

'Mubahila- Imprecation – Eid'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{azwj} the Beneficent, the Merciful. The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Mubahila-Imprecation - Eid’

Mubahila:

Mubahila is an important historical event in which a group of Christians from Najran¹ visited Prophet Muhammad^{sawww} in Medina to renounce Islam. This debate continued until all the arguments given by Prophet Muhammad^{sawww} - against the Christian belief that Prophet Isa^{as} is the son of God- were denied by the Christians. The final step of this involved the Christians being invited for an imprecation by the Prophet Muhammad^{sawww} as per Divine Commands. This event is also referred to in the Holy Quran, in Chapter 3 Verses 59-61:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ {59}

Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ {60}

(This is) the Truth from your Lord, so be not of the disputers [3:60]

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ {61}

So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]

¹ A town located near southwestern Saudi Arabia near the border with Yemen.

A short account of the whole event is highlighted in the Ahadith cited below. Some additional information of the event may be found in Ahadith given in the Appendix:

عم، إعلام الوری قدم على رسول الله ص وفد نجران فيهم بضعة عشر رجلا من أشرافهم و ثلاثة نفر يتولون أمورهم العاقب و هو أميرهم و صاحب مشورتهم الذي لا يصدرون إلا عن رأيه و أمره و اسمه عبد المسيح و السيد و هو ثالمهم و صاحب رحلهم و اسمه الأيهم و أبو حارثة بن علقمة الأسقف و هو حبرهم و إمامهم و صاحب مدارسهم و له فيهم شرف و منزلة و كانت ملوك الروم قد بنوا له الكنائس و بسطوا عليه الكرامات لما يبلغهم من علمه و اجتهاده في دينهم

(It is in the book) 'Alaam Al-Wara' – 'A delegation of Najran arrived to Rasool-Allah^{saww}. (There were) some ten men from the nobles and three persons, their affairs being under Al-Aaqib, their commander. Abdul Maseeh was in charge of their consultations, which they did not implement except upon his view and his orders. Al-Ayham was the chief in charge of their camel and Abu Haris Bin Alqama was the Bishop, and he was their priest and their leader and in charge of their schools, and there was nobility for him among them and a status, and the kings of Rome had built Churches for him and spread the honours upon him when it reached of his knowledge and his striving in their religion.

فلما وجهوا إلى رسول الله جلس أبو حارثة على بغلة و إلى جنبه أخ له يقال له كرز أو بشر بن علقمة يسايره إذ عثرت بغلة أبي حارثة فقال كرز تعس الأبعد يعني رسول الله ص و قال له أبو حارثة بل أنت تعست قال له و لم يا أخي فقال و الله إنه للنبي الذي كنا ننتظر فقال كرز فما يمنعك أن تتبعه

When they headed to Rasool-Allah^{saww}, Abu Haris sat upon a mule and to his left side was a brother of his called Karz or Bishr Bin Alqama. When his mule stumbled, Karz said, 'May the servant be ruined!' – meaning Rasool-Allah^{saww}; and Abu Haris said to him, 'But you will be ruined'. He asked him, 'And why, O my brother?' He said, 'By Allah^{azwj}! He^{saww} is the one whom we had been waiting for'. Karz said, 'So, what prevents you from following him^{saww}?'

فقال ما صنع بنا هؤلاء القوم شرفونا و مولونا و أكرمونا و قد أبوا إلا خلافه و لو فعلت نزعوا منا كل ما ترى فأضمر عليها منه أخوه كرز حتى أسلم ثم مر يضرب راحلته و يقول

معترضا في بطنها جنينها

إليك تغدو قلقا وضيئها

مخالفا دين النصارى دينها.

He said, 'What will these people do with us? They are ennobling us, and befriending us, and honouring us, and they oppose him^{saww}, and if I were to do so (become a Muslim), they will snatch away from us all that you see'. His brother Karz cherished it more than him until he became a Muslim. Then he passed on, striking his camel and saying, (a poem), 'We come to you^{saww} worried, objecting its seed in its belly, opposing the religion of the Christians, its religion'.

فلما قدم على النبي ص أسلم قال فقدموا على رسول الله وقت العصر و في لباسهم الديباج و ثياب الخيرة على هيئة لم يقدم بما أحد من العرب فقال أبو بكر بأبي أنت و أمي يا رسول الله لو لبست حلتك التي أهداها لك قيصر فأرؤك فيها

When he arrived to the Prophet^{saww}, he became a Muslim. He (the narrator) said, ‘They arrived to Rasool-Allah^{saww} at the time of Al-Asr and in their clothes was the brocade- and no one from the Arabs would come forward with clothes of silk upon the body. Abu Bakr said, ‘May my father and my mother be (sacrificed for) you^{saww} O Rasool-Allah^{saww}! If you^{saww} could wear your^{saww} garment which Caesar has gifted to you^{saww}, so they can see you^{saww} in it’.

قال ثم أتوا رسول الله ص فسلموا عليه فلم يرد ع و لم يكلمهم فانطلقوا يتبعون عثمان بن عفان و عبد الرحمن بن عوف و كانا معرفة لهم فوجدوهما في مجلس من المهاجرين فقالوا إن نبيكم كتب إلينا بكتاب فأقبلنا مجيبين له فأتيناه فسلمنا عليه فلم يرد سلامنا و لم يكلمنا فما الرأي

He (the narrator) said, ‘They came to Rasool-Allah^{saww} and greeted to him^{saww}, but he^{saww} did not return (the greeting) and did not speak to them. They went to seek Usman Bin Affan and Abdul Rahman Bin Awf, as they knew them, and found them in a gathering of the Emigrants. They said, ‘Your Prophet^{saww} wrote a letter to us and we came answering to him^{saww}. We went to him^{saww} and greeted him^{saww}, but he^{saww} did not return our greetings and did not speak to us. So, what is the opinion?’

فقال لعلي بن أبي طالب ما ترى يا أبا الحسن في هؤلاء القوم قال أرى أن يضعوا حللهم هذه و خواتيمهم ثم يعودون إليه ففعلوا ذلك فسلموا فرد سلامهم ثم قال و الذي بعثني بالحق لقد أتوني المرة الأولى و إن إيليس لمعهم ثم ساءلوه و دارسوه يومهم

They asked Ali^{asws} Bin Abu Talib^{asws}, ‘What is your^{asws} view, O Abu Al-Hassan^{asws}, regarding these people?’ He^{asws} said: ‘I^{asws} view that you should replace these clothes of yours and your rings, then you return to him^{saww}’. They did that and offered their greetings, and he^{saww} returned their greetings, then said: ‘By the One^{azwj} Who Sent me^{saww} with the Truth! They had come to me^{saww} the first time and Iblees^{la} had clothed them’. Then they asked him^{saww} and learnt from him^{saww}.

و قال الأسف ما تقول في السيد المسيح يا محمد قال هو عبد الله و رسوله قال بل هو كذا و كذا فقال ع بل هو كذا و كذا و فردا فنزل على رسول الله من صدر سورة آل عمران نحو من سبعين آية يتبع بعضها بعضا و فيما أنزل الله إن مثل عيسى عند الله كمثل آدم خلقه من تراب إلى قوله على الكاذبين

And the Bishop said, ‘What are you^{saww} saying regarding the Master, the Messiah^{as}, O Muhammad^{saww}?’ He^{saww} said: ‘He^{as} is a servant of Allah^{azwj} and His^{azwj} Rasool^{as}’. He said, ‘he^{as} is such and such’. He^{asws} said: ‘But he^{as} is such and such’. They argued. Then it was Revealed unto Rasool-Allah^{saww} from the middle of Surah Aal-e-Imran, approximately seventy Verses following each other, and among what Allah^{azwj} Revealed was: **Surely the example of Isa with Allah is like the example of Adam [3:59]** - up to His^{azwj} Words **and make the Curse of Allah to be upon the liars [3:61]**.

فقالوا للنبي ص نباهلك غدا و قال أبو حارثة لأصحابه انظروا فإن كان محمد غدا بولده و أهل بيته فاحذروا مباهلته و إن غدا بأصحابه و أتباعه فباهلوه.

They said to the Prophet^{saww}, 'We shall imprecate with you^{saww} tomorrow', and Abu Haris said to his companions, 'Look, if Muhammad^{saww} comes with his^{saww} children and family members, then be cautious of imprecating with him^{saww}, and if he^{saww} comes with his^{saww} companions and his^{saww} followers, then imprecate with him^{saww}'.

قَالَ أَبَانُ حَدَّثَنِي الْحُسَيْنُ بْنُ دِينَارٍ عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: عَدَا رَسُولُ اللَّهِ آخِذًا بِيَدِ الْحَسَنِ وَ الْحُسَيْنِ تَتَّبَعُهُ فَاطِمَةُ وَ بَيْنَ يَدَيْهِ عَلِيٌّ وَ عَدَا الْعَاقِبُ وَ السَّيِّدُ بَابْنَيْنِ عَلَى أَحَدِهِمَا دُرَّتَانِ كَأَنَّهُمَا بَيْضَتَا حَمَامٍ فَحَفُّوا بِأَبِي حَارِثَةَ فَقَالَ أَبُو حَارِثَةَ مَنْ هَؤُلَاءِ مَعَهُ قَالُوا هَذَا ابْنُ عَمِّهِ زَوْجُ ابْنَتِهِ وَ هَذَا ابْنُ ابْنَتِهِ وَ هَذِهِ بِنْتُهُ أَعْرَأَ النَّاسِ عَلَيْهِ وَ أَفْرَأَهُمْ إِلَى قَلْبِهِ

Aban said, 'It was narrated to me by Al Husayn Bin Dinar, from Al Hassan Al Basry who said,

'Rasool-Allah^{saww} came holding the hands of Al-Hassan^{asws} and Al-Husayn^{asws}, followed by (Syeda) Fatima^{asws}, and Ali^{asws} was in front of him^{saww}, and Al-Aaqib and the chief came with two sons, upon one of them were two armours as if they were two white pigeons, and they whispered with Abu Haris. Abu Haris said, 'Who are they^{asws} with him^{saww}?' They said, 'This one is his^{saww} cousin^{asws} husband of his^{saww} daughter^{asws}, and these two are sons^{asws} of his^{saww} daughter^{asws}, and this is his^{saww} daughter^{asws}, the dearest of the people to him^{saww} and closest to his^{saww} heart'.

وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَحَنَّا عَلَى رُكْبَتَيْهِ فَقَالَ أَبُو حَارِثَةَ جَنَّا وَ اللَّهُ كَمَا جَنَّا الْأَنْبِيَاءَ لِلْمُبَاهَلَةِ فَكَعَّ وَ لَمْ يُقَدِّمْ عَلَى الْمُبَاهَلَةِ فَقَالَ لَهُ السَّيِّدُ اذْنُ يَا بَا حَارِثَةَ لِلْمُبَاهَلَةِ فَقَالَ لَا إِنِّي لَأَرَى رَجُلًا جَرِيئًا عَلَى الْمُبَاهَلَةِ وَ أَنَا أَخَافُ أَنْ يَكُونَ صَادِقًا فَلَا يَحُولُ وَ اللَّهُ عَلَيْنَا الْحَوْلُ وَ فِي الدُّنْيَا نَصْرَانِيٌّ يَطْعُمُ الْمَاءَ

Rasool-Allah^{saww} came and knelt upon his^{saww} knees. Abu Haris said, 'By Allah^{azwj}, he^{saww} knelt just as the Prophets^{as} tend to kneel for the imprecation'. He paused and did not go ahead upon the imprecation. The chief said to him, 'Approach, O Abu Haris, for the imprecation'. He said, 'No, I see a man bold upon the imprecation and I fear that he^{saww} would happen to be truthful, so by Allah^{azwj}, a year will not pass upon us in the world and the Christians would not be eating and drinking'.

قَالَ وَ كَانَ نَزَلَ الْعَذَابُ مِنَ السَّمَاءِ لَوْ بَاهَلُوهُ فَقَالُوا يَا أَبَا الْقَاسِمِ إِنَّا لَا نُبَاهِلُكَ وَ لَكِنْ نُصَالِحُكَ فَصَالِحُهُمْ رَسُولُ اللَّهِ عَلَى أَلْفِي حُلَّةٍ مِنْ حُلَلِ الْأَوَاقِيِّ فِيمَهُ كُلُّ حُلَّةٍ أَرْبَعُونَ دِرْهَمًا جِيَادًا وَ كَتَبَ لَهُمْ بِذَلِكَ كِتَابًا وَ قَالَ لِأَبِي حَارِثَةَ الْأَسْفُفُفَ لَكَأَنِّي بِكَ قَدْ ذَهَبْتَ إِلَى رَحْلِكَ وَ أَنْتَ وَسَنَانُ فَجَعَلْتَ مُقَدَّمَهُ مُؤَخَّرَهُ فَلَمَّا رَجَعَ قَامَ يُرْحَلُ رَاحِلَتَهُ فَجَعَلَ رَحْلَهُ مَقْلُوبًا فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص.

He (the narrator) said, 'And the Punishment would have descended from the sky if they had imprecated with him^{saww}. They said, 'O Abu Al-Qasim^{saww}! We will not imprecate with you^{saww}, but we shall reconcile with you^{saww}'. Rasool-Allah^{saww} reconciled with them upon the two thousand garments from the new Al-Awaqy garments, the value of each garment being forty Dirhams, and he^{saww} wrote out a letter for them and said to Abu Haris the

Bishop: ‘It is as if I^{saww} am with you and you have gone to your ride and you are sleeping, and I^{saww} went to its front and its back’. When he returned to prepare his ride, his ride he came to (started) turning back and said, ‘I testify that Muhammad^{saww} is a Rasool^{saww} of Allah^{azwj}’.²

Who did Rasool Allah^{saww} take with him^{saww} for Imprecation?

ما، الأمايلي للشيخ الطوسي أبو عمرو عن ابن عقدة عن محمد بن أحمد بن الحسين عن أبيه عن هاشم بن المنذر عن الحارث بن الحُصَيْنِ عَنْ أَبِي صَادِقٍ عَنْ رِبْعَةَ بْنِ نَاجِدٍ عَنْ عَلِيِّ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص حِينَ خَرَجَ لِمُبَاهَلَةِ النَّصَارَى فِي وَ بِفَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ رِضْوَانُ اللَّهِ عَلَيْهِمْ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Muhammad Bin Ahmad Bin Al Husayn, from his father, from Hashim Bin Al Munzir, from Al Haris Bin Al Husayn, from Abu Sadiq, from Rabie Bin Najid,

‘From Ali^{asws}: ‘When Rasool-Allah^{saww} went out for imprecation with the Christians, he^{saww} came out with me^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}, may Allah^{azwj} be Pleased with them^{asws}’.³

ما، الأمايلي للشيخ الطوسي أبو عمرو وَ ابْنُ الصَّلْتِ مَعاً عَنِ ابْنِ عُقْدَةَ عَنِ أَحْمَدَ بْنِ يَحْيَى عَنِ يَعْقُوبَ بْنِ يُوسُفَ الصَّبِيِّ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ هِلَالِ بْنِ أُتُوبَ عَنِ عَبْدِ الْكَرِيمِ عَنِ أَبِي أُمَيَّةَ عَنِ مُجَاهِدِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ مِنَ الَّذِينَ أَرَادَ رَسُولُ اللَّهِ ص أَنْ يُبَاهِلَ بِهِمْ قَالَ عَلِيُّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَنْفُسُ النَّبِيِّ ص وَ عَلِيُّ ع.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro and Ibn Al Salt both together from Ibn Uqada, from Ahmad Bin Yahya, from Yaqoub Bin Yusuf Al Zahy, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Abdul Kareem, from Abu Umayya, from Mujahid who said,

‘I said to Ibn Abbas, ‘Who are the ones whom Rasool-Allah^{saww} wanted to imprecate with them?’ He said, ‘Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the (word) **‘yourselves [3:61]’** (refers to) the Prophet^{saww} and Ali^{asws}’.⁴

ما، الأمايلي للشيخ الطوسي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الصَّائِعِ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ السَّرَّاجِ عَنِ قُتَيْبَةَ بْنِ سَعِيدٍ عَنِ حَاتِمِ بْنِ بُكَيْرِ بْنِ يَسَارٍ عَنِ عَامِرِ بْنِ سَعْدٍ عَنِ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ نَدَعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ فَاطِمَةَ وَ حَسَنًا وَ حُسَيْنًا ع وَ قَالَ اللَّهُمَّ هَؤُلَاءِ أَهْلُ بَيْتِي.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Muhammad Bin Ahmad Bin Abu Al Fawaris, from Ahmad Bin Muhammad Al Saig, from Muhammad Bin Is’haq Al Sarraj, from Quteyba Bin Saeed, from Hatim, from Bukeyr Bin Yasaar, from Aamir Bin Sa’ad, from his father who said,

² Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 1

³ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 2

⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 3

‘When this Verse was Revealed: **Come, let us call our sons and your sons [3:61]**, Rasool-Allah^{saww} called Ali^{asws}, and (Syeda) Fatima^{asws}, and Hassan^{asws} and Husayn^{asws} and said: ‘O Allah^{azwj}! They are the people^{asws} of my^{saww} Household’.⁵

قَب، المَنَاقِب لابن شهرآشوب تَفْسِيرُ ابْنِ عَبَّاسٍ وَ قَتَادَةَ وَ مُجَاهِدٍ وَ ابْنِ جُبَيْرٍ وَ الْكَلْبِيِّ وَ الْحَسَنَ وَ أَبِي صَالِحٍ وَ الْقَزْوِينِيَّ وَ الْمَعْرِيَّ وَ الْوَالِيَّ وَ فِي صَحِيحِ مُسْلِمٍ وَ شَرْفِ الْحَرْكُوشِيِّ وَ اعْتِقَادِ الْأَشْهَبِيِّ فِي قَوْلِهِ تَعَالَى وَ نِسَاءَنَا وَ نِسَاءَكُمْ كَانَتْ فَاطِمَةُ ع فَفَطُّ- وَ هُوَ الْمَرْوِيُّ عَنِ الصَّادِقِ وَ سَائِرِ أَهْلِ الْبَيْتِ ع

(The books) ‘Al-Manaqib’ of Ibn Shehr Ashub, Tafseer Ibn Abbas, and Qatadah, and Mujahid, and Ibn Jubeyr, and Kalby, and Al-Hassan, and Abu Salih, and Al-Qazruni, and Al-Magribi, and Al-Walie, and in Saheeh Muslim, and Sharaf Al-Kharkushi, and Itiqad Al-Ashnahi, - regarding the Words of the Exalted: **and our women and your women, [3:61]**, it was (Syeda) Fatima^{asws} only – and it is reported from Al-Sadiq^{asws} and the rest of the People^{asws} of the Household’.⁶

فَر، تَفْسِيرِ فِرَاتِ بْنِ إِبْرَاهِيمِ الْحُسَيْنِيِّ بْنِ سَعِيدٍ مُعْتَمَدًا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى أَبْنَاءَنَا وَ أَبْنَاءَكُمْ الْحَسَنُ وَ الْحُسَيْنُ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ رَسُولُ اللَّهِ ص وَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ نِسَاءَنَا وَ نِسَاءَكُمْ فَاطِمَةُ الرَّهْرَاءِ ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn bin Saeed transmitting from Abu Ja’far^{asws} regarding the Words of the Exalted: **our sons and your sons [3:61]** – Al Hassan^{asws} and Al Husayn^{asws}; **and ourselves and yourselves [3:61]** – Rasool-Allah^{saww} and Ali^{asws}.⁷

Background to Imprecation:

The following Holy Verses (3:59-61) were revealed regarding ‘Mubahila/Imprecation’:

عَنْ ابْنِ عَبَّاسٍ وَ قَتَادَةَ وَ الْحَسَنَ فَلَمَّا دَعَاهُمْ رَسُولُ اللَّهِ ص إِلَى الْمَبَاهِلَةِ اسْتَنْظَرُوهُ إِلَى صَبِيحَةِ غَدٍ مِنْ يَوْمِهِمْ ذَلِكَ فَلَمَّا رَجَعُوا إِلَى رِحَالِهِمْ قَالَ لَهُمُ الْأَسْقَفُ انظروا محمداً في غد فإن غدا بولده وأهله فاحذروا مباہلته وإن غدا بأصحابه فباہلوه فإنه على غير شيء

From Ibn Abbas and Qatadah and Al-Hassan – When Rasool-Allah^{saww} called them to ‘المباهلة’ (the imprecation) they made him^{saww} wait until the next morning. When they returned to their rides, the Bishop said to them, ‘Look at Muhammad^{saww} in the morning, if he^{saww} comes with his^{saww} children and his^{saww} family then be cautious of imprecating with him^{saww}, and if he^{saww} comes with his^{saww} companions, then imprecate with him^{saww}, for he^{saww} is upon another thing.

⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 4

⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 11

⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 14

فلما كان من الغد جاء النبي ص آخذا بيد علي بن أبي طالب ع و الحسن و الحسين ع بين يديه يمشيان و فاطمة ع تمشي خلفه و خرج النصارى يقدمهم أسقفهم فلما رأى النبي قد أقبل بمن معه سأل عنهم فقيل له هذا ابن عمه و زوج ابنته و أحب الخلق إليه و هذان ابنا بنته من علي و هذه الجارية بنته فاطمة أعز الناس عليه و أقرهم إليه

When it was the next morning, the Prophet^{sawww} came having grasped the hand of Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} were walking in front of him^{sawww}, and (Syeda) Fatima^{asws} was walking behind him^{sawww}. The Christians came out with their Bishop in front of them. When he saw the Prophet^{sawww}, he asked about those^{asws} whom the Prophet^{sawww} had come with. It was said to him, 'This one is his^{sawww} cousin and husband of his^{sawww} daughter and the most beloved of the people to him^{sawww}, and these two are sons^{asws} of his^{sawww} daughter^{asws} from Ali^{asws}, and this girl is his^{sawww} daughter^{asws} (Syeda) Fatima^{asws}, the dearest of the people to him^{sawww} and closest to him^{sawww}'.

و تقدم رسول الله فجننا على ركبته فقال أبو حارثة الأسقف جثا و الله كما جثا الأنبياء للمباهلة فرجع و لم يقدم على المباهلة فقال له السيد ادن يا حارثة للمباهلة قال لا إني لأرى رجلا جريئا على المباهلة و أنا أخاف أن يكون صادقا و لئن كان صادقا لم يحل علينا الحول و الله و في الدنيا نصراني يطعم الماء

And Rasool-Allah^{sawww} came forward and kneeled upon his^{sawww} knees. Abu Haris the Bishop said, 'By Allah^{azwj}! He^{sawww} knelt just as the Prophets^{as} tend to kneel for the imprecation'. So, he returned and did not come forward for the imprecation. The chief said to him, 'Approach, O Haris, for the imprecation'. He said, 'No, I see a man who is bold upon the imprecation and I fear that he^{sawww} would happen to be truthful, and if he^{sawww} was truthful, then the year would not turn upon us, by Allah^{azwj}, and in the world there would be any Christian eating (and drinking) the water'.

فقال الأسقف يا أبا القاسم إنا لا نباهلك و لكن نصالحك فصالحنا على ما نهض به فصالحهم رسول الله على ألفي حلة من حلال الأوقاي قيمة كل حلة أربعون درهما فما زاد أو نقص فعلى حساب ذلك و على عارية ثلاثين درعا و ثلاثين رحا و ثلاثين فرسا إن كان باليمن كيد و رسول الله ص ضامن حتى يؤديها و كتب لهم بذلك كتابا

The Bishop said, 'O Abu Al-Qasim^{sawww}! We will not imprecate with you^{sawww}, but we shall reconcile (with) what we can withstand'. So, Rasool-Allah^{sawww} reconciled upon the thousand garments from Al-Awaqy garments, the value of each garment being forty Dirhams. So whatever increases or decreases, it would be upon the accounting of that, and upon the weapons; thirty armours, and thirty spears, and thirty horses even though these may be at Yemen, and Rasool-Allah^{sawww} was a guarantor until it is performed, and he^{sawww} wrote out an agreement for them with that.

و روي أن الأسقف قال لهم إني لأرى وجوها لو سألوا الله أن يزيل جبلا من مكانه لأزاله فلا تبتهلوا فتهلكوا و لا يبقى على وجه الأرض نصراني إلى يوم القيامة

And it is reported that the Bishop said to them, 'I see such faces, if they were to ask Allah^{azwj} to move a mountain from its place, He^{azwj} would Move it, so do not imprecate for you will be

destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah’.

و قال النبي ص و الذي نفسي بيده لو لاعتوني لمسحوا فردة و خنازير و لاضطرم الوادي عليهم نارا و لما حال الحول على النصرارى حتى هلكوا كلهم قالوا فلما رجع وفد نجران لم يلبث السيد و العاقب إلا يسيرا حتى رجعا إلى النبي ص و أهدى العاقب له حلة و عصا و قدحا و نعلين و أسلما.

And the Prophet^{saww} said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! If they had cursed me^{saww}, they would have been morphed into monkeys and pigs and the valley would rain fire upon them, and a year would not pass by upon them until they would be destroyed, all of them!’ They said, ‘When the delegation of Najran returned, the chief and Al-Aqib did not wait except for a little while until they both returned to the Prophet^{saww} and Al-Aqib gifted him^{saww} a garment, and a stick, and a cup, and two slippers, and they both became Muslims.

قَوْلُ النَّبِيِّ ص ابْتِنَايَ هَذَانِ إِمَامَانِ قَامَا أَوْ قَعَدَا.

The words of the Prophet^{saww}: ‘These two (Al-Hassan^{asws} and Al-Husayn^{asws}) are two Imams^{asws}, whether they^{asws} are standing (in battle) or sitting (in Taqiyyah)’.

أَنَّ النَّبِيَّ ص قَالَ: فَاطِمَةُ بَضْعَةٌ مِنِّي يُرِيْنِي مَا رَابَتْهَا.

The Prophet^{saww} said: ‘Fatima^{asws} is a part of me^{saww}. Allah^{azwj} Nourished me^{saww} (with) what nourished her^{asws}, (with).

وَ قَالَ: إِنَّ اللَّهَ يَعْضَبُ لِعَضَبِ فَاطِمَةَ وَ يَرْضَى لِرِضَاهَا.

And he^{saww} said: ‘Allah^{azwj} is Angered to an anger of (Syeda) Fatima^{asws} and is Pleased to her^{asws} pleasure’.

وَ قَدْ صَحَّ عَنْ حُدَيْفَةَ أَنَّهُ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ أَتَانِي مَلَكٌ فَبَشَّرَنِي أَنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ وَ نِسَاءِ أُمَّتِي.

And it has held good from Huzeyfa that he said, ‘I heard the Prophet^{saww} saying: ‘An Angel came to me^{saww} and gave me^{saww} the glad tidings that (Syeda) Fatima^{asws} is the Chieftess of the women of the inhabitants of the Paradise and womenfolk of my^{saww} community’.

وَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ قَالَتْ أَسَرَّ النَّبِيُّ ص إِلَى فَاطِمَةَ شَيْئاً فَصَحِيحَتْ فَسَأَلْتُهَا قَالَتْ قَالَ لِي أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ فَصَحِيحَتْ لِدَلِكِ.

And from Al-Shaby, from Amsrouq, from Ayesha who said, ‘The Prophet^{saww} divulged a secret to (Syeda) Fatima^{asws} of something, and she^{asws} laughed. She^{asws} said: ‘He^{saww} said to me^{asws}: ‘Are you^{asws} not pleased that you^{asws} happen to be the Chieftess of the women of this community, or women of the Momineen?’ So I^{asws} laughed at that’.

مَا صَحَّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْضِ أَصْحَابِهِ فَقَالَ لَهُ قَائِلٌ فَعَلَيْكَ فَقَالَ إِنَّمَا سَأَلْتَنِي عَنِ النَّاسِ وَ لَمْ تَسْأَلْنِي عَنْ نَفْسِي ..

He^{saww} was asked about one of his^{saww} companions, what holds good from the Prophet^{saww}? A speaker said to him^{saww}, ‘So, Ali^{asws}?’ He^{saww} said: ‘But rather you asked me^{saww} about the people and did not ask me^{saww} about my^{saww} self’.

وَقَوْلُهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُبْغِضُوا عَلِيًّا فَإِنَّهُ مِنِّي وَأَنَا مِنْهُ وَإِنَّ النَّاسَ خُلِقُوا مِنْ شَجَرٍ شَتَّى وَ خُلِقْتُ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ.

And his^{saww} words to Bureyda: ‘Do not hate Ali^{asws} for he^{asws} is from me^{saww} and I^{saww} am from him^{saww}, and that the people have been Created from various trees (of lineages) while I^{saww} and Ali^{asws} have been Created from one tree (lineage)’.

وَرُوي أَنَّهُ لَمَّا دَعَاهُمْ إِلَى الْمُبَاهَلَةِ قَالُوا حَتَّى نَرْجِعَ وَ نَنْظُرَ فَلَمَّا تَخَالَفُوا قَالُوا لِلْعَاقِبِ وَ كَانَ ذَا رَأْيِهِمْ يَا عَبْدَ الْمَسِيحِ مَا تَرَى فَقَالَ وَ اللَّهُ لَقَدْ عَرَفْتُمْ يَا مَعْشَرَ النَّصَارَى أَنَّ مُحَمَّدًا نَبِيٌّ مُرْسَلٌ وَ لَقَدْ جَاءَكُمْ بِالْفَصْلِ مِنْ أَمْرِ صَاحِبِكُمْ وَ اللَّهُ مَا بَاهِلُ قَوْمٍ نَبِيًّا قَطُّ فَعَاشَ كِبِيرُهُمْ وَ لَا تَبَتْ صَغِيرُهُمْ وَ لَئِنْ فَعَلْتُمْ لَتَهْلِكُنَّ فَإِنْ أَبَيْتُمْ إِلَّا الْإِقَامَةَ عَلَى مَا أَنْتُمْ عَلَيْهِ فَوَادِعُوا الرَّجُلَ وَ انصَرِفُوا إِلَى بِلَادِكُمْ

And it is reported that when he^{saww} called them to the imprecation, they said, ‘Until we return and consider’. When they were alone, they said to Al-Aqib, and he was with their view, ‘O servant of the Messiah! What is your view?’ He said, ‘By Allah^{azwj}, I have recognised them^{asws}. O community of Christians! Surely, Muhammad^{saww} is a Sent Prophet^{saww}, and he^{saww} has come to you with the decisiveness from the matter of your master. By Allah^{azwj}! No people have imprecated with a Prophet^{as} at all and their elders have lived nor their young ones affirmed, and if you were to do so, you will be destroyed, and if you refuse then your Religion will survive and the standing upon what you are upon. So bid farewell to the (holy) man^{saww} and leave to go to your cities’.

فَأَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ قَدْ عَدَا مُحْتَضِنًا الْحُسَيْنَ آخِذًا بِيَدِ الْحُسَيْنِ وَ فَاطِمَةَ تَمْسِي خَلْفَهُ وَ عَلِيٌّ خَلْفَهَا وَ هُوَ يَقُولُ إِذَا أَنَا دَعَوْتُ فَأَمَّنُوا

They came to Rasool-Allah^{saww} and he^{saww} had come carrying Al-Husayn^{asws}, grabbing a hand of Al-Hassan^{asws}, and (Syeda) Fatima^{asws} walking behind him^{saww} and Ali^{asws} being behind her^{asws}, and he^{saww} was saying: ‘When I^{saww} supplicate then you^{asws} all say ‘Ameen’.

فَقَالَ أَسْتَفْتُ بَجْرَانَ يَا مَعْشَرَ النَّصَارَى إِيَّيَّ لَأَرَى وَجْهًا لَوْ شَاءَ اللَّهُ أَنْ يُزِيلَ جَبَلًا مِنْ مَكَانِهِ لِأَنَّهُ لَمَّا فَلا تَبَاهِلُوا فَتَهْلِكُوا وَ لَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ نَصْرَانِيٌّ إِلَى يَوْمِ الْقِيَامَةِ

The Bishop of Najran said, ‘O community of Christians! I see such faces, if they^{asws} so desire for Allah^{azwj} to move a mountain from its place, He^{azwj} would Move it, due to these, so do not imprecate, you will be destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah’.

فَقَالُوا يَا أَبَا الْقَاسِمِ رَأَيْنَا أَنْ لَا نُبَاهِلَكَ وَ أَنْ نُفْرِكَ عَلَى دِينِكَ وَ نُنْبِتَ عَلَى دِينِنَا فَقَالَ فَإِنْ أَبَيْتُمْ الْمُبَاهِلَةَ فَأَسْلِمُوا يَكُنْ لَكُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ فَأَبَوْا

They said, ‘O Abu Al-Qasim^{saww}! We view that we should not imprecate with you^{saww} and that we acknowledge you^{saww} upon your^{saww} Religion and we shall be upon our Religion’. He^{saww} said: ‘So, if you are refusing the imprecation, then become Muslims, there would happen to be for you what is for the Muslims and against you what is against them’. They refused.

قَالَ فَإِنِّي أَنَا جِزُّكُمْ فَقَالُوا مَا لَنَا بِحَرْبِ الْعَرَبِ طَاقَةٌ وَ لَكِنْ نُصَالِحُكَ عَلَى أَنْ لَا تَعُزُّونَا وَ لَا تُخَيِّفَنَا وَ لَا تُرَدِّنَا عَنْ دِينِنَا عَلَى أَنْ نُؤَدِّيَ إِلَيْكَ كُلَّ عَامٍ أَلْفَ حُلَّةٍ أَلْفٌ فِي صَفَرٍ وَ أَلْفٌ فِي رَجَبٍ وَ ثَلَاثِينَ دِرْعًا عَادِيَةً مِنْ حَدِيدٍ

He^{saww} said: ‘Then I^{saww} shall overcome you all’. They said, ‘There is no strength for us to battle the Arabs, but we shall reconcile with you^{saww} upon that you^{saww} will not battle us nor return us from our Religion upon that we shall give to you^{saww}, every year, two thousand garments – a thousand during Safar and a thousand during Rajab, and thirty state of the art iron shields’.

فَصَالِحُهُمْ عَلَى ذَلِكَ وَ قَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ الْهَلَكَ قَدْ تَدَلَّى عَلَى أَهْلِ بَجْرَانَ وَ لَوْ لَاعْتُوا لَمَسِخُوا قِرْدَةً وَ حَنَازِيرَ وَ لَأَضْطَرَمَّ عَلَيْهِمُ الْوَادِي نَارًا وَ لَأَسْتَأْصَلَ اللَّهُ بَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرُ عَلَى رُؤُوسِ الشَّجَرِ وَ لَمَّا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى يَهْلِكُوا.

He^{saww} reconciled with them upon that and said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! The destruction had dangled upon the people of Najran, and if they had cursed me^{saww}, they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah^{azwj} would have Eradicated Najran and Destroyed it to the extent of the bird upon the top of the tree, a year would not have passed by upon the Christians until they would have been destroyed’.

وَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ وَ عَلَيْهِ مِرْطٌ مُرَحَّلٌ مِنْ شَعْرِ أَسْوَدٍ فَجَاءَ الْحَسَنُ فَأَدْخَلَهُ ثُمَّ جَاءَ الْحُسَيْنُ فَأَدْخَلَهُ ثُمَّ فَاطِمَةُ ثُمَّ عَلِيٌّ ثُمَّ قَالَ إِنَّمَا يُرِيدُ اللَّهُ لِيُدْهِبَ عَنْكُمْ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا.

And from Ayesha – Rasool-Allah^{saww} went out and upon him^{saww} was a cloak made of black hair with prints of camel. Al-Hassan^{asws} came and he^{saww} entered him^{asws} into it, then Al-Husayn^{asws} came, and he^{saww} entered him^{asws} into it, then (Syeda) Fatima^{asws}, then Ali^{asws}. Then he^{saww} said: **‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]’**.

قَوْلُهُ ع مَنْ أَرَادَ أَنْ يَرَى آدَمَ فِي عِلْمِهِ وَ نُوحًا فِي طَاعَتِهِ وَ إِبْرَاهِيمَ فِي خَلْتِهِ وَ مُوسَى فِي قُرْبَتِهِ وَ عِيسَى فِي صَفْوَتِهِ فَلْيَنْظُرْ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

His^{saww} words: ‘One who wants to see Adam^{as} in his^{as} knowledge, and Noah^{as} in his^{as} obedience, and Ibrahim^{as} in his^{as} mannerisms, and Musa^{as} in his^{as} proximity, and Isa^{as} in his^{as} description, then let him look at Ali^{asws} Bin Abu Talib^{asws}’.

Tolerance of Rasool Allah^{saww} towards Christians

فس، تفسير القمي أبي عني النضر عن ابن سينان عن أبي عبد الله ع أن نصارى نجران لما وفدوا على رسول الله و كان سيدهم الأهتَم و العاقب و السيّد و حضرت صلواتهم فأقبلوا يضربون بالنائوس و صلوا فقال أصحاب رسول الله يا رسول الله هذا في مسجديك فقال دعوهم

Tafseer Qummi – ‘My father, from Al Nazar, from Ibn Sinan,

‘From Abu Abdullah^{asws}: ‘When the Christians of Najran sent a delegation to Rasool-Allah^{saww}, and their chiefs were Al-Ahtam and Al-Aaqib and Al-Seyyid, and their prayer time presented, they went on to ring the bells and prayed. The companions of Rasool-Allah^{saww} said, ‘O Rasool-Allah^{saww}! This (is happening) in your^{saww} Masjid?’ He^{saww} said: ‘Leave them’.

فَمَا فَرَعُوا دَنُوا مِنْ رَسُولِ اللَّهِ فَقَالُوا إِلَى مَا تَدْعُو فَقَالَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ ص وَ أَنَّ عَيْسَى عَبْدٌ مَخْلُوقٌ يَأْكُلُ وَ يَشْرَبُ وَ يُحْدِثُ قَالُوا فَمَنْ أَبُوهُ فَتَنَزَلَ الْوَحْيُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ قُلْ هُمْ مَا يَقُولُونَ فِي آدَمَ أ كَانَ عَبْدًا مَخْلُوقًا يَأْكُلُ وَ يَشْرَبُ وَ يُحْدِثُ وَ يَنْكِحُ فَسَأَلَهُمُ النَّبِيُّ ص فَقَالُوا نَعَمْ فَقَالَ فَمَنْ أَبُوهُ فَبَقُوا سَاقِئِينَ

When they were free, they came near Rasool-Allah^{saww} and said, ‘What are you^{saww} calling to?’ He^{saww} said: ‘To the testimony that there is no god except Allah^{azwj} and I^{saww} am Rasool^{saww} of Allah^{azwj}, and that Isa^{as} is a Created being, eating and drinking and excreted’. They said, ‘Yes, so who is his^{as} father?’ The Revelation descended unto Rasool-Allah^{saww}: ‘Say to them, ‘What are you saying regarding Adam^{as}, was he^{as} a Created servant, eating and drinking and excreted, and marrying?’ The Prophet^{saww} asked them. They said, ‘Yes’. He^{saww} said: ‘So who is his^{as} father?’ They remained silent.

فَأَنْزَلَ اللَّهُ إِنَّ مَثَلَ عَيْسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ الْآيَةَ إِلَى قَوْلِهِ فَتَجَعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَقَالَ رَسُولُ اللَّهِ ص فَبَاهِلُونِي إِنْ كُنْتُ صَادِقًا أَنْزَلَتِ اللَّعْنَةُ عَلَيْكُمْ وَ إِنْ كُنْتُ كَاذِبًا أَنْزَلْتُ عَلَيَّ فَقَالُوا أَنْصَفْتَ فَتَوَاعَدُوا لِلْمُبَاهَلَةِ

Allah^{azwj} Revealed: **Surely the example of Isa with Allah is like the example of Adam [3:59] - up to His^{azwj} Words and make the Curse of Allah to be upon the liars [3:61].** Rasool-Allah^{saww} said: ‘Then imprecate me^{saww}. If I^{saww} am truthful the Curse would be upon you, and if you are truthful it would befall upon me^{saww}’. They said, ‘You are being fair’, and they made an appointment for the imprecation.

فَلَمَّا رَجَعُوا إِلَى مَنَازِلِهِمْ قَالَ رُسُلُهُمُ السَّيِّدُ وَ الْعَاقِبُ وَ الْأَهْتَمُ إِنْ بَاهَلْنَا بِقَوْمِهِ بَاهَلْنَا فَإِنَّهُ لَيْسَ بِنَبِيِّ وَ إِنْ بَاهَلْنَا بِأَهْلِ بَيْتِهِ خَاصَّةً فَلَا بُبَاهِلَهُ فَإِنَّهُ لَا يُقَدِّمُ عَلَى أَهْلِ بَيْتِهِ إِلَّا وَ هُوَ صَادِقٌ

When they returned to their houses, their chiefs Al-Seyyid, and Al-Aaqib and Al-Ahtam said, ‘If he^{saww} imprecates us with his^{saww} people, imprecate with him^{saww} for he^{saww} isn’t a Prophet^{saww}, and if he^{saww} imprecates with us with his^{saww} family members in particular, then do not imprecate with him^{saww}, for he^{saww} would not place his^{saww} family ahead unless he^{saww} was truthful’.

فَلَمَّا أَصْبَحُوا جَاءُوا إِلَى رَسُولِ اللَّهِ ص وَ مَعَهُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ ع فَقَالَ النَّصَارَى مَنْ هَؤُلَاءِ فَقِيلَ لَهُمْ هَذَا ابْنُ عَمِّهِ وَ وَصِيِّهِ وَ خَتْنَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هَذِهِ ابْنَتُهُ فَاطِمَةُ وَ هَذَانِ ابْنَاهُ الْحُسَيْنُ وَ الْحُسَيْنُ

When it was morning, they came to Rasool-Allah^{saww} and with him^{saww} were Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}. The Christians said, ‘Who are they^{asws}?’ It was said to them, ‘This is his^{saww} cousin^{asws} and his^{saww} successor^{asws} and his^{saww} son-in-law Ali^{asws} Bin Abu Talib^{asws}, and this is his^{saww} daughter^{asws} (Syeda) Fatima^{asws}, and these two are his^{saww} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}’.

فَقَرَفُوا وَ قَالُوا لِرَسُولِ اللَّهِ ص نُعْطِيكَ الرِّضَا فَأَعْفِنَا عَنِ الْمُبَاهَلَةِ فَصَالِحُهُمْ رَسُولُ اللَّهِ ص عَلَى الْجِزْيَةِ وَ انْصَرَفُوا.

They dispersed and said to Rasool-Allah^{saww}, ‘We shall give you^{saww} the pleasing (tribute), so excuse us from the imprecation’. He^{saww} reconciled with them upon the tribute and they left”.⁸

يَج، الخرائج و الجرائح رُوي أَنَّهُ لَمَّا قَدِمَ وَفَدُ نَجْرَانَ دَعَا النَّبِيَّ ص الْعَاقِبَ وَ الطَّيِّبَ رَئِيسِيهِمْ إِلَى الْإِسْلَامِ فَقَالَا أَسْلَمْنَا قَبْلَكَ فَقَالَ كَذَبْتُمَا بِمَنْعُكُمَا مِنْ ذَلِكَ حُبِّ الصَّلِيبِ وَ شُرْبِ الْخَمْرِ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that when the delegation of Najran arrived, the Prophet^{saww} called Al-Aaqib and Al-Atayyiv, their chiefs, to Al-Islam. They said, ‘We became Muslims before (coming to) you^{saww}. He^{saww} said: ‘You are both lying. The love of the crucifix and drinking the wine has prevented you from that’.

فَدَعَاهُمَا إِلَى الْمُلَاعَنَةِ فَوَاعَدَاهُ عَلَى أَنْ يُعَادِيَاهُ فَعَدَا رَسُولُ اللَّهِ ص وَ لَقَدْ أَخَذَ بِيَدِ عَلِيِّ وَ الْحُسَيْنِ وَ فَاطِمَةَ فَقَالَا أَتَى بِخَوَاصِهِ وَائْتَقَا بِإِدْيَانَتِهِمْ فَأَبُوا الْمُلَاعَنَةَ فَقَالَ ص لَوْ فَعَلَا لَأَمْطَرَ الْوَادِي عَلَيْهِمْ نَارًا.

Then he^{saww} called them to the cursing. They promised him^{asws} upon coming in the morning. Rasool-Allah^{saww} came holding the hand of Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and (Syeda) Fatima^{asws}. They said, ‘He^{saww} has come with his^{saww} special ones. They have trust upon their^{asws} Religion’. They refused the cursing. He^{saww} said: ‘Had they done so, the valley would have rained fire upon them”.⁹

شي، تفسير العياشي عَنْ حَرِيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع سُئِلَ عَنْ فَضَائِلِهِ فَذَكَرَ بَعْضَهَا ثُمَّ قَالُوا لَهُ زِدْنَا فَقَالَ إِنَّ رَسُولَ اللَّهِ ص أَنَاهُ حِرْبَانٍ مِنْ أَحْبَابِ النَّصَارَى مِنْ أَهْلِ نَجْرَانَ فَتَكَلَّمَا فِي أَمْرِ عِيسَى فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ إِلَى آخِرِ الْآيَةِ

⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 5

⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 6

Tafseer Al Ayyashi – ‘From Hareez,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} was asked about his^{asws} own merits, so he^{asws} mentioned some of them. Then they said him^{asws}, ‘Increase us (with knowledge)’. He^{asws} said: ‘Two monks from the Christian monks came to Rasool-Allah^{saww} and they spoke regarding the matter of Isa^{as}. So, Allah^{azwj} Revealed this Verse: **Surely, the example of Isa with Allah is like the example of Adam [3:59]** – up to the end of the Verse.

فَدَخَلَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ الْحُسَيْنِ وَ فَاطِمَةَ ثُمَّ خَرَجَ وَ رَفَعَ كَفَّهُ إِلَى السَّمَاءِ وَ فَرَّجَ بَيْنَ أَصَابِعِهِ وَ دَعَاهُمْ إِلَى الْمُبَاهَلَةِ.

So, Rasool-Allah^{saww} entered holding that hand of Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and (Syeda) Fatima^{asws}, then he^{saww} went out and raised his^{saww} hand towards the sky and separated between his^{saww} fingers and called them to the imprecation’.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ ع وَ كَذَلِكَ الْمُبَاهَلَةُ يَشْبِكُ يَدُهُ فِي يَدِهِ يَزْفَعُهُمَا إِلَى السَّمَاءِ فَلَمَّا رَأَهُ الْحَبْرَانِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ وَ اللَّهُ لَئِنْ كَانَ نَبِيًّا لَنَهْلِكَنَّ وَ إِنْ كَانَ غَيْرَ نَبِيٍّ كَفَّانَا قَوْمُهُ فَكُفَّمَا وَ انْصَرَفَا.

He^{asws} said, ‘And Abu Ja’far^{asws} said: ‘And like that is the imprecation. He^{saww} interlocked his^{saww} hand in his^{saww} hand and raised them towards the sky. When the two monks saw him^{saww}, one of them said to his companion, ‘By Allah^{azwj}! If he^{saww} was a Prophet^{saww}, we will be destroyed, and if he^{saww} was other than a Prophet^{saww}, he^{saww} will restrain his^{saww} people and we shall restrain’, and they both left’.¹⁰

شيء، تفسير العياشي عن عامر بن سعد قال: قال معاوية لأبي ما يمنعك أن تسب أبا تراب قال لثلاث رويتهن عن النبي ص لما نزلت آية المباهلة تعالوا ندع أبناءنا و أبناءكم الآية أخذ رسول الله بيد علي و فاطمة و الحسين ع قال هؤلاء أهلي.

Tafseer Al Ayyashi, from Aamir Bin Sa’ad who said,

‘Muawiya said to my father, ‘What prevents you from reviling (abusing – God Forbid) Abu Turab (Ali^{asws})?’ He said, ‘From three things reported from the Prophet^{saww}. When the Verse of the imprecation was Revealed: **Come, let us call our sons and your sons [3:61]** – the Verse. Rasool-Allah^{saww} held the hand of Ali^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}. He^{saww} said: ‘They^{asws} are my^{saww} family^{asws}’.¹¹

قب، المناقب لابن شهرآشوب حديث المباهلة رواه الترمذي في جامعه و قال هذا حديث حسن صحيح و ذكر مسلم أن معاوية أمر سعد بن أبي وقاص أن يسب أبا تراب فذكر قول النبي ص أ ما ترضى أن تكون مني بمنزلة هارون من موسى الخبر و قوله لأعطين الراية غدا رجلا الخبر و قوله تعال ندع أبناءنا و أبناءكم القصص.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Hadeeth of the imprecation – ‘It is reported by Al-Tirmizi in his (book) ‘Jami’e’ and said, ‘This is a Hadeeth which is good, correct, and

¹⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 7

¹¹ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 10

Muslim mentioned that Muawiya ordered Sa’ad Bin Abu Waqas to revile (insult – God Forbid) Abu Turab (Ali^{asws}), but he remembered the words of the Prophet^{saww}: ‘Are you^{asws} not pleased that you^{asws} happen to be from me^{saww} at the status of Harun^{as} from Musa^{as}, the Hadeeth, and his^{saww} words: ‘Tomorrow I^{saww} will give the flag to a man’, the Hadeeth, and the Words of the Exalted: **let us call our sons and your sons [3:61]** – the story.

وَقَدْ رَوَاهُ أَبُو الْفَتْحِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي الْفَوَارِسِ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لِعَلِيٍّ ثَلَاثٌ فَلَأَنَّ تَكُونَ لِي وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ ثُمَّ رَوَى الْحَبْرَ بِعَيْنِهِ.

And it has been reported that Abu Al-Fatah Muhammad Bin Ahmad Bin Abu Al-Farous, by his chain from Sa’ad Bin Abu Waqas, ‘He^{saww} said, ‘For Ali^{asws} there are three (qualities), if one of these happened to be for me^{saww}, it would have been more beloved to me than all the bounties’ – then he reported the Hadeeth exactly as it.

عَنْ شَهْرِ بْنِ حَوْشَبٍ وَ عَنْ عُمَرَ بْنِ عَلِيٍّ وَ عَنْ الْكَلْبِيِّ وَ عَنْ أَبِي صَالِحٍ وَ ابْنِ عَبَّاسٍ وَ عَنِ الشَّعْبِيِّ وَ عَنِ الثَّمَالِيِّ وَ عَنْ شَرِيكِ وَ عَنْ جَابِرٍ وَ عَنْ أَبِي زَافِعٍ وَ عَنِ الصَّادِقِ وَ عَنِ الْبَاقِرِ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ اجْتَمَعَتِ الْإِمَامِيَّةُ وَ الزَّيْدِيَّةُ مَعَ اخْتِلَافِ رِوَايَاتِهِمْ عَلَى ذَلِكَ وَ جَمَعَ الْحَدِيثَ مِنَ الطَّرِيقِ جَمِيعًا

From Shehr Bin Ashub, and from Umar Bin Ali, and from Al-Kalby, and from Abu Salih, and Ibn Abbas, and from Al-Shabi, and from Al-Sumali, and from Shareek, and from Jabir, and from Abu Rafie, and from Al-Sadiq^{asws}, and from Al-Baqir^{asws}, and from Amir Al-Momineen^{asws}, and the Imamates and the Zaydiites are united along with differences in their reporting upon that, and the total of the Hadeeth from all the ways: -

أَنَّ وَفَدَ نَجْرَانَ كَانُوا أَرْبَعِينَ رَجُلًا وَ فِيهِمُ السَّبْدُ وَ الْعَاقِبُ وَ قَيْسُ وَ الْحَارِثُ وَ عَبْدُ الْمَسِيحِ بْنُ يُونَانَ أُسْقِفُ نَجْرَانَ فَقَالَ الْأُسْقِفُ يَا أَبَا الْقَاسِمِ مُوسَى مَنْ أَبُوهُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مَنْ أَبُوهُ قَالَ يَعْقُوبُ قَالَ فَأَنْتَ مَنْ أَبُوكَ قَالَ أَبِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ قَالَ فَعِيسَى مَنْ أَبُوهُ

‘There was a delegation of Najran who were forty men, and among them was Al-Seyyid, and Al-Aaqib, and Qays, and Al-Haris, and Abdul Maseeh bin Yunan Bishop of Najran. The Bishop said, ‘O Abu Al-Qasim^{saww}! Musa^{as}, who is his^{as} father?’ He^{saww} said: ‘Imran^{as}’. He said, ‘Yusuf^{as}, who is his^{as} father?’ He^{saww} said: ‘Yaqub^{as}’. He said, ‘So, you^{saww}, who is your^{saww} father^{as}?’ He^{saww} said: ‘My^{saww} father^{as} is Abdullah Bin Abdul Muttalib^{as}’. So, Isa^{as}, who is his^{as} father?’

فَأَعْرَضَ النَّبِيُّ ص عَنْهُمْ فَتَنَزَلَ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ الْآيَةَ فَتَلَاهَا رَسُولُ اللَّهِ فَعُشِيَ عَلَيْهِ فَلَمَّا أَفَاقَ قَالَ أ تَزْعُمُ أَنَّ اللَّهَ أَوْحَى إِلَيْكَ أَنَّ عِيسَى خُلِقَ مِنْ تُرَابٍ مَا بَجِدُ هَذَا فِيمَا أُوحِيَ إِلَيْكَ وَ لَا بَجِدُهُ فِيمَا أُوحِيَ إِلَيْنَا وَ لَا بَجِدُهُ هُوَ لِأَنَّ الْيَهُودَ فِيمَا أُوحِيَ إِلَيْهِمْ

The Prophet^{saww} turned away from them, and it was Revealed: **Surely the example of Isa with Allah [3:59]** – the Verse. Rasool-Allah^{saww} recited it, and there was fainting upon him. When he woke up, he said, ‘Are you^{saww} alleging that Allah^{azwj} Revealed to you^{saww} that Isa^{as} is Created from soil. We do not find this in what is Revealed to you^{saww} nor do we find in what is Revealed to us, nor do these Jews find in what is Revealed to them’.

فَقَرَلَ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ الْآيَةَ قَالُوا أَنْصَقْتَنَا يَا أَبَا الْقَاسِمِ فَمَتَى نُبَاهِلُكَ فَقَالَ بِالْعَدَاةِ إِنْ شَاءَ اللَّهُ وَ أَنْصَرَ النَّصَارَى فَقَالَ السَّيِّدُ لِأَبِي الْحَارِثِ مَا تَصْنَعُونَ مُبَاهِلْتِهِ إِنْ كَانَ كَاذِبًا مَا تَصْنَعُ مُبَاهِلْتِهِ شَيْئًا وَ إِنْ كَانَ صَادِقًا لَنَهْلِكَنَّ

It was Revealed: **‘So the one who argues with you in this matter after what has come to you from the Knowledge, [3:61] – the Verse.** They said, ‘You^{sawww} are being fair with us, O Abu Al-Qasim^{sawww}! So, when should we imprecate you^{sawww}?’ He^{sawww} said: ‘In the morning, if Allah^{azwj} so Desires, and the Christians left. Al-Seyyid said to Abu Al-Haris, ‘What are you doing with his^{sawww} imprecation? If he^{sawww} was a liar (God Forbid), what do we have to do with his^{sawww} imprecation, and if he^{sawww} was truthful, we will be destroyed’.

فَقَالَ الْأُسْفُفُ إِنْ عَدَا فَجَاءَ بِوَلَدِهِ وَ أَهْلِ بَيْتِهِ فَاحْذَرُوا مُبَاهِلْتَهُ وَ إِنْ عَدَا بِأَصْحَابِهِ فَلَيْسَ بِشَيْءٍ فَعَدَا رَسُولُ اللَّهِ ص مَحْتَضِنًا الْحُسَيْنَ آخِذًا بِيَدِ الْحُسَيْنِ وَ فَاطِمَةَ تَمْشِي خَلْفَهُ وَ عَلِيًّا خَلْفَهَا

The Bishop said, ‘If tomorrow he^{sawww} comes with his^{sawww} children and his^{sawww} family, then be cautious of imprecating him^{asws}, and if he^{sawww} comes with his^{sawww} companions, then he^{sawww} isn’t with anything’. Rasool-Allah^{sawww} came carrying Al-Husayn^{asws}, holding a hand of Al-Hassan^{asws}, and (Syeda) Fatima^{asws} was walking behind him^{sawww}, and Ali^{asws} (walking) behind her^{asws}.

وَ فِي رِوَايَةٍ آخِذًا بِيَدِ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنُ بِيَدِهِ وَ فَاطِمَةُ تَتَّبِعُهُ ثُمَّ جَنَّا بِرُكْبَتَيْهِ وَ جَعَلَ عَلِيًّا عَ أَمَامَهُ بَيْنَ يَدَيْهِ وَ فَاطِمَةَ بَيْنَ كَتِفَيْهِ وَ الْحُسَيْنَ عَن يَمِينِهِ وَ الْحُسَيْنَ عَن يَسَارِهِ وَ هُوَ يَقُولُ لَهُمْ إِذَا دَعَوْتُ فَأَمَّنُوا

And in another report: ‘He^{sawww} was holding the hand of Ali^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} were in front of him^{sawww}, and (Syeda) Fatima^{asws} following him^{sawww}. Then he^{sawww} knelt on his^{sawww} knees and made Ali^{asws} to be in front of him^{sawww}, and (Syeda) Fatima^{asws} between his^{sawww} shoulders, and Al-Hassan^{asws} on his^{sawww} right, and Al-Husayn^{asws} on his^{sawww} left, and he^{sawww} said to them^{asws}: ‘When I^{sawww} supplicate, then say ‘Ameen’.

فَقَالَ الْأُسْفُفُ جَنَّا وَ اللَّهُ مُحَمَّدٌ كَمَا يَجْتُو الْأَنْبِيَاءُ لِلْمُبَاهِلَةِ وَ خَافُوا فَقَالُوا يَا أَبَا الْقَاسِمِ أَقَلْنَا أَقَالَ اللَّهُ عَثْرَتَكَ فَقَالَ نَعَمْ قَدْ أَقَلْتُكُمْ فَصَالِحُوهُ عَلَى أَلْقَى حُلَّةٍ وَ ثَلَاثِينَ دِرْعًا وَ ثَلَاثِينَ فَرَسًا وَ ثَلَاثِينَ جَمَلًا وَ لَمْ يَلْبَثِ السَّيِّدُ وَ الْعَاقِبُ إِلَّا يَسِيرًا حَتَّى رَجَعَا إِلَى النَّبِيِّ ص وَ أَسْلَمَا وَ أَهْدَى الْعَاقِبُ لَهُ حُلَّةً وَ عَصَاً وَ قَدْحًا وَ نَعْلَيْنِ.

The Bishop said, ‘By Allah^{azwj}! Muhammad^{sawww} kneels just as the Prophet^{as} have knelt for the imprecation’, and they feared and said, ‘O Abu Al-Qasim^{sawww}! Save us, may Allah^{azwj} Save your^{sawww} effects’. He^{sawww} said: ‘Yes, I^{sawww} have saved you all’. They reconciled with him^{sawww} upon two thousand garments, and thirty armours, and thirty horses, and thirty camels; and Al-Seyyid and Al-Aaqib did not wait long except a little until they both returned to the Prophet^{sawww} and became Muslims; and Al-Aaqib gifted him^{sawww} a garment, a stick, a cup, and slippers’.

و رُوِيَ أَنَّهُ قَالَ النَّبِيُّ ص وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الْعَذَابَ قَدْ تَدَلَّى عَلَى أَهْلِ نَجْرَانَ وَ لَوْ لَاعَنُوا لَمْ يَسْخُوا قِرْدَةً وَ خَنَازِيرَ وَ لَأَضْرَمَ عَلَيْهِمُ الْوَادِي نَارًا وَ لَأَسْتَأْصَلَ اللَّهُ نَجْرَانَ وَ أَهْلَهُ حَتَّى الطَّيْرَ عَلَى رُءُوسِ الشَّجَرِ وَ لَمَا حَالَ الْحَوْلُ عَلَى النَّصَارَى كُلِّهِمْ حَتَّى يَهْلِكُوا.

And it is reported that the Prophet^{sawww} said: ‘By the One^{azwj} in Whose Hand is my^{sawww} soul! The Punishment had dangled upon the people of Najran, and had they cursed, they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah^{azwj} would have Eradicated Najran and its people to the extent of the bird upon the top of the tree, and the year would not have passed upon the Christians all of them, until they would have been destroyed.

وَ فِي رِوَايَةٍ لَوْ بَاهَلْتُمُونِي بِمَنْ تَحْتَ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمْ نَارًا تَتَأَجَّحُ ثُمَّ سَاقَهَا إِلَى مَنْ وَرَاءَكُمْ فِي أَسْرَعٍ مِنْ طَوْفَةِ الْعَيْنِ فَأَحْرَقَتْهُمْ تَأَجُّجًا.

And in a report – (He^{sawww} said): ‘If you were to imprecate me^{sawww} with the ones under the cloak, Allah^{azwj} would Rain fired upon you all, flaring up’. Then he continued it up to: ‘Ones behind you in quicker than the blink of an eye, and it would incinerate them with flares’.

وَ فِي رِوَايَةٍ لَوْ لَاعَنُونِي لَقَلَعْتُ دَارَ كُلِّ نَصْرَانِيٍّ فِي الدُّنْيَا.

And in a report – (He^{sawww} said): ‘If they had cursed me^{sawww}, every house of a Christian in the world would have been uprooted’.

وَ فِي رِوَايَةٍ أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْ لَاعَنُونِي مَا حَالَ الْحَوْلُ وَ بَحَضَرْتَهُمْ مِنْهُمْ بَشَرًا.

And in a report – (He^{sawww} said): ‘But by the One^{azwj} in Whose Hand is my^{sawww} soul! If they had cursed me^{sawww}, the year would not have passed upon them and no person would have been in their presence’.

وَ كَانَتْ الْمُبَاهَلَةُ يَوْمَ الرَّابِعِ وَ الْعَشْرِينَ مِنْ ذِي الْحِجَّةِ وَ رُوِيَ يَوْمَ الْخَامِسِ وَ الْعَشْرِينَ وَ الْأَوَّلُ أَظْهَرُ.

And the imprecation was on the twenty-fourth of Zul Hijjah, and it is also reported as occurring on the day of Thursday and twenty fifth, (but) the first (date) is stronger”.¹²

ضه، روضة الواعظين قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَمَنْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَنْبَاءَكُمْ قَالَ وَقَدْ وَفَدَ نَجْرَانَ عَلَى نَبِيِّ اللَّهِ وَ فِيهِمُ السَّيِّدُ وَ الْعَاقِبُ وَ أَبُو الْحَارِثِ وَ هُوَ عَبْدُ الْمَسِيحِ بِنُ يَوْمَانَ أُسْفُفُ نَجْرَانَ سَادَهُ أَهْلُ نَجْرَانَ

(The book) Rowzat Al-Waizeen – ‘Ibn Abbas said regarding the Words of the Exalted: **then say: ‘Come, let us call our sons and your sons [3:61]**, he said, ‘A delegation of Najran was delegated to Rasool-Allah^{sawww}, and among them was Al-Seyyid, and Al-Aaqib, and Abu Al-Haris and he is Abdul Maseeh Bin Yowman, Bishop of Najran, chief of the people of Najran.

¹² Bihar Al Anwaar – V 19, The book of our Prophet^{sawww}, P 3 Ch 32 H 12

فَقَالُوا لِمَ تَذْكُرُ صَاحِبَنَا قَالَ وَ مَنْ صَاحِبِكُمْ قَالُوا عَيْسَى ابْنُ مَرْيَمَ تَزْعُمُ أَنَّهُ عَبْدُ اللَّهِ قَالَ أَجَلُ هُوَ عَبْدُ اللَّهِ قَالُوا فَأَرِنَا فِيمَنْ خَلَقَ اللَّهُ عَبْدًا مِثْلَهُ فَأَعْرَضَ النَّبِيُّ ص عَنْهُمْ

They said, ‘Why don’t you^{saww} mention our Master?’ He^{saww} said: ‘And who is your Master?’ They said, ‘Isa^{as} Bin Maryam^{as}. You^{saww} are alleging that he^{as} is a servant of Allah^{azwj}’. He^{saww} said: ‘Yes, he^{as} is a servant of Allah^{azwj}’. They said, ‘Show us among the ones Allah^{azwj} Created, a servant like him^{as}’. The Prophet^{saww} turned away from them.

فَنَزَلَ جِبْرَائِيلُ ع بِقَوْلِهِ تَعَالَى إِنَّ مِثْلَ عَيْسَى عِنْدَ اللَّهِ كَمِثْلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ إِلَى قَوْلِهِ فَتَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَقَالَ لَهُمْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَنْبَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَلِ فَتَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ قَالُوا نَعَمْ نُلَاعِنُكَ

Jibraeel^{as} descended with the Words of the Exalted: ***Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59] – up to His^{azwj} Words: and make the Curse of Allah to be upon the liars [3:61].*** He^{saww} said to them: ‘***Come, let us call our sons and your sons ,and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].*** They said, ‘Yes, we will curse you^{saww}’.

فَخَرَجَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ مَعَهُ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ فَقَالَ رَسُولُ اللَّهِ ص هَؤُلَاءِ أَبْنَاؤُنَا وَ نِسَاؤُنَا وَ أَنْفُسُنَا فَهَمُّوا أَنْ يُلَاعِنُوهُ ثُمَّ إِنَّ السَّيِّدَ قَالَ لِأَبِي الْحَارِثِ وَ الْعَاقِبِ مَا تَصْنَعُونَ بِمُلَاعِنَةِ هَذَا إِنْ كَانَ كَاذِبًا مَا تَصْنَعُ بِمُلَاعِنَتِهِ شَيْئًا وَ إِنْ كَانَ صَادِقًا لَنَهْلِكَنَّ

Rasool-Allah^{saww} came out holding a hand of Ali^{asws} and with him^{saww} were (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws}. Rasool-Allah^{saww} said: ‘These are our sons, and our women, and our selves’. They thought of cursing him^{saww}, then Al-Seyyid said to Abu Al-Haris and Al-Aaqib, ‘What will you do with cursing this one? If he^{saww} was a liar, we will not be doing anything by cursing him^{saww}, and if he^{saww} was truthful, we would be destroyed’.

فَصَاحُوهُ عَلَى الْجَزِيَةِ فَقَالَ رَسُولُ اللَّهِ ص أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ لَاعَنُونِي مَا حَالَ الْحَوْلُ وَ بِحَضْرَتِهِمْ بَشَرٌ

They reconciled with him^{saww} upon the tribute. Rasool-Allah^{saww} said: ‘By the One^{azwj} in Whose Hand is my^{saww} soul! If they had cursed me^{saww}, the year would not have passed and there would have been a (single) person left in their presence’.

قَالَ الصَّادِقُ ع إِنَّ الْأُسْفُفَ قَالَ لَهُمْ إِنْ عَدَا فَجَاءَ بِوَلَدِهِ وَ أَهْلِ بَيْتِهِ فَاحْذَرُوا مُبَاهَلَتَهُ وَ إِنْ عَدَا بِأَصْحَابِهِ فَلَيْسَ بِشَيْءٍ فَعَدَا رَسُولُ اللَّهِ ص آخِذًا بِيَدِ عَلِيٍّ وَ الْحَسَنُ وَ الْحُسَيْنُ بَيْنَ يَدَيْهِ وَ فَاطِمَةُ تَتَّبِعُهُ

Al-Sadiq^{asws} said: ‘The Bishop said to them, ‘If tomorrow he^{saww} comes with his^{saww} children and his^{saww} family members, then be cautious of imprecating with him^{saww}, and if he^{saww} comes with his^{saww} companions, then he^{saww} isn’t with anything’. Rasool-Allah^{saww} came holding a hand of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} in front of him^{saww}, and (Syeda) Fatima^{asws} following him^{saww}.

وَتَقَدَّمَ رَسُولُ اللَّهِ ص فَحَثًّا لِرُكْبَتَيْهِ فَقَالَ الْأُسْتَفُّ جَثًّا وَاللَّهِ مُحَمَّدٌ كَمَا يَجْتُو الْأَنْبِيَاءُ لِلْمُبَاهَلَةِ وَكَأَنَّ عَنِ التَّقْدُمِ وَقَالَ رَسُولُ اللَّهِ ص لَوْ لَأَعْنُونِي يَعْنِي النَّصَارَى لَقَطَعْتَ دَائِرَ كُلِّ نَصْرَانِي فِي الدُّنْيَا.

And Rasool-Allah^{saww} came forward and knelt to his^{saww} knees. The Bishop said, ‘By Allah^{azwj}! Muhammad^{saww} kneels just as the Prophets^{as} knelt for the imprecation, and paused from proceeding; and Rasool-Allah^{saww} said: ‘If they had cursed me^{saww}, meaning the Christians, the lineage of every Christian in the world would have been cut off’¹³.

Ali Bin Abu Talib^{asws} (has said); **and our women and your women [3:61]** (refers to) (Syeda) Fatima Al-Zahra^{asws},¹⁴

¹³ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 13

¹⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 14

Appendix: Further Ahadith on Mubahila

فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ الْأَحْمَسِيِّ مُعْتَمِناً عَنْ أَبِي رَافِعٍ قَالَ قَالَ: مَرَّ صُهِيبٌ مَعَ أَهْلِ نَجْرَانَ - فَذَكَرَ لِرَسُولِ اللَّهِ ص مَا خَاصَمُوهُ بِهِ مِنْ أَمْرِ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَ أَنَّهَمْ دَعَوْهُ وَلَدَّ اللَّهُ فَدَعَاهُمْ رَسُولُ اللَّهِ ص فَخَاصَمَهُمْ وَ خَاصَمُوهُ فَقَالَ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ إِلَى آخِرِ الْآيَةِ

Tafseer Furaat Bin Ibrahim – 'Ja'far Bin Muhammad Bin Saeed Al Ahmasy transmitting from Abu Rafie who said,

'Suheyb passed with the people of Najran, and he mentioned to Rasool-Allah^{saww} they had disputed to him with from the matter of Isa^{as} Ibn Maryam^{as}, and they had called him^{as} a son of Allah^{azwj}. Rasool-Allah^{saww} called them and he^{saww} disputed with them and they disputed with him^{saww}. He^{saww} said: **Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]** – up to the end of the Verse.

فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا فَأَخَذَ بِيَدِهِ فَتَوَكَّأَ عَلَيْهِ وَ مَعَهُ ابْنَاهُ الْحَسَنُ وَ الْحُسَيْنُ ع وَ فَاطِمَةُ ع خَلْفُهُمْ فَلَمَّا رَأَى النَّصَارَى أَشَارَ عَلَيْهِمْ رَجُلٌ مِنْهُمْ فَقَالَ مَا أَرَى لَكُمْ ثَلَاثِينَ إِذَا كَانَ نَبِيًّا هَلَكْتُمْ وَ لَكِنْ صَالِحُوهُ

Rasool-Allah^{saww} called Ali^{asws} and grabbed his^{asws} hand and leant upon him^{asws}, and with him^{saww} were his^{saww} sons^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}, and (Syeda) Fatima^{asws} was behind them. When the Christians saw (this), a man from them indicated to them and said, 'I do not view for you to be cursing him^{saww}, for if he^{saww} was a Prophet^{saww} you will be destroyed, but reconcile with him^{saww}.'

قَالَ فَصَالِحُوهُ قَالَ رَسُولُ اللَّهِ ص لَوْ لَاعَنُونِي مَا وَجَدَ لَهُمْ أَهْلًا وَ لَا وُلْدًا وَ لَا مَالًا.

He (the narrator) said, 'They reconciled with him^{saww}. Rasool-Allah^{saww} said: 'Had they cursed me^{saww}, they would not have found for themselves any family, nor children nor wealth''.¹⁵

فر، تفسير فرات بن إبراهيم الْحُسَيْنُ بْنُ سَعِيدٍ وَ أَحْمَدُ بْنُ الْحَسَنِ مُعْتَمِناً عَنِ الشَّعْبِيِّ قَالَ: جَاءَ الْعَاقِبُ وَ السَّيِّدُ النَّجْرَانِيَّانِ إِلَى رَسُولِ اللَّهِ ص فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَقَالَا إِنَّا مُسْلِمَانِ فَقَالَ إِنَّهُ يَمْنَعُكُمَا مِنَ الْإِسْلَامِ ثَلَاثَ أَكْلِ الْخِنْزِيرِ وَ تَعْلِيقِ الصَّلِيبِ وَ قَوْلِكُمْ فِي عِيسَى ابْنِ مَرْيَمَ

Tafseer Furaat Bin Ibrahim – Al Husayn Bin Saeed and Ahmad Bin Al Hassan transmitting from Al Shaby who said,

'Al-Aaqib and Al-Seyyid the two Najranites came to Rasool-Allah^{saww}. He^{saww} invited them to Al-Islam, they said, 'But rather we are already Muslims'. He^{saww} said: 'Surely, three things are preventing you from Al-Islam – eating the pig (pork), and hanging (wearing) the crucifix, and your words regarding Isa^{as} Bin Maryam^{as}'.

¹⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 15

فَقَالَا وَمِنْ أَيْنَ عِيسَى فَسَكَتَ فَتَنَزَلَ الْقُرْآنُ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ إِلَى آخِرِ الْقِصَّةِ فَتَبَيَّنْهُمَا فَجَعَلَ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ فَقَالَا فَنُبَاهِلُكَ فَتَوَاعَدُوا لِغَدٍ

They said, ‘And from where is Isa^{as}?’ He^{sawww} was silent. The Quran was Revealed: **Surely, the example of Isa with Allah is like the example of Adam; He Created him from dust [3:59]** – up to the end of the story (Verses). So, we should invoke **and make the Curse of Allah to be upon the liars [3:61]**. They said, ‘We will imprecate with you^{sawww}’. They made the appointment for the next morning.

فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ لَا تُلَاعِنَهُ فَوَلَّى اللَّهُ لِيْنِ كَانَ نَبِيًّا لَا تَرْجِعُ إِلَى أَهْلِكَ وَ لَكَ عَلَى وَجْهِ الْأَرْضِ أَهْلٌ وَ لَا مَالٌ

One of them said to his companion, ‘Do not curse him^{sawww}, for by Allah^{azwj}, if he^{sawww} was a Prophet^{sawww}, you will not be returning to your families and there would neither be a family for you on the surface of the earth, nor any wealth’.

فَلَمَّا أَصْبَحَ النَّبِيُّ ص أَخَذَ بِيَدِ عَلِيٍّ وَ الْحَسَنِ وَ الْقَدَمَهُمْ وَ جَعَلَ فَاطِمَةَ وَرَاءَهُمْ ثُمَّ قَالَ لُهُمَا تَعَالَيَا فَهَذَا أَبْنَاؤُنَا الْحَسَنُ وَ الْحُسَيْنُ وَ هَذَا نِسَاؤُنَا فَاطِمَةُ وَ أَنْفُسُنَا عَلَيٍّ فَقَالَا لَا تُلَاعِنُكَ.

When it was morning, the Prophet^{sawww} grabbed the hand of Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and forwarded them, and made (Syeda) Fatima^{asws} to be behind them^{asws}, then said to them: ‘Come you both, for these are our sons Al-Hassan^{asws} and Al-Husayn^{asws}, and this is our women, (Syeda) Fatima^{asws}, and our selves Ali^{asws}’. They said, ‘We will not curse you^{sawww}’,¹⁶

فر، تفسير فرات بن إبراهيم أحمد بن جعفرٍ مُعْتَمِنًا عَنْ عَلِيٍّ ع قَالَ: لَمَّا قَدِمَ وَفَدَّ بَجْرَانَ عَلَى النَّبِيِّ ص قَدِمَ فِيهِمْ ثَلَاثَةٌ مِنَ النَّصَارَى مِنْ كِبَارِهِمُ الْعَاقِبِ وَ مُحَسِّنٍ وَ الْأَسْفُفُ فَجَاءُوا إِلَى الْيَهُودِ وَ هُمْ فِي بَيْتِ الْمَدَارِسِ فَصَاحُوا بِهِمْ يَا إِخْوَةَ الْقِرَدَةِ وَ الْخَنَازِيرِ هَذَا الرَّجُلُ بَيْنَ ظَهْرَانَيْكُمْ قَدْ عَبَّكُمْ أَنْزَلُوا إِلَيْنَا فَتَنَزَلَ إِلَيْهِمْ مَنْصُورٌ الْيَهُودِيُّ وَ كَعْبُ بْنُ الْأَشْرَفِ الْيَهُودِيُّ فَقَالُوا لَهُمْ اخْضُرُوا عَدَاً تَمْتَحِنُهُ

Tafseer Furaat Bin Ibrahim – ‘Ahmad Bin Ja’far transmitting from Ali^{asws} having said: ‘When a delegate of Najran arrived to the Prophet^{sawww}, among them were three from the Christians from their elders – Al-Aaqib and Mohassin, and the Bishop. They came to the Jews and they were in the house of teaching. They (Christians) shouted at them (Jews), ‘O brothers of the pigs and the monkeys! This man is in your midst who has overcome you. Descend to us’. Mansour the Jew and Ka’ab Bin Al-Ashraf the Jew descended to them. They said to them, ‘Be cautious tomorrow, we shall test him^{sawww}’.

قَالَ وَ كَانَ النَّبِيُّ ص إِذَا صَلَّى الصُّبْحَ قَالَ هَاهُنَا مِنَ الْمُتَمَتِّحَةِ أَحَدٌ فَإِنْ وَجَدَ أَحَدًا أَجَابَهُ وَ إِنْ لَمْ يَجِدْ أَحَدًا قَرَأَ عَلَى أَصْحَابِهِ مَا نَزَلَ عَلَيْهِ فِي تِلْكَ اللَّيْلَةِ فَلَمَّا صَلَّى الصُّبْحَ جَلَسُوا بَيْنَ يَدَيْهِ فَقَالَ لَهُ الْأَسْفُفُ يَا أَبَا الْقَاسِمِ فَذَاكَ مُوسَى مِنْ أَبُوهُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مِنْ أَبُوهُ قَالَ يَعْقُوبُ قَالَ فَأَنْتَ فَذَاكَ أَبِي وَ أُمِّي مِنْ أَبُوكَ قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ الْمُطَّلِبِ قَالَ فَعِيسَى مِنْ أَبُوهُ

¹⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{sawww}, P 3 Ch 32 H 16

He^{asws} said: ‘And it was so that the Prophet^{sawww}, whenever he^{sawww} prayed the morning (Salat), said: ‘Over here is one of the examiners’ so if he found anyone, he^{sawww} would answer him, and if he did not find anyone, he^{sawww} would recite to his^{sawww} companions what had been Revealed to him during that night. When he^{sawww} had prayed the morning Salat, they sat in front of him^{sawww}, the Bishop said to him^{sawww}, ‘O Abu Al-Qasim^{sawww}! That Musa^{as}, who is his^{as} father?’ He^{sawww} said: ‘Imran^{as}’. He said, ‘Yusuf^{as}, who is his^{as} father?’ He^{sawww} said: ‘Yaqoub^{as}’. So, you^{sawww}, may my father and my mother be (sacrificed for) you^{sawww}, who is your^{sawww} father?’ He^{sawww} said: ‘Abdullah Bin Abdul Muttalib^{as}’. He said, ‘So, Isa^{as}, who is his^{as} father?’

قَالَ فَسَكَتَ النَّبِيُّ صَ وَ كَانَ رَسُولُ اللَّهِ صَ وَ مَا احتَاجَ إِلَى شَيْءٍ مِنَ الْمُنْطِقِ فَيَنْقُضُ عَلَيْهِ جِبْرَائِيلُ عَ مِنَ السَّمَاءِ السَّابِعَةِ فَيَصِلُ لَهُ مَنْطِقُهُ فِي أَسْرَعٍ مِنْ طَرْفَةِ الْعَيْنِ فَذَاكَ قَوْلُ اللَّهِ تَعَالَى وَ مَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلِمَةً بِأَبْصَرٍ

He^{asws} said: ‘The Prophet^{sawww} was silent, and it was so that whenever he^{sawww} was needy to something from the talk, Jibraeel^{as} would swoop down to him^{sawww} from the seventh sky and deliver to him^{sawww} his^{sawww} talk in quicker than the blink of an eye. That that is the Word of Allah^{azwj} the Exalted: **And Our Command is not, except one, like the blink of the eye [54:50].**

قَالَ فَجَاءَ جِبْرَائِيلُ عَ فَقَالَ هُوَ رُوحُ اللَّهِ وَ كَلِمَتُهُ فَقَالَ لَهُ الْأُسْتَفُّ يَكُونُ رُوحٌ بِلَا جَسَدٍ

He^{asws} said: ‘Jibraeel^{as} came and said: ‘He^{as} is a Spirit of Allah^{azwj} and His^{azwj} Word’. The Bishop said to him^{sawww}: ‘Can the spirit happen to be without a body?’

قَالَ فَسَكَتَ النَّبِيُّ صَ قَالَ فَأَوْحَى إِلَيْهِ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ

He^{asws} said: ‘The Prophet^{sawww} was silent, and it was Revealed to him^{sawww}: **‘Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59].**

قَالَ فَتَرَا الْأُسْتَفُّ نَزْوَةً عِظَامًا لِعِيسَى أَنْ يُقَالَ لَهُ مِنْ تُرَابٍ ثُمَّ قَالَ مَا نَجِدُ هَذَا يَا مُحَمَّدُ فِي التَّوْرَةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الرَّبُّورِ وَ لَا نَجِدُ هَذَا عِنْدَكَ

He^{asws} said: ‘The Bishop jumped a great leap, ‘It is grievous (to hear) it be said that Isa^{as} is from dust!’ Then he said, ‘O Muhammad^{sawww}. We neither find this in the Torah nor in the Evangel nor in the Psalms, nor do we find this - (except) with you^{sawww}’.

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ فَعَلْنَا تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا يَا أَبَا الْقَاسِمِ فَمَتَى مَوْعِدُكَ قَالَ بِالْعَدَاةِ إِنْ شَاءَ اللَّهُ

He^{asws} said: ‘Allah^{azwj} Revealed to him^{sawww}: **‘then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61].** They said, ‘You^{sawww} are being fair to us, O Abu Al-Qasim^{sawww}! So when is your^{sawww} appointment?’ He^{sawww} said: ‘In the morning, if Allah^{azwj} so Desires’.

قَالَ فَانصَرَفَ وَ هُمْ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ مَا نُبَالِي أَيُّهُمَا أَهْلَكَ اللَّهُ النَّصْرَانِيَّةَ وَ الْحَنَيفِيَّةَ إِذَا هَلَكُوا عَدَاً

He^{asws} said: ‘They left and they were saying, ‘There is no god except Allah^{azwj}! We do not mind which of the two Allah^{azwj} Destroys - the Christians and the upright ones - when they are destroyed tomorrow’.

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ فَلَمَّا صَلَّى النَّبِيُّ ص الصُّبْحَ أَخَذَ بِيَدِي فَجَعَلَنِي بَيْنَ يَدَيْهِ وَ أَخَذَ فَاطِمَةَ عَ فَجَعَلَهَا خَلْفَ ظَهْرِهِ وَ أَخَذَ الْحَسَنَ وَ الْحُسَيْنَ عَنِ يَمِينِهِ وَ عَنِ شِمَالِهِ ثُمَّ بَرَكَ لَهُمْ بَارِكاً

Ali^{asws} Bin Abu Talib^{asws} said: ‘When the Prophet^{saww} had prayed the morning Salat, he^{saww} took hold of my^{asws} hand and made me^{asws} to be in front of him^{saww}, and took (Syeda) Fatima^{asws} and made her^{asws} to be behind his^{saww} back, and took Al-Hassan^{asws} and Al-Husayn^{asws} to be on his^{saww} right and on his^{saww} left, then blessed them^{asws} with a Blessing.

فَلَمَّا رَأَوْهُ قَدْ فَعَلَ ذَلِكَ نَدِمُوا وَ تَأَمَّرُوا فِيمَا بَيْنَهُمْ وَ قَالُوا وَ اللَّهُ إِنَّهُ لَنَبِيٍّ وَ لَعِنَ بَاهِلَنَا لَيْسَتْجِيئَ اللَّهُ لَهُ عَلَيْنَا فَيُهْلِكُنَا وَ لَا يُنْجِينَا شَيْءٌ مِنْهُ إِلَّا أَنْ نَسْتَقِيلَهُ

When they saw him^{saww} do that, they were filled with regret and they said, ‘By Allah^{azwj}! Surely, he^{saww} is a Prophet^{saww}, and if he^{saww} were to imprecate us, Allah^{azwj} will Answer him^{saww} against us and Destroy us and none of us will be saved from it with anything except we will be left to it’.

قَالَ فَأَقْبَلُوا حَتَّى جَلَسُوا بَيْنَ يَدَيْهِ ثُمَّ قَالُوا يَا أَبَا الْقَاسِمِ أَقْبَلْنَا قَالَ نَعَمْ قَدْ أَقْبَلْتُمْ أَمَا وَ الَّذِي بَعَثَنِي بِالْحَقِّ لَوْ بَاهَلْتُمْ مَا تَرَكَ اللَّهُ عَلَى ظَهْرِ الْأَرْضِ نَصْرَانِيَّةً إِلَّا أَهْلَكَهُ.

He^{asws} said: ‘They came until they sat in front of him^{saww}, then they said, ‘O Abu Al-Qasim^{saww}! Save us’. He^{saww} said: ‘Yes, I^{asws} have saved you all. But, by the One^{azwj} Who Sent me^{saww} with the Truth, had you imprecated, Allah^{azwj} would not have Left any Christian upon the surface of the Earth except He^{azwj} would have Destroyed him’¹⁷.

فر، تفسير فرات بن إبراهيم أحمد بن الحسن بن إسماعيل بن صبيح موعناً عن شهر بن حوشب قال: قدم على رسول الله ص عبد المسيح بن أبي وق معه العاقب وقيس أخوه ومعهم حارث بن عبد المسيح وهو غلام ومعهم أرنعون جبراً فقال يا محمد كيف تقول في المسيح فوالله إنا لننكر ما تقول

Tafseer Furaat Bin Ibrahim – ‘Ahmad bin al Hassan Bin Ismail Bin Sabeeh transmitting from Shahr Bin Howshab who said,

‘Abdul Maseeh Bin Abqa went to Rasool-Allah^{saww} and with him was Al-Aaqib and Qays his brother, and with him was Haris Bin Abdul Maseeh, and they were boys, and with him were forty priests. He said, ‘O Muhammad^{saww}! What are you^{saww} saying regarding the Messiah^{as}, for by Allah^{azwj}, we are denying what you^{saww} are saying’.

¹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 17

قَالَ فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِنَّ مَثَلِ عِيسَى عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ فَقَالَ إِجْلَالًا لَهُ بِمَا يَقُولُ بَنُ هُوَ وَاللَّهُ فَأَنْزَلَ اللَّهُ فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ إِلَى آخِرِ الْآيَةِ

He (the narrator) said, ‘Allah^{azwj} the Exalted Revealed to him^{saww}: **‘Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59].** He (from the Christians) was amused by what Rasool-Allah^{saww} said and responded with, ‘But, he^{as} is Allah^{azwj}’. So Allah^{azwj} Revealed: **So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call [3:61] – up to the end of the Verse.**

فَلَمَّا سَمِعَ ذِكْرَ الْأَبْنَاءِ غَضِبَ غَضَبًا شَدِيدًا وَ دَعَا الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيًّا وَ فَاطِمَةَ ع فَأَقَامَ الْحَسَنُ عَن يَمِينِهِ وَ الْحُسَيْنُ عَن يَسَارِهِ وَ عَلِيٌّ إِلَى صَدْرِهِ وَ فَاطِمَةُ إِلَى وَرَائِهِ فَقَالَ هَؤُلَاءِ أَبْنَاؤُنَا وَ نِسَاؤُنَا وَ أَنْفُسُنَا فَأَتَيْنَا لَهُمْ بِأَكْفَاءٍ

When he^{saww} heard the mention of the ‘sons’, he^{saww} was aggravated with intense anger (against the Christians) and called Al-Hassan^{asws} and Al-Husayn^{asws} and Ali^{asws} and (Syeda) Fatima^{asws}. He^{saww} got Al-Hassan^{asws} to stand on his^{saww} right, and Al-Husayn on his^{saww} left, and Ali^{asws} to his^{saww} front, and (Syeda) Fatima^{asws} to his^{saww} back and he^{saww} said: ‘These are our sons and our women and our selves’. They came to him^{saww} with the restraint.

قَالَ فَوَتَّبِعَ الْعَاقِبُ فَقَالَ أَدُّكَ اللَّهُ أَنْ تُلَاعِنَ هَذَا الرَّجُلَ فَوَ اللَّهُ إِنْ كَانَ كَاذِبًا مَا لَكَ فِي مُلَاعِنَتِهِ خَيْرٌ وَ إِنْ كَانَ صَادِقًا لَا يَحُولُ الْحَوْلُ وَ مِنْكُمْ نَافِعٌ ضَرَمَةٍ قَالَ فَصَالِحُهُ كُلُّ الصُّلْحِ.

He said: ‘Al-Aaqib leapt and said, ‘I remind you of Allah^{azwj} if you were to curse this man^{saww}! By Allah^{azwj}, if he^{saww} was a liar, there is no good in you cursing him^{saww}, and if he^{saww} was truthful, a year would not pass by and there would be from you one blowing a fire’. So they reconciled with him^{saww} with every reconciliation”¹⁸.

Ahadith from Ahl Al-Sunnah Sources:

وَ عَنْ عُثْمَانَ بْنِ عَفَّانَ وَ عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ وَ عَنْ بَكْرِ بْنِ سَمَّالٍ وَ عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ وَ عَنِ الرَّبِيعِ بْنِ الْعَوَّامِ وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ وَ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ وَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ وَ عَنْ أَنَسِ بْنِ مَالِكٍ وَ عَنِ الْمُنْكَدِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ الصَّادِقِ ع

And from Usman Bin Affan, and from Sa’ad Bin Abu Waqqas, and from Bakr Bin Sammal, and from Talha Bin Abdullah, and from Al-Zubeyr Bin Al-Awwam, and from Abdul Rahman Bin Awf, and from Abdullah Bin Al-Abbas, and from Abu Rafie a slave of Rasool-Allah^{saww}, and from Jabir Bin Abdullah, and from Al-Bara’a Bin Aazib, and from Anas Bin Malik (the famous Ahadeeth fabricator), and from Al-Munkadir Bin Abdullah, from his father, and from

¹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 18

Ali^{asws} Bin Al-Husayn^{asws}, and from Abu Ja’far Muhammad^{asws} Bin Ali^{asws} Bin Al-Husayn^{asws}, and from Abu Abdullah Ja’far Al-Sadiq^{asws},

وَعَنْ الْحَسَنِ الْبَصْرِيِّ وَ عَنْ قَتَادَةَ وَ عَنْ عَلِيَّ بْنِ أَحْمَرَ وَ عَنْ عَامِرِ بْنِ شَرَّاحِيلِ الشَّعْبِيِّ وَ عَنْ يَحْيَى بْنِ يَعْمَرَ وَ عَنْ مُجَاهِدٍ وَ عَنْ شَهْرِ بْنِ حَوْشَبٍ وَ نَحْنُ نَذَكُرُ حَدِيثًا وَاحِدًا فَإِنَّهُ أَجْمَعٌ وَ هُوَ مِنْ أَوَّلِ الْوَجْهَةِ الْأَوَّلَةِ مِنَ الْقَائِمَةِ السَّادِسَةِ مِنَ الْجُزْءِ الثَّانِي بِلَفْظِهِ [بِلَفْظَةٍ] الْمُنْكَدِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنِيُّ بْنُ مُحَمَّدٍ بْنِ سَعِيدِ الْبَزَّازِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْقَيْصِ بْنِ فَيَاضِ أَبُو الْحَسَنِ بَدِمَشْقَ قَالَ حَدَّثَنِي عَبْدُ الرَّزَّاقِ بْنُ هَمَّامِ الصَّنَعَاءِيُّ قَالَ حَدَّثَنَا عُمَرُ بْنُ رَاشِدٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ أَبِيهِ قَالَ:

And from Al-Hassan Al-Basry, and from Qatadah, and from Ilba’a Bin Ahmar, and from Aamir Bin Shiraheel Al-Shaby, and from Yahya Bin Ya’mur, and from Mujahid, and from Shahr Bin Howshab, and we remember one Hadeeth, so it is a summary, and it is from the first part from the sixth list from the second volume in the words of Al-Munkadir Bin Abdullah, from his father, it was narrated to us by Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Al-Bazaz, from Muhammad Bin Al-Fayz Bin Fayaz Abu Al-Hassan at Damascus, from Abdul Razzaq Bin Hammam Al-Sana’any, from Umar Bin Rashid, from Muhammad Bin Al-Munkadir, from his father who said:

لَمَّا قَدِمَ السَّيِّدُ وَالْعَاقِبُ أُسْفَقَا بَحْرَانَ فِي سَبْعِينَ رَاكِبًا وَقَدَا عَلَى النَّبِيِّ ص كُنْتُ مَعَهُمْ وَ كُرْزُ يَسِيرٌ وَ كُرْزُ صَاحِبٌ نَفَقَاتِهِمْ فَعَتَرْتُ بَعْلَتَهُ فَقَالَ تَعَسَ مَنْ نَأْتِيهِ يُرِيدُ بِذَلِكَ النَّبِيَّ ص فَقَالَ لَهُ صَاحِبُهُ وَ هُوَ الْعَاقِبُ بَلْ تَعَسْتَ وَ أَنْتَ كَسْتِ فَقَالَ وَ لِمَ ذَاكَ

‘When Al-Seyyid and Aaqib, Bishops of Najran arrived among seventy riders as a delegate to the Prophet^{saww}, we were with them, and Kurz travelled, and Kurz was in charge of their expenses, and his mule stumbled. He said, ‘May he^{saww} be ruined, the one we are going to’ – intending the Prophet^{saww}. His companion, Al-Aaqib, said to him; ‘But you will be ruined and you will be set back’. He said, ‘And why is that so?’

فَقَالَ لِأَنَّكَ أَنْعَسْتَ النَّبِيَّ الْأُمِّيَّ أَحْمَدَ قَالَ وَ مَا عَلِمْتُكَ بِذَلِكَ قَالَ أ مَا تَفَرُّوا الْمَصْبَاحَ الرَّابِعَ مِنَ الْوَحْيِ إِلَى الْمَسِيحِ أَنْ قُلَ لِي يَا إِسْرَائِيلَ مَا أَجْهَلَكُمْ تَطْيَبُونَ بِالطَّيِّبِ لِتَطْيَبُوا بِهِ فِي الدُّنْيَا عِنْدَ أَهْلِهَا وَ أَهْلِكُمْ وَ أَجْوَأَكُمْ عِنْدِي جِيفٌ [كَحَيْفَةِ] الْمَيْتَةِ يَا بَنِي إِسْرَائِيلَ آمِنُوا بِرَسُولِي النَّبِيِّ الْأُمِّيِّ الَّذِي يَكُونُ فِي آخِرِ الزَّمَانِ

He said, ‘Because you said the Umyy Prophet Ahmad^{saww} should be ruined’. He said, ‘And what is your knowledge regarding that?’ He said, ‘Have you not read the fourth part of the Revelation to the Messiah^{as} that he^{as} said to the children of Israel! How ignorant you are, perfuming with the perfume in order to be good with it in the world with its people and your people, and (in) your insides is the carcass of the deceased. O clan of Israel! Believe in the Rasool^{saww}, the Prophet^{saww}, the Umyy who will happen to be at the end of the times.

صَاحِبِ الْوَجْهِ الْأَقْمَرِ وَ الْجَمَلِ الْأَحْمَرِ الْمَشْرَبِ بِالنُّورِ ذِي الْجَنَابِ الْحَسَنِ وَ الثَّيَابِ الْحُسَيْنِ سَيِّدِ الْمَاضِينَ عِنْدِي وَ أَكْرَمِ الْبَاقِينَ عَلَيَّ الْمُسْتَنْتَنِّ بِسُنَّتِي وَ الصَّابِرِ فِي ذَاتِ نَفْسِي وَ الْمُجَاهِدِ بِيَدِهِ الْمُشْرِكِينَ مِنْ أَجْلِي فَبَسُّرْ بِهِ بَنِي إِسْرَائِيلَ وَ مُرِّ بَنِي إِسْرَائِيلَ أَنْ يُعْزَرُوهُ وَ يَنْصُرُوهُ

He^{saww} is the one with the face (more radiant than the) moon, and the red camel, saturated with the Light with the constant beauty, and the coarse clothes, chief of the past ones in my^{as} presence, and the most honourable of the remaining ones, assisting upon me^{as} with my^{as} sunnah, and the patient with myself^{as}, and fighter by his^{saww} hands against the Polytheists for my^{as} reason, so give glad tidings to the children of Islam that they should reinforce him^{as} and help him^{as}.

قَالَ عِيسَى فُدُوسٌ مَنْ هَذَا الْعَبْدُ الصَّالِحُ الَّذِي قَدْ أَحَبَّهُ قَلْبِي وَ لَمْ تَرَهُ عَيْنِي قَالَ هُوَ مِنْكَ وَ أَنْتَ مِنْهُ وَ هُوَ صِهْرُكَ عَلَى أُمَّكَ قَلِيلُ الْأَوْلَادِ كَثِيرُ الْأَزْوَاجِ يَسْكُنُ مَكَّةَ مِنْ مَوْضِعِ أُسَاسٍ وَ طَوَّءَ إِبْرَاهِيمَ ع نَسَلُهُ مِنْ مُبَارَكَةٍ وَ هِيَ صَرَّةُ أُمَّكَ فِي الْجَنَّةِ لَهُ شَأْنٌ مِنَ الشَّانِ تَنَامُ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ يَأْكُلُ الْهَدِيَّةَ وَ لَا يَأْكُلُ الصَّدَقَةَ

Isa^{as} said, ‘Who is this righteous servant whom my^{as} heart loves and my eyes have not seen him^{saww}?’ He^{azwj} said, “He^{saww} is from you^{as} and you^{as} are from him^{saww}, and he^{saww} is your^{as} in-law upon your mother, being of few children and a lot of wives. He^{saww} will dwell in Makkah from the place of the foundation trodden by Ibrahim^{as}. His^{saww} offspring is from the Blessed one, and she is the peak of your mothers in the Paradise, and for him^{saww} is an occupation from the occupations. His^{saww} eyes sleep and his^{saww} heart does not sleep. He^{saww} eats the gifts and does not eat the charities.

لَهُ حَوْضٌ مِنْ شَفِيرِ زَمْزَمَ إِلَى مَغْرِبِ الشَّمْسِ حَيْثُ يُعْرَفُ فِيهِ شَرَابَانِ مِنَ الرَّحِيقِ وَ التَّسْنِيمِ فِيهِ أَكْوَابٌ عَدَدَ بُجُومِ السَّمَاءِ مَنْ شَرِبَ مِنْهُ شَرِبَهُ لَا يَطْمَأُ بَعْدَهُ أَبَدًا وَ ذَلِكَ بِتَفْضِيلِي إِيَّاهُ عَلَى سَائِرِ الْمُرْسَلِينَ يُوَافِقُ قَوْلَهُ فِعْلُهُ وَ سَرِيرَتُهُ عِلَاقَتَهُ

For him^{saww} is a Fountain at the edge of Zamzam to the west of the sun where two drinking places are well known – of the sealed nectar and al Tasneem, wherein are cups of the number of stars in the sky. One who drinks a drink from it will not be thirsty after it, ever, and that is what merits him^{saww} over the rest of the Messengers. His^{saww} words are in accordance with his^{saww} deeds, and his secretive (acts) with his^{saww} public (acts).

فَطُوبَاهُ وَ طُوبَى أُمَّتِهِ الَّذِينَ عَلَى مِلَّتِهِ يَحْيَوْنَ وَ عَلَى سُنَّتِهِ يَمُوتُونَ وَ مَعَ أَهْلِ بَيْتِهِ يَمِيلُونَ آمِينَ مُؤْمِنِينَ مُطْمَئِنِّينَ مُبَارَكِينَ يَكُونُ فِي زَمَنِ قَحْطٍ وَ جَدْبٍ فَيَدْعُونِي فَيُرْجِي السَّمَاءُ عِزَالِيهَا حَتَّى يُرَى أَثَرُ بَرَكَاتِهَا فِي أَكْنَافِهَا وَ أَبَارِكُ فِيمَا يَصْنَعُ يَدُهُ فِيهِ

So beatitude to him^{saww} and beatitude to his^{saww} community, those who are upon his^{saww} Religion, living and dying upon his^{saww} Sunnah and with the People^{asws} of his^{saww} Household, inclining, safe, believing, content, Blessed, happening to be in the time of drought and sterility. He^{saww} will supplicate to Me^{azwj}, and the sky would release its water until the impact of its Blessings would be seen in its treasures, and I^{azwj} shall Bless in what he^{saww} does with his^{saww} hand regarding it”.

قَالَ إِلَهِي سَمِّهِ قَالَ نَعَمْ هُوَ أَحْمَدُ وَ هُوَ مُحَمَّدٌ رَسُولِي إِلَى الْخَلْقِ كَافَّةً أَقْرَبُهُمْ مِنِّي مَنْزِلَةً وَ أَحْصُهُمْ مِنِّي شَفَاعَةً لَا يَأْمُرُ إِلَّا بِمَا أَحِبُّ وَ لَا يَنْهَى إِلَّا عَمَّا أَكْرَهُ

He^{as} said: ‘My^{as} God^{azwj}, Name him^{saww}’. He^{azwj} Said: “Yes, he^{saww} is Ahmad^{saww}, and he^{saww} is Muhammad^{saww} My^{azwj} Rasool^{saww} to the people, all of them. He^{saww} is the closest of them

from Me^{azwj} and their most special of them from Me^{azwj} of Intercession. He^{saww} will not instruct except with what I^{azwj} Love, nor forbid except from what I^{azwj} Dislike”.

قَالَ لَهُ صَاحِبُهُ فَأَتَى تَقْدِيمُ بِنَا عَلَى مَنْ هَذِهِ صِفَتُهُ قَالَ نَشْهَدُ أَقْوَالَهُ وَ نَنْظُرُ آيَاتِهِ فَإِنْ يَكُنْ هُوَ سَاعِدَنَا بِالْمُسَالَمَةِ وَ نَكْفُهُ بِأَمْوَالِنَا عَنْ أَهْلِ دِينِنَا مِنْ حَيْثُ لَا يَشْعُرُ بِنَا وَ إِنْ يَكُنْ كَذَابًا كَفَيْنَاهُ بِكَذِبِهِ عَلَى اللَّهِ

His companion said to him, ‘Then let us go ahead to the one of this description’. He said, ‘We shall witness his^{saww} words and look at his^{saww} signs, so if he^{saww} happens to be him^{saww}, we shall assist him^{asws} with the peace and suffice him^{saww} with our wealth from the people of our religion from where he^{saww} is not aware with us, and if he^{saww} happens to be a liar, his^{saww} lies upon Allah^{azwj} would suffice us’.

قَالَ لَهُ صَاحِبُهُ وَ لَمْ إِذَا رَأَيْتَ الْعَلَامَةَ لَا تَتَّبِعْهُ قَالَ أَمَا رَأَيْتَ مَا فَعَلَ بِنَا هَؤُلَاءِ الْقَوْمُ كَرَّمُونَا وَ مَوْلُونَا وَ نَصَبُونَا لَنَا كَنَائِسَنَا وَ أَعْلَنُوا فِيهَا ذِكْرَنَا فَكَيْفَ تَطِيبُ النَّفْسُ بِدِينٍ يَسْتَوِي فِيهِ الشَّرِيفُ وَ الْوَضِيعُ

His companion said to him, ‘And why, when I see the signs, should I not follow him^{saww}?’ He said, ‘But have you not considered what these people would do with us? They are honouring us and befriending us and they are establishing churches for us, and they are raising our mention in these, so can the soul feel good with a religion wherein the noble (one) and the lower (one) are equalised?’

فَلَمَّا قَدِمُوا الْمَدِينَةَ قَالَ مَنْ يَرَاهُمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مَا رَأَيْنَا وَفَدَاءً مِنْ وَفُودِ الْعَرَبِ كَانُوا أَجْمَلٍ مِنْ هَؤُلَاءِ هُمْ شُعُورٌ وَ عَلَيْهِمْ ثِيَابُ الْحَبِيرِ وَ كَانَ رَسُولُ اللَّهِ ص مُتَنَاءً عَنِ الْمَسْجِدِ فَحَضَرَتْ صَلَاتُهُمْ فَقَامُوا يُصَلُّونَ فِي مَسْجِدِ رَسُولِ اللَّهِ ص تِلْقَاءَ الْمَشْرِقِ فَهَمَّ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص بِمَنْعِهِمْ

When they arrived at Al-Medina, the companions of Rasool-Allah^{saww} who saw them said, ‘We have not seen any delegation from the delegations of the Arabs who were more grand than them. There are ranks for them and upon them are clothes of monks’. And Rasool-Allah^{saww} was lenient about the Masjid, and their prayer time came, so they stood up to pray in the Masjid of Rasool-Allah^{saww} facing the east. The companions of Rasool-Allah^{saww} thought of preventing them.

فَأَقْبَلَ رَسُولُ اللَّهِ ص فَقَالَ دَعَوْهُمْ فَلَمَّا قَضَوْا صَلَاتَهُمْ جَلَسُوا إِلَيْهِ وَ نَاطَرُوهُ فَقَالُوا يَا أَبَا الْقَاسِمِ حَاجَّتَا فِي عَيْسَى فَقَالَ عَبْدُ اللَّهِ وَ رَسُولُهُ وَ كَلِمَتُهُ أَلْفَاهَا إِلَى مَرْيَمَ وَ رُوحٌ مِنْهُ فَقَالَ أَحَدُهُمْ بَلْ هُوَ وَلَدُهُ وَ ثَانِي أُنْتَبِئِ وَ قَالَ آخَرُ بَلْ ثَالِثٌ ثَلَاثَةٍ أَبٍ وَ ابْنٍ وَ رُوحٍ فَدُسِّ وَ قَدْ سَمِعْنَا فِي قُرْآنٍ نَزَلَ عَلَيْكَ يَمُوقُ فَعَلْنَا وَ جَعَلْنَا وَ خَلَقْنَا وَ لَوْ كَانَ وَاحِدًا لَقَالَ خَلَقْتُ وَ جَعَلْتُ وَ فَعَلْتُ

Rasool-Allah^{saww} came and said: ‘Leave them!’ When they had accomplished their prayers, they sat with him^{saww} and debated with him^{saww}. They said, ‘O Abu Al-Qasim^{saww}! Argue with us regarding Isa^{as}’. He^{saww} said: ‘He^{as} is a servant of Allah^{azwj} and His^{azwj} Word He^{azwj} Cast to Maryam^{as}, and is a Spirit from Him^{azwj}’. One of them said, ‘But he^{as} is His^{azwj} son and the second of the two’. And another said, ‘But, he^{as} is the third of the three – father and son and Holy Spirit; and we have heard in the Quran Revealed unto you^{saww} Him^{azwj} Saying: “We did”,

and We made”, and if He^{azwj} was One, He^{azwj} would have Said: “I^{azwj} Created”, and “I^{azwj} Made”, and “I^{azwj} Did it”.

فَتَعَشَّى النَّبِيُّ صِ الْوَحْيِ وَ نَزَلَ عَلَى صَدْرِهِ سُورَةُ آلِ عِمْرَانَ إِلَى قَوْلِهِ رَأْسِ السَّتِيرِ مِنْهَا فَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَعَلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَ أَبْنَاءَكُمْ وَ نِسَاءَنَا وَ نِسَاءَكُمْ وَ أَنْفُسَنَا وَ أَنْفُسَكُمْ ثُمَّ نَبْتِهَلْ فَتَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ الْآيَةَ

(Then) the Revelation overwhelmed the Prophet^{saww}; Surah Aal-e-Imran was Revealed on his^{saww} chest, up to His^{azwj} Words of sixty (Verses) from it: ***So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61] – the Verse.***

فَقَصَّ عَلَيْهِمْ رَسُولُ اللَّهِ صِ الْقِصَّةَ وَ تَلَا عَلَيْهِمُ الْقُرْآنَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ قَدْ وَ اللَّهُ أَنَاكُمْ بِالْفَضْلِ مِنْ خَيْرِ صَاحِبِكُمْ وَ قَالَ لَهُمْ رَسُولُ اللَّهِ صِ إِنَّ اللَّهَ قَدْ أَمَرَنِي بِمُبَاهَلَتِكُمْ فَقَالُوا إِذَا كَانَ عَدَاً بَاهَلْنَاكَ فَقَالَ الْقَوْمُ بَعْضُهُمْ لِبَعْضٍ حَتَّى نَنْظُرَ بِمَنْ يُبَاهِلُنَا عَدَاً بِكَثْرَةِ أَتْبَاعِهِ مِنْ أَوْلِيَاءِ النَّاسِ أَمْ بِأَهْلِهِ مِنْ أَهْلِ الصَّفْوَةِ وَ الطَّهَارَةِ فَإِنَّهُمْ وَ شَيْخَ الْأَنْبِيَاءِ وَ مَوْضِعَ بَهْلِهِمْ

Rasool-Allah^{saww} related the story to them and recited the Quran to them. They said to each other, ‘By Allah^{azwj} he^{saww} has come to you all with the decisiveness from the news of your Master (Isa^{as})’. And Rasool-Allah^{saww} said to them: ‘Allah^{saww} has Commanded me^{saww} with imprecating you all’. They said, ‘Then we shall imprecate you^{saww} tomorrow’.

The people said to each other, ‘(Wait) until we look at who he^{saww} imprecates us with tomorrow- with large numbers of his^{saww} followers (who are) from the generality or (with) the people of with his^{saww} family (who are) from the elite people and the clean- for they are the close ones of the Prophets^{as} and the place of their^{as} imprecations’.

فَلَمَّا كَانَ مِنْ عَدَاً رَسُولُ اللَّهِ صِ بِيَمِينِهِ عَلِيٌّ وَ بِيَسَارِهِ الْحَسَنُ وَ الْحُسَيْنُ وَ مِنْ وَرَائِهِمْ فَاطِمَةُ عِ عَلَيْهِمُ الْخُلُقُ النَّجْرَانِيُّ وَ عَلَى كَتِفِ رَسُولِ اللَّهِ صِ كِسَاءٌ قَطْوَانِيٌّ رَفِيقٌ خَشِنٌ لَيْسَ بِكَثِيفٍ وَ لَا لَبِنٍ فَأَمَرَ بِشَحْرَتَيْنِ فَكَسَحَ مَا بَيْنَهُمَا وَ نَشَرَ الْكِسَاءَ عَلَيْهِمَا وَ أَدْخَلَهُمْ تَحْتَ الْكِسَاءِ وَ أَدْخَلَ مِنْكِبَهُ الْأَيْسَرَ مَعَهُمْ تَحْتَ الْكِسَاءِ مُعْتَمِداً عَلَى قَوْسِهِ النَّبَعِ وَ رَفَعَ يَدَهُ الْيُمْنَى إِلَى السَّمَاءِ لِلْمُبَاهَلَةِ

When it was the next morning, Rasool-Allah^{saww}, Ali^{asws} was on his^{saww} right and Al-Hassan^{asws} and Al-Husayn^{asws} on his^{saww} left, and (Syeda) Fatima^{asws} behind them^{asws}; upon them were garments of the Najranites, and upon the shoulder of Rasool-Allah^{saww} was a Qatwany cloak, thin, coarse, not with heaviness nor softness. He^{saww} ordered two trees and swept what is between the two and place the cloak upon them and entered them^{asws} beneath the cloak and he^{saww} included his^{saww} own right shoulder with them^{asws} beneath the cloak, leaning upon his^{saww} bow and raised his^{saww} right hand towards the sky for the imprecation.

وَ أَشْرَفَ النَّاسُ يَنْظُرُونَ وَ اصْفَرَ لَوْنُ السَّيِّدِ وَ الْعَاقِبِ وَ زُلْزَلَا حَتَّى كَادَ أَنْ يَطْبِشَ عُمْهُمَا فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ أُنْبَاهِلُهُ قَالَ أَوْ مَا عَلِمْتَ أَنَّهُ مَا بَاهِلَ قَوْمٍ قَطُّ نَبِيًّا فَنَشَأَ صَغِيرُهُمْ وَ بَقِيَ كَبِيرُهُمْ وَ لَكِنْ أَرَاهُ أَنَّكَ غَيْرُ مُكْتَرَبٍ وَ أَعْطَاهُ مِنَ الْمَالِ وَ السَّلَاحِ مَا أَرَادَ فَإِنَّ الرَّجُلَ مُحَارِبٌ وَ قُلْ لَهُ أَمْجُؤَلَاءُ يُبَاهِلُنَا لِقَالِ يَرَى أَنَّهُ قَدْ تَقَدَّمَتْ مَعْرِفَتُنَا بِفَضْلِهِ وَ فَضْلِ أَهْلِ بَيْتِهِ

And the people were overlooking, and the colour of Al-Seyyid and Al-Aaqib paled and they both trembled until their intellects were almost reckless. One of them said to his companion, ‘Shall we imprecate him^{saww}?’ He said, ‘Or do you not know that no group of people has imprecated a Prophet^{as} and (seen) that their young ones have grown and their elders have remained? But, show him^{saww} that you are of indifference, and give him^{saww} whatever he^{saww} wants from the wealth and the weapons, for he^{saww} is a fighting man, and say to him^{saww}, ‘Are you^{saww} going to imprecate us with them^{asws}?’ Perhaps he^{saww} will see that you have shown our recognition of his^{saww} merits and the merits of the People^{asws} of his^{saww} Household’.

فَلَمَّا رَفَعَ النَّبِيُّ ص يَدَهُ إِلَى السَّمَاءِ لِلْمُبَاهَلَةِ قَالَ أَحَدُهُمَا لِصَاحِبِهِ أَيُّ رَهْبَانِيَّةٍ دَارِكِ الرَّجُلِ فَإِنَّهُ إِنْ فَاهُ بِبُهْلَةٍ لَمْ نَرْجِعْ إِلَى أَهْلِ وَلَا مَالٍ فَقَالَا يَا أَبَا الْقَاسِمِ أَ هَهُؤُلَاءِ تُبَاهِلُنَا قَالَ نَعَمْ هَهُؤُلَاءِ أَوْحَهُ مِنْ عَلَيَّ وَجِهَ الْأَرْضِ بَعْدِي إِلَى اللَّهِ وَجَهَةً وَأَقْرَبُهُمْ إِلَيْهِ وَسِيلَةً

When the Prophet^{saww} raised his^{saww} hand towards the sky for the imprecation, one of them said to his companion, ‘Whichever monk meets this man^{saww}, he would die with imprecation. We will not return to any family nor any wealth. He said, ‘O Abu Al-Qasim^{saww}! Are you^{saww} going to imprecate us with them^{asws}?’ He^{saww} said: ‘They^{asws} are the most honourable. Who upon the surface of the earth after me^{saww} is more honourable and closest to Him^{azwj} as intermediaries?’

قَالَ فَبَصَبَصَا يَعْنِي ارْتَعَدَا وَكَرَّأَ وَقَالَ لَهُ يَا أَبَا الْقَاسِمِ نُعْطِيكَ أَلْفَ سَيْفٍ وَ أَلْفَ دِرْعٍ وَ أَلْفَ حَجْفَةٍ وَ أَلْفَ دِينَارٍ كُلِّ عَامٍ عَلَى أَنَّ الدِّرْعَ وَ السَّيْفَ وَ الْحَجْفَةَ عِنْدَكَ إِعَارَةٌ حَتَّى نَأْتِيَ مِنْ وَرَاءِنَا مِنْ قَوْمِنَا فَنُعَلِّمَهُمْ بِالَّذِي رَأَيْنَا وَ شَاهَدْنَا فَيَكُونُ الْأَمْرُ عَلَى مَلَائِكَةٍ مِنْهُمْ فَإِنَّمَا الْإِسْلَامُ وَ إِنَّمَا الْجَزِيَّةُ وَ إِنَّمَا الْمُقَاتَعَةُ فِي كُلِّ عَامٍ

He (the narrator) said, ‘They whispered, meaning hesitated, and came forwards and said to him^{saww}, ‘O Abu Al-Qasim^{saww}! We shall give you^{saww} a thousand swords, and a thousand armours, and a thousand leather skins, and a thousand Dinars every year upon (a stipulation) that the armours and the swords and the skins would be with you^{saww} as a loan until they come, the ones behind us from our people, and we (shall) let them know what we have seen and witnessed, so the matter will befall upon their assemblies, and either it would be the tribute, or the cuts (piece of land) during every year’.

فَقَالَ النَّبِيُّ ص قَدْ قَبِلْتُ مِنْكُمْ أَمَّا وَ الَّذِي بَعَثَنِي بِالْكَرَامَةِ لَوْ بَاهَلْتُمُونِي بِمَنْ تَحْتَ الْكِسَاءِ لَأَضْرَمَ اللَّهُ عَلَيْكُمْ الْوَادِي نَارًا تَأْجِجُ ثُمَّ سَاقَهَا إِلَى مَنْ وَرَاءَكُمْ فِي أَسْرَعٍ مِنْ طَرْفِ الْعَيْنِ فَحَرَقْتُهُمْ تَأْجِجًا

The Prophet^{saww} said: ‘I^{saww} have accepted from you both. But, by the One^{azwj} Who Sent me^{saww} with the honour, had you imprecated me^{saww} with the ones^{asws} beneath the cloak, Allah^{azwj} would have Caused the valley to rain fire upon you all, inflaming (you all), then Sending it to the ones behind you in quicker than the blink of an eye, incinerating them with flames’.

فَهَبَطَ عَلَيْهِ جَبْرَيْلُ الرُّوحِ الْأَمِينُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ وَ عَزَّتِي وَ جَلَالِي لَوْ بَاهَلْتِ بِمَنْ تَحْتَ الْكِسَاءِ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ لَتَسَاقَطَتْ عَلَيْهِمُ السَّمَاءُ كِسْفًا مُتَهَابَةً وَ لَتَقَطَّعَتِ الْأَرْضُونَ زُبْرًا سَابِحَةً فَلَمْ يَسْتَقِرَّ عَلَيْهَا بَعْدَ ذَلِكَ

Jibraeel^{as} the Trustworthy Spirit descended unto him^{saww} and said: ‘O Muhammad^{saww}! Allah^{azwj} Conveys the Greetings to you^{saww} and is Saying to you^{saww}: “By My^{azwj} Mighty and My^{azwj} Majesty! If you^{saww} had imprecated with the ones^{asws} beneath the cloak (against) the people of the sky and people of the earth, the sky would have fallen upon them in pieces crushing them, and the earth would have been cut into pieces and no one could have dwelled upon it after that!”

فَرَفَعَ النَّبِيُّ ص يَدَيْهِ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ ثُمَّ قَالَ عَلَى مَنْ ظَلَمَكُمْ حَقُّكُمْ وَبِحَسَنِي الْأَجْرِ الَّذِي افْتَرَضَهُ اللَّهُ عَلَيْهِمْ فِيكُمْ بِهَلْهُ
اللَّهُ تَتَابَعُ إِلَى يَوْمِ الْقِيَامَةِ.

The Prophet^{saww} raised his^{saww} hand until the whiteness of his^{saww} armpits was seen, then he^{saww} said: ‘One who is unjust to you^{asws} regarding your^{asws} rights and reduces the recompense to me^{saww} which Allah^{azwj} has Obligated regarding you^{asws}, the Curse of Allah^{azwj} will follow (him) up to the Day of Qiyamah’.¹⁹

¹⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 32 H 20