة، وإذا مررت بآية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (ع) عَلَيْهِ السَّلَامُ (عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) بَيْنَهُ تَبَيَانًا وَلَا تَهْدُهُ هَدَّ الشَّعْرِ وَلَا تَنْشُرُهُ نَشْرَ الرَّثْمِ وَلَا لَكِنَّ أَفْرَعُوا قُلُوبَكُمْ الْقَاسِيَةَ وَلَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورَةِ .

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

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

⁹ Tafseer Noor Al Saqalayn – Ch 73 H 8

one of you should be concerned of (reaching to) the end of the Chapter (rushing it)'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيَلًا قَالَ يَعْني بِقَوْلِهِ وَأَقْوَمُ قِيَلًا قِيَامَ الرَّجُلِ عَنِ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ لَا يُرِيدُ بِهِ غَيْرَهُ .

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

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

عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادِهِ عَنْ بَعْضِهِمْ (عليهم السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيَلًا قَالَ هِيَ رَكْعَتَانِ بَعْدَ الْمَغْرَبِ تُقْرَأُ فِي أَوَّلِ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَ عَشْرٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةِ السُّحْرَةِ وَ مِنْ قَوْلِهِ وَ إِيَّاكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ آيَاتٍ لِقَوْمٍ يَعْقِلُونَ وَ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ

Ali Bin Muhammad, by his chain,

'From one of them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6].** He^{asws} said: 'These are the two Rak'at of *Salāt* after Al-Maghrib. You should recite in the first Rak'at with the Opening of the Book (Surah Al Fatiha), and then (Verses) from the beginning of (Surah) Al-Baqarah, and Al-Sakhra Verse (Ch 7:54), and from His^{azwj} Words: **And your God is one God! There is no god except Him; He is the Beneficent, the Merciful [2:163] Surely in the Creation of the skies and the earth – up to His^{azwj} Words - [2:164]**, and fifteen times: **Say: 'He, Allah, is One [112:1]** (Surah Al-Ikhlāas).

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

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

قَالَ وَ مَنْ وَاطَبَ عَلَيْهِ كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتُّمِائَةِ أَلْفِ حَجَّةٍ .

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

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

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

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

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

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

VERSES 7 & 8

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا {7}

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

وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا {8}

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

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

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

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

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

(As for): **and devote to Him with a devotion [73:8]**, He^{azwj} is Saying, "Be sincere to Him^{azwj} with utmost sincerity".¹⁴

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

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

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

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

'Regarding the Meaning of: **and devote to Him with a devotion [73:8]**, from Abu Ja'far^{asws} and Abu Abdullah^{asws} having said: 'Al-Tabtal is to raise the hands during the Salat'.¹⁵

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

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

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

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

And the Words of the Exalted: **and devote to Him with a devotion [73:8]**, he^{asws} said: 'The supplication – gesturing with one finger; and the beseeching (Al-Tazara'a) – gesturing by two of your fingers anxiously; and the invocation (Al-Ibtihal) – raising your hands and extending both of them; and (all) that is during the weeping, then calling out'.¹⁶

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

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

'Abu Abdullah^{asws} having said: 'Mention the desire and raise the palms towards the sky; and the awe 'Al-Rahba' is such – and made the back of his^{asws} hands towards

¹⁴ (الكافي 3: 17 / 446)

¹⁵ (مجمع البيان 10: 571).

¹⁶ (الكافي 2: 1 / 347)

the sky; and the beseeching is as such – and moved his^{asws} fingers to the right and the left; and such is 'Al-Tabtal' – and he^{asws} raised his^{asws} fingers once, and placed them back; and such is the invocation 'Al-Ibtihal' – and he^{asws} extended his^{asws} hands in front of his^{asws} face towards the Qiblah, and there is no invocation until tears flow'.¹⁷

و عنه: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن أبيه، عن فضالة، عن العلاء، عن محمد بن مسلم، قال: سمعت أبا عبد الله (عليه السلام) يقول: «مر بي رجل و أنا أدعو في صلاتي بيساري، فقال: يا أبا عبد الله يمينك، فقلت: يا أبا عبد الله، إن الله تبارك و تعالى حقه على هذه كحقه على هذه».

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat, from Al-A'la, from Muhammad Bin Muslim who said:

'I heard Abu Abdullah^{asws} saying: 'A man passed by and I^{asws} was supplication in my^{asws} Prayer by my left hand, so he said, 'O Abu Abdullah^{asws}, (supplicate) by your^{asws} right hand' So I^{asws} said: 'O servant of Allah^{azwj}, the Right of Allah^{azwj} Blessed and High upon this (hand) is like upon this (hand)'.¹⁷

و قال: «الرغبة: تبسط يديك [و تظهر] باطنهما، و الرهبة: [تبسط يديك و] تظهر ظاهرهما، و التضرع: تحريك السبابة اليمنى يمينا و شمالا، و التبتل: تحريك السبابة اليسرى ترفعها إلى السماء رسلا و تضعها، و الابتهاال: تبسط يديك و ذراعيك إلى السماء حين ترى أسباب البكاء».

And he^{asws} said: "Al-Raghat' is the extending your hand with your palms showing; and 'Al-Rahbat' is the extending of your hands with the back of your hands upwards; and 'Al-Tazarr'a' ' Is the movement of your right index finger to the right and the left; and 'Al-Tabtal' is the movement of your left index finger, raising it towards the sky and placing it back; and 'Al-Ibtihal' is the extending of your hands and arms towards the sky, where you see the reasons for the weeping'.¹⁸

VERSE 9

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

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

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

¹⁷ (الكافي 2: 3/348).

¹⁸ (الكافي 2: 4/348).

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

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

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

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

قال: يا أمير المؤمنين، سمعته يقول: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

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

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِن مَشْرُقَ الشِّتَاءِ عَلَى حِدَةٍ، وَ مَشْرُقَ الصَّيْفِ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟»

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

و أما قوله: بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِن لَهَا ثَلَاثَ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرِهِ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ.»

And as for His^{azwj} Words: ***I swear by the Lord of the Easts and the Wests [70:40]***, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So it does not return to it except from the following year in that particular day'.¹⁹

¹⁹ Extract (الاحتجاج: 259)

VERSES 10 & 11

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا {10}

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

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا {11}

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

The altered Verse

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ الْمُضَيْلِ عَنْ أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ

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

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

قَالَ يَقُولُونَ فِيكَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا. وَ ذَرْنِي يَا مُحَمَّدُ وَ الْمُكَذِّبِينَ بِوَصِيكَ أُولِي النَّعْمَةِ وَ مَهِّلْهُمْ قَلِيلًا قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

He^{asws} said: ‘What they are saying regarding you^{saww} **and avoid them with a beautiful avoidance [73:10] And leave Me, O Muhammad, and the beliers of your successor, possessors of the bounties, and their respite is (only) a little [73:11].** I said, ‘This is Revelation?’ He^{asws} said: ‘Yes’.²⁰

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

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

²⁰ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 91

'Abu Ja'far^{asws} regarding the Words of the Exalted: **And leave Me and the beliers, [73:11]** - the Verse, he^{asws} said: 'It is a threat Allah^{azwj} Mighty and Majestic Threatened the one who belies the Wilayah of Ali^{asws} Amir-Al-Momineen^{asws, 21}'.

The patience of Rasool-Allah^{saww}

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

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

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

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

Then he^{asws} said: 'Upon you is to be with the patience in the entirety of your affairs, for Allah^{azwj} Sent Muhammad^{saww} and Commanded him^{saww} with the patience and the kindness, so He^{azwj} Said: **And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].** And Said: **Repel with that which is best, so when there is enmity between you and him, he would become like an intimate friend [41:35].**

فصبر رسول الله (صلى الله عليه و آله) حتى نالوه بالعظام، و رموه بها، فضاقت صدره، فأنزل الله عز و جل: وَ لَقَدْ نَعَلْنَاكَ فِضِيْقًا صَدْرَكَ بِمَا يُقُولُونَ.

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

ثم كذبوه و رموه، فحزن لذلك، فأنزل الله تعالى: قَدْ نَعَلْنَاكَ إِنَّهُ لَيَحْزَنُكَ الَّذِي يُقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَ لَكِنَّ الظَّالِمِينَ بآياتِ اللَّهِ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كُذِّبُوا وَ أُوذُوا حَتَّى أَتَاهُمْ نَصْرُنَا فَأَلْزَمَ (صلى الله عليه و آله) نفسه الصبر.

Then they belied him^{saww} and accused him^{saww}, and he^{saww} was grieved due to that, so Allah^{azwj} Revealed: **We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were**

²¹ (المناقب 3: 203).

patient upon what they (people) had been belying until Our Help came to them [6:34]. Thus, he^{saww} necessitated the patience for himself^{saww}.

فقعدوا و ذكروا الله تبارك و تعالى بالسوء و كذبوه، فقال رسول الله (صلى الله عليه و آله): لقد صبرت على نفسي و أهلي و عرضي، و لا صبر لي على ذكركم إلهي. فأنزل الله: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُغُوبٍ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ فَصَبِرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي جَمِيعِ أَحْوَالِهِ.

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

ثم بشر في الأئمة من عترته، و وصفوا بالصبر، فقال: وَ جَعَلْنَا مِنْهُمْ أُمَّةً يَهْتَدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوَفِّقُونَ

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

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

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

فأباح الله قتل المشركين حيث وجدوا، فقتلهم الله على يدي رسول الله (صلى الله عليه و آله) و أحبائه، و عجل الله له ثواب صبره، مع ما ادخر له في الآخرة من الأجر».

Then Allah^{azwj} Permitted the killing of the Polytheists. So Allah^{azwj} Killed them at the hands of Rasool-Allah^{saww} and his^{saww} loved ones, and Allah^{azwj} Hastened to him^{saww} the Reward of his^{saww} patience along with what He^{azwj} had Treasured for him^{saww} in the Hereafter from the Recompense".²²

²² تفسير القمي 1: 196

فِي كِتَابِ الْإِحْتِجَاجِ لِلطَّبْرَسِيِّ رَحِمَهُ اللَّهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ حَدِيثٌ طَوِيلٌ وَ فِيهِ يَقُولُ عَلَيْهِ السَّلَامُ بَعْدَ أَنْ ذَكَرَ الْمُنَافِقِينَ: وَ مَا زَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَتَأَلَّفُهُمْ وَ يُفَرِّقُهُمْ وَ يُجْلِسُهُمْ عَنْ يَمِينِهِ وَ شِمَالِهِ حَتَّى أَذِنَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي إِبْعَادِهِمْ بِقَوْلِهِ: «وَ أَهْجَرْتُهُمْ هَجْرًا جَمِيلًا».

In the book Al Ihtijaj Al Tabarsy –

‘From Amir Al-Momineen^{asws}, there is a lengthy Hadeeth, and in it he^{asws} is saying after having mentioned the hypocrites: ‘And Rasool-Allah^{saww} did not cease to be kind to them, and drawing them closer, and sitting them on his^{saww} right and his^{saww} left, until Allah^{azwj} Mighty and Majestic Permitted for him^{saww} in distancing them by His^{azwj} Words: **and avoid them with a beautiful avoidance [73:10]**’.²³

VERSES 12 - 19

إِنَّ لَدَيْنَا أَنْكَالًا وَحَجِيمًا {12}

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

وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا {13}

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

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيرًا مَهِيلاً {14}

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

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

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

فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلاً {16}

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

H 30 – تفسير نور الثقلين، ج5، ص: 451²³

فَكَيْفَ تَتَّقُونَ إِنْ كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا {17}

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

السَّمَاءُ مُنْفَطِرٌ بِهِ ۗ كَانَ وَعْدُهُ مَفْعُولًا {18}

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

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

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

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

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

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **So how will you guard yourselves if you deny a Day which would make children grey-haired? [73:17]:** He^{azwj} is Saying: "How can you deny the fear of that Day which will make children to be grey-haired?"²⁴

فِي نَهْجِ الْبَلَاغَةِ اخَذُوا يَوْمًا تُفْحَصُ فِيهِ الْأَعْمَالُ وَ يَكْثُرُ فِيهِ الزَّلْزَالُ وَ تَشِيبُ فِيهِ الْأَطْفَالُ.

In Nahj Al-Balagah: - (Amir Al-Momineen^{asws} said): 'Be warned of a Day in which the deeds would be inspected, and the earthquakes would be frequent, and the children would become grey-haired!'²⁵

فِي كِتَابِ التَّوْحِيدِ بِإِسْنَادِهِ إِلَىٰ عَبْدِ اللَّهِ بْنِ سَلَامٍ مَوْلَىٰ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ حَدِيثٌ طَوِيلٌ وَ فِيهِ: فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ نَارًا يُقَالُ لَهَا الْفَلَقُ أَشَدَّ شَيْءٍ فِي جَهَنَّمَ عَذَابًا، فَتَخْرُجُ مِنْ مَكَانِهَا سُودَاءَ مُظْلِمَةً بِالسَّلَاسِلِ وَ الْأَغْلَالِ،

In the book Al Tawheed –

'By his chain up to Abdullah Bin Salam, a slave of Rasool-Allah^{azwj}, there is a lengthy Hadeeth, and in it (he^{saww} is saying): 'So Allah^{azwj} Mighty and Majestic would Command a fire called Al-Falaq, being the most intense thing in Hell as a Punishment. So, it would come out from its place, dark black, with the chains and the shackles.

²⁴ (تفسير القمّي 2: 392).

²⁵ H 33 – تفسير نور الثقلين، ج 5، ص: 452

فَيَأْمُرُهَا اللَّهُ عَزَّ وَجَلَّ أَنْ تَنْفُخَ فِي وُجُوهِ الْحَلَائِيقِ نَفْحَةً فَتَنْفُخُ، فَمِنْ شِدَّةِ نَفْحَتِهَا تَنْقَطِعُ السَّمَاءُ وَ تَنْطَمِسُ النُّجُومُ، وَ تَجْمُدُ الْبِحَارُ، وَ تَزُولُ الْجِبَالُ، وَ تُظْلِمُ الْأَبْصَارُ، وَ تَضَعُ الْحَوَامِلُ حَمْلَهَا، وَ تَشِيبُ الْوِلْدَانُ مِنْ هَوْلِهَا يَوْمَ الْقِيَامَةِ.

The Allah^{azwj} Mighty and Majestic would Command it to blow into the faces of the creatures with a blowing, and it would blow. So, from its blowing, the sky would be rent asunder and the stars would be obscured, and the oceans would solidify, and the mountains would be moved, and the visions would be darkened, and the pregnant women would place their burdens, and the children would become grey-haired from its horrors, on the Day of Judgment”.²⁶

VERSE 20

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

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

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

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

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

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

H 34 – تفسير نور الثقلين، ج 5، ص: 452²⁶

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

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

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

و قوله: عَلِمَ أَنْ لَنْ تُحْصُوهُ وَ كَانَ الرَّجُلُ يَقُومُ وَ لَا يَدْرِي مَتَى يَنْتَصِفُ اللَّيْلُ، وَ مَتَى يَكُونُ الثَّلَاثَانُ، وَ كَانَ الرَّجُلُ يَقُومُ حَتَّى يَصْبَحَ مَخَافَةَ أَنْ لَا يَحْفَظَهُ،

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

فَأَنْزَلَ اللَّهُ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ إِلَى قَوْلِهِ: عَلِمَ أَنْ لَنْ تُحْصُوهُ يَقُولُ: مَتَى يَكُونُ النِّصْفُ وَ الثَّلَاثُ، نَسَخَتْ هَذِهِ الْآيَةُ: فَأَقْرَأُوا مَا تَبَيَّرَ مِنَ الْقُرْآنِ وَ اعْلَمُوا أَنَّهُ لَمْ يَأْتِ نَبِيٌّ قَطُّ إِلَّا خَلَا بِصَلَاةِ اللَّيْلِ، وَ لَا جَاءَ نَبِيٌّ قَطُّ «1» بِصَلَاةِ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ.

So Allah^{azwj} Revealed: **Surely your Lord Knows that you stand (in Salat) [73:20]** - up to His^{azwj} Words: **He Knows that You will never compute it**. He^{azwj} is Saying: 'When it is the half and the third, has been Abrogated by this Verse: **therefore recite from the Quran what is easy for you**, and know that it never came to the Prophet^{saww} at all except that he^{as} stands alone in the night Salat, and there has not come a Prophet^{as} at all except that he^{as} stood to pray Salat in the first part of the night'.²⁷

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

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

'I asked about the Words of Allah^{azwj} Mighty and Majestic: **and lend a goodly loan to Allah [73:20]**, he^{asws} said: 'It is other than the Zakat'.²⁸

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

²⁷ (تفسير القمي 2: 392).

²⁸ (تفسير القمي 2: 393).

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

'It has been reported from Abu Ja'far^{asws} and Abu Abdullah^{asws} that: 'The reason for the Revelation of this Chapter is that the Prophet^{saww} used to stand with his^{saww} companions all night for the Salat to the extent that their feet swelled up due to the frequency of their standing, and that was difficult for him^{saww} and for them. So the Surah was Revealed to lighten it for him^{saww} and for them in the Words of the Exalted: **And Allah Measures the night and the day. He Knows that you will never compute it [73:20]**, i.e., never be able to tolerate it'.²⁹

الطبرسي، قال: روى الحاكم أبو القاسم الحسكاني بإسناده، عن الكلبي، عن أبي صالح، عن ابن عباس، في قوله: وَ طَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ [قال]: علي و أبو ذر.

Al-Tabarsy said, 'Al-Hakam Abu Al-Qasim Al-Haskany has reported by his chain from Al-Kalby, from Abu Salih, who has narrated:

'From Ibn Abbas regarding His^{azwj} Words: **and (so do) a group of those who are with you [73:20]**, said, 'That was Ali^{asws} and Abu Zarr^{ar}'.³⁰

فِي كِتَابِ الْخِصَالِ فِيمَا عَلَّمَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَصْحَابَهُ مِنَ الْأَرْبَعِمِائَةِ بَابٍ مِّمَّا يَصْلُحُ لِلْمُسْلِمِ فِي دِينِهِ وَ دُنْيَاهُ: أَكْثَرُوا الْإِسْتِعْفَارَ تَجَلُّبُوا الرِّزْقَ، وَ قَدَّمُوا مَا اسْتَطَعْتُمْ مِنْ عَمَلِ الْخَيْرِ تَجِدُوهُ عَدَاً.

In the book Al Khisal –

'Among what Amir Al-Momineen^{asws} taught his^{asws} companions from the four hundred subjects from what is correct for the Muslim in his Religion and his world: 'Frequent the seeking of Forgiveness, you will attract the sustenance, and send ahead whatever you are able to from the good deeds, you will be finding it (with Allah^{azwj}) tomorrow!'.³¹

²⁹ (نهج البيان 3: 303 «مخطوط».)

³⁰ (مجمع البيان 10: 575)

³¹ H 39 – تفسير نور الثقلين، ج5، ص: 452