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## CHAPTER 68

## AL-QALAM

## (52 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن علي بن ميمون الصائغ، قال: قال أبو عبد الله (عليه السلام): «من قرأ سورة (ن و القلم) في فريضة أو نافلة آمنه الله عز و جل من أن يصيبه فقر أبدا، و أعاده الله إذا مات من ضمة القبر».

Ibn Babuwayh, by his chain, from Ali Bin Maymoun Al-Sa'aig who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who recites Surah Noon Wa Al-Qalam (Chapter 68) in either the obligatory (Prayers) or the optional (Prayers) Allah<sup>azwj</sup> Mighty and Majestic would Secure him from ever being poor, and it would invoke Protection of Allah<sup>azwj</sup> for him in the grave when he dies'.<sup>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله): أنه قال: «من قرأ هذه السورة أعطاه الله كتابا الذين أجل الله أحلامهم، و إن كتبت و علقت على الضرس المضروب سكن ألمه من ساعته».

And from Khawas Al-Quran –

It has been reported from the Prophet<sup>saww</sup> having said: 'The one who recites this Chapter (Chapter 68), Allah<sup>azwj</sup> would Give to him the Rewards of the ones whose dreams Allah<sup>azwj</sup> has Fulfilled. And if it is written and attached (Amulet) for the toothache, it would settle down after a while'.<sup>2</sup>

## VERSES 1 TO 3

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ {1} مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ {2} وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ {3}

**[68:1] Noon, and I swear by the Pen and what they will be writing [68:2] By the Grace of your Lord you are not mad [68:3] And most surely you shall have the unrestricted Reward.**

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي يدي علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثني العنبري، قال: حدثنا عبد الله بن أسماء، قال: حدثنا جويرية، عن سفيان بن سعيد الثوري، عن الصادق (عليه السلام)، في تفسير الحروف المقطعة في القرآن، قال: «و أما النون فهو نهر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا، ثم قال عز و جل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان و ما هو كائن إلى يوم القيامة، فالمداد مداد من نور، و القلم قلم من نور، و اللوح لوح من نور».

<sup>1</sup> (ثواب الأعمال: 119).

<sup>2</sup> (خواص القرآن)

Ibn Babuwayh said, 'Abu Al-Hassan Muhammad Bin Haroun Al-Zanjany narrated to us, regarding what he wrote to the hands of Ali Bin Ahmad Al-Baghdady Al-Waraq, from Ma'az Bin Al-Masny Al-Anbary, from Abdullah Bin Asma, from Juweiriya, from Sufyan Bin Saeed Al-Sowry, who has said:

'Al-Sadiq<sup>asws</sup>, regarding the interpretation of the 'الحروف المقطعة' (Abbreviated Letters) in the Quran, having said: 'And as for the (Letter) 'النون' Al-Noon, so it is a river in the Paradise. Allah<sup>azwj</sup> Mighty and Majestic Said: "Freeze!" So it froze becoming like ink. Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet (اللوحة المحفوظة), what had transpired, and what will be transpiring up to the Day of Judgement. So the Ink was the Ink of 'نور' Light, and the Pen was a Pen of 'نور' Light, and the Tablet was a Tablet of 'نور' Light'.

قال سفيان: فقلت له: يا بن رسول الله، بين [لي] أمر اللوح و القلم و المداد فصل بيان، و علمني مما علمك الله؟ فقال: «يا بن سعيد، لو لا أنك أهل للجواب ما أجبتك، فنون ملك يؤدي إلى القلم و هو ملك، و القلم يؤدي إلى اللوح و هو ملك، و اللوح يؤدي إلى إسرافيل، و إسرافيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)». قال: ثم قال [لي]: «قم- يا سفيان- فلا نأمن عليك».

Sufyan said, 'So I said to him<sup>asws</sup>, 'O son<sup>asws</sup> of Rasool-Allah<sup>saww</sup>! Can you<sup>asws</sup> explain to me the matter of the Tablet, and the Pen, and the Ink, in a detailed explanation, and teach me from what Allah<sup>azwj</sup> has Taught you<sup>asws</sup>? So he<sup>asws</sup> said: 'O Bin Saeed! Had you not been deserving of the answer, I<sup>asws</sup> would not have answered you. An Angel leads to the Pen, and it is an Angel. And the Pen leads to the Tablet and it is an Angel. And the Tablet leads to Israfeel<sup>as</sup> and Israfeel<sup>as</sup> leads to Mikaeel<sup>as</sup>, and Mikaeel leads to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> leads to the Prophets<sup>as</sup> and the Rasools<sup>as</sup>'. Then he<sup>asws</sup> said: 'Arise O Sufyan! We<sup>asws</sup> cannot entrust it to you (any more than this much)'<sup>3</sup>.

و عنه، قال: أخبرنا علي بن حبشي بن قوني (رحمه الله) فيما كتب إلي، قال: حدثنا حميد بن زياد، قال: حدثنا القاسم بن إسماعيل، قال: حدثنا محمد بن سلمة، عن يحيى بن أبي العلاء الرازي، أن رجلا دخل على أبي عبد الله (عليه السلام)، فقال: جعلت فداك، أخبرني عن قول الله عز و جل: ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ، فقال: «أما نون فكان نهارا في الجنة أشد بياضا من الثلج و أحلى من العسل، قال الله عز و جل: كن مدادا، فكان مدادا، ثم أخذ شجرة فغرسها بيده- ثم قال: و اليد: القوة، و ليس بحيث تذهب إليه المشبهة- ثم قال لها: كوني قلما، فكانت قلما، ثم قال له: اكتب. فقال له: يا رب، و ما أكتب؟ قال: اكتب ما هو كائن إلى يوم القيامة، ففعل ذلك، ثم ختم عليه و قال: لا تنطقن إلى يوم المعلوم».

And from him, from Ali Bin Habshy Bin Qawny, regarding what he wrote to him, from Hameed Bin Ziyad, from Al-Qasim Bin Ismail, from Muhammad Bin Salma, from Yahya Bin Abu Al-'Ila Al-Razy who said:

'A man came up to Abu Abdullah<sup>asws</sup>, so he said, 'May I be sacrificed for you<sup>asws</sup>! Inform me about the Words of Allah<sup>azwj</sup> Mighty and Majestic [68:1] Noon, and I swear by the Pen and what they will be writing'. So he<sup>asws</sup> said: 'As for the (Letter) Noon, so it was a river in the Paradise, whiter than the snow and sweeter than the honey. Allah<sup>azwj</sup> Mighty and Majestic Said: "Be Ink!" So it became Ink. Then He<sup>azwj</sup> Took a tree, so He<sup>azwj</sup> Planted it by His<sup>azwj</sup> Hand' – then said: 'And the Hand is the Power, and it is not as where you go with the example' – then He<sup>azwj</sup> Said to it: "Become a Pen!" So it became a Pen. Then He<sup>azwj</sup> Said to it: "Write!" So it said to Him<sup>azwj</sup>: 'O Lord<sup>azwj</sup>! And what shall I write?' He<sup>azwj</sup> Said: "Write what is going to

<sup>3</sup> (معاني الأخبار: 23: 1)

happen up to the Day of Judgement'. So it did that. Then He<sup>azwj</sup> Sealed it and Said: "Do not speak up to a Day of the Known time".<sup>4</sup>

و عنه قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا عبد الرحمن بن محمد الحسني، قال: حدثنا أبو جعفر أحمد بن عيسى بن أبي مريم العجلي، قال: حدثنا محمد بن أحمد بن عبد الله بن رباط العرزمي، قال: حدثنا علي بن حاتم المنقري، عن إبراهيم الكرخي، قال: سألت جعفر بن محمد (عليهما السلام) عن اللوح و القلم، فقال: «هما ملكان».

And he said, 'Ahmad Bin Al-Hassan Al-Qataan narrated to us, from Abdul Rahman Bin Muhammad Al-Hasny, from Abu Ja'far Ahmad Bin Isa Bin Abu Maryam Al-Ajaly, from Muhammad Bin Ahmad Bin Abdullah Bin Rabaat Al-Arzamy, from Ali Bin Hatim Al-Munqary, from Ibrahim Al-Karkhy who said,

'I asked Ja'far Bin Muhammad<sup>asws</sup> about the Tablet and the Pen, so he<sup>asws</sup> said: 'These two, are the two Angels'.<sup>5</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا محمد بن الحسن الصفار، قال: حدثنا محمد بن الحسين بن أبي الخطاب و أحمد بن الحسن بن علي بن فضال، عن علي بن أسباط، عن الحسين بن يزيد، قال: حدثني محمد بن سالم، عن الأصمغ بن نباتة، عن أمير المؤمنين (عليه السلام): «ن وَالْقَلَمِ وَ مَا يَسْطُرُونَ فَالْقَلَمُ قَلَمٌ مِنْ نُورٍ، وَ كِتَابٌ مِنْ نُورٍ، وَ فِي لَوْحٍ مَحْفُوظٍ، يَشْهَدُهُ الْمُقْرَبُونَ وَ كَفَى بِاللَّهِ شَهِيدًا».

And from him, said, 'Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed narrated to us, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khataab, and Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Asbaat, from Al-Husayn Bin Yazeed, from Muhammad Bin Salim, from Al-Asbagh Bin Nabata, who has said:

'Amir-ul-Momineen<sup>asws</sup> has said: ***[68:1] Noon, and I swear by the Pen and what they will be writing***, so the Pen is a pen of Light, and Writing of Light, and in a Guarded Tablet, and the ones of Proximity bear witness ***[4:166] and Allah is sufficient as a witness***.<sup>6</sup>

حدثنا ابراهيم بن هاشم بن اعمش بن عيسى عن حماد الطيافى عن الكلبى عن ابى عبد الله عليه السلام قال قال لى كم لمحمد اسم في القرآن قال قلت اسمان أو ثلث فقال يا كلبى له عشرة اسماء وما محمد الا رسول قد خلت من قبله الرسل ومبشرا برسول يأتي من بعدى اسمه احمد ولما قام عبد الله كادوا يكونون عليه ليذا وطه ما انزلنا عليك القرآن لتنتقى ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون ويا ايها المزمل ويا ايها المدثر وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فستل يا كلبى عما بدا لك قال فانسيت والله القرآن كله فما حفظت منه حرفا اسئله عنه.

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<sup>asws</sup> said to me: 'How many names are there in the Quran for Muhammad<sup>saww</sup>? I said, 'Two names or three'. He<sup>asws</sup> said: 'O Kalby, for him<sup>saww</sup> there are ten names. ***[3:144] And Muhammad is no more than a messenger (Al-Rasool); the messengers have already passed away before him [61:6]; and giving the good news of a Messenger who will come after me, his name being Ahmad; and [72:19] And when the slave of Allah (Abdullah) stood up in prayer to Him, they crowded on him, almost stifling; and [20:1] Ta-Ha [20:2] We have not revealed unto thee this Qur'an that you should be distressed; and [36:1] Ya Seen [36:2] I swear by the Quran full of wisdom [36:3] Most surely you are one***

<sup>4</sup> (علل الشرائع: 2 / 402)

<sup>5</sup> (معاني الأخبار: 1 / 30)

<sup>6</sup> (الخصال: 30 / 332)

**of the messengers [36:4] On a right way; and [68:1] Noon. I swear by the Pen and what they will be writing, [68:2] By the grace of your Lord you are not mad; and [73:1] O you who have wrapped up in your garments (Muzzammil) ; [74:1] O you who are clothed (Muddassir); [65:10] Allah has indeed revealed to you a reminder (Zikr), [65:11] A Messenger”.**

The Reminder (Al-Zikr) is a name from the names of Muhammad<sup>saww</sup>. We<sup>asws</sup> are the People<sup>asws</sup> of the Reminder (Ahl Al-Zikr). Ask, O Kalby, of what has appeared to you'. He said, 'By Allah<sup>azwj</sup> I forgot the Quran, all of it. I did not memorise a letter from it, to ask him<sup>asws</sup> about it'.<sup>7</sup>

الحسن بن أبي الحسن الديلمي: بإسناده إلى محمد بن الفضيل، عن أبي الحسن موسى (عليه السلام)، قال: سألته عن قول الله عز و جل: ن وَالْقَلَمِ وَمَا يَسْطُرُونَ: «فالنون اسم لرسول الله (صلى الله عليه و آله)، و القلم اسم لأمير المؤمنين (عليه السلام)».

Al-Hassan Bin Abu Al-Hassan Al-Daylami, by his chain going up to Muhammad Bin Al-Fazeyl, who has narrated the following:

'I asked Abu Al-Hassan Musa<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[68:1] Noon, and I swear by the Pen and what they will be writing**, he<sup>asws</sup> said: 'So the (letter) Noon is a name of the Rasool-Allah<sup>saww</sup>, and the Pen is a name of Amir-ul-Momineen<sup>asws</sup>'.<sup>8</sup>

## VERSE 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ {4}

**[68:4] And you are upon magnificent morals**

ابن بابويه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد، عن أبيه، عن فضالة، عن أبان، عن أبي الجارود، عن أبي جعفر (عليه السلام)، في قول الله عز و جل: وَ إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ، قال: «هو الإسلام».

Ibn Babuwayh, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban, from Abu Al-Jaroud, who has reported the following:

'Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[68:4] And you are upon magnificent morals**, he<sup>asws</sup> said: 'هو الإسلام'.<sup>9</sup>

علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ أي على دين عظيم».

Ali Bin Ibrahim, from Abu Al-Jaroud, who has narrated:

'Abu Ja'far<sup>asws</sup> has said: 'His<sup>azwj</sup> Words **[68:4] And you are upon magnificent morals**, i.e., upon a magnificent Religion'.<sup>10</sup>

<sup>7</sup> Basaair Al Darajaat – P10 CH 18 H 26

<sup>8</sup> (تأويل الآيات 2: 1/710).

<sup>9</sup> (معاني الأخبار: 1/188).

<sup>10</sup> (تفسير القمي 2: 382).

الشيخ ورام: روي أن رسول الله (صلى الله عليه و آله) كان يمشي و معه بعض أصحابه، فأدركه أعرابي فجذبه جذبا شديدا، و كان عليه برد نجراني غليظ الحاشية، فأثرت الحاشية في عنقه (صلى الله عليه و آله) [من شدة جذبه، ثم قال: يا محمد، هب لي من مال الله الذي عندك، فالتفت إليه رسول الله (صلى الله عليه و آله)] فضحك، ثم أمر بإعطائه، و لما أكثرت قريش أذاه و ضربه قال: «اللهم اغفر لقومي، فإنهم لا يعلمون». فذلك قال الله تعالى: وَ إِنَّكَ لَعَلَىٰ خَلْقٍ عَظِيمٍ.

The Sheykh reported that,

'The Rasool-Allah<sup>saww</sup> was walking and with him<sup>saww</sup> were some of his<sup>saww</sup> companions, so a Bedouin realised it and was struck by an intense temptation (to ask for charity). And the Prophet<sup>saww</sup> had upon him a Najrany scarf, which he placed it around his<sup>saww</sup> neck, (which also encourage him to ask), he therefore said, 'O Muhammad<sup>saww</sup>! Gift to me from the wealth of Allah<sup>azwj</sup> which is in your<sup>asws</sup> possession'. So the Rasool-Allah<sup>saww</sup> turned towards him smiling, then commanded for (something) to be given to him. And when many of them from Qureysh got around so much so that it became unpleasant, as they were harming him<sup>saww</sup> and hitting him<sup>saww</sup>, he<sup>saww</sup> said: 'Our Allah<sup>azwj</sup>! Forgive my<sup>saww</sup> people, for they are unaware of the (harm they are doing to me<sup>saww</sup>)'. So that is why Allah<sup>azwj</sup> the High Said **[68:4] And you are upon magnificent morals**'.<sup>11</sup>

## VERSES 5 TO 13

فَسْتَنْصِرُ وَيُبْصِرُونَ {5} بِأَيِّكُمْ الْمَفْتُونُ {6} إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {7} فَلَا تَطْعُ الْمُكَذِبِينَ {8} وَذُوا لُبٍّ تَدْهَنُ فَيُدْهِنُونَ {9} وَلَا تَطْعُ كُلَّ حَلَّافٍ مَّوِينٍ {10} هَمَّازٍ مَشَاءٍ بِنَمِيمٍ {11} مَنَاحٍ لِلْخَيْرِ مُعْتَدٍ أَتِيمٍ {12} عَتَلٌ بَعْدَ ذَلِكَ رَنِيمٍ {13}

**[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad [68:7] Surely your Lord best Knows him who errs from His way, and He best Knows the followers of Guidance [68:8] So do not follow the beliers. [68:9] They wish that you should be pliant so they (too) would be pliant. [68:10] And do not follow any mean swearer [68:11] Defamer, going about with slander [68:12] Forbidder of good, aggressive sinner [68:13] Ignoble, besides all that, base-born;**

وَ بِهِذَا الإسْنَادِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْعَبَّاسِ الْمَكِّيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ عُمَرَ لَقِيَ عَلِيًّا (صلوات الله عليه) فَقَالَ لَهُ أَنْتَ الَّذِي تَقْرَأُ هَذِهِ الْآيَةَ بِأَيْكُمْ الْمَفْتُونُ وَ تُعْرِضُ بِي وَ بِصَاحِبِي

And by this chain, from Abaan, from Abdul Rahmaan Bin Abu Abdullah, from Abu Al-Abbas Al-Makky who said:

'I heard Abu Ja'far<sup>asws</sup> saying that: 'Umar met Ali<sup>asws</sup>, so he said to him<sup>asws</sup>, 'You<sup>asws</sup> are the one who is reciting this Verse: **"[68:6] Which of you is mad"** and applying it to me and to my companion'.

قَالَ فَقَالَ لَهُ أ فَلَا أُخْبِرُكَ بِآيَةٍ نَزَلَتْ فِي بَنِي أُمَيَّةَ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطَّعُوا أَرْحَامَكُمْ فَقَالَ كَذَّبْتَ بَنُو أُمَيَّةَ أَوْصَلُ لِلرَّحِمِ مِنْكَ وَ لِكِنَّكَ أَبَيْتَ إِلا عِدَاوَةَ لِبَنِي نُوَيْمٍ وَ بَنِي عَدِيٍّ وَ بَنِي أُمَيَّةَ.

He<sup>asws</sup> said to him: 'Shall I not inform you of a Verse which has Descended about the Clan of Umayya: **"[47:22] But if you held command, you were sure to make**

<sup>11</sup> (تنبيهه الخواطر 1: 99).

***‘mischief in the land and cut off the ties of kinship’?*** So he said, ‘You<sup>asws</sup> are lying (Nouzobillah). The Clan of Umayya are better at maintaining relations than you<sup>asws</sup> are, but you<sup>asws</sup> refuse to do anything except be inimical to the Clan of Taym (Abu Bakr’s tribe), and the Clan of Ady (Umar’s tribe), and the Clan of Umayya (Muawiya’s tribe).’<sup>12</sup>

محمد بن العباس: عن عبد العزيز بن يحيى، عن عمرو بن محمد بن تركي، عن محمد بن الفضل، عن محمد بن شعيب، عن دلهم بن صالح، عن الضحاک بن مزاحم، قال: لما رأَت قريش تقديم النبي (صلى الله عليه و آله) عليا (عليه السلام) و إعظامه له، نالوا من علي (عليه السلام)، و قالوا: قد افتنن به محمد (صلى الله عليه و آله) فأَنزل الله تبارك و تعالی: ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ

Muhammad Bin Al-Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Tarky, from Muhammad Bin Al-Fazal, from Muhammad Bin Shuayb, from Dalham Bin Saih, from Zahak Bin Mazahim who said:

‘When the Qureysh saw the preferring by the Prophet<sup>saww</sup> of Ali<sup>asws</sup> and his<sup>saww</sup> glorification of him<sup>asws</sup>, they are going to be governed by Ali<sup>asws</sup>, and said, ‘Muhammad<sup>saww</sup> has been possessed’. So Allah<sup>azwj</sup> Blessed and High Revealed **[68:1] Noon, and I swear by the Pen and what they will be writing’.**

قسم أقسم الله تعالی به ما أنتَ بِنِعْمَةِ رَبِّكَ بِمَجْبُورٍ وَ إِنَّ لَكَ لِأَجْرًا غَيْرَ مَمْنُونٍ وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ وَ سَبِيلَهُ: علي بن أبي طالب (عليه السلام).

It was a swear which Allah<sup>azwj</sup>, the High, Swore by **[68:2] By the Grace of your Lord you are not mad [68:3] And most surely you shall have the unrestricted Reward [68:4] And you are upon magnificent morals [68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is possessed [68:7] Surely your Lord best Knows him who errs from His way, and He best Knows the followers of Guidance. And His<sup>azwj</sup> Way – Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>13</sup>**

و عنه: عن علي بن العباس، عن حسن بن محمد، عن يوسف بن كليب، عن خالد، عن حفص ابن عمر، عن حنان، عن أبي أيوب الأنصاري، قال: لما أخذ النبي (صلى الله عليه و آله) بيد علي (عليه السلام) فرفعها، و قال: «من كنت مولاه فعلي مولاه» قال أناس: إنما افتنن بابن عمه فنزلت الآية فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ.

And from him, from Ali Bin Al-Abbas, from Hassan Bin Muhammad, from Yusuf Bin Kaleyb, from Khalid, from Hafsa Ibn Umar, from hanan, from Abu Ayoub Al-Ansary who said:

‘When the Prophet<sup>saww</sup> held the hand of Ali<sup>asws</sup>, so he<sup>saww</sup> raised it and said: ‘The one whom I<sup>saww</sup> was the Master of, so Ali<sup>asws</sup> is his Master’ (من كنت مولاه فعلي مولاه), Anas said, ‘But rather, his cousin<sup>asws</sup> (Nouzobillah) is a madman’. So the Verse **[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad’.**<sup>14</sup>

علي بن إبراهيم، قوله تعالی: فَسَتُبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ بِأَيْكُم تفتنون، هكذا نزلت في بني أمية بِأَيْكُمُ أَي حَبْتَرِ وَ زَفَرِ وَ عَلِي.

<sup>12</sup> Al Kafi – H 14524

<sup>13</sup> (تأويل الآيات 2: 711 / 2).

<sup>14</sup> (تأويل الآيات 2: 711 / 3).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is mad [68:7]** – Which one of you is creating strife (تفتنون), this is how it was Revealed regarding the Clan of Umayya, which one of you – i.e., Hibter (Abu Bakr), and Zafar (Umar) and Ali<sup>asws, 15</sup>.

شرف الدين النجفي: عن محمد بن جمهور، عن حماد بن عيسى، عن الحسين بن المختار، عنهم (صلوات الله عليهم أجمعين): قوله عز وجل: «وَلَا تُطِيعُ كُلَّ حَلْفٍ مَّهِينٍ الثَّانِي هَمَّازٍ مَشَاءٍ بِنَمِيمٍ مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ عُتْلٌ بَعْدَ ذَلِكَ زَيْنِيمٍ قَالَ: «العتل: الكافر العظيم الكفر، و الزنيم: ولد الزنا».

Sharaf Al-Deen Najafy, from Muhammad Bin Jamhour, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, who has narrated the following:

‘(They) the Imams<sup>asws</sup>, regarding the Words of the Mighty and Majestic **[68:10] And do not follow any mean swearer The second (Umar) [68:11] Defamer, going about with slander [68:12] Forbidder of good, aggressive sinner [68:13] Ignoble, besides all that, base-born**. He<sup>asws</sup> said: ‘Al-Utul’ (عُتْلٌ) is the infidel of great infidelity. And the base-born (الزنيم) – Is the one born of adultery’.<sup>16</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي الْمَسْجِدِ الْحَرَامِ فَذَكَرَ بَنِي أُمَيَّةَ وَ دَوْلَتَهُمْ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ إِنَّمَا نَرْجُو أَنْ تَكُونَ صَاحِبَهُمْ وَ أَنْ يُظْهَرَ اللَّهُ عَزَّ وَ جَلَّ هَذَا الْأَمْرَ عَلَى يَدَيْكَ فَقَالَ مَا أَنَا بِصَاحِبِهِمْ وَ لَا بِسِرْنِي أَنْ أَكُونَ صَاحِبَهُمْ إِنَّ أَصْحَابَهُمْ أَوْلَادُ الزَّانَا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ مِنْذُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ سِنِينَ وَ لَا أَيَّاماً أَقْصَرَ مِنْ سِنِينِهِمْ وَ أَيَّامِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْمُرُ الْمَلِكُ الَّذِي فِي يَدِهِ الْفُلْكَ فَيَطُوبِيهِ طَيِّباً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Abu Ali Al-Ashary, from Muhammad Bin Abdul Jabbar, together from Ali Bin hadeed, from Jameel Bin Darraaj, from Zurara who said:

Abu Ja'far<sup>asws</sup> was in the Sacred Masjid. So there was a mention of the Clan of Umayya and their government. Some of his<sup>asws</sup> companions said to him<sup>asws</sup>, ‘We hope that you<sup>asws</sup> will become their master and that Allah<sup>azwj</sup> will Display this Command upon your<sup>asws</sup> hands’. So he<sup>asws</sup> said: ‘I<sup>asws</sup> am not their master, nor am I<sup>asws</sup> happy to be their master, for their companions are the sons of adultery. Allah<sup>azwj</sup> never Created, since the creation of the Heavens and the earth, years nor days shorter than their years and their days. Allah<sup>azwj</sup> Ordered those Angels control (the movement of) orbit, to rotate it like a scroll’.<sup>17</sup>

أحمد بن محمد بن خالد البرقي، عن أبيه، عن حدثه، عن جابر، قال: قال أبو جعفر (عليه السلام): «قال رسول الله (صلى الله عليه وآله): ما من مؤمن إلا وقد خلص ودي إلى قلبه [و ما خلص ودي إلى قلب أحد] إلا وقد خلص ودي إلى قلبه،

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from the one who narrated it, from Jabir who said:

‘Abu Ja'far<sup>asws</sup> said: ‘The Rasool-Allah<sup>saww</sup> said: ‘There is none from the Believer except that he is sincere and friendly to his own heart, and there is no one who is

<sup>15</sup> (تفسير القمي 2: 380)

<sup>16</sup> (تأويل الآيات 2: 2: 4 / 712)

<sup>17</sup> Al Kafi – H 14985



sincere and cordial to his heart except that he has sincere cordiality to Ali<sup>asws</sup>, (who controls) his heart.

كذب- يا علي- من زعم أنه يحبني و يبغضك، قال: فقال رجلان من المنافقين: لقد فتن رسول الله (صلى الله عليه و آله) بهذا الغلام فأنزل الله تبارك و تعالى فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمْ الْمُفْتُونُ ... وَدُوا لَوْ تُدْهِنُ فَيُدْهِنُونَ وَ لَا تُطِيعُ كُلَّ حَلَّافٍ مَهِينٍ قال: نزلت فيهما إلى آخر الآية».

(The Rasool-Allah<sup>saww</sup> added): He has lied – O Ali<sup>asws</sup> – the one who thinks that he loves me<sup>saww</sup> but he hates you<sup>asws</sup>. So two men (Abu Bakr and Umar) from the hypocrites said, ‘The Rasool-Allah<sup>saww</sup> has been mesmerised by this boy’. So Allah<sup>azwj</sup> Blessed and High Revealed **[68:5] So you shall be seeing, and they (too) shall be seeing, [68:6] Which of you is possessed [68:7] . . . . . [68:9] They wish that you should be pliant (easily swayed) so they (too) would be pliant. [68:10] And do not follow any mean swearer, this was Revealed for the two of them (Abu Bakr and Umar), up to the end of the Verse’**.<sup>18</sup>

علي بن إبراهيم: قوله تعالى فَلَا تُطِيعُ الْمُكَذِّبِينَ قال: في علي (عليه السلام) وَدُوا لَوْ تُدْهِنُ فَيُدْهِنُونَ أي أحبوا أن تغش في علي فيغشون معك وَ لَا تُطِيعُ كُلَّ حَلَّافٍ مَهِينٍ قال: الحلاف: الثاني، حلف لرسول الله (صلى الله عليه و آله) أنه لا ينكث عهداً هَمَّازٌ مَشَاءٌ بِنَمِيمٍ قال: كان ينم على رسول الله (صلى الله عليه و آله) و يهمز بين أصحابه، قال: الذي يغمز الناس و يستحق الفقراء.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the High **[68:8] So do not follow the beliers**, he<sup>asws</sup> said: ‘Regarding Ali<sup>asws</sup> (Not to follow the beliers) **[68:9] They wish that you should be easily swayed so they (too) would be easily swayed**, i.e., they would love it if you<sup>saww</sup> were to betray Ali<sup>asws</sup>, so they would betray him<sup>asws</sup> along with you<sup>saww</sup> **[68:10] And do not follow any mean swearer**, he<sup>asws</sup> said: ‘The swearer – The second one (Umar). He used to swear to Rasool-Allah<sup>saww</sup> that he would never break the oath, **[68:11] Defamer, going about with slander**. He<sup>asws</sup> said: ‘He betrayed the Rasool-Allah<sup>saww</sup> and used to instigate among his<sup>saww</sup> companions. He used to wink at the people, and would belittle the poor.

قوله تعالى: مَنَاعٌ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ قال: الخير: أمير المؤمنين (عليه السلام)، مُعْتَدٍ أي اعتدى عليه، و قوله: عَتَلٌ بَعْدَ ذَلِكَ زَنِيمٍ قال: العتل: العظيم الكفر، و الزنيم: الدعي.

The Words of the High **[68:12] Forbiddes of good, aggressive sinner**. He<sup>asws</sup> said: The good – Amir-ul-Momineen<sup>asws</sup>. The aggressive sinner – i.e., he (Umar) aggressively assaulted him<sup>asws</sup>. And His<sup>azwj</sup> Words **[68:13] Ignoble, besides all that, base-born**. He<sup>asws</sup> said: ‘Al-Utul’ – The great infidelity. And base-born – adoptee.<sup>19</sup>

## VERSES 14 TO 16

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ {14} إِذَا تَتَلَّى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {15} سَنَسِمُهُ عَلَى الْخُرْطُومِ {16}

<sup>18</sup> (المحاسن: 71 / 151).

<sup>19</sup> (تفسير القمي 2: 380)

**[68:14] He had the possession of wealth and sons. [68:15] When Our communications are recited to him, he says: Stories of the former ones [68:16] We will brand him on the nose.**

علي بن إبراهيم: قوله: إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ: كُنَىٰ عَنِ الثَّانِي، قَالَ أَسَاطِيرُ الْأَوَّلِينَ أَيُّ أَكَاذِيبِ الْأَوَّلِينَ، قَوْلُهُ: سَنَسِيْمُهُ عَلَىٰ الْخُرْطُومِ قَالَ: فِي الرَّجْعَةِ، إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ رَجَعَ أَعْدَاؤُهُ، فَيَسْمَهُمْ بِمِيسَمٍ مَعَهُ كَمَا تَوْسَمُ الْبَهَائِمُ، عَلَىٰ الْخُرَاطِيمِ: الْأَنْفِ وَالشَّفَتَيْنِ.

Ali Bin Ibrahim (Tafseer Qummi) –

His<sup>azwj</sup> Words **[68:15] When Our communications are recited to him** He<sup>asws</sup> said: 'Teknonym about the Second one (Umar) **he says: Stories of the former ones** i.e., belier of the former ones. His<sup>azwj</sup> Words **[68:16] We will brand him on the nose**, he<sup>asws</sup> said: 'Regarding the Return (Al-Raj'at). When Amir-ul-Momineen<sup>asws</sup> returns, and his<sup>asws</sup> enemies (also) return, so their foreheads would be branded like the branding of the animal, upon their noses – the nose and the two lips'.<sup>20</sup>

## VERSES 17 TO 33

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ {17} وَلَا يَسْتَنْتُونَ {18} فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ {19} فَأَصْبَحَتْ كَالصَّرِيمِ {20} فَتَنَادُوا مُصْبِحِينَ {21} أَنْ اْعُدُوا عَلَيَّ حَرثَكُمْ إِنْ كُنْتُمْ صَادِقِينَ {22} فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ {23} أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ {24} وَغَدُوا عَلَيَّ حَرْدٍ قَادِرِينَ {25} فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ {26} بَلْ نَحْنُ مَحْرُومُونَ {27} قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ {28} قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ {29} فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ {30} قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ {31} عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ {32} كَذَلِكَ الْعَذَابُ ۗ وَالْعَذَابُ الْآخِرُ أَكْبَرُ ۗ لَوْ كَانُوا يَعْلَمُونَ {33}

**[68:17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion [68:19] Then there encompassed it a visitation from your Lord while they were sleeping. [68:20] So it became as black, barren land. [68:21] And they called out to each other in the morning, [68:22] Saying: Go early to your farm if you would cut (the produce). [68:23] So they went, while they consulted together secretly, [68:24] Saying: No poor man shall enter it today upon you. [68:25] And in the morning they went, having the power to prevent. [68:26] But when they saw it, they said: We have gone astray [68:27] Nay! we are made to suffer privation. [68:28] The best of them said: Did I not say to you, Why do you not Glorify (Allah)? [68:29] They said: Glory be to our Lord, surely we were unjust. [68:30] Then some of them advanced against others, blaming each other. [68:31] Said they: O woe to us! Surely, we were inordinate: [68:32] Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition. [68:33] Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!**

محمد بن يعقوب: عن محمد بن يحيى، عن عبد الله بن محمد، عن علي بن الحكم، عن أبان بن عثمان، عن الفضيل، عن أبي جعفر (عليه السلام)، قال: «إِنَّ الرَّجُلَ لَيَذْنِبُ الذَّنْبَ فَيَدْرَأُ عَنْهُ الرِّزْقَ، وَ تَلَا هَذِهِ الْآيَةَ: إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ».

<sup>20</sup> (تفسير القمي 2: 381)

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al-Hakam, from Aban Ibn Usman, from Al-Fazeyl,

'Abu Ja'far<sup>asws</sup> having said: 'The man commits the sin, so it staves off the sustenance', and then recited this Verse **[68:17] Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning, [68:18] And they were not willing to set aside a portion'**.<sup>21</sup>

و قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله تعالى: إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ أَنْ أَهْلَ مَكَّةَ ابْتَلَوْا بِالْجُوعِ كَمَا ابْتَلَى أَصْحَابَ الْجَنَّةِ، وَ هِيَ [الجنة التي] كانت في الدنيا و كانت باليمن، يقال لها الرضوان، على تسعة أميال من صنعاء».

And Ali Bin Ibrahim said:

'And it is in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding the Words of the High **[68:17] Surely We will try them as We tried the owners of the garden**. The people of Makkah were Tried by the hunger just like the trial of the owners of the gardens, and these were gardens which were in the world, and were in Al-Yemen, called *Al-Rizwaan*, about nine miles from Sana'a'.

قوله تعالى: فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ وَ هُوَ الْعَذَابُ، قوله: إِنَّا لَصَّالُونَ قال: خاطئو الطريق، قوله: لَوْ لَا تُسَبِّحُونَ يقول: ألا تستغفرون؟

The Words of the High **[68:19] Then there encompassed it a visitation from your Lord while they were sleeping**, and it is the Punishment. His<sup>azwj</sup> Words **[68:26] But when they saw it, they said: We have gone astray**, he<sup>asws</sup> said: 'Erred from the way'. His<sup>azwj</sup> Words **[68:28] The best of them said: Did I not say to you, Why do you not Glorify (Allah)?** They were saying, 'Not seek Forgiveness?'<sup>22</sup>

## VERSES 34 TO 43

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ {34} أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ {35} مَا لَكُمْ كَيْفَ تَحْكُمُونَ {36} أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {37} إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {38} أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {39} سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ {40} أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41} يَوْمَ يَكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42} خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذُلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

**[68:34] Surely those who are pious shall have with their Lord Gardens of Bliss. [68:35] What! shall We then make (that is, treat) those who submit as the guilty? [68:36] What has happened to you? How do you judge? [68:37] Or have you a Book wherein you read, [68:38] That you have surely therein what you choose? [68:39] Or have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection that you shall surely have what you demand? [68:40] Ask them which of them will vouch for that, [68:41] Or have they associates if they are truthful. [68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance, so they shall not be able to, [68:43] Their looks cast down,**

<sup>21</sup> (الكافي 2: 12 / 208)

<sup>22</sup> (تفسير القمي 2: 382).

**abasement shall overtake them; and they were called upon to make obeisance (bow) indeed while yet they were safe.**

و قال علي بن إبراهيم، في قوله: سَلُّهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ: أي كفيل، قوله: يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ قَالَ: يكشف عن الأمور التي خفيت و ما غضبوا آل محمد حقهم

And Ali Bin Ibrahim (Tafseer Qummi) says–

Regarding His<sup>azwj</sup> Words **[68:40] Ask them which of them will vouch for that**, i.e., responsible. His<sup>azwj</sup> Words **[68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance, but they shall not be able to**, he<sup>asws</sup> said: ‘He<sup>azwj</sup> will Uncover the matters which were hidden, and what rights of the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> which were usurped.

وَ يُدْعَوْنَ إِلَى السُّجُودِ قَالَ: يكشف لأمر المؤمنين (عليه السلام)، فتصير أعناقهم مثل صياصي البقر- يعني قرونها- فلا يستطيعون أن يسجدوا، و هي عقوبة لأنهم لا يطيعون الله في الدنيا في أمره، و هو قوله: وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ قَالَ: إلى ولايته في الدنيا و هم يستطيعون.

**and they shall be called upon to make obeisance, He<sup>azwj</sup> will Uncover (the status of) Amir-ul-Momineen<sup>asws</sup>**, so all their necks would become like those of cows – meaning their horns - **so they shall not be able to** prostrate, and this is a Punishment, because they did not obey Allah<sup>azwj</sup> in the world regarding His<sup>azwj</sup> Command (regarding Amir-ul-Momineen<sup>asws</sup>), and these are His<sup>azwj</sup> Words **[68:43] and they were called upon to make obeisance indeed while yet they were safe**, to his<sup>asws</sup> Wilayah in the world, but they (ignored and now) do not have the ability to do it (prostration to demonstrate submission)’.<sup>23</sup>

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل اليرمكي قال: حدثنا الحسين بن الحسن، عن بكر، عن الحسين بن سعيد، عن أبي الحسن (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَ يُدْعَوْنَ إِلَى السُّجُودِ، قال: «حجاب من نور يكشف فيقع المؤمنون سجدا، و تدمج أصلاب المنافقين فلا يستطيعون السجود».

Ibn Babuwayh said, ‘Ahmad Bin Muhammad Bin Umran Al-Daqaq narrated to us, from Muhammad Ibn Abu Abdullah Al-Kufy, from Muhammad Bin Ismail Al-Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr, from Al-Husayn Bin Saeed, who has narrated:

‘Abu Al-Hassan<sup>asws</sup> regarding the Words of the Mighty and Majestic **[68:42] On the Day when there shall be uncovered a leg, and they shall be called upon to make obeisance.** He<sup>asws</sup> said: ‘A Veil of Light would be Uncovered, so the Believer would fall prostrate, and the backbones of the hypocrites would merge, and they would not be able to perform the prostration’.<sup>24</sup>

و عنه: عن أبيه، قال: حدثنا سعد بن عبد الله، عن إبراهيم بن هاشم، عن ابن فضال، عن أبي جميلة، عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام)، في قوله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ، قال: «تبارك الجبار- ثم أشار إلى ساقه، فكشف عنها الإزار- قال: وَ يُدْعَوْنَ إِلَى السُّجُودِ فلا يستطيعون

And from him, from his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Ibn Fazal, from Abu Jameela, from Muhammad Bin Ali Al-Halby, who has narrated:

<sup>23</sup> (تفسير القمي 2: 383).

<sup>24</sup> (التوحيد: 1/154)

'Abu Abdullah<sup>asws</sup> regarding the Words of the Mighty and Majestic **[68:42] On the Day when there shall be uncovered a leg.** He<sup>asws</sup> said: 'Blessed is the Mighty' – Then gestured to his<sup>asws</sup> own leg, so he<sup>asws</sup> uncovered from it the outfit – said: '**and they shall be called upon to make obeisance, so they shall not be able to**'.

قال: أفحم القوم و دخلتهم الهيبة، و خشعت الأبصار، و بلغت القلوب الحناجر خائبةً أبصارُهُمْ تَرَهُهُمُ ذَلَّةً وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ

He<sup>asws</sup> said: 'The people understand, and the prestige enters into them, and the visions are humbled, and their hearts reach to the throats' **[68:43] Their looks cast down, abasement shall overtake them; and they were called upon to make obeisance indeed while yet they were safe.**

« قال ابن بابويه: قوله: «تبارك الجبار، و أشار إلى ساقه فكشف عنها الإزار» يعني به تبارك الجبار من أن يوصف بالساق الذي هذا صفته.

Ibn Babuwayh said, 'His<sup>asws</sup> words: 'Blessed is the Mighty' – Then gestured to his<sup>asws</sup> own leg, so he<sup>asws</sup> uncovered from it, the outfit, it means by it that (our<sup>asws</sup> Noor to be Revealed in the front of people in the Hereafter), 'Blessed is the Mighty from being Described with the leg, the description of which is this'.<sup>25</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن أحمد بن محمد بن عيسى، عن أحمد بن محمد بن أبي نصر، عن الحسين بن موسى، عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: يَوْمَ يُكْشَفُ عَنْ سَاقٍ، قال: كشف إزاره عن ساق، و يده الأخرى على رأسه فقال: «سبحان ربي الأعلى!».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Al-Husayn Bin Musa, from Ubey Bin Zurara, who has said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[68:42] On the Day when there shall be uncovered a leg,** he<sup>asws</sup> uncovered his<sup>asws</sup> outfit from a leg, and placed his<sup>asws</sup> other hand upon his<sup>asws</sup> head, so he<sup>asws</sup> said: 'Glorious is my<sup>asws</sup> Lord<sup>azwj</sup>, the High!'

قال ابن بابويه: قوله: «سبحان ربي الأعلى!» تنزيه لله عز و جل أن يكون له ساق.

Ibn Babuwayh said, 'His<sup>asws</sup> words: 'Glorious is my<sup>asws</sup> Lord<sup>azwj</sup>, the High!' Allah<sup>azwj</sup> Mighty and Majestic Transcends the notion that there should be a leg for Him<sup>azwj</sup>'.<sup>26</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن ابن أبان، عن الحسين بن سعيد، عن فضالة بن أيوب، عن أبان بن عثمان، عن حمزة بن محمد الطيار، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز و جل: وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ، قال: «مستطيعون، يستطيعون الأخذ بما أمروا به و الترك لما نهوا عنه، و بذلك ابتلوا» ثم قال: «ليس شيء مما أمروا به و نهوا عنه إلا و من الله عز و جل فيه ابتلاء و قضاء».

<sup>25</sup> (التوحيد: 2 / 154)

<sup>26</sup> (التوحيد: 3 / 155)

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Al-Husayn Bin Al-Hassan Ibn Aban, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Hamza Bin Muhammad Al-Tayyar who said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [68:43] **and they were called upon to make obeisance indeed while yet they were safe**, he<sup>asws</sup> said: 'They were capable. They did have the ability to take to what they had been Commanded to, and leave what was prohibited from them, but they were Tried (felt it as a burden)'. Then he<sup>asws</sup> said: 'There is nothing which they were Commanded to do, and Prohibited from, except that there was a Trial in it from Allah<sup>azwj</sup> Mighty and Majestic, and a Judgement'.<sup>27</sup>

و عنه، قال: حدثني أبي و محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن عيسى، عن علي بن عبد الله، عن محمد بن أبي عمير، عن أبي الحسن الحذاء، عن المعلى بن خنيس، قال: قلت لأبي عبد الله (عليه السلام): ما يعني بقوله عز و جل وَ قَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ؟ قال: «و هم مستطيعون».

And from him, said, 'My father narrated to me, from Al-Hassan Bin Ahmad Bin Al-Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Abdullah, from Muhammad Bin Abu Umeyr, from Abu Al-Hassan Al-Haza'a, from Al-Moala Bin Khunays who said:

'I asked from Abu Abdullah<sup>asws</sup>, 'What is the Meaning of the Words of the Mighty and Majestic [68:43] **And they had been summoned to prostrate themselves while they were yet unhurt.?**' He<sup>asws</sup> said: 'And they were capable (of doing it)'.<sup>28</sup>

## VERSES 44 TO 48

فَدَرْنِي وَمَنْ يُكَدِّبُ بِهِدَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {44} وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ {45} أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {46} أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {47} فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ {48}

**[68:44] So leave Me and the one who belies this Hadeeth; We will overtake them by degrees, from whence they perceive not [68:45] And I do bear with them, surely My plan is firm. [68:46] Or do you ask from them a reward, so that they are heavily taxed? [68:47] Or have they (the knowledge of) the Hidden, so that they write (it) down? [68:48] So wait patiently for the Ruling of your Lord, and be not like the companion of the fish, when he cried whilst he was repressed.**

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد، عن علي بن الحكم، عن عبد الله بن جندب، عن سفيان بن السمط، قال: قال أبو عبد الله (عليه السلام): «إن الله إذا أراد بعبد خيرا فأذنّب ذنبا أتبعه بنقمة و ذكره الاستغفار، و إذا أراد بعبد شرا فأذنّب ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها، و هو قول الله عز و جل: سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالنِّعَمِ عِنْدَ الْمَعَاصِي».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Jundab, from Sufyan Bin Al-Samt who said:

<sup>27</sup> (التوحيد: 9 / 349).

<sup>28</sup> Tafseer Al Burhan – H 10986

'Abu Abdullah<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Intends good for a servant, whenever he commits a sin, he would regret it and remember to seek the Forgiveness. And when He<sup>azwj</sup> Intends evil for a servant, so he when he commits a sin, he would follow it without regret but he would forget to seek Forgiveness, and would be deliberate with it. And these are the Words of the Mighty and Majestic **[68:44] We will overtake them by degrees, from whence they perceive not**, with the Bounties during the disobedience'.<sup>29</sup>

و قال علي بن إبراهيم: في قوله: سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ، قال: تحذيرا عن المعاصي، ثم قال لئيبه (صلى الله عليه و آله): فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُكُنْ كَصَاحِبِ الْأُخُوتِ يَعْنِي يُونُسَ (عليه السلام)، [لما] دعا على قومه ثم ذهب مغاضبا.

And Ali Bin Ibrahim (Tafseer Qummi) –

Regarding His<sup>azwj</sup> Words **[68:44] We will overtake them by degrees, from whence they perceive not**, He<sup>asws</sup> said; 'It is a caution against the disobedience. Then He<sup>azwj</sup> Said to His<sup>azwj</sup> Prophet<sup>saww</sup> **[68:48] So wait patiently for the Ruling of your Lord, and be not like the companion of the fish**, Meaning Yunus<sup>as</sup>, when he<sup>as</sup> called upon his<sup>as</sup> people, but then went away angrily'.<sup>30</sup>

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِذْ نَادَى وَ هُوَ مَكْظُومٌ يَقُولُ: «مغموم».

Then (Ali Bin Ibrahim) said,

'And in a report of Abu Al-Jaroud, from Abu Ja'far<sup>asws</sup> regarding His<sup>azwj</sup> Words **whilst he was repressed**, he<sup>as</sup> was in grief'.<sup>31</sup>

## VERSES 49 TO 52

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لُنْبَذَ بِالْعَرَاءِ وَ هُوَ مَذْمُومٌ {49} فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ {50} وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ {51} وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {52}

**[68:49] Were it not for him redressing the Favour of his Lord openly, he would have been condemned [68:50] Then his Lord Chose him, and He made him of the righteous [68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds**

علي بن إبراهيم: في قوله: لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ قَالَ: النعمة: الرحمة لُنْبَذَ بِالْعَرَاءِ قَالَ: العراء: الموضع الذي لا سقف له. قوله تعالى: وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ قَالَ: لما أخبرهم رسول الله (صلى الله عليه و آله) بفضل أمير المؤمنين (عليه السلام) قالوا: هو مجنون، فقال الله سبحانه: وَ مَا هُوَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ (عليه السلام): إِلَّا ذِكْرٌ لِلْعَالَمِينَ.

Ali Bin Ibrahim (Tafseer Qummi) –

<sup>29</sup> (الكافي 2: 1/327).

<sup>30</sup> (تفسير القمي 2: 383).

<sup>31</sup> (تفسير القمي 2: 383).

Regarding His<sup>azwj</sup> Words **[68:49] Were it not for him redressing the Favour of his Lord, he<sup>asws</sup> said: 'The Favour – The Mercy; Openly – The place where there is no roof over it'. The Words of the High [68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, He<sup>asws</sup> said: 'When Rasool-Allah<sup>saww</sup> informed them of the virtues of Amir-ul-Momineen<sup>asws</sup>, and they say: He is mad, so Allah<sup>azwj</sup> Said [68:52] And it is naught Meaning Amir-ul-Momineen<sup>asws</sup> but a Reminder to the Worlds'**.<sup>32</sup>

الشيخ في (التهذيب): بإسناده، عن محمد بن أحمد بن يحيى، عن محمد بن الحسين، عن الحجال، عن عبد الصمد بن بشير، عن حسان الجمال، قال: حملت أبا عبد الله (عليه السلام) من المدينة إلى مكة، قال: فلما انتهينا إلى مسجد الغدير نظر في ميسرة الجبل»، فقال: «ذاك موضع قدم رسول الله (صلى الله عليه وآله)، حيث قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، و عاد من عاداه».

Al-Sheykh in Al-Tehzeeb, by his chain, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Al-Husayn, from Al-Hajaal, from Abdul Samad Bin Basheer, from Hasaan Al-Jamaal who said,

'We were riding with Abu Abdullah<sup>asws</sup> from Al-Medina to Makkah. So when we ended up at Masjid Al-Ghadeer, he<sup>asws</sup> looked at the left of the mountain, so he<sup>asws</sup> said: 'That is the place where the Rasool-Allah<sup>saww</sup> stood when he<sup>saww</sup> said: 'The one whom I<sup>saww</sup> am the Master of, Ali<sup>asws</sup> is his Master (من كنت مولاه فعلي مولاه). Our Allah<sup>azwj</sup> Befriend the one who befriends him<sup>asws</sup>, and be an Enemy to the one who is inimical to him<sup>asws</sup>'.

ثم نظر في الجانب الآخر، قال: «ذاك موضع فسطاط أبي فلان و فلان و سالم مولى أبي حذيفة و أبي عبيدة ابن الجراح، فلما رأوه رافعا يده، قال بعضهم: انظروا إلى عينيه تدوران كأنهما عينا مجنون، فنزل جبرئيل (عليه السلام) بهذه الآية: وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ» ثم قال: «يا حسان، لو لا أنك جمالي ما حدثتك بهذا الحديث».

Then he looked at the other side and said: 'That is the place of the tents of Abu so and so (Abu Bakr), and so and so (Umar), and Saalim Mowla Abu Huzeyfa, and Abu Ubeydullah Ibn Jarrah. So when they saw him<sup>saww</sup> raising his<sup>asws</sup> hands, one of them said, 'Look at his<sup>saww</sup> eyes. They are round eyes of a man possessed (madman). So Jibraeel<sup>as</sup> descended by these Verses **[68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds'**. Then he<sup>asws</sup> said: 'O Hasaan! Had it not been for you, Jamaaly, I<sup>asws</sup> would not have narrated to you this Hadeeth'.<sup>33</sup>

محمد بن العباس، قال: حدثنا الحسين بن أحمد المالكي، عن محمد بن عيسى، عن يونس ابن عبد الرحمن، عن عبد الله بن سنان، عن الحسين الجمال، قال حملت: أبا عبد الله (عليه السلام) من المدينة إلى مكة، فلما بلغ غدير خم نظر إلي، و قال: «هذا موضع قدم رسول الله (صلى الله عليه وآله) حين أخذ بيد علي (عليه السلام) و قال: من كنت مولاه فعلي مولاه، و كان عن يمين الفسطاط أربعة نفر من قریش- سماهم لي- فلما نظروا إليه و قد رفع يده حتى بان بياض إبطيه، قالوا: انظروا إلى عينيه، قد انقلبنا كأنهما عينا مجنون، فأتاه جبرئيل فقال: اقرأ و إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ و الذكر: علي بن أبي طالب (عليه السلام)». فقلت: الحمد لله الذي أسمعني منك هذا. فقال: «لو لا أنك جمال ما حدثتك بهذا، لأنك لا تصدق إذا رويت عني».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad Al-Maliky, from Muhammad Bin Isa, from Yunus Ibn Abdul Rahman, from Abdullah Bin Sinan, from Al-Husayn Al-Jamal who said,

<sup>32</sup> (تفسير القمي 2: 383).

<sup>33</sup> (التهذيب 3: 746 / 263).



'We rode with Abu Abdullah<sup>asws</sup> from Al-Medina to Al-Makkah. So when we reached Ghadeer Khumm, he<sup>asws</sup> looked at me and said: 'This is the place where Rasool-Allah<sup>saww</sup> stood when he<sup>saww</sup> grabbed the hands of Ali<sup>asws</sup> and said: 'The one whom I<sup>saww</sup> am the Master of, Ali<sup>asws</sup> is his Master (من كنت مولاه فعلي مولاه), and on the right there were tents of four people from Qureysh' – he<sup>asws</sup> named them for me – 'So when they looked at him<sup>saww</sup> having raised his<sup>asws</sup> hands to the extent that the whiteness of his<sup>saww</sup> armpits were seen, they said, 'Look at his<sup>saww</sup> eyes, they are turning like the eyes of a madman'. So Jibraeel<sup>as</sup> came to him<sup>saww</sup>, so he<sup>as</sup> said; 'Read! **[68:51] And those who disbelieve would almost smite you with their eyes when they hear the Reminder, and they say: He is mad. [68:52] And it is naught but a Reminder to the Worlds.**

And the Reminder (الذکر) is Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. So I said, 'Praise is due to Allah<sup>azwj</sup> who Made me listen to this from you<sup>asws</sup>'. So he<sup>asws</sup> said: 'Had it not been for you, Jamal, I<sup>asws</sup> would not have narrated this to you, because you would not have believed it, that it has been reported from me<sup>asws</sup>,<sup>34</sup>

حدثنا الحجال عن الحسن بن الحسين اللؤلؤي عن ابن سنان عن اسحق بن عمار عن ابي عبد الله عليه السلام قال ان الله ادب نبيه على ادبه فلما انتهى به إلى ما اراد قال له انك لعلی خلق عظیم ففوض إليه دينه فقال ما اتاكم الرسول فخذوه وما نهيكم عنه فانتهوا وان الله فرض في القرآن ولم يقسم للجد شيئاً وان رسول الله صلى الله عليه وآله اطعمه السدس فاجاز الله له وان الله حرم الخمر بعينها وحرم رسول الله صلى الله عليه وآله كل مسكر فاجاز الله له ذلك وذلك قول الله هذا عطاونا فامنن أو امسك بغير حساب.

It has been narrated to us by Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lu'i, from Ibn Sinan, from Is'haq Bin Amaar, who has said:

'Abu Abdullah<sup>asws</sup> having said that: 'Allah<sup>azwj</sup> Enlightened His<sup>azwj</sup> Prophet<sup>saww</sup> on his<sup>saww</sup> manners. When He<sup>asws</sup> Completed what He<sup>azwj</sup> Intended to, He<sup>azwj</sup> Said **[68:4] And most surely you conform to sublime morality.** He<sup>azwj</sup> Delegated to him<sup>saww</sup> His<sup>azwj</sup> Religion. He<sup>azwj</sup> Said **[59:7] and whatever the Rasool gives you, accept it, and from whatever he forbids you, keep back,** and that Allah<sup>azwj</sup> (Obligated) Obligations in the Quran but did not specify anything for the ancestors and left it for Rasool Allah<sup>saww</sup> to decide, which was fixed at one-sixth. Allah<sup>azwj</sup> Permitted for him<sup>saww</sup>, and that Allah<sup>azwj</sup> Prohibited the alcohol specifically, and the Rasool Allah<sup>saww</sup> prohibited all intoxicants. Allah<sup>azwj</sup> Permitted that for him<sup>saww</sup>, and that is the Statement of Allah<sup>azwj</sup> **[38:39] This is Our free gift, therefore give freely or withhold, without reckoning**.<sup>35</sup>

<sup>34</sup> (تأويل الآيات 2: 713 / 6)

<sup>35</sup> Basaair Al Darajaat – P8 CH 4 H4