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CHAPTER 85**AL-BUROOJ****(22 VERSES)****VERSES 1 - 22**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

MERITS

ابن بابويه: بإسناده، عن يونس بن ظبيان، عن أبي عبد الله (عليه السلام)، قال: «من قرأ وَ السَّمَاءِ ذَاتِ الْبُرُوجِ فِي فَرِيضَةٍ ، فَإِنَّمَا سُورَةُ الْأَنْبِيَاءِ، كَانَ مَحْشَرَهُ وَ مَوْقِفَهُ مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الصَّالِحِينَ».

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'.¹

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 –

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'.²

و قال الصادق (عليه السلام): «ما علقته على مغموم 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».

¹ (ثواب الأعمال: 122).

² Tafseer Al Burhan – H 11504

And one who recites it upon his bed, would be in the Protection of Allah^{azwj} up to the morning'.³

VERSE 1

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ {1}

(I Swear) by the sky with 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 الأصبع بن نباتة، قال: سمعت ابن عباس يقول: قال رسول الله (صلى الله عليه وآله): «ذكر الله عز وجل عبادة، و ذكر علي عبادة، و ذكر 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}.

بهم يحبس الله العذاب عن أهل الأرض، و بهم يمسك السماء أن تقع على الأرض إلا بإذنه، و بهم يمسك 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.

³ (خواص القرآن: 13 «مخطوط»)

أولئك أولياء الله حقاً و خلفاؤه صدقا، عدتهم عدة الشهور، و هي اثنا عشر شهرا، 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, 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 البُرُوجِ. 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 فأنأ، 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^{asws}’.⁴

VERSES 2 & 3

وَالْيَوْمِ الْمَوْعُودِ {2}

And the Promised Day [85:2]

وَشَاهِدٍ وَمَشْهُودٍ {3}

And 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’.⁵

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 شَاهِدٍ وَ مَشْهُودٍ قَالَ النَّبِيُّ (صلى الله عليه وآله) وَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) .

⁴ (الاختصاص: 223)

⁵ Tafseer Noor Al Saqalayn – CH 85 H 6

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, 6}.

رواه محمد بن يعقوب (رحمه الله)، عن محمد بن يحيى، عن سلمة بن الخطاب، عن علي بن حسان، عن عبد الرحمان بن كثير، عن أبي عبد الله عليه السلام في قوله عزوجل (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]**.⁷

و عنده: بهذا الإسناد، عن الحسين بن سعيد، عن النضر بن سويد، عن محمد بن هاشم، عن روى عن أبي جعفر (عليه السلام)، قال: سأله الأبرش الكلبي، عن قول الله عز و جل: وَ شَاهِدٍ وَ مَشْهُودٍ، فقال أبو جعفر (عليه السلام): «ما قيل لك؟» فقال: قالوا: الشاهد: يوم الجمعة و المشهود: يوم عرفة.

And from him, by this chain, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Muhammad Bin Hashim, from the one who reported, who has narrated:

He said, 'Ab Abrash Al-Kalby asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And a witness and a witnessed [85:3]**, so Abu Ja'far^{asws} said: 'What was said to you?' So he said, 'They are saying that the 'witness' is the day of Friday, and the 'witnessed' is the day of Arafaat'.

فقال أبو جعفر (عليه السلام): «ليس كما قيل لك. الشاهد: يوم عرفة، و المشهود: يوم القيامة، أما تقرأ القرآن؟ قال: الله عز و جل: ذَلِكَ يَوْمٌ جَمُوعٌ لَّهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَّشْهُودٌ».

So Abu Ja'far^{asws} said: 'It is not as they are saying to you. The 'witness' is the day of Arafaat, and the 'witnessed' is the Day of Judgement. Have you not recited the Quran? Allah^{azwj} Mighty and Majestic has Said: **That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**.⁸

⁶ Al Kafi V 1 – The Book Of Divine Authority CH 108 H 69

⁷ Taweel Al Ayaat Al Zaahira – Ch 85 H 2

⁸ (معاني الأخبار: 5/299).

ابن بابويه، قال: حدثنا الحسين بن يحيى بن ضريس البجلي، قال: حدثنا أبي، قال: حدثنا أبو جعفر عمارة السكري 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 و آله)، قال: حدثني أبي عبد الله بن يزيد، قال: حدثني يزيد بن سلام، أنه سأل رسول الله (صلى الله عليه و آله)، 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: فلاتنين؟ 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 (لاتنين)?' 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'.

قال: «هو يومٌ جُمُوعٌ لهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ، و 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}!⁹

⁹ علل الشرائع: 33 / 47

و عنه: قال: حدثنا أبي، قال: حدثنا محمد بن يحيى العطار، عن أحمد بن محمد، عن موسى ابن القاسم، عن محمد بن أبي عمير، عن أبان بن عثمان، عن عبد الرحمن بن أبي عبد الله، عن أبي عبد الله (عليه السلام)، أنه قال: «الشاهد: يوم الجمعة، و المشهود: يوم عرفة، و الموعد: يوم القيامة».

And from him who said, 'My father narrated to me, from Muhammad Bin Yahya Al Ataar, from Ahmad Bin Muhammad, from Musa Ibn Al Qasim, from Muhammad Bin Abu Umeyr, from Aban Bin Usman,

'From Abdul Rahman son of Abu Abdullah^{asws}, from Abu Abdullah^{asws} having said: 'The witness – Day of Friday, and the Witnessed – Day of Arafat, and the Promised (Day) – Day of Judgment'.¹⁰

VERSES 4 - 9

قُتِلَ أَصْحَابُ الْأُخْدُودِ {4}

Cursed be the companions of the pit [85:4]

النَّارِ ذَاتِ الْوُقُودِ {5}

(Companions of) the fire with the fuel [85:5]

إِذْ هُمْ عَلَيْهَا قُعُودٌ {6}

When they sat by it [85:6]

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ {7}

And they were witnesses upon what they were doing with the Momineen [85:7]

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

And they did not take revenge from them except for their believing in Allah, the mighty, the Praised [85:8]

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

معاني الأخبار: 3/299. ¹⁰

The One for Him 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 وآله) - 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 الْوُؤُودِ.

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].***¹¹

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:): فاقتحمت النار وهم أصحاب الاخدود.

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].***¹²

¹¹ (كمال الدين و تمام النعمة: 20 / 266).

¹² Al Mahaasin – V 1 Bk 5 H 262

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، فقاتلهم 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).¹³

Background Hadeeth – Companions of the pit

فِي مَجْمَعِ الْبَيَانِ رَوَى مُسْلِمٌ فِي الصَّحِيحِ عَنِ هَدِيَّةِ بْنِ خَالِدٍ عَنِ حَمَّادِ بْنِ سَلَمَةَ عَنِ ثَابِتِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ صُهَيْبٍ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: كَانَ مَلِكٌ فِيمَنْ كَانَ قَبْلَكُمْ لَهُ سَاحِرٌ، فَلَمَّا مَرَضَ السَّاحِرُ قَالَ: إِنِّي قَدْ خَصَرَ أَجْلِي فَادْفَعْ إِلَيَّ غُلَامًا أَعْلَمُهُ السَّحَرَ، فَدَفَعَ إِلَيْهِ غُلَامًا وَ كَانَ يَحْتَلِفُ إِلَيْهِ.

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.

وَ بَيْنَ السَّاحِرِ وَ الْمَلِكِ رَاهِبٌ، فَمَرَّ الْغُلَامُ بِالرَّاهِبِ فَأَعْجَبَهُ كَلَامُهُ وَ أَمْرُهُ، فَكَانَ يُطِيلُ عِنْدَهُ الْفُجُودَ، فَإِذَا أَبْطَأَ عَنِ السَّاحِرِ ضَرَبَتْهُ وَ إِذَا أَبْطَأَ عَنْ أَهْلِهِ ضَرَبَتْهُ فَشَكَا ذَلِكَ إِلَى الرَّاهِبِ،

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

¹³ (المحاسن: 262 /249).

with him. So 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 بُيَّيْ إِذَا اسْتَبْطَأَكَ السَّاحِرُ فَعَلْ حَبْسِي أَهْلِي وَ إِذَا اسْتَبْطَأَكَ أَهْلُكَ فَعَلْ: حَبْسِي 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 عَشِيَهُمْ دَابَّةٌ عَظِيمَةٌ فَطَبِعَهُ فَقَالَ: الْيَوْمَ أَعْلَمُ أَمْرَ السَّاحِرِ أَفْضَلَ أَمْ أَمْرَ الرَّاهِبِ، فَأَخَذَ حَجْرًا فَقَالَ: اللَّهُمَّ إِنْ كَانَ أَمْرُ الرَّاهِبِ أَحَبَّ إِلَيْكَ فَاقْتُلْ هَذِهِ الدَّابَّةَ، فَرَمَى فَعَتَلَهَا وَ مَضَى 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 بُيَّيْ إِنَّكَ سَبَّيْتَنِي فَإِذَا ابْتُلَيْتَ فَلَا تَدُلَّ 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 الْأَكْمَةَ 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: فَأَمَنْ 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 believe, and he supplicated to Allah^{azwj}, and He^{azwj} Healed him. So 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 فَلَمْ يَزَلْ بِهِ حَتَّى دَلَّهُ عَلَى الْغُلَامِ؛ فَبَعَثَ إِلَى الْغُلَامِ فَقَالَ: لَقَدْ بَلَغَ مِنْ أَمْرِكَ أَنْ تَشْفِي الْأَكْمَةَ وَ الْأَبْرَصَ قَالَ: مَا أَشْفِي أَحَدًا وَ لَكِنَّ اللَّهَ يَشْفِي قَالَ: أَوْ إِنَّ لَكَ رَبًّا غَيْرِي؟ قَالَ: نَعَمْ رَبِّي وَ رَبُّكَ اللَّهُ

So he seized him and would not let go of him until he pointed upon the boy. So 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 الرَّاهِبِ فَوَضَعَ الْمِنْشَارَ عَلَيْهِ فَشَرَّ حَتَّى وَقَعَ شِئْتَيْنِ فَقَالَ لِلْعُلَامِ: ازْجِعْ عَن دِينِكَ فَأَبَى فَأَرْسَلَ مَعَهُ نَقْرًا قَالَ اصْعِدُوا بِهِ جَبَلٍ كَذَا وَكَذَا فَإِنْ رَجَعَ عَن دِينِهِ وَإِلَّا فَدَهْدِهْوَهُ مِنْهُ

So he seized him and would not let go of him 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: فَعَلُوا بِهِ الْجَبَلَ فَقَالَ: اللَّهُمَّ اكْفَيْهِمْ بِمَا شِئْتَ فَرَحَفَ بِهِمُ الْجَبَلُ فَتَدَهَدَهْوُوا أَجْمَعُونَ وَ جَاءَ 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 فَلَجَّحُوهُ فِي الْبَحْرِ، فَإِنْ رَجَعَ وَإِلَّا فَأَعْرِفُوهُ فَاَنْطَلِقُوا بِهِ فِي فُرْقَةٍ فَلَمَّا تَوَسَّطُوا بِهِ الْبَحْرَ قَالَ: اللَّهُمَّ اكْفَيْهِمْ بِمَا شِئْتَ، فَاَنْكَفَأَتْ بِهِمُ السَّفِينَةُ وَ جَاءَ حَتَّى قَامَ بَيْنَ يَدَيْ 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 أَمْرُكَ بِهِ اِجْمَعِ النَّاسَ ثُمَّ اصْلِبْنِي عَلَى جِدْعٍ ثُمَّ خُذْ سَهْمًا مِنْ كِنَانَتِي ثُمَّ ضَعُهُ عَلَى كَبِدِ الْقَوْسِ، ثُمَّ قُلْ: بِاسْمِ رَبِّ الْعُلَامِ 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 وَ صَلَبَهُ ثُمَّ أَخَذَ سَهْمًا مِنْ كِنَانَتِهِ فَوَضَعَهُ عَلَى كَبِدِ الْقَوْسِ وَ قَالَ: بِاسْمِ رَبِّ الْعُلَامِ وَ رَمَى فَوَقَعَ السَّهْمُ فِي صُدْغِهِ وَ مَاتَ. فَقَالَ النَّاسُ: آمَنَّا بِرَبِّ الْعُلَامِ،

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 وَاللَّهِ بِكَ مِنَ النَّاسِ، فَأَمَرَ بِالْأَخْدُودِ فَخُدَّدَتْ عَلَى أَفْوَاهِ السِّكِّكِ ثُمَّ أَضْرَمَهَا نَارًا فَقَالَ مَنْ رَجَعَ عَنْ دِينِهِ فَدَعُوهُ، وَ مَنْ أَبِي فَأَقْحِمُوهُ 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 يَغْتَحِمُونَهَا، وَ حَاءَتِ امْرَأَةٌ بَابِنِهَا فَقَالَ لَهَا: يَا أُمَّهُ 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’.¹⁴

Types of fires

فِي كِتَابِ الْخِصَالِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ النَّيِّرَانِ فَقَالَ عَلَيْهِ السَّلَامُ: أَرْبَعَةٌ: نَارٌ تَأْكُلُ وَ تَشْرَبُ، وَ نَارٌ تَأْكُلُ وَ لَا تَشْرَبُ، وَ نَارٌ تَشْرَبُ وَ لَا تَأْكُلُ، وَ نَارٌ لَا تَأْكُلُ وَ لَا تَشْرَبُ.

In the book Al Khisal, from Al Mufazzal Bin Umar,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about the fires, so he^{asws} said: ‘There are four – a fire which eats and drinks, and a fire which eats but does not drink, and a fire which drinks but does not eat, and a fire which neither eats nor drinks.

فَالَّتِي تَأْكُلُ وَ تَشْرَبُ فَنَارُ ابْنِ آدَمَ وَ جَمِيعِ الْحَيَوَانَ؛ وَ الَّتِي تَأْكُلُ وَ لَا تَشْرَبُ فَنَارُ الْوُقُودِ، وَ الَّتِي تَشْرَبُ وَ لَا تَأْكُلُ فَنَارُ الشَّجَرِ، وَ الَّتِي لَا تَأْكُلُ وَ لَا تَشْرَبُ فَهِيَ نَارُ الْقِدْحَةِ وَ الْحَبَابِ.

So what which eat and drinks, it is the fire of the son of Adam^{as} and the entirety of the animals; and that which eats but does not drink, so it is the fire of the fuel; and that which drinks but does not eat, so it is the fire of the tree; and that which neither eats nor drinks, so it is the fire of the lighter and the glow-worm’.¹⁵

¹⁴ H 25 – تفسير نور الثقلين، ج 5، ص: 545

¹⁵ H 29 – تفسير نور الثقلين، ج 5، ص: 548

VERSE 10

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِمًّا لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابٌ 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 الأُحدود، 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 were killed in this market'.¹⁶

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]

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 الْعَفْوَورُ الْوَدُودُ {14}

¹⁶ (مجمع البيان 10: 707)

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 و جل: 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'.¹⁷

VERSES 15 - 22

ذُو الْعَرْشِ الْمَجِيدُ {15}

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

فَعَّالٌ لِمَا يُرِيدُ {16}

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

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ {17}

Has not there come to you the Hadeeth 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 belying [85:19]

وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ {20}

¹⁷ (تأويل الآيات 2: 784 / 3).

And Allah Encompasses them from behind them [85:20]

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ {21}

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

فِي لَوْحٍ مَّحْفُوظٍ {22}

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'.¹⁸

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 إسرافيل، فإذا تكلم الرب جل ذكره بالوحي ضرب اللوح جبين إسرافيل، 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] 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}'.¹⁹

ابن بابويه، قال: أخبرنا أبو الحسن محمد بن هارون الزنجاني، فيما كتب إلى علي بن أبي حمزة بن أحمد البغدادي الوراق، قال: حدثنا معاذ بن المنثري، 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: اجهد فجمد، فصار مدا،

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:

¹⁸ (تفسير القمّي 2: 414).

¹⁹ (تفسير القمّي 2: 414).

'Al-Sadiq^{asws}, 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^{azwj} 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^{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}?'

فقال: «يا بن سعيد، لو لا أنك أهل للجواب ما أجبتك، فنون ملك يؤدي إلى القلم و هو ملك، و القلم يؤدي إلى اللوح و هو ملك، و اللوح يؤدي إلى إسرافيل، و إسرافيل يؤدي إلى ميكائيل، و ميكائيل يؤدي إلى جبرئيل، و جبرئيل يؤدي إلى الأنبياء و الرسل (صلوات الله عليهم)».

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 [لي]: «قم- يا سفيان- فلا تأمن عليك».

He (the narrator) said, 'Then he^{asws} said: 'Arise O Sufyan! We^{asws} cannot entrust it to you (any more than this much)''²⁰.

وَ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ بِلَالٍ عَنْ عَلِيِّ بْنِ مُوسَى الرَّضَا عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ عَنْ جَبْرِئِيلَ عَنْ ميكائيلَ عَنْ إسرافيلَ عَلَيْهِمُ السَّلَامُ عَنِ اللّٰوْحِ عَنِ الْقَلَمِ قَالَ: يَمْوُلُ اللَّهُ عَزَّ وَ جَلَّ: وَلَا يَهُدِيهِ عَنِّي ابْنُ أَبِي طَالِبٍ حِصْنِي فَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ نَارِي.

And by his chain going up to Ali Bin Bilal,

²⁰ (معاني الأخبار: 23: 1)

'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!"'.²¹

فِي كِتَابِ الْمَنَاقِبِ لِابْنِ شَهْرَآشُوبِ الْعُقَدُ، كَتَبَ مَلِكُ الرُّومِ إِلَى عَبْدِ الْمَلِكِ: أَكَلْتُ لَحْمَ الْجَمَلِ الَّذِي هَرَبَ عَلَيْهِ أَبُوكَ مِنَ الْمَدِينَةِ لِأَعَزُّوْنَا بِجُنُودٍ مِائَةِ أَلْفٍ، وَ مِائَةِ أَلْفٍ وَ مِائَةِ أَلْفٍ،

In the book Al Manaqib of Ibn Shehr Ashub –

'The pact – The king of Rome wrote to Abdul Malik, 'You are eating the meat of the camel which your father fought upon from Al Medina. I will battle you with armies of a hundred thousand, and a hundred thousand, and a hundred thousand'.

فَكَتَبَ عَبْدُ الْمَلِكِ إِلَى الْحَجَّاجِ أَنْ يَبْعَثَ إِلَى زَيْنِ الْعَابِدِينَ عَلَيْهِ السَّلَامُ وَ يَتَوَعَّدَهُ وَ يَكْتُوبَ إِلَيْهِ مَا يَقُولُ فَفَعَلَ

So Abdul Malik wrote to Al-Hajjaj that he sent to Zayn Al Abideen^{asws} (Ali Bin Al Husayn^{asws}), and threaten him^{asws} and write to him what he (the king of Rome) is saying. So he did.

فَقَالَ عَلِيُّ بْنُ الْحُسَيْنِ: إِنَّ لِلَّهِ لَوْحًا مَحْفُوظًا يَلْحَظُهُ فِي كُلِّ يَوْمٍ ثَلَاثِمِائَةِ لَحْظَةٍ لَيْسَ مِنْهَا لَحْظَةٌ وَاحِدَةٌ إِلَّا يُحْيِي فِيهَا وَ يُمِيتُ وَ يُعِزُّ وَ يُذِلُّ وَ يَفْعَلُ مَا يَشَاءُ، وَ إِنِّي لِأَرْجُو أَنْ يَكْفِيكَ مِنْهَا لَحْظَةٌ وَاحِدَةٌ،

Ali^{asws} Bin Al Husayn^{asws} said: 'Surely, for Allah^{azwj} there is a Guarded Tablet. He^{azwj} Considers during every day three hundred moments. There isn't one moment except He^{azwj} Revives during it, and He^{azwj} Causes to die, and Honours, and Disgraces, and Does whatever He^{azwj} so Desires to. And I^{asws} am hopeful that He^{azwj} would Suffice you from it in one moment'.

فَكَتَبَ بِهَا الْحَجَّاجُ إِلَى عَبْدِ الْمَلِكِ فَكَتَبَ عَبْدُ الْمَلِكِ بِذَلِكَ إِلَى مَلِكِ الرُّومِ، فَلَمَّا قَرَأَهُ قَالَ: مَا خَرَجَ هَذَا إِلَّا مِنْ كَلَامِ النَّبِيِّ.

So Al-Hajjaj wrote with it to Abdul Malik, and Abdul Malik wrote with that to the king of Rome. So when he saw it, he said, 'This has not come out except from a speech of the Prophet-hood'.²²

²¹ تفسير نور الثقلين، ج 5، ص: 549

²² تفسير نور الثقلين، ج 5، ص: 549