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## CHAPTER 91

### AL-SHAMS

#### (15 VERSES)

#### VERSES 1 - 15

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 أقلتته الأرض معه،

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: **(I Swear) by the sun and its clarity [91:1]** (Surah Al Shams), and **(I Swear) by the night when enveloping [92:1]** (Surah Al-Layl), and **(I Swear) by the clarity [93:1]** (Surah Al-Zoha), and **Did We not Expand your chest for you? [94:1]** (Surah Al-Inshirah), during a day of night, there would not remain anything in his presence except it would testify for him on the Day of Judgment, to the extent of his hair, and his skin, and his flesh, and his blood, and his veins, and his nerves, and his bones, and all what the ground carried with him.

و يقول الرب تبارك و تعالى: قبلت شهادتكم لعبدى، و أجزتها له، انطلقوا به إلى جناني حتى يتخير منها حيث ما أحب، فأعطوه [إياها] من غير من، و لكن رحمة منى و فضلا عليه، و هنيئا لعبدى».

And the Lord<sup>azwj</sup> Blessed and Exalted would be Saying: 'I<sup>azwj</sup> Accept your testimonies for My<sup>azwj</sup> servant) and would Recompense him for it. Go with him to My<sup>azwj</sup> Garden unto he chooses from it wherever he loves to be, and I<sup>azwj</sup> would Give it to him from without a Favour, but as a Mercy from Me<sup>azwj</sup> and a Grace upon 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 Rasool-Allah<sup>saww</sup> said: 'The one who was of little inclination so he should habitually recite it (Surah Al Shams), Allah<sup>azwj</sup> would Guide him wherever he may go,

<sup>1</sup> (ثواب الأعمال: 123)

and therein are numerous benefits, and memory, and acceptance in the presence of 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 توفيقاً،

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.

و من شرب ماءها أسكن عنه الرجف بإذن الله تعالى».

And the one who drinks its water, it would calm his restlessness by the Permission of Allah<sup>azwj</sup> the Exalted'.<sup>3</sup>

في مجمع البيان أبي بن كعب عن النبي صلى الله عليه وآله قال: من قرأها فكأنما تصدق بكل شيء طلعت عليه الشمس و القمر.

In (the book) Majma Al Bayan, Abayy Bin Ka'ab,

'From the Prophet<sup>saww</sup> having said: 'One who recites it (Surah al-Shams), so it would be as if he has ratified with all things the sun and the moon emerge upon".<sup>4</sup>

في تهذيب الأحكام في الموثق عن أبي عبد الله عليه السلام قال: الرجل إذا قرأ و الشمس و ضحاها فحتمها أن يقول: صدق الله و صدق رسوله،

In (the book) Tahzeeb Al Ahkam, among the reliable,

'From Abu Abdullah<sup>asws</sup> having said: 'The man, when he recites: **(I Swear) by the sun and its clarity [91:1]** (Surah Al-Shams), so he should end it by saying 'Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> spoke the Truth'.

قلت: فإن لم يقل الرجل شيئاً من هذا إذا قرأ؟ قال: ليس عليه شيء

I said, 'Supposing the man does not say anything from this, when he recites is (Surah Al-Shams)?' He<sup>asws</sup> said: 'There isn't anything upon him".<sup>5</sup>

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

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

<sup>4</sup> 2 - تفسير نور الثقلين، ج5، ص: 586

<sup>5</sup> 3 - تفسير نور الثقلين، ج5، ص: 586

**VERSES 1 - 4**

وَالشَّمْسِ وَضُحَاهَا {1}

*(I Swear) by the sun and its clarity [91:1]*

وَالْقَمَرِ إِذَا تَلَّهَا {2}

*And the moon when it follows it, [91:2]*

وَالنَّهَارِ إِذَا جَلَّهَا {3}

*And the day when it displays it, [91:3]*

وَاللَّيْلِ إِذَا يَغْشَاهَا {4}

*And the night when it covers it, [91:4]*

جَمَاعَةٌ عَنْ سَهْلِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَالشَّمْسِ وَضُحَاهَا قَالَ الشَّمْسُ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِهِ أَوْضَحَ اللَّهُ عَزَّ وَجَلَّ لِلنَّاسِ دِينَهُمْ

A group, from Sahl Bin Ziyad, from Muhammad, from his father, from Abu Muhammad has narrated:

Abu Abdullah<sup>asws</sup> having said when asked about the Words of Allah<sup>azwj</sup>: **(I Swear) by the sun and its clarity [91:1]**, said: 'The sun (is a reference to) Rasool-Allah<sup>saww</sup> by whom<sup>saww</sup> Allah<sup>azwj</sup> Mighty and Majestic Clarified for the people, their Religion'.

قَالَ قُلْتُ الْقَمَرِ إِذَا تَلَّهَا قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) تَلَّا رَسُولَ اللَّهِ (صلى الله عليه وآله) وَ نَعْتَهُ بِالْعَلَمِ نَعْتًا

'He (the narrator) said, 'I asked, '(What about): **And the moon when it follows it, [91:2]**? He<sup>asws</sup> said: 'That is Amir-Al-Momineen<sup>asws</sup> following Rasool-Allah<sup>saww</sup>, and emitted the knowledge by an emission (like the moon reflects the rays to the earth which fall on its surface from the sun)'.

قَالَ قُلْتُ وَالنَّهَارِ إِذَا جَلَّهَا قَالَ ذَلِكَ الْإِمَامُ مِنْ ذُرِّيَّةِ فَاطِمَةَ (عليها السلام) يُسْأَلُ عَنْ دِينِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَيُجَلِّبُهُ لِمَنْ سَأَلَهُ فَحَكَى اللَّهُ عَزَّ وَجَلَّ قَوْلَهُ فَقَالَ وَالنَّهَارِ إِذَا جَلَّهَا .

'He (the narrator) said, 'I asked, '(What about): **And the day when it displays it, [91:3]**? He<sup>asws</sup> said: 'That (is a reference to) the Imams<sup>asws</sup> from the descendants of Fatima<sup>asws</sup>, whenever asked about the Religion of Rasool-Allah<sup>saww</sup> so they<sup>asws</sup> clarify it for the one who has asked (from them<sup>asws</sup>). So Allah<sup>azwj</sup> has referred it in His<sup>azwj</sup> Words by Saying: **And the day when it displays it, [91:3]**.

قَالَ قُلْتُ وَ اللَّيْلِ إِذَا يَغْشَاهَا قَالَ ذَلِكَ أئِمَّةُ الْجُورِ الَّذِينَ اسْتَبَدُّوا بِالْأَمْرِ دُونَ آلِ الرَّسُولِ ( صلى الله عليه وآله ) وَ جَلَسُوا مَجْلِساً كَانَ آلُ الرَّسُولِ أَوْلَى بِهِ مِنْهُمْ فَعَشُّوا دِينَ اللَّهِ بِالظُّلْمِ وَ الْجُورِ فَحَكَى اللَّهُ فِعْلَهُمْ فَقَالَ وَ اللَّيْلِ إِذَا يَغْشَاهَا

'He (the narrator) said, 'I asked, '(What about): **And the night when it covers it, [91:4]?**' He<sup>asws</sup> said: 'That (is a reference to) the imams of the injustice who tyrannised with the command (government), the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> and seated themselves upon a set which was for the Progeny<sup>asws</sup> of the Rasool<sup>saww</sup> who<sup>asws</sup> were foremost (more deserving) for it than they were. They veiled the Religion of Allah<sup>azwj</sup> by the injustices and the tyranny, therefore Allah<sup>azwj</sup> has Referred to their deeds by Saying: **And the night when it covers it, [91:4]**'.<sup>6</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 يُخَشِّرَ 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: '**(I Swear) by the sun and its clarity [91:1]** – The sun is Amir-al-Momineen<sup>asws</sup>, and its brightness is the rising of Al-Qaim<sup>asws</sup> because Allah<sup>azwj</sup> the Glorious Said: **and let the people be gathered at forenoon' [20:59]**.

وَ الْقَمَرِ إِذَا تَلَاهَا الْحَسَنُ وَ الْحُسَيْنِ (عليهما السلام) وَ النَّهَارِ إِذَا جَلَّاهَا هُوَ قِيَامُ الْقَائِمِ (عليه السلام)

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

وَ اللَّيْلِ إِذَا يَغْشَاهَا حَبْتَر وَ دَوْلَتَهُ، قَدْ غَشَى عَلَيْهِ الْحَقُّ».

**And the night when it covers it, [91:4]** – Hibter (Abu Bakr) and his government, had covered over the Truth'.<sup>7</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 وآله): «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:

'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. So if the Sun is absent, then be Guided by the Moon'.<sup>8</sup>

<sup>6</sup> Al Kafi – V 8 H 14460

<sup>7</sup> (Extract) تأويل الآيات 2: 1 / 803.

و عنه: عن أحمد بن محمد، عن الحسن بن حماد، بإسناده إلى مجاهد، عن ابن عباس، في قول الله عز و جل: وَ الشَّمْسُ وَ ضُحَاهَا، قال: هو النبي (صلى الله عليه و آله)

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: **(I Swear) by the sun and its clarity [91:1]**, he said, 'He<sup>saww</sup> is the Prophet<sup>saww</sup>'.

وَ الْقَمَرِ إِذَا تَلَّاهَا، قال: علي بن أبي طالب (عليه السلام)

**And the moon when it follows it, [91:2]**, he said, 'Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'.

وَ النَّهَارِ إِذَا جَلَّاهَا، [قال]: الحسن و الحسين (عليهما السلام)

**And the day when it displays it, [91:3]**, He said, 'Al-Hassan<sup>asws</sup> and Al-Husayn<sup>asws</sup>'.

وَ اللَّيْلِ إِذَا يَغْشَاهَا بنو أمية.

**And the night when it covers it, [91:4]** - is the clan of Umayya'.

ثم قال ابن عباس: قال رسول الله (صلى الله عليه و آله): «بعثني الله نبيا، فأتيت بني أمية، فقلت: يا بني أمية، إني رسول الله إليكم، قالوا: كذبت، ما أنت برسول،

Then Ibn Abbas said, 'Rasool-Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> Sent me<sup>saww</sup> as a Prophet<sup>saww</sup>, so I<sup>saww</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 Rasool<sup>saww</sup>'.

ثم أتيت بني هاشم، فقلت: إني رسول الله إليكم، فأمن بي علي بن أبي طالب (عليه السلام) سرا و جهرا، و حماني أبو طالب جهرا، و آمن بي سرا،

Then I<sup>saww</sup> came up to the clan of Hashim, and 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>asws</sup> protected me<sup>saww</sup> openly, and believed in me<sup>saww</sup> privately.

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 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

<sup>8</sup> (تأويل الآيات 2: 806 / 5).

Umayya. Thus our enmity will never cease, and their Shias (adherents) are the enemies of our<sup>asws</sup> Shias up to the Day of Judgement'.<sup>9</sup>

## VERSES 5 - 8

وَالسَّمَاءِ وَمَا بَنَاهَا {5}

**And the sky and what He Built [91:5]**

وَالْأَرْضِ وَمَا طَحَاهَا {6}

**And the earth and what He Spread [91:6]**

وَنَفْسٍ وَمَا سَوَّاهَا {7}

**And a soul and what He Completed [91:7]**

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا {8}

**Then He Inspired it, it's immorality and its piety [91:8]**

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: و أما قوله: وَ السَّمَاءِ وَ مَا بَنَاهَا، قال: «هو محمد (عليه و آله السلام)، هو السماء الذي يسمو إليه الخلق في العلم»

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> said: And as for His<sup>azwj</sup> Words: **And the sky and what He Built [91:5]**, 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'.

و قوله: وَ الْأَرْضِ وَ مَا طَحَاهَا، قال: «الأرض: الشيعة»

And His<sup>azwj</sup> Words: **And the earth and what He Spread [91:6]**, he<sup>asws</sup> said: 'The earth – the Shias'.

وَ نَفْسٍ وَ مَا سَوَّاهَا، قال: «هو المؤمن المستور و هو على الحق»

<sup>9</sup> (تأويل الآيات 2: 6 / 806)

**And a soul and what He Completed [91:7]** - He<sup>asws</sup> said: 'It is the Momin veiled (under cover) and he is upon the Truth'.

و قوله: فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا، قال: «عرفت الحق من الباطل، فذلك قوله: وَ نَفْسٍ وَ مَا سَوَّاهَا»

And His<sup>azwj</sup> Words: **Then He Inspired it, it's immorality and its piety [91:8]** - He<sup>asws</sup> said; '(To) understand the truth from the falsehood, so these are is His<sup>azwj</sup> Words: **And a soul and what He Completed [91:7]**.<sup>10</sup>

محمد بن يعقوب: عن عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن ابن فضال، عن ثعلبة بن ميمون، عن حمزة بن محمد الطيار، عن أبي عبد الله (عليه السلام)، قال: فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا، قال: «بين لها ما تأتي و ما تترك».

Muhammad Bin Yaqoub, from a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazal, from Sa'albat Bin Maymoun, from Hamza Bin Muhammad Al Tayyar,

'From Abu Abdullah<sup>asws</sup> having said: '**Then He Inspired it, it's immorality and its piety [91:8]**, said: 'Explained to it what it should come to (indulge in) and what it should leave (neglect)'.<sup>11</sup>

فِي مَجْمَعِ الْبَيَانِ وَ رَوَى زُرَّارَةُ وَ حُمْرَانُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ فِي قَوْلِهِ: «فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا» قَالَ: بَيَّنَّ لَهَا مَا تَأْتِي وَ مَا تَتْرُكُ

In (the book) Majma Al Bayan – 'And it is reported by Zurara and Humran and Muhammad Bin Muslim,

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding His<sup>azwj</sup> Words: **Then He Inspired it, it's immorality and its piety [91:8]**, said: 'Explained to it what it should come to (indulge in) and what it should leave (neglect)'.<sup>11</sup>

وَ فِي قَوْلِهِ: قَدْ أَفْلَحَ مَنْ رَزَّاهَا قَالَ: قَدْ أَفْلَحَ مَنْ أَطَاعَ

And regarding His<sup>azwj</sup> Words: '**He has succeeded, one who purifies it [91:9]**, he<sup>asws</sup> said: 'He has succeeded, one who obeyed'.

وَ قَدْ حَابَ مَنْ دَسَّاهَا قَالَ: قَدْ حَابَ مَنْ عَصَى.

**And he has failed, one who corrupts it [91:10]**, he<sup>asws</sup> said: 'He has failed, one who disobeyed'.<sup>12</sup>

وَ حَاءَ الرَّوَابِئِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ إِذَا قَرَأَ هَذِهِ الْآيَةَ «قَدْ أَفْلَحَ مَنْ رَزَّاهَا» وَقَفَ ثُمَّ قَالَ: اللَّهُمَّ آتْ نَفْسِي تَقْوَاهَا أَنْتَ وَلِيَّهَا وَ مَوْلَاهَا، وَ رَزَّاهَا أَنْتَ خَيْرٌ مِنْ رَزَّاهَا.

And there has come the report from Saeed Bin Abu Hilal who said,

<sup>10</sup> (Extract) تأويل الآيات 2: 803 / 1.

<sup>11</sup> الكافي 1: 124 / 3

<sup>12</sup> 7 - تفسير نور الثقلين، ج5، ص: 586



'It was so that whenever Rasool-Allah<sup>saww</sup> recited this Verse: **He has succeeded, one who purifies it [91:9]**, he<sup>saww</sup> would pause, then say: 'O Allah<sup>azwj</sup>! You<sup>azwj</sup> Gave my<sup>saww</sup> soul its piety. You<sup>azwj</sup> are its Guardian, and its Master<sup>azwj</sup>, and Purify it, (for) You<sup>azwj</sup> are the best of ones who purify it'.<sup>13</sup>

## VERSES 9 & 10

قَدْ أَفْلَحَ مَنْ زَكَّاهَا {9}

**He has succeeded, one who purifies it [91:9]**

وَقَدْ خَابَ مَنْ دَسَّاهَا {10}

**And he has failed, one who corrupts it [91:10]**

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».

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 Exalted: **He has succeeded, one who purifies it [91:9]** - He<sup>asws</sup> said: 'Amir-Al-Momineen<sup>asws</sup>, Purified by his<sup>asws</sup> Lord<sup>azwj</sup>'.

وَقَدْ خَابَ مَنْ دَسَّاهَا، قال: «هو الأول و الثاني في بيعتهما إياه».

**And he has failed, one who corrupts it [91:10]** - He<sup>asws</sup> said: 'They are the first one (Abu Bakr) and the second one (Umar) with regards to their not pledging their allegiances to him<sup>asws</sup>,<sup>14</sup>

## VERSES 11 - 15

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا {11}

**(The people of) Samood belied by their transgression [91:11]**

<sup>13</sup> 8 - تفسير نور الثقلين، ج5، ص: 586  
<sup>14</sup> (تفسير القمي 2: 424).

إِذْ أَنْبَعَتْ أَشْقَاهَا {12}

**When it's wretched one was dispatched (to kill the she-camel) [91:12]**

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا {13}

**So a Rasool of Allah said to them: '(It is) a she-camel of Allah, and quench it' [91:13]**

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا {14}

**But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14]**

وَلَا يَخَافُ عُقْبَاهَا {15}

**And He does not fear its consequence [91:15]**

### The story of Prophet Salih<sup>as</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَهْلَكَ اللَّهُ عَزَّ وَجَلَّ قَوْمًا قَطُّ حَتَّى يَبْعَثَ إِلَيْهِمْ قَبْلَ ذَلِكَ الرَّسُولَ

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Al-Hassan Bin Abdul Rahmaan, from Ali Bin Abu Hamza, who has narrated:

Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic does not Destroy a people at all until He<sup>azwj</sup> Sends to them, before that, the Rasool<sup>as</sup>.

فَيَحْتَجُّوهُ عَلَيْهِمْ فَبَعَثَ اللَّهُ إِلَيْهِمْ صَالِحًا فَدَعَاهُمْ إِلَى اللَّهِ فَلَمْ يُجِيبُوا وَعَتَوْا عَلَيْهِ وَ قَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ نَاقَةً عَشْرَاءَ وَ كَانَتِ الصَّخْرَةُ يُعْظَمُونَهَا وَ يُعْبُدُونَهَا وَ يُدْبِحُونَ عِنْدَهَا فِي رَأْسِ كُلِّ سَنَةٍ وَ يَجْتَمِعُونَ عِنْدَهَا فَقَالُوا لَهُ إِنْ كُنْتَ كَمَا تَزْعُمُ نَبِيًّا رَسُولًا فَادْعُ لَنَا إِلَهَكَ حَتَّى تُخْرِجَ لَنَا مِنْ هَذِهِ الصَّخْرَةِ الصَّمَاءِ نَاقَةً عَشْرَاءَ فَأَخْرَجَهَا اللَّهُ كَمَا طَلَبُوا مِنْهُ

They argued against them (the Rasools<sup>as</sup>), so Allah<sup>azwj</sup> Sent Salih<sup>as</sup> to them. He<sup>as</sup> called them towards Allah<sup>azwj</sup>. They did not respond and were insolent to him<sup>as</sup>, and said, 'We will not believe you<sup>as</sup> until you<sup>as</sup> bring out for us from this rock a tame she-camel. And it was a rock which they used to magnify and worship and make their sacrifices near to its peak every year, and they used to gather around it. They said, 'If you<sup>as</sup> are as you are alleging to be, a Prophet<sup>as</sup>, a Rasool<sup>as</sup>, so call upon your<sup>as</sup> Lord<sup>azwj</sup> for us until He<sup>azwj</sup> Brings out for us from this solid rock a tame she-camel'. So Allah<sup>azwj</sup> Brought it out as they had sought from him<sup>as</sup>.

ثُمَّ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا صَالِحُ قُلْ لَهُمْ إِنَّ اللَّهَ قَدْ جَعَلَ لِهَذِهِ النَّاقَةِ [مِنَ الْمَاءِ] شَرْبَ يَوْمٍ وَ لَكُمْ شَرْبَ يَوْمٍ وَ كَانَتْ النَّاقَةُ إِذَا كَانَ يَوْمٌ شَرِبَهَا شَرِبَتِ الْمَاءَ ذَلِكَ الْيَوْمَ فَيَحْلُبُونَهَا فَلَا يَبْقَى صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا شَرِبَ مِنْ لَبَيْهَا يَوْمَهُمْ ذَلِكَ فَإِذَا كَانَ اللَّيْلُ وَ أَصْبَحُوا غَدَوْا إِلَى مَائِهِمْ فَشَرِبُوا مِنْهُ ذَلِكَ الْيَوْمَ وَ لَمْ تَشْرَبِ النَّاقَةُ ذَلِكَ الْيَوْمَ فَمَكَثُوا بِذَلِكَ مَا شَاءَ اللَّهُ

Then Allah<sup>azwj</sup> Blessed and Exalted Revealed unto him<sup>as</sup>: “O Salih<sup>as</sup>! Tell them that Allah<sup>azwj</sup> has Made a share for this she-camel, from the water, that it would drink from it one day and you would drink from it the next day”. And the day which was designated for the she-camel to drink, it would drink the water during that day. They would then milk her, and there did not remain any young one or old one except that he drank from her milk in the day of theirs when it was the night time. And in the morning they would drink from the water, and the she-camel would not drink from it during that day. So that situation prevailed until such time as Allah<sup>azwj</sup> so Desired it to.

ثُمَّ إِنَّهُمْ عَنَوْا عَلَى اللَّهِ وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا اعْتَمَرُوا هَذِهِ النَّاقَةَ وَ اسْتَرَيْجُوا مِنْهَا لَا نَرْضَى أَنْ يَكُونَ لَنَا شَرْبُ يَوْمٍ وَ لَهَا شَرْبُ يَوْمٍ ثُمَّ قَالُوا مِنَ الَّذِي يَلِي قَتْلَهَا وَ يُجْعَلُ لَهُ جُعْلًا مَا أَحَبَّ فَجَاءَهُمْ رَجُلٌ أَحْمَرٌ أَشْفَرُ أَرْزُقٌ وَ لَدَّ زَيْئٌ لَا يُعْرَفُ لَهُ أَبٌ يُقَالُ لَهُ فُدَاارٌ شَقِيٌّ مِنَ الْأَشْقِيَاءِ مَشْتُومٌ عَلَيْهِمْ فَجَعَلُوا لَهُ جُعْلًا

Then they rebelled against Allah<sup>azwj</sup> and some of them walked towards the others and said, ‘Slay this she-camel, and be relaxed from it. We are not happy that there should be a day for us to drink and a day for it to drink’. Then they looked around for someone who could slay it, and made for him (a reward) of what he loved. So there came to them a red, blonde, blue-eyed man, of an adulterous birth, whose father was unknown, called Qudaar, being a wretched one of all wretched ones of a sinister character, so they made up for him a reward for it.

فَلَمَّا تَوَجَّهَتِ النَّاقَةُ إِلَى الْمَاءِ الَّذِي كَانَتْ تَرُدُّهُ تَرَكَهَا حَتَّى شَرِبَتِ الْمَاءَ وَ أَقْبَلَتْ رَاجِعَةً فَفَعَدَ لَهَا فِي طَرِيقِهَا فَضْرَبَهَا بِالسَّيْفِ ضَرْبَةً فَلَمْ تَعْمَلْ شَيْئًا فَضْرَبَهَا ضَرْبَةً أُخْرَى فَفَتَلَهَا وَ خَرَّتْ إِلَى الْأَرْضِ عَلَى جَنْبِهَا وَ هَرَبَ فَصِيلُهَا حَتَّى صَعَدَ إِلَى الْجَبَلِ فَرَعَى ثَلَاثَ مَرَّاتٍ إِلَى السَّمَاءِ

So when the she-camel headed towards the water to drink from it, he left it until it had drunk the water. When it returned, he sat waiting for it upon its path. He struck her with the sword but it did not kill her. So he struck at it again and killed her and it fell down upon the earth on its side, and its young ones fled until they sat upon the mountain. They cried out three times towards the sky.

وَ أَقْبَلَ قَوْمٌ صَالِحٍ فَلَمْ يَبْقَ أَحَدٌ مِنْهُمْ إِلَّا شَرِكُهُ فِي ضَرْبَتِهِ وَ افْتَسَمُوا حَمَمَهَا فِيمَا بَيْنَهُمْ فَلَمْ يَبْقَ مِنْهُمْ صَغِيرٌ وَ لَا كَبِيرٌ إِلَّا أَكَلَ مِنْهَا فَلَمَّا رَأَى ذَلِكَ صَالِحٌ أَقْبَلَ إِلَيْهِمْ فَقَالَ يَا قَوْمَ مَا دَعَاكُمْ إِلَى مَا صَنَعْتُمْ أَعْصَيْتُمْ رَبَّكُمْ

And the people of Salih<sup>as</sup> came over. So there did not remain anyone from them except that he participated in hitting it, and they distributed its meat in between themselves. There did not remain anyone from them, whether young or old except that he ate from it. So when Salih<sup>as</sup> saw that, he<sup>as</sup> came up to them and said, ‘O

People! What called you all to do what you have done and rebelled against your Lord<sup>azwj</sup>?

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى صَالِحٍ (عليه السلام) أَنَّ قَوْمَكَ قَدْ طَعَنُوا وَ بَغَوْا وَ قَتَلُوا نَافَةَ بَعَثْنَا إِلَيْهِمْ حُجَّةً عَلَيْهِمْ وَ لَمْ يَكُنْ عَلَيْهِمْ فِيهَا ضَرَرٌ وَ كَانَ هُمْ مِنْهَا أَعْظَمَ الْمُنْفَعَةِ فَعُلُّ هُمْ إِلَيَّ مُرْسِلٌ عَلَيْكُمْ عَذَابِي إِلَى ثَلَاثَةِ أَيَّامٍ فَإِنْ هُمْ تَابُوا وَ رَجَعُوا قَبِلْتُ تَوْبَتَهُمْ وَ صَدَدْتُ عَنْهُمْ وَ إِنْ هُمْ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا بَعَثْتُ عَلَيْهِمْ عَذَابِي فِي الْيَوْمِ الثَّلَاثِ

So Allah<sup>azwj</sup> Blessed and Exalted unto Salih<sup>as</sup>: “Your<sup>as</sup> people have been tyrannous and rebellious, and killed the she-camel that was Sent to them as a Proof to them, and there was no harm in it for them, and there were great benefits from it for them. So tell them that I<sup>azwj</sup> will be Sending upon you all My<sup>azwj</sup> Punishment after three days. So they were to repent and return (from their ways), I<sup>azwj</sup> shall Accept their repentance and Prevent it from them, and if they do not repent and do not return (from their ways), I<sup>azwj</sup> will Send to them My<sup>azwj</sup> Punishment on the third day”.

فَأَتَاهُمْ صَالِحٌ (عليه السلام) فَقَالَ هُمْ يَا قَوْمِ إِنِّي رَسُولٌ إِلَيْكُمْ وَ هُوَ يَقُولُ لَكُمْ إِنْ أَنْتُمْ تُبْتَئِمُّ وَ رَجَعْتُمْ وَ اسْتَغْفَرْتُمْ عَفَرْتُ لَكُمْ وَ نُبْتُ عَلَيْكُمْ فَلَمَّا قَالَ هُمْ ذَلِكَ كَانُوا أَعْيَى مَا كَانُوا وَ أَحَبَّتْ وَ قَالُوا يَا صَالِحُ آتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ [الصَّادِقِينَ] قَالَ يَا قَوْمِ إِنَّكُمْ تُصَيِّحُونَ غَدًا وَ وُجُوهُكُمْ مُصْفَرَّةٌ وَ الْيَوْمَ الثَّانِي وُجُوهُكُمْ مُحْمَرَّةٌ وَ الْيَوْمَ الثَّلَاثِ وُجُوهُكُمْ مُسْوَدَّةٌ

So Salih<sup>as</sup> came and said to them: ‘O people! I<sup>as</sup> am a Rasool<sup>as</sup> of your Lord<sup>azwj</sup>. He<sup>azwj</sup> is Saying to you all that if you were to repent and return (from your ways) and seek Forgiveness, He<sup>azwj</sup> would Forgive you all and Turn towards you (Mercifully)’. So when he<sup>as</sup> said that to them they became more rebellious and treacherous than what they had been and said, ‘O Salih<sup>as</sup>! Let it come to us, what you<sup>as</sup> are calling for us, if you<sup>as</sup> are from the Rasools<sup>as</sup>, the truthful ones’. He<sup>as</sup> said: ‘O people! When you wake up tomorrow morning your faces would be yellow, and on the second day your faces would be red, and on the third day your faces would be black’.

فَلَمَّا كَانَ أَوَّلُ يَوْمٍ أَصْبَحُوا وَ وُجُوهُهُمْ مُصْفَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَ قَالُوا قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَا نَسْمَعُ قَوْلَ صَالِحٍ وَ لَا نَقْبَلُ قَوْلَهُ وَ إِنْ كَانَ عَظِيمًا

So when it was the morning of the first day and their faces turned yellow, some of them walked towards the others and said, ‘There has come upon you what Salih<sup>as</sup> had spoken of’. So the rebellious ones among them said, ‘We will not listen to the words of Salih<sup>as</sup> and will not accept his<sup>as</sup> words, even though they may be great’.

فَلَمَّا كَانَ الْيَوْمَ الثَّانِي أَصْبَحَتْ وُجُوهُهُمْ مُحْمَرَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا يَا قَوْمِ قَدْ جَاءَكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعَنَاءُ مِنْهُمْ لَوْ أَهْلَكْنَا جَمِيعًا مَا سَمِعْنَا قَوْلَ صَالِحٍ وَ لَا تَرَكْنَا آهْلَتَنَا الَّتِي كَانَ آبَاؤُنَا يَعْبُدُونَهَا وَ لَمْ يَتُوبُوا وَ لَمْ يَرْجِعُوا

So when it was the morning of the second day and their faces turned red, some of them walked towards the others and said, ‘O people! There has come upon you what Salih<sup>as</sup> had spoken about for you all’. So the rebellious ones among them said, ‘Even if we were all to be destroyed, we will not listen to the words of Salih<sup>as</sup> nor will we leave our gods which our forefathers had been worshipping, nor will we repent, nor will we return (from our ways)’.

فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثُ أَصْبَحُوا وَوُجُوهُهُمْ مُسْوَدَّةٌ فَمَشَى بَعْضُهُمْ إِلَى بَعْضٍ وَقَالُوا يَا قَوْمِ أَتَأْتِكُمْ مَا قَالَ لَكُمْ صَالِحٌ فَقَالَ الْعُنَاةُ مِنْهُمْ قَدْ أَتَانَا مَا قَالَ لَنَا صَالِحٌ

So when it was the morning of the third day and their faces turned black. So some of them walked towards the others and said, 'O people! There has come upon you what Salih<sup>as</sup> had spoken of for you all'. So the rebellious ones from among them said, 'Let it come upon us what Salih<sup>as</sup> had said to us'.

فَلَمَّا كَانَ نِصْفُ اللَّيْلِ أَتَاهُمْ جِبْرَائِيلُ (عليه السلام) فَصَرَخَ بِهِمْ صَرَخَةً خَرَقَتْ تِلْكَ الصَّرِخَةُ أَسْمَاعَهُمْ وَ فَلَقَتْ قُلُوبَهُمْ وَ صَدَعَتْ أَكْبَادَهُمْ وَ قَدْ كَانُوا فِي تِلْكَ الثَّلَاثَةِ الْأَيَّامِ قَدْ تَحَنَّنُوا وَ تَكَفَّنُوا وَ عَلِمُوا أَنَّ الْعَذَابَ نَازِلٌ بِهِمْ فَمَاتُوا أَجْمَعُونَ فِي طَرْفَةِ عَيْنٍ صَغِيرَةٍ مِنْهُمْ وَ كَبِيرَةٍ فَلَمْ يَبْقَ لَهُمْ نَاعِقَةٌ وَ لَا رَاعِيَةٌ وَ لَا شَيْءٌ إِلَّا أَهْلَكَهُ اللَّهُ فَأَصْبَحُوا فِي دِيَارِهِمْ وَ مَصَاجِعِهِمْ مَوْتَى أَجْمَعِينَ ثُمَّ أَرْسَلَ اللَّهُ عَلَيْهِمْ مَعَ الصَّبْحَةِ النَّارَ مِنَ السَّمَاءِ فَأَحْرَقَتْهُمْ أَجْمَعِينَ وَ كَانَتْ هَذِهِ قِصَّتَهُمْ.

So when it was the middle of the night, Jibraeel<sup>as</sup> came upon them and screamed out a loud scream at them which broke their eardrums, and split their hearts, and ruptured their livers. And during those three days they had been applying camphor upon themselves, and shrouding themselves, and they knew that the Punishment would be descending upon them. So all of them died in the blink of an eye, their young ones as well as their old ones. There did not remain for them a she-camel, or a sheep, or anything except that Allah<sup>azwj</sup> Destroyed it. They had all died in their homes and on their beds. Then Allah<sup>azwj</sup> Sent upon them Fire along with the Scream from the sky. So it burnt all of them, and this was their story'.<sup>15</sup>

## The slayer of the she-camel

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 «إِذِ انْبَعَثَ أَشْقَاهَا فَو الَّذِي نَفْسِي بِيَدِهِ لَتُخَضِبَنَّ بِهَذَا 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: **When it's wretched one was dispatched (to kill the she-camel) [91:12]**, 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>16</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»

<sup>15</sup> Al Kafi – H 14662 (Extract)

<sup>16</sup> (المناقب 3: 309).

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>17</sup>

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

Ibn Abbas said,

'Abdul Rahman Ibn Muljim<sup>la</sup> 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<sup>la</sup> was in love with Qataam'. (For whom they both did what they did).<sup>18</sup>

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله تعالى: كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا يَقُول: «الطغيان حمله على التكذيب».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al jaroud,

'From Abu Ja'far<sup>asws</sup> regarding the Words of the Exalted: **(The people of) Samood belied by their transgression [91:11]** – he<sup>asws</sup> said: 'The transgression carried him upon the belying'.<sup>19</sup>

<sup>17</sup> (المناقب 3: 309).

<sup>18</sup> (المناقب 3: 309)

<sup>19</sup> تفسير القمي 2: 424.