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CHAPTER 92

AL-LAIL

(21 VERSES)

VERSES 1 - 21

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أقلت الأرض معه،

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

'Abu Abdullah^{asws} having said: 'The one who frequents in reciting: **(I Swear) by the sun and its clarity [91:1]** (Surah Al-Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried with him.

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

And the Lord^{azwj} Blessed and Exalted would be Saying: 'I^{azwj} Accept your testimonies for My^{azwj} servant) and would Recompense him for it. Go with him to My^{azwj} Garden unto he chooses from it wherever he loves to be, and I^{azwj} would Give it to him from without a Favour, but as a Mercy from Me^{azwj} and a Grace upon him. And congratulations to My^{azwj} servant!"¹

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

And Rasool-Allah^{saww} said: 'The one who was of little inclination so he should habitually recite it (Surah Al-Layl), Allah^{azwj} would Guide him wherever he may go,

¹ (ثواب الأعمال: 123)

and therein are numerous benefits, and memory, and acceptance in the presence of all the people'.²

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

And from Khawas Al-Quran:

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

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

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

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

And the one who prays Salat with it in last Al-Isha Salat, it would be as if he has prayed with a quarter of the Quran, and his Salat would be Accepted'.³

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

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

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

And one who recites in the ear of the one who fell unconscious or had an epileptic fit, he would come around at that time'.⁴

VERSES 1 - 4

وَاللَّيْلِ إِذَا يَغْشَىٰ {1}

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

² Tafseer Al Burhan – H 11657

³ Tafseer Al Burhan – H 11676

⁴ (خواص القرآن: 14 «نحوه»).

وَالنَّهَارِ إِذَا بَجَلَّى {2}

And the day when it is displayed [92:2]

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى {3}

And what is Created of the male and the female [92:3]

إِنَّ سَعْيَكُمْ لَشَتَّى {4}

Surely, your striving is various [92:4]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَاللَّيْلِ إِذَا يَغْشَى وَالنَّجْمِ إِذَا هَوَىٰ وَمَا أَشْبَهَ ذَلِكَ

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

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

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ أَنْ يُفْسِمَ مِنْ خَلْقِهِ بِمَا شَاءَ وَ لَيْسَ لِحَلْقِهِ أَنْ يُفْسِمُوا إِلَّا بِهِ .

He^{asws} said: 'Allah^{azwj} Mighty and Majestic Swears from His^{azwj} creation with whatsoever He^{azwj} so Desires to, and it is not for His^{azwj} creatures that they should be swearing except by Him^{azwj}'.⁵

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

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

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

⁵ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 1

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

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

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

And the Quran has Given examples regarding this for the people, and has Addressed His^{azwj} Prophet^{saww} by it and us^{asws}. So no one else knows it apart from us^{asws}.⁶

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

In the book Al-Manaqib of Ibn Shehr Ashub:

'Al-Baqir^{asws} regarding His^{azwj} Words: **And what is Created of the male and the female [92:3]**, so the male is Amir-Al-Momineen^{asws} and the female is (Syeda) Fatima^{asws}. **Surely, your striving is various [92:4] – different (types)**'.⁷

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

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

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

وَ النَّهَارِ إِذَا تَجَلَّى، و هو القائم (عليه السلام) إذا قام

And the day when it is displayed [92:2], and he^{asws} is Al-Qaim^{asws} when he^{asws} rises".⁸

The altered Verse

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

⁶ (تفسير القمي 2: 425)

⁷ Tafseer Noor Al Saqalayn – CH 92 H 8 (Extract)

⁸ (Extract) (تأويل الآيات 2: 1/807)

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

'Abu Abdullah^{asws} said: '(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] Allah Created the two pairs, the male and the female [92:3] And for Ali is the Hereafter and the closeness [92:13].⁹

VERSES 5 - 7

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ {5}

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

وَصَدَّقَ بِالْحُسْنَىٰ {6}

And ratifies the most excellent [92:6]

فَسَنِّيئِرُهُ لِيُسْرَىٰ {7}

So We will be Facilitating him to the ease [92:7]

و عنه، قال: أخبرنا أحمد بن إدريس، قال: حدثنا أحمد بن محمد، عن الحسين بن سعيد، عن محمد بن الحضيبي، عن خالد بن يزيد، عن عبد الأعلى، عن أبي الخطاب، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أَعْطَىٰ وَ اتَّقَىٰ وَ صَدَّقَ بِالْحُسْنَىٰ، قال: «بالولاية» فَسَنِّيئِرُهُ لِيُسْرَىٰ

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

'From Abu Abdullah^{asws} regarding the Words of the Exalted: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]**, he^{asws} said: '(Ratifies) the Wilayah'. **So We will be Facilitating him to the ease [92:7]**'.¹⁰

في كتاب المناقب لابن شهر آشوب الباقر عليه السلام في قوله: فأما من اعطى واتقى وصدق بالحسنى بقوته وصام حتى وفي بنذره وتصدق بخاتمته وهو راعع، وآثر المقداد بالدينار على نفسه،

In the book Al-Manaqib of Ibn Shehr Ashub:

'Al-Baqir^{asws} regarding His^{azwj} Words: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]**, with his^{asws} meal, and Fasted until he

⁹ (تأويل الآيات 2: 808 / 2)

¹⁰ تفسير القمي 2

fulfilled his vow, and gave in charity with his^{asws} ring while he^{asws} was performing Ruku, and preferred Al-Miqdad with the Dinar over himself^{asws}.

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

He^{asws} said: '**And ratifies the most excellent [92:6]** – and it is the Paradise and the Rewards from Allah^{azwj} by himself^{asws}, **So We will be Facilitating him [92:7]** – due to that, by Making him^{asws} an Imam^{asws} in the grave and a Guide along with the Imams^{asws}, **Facilitating him to the ease [92:7]**'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مَجْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ ضُرَيْسِ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَرَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِرَجُلٍ يَغْرِسُ غَرْسًا فِي حَائِطٍ لَهُ فَوَقَفَ لَهُ وَ قَالَ أَلَا أَدُلُّكَ عَلَى غَرْسٍ أَتَبَتْ أَصْلًا وَ أَسْرَعَ إِيْنَاعًا وَ أَطْيَبَ ثَمَرًا وَ أَبْقَى قَالَ بَلَى فَدُلَّنِي يَا رَسُولَ اللَّهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Malik Bin Atiyya, from Zureys Al Kunasy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} passed by a man planting a plant in a wall of his. So he^{saww} paused for him and said: 'Shall I^{saww} indicate to you upon a plant whose roots are firm, and its growth is quick, and its fruits are good, and it would remain (forever)?' He said, 'Yes, O Rasool-Allah^{saww}!'

فَقَالَ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فُكُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلاَّ اللَّهُ وَ اللَّهُ أَكْبَرُ فَإِنَّ لَكَ إِِنْ قُلْتَهُ بِكُلِّ تَسْبِيحَةٍ عَشْرَ شَجَرَاتٍ فِي الْجَنَّةِ مِنْ أَنْوَاعِ الْفَاكِهَةِ وَ هُنَّ مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ

So he^{saww} said: 'Whenever it is morning and evening, so say, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no God except for Allah^{azwj}, and Allah^{azwj} is the Greatest', so for you would be for every Glorification, if you were to say it, ten trees in the Paradise from a variety of fruits, and these would be from the righteous good deeds'.

قَالَ فَقَالَ الرَّجُلُ فَإِنِّي أَشْهَدُكَ يَا رَسُولَ اللَّهِ أَنَّ حَائِطِي هَذَا صَدَقَةٌ مَقْبُوضَةٌ عَلَى فُقَرَاءِ الْمُسْلِمِينَ أَهْلِ الصَّدَقَةِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ آيَاتٍ مِنَ الْقُرْآنِ فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَى فَسَنُيَسِّرُهُ لِلْيُسْرَى .

He^{asws} said: 'So the man said, 'So I testify, O Rasool-Allah^{saww}, that his wall of mine is a charity held upon for the poor Muslims, the ones deserving of the charity'. So Allah^{azwj} Mighty and Majestic Revealed Verses from the Quran: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]**'.¹²

¹¹ Tafseer Noor Al Saqalayn – CH 92 H 8

¹² Al Kafi V 2 – The Book Of Supplication CH 29 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى بِأَنَّ اللَّهَ تَعَالَى يُعْطِي بِالْوَاحِدَةِ عَشْرَةً إِلَى مِائَةِ أَلْفٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6]** - are the ones to whom Allah^{azwj} the Exalted would Give for one (good deed), ten times or up to a hundred thousand times.

فَمَا زَادَ فَسْتَيْسَّرُهُ لِلْيُسْرَى قَالَ لَا يُرِيدُ شَيْئاً مِنَ الْخَيْرِ إِلَّا يَسَّرَهُ اللَّهُ لَهُ

So what is additional: **So We will be Facilitating him to the ease [92:7]**. He^{asws} said: 'He would not want anything from the goodness, except that Allah^{azwj} would Make it easier for him.¹³

شرف الدين النجفي: في معنى السورة، قال: جاء مرفوعاً، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي عبد الله (عليه السلام)، في قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى نفسه الحق، و اتقى الباطل فَسْتَيْسَّرُهُ لِلْيُسْرَى، أي الجنة

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

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

Background report

علي بن إبراهيم: في قوله تعالى: فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى فَسْتَيْسَّرُهُ لِلْيُسْرَى قال: نزلت في رجل من الأنصار، كانت له نخلة في دار رجل آخر، وكان يدخل عليه بغير إذن، فشكا ذلك إلى رسول الله (صلى الله عليه و آله)، فقال: رسول الله (صلى الله عليه و آله) لصاحب النخلة: «بيني نخلتك هذه بنخلة في الجنة». فقال: لا أفعل. فقال: «تبيعها بديقة في الجنة؟» فقال: لا أفعل.

Ali Bin Ibrahim (Tafseer Qummi):

Regarding the Words of the Exalted: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] So We will be Facilitating him to the ease [92:7]**, he said: 'It was Revealed regarding a man from the Helpers who had a palm tree in the house of another man, and he used to enter it without permission. So he complained about that to the Rasool-Allah^{saww}, and Rasool-Allah^{saww} said to the

¹³ Al Kafi – V 4 – The Book of Zakat Ch 78 H 5 (Extract)

¹⁴ (Extract) (تأويل الآيات 2: 807 / 1)

owner of the palm tree: 'Sell me^{saww} this palm tree of yours to me for a palm tree in the Paradise'. He said, 'I will not do it'. He^{saww} said: 'Will you sell it to me^{saww} for a garden in the Paradise?' He said, 'I will not do it'.

فانصرف، فمضى إليه أبو الدحداح، فاشتراها منه، و أتى أبو الدحداح إلى النبي (صلى الله عليه و آله)، فقال: يا رسول الله، خذها و اجعل لي في الجنة الحديقة التي قلت لهذا بما فلم يقبلها، فقال رسول الله (صلى الله عليه و آله): «لك في الجنة حدائق و حدائق»

So he left. Abu Al-Dahdaah went to him and bought it from him, and came to the Prophet^{saww}. He said, 'O Rasool-Allah^{saww}! Take it, and allocate for me the garden in the Paradise which you^{saww} said would be for this one, but he did not accept it'. So the Rasool-Allah^{saww} said: 'For you, in the Paradise are gardens and gardens'.

فأنزل الله في ذلك: فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى وَ صَدَّقَ بِالْحُسْنَىٰ يَعْنِي أَبُو الدَّحْدَاحِ.

Then Allah^{azwj} Revealed with regards to that: **So, as for one who gives and fears And ratifies the most excellent [92:6]**, meaning Abu Al-Dahdaah".¹⁵

VERSES 8 - 11

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ {8}

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

وَكَذَّبَ بِالْحُسْنَىٰ {9}

And belies the most excellent [92:9]

فَسَنِيئَةٌ لِّلْعُسْرَىٰ {10}

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

وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ {11}

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

¹⁵ (تفسير القمي 2: 425).

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

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

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

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

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مِهْرَانَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا مَنْ بَخِلَ وَ اسْتَعْنَى قَالَ بَخِلَ بِمَا آتَاهُ اللَّهُ عَزَّ وَ جَلَّ وَ كَذَّبَ بِالْحُسْنَى بِأَنَّ اللَّهَ يُعْطِي بِالْوَاحِدَةِ عَشْرَةً إِلَى مِائَةِ أَلْفٍ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Mihran Bin Muhammad, from Sa'ad Bin Tareyf,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And as for one who is stingy [92:8]** – with what Allah^{azwj} Mighty and Majestic has Given him, **And belies the most excellent [92:9]** – (belying) that Allah^{azwj} would Give him from ten up to one hundred thousand, for one'.

فَمَا زَادَ فَسَنِّيَسِرُّهُ لِّلْعُسْرَى قَالَ لَا يُرِيدُ شَيْئاً مِنَ الشَّرِّ إِلَّا يَسِّرُهُ لَهُ

So what is additional, **So We will be Facilitating him to the difficulties [92:10]**. He^{asws} said: 'He will not intend anything from the evil except He^{azwj} would Facilitate it for him'.

¹⁶ تفسير القمي 2

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

وَمَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى قَالَ أَمَا وَاللَّهِ مَا هُوَ تَرَدَّى فِي بَيْتٍ وَلَا مِنْ جَبَلٍ وَلَا مِنْ حَائِطٍ وَ لَكِنَّ تَرَدَّى فِي نَارِ جَهَنَّمَ .

And his wealth will not avail him when he falls [92:11], he^{asws} said: ‘But, by Allah^{azwj}, it is not his falling into a well, nor from a mountain, nor from a wall, but he would fall into the Fire of Hell’.¹⁸

VERSE 12

إِنَّ عَلَيْنَا لَلْهُدَىٰ {12}

Surely, upon Us is to Guide [92:12]

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

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

‘Abu Abdullah^{asws} regarding the Words of the Exalted: **Surely, upon Us is to Guide [92:12]** – meaning that Ali^{asws}, he^{asws} is the Guide’.¹⁹

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

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

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

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

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

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

منه،

¹⁸ Al Kafi – V 4 – The Book of Zakat Ch 78 H 5

¹⁹ (Extract) (تأويل الآيات 2: 1 / 807)

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

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

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

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

Abu Ja'far^{asws} said: 'If the people could, they would (all) love us^{asws}'.²⁰

The altered Verse

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

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

'Abu Abdullah^{asws} that he^{asws} recited: **Surely Ali is for the Guidance, and surely for him is the Hereafter and the closeness [92:12]**, and that is when he^{asws} was asked about the Quran. He^{asws} said: 'The wonders are in it: **and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25]**, and in it is: **Surely Ali is for the Guidance [92:12]**, and that for him^{asws} is the Hereafter and the closeness'.²¹

VERSE 13

وَإِنَّا لَنَا لِلْآخِرَةِ وَالْأُولَىٰ {13}

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

²⁰ (قرب الاسناد: 156).

²¹ (تأويل الآيات 2: 808 / 3).

The altered Verse

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

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

'Abu Abdullah^{asws} has said: 'By Allah^{azwj}, it was Revealed like this: "**Allah is the Creator of the pairs, the male and the female [92:3] and for Ali is the Hereafter and the closeness [92:13]**".²²

VERSES 14 - 16

فَأَنْذَرْتُكُمْ نَارًا تَلَظَّى {14}

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

لَا صَلَاحَ إِلَّا الْأَشْقَى {15}

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

الَّذِي كَذَّبَ وَتَوَلَّى {16}

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

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

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

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

²² (تأويل الآيات 2: 808 / 5).

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

Then he^{asws} said: 'The Fires, some of these are for some apart from the others. So, whatever would be from a Fire of this valley, so it is for the Hostile Ones (Nasibis)'.²³

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

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

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

لا يَصْلَاهَا إِلَّا الْأَشْقَى قال: هو عدو آل محمد (عليهم السلام)

None shall arrive to it except the most wretched [92:15] - These are the enemies of the Progeny^{asws} of Muhammad^{saww}.²⁴

VERSES 17 - 21

وَسَيُجَنَّبُهَا الْأَتْقَى {17}

And the pious would be kept away from it [92:17]

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى {18}

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

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى {19}

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

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى {20}

²³ (تفسير القمي 2: 426)

²⁴ (Extract) (تأويل الآيات 2: 1/807)

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

وَلَسَوْفَ يَرْضَىٰ {21}

And soon he will be pleased [92:21]

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

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

'Abu Abdullah^{asws} regarding the Words of the Exalted: **And the pious would be kept away from it [92:17]**. He^{asws} said: 'That is Amir-Al-Momineen^{asws} and his^{asws} Shias'.²⁵

²⁵ (Extract) (تأويل الآيات 2: 807 / 1)