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CHAPTER 111

AL-LAHAB^{la}

(5 VERSES)

VERSES 1 - 5

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،

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'.¹

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'.²

سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ ذَاتَ يَوْمٍ الصُّفَا فَقَالَ: يَا صَبَاحَاةَ فَأَقْبِلِي إِلَيْهِ قُرَيْشٌ فَقَالُوا: مَا لَكَ؟

Saeed Bin Jubeyr, from Ibn Abbas who said,

¹ Tafseer Al Burhan – H 11976

² (ثواب الأعمال: 127)

'Rasool-Allah^{saww} ascended Al-Safa one day, and he^{saww} said: 'O Sabahahu!'³ 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 مُنْسِيكُمْ 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)'.

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 هَبٍ: تَبَّأَ لَكَ هَذَا دَعْوَتَنَا جَمِيعاً

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

فَأَنْزَلَ اللَّهُ هَذِهِ السُّورَةَ أَوْرَدَهُ.

So Allah^{azwj} Revealed this Surah (Al-Lahab)'.⁴

VERSES 1 - 5

تَبَّتْ يَدَا أَبِي هَبٍ وَتَبَّ {1}

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

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ {2}

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

سَيَصْلَىٰ نَارًا ذَاتَ هَبٍ {3}

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

وَأَمْرَأَتُهُ مِثْلَ الْحُطْبِ {4}

³ Ones about to be attacked suddenly.

⁴ H 3 – تفسير نور الثقلين، ج5، ص: 697

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 فقرأ: تَبَّتْ يَدَا أَبِي هَبٍّ فَقِيلَ لَأُمِّ جَمِيلٍ امْرَأَةٌ أَبِي لَهَبٍ: إِنَّ مُحَمَّدًا لَمْ يَزَلِ الْبَارِحَةَ يَهْتَفُ بِكَ وَ بِزَوْجِكَ فِي صَلَاتِهِ،

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 رأيته لاسمعنه، 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 تحنيت، 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}.'

أوت 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.'⁵

في قرب الاسناد باسناده إلى ابي 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 مغبضة 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: لابي بكر اين صاحبك ؟ قال حيث شاء الله قالت: جئته ولو اراد 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-Laat* 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'.⁶

Invitation to the near relatives

وفيه عند قوله تعالى: " وانذر عشيرتک الاقربین " وعن ابن عباس قال: لما نزلت هذه الاية 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,

'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}?'

⁵ (مختصر بصائر الدرجات: 9)

⁶ Tafseer Noor Al Saqalayn – CH 112 H 7

فقال؟ ارايتكم ان اخبرتكم ان العدو مصبحكم وممسحكم 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 أهدا دعوتنا جميعا؟ فانزل الله عزوجل تبث يدا أبي 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].**⁷

الشيخ الفاضل عمر بن إبراهيم الأوسي: قال: روي عن أمير المؤمنين (عليه السلام): «لما نزلت سورة الشعراء في آخرها آية الإندار وَ أَنْذِرْ 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 إصبعه 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 أرني 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)'.

⁷ 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 bow) 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 بالإنذار لا بدات 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 جئتمكم 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 الجبابرة، 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 آبائنا 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 سحرك. 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 سميتموه الصادق الأمين، هل رأيتم منه كذبة؟ و لكني لو تركته يتمم 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'.⁸

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}'.⁹

(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،

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 ورثت 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'.¹⁰

قَالَ ع: إِنَّ رَسُولَ اللَّهِ ص كَانَ يَمْشِي بِمَكَّةَ وَ أَخُوهُ عَلِيٌّ ع يَمْشِي مَعَهُ وَ عَمُّهُ أَبُو هَبٍ خَلْفُهُ - يَزِي عَقْبَهُ بِالْأَحْجَارِ وَ قَدْ أَدْمَاهُ - يُنَادِي مَعَاشِرَ قُرَيْشٍ: هَذَا سَاحِرٌ كَذَّابٌ - فَأَفْقِدُوهُ وَ اهْجُرُوهُ وَ اجْتَنِبُوهُ.

⁸ Tafseer Al Burhan – H 9401

⁹ (المناقب 2: 25)

¹⁰ (المناقب 2: 25، تاريخ الطبري 2: 321)

(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 أُوْبَاشَ قُرَيْشٍ، فَتَبَعُوهُمَا وَ يَرْمُونَهُمَا (بِالْأَحْجَارِ - فَمَا مِنْهَا) حَجَرٌ أَصَابَهُ إِلَّا وَ أَصَابَ عَلَيْهِ ع.

And he provoked upon it the ruffraff 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).¹¹

¹¹ Tafseer Imam Hassan Al Askari^{asws} – S 260 (Extract)