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## CHAPTER 68

### AL-QALAM

#### (The Pen)

#### (52 VERSES)

#### VERSES 1 - 52

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Qalam (68):

Sura Al-Qalam (52 verses) was revealed in Makkah.<sup>1</sup>

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam<sup>-asws</sup>) says regarding the (Surah) Al-Qalam: **Noon and the Pen [68:1]**. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Created the Pen from a tree in the Paradise called Al-Khuld. Then He<sup>-azwj</sup> Said to a river in the Paradise: "Be ink!" The river froze, and it was more intensely whiter than the snow, and sweeter than the nectar. Then He<sup>-azwj</sup> Said to the Pen: "Write!" It said: 'O Lord<sup>-azwj</sup>! What shall I write?' He<sup>-azwj</sup> Said: 'Write what has happened and what is to be happening up to the Day of Qiyamah!' The Pen wrote in a parchment more intensely whiter than the silver, and clearer than the sapphire. Then He<sup>-azwj</sup> Folded it and Made it to be in a corner of the Throne. Then He<sup>-azwj</sup> Sealed upon the mouth of the Pen, so it did not speak afterwards, nor will it be speaking, ever!

It is the hidden Book from which are the copies, all of them. Aren't you all Arabs? So how come you are not knowing the meaning of the speech, and one of you tends to say to his companion, 'Copy that book'? Or isn't he rather copying from a book taken from the original? And it is His<sup>-azwj</sup> Word: **Surely, We would be Replicating whatever you would have done [45:29]**'.<sup>2</sup>

'A man entered to see Abu Abdullah<sup>-asws</sup>. He said, 'May I be sacrificed for you<sup>-asws</sup>! Inform me about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**. And as for **Noon [68:1]**, it was a river in the Paradise, intensely whiter than the snow, and sweeter than the honey. Allah<sup>-azwj</sup> Mighty and Majestic Said to it: "Be ink!" So, it became ink. Then He<sup>-azwj</sup> Took a tree and Planted it with His<sup>-azwj</sup> Hands, and the 'Hand' is the strength, and it isn't where the resemblance would go to it. Then He<sup>-azwj</sup> Said to it: 'Be a Pen!' Then Said to it: "Write!" It said: 'O Lord<sup>-azwj</sup>! And what shall I write?' He<sup>-azwj</sup> Said:

<sup>1</sup> تفسیر القمی، ج 2، ص: 379

<sup>2</sup> Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 3

‘Whatever is to happen up to the Day of Qiyamah!’ It did that. Then He<sup>-azwj</sup> Sealed upon it and Said: ‘You shall not speak up to the day of the known time!’”<sup>3</sup>

Tafseer Al-Qummi - ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6]*** – By which one of you, you are being bewitched, that is how it was Revealed regarding clan of Umayya, by which one of you, by Abu Hafr, and Zufer, and Ghufal.

And Al-Sadiq<sup>-asws</sup> said: ‘Umar met Amir Al-Momineen<sup>-asws</sup> and said, ‘O Ali<sup>-asws</sup>! It has reached me that you<sup>-asws</sup> are interpreting this Verse regarding me and my companion (Abu Bakr), ***Which one of you is bewitched [68:6]***’.

Amir Al-Momineen<sup>-asws</sup> said, ‘Shall I<sup>-asws</sup> inform you, O Abu Hafs, what is Revealed regarding clan of Umayya? ***and the Accursed tree in the Quran; [17:60]***?’ Umar said, ‘You<sup>-asws</sup> are lying, O Ali<sup>-asws</sup>! Clan of Umayya are better than you<sup>-asws</sup> are in maintaining relationship’.

His<sup>-azwj</sup> Words: ***So do not heed the beliers [68:8]***, he<sup>-asws</sup> said: ‘Regarding Ali<sup>-asws</sup>, ***They wish that you should be pliant so they (too) would be pliant [68:9]*** – i.e., they would love it if you<sup>-saww</sup> were to be pliant (impressionable) regarding Ali<sup>-asws</sup>, so they would be pliant with you<sup>-saww</sup>’.

***And do not heed a despicable oath-monger [68:10]***, he<sup>-asws</sup> said: ‘Oath-monger is the second (Umar). He swore an oath to Rasool-Allah<sup>-saww</sup> that he will not break the pact’.

***A defamer, malicious slanderer [68:11]***, he<sup>-asws</sup> said: ‘He used to slander Rasool-Allah<sup>-saww</sup> and backbite between his companions’.

His<sup>-azwj</sup> Words: ***Preventer of the good [68:12]***, he<sup>-asws</sup> said: ‘The ‘good’ is Amir Al-Momineen<sup>-asws</sup>’.

***An excessive sinner [68:12]***, he<sup>-asws</sup> said: ‘Yes, exceedingly upon it’.

His<sup>-azwj</sup> Words: ***Callous, after (all) that, ignoble [68:13]***, he<sup>-asws</sup> said: ‘The ‘callous’, mighty of Kufr and the ‘ignoble’, a bastard’.

His<sup>-azwj</sup> Words: ***When Our Verses are recited to him, he says, ‘Stories of the former ones’ [68:15]***, he<sup>-asws</sup> said: ‘A metaphor of the second one (Umar). Our<sup>-asws</sup> Signs (are shown), ***he says, ‘Stories of the former ones’ [68:15]***, i.e., they are lies of the former ones.

***We will soon mark him on the nose [68:16]***, he<sup>-asws</sup> said: ‘During the Return (Raj’at), when Amir Al-Momineen<sup>-asws</sup> returned, and his<sup>-asws</sup> enemies return, and he<sup>-asws</sup> would be branding them with a branding iron being with him<sup>-asws</sup>, just as the animals tend to get branded upon their noses, the nose and the lips’’.<sup>4</sup>

<sup>3</sup> Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 4

<sup>4</sup> Bihar Al-Anwaar – V 30, The book of Fitna (Strife) And Ordeals, Ch 20 H 23

## 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 أبداً، 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 and the Pen [68:1]** (Surah Al-Qalam) in either the Obligatory (Salats) or the optional (Salats) Allah<sup>-azwj</sup> Mighty and Majestic would Secure him from ever being poor, and Allah<sup>-azwj</sup> would Shelter him from the squeezing of the grave when he dies'.<sup>5</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله): أنه قال: «من قرأ هذه السورة أعطاه الله كتاب الذين أجل الله أحلامهم،

And from Khawas Al-Quran –

'It has been reported from the Prophet<sup>-saww</sup> having said: 'The one who recites this Chapter (Surah Al-Qalam), Allah<sup>-azwj</sup> would Give to him the Rewards of those whose dreams Allah<sup>-azwj</sup> has Fulfilled.

و إن كتبت و علقت على الضرس المضروب سكن ألمه من ساعته».

And if it is written and attached (as an amulet) for the molars and the grinders (toothache), it would settle down from that moment'.<sup>6</sup>

## VERSE 1

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ {1}

**(I Say by) Noon and (By) the Pen, and what they will be-writing (record)! [68:1]**

**Noon is (Rasool-Allah<sup>-saww</sup>) and Al-Qalam is (Amir Al-Momineen<sup>-asws</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: «فالتون 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: **Noon and the Pen, and what they will be writing! [68:1]**, 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-Al-Momineen<sup>-asws</sup>'.<sup>7</sup>

<sup>5</sup> (ثواب الأعمال: 119).

<sup>6</sup> (خواص القرآن)

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

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

Abu Abdullah<sup>-asws</sup> said to me: 'How many names are there in the Quran for (name of) 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.

وما محمد الا رسول قد خلت من قبله الرسل

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

ومبشرا برسول يأتي من بعدى اسمه احمد

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

ولما قام عبد الله كادوا يكونون عليه ليدا

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

وطه ما انزلنا عليك القرآن لتشقى

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

ويس والقرآن الحكيم انك لمن المرسلين على صراط مستقيم

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

ون والقلم وما يسطرون وما انت بنعمة ربك بمجنون

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

ويا ايها المزمحل

And: ***O Muzzammil! [73:1]***

ويا ايها المدثر

(تأويل الآيات 2: 710 / 1.1)<sup>7</sup>

And: ***O Muddasar! [74:1]***

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

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

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

He (the narrator) said, 'But I forgot, by Allah<sup>-azwj</sup>, the Quran, all of it, and I could not recall a sentence I could ask him<sup>-asws</sup> about'.<sup>8</sup>

### In the beginning was the first written record, then it was replicated

في تفسير علي بن ابراهيم حدثني أبي عن ابن أبي عمير عن عبد الرحيم القصير عن أبي عبد الله عليه السلام قال: سألته عن " ن والقلم " قال: ان الله خلق القلم من شجرة في الجنة يقال لها الخلد. ثم قال لنهر في الجنة: كن مدادا، فجمد النهر وكان أشد بياضا من الثلج وأحلى من الشهد،

In the commentary of Ali Bin Ibrahim he said that it has been narrated to him from his father, from Ibn Abu Umeir, from Abdul Rahman Al-Qaseer,

'From Abu Abdullah<sup>-asws</sup> said when he<sup>-asws</sup> was asked about: ***Noon and the Pen, [68:1]***, he<sup>-asws</sup> said: 'Surely, Allah<sup>-azwj</sup> Created the Pen from the tree in the Paradise called Al-Khuld (The eternal). Then He<sup>-azwj</sup> Said to the river in Paradise: "Be ink!" So the river froze, and it was more intensely whiter than the snow and sweeter than the honey.

ثم قال للقلم: اكتب، قال: يا رب وما اكتب ؟ قال: اكتب ما كان وما هو كائن إلى يوم القيامة فكتب القلم في رق أشد بياضا من الفضة وأصفى من الياقوت، ثم طواه فجعله في ركن العرش،

Then He<sup>-azwj</sup> Said to the Pen: "Write!" It said: 'O Lord<sup>-azwj</sup>, and what shall I write?' He<sup>-azwj</sup> Said: "Write all that has transpired and all that would be happening up to the Day of Judgement!" So, the Pen wrote in a parchment more intensely whiter than the silver, and clearer than the ruby. Then He<sup>-azwj</sup> had it folded and made to be in a corner of the Throne.

ثم ختم على فم القلم فلم ينطق بعد ولا ينطق أبدا، فهو الكتاب المكنون الذي منه النسخ كلها أو لستم عربا ؟ فكيف لا تعرفون معنى الكلام وأحذكم يقول لصاحبه: انسخ ذلك الكتاب ؟ أو ليس انما ينسخ من كتاب آخر من الاصل ؟ وهو قوله: " انا كنا نستنسخ ما كنتم تعملون ".

Then He<sup>-azwj</sup> Sealed upon the mouth of the Pen and it did not speak afterwards and will not be speaking, ever! Thus, it is the: ***hidden Book [56:78]*** which, from it are the copies, all of them. Or are you not an Arab? So how come you are not recognising the meaning of the speech, and one of you tends to say to his companion, 'Copy that book'? Or isn't it so, rather

<sup>8</sup> Basaair Al-Darajaat – P 10 Ch 18 H 26

a copy is (always) from another book other than the original? And these are His<sup>-azwj</sup> Words: ***Surely, We would be Replicating whatever you would have done [45:29]''***.<sup>9</sup>

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المثنى 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 نحر في الجنة، قال الله عز و جل: اجمد فجمد، فصار مدادا،

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 Abbreviated Letters in the Quran, having said: 'And as for the (Letter) Noon, so it is a river in the Paradise. Allah<sup>-azwj</sup> Mighty and Majestic Said: "Freeze!" So it froze becoming ink.

ثم قال عز و جل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان و ما هو كائن إلى يوم القيامة،

Then the Mighty and Majestic Said to the Pen: "Write!" So the pen wrote in the Guarded Tablet, whatever had transpired and whatever would be transpiring up to the Day of Judgement.

فالمداد مداد من نور، و القلم قلم من نور، و اللوح لوح من نور».

The Ink was the Ink of (Noor) Light, and the Pen was a Pen of (Noor) Light, and the Tablet was a Tablet of (Noor) Light'.

قال سفيان: فقلت له: يا بن رسول الله، بين [لي] أمر اللوح و القلم و المداد فصل بيان، و علمني مما علمك الله؟

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>?'

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)».

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 approaches (hints) to the Tablet and it is an Angel. And the Tablet ~~leads~~ hints to Israfeel<sup>-as</sup> and Israfeel<sup>-as</sup> approaches/gives/entrust to Mikaeel<sup>-as</sup>, and Mikaeel<sup>-as</sup> leads to Jibraeel<sup>-as</sup>, and Jibraeel<sup>-as</sup> approaches to the Prophets<sup>-as</sup> and the Rasools<sup>-as</sup>'.

قال: ثم قال [لي]: «قم- يا سفيان- فلا نأمن عليك».

<sup>9</sup> Tafseer Noor Al-Saqalayn – CH 56 H 94

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'Arise O Sufyan! We<sup>-asws</sup> cannot entrust it to you (any more than this much)'.<sup>10</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 وجل: ن وَالْقَلَمِ وَمَا يَسْطُرُونَ،

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-A'la 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: **Noon and the Pen, and what they will be writing! [68:1]**'.

فقال: «أما نون فكان نхра في الجنة أشد بياضا من الثلج وأحلى من العسل، قال الله عز وجل: كن مدادا، فكان مدادا،

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!" It became Ink.

ثم أخذ شجرة فغرسها بيده - ثم قال: و اليد: القوة، و ليس بحيث تذهب إليه المشبهة -

Then He<sup>-azwj</sup> Took a tree, and 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 are going with the resemblance'.

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 الوقت المعلوم».

Then He<sup>-azwj</sup> Said to it: "Become a Pen!" It became a Pen. Then He<sup>-azwj</sup> Said to it: "Write!" 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 happen up to the Day of Judgement'. It did that. Then He<sup>-azwj</sup> Sealed it and Said: "Do not speak up to a Day of the Known time'.<sup>11</sup>

## The entities of (Noor) Light

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 الأصبغ بن نباتة،

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:

<sup>10</sup> (معاني الأخبار: 23: 1)

<sup>11</sup> (علل الشرائع: 402 / 2)



عن أمير المؤمنين (عليه السلام): «ن وَالْقَلَمَ وَ مَا يَسْطُرُونَ فالقلم قلم من نور، و كتاب من نور، و في لوح محفوظ، يشهده المقربون و كفى بالله شهيدا».

'Amir-Al-Momineen<sup>-asws</sup> has said: '**Noon and the Pen, and what they will be writing! [68:1]**, so the Pen is a pen of Noor, and Writing of Noor, and in a Guarded Tablet, and the ones of Proximity bear witness: **and Suffice with Allah as a Witness [4:166]**'.<sup>12</sup>

## VERSES 2 & 3

مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ {2}

**You are not, by the Favour of your Lord, insane! [68:2]**

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ {3}

**And surely, for you there shall be an unrestricted Recompense [68:3]**

ابن شهر آشوب: عن تفسیر یعقوب بن سفیان، قال: حدثنا أبو بكر الحميدي، عن سفیان بن عیینة، عن ابن أبي نجيح، عن مجاهد، عن ابن عباس، في خبر يذكر فيه كيفية بعثة النبي (صلى الله عليه و آله)، ثم قال: بينا رسول الله (صلى الله عليه و آله) قائم يصلي إذ طلع عليه علي بن أبي طالب (عليه السلام). ثم كانا يصلبان و يركعان و يسجدان،

Ibn Shehr Ashub, from Tafseer Yaqoub Bin Sufyan who said, 'It was narrated to us by Abu Bakr Al Hameydi, from Sufyan bin Ayayna, from Ibn Abu Najeeh, from Mujahid,

'From Ibn Abbas in a Hadeeth mentioning in it the circumstances prevailing (at the time of) the Sending of the Prophet<sup>-saww</sup>. Then he said, 'While Rasool-Allah<sup>-saww</sup> was standing praying Salat when Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> emerged. Then they<sup>-asws</sup> both were praying Salat, and performing Rukus and Sajdahs.

فأبصرهما أهل مكة ففشوا الخبر فيهم أن محمدا قد جن، فنزل ن وَالْقَلَمَ وَ مَا يَسْطُرُونَ مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ.

So, the people of Makkah saw them<sup>-asws</sup>, and the news spread regarding them<sup>-asws</sup> that Muhammad<sup>-saww</sup> has become insane (nouzobillah). Therefore, it was Revealed: **Noon and the Pen, and what they will be writing! [68:1] You are not, by the Favour of your Lord, insane! [68:2]**'.<sup>13</sup>

الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُجَّالِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ حَسَّانَ الْجُمَّالِ قَالَ: حَمَلْتُ أَبَا عَبْدِ اللَّهِ ع مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمَّا انْتَهَيْنَا إِلَى مَسْجِدِ الْغَدِيرِ نَظَرْتُ إِلَى مَيْسَرَةِ الْمَسْجِدِ فَقَالَ ذَلِكَ مَوْضِعُ قَدَمِ رَسُولِ اللَّهِ ص حَيْثُ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Muhammad Bin Al Hassan, from Al Hajjal, from Abdul Samad Bin Bashir, from Hassan Al Jammal (the camelier) who said,

<sup>12</sup> (الخصال: 30 / 332)

<sup>13</sup> (Extract) المناقب 2: 14

'I carried Abu Abdullah<sup>-asws</sup> (on my camel), from Al-Medina to Makkah. When we ended up to Masjid Al-Ghadeer, he<sup>-asws</sup> looked to the right hand side of the Masjid. He<sup>-asws</sup> said: 'That is a place of the feed of Rasool-Allah<sup>-saww</sup> where he<sup>-saww</sup> said: 'One whose Master I<sup>-saww</sup> was, so Ali<sup>-asws</sup> is his Master''.

ثُمَّ نَظَرَ إِلَى الْجَانِبِ الْآخَرِ فَقَالَ ذَلِكَ مَوْضِعُ فُسْطَاطِ أَبِي فُلَانٍ وَ فُلَانٍ وَ سَالِمٍ مَوْلَى أَبِي حَذِيفَةَ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ فَلَمَّا أَنْ رَأَوْهُ رَافِعاً يَدَهُ قَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا إِلَى عَيْنَيْهِ تَدُورَانِ كَأَنَّهُمَا عَيْنَا مَجْنُونٍ

Then he<sup>-asws</sup> looked at the other side and said: 'That is a place of the tents of Abu so and so Abu Bakr), and so and so (Umar), and Saalim Mawla Abu Huzeyfa, and Abu Ubeydah Bin Al-Jarrah. When they saw him<sup>-saww</sup> raise his<sup>-asws</sup> hand, one of them said to the other, 'Look at his<sup>-saww</sup> eyes rolling as if these are eyes of a madman (Nouzobillah)!'

فَقَرَلَ جِبْرِيلُ ع بِهَذِهِ الْآيَةِ وَ إِنَّ يَكَاذُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ.

So, Jibraeel<sup>-as</sup> descended with this Verse: **And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except (he is) a Zikr for the worlds [68:52]**".<sup>14</sup>

#### VERSE 4

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ {4}

**And you have been (created) with tremendous character [68:4]**

علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ أَي عَلَى دِينٍ عَظِيمٍ».

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

'Abu Ja'far<sup>-asws</sup> has said: 'His<sup>-azwj</sup> Words: **And you are upon magnificent morals [68:4]**, i.e., upon a magnificent Religion'.<sup>15</sup>

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 لَعَلَى 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: **And you are upon magnificent morals [68:4]**, he<sup>-asws</sup> said: 'It is the Al-Islam'.<sup>16</sup>

<sup>14</sup> Bihar Al-Anwaar – V 37, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 52 H 55

<sup>15</sup> (تفسير القمي 2: 382)

<sup>16</sup> (معاني الأخبار: 1/188)

الشيخ ورام: روي أن رسول الله (صلى الله عليه وآله) كان يمشي و معه بعض أصحابه، فأدركه أعرابي فجذبه جذبا شديدا، و كان عليه برد نجراي غليظ الحاشية، فأثرت الحاشية في عنقه (صلى الله عليه وآله) [من شدة جذبه، ثم قال: يا محمد، هب لي من مال الله الذي عندك،

The Sheykh reported that,

‘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 encouraged him to ask). So he 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’.

فالتفت إليه رسول الله (صلى الله عليه وآله) فضحك، ثم أمر بإعطائه، و لما أكثر قريش أذاه و ضربه قال: «اللهم اغفر لقومي، فإنهم لا يعلمون». فلذلك قال الله تعالى: وَ إِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ.

Rasool-Allah<sup>-saww</sup> turned towards him smiling, then commanded for (something) to be given to him. And when Quraysh became a lot, 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 don’t know (harm they are doing to me<sup>-saww</sup>)’. So that is why Allah<sup>-azwj</sup> the Exalted Said: **And you are upon magnificent morals [68:4]**.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ غَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ النَّخَوِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَدَبَ نَبِيَّهُ عَلَى حُبِّهِ فَقَالَ وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ.

Muhammad Bin Yahya, from Ahmad Bin Abu Zahir, from Ali Bin Ismail, from Safwan Bin Yahya, from Aaim Bin Humejd, from Abu Is’haq Al Nahwy who said,

‘I went over to Abu Abdullah<sup>-asws</sup>, and I heard him<sup>-asws</sup> saying: ‘Allah<sup>-azwj</sup> Mighty and Majestic Educated His<sup>-azwj</sup> Prophet<sup>-saww</sup> upon His<sup>-azwj</sup> Love, so He<sup>-azwj</sup> Said: **And you have been (created) with tremendous character [68:4]**.<sup>18</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ بَحْرِ السَّقَّاءِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا بَحْرُ حَسَنُ الْخُلُقِ يُسَرُّ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيَّ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ بَلَى

A number of our companions, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Bahr Al Saqqa who said,

‘Abu Abdullah<sup>-asws</sup> said to me: ‘O Bahr! Good manners are an affluence’. Then he<sup>-asws</sup> said: ‘Shall I<sup>-asws</sup> inform you with a Hadeeth which is not in the hands of anyone from the people of Al-Medina?’ I said, ‘Yes’.

قَالَ بَيْنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَ هُوَ قَائِمٌ فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ فَقَامَ هَا النَّبِيُّ (صلى الله عليه وآله) فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ هَا النَّبِيُّ (صلى الله عليه وآله) شَيْئاً حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ

<sup>17</sup> (تنبيه الخواطر 1: 99).

<sup>18</sup> Al-Kafi V 1 – The Book Of Divine Authority CH 52 H 1 (Extract)

He<sup>-asws</sup> said: 'One day, while Rasool-Allah<sup>-saww</sup> was seated in the Masjid when a slave girl of one of the Helpers came over, and he<sup>-saww</sup> was sitting upright. So, she grabbed a side of his<sup>-saww</sup> clothes. So, the Prophet<sup>-saww</sup> stood up for her, but she did not say anything, and the Prophet<sup>-saww</sup> did not say anything to her, to the extent that she did that three times.

فَقَامَ لَهَا النَّبِيُّ فِي الرَّابِعَةِ وَ هِيَ خَلْفُهُ فَأَخَذَتْ هُدْبَةً مِنْ نَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلَّ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولَ اللَّهِ (صلى الله عليه وآله) ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتَكَ إِلَيْهِ

Prophet<sup>-saww</sup> stood up for her during the fourth attempt, and she was behind him<sup>-saww</sup>, so she took an edge of his<sup>-saww</sup> cloth, then retracted. So the people said to her, 'May Allah<sup>-azwj</sup> Deal with you and Do (whatever He<sup>-azwj</sup> may)! You withheld Rasool-Allah<sup>-saww</sup> three times, neither did you say anything to him nor did he<sup>-saww</sup> say anything to you. What was your need to him<sup>-saww</sup>?'

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِأَخَذِ هُدْبَةٍ مِنْ نَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخَذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخَذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخَذِهَا فَأَخَذْتُهَا .

She said, 'For us there is a sick one. My people sent me to take an edge from his<sup>-saww</sup> cloth in order to heal him by it. Whenever I wanted to take it, he<sup>-saww</sup> saw me, and stood up. So I was too embarrassed from him<sup>-saww</sup> to take it while he<sup>-saww</sup> sees me, and I disliked to demand him<sup>-saww</sup> with regards to taking it, therefore I took it'.<sup>19</sup>

الشيخ في (أماليه)، قال: حدثنا الشيخ أبو عبد الله الحسين بن عبيد الله الغضائري (رحمه الله)، عن أبي محمد هارون بن موسى التلعكبري، قال: حدثنا محمد بن همام، قال: حدثنا علي بن الحسين الهمداني، قال: حدثنا أبو عبد الله محمد بن خالد البرقي، عن أبي قتادة القمي، عن أبي عبد الله (عليه السلام)، قال: «إن الله عز و جل وجوها، خلقهم من خلقه و أرضه لقضاء حوائج إخوانهم يرون الحمد مجداً،

Al Sheykh in his (book) Amaali, said, 'It was narrated to us by Al Sheykh Abu Abdullah Al Husayn Bin Ubeydullah Al Gazairy, from Abu Muhammad Haroun Bin Musa al Tal'akbari, from Muhammad Bin Hamam, from Ali Bin Al Husayn Al Hamdani, from Abu Abdullah Muhammad Bin Khalid Al Barqy, from Abu Qatada,

'From Abu Abdullah<sup>-asws</sup> having said: 'For Allah<sup>-azwj</sup> Mighty and Majestic there are Faces. He<sup>-azwj</sup> Created them<sup>-asws</sup> from His<sup>-azwj</sup> creatures, and Presented them<sup>-asws</sup> for the fulfilment of the needs of their brethren, showing them the Praise, Glory.

و الله عز و جل يحب مكارم الأخلاق، و كان فيما خاطب الله تعالى نبيه (صلى الله عليه و آله) أن قال له: يا محمد: وَ إِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ قال: السخاء و حسن الخلق».

And Allah<sup>-azwj</sup> Mighty and Majestic Loves the honourable mannerisms, and it was among what Allah<sup>-azwj</sup> Addressed His<sup>-azwj</sup> Prophet<sup>-saww</sup> that He<sup>-azwj</sup> Said to him<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>! **And you are (created) on a great nature [68:4]**". He<sup>-asws</sup> said: 'The generosity and the good manners'.<sup>20</sup>

<sup>19</sup> Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

<sup>20</sup> الأمالي 1: 308.

## VERSES 5 - 7

فَسْتَبْصِرُ وَيُبْصِرُونَ {5}

***So you shall be seeing, and they (too) shall be seeing [68:5]***

بِأَيِّكُمْ الْمَفْتُونُ {6}

***Which one of you is bewitched [68:6]***

إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ {7}

***Surely, your Lord, He is more Knowing with one who strays from His Way and He is more Knowing with the rightly guided [68:7]***

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 وآله) بيد علي (عليه السلام) فرفعها، و قال: «من كنت مولاه فعلي مولاه» قال أناس: إنما افتتن بآب بن عمه فنزلت الآية فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمْ الْمَفْتُونُ.

And from him, from Ali Bin Al-Abbas, from Hassan Bin Muhammad, from Yusuf Bin Kaleyb, from Khalid, from Hafs 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, he<sup>-saww</sup> is bewitched by his<sup>-saww</sup> cousin<sup>-asws</sup>, So the Verse: his uncle<sup>-asws</sup> is insane’. So the Verse: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] – was Revealed***.<sup>21</sup>

علي بن إبراهيم، قوله تعالى: فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيِّكُمْ الْمَفْتُونُ بآيكم تفتنون، هكذا نزلت في بني أمية بِأَيِّكُمْ أي حبر و زفر و علي.

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: ***So you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] – Which one of you is creating Fitna (strife). This is how it was Revealed regarding the Clan of Umayya, which one of you – i.e., Hibter (Abu Bakr), and Zafar (Umar) (the strayed) and Ali<sup>-asws</sup> (the guided one).***<sup>22</sup>

## VERSES 8 - 14

فَلَا تُطْعِ الْمُكَذِّبِينَ {8}

<sup>21</sup> (تأويل الآيات 2: 711 / 3).

<sup>22</sup> (تفسير القمي 2: 380)

**So do not heed the beliers [68:8]**

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ {9}

**They wish that you should be pliant (shift about) so they (too) would be pliant (shift around) [68:9]**

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ {10}

**And do not heed a despicable oath-monger [68:10]**

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ {11}

**A defamer, malicious slanderer [68:11]**

مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ {12}

**Preventer of the good, an excessive sinner [68:12]**

عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ {13}

**Callous, after (all) that, ignoble [68:13]**

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ {14}

**Even if he was with wealth and (many) sons [68:14]**

شرف الدين النجفي: عن محمد بن جمهور، عن حماد بن عيسى، عن الحسين بن المختار، عنهم (صلوات الله عليهم أجمعين): قوله عز و جل: وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ الثَّانِي هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ مَنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ عُتْلٍ بَعْدَ ذَلِكَ زَنِيمٍ 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,

‘From them<sup>-asws</sup> (regarding) the Words of Mighty and Majestic: **And do not heed a despicable oath-monger [68:10]** – the second one (Umar), **A defamer, malicious slanderer [68:11]** **Preventer of the good, an excessive sinner [68:12]** **Callous, after (all) that, ignoble [68:13]**. He<sup>-asws</sup> said: ‘The callous is the Kafir of grievous kufr, and the ignoble is one born of adultery’ (among the enemies of Ahl Al-Bayt<sup>-asws</sup>).<sup>23</sup>

<sup>23</sup> (تأويل الآيات 2: 2: 4 / 712).

عنه، عن أبيه، عن جابر قال: قال أبو جعفر عليه السلام: قال رسول الله صلى الله عليه وآله: ما من مؤمن الا وقد خلص ودى إلى قلبه، وما خلص ودى إلى قلب أحد الا وقد خلص ودى علي إلى قلبه، كذب يا علي من زعم أنه يحبني، ويبغضك

From him, from his father, from the one who narrated it, from Jabir who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> said: ‘There is none from a Momin except that he has pure cordiality upon his heart; and there is no one of a pure cordiality upon his heart except that he has pure cordiality for Ali<sup>-asws</sup> to his heart. He has lied, O Ali<sup>-asws</sup>! The one who claim that he loves me<sup>-saww</sup> but hates you<sup>-asws</sup>’.

قال: فقال رجلان من المنافقين: لقد فتن رسول الله صلى الله عليه وآله بهذا الغلام، فأنزل الله تبارك و تعالى " فستبصر ويصرون، بأيكم المفتون، ودوا لو تدهن ويدهنون، ولا تطع كل حلاف مهين

He<sup>-asws</sup> said: ‘So two men from the hypocrites said, ‘Rasool-Allah<sup>-saww</sup> has been bewitched by this young boy’ (Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>). Therefore, Allah<sup>-azwj</sup> Blessed and Exalted Revealed: ***So, you shall be seeing, and they (too) shall be seeing [68:5] Which one of you is bewitched [68:6] They wish that you should be pliant so they (too) would be pliant [68:9] And do not heed a despicable oath-monger [68:10]***’.

قال: نزلت فيهما إلى آخر الآية.

He<sup>-asws</sup> said: ‘It was Revealed regarding the two of them (Abu Bakr & Umar) – up to the last Verse’.<sup>24</sup>

## VERSES 15 & 16

إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ {15}

***When Our Verses are recited to him, he says, ‘Stories of the former ones’ [68:15]***

سَنَسِمُهُ عَلَى الْخُرْطُومِ {16}

***We will soon mark him on the nose [68:16]***

علي بن إبراهيم: قوله: إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قال: كنى عن الثاني، قالَ أَسَاطِيرُ الْأَوَّلِينَ أي أكاذيب الأولين،

Ali Bin Ibrahim (Tafseer Qummi) –

His<sup>-azwj</sup> Words: ***When Our Verses are recited to him [68:15]***. He<sup>-asws</sup> said: ‘Teknonym about the Second one (Umar). ***he says, ‘Stories of the former ones’ [68:15]*** - i.e., lies of the former ones.

<sup>24</sup> Al-Mahaasin – V 1 Bk 4 – H 71

قوله: سَنَسِمْهُ عَلَى الْخُرْطُومِ قَالَ: فِي الرَّجْعَةِ، إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) وَ رَجَعَ أَعْدَاؤُهُ، فَيَسْمَهُمْ بِمِيسَمٍ مَعَهُ كَمَا تُوسَمُ الْبَهَائِمُ، عَلَى الْخُرَاطِيمِ: الْأَنْفِ وَالشَّفَتَيْنِ.

His<sup>azwj</sup> Words: ***We will soon mark him on the nose [68:16]***, he<sup>-asws</sup> said: ‘Regarding the Return (Al-Raj’at). When Amir-Al-Momineen<sup>-asws</sup> returns, and his<sup>-asws</sup> enemies (also) return, so, their foreheads would be marked like the branding of the animal, upon their noses – the nose and the two lips’.<sup>25</sup>

## VERSES 17 - 33

إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ {17}

***Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17]***

وَلَا يَسْتَتْنُونَ {18}

***And not be leaving anything [68:18]***

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ {19}

***So there visited upon it a visitation from your Lord, and they were sleeping [68:19]***

فَأَصْبَحَتْ كَالصَّرِيمِ {20}

***So in the morning it was like the reaped [68:20]***

فَتَنَادَوْا مُصْبِحِينَ {21}

***And they called out to each other in the morning [68:21]***

أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22}

***Saying, ‘Go early to your farm if you want to harvest’ [68:22]***

فَانْطَلَقُوا وَهُمْ يَتَخَفَتُونَ {23}

***So they went and they were murmuring, [68:23]***

<sup>25</sup> (تفسير القمي 2: 381)



أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ {24}

**'No poor one would be entering it today upon you' [68:24]**

وَعَدُوا عَلَىٰ حَزْدٍ قَادِرِينَ {25}

**And they went early morning upon a determination, powerful [68:25]**

فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُّونَ {26}

**But when they saw it, they said, 'We are lost. [68:26]**

بَلْ نَحْنُ مُحْرَمُونَ {27}

**But, we are deprived!' [68:27]**

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْلَا تُسَبِّحُونَ {28}

**Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28]**

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ {29}

**They said, Glory be to our Lord! Surely we were unjust'. [68:29]**

فَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَلَوْمُونَ {30}

**Then some of them faced towards others, blaming each other [68:30]**

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ {31}

**They said, 'O woe be unto us! Surely, we were transgressors'. [68:31]**

عَسَىٰ رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَىٰ رَبِّنَا رَاغِبُونَ {32}

**Perhaps our Lord will Replace for us better than it. Surely, we are hoping to our Lord' [68:32]**

## كَذَلِكَ الْعَذَابُ وَلِلْعَذَابِ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ {33}

**Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33]**

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 Exalted: **Surely, We will Try them just as We Tried the owners of the garden [68:17]**. The people of Makkah were Tried by 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 مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ وَ هُوَ الْعَذَابُ،

The Words of the Exalted: **So there visited upon it a visitation from your Lord, and they were sleeping [68:19]**, and it is the Punishment.

قوله: إِنَّا لَضَالُونَ قَالَ: خَاطَبُوا الطَّرِيقَ،

His<sup>-azwj</sup> Words: **‘We are lost. [68:26]**, he<sup>-asws</sup> said: ‘Erred from the way’.

قوله: لَوْ لَا تُسْتَغْفَرُونَ يَقُول: أَلَا تَسْتَغْفِرُونَ؟

His<sup>-azwj</sup> Words: **‘Why don’t you Glorify (Allah)?’ [68:28]** – He is saying, ‘Will you not be seeking Forgiveness?’<sup>26</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيُذَرُّ عَنْهُ الرِّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَصْرُمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَنْتُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban Bin Usman, from Al Fuzayl,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘The man commits the sin so the sustenance is staved off from him’, and he<sup>-asws</sup> recited this Verse: **Surely We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17] And not be leaving anything [68:18] So there visited upon it a visitation from your Lord, and they were sleeping [68:19]**’.<sup>27</sup>

<sup>26</sup> (تفسير القمي 2: 382).

<sup>27</sup> Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 12

**VERSES 34 - 36**

إِنَّ لِلْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ {34}

***Surely for the pious, in the Presence of their Lord are the Gardens of Bliss [68:34]***

أَفَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ {35}

***Should We Treat the submitters like the criminals? [68:35]***

مَا لَكُمْ كَيْفَ تَحْكُمُونَ {36}

***What is the matter with you? How are you judging? [68:36]***

**The pious are the Shias**

أبو الحسن علي بن إبراهيم بن هاشم، قال: حدثني أبي، عن يحيى بن أبي عمران، عن يونس، عن سعدان بن مسلم، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «الكتاب: علي (عليه السلام) لا شك فيه». هُدًى لِلْمُتَّقِينَ قال: «بيان لشيعةنا».

Abu Al Hassan Ali Bin Ibrahim Bin Hashim said, 'My father narrated to me, from Yahya Bin Abu Imran, from Yunus, from Sa'dan Bin Muslim, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> having said: **the Book '[2:2]** is Ali<sup>-asws</sup>, There is no uncertainty in it being a **Guidance for the pious**, said: 'An explanation for our<sup>-asws</sup> Shias'.<sup>28</sup>

**The submitters are the ones submitting to Ahadeeth**

حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن سلمة بن حنان عن ابي الصباح الكناني قال كنت عند ابي عبد الله عليه السلام فقال يا ابا الصباح قد افلح المؤمنون قال أبو عبد الله قد افلح المسلمون قالها ثلثا وقلتها ثلث

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Salat Bin Hanaan, from Abu Al-Sabaah Al-Kanany who said:

'I was in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'O Abu Al-Sabaah, **The Mominoun have succeeded [23:1]**'. (Then) Abu Abdullah<sup>-asws</sup> said: 'Thee submitters (to the Ahadeeth) have succeeded'. The Imam<sup>-asws</sup> said it three times, and I repeated (after him<sup>-asws</sup>) three times.

ثم قال ان المسلمين هم المنتجبون يوم القيمة هم اصحاب الحديث.

<sup>28</sup> تفسير القمي 1: 30.

Then The Imam<sup>-asws</sup> said: 'The submitters (to the Ahadeeth), they are the chosen ones on the Day of Judgement. They are the people of the Ahadeeth'.<sup>29</sup>

العياشي: عن عبد الله بن عطاء المكي، قال أبا جعفر (عليه السلام) قال: «ينادي مناد يوم القيامة يسمع الخلائق: أنه لا يدخل الجنة إلا مسلم. ثم يود سائر الخلق أنهم كانوا مسلمين».

Al Ayyashi, from Abdullah Bin Ata'a Al Makky who said,

'Abu Ja'far<sup>-asws</sup> said: 'A Caller would Call out on the Day of Judgment for the creatures to hear: 'No one will enter the Paradise except for a submitter!' Then the rest of the people would ardently wish that they had been submitters''.<sup>30</sup>

حدثنا الحسن بن علي بن النعمان عن عبد الله بن مسكان عن كامل التمار قال قال أبو جعفر عليه السلام يا كامل تدري ما قول الله قد افلح المؤمنون قلت جعلت فداك افلحوا وفازوا وادخلوا الجنة قال قد افلح المسلمون ان المسلمين هم النجباء.

It has been narrated to us by Al-Hassan Bin Ali Bin Al-No'man, from Abdullah Bin Muskaan, from Kaamil Al-Tammar who said:

'Abu Ja'far<sup>-asws</sup> said: 'O Kaamil, do you know about the Words of Allah<sup>-azwj</sup> **The Mominoun have succeeded [23:1]?**' I said, 'May I be sacrificed for you<sup>-asws</sup>, succeeded, and won, and entered the Paradise?' He<sup>-asws</sup> said: 'The submitters (to the Hadeeth) have succeeded. The submitters (to the Hadeeth) are the excellent ones'.<sup>31</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ عِنْدَنَا رَجُلًا يُسَمَّى كُلَيْبًا فَلَا نَتَحَدَّثُ عَنْكُمْ شَيْئًا إِلَّا قَالَ أَنَا أَسْلَمَ فَسَمَّيْنَاهُ كُلَيْبَ التَّسْلِيمِ

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Zayd Al Shaham,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'With us there is a man called Kuleyb. He does not take anything from you<sup>-asws</sup> except he says, 'I submit'. So, we named him 'Kaleyb the submitter''.

قَالَ فَتَرَحَّمْ عَلَيْهِ ثُمَّ قَالَ أَ تَدْرُونَ مَا التَّسْلِيمُ فَسَكَّنْتُنَا فَقَالَ هُوَ اللَّهُ الْإِحْبَاتُ قَوْلُ اللَّهِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ أَحْبَبُوا إِلَى رَبِّهِمْ.

He (the narrator) said, 'He<sup>-asws</sup> felt pity on him, then said: 'Do you know what is the submission?' We were silent. He<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! It is the humbleness is the Words of Allah<sup>-azwj</sup>: **Surely, those who are believing and are doing righteous deeds and are humbling to their Lord, [11:23]**'.<sup>32</sup>

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ بَشِيرِ الدَّهَّانِ قَالَ سَمِعْتُ كُلَيْبًا يَقُولُ قَالَ أَبُو جَعْفَرٍ ع قَدْ أَفْلَحَ الْمُؤْمِنُونَ أَ تَدْرِي مَنْ هُمْ قُلْتُ جَعَلْتُ فِذَاكَ أَنْتَ أَعْلَمَ قَالَ قَدْ أَفْلَحَ الْمُسْلِمُونَ إِنَّ الْمُسْلِمِينَ هُمُ النَّجَبَاءُ.

<sup>29</sup> Basaair Al-Darajaat – P 10 CH 20 H 25

<sup>30</sup> تفسير العياشي 2: 239 / 1.

<sup>31</sup> Basaair Al-Darajaat – P 10 CH 20 H 1

<sup>32</sup> Basaair Al Darajaat – P 10 Ch 20 H 28

It is narrated to us by Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Mansour Bin Yunus, from Bashir Al Dahhan who said,

‘I heard Kuleyb saying, ‘Abu Ja’far<sup>-asws</sup> said: **‘The Mominoun have succeeded [23:1].** Do you know who they are?’ I said, ‘May I be sacrificed for you<sup>-asws</sup>! You<sup>-asws</sup> are more knowing’. He<sup>-asws</sup> said: ‘The submitters have succeeded. The submitters (to the Ahadeeth), they are the excellent’’.<sup>33</sup>

## The criminals

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, ‘It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju’fy, who has narrated the following:

‘Abu Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that: ‘The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘O Ali<sup>-asws</sup>! And the criminals, they are the deniers of your<sup>-asws</sup> Wilayah’’.<sup>34</sup>

## VERSES 37 - 41

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ {37}

**Or is there a Book with regards to it, you are learning (from)? [68:37]**

إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ {38}

**If it is there for you in it, then why are you choosing (a leader)? [68:38]**

أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بِالْغَةِ إِلَى يَوْمِ الْقِيَامَةِ ۚ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ {39}

**Or is there an oath for you upon Us reaching up to the Day of Judgment, that for you would be whatever you decide? [68:39]**

سَلِّمُوا إِلَيْهِمْ بِذَلِكَ زَعِيمٌ {40}

**Ask them, which of them can be a leader with that? [68:40]**

<sup>33</sup> Basaair Al Darajaat – P 10 Ch 20 H 29

<sup>34</sup> (Extract) تفسير القمي 2: 395.

## أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ {41}

***Or are there associates for them, then let them come with their associates if they were truthful [68:41]***

### **Choosing a leader**

ابن بابويه، قال: حدثنا محمد بن علي بن حاتم المعروف بالكرماني، قال: حدثنا أبو العباس أحمد بن عيسى الوشاء البغدادي، قال: حدثنا أحمد بن طاهر القمي، قال: حدثنا محمد بن بحر بن سهل الشيباني، قال: حدثنا أحمد بن مسرور، عن سعد بن عبد الله القمي - في حديث طويل - عن القائم (عليه السلام)، قال: قلت: فأخبرني يا مولاي، عن العلة التي تمنع القوم من اختيار إمام لأنفسهم؟ قال: «مصلح أو مفسد؟» قلت: مصلح.

Ibn Babuwayh said, 'It was narrated to us by Muhammad Bin Ali Bin Hatim, well known as Al Kirmany, from Abu Al Abbas Ahmad Bin Isa al Waha'a Al Bahdady, from Ahmad Bin Tahir Al Qummi, from Muhammad Bin Bahr Bin Sahl Al Shaybani, from Ahmad Bin Masrour, from Sa'ad Bin Abdullah Al Qummi,

'In a lengthy Hadeeth from Al-Qaim<sup>-asws</sup> - he (the narrator) said, 'I said, 'So inform me, O my Master<sup>-asws</sup>, about the reason which forbids the people from choosing an Imam for themselves?' He<sup>-asws</sup> said: 'The righteous or corrupt one?' I said, 'Righteous'.

قال: «فهل يجوز أن تقع خيرتهم على المفسد بعد أن لا يعلم أحد ما يخطر ببال غيره من صلاح أو فساد؟» قلت: بلى.

He<sup>-asws</sup> said: 'So is it allowed that their choice could occur upon the corrupt one after the fact that it is not known for anyone what is in the mind of others, from righteousness or corruption?' I said, 'Yes'.

قال: «فهي العلة أوردتها لك برهانا- و في رواية اخرى: أيدتها لك برهان- يثق به عقلك، أخبرني عن الرسل الذين اصطفاهم الله تعالى، و أنزل الكتب عليهم و أيدهم بالوحي و العصمة، إذ هم أعلام الأمم، و أهدى إلى الاختيار منهم، مثل موسى و عيسى (عليهما السلام) هل يجوز مع وفور عقلهما و كمال علمهما إذا هما بالاختيار أن تقع خيرتهما على المنافق و هما يظنان أنه مؤمن؟» قلت: لا.

He<sup>-asws</sup> said: 'So it is the reason I<sup>-asws</sup> am citing to you as a proof (which your intellect can rely with it). Inform me<sup>-asws</sup> about the Rasools<sup>-as</sup> whom Allah<sup>-azwj</sup> the Exalted Chose, and Revealed the Book unto them<sup>-as</sup>, and Aided them with the Revelation and the infallibility, when they<sup>-as</sup> were the flags of the community, and more guided to the choosing than them, like Musa<sup>-as</sup> and Isa<sup>-as</sup>, would it be allowable with the sharpness of their<sup>-as</sup> intellects and the perfection of their<sup>-as</sup> knowledge, when they<sup>-asws</sup> are with the choosing, would their choice occur upon the hypocrite, and they<sup>-asws</sup> are both thinking that he is a Momin?' I said, 'No'.

فقال: «هذا موسى كليم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلا، ممن لا يشك في إيمانهم و إخلاصهم، فوقعت خيرته على المنافقين،

He<sup>-asws</sup> said: 'The this is Musa<sup>-as</sup>, speaker with Allah<sup>-azwj</sup>, with the sharpness of his<sup>-as</sup> intellect and perfection of his<sup>-as</sup> knowledge, and the descent of the Revelation upon him<sup>-as</sup>, choosing seventy men as assistants from his<sup>-as</sup> people and the forefront of his<sup>-as</sup> soldiers, for the Appointment of his<sup>-as</sup> Lord<sup>-azwj</sup>, from the ones he<sup>-as</sup> had not doubt regarding their Eman and their sincerity, but his<sup>-as</sup> choice occurred upon the hypocrites.

قال الله عز و جل: وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ: لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فَلَمَّا وجدنا اختيار من قد اصطفاه الله للنبوّة واقعا على الأفسد دون الأصلح، و هو يظن أنه الأصلح دون الأفسد، علمنا أن الاختيار ليس إلا لمن يعلم ما تخفي الصدور، و ما تكن الضمائر و تنصرف عليه السرائر، و أن لا خطر لاختيار المهاجرين و الأنصار بعد وقوع خيرة الأنبياء على ذوي الفساد لما أرادوا أهل الصلاح».

Allah<sup>-azwj</sup> Mighty and Majestic Said: ***And Musa chose seventy men of his community for Our Appointment [7:155], and His<sup>-azwj</sup> Words We will never believe in you until we see Allah manifestly [2:55] so the lightning seized them due to their injustice [4:153].*** So when we find that the choice of the one whom Allah<sup>-azwj</sup> had Chosen him<sup>-as</sup> for the Prophet-hood occurring upon the corrupt one besides the righteous one, and he<sup>-as</sup> was thinking that he is the righteous one besides the corrupt one, we know that the choice isn't for anyone except the One<sup>-azwj</sup> Who Knows what is concealed in the chests, and what the consciences would happen to be, and the secrets would be utilized upon, and that there is danger in the choice of the Emigrants and the Helpers, after the choice of the Prophets<sup>-as</sup> have occurred upon the one with corruption, when they<sup>-as</sup> had intended (to choose) the people of righteousness'.<sup>35</sup>

### Prophet Musa<sup>-as</sup> could not Select 70 Pious Devotees!

وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِنِّي أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِنْ هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ بِهَا مَنْ تَشَاءُ وَتَهْدِي مَنْ تَشَاءُ أَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ {7:155}

And Musa<sup>-as</sup> chose from his people seventy men for Our appointed time. But when the earthquake seized them, he said, ***"My Lord, if You had willed, You could have destroyed them before and me. Will You destroy us for what the fools among us have done? It is only Your trial; You mislead thereby whom You will and guide whom You will. You are our Protector, so forgive us and have mercy upon us, and You are the best of forgivers."***(7:155)

منهم مثل موسى و عيسى ع هل يجوز مع وفور عقلهما و كمال علمهما إذا هما بالاختيار أن يقع خيرتهما على المنافق و هما يظنان أنه مؤمن قلت لا فقال هذا موسى كليم الله مع وفور عقله و كمال علمه و نزول الوحي عليه اختار من أعيان قومه و وجوه عسكره لميقات ربه سبعين رجلا ممن لا يشك في إيمانهم و إخلاصهم ف وقعت خيرته على المنافقين قال الله تعالى وَ اخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا لِمِيقَاتِنَا إِلَى قَوْلِهِ لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ فَلَمَّا وجدنا اختيار من قد اصطفاه الله للنبوّة واقعا على الأفسد دون الأصلح و هو يظن أنه الأصلح دون الأفسد علمنا أن لا اختيار إلا لمن يعلم ما تخفي الصدور

Imam<sup>-asws</sup> Ali Reza<sup>-asws</sup> said (as a part of a long Hadith), even when High Rank Prophets<sup>-as</sup>, i.e., Musa<sup>-as</sup> and Isa<sup>-as</sup> selected people, they could not the select pious and hypocrites were among their<sup>-as</sup> selection. I said, of course this was the case. Imam<sup>-asws</sup> said: Look, Prophet Musa<sup>-as</sup>, who has (the title of) Friend of Allah<sup>-azwj</sup>, when he<sup>-as</sup> selected seventy pious people (from his<sup>-as</sup> nation) for the al-Miqad, surely, he<sup>-as</sup> had not an element of doubt in their Eman and sincerity, but all of them turned out to be hypocrites. That is why Allah<sup>-azwj</sup> Says: And Musa chose out of his people seventy men for Our appointment (7:155) but these hypocrites said instead: we will not believe in you until we see Allah manifestly (2:55), as a result: so the lightning overtook them on account of their injustice.(4:153)

<sup>35</sup> كمال الدين و تمام النعمة: 21 / 461، تقدّم مع تخريجه و التعليق عليه ذيل الآية (143) من هذه السورة، الحديث (4).

So when we see that the selection of those, who were awarded the Prophet-hood by Allah<sup>-azwj</sup>, turned out to be wrong while they were fully confident that they have picked up the righteous ones. Therefore, if a Mursil<sup>36</sup> Prophet<sup>-as</sup> could not recognise the pious ones with whom he had spent several years, how can a shia in search of a pious guide will ever find one (his Mujtahid)? Thus its on Him<sup>-azwj</sup> Who is aware of what is hidden in the hearts, to Appoint a Guide<sup>-asws</sup>/Leader<sup>-asws</sup>/Imam<sup>-asws</sup>.<sup>37</sup>

## VERSES 42 & 43

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ {42}

***On the Day He would Uncover from a side (Janbullah), and they would be called to do the Sajdah, but they will not be able to [68:42]***

NB: Muslims have mostly translated 68:42 as: Some day when their shinbone will be laid bare and they will be called upon to bow down on their knees, and they will not manage to – T.B. Irvin.<sup>38</sup>

خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ {43}

***Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]***

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل البرمكي 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 وَيُدْعَوْنَ 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: ***On the Day He would Uncover from a side, and they would be called to do the Sajdah [68:42]***, he<sup>-asws</sup> said: 'A Veil of Noor (Light) would be Uncovered, so the Momineen would fall down in Sajdah, and the backbones of the hypocrites would stiffen so they would not be able to do Sajdah'.<sup>39</sup>

<sup>36</sup> The Prophet who brought down a Divine Book

<sup>37</sup> كمال الدين 2 461 43- باب ذكر من شاهد القائم ع و رآه

<sup>38</sup> [Shakir 68:42] On the day when there shall be a severe affliction, and they shall be called upon to make obeisance, but they shall not be able,

[Pickthal 68:42] On the day when it befalleth in earnest, and they are ordered to prostrate themselves but are not able,

[Yusufali 68:42] The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,-

<sup>39</sup> (التوحيد: 1/154)



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: **و يُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ**»

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:

'Abu Abdullah<sup>-asws</sup> regarding the Words of the Mighty and Majestic: ***On the Day He would Uncover from a side [68:42]***. He<sup>-asws</sup> said: 'Blessed is the Mighty' – Then gestured to his<sup>-asws</sup> own side, so he<sup>-asws</sup> uncovered from it the outfit – said: ***'and they would be called to do the Sajdah, but they will not be able to [68:42]'***.

قال: أفحم القوم و دخلتهم الهيبة، و خشعت الأبصار، و بلغت القلوب الحناجر خاشعةً أبصارهم ترهقهم ذلةً و قد كانوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ».

He<sup>-asws</sup> said: 'The people would understand, and the awe would enter into them, and the visions would be humbled, and their hearts would reach to the throats' ***Their visions humbled, humiliation having tired them, and they had been called to the Sajdah while they were safe (and sound) [68:43]***.

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 Compeller' – Then gestured to his<sup>-asws</sup> own side, and he<sup>-asws</sup> uncovered from the outfit it, (and said): 'It means by it, 'Blessed is the Compeller from being described with the side, the description of which is this'.<sup>40</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: **و قد كانوا يُدْعَوْنَ إِلَى السُّجُودِ وَ هُمْ سَالِمُونَ**، قال: «مستطيعون، يستطيعون الأخذ بما أمروا به و الترك لما نهوا عنه، و بذلك ابتلوا»

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: ***and they had been called to the Sajdah while they were safe (and sound) [68:43]***, he<sup>-asws</sup> said: 'They were capable. They did have the ability to take to what they had been Commanded for, and leave what was prohibited from them, and they were Tried with that'.

ثم قال: «ليس شيء مما أمروا به و نهوا عنه إلا و من الله عز و جل فيه ابتلاء و قضاء».

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>41</sup>

<sup>40</sup> (التوحيد: 2 / 154)

**VERSES 44 - 50**

فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ ۖ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ {44}

**So, leave Me and the one who belies this Hadeeth. We will gradually Overcome them from where they are not knowing [68:44]**

وَأُمْلِي لَهُمْ ۚ إِنَّ كَيْدِي مَتِينٌ {45}

**And I am Respiting for them, surely, My Plan is Strong [68:45]**

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ {46}

**Or are you (O Rasool) asking them for a Recompense, so they are being overburdened from a liability? [68:46]**

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ {47}

**Or is there the (knowledge of the) unseen with them, so they are writing it? [68:47]**

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْخُوْتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ {48}

**Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale when he called out while he was distressed [68:48]**

لَوْلَا أَنْ تَدَارَكَهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ {49}

**Had he not come across the Favour of his Lord, He would have been thrown in the wilderness while he was condemned [68:49]**

فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ {50}

**So his Lord Chose him and Made him to be from the righteous ones [68:50]**

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 بنعمة و ذكره الاستغفار، و إذا أراد بعبد شرا فأذنّب ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها،

Muhammad Bin Yaquoub, 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:

‘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 and he would forget to seek Forgiveness, and would be deliberate with it.

و هو قول الله عز و جل: سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ بِالْغَمَاسِ».

And these are the Words of the Mighty and Majestic: ***We will gradually Overcome them from where they are not knowing [68:44]***, with the Bounties during the disobedience’.<sup>42</sup>

وفي رواية أبي الجارود، عن أبي جعفر عليه السلام في قوله: " وذا النون إذ ذهب مغاضبا " يقول: من أعمال قومه " فظن أن لن نقدر عليه " يقول: ظن أن لن يعاقب بما صنع.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***And the one with the whale (Yunus), when he went away in anger, [21:87]:*** ‘He<sup>-azwj</sup> is Saying: “From the deeds of his<sup>-as</sup> people”. ***so he thought that We will never be Able upon him [21:87]***. He<sup>-azwj</sup> is Saying: ““He<sup>-as</sup> thought that he<sup>-as</sup> will never be Punished due to what he<sup>-as</sup> did’.<sup>43</sup>

الدقاق، عن الاسدي، عن النخعي، عن النوفلي، عن علي بن سالم، عن أبيه، عن أبي بصير قال: قلت لأبي عبد الله عليه السلام: لاي علة صرف الله عزوجل العذاب عن قوم يونس وقد أظلمهم ولم يفعل ذلك بغيرهم من الامم ؟

Al Daqaq, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘I said to Abu Abdullah<sup>-asws</sup>: ‘For which reason did Allah<sup>-azwj</sup> Mighty and Majestic Turn the Punishment away from the people of Yunus<sup>-as</sup> and it had already shaded them, and He<sup>-azwj</sup> did not Do that with others from the communities?’

فقال: لانه كان في علم الله عز وجل أنه سيصرفه عنهم لتوبتهم، وإنما ترك إخبار يونس بذلك لانه عزوجل أراد أن يفرغه لعبادته في بطن الحوت فيستوجب بذلك ثوابه وكرامته.

He<sup>-asws</sup> said: ‘Because it was in the Knowledge of Allah<sup>-azwj</sup> Mighty and Majestic that He<sup>-azwj</sup> would be Exchanging it from them as they would be repenting, and rather, the news of Yunus<sup>-as</sup> was left with that because He<sup>-azwj</sup> Mighty and Majestic Wanted to free him<sup>-as</sup> to worship Him<sup>-azwj</sup> in the belly of the whale and for him<sup>-as</sup> to be obligated His<sup>-azwj</sup> Rewards and His<sup>-azwj</sup> Prestige due to that’.<sup>44</sup>

<sup>42</sup> (الكافي 2: 327 / 1).

<sup>43</sup> Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 26 H 2

<sup>44</sup> Bihar Al-Anwaar– V 14, The book of Prophet-hood, Ch 26 H 3

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وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ {51}

**And those who commit Kufr would almost smite (strike) you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51]**

وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ {52}

**And he is not, except (he is) a Zikr for the worlds [68:52]**

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, so Ali<sup>-asws</sup> is his Master (من كنت مولاه فعلي مولاه). O 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 رفعوا يده، قال بعضهم: انظروا إلى عينيته تدوران كأنهما عينا مجنون،

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).

فنزل جبرئيل (عليه السلام) بهذه الآية: وَ إِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ وَ مَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ» ثم قال: «يا حسان، لو لا أنك جمالي ما حدثتك بهذا الحديث».

Then Jibraeel<sup>-as</sup> descended with these Verses: **And those who commit Kufr would almost smite you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except a Zikr for the worlds [68:52]**.<sup>45</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)

(التهذيب 3: 746/263).<sup>45</sup>

حين أخذ بيد علي (عليه السلام) و قال: من كنت مولاه فعلي مولاه، و كان عن يمين الفسطاط أربعة نفر من قريش - سماهم لي - فلما نظروا إليه و قد رفع يده حتى بان بياض إبطيه، قالوا: انظروا إلى عينيه، قد انقلبتا كأنهما عينا مجنون،

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,

'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 Quraysh' – 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'.

فأتاه جبرئيل فقال: اقرأ و إن يكاد الذين كفروا ليزلثونك بأبصارهم لما سمعوا الذکر و يقولون إنه لمجنون و ما هو إلا ذکر للعالمين و الذکر: علي بن أبي طالب (عليه السلام)».

So Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>, so he<sup>-as</sup> said; 'Read! **And those who commit Kufr would almost smite you with their eyes when they hear the Zikr, and they were saying, 'He is insane!' [68:51] And he is not, except a Zikr for the worlds [68:52].** And the Zikr is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

فقلت: الحمد لله الذي أسمعني منك هذا. فقال: «لو لا أنك جمال ما حدثتك بهذا، لأنك لا تصدق إذا رويت عني».

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 being my<sup>-asws</sup> cameleer, 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>46</sup>

<sup>46</sup> (تأويل الآيات 2: 713 / 6)