

(Tafsir Surat Ash-Shams (The Sun

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This sura descended at Mecca and it has 15 ayat in it.

The contents and virtues of sura e Shams: The sura e shams in fact defined the refinement of the soul and purifying the hearts from the contamination and impurities. It rotates around this subject only. In the beginning, the sura swears eleven vows on eleven subjects from the universe of existence and the pure entity of Almighty God to prove the meaning of salvation and liberation. This sura assured the soul's salvation; it had pledged the maximum vows of the noble Quran.

In the end the sura defined an outline of the rebellious and stubborn man who left the salvation of the soul and submerged into the endless cruelty and the Sovereign Lord and the source of peace God, caught him and his tribe in the severe punishments. As well as briefly pointed towards the ill fated people, they were the tribe of Samud or Thahud and then completed the sura.

In fact this short sura enlightened one of the most decisive issues of the human being's future and specifies the values of the Islamic system in relation to the human beings. About the virtues of reading this sura, it is more than enough to know that, in a narration from the prophet Muhammad peace be upon him it is related: The one who reads it, he achieves the virtues as if he donated in the way of Benevolent God equal to the number of the things upon which the sun and moon shines.

And certainly these immense virtues is for the person who whole heartedly embraces and follows the grand content of this brief sura and feels that the salvation of his soul is his .essential duty

سورة الشمس
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(Ash-Shams (The Sun

وَالشَّمْسِ وَضُحَاهَا
(91:1)

,Consider the sun and its radiant brightness

وَالْقَمَرَ إِذَا تَلَّاهَا
(91:2)

,And the moon as it reflects the sun

وَالنَّهَارَ إِذَا جَلَّاهَا
(91:3)

,Consider the day as it reveals the world

وَاللَّيْلَ إِذَا يَغْشَاهَا
(91:4)

,and the night as it veils it darkly

وَالسَّمَاءَ وَمَا بَنَاهَا
(91:5)

,Consider the sky and He who marvellously constructed it

وَالْأَرْضَ وَمَا طَحَاهَا
(91:6)

,and the earth and all its expanse

وَنَفْسٍ وَمَا سَوَّاهَا
(91:7)

,By the Soul, and the proportion and order given to it

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
(91:8)

,And inspired with the morals of what is wickedness and righteousness

قَدْ أَفْلَحَ مَنْ رَكَّاهَا
(91:9)

,He has succeeded who purifies his soul

وَقَدْ خَابَ مَنْ دَسَّاهَا
(91:10)

.And he has failed who fills his soul with corruption and darkness

Definition:

Salvation without the refinement of soul is impossible

The important and repeated vows in the beginning of this sura, with a particular version they are eleven vows and with the another description they are seven pledges. It has the most of the pledges in the Gracious Quran and it shows apparently that an important subject is defined here. A subject with the greatness of the skies and the earth, sun and the moon and subject that is fundamental and full of life.

Firstly we should define and analyse these pledges and then study the important issue which is so famous.

.In the beginning it said: swear by the sun and the spreading of its light

وَالشَّمْسِ وَضُحَاهَا

As we told before too, the pledges of Dignified Quran commonly pursue the two objectives, firstly for the importance of the subject for which the vow is pledged and next for the importance their interactions for which the man is guaranteed. As the pledges are declared upon the important subjects, for this reason it stimulates the thoughts and feelings of the man to think about these subjects regarding the world of existence and with the help of it opens a way towards the Protector God.

Sun has the most significant and constructive role in the life of the man and the other living creatures of the earth. Besides being the treasure of the light and heat which are calculated as the basic elements of the human life. The other sources of life, as well take the resource from sun such as the blow of winds, the rainfall, the nurturing of the plants, the movements of the rivers and waterfalls and even the creation of the natural resources of energy like coal and petroleum. If we accurately observe each of them, they are directly connected to the sunlight in such a manner that if any day this live giving light happens to get extinguished, the darkness, silence and death will be going to prevail everywhere

The above term basically means the widening of sunlight. And this happens when the sun rises from the horizon and its light covers everywhere. At that moment it is called

ضُحَا

Highlighting this term specifically for the reason of its being important as it is the time when the sunlight dominates all over the landscape. After that it pledged the third vow and said: Swear by the moon when it ascends following the sun.

وَالْقَمَرِ إِذَا تَلَّهَا

This term as told by a group of interpreters' altogether: It indicates the full moon of the fourteenth of lunar month. The moon on that night raises its head from the eastern horizon and shows its luminous face and demonstrates its command over the face of the sky, as it is most attractive than the other periods. So it is pledged on its name.

.In the fourth pledge it adds: swear by the day when the light covers the expanse of earth

وَالنَّهَارِ إِذَا جَلَّاهَا

The term

جَلَّاهَا

It means to express and to reveal, it is taken from the word

تجليه

In the above ayat the earth is not mentioned but it is understood.

Some say this pronoun indicates the sun as at the time of day when the sun is totally revealed. In fact it is true that the sun unveils the earth but it can be said that the day expressed the sun but the first definition is right.

Any way the pledge in the name of this important heavenly phenomenon is for its tremendous effects on the life of man and the other living creatures. As the day is symbol of the movements, commotions and the entire struggles, efforts and attractions happens on the day time.

In the fifth pledge it said: swear by the night when the earth (or the sun) is covered. The night with all its blessings and its effects from one side regulates the temperature of the day. And from another side it causes the calmness and the relaxation of all the living creatures. If the darkness of night would have been lacking and the sunlight radiating constantly there has not been any tranquillity and peace of mind, as the burning temperature of the sun used to

destroy the whole thing. In the case if in the moon's sphere, where the nights have been equal to the fortnights as well its days are equal to the fortnights of the earth globe. In the middle of the day its temperature reaches to 300 degrees as we know no living thing is able to survive there. And in the middle of night it reaches many degrees minus zero and if there would been lived any living being, there would have been frozen down and destroyed.

It is noteworthy that in the previous ayat the verbs are revealed as the future tense and in this ayat it is expressed as the infinite tense (indicates never ending mode). This difference of verbs possibly indicates that the advent of day and night does not only related to any period but it includes the past as well as the present. Hence some revealed it as infinite verb so that the universality of these happenings can reveal the extent of time.

:The sixth and seventh pledge goes towards the heaven and the creator of heaven and adds

وَالسَّمَاءِ وَمَا بَنَاهَا

Pledge by the heaven and the formation of the sky.

The basic of the creation of sky with that dazzling magnitude, wonders of the creation and the structure of the multitude of stars, the heavenly bodies and the ruling system upon them and the other mysteries and more than that the creation of this cosmos.

It is noteworthy that the term

مَا

is commonly used for the creatures which have no intelligence and to transfer it upon the Wise God is not appropriate hence some, without doubt taken it as infinite noun. In that case the meaning of the ayat becomes similar as

وَنَفْسٍ وَمَا سَوَّاهَا فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

By the Soul, and the proportion and order given to it;

Then in the eighth and the ninth pledges speaks about the earth and the creator of the earth .and said: Swear by the earth and one who extended the earth

وَالْأَرْضِ وَمَا طَحَاهَا

The earth is the cradle of the human life and the other living creatures. The earth with all its wonders like mountains, oceans, valleys, forests, rivers, fountains, mines and affluent natural resources while each of them at its own place is one of the divine sign .among the signs of Magnificent God

طَخَاَهَا

Here it means the expansion and the extent. As in the beginning the earth was drowned under the water. Gradually the waters settled down in the depressions and the dry lands raised high their head and extended which is called by the term

دَحَا الْأَرْضَ

Secondly the earth in the beginning was consisting of only high and low lands, with the headlong and rash slopes inappropriate for any inhabitation. The constant rain floods washed the heights of the earth and widened the narrow valleys, ravines and canyons. Gradually the lands got levelled, flat and appropriate for inhabitation, farming and agriculture. A number of the interpreters believe that this term indicates briefly the movement of the earth.

As one of the meaning of

طَحَوُ

is to drive with help of force too, it could be the motion of the earth around its own orbit or around the sun or both.

Finally the tenth and the eleventh pledges which is the last part of this chain of vows and said:

Swear by the breath of man which is put into order and regularized.

The man is the extract of the world of existence and essence of the angels and the heavenly kingdom and a mid flower in the basket of the existence in universe.

The formation of this fresh and exquisite creation, full of the marvels and wonders is so much .important that the Exalted God pledged the name of his creator too along with him

سَوَّاهَا

The term above means the same spiritual system and the adjustment of the divine power, engaged from the external senses to the power of invention, memory, fantasy, relocation, love, creation, intension and decision and similar things which are discussed in the knowledge of the soul and inner self.

And if they mean the soul and the body, its entire mysteries in the various systems in the organisation of body which is in the science of physiology (the duties of body parts) is included in its wide discussions.

On the subject of the soul, it is mentioned in the ayat 42 of Sura e Zumar.

About the body in the ayat 33 of Sura e Qasas it is mentioned that Musa alaihis salam told: O Provider God I had killed one of them (A man among the people of pharaoh) and I am afraid they will kill me too.

The mysteries of divine power are present in the body are equivalent to the soul. It is not concerned exclusively to one out of two.

The noteworthy thing is that the real self “nafs” here is defined as a negative thing. It can be an indication towards the magnitude and the importance of the human soul. The greatness which is above the imagination mixed with the obscurities and introduces the man as an unknown being. While some of the present great scholars gave the man the similar name and call him “an unknown creature”.

The next ayat discussed about one of the important subjects of creation and includes: After bringing the body to the powerful systematization with soul of man, inspired the human being .about the evils and piousness

فَالْهَمَّهَا فَجُورَهَا وَتَقْوَاهَا

Yea when the creation of man got completed and he gained his absolute existence, when the all knowledgeable God educated him, what he must perform and what he must not do. Like this manner his existence turned out to be a combination of smelling soil and the divine soul and in the field of education the man is all aware of the evils and the virtues, as the result he is the creature that ascends higher than angels and fly like them and becomes a creature far more than his imagination.

While sliding down and descending he turns out to be the worst than the wild beasts and reaches the last stage of meanness. And it depends upon him what path will he selects, with .the help of his resolution and choice

الْهَمَّهَا

This term is taken from the word ilham, basically its exact meaning is to engulf or to drink something and then it means the inspiration of the great God’ in the life and soul of man. As if the human soul with all his real self, drinks and engulfs that subject matter and at times it gives the meaning of the inspiration too. But some of the interpreters believe that there is a difference between the ilham and vahi. The person who receives the ilham does not know from .where he received it. Whereas at the time of vahi he knows from which source he received it

فُجُورَ

This term is taken from the word fajr, we indicated it previously too and it means the wide opening and crack. Where the morning light breaks apart the veil of the night, it is called fajr. .And the commitment of sins tears apart the veil of the devotions and loyalty

تَقْوَا

The above term is taken from the word

وقايه

that means to protect and to guard the man against the ugliness, impiety, pollutions and the sins and place him cooperatively in security.

:It is essential to remind this ayat

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

It does not mean that the Generous God created the sources of the evils and virtues in the inner self of man. The source that encourage him towards the vicious and polluted act which tears off the veils of the shyness and the sources that draw him towards the charity and excellent deeds, some guessed that there exists the controversies within the man. But it is said: These two facts are expressed by the revelation and education of the man or in the simple language illustrated him what is the spotless path and what is the road with :potholes. As it is mentioned in the ayat 10 of the Sura e Balad

وَهَدَيْنَاهُ النَّجْدَيْنِ
(90:10)

And shown him the two highways (of good and evil)?

In other words, the Wise God bestowed the man such power of wisdom, research and wide awake conscious, to find out the evils and piety by the help of wisdom and nature. Hence some of the interpreters revealed that this ayat in fact indicated towards the evils and brilliance of wisdom that the Originator God gifted the man the power to realize it. Interestingly the Glorious God bestowed immense blessings in the possession of the man. But among all the favours he emphasised upon the subject of the revelation of the evils, piety and the distinction among the beauty and ugliness, as this matter builds the future of man. Finally after all these important and constant pledges, presented its results and said: Pledge by .those who purify their soul attained the salvage

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

زَكَّاهَا

This term is taken from the word tazkiye basically it means to grow and get mature. Zakat (charity) too means to grow up and reach the maturity.

Hence in a narration from the Ali alaihis salam we read: the wealth gets reduced by spending it but the knowledge increases by the expenditure of it. Then this word too defines the purity from all the contaminations as the cleansing oneself from all the dirt causes the growth and expansion. In the ayat under discussion both meanings are possible.

Yea the salvation belongs to the person who is successful in educating the inner self and tries to develop and increase it. And purify himself from the devilish nature, sins, blasphemy and going against Praiseworthy God. In fact the real matter of life is the purification if he attains it he is fortunate else he is unlucky and helpless. Then pursued the opposite group and said: the person gets hope less and deprived who had polluted his real self by the sins and transgressions

وَقَدْ خَابَ مَنْ دَسَّاهَا
(91:10)

خَابَ

.The above term means, to get deprived and not reaching the needed wish and a looser

دَسَّاهَا

The above term means, to include something without liking it. Therefore the noble Quran about the ignorant Arab and burying alive his infant girl child said: he was concealing it in the soil by disliking it and hatred. As it is defined in the Sura e Nahal ayat 59

(An-Nahl (The Bee

يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ
(16:59)

Avoiding all people because of the [supposed] evil of the glad tiding which he has received, (and debating within himself) shall he keep this (child) despite the humiliation (which he feels for it)-or shall he bury it in the ground? Unquestionably, evil is what they decide

دسيسه

Dasiseh is told to the hidden effort which brings loss. There are various definitions are told about it:

So often it is said: this term indicates towards the sins and the ill character as the pious and

virtuous people make themselves noticeable. Whereas the sinners and the spoiled people put themselves out of sight. Therefore it is told that the generous Arabs were erecting their tents in the high locales and in the nights they were lighting the fire so that the poor and needy all over the night and day, to come towards them so that they could favour them. But the miserly, tight fisted and niggard people were erecting their tents in the low lands so that no one could reach them.

At times it is said: it means that the sinners conceal themselves amidst the pious people. Or they conceal their real self, their human entity in the sins and transgressions or they hide from their sins and wrong doing in their real self from the view of the others. Any way it is demonstrating, how the man gets soiled in the sins and the devilish temperaments which is the opposite of the purification. Like this way distinguished the successful and the unsuccessful in the scenes of life. The measure to weigh up these two groups is nothing except the purification of the real self and its growth and the development of the pious soul and obeying the Magnificent God or one must not get polluted in the various sins and transgressions. Here it gets apparent that in a hadis from imam Muhammad Baqir alaihis salam and imam jafr sadiq alaihis salam in the definition of the ayat, it is stated: Protected is one who obeyed and disadvantaged and fruitless is one who transgressed. In fact it defined the result of the moral. :In another narration it is spoken that the prophet when he was reciting the ayat

قَدْ أَفْلَحَ مَنْ رَزَّاهَا

He used to halt and pray in such a manner: O the Provider God bless my inner self its piety, you are the only master of it, purify it as you are the best purifier. These words confirms that, to travel this complicated path and pass this steep and difficult road it is only possible by the support of the Strong and Firm God. That means the steps by the man and the support by the Merciful God. Therefore in another hadis from the prophet peace be upon him in the definition of these two ayaat who said: Protected is the soul which is purified by the Praiseworthy God. Destitute and discouraged is the soul who is removed from every meritorious quality

The points:

1- The connection of the vows of the Noble Quran with the outcome of it

What is the connection among these eleven vows pledged which are extremely important and

full of facts?

It is supposed that the aim of mentioning this fact is from the Honourer God that is: I provided every means of prosperity and affluence. From one angle expressed the luminosity of sun and the brightness of the moon, made fruitful the system of days and nights, regulated the movements and relaxations of you and made the earth in every way, appropriate for you living. From the other angle, I created in your soul all the required abilities, such as, a well aware conscience. And revealed to you the merits and evils of the matters, on that basis you have no shortage, to travel the way of prosperity, with this approach how you do not purify your soul?

And submit yourself to the evil conspiracies of devil.

2- The role of sun in the worldly life

About the sun which is the centre of the solar system and it is the guide and the chief of its stars. They are two discussions; one is an exchange of dialogue about its greatness which we had discussed earlier and the other is the discussion about the abundance and its effects

which can be said as follows:

1- The life of man and the other creatures, in the first place, the man need the heat and light and these two objects of life by the support of this great burning ball perfectly provided and balanced the earth.

2- The entire food material is provided by means of sunlight. Even the creatures live in the depth of the oceans floor; utilize the plants on the ocean's upper level and nurture under the sunlight between the waves of the water and settle down themselves. Or the living creatures that are alive by eating the living creature they too survive by the plants and vegetation who cannot be nurtured without the sunlight.

3- All we observe the colours, beauties and the manifestations in the world of nature. They are connected to the radiation of the sunrays in one way or another. This is proved in the various sciences particularly in the physics.

4- The bountiful rains pour down from the clouds and the clouds are the same vapours created by the radiation of sun upon the ocean's surface. For that reason all the resources of the water that raise by the rain water including the rivers, springs, subterranean canals and the deep wells are created by the blessing of the sunshine.

5- The winds that dutifully performs the alterations of climates and the movements of the clouds, pollination of the plants and they are responsible for the transfer of summer and winter from one place to another, from the hot places to the cold lands. By the effect of the sunrays and the alteration of the temperature, the ranges of lands have been created on the earth. Like this manner they too take the living matter from the sunrays.

6- The material and resources causing energy commonly like waterfalls, the massive dams in the mountainous surroundings, the resources of petroleum and coal, they are entirely attached to the sunshine, If this sun had not been present none of them would have been existing today and the entire movements upon the earth's face would have been coming to rest.

7- The endurance of solar system exists from one means because of balance in the magnetic and defensive power in the sun and from the other side the planets revolving around it. Like this manner the sun had an important role in the protection of these planets in their orbits.

From this entire discussion it is acquired that if the Dominant God in the first vow started by the sun, what is reason behind it.

The same way the moon, the earth's day light and the night's darkness and the earth sphere have an important role in the life of human beings and others for this reason the vows are pledged in their name. More than everything the soul and the body of man is the most .mysterious establishment

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

(91:11)

,Thamud or (Samud tribe)denied (their prophet) because of their transgression

إِذِ انْبَعَثَ أَشْقَاهَا

(91:12)

.(When the wicked man among them went forth (to kill the she-camel

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

(91:13)

And the messenger of Allah [Salih] told them, "(Do not harm) the she-camel of Allah or .(prevent her) from drinking water

فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا

(91:14)

Then they denied him and killed (the she-camel). So their Lord destroyed them because of .their sin, destroying them all alike

وَلَا يَخَافُ عُقْبَاهَا

(91:15)

.For none [of them] had any fear of what might fall its consequence

The definition:

The deadly result of the transgressors

It is mentioned following the forewarning in the previous ayaat about the result of the people who build their inner self unclean and filthy. In these ayaat, in brief and firm vocabulary, as an example of a true historical evident is revealed and the consequence of the transgressing nation of Samud is stated.

.The people of Samud by their transgression denied their prophet and the divine signs

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا

طُغَانٍ, طَغْوَا

Both these terms have the same meaning and it means to trespass the limits. Here by the term trespass it means to break the divine limits and disobey the Beneficent God's commands. The prophet of the nation of Samud was Salih alaihis salam they were the most ancient people of the world, living in a mountainous environment in between the Syria and the Hijaz, the west of present-day Saudi Arabia. They were enjoying an extravagant life, the populated lands with even grounds and the favourable soil ready for agriculture, the royal palaces and the concrete houses. Instead of thanking the bounties of the Majestic God they began to break the divine rules. And raised their heads against their prophet, Salih alaihis salam and mocked harshly the divine signs. At last the Sovereign God destroyed them by the thunderbolt 'a flash of lightning with the accompanying thunder' killed and destroyed them all. Then mentioned a clear example of the tribe of Samud and added: When the most ruthless .transgressor among the tribe, raised up

إِذْ انبَعَثَ أَشْقَاهَا

أَشْقَا

The above term means the most ruthless and stone hearted man. It indicated a man among the people of the Samud tribe who killed the she-camel. A miraculous female camel sent by Benevolent God for the people of Samud. And killing this camel was like the announcement of war against the prophet of Powerful God. According to the statement of the interpreters and the historians the name of this man was Qadar bin Salif.

In some of the narrations, it is mentioned that the prophet Muhammad peace be upon him and his progeny asked hazrat Ali alaihis salam: Who was the most pitiless and brutal man among the ancient people?

He replied: The one who killed the she-camel of the Samud tribe.

The prophet peace be upon him replied: You are right. And who is the most brutal man in recent period?

Hazrat Ali alaihis salam replied: I have no idea, O prophet of Allah.

The great prophet peace be upon him and his family replied: the one who pierce this part of your head, pointing the upper part of the forehead of hazrat Ali alaihis salam.

In the next ayat they explained more about the background of the transgression of Samud or Thamud tribe and add: the prophet peace be upon him told them: Leave the divine she- camel .alone to drink water along the canal and do not disturb her

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا

(91:13)

Here by the messenger of Allah means the prophet Salih alaihis salam the messenger of the Samud tribe and by the divine she camel, it is expressing that this she-camel is not the common animal but it was appeared as the miracle and the valid document proving the claim of prophet Salih alaihis salam . According to the specification of the famous narrations, the above mentioned she-camel emerged from the mountain rock to present the rational miracle before the stubborn deniers and the unbelievers.

From the other ayat of Noble Quran it is evident that hazrat Salih alaihis salam informed them, the drinking water of the town must be divided between the she camel and the people of the tribe. One day the drinking water must be left for the she- camel and the next day for the people. Each of them should drink the water according to their turn and they must not disturb .each other

(Al-Qamar (The Moon

وَنَبِّئُهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ كُلُّ شِرْبٍ مُحْتَضَرٌ

(54:28)

And inform them that the water of the canal is to be shared between the she-camel and people). Each one's right to drink being established (by turns).

Particularly the prophet told them: In the case, if you oppose this divine she-camel, the

.chastisement of the Dominant God will grab your skirt one horrifying day

(Ash-Shu'ara (The Poets

وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ

(26:156)

And do not touch her with harm, lest you be seized by the punishment of a terrible day." In the next ayat it said: this nation was least bothered to pay any heed to the words of this great prophet and his warnings and denied him and killed the she-camel

فَكَذَّبُوهُ فَعَقَرُوهَا

عَقَرُوهَا

The above term means the base and foundation of something. Here it means to eradicate, uproot or killing.

Some stated as well, that it means to chop of the legs of the animal, lower part of the leg and made it to fall down and as a result causes the death of the animal.

The interesting thing is that, the one who killed the she -camel was not more than a person.

The Noble Quran called him as

أَشْقَاهَا

But in the above ayat we observe that it was connected to all the transgressors of the nation of Samud. The term

عَقَرُوهَا

It is indicated in the plural form. This is for the reason that the others too were in some way or another were involved in that crime and shared it. Firstly these sort of plots are commonly planned by the group of people and then by the help of a certain person or a group of persons it move towards its implementation. Secondly as crime is put into practice by the consent and support of others so they too are indirectly involved in that crime.

Hence in the significant and note worthy words of the ameerul momineen Ali alaihis salam we read: Only one person killed the she-camel of Samud but the Most High and Sublime God inflicted all of them in the chastisement. As they all together granted consent to this affair but later that they felt regretful for it. (However at the time when there was not left any possibility of forgiveness it was completely useless to feel penitent for them).

After their stern denial and opposition the Eternal God punished them in such a manner that they got vanished from the earth. There was not left any single sign of them on the surface of earth. Therefore in the continuation of this ayat it is said: Their Lord crushed and destroyed .them for the sin committed by them, flattened and levelled their land

فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنبِهِمْ فَسَوَّاهَا

صاعقه

The above term is the same celestial scream which in short moments created the earth quake and upheaval in their land that the entire buildings collapsed down and got flattened. And their .houses turned out to be their graves

دَمَدَمَ

Sometimes it gives the meaning, to kill and often the total punishment, at times it gives the meaning, to pound and mash or to uproot. So often it gives the meaning of getting enraged and .infuriated or to surround or to enclose

سَوَّاهَا

The above term means, to flatten the houses and their lands which caused by the great celestial scream, thunderbolt and earth quake or it means suddenly to put them to death. They were being equal before the punishment in such a way that not a single person among them got escaped from that phenomenon.

In addition, from this ayat it is evident that their punishment was the result of their sins and according to their wrong deeds and it is the correct justice.

About many nations we read that at the moment of the appearance of punishment, they got regretful and they got ready to repent it. But mysteriously according to many narrations, the people of Samud as observed the signs of the punishment, they began to search the prophet to find and kill him. This proves their depth of transgression and stubborn disobedience that totally wrapped off the scroll of their lives.

Finally in the last ayat to warn firmly those who were moving upon the same path and direction .it is said: And the Mighty and strong God never fear the consequence of this issue

وَلَا يَخَافُ عُقْبَاهَا

There are numerous rulers who have power to punish but fearing the reason of its consequences and fear of the people's reactions and its outcome, for this reason they avoid to execute their power. Or in the correct words, their power is mixed with the weakness and their

knowledge is combined with the ignorance. As they fear that they have no power to face and collate the outcome and effect of their actions.

However the All Powerful God whose knowledge encircled the entire affairs and its consequences and its effects and to counter the outcome of the incident his power is not mixed with weakness. For this reason with all the power and firmness he executes whatever he decides

The transgressors must know that they will reach to the account of their deeds and they are going to face the divine wrath and his extreme rage and they must keep themselves away from .bad deeds

The term below

عُقْبَا

.It means the end and consequence of an affair

:The points

The summary of the Samud tribe

As we are informed, the tribe of Samud were inhabited in the land between the Medina and the Syria (named valley of AlQara). Their religion was idol worshipping and they were sinking in the various sins. Salih alaihis salam the great prophet of Allah raised from among them and tried hard to guide and save them. But they did not left the practise of idol worshipping nor did they have a second look upon their transgressions and sins.

When they demanded the miracle the Glorious God astonishingly and extraordinarily bring forth a she-camel from the rock of the mountain. However to examine the tribe of Samud the Almighty God ordered the people of the village to leave a day, the drinking water only under the free will of she-camel. And the next day the water must be left at the control of the people. The canal of drinking water must be used by the she camel and the tribe according to their turn.

Even in some of the narrations it is stated that the day when they were out of the reach of water that day they were getting abundantly, the milk of the she camel. This splendid miracle still did not lessened their transgression and hostility. They planned to destroy the she-camel and the prophet Salih alaihis salam too as they were finding him as an obstacle in their fascinations and passionate deeds.

The plan of destroying the she-camel was plotted by a very pitiless and ruthless man named Qadaar bin Salif who killed the she camel by giving her hard blows.

In fact this was a declaration of war against the Sovereign God as by killing the she camel which was the miracle of the prophet Salih alaihis salam they wanted to extinguish the light of Guidance. Here hazrat Salih alaihis salam warned them that for three days, they enjoy leisurely, the comforts of their houses and they must be all aware that after three days the divine wrath will be going to grab all of them in its fierce fist, Sura e Hud ayat 65.

These three days was a grace period given to them by the Benevolent God to take the final decision and it was the last chance for the penitence, regret and apology and return back. They not only rejected to repent but their transgression increased much more. Here the divine chastisements descended upon them. The celestial scream crumbled their entire land. All of them fall down upon the ground and died, Sura e Hud 67.

They are destroyed in such a way that their abodes got hushed up and silent as if there had not been the resident of that cities but the Guardian God protected the prophet Salih alaihis salam .and his dutiful companions from the disaster and saved them

The first most cruel and the last most cruel

In fact is there any similarity between Qadaar bin Salif and Abdur rahman bin Muljim Muradi (the assassin of the Ali alaihis salam)? Both of them were not involved in the personal and private hostility even though both of them wanted to extinguish the light of truth, destroy a miracle and the sign from the signs of the Benevolent God. Similarly after the event of punishment regarding the she-camel which encircled the wrong doing tribe of Samud, the Muslims too after the assassination of the infallible Ali A.S. went under the rule of the tyrant .and oppressing Umayyad rulers and witnessed the most painful chastisements

The great divine duty is to polish the real self

As much as the vows of noble Quran on a subject are strong and forceful, it proves that the subject is very important. As we are aware that it has the most of the vows in a single sura of Quran that are empathic. Specifically the vows upon the Magnificent God are repeated three times. At last the matter stopped upon the subject that the well being and salvation of man depends upon the polishing of the real self and the entire deprivations, disappointments and unhappiness depends upon leaving this practise by the people.

This subject is the most important matter of life too. In fact, the above term defined the topic. The man does not achieve the salvation in rolling in the imaginations and false intentions not even in the wealth and accumulation of riches and the high status and it does not depends

upon the deeds of the others (as the Christians believe that the welfare of every person is under the pawn and guaranty of the Jesus Christ) or the personalities like him. But it exists in the pawn of the purifying and uplifting the life and soul in the shadow of the faith and virtuous deeds. The ill-fate, disappointments and collapse of man does not depend upon his unavoidable luck and the predestined and compulsory fate or effect of the activities of this and that person but it only and only happens upon getting polluted in the filth of sins and diversion from the virtues path.

It is stated in the history that Zulekha the wife of the most honoured and powerful minister of Egypt, when Hazrat Yusuf alaihis salam got the possession of the treasures of earth and became the ruler the kingdom of Egypt. She met him and told him: greed, lust and passions turned the kings into slaves. And patience and piety turned the slaves into kings. Hazrat Yusuf alaihis salam approved her words and informed her the divine phrase: The one who follows the piousness and patience, the Generous and Sublime God never waste the reward of the pious people.

Same sense are quoted and expressed in other words: the wife of the Egypt's minister was sitting at the passer-by where the vehicle of hazrat Yusuf A. S used to go by. Zulekha said: Thanks to the Exalted God who made the kings, slaves for their sins and made the slaves, kings for their obedience.

Yea bondage of passions and greed causes slavery for the man. Piety and self purification causes the ruler ship upon the kingdom of existence.

There are the people mostly for the reason of their servitude to the Majestic God reached a status and turned out to be the master the knowledge hereditarily and by the permission of Supeme God, they can influence the happenings of this world and bring into force their extraordinary greatness.

O Mighty God! Support us and be with us to fight the forces of passions and lust.
O the Provident God! By the inspiration you made me aware, what is evil and what is admirable character and bestow upon us the ability to get aware of that inspiration.
O Heavenly God! The plots of devil are mysteriously hidden in the inner self of man, make us .well aware of his plots

Ameen! O God the provider of the universe