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CHAPTER 86

AL-TARIQ

(17 VERSES)

VERSES 1 - 17

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «من كانت قراءته في فرائضه و السَّمَاءِ وَ الطَّارِقِ، كانت له يوم القيامة عند الله جاه و منزلة، و كان من رفقاء المؤمنين و أصحابهم في الجنة».

Ibn Babuwayh, by his chain, who has narrated:

'Abu Abdullah^{asws} has said: 'The one who had recites it in his Obligatory Salats: **(I Swear) by the sky and Al-Tariq [86:1]**, there would be for him a Prestige and a Status on the Day of Judgement, and he would be from the friends of the Momineen, and their companions in the Paradise'.¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة كتب الله له عشر حسنات بعدد كل نجم في السماء،

And from Khawas Al-Quran –

It has been reported from the Prophet^{saww} having said: 'One who recites this Surah (Al-Tariq), Allah^{azwj} would Write for him ten Rewards by the number of the stars in the sky.

و من كتبها و غسلها بالماء، و غسل بها الجراح لم ترم،

And one who writes it (Surah Al Tariq), and showers (bathes) with its water, and showers (bathes) with it on the open wounds it will not swell.

و إن قرئت على شيء حرسه و أمن صاحبه عليه».

And if it (Surah Al Tariq) is recited upon something which is guarded, its owner would be secure with it'.²

¹ (ثواب الأعمال: 122).

² Tafseer Al Burhan – H 11527

و قال الصادق (عليه السلام): «من غسل بمائها الجراح سكنت و لم تقح،

And Al-Sadiq^{asws} said: 'One who showers (bathes) with its (Surah Al Tariq) water, the open wounds would settle and not swell.

و من قرأها على شيء يشرب دواء يكون فيه الشفاء».

And one who recites it upon something, and drinks it as medication, there would be a healing in it'.³

VERSES 1 - 3

وَالسَّمَاءِ وَالطَّارِقِ {1}

(I Swear) by the sky and Al-Tariq [86:1]

وَمَا أَدْرَاكَ مَا الطَّارِقُ {2}

And what will make you realise what is Al-Tariq? [86:2]

النَّجْمِ الثَّاقِبِ {3}

(It is) the star of piercing brightness [86:3]

ابن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، قال: حدثنا علي بن الحسين، السعدآبادي، عن أحمد بن أبي عبد الله، عن أبيه، و عن محمد بن سليمان الصنعائي، عن إبراهيم بن الفضل، عن أبان بن تغلب، قال: كنت عند أبي عبد الله (عليه السلام) إذ دخل عليه رجل من أهل اليمن فسلم عليه فرد عليه السلام، و قال له: «مرحبا بك يا سعد» فقال له الرجل: بهذا الاسم سميتي أمي، و ما أقل من يعرفني به! فقال له أبو عبد الله (عليه السلام): «صدقت، يا سعد المولى» فقال له الرجل: جعلت فداك، بهذا كنت ألقب.

Ibn Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Al-Husayn, Al-Sa'adabady, from Ahmad Bin Abu Abdullah, from his father, and from Muhammad Bin Suleyman Al-Sana'any, from Ibrahim Bin Al-Fazl, from Aban Bin Taghlab who said:

'I was in the presence of Abu Abdullah^{asws}, when a man from the people of Al-Yemen came up to him^{asws}. He greeted him^{asws}, and he^{asws} returned his greeting, and then said to him: 'Welcome to you, O Sa'ad'. So the man said to him^{asws}, 'It is with this name that my mother had named me, and very few recognise me by it!' So Abu

³ (خواص القرآن: 13 «نحوه»)

Abdullah^{asws} said to him: 'You speak the truth, O Sa'ad Al-Mowla'. The man said to him, 'May I be sacrificed for you^{asws}, it is this very teknonym that I had'.

فقال له أبو عبد الله (عليه السلام): «لا خير في اللقب، إن الله تبارك و تعالى يقول في كتابه: وَ لَا تَنَابَرُوا بِالْألقَابِ بِئْسَ الإِسْمُ الفُسُوقُ بَعْدَ الإِيمَانِ ،

So Abu Abdullah^{asws} said to him: 'There is no good in the nickname. Allah^{azwj}, Blessed and High is Saying in His^{azwj} Book: **nor should you insult each other, nor call each other with nicknames. Evil is the false name after the Eman; and ones who do not repent, so these ones, they are the unjust [49:11].**

ما صنعك يا سعد؟». فقال: جعلت فداك، أنا من [أهل] بيت نضر في النجوم، لا نقول إن باليمن أحدا أعلم بالنجوم منا.

What is your work, O Sa'ad?' He said, 'May I be sacrificed for you^{asws}, I am from a family, we look in the stars (astrologers). We say (believe) that there is no one more knowledgeable of the stars than we are'.

فقال له أبو عبد الله (عليه السلام): «فما زحل عندكم في النجوم؟». فقال اليماني: نجم نحس. فقال أبو عبد الله (عليه السلام): «مه، لا تقولن هذا، فإنه نجم أمير المؤمنين (عليه السلام) و هو نجم الأوصياء (عليهم السلام) و هو النجم الثاقب الذي قال الله عز و حل في كتابه».

So Abu Abdullah^{asws} said to him: 'What is Saturn with you all, with regards to the stars?' The Yemeni said, 'A star of jinx (bad luck)'. Abu Abdullah^{asws} said: 'Muh! (Shh!) Do not say this, for it is a star of Amir-Al-Momineen^{asws}, and it is a star of the successors^{as}, and it is: **(It is) the star of piercing brightness [86:3]**, which Allah^{azwj} Mighty and Majestic has Spoken of in His^{azwj} Book'.

فقال [له] اليماني: فما يعني بالثاقب؟ قال: «إن مطلعته في السماء السابعة، و إنه ثقب بضوئه حتى أضاء في السماء الدنيا، فمن ثم سماه الله عز و حل النجم الثاقب».

So the Yemeni said to him^{asws}, 'What is the meaning of 'Al-Saaqib?' He^{asws} said: 'It's beginning is in the seventh sky, and it pierces by its illumination to the extent that it illuminates in the sky of the world. Hence, Allah^{azwj} Mighty and Majestic has Named it as: **The star of piercing brightness [86:3]** (Al-Saaqib)'.⁴

و عنه، قال: حدثني أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن أبي عبد الله، عن أبيه، عن أحمد بن النضر، عن محمد بن مروان، عن الضحاك بن مزاحم، قال: و سئل علي (عليه السلام) عن الطارق؟ قال: «هو أحسن نجم في السماء، و ليس تعرفه الناس، و إنما سمي الطارق لأنه يطرق نوره سماء سماء إلى سبع سماوات، ثم يطرق راجعا حتى يرجع إلى مكانه».

And from him, from his father, from Sa'd Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Ahmad Bin Al-Nazar, from Muhammad Bin Marwan, from Al-Zahaak Bin Mazahim who said:

⁴ (الخصال: 68 /489)

'I asked Ali^{asws} about 'Al-Tariq'? He^{asws} said: 'It is the best star in the sky, and the people do not recognise it. But rather, it has been Named as Al-Tariq because its light hits the sky after sky up to the seventh sky, then it bounces back until it returns to its place'.⁵

علي بن إبراهيم، قال: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ السَّمَاءِ وَ الطَّارِقِ، قال: «السَّمَاءُ فِي هَذَا الْمَوْضِعِ: أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ)، وَ الطَّارِقُ: الَّذِي يَطْرُقُ الْأُئِمَّةَ (عَلَيْهِمُ السَّلَامُ) مِنْ عِنْدِ رَبِّهِمْ مِمَّا يَحْدُثُ بِاللَّيْلِ وَ النَّهَارِ، وَ هُوَ الرُّوحُ الَّذِي مَعَ الْأُئِمَّةِ (عَلَيْهِمُ السَّلَامُ) يَسُدُّهُمْ».

Ali Bin Ibrahim, from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer, who has narrated:

'Abu Abdullah^{asws} regarding His^{azwj} Words: **(I Swear) by the sky and Al Tariq [86:1]**, he^{asws} said: 'The sky in this subject is Amir-Al-Momineen^{asws}, and 'Al-Tariq' is the coming to the Imams^{asws}, from the Presence of their^{asws} Lord^{azwj}, what occurs by the night and the day, and it is the Spirit which is with the Imams^{asws} informing them^{asws}'.

قال: وَ النَّجْمُ الثَّاقِبُ قال: «ذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)».

He said, 'And: **(It is) the star of piercing brightness [86:3]?**' He^{asws} said: 'That is Rasool-Allah^{saww}'.⁶

VERSE 4

إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ {4}

[86:4] There is not a soul but over it is a keeper

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ لِكُلِّ مُؤْمِنٍ حَافِظٌ وَ سَائِبٌ قُلْتُ وَ مَا الْحَافِظُ وَ مَا السَّائِبُ يَا أَبَا جَعْفَرٍ

Al-Husayn Bin Muhammad Al-Ashary, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Muhammad Bin Al-Fazeyl, from Abu Hamza who said:

'I heard Abu Ja'far^{asws} saying: 'For every Momin there is a Protector and an Informer (Sa'ib)'. I said, 'And what is the Protector, and what is the Informer, O Abu Ja'far^{asws}?'

⁵ (علل الشرائع: 1/577).

⁶ (تفسير القمي: 2: 415).

قَالَ الْحَافِظُ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى حَافِظٌ مِنَ الْوَلَايَةِ يَحْفَظُ بِهِ الْمُؤْمِنَ أَيْنَمَا كَانَ وَ أَمَّا السَّائِبُ فَبِشَارُهُ مُحَمَّدٍ (صلى الله عليه وآله) يُبَشِّرُ اللَّهُ تَبَارَكَ وَ تَعَالَى بِهَا الْمُؤْمِنَ أَيْنَمَا كَانَ وَ حَيْثُمَا كَانَ.

He^{asws} said: 'The Protector from Allah^{azwj} Blessed and Exalted, Protecting by Al-Wilayah by which the Momin is protected wherever he may be. And as for the Informer, so it is the glad tidings of Muhammad^{saww} which Allah^{azwj} Blessed and Exalted Gives to the Momin wherever he may be whatever situation he may be in'.⁷

VERSES 5 - 7

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ {5}

So let the human being consider from what he is Created [86:5]

خُلِقَ مِنْ مَاءٍ دَافِقٍ {6}

He is Created from of water ejected [86:6]

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ {7}

Coming from between the loins and the ribs [86:7]

في كتاب الاحتجاج للطبرسي (ره) قال أبو محمد الحسن العسكري عليه السلام سأل عبد الله بن سوريا رسول الله فقال: أخبرني يا محمد الولد يكون من الرجل أو المرأة؟

In the Book Al-Ihtijaj Al-Tabarsy, who has narrated:

Abu Muhammad^{asws} Al-Hassan Al-Askari^{asws} said: 'Abdullah Bin Sowriya asked Rasool-Allah^{saww}, 'Inform me, O Muhammad^{saww}! The child becomes from the man or the woman?'

فقال النبي صلى الله عليه وآله: اما العظام والعصب والعروق فمن الرجل واما اللحم والدم والشعر فمن المرأة،

So the Prophet^{saww} said: 'As for the bones, and the nerves, and the veins, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman'.

قال: صدقت يا محمد، ثم قال: فما بال الولد يشبه اعمامه ليس فيه من شبه أخواله شيء، ويشبه أخواله وليس فيه من شبه اعمامه شيء

⁷ Al Kafi – H 14643

He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}'. Then said, 'What about the boy who resembles his paternal uncles and there is nothing in him which resembles his maternal uncle, and he resembles his maternal uncles and there is nothing in him which resembles his paternal uncle?'

فقال رسول الله صلى الله عليه وآله: ايهما علا مائه ماء صاحبه كان الشبه له فقال: صدقت يا محمد.

So Rasool-Allah^{saww} said: 'Whichever water is higher, it would have resemblance to its owner'. He said, 'You^{saww} have spoken the truth, O Muhammad^{saww}!'⁸

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا أسألك عن شيء لا يعلمه الا نبي؟ قال: وما هو؟ قال: عن شبه الولد بأبيه وامه،

And from Sowban who said:

'A Jew said to the Rasool-Allah^{saww}, 'Shall I not ask you^{saww} about something which no one would know except a Prophet^{as}?' He^{saww} said: 'And what is it?' He said, 'About the resemblance of the son to his father and his mother'.

قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكرا باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد انثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

He^{saww} said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were higher than the water of the woman, the child would be male by the Permission of Allah^{azwj} Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah^{azwj} Mighty and Majestic, and before that it becomes similar'. – And the Hadeeth is lengthy and we have taken from it the necessary subject'.⁹

وباسناده إلى محمد بن عبد الله بن زرارة عن علي بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتلج النطفتان في الرحم فايتهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة أكثر جاءت تشبه أحواله، وان كانت نطفة الرجل أكثر جاءت تشبه أعمامه،

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

'Amir-Al-Momineen^{asws} has said: 'Two seeds occupy the womb. So whichever of the two is more, it would adopt its resemblance. So if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle'.

⁸ Tafseer Noor Al Saqalayn – CH 86 H 6

⁹ Tafseer Noor Al Saqalayn – CH 86 H 7

وقال: تجول النطفة في الرجل أربعين يوماً فمن أراد أن يدعو الله عزوجل ففي تلك الاربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انثى؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

And he^{asws} said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah^{azwj} Mighty and Majestic, during those forty (days) before He^{azwj} Creates. Then Allah^{azwj} Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah^{azwj} Mighty and Majestic. So it pauses for as long as Allah^{azwj} so Desires it to. He (the Angel) says: 'O my God^{azwj!} Male or female?' So Allah^{azwj} Reveals what He^{azwj} so Desires to, and the Angels writes it'.¹⁰

VERSES 8 - 10

إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ {8}

Surely, He is Able upon Returning him [86:8]

يَوْمَ تُبْلَى السَّرَائِرُ {9}

On the day when the secrets would be Tested [86:9]

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ {10}

So there would neither be any strength for him nor a helper [86:10]

روى ذلك مرفوعاً عن أبي الدرداء قال: قال رسول الله صلى الله عليه وآله: ضمن الله خلقه أربع خصال: الصلوة والزكوة و صوم شهر رمضان والغسل من الجنابة وهى السرائر التى قال الله تعالى: " يوم تبلى السرائر "

And that has been reported with an unbroken chain from Abu Al-Darda who said:

'Rasool-Allah^{saww} said: 'Allah^{azwj} has Taken the Guarantee of His^{azwj} creatures for four characteristics – The Salat, and the Zakat, and the Fasts of the Month of Ramadhan, and the Major Ablution (From sexual impurities) – and these are the secrets which Allah^{azwj} has Spoken of: ***On the day when the secrets would be Tested [86:9]***.¹¹

وَعَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا هَذِهِ السَّرَائِرُ الَّتِي ابْتَلَى اللَّهُ بِهَا الْعِبَادَ فِي الْآخِرَةِ؟

¹⁰ Tafseer Noor Al Saqalayn – Ch 86 H 9

¹¹ Tafseer Noor Al Saqalayn – CH 86 H 14

And from Muaz Bin Jabal who said,

'I asked Rasool-Allah^{saww}, 'What are these secrets which Allah^{azwj} would be testing the servants with in the Hereafter?'

فَقَالَ: سَرَائِرُكُمْ هِيَ أَعْمَالُكُمْ مِنَ الصَّلَاةِ وَ الصَّيَامِ وَ الزَّكَاةِ وَ الوُضُوءِ وَ الغُسْلِ مِنَ الجَنَابَةِ، وَ كُلِّ مَفْرُوضٍ، لِأَنَّ الأَعْمَالَ كُلَّهَا سَرَائِرٌ خَفِيَّةٌ فَإِنْ شَاءَ الرَّجُلُ قَالَ: صَلَّيْتُ وَ لَمْ يُصَلِّ، وَ إِنْ شَاءَ قَالَ: تَوَضَّأْتُ وَ لَمْ يَتَوَضَّأْ، فَذَلِكَ قَوْلُهُ: «يَوْمَ تُبْلَى السَّرَائِرُ».

So he^{saww} said: 'Your secrets, these are your deeds from the Salat, and the Fasts, and the Zakat, and the Wudu, and the major ablution (from the sexual impurities), and every Obligation, because the deeds, all of these are secrets, hidden. So if the man so desires to, he can say, 'I prayed Salat', and (although) he did not pray Salat. And if he so desires, he can say, 'I performed Wudu', and (although) he did not perform Wudu'. Therefore, these are His^{azwj} Words: ***On the day when the secrets would be Tested [86:9]***.¹²

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، في قوله: فَمَا لَهُ مِنْ قُوَّةٍ وَ لَا نَاصِرٍ، قال: «ما له قوة يقوى بها على خالقه، و لا ناصر من الله ينصره، إن أراد به سوءاً».

Then Ali Bin Ibrahim (Tafseer Qummi) said:

'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer regarding His^{azwj} Words: ***So there would neither be any strength for him nor a helper [86:10]***, he^{asws} said: 'There will be no strength to him by which he can strengthen himself against his Creator, nor a helper from Allah^{azwj} to help him, if He^{azwj} Intends evil with him'.¹³

VERSES 11 - 14

وَالسَّمَاءِ ذَاتِ الرَّجْعِ {11}

(I swear) by the sky with the rain [86:11]

وَالْأَرْضِ ذَاتِ الصَّدَعِ {12}

And the earth with the crevices (cracks) [86:12]

إِنَّهُ لَقَوْلُ فَصْلٍ {13}

¹² H 15 – تفسير نور الثقلين، ج 5، ص: 553

¹³ (تفسير القمي 2: 416)

Surely, it is a Decisive Word [86:13]

وَمَا هُوَ بِأَهْزَلٍ {14}

And it is not an amusement [86:14]

في مجمع البيان: انه لقول فصل يعنى ان القرآن يفصل بين الحق والباطل بالبيان عن كل واحد منهما وروى ذلك عن الصادق عليه السلام.

In Majma Al-Bayan, who has narrated:

Surely, it is a Decisive Word [86:13] – He^{azwj} Means the Quran which Decides between the Truth and the Falsehood with the explanation of each one of the two - and that has been reported from Al-Sadiq^{asws},¹⁴

VERSES 15 - 17

إِنَّهُمْ يَكِيدُونَ كَيْدًا {15}

They would be plotting a plot [86:15]

وَأَكِيدُ كَيْدًا {16}

And I would be Planning a plan [86:16]

فَمَهْلِ الْكَافِرِينَ أَمْهَلُهُمْ رُوَيْدًا {17}

So respite the Kafirs, respiting them gently for a while [86:17]

ثم قال علي بن إبراهيم: حدثنا جعفر بن أحمد، عن عبد الله بن موسى، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير، في قوله: إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا «.

Then Ali Bin Ibrahim (Tafseer Qummi) said:

'It has been narrated to us from Ja'far Bin Ahmad, from Abdullah Bin Musa, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer regarding His^{azwj} Words: **They would be plotting a plot [86:15].**

¹⁴ Tafseer Noor Al Saqalayn – CH 86 H 18

قال: «كادوا رسول الله (صلى الله عليه و آله) و كادوا عليا (عليه السلام)، و كادوا فاطمة (عليها السلام)، فقال الله: يا محمد إِنَّهُمْ يَكِيدُونَ كَيْدًا وَ أَكِيدُ كَيْدًا فَمَهْلِكُ الْكَافِرِينَ يَا مُحَمَّدُ أَمْهَلُهُمْ رُوَيْدًا لَوْ قَت بَعَثَ الْقَائِمَ (عليه السلام) فَيَنْتَقِمَ لِي مِنَ الْجَبَابِرَةِ وَ الطَّوَاغِيَتِ مِنْ قُرَيْشٍ وَ بَنِي أُمَيَّةِ وَ سَائِرِ النَّاسِ».

He^{asws} said: 'They plotted against Rasool-Allah^{saww}, and plotted against Ali^{asws}, and plotted against (Syeda) Fatima^{asws}, so Allah^{azwj} Said: ***They would be plotting a plot [86:15] And I would be Planning a plan [86:16] So respite the Kafirs, O Muhammad^{saww} respiting them gently for a while [86:17]***, - up to the time of the Sending of Al-Qaim^{asws}, so he^{asws} will revenge revenge for Me^{azwj} against the mighty and the tyrants of Quraysh, and the clan of Umayya, and the rest of the people'.¹⁵

¹⁵ (تفسير القمّي 2: 416)