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CHAPTER 111

AL-LAHAB

(Name of a Disbeliever)

(5 VERSES)

VERSES 1 - 5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of 111:

Sura Al-Lahab (5 verses) was revealed in Makkah. Abu Lahab^{la} used to be wealthy and he gathered with the Quraysh in the House of Assembly and pledged allegiance to them to kill Prophet Muhammad^{saww}. So, Allah^{azwj} said: His^{la} wealth and what he^{la} has earned will not avail him. He^{la} will burn in a blazing Fire that will burn him^{la} and his^{la} wife, the carrier of firewood. The name of his^{la} wife was Umm Jamil bint Sakhr. She^{la} used to gossip about Rasool Allah^{saww}, and convey his^{saww} news to the infidels. She^{la} was a carrier of firewood, meaning she^{la} collected firewood to harm Rasool Allah^{saww}, around her neck was a rope of Masad, meaning fire. Abu Lahab's name was Abd Manaf, so Allah^{azwj} Gave him^{la} this nickname (Lahab) because Manaf was an idol that they worshipped.¹

MERITS

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله)، أنه قال: «من قرأ هذه السورة لم يجمع الله بينه و بين أبي لهب،

And from *Khawaas Al Quran*,

It has been reported from the Prophet^{saww} having said: 'One who recites this Chapter (Surah Al-Lahab^{la}), will never be Gathered together with Abu Lahab^{la} by Allah^{azwj}.

و من قرأها على الأمغاص التي في البطن سكنت بإذن الله تعالى، و من قرأها عند نومه حفظه الله».

And one who recites it during the colic which is in the stomach, will settle by the Permission of Allah^{azwj} the Exalted, and one who recites it just before his sleep Allah^{azwj} will Protect him'.²

¹ تفسير القمي، ج 2، ص: 448

² Tafseer Al Burhan – H 11976

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «إذا قرأتم (تبت يدا أبي لهب و تب) فادعوا على أبي لهب، فإنه كان من المكذبين الذين يكذبون بالنبي (صلى الله عليه و آله) و بما جاء به من عند الله عز و جل».

Ibn Babuwayh by his chain,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you recite: **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**, then supplicate against Abu Lahab^{-la} for he was among the beliers who belied the Prophet^{-saww} and by what had come on him^{-saww} from the Presence of Allah^{-azwj} Mighty and Majestic'.³

سَعِيدُ بْنُ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ ذَاتَ يَوْمٍ الصَّفَا فَقَالَ: يَا صَبَاحَاهُ فَأَقْبِلْ إِلَيَّ فَرِيضٌ فَقَالُوا: مَا لَكَ؟

Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah^{-saww} ascended Al-Safa one day, and he^{-saww} said: 'O Sabahahu!⁴ So the Quraysh turned to face him, and they said, 'What is the matter with you^{-saww}?'

فَقَالَ: أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُصِيبُكُمْ أَوْ مُسِيكُكُمْ أَمَا تُصَدِّقُونَ؟ قَالُوا: بَلَى،

He^{-saww} said: 'What is your view if I^{-saww} were to inform you that the enemy is about to pounce on you all or welcome you, will you not ratify me^{-saww}? They said, 'Yes (we would)'.⁵

قَالَ: فَإِنِّي نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ،

He^{-saww} said: 'So I^{-asws} am a warner to you all. In my^{-saww} hands is a severe Punishment'.

فَقَالَ أَبُو لَهَبٍ: تَبَّأَ لَكَ هَذَا هَذَا دَعَوَتَنَا جَمِيعاً

Abu Lahab^{-la} said, 'Perishing be for you^{-saww} for this call to us all'.

فَأَنْزَلَ اللَّهُ هَذِهِ السُّورَةَ أَوْرَدَهُ.

Allah^{-azwj} Revealed this Surah (Al-Lahab)⁵.

VERSES 1 - 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1}

May both the hands of Abu Lahab perish, and (so would) he! [111:1]

³ (ثواب الأعمال: 127)

⁴ Ones about to be attacked suddenly.

⁵ H 3 – تفسير نور الثقلين، ج5، ص: 697

In Arabic culture, 'hands' mean the power, the strength, the resources, e.g.,

ابن بابويه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رحمه الله)، قال: حدثنا محمد ابن أبي عبد الله الكوفي، قال: حدثنا محمد بن إسماعيل، قال: حدثنا الحسين بن الحسن، قال: حدثنا بكر، عن أبي عبد الله البرقي، عن عبد الله بن بحر، عن أبي أيوب الخزاز، عن محمد بن مسلم، قال: سألت أبا جعفر (عليه السلام) فقلت: قوله عز و جل: يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإَيْدِي؟

Ibn Babuwayh said, 'It was narrated to us by Ali Bin Ahmad Bin Muhammad Bin Umran Al Daqaq, from Muhammad Ibn Abu Abdullah Al Kufy, from Muhammad Bin Ismail, from Al Husayn Bin Al Hassan, from Bakr, from Abu Abdullah Al Barqy, from Abdullah Bin Bahr, from Abu Ayoub Al Khazaz, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws}, so I said, 'The Words of the Mighty and Majestic: **He said: O Iblees! What prevented you performing Sajda to what I Created with My Two hands? [38:75]**'.

فقال: «اليد في كلام العرب القوة و النعمة. قال: وَ أَذْكَرُ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ وَ قَالَ: وَ السَّمَاءُ بَنَيْنَاهَا بِأَيْدٍ أَيْ بِقُوَّةٍ وَ إِنَّا لَمُوسِعُونَ وَ قَالَ: وَ أَيْدَهُمْ رُوحٌ مِنْهُ أَيْ قُوَاهُمْ. وَ يَقَالُ: لِفُلَانٍ عِنْدِي يَدٌ بِيضَاءُ، أَيْ نِعْمَةٌ.» -

So, he^{asws} (Imam) said: 'The 'hand' in the speech of the Arabs is (means) the strength and the favour. He^{azwj} Said: **and remember Our servant Dawood, the possessor of the hand (strength) [38:17]**. And Said: **And the sky, We Built it by Hand** – i.e., by Strength **and We are the Expanders [51:47]**. And Said: **and He Supported them with a Spirit from Him [58:22]**, i.e., Strengthened them. And it is said, 'For so and so there is a white hand with me', i.e. a favour'.⁶

وَ فِي رِوَايَةِ الْبَرَاءِ بْنِ عَازِبٍ وَ ابْنِ عَبَّاسٍ أَنَّهُ بَدَرَهُمْ أَبُو هَلَبٍ فَقَالَ هَذَا مَا سَحَرْتُمْ بِهِ الرَّجُلَ ثُمَّ قَالَ لَهُمُ النَّبِيُّ ص إِنِّي بُعِثْتُ إِلَى الْأَسْوَدِ وَ الْأَبْيَضِ وَ الْأَحْمَرِ إِنَّ اللَّهَ أَمَرَنِي أَنْ أَنْذِرَ عَشِيرَتِي الْأَقْرَبِينَ وَ إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً إِلَّا أَنْ تَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ

And in a report of Al Bara'a Bin Aazib and Ibn Abbas,

'Abu Lahab^{la} rushed them saying, 'This is what the man^{saww} has bewitched you all with'. The Prophet^{saww} said to them: 'I^{saww} have been Sent to the black and the white and the red. Allah^{azwj} has Commanded me^{saww} to warn my^{saww} near of kin, and I^{saww} cannot control anything for you all from Allah^{azwj} except that you should be saying, 'There is no god except Allah^{azwj}'.

فَقَالَ أَبُو هَلَبٍ أ هَذَا دَعَوْنَا ثُمَّ تَفَرَّقُوا عَنْهُ فَتَزَلَّتْ تَبَّتْ يَدَا أَبِي هَلَبٍ وَ تَبَّتْ

Abu Lahab^{la} said, 'Is it for this you^{saww} have called us?' Then they dispersed from him^{saww}. It was Revealed: **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**.

ثُمَّ دَعَاهُمْ دَفْعَةً ثَانِيَةً وَ أَطْعَمَهُمْ وَ سَقَاهُمْ ثُمَّ قَالَ لَهُمْ يَا بَنِي عَبْدِ الْمُطَّلِبِ أَطِيعُونِ تَكُونُوا مُلُوكَ الْأَرْضِ وَ حُكَّامَهَا وَ مَا بَعَثَ اللَّهُ نَبِيّاً إِلَّا جَعَلَ لَهُ وَصِيّاً أَحْماً وَ وَزيراً فَأَيُّكُمْ يَكُونُ أَخِي وَ وَزِيرِي وَ وَصِيِّي وَ وَارِثِي وَ قَاضِي دَنِيِّ.

معاني الأخبار: 8/ 15، التوحيد: 1/ 153⁶

Then he^{-saww} called them for a second time and fed them and quenched them. Then he^{-saww} said to them: ‘O clan of Abdul Muttalib^{-asws}! Obey me^{-saww}, you will become kings of the earth, and their rulers, and Allah^{-azwj} did not Send any Prophet^{-as} except He^{-azwj} Made a successor^{-as} to be for him^{-as}, a brother, a Vizier. Which one of you would happen to be my^{-saww} brother, and my^{-saww} Vizier, and my^{-saww} successor, and my^{-saww} inheritor, and payer of my^{-saww} debts.

و فِي رَوَايَةِ الطَّبْرِيِّ عَنِ ابْنِ جُبَيْرٍ وَ ابْنِ عَبَّاسٍ فَأَيُّكُمْ يُؤَاوِزُنِي عَلَى هَذَا الْأَمْرِ عَلَى أَنْ يَكُونَ أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَأَحْجَمَ الْقَوْمُ.

And in a report of Al Tabari, from Ibn Jubeyr, and Ibn Abbas,

‘Which one of you would support me^{-saww} upon this matter, upon that he would be my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you all?’ The people recoiled”.⁷

و فِي رَوَايَةِ أَبِي بَكْرٍ الشَّيْبَانِيِّ عَنْ مُقَاتِلٍ عَنِ الصَّحَّاحِ عَنْ ابْنِ عَبَّاسٍ وَ فِي مُسْنَدِ الْعَشْرَةِ وَ فَضَائِلِ الصَّحَابَةِ عَنْ أَحْمَدَ بِإِسْنَادِهِ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ ع فَأَيُّكُمْ يُبَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَ صَاحِبِي فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ وَ كَانَ عَلِيٌّ أَصْغَرَ الْقَوْمِ يَقُولُ أَنَا فَقَالَ فِي الثَّالِثَةِ أَجَلٌ وَ ضَرَبَ يَدَهُ عَلَى يَدِ [يَدِي] أَمِيرِ الْمُؤْمِنِينَ.

And in a report of Abu Bakr Al Shirazi, from Muqatil, from Al Zahhak, from Ibn Abbas, and in (the book) ‘Musnad Al Ashra’, and (the book) ‘Fazaail Al Sahaba’, from Ahmad by his chain, from Rabie Bin Nahid,

‘From Ali^{-asws}: (He^{-saww} said): ‘Which one of you would pledge to me^{-saww} upon that he would be my^{-saww} brother, and my^{-saww} companion?’ But no one stood up to him^{-saww}, and Ali^{-asws} was the youngest of the people, saying, ‘I^{-asws} will!’ He^{-saww} said during the third: ‘Yes!’, and he^{-saww} struck his^{-as} hand upon the hand of Amir Al-Momineen^{-asws}’.⁸

و مِنْ تَارِيخِ الطَّبْرِيِّ فَأَحْجَمَ الْقَوْمُ فَقَالَ عَلِيٌّ أَنَا يَا نَبِيَّ اللَّهِ أَكُونُ وَزِيرَكَ عَلَيْهِ فَأَخَذَ بِرَقَبَتِي ثُمَّ قَالَ هَذَا أَخِي وَ وَصِيِّي وَ خَلِيفَتِي فِيكُمْ فَاسْتَمَعُوا لَهُ وَ أَطِيعُوا

And from the book ‘Tareekh’ of Tabari – The people recoiled. Ali^{-asws} said: ‘I^{-asws} will, O Prophet^{-saww} of Allah^{-azwj}! I^{-asws} will become your^{-saww} Vizier upon it’. He^{-saww} grabbed my^{-asws} neck, then said: ‘This is my^{-saww} brother, and my^{-saww} successor, and my^{-saww} caliph among you, therefore listen to him^{-asws} and obey!’

قَالَ فَقَامَ الْقَوْمُ يَضْحَكُونَ فَيَقُولُونَ لِأَيِّ طَالِبٍ قَدْ أَمَرَ أَنْ تَسْمَعَ لِأَنَّكَ وَ تُطِيعَ.

He (the historian) said, ‘The people stood up laughing (mocking), and they were saying to Abu Talib^{-asws}, ‘He^{-saww} has ordered that you^{-as} listen to your^{-as} son^{-asws} and obey!’⁹

⁷ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 m

⁸ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 n

⁹ Bihar Al-Anwaar – V 38, The book of History – Amir Al-Momineen^{-asws}, Ch 65 H 23 p

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2}

His wealth and what he earns will not avail him [111:2]

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ {3}

He shall be arriving at a Fire with flames [111:3]

وَأَمْرَأَتُهُ مَمْلَءَةٌ الْحَطَبِ {4}

And his wife bearing the firewood [111:4]

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ {5}

In her neck being a rope of palm fibre [111:5]

سعد بن عبد الله: عن علي بن إسماعيل بن عيسى، و محمد بن الحسين بن أبي الخطاب، عن أحمد بن النضر الخزاز، عن عمرو بن شمر، عن جابر بن يزيد، عن أبي جعفر (عليه السلام)، قال: «صلى رسول الله (صلى الله عليه و آله) ليلة فقراً: تَبَّتْ يَدَا أَبِي لَهَبٍ فَكَيْلٌ لَّامٍ جميل امرأة أبي لهب: إن محمدا لم يزل البارحة يهتف بك و بزوجك في صلاته،

Sa'd Bin Abdullah, from Ali Bin Ismail Bin Isa, and Muhammad bin Al Husayn Bin Abu Al Khataab, from Ahmad Bin Al Nazar Al Khazaaz, from Amro Bin Shimr, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} prayed Salat at night and recited: ***May both the hands of Abu Lahab perish, and (so would) he!*** [111:1]. So, it was said to Umm Jameel, the wife of Abu Lahab, 'This Muhammad^{-saww} is still (supplicating) against you and your husband in his^{-saww} Salats until yesterday.'

فخرجت تطلبه و هي تقول: لئن رايت لاسمعه، و جعلت تقول: من أحس لي محمدا؟ فانتهدت إلى النبي (صلى الله عليه و آله) و أبو بكر جالس معه إلى جنب حائط،

She went out seeking him^{-saww} saying, 'When I see, I shall not listen to him.' And she went around asking, 'Who will tell me where Muhammad^{-saww} is?' Eventually, she ended up coming to the Prophet^{-saww} and Abu Bakr was sitting with him^{-saww} to the side of a wall.

فقال أبو بكر: يا رسول الله، لو تنحيتم، هذه أم جميل و أنا خائف أن تسمعك ما تكرهه.

Abu Bakr said, 'O Rasool-Allah^{-saww}, if you^{-saww} could hold back. This is Umm Jameel and I am afraid that she might hear what you^{-saww} are reciting and she would not leave you^{-saww}.'

فقال: إنما لم ترني و لن تراني. فج

He^{-saww} said: 'She does not see me^{-saww} and will not see me^{-saww}.'

اءت حتى قامت عليهما، فقالت: يا أبا بكر، رأيت محمدا؟ فقال: لا. فمضت.

She came up until she stood in front of them both. She said, 'O Abu Bakr, have you seen Muhammad^{-saww}?' He said, 'No.' She left.

قال أبو جعفر (عليه السلام): «ضرب بينهما حجاب أصفر».

Abu Ja'far^{-asws} said: 'A yellow veil had been struck between them.'¹⁰

في قرب الاسناد باسناده إلى أبي الحسن موسى بن جعفر عليه السلام حديث طويل يذكر فيه آيات النبي صلى الله عليه وآله وفيه: من ذلك ان ام جميل امرأة ابي لهب أتته حين نزلت سورة تبت ومع النبي صلى الله عليه وآله أبو بكر بن ابي قحافة، فقال: يا رسول الله هذا ام جميل محفظة أي مغضبة تريدك ومعها حجر تريد ان ترميك به ؟

In (the book) Qurb Al Asnaad with its chain going up to -

'Al-Hassan^{-asws} Musa^{-asws} Bin Ja'far^{-asws} in a lengthy Hadeeth in which are mentioned the Miracles of the Prophet^{-saww} and in which is – 'Umm Jameel the wife of Abu Lahab, when this Chapter (Surah Al-Lahab), passed by, and with the Prophet^{-saww} was Abu Bakr Ibn Abu Qohafa who said, 'O Rasool-Allah^{-saww}! This Umm Jameel is hiding her anger and she has a stone intending to hit you^{-saww} with it'.

فقال: انها لا تراني فقالت: لا بي بكر اين صاحبك؟ قال حيث شاء الله قالت: جئته ولو اراه لرميته فانه هجاني واللات والعزى اني لشاعرة

He^{-saww} said: 'She does not see me'. She said to Abu Bakr, 'Where is your companion^{-saww}?' He said, 'Wherever Allah^{-azwj} Desires him^{-saww} to be'. She said, 'I came and if I were to see him^{-saww} I shall stone him^{-saww} for ridiculing me and Al-Laah and Al-Uzza'.

فقال أبو بكر: يا رسول الله لم ترك، قال: لا ضرب الله بيني وبينها حجابا.

Abu Bakr said, 'O Rasool-Allah^{-saww}! Why did she avoid you^{-saww}?' He^{-saww} said: 'Allah^{-azwj} Struck a veil between myself^{-saww} and her'.¹¹

Invitation to the near relatives

وفيه عند قوله تعالى: " وانذر عشيرتك الاقربين " وعن ابن عباس قال: لما نزلت هذه الآية صعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك

And about the Verse and it is from Ibn Abbas who said,

¹⁰ (مختصر بصائر الدرجات: 9)

¹¹ Tafseer Noor Al Saqalayn – CH 112 H 7

'When this Verse: **And warn your kindred, the near ones! [26:214]**, was Revealed, Rasool-Allah^{-saww} gathered the people at Al-Safa and said: 'O companions! The Quraysh gathered around him^{-saww} and said, 'What is the matter with you^{-saww}?'

فقال ؟ ارايتكم ان اخبرتكم ان العدو مصبحكم ومسيكم ما كنتم تصدقوني ؟ قالوا: بلى قال: " فاني نذير لكم بين يدي عذاب شديد "

He^{-saww} said: 'Do you see that if I^{-saww} were to inform you that your enemies are preparing to attack you will you ratify?' They said, 'Yes'. He^{-saww} said: 'I^{-saww} hereby warn you of a grievous punishment in front of you'.

قال أبو لهب: تبا لك ألهذا دعوتنا جميعا ؟ فانزل الله عزوجل تبث يدا ابي لهب.

Abu Lahab^{-la} said, 'Woe unto you for calling all of us for this.' Allah^{-azwj} Mighty and Majestic Sent down: **May both the hands of Abu Lahab perish, and (so would) he! [111:1]**.¹²

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإنذار وَ أَنتِز عَشِيرَتَكَ الْأَقْرَبِينَ أمرني رسول الله (صلى الله عليه و آله)، و قال: يا علي، اطبخ و لو كراع شاة، و لو صاعا من طعام و قعبا من لبن، و اعمد إلى قريش.

Al-Sheykh Al-Fazel Umar Bin Ibrahim Al-Awsy said,

'It has been reported from Amir-Al-Momineen^{-asws} having said: 'When *Surah Al-Shoara* was Revealed, at its end was the Verse of the Warning: **And warn your kindred, the near ones! [26:214]**, Rasool-Allah^{-saww} instructed me^{-asws} and said: 'O Ali^{-asws}! Cook, even if it is a leg of a lamb, and even if is a measure of food, and a cup of milk, and extend it to the Quraysh'.

قال: فدعوتهم و اجتمعوا أربعين بطلا بزيادة، و كان فيهم أبو طالب و حمزة و العباس، فحضرت ما أمرني به رسول الله (صلى الله عليه و آله) معمولا، فوضعت بين أيديهم، فضحكوا استهزاء، فأدخل إصبعة رسول الله (صلى الله عليه و آله) بأربعة جوانب الجفنة، فقال: كلوا و قولوا: بسم الله الرحمن الرحيم.

He^{-asws} said: 'So I^{-asws} invited them, and more than forty of their notables gathered, and among them was Abu Talib^{-asws}, and Hamza^{-asws}, and Al-Abbas. I^{-asws} presented with what Rasool-Allah^{-saww} had Instructed me^{-asws} with and placed it in front of them. They laughed in ridicule. So Rasool-Allah^{-saww} (circled) his^{-saww} finger in four sides of the bowl and said: 'Eat and say, 'In the Name of Allah^{-azwj} the Beneficent the Merciful'.

فقال أبو جهل: يا محمد، ما نأكل، و أحدنا يأكل الشاة مع أربعة أصوع من الطعام! فقال: كل و أربي أكلك.

Abu Jahl Said, 'O Muhammad^{-saww}! What do we eat, and one of us eats four times as much sheep at mealtimes'. He^{-saww} said: 'Eat, and show me^{-saww} your eating (capability)'.

¹² Tafseer Noor Al Saqalayn – CH 112 H 6

فأكلوا حتى تملؤوا، و أيم الله ما يرى أثر أكل أحدهم، و لا نقص الزاد، فصاح بهم رسول الله (صلى الله عليه و آله): كلوا. فقالوا: و من يقدر على أكثر من هذا؟ فقال: ارفعه يا علي. فرفعته، فدنا منهم محمد (صلى الله عليه و آله)، و قال: يا قوم اعملوا أن الله ربي و ربكم. فصاح أبو لهب، و قال: قوموا إن محمدا سحركم.

So they ate until they were full up, and I^{-asws} swear upon Allah^{-azwj}, not one of them saw the impact (in the bowl) of the eating, nor did the food diminish. So Rasool-Allah^{-saww} asked them: 'Eat!' So they said, 'And who has ability to eat more than this?' So he^{-saww} said: 'Raise it (the food), O Ali^{-asws}'. So I^{-asws} raised it, and Muhammad^{-saww} approached them and said: 'O people! It has been Done by Allah^{-azwj}, my^{-saww} Lord^{-azwj} and your Lord^{-azwj}'. Abu Lahab shouted and said, 'Arise, for Muhammad^{-saww} has bewitched you all!'

فقاموا و مضوا فاستعقبهم علي بن أبي طالب، و أراد أن يبطش بهم، فقال له رسول الله (صلى الله عليه و آله): لا يا علي، ادن مني. فتركهم و دنا منه، فقال له: أمرنا بالإندار لا بذات الفقار، لأن له وقتا، و لكن اعمل لنا من الطعام مثل ما عملت، و ادع لي من دعيت، فلما أتى غد، فعلت ما بالأمس فعلت.

So they stood up and left, and Ali^{-asws} Bin Abu Talib^{-asws} followed behind them, wanting to reply to them. So Rasool-Allah^{-saww} said: 'No, O Ali^{-asws}! Come near me^{-saww}'. So he^{-asws} left them and went near him^{-saww}. He^{-saww} said to him^{-asws}: 'We^{-saww} have been Commanded to warn them, not by the Zulfiqar (sword), because for them is time (respite). But, make for us^{-saww} from the food, similar to what you^{-asws} did, and invite for me^{-saww} whom you^{-asws} invited'. So I^{-asws} did what I^{-asws} had done the day before'.

فلما اجتمعوا و أكلوا كما أكلوا. قال لهم رسول الله (صلى الله عليه و آله): ما أعلم شابا من العرب جاء قومه بأفضل ما جئكم به من أمر الدنيا و الآخرة. قيل: فقال أبو جهل: قد شغلنا أمر محمد، فلو قابلتموه برجل مثله يعرف السحر و الكهانة، لكننا استرحنا.

When they gathered, and eaten like what they had eaten before, Rasool-Allah^{-saww} said to them: 'I^{-saww} do not know of a young man from the Arabs who has come to his people with something better than what I^{-saww} have come to you from the affairs of the world and the Hereafter'. Abu Jahl said, 'The matter of Muhammad^{-saww} has pre-occupied us, so if you were to come across a man like him^{-saww} you will recognise the sorcery and the sooth-saying, we would be relieved'.

فقطع كلامه عتبة بن ربيعة، و قال: و الله إني لبصير بما ذكرته. فقال: لم لا تباحثه؟ قال: حاشا أن كان به ما ذكرت، فقال له: يا محمد، أنت خير أم هاشم؟ أنت خير أم عبد المطلب؟ أنت خير أم عبد الله؟ أنت خير أم علي بن أبي طالب، دامغ الجبارة، قاصم أصلاب أكبرهم؟

Utba Bin Rabi'a cut off his speech and said, 'By Allah^{-azwj}, we have seen what you are mentioning'. He said, 'So why did you not discuss it?' He said, 'God forbid it should be what you mentioned'. He said to him^{-saww}, 'O Muhammad^{-saww}! Are you^{-saww} better or Hashim^{-asws}? Are you^{-saww} better of Abdul Muttalib^{-asws}? Are you^{-saww} better or Abdullah^{-asws}? Are you^{-saww} better or Ali^{-asws} Bin Abu Talib^{-asws}, the silencer of the tyrants, breaker of the backbones of their great ones?'

فلم تضل آباءنا و تشتم آلهتنا، فإن كنت تريد الرئاسة عقدنا لك أولويتها، و كن رئيسا لنا ما بقيت و إن كان بك الباه زوجناك عشرة نسوة من أكبرنا. و إن كنت تريد المال جمعنا لك من أموالنا ما يغنيك أنت و عقبك من بعدك، فما تقول؟

You^{-saww} have not deviated from faulting our forefathers and cursing our gods, so if you^{-saww} wanted the government, we will give you^{-saww} priority for its presidency, and the leadership, (and) for us would be with what remained. And if it were desire (of women), we would get you^{-saww} to be married to ten women from our great ones. And if it was wealth that you wanted, we would gather for you^{-saww} from our wealth what would make you^{-saww} needless, you^{-saww} as well as your^{-saww} posterity from after you^{-saww}. So what do you^{-saww} say?

فقال (صلى الله عليه و آله): بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ حم، تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا إِلَى آخِرِ الْآيَةِ، فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادَ وَ ثَمُودَ،

So he^{-saww} said: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. **A Revelation from the Beneficent, the Merciful [41:2] A Book, its Verses are detailed. An Arabic Quran [41:3]** – up to the end of the last Verse (being) **But if they turn aside, then say: 'I warn you of a thunderbolt like the thunderbolt (which struck the people of) Aad and Samood [41:13].**

فأمسك عتبة على فيه، و رجع فناشده بالله اسكت، فسكت، و قام و مضى، فقام من كان حاضرا خلفه فلم يلحقوه، فدخل و لم يخرج أبدا، فغدوه قريش، فقال أبو جهل: قوموا بنا إليه. فدخلوا و جلسوا.

So, Abu Jahl placed his hand upon Utba's mouth and returned, and he adjured him with Allah^{-azwj} to be quiet, so he was silent, and he arose and left, and the one who were present went behind him. They did not meet him, for he entered (his house) and did not come out at all. So, when it was the morning, the Quraysh went to him, Abu Jahl said, 'Arise with us to go to him'. So they came up to him and were seated.

فقال أبو جهل: يا عتبة، محمد سحر. فقام قائما على قدميه، و قال: يا لكع الرجال، و الله لو لم تكن بيبي لقتلتك شر قتلة، يا ويلك. قلت: محمد ساحر كاهن شاعر، سرنا إليه، سمعناه تكلم بكلام من رب السماء، فحلفته و أمسك، و قد سمعتموه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتم ما قرأ لحل بكم العذاب و الذهاب».

So Abu Jahl said, 'O Utba! Muhammad^{-saww} has bewitched you'. He stood upright upon his feet and said, 'O men! By Allah^{-azwj}! If you were not in my house I would have killed you with an evil killing. O woe be unto you all! You say, 'Muhammad is a sorcerer, a soothsayer, a poet'. We went to him^{-saww}, we heard his^{-saww} speech with a speech from the Lord^{-azwj} of the sky. So I adjured and I grabbed you, and I had heard the truthful, the trustworthy. Did you see lies from it? But if you had left him^{-saww} to complete what he^{-saww} was reciting, the Punishment would have befallen upon you'.¹³

¹³ Tafseer Al Burhan – H 9401

و في (تفسير الخركوشي): عن ابن عباس، و ابن جبير، و أبي مالك، و في (تفسير الثعلبي): عن البراء بن عازب: فقال علي، و هو أصغر القوم: «أنا يا رسول الله». فقال: «أنت». فلذلك كان وصيه. قالوا: فقام القوم، و هم يقولون لأبي طالب: أطلع ابنك فقد أمر عليك!

And in the commentary of Al Khargoushy, from Ibn Abbas, and Ibn Khaybar, and Abu Maalik, and in the commentary of Al Sa'alby, from Al Bar'a Bin Aazib, who has said:

'Ali^{-asws} (Ibn Abi Talib^{-asws}) said, and he^{-asws} was the youngest one of the group: 'I^{-asws}, O Rasool-Allah^{-saww}! So he^{-saww} said: '(Yes), you^{-asws}!' So that is why he^{-asws} is his^{-saww} successor. The group stood up to leave, and they were saying to Abu Talib^{-asws}, 'Obey your^{-asws} son^{-asws}, for he^{-asws} has command over you^{-asws}'.¹⁴

(تاريخ الطبري): عن ربيعة بن ناجد: أن رجلا قال لعلي (عليه السلام): يا أمير المؤمنين، لم ورث ابن عمك دون عمك؟ فقال (عليه السلام) - بعد كلام ذكر فيه حديث الدعوة -: «فلم يقم إليه أحد، فقامت إليه، و كنت من أصغر القوم» - قال -: فقال: اجلس،

Tareekh Al Tabary – From a report of Rabi'a Bin Najid,

'A man said to Ali^{-asws}, 'O Amir-al-Momineen^{-asws}! Why did the nephew inherit rather than the uncle?' So he^{-asws} said after mentioning the speech in which is the Hadeeth of the Invitation: 'No one stood up for him^{-asws}. I^{-asws} stood up for him^{-saww}, and I^{-asws} was the youngest one of the group, so he^{-saww} said: 'Be seated'.

ثم قال [ذلك] ثلاث مرات، كل ذلك أقوم إليه فيقول لي: اجلس، حتى كان في الثالثة، ضرب بيده على يدي، قال: فبذلك ورث ابن عمي دون عمي».

Then he^{-saww} said that three times, during each of which it was I^{-asws} who stood up for his^{-saww} (call), so he^{-saww} said to me^{-asws}: 'Be seated', to the extent that after the third time he^{-saww} struck his^{-saww} hand upon my^{-asws} hand. So it was due to that the nephew inherited, rather than the uncle'.¹⁵

قَالَ ع: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَمْشِي بِمَكَّةَ وَ أَخُوهُ عَلِيٌّ ع يَمْشِي مَعَهُ وَ عُمُّهُ أَبُو لَهَبٍ خَلْفَهُ - يَزْمِي عَقِبَهُ بِالْأَخْجَارِ وَ قَدْ أَدْمَاهُ - يُنَادِي مَعَاشِرَ قُرَيْشٍ: هَذَا سَاحِرٌ كَذَّابٌ - فَافْقِدُوهُ وَ اهْجُرُوهُ وَ اجْتَنِبُوهُ.

(Imam Hassan Al-Askari^{-asws}) said: 'It was so that Rasool-Allah^{-saww} was walking in Makkah, and his^{-saww} brother Ali^{-asws} was walking along with him^{-saww}, and his^{-saww} uncle Abu Lahab^{-la} was behind him^{-saww} – throwing stones at him^{-saww} from behind him^{-saww} and he^{-saww} was bleeding. He was calling out, 'O community of Quraysh! This one is a sorcerer! A liar! Therefore, kill him^{-saww}, and stone him^{-saww}, and keep him^{-saww} away!'

وَ حَرَّشَ عَلَيْهِ أَوْبَاشَ قُرَيْشٍ، فَتَبِعُوهُمَا (بِالْأَخْجَارِ - فَمَا مِنْهَا) حَجَرٌ أَصَابَهُ إِلَّا وَ أَصَابَ عَلَيْهِ ع.

¹⁴ (المناقب 2: 25)

¹⁵ (المناقب 2: 25، تاريخ الطبري 2: 321)

And he provoked upon it the riffraff of the Quraysh, so they pursued both of them^{-asws} and pelted them^{-asws} with the stones, and there was not stone from it which hit him^{-saww} except it hit Ali^{-asws} (as well).¹⁶

17 - ص: كان قريش يجدون في أذى رسول الله (صلى الله عليه وآله)، وكان أشد الناس عليه عمه أبو لهب، فكان (صلى الله عليه وآله) ذات يوم جالسا في الحجر فبعثوا إلى سلى الشاة فألقوه على رسول الله (صلى الله عليه وآله)، فاعتصم من ذلك، فجاء إلى أبي طالب فقال: يا عم كيف حسبي فيكم؟ قال: وما ذاك يا ابن أخ؟ قال: إن قريشا ألقوا على السلى،

Quraysh used to strive in hurting Rasool-Allah^{-saww}, and the severest of the people to him^{-saww} was his^{-saww} uncle Abu Lahab^{-la}. One day he^{-saww} was seated by the (Black) Stone, they sent for the intestines of the sheep and threw it upon Rasool-Allah^{-saww}. He^{-saww} was gloomy from that and came to Abu Talib^{-asws} and said: 'O uncle! How are you^{-asws} going to suffice me^{-saww} among you all?' He^{-asws} said: 'And what is that, O son of brother?' He^{-saww} said: 'Quraysh threw the intestines (of a sheep) upon me^{-saww}'.

فقال لحمزة: خذ السيف، وكانت قريش جالسة في المسجد، فجاء أبو طالب ومعه السيف، وحمزة ومعه السيف، فقال: أمر السلى على سباهم، فمن أبي فاضرب عنقه، فما تحرك أحد حتى أمر السلى على سباهم، ثم التفت إلى رسول الله (صلى الله عليه وآله) وقال: يا ابن أخ هذا حسبك منا وفينا .

He^{-asws} said to Hamza^{-asws}: 'Take the sword!' And Quraysh were seated in the Masjid. So, Abu Talib^{-asws} came and with him^{-asws} was the sword, and (so did) Hamza^{-asws} and with him^{-asws} was the sword. He^{-asws} said: 'Instruct the intestine to be upon their path, and if anyone refuses, then strike off his neck'. No one moved until the intestines were upon their path. Then he^{-asws} turned towards Rasool-Allah^{-saww} and said: 'O nephew! This suffices you^{-saww} from us and among us'.¹⁷

Who Abu Lahab was related to Rasool Allah^{-saww}?



(No subject)

Tahir Abbas

Sun 12/07/2020 08:29

Abu Lahab, i.e. the Father of the Flames, whose name was 'Abdul-'Uzza and means the servant of the idol 'Uzza, was a man of fiery temperament with a reddish face. This nickname, perhaps, was chosen for him, because, 'lahab', in Arabic, means 'a flame of fire'.

He and his wife, Umm-i-Jamil; a sister of Abu Sufyan, being specifically mentioned as the

¹⁶ Tafseer Imam Hassan Al Askari^{asws} – S 260 (Extract)

¹⁷ Bihar Al Anwaar – V 18, The book of our Prophet^{saww}, P 3 Ch 1 H 17

cursed ones among the enemies of Islam, hurt the holy Prophet (S) very much.

"His wealth avails him not, neither what he has earned".

It is understood from this statement that Abu Lahab was a rich, proud man who boasted about his wealth and used it against Islam.

JazakAllah azwj! Please also share if there is any hadees explaining, what happened to Abu Lahab, after revealing of this Surah.

It is narrated that after the defeat of the Meccans at Badr, Abu Lahab, who had not participated in the battle, asked Abu Sufyan, when he returned from the battlefield, about its details.

Abu Sufyan described to him the event of how the Quraish were defeated and then, he added:

"By Allah, we saw, in the course of battle, some riders between the earth and heaven who had come to help Muhammad".

Here, Abu Rafi', one of the servants of Abbas tells the story thus:

"I was sitting there and I raised my hand and said that they were the angels of Heaven. Then, Abu Lahab became so angry that he sharply struck my face and lifted me up and I fell hard upon the ground.

He continued beating me because of his grief from his disappointment.

At that moment, Ummul-Fadl, Abbas' wife, who was attending there, took a stake and struck it hard on Abu Lahab's head, and said:

'Have you found this weak man alone?'

The head of Abu Lahab became wounded and bloody. One week later he died from a contagious disease and since his body gave off an unbearable, foul smell no one approached it. It was left for three days and at last, some slaves were hired to carry it out of Mecca. They watered it from a distance and then piled stones on top of it until it was buried."3

This is Bihar al Anwaar reference not sure of it please check

Bihar-al-Anwar, vol. 19, p. 227

Sent from my iPhone

Also find a Hadith where Imam-asws says that there were names of the munafiqeen with their fathers in the holy quran but they removed it but left the name of Abu Lahab due to their linking him to Rasool Allahsaww.

بحار الأنوار (ط - بيروت)، ج 89، ص: 60

الْمُزَنِّي عَنْ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ ابْنِ نُبَاتَةَ قَالَ: سَمِعْتُ عَلِيًّا ع يَقُولُ كَأَنِّي بِالْعَجَمِ فَسَاطِيطُهُمْ فِي مَسْجِدِ الْكُوفَةِ يُعَلِّمُونَ النَّاسَ الْقُرْآنَ كَمَا أُنْزِلَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ أَوَلَيْسَ هُوَ كَمَا أُنْزِلَ فَقَالَ لَا مُحِي مِنْهُ سَبْعُونَ مِنْ قُرَيْشٍ - بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ مَا تُرِكَ أَبُو لَهَبٍ إِلَّا لِلْإِزْرَاءِ عَلَى رَسُولِ اللَّهِ ص - لِأَنَّهُ عَمُّهُ¹⁸.

أقول: سيأتي في تفسير النعماني ما يدل على التغير و التحريف.

و وجدت في رسالة قلعة سنده هكذا.

Abu Sulayman Ahmad bin Hawtah narrated from Ibraheem bin Iss-haq an-Nahawandi from Abdullah bin Hammad al-Ansari from Sabah al-Muzni from al-Harith bin Haseera that al-Asbugh bin Nabata had said: "I heard Ali (s) saying: "As if I see the Persians setting up their pavilions in the mosque of Kufa and teaching people the Qur'an as it has been revealed!"

The Shia when al-Qa'im appears I said: "O Amirul Mo'mineen, is the Qur'an not as it has been revealed?" He said: "No, it is not. The names of seventy ones of Quraysh have been removed from it.1 The name of Abu Lahab has been left (in the Qur'an) just to remind the Prophet (s) of something because he is the Prophet's uncle.

Ali-asws said to him: 'It was like that, and Muhammad-saww was patient regarding the Self of Allah-azwj and excused his-saww people when belied and displaced, and pelted

¹⁸ (1) غيبة النعماني ص 194.

with the stones, and Abu Lahab^{-la} threw upon him^{-saww} the intestines of a sheep. Allah^{-azwj} Blessed and Exalted Revealed unto Jabeel, Angel of the mountains, that he splits the mountains and ends to the orders of Muhammad^{-saww}.

فاتاه فقال له: إني قد أمرت لك بالطاعة، فإن أمرت أن أطبق عليهم الجبال فأهلكتهم بها. قال عليه الصلاة والسلام: إنما بعثت رحمة رب اهد امتي فإنهم لا يعلمون

He came to him^{-saww} and said to him^{-saww}, 'I have been Commanded with being obedient to you^{-saww}, so if you^{-saww} were to order that I layer the mountains upon them, I can destroy them by it'. He^{-saww} said: 'But rather, I^{-saww} have been Sent as a Mercy of the Lord^{-azwj} Promised to my^{-saww} community for they do not know'.

ويحك يا يهودي إن نوحا لما شاهد غرق قومه رق عليهم رقة القرابة وأظهر عليهم شفقة، فقال: (رب إن ابني من أهلي) فقال الله تبارك وتعالى اسمه: (إنه ليس من أهلك إنه عمل غير صالح) إراد جل ذكره إن يسليه بذلك، ومحمد (صلى الله عليه وآله) لما علنت من قومه المعاندة شهر عليهم سيف النعمة ولم تدركه فيهم رقة القرابة، ولم ينظر إليهم بعين مقرة

Woe be unto you, O Jew! When Noah^{-as} witnessed the drowning of his^{-as} people, inclined towards them with the inclination of the relationship and manifested the kindness upon them, so he^{-as} said: **'Lord! Surely, my son is from my family, [11:45]'**. Allah^{-azwj}, Blessed is His^{-azwj} Name, Said: **"O Noah! He is not from your family; he is (the doer of) other than righteous deeds, [11:46].** He^{-azwj}, Majestic is His^{-azwj} Mention Wanted to Divert him^{-as} by that, and when Muhammad^{-saww} noticed the enmity from his^{-saww} people, brandished the sword of nemesis, and he^{-saww} had no kindness of the relationship regarding them, and did not look at them with the eye of love.

قال له اليهودي فإن نوحا دعا ربه فهطلت له السماء بماء منهمر

The Jew said to him^{-asws}, 'Noah^{-as} supplicated to his^{-as} Lord^{-azwj}, and He^{-azwj} Opened up the sky with torrential water'.

قال له (عليه السلام) لقد كان كذلك وكانت دعوته دعوة غضب ومحمد (صلى الله عليه وآله) هطلت له السماء بماء منهمر رحمة، إنه (عليه السلام) لما هاجر إلى المدينة أتاه اهله في يوم الجمعة، فقالوا له: يا رسول الله (صلى الله عليه وآله) احتبس القطر، واصفر العود، وتحافت الورق، رفع يده المباركة حتى رئي بياض إبطيه، وما ترى في السماء سحابة، فمابرح حتى سقاهم الله، حتى أن الشاب المعجب بشبابه لتهمه نفسه في الرجوع إلى منزله فما يقدر من شدة السيل، فدام اسبوعا،

He^{-asws} said: 'It was like that, and his^{-as} supplication was a supplication of wrath, and Muhammad^{-saww}, the sky opened up for him^{-saww} with torrential water of Mercy. When he^{-saww} emigrated to Medina, his^{-saww} family came to him^{-saww} during the day of Friday and they said to him^{-saww}, 'O Rasool-Allah^{-saww}! The drops are withheld, and the wood is turning yellow, and the leaves are falling'. So, he^{-saww} raised his^{-saww} Blessed hand(s) until the whiteness of his armpits were seen, and no cloud was seen in the sky, but it continued (to rain) until Allah^{-azwj} Quenched them, until the youth

admiring his youth thinking of himself regarding the return to his house, but he was not able due to the severity of the flood. It remained for a week.

فأتوه في الجمعة الثانية فقالوا: يا رسول الله لقد تدمت الجدر، واحتبس الركب والسفر، فضحك عليه الصلاة والسلام وقال: هذه سرعة ملالة ابن آدم

They came to him during the second Friday and they said, 'O Rasool-Allah^{-saww}! The walls are demolished, and the riding and the travelling is withheld'. He^{-saww} smiled and said: 'This is the hastiness of the nations of the sons of Adam^{-as}'.

ثم قال: اللهم حوالينا ولا علينا اللهم في اصول الشيع ومراتع البقع) فرئي حوالي المدينة المطر يقطر قطرا، وما يقع في المدينة قطرة لكرامته على الله عز وجل

Then he^{-saww} said: 'O Allah^{-azwj}! Around us and not upon us. O Allah^{-azwj}! In the roots of the plants and patches of spots'. So, the outskirts of Medina there was rain, drops by drops, and no drop fell in Medina due to his^{-saww} prestige unto Allah^{-azwj} Mighty and Majestic'.

قال له اليهودي: فإن هذا هود (عليه السلام) قد انتصر الله له من أعدائه بالريح، فهل فعل بمحمد (صلى الله عليه وآله) شيئا من هذا ؟

The Jew said to him^{-asws}, 'This Hud^{-as}, Allah^{-azwj} had Helped him^{-as} with the wind against his^{-as} enemies, did He^{-azwj} Do anything for Muhammad^{-saww} anything from this?'

قال (عليه السلام) لقد كان كذلك محمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن الله عز وجل ذكره قدامتصر له من أعدائه بالريح يوم الخندق إذ أرسل عليهم ريحا تذر والحصى، وجنودا لم يروها فزاد الله تبارك وتعالى محمدا صلى الله عليه وآله على هود بثمانية آلاف ملك وفضله على هود بأن ريح عاد ريح سخط، وريح محمد (صلى الله عليه وآله) ريح رحمة، قال الله تبارك وتعالى: (يا أيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءكم جنود فأرسلنا عليهم ريحا وجنودا لم تروها)

He^{-asws} said: 'It was like that. Muhammad^{-saww} was Given what is superior than this. Allah^{-azwj}, Mighty and Majestic is His^{-azwj} Mention, has Helped him^{-saww} against his^{-saww} enemies with the wind on the day of (battle of) Khandaq, when He^{-azwj} Sent a wind upon them with sand and gravel, and the army did not see it. Allah^{-azwj} Blessed and Exalted Increased for Muhammad^{-saww} over Hud^{-as} by eighty thousand Angels, and Merited him^{-saww} over Hud^{-as} that the wind of Aad was a wind of Wrath, and wind of Muhammad^{-saww} was a wind of Mercy. Allah^{-azwj} Blessed and Exalted Said: **O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, [33:9]**'.

قال له اليهودي: فإن هذا صالح إخرج الله له ناقة جعلها لقومه عبرة

The Jew said to him^{-asws}, 'This Salih^{-as}, Allah^{-azwj} Brought out a she-camel for him^{-as}, Making it a lesson for his^{-as} people'.

قال علي (عليه السلام) لقد كان كذلك، ومحمد عليه وآله السلام اعطي ما هو أفضل من ذلك إن ناقة صالح لم تكلم صالحاً ولم تناطقه ولم تشهد له بالنبوة ومحمد (صلى الله عليه وآله) بينما نحن معه في بعض غزواته إذا هو يبيع قددنا ثم رغا فأنطقه الله عزوجل فقال: يا رسول الله إن فلانا استعملني حتى كبرت ويريد نحري، فأنا أستعيز بك منه،

Ali^{-asws} said: 'It was like that, and Muhammad^{-saww} was Given what is superior than that. The she-camel of Salih^{-as} did not speak to Salih^{-as} and was not Made to speak and did not testify with the Prophet-hood for him^{-as}, and Muhammad^{-saww}, while we were with him^{-saww} in one of his^{-saww} military expeditions, he^{-saww} was with a camel we were ushering. Then it shrieked and Allah^{-azwj} Mighty and Majestic Made it speak: 'O Rasool-Allah^{-saww}! So and so utilised me until I became old and he intends to slaughter me, therefore I seek Refuge with you^{-saww} from him'.

فأرسل رسول الله (صلى الله عليه وآله) إلى صاحبه فاستوهبه منه فوهبه له وخلاه، ولقد كنا معه فإذا نحن بأعرابي معه ناقة له يسوقها وقد استسلم للقطع لما زور عليه من الشهود، فنطقت له الناقة فقالت: يا رسول الله إن فلانا مني بريء، وإن الشهود يشهدون عليه بالزور، وإن سارقي فلان اليهودي.

Rasool-Allah^{-saww} sent for its owner. He^{-saww} sought it from him, and he gifted it to him^{-saww} and set it free, and it was with him^{-saww} when we were with a Bedouin who had a she-camel for him, ushering it, and he had submitted for the cutting when the witnessed bore false testimony against him. The she-camel spoke to him^{-saww} and said, 'O Rasool-Allah^{-saww}! So and so is disavowed from me, and that the witnesses testified against him with the falsehood, and it was so and so the Jew had stolen me'.

قال له اليهودي: فإن هذا إبراهيم قد تيقظ بالاعتبار على معرفة الله تعالى، وأحاطت دلالته بعلم الإيمان به

The Jew said to him^{-asws}, 'This Ibrahim^{-as} had awoken (the people) with the consideration upon recognition of Allah^{-azwj} the Exalted, and His^{-azwj} Evidence had encompassed with knowledge of the belief in Him^{-azwj}'.

قال له علي (عليه السلام) لقد كان كذلك، واعطي محمد (صلى الله عليه وآله) أفضل من ذلك قد تيقظ بالاعتبار على معرفة الله تعالى وأحاطت دلالته (دلائله خ ل) بعلم الإيمان به، وتيقظ إبراهيم وهو ابن خمسة عشرة سنة، ومحمد (صلى الله عليه وآله) كان ابن سبع سنين قدم تجار من النصارى فنزلوا بتجرتهم بين الصفا والمروة، فنظر إليه بعضهم فعرفه بصفته ونعته وخبر مبعثه وآياته (صلى الله عليه وآله).

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given superior than that. He^{-saww} had awoken (the people) with the consideration upon the recognition

of Allah^{-azwj} the Exalted and His^{-azwj} Evidence had encompassed with knowledge and the belief in Him^{-azwj}, and Ibrahim^{-as} had awoken (the people) while he^{-as} was a boy of fifteen years, and Muhammad^{-saww} was a boy of seven years. Traders from the Christians came and they descended with their merchandise between Al-Safa and Al-Marwa. One of them looked at him^{-saww} and recognised him^{-saww} by his^{-saww} description and his^{-saww} attributes, and the news of him^{-saww} being Sent, and his^{-saww} Signs.

فقالوا له: يا غلام ما اسمك؟ قال: محمد قالوا: ما اسم أبيك؟ قال: عبد الله قالوا ما اسم هذه؟ - وأشاروا بأيديهم إلى الأرض - قال: الأرض. قالوا: فما اسم هذه؟ - وأشاروا بأيديهم إلى السماء - قال: السماء قالوا: فمن ربهما؟ قال: الله، ثم انتهرهم وقال: أتشككونني في الله عزوجل؟

They said to him^{-saww}, 'O boy! What is your^{-saww} name?' He^{-saww} said: 'Muhammad^{-saww}'. They said, 'What is the name of your^{-saww} father^{-as}?' He^{-saww} said: 'Abdullah^{-asws}'. They said, 'And what is the name of this' - and they gestured towards the ground. He^{-saww} said: 'The earth'. They said, 'What is the name of this? - and they gestured with their hands towards the sky. He^{-saww} said: 'The sky'. They said, 'So, who is their Lord^{-azwj}?' He^{-saww} said: 'Allah^{-azwj}'. Then he^{-saww} rebuked them and said: 'Are you all doubting me^{-saww} regarding Allah^{-azwj} Mighty and Majestic?'

ويحك يا يهودي لقد تيقظ بالاعتبار على معرفة الله عزوجل مع كفر قومه إذ هو بينهم يستقسمون بالا زلام ويعبدون الاوثان، وهو يقول: لا إله إلا الله.

Woe be unto you, O Jew! He^{-saww} had awoken (the people) with the consideration upon the recognition of Allah^{-azwj} Mighty and Majestic with the Kufr of his^{-saww} people when he^{-saww} was between them. They were dividing with the arrows and worshipping the idols, while he^{-saww} was saying: 'There is no god except Allah^{-azwj}'.

قال اليهودي: فإن إبراهيم (عليه السلام) حجب عن نمرود بحجب ثلاثة

The Jew said, 'Ibrahim^{-as} was veiled from Nimrod^{-la} by three veils'.

فقال علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) حجب عمن أراد قتله بحجب خمس، فثلاثة بثلاثة واثنان فضل، قال الله عزوجل وهو يصف أمر محمد (صلى الله عليه وآله) فقال: (وجعلنا من بين أيديهم سدا) فهذا الحجاب الاول (ومن خلفهم سدا) فهذا الحجاب الثاني (فإغشيناهم فهم لا يبصرون) فهذا الحجاب الثالث،

Ali^{-asws} said: 'It was like that, and Muhammad^{-saww} was veiled from the ones who intended to kill him^{-saww} by five veils, so it was three with the three and two extra. Allah^{-azwj} Mighty and Majestic said and He^{-azwj} was Describing the matter of Muhammad^{-saww}, so He^{-azwj} said: '**And We Made a barrier to be from their front [36:9]** - so this is the first veil, **and a barrier from their back,** - and this was the second veil, **and We Covered them, so they are not seeing [36:9]** - so this was the third veil.

ثم قال: (وإذا قرأت القرآن جعلنا بينك وبين الذين لا يؤمنون بالآخرة حجابا مستورا) فهذا الحجاب الرابع، ثم قال: (فهى إلى الأذقان فهم مقمحون) فهذه حجب خمسة

Then He^{-azwj} Said: ***And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]*** – so this is the fourth veil. Then He^{-azwj} Said: ***so these are up to their chins, so their heads are raised [36:8]*** – and this is the fifth veil’.

قال له اليهودي: فإن إبراهيم (عليه السلام) قد بهت الذي كفر ببرهان نبوته

The Jew said to him^{-asws}, ‘Ibrahim^{-as} had astounded those who disbelieved with proofs of his^{-as} Prophet-hood’.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أتاه مكذب بالبعث بعد الموت وهو إبي بن خلف الجمحي معه غظم نخرفر كه ثم قال: يا محمد (من يحيي العظام وهى رميم) فأنطق الله محمدا (صلى الله عليه وآله) بمحكم آياته وبهتته ببرهان نبوته، فقال: (يحييها الذي أنشأها أول مرة وهو بكل خلق عليم) فانصرف مبهورا

Ali^{-asws} said to him: ‘It was like that, and Muhammad^{-saww}, the belier of the Resurrection after the death came to him^{-saww}, and he was Abayy Bin Khalaf Al-Jamhy, with him was a decayed bone, and he crushed it, then said, ‘O Muhammad^{-saww}! ***Who will revive the bones and these have rotted away?***’ [36:78]. So Muhammad^{-saww} Made Allah^{-azwj} Speak with the Decisive of His^{-azwj} book and astounded him with the proofs of his^{-saww} Prophet-hood, and he^{-saww} said: ***‘He Who Revived these the first time, and He is Knowing with all creation [36:79]’***. So he left dumbfounded’.

قال له اليهودي: فان هذا إبراهيم جذ أصنام قومه غضبا لله عزوجل.

The Jew said to him^{-asws}, ‘This Ibrahim^{-as} broke the idols of his^{-as} people out of anger for the Sake of Allah^{-azwj} Mighty and Majestic’.

قال له علي (عليه السلام) لقد كان كذلك ومحمد (صلى الله عليه وآله) قد نكس عن الكعبة ثلاث مائة و ستين صنما، ونفاها من جزيرة العرب، وأذل من عبدها بالسيف

Ali^{-asws} said to him: ‘It was like that, and Muhammad^{-saww} had broken three hundred and sixty idols from the Kabah, and negated these from the Arabian peninsula, and humiliated the ones who worshipped these by the sword’.

قال له اليهودي: فان هذا إبراهيم (عليه السلام) قدأ ضجع ولده وتله للجبين

The Jew said to him^{-asws}, ‘This Ibrahim^{-as}, had rested his^{-as} son^{-as} and laid him^{-as} down to the forehead’.

فقال له علي (عليهم السلام) لقد كان كذلك ولقد اعطي إبراهيم (عليه السلام) بعد الاضجاع (الاضطجاع خ ل) الفداء ومحمد (صلى الله عليه وآله) اصيب بأفجع منه فجيعة إنه وقف عليه وآله الصلاة والسلام على عمه حمزة أسد الله، وأسد رسوله، وناصر دينه، وقد فرق بين روحه وجسده،

Ali-asws said to him: 'It was like that, and Ibrahim-as was Given a ransom (of a ram) after laying down (Ibrahim-as), and Muhammad-saww with worse than it from a disaster, and paused upon it upon his-saww uncle Hamza-asws Lion of Allah-azwj, and Lion of His-azwj Rasool-saww, and helper of his-saww Religion, and had separated between his-as soul and body.

فلم يبين عليه حرقة، ولم يفض عليه عبرة، ولم ينظر إلى موضعه من قلبه وقلوب أهل بيته ليرضي الله عزوجل بصره ويستسلم لامره في جميع الفعال، وقال (صلى الله عليه وآله): لولا أن تحزن صفية لركته حتى يحشر من بطون السباع وحواصل الطير، ولولا أن يكون سنة بعدي لفعلت ذلك.

So he-saww did not manifest any movement upon him-as, and did not devote a lesson upon him-as, and did not look at his-as place from his-as heart and the hearts of his-as family in order to please Allah-azwj Mighty and Majestic by his-saww patience and his-saww submission to His-azwj Commands in the entirety of his-saww deeds, and said: 'Had it not been for the sadness of all sadness, I-saww would have left him-as until he-as is Resurrected from the bellies of the wild animals and the beaks of the birds, and had it not been for the fact that it would become a Sunnah after me-saww, I-saww would have done that'.

قال له اليهودي: فإن إبراهيم (عليه السلام) قد أسلمه قومه إلى الحريق فصبر فجعل الله عزوجل النار عليه بردا وسلاما فهل فعل بمحمد شيئا من ذلك؟

The Jew said to him-asws, 'Ibrahim-as, his-as people had submitted him-as to be burnt, and he-as was patient, so Allah-azwj Mighty and Majestic Made the fire to be cool and safe unto him-as. Has anything from that been done for Muhammad-saww?'

قال له علي (عليه السلام): لقد كان كذلك ومحمد (صلى الله عليه وآله) لما نزل بخير سمته الخيرية فستر الله السم في جوفه بردا وسلاما إلى منتهى أجله، فالسم يحرق إذا استقر في الجوف، كما أن النار تحرق، فهذا من قدرته لا تنكره.

Ali-asws said to him: 'It was like that, and when Muhammad-saww encamped at Khyber a woman of Khyber poisoned him-saww, but Allah-azwj Veiled the poison in his-saww inside as cool and safe until he-saww ended his-saww term. The poison was incinerated when it settled in his-saww inside, just as the first burns, so this is from His-azwj Power and you cannot deny it'.

قال له اليهودي: فإن هذا يعقوب (عليه السلام) أعظم في الخير نصيبه، إذ جعل الاسباط من سلالة صلبه، ومريم ابنة عمران من بناته

The Jew said to him: 'This Yaqoub^{-as}, his^{-as} share regarding the good is great, when the tribes were made to be from the descent of his^{-as} lineage, and Maryam^{-as} daughter of Imran^{-as} is from his^{-as} daughters'.

قال له علي (عليه السلام) لقد كان كذلك، و محمد (صلى الله عليه وآله) أعظم في الخير نصيبا منه إذ جعل فاطمة (عليها السلام) سيدة نساء العالمين من بناته والحسن والحسين من حفدته.

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} is of a greater share of the good than him^{-as}, when (Syeda) Fatima^{-asws} has been made to be the Chieftess of the women of the worlds, is from his^{-saww} daughters, and Al-Hassan^{-asws} and Al-Husayn^{-asws} are from his^{-saww} grandsons'.

قال له اليهودي: فإن يعقوب (عليه السلام) قد صبر على فراق ولده حتى كاد يحرض من الحزن

The Jew said to him^{-asws}, 'Yaqoub^{-as} was patient upon the separation from his^{-as} son^{-as} to the extent that he was almost broken down (blinded) from the grief'.

قال علي (عليه السلام) لقد كان كذلك وكان حزن يعقوب حزنا بعده تلاقى ومحمد (صلى الله عليه وآله) قبض ولده إبراهيم قرة عينه في حياة منه، وخصه بالاختبار ليعظم له الادخار،

Ali^{-asws} said: 'It was like that, and the grief of Yaqoub^{-as} was grief after which was a termination, and Muhammad^{-saww}, his^{-saww} son^{-as} Ibrahim^{-as}, the delight of his^{-saww} eyes, passed away from him^{-saww} during his^{-saww} lifetime, and He^{-azwj} Particularised him^{-saww} with the Trial in order to Magnify the Rewards for him^{-saww}.

فقال (صلى الله عليه وآله): تحزن النفس، ويجزع القلب، وإنا عليك يا إبراهيم لمحزونون ولا نقول ما يسخط الرب في كل ذلك يؤثر الرضا عن الله عز ذكره والاستسلام له في جميع الفعال.

He^{-saww} said: 'The soul grieves, and the heart is alarmed, and I^{-saww} am grieving upon you^{-as} O Ibrahim^{-as} and am not saying (anything) what would Anger the Lord^{-azwj}'. In all that, he^{-saww} preferred the Pleasure of Allah^{-azwj}, Mighty is His^{-azwj} Mention, and the submission to Him^{-azwj} in the entirety of the deeds'.

فقال اليهودي: فإن هذا يوسف (عليه السلام) قاسى مرارة الفقرة، وحبس في السجن توقيا للمعصية، فالقي في الجب وحيدا.

The Jew said, 'This Yusuf^{-as}, suffered the bitterness of the separation, and was withheld in the prison to be prevented from the sin, and he^{-as} was thrown in the well alone'.

قال له علي (عليه السلام): لقد كان كذلك، محمد (صلى الله عليه وآله) قاسى مرارة الغربة وفارق الاهل والا ولاد والمال مهاجرا من حرم الله تعالى وأمنه فلما رأى الله عزوجل كأبته واستشعاره الحزن أراه تبارك وتعالى اسمه رؤيا توازي

رؤيا يوسف (عليه السلام) في تأويلها، وأبان للعالمين صدق تحقيقها، فقال: (لقد صدق الله رسوله الرؤيا بالحق لتدخلن المسجد الحرام إن شاء الله آمنين محلقين رؤوسكم و مقصرين لا تخافون)

Ali^{-asws} said: 'It was like that. Muhammad^{-saww} suffered the bitterness of the estrangement and separation of the family and the children, and the wealth, emigrating from the Sanctuary of Allah^{-azwj} and His^{-azwj} Security. When Allah^{-azwj} Mighty and Majestic Saw his^{-saww} bad state and Sensed the grief, the Blessed and Exalted is His^{-azwj} Name Showed him^{-saww} a dream parallel to the dream of Yusuf^{-as} in its explanation, and Manifested to the world the truthfulness of its reality. **Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. [48:27].**

ولئن كان يوسف (عليه السلام) حبس في السجن فلقد حبس رسول الله (صلى الله عليه وآله) نفسه في الشعب ثلاثة سنين، وقطع منه أقرار به وذووا الرحم، و ألقوه إلى أضيق المضيق، فلقد كادهم الله عز ذكره له كيدا مستبينا، إذ بعث أضعف خلقه فأكل عهدهم الذي كتبوه بينهم في قطيعة رحمه،

And Yusuf^{-as} was withheld in the prison, so Rasool-Allah^{-saww} had imprisoned himself^{-saww} in the gorge (ravine of Abu Talib^{-asws}) for three years, and the ones who had accepted him^{-saww} were cut off from it and so were the ones with the relationship, and they starved him^{-saww} to the most straitened of the straightness. Allah^{-azwj}, Mighty is His^{-azwj} Mention, Planned against them with a clear plan when He^{-azwj} Sent the weakest of His^{-azwj} creatures and it ate their agreement which they had written between them regarding cutting him^{-saww} off.

ولئن كان يوسف (عليه السلام) القى في الحب فلقد حبس محمد (صلى الله عليه وآله) نفسه مخافة عدوه في الغار حتى قال لصاحبه: (لا تحزن إن الله معنا) ومدحه الله بذلك في كتابه.

And Yusuf^{-as} what thrown in the well, so Muhammad^{-saww} had withheld himself fearing his^{-saww} enemies in the cave until he^{-saww} said to his^{-saww} companion: **'Do not grieve, surely Allah is with us!' [9:40]**, and Allah^{-azwj} Praised him^{-saww} with that in His^{-azwj} Book.

فقال له اليهودي: فهذا موسى بن عمران (عليه السلام) آتاه الله التوراة التي فيها حكم

The Jew said to him, 'This Musa^{-as} Bin Imran^{-as}, Allah^{-azwj} Gave him^{-as} the Torah in which are (His^{-azwj}) Judgments'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطى ما هو أفضل منه، أعطى محمدا (صلى الله عليه وآله) سورة البقرة والمائدة بالانجيل، وطواسين وطه ونصف المفصل و الحواميم بالتوراة، وأعطى نصف المفصل والتساويح بالزبور،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than it. Muhammad^{-saww} was Given Surah Al-Baqara, and Al-Ma'ida with the Evangel, and 'Tawaseem' (Suras Shoara and Qasas), and Taha, and half of 'Al-Mufasssal' (Sura Qaf), and 'Al-Hawameem' (Surah Al-Momin) with the Torah, and was Given half of 'Al-Mufasssal' (Surah Qaf), and 'Al-Tasabeeh' (The Surahs in which 'Tasbeeh' is Revealed) with the Psalms.

وأعطى سورة بني إسرائيل وبراءة بصحف إبراهيم (عليه السلام) وصحف موسى (عليه السلام)، وزاد الله عز ذكره محمدا (صلى الله عليه وآله) السبع الطوال، وفاتحة الكتاب وهي السبع المثاني والقرآن العظيم وأعطى الكتاب والحكمة.

And he^{-saww} was Given Surah Bani Israel and Bara'a (Surah Tawba) with the Parchment of Ibrahim^{-as} and Parchment of Musa^{-as}. And Allah^{-azwj}, Mighty is His^{-azwj} Mention, Increased for Muhammad^{-saww}, the seven long ones (Surahs Al-Baqara, and Aal-e-Imran, and Al-Nisaa, Al-Ma'ida, and Al-Anaam, Al-A'raaf, and Al-Yunus^{-as}), and the Opening of the Book, and it is the **seven from Al-Masaany and the Magnificent Quran [15:87]**, and was Given the Book and the Wisdom'.

قال له اليهودي: فإن موسى (عليه السلام) ناجاه الله عزوجل على طور سيناء.

The Jew said to him^{-asws}, 'Musa^{-as}, Allah^{-azwj} Mighty and Majestic Whispered to him upon the (mount) Toor of Sinai'.

قال له علي (عليه السلام): لقد كان كذلك، ولقد أوحى الله عزوجل إلى محمد (صلى الله عليه وآله) عند سدره المنتهى، فمقامه في السماء محمود، وعند منتهى العرش مذكور.

Ali^{-asws} said to him: 'It was like that, and Allah^{-azwj} Mighty and Majestic had Revealed unto Muhammad^{-saww} at 'Al-Sidrat Al-Muntaha' (The Lote tree). Thus, his^{-saww} place in the sky is praised, and at the end-point of the Throne he^{-saww} is mentioned'.

قال له اليهودي فلقد ألقى الله على موسى (عليه السلام) محبة منه.

The Jew said to him^{-asws}, 'Allah^{-azwj} Cast upon Musa^{-as}, Love from Him^{-azwj}).

قال له علي (عليه السلام) لقد كان كذلك، ولقد أعطى الله محمدا (صلى الله عليه وآله) ما هو أفضل منه، لقد ألقى الله عزوجل عليه محبة منه، فمن هذا الذي يشركه في هذا الاسم إذ تم من الله عزوجل به الشهادة فلا تتم الشهادة إلا أن يقال: أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله، ينادى به على المنابر، فلا يرفع صوت بذكر الله عزوجل إلا رفع بذكر محمد (صلى الله عليه وآله) معه.

Ali^{-asws} said to him: 'It was like that, and Allah^{-azwj} Gave Muhammad^{-saww} what is superior than it. Allah^{-azwj} Mighty and Majestic had Cast Love unto him^{-saww} from Him^{-azwj}. So, it is from this which He^{-azwj} Associated him^{-saww} in this name as an Honour from Allah^{-azwj} Mighty and Majestic with the testimony, therefore the testimony is not complete except if it is said, 'I testify that there is no god except Allah^{-azwj}', and 'I

testify that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, called out with from the pulpits. Thus, the voice is not raised with the Mention of Allah^{-azwj} Mighty and Majestic unless the mention of Muhammad^{-saww} is raised (as well) along with it’.

قال له اليهودي: لقد أوحى الله إلى ام موسى لفضل منزلة موسى (عليه السلام) عند الله عزوجل.

The Jew said to him^{-asws}, ‘Allah^{-azwj} had Revealed unto the mother^{-as} Musa^{-as} of the merit of the status of Musa^{-as} in the Presence of Allah^{-azwj}’.

قال علي (عليه السلام): لقد كان كذلك، ولقد لطف الله جل ثناؤه لام محمد (صلى الله عليه وآله) بأن أوصل إليها اسمه حتى قالت: إشهد والعالمون أن محمدا (صلى الله عليه وآله) منتظر، وشهد الملائكة على الانبياء أنهم أثبتوه في الاسفار، وبلطف من الله عزوجل ساقه إليها ووصل إليها اسمه لفضل منزلته عنده حتى رأت في المنام أنه قيل لها: إنما في بطنك سيد فإذا ولدته فسميه محمدا (صلى الله عليه وآله)، فاشتق الله له اسما من أسمائه، فالله محمود وهذا محمد (صلى الله عليه وآله)

Ali^{-asws} said: ‘It was like that, and Allah^{-azwj}, Majestic is His^{-azwj} Praise was Gentle to the mother^{-as} of Muhammad^{-saww} by Sending his^{-saww} name to her^{-as} until she^{-as} said: ‘I^{-as} and the worlds testify that Muhammad^{-saww} is awaited’ And the Angles testify upon the Prophets^{-as} that they^{-as} had affirmed him^{-saww} in the previous Books, and it was Gentleness from Allah^{-azwj} Mighty and Majestic to Send him^{-saww} to her^{-as}, and his^{-saww} name arrived to her^{-as} due to the merit of his^{-saww} status in His^{-azwj} Presence, to the extent that she^{-as} saw in the dream that it is said to her^{-as}: ‘But rather, you^{-as} are to be blessed with a Chief, so when you^{-as} are Blessed with him^{-saww}, name him^{-saww} as ‘Muhammad’. Thus, Allah^{-azwj} Derived a name for him^{-saww} from His^{-azwj} Own Name, for Allah^{-azwj} is ‘Mahmoud’ (the most Praised One), and this is ‘Muhammad’ (Praised one)’.

قال له اليهودي: فإن هذا موسى بن عمران قد أرسله إلى فرعون وأراه الآية الكبرى.

The Jew said to him^{-asws}, ‘This Musa^{-as} Bin Imran^{-as}, He^{-azwj} had Sent him^{-as} to Pharaoh^{-la} and Shown him the great Signs’.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أرسله إلى فرعون شتى، مثل أبي جهل بن هشام، وعتبة بن ربيعة، وشيبة، وأبي البختري، والنضر بن الحارث وإبي بن خلف، ومنبه وبنيه ابني الحجاج، وإلى الخمسة المستهزئين: الوليد بن المغيرة المخزومي، والعاص بن وائل السهمي، والا سود بن عبد يغوث الزهري، و الاسود بن المطلب، والحارث بن الطلائة فأراهم الآيات في الآفاق وفي أنفسهم حتى تبين لهم أنه الحق

Ali^{-asws} said to him: ‘It was like that, and Muhammad^{-saww}, He^{-azwj} Sent him^{-saww} to various Pharaohs, like Abu Jahl Bin Hisham, and Utba Bin Rabi’e, and Shayba, and Abu Al-Bakhtary, and Al-Nazar Bin Al-Haris, and Abayy Bin Khalaf, and Manbah and Baneeh two sons of Al-Hajaj, and to five mocking ones – Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Al-Aas Bin Al-Wa’il Al-Sahmy, and Al-Aswad Bin Abd Yagous Al-Zuhry, and Al-Aswad Bin Al-Matlab, and Al-Haris Bin Al-Talatala. He^{-azwj} Showed them

the Signs in the horizons, and in their own selves until it was clear to them that it is the Truth’.

قال له اليهودي: لقد انتقمهم الله لموسى (عليه السلام) من فرعون.

The Jew said to him^{-asws}, ‘Allah^{-azwj} had Selected them for Musa^{-as} from Pharaoh^{-la}’.

قال له علي (عليه السلام): لقد كان كذلك، ولقد انتقم الله جل اسمه لمحمد (صلى الله عليه وآله) من الفراعنة، فأما المستهزؤون فقد قال الله تعالى: (إنا كفيناك المستهزئين) فقتل الله كل واحد منهم بغير قتلة صاحبه في يوم واحد،

Ali^{-asws} said to him: ‘It was like that, and Allah^{-azwj}, Majestic is His^{-azwj} Name, had Selected for Muhammad^{-saww}, from the Pharaohs. As for the mocking ones, Allah^{-azwj} the Exalted Said: ***We will Suffice you against the scoffers [15:95].*** Allah^{-azwj} Killed each one of them with other than the killing of his companion in one day.

فإما الوليد المغيرة فمر بنبل لرجل من خزاعة قد راشه ووضع في الطريق فأصابه شظية منه فانقطع أكحله حتى أدماه فمات وهو يقول: قتلني رب محمد - (صلى الله عليه وآله)

As for Al-Waleed Bin Al-Mugheira, so he passed proudly by a man from the Clan of Khaza’at on the road, and he was hit by him with a fragment from the middle of the armour until he bled. So he died, and he was saying, ‘It was the Lord^{-azwj} of Muhammad^{-saww} Who killed me!’

وأما العاص بن وائل فإنه خرج في حاجة له إلى موضع فتدهده تحته حجر فسقط فتقطع قطعة قطعة فمات وهو يقول: قتلني رب محمد - (صلى الله عليه وآله) -.

And as for Al-Aas Al-Wa’ily Bin Wa’il Al Sahmy, so he went out for a need of his to a mountain. He was crushed under a rock, and he was cut down into pieces and pieces. So, he died, and he was saying: ‘It was the Lord^{-azwj} of Muhammad^{-saww} who killed me!’

وأما الاسود بن عبد يغوث فإنه خرج يستقبل ابنه زمعة فاستظل بشجرة فأثاه جبرئيل (عليه السلام) فأخذ رأسه فنطح به الشجرة، فقال لغلامه: امنع عني هذا فقال: ما أرى أحدا يصنع بك شيئا إلا نفسك فقتله وهو يقول: قتلني رب محمد

And as for Al-Sawad Bin Abd Yagous, so he was received by his son Zam’at, and with him was a young boy of his, and he took to a shade of a tree under a mountain. Jibraeel^{-as} came to him, seized his head and butted it against the tree. He said to his boy, ‘Prevent this from me!’ So, he said, ‘I have not seen anyone do anything with you, except that it was yourself’. So, he was killed, and he was saying, ‘It was the Lord^{-azwj} of Muhammad^{-saww} Who killed me’.

وأما الا سودبن المطلب فإن النبي (صلى الله عليه وآله) دعا عليه أن يعمي الله بصره وأن يشكله ولده فلما كان في ذلك اليوم خرج حتى صار إلى موضع فأتاه جبرئيل بورقة خضراء فضرب بها وجهه فعمي وبقي حتى أئكله الله عزوجل ولده.

And as for Al-Aswad Bin al Matlab, the Prophet^{-saww} supplicated against him that Allah^{-azwj} should Blind his vision, and he should be bereft of his son. When it was during that day, he went out until he came to a place, and Jibraeel^{-as} came to him with a green leaf and struck his face with it, and he was blinded, and he remained (alive) until Allah^{-azwj} Mighty and Majestic Made him to be bereft of his son.

وأما الحارث بن الطلائة فإنه خرج من بينه في السموم فتحول حبشيا فرجع إلى أهله فقال: أنا الحارث فغضبوا عليه فقتلوه وهو يقول: قتلني رب محمد - (صلى الله عليه وآله) - .

And as for Al-Haaris Bin Al-Talatala, so he went out from his house during the season (of Hajj), so he changed into (to look like) an Ethiopian. He returned back to his family and said, 'I am Haaris!' So, they were angered against him and killed him, and he was saying, 'It was the Lord^{-azwj} of Muhammad^{-saww} Who killed me'.

وروي أن الاسود بن الحارث أكل حوتا ملحا فأصابه العطش فلم يزل يشرب الماء حتى انشق بطنه فمات وهو يقول: قتلني رب محمد

(And it is reported) And as for Al-Aswad Bin Al-Matlab, so he ate a salty fish and was overcome with thirst. He did not stop drinking the water until his belly burst, so he died, and he was saying, 'It was the Lord^{-azwj} of Muhammad^{-saww} Who killed me'.

كل ذلك في ساعة واحدة، وذلك أنهم كانوا بين يدي رسول الله (صلى الله عليه وآله) فقالوا له: يا محمد ننتظر بك إلى الظهر فإن رجعت عن قولك وإلا قتلناك،

And all that was at one time, and that was when they were in front of Rasool-Allah^{-saww}, so they said to him^{-saww}, 'O Muhammad^{-saww}! We will respite you^{-saww} until midday, so if you^{-saww} were to retract from your^{-saww} words, fine, otherwise we will kill you^{-saww}'.

فدخل النبي (صلى الله عليه وآله) في منزله فأغلق عليه بابه مغتما لقولهم فأتاه جبرئيل (عليه السلام) عن الله ساعته فقال له: يا محمد السلام يقرء عليك السلام وهو يقول: (اصدع بما تؤمر وأعرض عن المشركين) يعني أظهر أمرك لاهل مكة و ادعهم إلى الايمان

The Prophet^{-saww} entered his^{-saww} house, and locked his^{-saww} door against them, saddened by their words, and Jibraeel^{-as} came up to him^{-saww} in that moment and said to him^{-saww}: 'O Muhammad^{-saww}! Allah^{-azwj} Conveys His^{-azwj} Greetings to you^{-saww}, and He^{-azwj} is Saying: **So proclaim what you are Commanded with and turn away from the polytheists [15:94]** - Meaning manifest your^{-saww} matter to the people of Makkah and Invite them to the Emaan.

قال: يا جبرئيل كيف أصنع بالمستهزئين وما أوعدونني ؟ قال له: (إنا كفيناك المستهزئين) قال: يا جبرئيل كانوا الساعة بين يدي قال قد كفيتهم، فأظهر أمره عند ذلك،

He^{-saww} said: 'O Jibraeel^{-as}! How shall I^{-saww} react to the scoffers, and what if they are inimical to me^{-saww}?' He^{-saww} said: ***We will Suffice you against the scoffers [15:95]***'. He^{-saww} said: 'O Jibraeel^{-as}! They were in front of me^{-saww} this very hour'. So he^{-as} said: 'You^{-saww} have been Sufficed from them, therefore manifest your^{-saww} matter in that (situation)'

وأما بقيتهم من الفراعنة فقتلوا يوم بدر بالسيف، وهزم الله الجمع وولوا الدبر.

And as for their remaining ones from the Pharaohs, they were killed on the Day of (battle of) Badr by the sword, and Allah^{-azwj} Defeated the crowd and they turned back on their heels'.

قال له اليهودي: فإن هذا موسى بن عمران قد اعطي العصا فكانت تتحول ثعبانا.

The Jew said to him^{-asws}, 'This Musa Bin Imran^{-as}, had been Given the staff, and it used to transform into a serpent'.

قال له علي (عليه السلام): لقد كان كذلك ومحمد (صلى الله عليه وآله) اعطي ما هو افضل من هذا، إن رجلا كان يطالب أبا جهل بن هشام بدين ثمن جزور قد اشتراه، فاشتغل عنه و جلس يشرب، فطلبه الرجل فلم يقدر عليه فقال له بعض المستهزئين: من تطلب ؟ قال: عمرو بن هشام - يعني أبا جهل - لي عليه دين، قال: فأدلك على من يستخرج الحقوق ؟ قال: نعم،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. A man was seeking Abu Jahl Bin Hisham^{-la} for a debt of the price of a camel which he^{-la} had doubt. He was pre-occupied about it and sat drinking, and the man kept seeking but was not able upon it. One of the scoffers said to him, 'Whom do you seek?' He said, 'Amro Bin Hisham' - meaning Abu Jahl^{-la} - 'There is a debt for me upon him'. He said, 'Shall I point you upon one who brings out the rights?' He said, 'Yes'.

فدله على النبي (صلى الله عليه وآله) وكان أبو جهل يقول: ليت لمحمد إلی حاجة فأسخر به وأرده، فاتى الرجل النبي (صلى الله عليه وآله) فقال له: يا محمد بلغني أن بينك وبين عمر وبن هشام حسن، وأنا أستشفع بك إليه،

He pointed him to the Prophet^{-saww}, and Abu Jahl^{-la} was saying, 'If only there was a need for Muhammad^{-saww} to me', and he^{-la} mocked him and intended him^{-saww}. The man came to the Prophet^{-saww} and said to him^{-saww}, 'O Muhammad^{-saww}! It has reached me that between you^{-saww} and Amro Bin Hisham there is good (relationship), and I seek your^{-saww} intervention to him'.

فقام معه رسول الله (صلى الله عليه وآله) فأتى بابه، فقال له: قم يا أبا جهل فإد إلى الرجل حقه، وإنما كناه أبا جهل ذلك اليوم، فقام مسرعا حتى أدى إليه حقه، فلما رجع إلى مجلسه قال له بعض أصحابه: فعلت ذلك فرقا من محمد، قال: ويحكم أعذروني، إنه لما أقبل رأيت عن يمينه رجلا بأيديهم حراب تتلألؤ، وعن يساره ثعبانان تصطك أسنانهما وتلمع النيران من أبصارهما، لو امتنعت لم آمن أن يبعجوا بالحراب بطني ويقضمي الثعبانان،

Rasool-Allah^{-saww} stood up with him and came to his^{-la} door and said to him^{-la}, 'Arise O Abu Jahl^{-la}, and repay to the man his right', and rather his^{-la} teknonym as 'Abu Jahl', that is today. He^{-la} stood up quickly until he paid to him his right. When he^{-la} returned to his^{-la} gathering, one of his^{-la} companions said to him^{-la}, 'You^{-la} did that due to Muhammad^{-saww}'. He^{-la} said, 'Woe be unto you all! Excuse me. When I^{-la} went I^{-la} saw men on his^{-saww} right having flaming bayonets in their hands, and on his^{-saww} left were two serpents grinding their teeth and flames shining from their eyes. If I^{-la} had refused, I^{-la} would not have been safe from being stabbed by the bayonets in my^{-la} belly, and the two serpents devouring me^{-la}.

هذا أكبر مما اعطيت، ثعبان بضعبان موسى (عليه السلام)، وزاد الله محمدا (صلى الله عليه وآله) ثعبانا وثمانية أملاك معهم الحراب، ولقد كان النبي (صلى الله عليه وآله) يؤذي قريشا بالدعاء، فقام يوما فسفه أحلامهم، وعاب دينهم، وشتهم أصنامهم، وضلل آباءهم فاغتموا من ذلك غما شديدا،

This is greater than what was Given of serpents than the serpents of Musa^{-as}, and Allah^{-azwj} Increased for Muhammad^{-saww} there were two serpents and eighty Angels having bayonets with him^{-saww}. And the Prophet^{-saww} used to hurt the Quraysh with the supplication. One-day he^{-saww} arose and ridiculed their dreams, and faulted their religion, and cursed their idols, and faulted their forefathers. So, they were gloomy from that with intense gloom.

فقال أبو جهل: والله للموت خير لنا من الحياة، فليس فيكم معاشر قريش أحد يقتل محمدا فيقتل به؟ فقالوا له: لا، قال: فأنا أقتله، فإن شاءت بنو عبد المطلب قتلوني به، وإلا تركوني، قالوا: إنك إن فعلت ذلك اصطنعت إلى أهل الوادي معروفا لا تزال تذكر به. قال: إنه كثير السجود حول الكعبة فإذا جاء وسجد أخذت حجرا فشددت به،

Abu Jahl^{-la} said, 'By Allah^{-azwj}, the death is better for us than the life. Isn't there anyone among you, O community of Quraysh, who can kill Muhammad^{-saww}, so he^{-saww} could be killed by him?' They said to him^{-la}, 'No'. He^{-la} said, 'Then I^{-la} will kill him^{-saww}, then if the clan of Abdul Mutlib^{-asws} desire to kill me^{-la} (in retaliation), they can kill me^{-la} for it, or else they would leave me^{-la}'. They said, 'You^{-la}, if you^{-la} were to do that, you^{-la} will become famous among the people of the valley. They will not cease mentioning you^{-la} with it'. He^{-la} said, 'He^{-saww} frequently does Sajdah around the Kabah, so when he^{-saww} come to do Sajdah, I^{-la} shall take a stone and smash his^{-saww} skull with it'.

فجاء رسول الله (صلى الله عليه وآله) فطاف بالبيت اسبوعاً، ثم صلى وأطال السجود، فأخذ أبو جهل حجراً فأتاه من قبل رأسه، فلما أن قرب منه أقبل فحل من قبل رسول الله فاغراً فاه نحوه، فلما أن رآه أبو جهل فزع منه وارتعدت يده، وطرح الحجر فشده رجله فرجع مدمى متغير اللون يفيض عرقاً

Rasool-Allah^{-saww} came and performed Tawaaf of the House (Kabah) seven circuits, then prayed Salat and prolonged the Sajdah. Abu Jahl^{-la} grabbed a stone and came to him^{-saww} from the front of his^{-saww} head. When he^{-la} was near him^{-saww}, he^{-la} was faced by a bull in front of Rasool-Allah^{-saww}, having opened its mouth towards him^{-la}. When Abu Jahl^{-la} saw it, he^{-la} panicked from it and his^{-la} hand trembled, and the stone fell and injured his^{-la} leg, so he^{-la} returned bleeding, changed of colour, sweating profusely.

فقال له أصحابه: ما رأينا كالاليوم، قال: ويحكم أعذروني فإنه من عنده فحل فاغراً فاه فكاد يتلغني فرميت بالحجر فشدهت رجلي.

His^{-la} companions said to him^{-la}, 'We have not seen you^{-la} like today'. He^{-la} said, 'Woe be unto you all! Excuse me, there was a bull with him^{-saww} having opened its mouth, and it almost devoured me^{-la}, so I^{-la} pelted with the stone, and injured my^{-la} own leg'.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطي اليد البيضاء، فهل فعل بمحمد شيء من هذا ؟

The Jew said to him^{-asws}, 'Musa^{-as} was Given the white (shining) hand, was anything from this done with Muhammad^{-saww}?'

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن نورا كان يضي عن يمينه حيثما جلس، وعن يساره أينما جلس، وكان يراه الناس كلهم

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. A Light used to illuminate on his^{-saww} right wherever he^{-saww} sat, and on his^{-saww} left wherever he^{-saww} sat, and all of the people saw that'.

قال له اليهودي: فإن موسى (عليه السلام) قد ضرب له في البحر طريق، فهل فعل بمحمد شيء من هذا ؟

The Jew said to him^{-asws}, 'Musa^{-as}, a road was Struck for him^{-as} in the sea, was anything from this done with Muhammad^{-saww}?'

فقال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا خرجنا معه إلى حنين فإذا نحن بواد يشخب، فقد رناه فإذا هو أربع عشرة قامة، فقالوا: يا رسول الله العدو من ورائنا والوادي أماننا، كما قال أصحاب موسى: إنا لمدركون،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. We went out with him^{-saww} to (the battle of) Hunayn, and there we were by

a flowing valley and we measured it and it was of fourteen statures deep. They said, 'O Rasool-Allah^{-saww}! The enemy is from behind us and the valley is in front of us', just as ***the companions of Musa said, 'We are being overtaken' [26:61]***.

فنزل رسول الله (صلى الله عليه وآله) ثم قال: (اللهم إنك جعلت لكل مرسل دلالة فأرني قدرتك) وركب (صلى الله عليه وآله) فعبرت الخيل لاتندى حوافرها، والابل لاتندى أخفافها، فرجعنا فكان فتحنا فتحاً

So, Rasool-Allah^{-saww} descended, then said: 'O Allah^{-azwj}! You^{-azwj} Made evidence to be for every Messenger^{-as}, so Show me^{-saww} Your^{-azwj} Power!' and he^{-saww} rode and the horse crossed over without dampening its hooves, and (also) the camels did not dampen their feet. We returned and our victory was a (complete) victory'.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطى الحجر فانبعثت منه اثنتا عشرة عينا.

The Jew said to him^{-asws}, 'Musa^{-as} had been Given the rock, and twelve springs burst forth from it'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) لما نزل الحديبية وحاصره أهل مكة قد اعطى ما هو أفضل من ذلك، وذلك أن أصحابه شكوا إليه الظماء وأصابهم ذلك حتى التفت خواصر الخيل، فذكروا له (صلى الله عليه وآله) ذلك فدعا بركوة يمانية ثم نصب يده المباركة فيها فتفجرت من بين أصابعه عيون الماء، فصدرنا وصدرت الخيل رواء، وملانا كل مزادة وسقاء،

Ali^{-asws} said to him: 'It was like that, and when Muhammad^{-saww} encamped at Al-Hudaybiyya and the people of Makkah besieged him^{-saww}, was Given what is superior than that, and that is that his^{-saww} companions complained to him^{-saww} of the thirst, and that afflicted them to the extent that the sides of the horses changed. They mentioned that to him^{-saww}, so he^{-saww} called for a Yemeni container, then inserted his^{-saww} Blessed hand in it, and there burst forth springs of water from between his^{-saww} fingers. We and our horses were quenched, and we filled up every water container.

ولقد كنا معه بالحديبية وإذا ثم قليب جافة، فأخرج (صلى الله عليه وآله) سهماً من كنانته فناوله البراء بن عازب فقال له: اذهب بهذا السهم إلى تلك القليب الجافة فأغرسه فيها ففعل ذلك فتفجرت منه اثنتا عشرة عينا من تحت السهم، ولقد كان يوم الميضأة عبرة وعلامة للمنكرين لنبوته كحجر موسى حيث دعا بالميضأة فنصب يده فيها ففاضت بالماء وارتفع حتى توضع منه ثمانية آلاف رجل، وشربوا حاجتهم، وسقوا دوابهم وحملوا ما أرادوا.

And we were with him^{-saww} at Al-Hudaybiyya, and there was an old dried up well, he^{-saww} brought out an arrow from his^{-saww} quiver, and gave it to Al-Bara'a Bin Aazib and said to him: 'Go with this arrow to that old dried up well and immerse it in there'. He did that and there burst out from it, twelve springs from beneath the arrow. And it was a day of performing the ablution, as a lesson and a sign for the deniers of his^{-saww} Prophet-hood, like the rock of Musa^{-as} was when he^{-saww} called for the washing, and he^{-saww} inserted his^{-saww} hand in it and it overflowed with the water and it rose until

eighty thousand men performed Wudu from it, and they drank to their needs, and quenched their animals and they carried whatever they wanted’.

قال له اليهودي: فإن موسى (عليه السلام) قد اعطي المن والسلوى، فهل اعطي محمد (صلى الله عليه وآله) نظير هذا ؟

The Jew said to him^{-asws}, ‘Musa^{-as} was Given the Manna and Quails, was Muhammad^{-saww} Given a match of this?’

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن الله عزوجل أحل له الغنائم ولائته ولم تحل لا حد قبله، فهذا أفضل من المن والسلوى، ثم زاده أن جعل النية له ولائته عملاً صالحاً، ولم يجعل لا حد من إلا مم ذلك قبله فإذا هم أحدهم بحسنة ولم يعملها كتبت له حسنة، وإن عملها كتبت له عشرة.

Ali^{-asws} said to him: ‘It was like that, and Muhammad^{-saww} was Given what is superior than this. Allah^{-azwj} Mighty and Majestic Permitted the war booties for him^{-saww} and for his^{-saww} community, and did not Permit it for anyone before him^{-saww}. This is superior than the Manna and Quails. Then He^{-azwj} Increased it by Making the intention (of a deed) for him^{-saww} and for his^{-saww} community to be a righteous deed, and did not Make that to be for anyone from the communities. So, when one of them thinks of doing a good deed and does not do it, a good deed is Written for him, and if he does do it, ten are Written for him’.

قال له اليهودي: فإن موسى (عليه السلام) قد ظلل عليه الغمام.

The Jew said to him^{-asws}, ‘Musa^{-as}, the cloud had shaded upon him^{-as}’.

قال له علي (عليه السلام): لقد كان كذلك، وقد فعل ذلك لموسى (عليه السلام) في التيه، واعطي محمد (صلى الله عليه وآله) أفضل من هذا، إن الغمامة كانت تظله من يوم ولد إلى يوم قبض في حضره واسفاره، فهذا أفضل مما اعطي موسى (عليه السلام).

Ali^{-asws} said to him: ‘It was like that, and that was Done for Musa^{-as} during the Trial, and Muhammad^{-saww} was Given superior than this. The clouds used to shade him^{-saww} from the day he^{-saww} came (to the world) up to the day he^{-saww} passed away, during his^{-saww} and his^{-saww} travelling. This is superior to what Musa^{-as} was Given’.

قال له اليهودي: فهذا داود قد ألان الله عزوجل له الحديد فعمل منه الدروع.

The Jew said to him^{-asws}, ‘This Dawood^{-as}, Allah^{-azwj} Mighty and Majestic Softened the iron for him^{-as}, and he^{-as} made the armours from it’.

قال له (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل منه إنه لين الله عزوجل له الصم الصخور الصلاب وجعلها غارا، ولقد غارت الصخرة تحت يده بيت المقدس لينة حتى صارت كهيئة العجين، قد رأينا ذلك والتمسناه تحت رايته

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than it. Allah^{-azwj} Softened the solid rock, the slab, and Made it into a cavern, and the rock had become soft in his^{-saww} hands at Bayt al Maqdis until it became as if it was the dough. We had seen that and sought to be beneath his^{-saww} flag'.

قال له اليهودي: فإن هذا داود بكى على خطيئته حتى سارت الجبال معه خوفاً.

The Jew said to him^{-asws}, 'This Dawood^{-as}, cried upon his^{-as} mistake until the mountains were with him^{-saww} out of fear for him^{-as}'.

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو افضل من هذا، إنه كان إذا قام إلى الصلاة سمع لصدره وجوفه أزيز كأزيز المرجل على الا ثافي من شدة البكاء وقد أمنه الله عزوجل من عقابه، فأراد أن يتخشع لربه ببكائه، ويكون إماماً لمن اقتدى به

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. Whenever he^{-saww} stood for the Salat, humming could be heard from his^{-saww} chest and his^{-saww} inside like the humming of the cauldron upon the tears from the intensity of the crying, and although Allah^{-azwj} had Secured him^{-saww} from the Punishment, but he^{-saww} wanted to be humble to his^{-saww} Lord^{-azwj} by his crying, and become a leader for the ones who believed in him^{-saww}.

ولقد قام عليه وآله السلام عشر سنين على أصراف أصابعة حتى تورمت قدماه واصفر وجهه، يقوم الليل أجمع حتى عوتب في ذلك فقال الله عزوجل (طه ما أنزلنا عليك القرآن لتشقى) بل لتسعد به،

And he^{-saww} had stood upon the tips of his^{-saww} toes for ten years until his^{-saww} feet were bruised and his^{-saww} face paled, standing the whole night until he^{-saww} was Turned to regarding that. Allah^{-azwj} Mighty and Majestic Said: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***, but to be happy with it.

ولقد كان يبكي حتى يغشى عليه، فقليل له: يا رسول الله أليس الله عزوجل قد غفر لك ما تقدم من ذنبك وما تأخر؟ قال: بلى أفلا أكون عبداً شكوراً؟

And he^{-saww} used to cry until there was faintness upon him^{-saww}. It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! Hasn't Allah^{-azwj} Mighty and Majestic Forgiven (the sins of your^{-saww} community Shias) for you^{-saww}, whatever has preceded from your^{-saww} (Shias) sins and whatever is delayed?' He^{-saww} said: 'Yes, but should I^{-saww} not become a grateful servant?'

ولئن سارت الجبال وسبحت معه لقد عمل محمد (صلى الله عليه وآله) ما هو أفضل من هذا إذ كنا معه على جبل حراء إذ تحرك الجبل فقال له: قر فليس عليك إلا نبي وصديق شهيد، ففر الجبل مجيباً لأمره ومنتھياً إلى طاعته،

And if the mountains were cheerful and glorified (Allah^{-azwj}) along with him^{-as}, Muhammad^{-saww} has done what is superior than this. When I^{-asws} was with him^{-saww} at mount Hira when the mountain trembled, and he^{-saww} said to it: Calm down, for there isn't anyone upon you except a Prophet^{-saww} and a truthful witness'. The mountain calmed down in response to his^{-saww} order and to end up to his^{-saww} obedience.

ولقد مررنا معه ببجل وإذا الدموع تخرج من بعضه فقال له النبي صلى الله عليه وآله: ما ييكيك يا جبل فقال: يا رسول الله كان المسيح مربي وهو يخوف الناس بنار وقودها الناس والحجارة فأنا أخاف أن أكون من تلك الحجارة، قال له: لا تخف تلك حجارة الكبريت، ففر الجبل وسكن وهداً، وأجاب لقوله (صلى الله عليه وآله)

And we passed by a mountain with him^{-saww}, and when the tears came out from part of it, the Prophet^{-saww} said to it: 'What makes you cry, O mountain?' It said, 'O Rasool-Allah^{-saww}! The Messiah^{-as} has passed by me and he^{-as} was scaring the people from the Fire (Hell), and its fuel are the people and the stones, so I fear that I would become from those stones'. He^{-saww} said to it: 'Do not fear! Those stones are the sulphuric stones'. The mountain calmed down and was tranquil and quietened, and responded to his^{-saww} words'.

قال له اليهودي: فإن هذا سليمان، اعطي ملكاً لا ينبغي لأحد من بعده

The Jew said to him^{-asws}, 'This Suleyman^{-as} was Given a kingdom not befitting for anyone from after him^{-as}'.

فقال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا، إنه هبط إليه ملك لم يهبط إلى الأرض قبله وهو ميكائيل؟ فقال له: يا محمد عش ملكاً منعماً، وهذه مفاتيح خزائن الأرض معك، وتسير معك جبالها ذهباً وفضة، لا ينقص لك فيما ادخر لكفي الآخرة شيء،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. An Angel descended unto him^{-saww} who had not descended to the earth before it, and he is Mikaeel^{-as}? He^{-as} said to him^{-saww}, 'O Muhammad^{-saww}! Live the life of a kind perpetually, and these here are the keys of the earth with you^{-saww}, and its mountains would be transformed into gold and silver with you^{-saww}, and there will be no reduction for you^{-saww} of anything in what is treasured for you^{-saww} in the Hereafter'.

فأوماً إلى جبرئيل (عليه السلام) وكان خليله من الملائكة - فأشار إليه: أن تواضع فقال: بل أعيش نبياً عبداً، أكل يوماً ولا أكل يومين، وألحق بإخواني من الأنبياء من قبلي

He^{-saww} gestured towards Jibraeel^{-as}, and he^{-as} was his^{-saww} friend from the Angels, and he^{-as} indicated to him^{-saww} to perform Wudu, so he^{-saww} said: 'But, a Prophet^{-saww} lives the life of a slave, eating one day and not eating for two days, and I^{-saww} shall catch up with my^{-saww} brethren from the Prophets^{-as} from before me^{-saww}'.

فراده الله تعالى الكوثر، وأعطاه الشفاعة، وذلك أعظم من ملك الدنيا من أولها إلى آخرها سبعين مرة، ووعدته المقام المحمود، فإذا كان يوم القيامة أفعده الله تعالى على العرش فهذا أفضل مما أعطي سليمان ابن داود (عليه السلام)

So, Allah^{-azwj} Gave him^{-saww} Al-Kausar, and Gave him^{-saww} (right of) intercession, and that is greater than the kingdom of the world from its beginning up to its end, seventy times, and Promised him^{-saww} the Praiseworthy position (Al-Maqam Al-Mahmoud). When it will be the Day of Judgment, Allah^{-azwj} the Exalted will Make him^{-saww} to be seated upon the Throne. Thus, this is superior than what was Given to Suleyman^{-as} Ibn Dawood^{-as}.

قال له اليهودي: فإن هذا سليمان قد سخرت له الرياح فسارت به في بلاده غدو ها شهر ورواحها شهر

The Jew said to him^{-asws}, 'This Suleyman^{-as}, the wind was Made to be subservient to him^{-as}, and he^{-as} travelled with it in his^{-as} country, taking it a month and bringing him^{-as} a month'.

فقال له علي (عليه السلام) لقد كان كذلك ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إنه اسري به من المسجد الحرام إلى المسجد الأقصى مسيرة شهر، وعرج به في ملكوت السماوات مسيرة خمسين ألف عام في أقل من ثلث ليلة حتى انتهى إلى ساق العرش فدنا بالعلم فتدلى، فدلى له من الجنة رفرف أخضر و غشى النور بصره

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. He^{-saww} was Ascended with from the Sacred Masjid to Masjid Al-Aqsa, being a travel distance of a month, and he^{-saww} was Ascended with in the kingdoms of the skies a travel distance of fifty thousand years, in less than a third of a night until he^{-saww} ended up to the Base of the Throne. He^{-saww} went near with the knowledge and bowed, so a green carpet came down to him from the Paradise, and his^{-saww} eyes were overwhelmed with the Light.

فرأى عظمة ربه عزوجل بفؤاده ولم يرها بعينه فكان كقاب قوسين بينها وبينه أو أدنى، فأوحى إلى عبده ما أوحى، فكان فيما أوحى إليه الآية التي في سورة البقرة قوله تعالى: ((الله ما في السموات وما في الارض وإن تبدوا ما في أنفسكم أو تخفوه يحاسبكم به الله فيغفر لمن يشاء ويعذب من يشاء والله على كل شيء قدير)

He^{-saww} saw the Magnificence of his^{-saww} Lord^{-azwj} Mighty and Majestic with his^{-saww} heart and did not see Him^{-azwj} with his^{-saww} eyes. There was like two bows between it and him^{-saww} or less, and He^{-azwj} Revealed unto His^{-azwj} servant what He^{-azwj} Revealed. Among what He^{-azwj} Revealed unto him^{-saww} was the Verse which is in Surah Al-Baqarah, the Words of the Exalted: ***For Allah is whatever is in the skies and whatever is in the earth; and if you are revealing what is within yourselves or you are hiding it, Allah will Reckon you with it. Then He will Forgive the one He so***

Desires to and He will Punish the one He so Desires to; and Allah Is Able upon all things [2:284].

وكانت الآية قد عرضت على الانبياء من لدن آدم (عليه السلام) الى أن بعث الله تبارك اسمه محمد (صلى الله عليه وآله) وعرضت على الامم فأبوا أن يقبلوها من ثقلها، وقبلها رسول الله (صلى الله عليه وآله) وعرضها على امته فقبلوها، فلما رأى الله تبارك وتعالى منهم القبول علم أنهم لا يطيقونها،

'And the Signs which were Presented upon the Prophets^{-as} since Adam^{-as} that Allah^{-azwj} the Blessed would Send one^{-saww} whose name would be 'Muhammad', and Presented it to the (other) communities. But, they refused to accept it due to its weight, and Rasool-Allah^{-saww} accepted it, and it was Presented to his^{-saww} community, so they accepted it. So when Allah^{-azwj} Blessed and Exalted Saw the acceptance from them, Knew that they would not tolerate it.

فلما أن صار إلى ساق العرش كرر عليه الكلام ليفهمه فقال: (آمن الرسول بما أنزل إليه من ربه) فأجاب (صلى الله عليه وآله) مجيباً عنه وعن امته فقال جل ذكره: لهم الجنة والمغفرة علي إن فعلوا ذلك فقال النبي (صلى الله عليه وآله): أمال إذا فعلت بنا ذلك (فغفر انك ربنا وإليك المصير) يعني المرجع في الآخرة

So when he^{-saww} came to the Base of the Throne, Repeated to him^{-saww} the Speech for his^{-saww} understanding, so He^{-azwj} Said: ***The Rasool believes in what is Revealed unto him from his Lord [2:285].*** So he^{-saww} answered from himself^{-saww} and on behalf of his^{-saww} own community. So He^{-azwj}, Majestic is His^{-azwj} Mention, Said: "For them is the Paradise and the Forgiveness is upon Me^{-saww} if they were to do that". So the Prophet^{-saww} said: 'So if You^{-azwj} were to do that with us^{-asws} ***Yours is the Forgiveness, our Lord, and to You is the Destination [2:285]*** – meaning the return in the Hereafter.

قال: فأجابه الله جل ثناؤه: وقد فعلت ذلك بك وبا متك ثم قال عزوجل: أما إذا قبلت الآية بتشديدها وعظم ما فيها وقد عرضتها على الامم فأبوا أن يقبلوها وقبلتها امتك فحق علي أن أرفعها عن أمتك.

He^{-asws} said: 'So Allah^{-azwj} Majestic is His^{-azwj} Praise, Answered him^{-saww}: "And I^{-azwj} have Done that with you^{-saww} and your^{-saww} community". Then the Mighty and Majestic Said: "But if they accept the Signs with its difficulties and magnify what is in these, and I^{-azwj} have Presented it to the (other) communities, but they refused to accept it, and your^{-saww} community accepted it. So it is a right upon Me^{-azwj} that I^{-azwj} should Lift it from your^{-saww} community".

فقال: (لا يكلف الله نفساً إلا وسعها لها ما كسبت) من خير (وعليها ما اكتسبت) من شر

He^{-azwj} Said: ***Allah does not Encumber a soul except to its capacity. For it would be what it earned*** – from good, ***and against it would be what it earned*** – from evil.

فقال النبي (صلى الله عليه وآله) لما سمع ذلك: أما إذ فعلت ذلك بي وبأمتي فزدني قال سل. قال: (ربنا لا تؤاخذنا إن نسينا أو أخطأنا)

So the Prophet^{-saww} said when he^{-saww} heard that: 'Since You^{-saww} have Done that with me^{-saww} and my^{-saww} community, therefore Increase it for me^{-saww}'. He^{-azwj} Said: "Ask". He^{-saww} said **'Our Lord! Do not Seize us if we forget or we make a mistake.**

قال الله عزوجل: لست أو اخذ امتك بالنسيان والخطا لكرامتك علي، وكانت الامم السالفة إذا نسوا ما ذكروا به فتحت عليهم أبواب العذاب، وقد رفعت ذلك عن امتك، وكانت الامم السالفة إذا أخطؤوا اخذوا بالخطأ وعوقبوا عليه وقد رفعت ذلك عن امتك لكرامتك علي

Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} will not Seize your^{-saww} community for the forgetfulness and the errors due to your^{-saww} Prestige with Me^{-azwj}. And the past communities, when they forgot what I^{-azwj} had Reminded them of, I^{-azwj} Opened the Gates of Punishment upon them, and I^{-azwj} have Lifted that from your^{-saww} community. And when the past communities used to sin, I^{-azwj} Seized them due to their sins and Punished them, and I^{-azwj} have Lifted that from your^{-saww} community due to your^{-saww} Prestige with Me^{-azwj}".

فقال النبي (صلى الله عليه وآله): اللهم إذ أعطيتني ذلك فزدني فقال الله تعالى له: سل قال: (ربنا ولا تحمل علينا إصرا كما حملته على الذين من قبلنا) يعني بالاصر الشدائد التي كانت على من كان قبلنا

The Prophet^{-saww} said: 'Our Allah^{-azwj}! Since You^{-azwj} have Granted me^{-saww} that, therefore Increase it for me^{-saww}'. So Allah^{-azwj} the High Said to him^{-saww}: "Ask". He^{-saww} said: **'Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286]** – meaning by the burden, the difficulties which were upon the ones who were before us'.

فأجابه الله إلى ذلك فقال تبارك اسمه: قد رفعت عن امتك الاصر التي كانت على الامم السالفة كنت لا أقبل صلاتهم إلا في بقاع من الارض معلومة اخترتها لهم وإن بعدت وقد جعلت الارض كلها لا متك، مسجدا وطهورا، فهذه من الأصار التي كانت على الامم قبلك فرفعتها عن امتك،

So Allah^{-azwj} Mighty and Majestic Answered him^{-saww} to that, so Blessed is His^{-azwj} Name Said: "I^{-azwj} have Lifted the burden from your^{-saww} community which was upon the communities of the past. I^{-azwj} did not Accept their *Salat* except a known place in the earth even if it was remote, and Made the whole of the earth a Masjid for your^{-saww} community, and its sand pure. So this is from the difficulties which was upon the communities before you^{-saww}. I^{-azwj} have thus Lifted it from your^{-saww} community.

وكانت الامم السالفة إذا أصابهم أذى من نجاسة قرضوها من أجسادهم، وقد جعلت الماء لامتك طهورا، فهذه من الأصار التي كانت عليهم فرفعتها عن امتك،

And the past communities, whenever they were harmed by the impurities upon their bodies, they had to bite it off, and I^{-azwj} have Made the water for your^{-saww} communities for purification. So, this is from the difficulties which were upon them. I^{-azwj} have Lifted it from your^{-saww} community.

وكانت الامم السالفة تحمل قرايينها على أعناقها إلى بيت المقدس فمن قبلت ذلك منه أرسلت عليه نارا فأكلته فرجع مسرورا، ومن لم أقبل ذلك منه رجع مثبورا وقد جعلت قربان امتك في بطون فقرائها ومساكينها فمن قبلت ذلك منه أضعفت ذلك له أضعافا مضاعفة، ومن لم أقبل ذلك منه رفعت عنه عقوبات الدنيا، وقد رفعت ذلك عن امتك وهي من الآصار التي كانت على من كان قبلك،

And the previous communities had to carry their sacrifices upon their necks to Bayt Al-Maqdis. So from whoever that was Accepted, a fire was sent to it which consumed it, so he returned happy, and the one from whom it was not Accepted, returned miserable. And I^{-azwj} have Made the sacrificial offerings of your^{-saww} community to go into the stomachs of its poor and the needy ones. So the ones from it who accept that I^{-azwj} shall Multiply for him with a multiplication, and the ones from it who do not accept that, I^{-azwj} shall Lift from him the Punishment of the world, and I^{-azwj} have Lifted that from your^{-saww} community, and it is from the difficulties which was upon the ones from before you^{-saww}.

وكانت الامم السالفة صلاتها مفروضة عليها في ظلم الليل وأنصاف النهار، وهي من الشدائد التي كانت عليهم فرفعتها عن امتك و فرضت عليهم صلواتهم في أطراف الليل والنهار وفي أوقات نشاطهم،

And the communities before you^{-saww}, its *Salat* were Obligatory upon it in the darkness of the night and midday, and it is from the difficulties which were upon them, so I^{-azwj} Lifted it from your^{-saww} communities, and Obligated their *Salat* to be in the points (end and the beginning) of the night and the day, and during the times of their activities.

وكانت الامم السالفة قد فرضت عليهم خمسين صلاة في خمسين وقتا وهي من الآصار التي كانت عليهم فرفعتها عن امتك وجعلتها خمسا في خمسة أوقات وهي إحدى وخمسون ركعة، وجعلت لهم أجر خمسين صلاة

And the past communities, fifty *Salat* were Obligated upon them during fifty times, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} communities and Made it a five (*Salat*) during five times, and these are fifty-one (51) Cycles (*Rakats*), and Made the Recompense for them to be of fifty *Salat*.

وكانت الامم السالفة حسنتهم بحسنة وسيئتهم بسيئة وهي من الآصار التي كانت عليهم فرفعتها عن امتك وجعلت الحسنة بعشرة والسيئة بواحدة،

And the past communities had one Reward for each of their good deeds and one sin to be counted as one, and this is from the difficulties which was upon them, so I^{-azwj}

Lifted it from your^{-saww} community, and Made one good deeds to be Counted as ten, and the sin to be Counted as one.

وكانت الامم السالفة إذا نوى أحدهم حسنة ثم لم يعملها لم تكتب له وإن عملها كتبت له حسنة، وإن امتك إذا هم أحدهم بحسنة ولم يعملها كتبت له حسنة وإن عملها كتبت له عشرة وهي من الأصار التي كانت عليهم فرفعتها عن امتك،

And the past communities, when one of them intended a good deed, then did not do it, it was not Written down for him, and if he did do it, one Reward was Written down for him, whereas when one of your^{-saww} community intends a good deed, then does not do it, a good deed is Written down for him even if he has not done it, and if he were to do it, ten are Written down for him. And this is from the difficulties, which was upon them, so I^{-azwj} Lifted it from your^{-saww} community.

وكانت امم السالفة إذا هم أحدهم بسيئة ثم لم يعملها لم تكتب عليه وإن عملها كتبت عليه سيئة، وإن امتك إذا هم أحدهم بسيئة ثم لم يعملها كتبت له حسنة، وهذه من الأصار التي كانت عليهم فرفعت ذلك عن امتك،

And the past communities, when one of them thought of sinning then did not do it, it was not Written down for him, and if he did do it, one sin was Written down for him. And if one of your^{-saww} community thinks of sinning, then does not do it, a good deed is Written down for him, and this is from the difficulties which was upon them, so I^{-azwj} Lifted that from your^{-saww} community.

وكانت الامم السالفة إذا أذنبوا كتبت ذنوبهم على أبوابهم وجعلت توبتهم من الذنوب أن حرمت عليهم بعد التوبة أحب الطعام إليهم، وقد رفعت ذلك عن امتك وجعلت ذنوبهم فيما بيني وبينهم، وجعلت عليهم ستورا كثيفة، وقبلت توبتهم بلا عقوبة، ولا اعاقبهم بأن احرم عليهم أحب الطعام إليهم،

And the past communities, when they sinned, their sins were written upon their doors, and Made a repentance for them that a seed of food was Prohibited upon them (as a penance if they sinned again), and I^{-azwj} have Lifted that from your^{-saww} community, and Made their sins to be between Myself^{-azwj} and them, and Made a dense Veil to them, and Accepted their repentance without a Punishment, and do not Punish them by Forbidding a seed of food upon them.

وكانت الامم السالفة يتوب أحدهم من الذنب الواحد مائة سنة أو ثمانين سنة أو خمسين سنة ثم لا أقبل توبته دون أن اعاقبه في الدنيا بعقوبة وهي من الأصار التي كانت عليهم فرفعتها عن امتك وإن الرجل من امتك ليذنب عشرين سنة أو ثلاثين سنة أو أربعين سنة أو مائة سنة ثم يتوب ويندم طرفة العين فأغفر له ذلك كله.

And the past communities, one of them used to repent for his sins for a hundred years, or eighty years, or fifty years, then their repentance was not Accepted from them without Punishment in the world, and this is from the difficulties which was upon them, so I^{-azwj} Lifted it from your^{-saww} community. And a man from your^{-saww}

community sins for twenty years, or thirty years, or forty years, or a hundred years, then repents and regrets for the blink of an eye, so I^{-azwj} Forgive that for him, all of it.

فقال النبي (صلى الله عليه وآله) اللهم إذ أعطيتني ذلك كله فزدني قال سل قال: (ربنا) (ولا تحملنا مالا طاقة لنا به) فقال تبارك اسمه: قد فعلت ذلك بامتك، وقد رفعت عنهم عظم بلا يا الامم، وذلك حكمي في جميع الامم أن لا اكلف خلقا فوق طاقتهم

So the Prophet^{-saww} said: 'Our Allah^{-azwj}! Since You^{-azwj} have Given all of that to me^{-saww}, so Increase it for me^{-saww}'. He^{-azwj} Said: "Ask". He^{-saww} said: '**Our Lord! And do not Load upon us what we have no strength for us with it**'. So Blessed is His^{-azwj} Name, Said: "I^{-azwj} have Done that with your^{-saww} community, and have Lifted from them all of the afflictions of the (past) communities, and that is My^{-azwj} Judgement in all of the communities, that I^{-azwj} do not Impose upon a creature above its strength (of toleration)'.

فقال النبي (صلى الله عليه وآله): (واعف عنا واغفر لنا وارحمنا أنت مولانا) قال الله عزوجل: قد فعلت ذلك بتائي (بناجي خ ل) امتك ثم قال: (فانصبرنا على القوم الكافرين)

He^{-saww} said: '**and Pardon (our sins) for us and have Mercy on us. You are our Master**'. Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Done that with the penitent ones of your^{-saww} community". Then he^{-saww} said: '**therefore Help us against the Kafir people**'.

قال الله عز اسمه: إن امتك في الارض كالشامة البيضاء في الثور الاسود، هم القادرون وهم القاهرون، يستخدمون ولا يستخدمون لكرامتك علي وحق علي أن اظهر دينك على الاديان حتى لا يبقي في شرق الارض وغربها دين إلا دينك، أو يؤدون ألى أهل دينك الجزية

Allah^{-azwj}, Mighty is His^{-azwj} Name Said: "Your^{-saww} community upon the earth is like a white spot upon the black bull, they are the capable ones, and they are the oppressors who would not be serving you^{-saww} nor your^{-saww} prestige to Me^{-azwj}, and it is a right upon Me^{-azwj} that I^{-azwj} should Make your^{-saww} Religion to overcome all the other religions, until there does not remain in the East of the earth, or in the West of it except a religion except for your^{-saww} Religion, and they would be paying taxation to the people of your^{-saww} Religion'.

قال له اليهودي: فإن هذا سليمان (عليه السلام) سخرت له الشياطين، يعملون له ما يشاء من محاريب وتماثيل

The Jew said to him^{-asws}, 'This Suleyman^{-as}, the satans^{-la} were subjugated to him^{-as}, working for him^{-as} whatever he^{-as} so desired from Prayer Niches and resemblances'.

قال له علي (عليه السلام) لقد كان كذلك، ولقد اعطي محمد (صلى الله عليه وآله) أفضل من هذا، أن الشياطين سخرت لسليمان وهي مقيمة على كفرها، وقد سخرت لنبوة محمد (صلى الله عليه وآله) الشياطين بالايان فأقبل إليه

الجن التسعة من أشرفهم من جن نصيبين واليمن من بني عمرو بن عامر من الا حجة منهم: شضاة، ومضاة، و
المملكان، والمرزبان، والمازمان، ونضاة، وهاصب، وهاضب وعمر، وهم الذين يقول الله تبارك اسمه فيهم: (وإذ صرفنا
إليك نفرا من الجن) وهم التسعة (يستمعون القرآن)

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given superior than this. The satans^{-la} were subjugated to Suleyman^{-as}, and they were staying upon their Kufr, and the satans^{-la} were subjugated to the Prophet-hood of Muhammad^{-saww} with the Eman. The Jinn faced towards him^{-saww}, nine from their noblest ones, one from Nasibayn and eight from the clan of Amro Bin Aamir – Shazat, and Mazat, and Hamlakan, and Al-Marzban, and Al-Mazban, and Nazat, and Haasib, and Haazab, and Amro – and they are those for whom Allah^{-azwj}, Blessed is His^{-azwj} Name, is Saying regarding them: **And when We Turned a number of the Jinn [46:29]**, and they were the nine, **listening to the Quran, [46:29]**.

فأقبل إليه الجن والنبي (صلى الله عليه وآله) ببطن النخل فاعتذروا بأنهم ظنوا كما ظننتم أن لن يبعث الله أحدا ولقد أقبل
إليه أحد وسبعون ألفا منهم فبايعوه على الصوم والصلاة والزكاة والحج والجهاد ونصح المسلمين،

The Jinn turned towards him^{-saww}, and the Prophet^{-saww} was by the palm tree, and they offered their excuses that they thought just as you had thought, that Allah^{-azwj} will never Send anyone, and seventy thousands of them had turned to him^{-saww}, pledging allegiances to him^{-saww} upon the Fasting, and the Salat, and the Zakat, and the Hajj, and the Jihad, and preaching to the Muslims.

فاعتذروا بأنهم قالوا على الله شططا وهذا أفضل مما اعطي سليمان سبجان من سخرها لنبوة محمد (صلى الله عليه وآله)
بعد أن كانت تتمرد وتزعم أن لله ولدا، فلقد شمل مبعثة من الجن والانس مالا يحصى.

They offered their excuses that they had said grievous words upon Allah^{-azwj}; and this is superior than what Suleyman^{-as} was Given. Glorious is the One^{-azwj} Who Subjugated them to the Prophet-hood of Muhammad^{-saww} after they had rebelled and alleged that there is a son for Allah^{-azwj}. There have been included in the (acceptance) of the Prophet-hood, from the Jinn and the human beings what cannot be counted'.

قال له اليهودي: فهذا يحيى بن زكريا يقال: إنه اوتي الحكم صبيا والحلم والفهم، وإنه كان يكي من غير ذنب، وكان
يواصل الصوم

The Jew said to him^{-asws}, 'This Yahya^{-as} Bin Zakariya^{-as}, it is said that he^{-as} was Given the Wisdom while a boy, and the forbearance and the understanding, and he^{-as} used to cry from without having committed any sin, and he^{-as} used to adhere to the Fasting'.

قال له علي (عليه السلام) لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطي ما هو أفضل من هذا إن يحيى بن زكريا
كان في عصر لأوثان فيه ولا جاهلية، ومحمد (صلى الله عليه وآله) اوتي الحكم و الفهم صبيا بين عبدة الاوثان وحزب

الشیطان ولم يرغب لهم في صنم قط، ولم ينشط لاعيادهم، ولم يرمنه كذب قط (صلى الله عليه وآله)، وكان أميناً صدوقاً حليماً، وكان يواصل صوم الأسبوع والاقبل وأكثر،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was Given what is superior than this. Yahya^{-as} Bin Zakariya^{-as} during an era of neither the idols nor the ignoramuses, and Muhammad^{-saww} was Given the Wisdom and the understanding between the worshippers of the idols and parties of satans^{-la}, and he^{-saww} did not wish for them regarding an idol at all, and was not active (participant) in their festivals, and no lie was seen from him^{-saww} at all, and was trustworthy, truthful, forbearing, and was adhering to Fasting a week and less and more.

فيقال في ذلك فيقول: إني لست كأحدكم، إني أظل عند ربي فيطعمني ويسقيني، وكان يكي (صلى الله عليه وآله) حتى يتل مصلاه خشية من الله عز وجل من غير جرم.

It was said regarding that, so he^{-saww} said: 'I^{-saww} am not like one of you. I^{-saww} am Shaded with my^{-saww} Lord^{-azwj}, and He^{-azwj} Feeds me^{-saww} and Quenches me^{-saww}; and he^{-saww} used to cry until the prayer mat would be swamped, out of fear from Allah^{-azwj} Mighty and Majestic, without having committed any crime'.

قال له اليهودي: فإن هذا عيسى بن مريم يزعمون أنه تكلم في المهد صبياً.

The Jew said to him^{-asws}, 'This Isa^{-as} Bin Maryam^{-as}, they are claiming that he^{-as} spoke in the cradle as a baby'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) سقط من بطن امه واضعا يده اليسرى على الارض، ورافعا يده اليمنى إلى السماء يحرك شفثيه بالتوحيد، ويدامن فيه نور رأى أهل مكة منه قصور بصرى من الشام وما يليها، والقصور الحمر من أرض اليمن وما يليها، والقصور البيض من إصطخر وما يليها،

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} fell from the lap of his^{-saww} mother^{-as} and placed his^{-saww} left hand upon the ground, and raised his^{-saww} right hand towards the sky, moving his^{-saww} lips with the Tawheed, and hand wherein was Light. The people of Makkah could visually see from it the castles from Syria and what follows it, and the red castles from the land of Yemen and what follows it, and the white castles from Istakhar and what follows it.

ولقد أضاءت الدنيا ليلة ولد النبي (صلى الله عليه وآله) حتى فزع الجن والانس والشياطين وقالوا: حدث في الارض حدث، ولقد رئت الملائكة ليلة ولد تصعد وتنزل وتسبح وتقدس، وتضطرب النجوم وتتساقط علامة لميلاده، ولقد هم إبليس بالظعن في السماء لما رأى من الا عاجيب في تلك الليلة،

And the world had been illuminated on the night the Prophet^{-saww} was born to the extent that the Jinn and the human beings and the satans^{-la} panicked, and they said, 'An event has newly occurred in the earth, and the Angels were seen on the night of the birth, ascending and descending, and glorifying and extolling the Holiness, and

the stars were shaken, and signs befell for his^{-saww} birth. And Iblees^{-la} had been surrounded by the darkness in the sky when he^{-la} from the wonders during that night.

وكان له مقعد في السماء الثالثة، والشياطين يسترقون السمع فلما رأوا الا عاجيب أرادوا أن يسترقوا السمع فإذا هموا قد حجبوا من السماوات كلها و رموا بالشهب دلالة لنبوته (صلى الله عليه وآله)

And there was a seat for him^{-la} in the third sky, and the satans^{-la} were stealing the hearing, and when they saw the wonders they wanted to steal the hearing, but they were veiled from all the skies, and they were pelted with the meteors, as evidence of his^{-saww} Prophet-hood’.

قال له اليهودي: فإن عيسى يزعمون أنه قد أبرأ الالكه والابرص بإذن الله عزوجل

The Jew said to him^{-asws}, ‘Isa^{-as} Bin Maryam^{-as}, he^{-as} had cured the blindness and the leprosy by the Permission of Allah^{-azwj} Mighty and Majestic’.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) اعطى ما هو أفضل من ذلك أبرأ ذا العاهة من عاهته، فبينما هو جالس (صلى الله عليه وآله) إذ سأل عن رجل من أصحابه فقالوا: يا رسول الله إنه قد صار من البلاء، كهية الفرخ لاريش عليه فأتاه (عليه السلام) فإذا هو كهية الفرخ من شدة البلاء،

Ali^{-asws} said to him: ‘It was like that, and Muhammad^{-saww} was Given what is superior than that. He^{-saww} cured the one with the disability from his disability. While he^{-saww} was seated (in a gathering) when he^{-saww} asked about a man from his^{-saww} companions. They said, ‘O Rasool-Allah^{-saww}! He has become like the body chick having not feathers upon it, from the afflictions’. He^{-saww} came to him, and there he was like the body of a chick from the severity of the afflictions.

فقال: قأكنت تدعو في صحتك دعاء ؟ قال: نعم، كنت أقول: يا رب أيما عقوبة معاقبي بما في الآخرة فجعّلها لي في الدنيا. فقال النبي (صلى الله عليه وآله): الا قلت: (اللهم آتني في الدنيا حسنة، وفي الآخرة حسنة وقنا عذاب النار) ؟ فقالها فكأنما نشط من عقال وقال صحيحا وخرج معنا.

He^{-saww} said: ‘Didn’t you supplicate a supplication regarding your health?’ He said, ‘Yes, I was saying, ‘O Lord^{-azwj}! Whichever Punishment You^{-azwj} will be Punishing me with in the Hereafter, so Make it to be for me in the world’. The Prophet^{-saww} said: ‘Why don’t you say, ‘O Allah^{-azwj}! Give me good in the world, and good in the Hereafter, and save us from the Punishment of the Fire?’ He said, it, and it was as if he had become active from the cramp, and was healthy and came out along with us’.

ولقد أتاه رجل من جهينة أجذم يتقطع من الجذام فشكا إليه (صلى الله عليه وآله) فأخذ قدحا من ماء فتفل فيه ثم قال: امسح به جسّدك ففعل فبرئ لم يوجد فيه شيء ولقد أتى أعرابي أبرص فتفل من فيه عليه فما قام من عنده إلا صحيحا

And a man from Juhayna came to him^{-saww} with vitiligo, being cut from the vitiligo, and complained to him^{-saww} of it. He^{-saww} took a cup of water and spit in it, then said: 'Wipe your body with it'. He did so and was cured, nothing (from it) was seen in him; and a Bedouin leper had come, he^{-saww} applied his^{-saww} saliva upon it, and he did not stand from his^{-saww} presence, except as healthy.

ولئن زعمت أن عيسى (عليه السلام) أبرأ ذوي العاهات من عاهاتهم فإن محمداً (صلى الله عليه وآله) بينما هو في بعض أصحابه إذا هو بامرأة فقالت: يا رسول الله إن ابني قد أشرف على حياض الموت، كلما أتته بطعام وقع عليه الثأوب فقام النبي (صلى الله عليه وآله) وقمنا معه فلما أتناه قال له: جانب يا عدو الله ولي الله فأنا رسول الله، فجانبه الشيطان فقام صحيحاً وهو معنا في عسكرنا،

And if you claim that Isa^{-as} cured the ones with the disabilities from their disabilities, then Muhammad^{-saww}, while he^{-saww} was among some of his^{-saww} companions, a woman came and said, 'O Rasool-Allah^{-saww}! My son is overseeing upon the death. Every time I come to him with food, the yawning occurs upon him'. So, the Prophet^{-saww} stood up and we arose along with him^{-saww}. When we came to him, he^{-saww} said, 'Keep away O enemy of Allah^{-azwj}, from the friend of Allah^{-azwj}, for I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}!' The satan^{-la} kept aside from him, and he stood up healthy, and he was with us among our soldiers.

ولئن زعمت أن عيسى (عليه السلام) أبرأ العميان فإن محمداً (صلى الله عليه وآله) قد فعل ما هو أكثر من ذلك، إن قتادة بن ربعي كان رجلاً صبيحاً فلما أن كان يوم أحد أصابته طعنة في عينه فبدرت حدقته فأخذها بيده، ثم أتى بها النبي (صلى الله عليه وآله) فقال: يا رسول الله إن امرأتى الآن تبغضني، فأخذها رسول الله (صلى الله عليه وآله) من يده ثم وضعها مكانها فلم تكن تعرف إلا بفضل حسننها وفصل ضوئها على العين الأخرى

And if you claim that Isa^{-as} cured the blind, so Muhammad^{-saww} has done what is more than that. Qatada Bin Rabie was a handsome man. When it was the day of Sunday, he was hit by a stab in his eye and it rolled down his cheek. So, he took it in his hand, then came with it to the Prophet^{-saww} and said, 'O Rasool-Allah^{-saww}! A matter has come now you^{-saww} will hate me'. Rasool-Allah^{-saww} took it from his hand then placed it in its place. So, he was not recognised except by the grace of his beauty and of its illumination over the other eye.

ولقد جرح عبد الله بن عتيك وبانت يده يوم ابن أبي الحقيق فجاء إلى النبي صلى الله عليه وآله ليلا فمسح عليه يده، فلم تكن تعرف من اليد الأخرى

And Abdullah Bin Ateek was injured and his hand was disjointed one day by Ibn Abu Al-Haqeeq, so he came to the Prophet^{-saww} one night, and he^{-saww} wiped his^{-saww} hand upon him, so it was not recognised (to be any different) from the other hand.

ولقد أصاب محمد بن مسلمة يوم كعب بن الأ شرف مثل ذلك في عينه ويده، فمسحه رسول الله فلم تستبيننا.

And Muhammad Bin Muslim had been hit one day by Ka'ab Bin Al-Ashraf, similar to that in his eye and his hand, so Rasool-Allah^{-saww} wiped it, so it could not be detected.

ولقد إصاب عبد الله بن أنيس مثل ذلك في عينه فمسحها فما عرفت من الأخرى فهذه كلها دلالة لنبوته (صلى الله عليه وآله)

And Abdullah Bin Aneys was hit similar to that in his eye, so he^{-saww} wiped it, and it was not recognised (to be any different) from the other. All these are evidences for his^{-saww} Prophet-hood'.

قال له اليهودي: فإن عيسى بن مريم يزعمون أنه قد أحيى الموتى بإذن الله تعالى.

The Jew said to him^{-asws}, 'Isa^{-as} Bin Maryam^{-as}, they are claiming that he^{-as} had revived the dead by the Permission of Allah^{-azwj} the Exalted'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) سبحت في يده تسع حصيات تسمع نغماتها في جمودها ولا روح فيها لتمام حجة نبوته ولقد كلمته الموتى من بعد موتهم واستغاثوه مما خافوا من تبعته ولقد صلى بأصحابه ذات يوم فقال: ماهنا من بني النجار أحد وصاحبهم محتبس على باب الجنة بثلاثة دراهم لفلان اليهودي؟ وكان شهيدا.

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww}, nine pebbles glorified in his^{-saww} hand, their chants were heard in their immobility and there spirits were therein to complete the proof of his^{-saww} Prophet-hood, and the deceased had spoken to him^{-saww} from after their deaths and sought his^{-saww} help from what they feared its pursuit. And he^{-saww} had prayed Salat with his^{-saww} companions one day and he^{-saww} said: 'Isn't there anyone from the clan of Najjar, and their companion is being withheld at the Door of the Paradise, to give three Dirhams to so and so the Jew?' And he had been martyred.

ولئن زعمت أن عيسى (عليه السلام) كلم الموتى فلقد كان لمحمد (صلى الله عليه وآله) ما هو أعجب من هذا، إن النبي (صلى الله عليه وآله) لما نزل بالطائف وحاصر أهلها بعثوا إليه بشاة مسلوخة مطلية (مطبوخة خ ل) بسم فنطق الذراع منها فقالت: يا رسول الله لا تأكلني فأني مسمومة، فلو كلمته البهيمة وهي حية لكانت من أعظم حجج الله عزوجل على المنكرين لنبوته، فكيف وقد كلمته من بعد ذبح وسلخ وشي،

And if you claim that Isa^{-as} spoke to the dead, so there has been for Muhammad^{-saww} what is more wondrous than this. When the Prophet^{-saww} encamped at Al-Ta'if and besieged its people, they sent a sheep to him^{-as}, cooked and painted with poison. But the forearm (of the sheep) from it spoke and said, 'O Rasool-Allah^{-saww}! I am poisoned'. If an animal had spoken to him^{-saww} while it is alive, it would have been from the great proofs of Allah^{-azwj} Mighty and Majestic upon the deniers of his^{-saww} Prophet-hood, so how is it, and it had spoken to him^{-saww} from after having been slaughtered and cooked, and seasoned.

ولقد كان (صلى الله عليه وآله) يدعو بالشجرة فتجيبه، وتكلمه البهيمة، وتكلمه السباع وتشهد له بالنبوة وتحذره عصيانه، فهذا أكثر مما اعطي عيسى (عليه السلام).

And he^{-saww} had called the tree and it had answered him^{-saww}, and the animals spoke to him^{-saww}, and the lions spoke to him^{-saww} and testified for him^{-saww} with the Prophet-hood, and warned them from disobeying him^{-saww}. Thus, this is more than what Isa^{-as} had been Given'.

قال له اليهودي: إن عيسى يزعمون أنه أنبأ قومه بما يأكلون وما يدخرون في بيوتهم.

The Jew said to him^{-asws}, 'Isa^{-as}, they are claiming that he^{-as} informed his^{-as} people with what they had eaten and what they had hoarded in their houses'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) فعل ما هو أكثر من هذا، إن عيسى (عليه السلام) أنبأ قومه بما كان من وراء حائط، ومحمد (صلى الله عليه وآله) أنبأ عن مؤتة وهو عنها غائب، ووصف حربهم ومن استشهد منهم، وبينه وبينهم مسيرة شهر.

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} did what is more than this. Isa^{-as} informed his^{-as} people with what was from behind a wall, and Muhammad^{-saww} informed his^{-saww} people about a death and he^{-saww} was absent from it, and described their war and the ones from them who would be martyred, and there was a travel distance of a month between him^{-saww} and them.

وكان يأتيه الرجل يريد أن يسأله عن شيء فيقول (صلى الله عليه وآله): تقول أو أقول؟ فيقول: بل قل يا رسول الله فيقول: جئتني في كذا وكذا حتى يفرغ من حاجته.

And the man came to him intending to ask him^{-saww} about something, and he^{-saww} said: 'Will you speak or shall I^{-saww} speak?' He said, 'But, speak, O Rasool-Allah^{-saww}!' He^{-saww} said: 'You came to me^{-saww} regarding such and such', until he was free from his need.

ولقد كان (صلى الله عليه وآله) يخبر أهل مكة بأسرارهم بمكة حتى لا يترك من أسرارهم شيئاً، منها ما كان بين صفوان بن أمية وبين عمير بن وهب إذا أتاه عمير فقال: جئت في فكاك ابني فقال له: كذبت بل قلت لصفوان وقد اجتمعتم في الحطيم وذكرتم قتلى بدر: والله للموت خير لنا من البقاء مع ما صنع محمد (صلى الله عليه وآله) بنا، وهل حياة بعد أهل القلب؟

And he^{-saww} had informed the people of Makkah of their secrets at Makkah until he^{-saww} did not leave anything from their secrets. From it was what was between Safwan Bin Amiya and Umeyr Bin Wahab when Umeyr came to him^{-saww} and said, 'I came regarding my dead son'. He^{-saww} said to him: 'But, you said to Safwan, and you had gathered in Al-Hateym and you mentioned killing me^{-saww} at Badr, 'By Allah^{-azwj}! The death is better for us than the remaining with what Muhammad^{-saww} is doing with us, and is there any life after the people of Al-Qaleyb?'

فقلت أنت: لولا عيالي ودين علي لارحتك من محمد فقال صفوان: علي أن أفضي دينك وأن أجعل بناتك مع بناتي يصيبهن من خير أو شر. فقلت أنت: فاكنمها علي وجهي حتى أذهب فأقتله، فجئت لتقتلني فقال: صدقت يا رسول الله، فأنا أشهد أن لا إله إلا الله، وأنت رسول الله. وأشباه هذا مما لا يحصى.

So, you said, 'Had it not been for my dependants and debts upon me, I would have waited for you, from Muhammad^{-saww}'. Safwan said, 'Upon me is that I pay off your debts and that I shall make your daughters to be with my daughters to accompany them, from good or evil'. You said, 'Repeat it unto me and leave me until I go and kill him^{-saww}'. So, you came to kill me^{-saww}'. He said, 'You^{-saww} speak the truth, O Rasool-Allah^{-saww}! I testify that there is no god except Allah^{-azwj}, and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}'. And the like of this are from what cannot be counted'.

قال له اليهودي: فإن عيسى يزعمون أنه خلق من الطين كهية الطير فينفخ فيه فيكون طيرا بإذن الله عز وجل

The Jew said to him^{-asws}, 'Isa^{-as}, they are claiming that he^{-as} created from clay like a body of the bird, then he^{-as} blew into it, and it became a bird by the Permission of Allah^{-azwj} Mighty and Majestic'.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) قد فعل ما هو شبيه بهذا أخذ يوم حنين حجرا فسمعنا للحجر تسبيحا وتقديسا، ثم قال (صلى الله عليه وآله) للحجر: انفلق فانفلق ثلاث فلق، نسمع لكل فلقة منها تسبيحا لا يسمع للآخرى.

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} had done what is like this. On the day of (battle of) Hunayn, he^{-saww} grabbed a rock, and we heard glorification and extollation of Holiness from the rock. Then he^{-saww} said to the rock, 'Split', and it split into three pieces, and we heard from every piece from it, glorification we did not hear for the other ones.

ولقد بعث إلى شجرة يوم البطحاء فأجابته ولكل غصن منها تسبيح وتكليل و تقديس، ثم قال لها: انشقي فانشقت نصفين، ثم قال لها: التزقي فالتزقت، ثم قال لها: اشهدي لي بالنبوة فشهدت، ثم قال لها: ارجعي إلى مكانك بالتسبيح والتكليل والتقديس ففعلت، وكان موضعها بمنح الجزارين بمكة.

And he^{-saww} had sent a message to a tree on the day of Al-Bat'ha, and it answered him^{-saww}, and for every branch from it was glorifications, and extollations of Oneness, and extollations of Holiness. Then he^{-saww} said to it: 'Split apart', and it broke into two halves. Then he^{-saww} said to it: 'Stick together', and it was stuck together. Then he^{-saww} said to it: 'Testify for me^{-saww} with the Prophet-hood', and it testified. Then he^{-saww} said to it: 'Return to your place, with the glorifications, and the extollations of Oneness, and the extollations of the Holiness'. It did so, and its place was by the side of Al-Jazareyn at Makkah'.

قال له اليهودي: فإن عيسى يزعمون أنه كان سيحا.

The Jew said to him: 'Isa^{-as}, they are claiming that he^{-as} was a traveller'.

فقال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) كانت سياحته في الجهاد، واستنفر في عشر سنين مالا يحصى من حاضر وباد، وأفنى فثاما عن العرب من منعوت بالسيف، لا يداري بالكلام ولا ينام إلا عن دم، ولا يسافر إلا وهو متجهز لقتال عدوه.

Ali^{-asws} said to him: 'It was like that, and Muhammad^{-saww} was a traveller regarding the Jihad, and in ten years he^{-saww} mobilised what cannot be counted from the ones present and remote and killed many from the Arabs from the ones caught by the sword. He^{-saww} did not circle with the speech, nor sleep except about blood, and he^{-saww} did not travel except and he^{-saww} equipped for fighting his^{-saww} enemies'.

قال له اليهودي: فإن عيسى يزعمون أنه كان زاهدا.

The Jew said to him^{-asws}, 'Isa^{-as}, they are claiming that he^{-as} was ascetic'.

قال له علي (عليه السلام): لقد كان كذلك، ومحمد (صلى الله عليه وآله) أزهد الا نبياء عليهم السلام كان له ثلاث عشرة زوجة سوى من يطيف به من الاماء ما رفعت له مائدة قط وعليها طعام، وما أكل خبز بر قط، ولا شبع من خبز شعير ثلاث ليال متواليات قط، توفي ودرعه مر هونة عند يهودي بأربعة دراهم،

Ali^{-asws} said to him: It was like that, and Muhammad^{-saww} was most ascetic of the Prophets^{-as}. There were thirteen wives for him^{-saww} besides the ones whom he^{-saww} circled with from the maids. No meal was raised for him^{-saww} at all and there was (still) food upon it, and he^{-saww} did not eat the wheat bread at all, nor satiated from the barley bread for three consecutive nights at all. He^{-saww} passed away and his^{-saww} armour was mortgaged with a Jew for four Dirhams.

ما ترك صفراء ولا بيضاء مع ما وطئ له من البلاد ومكن له من غنائم العباد، ولقد كان يقسم في اليوم الواحد ثلاث مائة ألف وأربعمائة ألف، ويأتيه السائل بالعشي فيقول: و الذي بعث محمدا بالحق ما أمسى في آل محمد صاع من شعير ولا صاع من بر ولا درهم ولا دينار.

He^{-saww} neither left any yellow (gold) nor white (silver) with what was folded for him^{-saww} from the country and enabled for him^{-saww} from the war booties of the servants. And he^{-saww} used to distribute in one days, three hundred thousand, and four hundred thousand, and a beggar would come to him^{-saww} in the evening and he^{-saww} would say: 'By the One^{-azwj} Who Send Muhammad^{-saww} with the Truth, there is nothing among the Progeny^{-asws} of Muhammad^{-saww} even one Sa'a of barley, nor a Sa'a of wheat, nor a Dirham nor a Dinar'.

قال له اليهودي: فإني أشهد أن لا إله إلا الله، وأشهد أن محمدا صلى الله عليه وآله رسول الله وأشهد أنه ما أعطى الله نبيا درجة ولا مرسلا فضيلة إلا وقد جمعها لمحمد (صلى الله عليه وآله)، وزاد محمدا (صلى الله عليه وآله) على الانبياء صلوات الله عليهم أضعاف درجة.

The Jew said to him^{-asws}, 'I testify that there is no god except Allah^{-azwj}, and I testify that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and I testify that Allah^{-azwj} did not Give any Prophet a rank, nor a merit to a Messenger^{-as} except and He^{-azwj} Gathered it for Muhammad^{-saww}, and Increased Muhammad^{-saww} over the Prophets^{-as}, additional rank'.

فقال ابن عباس لعلي بن أبي طالب (عليه السلام): أشهد يا أبا الحسن أنك من الراسخين في العلم فقال: ويحك ومالي لا أقول ما قلت في نفس من استعظمه الله تعالى في عظمته جلت فقال: (وإنك لعلى خلق عظيم)

Ibn Abbas said to Ali^{-asws} Bin Abu Talib^{-asws}, 'I testify, O Abu Al-Hassan^{-asws}, you^{-asws} from the ones ***firmly rooted in the Knowledge [3:7]***'. He^{-asws} said: 'Woe be unto you! It is not for me^{-asws}. I^{-asws} did not say what I^{-asws} said regarding a soul whom Allah^{-azwj} the Exalted Magnified in his^{-saww} majestic magnificence, so He^{-azwj} Said: ***And you are upon magnificent morals [68:4]***'.¹⁹

¹⁹ Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 2 H 1