

**TABLE OF CONTENTS**

CHAPTER 91 .....	2
AL-SHAMS.....	2
(15 VERSES) .....	2
MERITS.....	2
VERSES 1 – 15.....	3

## CHAPTER 91

## AL-SHAMS

## (15 VERSES)

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## MERITS

ابن بابويه: بإسناده، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام)، قال: «من أكثر قراءة (و الشمس) و (و الليل إذا يغشى) و (و الضحى) و (ألم نشرح) في يوم أو ليلة، لم يبق شيء بحضرته إلا شهد له يوم القيامة، حتى شعره و بشره و لحمه و دمه و عروقه و عصبه و عظامه، و كل ما أفلته الأرض معه، و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدى، و أجزتها «1» له، انطلقوا به إلى جناتي حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة منى و فضلا عليه، و هنيئا لعبدى».

Ibn Babuwayh, by his chain, from Muawiya Bin Amaar, who has said:

'Abu Abdullah<sup>asws</sup> having said: 'The one who frequents in reciting [91] *I swear by the sun*, and [92] *I swear by the night when it draws a veil*, and [93] *I swear by the early hours of the day*, and [94] *Have We not expanded* during the day or night, there would not remain anything in his presence but that it would testify for him on the Day of Judgement, even his hair, and his skin, and his flesh, and his blood, and his veins, and his bones, and all that the land carried with him. And the Lord<sup>azwj</sup>, Blessed and High would Say: "I<sup>azwj</sup> Accept all your testimonies for My<sup>azwj</sup> servant, and Recompense him for it. Go with him to My<sup>azwj</sup> Paradise until he chooses from it whatsoever that he likes. So Give it to him apart from others, but the Mercy is from Me<sup>azwj</sup>, and Preference is for him, and Congratulations to My<sup>azwj</sup> servant'.<sup>1</sup>

و قال رسول الله (صلى الله عليه و آله): «من كان قليل التوفيق فليدمن قراءتها، يوفقه الله أينما توجه، و فيها منافع كثيرة، و حفظ و قبول عند جميع الناس».

And the Rasool-Allah<sup>saww</sup> said: 'The one who was of little inclination so he should habitually recite it. Allah<sup>azwj</sup> would Guide him wherever he may go, and therein are numerous benefits, and memory, and acceptance by all the people'.<sup>2</sup>

و قال الصادق (عليه السلام): «يستحب لمن يكون قليل الرزق و التوفيق كثير الخسران و الحسرات أن يدمن في قراءتها، يصيب فيها زيادة و توفيقا، و من شرب ماءها أسكن عنه الرجف بإذن الله تعالى».

And Al-Sadiq<sup>asws</sup> said; 'It is recommended for the one who has become of little sustenance and inclination, lots of losses and regrets that he should habitually recite it. He would end up with and increase and inclination. And the one who drinks its water, it would calm his restlessness by the Permission of Allah<sup>azwj</sup> the High'.<sup>3</sup>

<sup>1</sup> (ثواب الأعمال: 123)

<sup>2</sup> Tafseer Al Burhan – H 11657

<sup>3</sup> (خواص القرآن: 14 «مخطوط»)

## VERSES 1 – 15

وَالشَّمْسِ وَضُحَاهَا {1} وَالْقَمَرِ إِذَا تَلَّاهَا {2} وَالنَّهَارِ إِذَا جَلَّاهَا {3} وَاللَّيْلِ إِذَا يَغْشَاهَا {4} وَالسَّمَاءِ وَمَا بَنَاهَا {5} وَالْأَرْضِ وَمَا طَحَاهَا {6} وَنَفْسٍ وَمَا سَوَّاهَا {7} فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا {8} قَدْ أَفْلَحَ مَنْ رَزَّاهَا {9} وَقَدْ خَابَ مَنْ دَسَّاهَا {10} كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا {11} إِذِ انبَعَثَ أَشْقَاهَا {12} فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا {13} فَكَذَّبُوهُ فَعَقَرُوهَا فَغَدَمَهُ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا {14} وَلَا يَخَافُ عُقْبَاهَا {15}

**[91:1] I swear by the sun and its brilliance, [91:2] And the moon when it follows the sun, [91:3] And the day when it shows it, [91:4] And the night when it draws a veil over it, [91:5] And the sky and what it is built by, [91:6] And the earth and what it is extended by [91:7] And the soul and what made it well proportioned, [91:8] Then He inspired it to understand what is right and wrong for it; [91:9] He will indeed be successful who purifies it, [91:10] And he will indeed fail who corrupts it. [91:11] Samood gave the lie (to the truth) in their inordinacy, [91:12] When the most unfortunate of them broke forth with [91:13] So Allah's messenger said to them (Leave alone) Allah's she-camel, and (give) her (to) drink. [91:14] But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground). [91:15] And He fears not its consequence**

محمد بن يعقوب: عن جماعة، عن سهل، عن محمد، عن أبيه، عن أبي محمد، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز وجل: وَالشَّمْسِ وَضُحَاهَا، قال: «الشمس: رسول الله (صلى الله عليه وآله)، به أوضح الله عز وجل للناس دينهم». قال: قلت: وَالْقَمَرِ إِذَا تَلَّاهَا؟ قال: «ذاك أمير المؤمنين (عليه السلام)، تلا رسول الله (صلى الله عليه وآله)، و نفثه بالعلم نفثا».

Muhammad Bin Yaqoub, from a group, from Sahl, from Muhammad, from his father, from Abu Muhammad, who has said:

‘I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[91:1] I swear by the sun and its brilliance**, he<sup>asws</sup> said: ‘The ‘Sun’ is Rasool-Allah<sup>saww</sup> by whom<sup>saww</sup> Allah<sup>azwj</sup> Illuminated for the people, their Religion’. I said, ‘(What about) **[91:2] And the moon when it follows the sun?**’ He<sup>asws</sup> said: ‘That is Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> followed the Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> emitted with the Knowledge, an inspiration’.

قال: قلت: وَاللَّيْلِ إِذَا يَغْشَاهَا؟ قال: «ذاك أئمة الجور الذين استبدوا بالأمر دون آل الرسول (صلى الله عليه وآله)، و جلسوا مجلسا كان آل الرسول أولى به منهم، فغشوا دين الله بالجور و الظلم، فحكى الله فعلهم، فقال: وَاللَّيْلِ إِذَا يَغْشَاهَا». قال: قلت: وَالنَّهَارِ إِذَا جَلَّاهَا؟ قال: «ذاك الإمام من ذرية فاطمة (عليها السلام)، يسأل عن دين رسول «1» الله (صلى الله عليه وآله)، فيجلبه لمن يسأل، فحكى الله عز وجل قوله «2»: وَالنَّهَارِ إِذَا جَلَّاهَا».

I said, ‘(What about) **[91:4] And the night when it draws a veil over it?**’ He<sup>asws</sup> said: ‘The unjust imams who were tyrannical with the command to the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup>, and they sat in gatherings for which the Progeny<sup>asws</sup> of Rasool<sup>saww</sup> was higher for it than them. So they obscured the Religion of Allah<sup>azwj</sup> by the tyranny and the injustice, and so Allah<sup>azwj</sup> has Said of their actions, and Said: **[91:4] And the night when it draws a veil over it**’. I said, ‘(What about) **[91:3] And the day when it shows it?**’ He<sup>asws</sup> said: ‘That is the Imam<sup>asws</sup> from the descendants of Fatima<sup>asws</sup>. He<sup>asws</sup> would be asked about the Religion of Rasool-Allah<sup>saww</sup>, so he<sup>asws</sup> would give it

to the one who asks him<sup>asws</sup>. Thus Allah<sup>azwj</sup> Mighty and Majestic has Said in His<sup>azwj</sup> Words **[91:3] And the day when it shows it**.<sup>4</sup>

محمد بن العباس: عن محمد بن القاسم، عن جعفر بن عبد الله، عن محمد بن عبد الله، عن محمد بن عبد الرحمن، عن محمد بن عبد الله، عن أبي جعفر القمي، عن محمد بن عمر، عن سليمان الديلمي، عن أبي عبد الله (عليه السلام)، قال: سألته عن قول الله عز و جل: **وَ الشَّمْسُ وَ ضُحَاهَا، قَالَ: «الشمس رسول الله (صلى الله عليه و آله) أوضح للناس دينهم».** قلت: **وَ الْقَمَرِ إِذَا تَلَاهَا؟** قال: **«ذاك أمير المؤمنين (عليه السلام)، تلا رسول الله (صلى الله عليه و آله)».**

Muhammad Bin Al-Abbas, from Muhammad Bin Al-Qasim, from Ja'far Bin Abdullah, from Muhammad Bin Abdullah, from Muhammad Bin Abdul Rahman, from Muhammad Bin Abdullah, from Abu Ja'far Al-Qummi, from Muhammad Bin Umar, from Suleyman Al-Dulaymi, who has said:

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic **[91:1] I swear by the sun and its brilliance**, he<sup>asws</sup> said: 'The 'Sun' is Rasool-Allah<sup>saww</sup> by whom<sup>saww</sup> Allah<sup>azwj</sup> Has Illumination for the people in their Religion'. I said, '(What about) **[91:2] And the moon when it follows the sun?**' He<sup>asws</sup> said: 'That is Amir-ul-Momineen<sup>asws</sup>. He<sup>asws</sup> followed the Rasool-Allah<sup>saww</sup>, and he<sup>asws</sup> emitted with the Knowledge, an inspiration'.

قلت: **وَ النَّهَارِ إِذَا جَلَّاهَا؟** قال: **«ذاك الإمام من ذرية فاطمة نسل رسول الله (صلى الله عليه و آله)، فيجلي ظلام الجور و الظلم، فحكى الله سبحانه عنه، فقال: وَ النَّهَارِ إِذَا جَلَّاهَا يعني به القائم (عليه السلام)».** قلت: **وَ اللَّيْلِ إِذَا يَغْشَاهَا؟** قال: **«ذاك أئمة الجور، الذين استبدوا بالأمور دون آل الرسول و جلسوا مجلسا كان آل الرسول أولى به منهم، فغشوا دين الله بالجور و الظلم، فحكى الله سبحانه فعلهم فقال: وَ اللَّيْلِ إِذَا يَغْشَاهَا».**

I said, '**[91:3] And the day when it shows it?**' He<sup>asws</sup> said: 'That is the Imam<sup>asws</sup> from the descendants of Fatima<sup>asws</sup>, lineage of Rasool-Allah<sup>saww</sup>, so he<sup>asws</sup> would make clear the darkness of the tyranny and the injustice. Allah<sup>azwj</sup>, the Glorious has Told about it, Saying: **[91:3] And the day when it shows it, Meaning Al-Qaim<sup>asws</sup>**'. I said, '(What about) **[91:4] And the night when it draws a veil over it?**' He<sup>asws</sup> said: 'That is the tyrannical imams who were tyrannical with the command to the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup>, and they sat in gatherings for which the Progeny<sup>asws</sup> of Rasool<sup>saww</sup> was higher for it than them, so they obscured the Religion of Allah<sup>azwj</sup> by the tyranny and the injustice, and so Allah<sup>azwj</sup>, the Glorious has Told about their actions Saying: **[91:4] And the night when it draws a veil over it**'.<sup>5</sup>

و عنه: عن محمد بن أحمد الكاتب، عن الحسين بن بهرام، عن ليث، عن مجاهد، عن ابن عباس، قال: قال رسول الله (صلى الله عليه و آله): **«مثلي فيكم مثل الشمس، و مثل علي مثل القمر، فإذا غابت الشمس فاهتدوا بالقمر».**

And from him, from Muhammad Bin Ahmad Al-Katib, from Al-Husayn Bin Bahram, from Lays, from Mujahid, from Ibn Abbas who said:

'The Rasool-Allah<sup>saww</sup> said: 'My<sup>saww</sup> example among you is the example of the Sun, and an example of Ali<sup>asws</sup> is an example of the Moon. Therefore if the Sun is absent, so seek guidance by the Moon'.<sup>6</sup>

<sup>4</sup> (الكافي 8: 12 / 50).

<sup>5</sup> (تأويل الآيات 2: 805 / 3).

<sup>6</sup> (تأويل الآيات 2: 806 / 5).

و عنه: عن أحمد بن محمد، عن الحسن بن حماد، بإسناده إلى مجاهد، عن ابن عباس، في قول الله عز و جل: وَ الشَّمْسِ وَ ضُحَاهَا، قال: هو النبي (صلى الله عليه و آله) وَ الْقَمَرِ إِذَا تَلَّاهَا، قال: علي بن أبي طالب (عليه السلام) وَ النَّهَارِ إِذَا جَلَّاهَا، [قال]: الحسن و الحسين (عليهما السلام) وَ اللَّيْلِ إِذَا يَغْشَاهَا بنو أمية.

And from him, from Ahmad Bin Muhammad, from Al-Hassan Bin Hamaad, by his chain going up to Mujahid:

'From Ibn Abbas regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[91:1] I swear by the sun and its brilliance**, he said, 'He<sup>saww</sup> is the Prophet<sup>saww</sup>', **[91:2] And the moon when it follows the sun**, he said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>', **[91:3] And the day when it shows it**. He said, 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> **[91:4] And the night when it draws a veil over it** are the Clan of Umayya'.

ثم قال ابن عباس: قال رسول الله (صلى الله عليه و آله): «بعثني الله نبيا، فأنتيت بني أمية، فقلت: يا بني أمية، إني رسول الله إليكم، قالوا: كذبت، ما أنت برسول، ثم أنتيت بني هاشم، فقلت: إني رسول الله إليكم، فأمن بي علي بن أبي طالب (عليه السلام) سرا و جهرا، و حماني أبو طالب جهرا، و أمن بي سرا، ثم بعث الله جبرئيل (عليه السلام) بلوائه، فركزه في بني هاشم، و بعث إبليس بلوائه فركزه في بني أمية، فلا يزالون أعداءنا، و شيعتهم أعداء شيعتنا إلى يوم القيامة».

Then Ibn Abbas said, 'The Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Sent me<sup>saww</sup> as a Prophet<sup>saww</sup>, so I<sup>as</sup> came up to the Clan of Umayya and said, 'O Clan of Umayya! I<sup>saww</sup> am Rasool<sup>saww</sup> of Allah<sup>azwj</sup> to you!' They said, 'You<sup>saww</sup> are lying. You<sup>saww</sup> are not with a Message'. Then I<sup>saww</sup> came up to the Clan of Hashim, so I<sup>saww</sup> said: 'I<sup>saww</sup> am a Rasool<sup>saww</sup> of Allah<sup>azwj</sup> to you. So Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> believed in me<sup>saww</sup> privately and openly and Abu Talib<sup>as</sup> protected me<sup>saww</sup> openly, and believed in me<sup>saww</sup> privately. Then Allah<sup>azwj</sup> Sent Jibraeel<sup>as</sup> with a Banner, so it was established in the Clan of Hashim<sup>as</sup>. And Iblees<sup>la</sup> was sent with a banner, so it was established in the Clan of Umayya. Thus our enmity will never cease, and their Shites (adherents) are the enemies of our<sup>asws</sup> Shites up to the Day of Judgement'.<sup>7</sup>

شرف الدين النجفي، قال: روى علي بن محمد، عن أبي جميلة، عن الحلبي، و رواه أيضا علي ابن الحكم، عن أبان بن عثمان، عن الفضل أبي العباس، عن أبي عبد الله (عليه السلام)، أنه قال: وَ الشَّمْسِ وَ ضُحَاهَا: «الشمس: أمير المؤمنين (عليه السلام)، و ضحاها: قيام القائم (عليه السلام)، لأن الله سبحانه قال: وَ أَنْ يُخْشِرَ النَّاسُ ضُحَى،

Sharaf Al-Deen Al-Najafy said, 'It has been reported from Ali Bin Muhammad, from Abu Jameela, from Al-Halby, and it has been reported as well by Ali Ibn Al-hakam, from Aban Bin usman, from Al-Fazal Abu Al-Abbas, who has narrated:

'Abu Abdullah<sup>asws</sup> has said: '**[91:1] I swear by the sun and its brilliance – The Sun is Amir-ul-Momineen<sup>asws</sup>, and its brilliance is the rising of Al-Qaim<sup>asws</sup> because Allah<sup>azwj</sup> the Glorious Said [20:59] and let the people be assembled when the sun is well up**'.

وَ الْقَمَرِ إِذَا تَلَّاهَا الحسن و الحسين (عليهما السلام) وَ النَّهَارِ إِذَا جَلَّاهَا هو قيام القائم (عليه السلام) وَ اللَّيْلِ إِذَا يَغْشَاهَا حبتر و دولته، قد غشى عليه الحق».

**[91:2] And the moon when it follows the sun – Are Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup> [91:3] And the day when it shows it – It is the rising of Al-Qaim<sup>asws</sup>**

<sup>7</sup> (تأويل الآيات 2: 6 / 806)

**[91:4] And the night when it draws a veil over it – Hibter<sup>8</sup> and his government, had covered over the Truth’.**

و أما قوله: وَ السَّمَاءِ وَ مَا بَيْنَاهَا، قال: «هو محمد (عليه و آله السلام)، هو السماء الذي يسمو إليه الخلق في العلم» و قوله: وَ الأَرْضِ وَ مَا طَحَاهَا، قال: «الأرض: الشيعة» وَ نَفْسٍ وَ مَا سَوَّاهَا، قال: «هو المؤمن المستور و هو على الحق» و قوله: فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا، قال: «عرفت الحق من الباطل، فذلك قوله: وَ نَفْسٍ وَ مَا سَوَّاهَا»

And as for His<sup>azwj</sup> Words **[91:5] And the sky and what it is built by**, he<sup>asws</sup> said: ‘He<sup>saww</sup> is Muhammad<sup>saww</sup>. He<sup>saww</sup> is the sky which rises above the creatures regarding the Knowledge’. And His<sup>azwj</sup> Words **[91:6] And the earth and what it is extended by**, he<sup>asws</sup> said: ‘The Shites’. **[91:7] And the soul and what made it well proportioned** He<sup>asws</sup> said: ‘It is the veiled (under cover) Believer and he is upon the Truth’. And His<sup>azwj</sup> Words **[91:8] Then He inspired it to understand what is right and wrong for it** He<sup>asws</sup> said; ‘Understand the truth from the falsehood, so that is His<sup>azwj</sup> Statement **[91:7] And the soul and what made it well proportioned’.**

قَدْ أَفْلَحَ مَنْ زَكَّاهَا، قال: «قد أفلحت نفس زكاهها الله وَ قَدْ خَابَ مَنْ دَسَّاهَا الله». و قوله: كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا، قال: «ثمود: رهط من الشيعة، فإن الله سبحانه يقول: وَ أَمَا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذْتُهُمْ صَاعِقَةً الْعَذَابِ الْهُونِ وَ هُوَ السِّيفُ إِذَا قَامَ الْقَائِمُ (عليه السلام)،

**[91:9] He will indeed be successful who purifies it** He<sup>asws</sup> said: ‘The soul is successful, Allah<sup>azwj</sup> Purified it **[91:10] And he will indeed fail who corrupts it**. And His<sup>azwj</sup> Words **[91:11] Samood gave the lie (to the truth) in their inordinacy** He<sup>asws</sup> said: ‘Samoon is a group from the Shites, for Allah<sup>azwj</sup> the Glorious is Saying: **“[41:17] And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement”**, and it is the sword, when Al-Qaim<sup>asws</sup> rises’.

و قوله تعالى: فَقَالَ لَهُمْ رَسُولُ اللَّهِ [هو النبي (صلى الله عليه و آله)] «نَاقَةَ اللَّهِ وَ سَفِيَاهَا، قال: «الناقة: الإمام الذي فهم عن الله [و فهم عن رسوله]، و سفياءها، أي عنده مستقى العلم». فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا قال: «في الرجعة» وَ لَا يَخَافُ عُقْبَاهَا، قال: «لا يخاف من مثلها إذا رجع».

And the Words of the High **[91:13] So Allah's Rasool** and he<sup>saww</sup> is the Rasool-Allah<sup>saww</sup> **said to them (Leave alone) Allah's she-camel, and (give) her (to) drink**. He<sup>asws</sup> said: ‘The camel is the Imam<sup>asws</sup> who understands from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup> and he<sup>asws</sup> drinks (the Knowledge) i.e. in his<sup>asws</sup> possession is the thirst-quenching Knowledge’. **[91:14] But they called him a liar and slaughtered her, therefore their Lord crushed them for their sin and levelled them (with the ground)** He<sup>asws</sup> said: ‘During the Return (Al-Rai’at) **[91:15] And He fears not its consequence** He<sup>asws</sup> said: ‘He<sup>azwj</sup> does not Fear the like of it if it returns (happens again)’.<sup>9</sup>

ثم قال علي بن إبراهيم: حدثنا محمد بن القاسم بن عبيد الله، قال: حدثنا الحسن بن جعفر، قال: حدثنا عثمان بن عبد الله، قال: حدثنا عبد الله بن عبيد الله الفارسي، قال: حدثنا محمد بن علي، عن أبي عبد الله (عليه السلام)، في قوله تعالى: قَدْ أَفْلَحَ مَنْ زَكَّاهَا، قال: «أمير المؤمنين (عليه السلام) زكاه ربه». وَ قَدْ خَابَ مَنْ دَسَّاهَا، قال: «هو الأول و الثاني في بيعتهما إياه.

<sup>8</sup> No. 1

<sup>9</sup> (تأويل الآيات 2: 803 / 1).

Then Ali Bin Ibrahim said, 'It has been narrated to us from Muhammad Bin Al-Qasim Bin Ubeydullah, from Al-Hassan Bin Ja'far, from Usman Bin Abdullah, from Abdullah Bin Ubeydullah Al-Farsy, from Muhammad Bin Ali, who has said:

'Abu Abdullah<sup>asws</sup> regarding the Words of the High **[91:9] He will indeed be successful who purifies it** He<sup>asws</sup> said: 'Amir-ul-Momineen<sup>asws</sup>, Purified by his<sup>asws</sup> Lord<sup>azwj</sup>. **[91:10] And he will indeed fail who corrupts it** He<sup>asws</sup> said: 'They are the first one and the second one with regards to the pledging of the allegiances to him'.<sup>10</sup>

ابن شهر آشوب: عن أبي بكر بن مردويه في (فضائل أمير المؤمنين (عليه السلام)، و أبو بكر الشيرازي في (نزول القرآن): أنه قال سعيد بن المسيب: كان علي (عليه السلام) يقرأ «إِذْ أَنْبَعَثَ أَشْقَاهَا فَوَ الَّذِي نَفْسِي بِيَدِهِ لَتُخَضِبْنَ هَذِهِ مِنْ هَذَا».

Ibn Shehr Ashub, from Abu Bakr Bin Marduwiya in 'Fazaail Amir-ul-Momineen<sup>asws</sup>', and Abu Bakr Al-Shirazy in 'Nuzool Al-Quran', from Saeed Bin Al-Musayyab, who has said:

'Ali<sup>asws</sup> recited **[91:12] When the most unfortunate of them broke forth with**, said: 'By the One in Whose Hand is my<sup>asws</sup> soul, it is the dyeing of this (beard) from this (blood of the head)'.<sup>11</sup>

و روى الثعلبي و الواحدي، بإسنادهما، عن عمار و عن عثمان بن صهيب، و عن الضحاك، و روى ابن مردويه بإسناده، عن جابر بن سمرة، و عن صهيب، و عن عمار، و عن ابن عدي، و عن الضحاك، و روي الخطيب في (التاريخ) عن جابر بن سمرة، و روى الطبري و الموصلي، عن عمار، و روى أحمد بن حنبل، عن الضحاك، أنه قال: قال النبي (صلى الله عليه و آله): «يا علي، أشقى الأولين عاقر الناقة، و أشقى الآخرين قاتلك»

And it has been reported by Al-Sa'alby and Al-Wahidy, by both their chains, from Amaar, and from Usman Bin Saheyb, and from Zahaak. And it has been reported from Ibn Mardawiya by his chain, from Jabir Bin Samrat, and from Saheyb, and from Amaar, and from Ibn Udayy, and from Al-Zahaak. And it has been reported from Al-Kahteyb in 'Al-Tareekh', from Jabir Bin Samrat. And it has been reported from Al-Tabari and Al-Mowsay, from Amaar. And it has been reported from Ahmad Bin Hanbal-from Al-Zahaak who said,

'The Prophet<sup>saww</sup> said: 'O Ali<sup>asws</sup>! The most unfortunate of the former ones is the slayer of the she-camel, and most unfortunate one of the later ones would be your<sup>asws</sup> murderer'.<sup>12</sup>

ابن عباس، قال: كان عبد الرحمن بن ملجم من ولد قدار عاقر ناقة صالح، و قصتها واحدة، لأن قدار عشق امرأة يقال لها رباب، كما عشق ابن ملجم قطام.

Ibn Abbas said,

'Abdul Rahman Ibn Muljim is from the children of Qadaar, the slayer of the she-camel of Salih<sup>as</sup>, and both of their stories are one (the same), because Qadaar was in love with a woman called Rabaab, just as Ibn Muljim was in love with Qataam'.<sup>13</sup> (For whom they both did what they did)'.<sup>13</sup>

<sup>10</sup> (تفسير القمّي 2: 424).

<sup>11</sup> (المناقب 3: 309).

<sup>12</sup> (المناقب 3: 309).

<sup>13</sup> (المناقب 3: 309).