

TABLE OF CONTENTS

Brief Introduction of Al-Burooj (85):	2
MERITS	2
VERSE 1.....	3
VERSES 2 & 3.....	4
VERSES 4 - 9	9
Background Hadeeth – Companions of the pit.....	11
VERSE 10.....	14
VERSES 11 - 14	14
VERSES 15 - 22	16

CHAPTER 85

AL-BUROOJ

(Constellations)

(22 VERSES)

VERSES 1 - 22

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Burooj (85):

Sura Al-Burooj (22 verses) was revealed in Makkah.¹ Rasool Allah^{-saww} recited this Verse: **(I Swear) by the sky with the constellations [85:1]**, then said: 'Do you think that Allah^{-azwj} has Sworn by the sky constellation, and He^{-azwj} Means by it the sky and the constellations?' I said, 'O Rasool-Allah^{-saww}! So what is that?' Rasool Allah^{-saww} said: 'And as for the constellations, so they^{-asws} are the Imams^{-asws} after me^{-saww} – the first of them^{-asws} being Ali^{-asws}, and the last of them^{-asws} is Al-Mahdi^{-ajfj}'.²

MERITS

ابن بابويه: بإسناده، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ وَ السَّمَاءِ ذَاتِ الْبُرُوجِ في فريضة، فإنها سورة الأنبياء، كان محشره و موقفه مع النبيين و المرسلين و الصالحين».

Ibn Babuwayh, by his chain, from Yunus Bin Zibyan, who has narrated:

'Abu Abdullah^{-asws} has said: 'The one who recites: **(I Swear) by the sky with the constellations [85:1]** (Surah Al-Burooj) in his Obligatory (Salats), and it is a Surah of the Prophets^{-as}, would be Resurrected and Paused along with the Prophets^{-as} and the Rasools^{-as} and the Righteous ones'.³

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعطاه الله من الأجر بعدد كل من اجتمع في جمعة و كل من اجتمع يوم عرفة عشر حسنات، و قراءتها تنجي من المخاوف و الشدائد».

And from Khawas Al-Quran –

¹ تفسير القمي، ج2، ص: 413

² (الاختصاص: 223)

³ (ثواب الأعمال: 122).

It has been reported from the Prophet^{-saww} having said: 'One who recites this Surah (Al-Burooj), Allah^{-azwj} would Give him from the Recompense, ten times the number of all who gather in a group, and all of the ones who gather on the Day of Arafaat, and its recitation rescues one from fears and adversities'.⁴

و قال الصادق (عليه السلام): «ما علقت على مفطوم إلا سهل الله فطامه،

And Al-Sadiq^{-asws} said: 'If attached (as an amulet) upon the weaned (child), Allah^{-azwj} would Ease its weaning.

و من قرأها على فراشه كان في أمان الله إلى أن يصبح».

And one who recites it upon his bed, would be in the Protection of Allah^{-azwj} up to the morning'.⁵

VERSE 1

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ {1}

(I Swear) by the sky with (holding) the constellations [85:1]

الشيخ المفيد في (الاختصاص): عن محمد بن علي بن بابويه، قال: حدثنا محمد بن موسى بن المتوكل، عن محمد بن أبي عبد الله الكوفي، عن موسى بن عمران، عن عمه الحسين بن يزيد، عن علي بن سالم، عن أبيه، عن سالم بن دينار، عن سعد بن طريف، عن الأصمعي بن نباتة، قال: سمعت ابن عباس يقول: قال رسول الله (صلى الله عليه وآله): «ذكر الله عز وجل عبادة، وذكر عبادة، وذكر علي عبادة، وذكر الأئمة من ولده عبادة،

Al-Sheykh Al-Mufeed in 'Al-Ikhtisaas', from Muhammad Bin Ali Bin Babuwayh, from Muhammad Bin Musa Bin Al-Mutawakal, from Muhammad Bin Abu Abdullah Al-Kufy, from Musa Bin Imran, from his uncle Al-Husayn Bin Yazeed, from Ali Bin Saalim, from his father, from Saalim Bin Dinar, from Sa'ad Bin Tareyf, from Al-Asbagh Bin Nabata who said, 'I heard Ibn Abbas saying,

'The Rasool-Allah^{-saww} said: 'Zikr of Allah^{-azwj} Mighty and Majestic is worship, and my^{-saww} Zikr is worship, and the Zikr of Ali^{-asws} is worship, and the Zikr of the Imams^{-asws} from his^{-asws} sons^{-asws} is worship.

و الذي بعثني بالنبوة و جعلني خير البرية، إن وصيي لأفضل الأوصياء، و إنه لحجة الله على عباده، و خليفته على خلقه، و من ولده الأئمة الهداة بعدي،

By the One Who^{-azwj} Sent me^{-saww} with the Prophet-hood, and Made me^{-asws} as the best of the Created beings! My^{-saww} successor^{-asws} is the best of the successors^{-as}, and he^{-asws} is the Divine Authority of Allah^{-azwj} over His^{-azwj} creatures, and His^{-azwj} Caliph over His^{-azwj} creatures. And (so are) the ones^{-asws} from his^{-asws} sons^{-asws}, the Imams^{-asws} of Guidance after me^{-saww}.

⁴ Tafseer Al Burhan – H 11504

⁵ (خواص القرآن: 13 «مخطوط»)

بهم يحبس الله العذاب عن أهل الأرض، و بهم يحبس السماء أن تقع على الأرض إلا بإذنه، و بهم يحبس الجبال أن تميد بهم، و بهم يسقي خلقه الغيث، و بهم يخرج النبات،

It is due to them^{-asws} that Allah^{-azwj} has Withholds the Punishment from the people of the earth, and it is due to them^{-asws} that He^{-azwj} has Held back the sky from falling upon the earth except by His^{-azwj} Permission, and it is due to them^{-asws} that He^{-azwj} has Held firm the mountains from shaking, and it is due to them^{-asws} that He^{-azwj} Quenches the creatures by the rain, and it is due to them^{-asws} that He^{-azwj} Brings forth the vegetation.

أولئك أولياء الله حقاً و خلفاؤه صدقاً، عدتهم عدة الشهور، و هي اثنا عشر شهراً، و عدتهم عدة نقباء موسى بن عمران (عليه السلام)».

They^{-asws} are the Guardians of Allah^{-azwj} truly, and His^{-azwj} truthful Caliphs. Their^{-asws} number is the number of the Months (12), and these are twelve months. And their^{-asws} number is the number of the chiefs of Musa^{-as} Bin Imran^{-as}.

ثم تلا هذه الآية: وَ السَّمَاءِ ذَاتِ الْبُرُوجِ. ثم قال: «أ تقدر- يا بن عباس- أن الله يقسم بالسماء ذات البروج، و يعني به السماء و بروجها؟». قلت: يا رسول الله، فما ذاك،

Then he^{-saww} recited this Verse: **(I Swear) by the sky with the constellations [85:1]**, then said: 'Do you think that Allah^{-azwj} has Sworn by the sky constellation, and He^{-azwj} Means by it the sky and the constellations?' I said, 'O Rasool-Allah^{-saww}! So what is that?'

قال: «أما السماء فأنا، و أما البروج فالأئمة بعدي، أولهم علي و آخرهم المهدي».

He^{-saww} said: 'And as for the constellations, so they^{-asws} are the Imams^{-asws} after me^{-saww} – the first of them^{-asws} being Ali^{-asws}, and the last of them^{-asws} is Al-Mahdi^{-ajfj}'.⁶

VERSES 2 & 3

وَالْيَوْمِ الْمَوْعُودِ {2}

And (I Swear by) the Promised Day [85:2]

وَشَahِدٍ وَمَشْهُودٍ {3}

And (I Swear by) a witness and a witnessed [85:3]

في تفسير علي بن ابراهيم واليوم الموعود أي يوم القيامة.

In Tafseer of Ali Bin Ibrahim (Qummi) – '**And the Promised Day [85:2]** - i.e., the Day of Judgement'.⁷

⁶ (الاختصاص: 223)

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِهِ تَعَالَى وَ شَهِيدٍ وَ مَشْهُودٍ قَالَ النَّبِيُّ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: **And a witness and a witnessed [85:3]**. He^{-asws} said: 'The Prophet^{-saww} and Amir Al-Momineen^{-asws}'.⁸

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمن بن كثير، عن أبي عبد الله عليه السلام في قوله عز وجل (وشاهد ومشهود) قال: (هو) النبي وأمير المؤمنين، صلوات الله عليهما. وبيانه: أن الشاهد هو النبي، والمشهود هو أمير المؤمنين عليه السلام بدليل قوله تعالى (ليكون الرسول شهيدا عليكم وتكونوا شهداء على الناس).

It has been reported by Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Salmat Bin Al-Khataab, from Ali, from Hasaan, from Abdul Rahman Bin Kaseer, who has narrated:

'Abu Abdullah^{-asws} regarding the Words of the Mighty and Majestic: **And a witness and a witnessed [85:3]**, he^{-asws} said: 'It is the Prophet^{-saww} and Amir Al-Momineen^{-asws}. And its explanation is that the witness, he^{-saww} is the Prophet^{-saww}, and the witnessed is Amir Al-Momineen^{-asws} by the evidence of the Words of the Exalted: **the Rasool happens to be a witness upon you, and you happen to be witnesses upon the people [22:78]**'.⁹

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السرياني، قال: حدثنا إبراهيم بن عاصم بقزوين، قال: حدثنا عبد الله بن هارون الكرخي، قال: حدثنا أبو جعفر أحمد بن عبد الله بن يزيد بن سلام بن عبيد الله مولى رسول الله (صلى الله عليه وآله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه وآله)، و ذكر الحديث و قال فيه: أخبرني عن أول يوم خلق الله عز و جل؟ قال: «يوم الأحد» قال: و لم سمي يوم الأحد؟ قال: «لأنه واحد محدود».

Ibn Babuwayh, from Al-Husayn Bin Yahya Bin Zareys Al-Bajaly, from his father, from Abu Ja'far Amarat Al-Sakry Al-Syriany, from Ibrahim Bin Aasim at Qazwin, from Abdullah Bin Haroun Al-Karkhy, from Abu Ja'far Ahmad Bin Abdullah Bin Yazeed Bin Salaam Bin Ubeydullah, from Abu Abdullah Bin Yazeed,

'He asked Rasool-Allah^{-saww} and he mentioned the Hadeeth and in it he said, 'Inform me about the first day which Allah^{-azwj} Mighty and Majestic Created?' He^{-saww} said: 'Sunday'. He said, 'And why is it called 'The First' (الأحد)?' He^{-saww} said: 'Because it is single and limited'.

قال: فالثنين؟ قال: «[هو] اليوم الثاني من الدنيا». قال: و الثلاثاء؟ قال: «الثالث من الدنيا». قال: فالأربعاء؟ قال: «اليوم الرابع من الدنيا». قال: فالخميس؟ قال: «هو اليوم الخامس من الدنيا، و هو يوم أنيس، لعن فيه إبليس، و رفع فيه إدريس، قال: فالجمعة؟

He said, 'So (what about) the Monday (الاثنين)?' He^{-saww} said: 'It is the second day from the world'. He said, '(What about) Tuesday (الثلاثاء)?' He^{-saww} said: 'The third from the world'. He said, 'So (what about) Wednesday (الأربعاء)?' He^{-saww} said: 'The fourth day from the world'. He said, 'So (what about) Thursday (الخميس)?' He^{-saww} said: 'The fifth day from the world, and it is a friendly day. Iblees^{-la} was Cursed during it, and Idrees^{-as} was raised during it'.

⁷ Tafseer Noor Al Saqalayn – CH 85 H 6

⁸ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 69

⁹ Taweel Al Ayaat Al Zaahira – Ch 85 H 2

قال: «هو يَوْمُ جَمْعٍ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، وَ هو شاهد و مشهود»

He said, 'So (what about) Friday (الجمع)?' He^{-saww} said: '**That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103], and: And a witness and a witnessed [85:3]**'.

قال: فالسبت؟ قال: «يوم مسبوت، و ذلك قوله عز و جل في القرآن: وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ، [فمن الأحد إلى يوم الجمعة ستة أيام] و السبت معطل». قال: صدقت يا رسول الله.

He said, 'So (what about) Saturday?' He^{-saww} said: 'It is a hibernated day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**, so from Sunday up to the day of Friday are six days, and the Saturday, is suspended'. He said, 'You^{-saww} speak the truth, O Rasool-Allah^{-saww}!'¹⁰

الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُوصِلِيِّ عَنِ الصَّفَرِيِّ بْنِ أَبِي دُلْفٍ الْكَرْجِيِّ قَالَ: لَمَّا حَمَلَ الْمُتَوَكِّلُ سَيِّدَنَا أَبَا الْحَسَنِ الْعَسْكَرِيِّ ع جِئْتُ أَسْأَلُ عَنْ خَبَرِهِ

(The book) 'Al Khisaa' – From Muhammad Bin Musa Bin Al-Mutawakkil, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Mawsily, from Al Saqr Bin Abu Dulaf Al Karkhy who said,

'When Al-Mutawakkil had our Master^{-asws} Abu Al-Hassan Al-Askari^{-asws} brought over, I came to ask about his^{-asws} news'.

قَالَ فَتَنَظَّرَ إِلَيَّ الرَّزَاقِيُّ وَ كَانَ حَاجِبًا لِلْمُتَوَكِّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَأَدْخِلْتُ إِلَيْهِ فَقَالَ يَا صَفَرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أَيُّهَا الْأُسْتَاذُ فَقَالَ اقْعُدْ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ وَ قُلْتُ أَخْطَأْتُ فِي الْمَجِيءِ

He (the narrator) said, 'The blue-eyed one looked at me, and he was a guard for Al-Mutawakkil. He ordered that I could enter to see him. So, I entered to see him. He said, 'So Saqr! What is your concern?' I said, 'New, O teacher!' He said, 'Be seated'. He seized me with whatever had preceded and whatever was delayed, and I said (to myself), 'I have erred in my coming over'.

قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ لِي مَا شَأْنُكَ وَ فِيمَ جِئْتُ فَقُلْتُ لِحَبْرٍ مَّا فَقَالَ لَعَلَّكَ تَسْأَلُ عَنْ حَبْرٍ مَوْلَاكَ فَقُلْتُ لَهُ وَ مَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ

He (the narrator) said, 'The people lightened from him. Then he said to me, 'What is your concern? And what have you come for?' I said, 'For news'. He said, 'Perhaps you are asking about the news of your Master^{-asws}!' I said to him, 'And who is my Master^{-asws}? My master is commander of the faithful (Al-Mutawakkil)!'

فَقَالَ اسْكُتْ مَوْلَاكَ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِمْنِي فَإِنِّي عَلَى مَذْهَبِكَ فَقُلْتُ الْحَمْدُ لِلَّهِ قَالَ أَعْجَبُ أَنْ تَرَاهُ قُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ مِنْ عِنْدِهِ

He said, 'Be quiet! Your Master^{-asws}, your Master^{-asws} is the truth, so do not be modest with me, for I am upon your doctrine!' I said, 'The Praise is for Allah^{-azwj}!' He said, 'Would you like to see him^{-asws}? I said, 'Yes'. He said, 'Be seated until the postman comes out from his^{-asws} presence'.

قَالَ فَجَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِغُلَامٍ لَهُ خُذْ بِيَدِ الصَّقْرِ وَادْخُلْهُ إِلَى الْحُجْرَةِ الَّتِي فِيهَا الْعَلَوِيُّ الْمَحْبُوسُ وَخَلِّ بَيْنَهُ وَبَيْنَهُ

He (the narrator) said, 'I sat down. When he came out, he said to a slave of his, 'Hold a hand of Al Saqr and enter him to the chamber which the Alawite is in, the prisoner, and vacate between him and him^{-asws}'.

قَالَ فَأَدْخَلَنِي إِلَى الْحُجْرَةِ وَأَوْمَأَ إِلَى بَيْتٍ فَدَخَلْتُ فَإِذَا هُوَ عَاجِلٌ عَلَى صَدْرِ حَصِيرٍ وَبِحِذَائِهِ قَبْرٌ خَفُورٌ

He (the narrator) said, 'He entered me into his^{-asws} chamber and gestured towards a room. I entered and there he^{-asws} was, seated in the middle of a straw mat and there was a pre-dug grave in front of him^{-asws}'.

قَالَ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ ثُمَّ قَالَ لِي يَا صَقْرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَنْتَعَرِفُ خَبْرَكَ

He (the narrator) said, 'I greeted unto him^{-asws}. He^{-asws} responded to me, then instructed me with being seated. Then he^{-asws} said to me: 'O Saqr! What have you come for?' I said, 'My Master^{-asws}! I have come to know your^{-asws} news'.

قَالَ ثُمَّ نَظَرْتُ إِلَى الْقَبْرِ فَبَكَيْتُ فَتَنَظَّرَ إِلَيَّ فَقَالَ يَا صَقْرُ لَا عَلَيْكَ أَنْ يَصِلُوا إِلَيْنَا بِشُؤِّهِ الْآنَ فَقُلْتُ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'Then I looked at the (pre-dug) grave, so I cried. He^{-asws} looked at me. He^{-asws} said: 'O Saqr! It (crying) is not upon you. They will never come to us^{-asws} with evil now!' I said, 'The Praise is for Allah^{-azwj}!'

ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثٌ يُرَوَّى عَنِ النَّبِيِّ ص لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ فَقُلْتُ قَوْلُهُ لَا تُعَادُوا الْأَيَّامَ فَتُعَادِيَكُمْ مَا مَعْنَاهُ

Then I said, 'O my Master^{-asws}! There is a Hadeeth being reported from the Prophet^{-saww}, I do not understand it's meaning'. He^{-asws} said: 'And what is it?' I said, 'His^{-saww} words: 'Do not be inimical to the days, for they will be inimical to you'. So what is it's meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَالَسَّبْتُ اسْمَ رَسُولِ اللَّهِ ص وَ الْأَحَدُ كِتَابَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَيْنِ الْحَسَنُ وَ الْحُسَيْنُ وَ الثَّلَاثَاءُ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ

He^{-asws} said: 'Yes. We^{-asws} are the days, for as long as the skies and the earth stand! The Saturday (Al-Sabt) is a name of Rasool-Allah^{-saww}, and the Sunday (Al-Ahad) is a metaphor about Amir Al-Momineen^{-asws}, and the Monday (Isnayn) are Al-Hassan^{-asws} and Al-Husayn^{-asws}, and the Tuesday (Al-Salasa) are Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}.

وَ الْأَرْبَعَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنُ بْنُ عَلِيٍّ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمْلُؤُهَا قِسْطاً وَ عَدْلًا كَمَا مِلْنَتْ ظُلُمًا وَ جَوْرًا

And the Wednesday (Al-Arbi'a) are Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and I^{-asws}, and the Thursday (Al-Khamis) is my^{-asws} son Al-Hassan^{-asws} Bin Ali^{-asws}, and the Friday (Al-Jumma) is the son^{-asws} of my^{-asws} son^{-ajfj}, and to him^{-ajfj} the parties of the truth shall gather, and he^{-ajfj} is the one who will fill it (earth) will fairness and justice just as it would have been filled with injustice and tyranny.

فَهَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ ع وَدِّعْ وَ اُخْرُجْ فَلَا أَمِنْ عَلَيْكَ.

So, this is the meaning of the day, so do not be inimical to them^{-asws} in the world, for they will be inimical to you in the Hereafter!' Then he^{-asws} said: 'Bid farewell and go out, for there is no safety upon you'.¹¹

وَ حَضَرَ ع يَوْمًا مَجْلِسَ الْمَأْمُونِ وَ ذُو الرِّئَاسَتَيْنِ حَاضِرٌ فَتَذَاكَرُوا اللَّيْلَ وَ النَّهَارَ وَ أُتِيهُمَا خَلِيقٌ قَبْلَ صَاحِبِهِ فَسَأَلَ ذُو الرِّئَاسَتَيْنِ الرِّضَا ع عَنْ ذَلِكَ

And one day he^{-asws} attended a gathering of (the caliph) Al-Mamoun and Zul Riyasateyn (his minister) was present. They discussed the night and the day, which of the two had been Created before its counterpart. Zul Riyasateyn asked Al-Reza^{-asws} about that.

فَقَالَ ع لَهُ تُحِبُّ أَنْ أُعْطِيَكَ الْجَوَابَ مِنْ كِتَابِ اللَّهِ أَمْ حِسَابِكَ

He^{-asws} said to him: 'Would you like me^{-asws} to give you the answer from the Book of Allah^{-azwj} or your (astrological) calculation?'

فَقَالَ أُرِيدُهُ أَوَّلًا مِنَ الْحِسَابِ

He said, 'I want it first from the (astrological) calculation'.

فَقَالَ ع أَلَيْسَ تَقُولُونَ إِنَّ طَالِعَ الدُّنْيَا السَّرْطَانُ وَ إِنَّ الْكَوَاكِبَ كَانَتْ فِي أَشْرَافِهَا

He^{-asws} said: 'Aren't you saying that the ascendant of the world is the Cancer, and that the star happen to be in its rising?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَزُحِلْ فِي الْمِيزَانِ وَ الْمُشْتَرِي فِي السَّرْطَانِ وَ الْمَرْيُوحُ فِي الْجَدِيِّ وَ الزُّهْرَةُ فِي الْحَوْتِ وَ الْقَمَرُ فِي الثَّوْرِ وَ الشَّمْسُ فِي وَسْطِ السَّمَاءِ فِي الْحَمَلِ وَ هَذَا لَا يَكُونُ إِلَّا نَهَارًا

He^{-asws} said: 'Saturn in the Libra, and Jupiter in the Cancer, and the Mars in the Capricorn, and the Venus in the Pisces, and the Moon in the Taurus, and the Sun is in the middle of the sky in Aries, and (all) this cannot happen except at day time'.

¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 15 H 3

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ فَمِنْ كِتَابِ اللَّهِ

He said, 'So, from the Book of Allah^{-azwj}'

قَالَ ع قَوْلُهُ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ أَيْ إِنَّ النَّهَارَ سَبَقَهُ.

He^{-asws} said: 'His^{-azwj} Words: ***The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40] – i.e., the day preceded it***'.¹²

VERSES 4 - 9

قَتَلَ أَصْحَابُ الْأُخْدُودِ {4}

The companions of the pit will be killed [85:4]

النَّارِ ذَاتِ الْوُقُودِ {5}

The fire will be fuelled with (Companions of the pit) [85:5]

إِذْ هُمْ عَلَيْهَا قُعُودٌ {6}

When they sat by it (the fire) [85:6]

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ {7}

And they were witnesses upon what they were doing to the Momineen (companions of pit) [85:7]

وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ {8}

And they persecuted them (Momineen) only due to their believing in Allah, the mighty, the Praised [85:8]

¹² Bihar Al-Anwaar V 75 - The book 'Al Rawza' - Ch 26 H 1 / 31

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ {9}

For Him (alone) is the Kingdom of the skies and the earth, and Allah is a Witness upon all things [85:9]

ابن بابويه في (الغيبة): بإسناده، عن أبي رافع، عن رسول الله (صلى الله عليه و آله)- في حديث طويل- قال: «ملك مهرويه بن بخت نصر ست عشرة سنة و عشرين يوما، و أخذ عند ذلك دانيال و حفر له جبا في الأرض، و طرح فيه دانيال (عليه السلام) و أصحابه و شيعته من المؤمنين، فألقى عليهم النيران،

Ibn Babuwayh in Al-Ghayba, by his chai from Abu Raf'a, who has narrated:

'Rasool-Allah^{-saww} – in a lengthy Hadeeth – said: 'The kingdom of King Mahrawiya Bin Bakht Nasr was of sixteen years and twenty days, during which he grabbed Daniel^{-as}, and dug a pit for him^{-as} in the earth, and put Daniel^{-as} in it, along with his^{-as} companions, and his^{-as} Shias from the Momineen. Then he ignited fires on them.

فلما رأى أن النيران ليست تضر بهم و لا تقربهم، أستودعهم الجب و فيه الأسد و السباع، و عذبهم بكل لون من العذاب حتى خلصهم الله عز و جل منه، و هم الذين ذكرهم الله في كتابه، فقال عز و جل: قُتِلَ أَصْحَابُ الْأُخْدُودِ النَّارِ ذَاتِ الْوُفُودِ.

So when he saw that the fires are neither harming them nor going anywhere near them, he placed them in a well in which were lions and predatory animals, and tortured them with every kind of torture, until Allah^{-azwj} Mighty and Majestic Rescued them from it, and they are the ones whom Allah^{-azwj} Mentioned in His^{-azwj} Book. The Mighty and Majestic Said: ***Cursed be the companions of the pit [85:4] (Companions of) the fire with the fuel [85:5]'***.¹³

عنه، عن أبيه، عن هارون بن الجهم، عن مفضل بن صالح، عن جابر الجعفي، عن أبي جعفر (ع) قال: بعث الله نبيا حبشيا إلى قومه فقاتلهم فقتل أصحابه وأسروا وخذلوا لهم أخدودا من نار ثم نادوا: من كان من أهل ملتنا فليعتزل، ومن كان على دين هذا النبي فليقتحم النار، فجعلوا يقتحمون النار،

From him, from his father, from Haroun Bin Al Jaham, from Mufazzal Bin Salih, from Jabir Al Ju'fy,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Sent an Ethiopian Prophet^{-as} to his^{-as} people, but they fought against him^{-as} and killed his^{-as} companions, and made captives of them, and dug out a pit of fire for them. Then they called out, 'The one who was from the people of our religion, so let him retreat, and the one who was upon the Religion of this Prophet^{-as}, so let him remain in the fire!'

وأقبلت امرأة معها صبي لها، فهابت النار فقال لها صبيها: اقتحمي (قال: فافتحمت النار وهم أصحاب الأخدود.

And a woman, who had with her a young boy, came up. She was scared of the fire, so her young boy said to her, 'Push me into the fire bravely!' But she rushed into the fire, and they are: **the companions of the pit [85:4]**.¹⁴

أحمد بن محمد بن خالد البرقي: عن أبيه، عن هارون بن الجهم، عن المفضل بن صالح، عن جابر الجعفي، عن أبي جعفر (عليه السلام)، قال: «بعث الله نبيا حبشيا إلى قومه، فقاتلهم، فقاتل أصحابه و أسروا، و خدوا لهم أخدودا من نار، ثم نادوا: من كان من أهل ملتنا فليعتزل، و من كان على دين هذا النبي فليقتحم النار،

Ahmad Bin Muhammad Bin Khalid Al-Barqy, from his father, from Haroun Bin Al-Jaham, from Al-Mufazzal-Bin Salih, from Jabir Al-Ju'fy, who has narrated:

'Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Sent an Ethiopian Prophet^{-as} to his^{-as} people. They killed him^{-as}, and killed his^{-as} companions, and imprisoned them, and then dug for them a pit of fire, then called out, 'The ones who are upon our Religion, so he can rest assured, and the ones who are upon the Religion of this Prophet^{-as}, would be entered into the fire!'

فجعلوا يقتحمون النار، و أقبلت امرأة معها صبي لها، فهابت النار، فقال [لها] صبيها: اقتحمي قال: فاقتحمت النار [و هم أصحاب الأخدود]».

So, they went and entered them into the fire. And there came up a woman who had a young son with her. She feared the fire, so the boy said to her, 'Burn me (instead)'. They said, 'We will enter her into the fire' – and they are the companions of the pit (*As'haab Al-Akhdoud*).¹⁵

Background Hadeeth – Companions of the pit

في مجمع البيان روى مسلم في الصحيح عن هاديّة بن خالد عن حماد بن سلمة عن ثابت بن عبد الرحمن بن أبي ليلى عن صهيب عن رسول الله صلى الله عليه وآله قال: كان ملك فيمن كان قبلكم له ساحر، فلما مرض الساحر قال: إني قد حضر أجلي فادفع إلي غلاماً أعلمه السحر، فدفع إليه غلاماً و كان يختلف إليه.

In (the Book) Majma Al Bayan, it is reported by Muslim in Al Saheeh, from Hadayya Bin Khali, from Hammad bin Salma, from Sabit bin Abdul Rahman Bin Abu Layli, from Suheyb,

'From Rasool-Allah^{-saww} having said: 'There was a king among ones who were before you, who had a magician for him. So, when the magician fell sick, he said, 'My death has approached, so hand over a boy to me I can teach him the magic'. So he handed over a boy (as an apprentice) and he used to disagree with him.

و بين الساحر و الملك راهب، فمر الغلام بالراهب فأعجبه كلامه و أفتره، فكان يطيل عنده الفعود، فإذا أبطأ عن الساحر صرّيه و إذا أبطأ عن أهله صرّوه فشكّا ذلك إلى الراهب،

And between the magician and the king was a monk. The boy passed by the monk and he was fascinated by his speech and his matter, so he used to prolong his sitting with him. So

¹⁴ Al Mahaasin – V 1 Bk 5 H 262

¹⁵ (المحاسن: 262 /249).

when he was delayed from the magician, he hit him, and when he was delayed from his family, they hit him. He complained of that to the monk.

فَقَالَ: يَا بُنَيَّ إِذَا اسْتَبْطَأَكَ السَّاحِرُ فَقُلْ حَبَسَنِي أَهْلِي وَإِذَا اسْتَبْطَأَكَ أَهْلُكَ فَقُلْ: حَبَسَنِي السَّاحِرُ،

He said, 'O my son! When you are delayed to the magician, then say, 'My family withheld me', and when you are delayed to your family, then say, 'The magician withheld me'.

فَبَيْنَمَا هُوَ ذَاتَ يَوْمٍ إِذَا بِالنَّاسِ قَدْ غَشِيَهُمْ دَابَّةٌ عَظِيمَةٌ فَطِيعَةٌ فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرَ السَّاحِرِ أَفْضَلَ أَمْ أَمْرَ الرَّاهِبِ، فَأَخَذَ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ فَاقْتُلْ هَذِهِ الدَّابَّةَ، فَرَمَى فَقَتَلَهَا وَمَضَى النَّاسُ،

One day he was with the people have been overwhelmed by a terrible great beast, so he said, 'Today I will know whether the matter of the magician is superior of the matter of the monk'. So, he took a rock and he said, 'O Allah^{-azwj}! If it was so that the matter of the monk was more Beloved to You^{-azwj}, then kill this beast'. He threw (the rock) and killed it, and the people went.

فَأَخْبَرَ بِذَلِكَ الرَّاهِبَ فَقَالَ: يَا بُنَيَّ إِنَّكَ سُبُتَلَى فَإِذَا ابْتُلِيتَ فَلَا تُدَلِّ عَلَيَّ،

The monk got the news of that, and he said, 'O my son! You are afflicted. So when you are afflicted, then do not point to me'.

قَالَ: وَ جَعَلَ يُدَاوِي النَّاسَ فَيُبْرِئُ الْأَكْمَهَ وَ الْأَبْرَصَ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذْ عَمِيَ جَلِيسٌ لِلْمَلِكِ فَأَتَاهُ وَ حَمَلَ إِلَيْهِ مَالًا كَثِيرًا، فَقَالَ: اشْفِنِي وَ لَكَ مَا هَاهُنَا، فَقَالَ: أَنَا لَا أَشْفِي أَحَدًا وَ لَكِنَّ اللَّهَ يَشْفِي فَإِنْ آمَنْتَ بِاللَّهِ دَعَوْتُ اللَّهَ فَشَفَاكَ،

He^{-saww} said: 'And he went on to cure the people, and he would cure the blind and the leper. So, while he was like that when a blind companions of the king came to him, and carried over to him a lot of wealth, and he said, 'Heal me, and for you would be what is over here!' He said, 'I do not heal anyone, but Allah^{-azwj} Heals. So if you were to believe in Allah^{-azwj}, I would supplicate to Allah^{-azwj}, He^{-azwj} would Heal you'.

قَالَ: فَأَمِنَ فَدَعَا اللَّهَ فَشَفَاهُ فَذَهَبَ فَجَلَسَ إِلَى الْمَلِكِ فَقَالَ: يَا فُلَانُ مَنْ شَفَاكَ؟ فَقَالَ: رَبِّي قَالَ: أَنَا؟ قَالَ: لَا، رَبِّي وَ رَبُّكَ اللَّهُ؛ قَالَ: أَوْ إِنَّ لَكَ رَبًّا غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَ رَبُّكَ اللَّهُ

He^{-saww} said: 'So he believed, and he supplicated to Allah^{-azwj}, and He^{-azwj} Healed him. He went and sat by the king, and he said, 'O so and so! Who healed you?' He said, 'My Lord^{-azwj}'. He said, 'Me?' He said, 'No! My Lord^{-azwj} and your Lord^{-azwj}, Allah^{-azwj}'. He said, 'And there is a Lord for you other than me?' He said, 'Yes. My Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}'.

فَأَخَذَهُ فَلَمَّ يَزُلْ بِهِ حَتَّى دَلَّهُ عَلَى الْعُلَامِ؛ فَبَعَثَ إِلَى الْعُلَامِ فَقَالَ: لَقَدْ بَلَغَ مِنْ أَمْرِكَ أَنْ تُشْفِيَ الْأَكْمَهَ وَ الْأَبْرَصَ قَالَ: مَا أَشْفِي أَحَدًا وَ لَكِنَّ اللَّهَ يَشْفِي قَالَ: أَوْ إِنَّ لَكَ رَبًّا غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَ رَبُّكَ اللَّهُ

He seized him and would not let him go until he pointed upon the boy. He (the king) sent for the boy, and he said, 'It has reached from your matter that you cure the blind and the

leper?’ He said, ‘I do not heal anyone, but Allah^{-azwj} Heals’. He said, ‘And is there a Lord for you other than me?’ He said, ‘Yes. My Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}’.

فَأَخَذَهُ فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّهُ عَلَى الرَّهَبِ فَوَضَعَ الْمِنْشَارَ عَلَيْهِ فَنَشَرَ حَتَّى وَقَعَ شِقَّتَيْنِ فَقَالَ لِلْغُلَامِ: ارْجِعْ عَنْ دِينِكَ فَأَبَى فَأَرْسَلَ مَعَهُ نَفَرًا قَالَ اصْعَدُوا بِهِ جَبَلًا كَذَا وَكَذَا فَإِنْ رَجَعَ عَنْ دِينِهِ وَإِلَّا فَدَهْدِهِوهُ مِنْهُ

So, he seized him and would not let him go until he pointed to the monk. So he banged the saw upon him until it fell into two pieces, and he said to the boy, ‘Return from your Religion’. But he refused. So he sent a number (of people) with him, saying, ‘Ascend such and such a mountain with him, and if he returns from his Religion, (then fine), or else roll him down from it’.

قَالَ: فَعَلَوْا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ فَرَجَفَ بِهِمُ الْجَبَلُ فَتَدَهَّدُوا أَجْمَعُونَ وَجَاءَ إِلَى الْمَلِكِ فَقَالَ: مَا صَنَعَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ

He^{-saww} said: ‘So they took him to the top of the mountain, and he said, ‘O Allah^{-azwj}! Suffice them with whatever You^{-azwj} so Desire to’. The mountain shook with them, and they all rolled down and he came to the king. He said, ‘What did your companion do?’ He said, Allah^{-azwj} Sufficed them’.

فَأَرْسَلَ بِهِ مَرَّةً أُخْرَى قَالَ: انْطَلِقُوا بِهِ فَلَجَّجُوهُ فِي الْبَحْرِ، فَإِنْ رَجَعَ وَإِلَّا فَأَغْرِقُوهُ فَانْطَلَقُوا بِهِ فِي فُرْقَةٍ فَلَمَّا تَوَسَّطُوا بِهِ الْبَحْرَ قَالَ: اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ، فَاثْكَفَاتُ بِهِمُ السَّيْفِينَةُ وَجَاءَ حَتَّى قَامَ بَيْنَ يَدَيِ الْمَلِكِ فَقَالَ: مَا صَنَعَ أَصْحَابُكَ؟ فَقَالَ: كَفَانِيهِمُ اللَّهُ،

So he sent (more people) with him once again. He said, ‘Go with him and chuck him into the sea. So if he return, (the fine), or else drown him’. So they went with him in a long ship, and when they were in the middle of the sea with him, he said, ‘O Allah^{-azwj}! Suffice them with whatever You^{-azwj} so Desire to’. The ship overturned with them, and he came until he stood in front of the king. He said, ‘What did your companion do?’ He said, ‘Allah^{-azwj} Sufficed them’.

ثُمَّ قَالَ: إِنَّكَ لَسْتَ بِقَاتِلِي حَتَّى تَفْعَلَ مَا أَمُرُكَ بِهِ أَجْمَعَ النَّاسُ ثُمَّ أَصْلِبْنِي عَلَى جِدْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَعُهُ عَلَى كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِاسْمِ رَبِّ الْغُلَامِ فَإِنَّكَ سَتَقْتُلُنِي،

Then he said, ‘You won’t be able to kill me until you do what I am instructing you with. Gather the people, then crucify me upon a tree trunk, then take an arrow from my quiver, then place it upon the bow, then say, ‘In the Name of the Lord^{-azwj} of the boy!’ (then fire), so you will be able to kill me’.

قَالَ فَجَمَعَ النَّاسَ وَصَلَبَهُ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ فَوَضَعَهُ عَلَى كَبِدِ الْقَوْسِ وَ قَالَ: بِاسْمِ رَبِّ الْغُلَامِ وَ رَمَى فَوَقَعَ السَّهْمُ فِي صُدْغِهِ وَ مَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْغُلَامِ،

He^{-saww} said: ‘So he gathered the people, and crucified him, then took an arrow from his quiver, and placed it upon the bow, and said, ‘In the Name of the Lord^{-azwj} of the boy!’ and he shot. The arrow pierced his upper cheek and he died. So, the people said, ‘We believe in the Lord^{-azwj} of the boy!’

فَقِيلَ لَهُ: أَرَأَيْتَ مَا كُنْتَ تَخَافُ قَدْ نَزَلَ وَ اللَّهُ بِكَ مِنَ النَّاسِ، فَأَمَرَ بِالْأُخْدُودِ فَخُدِدَتْ عَلَى أَفْوَاهِ السِّكِّكِ ثُمَّ أَضْرَمَهَا نَارًا فَقَالَ مَنْ رَجَعَ عَنْ دِينِهِ
فَدَعُوهُ، وَ مَنْ أَبَى فَأَقْجُمُوهُ فِيهَا

It was said to him (the king), 'By Allah^{-azwj}! Do you see what you were fearing, has now descended with you from the people?' So he ordered with the (digging of the) pit. So they dug upon the opening of the bridge, then ignited fire, and he said, 'One who returns from his Religion, leave him, and one who refuses, then fling him into it!'

فَجَعَلُوا يَقْتَحِمُونَهَا، وَ جَاءَتْ امْرَأَةٌ بِابْنٍ لَهَا فَقَالَ لَهَا: يَا أُمُّهُ اصْبِرِي فَإِنَّكَ عَلَى الْحَقِّ.

So, they went on to fling them into it, and a woman came over with a son of her, and he said to her, 'O mother! Be patient, for you are upon the Truth'.¹⁶

VERSE 10

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ
{10}

Surely those who persecute the Momineen and the Mominaat, then they do not repent, so for them would be Punishment of Hell, and for them would be Punishment of the burning [85:10]

و عنه: بإسناده، عن ميثم التمار، قال: سمعت أمير المؤمنين (عليه السلام)، و ذكر أصحاب الأخدود، فقال: «كانوا عشرة، و على مثالهم عشرة يقتلون في هذا السوق».

And from him, by his chain, from Maysam Al-Tammaar who said,

'I heard Amir Al-Momineen^{-asws}, and there was a mention of the companions of the pit. So he^{-asws} said: 'There were ten of them, and their example is the ten who will be killed in this market'.¹⁷

VERSES 11 - 14

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ، ذَلِكَ الْفَوْزُ الْكَبِيرُ
{11}

Surely, those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these. That is the mighty success [85:11]

H 25 — تفسير نور الثقلين، ج 5، ص: 545

(مجمع البيان 10: 707)

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ {12}

Surely, the Grip of your Lord is Strong [85:12]

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ {13}

Surely, He Begins and He Repeats [85:13]

وَهُوَ الْعَفُورُ الْودُودُ {14}

And He is the Forgiving, the Loving [85:14]

محمد بن العباس: عن الحسين بن أحمد، عن محمد بن عيسى، عن يونس، عن مقاتل، عن عبد الله بن بكير، عن صباح الأزرق، قال: سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز وجل: إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ: هو أمير المؤمنين (عليه السلام) و شيعته».

Muhammad Bin Al-Abbas, from Al-Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Maqaatal, from Abdullah Bin Bakeyr, from Sabaah Al-Azraq who said,

‘I heard Abu Abdullah^{-asws} saying with regards to the Words of Allah^{-azwj} Mighty and Majestic: ***Surely those who believe and do righteous deeds, for them would be Gardens, then rivers flowing from beneath these [85:11]*** - ‘It is Amir Al-Momineen^{-asws} and his^{-asws} Shia’.¹⁸

تَفْسِيرُ قَتَادَةَ وَ كِتَابُ الشَّيْخِ الرَّازِيِّ رَوَى ابْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: وَاللَّهِ مَا مِنْ عَبْدٍ آمَنَ بِاللَّهِ إِلَّا وَ قَدْ عَبَدَ الصَّنَمَ فَقَالَ وَ هُوَ الْعَفُورُ لِمَنْ تَابَ مِنْ عِبَادَةِ الْأَصْنَامِ إِلَّا عَلَيَّ بْنُ أَبِي طَالِبٍ ع فَإِنَّهُ آمَنَ بِاللَّهِ مِنْ غَيْرِ أَنْ يَكُونَ عَبْدَ صَنَمٍ

Tafseer of Qatadah and the book of Al Shirazi – It is reported by Ibn Jubeyr, from Ibn Abbas who said,

‘By Allah^{-azwj}! There is no servant who believed in Allah^{-azwj} except and he had worshipped the idol, and He^{-azwj} is the Forgiving to the one from His^{-azwj} worshipping the idols and repents, except Ali^{-asws} Bin Abu Talib^{-asws}, for he^{-asws} believed in Allah^{-azwj} from without having worshipped any idol.

فَذَلِكَ قَوْلُهُ وَ هُوَ الْعَفُورُ الْوَدُودُ يَعْنِي الْمُحِبَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع إِذْ آمَنَ بِهِ مِنْ غَيْرِ شِرْكَ.

That is His^{-azwj} Word: ***And He is the Forgiving, the Loving [85:14]*** – meaning Loving to Ali^{-asws} Bin Abu Talib^{-asws} when he^{-asws} believed in Him^{-azwj} from without having committed Shirk”.¹⁹

¹⁸ (تأويل الآيات 2: 784 / 3).

¹⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 35 z a

VERSES 15 - 22

ذُو الْعَرْشِ الْمَجِيدُ {15}

Possessor of the Throne, the Glorious [85:15]

فَعَّالٌ لِّمَا يُرِيدُ {16}

The Great Accomplisher of whatever He Wants [85:16]

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ {17}

Has not there come to you the Hadeeth (narration) of the armies [85:17]

فِرْعَوْنَ وَثَمُودَ {18}

Of Pharaoh and Samood? [85:18]

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ {19}

But, those who commit Kufr are (in fact) in belying [85:19]

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ {20}

And Allah Encompasses them from behind (without them realising) [85:20]

بَلْ هُوَ قُرْآنٌ مَجِيدٌ {21}

But! It is a Glorious Quran [85:21]

فِي لَوْحٍ مَّحْفُوظٍ {22}

(Preserved) In a Guarded Tablet [85:22]

ثم قال علي بن إبراهيم، و في رواية أبي الجارود، عن أبي جعفر (عليه السلام): «قوله ذُو الْعَرْشِ الْمَجِيدُ فهو الله الكريم المجيد».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud, who has narrated:

'Abu Ja'far^{-asws} said: 'His^{-azwj} Words: ***Possessor of the Throne, the Glorious [85:15]***

He^{-azwj} is Allah^{-azwj}, the Benevolent, the Glorious'.²⁰

علي بن إبراهيم: في قوله تعالى: **بَلْ هُوَ قُرْآنٌ مَّجِيدٌ فِي لَوْحٍ مَّحْفُوظٍ**، قال: اللوح المحفوظ له طرفان: طرف على يمين العرش، و طرف على جبهة إسرئيل، فإذا تكلم الرب جل ذكره بالوحي ضرب اللوح جبين إسرئيل، فينظر في اللوح، فيوحي بما في اللوح إلى جبرئيل (عليه السلام).

Ali Bin Ibrahim (Tafseer Qummi) –

Regarding the Words of the Exalted: ***But! It is a Glorious Quran [85:21] (Preserved) In a Guarded Tablet [85:22]***, he^{-asws} said: 'The Guarded Tablet (Al-Lawh Al-Mahfooz) has two ends for it – One end is upon the right of the Throne, and an end upon the forehead of Israfeel^{-as}. So when the Lord^{-azwj} Speaks by the Revelation, it Strikes the Tablet on the forehead of Israfeel^{-as}. So, he looks in the Tablet, and he reveals whatever is in the Tablet to Jibraeel^{-as}'.²¹

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 نمر 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^{-asws}, regarding the interpretation of 'الحروف المقطعة في القرآن' the Abbreviated Letters in the Quran, having said: 'And as for the (Letter) *Noon*, so it is a river in the Paradise. Allah^{-azwj} 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 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 و القلم و المداد فصل بيان، و علمني مما علمك الله؟

Sufyan said, 'So I said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Can you^{-asws} explain to me the matter of the Tablet, and the Pen, and the Ink, in a detailed explanation, and teach me from what Allah^{-azwj} has Taught you^{-asws}?'

²⁰ (تفسير القمّي 2: 414).

²¹ (تفسير القمّي 2: 414).

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 إسرائيل، و إسرائيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)».

So he^{-asws} said: 'O Bin Saeed! Had you not been deserving of the answer, I^{-asws} 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^{-as} and Israfeel^{-as} leads to Mikaeel^{-as}, and Mikaeel^{-as} leads to Jibraeel^{-as}, and Jibraeel^{-as} leads to the Prophets^{-as} and the Rasools^{-as}'.

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

He (the narrator) said, 'Then he^{-asws} said: 'Arise O Sufyan! We^{-asws} cannot entrust it to you (any more than this much)''.²²

وَ بِإِسْنَادِهِ إِلَى عَلِيٍّ بْنِ بِلَالٍ عَنْ عَلِيٍّ بْنِ مُوسَى الرِّضَا عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ جَبْرِئِيلَ عَنْ مِيكَائِيلَ عَنْ إِسْرَافِيلَ عَلَيْهِمُ السَّلَامُ عَنِ اللّٰوْحِ عَنِ الْقَلَمِ قَالَ: يَقُولُ اللَّهُ عَزَّ وَ جَلَّ: وَلَا يَهُدِي اللَّهُ عَنْهُ إِلَّا طَالِبٌ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ نَارِي.

And by his chain going up to Ali Bin Bilal,

'From Ali^{-asws} Bin Musa Al-Reza^{-asws}, from Musa^{-asws} Bin Ja'far^{-asws}, from Ja'far^{-asws} Bin Muhammad^{-asws}, from Muhammad^{-asws} Bin Ali^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww}, from Jibraeel^{-as}, from Mikaeel^{-as}, from Israfeel^{-as}, from the (Guarded) Tablet, from the Pen: 'Allah^{-azwj} Mighty and Majestic is Saying: "Wilayah of Ali^{-asws} Bin Abu Talib^{-asws} is My^{-azwj} Fort, so one who enters My^{-azwj} Fort would be safe from My^{-azwj} Fire!'"'.²³

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ {51}

And when We Promised Musa forty nights, then you took the calf from after it and you were unjust. [2:51]

The change from thirty nights to forty nights do not reflect a change in Allah^{-azwj}'s Knowledge, but only a change in the knowledge that Moses possessed. See, for example a Hadith:

قَالَ الْإِمَامُ ع: كَانَ مُوسَى بْنُ عِمْرَانَ ع يَقُولُ لِنَبِيِّ إِسْرَائِيلَ: إِذَا فَرَّجَ اللَّهُ عَنْكُمْ وَ أَهْلَكَ أَعْدَاءَكُمْ- آتَيْتُكُمْ بِكِتَابٍ مِنْ رَبِّكُمْ، يَشْتَمِلُ عَلَى أَوْامِرِهِ وَ نَوَاهِيهِ وَ مَوَاعِظِهِ وَ عِبَرِهِ وَ أَمْثَالِهِ.

The Imam (Hassan Al-Askari^{-asws}) said: 'It was so that Musa^{-as} Bin Imran^{-as} was saying to the Children of Israel: 'When Allah^{-azwj} has Relieves from you and Destroyed your enemies, I^{-as} shall come to you with a Book from your Lord^{-azwj} including His^{-azwj} Commands and His^{-azwj} Prohibition, and His^{-azwj} Exhortations, and His^{-azwj} Lessons, and His^{-azwj} Examples'.

²² (معاني الأخبار: 23: 1)

²³ تفسير نور الثقلين، ج5، ص: 549

فَلَمَّا فَرَّجَ اللَّهُ تَعَالَى عَنْهُمْ، أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَأْتِيَ لِلْمِيعَادِ، وَ يَصُومَ ثَلَاثِينَ يَوْماً عِنْدَ أَصْلِ الْجَبَلِ، وَ ظَنَّ مُوسَى أَنَّهُ بَعْدَ ذَلِكَ يُعْطِيهِ الْكِتَابَ.

So when Allah^{azwj} had relieved from them, Allah^{azwj} Mighty and Majestic Commanded him^{as} that he^{as} should come to the appointed (time and place), and he^{as} should Fast for thirty days at the base of the mountain, and Musa^{as} thought that after that, He^{azwj} would Give him^{as} the Book.

فَصَامَ مُوسَى ثَلَاثِينَ يَوْماً [عِنْدَ أَصْلِ الْجَبَلِ] فَلَمَّا كَانَ فِي آخِرِ الْأَيَّامِ اسْتَأْذَنَ قَبْلَ الْفِطْرِ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ [إِلَيْهِ] يَا مُوسَى أَمَا عَلِمْتَ أَنَّ خُلُوفَ فَمِ الصَّائِمِ أَطْيَبُ عِنْدِي مِنْ رِيحِ الْمُسْكِ صُمَّ عَشْرًا أُخَرَ وَ لَا تَسْتَكْ عِنْدَ الْإِفْطَارِ. فَقَعَلَ ذَلِكَ مُوسَى ع.

So Musa^{as} Fasted for thirty days, at the base of the mountain. So when it was during the last of the days, he^{as} brushed his^{as} teeth before the breaking of the Fast. So Allah^{azwj} Mighty and Majestic Revealed unto him^{as}: “O Musa^{as}! But, do you^{as} not know that the breath of the mouth of a fasting one is more aromatic in My^{azwj} Presence than the smell of musk? Fast for another ten days, and do not brush your^{as} teeth during the breaking of the Fast”. So, Musa^{as} did that.

وَ كَانَ وَعَدَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُعْطِيَهُ الْكِتَابَ بَعْدَ أَرْبَعِينَ لَيْلَةً، فَأَعْطَاهُ إِيَّاهُ. فَجَاءَ السَّامِرِيُّ فَشَبَّهَ عَلَى مُسْتَضْعَفِي بَنِي إِسْرَائِيلَ.

And Allah^{azwj} Mighty and Majestic has Promised that He^{azwj} would Give him^{as} the Book after forty nights, so He^{azwj} Gave it to him^{as}.

So, Al-Samiri came and caused doubts upon the weak ones of the Children of Israel” (an extract).²⁴

For further details, see:

[Bada – Moving Forward or Delaying | Hubeali](#)

²⁴ Tafseer Imam Hassan Al Askari^{asws} – S 122