

'Battle of Hunayn'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja! Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

‘Battle of Hunayn’

Summary:

The Battle of Hunayn is mentioned in the Holy Quran in Surah at-Tawbah [9:25-26]. A Bedouin tribe named ‘Hawāzin’ fought against the Muslims after the Prophet Mohammed^{-saww} conquered Makkah, in a land near Tā’if in 8 A.H – therefore, the battle is also called ‘the Battle of Hawāzin’. The Muslims were great in number, as Allah^{-azwj} Says: **when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]**. However, before the breaking of dawn, the Muslims were attacked without warning by the fighters of Hawāzin. Caught off-guard and fearing for their lives, the majority of the Muslims fled the war zone - all except for eight members of the Bani Hashim^{-as} tribe. For this reason, the war slogan on the day of Hunayn was: ‘شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ اللَّهِ’ (a slogan on the Day of Hunayn, ‘O Clan of Abdullah^{-as}! O Clan of Abdullah^{-as}!’)

Ali^{-asws} Ibn Abi Talib^{-asws} along with seven others from the Bani Hashim^{-as} fought very hard and repelled the Bedouins. Upon seeing this – only after these signs of relief - the fugitive Muslims returned to the battlefield. Finally, with the help of Allah^{-azwj}, hundreds of pagans were killed and the rest surrendered. At last, the lost Battle of Hunayn ended as a victory for the Muslims.

Some Ahadith are presented here related to the Battle of Hunayn.

Introduction:

The Battle of Hunayn was fought by the Muslim companions of Rasool Allah^{-saww} against the Bedouin tribe of Hawāzin and its allied tribe, the Thaqif, in 630 CE (8th A.H.), in the Hunayn valley, on the route from Mecca to Taif. The battle is mentioned in Surah at-Tawbah [9:25-26], and is one of the few battles mentioned by name in the Qur’an:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ ۖ وَيَوْمَ حُنَيْنٍ ۖ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مَّدْيَنَ {9:25}

Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ۚ وَذَلِكَ جَزَاءُ الْكَافِرِينَ {9:26}

Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr, and that is a Recompense of the Kafirs [9:26]

The Day of Hunayn was the most difficult for Rasool Allah^{-saww}:

علل الشرائع ابن الوليد عن الصفار عن ابن معروف عن ابن أبي عمير عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: ما مرَّ بالنبي ص يوم كان أشدَّ عليه من يوم حنينٍ و ذلك أنَّ العرب تباعث عليه.

(The book) 'Al-IIAI-Al-Sharaie' – 'Ibn Al-Waleed, from Al-Saffar, from Ibn Marouf, from Ibn Abu Umeyr, from Abdul Rahman Bin Al-Hajjaj,

'From Abu Abdullah^{-asws} having said: 'There did not pass upon the Prophet^{-saww} any day more difficult upon him^{-saww} than the day of Hunayn, and that is regarding the Arabs' surprised (attack) upon him^{-saww}'.¹

Background to the Battle of Hunayn:

تفسير القمي و يوم حنينٍ إذ أعجبتمكم كثرتكم فلم تغن عنكم شيئاً و ضاقت عليكم الأرض بما رحبت ثم وليتم مديريين فإنه كان سبب غزاة حنين

Tafseer Al-Qummi - **and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]** – it was the cause of the military expedition of Hunayn.

أنه لما خرج رسول الله ص إلى فتح مكة أظهر أنه يريد هوازن و بلغ الخبر هوازن فتتهيأوا و جمعوا الجموع و السلاح و اجتمع رؤساء هوازن إلى مالك بن عوف النصري فرأسوه عليهم و خرجوا و ساقوا معهم أموالهم و نساءهم و ذراريهم و مروا حتى نزلوا بأوطاس و كان دريد بن الصمة الجشمي في القوم و كان رئيس جشم و كان شيخاً كبيراً قد ذهب بصره

When Rasool-Allah^{-saww} went out to conquer Makkah, he^{-saww} manifested that he^{-saww} intended (to reach) Hawāzin, and the news reached Hawāzin. So, they prepared and gathered

¹ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 28 H 16

the forces and the weapons, and the chiefs of Hawāzin went to Malik Bin Awf Al-Nazri. He led them and they bought with them their wealth, and their women, and their offspring. They travelled until they descended at Awtaas. And among them was Dureyd Bin Al-Simma Al-Jushmy, and he was a chief of Jusham, and he was an old man whose sight had gone.

فَلَمَسَ الْأَرْضَ بِيَدَيْهِ فَقَالَ فِي أَيِّ وَادٍ أَنْتُمْ قَالُوا بِوَادِي أُوطَاسٍ قَالَ نِعَمَ مَجَالُ خَيْلٍ لَا حَزَنٌ ضِرْسٍ وَلَا سَهْلٌ دَهْسٌ مَا لِي أَسْمَعُ نَغَاءَ الْبَعِيرِ وَ هَيْقَ الْحِمَارِ وَ حَوَارَ الْبَقَرِ وَ نَغَاءَ الشَّاةِ وَ بُكَاءَ الصَّبِيِّ

He touched the ground with his hands and said, 'In which valley are you?' They said, 'In the valley of Awtaas'. He said, 'Good is the field of horses, neither grief of teeth, nor easy to run over. What is the matter, why do I hear the gurgling of camels, and braying of donkeys, and mooing of cows, and bleating of sheep, and crying of children?'

فَقَالُوا إِنَّ مَالِكَ بْنَ عَوْفٍ سَاقَ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذُرَارِيَهُمْ لِيُقَاتِلَ كُلُّ امْرِئٍ عَنْ نَفْسِهِ وَ مَالِهِ وَ أَهْلِهِ فَقَالَ دُرَيْدٌ رَاعِي ضَاغٍ وَ رَبِّ الْكَعْبَةِ مَا لَهُ وَ لِلْحَرْبِ

They said, 'Malik Bin Awf has led the people and bought with them their wealth and their women and their offspring for every person to fight for himself and his wealth and his family'. He said, 'Dureyd is a shepherd of sheep. By the Lord^{-azwj} of the Kabah! What is to him and the war?'

ثُمَّ قَالَ ادْعُوا لِي مَالِكًا فَلَمَّا جَاءَ قَالَ لَهُ يَا مَالِكُ مَا فَعَلْتَ قَالَ سُفِّتُ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ أَنْبَاءَهُمْ لِيَجْعَلَ كُلُّ رَجُلٍ أَهْلَهُ وَ مَالَهُ وَرَاءَ ظَهْرِهِ فَيَكُونُ أَشَدَّ حَرْبِهِ فَقَالَ يَا مَالِكُ إِنَّكَ أَصْبَحْتَ رَئِيسَ قَوْمٍ وَ إِنَّكَ تُقَاتِلُ رَجُلًا كَرِيمًا وَ هَذَا الْيَوْمُ لِمَا بَعْدَهُ وَ لَمْ تَصْنَعْ فِي تَقْدِمَةِ هَوَازِنَ إِلَى مُحُورِ الْحَيْلِ شَيْئًا

Then he said, 'Call Malik for me'. When Malik came, he said to him, 'O Malik! What have you done?' He said, 'I ushered with the people, their wealth and their women and their sons in order to make every man have his family and his wealth behind his back, so he will be impassioned for the battle'. He said, 'O Malik! You have become a chief of people and you are fighting against an honourable man, and this day (is for him^{-saww}) to what is after it, and why did you not forward gifts of Hawāzin to sacrifice something of the horses?

وَحُكَّكَ وَ هَلْ يَلْوِي الْمُنْهَزِمُ عَلَى شَيْءٍ ارْزُدْ بِيَضَةَ هَوَازِنَ إِلَى عَلَيْنَا بِلَادِهِمْ وَ مُتَمِّعْ تَحَاهِهِمْ وَ الْقَى الرِّجَالَ عَلَى مُتُونِ الْحَيْلِ فَإِنَّهُ لَا يَنْفَعُكَ إِلَّا رَجُلٌ بِسَيْفِهِ وَ فَرَسِهِ فَإِنْ كَانَ لَكَ لَحِقَ بِكَ مِنْ وَرَائِكَ وَ إِنْ كَانَتْ عَلَيْكَ لَا تُكُونُ قَدْ فُضِّحْتَ فِي أَهْلِكَ وَ عِيَالِكَ

Woe be unto you! And can the defeated one bend upon anything? Return the helmets of Hawāzin to the high part of their cities, and abstain from their neighbourhood, and the men will shine upon places of the horses, for it will not benefit you except a man with his sword and his horse. So, if (the battle) goes for you they will join up with you from your behind, and if it goes against you, you will not have happened to expose regarding your family and your dependants.

فَقَالَ لَهُ مَالِكُ إِنَّكَ قَدْ كَبِرْتَ وَ كَبِرَ عِلْمُكَ فَلَمْ يَقْبَلْ مِنْ دُرَيْدٍ فَقَالَ دُرَيْدٌ مَا فَعَلْتَ كَغَبْتِ وَ كِلَابَتِ قَالُوا لَمْ يَخْضُرْ مِنْهُمْ أَحَدٌ قَالَ غَابَ الْجِدُّ وَ الْحَزْمُ لَوْ كَانَ يَوْمٌ غَلَاءٍ وَ سَعَادَةٍ مَا كَانَتْ تَغِيبُ كَغَبْتِ وَ لَا كِلَابَتِ فَمَنْ خَضَرَهَا مِنْ هَوَازِنَ قَالَ عَشْرُو بْنُ عَامِرٍ وَ عَوْفُ بْنُ عَامِرٍ قَالَ ذِينَكَ [ذَانِكَ] الْجَدْعَانِ لَا يَنْفَعَانِ وَ لَا يَضُرَّانِ

Malik said to him, 'You have become old and your knowledge is old, and he did not accept from Dureyd. Dureyd said, 'What have Ka'ab and Kilaab done?' They said, 'Not one of them is present'. He said, 'The effort and firmness are absent. If it was the day of elation and happiness, Ka'ab would not have been absent nor Kilaab. So, who attended it from Hawāzin?' He said, 'Amro Bin Aamir, and Awf Bin Aamir'. He said, 'Your forces are weak, these two will neither benefit you nor harm you'.

ثُمَّ تَنَفَّسَ دُرَيْدٌ وَقَالَ حَرْبٌ عَوَانٌ

أَلْبَسْتُ فِيهَا وَاضَعُ
كَأَنَّهَا شَاةٌ صَدَعُ

[إِنَّا] لَتَبَتْنِي فِيهَا جَذَعُ
أَقْوَدُ وَاطْفَاءُ [وَطْفَاءُ] الرَّمْعُ

Then Dureyd inhaled and said, 'War assistance, (a poem), 'I wish there was a trunk therein, I could dwell in it and sit and lead extinguishing the plan, as if it was a flawed sheep'.

وَبَلَغَ رَسُولُ اللَّهِ صَ اجْتِمَاعَ هَوَازِنَ بِأَوْطَاسٍ فَجَمَعَ الْقَبَائِلَ وَرَغَّبَهُمْ فِي الْجِهَادِ وَعَدَهُمُ النَّصْرَ وَأَنَّ اللَّهَ قَدْ وَعَدَهُ أَنْ يَغْنِمَهُ أَمْوَالَهُمْ وَنِسَاءَهُمْ وَذُرَارِيَهُمْ فَرَغِبَ النَّاسُ وَخَرَجُوا عَلَى رَايَاتِهِمْ وَعَقَدَ اللَّوَاءَ الْأَكْبَرَ وَدَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَكُلُّ مَنْ دَخَلَ مَكَّةَ بِرَايَةٍ أَمَرَهُ أَنْ يَحْمِلَهَا وَخَرَجَ فِي اثْنَيْ عَشَرَ أَلْفَ رَجُلٍ عَشْرَةَ أَلْفٍ مِمَّنْ كَانُوا مَعَهُ.

And it reached Rasool-Allah^{-azwj} the gathering of Hawāzin at Awtaas, so he^{-saww} gathered the tribes and made them desirous regarding the Jihad and promised them the victory, and that Allah^{-azwj} had Promised him^{-saww} that He^{-azwj} will Make them attain their wealth and their women and their offspring. So, the people became desirous and went out upon their flags, and he^{-saww} tied the big flag and handed it to Amir Al-Momineen^{-asws}, and everyone who entered Makkah, he^{-saww} instructed him to carry it, and he^{-saww} went out among twelve thousand men, ten thousand from the ones who were with him^{-saww}.

وَفِي رِوَايَةٍ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَكَانَ مَعَهُ مِنْ بَنِي سُلَيْمٍ أَلْفُ رَجُلٍ رَأْسُهُمْ عَبَّاسُ بْنُ مِرْدَاسٍ السُّلَمِيُّ وَمِنْ مُزَيْنَةَ أَلْفُ رَجُلٍ

And in a report of Abu Al-Jaroud,

'From Abu Ja'far^{-asws} having said: 'And with him^{-saww}, from the clan of Suleym, there were a thousand men, their chief was Abbas Bin Mirdas Al-Sulmy; and from Muzeyna there were a thousand men.

قَالَ فَمَضَوْا حَتَّى كَانَ مِنَ الْقَوْمِ عَلَى مَسِيرَةٍ بَعْضُ لَيْلَةٍ قَالَ وَقَالَ مَالِكُ بْنُ عَوْفٍ لِقَوْمِهِ لِيُصَيِّرَ كُلُّ رَجُلٍ مِنْكُمْ أَهْلَهُ وَمَالَهُ خَلْفَ ظَهْرِهِ وَاكْسِرُوا جُفُونَ سُبُوفَكُمْ وَاكْمُنُوا فِي شِعَابِ هَذَا الْوَادِي وَفِي الشَّجَرِ فَإِذَا كَانَ فِي غَبَشِ الصُّبْحِ فَاجْمَعُوا حَمَلَةَ رَجُلٍ وَاحِدٍ وَهَدُّوا الْقَوْمَ فَإِنَّ مُحَمَّدًا لَمْ يَلْقَ أَحَدًا يُخْسِنُ الْحَرْبَ

He said, 'They went until there were from the people at a travel distance of part of a night (short distance away), and Malik Bin Awf (leader of Hawāzin) said to his people, 'Let each man from you go to his family and his wealth behind his back, and break the sheaths of your swords and remain in the mountain passes of the valley and among the trees. So, when it is during darkness of the dawn, then attack with an attack of one man and calm down the people, so if Muhammad^{-saww} does not meet anyone, the war will be good'.

قَالَ فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَ الْعَدَاةَ اخْتَدَرَ فِي وَادِي حَنْيْنٍ وَ هُوَ وَادٍ لَهُ انْحِدَارٌ بَعِيدٌ وَ كَانَتْ بَنُو سُلَيْمٍ عَلَى مُقَدِّمَتِهِ فَخَرَجَ عَلَيْهِمْ كَتَائِبُ هَوَازِنَ مِنْ كُلِّ نَاحِيَةٍ فَأَهْزَمَتْ بَنُو سُلَيْمٍ وَ أَهْزَمَ مَنْ وَرَاءَهُمْ وَ لَمْ يَبْقَ أَحَدٌ إِلَّا أَهْزَمٌ وَ بَقِيَ أَمِيرُ الْمُؤْمِنِينَ ع يُقَاتِلُهُمْ فِي نَفَرٍ قَلِيلٍ

He^{-asws} said: 'When Rasool-Allah^{-saww} prayed the morning Salat, he^{-saww} went down into the valley of Hunayn, and it is a valley having a far-reaching slope for it, and the clan of Suleym was upon his^{-saww} forefront. The brigades of Hawāzin came out to them from every direction and the clan of Suleym was defeated, and the ones behind them were defeated, and there did not remain anyone except he was defeated, and Amir Al-Momineen^{-asws} remained fighting against them (Hawāzin) among a small number (seven - from Bani Hashim)².

وَ مَرَّ الْمُنْهَزِمُونَ بِرَسُولِ اللَّهِ ص لَا يَلُوفُونَ عَلَى شَيْءٍ وَ كَانَ الْعَبَّاسُ آخِذًا بِلِجَامِ بَغْلَةِ رَسُولِ اللَّهِ ص عَنْ يَمِينِهِ وَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ يَسَارِهِ فَأَقْبَلَ رَسُولُ اللَّهِ ص يُنَادِي يَا مَعْشَرَ الْأَنْصَارِ أَيْنَ إِلَيَّ أَنَا رَسُولُ اللَّهِ فَلَمْ يَلَوْ أَحَدٌ عَلَيْهِ

And the defeated ones (from Muslims) passed by Rasool-Allah^{-azwj} not turning around to anything, and Al-Abbas grabbed a rein of the mule of Rasool-Allah^{-saww} from his^{-saww} right, and Abu Sufyan Bin Al-Haris Bin Abdul Muttalib was on his^{-saww} left. Rasool-Allah^{-saww} turned back calling out: 'O community of Helpers! Where are you going (running away)? I^{-saww} am Rasool-Allah^{-saww}'. But no one turned towards him^{-saww}.

وَ كَانَتْ نَسِيْبُهُ بِنْتُ كَعْبٍ الْمَازِنِيَّةُ تَحْتُو فِي وُجُوهِ الْمُنْهَزِمِينَ التُّرَابَ وَ تَقُولُ أَيْنَ تَفْرُونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَ مَرَّ بِهَا عُمَرُ فَقَالَتْ لَهُ وَيْلَكَ مَا هَذَا الَّذِي صَنَعْتَ فَقَالَ لَهَا هَذَا أَمْرُ اللَّهِ

And Nuseyba Bint Ka'ab Al-Maziyah was throwing soil in the faces of the defeated one and saying, 'Where are you fleeing, from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}?' And Umar passed by her and she said to him, 'Woe be unto you! What is this which you are doing?' He said to her, 'This is a Command of Allah^{-azwj}'.

فَلَمَّا رَأَى رَسُولُ اللَّهِ ص الْهَيْمَةَ رَكَضَ نَحْوَهُ عَلَى بَغْلَتِهِ فَرَأَاهُ قَدْ شَهَرَ سَيْفَهُ فَقَالَ يَا عَبَّاسُ اصْعَدْ هَذَا الطَّرِبَ وَ نَادِ يَا أَصْحَابَ الْبَقْرَةِ وَ يَا أَصْحَابَ الشَّجَرَةِ إِلَى أَيْنَ تَفْرُونَ هَذَا رَسُولُ اللَّهِ

When Rasool-Allah^{-saww} saw the defeat, he^{-saww} hastened towards Ali^{-asws} with his^{-saww} mule, and saw him^{-asws} to have bared his^{-asws} sword. He^{-saww} said: 'O Abbas! Climb upon this hill and call out, 'O companions of (Surah) Al-Baqarah! And O companions of the tree (of Al-hudaybiya)! To where are you fleeing? This is Rasool-Allah^{-saww} (here)'.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص يَدَهُ فَقَالَ- اللَّهُمَّ لَكَ الْحَمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ فَتَزَلَّ جَبْرِئِيلُ فَقَالَ يَا رَسُولَ اللَّهِ دَعَوْتَ بِمَا دَعَا بِهِ مُوسَى حَيْثُ فَلَقَ لَهُ الْبَحْرَ وَ تَجَّاهُ مِنْ فِرْعَوْنَ

Then Rasool-Allah^{-saww} raised his^{-saww} hands and said: 'O Allah^{-azwj}! For You^{-azwj} is the Praise, and to You^{-azwj} is the complaint, and You^{-azwj} are the Aider!' Jibraeel^{-as} descended and said: 'O Rasool-Allah^{-saww}! You^{-saww} have supplicated with what Musa^{-as} had supplicated with when the sea was parted for him^{-saww} and rescued him^{-as} from Pharaoh^{-la}'.

² As we will learn from following Ahadith

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَبِي سُفْيَانَ بْنِ الْحَارِثِ تَأَوَّلْنِي كَفًّا مِنْ حَصَى فَنَاولَهُ فَرَمَاهُ فِي وُجُوهِ الْمُشْرِكِينَ ثُمَّ قَالَ شَاهَتِ الْوُجُوهُ ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ هَذِهِ الْعِصَابَةَ لَمْ تُعْبَدْ وَ إِنْ شِئْتَ أَنْ لَا تُعْبَدَ لَا تُعْبَدُ

Then Rasool-Allah^{-saww} said to Abu Sufyan Bin Al-Haris: 'Give me^{-saww} a handful of pebbles'. He gave it, and he^{-saww} threw it in the faces of the Polytheists, then said: 'Ugly be the faces!' Then he^{-saww} raised his^{-saww} head towards the sky and said: 'O Allah^{-azwj}! If You^{-azwj} Let this group to be defeated, You^{-azwj} will not be worshipped, and if You^{-azwj} Desire not to be worshipped, You^{-azwj} will not be worshipped'.

فَلَمَّا سَمِعَتِ الْأَنْصَارُ نِدَاءَ الْعَبَّاسِ عَطَفُوا وَ كَسَرُوا جُفُوفَ سُيُوفِهِمْ وَ هُمْ يَقُولُونَ لَبَّيْكَ وَ مَرُّوا بِرَسُولِ اللَّهِ ص وَ اسْتَحْيَوْا أَنْ يَرْجِعُوا إِلَيْهِ وَ حَفُّوا بِالرَّايَةِ فَقَالَ رَسُولُ اللَّهِ لِلْعَبَّاسِ مَنْ هَؤُلَاءِ يَا أَبَا الْفَضْلِ فَقَالَ الْأَنْصَارُ فَقَالَ رَسُولُ اللَّهِ ص الْآنَ حَيَّ الْوُطَيْسُ

When 'الْأَنْصَارُ' the Helpers³ heard the call of Al-Abbas, they turned and broke the sheaths of their swords, and they were saying, 'At your^{-saww} service!', and they passed by Rasool-Allah^{-saww} and were embarrassed from returning to him^{-saww} and joined up with the flag. Rasool-Allah^{-saww} said to Al-Abbas: 'Who are they, O Abu Al-Fazl?' He said, 'O Rasool-Allah^{-saww}! They are the Helpers'. Rasool-Allah^{-saww} said: 'Now the oven (war) is hot'.

وَ نَزَلَ النَّصْرُ مِنَ السَّمَاءِ وَ اهْزَمَتْ هَوَازِنُ وَ كَانُوا يَسْمَعُونَ قَعْقَعَةَ السِّلَاحِ فِي الْجَوِّ وَ اهْزَمُوا فِي كُلِّ وَجْهِ وَ عَنَّمُ اللَّهُ رَسُولَهُ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذُرَارَتَهُمْ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَيْنٍ.

And the Help (of Allah^{-azwj}) descended from the sky and the Hawāzin were defeated, and they were listening to the rattle of the weapons in the air and they were defeated in every direction, and Allah^{-azwj} Caused His^{-azwj} Rasool^{-saww} to attain the war booty of their wealth, and their weapon, their women and their offspring; and it is the Words of Allah^{-azwj} the Exalted: **Allah has Helped you in many places, and the day of (battle of) Hunayn [9:25]''**.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَ عَذَّبَ الَّذِينَ كَفَرُوا وَ هُوَ الْقَتْلُ وَ ذَلِكَ جَزَاءُ الْكَافِرِينَ

And in a report of Abu Al-Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr** – and it is the killing, **and that is a Recompense of the Kafirs [9:26]**.

قَالَ وَ قَالَ رَجُلٌ مِنْ بَنِي نَضَرَ بْنِ مُعَاوِيَةَ يُقَالُ لَهُ شَجَرَةُ بْنُ رَبِيعَةَ لِلْمُؤْمِنِينَ وَ هُوَ أَسِيرٌ فِي أَيْدِيهِمْ أَيْنَ الْحَيْلُ الْبُلَى وَ الرِّجَالُ عَلَيْهِمُ الثِّيَابُ الْبَيْضُ فَإِنَّمَا كَانَ قَتَلْنَا بِأَيْدِيهِمْ وَ مَا كُنَّا نَرَاكُمْ فِيهِمْ إِلَّا كَهَيْئَةِ الشَّامَةِ قَالُوا تِلْكَ الْمَلَائِكَةُ.

He^{-asws} said: 'And a man from the Clan of Nasr Bin Muawiya said, when it was said to him, 'The Shajarat Bin Rabi'e is a captive in the hands of the Momineen', said: 'Where is the Balkan

³ Resident of Medina were called Helpers

cavalry and the men clad in white? For we were being killed by their hands, and we did not see them among them except as moles?’ They said, ‘Those were the Angels’⁴.

يَج، الخراج و الجراح روي أن شيبه بن عثمان بن أبي طلحة قال: ما كان أحد أبغض إلي من محمد و كيف لا يكون و قد قتل منا ثمانية كل منهم يحمل اللواء

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported that Shayba Bin Usman Bin Abu Talha said, ‘There was no one more hateful to me than Muhammad^{-saww}, and how could that not have been so and he^{-saww} had killed eighty of us, all of them being bearers of the flag.

فلما فتح مكة آيسث بما كنت أتمناه من قتله و قلت في نفسي قد دخلت العرب في دينه فمتى أدرك ناري منه فلما اجتمعت هوازين بخيبر قصدهم لأخذ منه غزاة فأقتله و دبرت في نفسي كيف أصنع

When Makkah was conquered, I despaired from what I had been wishing of killing him^{-saww}, and I said within myself, ‘And the Arabs have entered into his^{-saww} Religion, so when can I realised my revolt from him^{-saww}? When Hawāzin gather at Hunayn I shall aim for them in order to take the surprise from it and kill him^{-saww}’, and I planned within myself how I would be doing it.

فلما انهزم الناس و بقي محمد و حده و نفر الذين معه جئت من ورائه و رفعت السيف حتى إذا كدت أخطه عني فؤادي فلم أطق ذلك فعلمت أنه ممنوع

When the people were defeated and Muhammad^{-saww} remained alone and the (small) number, those who were with him^{-saww}, I came from behind him^{-saww} and raised the sword until when I had almost overcome him^{-saww}, but my heart was overwhelmed and I could not bear that, so I knew that he^{-saww} is protected.

و روي أنه قال رفع إلي شواط من نار حتى كاد أن يمحيني ثم التفت إلي محمد فقال لي اذن يا شيبه فقاتل و وضع يده في صدري فصار أحب الناس إلي و تقدمت و قاتلت بين يديه فلو عرض لي أبي لقتلته في نصر رسول الله

And it is reported that he said, ‘A flame of fire was raised towards me until it almost obliterated me. Then Muhammad^{-saww} turned towards me and said to me: ‘Come near, O Shayba, and fight’, and he^{-saww} placed his^{-saww} hand upon my chest, and he^{-saww} became the most loving of the people to me, and I went forwards and fought in front of him^{-saww}. If my father had presented to me, I would have killed him in helping Rasool-Allah^{-saww}.

فلما انقضى القتال دخلنا على رسول الله ص فقال لي الذي أراد الله بك خير مما أردته لنفسك و حدثني بجميع ما رويته في نفسي فقلت ما أطلع على هذا إلا الله و أسلمت.

When the fighting ended, we entered to see Rasool-Allah^{-saww}. He^{-saww} said to me: ‘That which Allah^{-azwj} Wants with you is better than what you wanted for yourself’, and he^{-saww} narrated

⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 28 H 1

to me the entirety of what I had discussed within myself. I said, ‘No one was notified upon this except Allah^{-azwj}’, and I became a Muslim”.⁵

Further details on Battle of Hunayn, including those reported by non-Shia sources are included in Appendix I.

Rasool Allah^{-saww} was injured during the Battle of Hunayn:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَ ذَلِكَ أَنَّ النَّبِيَّ ص ضُرِبَ بِحِزْبَةٍ فِي خَدِّهِ يَوْمَ حُنَيْنٍ فَسَقَطَ إِلَى الْأَرْضِ ثُمَّ قَامَ وَقَدْ انْكَسَرَتْ رِجْلَاهُ وَ الدَّمُ يَسِيلُ عَلَى خَدِّهِ وَجْهِهِ فَمَسَحَ وَجْهَهُ ثُمَّ قَالَ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ فَنَزَلَتْ الْآيَةُ.

(Surely you cannot guide the one you love [28:56]) (was Revealed) because the Prophet^{-saww} was struck with an injury in his^{-saww} cheek on the day of (battle of) Hunayn, so he^{-saww} fell to the ground. Then he^{-saww} stood up and his^{-saww} front teeth had been broken, and the blood was flowing upon his^{-saww} face. He^{-saww} wiped his^{-saww} face, then said: ‘O Allah^{-azwj}! Guide my^{-saww} people, for they do not know’. So the Verse was Revealed”.⁶

Slogan on the day of Hunayn:

الكافي علي عن أبيه عن البرزطي عن معاوية بن عمار عن أبي عبد الله ع قال: شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصْرَ اللَّهِ أَقْتَرِبْ

Al Kafi – Ali, from his father, from Al Bazanty, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Our^{-asws} slogan is ‘O Muhammad^{-saww}! O Muhammad^{-saww}!’ and our^{-asws} slogan on the Day of Badr was, ‘O victory of Allah^{-azwj}! Draw nearer! Draw nearer!’

وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصْرَ اللَّهِ أَقْتَرِبْ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرْخِ وَ يَوْمَ بَنِي قَيْنُقَاعٍ يَا رَبَّنَا لَا يَغْلِبُنَاكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ

And a slogan of the Muslims on the Day of Ohad was, ‘O Victory of Allah^{-azwj}, draw nearer!’; and on the Day of the Clan of Nazeer, ‘O Holy Spirit, Grant rest!’; and on the Day of the Clan of Qaynuqa, ‘O our Lord^{-azwj}, You^{-azwj} will not be overcome!’; and on the Day of Al-Ta’if, ‘O Rizwaan!’

⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 28 H 4

⁶ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 3 H 86 z h

و شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ اللَّهِ وَ يَوْمِ الْأَخْزَابِ حَمَّ لَا يُنْصَرُونَ وَ يَوْمِ بَنِي قُرَيْظَةَ يَا سَلَامُ أَسْلِمَهُمْ وَ يَوْمِ الْمُرَيْسِعِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ

And a slogan on the Day of Hunayn, 'O Clan of Abdullah! O Clan of Abdullah!' and on the Day of Al-Ahzaab, 'Ha Meem! They shall not be visualising!', and on the Day of the Clan of Qureyza, 'O Salaam! Make them submit!' and on the Day of Al-Muraysi'e and it is the Day of the Clan of Al-Mustalaq, 'Indeed! To Allah^{-azwj} (return) the matters!'

وَ يَوْمِ الْحُدَيْبِيَّةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمِ خَيْبَرَ يَوْمِ الْقَمُوصِ يَا عَلِيُّ اتَّبِعْهُمْ مِنْ عُلٍّ وَ يَوْمِ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا وَ يَوْمِ تَبُوكَ يَا أَحَدُ يَا صَمَدُ وَ يَوْمِ بَنِي الْمُلُوحِ أَمْتُ أَمْتُ وَ يَوْمِ صِقُونِ يَا نَصْرُ اللَّهِ

And on the Day of Hudaibiya, 'Indeed! Curse of Allah^{-azwj} is upon the unjust'; and on the Day of Khyber (also known as) the Day of Al-Qamous, 'O Ali^{-asws}! يَا عَلِيُّ' Come upon them from the heights!'; and on the Day of Al-Fat'h, 'We are servants of Allah^{-azwj}, truly, truly!'; and on the Day of Tabuk, 'O One! O Self-Sufficient!' and on the Day of Al-Malouh, 'Kill! Kill (Cause to die)! and on the Day of Siffeen, 'O Victory of Allah^{-azwj}!'

وَ شِعَارُ الْحُسَيْنِ ع يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ.

And a slogan of Al-Husayn^{-asws}, 'O Muhammad^{-saww}!'; and our^{-asws} slogan is, 'O يَا مُحَمَّدُ' Muhammad^{-saww}!''⁷

Wilayat of Amir ul-Momineen^{-asws} was announced after the Battle of Hunayn:

وَ ذَكَرَ السَّمْعَانِيُّ فِي كِتَابِ فَضَائِلِ الصَّحَابَةِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ أَنَّ رَجُلًا أَتَاهُ يَسْأَلُهُ عَنْ عُثْمَانَ وَ عَلِيٍّ ع فَقَالَ أَمَّا عُثْمَانُ فَيَرْجِعُ أَمْرُهُ إِلَى اللَّهِ وَ أَمَّا عَلِيٌّ ع فَإِنَّا قَدْ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ص فِي غَزَاةِ حُنَيْنٍ فَزَلْنَا الْعَدِيرَ عَدِيرَ حِمٍّ فَحَمِدَ اللَّهُ وَ أَتْنِي عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ أَلَسْتُ أَوَّلِي بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ فَأَخَذَ بِيَدِ عَلِيٍّ حَتَّى أَشْخَصَهَا ثُمَّ قَالَ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا مَوْلَاهُ.

And Al Sam'any mentioned in the book 'Fazaail Al Sahaba', by his chain from Zayd Bin Arqam,

'A man came to him (Zayd Bin Arqam) asking him about Usman and Ali^{-asws}. He said, 'As for Usman, his matter is postponed to Allah^{-azwj}, and as for Ali^{-asws}, so we had returned with Rasool-Allah^{-saww} in the military of Hunayn. We encamped at Al-Ghadeer Khumm. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! Aren't I^{-saww} foremost with the Momineen than their own selves?' They said, 'O Rasool-Allah^{-saww}!' He^{-saww} grabbed a hand of Ali^{-asws} he^{-saww} raised it, then said: 'One whose Master I^{-saww} was, so this one^{-asws} is his Master''⁸.

⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 8 H 1

⁸ Bihar Al Awaar – V 37, The book of History – Amir Al Momineen^{asws}, Ch 52 H 82

الأمايلي للشيخ الطوسي المفيض عن المرازعي عن علي بن الحسين الكوفي عن جعفر بن محمد بن مروان عن أبيه عن شيخ بن محمد عن أبي علي بن أبي عمر الخراساني عن إسحاق بن إبراهيم عن أبي إسحاق السبيعي قال: دخلنا على مسروق الأجدع فإذا عنده ضيف له لا نعرفه وهما يطعمان من طعامهما فقال الضيف كنت مع رسول الله ص بخنن فلما قال عرفنا أنه كانت له ضحبة من النبي ص

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Maraghy, from Ali Bin Al-Husayn Al Kufy, from Ja'far Bin Muhammad Bin Marwan, from his father, from Sheykh Bin Muhammad, from Abu Ali Bin Abu Umar Al Khurasani, from Is'haq Bin Ibrahim, from Abu Is'haq Al Sabie who said,

'We entered to see Masouq Al-Ajda'a, and there was a guest of his in his presence, we did not recognise him, and they were eating a meal of theirs. The guest said, 'I was with Rasool-Allah^{-saww} at (battle of) Hunayn'. When he said (that), we recognised that he used to sit in the company of Prophet^{-saww}.

قَالَ جَاءَتْ صَفِيَّةُ بِنْتُ حُيَيِّ بْنِ أَحْطَبٍ إِلَى النَّبِيِّ ص فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي لَسْتُ كَأَحَدِ نِسَائِكَ قَتَلْتَ الْأَبَ وَالْأَخَ وَالْعَمَّ فَإِنْ حَدَّثَ بِكَ حَدَّثَ فَإِلَى مَنْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص إِلَى هَذَا وَ أَشَارَ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

'Safiya Bint Huyay Bin Ahtab came to the Prophet^{-saww} and she said, 'O Rasool-Allah^{-saww}! I am not like one of your^{-saww} wives. You^{-saww} killed the father, and the brother and the uncle, so if the event of death were to occur with you^{-saww}, then to whom?' Rasool-Allah^{-saww} said to her: 'To this one' – and indicated to Ali^{-asws} Bin Abu Talib^{-asws}'.⁹

الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَ كَرِهُوا رِضْوَانَهُ فَأَخْبَطَ أَعْمَالَهُمْ قَالَ كَرِهُوا عَلِيًّا وَ كَانَ أَمْرُ اللَّهِ بِوَلَايَتِهِ يَوْمَ بَدْرٍ وَ حُنَيْنٍ وَ يَوْمَ بَطْنِ نَخْلَةٍ وَ يَوْمَ التَّوْبَةِ وَ يَوْمَ عَرَفَةَ نَزَلَتْ فِيهِ خَمْسَ عَشْرَةَ آيَةً فِي الْحُجَّةِ الَّتِي صُدَّ فِيهَا رَسُولُ اللَّهِ ص عَنِ الْمَسْجِدِ الْحَرَامِ بِالْجُحْفَةِ وَ حَيْثُ

Al-Baqir^{-asws} regarding Words of the Exalted: **That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28]**, he^{-asws} said: 'They hated Ali^{-asws}, and Ali^{-asws} was the Pleasure of Allah^{-azwj} and the pleasure of His^{-azwj} Rasool^{-saww}. Allah^{-azwj} Commanded for the Wilayah of Ali^{-asws} on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty-two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah^{-saww} closed (the doors) from the Sacred Masjid at Al-Johfa and at Khumm'.

وَ عَنِ يَقُولِهِ تَعَالَى اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ عَلِيًّا ع.

And it means by Words of the Exalted: **and those who followed them with goodness, Allah is Pleased from them and they are pleased from Him, [9:100]** – Ali^{-asws}'.¹⁰

كَتَبَ قَوْلُهُ تَعَالَى ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ الْآيَةَ- رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْحَضْرَمِيِّ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ قَالَ وَ كَرِهُوا عَلِيًّا وَ كَانَ عَلِيٌّ رِضَا اللَّهِ وَ رِضَا رَسُولِهِ أَمْرُ اللَّهِ بِوَلَايَتِهِ يَوْمَ بَدْرٍ وَ يَوْمَ حُنَيْنٍ وَ يَوْمَ بَطْنِ نَخْلَةٍ وَ يَوْمَ التَّوْبَةِ نَزَلَتْ فِيهِ اثْنَتَانِ وَ عَشْرُونَ آيَةً فِي الْحُجَّةِ الَّتِي صُدَّ فِيهَا رَسُولُ اللَّهِ ص عَنِ الْمَسْجِدِ الْحَرَامِ بِالْجُحْفَةِ وَ حَيْثُ

⁹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 60 H 8

¹⁰ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen^{asws}, Ch 39 H 45 f

(The book) 'Kunz' – Words of the Exalted: ***That is because they follow what Angers Allah [47:28]*** – the Verse.

'It is reported by Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashir, from Ali Bin Ja'far Al Hazramy, from Jabir Bin Yazeed who said,

'I asked Abu Ja'far^{-asws} about this Verse, he^{-asws} said: 'They abhorred Ali^{-asws}, and Ali^{-asws} was the Pleasure of Allah^{-azwj} and pleasure of His^{-azwj} Rasool^{-saww}. Allah^{-azwj} Commanded with his^{-asws} Wilayah on the day of Badr, and day of Hunayn, and inside the date palm plantation, and the day of Al-Tarwiyya. Twenty-five Verses were Revealed regarding the Hajj which Rasool^{-saww} Allah^{-saww} was hindered from the Sacred Masjid at Al-Johfa, and at Khumm''.¹¹

Most Companions of Rasool Allah^{-saww} fled from Battle of Hunayn:

وَذَكَرَ النَّفَّيُّ، عَنِ الْحَكَمِ قَالَ: كَانَ بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ بَيْنَ عُثْمَانَ كَلَامٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَاللَّهِ مَا شَهِدْتُ بِدَرٍّ، وَلَا بَايَعْتُ تَحْتَ الشَّجَرَةِ، وَفَرَزْتُ يَوْمَ حُنَيْنٍ. فَقَالَ لَهُ عُثْمَانُ: وَأَنْتَ وَاللَّهِ دَعَوْتَنِي إِلَى الْيَهُودِيَّةِ.

And Al-Saqafi mentioned from Al-Hakam, said, 'There was (heated) talk between Abdul Rahman Bin Awf and Usman. Abdul Rahman said to him, 'By Allah^{-azwj}! You did not attend the (battle of) Badr, nor did you pledge allegiance beneath the tree, and you fled on the day of Hunayn'. Usman said to him, 'And you, by Allah^{-azwj}, had invited me to Judaism''.¹²

العياشي: عن عجلان، عن أبي عبد الله (عليه السلام) في قول الله تعالى: وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ إِلَىٰ تُمْ وَلَيْتُمْ مُدِيرِينَ، فقال: «أبو فلان».

Al Ayyashi, from Ajlaan,

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of the Exalted: ***and the day of (battle of) Hunayn when your great numbers fascinated you [9:25]*** - up to ***then you turned back retreating [9:25]***. So he^{-asws} said: 'Abu so and so (Abu Bakr)'.¹³

¹¹ Bihar Al Anwaar – V 36, The book of History – Amir Al Momineen^{asws}, Ch 39 H 139

¹² Bihar Al Anwaar – V 31, The book of Fitna (Strife) And Ordeals, Ch 25 H 157

¹³ تفسير العياشي 2: 38 / 84.

Angels^{as} Rejoiced when Ali^{asws} removed enemies at the war of Hunayn:

الأمالي للصدوق أحمد بن محمد بن إسحاق عن أبي عروبة الحسين بن أبي معشر و أبي طالب بن أبي عوانة عن سليمان بن سيف الحرابي عن عبد الله بن واقد عن عبد العزيز الماجشون عن محمد بن المنكدر عن جابر بن عبد الله قال: استبشرت الملائكة يوم بدر و حنين بكشف علي الأخراب عن وجه رسول الله ص فمن لم يستبشر برؤية علي ع فعليه لعنة الله.

(The book) ‘Al Amaali’ of Al Sadouq – Ahmad Bin Muhammad Bin Is’haq, from Abu Arouba Al-Husayn Bin Abu Ma’shar, and Abu Talib Bin Abu Awanah, from Suleyman Bin Sayf Al Harrany, from Andullah Bin Waqib, from Abdul Aziz Al Majishoun, from Muhammad Bin Al Munkadir, from Jaber Bin Abdullah who said,

‘The Angels^{as} rejoiced on the day of Badr and Hunayn due to Ali^{asws} removing the rivals away from the face of Rasool-Allah^{saww}. So, the one who does not rejoice with sighting Ali^{asws}, upon him is the Curse of Allah^{-azwj}’.¹⁴

At Hunayn - Sun Returned for Ali^{asws} Ibn Abi Talib^{asws}

الخرايج و الجرائح روي عن أسماء بنت عميس قالت إن علياً بعثه رسول الله ص في حاجة في غزوة حنين و قد صلى النبي ص العصر و لم يصلها علي ع- فلما رجع وضع رسول الله ص رأسه في حجر علي و رفعه و إن رسول الله ص قد أوجي إليه فجعل يثوبه

(The book) ‘Al Kharaij Wa Al Jaraih’ – It is reported from Asma Bint Umeys who said,

‘Rasool-Allah^{saww} sent Ali^{asws} regarding a need in the battle of Hunayn, and the Prophet^{saww} had prayed Al-Asr and Ali^{asws} had not prayed Al-Asr yet. When he^{asws} returned, Rasool-Allah^{saww} placed his^{saww} head in the lap of Ali^{asws} and raised it, and that is when Rasool-Allah^{saww} had been Revealed to. So, he^{asws} covered him^{saww} with his^{asws} cloth.

فلما يزل كذلك حتى كادت الشمس تغيب ثم إنه سري عن النبي ص فقال أ صليت يا علي قال لا قال النبي ص اللهم رد علي الشمس فرجعت حتى بلغت نصف المسجد قالت أسماء و ذلك بالصهباء موضع طلوع.

He^{saww} did not cease to be like that until the sun had almost set. Then there was an awakening from the Prophet^{saww}. He^{saww} said: ‘Have you^{asws} prayed, O Ali^{asws}?’ He^{asws} said: ‘No’. The Prophet^{saww} said: ‘O Allah^{-azwj}! Return the sun unto Ali^{asws}!’ It returned until it (sunshine) reached half the Masjid’. Asma said, ‘And that was with the redness in the place of emergence’.¹⁵

¹⁴ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{asws}, Ch 76 H 2

¹⁵ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 109 H 15

Amir ul-Momineen^{-asws}’s Armour:

دَرَعُهُ عَ رَأَى قَيْسُ بْنُ سَعْدٍ الْهَمْدَانِيُّ فِي الْحَرْبِ وَ عَلَيْهِ ثَوْبَانِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مِثْلِ هَذَا الْمَوْضِعِ

It is reported by Qays Bin Sa’ad Al-Hamdany saw him^{-asws} in the war and upon him^{-asws}, there were two clothes upon him^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! (You^{-asws} are dressed like this) in the like of this place?’

فَقَالَ نَعَمْ يَا قَيْسُ إِنَّهُ لَيْسَ مِنْ عَبْدٍ إِلَّا وَ لَهُ مِنَ اللَّهِ حَافِظٌ وَ وَاقِيَةٌ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ أَوْ يَقَعَ فِي بئرٍ فَإِذَا نَزَلَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَ بَيْنَ كُلِّ شَيْءٍ

He^{-asws} said: ‘Yes, O Qays! There is none from a servant except and from him there is a protector and saver from Allah^{-azwj}. Two Angels protect him from falling from the top of a mountain or falling into a well. When the Decree (of death) descends, they vacate between him and all things’.

وَ كَانَ مَكْتُوباً عَلَى دَرَعِهِ عَ

أَيُّ يَوْمِي مِنَ الْمَوْتِ أَفْرُ-
يَوْمٌ لَا يُقَدَّرُ أَمْ يَوْمٌ مُدَرَّرُ-
يَوْمٌ لَا يُقَدَّرُ لَا أَخْشَى الْوَعَى-
يَوْمٌ قَدْ قُدِّرَ لَا يُغْنِي الْحَذَرُ-

And it was inscribed upon his^{-asws} armour (a couplet): ‘Which day of my^{-asws} death shall I flee from – a day not determined, or a day determined. A day not determined, I do not fear the death. A day determined, the caution cannot benefit’.

وَ رُوِيَ أَنَّ دَرَعَهُ كَانَتْ لَا قَبَّ لَهَا أَيُّ لَا ظَهَرَ لَهَا فَقِيلَ فِي ذَلِكَ فَقَالَ إِنَّ وَلَيْتُ فَلَا وَأَلْتُ أَيُّ نَجَوْتُ

And it is reported that his^{-asws} armour was such that there was no cover for it - i.e. no back part for it. It is reported he^{-asws} said: ‘If I^{-asws} were to turn around, I^{-asws} will not be turned around from, i.e., saved’.

وَ كَانَ لَهُ مِثْلُ الدَّرَاهِمِ سَائِلٌ عَلَى ظَهْرِهِ فِي الدَّرَجِ كَالسَّطْرِ إِذَا سَطَرَ مَرْكُوبُهُ عَ بَعْلَةً بَيْضَاءَ يُقَالُ لَهَا دُلْدُلٌ أَغْطَاهُ رَسُولُ اللَّهِ ص وَ إِنَّمَا سُمِّيَتْ دُلْدُلٌ لِأَنَّ النَّبِيَّ ص لَمَّا أَهْرَمَ الْمُسْلِمُونَ يَوْمَ حَنْزَلٍ قَالَ دُلْدُلُ فَوَضَعَتْ بَطْنَهَا عَلَى الْأَرْضِ فَأَخَذَ النَّبِيُّ ص حَفْنَةً مِنْ تُرَابٍ فَرَمَى بِهَا فِي وُجُوهِهِمْ

And there was for it like the Dirham (coin) flowing upon its back in the armour like the white line of his^{-asws} riding mule, called ‘Duldul’. Rasool-Allah^{-saww} had given it to him^{-asws}. And rather Duldul was named as such because the Prophet^{-saww}, when the Muslim had been defeated on the day of Hunayn, he^{-saww} said: ‘Duldul!’ It placed its belly upon the ground. The Prophet^{-saww} took a handful of soil and threw it in their faces.

ثُمَّ أَغْطَاهَا عَلِيّاً ع وَ ذَلِكَ دُونَ الْفَرَسِ وَ قِيلَ لَهُ لِمَ لَا تَرَكَبُ الْحَيْلَ وَ طِلَابُكَ كَثِيرٌ فَقَالَ الْحَيْلُ لِلطَّلَبِ وَ الْهَرَبُ وَ لَسْتُ أَطْلُبُ مُذِيراً وَ لَا أَنْصَرِفُ عَنْ مُقْبِلٍ

Then he^{-saww} gave it to Ali^{-asws}, and that was besides the horse. It was said to him^{-asws}, 'Why did you^{-asws} not ride the horse when there are many ones seeking (to kill) you^{-asws}?' He^{-asws} said: 'The horse is for the seeking (pursuit) and the war, and I^{-asws} neither seek (pursue) one turning around, nor do I^{-asws} turn away from a facing one'.

و فِي رَوَايَةٍ أُكْرِعَ عَلَى مَنْ فَرَّ وَلَا أُفِرُّ مِنْ كَرٍّ وَ الْبُعْلَةُ تُرْجِي أَيُّ تَكْفِينِي.

And in a report: 'I^{-asws} (neither) attack upon the one fleeing, nor do I^{-asws} flee from the one attacking, and the mule is okay for me^{-asws}, i.e., suffices me^{-asws}',¹⁶

¹⁶ Bihar Al Anwaar – V 42, The book of History – Amir Al Momineen^{asws}, Ch 118 H 1 / 9

APPENDIX I

Hunayn - Various Accounts Including from non-Shia sources

عم، إعلام الوری كان سبب غزوة حنین أن هوازن جمعت له جمعا كثيرا فذكر لرسول الله ص أن صفوان بن أمية عنده مائة درع فسأله ذلك فقال أ غصبا يا محمد قال لا و لكن عارية مضمونة قال لا بأس بهذا فأعطاه

(The book) 'Alaam Al-Wara' – 'The cause of the military expedition of Hunayn was that a lot of forces gathered at Hawāzin, and it was mentioned to Rasool-Allah^{-saww} that Safwan Bin Amiya had one hundred armours with him. He^{-saww} asked him for that. He said, 'You^{-saww} are usurping, O Muhammad^{-saww}?' He^{-saww} said: 'No, but a guaranteed loan'. He said, 'There is no problem with this'. He gave it to him^{-saww}.

فخرج رسول الله ص في ألفين من مكة و عشرة آلاف كانوا معه فقال أحد أصحابه لن نغلب اليوم من قلة فشق ذلك على رسول الله ص فأُنزل الله سبحانه و يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ الآية.

Rasool-Allah^{-saww} went out from Makkah among two thousand and ten thousand who were with him^{-saww}. One of his^{-saww} companions said, 'We will never be overcome today from scarcity'. That was grievous upon Rasool-Allah^{-azwj}, and Allah^{-azwj} the Glorious Revealed: **and the day of (battle of) Hunayn when your great numbers fascinated you [9:26]** – the Verse.

و أقبل مالك بن عوف النصري فيمن معه من قبائل قيس و ثقيف فبعث رسول الله عبد الله بن أبي حدرد عينا فسمع ابن عوف يقول يا معشر هوازن إنكم أحد العرب و أعدو و إن هذا الرجل لم يلق قوما يصدقونه القتال فإذا لقيتموه فأكسروا جفون سيوفكم و احمّلوا عليه حملة رجل واحد

And Malik Bin Awf Al-Nasry came among the ones with him from the tribes of Qays and Saaqee, and Rasool-Allah^{-saww} sent Abdullah Bin Abu Hadra to a spring. He heard Ibn Awf saying, 'O community of Hawāzin! You are one of the Arabs and its prepared ones, and this man^{-saww} does not meet a people in battle who ratify him^{-saww}. When you meet him^{-saww}, then break the sheaths of your swords and attack upon him^{-saww} an attack of one man'.

فأتى ابن أبي حدرد رسول الله ص فأخبره فقال عمر أ لا تسمع يا رسول الله ما يقول ابن أبي حدرد فقال قد كنت ضالا فهداك الله يا عمر و ابن أبي حدرد صادق.

Ibn Abu Hadard came to Rasool-Allah^{-saww} and informed him^{-saww}. Umar said, 'Did you^{-saww} not hear, O Rasool-Allah^{-saww}, what Ibn Abu Hadard said?' He^{-saww} said: 'You (yourself) had strayed, then Allah^{-azwj} Guided you, O Umar, and Ibn Abu Hadard is truthful'.

قَالَ الصَّادِقُ ع وَكَانَ مَعَ هَوَازِنَ دُرَيْدُ بْنُ صَحَّةٍ [الصَّمَّة] خَرَجُوا بِهِ شَيْخًا كَبِيرًا يَتَّبِعُونُ بِرَأْيِهِ فَلَمَّا نَزَلُوا بِأَوْطَاسٍ قَالَ نِعْمَ مَجَالُ الْخَيْلِ لَا حَزَنٌ ضَرَسٌ وَ لَا سَهْلٌ دَهَسَن [دَهَسَ] مَا لِي أَسْمَعُ رُعَاءَ الْبَعِيرِ وَ تُهَاقِ الْحُمَيْرِ وَ بُكَاءَ الصَّغِيرِ قَالُوا سَاقَ مَالِكُ بْنُ عَوْفٍ مَعَ النَّاسِ أَمْوَالَهُمْ وَ نِسَاءَهُمْ وَ ذُرَارِيَهُمْ

Al-Sadiq^{-asws} said: 'And with Hawāzin was Dureyd Bin Saha, and old man they went out with him hoping for his opinion. When they descended at Awtaas, he said: 'A good field for the horses. There is neither any hardness (like) teeth, nor ease of running over. What is the matter I heard the rumbling of the camels, and braying of the donkeys, and crying of the young ones?'

They said, 'Malik Bin Awf Al-Nasry ushered with the people, their wealth and their women and their offspring'.

قَالَ فَأَيْنَ مَالِكَ فِدْعِي مَالِكَ لَهُ فَأَتَاهُ فَقَالَ يَا مَالِكَ أَصْبَحْتَ رَئِيسَ قَوْمِكَ وَ إِنَّ هَذَا يَوْمٌ كَأَنَّ لَهُ مَا بَعْدَهُ مِنَ الْأَيَّامِ مَا لِي أَسْمَعُ رُغَاءَ الْبَعِيرِ وَ نُحَافَ الْحُمَيْرِ وَ بُكَاءَ الصَّغِيرِ وَ نُغَاءَ الشَّاءِ قَالَ أَرَدْتُ أَنْ أَجْعَلَ خَلْفَ كُلِّ رَجُلٍ أَهْلَهُ وَ مَالَهُ لِيُقَاتِلَ عَنْهُمْ

He said, 'So where is Malik?' They called Malik for him and he came to him. He said, 'O Malik! You have become a chief of your people, and that this day is like as if there will be no days for it after it. What is the matter I heard rumbling of the camels, and braying of the donkeys and crying of the young ones, and bleating of the sheep?' He said, 'I wanted to make behind every man, his family and his wealth for him to fight about them'.

قَالَ وَنَحْكَ لَمْ تَصْنَعْ شَيْئاً قَدَّمْتَ بَيْضَةَ هَوَازِنَ فِي نُحُورِ الْحَيْلِ وَ هَلْ يَرُدُّ وَجْهَ الْمُتَنَهِّرِمِ شَيْءٌ إِنَّمَا إِنْ كَانَتْ لَكَ لَمْ يَنْفَعَكَ إِلَّا رَجُلٌ بِسَيْفِهِ وَ رُمْحِهِ وَ إِنْ كَانَتْ عَلَيْكَ فَضِخَتْ فِي أَهْلِكَ وَ مَالِكَ قَالَ إِنَّكَ قَدْ كَبُرْتَ وَ كَبِرَ عَقْلُكَ فَقَالَ دُرَيْدٌ إِنْ كُنْتُ قَدْ كَبُرْتُ فَتُورِثُ عَدَا قَوْمَكَ ذُلًّا بِتَقْصِيرِ رَأْيِكَ وَ عَقْلِكَ هَذَا يَوْمٌ لَمْ أَشْهَدْهُ وَ لَمْ أَغِبْ عَنْهُ

He said, 'Woe be unto you! You have not done anything. You advanced the helmets of Hawāzin among the cavalry, and can anything return the face of defeat? If it (battle) goes for you, then it will not benefit you except a man with his sword and his spear, and if it goes against you, you would have exposed regarding your family and your wealth'.

He said, 'You have grown too old and your intellect is old'. Dureyd said, 'If I have grown too old then you will inherit humiliation for your people tomorrow due to the deficiency of your opinion and your intellect. This day, I will not witness it and I will not be absent from it'.

ثُمَّ قَالَ خَرْتُ عَوَانَ

أَحِبُّ فِيهَا وَ أَضْعُ.

يَا لَيْتَنِي فِيهَا جَدَعُ

Then Harb Awan said (a couplet), 'I wish there was a trunk therein, I could dwell in it and sit'.

قال جابر فسرنا حتى إذا استقبلنا وادي حنين كان القوم قد كمنوا في شعاب الوادي و مضايقه فما راعنا إلا كتائب الرجال بأيديها السيوف و العمد و القنى فشددوا علينا شدة رجل واحد فانهمر الناس راجعين لا يلوي أحد على أحد و أخذ رسول الله ص ذات اليمين و أحدق ببغلة تسعة من بني عبد المطلب

Jabir said, 'We travelled until when we faced the valley of Hunayn, the people had concealed in the mountain pass of the valley and its narrowness, so we did not see except a battalion of the men having the swords in their hands and the spears and the arrows. They came forcefully upon us with the force of one man and the people (Muslims) were defeated, returning, no one was turning to anyone, and Rasool-Allah^{-saww} took to the right and nine from the Clan of Abdul Muttalib^{-as} surrounded him^{-saww} (for protection).

و أقبل مالك بن عوف يقول أروني محمدا فأروه فحمل على رسول الله ص و كان رجلا أهوج فلقى رجل من المسلمين فالتقيا فقتله مالك و قيل إنه أئمن ابن أم أئمن ثم أقدم فرسه فأبى أن يقدم نحو رسول الله ص و صاح كلداء بن الحنبل و هو أخو صفوان بن أمية لأمه و صفوان يومئذ مشرك ألا بطل السحر اليوم فقال صفوان اسكت فض الله فاك فو الله لأن يريني رجل من قریش أحب إلي من أن يريني رجل من هوازن.

And Malik Bin Awf said, 'Show me Muhammad^{-saww}'. They showed him, and he attacked upon Rasool-Allah^{-saww}, and he was a reckless man. A man from the Muslims faced him and Malik killed him, and it is said he is Ayman Ibn Um Ayman. Then he advanced his horse but it refused to go ahead near Rasool-Allah^{-saww}; and Kaldah Bi Al-Hanbal-shouted, and he is brother of Safwan Bin Amiya of his mother, and on that day Safwan was a Polytheist. (He said), 'Today I will invalidate the sorcery'. Safwan said, 'Be quiet, may Allah^{-azwj} Break your mouth. By Allah^{-azwj}! If a man from Quraysh were to be my master, it would be more beloved to me than if a man from Hawāzin were to be my master'.

قال محمد بن إسحاق و قال شيبه بن عثمان بن أبي طلحة أخو بني عبد الدار اليوم أدرك ثاري و كان أبوه قتل يوم أحد اليوم أقتل محمدا قال فأدرك برسول الله لأقتله فأقبل شيء حتى تغشى فؤادي فلم أطق ذلك فعرفت أنه ممنوع.

Muhammad Bin Is'haq said, 'And Shayba Bin Usman Bin Abu Talha, brother of the clan of Abd Al-Dar said, 'Today I shall see my revenge' - and his father had been killed on the day of Ohad. 'Today I shall kill Muhammad^{-saww}'. He said, 'I turned towards Rasool-Allah^{-saww} to kill him^{-saww}, and I faced something until my heart was overwhelmed and I could not tolerate that, so I realised that it is forbidden'.

و روى عكرمة عن شيبه قال لما رأيت رسول الله ص يوم حنين قد عري ذكرت أبي و عمي و قتل علي و حمزة إياهما فقلت أدرك ثاري اليوم من محمد فذهبت لأجيبه عن يمينه فإذا أنا بالعباس بن عبد المطلب قائما عليه درع بيضاء كأنها فضة يكشف عنها العجاج فقلت عمه و لن يخذله

And it is reported by Ikrimah from Shayba who said, 'When I saw Rasool-Allah^{-saww} on the day of Hunayn exposed, I remembered my father and my mother, and Ali^{-asws} and Hamza^{-as} had killed them, I said, 'I shall see my revenge from Muhammad^{-saww}'. I went to come to him^{-saww} from his^{-saww} right, and there I was with Al-Abbas Bin Abdul Muttalib standing having a white armour upon him as if it was silver, uncovering the dust from it. I said, 'His^{-saww} uncle, and he will never abandon him^{-saww}'.

ثم جئته عن يساره فإذا أنا بأبي سفيان بن الحارث بن عبد المطلب فقلت ابن عمه و لن يخذله ثم جئته من خلفه فلم يبق إلا أن أسوره سورة بالسيف إذ رفع لي شواظ من نار بيني و بينه كأنه برق فخفت أن يحشني فوضعت يدي على بصري و مشيت القهقري

Then I came to him^{-saww} from his^{-saww} left, and there I was with Abu Sufyan Bin Al-Haris Bin Abdul Muttalib. I said, 'A son of his^{-saww} uncle, and he will never abandon him^{-saww}'. Then I came to him^{-saww} from behind him^{-saww}, and there did not remain except that I strike him^{-saww} with the sword when a flame of fire was raised towards me to be between me and him^{-saww} as if it was emitting lightning. I feared that it might blind me, so I placed my hand upon my eyes and walked backwards.

وَ التَفَتَ رَسُولُ اللَّهِ ص وَ قَالَ يَا شَيْبُ يَا شَيْبُ اذْءُ مَنِي اللَّهْمَّ أَذْهَبْ عَنْهُ الشَّيْطَانَ قَالَ فَرَفَعْتُ إِلَيْهِ بَصْرِي وَ كُفْتُ أَعْيُنِي وَ قَالَ يَا شَيْبُ قَاتِلِ الْكُفَّارَ.

And Rasool-Allah^{-saww} turned around and said, 'O Sheyb! O Sheyb! Come closer to me^{-saww}. O Allah^{-azwj}! Remove the Satan^{-la} from him'. He said, 'I raised my sight towards him^{-saww} and he^{-saww} was the more beloved to me than my hearing and my sight'. And he^{-saww} said: 'O Sheyb! Fight the Kafirs!'

وَعَنْ مُوسَى بْنِ عُقْبَةَ قَالَ: قَامَ رَسُولُ اللَّهِ ص فِي الرِّكَابَيْنِ وَهُوَ عَلَى الْبُعْلَةِ فَرَفَعَ يَدَيْهِ إِلَى اللَّهِ يَدْعُو وَيَقُولُ اللَّهُمَّ إِنِّي أَنْشُدُكَ مَا وَعَدْتَنِي اللَّهُمَّ لَا تَبْغِي لَهُمْ أَنْ يَطْهَرُوا عَلَيْنَا

And from Musa Bin Uqba who said, 'Rasool-Allah^{-saww} stood in the stirrups and he^{-saww} was upon the mule, and raised his^{-saww} hands to Allah^{-azwj} in supplication and said, 'O Allah^{-azwj}! I^{-saww} Adjure You^{-azwj} of what You^{-azwj} had Promised me^{-saww}. O Allah^{-azwj}! It is not befitting for them that they achieve victory upon us'.

وَنَادَى أَصْحَابَهُ وَذَمَّرَهُمْ يَا أَصْحَابَ الْبَيْعَةِ يَوْمَ الْحُدَيْبِيَةِ اللَّهُ الْكَرَّةَ عَلَى نَبِيِّكُمْ وَقِيلَ إِنَّهُ قَالَ يَا أَنْصَارَ اللَّهِ وَأَنْصَارَ رَسُولِهِ يَا بَنِي الْحَزْرَجِ وَأَمَرَ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ فَنَادَى فِي الْقَوْمِ بِذَلِكَ فَأَقْبَلَ إِلَيْهِ أَصْحَابُهُ سِرَاعًا يَبْتَدِرُونَ.

And he^{-saww} called out to his^{-saww} companions and roared at them: 'O companions of the allegiance on the day of Al-hudaybiya! Allah^{-azwj}, Allah^{-azwj}! Turn to your Prophet^{-saww}'. And it is said that he^{-saww} said: 'O helpers of Allah^{-azwj} and helpers of His^{-azwj} Rasool^{-saww}. O clan of Al-Khazraj!' And he^{-saww} ordered Al-Abbas Bin Abdul Muttalib to call out among the people with that. His^{-saww} companions returned to him^{-saww} quickly, rushing'.

وَرُوي أَنَّهُ ص قَالَ الْآنَ حِمِّي الْوُطَيْسُ

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

أَنَا الَّذِي لَا كَذِبَ

And it is reported that he^{-saww} said: 'Now the oven (war) is hot. I^{-saww} am the Prophet^{-saww}, not a liar. I^{-saww} am a son^{-saww} of Abdul Muttalib-as'.

قال سلمة بن الأكوع و نزل رسول الله ص عن البعلة ثم قبض قبضة من تراب ثم استقبل به وجوههم و قال شأهت الوجوه فما خلق الله منهم إنسانا إلا ملاء عينه ترابا بتلك القبضة فولوا مدبرين و اتبعهم المسلمون فقتلوه و غنمهم الله نساءهم و ذراريهم و شاءهم و أموالهم

Salma Bin Al-Akou said, 'And Rasool-Allah^{-saww} descended from the mule, then grabbed a handful of soil and faced their faces with it and said: 'May the faces be ugly!' So, there was no human being Created by Allah^{-azwj} except his eyes were filled with the soil with that handful, and they turned back and the Muslims pursued them and killed them, and Allah^{-azwj} Gave them the war booty of their women, and their offspring, and their livestock, and their wealth.

و فر مالك بن عوف حتى دخل حصن الطائف في ناس من أشراف قومه و أسلم عند ذلك كثير من أهل مكة حين رأوا نصر الله و إعزاز دينه.

And Malik Bin Awf fled until he entered the fort of Al-Taif among people from the nobles of his people, and during that a lot of people from Makkah became Muslims when they saw the Victory of Allah^{-azwj} and the Mighty of His^{-azwj} Religion'.

قَالَ أَبَانٌ وَ حَدَّثَنِي مُحَمَّدُ بْنُ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يَوْمَ حُنَيْنٍ أَرْبَعَةَ آلَافِ رَأْسٍ وَ اثْنَيْ عَشَرَ أَلْفَ نَافَةٍ سِوَى مَا لَا يُعْلَمُ مِنَ الْعَنَائِمِ وَ خَلَّفَ رَسُولُ اللَّهِ ص الْأَنْفَالَ وَ الْأَمْوَالَ وَ السَّبَايَا بِالْجِعْرَانَةِ وَ افْتَرَقَ الْمُشْرِكُونَ فَوَقَّتَيْنِ فَأَخَذَتِ الْأَعْرَابُ وَ مَنْ تَبِعَهُمْ [إِلَى] أَوْطَاسٍ وَ أَخَذَتْ ثَقِيفٌ وَ مَنْ تَبِعَهُمُ الطَّائِفَ

Aban said, 'And it was narrated to me by Muhammad Bin Al-Hassan Bin Ziyad,

‘From Abu Abdullah^{-asws} having said: ‘On the day of Hunayn Rasool-Allah^{-saww} made captives of four thousand heads and twelve thousand camels besides what is not know from the booty, and Rasool-Allah^{-saww} left behind the spoils of war and the wealth and the captives at Al-Jirana, and the Polytheists separated into two sets. The Bedouins and the ones who followed them took to Awtaas, and Saqeef and the ones who followed them took to Al-Taif.

وَبَعَثَ رَسُولُ اللَّهِ صَ أَبَا عَامِرٍ الْأَشْعَرِيَّ إِلَى أَوْطَاسٍ فَقَاتَلَ حَتَّى قُتِلَ فَأَخَذَ الرَّايَّةَ أَبُو مُوسَى الْأَشْعَرِيُّ وَهُوَ ابْنُ عَمِّهِ فَقَاتَلَ بِهَا حَتَّى فَتَحَ عَلَيْهِ.

And Rasool-Allah^{-saww} sent Abu Aamir Al-Ashari to Awtaas and he fought until he was killed, so Abu Musa Al-Ashari took the flag, and he is his cousin, and fought with it until he achieved victory upon it.

ثم كانت غزوة الطائف سار رسول الله ص إلى الطائف في شوال سنة ثمان فحاصروهم بضعة عشر يوما و خرج نافع بن غيلان بن معتب في خيل من ثقيف فلقية علي ص في خيله فالتقوا ببطن وج فقتله علي ع و انهم المشركون و نزل من حصن الطائف إلى رسول الله ص جماعة من أرقائهم منهم أبو بكره و كان عبدا للحارث بن كلدة و المنبث و كان اسمه المضطجع فسماه رسول الله ص المنبث و وردان و كان عبدا لعيد الله بن ربيعة فأسلموا

Then the military expedition of Al-Taif took place. Rasool-Allah^{-saww} travelled during Shawwal of the year eight and besieged them for some ten days, and Nafau Bin Gaylan Bin Ma'tab came out among a cavalry from Saqeef and Ali^{-asws} met him among his^{-asws} cavalry. They met in the middle of Waj valley. Ali^{-asws} killed him and the Polytheists were defeated, and a group descended from the fort of Al-Taif to Rasool-Allah^{-saww}, among them were Abu Bakra, and he was a slave of Al-haris Bin Kaladah, and Al-Manbas, and his name was Al-Muztaja, and Rasool-Allah^{-saww} named him as Al-Manbas, and Wardan, and he was a slave of Abdullah Bin Rabie, and they became Muslims.

فلما قدم وفد الطائف على رسول الله فأسلموا قالوا يا رسول الله رد علينا رقيقنا الذين أتوك فقال لا أولئك عتقاء الله.

When a delegate arrived to Rasool-Allah^{-saww} and they became Muslims, they said, ‘O Rasool-Allah^{-saww}! Return our slave, those who came to you^{-saww}’. He^{-saww} said: ‘No, they are the freed ones of Allah^{-azwj}’.

و ذكر الواقدي عن شيوخه قال شاور رسول الله ص أصحابه في حصن الطائف فقال له سلمان الفارسي يا رسول الله أرى أن تنصب المنجنيق على حصنهم فأمر رسول الله ص فعمل منجنيق و يقال قدم بالمنجنيق يزيد بن زمعة و دبابتين و يقال خالد بن سعيد

And Al-Waqidy (Wahabi imam) mentioned from his elders, said, ‘Rasool-Allah^{-saww} consulted his^{-saww} companions regarding the fort of Al-Taif. Salman Al-Farsi^{-ra} said to him^{-saww}, ‘O Rasool-Allah^{-saww}! I^{-ra} view that you^{-saww} should install the catapult (aimed) at their fort’. Rasool-Allah^{-saww} ordered and a catapult was made, and it is said, Yazeed Bin Zam’a went ahead with the catapult and two slings; and it is said (it was) Khalid Bin Saeed.

فأرسل عليهم ثقيف سكك الحديد محممة بالنار فأحرقت الدبابة فأمر رسول الله بقطع أعنانهم و تحريقها فنادى سفيان بن عبد الله الثقفي لم تقطع أموالنا إما أن تأخذها إن ظهرت علينا و إما أن تدعها لله و الرحم فقال رسول الله ص فإني أدعها لله و الرحم فتركها.

Saqeef sent a tool of iron towards them doused with fire and burnt the sling. Rasool-Allah^{-saww} ordered with cutting down their grapevines and burning them. Sufyan Bin Abdullah Al-Saqafi called out, ‘Why are you^{-saww} cutting down our wealth! But, if you^{-saww} take it you^{-saww} would

have a backing against us, or you^{-saww} could leave it for Allah^{-azwj} and the relatives'. Rasool-Allah^{-saww} said: 'So I^{-saww} leave it for Allah^{-azwj} and the relatives', and he^{-saww} left it'.

و أنفذ رسول الله ص عليا في خيل عند محاصرته أهل الطائف و أمر أن يكسر كل صنم و جده فخرج فلقيته جمع كثير من خنعم فبرز له رجل من القوم و قال هل من مبارز فلم يقم أحد فقام إليه علي ع فوثب أبو العاص بن الربيع زوج بنت النبي ص فقال تكفاه أيها الأمير فقال لا و لكن إن قتلت فأنت على الناس قَبَرٌ إِلَيْهِ عَلِيٌّ ع وَ هُوَ يَقُولُ

أَنْ تَرَوِيَ الصَّعْدَةَ أَوْ تُنَدِّدًا.

إِنَّ عَلَى كُلِّ رَيْسٍ حَقًّا

And Rasool-Allah^{-saww} sent Ali^{-asws} among a cavalry during his^{-saww} besieging the people of Al-Taif and instructed that he^{-asws} breaks all idols he^{-asws} finds. He^{-asws} went out and a large force from Khas'am met him^{-asws}. A man from the people came out for duel to him^{-asws} and said, 'Is there any one for duel?' But no one stood up. Ali^{-asws} stood up, and Abu Al-Aas Bin Al-Rabie, husband of a daughter of the Prophet^{-saww} leapt and said, 'Suffice him^{-asws}, O commander!' He said, 'No, but if I am killed then you would be in charge upon the people'. Ali^{-asws} duelled to him and he^{-asws} was saying (a couplet): 'Upon every chief there is a reality, either to rise or to be hammered down'.

ثم ضربه فقتله و مضى حتى كسر الأصنام و انصرف إلى رسول الله ص و هو بعد محاصر لأهل الطائف ينتظره فلما رآه كبر و أخذ بيده و خلا به.

Then he^{-asws} struck him and went until he^{-asws} broke the idols, and left to go to Rasool-Allah^{-saww}, and it was after the siege of the people of Al-Taif, awaiting him^{-asws}. When he^{-saww} saw him^{-asws}, he^{-saww} exclaimed Takbeer and grabbed his^{-asws} hand and isolated with him^{-asws}.

فَرَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: لَمَّا خَلَا رَسُولُ اللَّهِ ص بِعَلِيِّ بْنِ أَبِي طَالِبٍ ع يَوْمَ الطَّائِفِ أَتَاهُ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ أُنْتَاجِيهِ دُونَنَا وَ تَحُلُو بِهِ دُونَنَا فَقَالَ يَا عُمَرُ مَا أَنَا أَنْتَجِيئُهُ بَلِ اللَّهُ أَنْتَجَاهُ

It is reported by Jabir Bin Abdullah who said, 'When Rasool-Allah^{-saww} isolated with Ali^{-asws} Bin Abu Talib^{-asws} on the day of Al-Taif, Umar Bin Al-Khattab came to him^{-saww} and said, 'Are you^{-saww} whispering to him^{-asws} besides us, and you^{-saww} are isolating with him^{-asws} besides us?' He^{-saww} said: 'O Umar! It is not I^{-saww} whispering to him^{-asws}, but Allah^{-azwj} is Whispering to him^{-asws}'.

قَالَ فَأَعْرَضَ وَ هُوَ يَقُولُ هَذَا كَمَا قُلْتُ لَنَا يَوْمَ الْحُدَيْبِيَّةِ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ فَلَمْ نَدْخُلْهُ وَ صُدِدْنَا عَنْهُ فَتَادَاهُ ص لَمْ أَقُلْ لَكُمْ إِنَّكُمْ تَدْخُلُونَهُ ذَلِكَ الْعَامَ.

He (the narrator) said, 'He turned away and he was saying, 'This is just as he^{-saww} had said to us on the day of Al-hudaybiya: **You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven [48:27]**, but we did not enter it and we were blocked from it'. He^{-saww} called out to him: 'I^{-saww} did not say to you all that you will be entering it that year!'

و عن محمد بن إسحاق قال حاصر رسول الله ص أهل الطائف ثلاثين ليلة أو قريبا من ذلك ثم انصرف عنهم و لم يؤذن فيهم فجاءه وفده في شهر رمضان فأسلموا.

And from Muhammad Bin Is'haq who said, 'Rasool-Allah^{-saww} besieged the people of Al-Taif for thirty nights or near from that, then he^{-saww} left from them and did not permit regarding them. Then its delegate came to him^{-saww} during the Month of Ramazan and they became Muslims.

ثم رجع رسول الله إلى الجعراة بمن معه من الناس و قسم بما ما أصاب من الغنائم يوم حنين في المؤلفة قلوبهم من قريش و من سائر العرب و لم يكن في الأنصار منها شيء قليل و لا كثير قيل إنه جعل للأنصار شيئاً يسيراً و أعطى الجمهور للمتألفين.

Then Rasool-Allah^{-saww} returned to Al-Ja'rana with the ones with him^{-asws} from the people, and distributed at it what he^{-saww} had attained from the booty on the day of Hunayn in inclining their hearts from Quraysh and from the rest of the Arabs, and there did not happen to be anything for the Helpers from it, neither little nor more. It is said he^{-saww} made something little to be for the Helpers and gave to the crowd for inclining them'.

قال محمد بن إسحاق و أعطى أبا سفيان بن حرب مائة بعير و معاوية ابنه مائة بعير و حكيم بن حزام من بني أسد بن عبد العزى مائة بعير و أعطى النضر بن الحارث بن كلدة مائة بعير و أعطى العلاء بن حارثة الثقفي حليف بني وهدة مائة بعير و أعطى الحارث بن هشام من بني مخزوم مائة

Muhammad Bin Is'haq said, 'And he^{-saww} gave Abu Sufyan Bin Harb one hundred camels, to his son Muawiya one hundred camels, and hakeem Bin Hazam from the clan of Asad Bin Abdul Uzza one hundred camels, and gave Al-Nazar Bin Al-Haris Bin Kaladah one hundred camels, and gave Al-A'ala Bin Haris Al-Saqafi, an ally of the clan of Wahda one hundred camels, and gave Al-Haris Bin Hisham from the clan of Makhzum one hundred (camels).

و جبير بن مطعم من بني نوفل بن عبد مناف مائة و مالك بن عوف النصري مائة فهؤلاء أصحاب المائة و قيل إنه أعطى علقمة بن علاثة مائة و الأقرع بن حابس مائة و عيينة بن حصن مائة و أعطى العباس بن مرداس أربعاً فتسخطها و أنشأ يقول

أ تجعل نخي و نخب العبيد	بين عيينة و الأقرع
فما كان حصن و لا حابس	يفوقان مرداس في مجمع
و ما كنت دون امرئ منهما	و من تضع اليوم لا يرفع
و قد كنت في الحرب ذا تدراً	فلم أعط شيئاً و لم أمتع.

And to Jubeyr Bin Mat'am from the clan of Nowfal Bin Abd Manaf one hundred (camels), and to Malik Bin Awf Al-Nasry one hundred (camels). They are the companions of the hundred (camels), and it is said he^{-saww} gave Alqamah Bin Alata one hundred (camels), and Al-Aqra Bin Habis one hundred (camels), and Uayyna Bin Hasan one hundred (camels), and gave Al-Abbas Bin Mardaas four (camels), so they were both angered and prosed saying, 'Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra, so there was not fort nor locked up and they surpassed Mardaas in the forces, and I was not below any person from them, and the one placed down today will not rise, and I had been in the war lying in wait, but I was not given anything and was not conferred upon'.

فقال له رسول الله ص أنت القائل أ تجعل نخي و نخب العبيد بين الأقرع و عيينة فقال أبو بكر بأي أنت و أمتي لست بشاعر قال كيف قال فأنشده أبو بكر فقال رسول الله ص يا علي قم إليه فاقطع لسانه

Rasool-Allah^{-saww} said to him: 'Are you the speaker of, *'Are you^{-saww} making the loot and the loot is of the slaves between Uyayna and Al-Aqra'?*' Abu Bakr said, 'May my father and my mother (be sacrificed) for you^{-saww}! He isn't a poet'. He^{-saww} said: 'How'. He said, 'I prosed it, Abu Bakr'. Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Arise and cut off his tongue'.

قال عباس فو الله لهذه الكلمة كانت أشد علي من يوم خنعم فأخذ علي بيدي فانطلق بي و قلت يا علي إنك لقاطع لساني قال إني ممض فيك ما أمرت حتى أدخلني الحظائر فقال اعقل ما بين أربعة إلى مائة

Abbas (Bin Madras) said, 'By Allah^{-azwj} this phrase was more severe upon me than the day of Khas'am. Ali^{-asws} grabbed my hand and went with me, and I said, 'O Ali^{-asws}! You^{-asws} are going to cut off my tongue?' He^{-asws} said: 'I^{-asws} shall accomplish regarding you until the prevention enters into me^{-asws}'. He said, 'Be reasonable between four to a hundred'.

قال قلت بأبي أنتم و أمي ما أكرمكم و أحلمكم و أجلكم و أعلمكم فقال لي إن رسول الله ص أعطاك أربعاً و جعلك مع المهاجرين فإن شئت فخذها و إن شئت فخذ المائة و كن مع أهل المائة

He said, 'I said, 'May my father and my mother be (sacrificed for) you^{-asws}! how much is your^{-asws} benevolence, and your^{-asws} forbearance, and your^{-asws} knowledge'. He^{-saww} said: 'For me^{-asws} is that Rasool-Allah^{-saww} has already given you four and made you to be with the Emigrants, so if you like take it and if you like then take the hundred and be with the people of the hundred'.

فقال فقلت لعلي ع أشعر أنت علي قال فإني آمرك أن تأخذ ما أعطاك و ترضى قال فإني أفعل.

He said, 'I said to Ali^{-asws}, 'You^{-asws} are indicating upon me'. He^{-asws} said: 'I^{-asws} instruct you to take what I^{-asws} give you and be pleased (with it)'. He said, 'I shall do so'.

قال و غضب قوم من الأنصار لذلك و ظهر منهم كلام قبيح حتى قال قائلهم لقي الرجل أهله و بني عمه و نحن أصحاب كل كريهة.

He said, 'And a group from the Helpers were angered at that and ugly talk appeared from them until their speaker said, 'The man met his family, and a son his uncle, and we are the companions of all misfortunes'.

فلما رأى رسول الله ص ما دخل على الأنصار من ذلك أمرهم أن يقعدوا و لا يقعد معهم غيرهم ثم أتاهم شبه المغضب يتبعه علي ع حتى جلس وسطهم فقال ألم آتكم و أنتم على شفا حفرة من النار فأنقذكم الله منها بي قالوا بلى و لله و لرسوله المن و الطول و الفضل علينا

When Rasool-Allah^{-saww} saw what had entered from that upon the Helpers, he^{-saww} instructed them that they should be seated and no one from the others should sit, then came to them resembling the anger. Ali^{-asws} followed him^{-saww} until he^{-saww} sat in their midst and said: 'Did I^{-saww} not come to you and you were upon the edge of a pit of the Fire, and Allah^{-azwj} Saved you all from it through me^{-saww}? They said, 'Yes, and for Allah^{-azwj} and His^{-azwj} Rasool^{-saww} is the favour, and the forbearance and the grace upon us'.

قال ألم آتكم و أنتم أعداء فألف الله بين قلوبكم بي قالوا أجل ثم قال ألم آتكم و أنتم قليل فكثرتم الله بي و قال ما شاء الله أن يقول ثم سكت ثم قال أ لا تحيوني قالوا بم نجيبك يا رسول الله فذاك أبونا و أمناء لك المن و الفضل و الطول

He^{-saww} said: 'Did I^{-saww} not come to you and you were enemies, so Allah^{-azwj} harmonised between your heart through me^{-saww}?' Then he^{-saww} said: 'Did I^{-saww} not come to you and you were few, so Allah^{-azwj} Multiplied you through me^{-saww}?' – and he^{-saww} said whatever Allah^{-azwj} so Desired him^{-saww} to say, then he^{-saww} was silent, then said: 'Will you not answer me^{-saww}?' They said, 'With what should we answer you, O Rasool-Allah^{-saww}, may our fathers and our mother be (sacrificed) for you^{-saww}, and the conferment, and the grace and the forbearance'.

قال بل لو شئتم قلتم جئتنا طريدا مكذبا فأويناك و صدقناك و جئتنا خائفا فأمنناك فارتفعت أصواتهم و قام إليه شيوخهم فقبلوا يديه و رجله و ركبتيه ثم قالوا رضينا عن الله و عن رسوله و هذه أموالنا أيضا بين يديك فاقسمها بين قومك إن شئت

He^{-saww} said: 'If you like you can say, 'You^{-saww} came to us as a fugitive and we sheltered you^{-saww} and ratified you^{-saww} and you^{-saww} came to us fearing and we granted you safety'. So, their voices were raised and their elders stood to him^{-saww} and they kissed his^{-saww} hands and his^{-saww} legs and his^{-saww} shoulder, then said, 'We are pleased from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}, this here is our wealth as well in front of you^{-saww}, so distribute it between your^{-saww} people if you^{-saww} so like'.

فقال يا معشر الأنصار أ وجدتم في أنفسكم إذ قسمت مالا أتألف به قوما و وكلتم إلى إيمانكم أ ما ترضون أن يرجع غيركم بالشاء و النعم و رجعتم أنتم و رسول الله في سهمكم

He^{-saww} said: 'O community of the Helpers! Will you find within yourself (any objection) when I^{-saww} distribute wealth to incline people with it, and you are to your Eman, are you pleased if others return with livestock and the bounties, while you return and Rasool-Allah^{-saww} is in your share?'

ثم قال ص الأنصار كرشى و عييتي لو سلك الناس واديا و سلك الأنصار شعبا لسلك شعب الأنصار اللهم اغفر للأنصار و لأبناء الأنصار و لأبناء أبناء الأنصار

Then he^{-saww} said: 'The Helpers are like my^{-saww} hands and my^{-saww} feet. If the people were to travel a valley and the Helpers travel a mountain pass, I^{-saww} would travel the mountain pass of the Helpers. O Allah^{-azwj}! Forgive the Helpers and the sons of the Helpers and the sons of the sons of the Helpers'.

و روي أن رسول الله ص قال: من أمسك منكم بحمّيه قلّه بكلّ إنسانٍ ستّ فرائض من أوّل فيءٍ يُصيبُهُ فردوا إلى الناس نساءهم و أبناءهم قال و كلمته أخته في مالك بن عوف فقال إن جاءني فهو آمن فأتاه فرد عليه ماله و أعطاه مائة من الإبل.

And in a report, 'Rasool-Allah^{-saww} said: 'One from you who withholds his right, for him would be, for every human being, six Obligatory (portions) from the first 'Fey' he attains'. So they returned to the people, their women and their sons. And his^{-saww} sister (from breast-feeding) spoke to him^{-saww} regarding Malik Bin Awf. He^{-saww} said: 'If he comes to me^{-saww}, then he is safe'. He came to him^{-saww}, and he^{-saww} returned to him his wealth and gave him one hundred camels'.

و روى الزُّهري عن أبي سلمة عن أبي سعيد الخدري قال: بيّنا نحن عند رسول الله و هو يقسم إذ أتاه ذو الحويصرة رجل من بني تميم فقال يا رسول الله اعدّل فقال رسول الله ص وئلك من يعدّل إن أنا لم أعدّل و قد جئت أو خيرت إن أنا لم أعدّل

And it is reported by Al-Zuhry, from Abu Salma, from Abu Saeed Al-Khudry who said, 'While we were in the presence of Rasool-Allah^{-saww} and he^{-saww} was distributing when Zul Khuweysara, a man from the clan of Tameem came to him^{-saww}, and he said, 'O Rasool-Allah^{-saww}! Be fair'. He^{-saww} said: 'Woe be unto you, and who will be fair if I^{-saww} am not fair (if) I^{-saww} have swindled or incurred you a loss then I^{-saww} am not being fair'.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ ائْذَنْ لِي فِيهِ أَضْرِبَ عَنْقَهُ فَقَالَ رَسُولُ اللَّهِ ص دَعُهُ فَإِنَّ لَهُ أَصْحَابًا يُحِبُّونَ صَلَاتَهُ مَعَ صَلَاتِهِ وَ صِيَامَهُ مَعَ صِيَامِهِ يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ يَحْتَفُونَ مِنَ الْإِسْلَامِ كَمَا يَحْتَفُونَ مِنَ الرِّمِيَةِ.

Umar Bin Al-Khattab said, 'O Rasool-Allah^{-saww}! Can you^{-saww} permit me regarding him, I will strike off his neck'. Rasool-Allah^{-saww} said: 'Leave him, for there are such companions for him, the Salat of one of you is degraded by his Salat, and his Fast with his Fast. They are reciting the Quran not exceeding their ways, passing from Al-Islam just as the arrow passes from the shooting.

قَالَ أَبُو سَعِيدٍ فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا مِنْ رَسُولِ اللَّهِ ص وَ أَشْهَدُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع قَاتَلَهُمْ وَ أَنَا مَعَهُ وَ أَمَرَ بِذَلِكَ الرَّجُلَ فَالْتَمَسَ فَوَجَدَ فَأُلِيَ بِهِ حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَعْتِ رَسُولِ اللَّهِ الَّذِي نَعْتُ - رَوَاهُ الْبُخَارِيُّ فِي الصَّحِيحِ.

Abu Saeed said, 'I testify that I heard this from Rasool-Allah^{-saww}, and I testify that Ali^{-asws} Bin Abu Talib^{-asws} fought them and I was with him^{-asws}, and ordered with that man, so he^{-asws} sought and found and came with him until I looked at him upon the description which Rasool-Allah^{-saww} had described him with' – It is reported by Al-Bukhari in Al-Saheeh.

قَالُوا ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص وَ اتَّبَعَهُ النَّاسُ يَقُولُونَ يَا رَسُولَ اللَّهِ اقْسِمْ عَلَيْنَا فَنَبْنِيَا حَتَّى أَجُتُوهُ إِلَى شَجَرَةٍ فَانْتَرَعَ عَنْهُ رِدَاؤُهُ فَقَالَ أَيُّهَا النَّاسُ رُدُّوا عَلَيَّ رِدَائِي فَوَ الَّذِي نَفْسِي بِيَدِهِ لَوْ كَانَ عِنْدِي عَدَدُ شَجَرَتِهَا نَعْمًا لَقَسَمْتُه عَلَيْكُمْ ثُمَّ مَا أَلْفَيْتُمُونِي بَخِيلًا وَ لَا جَبَانًا

They said, 'Then Rasool-Allah^{-saww} rode and the people followed him^{-saww} saying, 'O Rasool-Allah^{-saww}! Distribute upon us our booty until they backed him^{-saww} to a tree and snatched his^{-saww} robe from him^{-saww}. He^{-saww} said: 'O you people! Return my^{-saww} robe back to me^{-saww}! By the One^{-azwj} in Whose Hand is my^{-saww} soul, if there was with me^{-saww} bounties of the number of its trees I^{-saww} would have distributed it upon you all, then you would have neither found me^{-saww} stingy nor a coward'.

ثُمَّ قَامَ إِلَى جَنْبِ بَعِيرٍ وَ أَخَذَ مِنْ سَنَامِهِ وَبَرَةً فَجَعَلَهَا بَيْنَ إِصْبَعَيْهِ فَقَالَ يَا أَيُّهَا النَّاسُ وَ اللَّهُ مَا لِي مِنْ فَيْئِكُمْ هَذِهِ الْوَبَرَةُ إِلَّا الْخُمْسُ وَ الْخُمْسُ مَزْدُودٌ عَلَيْكُمْ فَأَدُّوا الْخِيَاطَ وَ الْمَخِيْطَ فَإِنَّ الْعُلُولَ عَارٌ وَ نَارٌ وَ شَنَاظٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ

Then he^{-saww} stood to the side of a camel and took fur from its hump and made it to be between his^{-saww} fingers and said: 'O you people! By Allah^{-azwj}, there is not for me from your booty even this fur, except for the fifth, and the fifth it returned to you all, so deliver the sewing and the sewn, for the swindling is a shame, and fire and a disgraceful action upon it doer up to the Day of Qiyamah'.

فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ يَكْتَبُ مِنْ خِيْطٍ شَعْرٍ فَقَالَ يَا رَسُولَ اللَّهِ أَخَذْتُ هَذَا لِأَخِيْطَ بِهَا بَرْدَعَةَ بَعِيرٍ لِي فَقَالَ رَسُولُ اللَّهِ ص أَمَا حَمِي مِنْهَا فَلَكَ فَقَالَ الرَّجُلُ أَمَا إِذَا بَلَغَ الْأَمْرُ هَذَا فَلَا حَاجَةَ لِي بِهَا وَ رَمَى بِهَا مِنْ يَدِهِ.

A man from the Helpers came to him^{-saww} with a ball of hair threads and said, 'O Rasool-Allah^{-saww}! I took this to sew with it a saddlecloth of a camel of mine'. Rasool-Allah^{-saww} said: 'As for my^{-saww} right in it, so it is for you'. The man said, 'But when the matter has this, so there is no need for me with it', and he threw it from his hand'.

ثم خرج رسول الله ص من الجعرانة في ذي القعدة إلى مكة فقصى بها عمرته ثم صدر إلى المدينة و خليفته على أهل مكة معاذ بن جبل و قال محمد بن إسحاق استخلف عتاب بن أسيد و خلف معه معاذا يفقه الناس في الدين و يعلمهم و حج بالناس في تلك السنة و هي سنة ثمان عتاب بن أسيد و أقام ص بالمدينة ما بين ذي الحجة إلى رجب.

Then Rasool-Allah^{-saww} went out from Al-Ja'rana during Zil Qadah to Makkah and fulfilled his^{-saww} Umrah at it, then went to Al-Medina and he^{-saww} left behind Muaz Bin Jabal in charge upon the people of Makkah. And Muhammad Bin Is'haq said, 'He^{-saww} left behind Ataab Bin Aseyd and left behind with him Muaz to make the people understand regarding the Religion and teach them, and Ataab Bin Aseyd performed Hajj during that year, and it is the year eight, and he^{-saww} stayed in Al-Medina for what is between Zul Hijjah up to Rajab'.¹⁷

عَلِيُّ بْنُ الْجَعْدِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنِ الْحُسَيْنِ عَنِ ابْنِ عَبَّاسٍ أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي [بْن] سَلُولٍ كَانَ يَتَنَحَّى مِنَ النَّبِيِّ ص مَعَ الْمُنَافِقِينَ فِي نَاحِيَةٍ مِنَ الْعَشْكَرِ لِيَحْضُوا فِي أَمْرِ رَسُولِ اللَّهِ ص فِي غَزْوَةِ حُنَيْنٍ فَلَمَّا أَقْبَلَ رَاجِعًا إِلَى الْمَدِينَةِ رَأَى جَفَّالًا وَ هُوَ مُسْلِمٌ لَطَمَ لِلْحُمْقَاءِ وَ هُوَ مُنَافِقٌ

Ali Bin Al Ja'ad, from Shuba, from Qatadah, from Al-Husayn, from Ibn Abbas,

Abdullah Bin Ubay Bin Saloul used to isolate away from the Prophet^{-saww} with the hypocrites in a corner from the army to engage in the matter of Rasool-Allah^{-saww} during the battle of Hunayn. When he came back returning to Al-Medina, he saw a bare footed one, and he was a Muslim lamenting for the foolish, and he was a hypocrite.

فَعَضِبَ ابْنُ أَبِي [بْن] سَلُولٍ وَ قَالَ لَوْ كَفَّمْتُمْ إِطْعَامَ هَؤُلَاءِ لَتَفَرَّقُوا عَنْهُ يَعْنِي عَنِ النَّبِيِّ ص وَ اللَّهُ لَعَنَ رَجَعَنَا مِنْ غَزْوَتِنَا هَذِهِ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ يَعْنِي نَفْسَهُ وَ النَّبِيَّ ص

Ibn Ubay Bin Saloul was angered and he said, 'If you were to refrain from feeding them, they would disperse away from him^{-saww}!' – meaning away from the Prophet^{-saww}. 'By Allah^{-azwj}! If we were to return from this battle of ours to Al-Medina, the honourable one would expel the humiliated one from it' – meaning himself and the Prophet^{-saww}.

فَأَحْبَرَ زَيْدُ بْنُ أَوْقَمَ النَّبِيَّ ص بِمَقَالِهِ فَأَتَى ابْنُ أَبِي [بْن] سَلُولٍ فِي أَشْرَافِ الْأَنْصَارِ إِلَى النَّبِيِّ ص يَغْدُرُونَهُ وَ يُكَذِّبُونَ زَيْدًا فَاسْتَحْيَا زَيْدٌ فَكَفَّ عَنْ إِيْتَانِ رَسُولِ اللَّهِ ص

Zayd Bin Arqam informed the Prophet^{-saww} with his words. Ibn Ubay Bin Saloul came among nobles of the Helpers, to the Prophet^{-saww}. They offered his excuses and belying Zayd. Zayd was embarrassed, so he refrained from going to Rasool-Allah^{-saww}.

¹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 28 H 9

فَنَزَلَ هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَى مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّى يَنْفَضُوا وَ لِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ يَغِي وَ الْقُوَّةُ وَ الْقُدْرَةُ لِأَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ عَلَى الْمُنَافِقِينَ

So, it was Revealed: ***They are those who are saying, 'Do not spend upon ones in the presence of Rasool-Allah until they disband'. And for Allah are the treasures of the skies and the earth, but the hypocrites do not understand [63:7] They are saying, 'When we return to Al-Medina, the honourable ones will expel the humble from it'. And for Allah is the Honour, and for His Rasool, and for the Momineen, [63:8]*** – meaning, and the strength and the power is for Amir Al-Momineen^{-asws} and his^{-asws} companions against the hypocrites.

فَأَخَذَ رَسُولُ اللَّهِ يَدَ زَيْدٍ وَ عَزَّهَا وَ قَالَ أَبَشِّرْ يَا صَادِقُ فَقَدْ صَدَّقَ اللَّهُ حَدِيثَكَ وَ أَكْذَبَ صَاحِبَكَ الْمُنَافِقَ

Rasool-Allah^{-saww} grabbed a hand of Zayd and was gentle with it and said: 'Receive glad tidings, O truthful one, for Allah^{-azwj} has Ratified your narration and has Belied your companion, the hypocrite!'

وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ عَجَبَ لِمَنْ يُقَاسُ بِمَنْ لَمْ يَصُبَّ بِحُجْمَةٍ مِنْ دَمٍ فِي جَاهِلِيَّةٍ أَوْ إِسْلَامٍ مَعَ مَنْ عَلِمَ أَنَّهُ قَتَلَ فِي يَوْمٍ بَدْرٍ خُمْسًا وَ ثَلَاثِينَ مُبَارِزًا دُونَ الْجُرْحَى عَلَى قَوْلِ الْعَامَّةِ

And it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}: 'I^{-asws} am surprised at the one who compares who did not pour a drop of blood, with the one^{-asws} who knew that he^{-asws} would be fighting thirty-five duels on the day of Badr, besides the injuries, upon the words of the general Muslims'.

وَ هُوَ الْوَلِيدُ بْنُ عُثْبَةَ وَ الْعَاصُ بْنُ سَعِيدٍ وَ الْعَاصِ وَ طُعْمَةُ بْنُ عَدِيٍّ وَ نَوْفَلُ بْنُ أَبِي سُفْيَانَ وَ نَوْفَلُ بْنُ حُوَيْلِدٍ وَ زَمْعَةُ بْنُ الْأَسْوَدِ وَ الْحَارِثُ بْنُ زَمْعَةَ وَ النَّضْرُ بْنُ الْحَارِثِ وَ عَبْدِ الدَّارِ وَ عُمَيْرُ بْنُ عُثْمَانَ وَ كَعْبُ عَمُ طَلْحَةَ وَ عُثْمَانُ وَ مَالِكُ [مَالِك] أَخُو طَلْحَةَ وَ مَسْعُودُ بْنُ أَبِي أُمَيَّةَ بْنِ الْمُغِيرَةِ وَ قَيْسُ بْنُ الْفَاكِهَةِ بْنِ الْمُغِيرَةِ

And they (ones Ali^{-asws} duelled) are Al-Waleed Bin Utba, and Al-Aas Bin Saeed Bin Al-Aas, and Tu'ma Bin Aday Bin Nowfal, and Hanzala Bin Abu Sufyan, and Nowfal Bin Khuwaylad, and Zam'a Bin Al Aswad, and Al Haris Bin Zam'a, and Al Nazr Bin Al Haris Bin Abd Al Dar, and Umeyr Bin Usman Bin Ka'ab uncle of Talha, and Usman, and Malik brother of Talha, and Masoud Bin Abu Umayya Bin Al Mugheira, and Qays Bin Al-Fakiha Bin Al-Mugheira;

وَ أَبُو الْقَيْسِ بْنُ الْوَلِيدِ بْنِ الْمُغِيرَةِ وَ عَمْرُو بْنُ مَخْزُومٍ وَ الْمُنْذِرُ بْنُ أَبِي رِفَاعَةَ وَ مُنْبِئَةُ بْنُ الْحَجَّاجِ السَّهْمِيُّ وَ الْعَاصُ بْنُ مُنْبِئَةَ وَ عَلْقَمَةُ بْنُ كَلْدَةَ وَ أَبُو الْعَاصِ بْنُ قَيْسِ بْنِ عَدِيٍّ وَ مُعَاوِيَةُ بْنُ الْمُغِيرَةِ بْنِ أَبِي الْعَاصِ وَ لَوْذَانُ بْنُ رَبِيعَةَ وَ عَبْدُ اللَّهِ بْنُ الْمُنْذِرِ بْنِ أَبِي رِفَاعَةَ وَ مَسْعُودُ بْنُ أُمَيَّةَ بْنِ الْمُغِيرَةِ وَ الْحَاجِبُ بْنُ السَّائِبِ بْنِ عُثْمَرَ

And Abu Al Qays Bin Al Waleed Bin Al-Mugheira, and Amro Bin Makhzum, and Al Munzir Bin Abu Rifa'at, and Munbah Bin Al Hajjaj Al Sahmy, and Al Aas Bin Munabbih, and Alqamah Bin Kaladah, and Abu Al Aas Bin Qays Bin Aday, and Muawiya Bin Al Mugheira Bin Abu Al Aas, and Lawzan Bin Rabie, and Abdullah Bin Al Munzir Bin Abu Rifa'at, and Masoud Bin Umayyah Bin Al Mugheira, from Al Hajib Bin Al Sa'aib Bin Uweymir;

وَأَوْسُ بْنُ الْمُغَيْرَةِ بْنِ لَوْذَانَ وَزَيْدُ بْنُ مُلَيْصٍ وَعَاصِمُ بْنُ أَبِي عُوفٍ وَسَعِيدُ بْنُ وَهَبٍ وَ مُعَاوِيَةُ بْنُ عَامِرٍ بْنُ عَبْدِ الْقَيْسِ - وَ عَبْدِ اللَّهِ بْنُ جَمِيلٍ بْنُ زُهَيْرٍ وَ السَّائِبُ بْنُ سَعِيدٍ بْنِ مَالِكٍ وَ أَبُو الْحَكَمِ بْنُ الْأَخْنَسِ وَ هِشَامُ بْنُ أَبِي أُمَيَّةَ وَ يُقَالُ قَتَلَ بِضْعَةً وَ أَرْبَعِينَ رَجُلًا

And Aws Bin Al-Mugheira Bin Lawzan, and Zayd Bin Muleys, and Aasim Bin Abu Awf, and Saeed Bin Wahab, and Muawiya Bin Aamir Bin Abdul Qays, and Abdullah Bin Jameel Bin Zuheyr, and Al Sa'aib Bin Saeed Bin Malik, and Abu Al Hakam Bin Al Akhnas, and Hisham Bin Abu Umayya. And it is said he^{-asws} killed some forty men.

وَ قَتَلَ ع فِي يَوْمِ أُحُدٍ كَبِشَ الْكُتَيْبَةَ طَلْحَةَ بْنُ أَبِي طَلْحَةَ وَ ابْنَهُ أَبَا سَعِيدٍ وَ إِخْوَتَهُ خَالِدًا وَ مُحَمَّدًا وَ كَلْدَةَ وَ الْمَحَالِسَ وَ عَبْدَ الرَّحْمَنِ بْنُ حُمَيْدٍ بْنُ زُهَيْرَةَ - وَ الْحَكَمُ بْنُ الْأَخْنَسِ بْنِ شَرِيقِ الثَّقَفِيِّ وَ الْوَلِيدُ بْنُ أَرْطَاةَ وَ أُمَيَّةُ بْنُ أَبِي حَذِيفَةَ وَ أَرْطَاةُ بْنُ شَرَجِيلٍ وَ هِشَامُ بْنُ أُمَيَّةَ وَ مَسَافِعُ [مَسَافِعًا] وَ عَمْرُو بْنُ عَبْدِ اللَّهِ الْجُمَحِيِّ

And he^{-asws} killed on the day of Ohad, the battering ram of the battalion, Talha Bin Abu Talha and his son Abu Saeed, and his brothers Khalid, and Makhlad, and Kaladah, and Al Mahalis, and Abdul Rahman Bin Humeyd Bin Zuhra – and al Hakam Bin Al-Akhnas Bin Shareek Al-Saqady, and Al-Waleed Bin Al-Artah, and Umayya Bin Abu Huzeyfa, and Artah Bin Sharjeel, and Hisham Bin Umayya, and Masafie, and Amro Bin Abdullah Al-Jumhy;

وَ بِشْرُ بْنُ مَالِكٍ الْمَغَافِرِيِّ وَ صَوَابُ [صَوَابًا] مَوْلَى عَبْدِ الدَّارِ وَ أَبَا حَذِيفَةَ بْنِ الْمُغَيْرَةِ وَ قَاسِطُ بْنُ شَرِيحِ الْعُبْدَرِيِّ وَ الْمُغَيْرَةُ بْنُ الْمُغَيْرَةِ - سِوَى مَنْ قَتَلَهُمْ بَعْدَ مَا هَزَمَهُمْ وَ لَا إِشْكَالَ فِي هَزِيمَةِ عُمَرَ وَ عُثْمَانَ وَ إِنَّمَا الْإِشْكَالُ فِي أَبِي بَكْرٍ هَلْ ثَبَتَ إِلَى وَقْتِ الْفَرَجِ أَوْ ائْتَرَمَ

And Bishr Bin Malik Al Maghafiry, and Sawab a slave of Abd Al Dar, and Abu Huzeyfa Bin Al Mugheira, and Qasit Bin Shureyh Al-Abdary, and Al-Mugheira Bin Al-Mugheira – besides the ones he^{-asws} killed after defeating them, and there is no doubt regarding the defeat of Umar and Usman, and rather the doubt is regarding Abu Bakr whether he was steadfast up to the time of relief or was defeated.

وَ قَتَلَ ع فِي يَوْمِ الْأَحْزَابِ عَمْرُو بْنُ عَبْدِ وَدٍّ وَ وَلَدُهُ وَ نَوْفَلُ بْنُ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ وَ مُنَبِّهُ بْنُ عُثْمَانَ الْعُبْدَرِيِّ وَ هُبَيْرَةُ بْنُ أَبِي هُبَيْرَةَ الْمَخْزُومِيِّ وَ هَاجَتِ الرِّيحُ وَ ائْتَرَمَ الْكُفَّارُ

And on the day of Al-Ahzaab he^{-asws} killed Amro Bin Abd Wudd, and his son, and Nowfal Bin Abdullah Bin Al-Mugheira, and Munabbah Bin usman, and Al-Abdary, and Hubeyra Bin Abu Hubeyra Al Makhzumi, and the wind blew (storm) and defeated the Kafirs.

وَ قَتَلَ ع فِي يَوْمِ خُنَيْنٍ أَرْبَعِينَ رَجُلًا وَ فَارِسُهُمْ أَبُو جَزُولٍ وَ إِنَّهُ قَدَّهُ عَظِيمًا يَنْصُفْنِ بِضَرْبَةٍ فِي الْحَوْدَةِ وَ الْعِمَامَةِ وَ الْجَوْشَنِ وَ الْبَدَنِ إِلَى الْقُرْئُوسِ وَ قَدِ اخْتَلَفُوا فِي اسْمِهِ

And on the day of Hunayn he^{-asws} killed forty men and their knight Abu Jarwal, and he^{-asws} cut him in two halves by a strike in the helmet, and the turban, and the shoulder, and the body up to the saddle bow, and they are differing regarding his name.

وَ وَقَفَ ع فِي يَوْمِ خُنَيْنٍ فِي وَسْطِ أَرْبَعَةٍ وَ عَشْرِينَ أَلْفَ ضَارِبٍ سَيْفٍ إِلَى أَنْ ظَهَرَ الْمَدَدُ مِنَ السَّمَاءِ

And he^{-asws} stood on the day of Hunayn in the midst of twenty-four thousand swordsmen until Allah^{-azwj} Manifested the help from the sky.

و فِي غَزَاةِ السَّلْسِلَةِ قَتَلَ السَّبْعَةَ الْأَشَدَّاءَ وَ كَانَ أَشَدُّهُمْ آخِرُهُمْ وَ هُوَ سَعِيدُ بْنُ مَالِكٍ الْعِجْلِيُّ

And in the battle of Zat Al Salasil, he^{-asws} killed seven mighty ones, and the mightiest of them was their last one, and he is Saeed Bin Malik Al Ijali.

و فِي بَنِي النَّضِيرِ قَتَلَ أَحَدَ عَشَرَ مِنْهُمْ غُرُورًا

And in (the battle against) the clan of Nazeer he^{-asws} killed eleven of them in a surprise attack.

و فِي بَنِي فُرَيْظَةَ ضَرَبَ أَعْنَاقَ رُؤَسَاءِ الْيَهُودِ مِثْلَ حُيَّيِّ بْنِ أَحْطَبَ وَ كَعْبِ بْنِ الْأَشْرَفِ

And in (the battle against) the clan of Qureyza he^{-asws} struck off the necks of the Jewish chiefs like Huyay Bin Akhtab, and Ka'ab Bin Al Ashraf.

و فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ قَتَلَ مَالِكًا وَ ابْنَهُ الْفَائِقَ

And in the battle against the clan of Al Mustaliq, he^{-asws} killed Malik and his son Al-Fa'iq.

كَانَتْ لِعَلِيٍّ عَ صَرِيحَتَانِ إِذَا تَطَاوَلَ قَدْ وَ إِذَا تَقَاصَرَ قَطٌّ وَ إِذَا اعْتَزَّضَ قَطٌّ وَ إِذَا أَتَى حِصْنًا هَدًّا

There were two strikes for Ali^{-asws}, when he^{-asws} elongated he^{-asws} cut lengthwise, and when he^{-asws} shortened, he^{-asws} made a cut. And they said his^{-asws} strike were one fatal strike when he^{-asws} elongated, and when the enemy defended, he^{-asws} made a cut, and when he (enemy) was fortified, he collapsed.

وَ قَالُوا كَانَتْ صَرِيحَتُهُ مُبْتَكِرَاتٍ لَا عَوْنًا يُقَالُ ضَرْبُهُ بِكَرٍّ أَيْ قَاطِعَةٍ لَا تُنْتَى وَ الْعَوْنُ الَّتِي وَقَعَتْ مُحْتَلِسَةً فَأَحْوَجَتْ إِلَى الْمُعَاوَدَةِ وَ يُقَالُ إِنَّهُ كَانَ يُؤَفِّعُهَا عَلَى شِدَّةٍ فِي الشِّدَّةِ لَمْ يَسْبِقْهُ إِلَى مِثْلِهَا بَطْلٌ رَعِمَتِ الْفَرَسُ

And they said, 'His^{-asws} strikes were fatal without assistance. His^{-asws} strike was fatal, i.e. cutting, not (need for) a second, and the assistance is which falls light so was needy to the repeating. And it is said he^{-asws} was inflicting upon intensity in the intensity, no hero preceded him^{-asws} to its like, claimed by any knight.

أَنَّ أَصُولَ الضَّرْبِ سِتَّةٌ وَ كُلُّهَا مَأْخُودَةٌ عَنْهُ وَ هِيَ عُلُوبِيَّةٌ وَ سَفْلِيَّةٌ وَ غَلْبَةٌ وَ مَالَةٌ وَ حَالَةٌ [جَالَةٌ] وَ جِرَاهَامٌ [جِرَاهَامٌ].

The origins of the strike are six, and all of these are taken from him^{-asws}, and these are – the high, and the low, and the overcoming, and the inclining, and the drifting, and the aggravated".¹⁸

الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبِ فَصَّلَ فِي غَزَوَاتِهِ شَيْئًا قَوْلُهُ تَعَالَى وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَ ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

¹⁸ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 2 c

'Detain regarding various battles. Words of the Exalted: **and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26].**

قَالَ الضَّحَّاكُ وَ عَلَى الْمُؤْمِنِينَ يَعْني عَلِيًّا وَ ثَمَانِيَةً مِنْ بَنِي هَاشِمٍ ابْنُ قُتَيْبَةَ فِي الْمَعَارِفِ وَ التَّغْلِي فِي الْكُشْفِ - الَّذِينَ تَبَتُّوا مَعَ النَّبِيِّ ص يَوْمَ حُنَيْنٍ بَعْدَ هَزِيمَةِ النَّاسِ عَلَيَّ وَ الْعَبَّاسُ وَ الْفَضْلُ ابْنُهُ وَ أَبُو سُفْيَانَ بْنُ الْحَارِثِ بْنُ عَبْدِ الْمُطَّلِبِ - وَ نَوْفَلٌ وَ رَبِيعَةُ أَخَوَاهُ وَ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ بْنِ عَبْدِ الْمُطَّلِبِ - وَ عُتْبَةُ وَ مُعَتَّبُ ابْنَا أَبِي لَهَبٍ وَ أُمُّنُ مَوْلَى النَّبِيِّ ص

Al-Zahhak said, '**and upon the Momineen, [9:26]** - meaning Ali^{-asws} and eight from the clan of Hashim. Ibn Quteyba in 'Al-Ma'arif' and Al-Sa'alby in 'Al-Kashf' - those who were steadfast with the Prophet^{-saww} on the day of Hunayn after defeat of the people were Ali^{-asws}, and Al-Abbas and his son, and Abu Sufyan Bin Al-Haris son of Abdul Muttalib^{-as}, and Nowfal and his brother Rabie, and Abdullah Bin Al-Zubeyr son of Abdul Muttalib^{-as}, and Utbah and Muattib two sons of Abu Lahab^{-la}, and Ayman slave of the Prophet^{-saww}.

وَ كَانَ الْعَبَّاسُ عَنْ يَمِينِهِ وَ الْفَضْلُ عَنْ يَسَارِهِ وَ أَبُو سُفْيَانَ مُمْسِكٌ بِسَرَجِهِ عِنْدَ تَفَرُّ [نَفَرٍ] بَعْلَتِهِ وَ سَائِرُهُمْ حَوْلَهُ وَ عَلِيٌّ يَضْرِبُ بِالسَّيْفِ بَيْنَ يَدَيْهِ وَ فِيهِ يَقُولُ الْعَبَّاسُ

وَ قَدْ فَرَّ مَنْ قَدْ فَرَّ عَنْهُ فَأَقْشَعُوا

نَصَرْنَا رَسُولَ اللَّهِ فِي الْحَرْبِ تِسْعَةً

And Al-Abbas was on his^{-saww} right, and Al-Fazl on his^{-saww} left, and Abu Sufyan was holding on the saddle of his^{-saww} mule, and rest of them were around him^{-saww}, and Ali^{-asws} was striking with the sword in front of him^{-saww}. And Al-Abbas said (a couplet) regarding him^{-asws}, '*We helped Rasool-Allah^{-saww} in the battle, nine (of us), and there had fled, the one who fled away from him^{-asws}, and they were scattered*'.

فَكَانَتْ الْأَنْصَارُ خَاصَّةً تَنْصَرِفُ إِذْ كَمَنَّ أَبُو جَرْوَلٍ عَلَى الْمُسْلِمِينَ وَ كَانَ عَلَى جَمَلٍ أَحْمَرَ يَبْدُو رَايَةً سَوْدَاءُ فِي رَأْسِ رُمْحٍ طَوِيلٍ أَمَامَ هَوَازِنَ إِذَا أَدْرَكَ أَحَدًا طَعَنَهُ بِرُمْحِهِ وَ إِذَا فَاتَهُ النَّاسُ دَفَعَ لِمَنْ وَرَاءَهُ وَ جَعَلَ يَقْتُلُهُمْ وَ هُوَ يَرْجُو

حَتَّى يُبَيِّحَ الْقَوْمُ أَوْ يُبَاخَ

أَنَا أَبُو جَرْوَلٍ لَا بَرَاخَ

The Helpers in particular had run away when Abu Jarwal ambushed upon the Muslims, and he was upon a red camel, having a red flag in the top of his long spear, in the vanguard of Hawāzin, when he stabbed him with his spear. And when he missed the people, he handed it to the one behind him and went on fighting them, and he was reciting a war poem, '*I am Abu Jarwal will not depart until either the people yell, or I yell*'.

فَصَمَدٌ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع فَضْرَبَ عَجْزَ بَعِيرِهِ فَصَرَعَهُ ثُمَّ ضَرَبَهُ فَقَطَّرَهُ ثُمَّ قَالَ

أَيُّ لَدَى الْهَيْجَاءِ دُو نَصَاحٍ

قَدْ عَلِمَ الْقَوْمُ لَدَى الصَّبَاحِ

Amir Al-Momineen^{-asws} blocked him. He^{-asws} struck the leg of his camel and brought it down, then struck him, and made him bleed, then said (a couplet): '*The people have known that in the morning I^{-asws} will be with the exclamation (of Takbeer)*'.

فَاهْزَمُوا وَ عُدَّ قَتْلَى عَلَيَّ فَكَانُوا أَرْبَعِينَ وَ قَالَ عَلِيٌّ ع -

بَلَاءَ عَزِيزٍ ذَا اقْتِدَارٍ وَ ذَا فَضْلٍ بِمَا أَنْزَلَ الْكُفَّارَ دَارَ مَذَلَّةٍ
فَأَمْسَى رَسُولُ اللَّهِ قَدْ عَزَّ نَصْرُهُ

أَلَمْ تَرَ أَنَّ اللَّهَ أَبْلَى رَسُولَهُ
فَدَاؤُهَا هَوَانًا مِنْ إِسَارٍ وَ مِنْ قَتْلِ

They were defeated and they counted the ones slain by Ali^{asws}, and they were forty, and Ali^{asws} said (a poem): 'Do you not see that Allah^{azwj} has Tried His^{azwj} Rasool^{saww} with a mighty affliction with the ability and with merit with what the Kafirs had brought down a round of disgrace. They tasted weakness from either being made a captive and from being killed. Rasool-Allah^{saww} came to the evening and the Mighty had Helped him^{saww}.

فَجَاءَ بِفُرْقَانٍ مِنَ اللَّهِ مُنْزِلٍ
فَأَنْكَرَ أَقْوَامٌ فَرَاغَتْ قُلُوبُهُمْ

وَ كَانَ رَسُولُ اللَّهِ أُرْسِلَ بِالْعَدْلِ
مُبَيِّنَةً آيَاتِهِ لِذَوِي الْعَقْلِ
فَرَادَهُمُ الرَّحْمَنُ حَبَلًا إِلَى حَبْلِ

And Rasool-Allah^{saww} had been Sent with the justice, so he^{saww} came with a Criterion Revealed from Allah^{azwj}. Its Verse are based for the ones with intellect. But a people denied, so their hearts were deviated, and so the Beneficent Increased them with stupidity to stupidity'.

وَ فِي غَزَاةِ الطَّائِفِ كَانَ النَّبِيُّ ص حَاصِرَهُمْ أَيَّامًا وَ أَنْفَذَ عَلَيْهِ فِي حَيْلٍ وَ أَمَرَهُ أَنْ يَطَّأ مَا وَجَدَ وَ يَكْسِرَ كُلَّ صَنَمٍ وَجَدَهُ فَلَقِيَهُ حَيْلٌ حَنْعَمٍ وَفَتِ الصَّبُوحُ فِي جُمُوعٍ فَبَرَزَ فَارِسُهُمْ وَ قَالَ هَلْ مِنْ مُبَارِزٍ

And in the battle of Al-Taif, the Prophet^{saww} had besieged them for days, and he^{saww} sent Ali^{asws} in a cavalry and instructed him^{asws} to tread on whatever he^{asws} found and bread every idol he^{asws} finds. A cavalry of Jas'am met him^{asws} at morning time among a crowd. Their knight came for duel and said: 'Is there anyone for duel?'

فَقَالَ النَّبِيُّ ص مَنْ لَهُ فَلَمْ يَنْهَمْ أَحَدٌ فَقَامَ إِلَيْهِ عَلِيٌّ ع وَ هُوَ يَقُولُ

أَنْ يَزُوي الصَّعْدَةَ أَوْ يَدُقَّا

إِنَّ عَلَى كُلِّ رَئِيسٍ حَقًّا

The Prophet^{saww} said: 'Who is for him?' But no one stood up. Ali^{asws} stood up to him and he^{asws} was saying (a couplet): 'Upon every chief there is a right that he either quenches the rising one or knocks him down'.

ثُمَّ ضَرَبَهُ فَقَتَلَهُ وَ مَضَى حَتَّى كَسَرَ الْأَصْنَامَ فَلَمَّا رَأَاهُ النَّبِيُّ ص كَبَّرَ لِلْفَتْحِ وَ أَخَذَ يَبْدُوهُ وَ نَاجَاهُ طَوِيلًا ثُمَّ خَرَجَ مِنَ الْحِصْنِ نَافِعُ بْنُ غِيْلَانَ بْنِ مُغِيثٍ - فَلَقِيَهُ عَلِيٌّ ع يَبْطِنُ وَجْهَ فَقَتَلَهُ وَ أَهْزَمُوا

Then he^{asws} struck him and killed him, and he continued until he^{asws} broken the idols. When the Prophet^{saww} saw him^{asws}, he^{saww} exclaimed Takbeer of the victory and grabbed his^{asws} hand and whispered to him^{asws} for a long time. Then Nafie Bin Gaylam Bin Mugees came out from the fortress. Ali^{asws} met him at the bottom and killed him, and they were defeated.

و فِي يَوْمِ الْفَتْحِ بَرَزَ أَسَدُ بْنُ عُوَيْلٍ قَاتِلَ الْعَرَبِ فَقَالَ النَّبِيُّ ص مَنْ خَرَجَ إِلَى هَذَا الْمُشْرِكِ فَقَتَلَهُ فَلَهُ عَلَى اللَّهِ الْجَنَّةُ وَ لَهُ الْإِمَامَةُ بَعْدِي فَأَخْرَجَهُمُ النَّاسُ فَبَرَزَ عَلِيٌّ ع وَ قَالَ

صَرَّيْتُهُ بِالسَّيْفِ وَسَطَ الْهَامَةِ
بِضَرْبَةٍ صَارِمَةٍ هَدَامَةٍ
فَبَيَّنْتُ مِنْ جَسَمِهِ عِظَامَهُ
وَ بَيَّنْتُ مِنْ رَأْسِهِ عِظَامَهُ

And during the day of Al-Fat'h, Asad Bin Guweylim, fighter of the Arabs, came out for duel. The Prophet^{-saww} said: 'The one who goes out to this Polytheist and kills him, for him would be the Paradise, based upon Allah^{-azwj}, and for him would be the Imamate after me^{-saww}'. The people recoiled, so Ali^{-asws} went for duel and he^{-asws} said (couplets): '*Asws struck him with the sword in the middle of the skull with a heavy blow, and wipes his bones from his body, and his bones were revealed from his head*'.

وَ قَتَلَ ع مِنْ بَنِي النَّضِيرِ خُلُقًا مِنْهُمْ غُرُورَ الرَّامِي إِلَى خِيَمَةِ النَّبِيِّ ص

And he^{-asws} killed from the clan of Al-Nazeer a people. From them was Guroor the archer shooting at a tent of the Prophet^{-saww}.

وَ أَنْقَذَ النَّبِيُّ ص عَلِيًّا إِلَى بَنِي قُرَيْظَةَ وَ قَالَ سِرُّ عَلَى بَرَكَهَ اللَّهِ فَلَمَّا أَشْرَفُوا وَ رَأَوْا عَلِيًّا ع قَالُوا أَقْبَلْ إِلَيْكُمْ قَاتِلَ عَمْرٍو وَ قَالَ آخِرُ

قَتَلَ عَلِيٌّ عَمْرًا صَادَ عَلِيٌّ صَفْرًا
قَصَمَ عَلِيٌّ ظَهْرًا هَتَكَ عَلِيٌّ سِتْرًا

And the Prophet^{-saww} sent Ali^{-asws} to the clan of Qureyza and said: 'Travel upon the Blessings of Allah^{-azwj}'. When they overlooked (from the fort) and saw Ali^{-asws}, they said, 'The killer of Amro is coming to you all'. And another one said (a couplet), '*Ali^{-asws} killed Amro, Ali^{-asws} hunted a falcon, Ali^{-asws} broke a back, Ali^{-asws} violated a veil*'

فَقَالَ عَلِيٌّ ع الْحَمْدُ لِلَّهِ الَّذِي أَطْهَرَ الْإِسْلَامَ وَ قَمَعَ الشِّرْكَ فَحَاصِرَهُمْ حَتَّى نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَقَتَلَ عَلِيٌّ ع مِنْهُمْ عَشْرَةً وَ قَتَلَ ع مِنْ بَنِي الْمُصْطَلِقِ مَالِكًا وَ ابْنَهُ

Ali^{-asws} said: 'The Praise is for Allah^{-azwj} Who Revealed Al-Islam and Suppressed the Shirk'. He^{-saww} besieged them until they came down to a decision of Sa'ad Bin Muaz. Ali^{-asws} killed ten of them; from the clan of Al-Mustaliq were Malik and his son.

تَارِيحُ الطَّبَرِيِّ وَ مُحَمَّدُ بْنُ إِسْحَاقَ لَمَّا أَهْرَمَتْ هَوَازِنْ كَانَتْ رَأَيْتُهُمْ مَعَ ذِي الْخِمَارِ فَلَمَّا قَتَلَهُ عَلِيٌّ ع أَخَذَهَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ فَقَاتَلَ بِهَا حَتَّى قُتِلَ

Tareek by Al-Tabari, and Muhammad Bin Is'haq – 'When Hawāzin were defeated, their flag was with Zil-Khimar. When Ali^{-asws} killed him, Usman Bin Abdullah Bin Rabie took it. He fought with it until he was killed'.

وَ مِنْ حَدِيثِ عَمْرٍو بْنِ مُعْدِيكَرِبَ أَنَّهُ رَأَى أَبَاهُ مِنْهُمْ مِمَّا مِنْ حِثِّهِمْ عَلَى فَرَسٍ لَهُ قَالَ انْزِلْ عَنْهَا فَالْيَوْمَ ظَلَمَ لَكَ إِلَيْكَ يَا مَائِقُ فَقَالُوا أَعْطَاهُ فَرَكَبَ ثُمَّ رَمَى حِثِّهِمْ بِنَفْسِهِ حَتَّى خَرَجَ مِنْ بَيْنِ أَظْهُرِهِمْ ثُمَّ كَرَّ عَلَيْهِمْ وَ فَعَلَ ذَلِكَ مِرَارًا فَحَمَلَ عَلَيْهِ بَنُو زُبَيْدٍ فَأَهْرَمَتْ حِثِّهِمْ فَقِيلَ لَهُ فَارِسُ الْيَمَنِ وَ مَائِقُ بَنُو زُبَيْدٍ

And from a Hadeeth of Amro Bin Ma'deykari – 'He saw his father to have been defeated from Khas'am, being upon a horse of his. He said, 'Come down from it, for today is dark'. He said to him, 'Up to you, o crier!' They said, 'Give it to him'. He rode then shot a Khas'am by himself until he came out from their midst. Then he attacked upon them and did that repeatedly. The clan of Zubeyd attacked upon him. Khas'am was defeated. It was said to him 'Horseman of Al-Yemen', and 'Crier of the clan of Zubeyd'.

الرَّحْمَنُ فِي رُبْعِ الْأَبْرَارِ كَانَ إِذَا رَأَى عُمَرُ بْنُ الْخَطَّابِ مَعْدِيكَرِبَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي خَلَقَنَا وَخَلَقَ عَمْرًا وَكَانَ كَثِيرًا مَا يَسْأَلُ عَنْ غَارَاتِهِ فَيَقُولُ قَدْ نَحَا سَيْفُ عَلِيٍّ الصَّنَائِعَ وَمَعَ مُبَارَزَتِهِ جَذَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَ وَ الْمِنْدِيلُ فِي عُنُقِهِ حَتَّى أَسْلَمَ وَ كَانَ أَكْثَرُ فَتُوحِ الْعَجَمِ عَلَى يَدَيْهِ.

Al-Zamakhshari in (the book) 'Rabie Al-Abrar' – 'When Umar Bin Al-Khattab saw Ma'dikarb, he said, 'The Praise is for Allah^{-azwj} Who Created us and Created Amro'. And a lot of time he was asked about his raids, so he said, 'The sword of Ali^{-asws} obliterated the planning and with his^{-asws} duels'. Amir Al-Momineen^{-asws} pulled him, and the towel was in his neck, until he submitted. And there was a lot of victories against the non-Arabs upon his^{-asws} hands".¹⁹

¹⁹ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{asws}, Ch 106 H 14 a

APPENDIX II:

Additional Ahadith related to Battle of Hunayn

شيء، تفسير العياشي عن سماعة عن أبي عبد الله أو أبي الحسن ع قال: ذكر أحدهما أن رجلاً دخل على رسول الله ص يوم غنيمه حنين وكان يُعطي المؤلفة فلوهم يُعطي الرجل منهم مائة راجلة ونحو ذلك وقسم رسول الله ص حيث أمر

Tafseer Al-Ayyashi – ‘From Sama’at,

‘From Abu Abdullah^{-asws} or Abu Al-Hassan^{-asws} having said: ‘One of the two^{-asws} mentioned that a man came to Rasool-Allah^{-saww} on the day of the war booty of Hunayn, and he^{-saww} was giving to **the ones (recently) inclined of their hearts (to Al-Islam) [9:60]**, giving to the man from them one hundred rides and approximate to that, and Rasool-Allah^{-saww} distributed wherever he^{-saww} had been Commanded to (by Allah^{-azwj}).

فأتاه ذلك الرجل قد أزعج الله قلبه و ران عليه فقال له ما عدلت حين قسمت فقال له رسول الله ص وبلك ما تقول ألا ترى قسمت الشاة حتى لم يبق معي شاة أو لم أقسم البقر حتى لم يبق معي بقرة واجدة أو لم أقسم الإبل حتى لم يبق معي بعير واحد

He^{-saww} gave to that man whose heart Allah^{-azwj} had Deflected and overwhelmed upon it, but he said, ‘You^{-saww} have not been fair when you^{-saww} apportioned’. Rasool-Allah^{-saww} said to him: ‘Woe be unto you! What are you saying: ‘Don’t you see I^{-saww} have distributed the sheep until there does not remain with me^{-saww} even one sheep? Or have I^{-saww} not distributed the cows until there does not remain with me^{-saww} even one cow? Or have I^{-saww} not distributed the camels until there does not remain with me even one camel?’

فقال بغض أصحابه له اتركنا يا رسول الله حتى نضرب عنق هذا الخبيث فقال لا هذا يخرج في قوم يقرءون القرآن لا يجوز تراقيهم بلى قاتلهم غيره.

One of his^{-saww} companions to him^{-saww}, ‘Leave us, O Rasool-Allah^{-saww} until we strike the neck of this wicked one’. He^{-saww} said: ‘This one has gone out among his people reciting the Quran, not exceeding their ways, but other than me^{-saww} (Allah^{-azwj}) killed him’²⁰.

إبانة ابن بطة و فضائل أحمد في خبر عن عكرمة عن ابن عباس قال و لقد عاتب الله أصحاب محمد ص في غير آي من القرآن و ما ذكر عليا إلا بخير و ذلك نحو قوله و لقد نصركم الله ببدر و أنتم أدلة و قوله تعالى و يوم حنين إذ أعجبتكم كثيركم الآية و قوله تعالى في آية المناجاة فإذا لم تفعلوا و تاب الله عليكم.

(The book) ‘Ibanah’ of Ibn Battah, and (the book) ‘Fazaail’ of Ahmad, in a Hadeeth from Ikrimah (Bin Abu Jahl), from Ibn Abbas who said,

‘Allah^{-azwj} has Faulted the companions of Muhammad in other (places), i.e. from the Quran, and did not Mention Ali^{-asws} except with goodness, and that is around His^{-azwj} Words: **When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122 And Allah Helped you at Badr when you were humble, [3:123];** and Words of the Exalted: **and the day of (battle of) Hunayn when your**

²⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 28 H 8

great numbers fascinated you [9:25] – the Verse; and Words of the Exalted in the Verse of the imprecation (Mubahila): **So when you did not do so, and Allah Turned to you. [58:13]**"²¹

قَالَ وَ رَوَى نَصْرُ بْنُ مُزَاهِمٍ عَنْ يَحْيَى بْنِ يَغْلَى عَنْ صَبَّاحِ الْمُزَنِّيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنْ زَيْدِ بْنِ أَبِي رَجَاءٍ عَنْ أَسْمَاءَ بِنِ حَكِيمِ الْفَزَارِيِّ قَالَ: كُنَّا بِصِفِّينَ مَعَ عَلِيٍّ تَحْتَ رَايَةِ عَمَّارِ بْنِ يَاسِرٍ ارْتِفَاعِ الصُّخَى وَ قَدْ اسْتَظَلَّلْنَا بِرِدَائِهِ أَحْمَرٍ إِذْ أَقْبَلَ رَجُلٌ فَقَالَ أَيُّكُمْ عَمَّارُ بْنُ يَاسِرٍ فَقَالَ أَنَا عَمَّارُ قَالَ أَبُو الْيَقْظَانَ قَالَ نَعَمْ قَالَ إِنَّ لِي إِلَيْكَ حَاجَةً فَأَنْطِقْ بِهَا سِرًّا أَوْ عَلَانِيَةً قَالَ اخْتَرْتُ لِنَفْسِكَ أَيُّهُمَا شِئْتَ قَالَ لَا بَلْ عَلَانِيَةً قَالَ فَأَنْطِقْ

He said, 'And it is reported by Nasr Bin Muzahim, from Yahya Bin Ya'la, from Sabbah Al Muzanny, from Al Haris Bin Haseyra, from Zayd Bin Abu Raja'a, from Asma'a Bin Hakeem Al Fuzari who said,

'We were are Siffeen with Ali^{-asws} beneath the flag of Ammar Bin Yasser, at the rising of the brightness (of the day), and we were shade by a red cloak, when a man came and said, 'Which one of you is Ammar Bin Yasser?' He said, 'I am Ammar'. He said, 'Abu Al-Yaqzan?' He said, 'Yes'. He said, 'There is a need for me to you, so I can either speak with it privately or openly'. He said, 'Choose for yourself whichever of the two you like'. He said, 'No, but openly'. He said, 'Talk!'

قَالَ إِنِّي خَرَجْتُ مِنْ أَهْلِي مُسْتَبْصِرًا فِي الْحَقِّ الَّذِي نَحْنُ عَلَيْهِ لَا أَشْكُ فِي ضَلَالَةِ هَؤُلَاءِ الْقَوْمِ وَ أَنَّهُمْ عَلَى الْبَاطِلِ فَلَمْ أَزَلْ عَلَى ذَلِكَ مُسْتَبْصِرًا حَتَّى لَيْلَتِي هَذِهِ فَإِنِّي رَأَيْتُ فِي مَقَامِي هَذَا تَقْدَمُ مُنَادِينَا فَقَامَ وَ أَدْنَى وَ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ نَادَى بِالصَّلَاةِ وَ الْفَلَاحِ وَ نَادَى مُنَادِيَهُمْ بِمِثْلِ ذَلِكَ

He said, 'I came out from my family insightful regarding the truth which we are upon. I had no doubt regarding the straying of these people, and they are upon the falsehood. I have not ceased to be insightful upon that until this night of mine, for I saw a flag in this position of mine, a caller came out calling out to us. He stood and proclaimed Azaan, and testified that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and called for the Salat, and the success, and their caller called them with similar to that.

ثُمَّ أُفِيضَتِ الصَّلَاةُ فَصَلَّيْنَا صَلَاةً وَاحِدَةً وَ تَلَوْنَا كِتَابًا وَاحِدًا وَ دَعَوْنَا دَعْوَةً وَاحِدَةً وَ رَسُولُنَا وَاحِدٌ فَأَذْرَكُنِي الشُّكُّ فِي لَيْلَتِي هَذِهِ فَبِتُّ بَلِيلَةً لَا يَعْلَمُهَا إِلَّا اللَّهُ حَتَّى أَصْبَحْتُ فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ هَلْ لَقِيتَ عَمَّارَ بْنَ يَاسِرٍ قُلْتُ لَا قَالَ فَالْقَةُ فَأَنْظُرْ مَا يَقُولُ لَكَ فَاتَّبَعُهُ فَجِئْتُكَ لِذَلِكَ

Then Salat was established (by Iqamah), and we prayed one (and the same) Salat, and we are reciting one Book, and calling one call, and our Rasool^{-saww} is one. So, the doubt came across me during this night of mine, and I spent the night, no one knows how except Allah^{-azwj}, until it was morning. Then I came to Amir Al-Momineen^{-asws} and mentioned that to him^{-asws}. He^{-asws} said: 'Have you met Ammar Bin Yasser?' I said, 'No'. He^{-asws} said: 'Meet him, and consider what he is saying to you'. I followed him^{-asws} and came to you for that'.

فَقَالَ عَمَّارٌ تَعْرِفُ صَاحِبَ الرَّايَةِ السَّوْدَاءِ الْمُقَابِلَةِ لِي وَ أَوْمَأَ إِلَى رَايَةِ عَمْرِو بْنِ الْعَاصِ فَاتَّلَتْهَا مَعَ رَسُولِ اللَّهِ ص مَرَاتٍ وَ هَذِهِ الرَّابِعَةُ فَمَا هِيَ بِخَيْرٍ مِنْ وَ لَا أَتَرَاهُنَّ بَلْ هِيَ شَرُّهُنَّ وَ أَفْجُرُهُنَّ أَ شَهِدْتُ بَدْرًا وَ أُحُدًا وَ يَوْمَ حَنْيْنٍ أَوْ شَهِدَهَا أَبُ لَكَ فَيُخْبِرُكَ لَكَ قَالَ لَا

Ammar said, 'Do you know the bearer of the black flag facing me^{-asws}?', and he gestured to a flag of Amro Bin Al-Aas. I had fought it at times with Rasool-Allah^{-saww}, and these here are (people of) Rabie. Neither are they the best of them, nor am I the most righteous of them,

²¹ Bihar Al Anwaar – V 38, The book of History – Amir Al Momineen^{asws}, Ch 69 H 5 a

but it (black flag) is their most evil and most immoral. I witnessed Badr, and Ohad, and day of Hunayn, or is there a father of yours who had witnessed it and he can inform it to you?' He said, 'No'.

قَالَ فَإِنَّ مَرَائِزَنَا الْيَوْمَ عَلَى مَرَائِزِ رَايَاتِ رَسُولِ اللَّهِ ص يَوْمَ بَدْرٍ وَ يَوْمَ أُحُدٍ وَ يَوْمَ حُنَيْنٍ وَ إِنَّ مَرَائِزَ هَؤُلَاءِ عَلَى مَرَائِزِ رَايَاتِ الْمُشْرِكِينَ مِنَ الْأَحْزَابِ فَهَلْ تَرَى هَذَا الْعَسْكَرَ وَ مَنْ فِيهِ وَ اللَّهُ لَوَدِدْتُ أَنَّ جَمِيعَ مَنْ أَقْبَلَ فِيهِ مَعَ مُعَاوِيَةَ يَمُنُّ يُرِيدُ قِتَالَنَا مُقَارِفًا لِلَّذِي نَحْنُ عَلَيْهِ كَانُوا خُلُقًا وَاحِدًا فَقَطَعْتُهُ وَ دَخَنْتُهُ

He said, 'Surely our position today is upon the position of Rasool-Allah^{-saww} on the day of Badr, and day of Ohad, and day of Hunayn, and their position is upon a position of the flags of the Polytheists from the confederates. Do you see this army and the ones in it? By Allah^{-azwj}! I would love it if the entirety of the ones in it with Muawiya, from the ones who want to fight us, to separate to that which we are upon, they would be one creature, and I would cut it and slaughter it.

وَ اللَّهُ لَدِمَائِهِمْ جَمِيعًا أَحَلُّ مِنْ دَمِ غُصْفُورٍ أ تَرَى دَمَ غُصْفُورٍ حَرَامًا قَالَ لَا بَلْ حَلَالٌ قَالَ فَإِنَّهُمْ حَلَالٌ كَذَلِكَ أ تَرَانِي بَيِّنْتُ قَالَ قَدْ بَيَّنْتُ قَالَ فَاحْزَنْ أَيْ ذَلِكَ أَحْبَبْتُ فَأَنْصَرَفَ الرَّجُلُ

By Allah^{-azwj}! Their blood in their entirety is more permissible than the blood of a sparrow. Do you see the blood of the sparrow as being prohibited?' He said, 'No, but (it is) permissible. He said, 'So, they are (also) permissible like that. Do you see me to have clarified it?' He said, 'You have clarified'. He said, 'Choose whichever of that you love'. Then man left.

فَدَعَاهُ عَمَّارٌ ثُمَّ قَالَ سَيَضْرِبُونَكُمْ بِأَسْيَافِهِمْ حَتَّى يَرْتَابَ الْمُبْطِلُونَ مِنْكُمْ فَيَقُولُوا لَوْ لَمْ يَكُونُوا عَلَى حَقٍّ مَا ظَهَرُوا عَلَيْنَا وَ اللَّهُ مَا هُمْ مِنَ الْحَقِّ عَلَى مَا يُقَدِّرِي عَيْنٌ ذُبَابٍ وَ اللَّهُ لَوْ ضَرَبُونَا بِأَسْيَافِهِمْ حَتَّى يُبْلِغُونَا سَعَفَاتِ هَجَرَ لَعَلِمْنَا أَنَّا عَلَى حَقٍّ وَ أَهْمَ عَلَى بَاطِلٍ.

Ammar called him, then said, 'We will soon be striking you with their swords until the false ones from you doubt, and they said, 'If they had not been upon the truth, they would not have prevailed upon us'. By Allah^{-azwj}! They are not upon the truth even what could be a speech upon an eye of a fly. By Allah^{-azwj}! If they were to strike us with their swords until we reach the branches of the palm tree, we would still know we are upon truth and they are upon falsehood".²²

حَدَّثَ أَبُو عَوَانَةَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَقَّانَ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ مَنْدَلِ بْنِ عُلَيْيٍّ عَنْ إِسْمَاعِيلَ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ شِمْرٍ عَنْ أَبِي الصَّحَّاحِ الْأَنْصَارِيِّ قَالَ: كَانَ عَلَى مُقَدِّمَةِ جَيْشِ النَّبِيِّ ص يَوْمَ حُنَيْنٍ عَلِيٌّ ع فَقَالَ النَّبِيُّ ص وَدِدْتُ أَنَّ عَلِيًّا قَالَ مَنْ دَخَلَ الرَّجُلَ [الرَّحْلُ] فَهُوَ آمِنٌ

It is narrated by Abu Awanah, from Al-Hassan Bin Ali Bin Affan, from Muhammad Bin Al Salt, from Mandal Bin Ali^{-asws}, from Ismail Bin Ziyad, from Ibrahim Bin Shimr, from Abu Al Zahhak Al Ansary who said,

'On the day of Hunayn, in charge upon the vanguard of the army of the Prophet^{-saww} was Ali^{-asws}. The Prophet^{-saww} said: 'I^{-saww} would love it if Ali^{-asws} were to say: 'One who enters the shelter, he would be safe'".

²² Bihar Al Anwaar – V 32, The book of Fitna (Strife) And Ordeals, Ch 12 H 424

قَالَ فَقَالَ عَلِيٌّ مَنْ دَخَلَ الرَّحْلَ [الرَّحْلُ] فَهُوَ آمِنٌ قَالَ فَصَحَّكَ جِبْرِئِيلُ فَقَالَ النَّبِيُّ ص قَالَ أَبُو عَوَانَةَ وَ ذَكَرَ حَدِيثاً لَمْ أَحْفَظْهُ ثُمَّ قَالَ قَالَ عَلِيٌّ ع وَ قَدْ بَلَغَ مِنْ أَمْرِي مَا يُجِيبُنِي جِبْرِئِيلُ فَقَالَ رَسُولُ اللَّهِ ص نَعَمْ وَ هُوَ جِبْرِئِيلُ يُجِيبُكَ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى.

He (the narrator) said, 'Ali^{-asws} said: 'One who enters the shelter, he is safe!' Jibraeel^{-as} laughed, and the Prophet^{-saww} said'. Abu Awanah said, and mentioned the Hadeeth, I have not preserved it. Then he said, 'Ali^{-asws} said: 'And I^{-asws} have delivered from my^{-asws} orders what Jibraeel^{-as} had answered me^{-asws}. Rasool-Allah^{-saww} said: 'Yes, and he^{-as} is Jibraeel^{-as} answering you^{-asws} from Allah^{-azwj} Blessed and Exalted''.²³

المناقب لابن شهر آشوب روى أبو بكر بن مردويه في المناقب و أبو إسحاق الثعلبي في تفسيره و أبو عبد الله بن مائدة في المعرفة و أبو عبد الله الطنيزي في الخصائص و الخطيب في الأربعين و أبو أحمد الجرجاني في تاريخ جرجان رَدَّ الشَّمْسُ لِعَلِيٍّ ع وَ لِأَبِي بَكْرٍ الْوَرَّاقِ كِتَابُ طُرُقٍ مَنْ رَوَى رَدَّ الشَّمْسِ وَ لِأَبِي عَبْدِ اللَّهِ الْجُعَلِ مُصَنَّفٌ فِي جَوَازِ رَدِّ الشَّمْسِ وَ لِأَبِي الْقَاسِمِ الْحُسَيْنِيِّ مَسْأَلَةٌ فِي تَصْحِيحِ رَدِّ الشَّمْسِ وَ تَرْغِيمِ النَّوَاصِبِ الشَّمْسِ وَ لِأَبِي الْحَسَنِ شَادَانَ كِتَابُ بَيَانِ رَدِّ الشَّمْسِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ ذَكَرَ أَبُو بَكْرٍ الشَّيْبَانِيُّ فِي كِتَابِهِ بِالْإِسْنَادِ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ الْبَصْرِيِّ عَنْ أُمِّ هَانِيٍّ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – It is reported by Abu Bakr Bin Mardawayh in 'Al Manaqib', and Abu Is'haq Al Sa'alby in his Tafseer, and Abdu Abdullah Bin Mandah in 'Al Ma'rifa', and Abu Abdullah Al Natanzy in 'Al Khasaais', and Al Khateeb in 'Al Arbaeen', and Abu Ahmad Al Jurjany in 'Tareekh Jurjan Radd Al Sham Li Ali^{-asws}', and Abu Bakr Al Waraq in ways of the ones reporting the return of the sun, and of Abu Abdullah Al Ju'al, compiler of 'Fi Jawaz Radd Al Shams', and of Abu Al Qasim Al Haskany, 'Mas'ala Fi Tasheeh Radd Al Shams and 'Targheeb Al Nawasib Al Shams, and of Abu Al-Hassan Shazan in 'Kitab Bayan Radd Al Shams to Amir Al-Momineen^{-asws}, and it is mentioned by Abu Bakr Al Shirazi in his book with the chains from Shu'ba, from Qatadah, from Al-Hassan Al Basry, from Umm Hany,

هَذَا الْحَدِيثُ مُسْتَوْتٌ ثُمَّ قَالَ قَالَ الْحَسَنُ عَقِيبَ هَذَا الْحَبَرِ وَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ آيَتَيْنِ فِي ذَلِكَ قَوْلُهُ تَعَالَى وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ سُكُوراً بِغَنِي هَذَا يَخْلُفُ هَذَا لِمَنْ أَرَادَ أَنْ يَذْكُرَ فَرَضاً نَسِيَهُ أَوْ نَامَ عَلَيْهِ أَوْ أَرَادَ سُكُوراً

'This is the collective'. Then said, 'Al-Hassan Aqeeb said, 'This is the Hadeeth, and Allah^{-azwj} Mighty and Majestic Revealed two Verses. Words of the Exalted: **And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62]**, meaning this succeeds this for the one who wants to be reminded of an Obligation he has forgotten, or slept from it, or he wants to thank.

وَ أَنْزَلَ أَيْضاً يَكُونُ اللَّيْلُ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَ ذَكَرَ أَنَّ الشَّمْسَ رُدَّتْ عَلَيْهِ مِرَاراً الَّذِي رَوَاهُ سَلْمَانُ وَ يَوْمَ الْبَسَاطِ وَ يَوْمَ الْحُنْدَقِ وَ يَوْمَ حَنْتَنِ وَ يَوْمَ خَيْبَرَ وَ يَوْمَ فَرْقِيسِيَا [فَرْقِيسِيَا] وَ يَوْمَ بَرَاثَا [بَرَاثَا] وَ يَوْمَ الْعَاضِرِيَّةِ وَ يَوْمَ التَّهْرَوَانِ وَ يَوْمَ بَيْعَةِ الرِّضْوَانِ وَ يَوْمَ صَيِّئٍ وَ فِي التَّجَفِّ وَ فِي بَنِي مَازِيرٍ وَ بِوَادِي الْعَقِيقِ وَ بَعْدَ الْحُدِّ

And He^{-azwj} Revealed as well: **He Created the skies and the earth by the Truth. He Wraps the night upon the day, [39:5]**, and he mentioned that the sun returned to him^{-asws} repeatedly, which is reported by Salman^{-ra}, and on the day of Al-Bisat, and the Day of Al-Khandaq, and the day of Hunayn, and the day of Khyber, and the Day of Qarqisiya, and the Day of Barasa, and the Day of Al-Ghaziriya, and the Day of Al-Naharwan, and the Day of the allegiance of the Pleasure, and the Day of Siffeen, and in Al-Najaf, and among the clan of Mazir, and in the valley Al-Ateeq, and after Ohad.

²³ Bihar Al Awaar – V 39, The book of History – Amir Al Momineen^{-asws}, Ch 76 H 10 n

وَرَوَى الْكُلَيْبِيُّ فِي الْكَافِي أَنَّهَا رَجَعَتْ بِمَسْجِدِ الْفَضِيحِ مِنَ الْمَدِينَةِ وَأَمَّا الْمَعْرُوفُ فَمَرَّتَانِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَاتِهِ بِبَابِلَ

And it is reported by Al-Kulayni in Al-Kafi it returned at Masjid Al-Fazeekh from Al-Medina. And as for the well-known, it is twice during the lifetime of the Prophet^{-saww} Al-Kara'a Al-Ghameem, and after him^{-saww} at Babel.

فَأَمَّا فِي خَالِ حَيَاتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَوَتْهُ أُمُّ سَلَمَةَ وَاسْمَاءُ بِنْتُ عُمَيْسٍ وَجَابِرُ الْأَنْصَارِيِّ وَأَبُو ذَرٍّ وَابْنُ عَبَّاسٍ وَالْخُدْرِيُّ وَأَبُو هُرَيْرَةَ وَالصَّادِقُ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَلَيْهِ الْوَحْيُ وَجَاءَ عَلِيٌّ ع وَهُوَ عَلَى ذَلِكَ الْحَالِ

As for during the state of his^{-saww} lifetime, it is what is reported by Umm Salama^{-ra} and Asma Bint Umeys, and Jabir Al-Ansari, and Abu Zarr^{-ra}, and Ibn Abbas, and Al-Khudri, and Abu Hureyra, and Al-Sadiq^{-asws} that Rasool-Allah^{-saww} had prayed at Kara'a Al-Ghameem. When he^{-saww} performed Salat, the Revelation descended unto him^{-saww}, and Ali^{-asws} came while he^{-saww} was upon that state.

فَأَسْنَدَهُ إِلَى ظَهْرِهِ فَلَمْ يَزَلْ عَلَى تِلْكَ الْحَالِ حَتَّى غَابَتِ الشَّمْسُ وَ الْقُرْآنُ يَنْزِلُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَا عَلِيُّ صَلَّيْتَ قَالَ لَا وَ قَصَّ عَلَيْهِ فَقَالَ ادْعُ لِرَبِّكَ اللَّهُ عَلَىكَ الشَّمْسُ فَسَأَلَ اللَّهُ فَرُدَّتْ عَلَيْهِ الشَّمْسُ بَيَاضًا نَقِيَّةً.

He^{-asws} rested him^{-saww} to his^{-asws} back, and he^{-saww} did not cease to be upon that state until the sun had set, and the Quran was being Revealed unto the Prophet^{-saww}. When the Revelation was completed, he^{-saww} said: 'O Ali^{-asws}! Have you^{-asws} prayed?' He^{-asws} said: 'No', and he^{-asws} narrated the story to him^{-saww}. He^{-saww} said: 'Supplicate for Allah^{-azwj} to Return the sun to you^{-asws}'. So, he^{-asws} asked Allah^{-azwj} and the sun returned to him^{-asws}, bright, pure".²⁴

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ وَخَدُوا اللَّهَ عَزَّ وَ جَلَّ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَهِدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ هُمْ فِي ذَلِكَ شُكَّاكَ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمَّدٌ (صلى الله عليه وآله)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [9:60] and those whose hearts incline (to the Truth). He^{-asws} said: 'They were a people professing to the Oneness of Allah^{-azwj} Mighty and Majestic, and they kept away from worshipping's the ones besides Allah^{-azwj}, and they testified that there is no god except for Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}, and there were doubtful regarding part of what Muhammad^{-saww} came with.

فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ (صلى الله عليه وآله) أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَ الْعَطَاءِ لِكَيْ يَحْسَنَ إِسْلَامَهُمْ وَ يَتَّبِعُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقْرَبُوا بِهِ وَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سَفْيَانَ بْنُ حَرْبٍ وَ عُيَيْنَةُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ

²⁴ Bihar Al Anwaar – V 41, The book of History – Amir Al Momineen^{-asws}, Ch 109 H 10 a

So Allah^{-azwj} Mighty and Majestic Commanded His^{-azwj} Prophet^{-saww} that he^{-saww} should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah^{-saww} was kind to their chiefs of the Arabs from Quraysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and Uayyana Bin Huswayn Al-Fazary and the likes of them from the people.

فَغَضِبَتِ الْأَنْصَارُ وَاجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبادَةَ فَأَنْطَلَقَ بِهِمْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) بِالْجُعْرَانَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَتَأْذُنِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنْ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئاً أَنْزَلَهُ اللَّهُ رَضِينَا وَإِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ

So, the Helpers (Ansaar) were angered and gathered to Sa'ad Bin Ubada. So, he went with them to Rasool-Allah^{-saww} with Al-Ji'rana and he said, 'O Rasool-Allah^{-saww}! Would you permit me regarding the speech?' So he^{-saww} said: 'Yes'. So, he said, 'If this matter from this wealth was such which you^{-saww} have distributed between your^{-saww} people, a Revelation from Allah^{-azwj}, we are pleased, and if it was other than that, we are not pleased'.

قَالَ زُرَّارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا مَعْشَرَ الْأَنْصَارِ أَكُلُّكُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ فَقَالُوا سَيِّدُنَا اللَّهُ وَ رَسُولُهُ ثُمَّ قَالُوا فِي الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ

Zurara (the narrator) said, 'And I heard Abu Ja'far^{-asws} saying: 'So Rasool-Allah^{-saww} said: 'O group of the Helpers! Are all of you upon the words of your chief Sa'ad?'. So they said, 'Our chief is Allah^{-azwj} and His^{-azwj} Rasool^{-saww}!'. Then they said during the third (reiteration), 'We are upon the like of his words and his view'.

قَالَ زُرَّارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ فَحَطَّ اللَّهُ نُورَهُمْ وَ فَرَضَ اللَّهُ لِلْمُؤَلَّفَةِ فُلُوحَهُمْ سَهْماً فِي الْقُرْآنِ .

Zurara (the narrator) said, 'So I heard Abu Ja'far^{-asws} saying: 'So Allah^{-azwj} Diminished their light and Allah^{-azwj} Imposed a share to be for the ones of distorted hearts, in the Quran'.²⁵

حُمَيْدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدِّهْقَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بِنَاعِ السَّابِرِيِّ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ (عليه السلام) يَوْمَ حُنَيْنٍ أَرْبَعِينَ.

Humeyd Bin Ziyad, from Ubeydullah Bin Ahmad Al-Dahqaan, from Ali Bin Al-Hassan Al-Tatary, from Muhammad Bin Ziyad Al-Sabiry, from Ajlaan Abu Salih who said:

'I heard Abu Abdullah^{-asws} saying: 'Ali^{-asws} Bin Abu Talib^{-as} killed forty by his^{-asws} hands on the Day of Hunayn'.²⁶

²⁵ Al Kafi V 2 – The Book Of Belief and Disbelief CH 176 H 2

²⁶ Al-Kafi, vol. 8, H. 15013

قَالَ فَخَيَّرَنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ يَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئاً وَ ضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُدْبِرِينَ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ أَتَدْرِي مِنَ الْمُؤْمِنُونَ الَّذِينَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ فِي هَذَا الْمَوْضِعِ

(An extract from a long Hadith) He said, 'Inform me about Words of the Mighty and Majestic: **and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26].** Do you know who the Momineen are, those whom Allah^{-azwj} Mighty and Majestic has Intended in this place?'

قَالَ قُلْتُ لَا قَالَ إِنَّ النَّاسَ اهْزَمُوا يَوْمَ حُنَيْنٍ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ص إِلَّا سَبْعَةٌ مِنْ بَنِي هَاشِمٍ عَلِيٌّ ع يَضْرِبُ بِسَيْفِهِ وَ الْعَبَّاسُ أَخَذَ بِلِجَامِ بَعْلَةِ النَّبِيِّ ص وَ الْحُمْسَةُ مُحْدِقُونَ بِالنَّبِيِّ ص خَوْفاً مِنْ أَنْ يَنَالَهُ سِلَاحُ الْكُفَّارِ حَتَّى أَعْطَى اللَّهُ تَبَارَكَ وَ تَعَالَى رَسُولَهُ ع الظَّفَرَ

He (the narrator) said, 'I said, 'No'. He said, 'The people had been defeated on the day of (battle of) Hunayn. There did not remain anyone with the Prophet^{-saww} except for seven from the clan of Hashim^{-as}. Ali^{-asws} was striking with his^{-asws} sword, and Al-Abbas was holding a rein of the mule of the Prophet^{-saww}, and the five were staring at the Prophet^{-saww} from him^{-saww} being afflicted by a weapon of the Kafirs, until Allah^{-azwj} Blessed and Exalted Granted the victory to His^{-azwj} Rasool^{-saww}.

عَنِ الْمُؤْمِنِينَ فِي هَذَا الْمَوْضِعِ عَلِيّاً ع وَ مَنْ حَضَرَ مِنْ بَنِي هَاشِمٍ فَمَنْ كَانَ أَفْضَلَ أَمْ كَانَ مَعَ النَّبِيِّ ص وَ تَزَلَّتِ السَّكِينَةُ عَلَى النَّبِيِّ ص وَ عَلَيْهِ أَمْ مَنْ كَانَ فِي الْغَارِ مَعَ النَّبِيِّ ص لَمْ يَكُنْ أَهْلاً لِتُرُوتِهَا عَلَيْهِ

He^{-azwj} Meant by the '**Momineen**' in this place, Ali^{-asws} and the ones who were present with the Prophet^{-saww}, from the clan of Hashim^{-as}. So, who was superior/ And who was with the Prophet^{-azwj} and the tranquillity descended unto the Prophet^{-saww} and upon him^{-asws}, of the one who was in the cave with the Prophet^{-saww}? And he was not rightful to it to descend upon him.

يَا إِسْحَاقُ مَنْ أَفْضَلُ مَنْ كَانَ مَعَ النَّبِيِّ ص فِي الْغَارِ أَمْ مَنْ نَامَ عَلَى مِهَادِهِ وَ وَقَاهُ بِنَفْسِهِ حَتَّى تَمَّ لِلنَّبِيِّ ص مَا عَزَمَ عَلَيْهِ مِنَ الْهَجْرَةِ- إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ نَبِيَّهُ ص أَنْ يَأْمُرَ عَلِيّاً ع بِالتَّوَكُّلِ عَلَى فِرَاشِهِ وَ وَقَاتِهِ بِنَفْسِهِ

O Is'haq! Who is superior? The one was with the Prophet^{-saww} in the cave or the one who slept upon his^{-saww} bed and saved him^{-saww} by himself^{-asws} until it was completed for the Prophet^{-saww} what he^{-saww} had determined upon, from the emigration? Allah^{-azwj} Blessed and Exalted Commanded His^{-azwj} Prophet^{-saww} to instruct Ali^{-asws} with the sleeping upon his^{-saww} bed and save him^{-asws} by himself^{-asws}.

فَأَمَرَهُ بِذَلِكَ فَقَالَ عَلِيٌّ ع أَسَلِّمُ يَا نَبِيَّ اللَّهِ قَالَ نَعَمْ قَالَ سَمِعَا وَ طَاعَا ثُمَّ أَتَى مَضْجَعَهُ وَ تَسَحَّى بِتَوْبِهِ وَ أَخَذَ الْمُشْرِكُونَ بِهِ لَا يَشْكُونَ فِي أَنَّهُ النَّبِيُّ ص وَ قَدْ أَجْمَعُوا أَنْ يَضْرِبُوهُ مِنْ كُلِّ بَطْنٍ مِنْ قُرَيْشٍ رَجُلٌ ضَرْبَةً لَعَلَّ يُطَالِبُ الْهَاشِمِيِّونَ بِدَمِهِ وَ عَلِيٌّ ع يَسْمَعُ مَا الْقَوْمُ فِيهِ مِنَ التَّدْبِيرِ فِي تَلْفِ نَفْسِهِ

He^{-saww} instructed him^{-asws} with that. Ali^{-asws} said: 'Will you^{-saww} be safe, O Prophet^{-saww} of Allah^{-azwj}? He^{-saww} said: 'Yes'. He^{-asws} said: 'Listening and obeying!' Then he^{-asws} went to his^{-saww} bed and covered with his^{-saww} cloth, and the Polytheists were staring at him^{-asws}, not doubting that he^{-asws} is the Prophet^{-saww}. And they had gathered to strike him^{-saww}, one man from every tribe

of Quraysh, striking at night, lest the Hashemites would seek his^{-saww} blood, and Ali^{-asws} was hearing what the group were discussing in from the planning in damaging him^{-asws}.....

قَالَ ثُمَّ افْتَرَقْنَا فَلَمْ نَجْتَمِعْ بَعْدَ ذَلِكَ حَتَّى قُبِضَ الْمَأْمُونُ.

He (the narrator) said, 'We separated, and we never gathered after that until Al-Mamoun died'' (An extract).²⁷

²⁷ Bihar Al Anwaar – V 49, The book of History – Ali Al Reza^{-asws}, Ch 15 H 2 a