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CHAPTER 105

AL FEEL

(5 VERSES)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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 وَجَبَلٍ وَ مَدْرٍ، بِأَنَّهُ كَانَ مِنَ الْمُصَلِّينَ وَ يَنَادِي لَهُ يَوْمَ الْقِيَامَةِ مُنَادٍ: صَدَقْتُمْ عَلَى عِبْدِي، قَبِلْتُمْ شَهَادَتَكُمْ لَهُ وَ عَلَيْهِ، أَدْخَلُوهُ الْجَنَّةَ وَ لَا تَحَاسِبُوهُ، فَإِنَّهُ مِمَّنْ أَحْبَبَهُ وَ أَحَبَّ عَمَلَهُ».

Ibn Babuwayh, by his chain, from Abu Baseer, from Abu Abdullah^{asws} having said: 'The one who recites in his obligatory (Prayers) [105:1] **Have you not considered how your Lord dealt**, 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 not Do his Accounting, 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، و المسخ في الدنيا، و إن قرئت على الرماح التي تصادم كسرت ما تصادمه».

And from Khawas Al Quran –

it has been reported from the Prophet^{saww} having said: 'The one who recites this Chapter would be Protected by Allah^{azwj} from the Punishment, and the metamorphosis in the world. And if it is recited upon the spear which clashes (in battle) it would break what it collides against'.²

VERSES 1 – 5

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ {1} أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّيلٍ {2} وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ {3} تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ {4} فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ {5}

[105:1] **Have you not considered how your Lord dealt with the possessors of the elephant?** [105:2] **Did He not cause their war to end in confusion,** [105:3] **And send down (to prey) upon them birds in flocks,** [105:4] **Casting against them stones of baked clay,** [105:5] **So He rendered them like straw eaten up?**

¹ (ثواب الأعمال: 126).

² Tafseer Al Burhan – H 11904

الشيخ في (أماليه)، قال: أخبرنا أبو عبد الله محمد بن محمد- يعني المفيد- قال: حدثنا أبو الحسن علي بن بلال المهلبى، 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، 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 أبائك مثل هذا النور الذي أراه لك و الجمال؟ قال: نعم أيها الملك، كل آبائي كان لهم هذا الجمال و النور و البهاء فقال له أبرهة: لقد فقتم [الملوك] فخرا و شرفا، و يحق لك أن تكون سيد قومك.

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, from Abu Abdullah Ja'far 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 Bin Hashim^{sa}. So Abdul Muttalib^{sa} went to the king. He^{sa} sought permission to see him. He^{sa} was given permission, and he was in a dome of silk upon his bed. So he^{sa} greeted him. Abraha returned the greeting, and went on to look in his^{sa} face which was radiating his^{sa} beauty (handsomeness), and his^{sa} magnificence, and his^{sa} grandeur'. So he said to him^{sa}, 'Did there used to be in your^{sa} forefathers^{sa} this radiance which I see in you^{sa}, and the beauty?' He^{sa} said: 'Yes, O king! All of my^{sa} forefathers had this grandeur, and the beauty, and the light, and the glory'. So Abraha said to him^{sa}, 'You^{sa} have surpassed the pride and honour of the kings, and you^{sa} have the right to be the master of your^{sa} people'.

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

The he seated him^{sa} upon his bed and said, 'Bring Sa'sah to me!' – And it as was a huge white elephant which had two tusk 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. So when it came close to the face of Abdul Muttalib^{sa}, it prostrated to him^{sa}, and did not prostrate to the king. Allah^{azwj} Granted it the power of speech in Arabic, so it greeted Abdul Muttalib^{sa}. So 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 و كرمك و فضلك، و رأيت من هيئتك و جمالك و جلالك ما يقتضي أن أنظر في حاجتك، فسلني ما شئت. و هو يرى أن يسأله في الرجوع عن مكة، فقال له عبد المطلب: إن أصحابك غدوا على سرح لي فذهبوا به، فمرهم برده علي.

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

from Makkah. Abdul Muttalib^{sa} said to him, 'Your companions have taken my^{sa} property and went away with it, so order them to return it to me^{sa}'.

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

He^{asws} said; 'The Ethiopian was enraged at that, and said to Abdul Muttalib^{sa}, 'You^{sa} have fallen from my eyes. You^{sa} come to me to ask me regarding your property, and I have come to destroy your^{sa} honour and the honour of your^{sa} people, which they are being distinguished by from every generation, and it is the House which they come to Pilgrimage for from every idol in the earth. So you^{sa} leave asking me regarding that and instead you^{sa} ask me regarding your^{sa} 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 أمنع له من الخلق كلهم، و أولى [به] منهم. فقال الملك: ردوا إليه سرحه، فردوه إليه و انصرف إلى مكة، و أتبعه الملك بالفيل الأعظم مع الجيش لهدم البيت،

So Abdul Muttalib^{sa} said to him: 'I^{sa} am not the Lord^{azwj} of the House which you intend to destroy, but I^{sa} am a Lord of my^{sa} property which your companions have taken. Thus I^{sa} came to ask you regarding what I^{sa} 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'. So the king said, 'Return to him^{sa} his^{sa} property'. So they returned it back to him^{sa}, and he^{sa} left to go to Makkah. And the king followed him^{sa} with the huge elephant along with his army to destroy the House (Kabah).

فكانوا إذا حملوه على دخول الحرم أناخ، و إذا تركوه رجع مهرولاً، فقال عبد المطلب لغلمانه: ادعوا لي ابني، فجيء بالعباس، فقال: ليس هذا أريد، ادعوا لي ابني، فجيء بأبي 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^{sa} said to his^{sa} servant: 'Call my^{sa} son for me^{sa}'. So he came with Al Abbas. He^{sa} said: 'This is not the one I^{sa} intended. Call my^{sa} son^{sa} for me^{sa}'. So he came with Abu Talib^{sa}. He^{sa} said: 'This is not the one I^{sa} intended. Call my^{sa} son^{sa} for me^{sa}'. So he came with Abdullah^{sa}, father^{sa} of the Prophet^{sawww}. So when he^{sa} was in front of him^{sa}, he^{sa} (Abdul Muttalib^{sa}) said: 'O my^{sa} son^{sa}! Go and ascend Mount Abu Qubays, then turn your^{sa} vision towards the ocean. So Look and see which thing is coming from over there, and give me^{sa} 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، فجاء عبد الله إلى أبيه فأخبره الخبر، فقال: انظر يا بني ما يكون من أمرها بعد فأخبرني به، 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.

He^{asws} said: 'Abdullah^{sa} climbed Abu Qubays. So it was not long before the Ababeel birds came like the flood and the night. So he^{sa} descended from Abu Qubays, then went to the House (Kabah) and circumambulated (Tawaaf) it seven times. Then he^{sa}

went to Al Safa and Al Marwa and circles these seven times. Abdullah^{sa} went to his^{sa} father^{sa} and informed him^{sa} of the news. So he^{sa} said: 'O my^{sa} son^{sa}! Look at what is to become of its matter afterwards and give me^{sa} the news of it'. So he^{sa} looked and saw that it had taken (killed) most the Ethiopian soldiers. So he^{sa} informed Abdul Muttalib^{sa} of that. Abdul Muttalib^{sa} went out and he^{sa} was saying: 'O people of Makkah! Come out to the army. So take your war booty'.

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

He^{asws} said: 'So 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. So when the people were destroyed in their entirety, Abdul Muttalib^{sa} came to the House (Kabah).

و قال: فتعلق بأستاره، يا حابس الفيل بذئ المغمس حبسته كأنه مكوكس

And he^{sa} 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)! 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 أخالي ماجدا نفيسا مسودا في أهله رئيسا».

And he^{sa} was saying (a poem) regarding the fleeing of the Qureysh, and their alarm from the Ethiopian (army): 'The Qureysh flew away when they saw the Thursday. There remained an individual who did not see a single companion. And none of the felt mean about it except for a brother of mine^{sa} of a glorious self. A black in his family, a chief'.³

11907/[1]- محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن عيسى، عن ابن أبي عمير، عن محمد بن حرمان، عن أبان بن تغلب، قال: قال أبو عبد الله (عليه السلام): «لما أتى «1» صاحب الحبشة بالخيول و معهم الفيل ليهدم البيت مروا بإبل لعبد المطلب فساقوها، فبلغ ذلك عبد المطلب، فأتى صاحب الحبشة، فدخل الأذن، فقال: هذا عبد المطلب بن هاشم، قال: و ما يشاء؟ قال الترجمان: جاء في إبل له ساقوها يسألك ردها، فقال ملك الحبشة لأصحابه: هذا رئيس قوم و زعيمهم! جئت إلى بيته الذي يعبد لأهدمه و هو يسألني إطلاق إبله! أما لو سألني الإمساك عن هدمه لفعلت، ردوا عليه إبله.

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^{sa}, so they ushered the camels away with them. That reached Abdul Muttalib^{sa}, so he^{sa} came to the Ethiopians. He^{sa} came up and (the guard) called out, 'This is Abdul Muttalib Bin Hashim^{sa}!' He (Abraha the king) said, 'And what does he

³ (الأمالى 1: 78)

want?’ The interpreter said, ‘He^{sa} has come regarding his^{sa} camels which were ushered away. He^{sa} 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^{sa} is asking me to return his camels! But, had he^{sa} asked me to withhold the destruction, I would have done it. Return his^{sa} camels to him^{sa}’.

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، فمر بالفيل في منصرفه، فقال للفيل: يا محمود، فحرك الفيل رأسه. فقال له: أ تدري لم جاءوا بك؟ فقال «2» الفيل برأسه: لا، فقال عبد المطلب: جاءوا بك لتهدم بيت ربك، أ فتراك فاعل ذلك؟ فقال برأسه: لا.

Abdul Muttalib^{sa} to his interpreter: ‘What did the king say?’ So he informed him^{sa}. So Abdul Muttalib^{sa} said: ‘I^{sa} 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^{sa}, and Abdul Muttalib^{sa} left to go towards his^{sa} house. He^{sa} passed by the elephants during his departure, so he^{sa} said to the elephants: ‘O Mahmoud! So the elephant moved its head. So he^{sa} said to it: ‘Do you know why they have come with you?’ So the elephant said with (shook) its head, ‘No’. So Abdul Muttalib^{sa} said: ‘They have come with you to destroy the House of your Lord^{azwj}. Do you see yourself doing that?’ So it said (shook) by its head, ‘No’.

فانصرف عبد المطلب إلى منزله، فلما أصبحوا غدوا به لدخول الحرم، فأبى و امتنع عليهم، فقال عبد المطلب لبعض مواليه عند ذلك: اعل الجبل، فانظر ترى شيئاً؟ 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، يحمل كل طير في منقاره حصة مثل حصة الحذف أو دون حصة الحذف. فقال عبد المطلب: و رب عبد المطلب ما تريد إلا القوم، حتى لما صارت فوق رؤوسهم أجمع ألقت الحصة، فوقع كل حصة على هامة رجل، فخرجت من دبره فقتلته، فما انفلت منهم إلا رجل واحد يخبر الناس، فلما أن أخبرهم ألقت عليه حصة فقتلته».

So Abdul Muttalib^{sa} 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. So Abdul Muttalib^{sa} said to one of his^{sa} 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^{sa} said to him: ‘It has affected your entire vision?’ He said to him^{sa}, ‘No’, and he doubted that he might be affected. So when it (blackness) was closer, he said, ‘These are numerous birds and I do not recognise them’. Each bird carried in its beak a pebble like the gravel, or other. So Abdul Muttalib^{sa} said: ‘And the Lord^{azwj} of Abdul Muttalib^{sa}, 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’.⁴

⁴ (الكافي 1: 25 /372)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ أَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ تَرْمِيهِمْ بِحِجَارَةٍ مِنْ سِجِّيلٍ قَالَ كَانَ طَيْرٌ سَافَتْ جَاءَهُمْ مِنْ قِبَلِ الْبَحْرِ رُءُوسُهَا كَأَمْتَالِ رُءُوسِ السَّبَاعِ وَ أَظْفَارُهَا كَأَظْفَارِ السَّبَاعِ مِنَ الطَّيْرِ مَعَ كُلِّ طَائِرٍ ثَلَاثَةٌ أَحْجَارٍ فِي رِجْلَيْهِ حِجْرَانِ وَ فِي مِثْقَالِهِ حَجْرٌ فَجَعَلَتْ تَرْمِيهِمْ بِهَا حَتَّى جُدِرَتْ أَجْسَادُهُمْ فَفَقَلَتْهُمْ بِهَا وَ مَا كَانَ قَبْلَ ذَلِكَ رُئِيَ شَيْءٌ مِنَ الْجَدْرِيِّ وَ لَا رَأُوا ذَلِكَ مِنَ الطَّيْرِ قَبْلَ ذَلِكَ الْيَوْمِ وَ لَا بَعْدَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Saaleh, from Abu Maryam, from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Statement of Allah^{azwj} Mighty and Majestic: "[105:3] And send against them swarms of flying creatures [105:4] Striking them with stones of baked clay", 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. Along 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 حَضْرَمَوْتَ وَ هُوَ وَادٍ دُونَ الْيَمَنِ أُرْسِلَ اللَّهُ عَلَيْهِمْ سَيْبًا فَغَرَّقَهُمْ أَجْمَعِينَ قَالَ وَ مَا رُئِيَ فِي ذَلِكَ الْوَادِي مَاءٌ قَطُّ قَبْلَ ذَلِكَ الْيَوْمِ بِخَمْسَةِ عَشَرَ سَنَةً قَالَ فَلِذَلِكَ سُمِّيَ حَضْرَمَوْتَ 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 wherein they died'.⁵

في روضة الواعظين للمفيد (ره) قال على 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؟ 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 لجم البحار، ولادعون السنة فارس والروم

In Rozat Al Wa'izeen of Al Mufeed who said,

'Ali Bin Al Husayn^{asws} said: 'Abu Talib^{sa} was discussing with the Rasool-Allah^{saww}. Abu Talib^{sa} said: 'O son^{saww} of my^{sa} brother^{sa}! You^{saww} have been sent to all of mankind or a particular people?' 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 لاخطفتنا من ارضنا، ولقلعت الكعبة حجرا حجرا، فأنزل الله تبارك وتعالى " وقالوا ان نتبع الهدى معك نتخطف من أرضنا أولم نمكن لهم حرما آمنا يجبى إليه ثمرات كل شئ " إلى آخر الآية وانزل في قولهم لقلعت الكعبة حجرا حجرا " ألم تر كيف فعل ربك بأصحاب الفيل " إلى آخر الآية.

So the Qureysh were baffled and were arrogant, and said, 'But, are you^{sa} listening to what the son^{saww} of your^{sa} brother^{sa} and what he^{saww} is saying? By Allah^{azwj}! If Persia

⁵ Al Kafi – Vol 8 H 14492

and Byzantine were to hear this they would kidnap us from our land and break down the Kabah stone by stone'. So Allah^{azwj} Blessed and High Revealed: **“[28:57] And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?”** up to the end of the Verse. And Revealed regarding their words, 'break down the Kabah stone by stone', **“[105:1] Have you not considered how your Lord dealt with the possessors of the elephant?”** up to the end of the Verse'.⁶

وعن ابن العباس عن احدهما عليهم السلام قال: " الم تر كيف فعل ربك " و " لا يلاف قریش " سورة واحدة.

And from Abu Al Abbas, from one of them^{asws} (5th. Or 6th. Imam^{asws}) having said: **‘[105:1] Have you not considered how your Lord dealt’** and **“[106:1] For the protection of the Qureysh”** is one Chapter'.⁷

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

In the Book Al Khisaal, from Abu Abdullah^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'The metamorphosed from the Children of Adam^{sa} are thirteen' – 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 ابي 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, 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^{sa}'.⁹

⁶ Tafseer Noor Al Saqalayn – CH 106 H 8

⁷ Tafseer Noor Al Saqalayn – CH 106 H 4

⁸ Tafseer Noor Al Saqalayn – CH 106 H 5

⁹ Tafseer Noor Al Saqalayn – CH 106 H 7