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CHAPTER 105

AL-FEEL

(The Elephant)

(5 VERSES)

VERSES 1 – 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of 105:

Sura Al-Feel (5 verses) was revealed in Makkah. The name of the Verse 105 comes from the event when Abraha Bin Al-Sabah, King of Ethiopia intended to destroy the House (Kabah), the Ethiopians came with elephants. Upon arriving at Makkah, They seized the camels of Abdul Muttalib^{-asws} Bin Hashim^{-asws} – the grandfather of Rasool Allah^{-saww}. So Abdul Muttalib^{-asws} went to the king and demanded the release of his^{-asws} camels. The king went on to look in his^{-asws} face which was radiating his^{-asws} beauty, his^{-asws} magnificence, and his^{-asws} grandeur'. The King was surprised that Abdul Muttalib^{-asws} was not worried about the House of Allah^{-azwj} which was his main target (to uproot it and reestablish it in his country), Abdul Muttalib^{-asws} said, I am the owner of the camels but there is an Owner of the Kabah, who will protect it. And that's exactly what had happened, Allah^{-azwj} Killed them through the flock of birds who dropped stones on them.

MERITS

ابن بابويه: بإسناده، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: «من قرأ في فرائضه: أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ كُلَّ سَهْلٍ وَ جَبَلٍ وَ مَدْرٍ، بِأَنَّهُ كَانَ مِنَ الْمُصَلِّينَ وَ يَنَادِي لَهُ يَوْمَ الْقِيَامَةِ مُنَادٍ: صَدَقْتُمْ عَلَى عَبْدِي، قَبِلْتُ شَهَادَتَكُمْ لَهُ وَ عَلَيْهِ، أَدْخَلُوهُ الْجَنَّةَ وَ لَا تَحَاسِبُوهُ، فَانْه مِنْ أَحِبِّهِ وَ أَحَبِّ عَمَلِهِ

Ibn Babuwayh, by his chain, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who recites in his Obligatory (Salats): **Did you not see how your Lord Dealt [105:1]** (Surah Al-Feel), every coast and mountain and valley would testify for him on the Day of Judgement that he used to be from the praying ones. And a Caller will Call out for him on the Day of Judgement: "Ratify

My^{-azwj} Servant! I^{-azwj} would Accept your testimony for him, and Enter him into the Paradise, and will Reckon him, for he is from the ones whom I^{-azwj} Love, and Love his deeds".¹

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة أعاده الله من العذاب

And from Khawas Al Quran –

It has been reported from the Prophet^{-saww} having said: 'One who recites this Surah (Al-Feel) would be Protected by Allah^{-azwj} from the Punishment, and the metamorphosis in the world.

و المسخ في الدنيا، و إن قرئت على الرماح التي تصادم كسرت ما تصادمه

And if it is recited upon the spear which clashes (in battle) it would break what it collides against'.²

و قال الصادق (عليه السلام): «ما قرئت على مصاف إلا و انصرع المصاف الثاني المقابل للقارئ لها، و ما كان قراءتها إلا قوة للقلب

And Al-Sadiq^{-asws} said: 'It would not be recited upon a place of battle except the second place of battle, the facing one, would be dismayed of being recited for it, and its recitation is not except a strength for the heart'.³

وعن ابن العباس عن احدهما عليهم السلام قال: "الم تركيف فعل ربك" و "لا يلاف قريش" سورة واحدة

And from Abu Al Abbas,

(It has been narrated) from one of the two (5th Or 6th Imam^{-asws}) having said: '**Did you not see how your Lord Dealt [105:1]** (Surah Al-Feel) and: **For the protection of Quraysh [106:1]** (Surah Quraysh), is one Surah'.⁴

VERSES 1 - 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1}

Did you not see how your Lord Dealt with the owners of the elephant? [105:1]

أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضْلِيلٍ {2}

Did He not Make their plan to be in error? [105:2]

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3}

¹ (ثواب الأعمال: 126).

² Tafseer Al Burhan – H 11904

³ خواص القرآن: 62 «مخطوط».

⁴ Tafseer Noor Al Saqalayn – CH 106 H 4

And He Sent birds upon them in flocks [105:3]

تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4}

Pelting them with stones of baked clay [105:4]

فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ {5}

So He Made them to be like chewed up straw? [105:5]

الشيخ في (أماليه)، قال: أخبرنا أبو عبد الله محمد بن محمد - يعني المفيد - قال: حدثنا أبو الحسن علي بن بلال المهلب، قال: حدثنا عبد الواحد بن عبد الله بن يونس الربيعي، قال: حدثنا الحسين بن محمد ابن عامر، قال: حدثنا المعلى بن محمد البصري، قال: حدثنا محمد بن جمهور العمي، قال: حدثنا جعفر بن بشير، قال: حدثنا سليمان بن سماعة، عن عبد الله بن القاسم، عن عبد الله بن سنان، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده (عليهم السلام)، قال: «لما قصد أبرهة بن الصباح ملك الحبشة ليهدم البيت، تسرعت الحبشة، فأغاروا عليها، فأخذوا سرحا لعبد المطلب بن هاشم

Al Sheykh in his Amaali, said, 'It has been narrated from Abu Abdullah Muhammad Bin Muhammad – meaning Al Mufeed – from Abu Al Hassan Ali Bin Bilal Al Mahalby, from Abdu Al Wahid Bin Abdullah Bin Yunus Al Rab'ie, from Al Husayn Bin Muhammad Ibn Aamir, from Al Moala Bin Muhammad Al Basry, from Muhammad Bin Jamhour Al Aamy, from Ja'far Bin Basheer, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'When **Abraha Bin Al-Sabah**, King of Ethiopia intended to destroy the House (Kabah), the Ethiopians hastened to it. They raided the wealth (camels) of Abdul Muttalib^{-asws} Bin Hashim^{-asws}.

فجاء عبد المطلب إلى الملك، فاستأذن عليه، فأذن له و هو في قبة ديباج على سرير له، فسلم عليه، فرد أبرهة السلام، و جعل ينظر في وجهه، فراقه حسنه و جماله و هيئته. فقال له: هل كان في آبائك مثل هذا النور الذي أراه لك و الجمال

So Abdul Muttalib^{-asws} went to the king. He^{-asws} sought permission to see him. He^{-asws} was given permission, and he was in a dome of silk upon his bed. He^{-asws} greeted him. Abraha returned the greeting, and went on to look in his^{-asws} face which was radiating his^{-asws} beauty, and his^{-asws} magnificence, and his^{-asws} grandeur'. So he said to him^{-asws}, 'Did there used to be in your^{-asws} forefathers^{-asws} this radiance which I see in you^{-asws}, and the beauty?'

قال: نعم أيها الملك، كل آبائي كان لهم هذا الجمال و النور و البهاء

He^{-asws} said: 'Yes, O king! All of my^{-asws} forefathers had this grandeur, and the beauty, and the light, and the glory'.

فقال له أبرهة: لقد فقتم [الملوك] فخرا و شرفا، و يحق لك أن تكون سيد قومك

So Abraha said to him^{-asws}, 'You^{-asws} have surpassed the pride and honour of the kings, and you^{-asws} have the right to be the master of your^{-asws} people'.

ثم أجلسه معه على سريره، و قال لسائس فيله الأعظم- وكان فيلا أبيض عظيم الخلق، له نابان مرصعان بأنواع الدر و الجواهر، و كان الملك يباهي به ملوك الأرض- اتيني به، فجاء به سائسه، و قد زين بكل زينة حسنة،

Then he seated him^{-asws} upon his bed and said, 'Bring Sa'sah to me!' – And it as was a huge white elephant which had two tusks decorated with gems and jewels, and the king used to show off by it to the other kings of the earth. So they came with Sa'sah, and it had been decorated with all the beautiful decorations.

فحين قابل وجه عبد المطلب سجد له، و لم يكن يسجد لملكه، و أطلق الله لسانه بالعربية، فسلم على عبد المطلب، فلما رأى الملك ذلك ارتاع له و ظنه سحرا، فقال: ردوا الفيل إلى مكانه.

So when it came close to the face of Abdul Muttalib^{-asws}, it prostrated to him^{-asws}, and did not prostrate to the king. Allah^{-azwj} Granted it the power of speech in Arabic, and it greeted Abdul Muttalib^{-asws}. When the king saw that, he was appalled by it and thought it was sorcery, so he said, 'Return the elephant to its place!'

ثم قال لعبد المطلب: فيم جئت؟ فقد بلغني سخاؤك وكرمك وفضلك، و رأيت من هيئتك و جمالك و جلالك ما يقتضي أن أنظر في حاجتك، فسألني ما شئت.

Then he said to Abdul Muttalib^{-asws}, 'So why have you^{-asws} come? Your^{-asws} generosity, and prestige, and virtues had reached me, and I have seen your^{-asws} grandeur, and your^{-asws} beauty, and your^{-asws} majesty. I will do whatever it takes to fulfil your^{-asws} request, so ask me whatever you^{-asws} so like'.

و هو يرى أن يسأله في الرجوع عن مكة، فقال له عبد المطلب: إن أصحابك غدوا على سرح لي فذهبوا به، فمرهم برده علي.

And he was thinking that he^{-asws} would ask him to return from Makkah. Abdul Muttalib^{-asws} said to him, 'Your companions have taken my^{-asws} property and went away with it, so order them to return it to me^{-asws}'.

قال: فتغيظ الحبشي من ذلك، و قال لعبد المطلب: لقد سقطت من عيني، جئتني تسألني في سرحك، و أنا قد جئت لهدم شرفك و شرف قومك، و مكرمتكم التي تتميزون بها من كل جيل، و هو البيت الذي يحج إليه من كل صقع في الأرض، فتكرت مسألتي في ذلك و سألتني في سرحك.

He^{-asws} said; 'The Ethiopian was enraged at that, and said to Abdul Muttalib^{-asws}, 'You^{-asws} have fallen from my eyes. You^{-asws} come to me to ask me regarding your property, and I have come to destroy your^{-asws} honour and the honour of your^{-asws} people, which they are being distinguished by from every generation, and it is the House which they come to Hajj for from every idol in the earth, but you^{-asws} leave asking me regarding that and instead you^{-asws} ask me regarding your^{-asws} property?'

فقال له عبد المطلب: لست برب البيت الذي قصدت لهدمه، و أنا رب سرحي الذي أخذه أصحابك، فجئت أسألك فيما أنا ربه، و للبيت رب هو أمتع له من الخلق كلهم، و أولى [به] منهم.

So Abdul Muttalib^{-asws} said to him: 'I^{-asws} am not the Lord^{-azwj} of the House which you intend to destroy, but I^{-asws} am a lord of my^{-asws} property which your companions have taken. Thus I^{-asws} came to ask you regarding what I^{-asws} am the Lord of, and for the House (Kabah) there is a Lord^{-azwj} for it. He^{-azwj} would Protect it from the creatures, all of them, and is Higher by it from them'.

فقال الملك: ردوا إليه سرحه، فردوه إليه و انصرف إلى مكة، و أتبعه الملك بالفيل الأعظم مع الجيش لهدم البيت،

So the king said, 'Return to him^{-asws} his^{-asws} property'. So they returned it back to him^{-asws}, and he^{-asws} left to go to Makkah. And the king followed him^{-asws} with the huge elephant along with his army to destroy the House (Kabah).

فكانوا إذا حملوه على دخول الحرم أناخ، و إذا تركوه رجع مهولاً، فقال عبد المطلب لغلمانه: ادعوا لي ابني، فجيء بالعباس، فقال: ليس هذا أريد، ادعوا لي ابني، فجيء بأي طالب، فقال: ليس هذا أريد، ادعوا لي ابني، فجيء بعبد الله أبي النبي (صلى الله عليه و آله)، فلما أقبل إليه، قال: اذهب يا بني حتى تصعد أبا قبيس، ثم اضرب ببصرك ناحية البحر، فانظر أي شيء يجيء من هناك، و خبرني به.

So before he carried on to enter the Sanctuary, he tied it, and if it had been left it would have rushed back. Abdul Muttalib^{-asws} said to his^{-asws} servant: 'Call my^{-asws} son for me^{-asws}'. So he came with Al-Abbas. He^{-asws} said: 'This is not the one I^{-asws} intended. Call my^{-asws} son^{-asws} for me^{-asws}'. So he came with Abu Talib^{-asws}. He^{-asws} said: 'This is not the one I^{-asws} intended. Call my^{-asws} son^{-asws} for me^{-asws}'. So he came with Abdullah^{-asws}, father^{-asws} of the Prophet^{-saww}. When he^{-asws} was in front of him^{-asws}, he^{-asws} (Abdul Muttalib^{-asws}) said: 'O my^{-asws} son^{-asws}! Go and ascend Mount Abu Qubays, then turn your^{-asws} vision towards the ocean. So Look and see which thing is coming from over there, and give me^{-asws} the news of it'.

قال: فصعد عبد الله أبا قبيس، فما لبث أن جاء طير أباييل مثل السيل و الليل، فسقط على أبي قبيس، ثم صار إلى البيت، فطاف [به] سبعا، ثم صار إلى الصفا و المروة فطاف بهما سبعا،

He^{-asws} said: 'Abdullah^{-asws} climbed Abu Qubays, and it was not long before flocks of birds came like the flood and the night. So he^{-asws} descended from Abu Qubays, then went to the House (Kabah) and performed Tawaaf of it seven times. Then he^{-asws} went to Al-Safa and Al-Marwa and circled these seven times.

فجاء عبد الله إلى أبيه فأخبره الخبر، فقال: انظر يا بني ما يكون من أمرها بعد فأخبرني به،

Abdullah^{-asws} went to his^{-asws} father^{-asws} and informed him^{-asws} of the news. So he^{-asws} said: 'O my^{-asws} son^{-asws}! Look at what is to become of its matter afterwards and give me^{-asws} the news of it'.

فنظرها فإذا هي قد أخذت نحو عسكر الحبشة فأخبر عبد المطلب بذلك، فخرج عبد المطلب و هو يقول: يا أهل مكة، اخرجوا إلى العسكر فخذوا غنائمكم.

So he^{-asws} looked and saw that it had taken (killed) most of the Ethiopian soldiers. So he^{-asws} informed Abdul Muttalib^{-asws} of that. Abdul Muttalib^{-asws} went out and he^{-asws} was saying: 'O people of Makkah! Come out to the army, and take your war booty!'

قال: فأتوا العسكر، و هم أمثال الخشب النخرة، و ليس من الطير إلا ما معه ثلاثة أحجار، في منقاره و رجليه، يقتل بكل حصاة منها واحدا من القوم، فلما أتوا على جميعهم انصرف الطير، و لم ير قبل ذلك و لا بعده

He^{-asws} said: 'They came to the army, and they were like decayed wood, and there was none from the birds except that there were with it three pebbles – a pebble each in its beak and its two claws. Each of the pebble killed one from the people. So, when they had come upon all of them, the birds left, and there had never been seen before that, nor were ever seen after it.

فلما هلك القوم بأجمعهم جاء عبد المطلب إلى البيت و قال: فتعلق بأستاره، يا حابس الفيل بذي المغمس حبسته كأنه مكوكس

When the people were destroyed in their entirety, Abdul Muttalib^{-asws} came to the House (Kabah), and he^{-asws} recited (a poem) by holding its curtain: - 'O Holder of the elephants at Al-Maghmas (a place near Makkah on the road to Al-Taef)! He^{-azwj} Pulverised them as if they were rubble. In a gathering where souls perished'.

في مجلس تزهق فيه الأنفس فانصرف و هو يقول في فرار قريش و جزعهم من الحبشة: طارت قريش إذ رأت خميسا فظلت فردا لا أرى أنيسا و لا أحس منهم حسيسا إلا أخا لي ماجدا نفيسا مسودا في أهله رئيسا».

And he^{-asws} was saying (a poem) regarding the fleeing of the Quraysh, and their alarm from the Ethiopian (army): 'The Quraysh fled. When it was the Thursday, there remained an individual who did not see a single companion. And none of them felt mean about it except for a brother of mine^{-asws} of a glorious self. A black in his family, a chief'.⁵

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حمران، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «لما أتى صاحب الحبشة بالخيول و معهم الفيل ليهدم البيت مروا بإبل لعبد المطلب فساقوها،

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Hamraan, from Aban Bin Taghlab who said,

'Abu Abdullah^{-asws} said: 'When the Ethiopian cavalry set out, and they had elephants with them, for the destruction of the House (Kabah) they passed by the camels of Abdul Muttalib^{-asws}, so they ushered the camels away with them.

فبلغ ذلك عبد المطلب، فأتى صاحب الحبشة، فدخل الأذن، فقال: هذا عبد المطلب بن هاشم، قال: و ما يشاء؟

That reached Abdul Muttalib^{-asws}, so he^{-asws} came to the Ethiopians. He^{-asws} came up and (the guard) called out, 'This is Abdul Muttalib^{-asws} Bin Hashim^{-asws}!' He (Abraha the king) said, 'And what does he want?'

قال الترجمان: جاء في إبل له ساقوها يسألك ردها، فقال ملك الحبشة لأصحابه: هذا رئيس قوم و زعيمهم! جئت إلى بيته الذي يعيده لأهدمه و هو يسألني إطلاق إبله! أما لو سألتني الإمساك عن هدمه لفعلت، ردوا عليه إبله.

⁵ (الأمالي 1: 78)

The interpreter said, 'He^{-asws} has come regarding his^{-asws} camels which were ushered away. He^{-asws} is asking for their return'. So the Ethiopian king said to his companions, 'This is the Chief of a people and their leader! We come to the House which he worships in order to destroy it, and he^{-asws} is asking me to return his camels! But, had he^{-asws} asked me to withhold the destruction, I would have done it. Return his^{-asws} camels to him^{-asws}'.

فقال عبد المطلب لترجمانه: ما قال الملك؟ فأخبره، فقال عبد المطلب: أنا رب الإبل، و لهذا البيت رب يمنع، فردت عليه إبله، و انصرف عبد المطلب نحو منزله،

Abdul Muttalib^{-asws} to his interpreter: 'What did the king say?' So he informed him^{-asws}, and Abdul Muttalib^{-asws} said: 'I^{-asws} am the lord of the camels, and for this House is a Lord^{-azwj} to prevent it (the attack)'. So he returned the camels back to him^{-asws}, and Abdul Muttalib^{-asws} left to go towards his^{-asws} house.

فمر بالفييل في منصرفه، فقال للفييل: يا محمود، فحرك الفييل رأسه. فقال له: أ تدري لم جاءوا بك؟ فقال الفييل برأسه: لا، فقال عبد المطلب: جاءوا بك لتهدم بيت ربك، أ فتراك فاعل ذلك؟ فقال برأسه: لا.

He^{-asws} passed by the elephants during his departure, so he^{-asws} said to the elephants: 'O Mahmoud!' So the elephant moved its head. Then he^{-asws} said to it: 'Do you know why they have come with you?' The elephant said with (shook) its head, 'No'. So Abdul Muttalib^{-asws} said: 'They have come with you to destroy the House of your Lord^{-azwj}. Do you see yourself doing that?' It said (shook) by its head, 'No'.

فانصرف عبد المطلب إلى منزله، فلما أصبحوا غدوا به لدخول الحرم، فأبى و امتنع عليهم،

Abdul Muttalib^{-asws} left for his house. When it was the morning they left by these (elephants) to enter the Sanctuary. They (elephants) refused, and refrained against them.

فقال عبد المطلب لبعض مواليه عند ذلك: اعل الجبل، فانظر ترى شيئا؟ فقال: أرى سوادا من قبل البحر، فقال له: يصيبه بصرك أجمع؟ فقال له: لا، و أوشك أن يصيب، فلما أن قرب قال: هو طير كثير و لا أعرفه

Abdul Muttalib^{-asws} said to one of his^{-asws} friends during that: 'Look at the top of the mountain, do you see anything?' He said, 'I see blackness in front of the sea'. So he^{-asws} said to him: 'It has affected your entire vision?' He said to him^{-asws}, 'No', and he doubted that he might be affected. But when it (blackness) was closer, he said, 'These are numerous birds and I do not recognise them'.

يحمل كل طير في منقاره حصاة مثل حصاة الحذف أو دون حصاة الحذف. فقال عبد المطلب: و رب عبد المطلب ما تريد إلا القوم، حتى لما صارت فوق رؤوسهم أجمع ألقت الحصاة، فوقع كل حصاة على هامة رجل، فخرجت من دبره فقتلته، فما انفلت منهم إلا رجل واحد يجر الناس، فلما أن أخبرهم ألقت عليه حصاة فقتلته».

Each bird carried in its beak a pebble like the gravel, or other. So Abdul Muttalib^{-asws} said: 'And the Lord^{-azwj} of Abdul Muttalib^{-asws}, what He^{-azwj} Intends except for the group (Ethiopian cavalry). When they came over their heads, they all threw the pebbles unanimously. Each pebble fell on an important man (of the cavalry), and came out from his back, killing him. So

none of them remained except for one man who informed the (Ethiopian) people. So, when he had informed them (of what had happened), a pebble came down upon him, killing him'.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْزُومٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافً جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْثَالِ رُءُوسِ السِّبَاعِ وَ أَطْفَارُهَا كَأَطْفَارِ السِّبَاعِ مِنَ الطَّيْرِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **And He Sent birds upon them in flocks [105:3] Pelting them with stones of baked clay [105:4]**, he^{-asws} said: 'These were low flying birds which came upon them from the sea front. Their heads were like the heads of predatory birds, and their claws were like the claws of predatory birds.

مَعَ كُلِّ طَائِرٍ ثَلَاثَةُ أَحْجَارٍ فِي رِجْلَيْهِ حَجَرَانِ وَ فِي مَنْقَارِهِ حَجَرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِرَتْ أَجْسَادُهُمْ فَقَتَلَهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُبِّي شَيْءٌ مِنَ الْجُدَرِيِّ وَ لَا رَأَوْا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

With each of the birds were three stones. In their legs were two stones and in their beaks was one stone each. So, they went on to pelt them by these until their bodies became blistered with smallpox. So, they killed them by it and there was not seen before that anything from the smallpox, nor were such birds seen before that day, nor after it'.

قَالَ وَ مَنْ أَفَلَتْ مِنْهُمْ يَوْمَئِذٍ أَنْطَلَقَ حَتَّى إِذَا بَلَغُوا خَضِرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أَرْسَلَ اللَّهُ عَلَيْهِمْ سَيْلًا فَعَرَقَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُبِّي فِي ذَلِكَ الْوَادِي مَاءٌ قَطُّ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسَةِ عَشَرَ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ خَضِرَمَوْتُ حِينَ مَاتُوا فِيهِ.

He^{-asws} said: 'And the ones from among them who escaped on that day went until they reached Hazramaut, and it is a valley in a part of Yemen. Allah^{-azwj} Sent against them a flood. So, all of them drowned in it'. He^{-asws} said: 'And no water had been seen in that valley at all for fifteen years before that'. He^{-asws} said: 'So that is why it has been named as Hazramaut (death arrived), for that is where they died'.⁷

في كتاب الخصال عن أبي عبد الله عليه السلام عن أبيه عن جده عليهم السلام قال: المسوخ من بني آدم ثلاثة عشر إلى ان قال: واما الفيل فكان ينكح البهائم فمسخه الله فيلا.

In the Book Al Khisaal,

(It has been narrated) from Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'The metamorphosed from the Children of Adam^{-as} are thirteen'

⁶ (الكافي 1: 25 / 372)

⁷ Al Kafi – Vol 8 H 14492

– until he^{-asws} said: ‘And as for the elephant, so it was (a people) who copulated with the beasts, so Allah^{-azwj} metamorphosed them into elephants’.⁸

في كتاب علل الشرايع باسناده إلى محمد بن الحسن وعلان عن أبي الحسن عليه السلام حديث طويل يقول فيه عليه السلام فاما الفيل فانه كان ملكا زناء لوطيا.

In the Book Illal Al Shara’ie by its chain going up to Muhammad Bin Al Hassan, and A’lan,

(It has been narrated) from Abu Al-Hassan^{-asws}, in a lengthy Hadeeth, in which he^{-asws} said: ‘As for the elephant, so it was as a result of adultery like the people of Prophet Lut^{-as}’.⁹

في روضة الواعظين للمفيد (ره) قال علي بن الحسين عليه السلام كان أبو طالب يضرب عن رسول الله صلى الله عليه وآله بسيفه إلى ان قال: فقال أبو طالب: يا بن اخ إلى الناس كافة ارسلت ام إلى قومك خاصة ؟

In Rozat Al-Wa’izeen of Al-Mufeed who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} said: ‘Abu Talib^{-asws} was discussing with Rasool-Allah^{-saww}. Abu Talib^{-asws} said: ‘O son^{-saww} of my^{-asws} brother^{-asws}! Have you^{-saww} been Sent to all of people or your^{-saww} community in particular?’

قال: لا بل إلى الناس ارسلت كافة الابيض والاسود والعربي والعجمي، والذي نفسي بيده لادعون إلى هذا الامر الابيض و الاسود ومن على رؤس الجبال ومن في لجج البحار، ولادعون السنة فارس والروم

He^{-saww} said: ‘No, but I^{-saww} have been Sent to all of mankind, the white, and the black, and the Arabs, and the non-Arabs. By the One^{-azwj} in Whose Hand is my^{-saww} soul, I^{-saww} am calling to this matter, the white and the black, and the one on top of the mountain, and the one in tossing in the oceans, and I^{-saww} am calling to the Sunnah, the Persians and the Byzantines (Al-Roum)’.

فحيرت قريش واستكبرت وقالت: أما تسمع إلى ابن اخيك وما يقول والله لو سمعت بهذا فارس والروم لاختطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا،

The Quraysh were baffled and were arrogant, and said, ‘But, are you^{-asws} listening to what the son^{-saww} of your^{-asws} brother^{-asws} and what he^{-saww} is saying? By Allah^{-azwj}! If Persia and Byzantine were to hear this they would expel us from our land and break down the Kabah stone by stone’.

وانزل في قولهم لقلعت الكعبة حجرا حجرا " الم تركيب فعل ربك باصحاب الفيل " إلى آخر الآية.

And He^{-azwj} Revealed regarding their words, ‘Break down the Kabah stone by stone’, **Did you not see how your Lord Dealt with the owners of the elephant? [105:1]** - up to the end of the Verse’.¹⁰

⁸ Tafseer Noor Al Saqalayn – CH 106 H 5

⁹ Tafseer Noor Al Saqalayn – CH 106 H 7

APPENDIX

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَمَّا أَنْ وَجَّهَ صَاحِبُ الْحَبَشَةِ بِالْحَيْلِ وَمَعَهُمُ الْفِيلُ لِيَهْدِمَ الْبَيْتَ مَرُّوا بِإِبِلِ عَبْدِ الْمُطَّلِبِ فَسَافَوْهَا فَبَلَغَ ذَلِكَ عَبْدَ الْمُطَّلِبِ فَأَتَى صَاحِبَ الْحَبَشَةِ فَدَخَلَ الْأَذُنَ فَقَالَ هَذَا عَبْدُ الْمُطَّلِبِ بْنُ هَاشِمٍ قَالَ وَ مَا يَشَاءُ قَالَ التَّزْجَانُ جَاءَ فِي إِبِلٍ لَهُ سَافَوْهَا يَسْأَلُكَ رَدَّهَا

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Humran, from Aban Bin Taghlub who said,

‘Abu Abdullah^{-asws} said: ‘When the master of Ethiopia (Abraha) diverted with the cavalry horses and with them were the elephants, in order to demolish the House (Kabah), they passed by the camels of Abdul Muttalib^{-asws}. They ushered them (for themselves). So (the news of) that reached Abdul Muttalib^{-asws}, and he^{-asws} came to the master of Ethiopia (Abraha). The proclaimer entered and said, ‘This is Abdul Muttalib^{-asws} Bin Hashim^{-asws}!’. So he said, ‘And what does he^{-asws} desire?’ The translator said, ‘He^{-asws} has come regarding camels of his^{-asws} which have been ushered (by us), asking you to return them’.

فَقَالَ مَلِكَ الْحَبَشَةِ لِأَصْحَابِهِ هَذَا رَئِيسُ قَوْمٍ وَ زَعِيمُهُمْ جِئْتُ إِلَى بَيْتِهِ الَّذِي يُعْبُدُهُ لِأَهْدِمَهُ وَ هُوَ يَسْأَلُنِي إِطْلَاقَ إِبِلِهِ أَمَا لَوْ سَأَلَنِي الْإِمْسَاكَ عَنْ هَدْمِهِ لَفَعَلْتُ وَدُّوا عَلَيْهِ إِبِلَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ لِرَجُلَانِهِ مَا قَالَ لَكَ الْمَلِكُ فَأَخْبَرَهُ فَقَالَ عَبْدُ الْمُطَّلِبِ أَنَا رَبُّ الْإِبِلِ وَ هَذَا الْبَيْتُ رَبُّ يَمْنَعُهُ

The king of Ethiopia said to his companions, ‘This is a chief of the people and their leader. I have come to his^{-asws} House which he^{-asws} worships, in order to demolish it, and he^{-asws} is asking me to free his^{-asws} camels? But, had he^{-asws} asked me to refrain from demolishing it, I would have done so. Return his^{-asws} camels to him’. Abdul Muttalib^{-asws} said to his translator: ‘What did the king say to you?’ He informed him^{-asws}. Abdul Muttalib^{-asws} said: ‘I^{-asws} am the lord of the camels, and for this House (Kabah), there is a Lord^{-azwj}, Protecting it’.

فَرَدَّتْ إِلَيْهِ إِبِلُهُ وَ انْصَرَفَ عَبْدُ الْمُطَّلِبِ نَحْوَ مَنْزِلِهِ فَمَرَّ بِالْفِيلِ فِي مَنْصَرِفِهِ فَقَالَ لِلْفِيلِ يَا تَحْمُودُ فَحَرِّكَ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَ جَاءُوا بِكَ فَقَالَ الْفِيلُ بِرَأْسِهِ لَا فَقَالَ عَبْدُ الْمُطَّلِبِ جَاءُوا بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتُرَاكَ فَاعِلَ ذَلِكَ فَقَالَ بِرَأْسِهِ لَا فَانْصَرَفَ عَبْدُ الْمُطَّلِبِ إِلَى مَنْزِلِهِ

He returned his^{-asws} camels to him^{-asws}, and Abdul Muttalib^{-asws} left towards his^{-asws} house. He^{-asws} passed by the elephant during his^{-asws} leaving, and he^{-asws} said to the elephant: ‘O Mahmoud!’ The elephant moved its head. He^{-asws} said: ‘Do you know why they have come with you?’ The elephant said with its head, ‘No’. So, Abdul Muttalib^{-asws} said: ‘They came with you in order to demolish the House of your Lord^{-azwj}. Do you see yourself doing that?’ It said with its head, ‘No’. Abdul Muttalib^{-asws} left to go to his^{-asws} house’.

فَلَمَّا أَصْبَحُوا عَدَوْا بِهِ لِدُخُولِ الْحَرَمِ فَأَتَى وَ افْتَنَعَ عَلَيْهِمْ فَقَالَ عَبْدُ الْمُطَّلِبِ لِبَعْضِ مَوَالِيهِ عِنْدَ ذَلِكَ اغْلُ الْجَبَلَ فَانْظُرْ تَرَى شَيْئًا فَقَالَ أَرَى سَوَادًا مِنْ قِبَلِ الْبَحْرِ فَقَالَ لَهُ يُصِيبُهُ بَصْرُكَ أَجْمَعَ فَقَالَ لَهُ لَا وَ لَاؤُشَكَ أَنْ يُصِيبَ فَلَمَّا أَنْ قَرَّبَ قَالَ هُوَ طَيْرٌ كَثِيرٌ وَ لَا أَعْرِفُهُ يَحْمِلُ كُلُّ طَيْرٍ فِي مَنْقَارِهِ حَصَاةً مِثْلَ حَصَاةِ الْحَذَفِ أَوْ دُونَ حَصَاةِ الْحَذَفِ

When it was morning, they went with it in order to demolish the Sanctuary. But it refused and prevented upon them. So Abdul Muttalib^{-asws} said to one of his^{-asws} friends during that: ‘Ascend to the top of the mountain and look if you can see anything’. He said, ‘I see

¹⁰ Tafseer Noor Al Saqalayn – CH 106 H 8 (Extract)

blackness from the direction of the sea'. He^{-asws} said to him: 'Do you visualise all of it?' So he said to him^{-asws}, 'No, I can almost see it'. When it was nearer, he said, 'There are a lot of birds and I do not understand it. Every bird has a pebble in its beak like a flicking pebble, or smaller than a flicking pebble'.

فَقَالَ عَبْدُ الْمُطَّلِبِ وَ رَبِّ عَبْدِ الْمُطَّلِبِ مَا تُرِيدُ إِلَّا الْقَوْمَ حَتَّى لَمَّا صَارُوا فَوْقَ رُؤُوسِهِمْ أَجْمَعَ أَلْقَتْ الْحَصَاةَ فَوَقَعَتْ كُلُّ حَصَاةٍ عَلَى هَامَةِ رَجُلٍ فَخَرَجَتْ مِنْ دُبُرِهِ فَفَتَلَتْهُ فَمَا انْفَلَتَ مِنْهُمْ إِلَّا رَجُلٌ وَاحِدٌ يُخَيِّرُ النَّاسَ فَلَمَّا أَنَّ أَخْبَرَهُمْ أَلْقَتْ عَلَيْهِ حَصَاةً فَفَتَلَتْهُ .

Abdul Muttalib^{-asws} said: 'By the Lord^{-azwj} of Abdul Muttalib^{-asws}! They are not intending except for the group of people'. When they came to be above their heads, they cast the pebbles altogether, and every pebble fell on top of a man and exited from his behind, and killed him. So, none escaped from them except for one man who (ran back to his hometown and) informed the people (what had happened to the king and his army). When he had informed them, a pebble was thrown upon him, and killed him'.¹¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا أَقْبَلَ صَاحِبُ الْحَبَشَةِ بِالْفِيلِ يُرِيدُ هَذِمَ الْكَعْبَةِ مَرُّوا بِإِبِلِ عَبْدِ الْمُطَّلِبِ فَاسْتَأْفَوْهَا فَتَوَجَّهَ عَبْدُ الْمُطَّلِبِ إِلَى صَاحِبِهِمْ يَسْأَلُهُ رَدَّ إِبِلِهِ عَلَيْهِ فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ وَ قِيلَ لَهُ إِنَّ هَذَا شَرِيفٌ قُرَيْشٍ أَوْ عَظِيمٌ قُرَيْشٍ وَ هُوَ رَجُلٌ لَهُ عَقْلٌ وَ مُرُوءَةٌ فَكْرَمَهُ وَ أَذْنَاهُ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Muhammad Bin Humran, and Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the master (king) of Ethiopia came over with the elephants intending to demolish the Kabah, (he) passed by the camels of Abdul Muttalib^{-asws}, so he took them. Abdul Muttalib^{-asws} directed himself^{-asws} to his companions to ask him to return his^{-asws} camels back to him^{-asws}, and he^{-asws} sought permission to see him. They got the permission for him^{-asws} and said to him, 'This is a nobleman of Quraysh, or a great one of Quraysh, and he is a man for whom is intellect and a personality. He honoured him^{-asws} and let him^{-asws} come near.

ثُمَّ قَالَ لِرَجُلَانِهِ سَلُّهُ مَا حَاجَتُكَ فَقَالَ لَهُ إِنَّ أَصْحَابَكَ مَرُّوا بِإِبِلِي فَاسْتَأْفَوْهَا فَأَخْبَيْتُ أَنْ تَرُدَّهَا عَلَيَّ قَالَ فَتَعَجَّبَ مِنْ سُؤَالِهِ إِنَّهُ رَدَّ الْإِبِلَ وَ قَالَ هَذَا الَّذِي رَعَيْتُمْ أَنَّهُ عَظِيمٌ قُرَيْشٍ وَ ذَكَرْتُمْ عَقْلَهُ يَدْعُ أَنْ يَسْأَلَنِي أَنْ أَنْصَرِفَ عَنْ بَيْتِهِ الَّذِي يُعْبُدُهُ أَمَا لَوْ سَأَلَنِي أَنْ أَنْصَرِفَ عَنْ هَذِهِ لَأَنْصَرَفْتُ لَهُ عَنْهُ

The he said to his interpreter, 'Ask him^{-asws}, 'What is your^{-asws} need?' He^{-asws} said to him: 'Your companions passed by camels of mine, they took them, therefore I^{-asws} would like you to return these to me^{-asws}'. He was astounded (surprised) from his^{-asws} request to him for the return of the camels, and said, 'This is the one who you all are claiming that he^{-asws} is the great one of Quraysh and mentioned his^{-asws} intellect, neglecting asking me that I should leave from his^{-asws} House (Kabah) which he^{-asws} worships. But, had he^{-asws} asked me that I should leave from demolishing it, I would have left it for him^{-asws}, from it'.

فَأَخْبَرَهُ الرَّجُلَانِ بِمَقَالَةِ الْمَلِكِ فَقَالَ لَهُ عَبْدُ الْمُطَّلِبِ إِنَّ لِدَيْكَ الْبَيْتَ رَبًّا يَمْنَعُهُ وَ إِنَّمَا سَأَلْتُكَ رَدَّ إِبِلِي لِحَاجَتِي إِلَيْهَا فَأَمَرَ بِرَدِّهَا عَلَيْهِ وَ مَضَى عَبْدُ الْمُطَّلِبِ حَتَّى لَقِيَ الْفِيلَ عَلَى طَرَفِ الْحَرَمِ فَقَالَ لَهُ مُحَمَّدٌ فَحَرَّكَ رَأْسَهُ فَقَالَ لَهُ أَ تَدْرِي لِمَا جِئَ بِكَ فَقَالَ بِرَأْسِهِ لَا فَقَالَ بِكَ لِتَهْدِمَ بَيْتَ رَبِّكَ أَ فَتَفْعَلُ فَقَالَ بِرَأْسِهِ لَا

¹¹ Al Kafi V 1 – The Book Of Divine Authority CH 111 H 25

The interpreter informed him^{-asws} of his speech, so Abdul Muttalib^{-asws} said to him: 'For that House (Kabah) there is a Lord^{-azwj} Defending it, and rather I^{-asws} asked you to return my camels to me due to my^{-asws} need to these'. He ordered with their return to him^{-asws} and Abdul Muttalib^{-asws} went away until he^{-asws} came across the elephant upon the side of the Sanctuary. He^{-asws} said to it: 'Mahmoud!' It moved its head, and he^{-asws} said to it: 'Do you know for what they have come with you?' It said by (shaking) its head, 'No'. So he^{-asws} said: 'They have come with you to demolish the House of your Lord^{-azwj}. Would you do it?' It said by (shaking) its head, 'No'.

قَالَ فَأَنْصَرِفَ عَنْهُ عَبْدُ الْمُطَّلِبِ وَ جَاءُوا بِالْفِيلِ لِيَدْخُلَ الْحَرَمَ فَلَمَّا انْتَهَى إِلَى طَرَفِ الْحَرَمِ امْتَنَعَ مِنَ الدُّخُولِ فَضَرَبُوهُ فَأَمْتَنَعَ فَأَدَارُوا بِهِ نَوَاجِي الْحَرَمِ كُلَّهَا
كُلُّ ذَلِكَ يَمْتَنِعُ عَلَيْهِمْ فَلَمْ يَدْخُلْ

He^{-asws} said: 'So Abdul Muttalib^{-asws} left from it and they came over with the elephants in order to enter the Sanctuary. When they ended up to the side of the Sanctuary, it obstructed from their entering. They struck it, but it still obstructed. They circled with it around the Sanctuary, all of it. During each of that it obstructed against them and it did not enter.

وَبَعَثَ اللَّهُ عَلَيْهِمُ الطَّيْرَ كَالْحَطَّاطِيفِ فِي مَنَاقِبِهَا حَجَرٌ كَالْعَدَسَةِ أَوْ نَحْوَهَا فَكَانَتْ تُحَاذِي بِرَأْسِ الرَّجُلِ ثُمَّ تُرْسِلُهَا عَلَى رَأْسِهِ فَتَخْرُجُ مِنْ دُبُرِهِ حَتَّى لَمْ يَبْقَ مِنْهُمْ أَحَدٌ إِلَّا رَجُلٌ هَرَبَ فَجَعَلَ يُحَدِّثُ النَّاسَ بِمَا رَأَى إِذَا طَلَعَ عَلَيْهِ طَائِرٌ مِنْهَا فَرَفَعَ رَأْسَهُ فَقَالَ هَذَا الطَّيْرُ مِنْهَا وَ جَاءَ الطَّيْرُ حَتَّى حَادَى بِرَأْسِهِ ثُمَّ أَلْقَاهَا عَلَيْهِ فَخَرَجَتْ مِنْ دُبُرِهِ فَمَاتَ .

And, Allah^{-azwj} Sent the birds upon them like swallows. In the beak (of each bird) was a stone like a bean or so. So, it hovered on top of the man, then released it upon his head. So it came out from his behind, to the extent that there did not remain anyone from them except for one man who fled. Then, he went on to narrate to the people with what he saw, when a bird from them emerged, when he raised his head and said, 'This is the bird from it', and the bird came over until it hovered on top of his head, then cast it upon him. So, it came out from his behind, and he died'.¹²

¹² Al Kafi – V 4 – The Book of Hajj Ch 9 H 2