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## CHAPTER 111

### AL LAHAB

#### (5 VERSES)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

And from *Khawaas Al Quran*,

it has been reported from the Prophet<sup>saww</sup> that: 'One who recites this Chapter, will never be Gathered together with Abu Lahab by Allah<sup>azwj</sup>, and the one who recites it during the colic which is in the stomach, will be at peace by the Permission of Allah<sup>azwj</sup> the High, and one who recites it just before his sleep will be under the Protection of Allah<sup>azwj</sup>.<sup>1</sup>

ابن بابويه: بإسناده، عن أبي عبد الله (عليه السلام)، قال: «إذا قرأتم (تبت يدا أبي لهب و تبت) 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,

from Abu Abdullah<sup>asws</sup> having said: 'When you recite "[111:1] **Perdition overtake both hands of Abu Lahab, and he will perish**" so supplicate against Abu Lahab<sup>la</sup> for he was among the beliers who belied the Prophet<sup>saww</sup> and by what had come on him<sup>saww</sup> from the Presence of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>2</sup>

#### THE CIRCUMSTANCES OF THE REVELATION

وفيه عند قوله تعالى: " وانذر عشيرتک الاقربين " وعن ابن عباس قال: لما نزلت هذه الآية سعد رسول الله صلى الله عليه وآله على الصفا فقال: يا صباحاه، فاجتمعت إليه قريش فقالوا: مالك فقال؟ ارايتكم ان اخبرتكم ان العدو مصبحكم وممسحكم ما كنتم تصدقونني؟ قالوا: بلى قال: " فاني نذير لكم بين يدي عذاب شديد " قال أبو لهب: تبا لك ألهذا دعوتنا جميعا؟ فانزل الله عزوجل تبت يدا ابي لهب.

And about the Verse "[26:214] **And warn your nearest relations**" and it is from Ibn Abbas who said, 'When this Verse came down, the Rasool Allah<sup>saww</sup> gathered the people at Al-Safa and said: 'O companions! The Qureysh gathered around him<sup>saww</sup> and said, 'What is the matter with you<sup>saww</sup>?' He<sup>saww</sup> said: 'Do you see that if I<sup>saww</sup> were to inform you that your enemies are preparing to attack you will you ratify?' They said, 'Yes'. He<sup>saww</sup> said: 'I<sup>saww</sup> hereby warn you of a grievous punishment in front of you'. Abu Lahab<sup>la</sup> said,

<sup>1</sup> Tafseer Al Burhan – H 11976

<sup>2</sup> (ثواب الأعمال: 127)

'Woe unto you for calling all of us for this.' Allah<sup>saww</sup> Mighty and Majestic Sent down "[111:1] **Perdition overtake both hands of Abu Lahab, and he will perish**".<sup>3</sup>

## VERSES 1 – 5

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ {1} مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2} سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ {3} وَأَمْرَأَتُهُ مِالَةَ الْخَطَبِ {4} فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ {5}

**[111:1] Perdition overtake both hands of Abu Lahab, and he will perish. [111:2] His wealth and what he earns will not avail him. [111:3] He shall soon burn in Fire that Inflames, [111:4] And his wife, the bearer of fuel, [111:5] Upon her neck a halter of strongly twisted rope.**

علي بن إبراهيم، في قوله تعالى: تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ، قال: أي خسرت، لما اجتمع مع قريش في دار الندوة و بايعهم على قتل محمد (صلى الله عليه و آله)، و كان كثير المال، فقال الله: ما أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ عليه فتحرقه و امرأته،

Ali Bin Ibrahim (Tafseer Qummi), regarding the Statement of the High:

**"[111:1] Perdition overtake both hands of Abu Lahab, and he will perish"**, said, 'It means loss, when the Qureysh gathered together in the house of Al-Nadwa and made a pact to murder Muhammad<sup>saww</sup>, and he had a lot of wealth. So Allah<sup>azwj</sup> Said: **"[111:2] His wealth and what he earns will not avail him. [111:3] He shall soon burn in fire that flames"** that would burn him **"[111:4] And his wife"**.

قال: كانت أم جميل بنت صخر، و كانت تتم على رسول الله (صلى الله عليه و آله) و تنقل أحاديثه إلى الكفار حَمَالَةَ الْخَطَبِ أي احتطبت على رسول الله (صلى الله عليه و آله) في جيدها أي في عنقها حَبْلٌ مِّن مَّسَدٍ أي من نار، و كان اسم أبي لهب عبد مناف، فكناه الله عز و جل، لأن منافا اسم صنم يعبدونه.

He said, 'Umm Jameel was the daughter of Sakhr, and she used to listen in to the Rasool-Allah<sup>saww</sup> and transmit his<sup>saww</sup> Hadeeth to the infidels **"the bearer of fuel"**, meaning she used to gather the firewood to be used against the Rasool Allah<sup>saww</sup> **"[111:5] Upon her neck"**, meaning upon her neck **"a halter of strongly twisted rope"**, meaning, (rope) of fire. And the name of Abu Lahab was Abd Manaaf (servant of Manaaf), so his nicknamed (Manaaf) as Allah<sup>azwj</sup> Mighty and Majestic, because Manaaf was the name of an idol that he used to worship'.<sup>4</sup>

في قرب الاسناد باسناده إلى ابى الحسن موسى بن جعفر عليه السلام حديث طويل يذكر فيه آيات النبي صلى الله عليه وآله وفيه: من ذلك ان ام جميل امرأة ابى لهب أتته حين نزلت سورة تبت ومع النبي صلى الله عليه وآله أبو بكر بن ابى قحافة، فقال: يا رسول الله هذا ام جميل محفظة أي مغضبة تريدك ومعها حجر تريد ان ترميك به ؟ فقال: انها لا تراني فقالت: لابي بكر ابن صاحبك ؟ قال حيث شاء الله قالت: جنته ولو اراه لرميته فانه هجاني واللات والعزى اتى لشاعرة فقال أبو بكر: يا رسول الله لم ترك، قال: لاضررب الله بيني وبينها حجابا.

In Qurb Al Asnaad with its chain going up to

<sup>3</sup> Tafseer Noor Al saqalayn – CH 112 H 6

<sup>4</sup> (تفسير القمي 2: 448).

Al-Hassan<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> in a lengthy Hadeeth in which are mentioned the Miracles of the Prophet<sup>saww</sup> and in which is – And that Umm Jameel the wife of Abu Lahab, when this Chapter came down, passed by, and with the Prophet<sup>saww</sup> was Abu Bakr Ibn Abu Qohafa who said, 'O Rasool Allah<sup>saww</sup>! This Umm Jameel is hiding her anger and she has a stone intending to hit you<sup>saww</sup> with it'. He<sup>saww</sup> said: 'She does not see me'. She said to Abu Bakr, 'Where is your companion<sup>saww</sup>?'. He said, 'Wherever Allah<sup>azwj</sup> Desires him<sup>saww</sup> to be'. She said, 'I came and if I were to see him<sup>saww</sup> I shall stone him<sup>saww</sup> for ridiculing me and *Al-Laat* and *Al-Uzza*'. Abu Bakr said, 'O Rasool Allah<sup>saww</sup>! Why did she avoid you<sup>saww</sup>?'. He<sup>saww</sup> said: 'Allah<sup>azwj</sup> Struck a veil between myself<sup>saww</sup> and her'.<sup>5</sup>

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 فقرأ: تَبَّتْ يَدَا أَبِي لَهَبٍ فَفِيلٌ لَأُمِّ جَمِيلٍ امْرَأَةَ أَبِي لَهَبٍ: إِنْ مُحَمَّدًا لَمْ يَزَلِ الْبَارِحَةَ يَهْتَفُ بِكَ وَ بَزُوجِكَ فِي صَلَاتِهِ، فَخَرَجْتَ تَطْلُبُهُ وَ هِيَ تَقُولُ: لَنْ رَأَيْتَهُ لِاسْمَعْنَهُ، وَ جَعَلْتَ تَقُولُ: مَنْ أَحْسَ لِي مُحَمَّدًا؟ فَانْتَهَتْ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ أَبُو بَكْرٍ جَالِسٌ مَعَهُ إِلَى جَنْبِ حَائِطٍ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، لَوْ تَنَحَّيْتَ، هَذِهِ أُمُّ جَمِيلٍ وَ أَنَا خَائِفٌ أَنْ تَسْمَعَكَ مَا تَكْرَهُهُ. فَقَالَ: إِنَّهَا لَمْ تَرْنِي وَ لَنْ تَرَانِي. فَجَاءَتْ حَتَّى قَامَتْ عَلَيْهِمَا، فَقَالَتْ: يَا أَبَا بَكْرٍ، رَأَيْتَ مُحَمَّدًا؟ فَقَالَ: لَا. فَمَضَتْ.» قال أبو جعفر (عليه السلام): «ضرب بينهما حجاب أصفر».

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, from Abu Ja'far<sup>asws</sup> having said: 'The Rasool Allah<sup>saww</sup> Prayed at night and recited **“[111:1] Perdition overtake both hands of Abu Lahab, and he will perish”**. So it was said to Umm Jameel, the wife of Abu Lahb said, 'This Muhammad<sup>saww</sup> is still (supplicating) against you and your husband in his<sup>saww</sup> Prayers until yesterday.' She went out seeking him<sup>saww</sup> saying, 'When I see, I shall not listen to him.' And she went around asking, 'Who will tell me where Muhammad<sup>saww</sup> is?' Eventually, she ended up coming to the Prophet<sup>saww</sup> and Abu Bakr was sitting besides him<sup>saww</sup>. Abu Bakr said, 'O Rasool Allah<sup>saww</sup>, if you<sup>saww</sup> could hold back. This is Umm Jameel and I am afraid that she might hear what you<sup>saww</sup> are reciting and she would not leave you<sup>saww</sup>.' He<sup>saww</sup> said: 'She has not seen me<sup>saww</sup> and will not see me<sup>saww</sup>.' She came up until she stood in front of them both. She said, 'O Abu Bakr, have you seen Muhammad<sup>saww</sup>?'. He said, 'No.' She left. Abu Ja'far<sup>asws</sup> said: 'A yellow veil had been struck between them.'<sup>6</sup>

## INVITATION TO THE NEAR RELATIVES

و في رواية البراء بن عازب و ابن عباس: أنه بدرهم أبو لهب، فقال: هذا ما سحركم به الرجل. ثم قال لهم النبي (صلى الله عليه و آله): «إني بعثت إلى الأسود و الأبيض و الأحمر، إن الله أمرني أن أنذر عشيرتي «1» الأقربين، و إني لا أملك لكم من الله شيئا إلا أن تقولوا: لا إله إلا الله».

And in the report of Al Bara' Bin Aazib and Ibn Abbas,  
'Abu Lahab said to them, 'This is a spell what the man has cast upon you'. Then the Prophet<sup>saww</sup> said to them: 'I<sup>saww</sup> have been Sent to the black, and the

<sup>5</sup> Tafseer Noor Al Saqalayn – CH 112 H 7

<sup>6</sup> مختصر بصائر الدرجات: (9)

white, and the red. Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should warn my<sup>saww</sup> relatives, and I<sup>saww</sup> have not come to you all but from Allah<sup>azwj</sup> with anything except that you should say, 'There is no god except Allah<sup>azwj</sup>'.

فقال أبو لهب: ألهذا دعوتنا! ثم تفرقوا عنه، فنزلت تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ، ثم دعاهم دعوة أخرى، و أطعمهم و سقاهاهم، ثم قال لهم: «يا بني عبد المطلب، أطيعوني تكونوا ملوك الأرض و حكامها، و ما بعث الله نبيا إلا جعل له وصيا، أبا و وزيرا، فأياكم يكون أخي، و وزيري، و وصيي، و وارثي، و قاضي ديني؟».

So Abu Lahab said, 'Is this what you<sup>saww</sup> have called us for?' Then they dispersed from him<sup>saww</sup>. So "[111:1] **Perdition overtake both hands of Abu Lahab, and he will perish**" was Revealed. Then he<sup>saww</sup> called them with another invitation and fed them and quenched them (their thirst), then said to them: 'O sons of Abdul Muttalib<sup>asws</sup>! If you were to obey me<sup>saww</sup> you would become kings of the earth and its rulers, and there has not been a Prophet<sup>as</sup> Sent by Allah<sup>azwj</sup> except that there has been Made for him<sup>as</sup> a successor, a brother, a Vizier. So, which one of you wants to become my<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> successor, and my<sup>saww</sup> inheritor, and the fulfiller of my<sup>saww</sup> debts?'<sup>7</sup>

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: أطع 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<sup>asws</sup> (Ibn Abi Talib<sup>asws</sup>) said, and he<sup>asws</sup> was the youngest one of the group: 'I<sup>asws</sup>, O Rasool Allah<sup>saww</sup>! So he<sup>saww</sup> said: 'You<sup>asws</sup>!' So that is why he<sup>asws</sup> is his<sup>saww</sup> successor. The group stood up to leave, and they were saying to Abu Talib<sup>asws</sup>, 'Obey your<sup>asws</sup> son<sup>asws</sup>, for he<sup>asws</sup> has command over you<sup>asws</sup>.'<sup>8</sup>

(تاريخ الطبري): عن ربيعة بن ناجد: أن رجلا قال لعلي (عليه السلام): يا أمير المؤمنين، بم ورثت 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، ثم قال [ذلك] ثلاث مرات، كل ذلك أقوم إليه فيقول لي: اجلس، حتى كان في الثالثة، ضرب بيده على يدي، قال: فبذلك ورثت ابن عمي دون عمي».

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

'A man said to Ali<sup>asws</sup>, 'O Amir-ul-Momineen<sup>asws</sup>! Why did the nephew inherit rather than the uncle?' So he<sup>asws</sup> said after mentioning the speech in which is the Hadeeth of the Invitation: 'No one stood up for him<sup>asws</sup>. I<sup>asws</sup> stood up for him<sup>saww</sup>, and I<sup>asws</sup> was the youngest one of the group, so he<sup>saww</sup> said: 'Be seated. Then he<sup>saww</sup> said that three times, during each of which it was I<sup>asws</sup> who stood up for his<sup>saww</sup> (call), so he<sup>saww</sup> said to me<sup>asws</sup>: 'Be seated', to the extent that after the third time he<sup>saww</sup> struck his<sup>saww</sup> hand upon my<sup>asws</sup> hand. So it was due to that the nephew inherited, rather than the uncle'.<sup>9</sup>

ابن شهر آشوب: قال النبي (صلى الله عليه و آله): «بعثت إلى أهل بيتي خاصة، و إلى الناس عامة».

<sup>7</sup> (المناقب 2: 24).

<sup>8</sup> (المناقب 2: 25).

<sup>9</sup> (المناقب 2: 25، تاريخ الطبري 2: 321).

Ibn Shahr Ashub —  
'The Prophet<sup>saww</sup> said: 'I<sup>saww</sup> was sent to the People<sup>asws</sup> of my<sup>saww</sup> Household especially, and to the people generally'.<sup>10</sup>

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<sup>10</sup> (المناقب 2: 24)