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**CHAPTER 68****AL-QALAM****(52 VERSES)****VERSES 1 - 52**

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 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>1</sup>

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله): أنه قال: «من قرأ هذه السورة أعطاه الله كتباً 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>2</sup>

<sup>1</sup> (ثواب الأعمال: 119).

<sup>2</sup> (خواص القرآن)

**VERSE 1**

ن ۚ وَالْقَلَمِ وَمَا يَسْتُرُونَ {1}

**Noon and the Pen, and what they will be writing! [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 وجل: ن وَالْقَلَمِ وَمَا يَسْتُرُونَ: «فالتون اسم لرسول الله (صلى الله عليه وآله)، و القلم اسم لأمر 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>3</sup>

حدثنا ابراهيم بن هاشم عن اعمش بن عيسى عن حماد الطيافي عن الكلبي عن ابي عبد الله عليه السلام قال قال لي 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 لبدا

<sup>3</sup> (تأويل الآيات 2: 1/710).

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 المزمل

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

ويا ايها المدثر

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

وانا انزلنا ذكرا رسولا فالذكر اسم من اسماء محمد صلى الله عليه وآله نحن اهل الذكر فاسئل 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 اسئله 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>4</sup>

<sup>4</sup> Basaa'ir Al-Darajaat – P 10 Ch 18 H 26

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

في تفسير علي بن ابراهيم حدثني أبي عن ابن 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 Umeyr, 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 المكون الذي منه النسخ كلها أو لستم عربا؟ فكيف لا تعرفون معنى الكلام وأحدكم 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 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>5</sup>

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي بن 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 نحر في الجنة، قال الله عز و جل: احمد فحمد، فصار مدادا،

<sup>5</sup> Tafseer Noor Al-Saqalayn – CH 56 H 94

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 وجل للقلم: اكتب فسطر القلم في اللوح المحفوظ ما كان وما 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، والقلم قلم من نور، واللوحة لوح من نور».

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

قال سفيان: فقلت له: يا بن رسول الله، بين [لي] أمر اللوح والقلم والمداد 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 إسرئيل، و إسرئيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)».

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<sup>as</sup> leads to Jibraeel<sup>as</sup>, and Jibraeel<sup>as</sup> leads to the Prophets<sup>as</sup> and the Rasools<sup>as</sup>'.

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

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>6</sup>

و عنه، قال: أخبرنا علي بن حبشي بن قويني (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،

<sup>6</sup> (معاني الأخبار: 23: 1)

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 نحرًا في الجنة أشد بياضا من الثلج و أحلى من العسل، قال الله عز و جل: كن مدادا، فكان مدادا،

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.

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!" 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 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>7</sup>

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

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-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 Light, and Writing of Light, and in a Guarded

<sup>7</sup> (علل الشرائع: 2 / 402)

Tablet, and the ones of Proximity bear witness: **and Suffice with Allah as a Witness [4:166]**.<sup>8</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 تفسير يعقوب بن سفيان، قال: حدثنا أبو بكر الحميدي، عن سفيان بن عيينة، 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 يصليان 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 ففشا الخبر فيهم أن محمدا قد جن، فنزل ن و الْقَلَمِ و ما 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. 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>9</sup>

## VERSE 4

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ {4}

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

<sup>8</sup> (الخصال: 30 /332)

<sup>9</sup> (Extract) المناقب 2: 14



علي بن إبراهيم: عن أبي الجارود، عن أبي جعفر (عليه السلام): «قوله: إِنَّكَ لَعَلَى 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: **And you are upon magnificent morals [68:4]**, i.e., upon a magnificent Religion'.<sup>10</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>11</sup>

الشيخ ورام: روي أن رسول الله (صلى الله عليه و آله) كان يمشي و معه بعض أصحابه، فأدركه أعرابي فحذبه حذبا شديدا، و كان عليه برد نجراي غليظ الحاشية، فأثرت الحاشية في عنقه (صلى الله عليه و آله) [من شدة حذبه، 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 و آله) فضحك، ثم أمر بإعطائه، و لما أكثرت قريش أذاه و ضربه قال: «اللهم اغفر لقومي، فإنهم لا يعلمون». فلذلك قال الله تعالى: وَ إِنَّكَ لَعَلَى 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>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي إِسْحَاقَ النَّحْوِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَدَبَ نَبِيَّهُ عَلَى مَحَبَّتِهِ 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 Humeyd, from Abu Is'haq Al Nahwy who said,

<sup>10</sup> (تفسير القمي 2: 382)

<sup>11</sup> (معاني الأخبار: 1/188)

<sup>12</sup> (تنبيه الخواطر 1: 99).

'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 are upon magnificent morals [68:4].**<sup>13</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ بَحْرِ السَّقَاءِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْتَرُّ 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 ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَهُوَ قَائِمٌ فَأَخَذَتْ بِطَرْفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ لَهَا النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) شَيْئاً حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ

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 خَلْفَهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلَ اللَّهُ بِكَ وَ فَعَلَ حَبَسَتْ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكَ شَيْئاً مَا كَانَتْ حَاجَتُكَ إِلَيْهِ

So the 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 لِأَخْذِ هُدْبَةٍ مِنْ ثَوْبِهِ لِيَسْتَشْفِي بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَأَيْتُ فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ أَخْذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا فَأَخَذْتُهَا .

She said, 'For us there is a sick one. So my people sent me to take an edge from his<sup>saww</sup> cloth in order to heal him by it. So 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>14</sup>

<sup>13</sup> Al-Kafi V 1 – The Book Of Divine Authority CH 52 H 1 (Extract)

<sup>14</sup> Al-Kafi V 2 – The Book Of Belief and Disbelief CH 49 H 15

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 لله عز و جل وجوها، خلقهم من خلقه و أرضه لقضاء حوائج إخوانهم يرون الحمد مجدا،

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 upon magnificent morals [68:4]**". He<sup>asws</sup> said: 'The generosity and the good manners"<sup>15</sup>.

## 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]***

<sup>15</sup> الأمالي 1: 308.

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 افتتن بآبائه فنزلت الآية فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ 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>16</sup>

علي بن إبراهيم، قوله تعالى: فَسْتَبْصِرُ وَ يُبْصِرُونَ بِأَيْكُمُ الْمَفْتُونُ بأيكم تفتنون، هكذا نزلت في بني أمية بِأَيْكُمُ أَي حَبْتَرٍ وَ زَفَرٍ وَ عَلِيٍّ.

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) and Ali<sup>asws</sup>.<sup>17</sup>

## VERSES 8 - 14

فَلَا تُطِعِ الْمُكَذِّبِينَ {8}

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

وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ {9}

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

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَهِينٍ {10}

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

هَمَّازٍ مَشَاءٍ بِنَمِيمٍ {11}

<sup>16</sup> (تأويل الآيات 2: 3/711).

<sup>17</sup> (تفسير القمي 2: 380).

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

مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ {12}

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

عُتُلٌّ بَعْدَ ذَلِكَ زَنِيمٍ {13}

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

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ {14}

**Even if he was with wealth and 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: «وَ لَا تُطِيعُ كُلَّ حَلَّافٍ مَهِينٍ الثَّانِي هَمَّازٍ مَشَاءٍ بِنَمِيمٍ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ عُتُلٌّ 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’.<sup>18</sup>

عنه، عن أبيه، عن حدثه، 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، ويغضك

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 تعالی " فستبصر ويصرون، بأيكم المفتون، ودوا لو تدهن ويدهنون، ولا تطع كل حلاف مهين

<sup>18</sup> (تأويل الآيات 2: 2: 4/1712).

He<sup>asws</sup> said: 'So two men from the hypocrites said, 'Rasool-Allah<sup>saww</sup> has been bewitched by this young boy'. 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>19</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 قَالَ: كنى عن الثاني، قَالَ 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.

قوله: سَنَسِمُهُ عَلَى الْخُرْطُومِ قَالَ: فِي الرَّجْعَةِ، إِذَا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) وَ رَجَعَ أَعْدَاؤُهُ، فَيَسْمَهُمْ بِمِيسَمٍ مَعَهُ كَمَا تَوْسَمُ الْبَهَائِمِ، 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>20</sup>

<sup>19</sup> Al-Mahaasin – V 1 Bk 4 – H 71

<sup>20</sup> (تفسير القمي 2: 381)

**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 يَسْتَشْنُونَ {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]**

أَنْ اغْدُوا عَلَيَّ حَرْثَكُمْ إِنْ كُنْتُمْ صَارِمِينَ {22}

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

فَانطَلَقُوا وَهُمْ يَتَخَفَتُونَ {23}

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

أَنْ لَا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِسْكِينٌ {24}

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

وَعَدُوا عَلَيَّ 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 مَحْرُومُونَ {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! Sure we were unjust'. [68:29]**

فَأَقْبَلَ بَعْضُهُمْ عَلَى 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 ۖ وَلِالْعَذَابِ 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 ابْتَلَىٰ أَصْحَابَ الْجَنَّةِ، وَ هِيَ [الجنة التي] كَانَتْ فِي الدُّنْيَا وَ كَانَتْ بِالْيَمَنِ، يُقَالُ لَهَا الرِّضْوَانُ، عَلَى تِسْعَةِ أَمْيَالٍ مِنْ صَنْعَاءَ».



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 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 مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ و هو العذاب،

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 لَصَّالُونَ قال: خاطفو الطريق،

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

قوله: لَوْ لَا تُسَبِّحُونَ يقول: ألا تستغفرون؟

His<sup>azwj</sup> Words: **‘Why don’t you Glorify (Allah)?’ [68:28]** – He is saying, ‘Will you not be seeking Forgiveness?’<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ الرَّجُلَ لِيَذْنِبَ الذَّنْبَ فَيُذْرَأُ عَنْهُ الرِّزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَفْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَتِنُونَ 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>22</sup>

## Background report

علي بن إبراهيم، قال: حدثني أبي عن إسحاق بن الهيثم، عن علي بن الحسين العبدي، عن سليمان الأعمش، عن سعيد بن جبير، عن ابن عباس: أنه قيل [له]: إن قوما من هذه الأمة يزعمون أن العبد يذنب فيحرم به الرزق؟

<sup>21</sup> (تفسير القمّي 2: 382).

<sup>22</sup> Al-Kafi V 2 – The Book Of Belief and Disbelief CH 111 H 12

Ali Bin Ibrahim said, 'It was narrated to me by Abu Is'haq Bin Al Haysam, from Ali Bin Al Husayn Al Aaby, from Suleyman Al Amsh, from Saeed Bin Jubeyr, from Ibn Abbas,

'It was said to him, 'There is a group from this community alleging that the servant sins, so the sustenance is deprived due to it?'

فقال ابن عباس: فو الذي لا إله إلا هو، لهذا أنور في كتاب الله من الشمس الضاحية، ذكره الله في سورة (ن و القلم)، أنه كان شيخ و كانت له جنة، و كان لا يدخل بيته ثمرة منها و لا إلى منزله حتى يعطي كل ذي حق حقه،

So Ibn Abbas said, 'By the One<sup>azwj</sup> Who, there is no god except Him<sup>azwj</sup>! For this (is an answer) more clear than the shining sun. Allah<sup>azwj</sup> Mentioned it in Surah **Noon and the Pen [68:1]**. It so happened that there was an old man who had a garden for him, and he did not used to enter any fruits from it into his house nor to his (family's) houses until he had given every one with a right, his right.

فلما قبض الشيخ ورثه بنوه، و كان له خمسة من البنين، فحملت جنتهم في تلك السنة التي هلك فيها أبوهم حملا لم يكن حملته قبل ذلك، فراحوا الفتية إلى جنتهم بعد صلاة العصر، فأشرفوا على ثمرة و رزق فاضل، لم يعاينوا مثله في حياة أبيهم،

So when the old man died, his sons inherited it, and there were five sons of his. Their garden bore (such fruit) during the year in which their father died, they had not seen such a bearing before that. The youths departed to go to their garden after Al-Asr Salat, and they surveyed the fruits and abundant sustenance they had not witnessed in the life-time of their father.

فلما نظروا إلى الفضل طغوا و بغوا، و قال بعضهم لبعض: إن أبانا كان شيخا كبيرا قد ذهب عقله و حُرف، فهلموا «1» نتعاقد فيما بيننا أن لا نعطي أحدا من فقراء المسلمين في عامنا [هذا] شيئا حتى نستغني و تكثر أموالنا ثم نستأنف الصنعة فيما يستقبل من السنين المقبلة

So when they looked at the grace, they transgressed and rebelled, and they said to each other, 'Our father was an aged old man. His intellect had gone and was senile. So come, let us agreed in what is between us that we will not give anyone from the poor Muslims anything during this year of ours, until we become self-sufficient and our wealth is abundant. Then we will resume our work during the future years, from next year on'.

فرضي بذلك منهم أربعة، و سخط الخامس، و هو الذي قال الله تعالى: قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ.

So four of them were pleased, and the fifth one was angered, and he is the one of whom Allah<sup>azwj</sup> the Exalted Said: ***Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28]***.

فقال الرجل: يا ابن عباس، كان أوسطهم في السن؟ فقال: بل كان أصغرهم سنا، و أكبرهم عقلا، و أوسط القوم خير القوم، و الدليل عليه في القرآن أنكم يا أمة محمد أصغر الأمم و خير الأمم، قوله عز و جل: وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا.

So the man said, 'O Ibn Abbas! Was he the middle of them in years?' He said, 'But, he was the youngest of them in age, and eldest of them in intellect, and the most moderate of the people is the best of the people, and the evidence upon it in the Quran is that you, O community of Muhammad<sup>saww</sup>, are the youngest of the communities and are the best of the communities – the Words of the Mighty and Majestic: **And like that, We Made you (Imams) the intermediary community [2:143].**

فقال لهم أوسطهم: اتقوا الله، وكونوا على منهاج أبيكم تسلموا و تغنموا فبطشوا به و ضربوه ضربا مبرحا،

So the most moderate of them said to them, 'Fear Allah<sup>azwj</sup>, and become upon the manifesto of your father. Submit and be generous'. But, they assaulted him and struck him with a sharp hit.

فلما أيقن الأخ منهم أنهم يريدون قتله دخل معهم في مشورتهم كارها لأمرهم غير طائع، فراحوا إلى منازلهم، ثم حلفوا بالله ليصرموه إذا أصبحوا، و لم يقولوا: إن شاء الله،

So when their brother was convinced that they were intending to kill him, he entered to be with them in their consultation unwillingly to their matter, not willingly. Then they departed to their houses, and they swore by Allah<sup>azwj</sup> that they would be harvesting when it is morning, and they did not say, 'If Allah<sup>azwj</sup> so Desires'.

فابتلاهم الله بذلك الذنب، و حال بينهم و بين ذلك الرزق الذي كانوا أشرفوا عليه، فأخبر عنهم في الكتاب، و قال: إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ وَ لَا يَسْتَشْنُونَ فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَ هُمْ نَائِمُونَ فَأَصْبَحَتْ كَالصَّرِيمِ

Therefore, Allah<sup>azwj</sup> Afflicted them due to the sin, and Made a barrier to be between them and that sustenance which they had surveyed upon, and He<sup>azwj</sup> Informed of them in the Book and Said: **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] So in the morning it was like the reaped [68:20].**

قال: كالمحترق فقال الرجل: يا ابن عباس، ما الصريم؟ قال: الليل المظلم، ثم قال: لا ضوء له و لا نور.

He (Ibn Abbas) said, 'Like incinerated'. So the man said, 'O Ibn Abbas! What is the reaped?' He said, 'The dark night'. Then he said, 'Neither having any illumination for it nor any light'.

فلما أصبح القوم فتنادوا مُصْبِحِينَ أَنْ اْعُدُّوا عَلَى حَزْبِكُمْ إِنْ كُنْتُمْ صَارِمِينَ قال: فَأَنْطَلَقُوا وَ هُمْ يَتَحَافَتُونَ.

So when it was morning, the group: **they called out to each other in the morning [68:21] Saying, 'Go early to your farm if you want to harvest' [68:22]**. He said, **'So they went and they were murmuring, [68:23]**.

قال الرجل: و ما التخافت، يا بن عباس؟ قال: يتشاورون، فيشاور بعضهم بعضا لكيلا يسمع أحد غيرهم.

The man said, 'And what is the murmuring, O Ibn Abbas?' He said, 'They consulted and advised to each other, lest somebody else might hear them.

فقالوا: لا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ وَ عَدَّوْا عَلَى حَزْدٍ قَادِرِينَ وَ فِي أَنْفُسِهِمْ أَنْ يَصْرَمُوهَا، وَ لَا يَعْلَمُونَ مَا قَدْ حَلَّ بِهِمْ مِنْ سَطَوَاتِ اللَّهِ وَ نَقْمَتِهِ

So they said, '**No poor one would be entering it today upon you**' [68:24] **And they went early morning upon a determination, powerful** [68:25], and (determined) upon themselves that they will be harvesting it, and they did not know what had happened with them from the Power of Allah<sup>azwj</sup> and His<sup>azwj</sup> Punishment.

فَلَمَّا رَأَوْهَا وَ [عابنوا] ما قد حل بهم قالوا إِنَّا لَصَالُونَ بَلْ نَحْنُ مَحْرُومُونَ فحرمهم الله ذلك الرزق بذنب كان منهم و لم يظلمهم شيئا

**But when they saw it** – with their eyes what had happened with them, **they said, 'We are lost. [68:26] But, we are deprived!' [68:27].** So Allah<sup>azwj</sup> Deprived them of that sustenance due to sin which was from them and He<sup>azwj</sup> did not Wrong them of anything.

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ قَالُوا سُبْحَانَ رَبَّنَا إِنَّا كُنَّا ظَالِمِينَ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ قَالَ: يلومون أنفسهم فيما عزموا عليه

**Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?'' [68:28] They said, Glory be to our Lord! Sure we were unjust'. [68:29] Then some of them faced towards others, blaming each other [68:30].** He said, 'They were blaming themselves regarding what they had determined upon.

قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ عَسَى رَبُّنَا أَنْ يُبَدِّلَنَا خَيْرًا مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ فقال الله: كَذَلِكَ الْعَذَابُ وَ لَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ.

**They said, 'O woe be unto us! Surely we were transgressors'. [68:31] Perhaps our Lord will Replace for us better than it. Surely we are hoping to our Lord' [68:32].** So Allah<sup>azwj</sup> Said: '**Like that is the Punishment, and the Punishment of the Hereafter is greater, if only they had known [68:33]**'.<sup>23</sup>

<sup>23</sup> تفسير القمي 2: 381

**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]**

أَفَنَجْعَلُ 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». هُدَى لِلْمُتَّقِينَ قال: «بيان لشيعتنا».

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>24</sup>

**The submitters are ones submitting to Ahadeeth**

حدثنا احمد بن محمد بن محمد بن 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 وقتلتها 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

<sup>24</sup> تفسير القمي 1: 30.

(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.

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>25</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>26</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 وفاضوا 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>27</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:

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

<sup>26</sup> تفسير العياشي 2: 1 / 239 .

<sup>27</sup> Basaair Al-Darajaat – P 10 CH 20 H 1

'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>28</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 بِالْعِزَّةِ 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]**

سَأَلْتَهُمْ أَيُّهُمْ بِذَلِكَ زَعِيمٌ {40}

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

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.

<sup>28</sup> (Extract) تفسير القمي 2: 395.

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 أهدي 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 كلیم 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 فلما وجدنا اختيار من قد اصطفاه الله للنبوة 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>29</sup>

## VERSES 42 & 43

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

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

خَاشِعَةً أَبْصَارُهُمْ تَرْهُفُهُمْ 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 وَ يُدْعَوْنَ إِلَى السُّجُودِ، قال: «حجاب من نور يكشف فيقع المؤمنون سجداً، 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 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>30</sup>

<sup>29</sup> كمال الدين و تمام النعمة: 21 / 461، تقدّم مع تخريجه و التعليق عليه ذيل الآية (143) من هذه السورة، الحديث (4).

<sup>30</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: **وَ 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 خاشعَةً أَبْصَارُهُمْ تَرَاهُمْ ذَلَّةً وَ قَدْ كَانُوا 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>31</sup>

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد (رحمه الله)، قال: حدثنا الحسين بن الحسن بن 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 نهاهوا 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'.

<sup>31</sup> (التوحيد: 2 / 154)

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>32</sup>

## VERSES 44 - 50

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ ۖ 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]**

وَأْمَلِي لَهُمْ ۖ إِنَّ كَيْدِي مَتِينٌ {45}

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

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَعْرَمٍ مُثْقَلُونَ {46}

**Or are you 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 الْحُوتِ 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 تَدَارَكُهُ نِعْمَةٌ مِنْ رَبِّهِ لَنُبِدَ 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]**

<sup>32</sup> (التوحيد: 9/349).

## 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 فأذنب ذنبا أتبعه بنقمة و ذكره الاستغفار، و إذا أراد بعبد شرا فأذنب ذنبا أتبعه بنعمة لينسيه الاستغفار و يتمادى بها،

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:

'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 بالنعم عند المعاصي».

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>33</sup>

ثم قال: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: إِذْ نَادَى وَ هُوَ مَكْظُومٌ يقول: «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: **while he was distressed [68:48]**, He<sup>azwj</sup> is Saying (that) he<sup>as</sup> was gloomy'.<sup>34</sup>

## VERSES 51 & 52

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لِيَزْلِقُونَكَ 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}

<sup>33</sup> (الكافي 2: 1/327)

<sup>34</sup> (تفسير القمي 2: 383)

**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 مسرة 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 سالم مولى أبي حذيفة و أبي عبيدة ابن الجراح، فلما رأوه رافعا يده، قال بعضهم: انظروا إلى عينيه 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 إِنَّ يَكَادُ الَّذِينَ كَفَرُوا لَيُرِيُوْنَكَ 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 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>35</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 قريش - سماهم لي - فلما نظروا إليه و قد رفع يده حتى بان بياض إبطيه، قالوا: انظروا إلى عينيه، قد انقلبنا 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,

<sup>35</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 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 ليزلقونك بأبصارهم لما سمعوا الذكر و يقولون إنه لمجنون و ما هو إلا ذكرٌ للعالمين و الذكر: 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>36</sup>.

<sup>36</sup> (تأويل الآيات 2: 713 / 6)