

# **'Battle of Tabuk And Conspiracy of Al-Aqaba'**

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### Abbreviations:

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

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Ajal Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Battle of Tabuk and Conspiracy of Al-Aqaba’

### Summary:

The Battle of Tabuk was fought in Rajab 9 AH, near Gulf of Aqaba, it's the largest and the last military expedition during the lifetime of Rasool-Allah<sup>-saww</sup>. In response to the planning of the hypocrites to create mayhem in Medina in the absence of Rasool-Allah<sup>-saww</sup>, the Prophet<sup>-saww</sup> decided to leave Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> as his<sup>-saww</sup> successor in Medina.

و لما نزل النبي ص تبوك أقام بها شهرين و كان ما أخبر به النبي ص من بعث هرقل أصحابه و دنوه إلى أدنى الشام و عزمه على قتال النبي ص و المسلمين باطلا و بعث هرقل رجلا من غسان إلى النبي ص ينظر إلى صفته و علاماته و إلى حمرة في عينيه و إلى خاتم النبوة و سأل فإذا هو لا يقبل الصدقة فوعى أشياء من صفات النبي ص

And the Prophet<sup>-saww</sup> descended at Tabuk and stayed there for two months, and what the Prophet<sup>-saww</sup> had been informed of - (regarding) the sending of Hercules and his companions (to fight against Muslims), and his approaching to near Syria and his determination upon fighting the Prophet<sup>-saww</sup> and the Muslims - did not happen. (Instead) Hercules sent men from Gasaan to the Prophet<sup>-saww</sup> to look at his<sup>-saww</sup> description and his<sup>-saww</sup> signs and at the redness in his<sup>-saww</sup> eyes and at the seal of the Prophet-hood and ask that he<sup>-saww</sup> does not accept the charities. So, he (the reporter) retained (some) things from the attributes of the Prophet<sup>-saww</sup>.

ثم انصرف إلى هرقل فذكرها له فدعا هرقل قومه إلى التصديق به فأبوا عليه حتى خافهم على ملكه و أسلم هو سرا منهم و امتنع من قتال النبي ص فلم يؤذن النبي ص لقتاله فرجع قالوا.

Then he left to go to Hercules and mentioned them (these attributes) to him. Hercules called his people to the verification with it, but they refused to him until he scared them upon his kingdom; and he secretly became a Muslim and prohibited them from fighting the Prophet<sup>-saww</sup>, and the Prophet<sup>-saww</sup> did not permit to fight him, and returned back to Medina.<sup>1</sup>

However, when returning to Medina, a group of hypocrites tried to kill Rasool-Allah<sup>-saww</sup> through a narrow mountain passage called ‘Al-Aqaba’ without succeeding in their heinous attempt. This short article briefly touches upon both Battle of Tabuk and Conspiracy of Al-Aqaba.

<sup>1</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 29 H 27

During the preparation of Battle of Tabuk, the hypocrites planned to kill Rasool-Allah<sup>-saww</sup> at Al-Aqaba and Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> at Medina, but failed in both places and Allah<sup>-azwj</sup> Saved them<sup>-asws</sup>.

تفسير العياشي عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله إنما استزهم الشيطان ببعض ما كسبوا قال هم أصحاب العقبية.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

‘From Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]**, he<sup>-asws</sup> said: ‘They are the companions of Al-Aqaba’.<sup>2</sup>

## Background and Introduction:

الأمايلي للشيخ الطوسي أبو عمرو عن ابن عفة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن الأعمش عن عطية عن أبي سعيد الخدري قال: قال رسول الله ص لعلني بن أبي طالب ع في غزوة تبوك اخلفني في أهلي فقال علي ع يا رسول الله إني أكره أن تقول العرب خذل ابن عمه و تخلف عنه فقال أ ما ترضى أن تكون مني بمنزلة هارون من موسى قال بلى قال فاخلفني.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusy – Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al-Amsh, from Atiya, from Abu Saeed Al-Khudry who said,

‘Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> during the military expedition of Tabuk: ‘Take my<sup>-saww</sup> place among my<sup>-saww</sup> family’. Ali<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> dislike it that the Arabs would be saying, ‘He<sup>-asws</sup> abandoned his<sup>-asws</sup> cousin<sup>-saww</sup> and stayed behind from him<sup>-saww</sup>’. He<sup>-saww</sup> said: ‘But are you<sup>-asws</sup> not pleased that you<sup>-asws</sup> happen to be from me<sup>-saww</sup> at the status of Harun<sup>-as</sup> from Musa<sup>-as</sup>?’ He<sup>-asws</sup> said: ‘Yes’. He<sup>-saww</sup> said: ‘Then take my<sup>-saww</sup> place’.<sup>3</sup>

الأمايلي للشيخ الطوسي ابن الصلت عن ابن عفة عن علي بن محمد بن علي عن جعفر بن محمد بن عيسى عن عبد الله بن علي عن علي بن موسى عن أبيه عن جدّه عن آتائه عن علي ع قال: خلف رسول الله ص علياً في غزوة تبوك فقال يا رسول الله تخلفني بعدك قال أ لا ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي.

(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – Ibn Al-Salt, from Ibn Uqda, from Ali Bin Muhammad Bin Ali, from Ja’far Bin Muhammad Bin Isa, from Abdullah Bin Ali, from Ali Bin Musa, from his father, from his grandfather, from his forefathers,

‘From Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> appointed Ali<sup>-asws</sup> as Caliph during the military expedition of Tabuk. He<sup>-asws</sup> said: ‘O Rasool-Allah<sup>-saww</sup>! Are you<sup>-saww</sup> making me<sup>-asws</sup> a Caliph after you<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Are you<sup>-asws</sup> not pleased that you<sup>-asws</sup> happen to be from me<sup>-saww</sup> at the status of Harun<sup>-as</sup> from Musa<sup>-as</sup>, except that there will be no Prophet<sup>-saww</sup> after me<sup>-saww</sup>’.<sup>4</sup>

<sup>2</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 29 H 15

<sup>3</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 8

<sup>4</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 9

Rasool Allah<sup>-saww</sup> did not meet with the army of the King of Rome after months of waiting, and while returning to Medina, a failed attempt was made to assassinate Prophet<sup>-saww</sup> by the hypocrites when they tried to make the she-camel carrying Rasool Allah<sup>-saww</sup> to fall into a deep raven while crossing a narrow mountain pass at Al-Aqaba. The rest of the article is devoted to the incident. Interested readers can find more details in Bihar ul Anwaar, vol. 21 ([https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar\\_V21.pdf](https://hubeali.com/books/English-Books/BiharAlAnwaar/BiharAlAnwaar_V21.pdf))

## Conspiracy of assassinating Rasool-Allah<sup>-saww</sup> and Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>:

تفسير الإمام عليه السلام ج، الإحتجاج بالإسناد إلى أبي محمد العسكري ع قال: لقد زامت الفجرة الكفرة ليلة العقبية قتل رسول الله ص على العقبية و زام من بقي من مردة المنافقين بالمدينة قتل علي بن أبي طالب ع فما قدروا على مغالبة رجم حملهم على ذلك حسدهم لرسول الله ص في علي ع لما فخم من أمره و عظم من شأنه

Tafseer Imam (Hassan Al-Askari)<sup>-asws</sup>, (and the book) ‘Al-Ihtijaj’, by the chain going up to Muhammad Al-Askari<sup>-asws</sup> having said: “And the mischievous Kafirs (hypocrites) wished to kill Rasool-Allah<sup>-saww</sup> on the night of Al-Aqaba (at Al-Aqaba), and the remaining ones from the renegade hypocrites at Al-Medina wished to kill Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. But they were not able upon overcoming their Lord<sup>-azwj</sup> (Wish – to Protect them<sup>-asws</sup> both). That which carried them upon that was their envy to Rasool-Allah<sup>-saww</sup> regarding Ali<sup>-asws</sup> due to the grandness of his<sup>-asws</sup> matter and the greatness of his<sup>-asws</sup> glory.

من ذلك أنه لما خرج من المدينة و قد كان خلفه عليها و قال له إن جبرئيل أتاني و قال لي يا محمد إن علي الأعلی يُرؤك السلام و يقول لك يا محمد إما أنت تخرج و يُقيم علي أو يُقيم علي لا بد من ذلك فإن علياً قد نذبه لإحدى اثنتين لا يعلم أحد كنهه جلال من أطاعني فيهما و عظيم ثوابه عري

From that – When he<sup>-saww</sup> went out from Al-Medina, and he<sup>-saww</sup> had left him<sup>-asws</sup> behind upon it, said to him<sup>-asws</sup>: ‘Jibraeel<sup>-as</sup> came to me<sup>-saww</sup> and said to me: ‘O Muhammad<sup>-saww</sup>! The most Exalted Conveys the Greetings and is saying to you<sup>-saww</sup>: “O Muhammad<sup>-saww</sup>! Either you<sup>-saww</sup> go out and Ali<sup>-asws</sup> stays, or Ali<sup>-asws</sup> goes out and you<sup>-saww</sup> stay. It is a must from that, for Ali<sup>-asws</sup> has been Mandated with one of the two. No one knows the majesty of the one who obeys Me<sup>-azwj</sup> in these two (choices), and the greatness of its Rewards apart from Me<sup>-azwj</sup>”.

فلما خلفه أكثر المنافقون الأقوال فيه قالوا مله و ستمه و كره صحنه فتبعه علي ع حتى لحقه و قد وجد بما قالوا فيه

So, when he<sup>-saww</sup> left him<sup>-asws</sup> behind, most of the hypocrites taunted him<sup>-asws</sup> with regards to it and they said, ‘He<sup>-saww</sup> is fed up with him<sup>-asws</sup>, and is tired of him<sup>-asws</sup>, and dislikes his<sup>-asws</sup> company’. So, Ali<sup>-asws</sup> followed him<sup>-saww</sup> until he<sup>-asws</sup> met him, and he<sup>-asws</sup> had found (grief) from what they had said regarding him<sup>-asws</sup>.

فقال رسول الله ص ما أشخصك عن مراكك قال بلعني عن الناس كذا و كذا فقال له أ ما ترضى أن تكون مني بمنزلة هارون من موسى إلا أنه لا نبي بعدي

Rasool-Allah<sup>-saww</sup> said: ‘What made you<sup>-asws</sup> come back from your<sup>-asws</sup> position?’ He<sup>-asws</sup> said: ‘It reached me<sup>-asws</sup>, such and such from the people’. He<sup>-saww</sup> said to him<sup>-asws</sup>: ‘Are you<sup>-asws</sup> not pleased that you<sup>-asws</sup> happen to be from me<sup>-saww</sup> at the status of Haroun<sup>-as</sup> from Musa<sup>-as</sup>, except that there would be no Prophet<sup>-as</sup> after me<sup>-saww</sup>?’

فَانصَرَفَ عَلَيَّ إِلَى مَوْضِعِهِ فَدَبَّرُوا عَلَيَّ أَنْ يَقْتُلُوهُ وَ تَقَدَّمُوا فِي أَنْ يَخْفِرُوا لَهُ فِي طَرِيقِهِ خَفِيرَةً طَوِيلَةً بِقَدْرِ حَمْسِينَ ذِرَاعاً ثُمَّ غَطَّوْهَا بِخُصْرِ دِقَاقٍ وَ نَثَرُوا فَوْقَهَا يَسِيراً مِنَ التَّرَابِ بِقَدْرِ مَا غَطَّوْا وَجْهَ الْخُصْرِ

Ali<sup>-asws</sup> left to go (back) to his<sup>-asws</sup> place, and they (hypocrites) pondered on killing him<sup>-asws</sup>, and they preceded in digging a pit for him<sup>-asws</sup> (to fall into it) on his<sup>-asws</sup> way, a long pit of a measurement of fifty cubits. Then they covered it with palm leaves and spread some soil above it, by a measurement of what was required to cover up the face of the palm leaves.

وَ كَانَ ذَلِكَ عَلَى طَرِيقِ عَلِيٍّ الَّذِي لَا بُدَّ لَهُ مِنْ سُلُوكِهِ لِيَقَعَ هُوَ وَ دَابَّتُهُ فِي الْخَفِيرَةِ الَّتِي قَدْ عَمَّقُوهَا وَ كَانَ مَا حَوْلَ الْمَحْفُورِ أَرْضاً ذَاتَ حِجَارَةٍ دَبَّرُوا عَلَى أَنَّهُ إِذَا وَقَعَ مَعَ دَابَّتِهِ فِي ذَلِكَ الْمَكَانِ كَسَبُوهُ بِالْأَحْجَارِ حَتَّى يَقْتُلُوهُ

And that was upon the way of Ali<sup>-asws</sup> which was a must for him<sup>-asws</sup> from travelling it – so that he<sup>-asws</sup> and his<sup>-asws</sup> ride would fall into the pit which they had dug deep. And it was so that around the dugout was rocky ground, and they pondered upon that he<sup>-asws</sup>, when he<sup>-asws</sup> does fall along with his<sup>-asws</sup> ride into that place, they would pelt him<sup>-asws</sup> with the stones until they kill him<sup>-asws</sup>.

فَلَمَّا بَلَغَ عَلِيٌّ ع قُرْبَ الْمَكَانِ لَوَى فَرَسُهُ عُنُقَهُ وَ أَطَالَهُ اللَّهُ فَبَلَعَتْ جَحْفَلَتُهُ أُذُنَهُ وَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ حُفِرَ هَاهُنَا وَ دَبَّرَ عَلَيْكَ الْخُنْفُ وَ أَنْتَ أَعْلَمُ لَا تَمُرُّ فِيهِ

When Ali<sup>-asws</sup> reached near to the place, his<sup>-asws</sup> horse twisted its neck and Allah<sup>-azwj</sup> elongated it and it reached to his<sup>-asws</sup> ears, and it said, ‘O Amir Al-Momineen<sup>-asws</sup>! They have dug out over here and contrived a doom upon you<sup>-asws</sup> – and you<sup>-asws</sup> are more knowing that you<sup>-asws</sup> should not be passing therein’.

فَقَالَ لَهُ عَلِيٌّ ع حَزَاكَ اللَّهُ مِنْ نَاصِحٍ خَيْرًا كَمَا تُدَبِّرُ تَدْبِيرِي فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُخْلِيكَ مِنْ صُنْعِهِ الْجَمِيلِ وَ سَارَ حَتَّى شَارَفَ الْمَكَانَ فَتَوَقَّفَ الْفَرَسُ خَوْفًا مِنَ الْمُرُورِ عَلَى الْمَكَانِ

Ali<sup>-asws</sup> said to it: ‘May Allah<sup>-azwj</sup> Reward you for good advice. Just as you thought about me<sup>-asws</sup>, so Allah<sup>-azwj</sup> Mighty and Majestic would not let you be bereft of beautiful dealing’. And it went until it was by the place, and the horse paused, fearing from passing over the place.

فَقَالَ عَلِيٌّ ع سِرَّ بِإِذْنِ اللَّهِ سَالِمًا سَوِيًّا عَجِيبًا شَأْنُكَ بَدِيعًا أَمْرُكَ فِتْنَابَدَرْتَ الدَّابَّةُ إِذَا رُبُّكَ عَزَّ وَ جَلَّ قَدْ مَنَّ الْأَرْضَ وَ صَلَبَهَا وَ لَأَمْ حُفِرَهَا وَ جَعَلَهَا كَسَائِرِ الْأَرْضِ

Ali<sup>-asws</sup> said: ‘Pass, by the Permission of Allah<sup>-azwj</sup> the Exalted, safely correctly, incredible would be your state, adorable would be your matter!’ So, the animal kept moving (ahead), and Allah<sup>-azwj</sup> Mighty and Majestic had Hardened the ground and Solidified it and Repaired the pit and Made it to be like the rest of the ground (surrounding it).

فَلَمَّا جَاوَزَهَا عَلِيٌّ ع لَوَى الْفَرَسُ عُنُقَهُ وَ وَضَعَ جِحْفَلَتَهُ عَلَى أُذُنِهِ ثُمَّ قَالَ مَا أَكْرَمَكَ عَلَى رَبِّ الْعَالَمِينَ أَجَاذَكَ عَلَى هَذَا الْمَكَانِ الْخَاوِي فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع جَاذَكَ اللَّهُ بِهَذِهِ السَّلَامَةِ عَنْ تِلْكَ النَّصِيحَةِ الَّتِي نَصَحْتَنِي

When Ali<sup>-asws</sup> had crossed over it, the horse twisted its neck, and placed its mouth upon his<sup>-asws</sup> ears, then said, ‘How prestigious you<sup>-asws</sup> are upon the Lord<sup>-azwj</sup> of the worlds! He<sup>-azwj</sup> Made you<sup>-asws</sup> cross upon this empty place!’ Amir Al-Momineen<sup>-asws</sup> said: ‘Allah<sup>-azwj</sup> Reward you with the safety, for that advice which you advised me<sup>-asws</sup> with’.

ثُمَّ قَلَّبَ وَجْهَ الدَّابَّةِ إِلَى مَا يَلِي كَفَلَهَا وَ الْقَوْمُ مَعَهُ بَعْضُهُمْ كَانَ أَمَامَهُ وَ بَعْضُهُمْ خَلْفَهُ وَ قَالَ أَكْشِفُوا عَنْ هَذَا الْمَكَانِ فَكَشَفُوهُ عَنْهُ فَإِذَا هُوَ خَاوٍ وَ لَا يَسِيرُ عَلَيْهِ أَحَدٌ إِلَّا وَقَعَ فِي الْحُفْرَةِ فَأَظْهَرَ الْقَوْمُ الْفَرَجَ وَ التَّعَجُّبَ مِمَّا رَأَوْا

Then he<sup>-asws</sup> turned the face of the animal towards its rump, and the group was with him<sup>-asws</sup>, some of them were in front of him<sup>-asws</sup>, and some of them behind him<sup>-asws</sup>, and he<sup>-asws</sup> said: ‘Uncover from this place!’ So, they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. The people displayed the panic and astonishment from what they had seen.

فَقَالَ عَلِيٌّ ع لِلْقَوْمِ أَ تَدْرُونَ مَنْ عَمِلَ هَذَا قَالُوا لَا نَدْرِي قَالَ عَلِيٌّ ع لَكِنَّ فَرَسِي هَذَا يَدْرِي

Ali<sup>-asws</sup> said to the people: ‘Do you know who did this?’ They said, ‘We don’t know’. He<sup>-asws</sup> said: ‘But this horse of mine knows’.

يَا أَيُّهَا الْفَرَسُ كَيْفَ هَذَا وَ مَنْ دَبَّرَ هَذَا فَقَالَ الْفَرَسُ يَا أَمِيرَ الْمُؤْمِنِينَ إِذَا كَانَ اللَّهُ عَزَّ وَ جَلَّ يُرِيمُ مَا يَزُومُ جَهَّالُ الْخَلْقِ نَقَضَهُ أَوْ كَانَ يَنْقُضُ مَا يَزُومُ جَهَّالُ الْخَلْقِ إِزَامَهُ فَاللَّهُ هُوَ الْعَالِبُ وَ الْخَلْقُ هُمُ الْمَغْلُوبُونَ

Then he<sup>-asws</sup> said: ‘O you horse! How was this (done), and who masterminded this?’ So, the horse said, ‘O Amir Al-Momineen<sup>-asws</sup>! If it was such that Allah<sup>-azwj</sup> Mighty and Majestic Does what the ignorant people want undone, or He<sup>-azwj</sup> Undoes what the ignorant people want to be done, then Allah<sup>-azwj</sup>, He<sup>-azwj</sup> is the Conqueror, and they (people) are the defeated ones.

فَعَلَّ هَذَا يَا أَمِيرَ الْمُؤْمِنِينَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ إِلَى أَنْ ذَكَرَ الْعَشْرَةَ بِمَوَاطِئِ عَنْ أَرْبَعَةٍ وَ عَشْرِينَ هُمْ مَعَ رَسُولِ اللَّهِ ص فِي طَرِيقِهِ ثُمَّ دَبَّرُوا هُمْ عَلَى أَنْ يَفْتُلُوا رَسُولَ اللَّهِ ص عَلَى الْعَقَبَةِ وَ اللَّهُ عَزَّ وَ جَلَّ مِنْ وَرَاءِ حِيَاظَةِ رَسُولِ اللَّهِ ص وَ وَلِيُّ اللَّهِ لَا يَغْلِبُهُ الْكَافِرُونَ

Amir Al-Momineen<sup>-asws</sup>! This was done by so and so, and so and so, and so and so’- until it mentioned the ten colluders from the twenty-four who were with Rasool-Allah<sup>-saww</sup> in his<sup>-saww</sup> way. Then they deliberated upon killing Rasool-Allah<sup>-saww</sup> upon Al-Aqaba (a hillock), and Allah<sup>-azwj</sup> Mighty and Majestic Protected Rasool-Allah<sup>-saww</sup> from behind, and a Guardian<sup>-asws</sup> of Allah<sup>-azwj</sup> is such that the Kafirs cannot overcome him<sup>-asws</sup>.

فَأَشَارَ بَعْضُ أَصْحَابِ أَمِيرِ الْمُؤْمِنِينَ ع عَلَيْهِ بَأَنَّ يُكَاتِبَ رَسُولَ اللَّهِ ص فِي ذَلِكَ وَ يَبْعَثُ رَسُولًا مُسْرِعًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ إِلَى مُحَمَّدٍ أَسْرَعُ وَ كِتَابَتُهُ إِلَيْهِ أَسْبَقُ فَلَا يُهْمَنَّكُمْ

So, one of the companions of Amir Al-Momineen<sup>-asws</sup> indicated that he<sup>-asws</sup> should write to Rasool-Allah<sup>-saww</sup> with that (what had happened), and he<sup>-asws</sup> should send a messenger quickly, but Amir Al-Momineen<sup>-asws</sup> said: ‘The messenger of Allah<sup>-azwj</sup> to Muhammad<sup>-saww</sup> - His<sup>-azwj</sup>

Rasool-<sup>saww</sup> would be quicker, and His-<sup>azwj</sup> letter to him-<sup>saww</sup> would (get there) earlier, therefore this should not concern you’.

فَلَمَّا قَرَّبَ رَسُولُ اللَّهِ ص مِنَ الْعَقَبَةِ الَّتِي بِإِزَائِهَا فَضَائِحُ الْمُتَنَافِقِينَ وَ الْكَافِرِينَ نَزَلَ ذُونَ الْعَقَبَةِ ثُمَّ جَمَعَهُمْ فَقَالَ لَهُمْ هَذَا جِبْرِئِيلُ الرُّوحِ الْأَمِينُ يُخْبِرُنِي أَنَّ عَلِيًّا دُرٌّ عَلَيْهِ كَذَا وَ كَذَا فَدَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ مِنَ الْطَّافِهِ وَ عَجَائِبِ مُعْجَزَاتِهِ بِكَذَا وَ كَذَا أَنَّهُ صَلَبَ الْأَرْضَ تَحْتَ حَافِرِ دَابَّتِهِ وَ أَرْجُلِ أَصْحَابِهِ

When Rasool-Allah-<sup>saww</sup> came closer to Al-Aqaba which faced him-<sup>saww</sup>, he-<sup>saww</sup> gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he-<sup>saww</sup> said to them: ‘This is Jibraeel-<sup>as</sup>, the trustworthy messenger. He-<sup>as</sup> is informing me that (regarding) Ali-<sup>asws</sup>, such and such colluded against him-<sup>asws</sup>, but Allah-<sup>azwj</sup> Mighty and Majestic Defended him-<sup>asws</sup> from it by His-<sup>azwj</sup> Kindness and wonders of his-<sup>asws</sup> miracles by such and such. He-<sup>azwj</sup> Solidified the ground of a pit beneath his-<sup>asws</sup> ride and the legs of his-<sup>asws</sup> companions.

ثُمَّ انْقَلَبَ عَلَى ذَلِكَ الْمَوْضِعِ عَلِيٌّ ع وَ كَشَفَ عَنْهُ فُرُجَتِ الْخُفَيْرَةِ ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لِأَمَمَهَا كَمَا كَانَتْ لِكِرَامَتِهِ عَلَيْهِ وَ إِنَّهُ قَبِلَ لَهُ كَاتِبَ بَحْدًا وَ أَرْسَلَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ إِلَى رَسُولِ اللَّهِ أَسْرِعْ وَ كِتَابُهُ إِلَيْهِ أَسْبَقُ

Then Ali-<sup>asws</sup> turned back to that place and uncovered from it, and the pit was seen. Then Allah-<sup>azwj</sup> Mighty and Majestic Returned it to be just as it was before due to His-<sup>azwj</sup> Prestige upon him-<sup>asws</sup>. And it was said to him-<sup>asws</sup>, ‘Write with this and send a messenger to Rasool-Allah-<sup>saww</sup>. But Ali-<sup>asws</sup> said: ‘The messenger of Allah-<sup>azwj</sup> to Rasool-Allah-<sup>saww</sup> would be quicker and His-<sup>azwj</sup> letter to him-<sup>saww</sup> would get there earlier’.

وَ لَمْ يُخْبِرْهُمْ رَسُولُ اللَّهِ ص بِمَا قَالَ عَلِيٌّ ع عَلَى بَابِ الْمَدِينَةِ أَنَّ مَعَ رَسُولِ اللَّهِ ص مُتَنَافِقِينَ سَيَكِيدُونَهُ وَ يَدْفَعُ اللَّهُ تَعَالَى عَنْهُ

And Rasool-Allah-<sup>saww</sup> did not inform them with that Ali-<sup>asws</sup> had said at the gateway of Al-Medina, that the ones with Rasool-Allah-<sup>saww</sup> would be plotting against him-<sup>saww</sup>, and that Allah-<sup>azwj</sup> the Exalted would Defend him-<sup>saww</sup>.

فَلَمَّا سَمِعَ الْأَرْبَعَةُ وَ الْعِشْرُونَ أَصْحَابُ الْعَقَبَةِ مَا قَالَهُ ص فِي أَمْرِ عَلِيٍّ ع قَالَ بَعْضُهُمْ لِبَعْضٍ مَا أَمَّهَرُ مُحَمَّدًا بِالْمُخْرَفَةِ إِنَّ فَيْجًا مُسْرِعًا آتَاهُ أَوْ طَيْرًا مِنَ الْمَدِينَةِ مِنْ بَعْضِ أَهْلِهِ وَقَعَ عَلَيْهِ أَنَّ عَلِيًّا قُتِلَ بِحِيلَةٍ كَذَا فَهُوَ الَّذِي وَاطَأْنَا عَلَيْهِ أَصْحَابُنَا فَهُوَ الْآنَ لَمَّا بَلَغَهُ كَتَمَ الْحَبْرَ وَ قَلْبَهُ إِلَى ضِدِّهِ يُرِيدُ أَنْ يُسَكِّنَ مَنْ مَعَهُ لِئَلَّا يَمْدُوا أَيْدِيَهُمْ عَلَيْهِ

When the twenty-four companions at Al-Aqaba heard what he-<sup>saww</sup> said regarding the matter of Ali-<sup>asws</sup>, some of them said to the others, ‘What an expert Muhammad-<sup>saww</sup> is with the trickery. A quick pigeon came to him-<sup>asws</sup> or a bird from Al-Medina from one of his-<sup>saww</sup> family members and fell upon him-<sup>saww</sup>! Ali-<sup>asws</sup> has already been killed by such and such a ploy – and it is which has occurred upon him-<sup>asws</sup> by our companions, but he-<sup>saww</sup> at the moment, due to what has reached him-<sup>saww</sup>, is concealing the news, and facing it to its opposite, intending to calm the ones who are with him-<sup>saww</sup>, lest they extend their hands against him-<sup>saww</sup> (now that Ali-<sup>asws</sup> has been killed).

وَ هَيَّهَاتَ وَ اللَّهُ مَا لَبَّثَ عَلِيًّا بِالْمَدِينَةِ إِلَّا حِينَهُ وَ لَا أَخْرَجَ مُحَمَّدًا إِلَى هَاهُنَا إِلَّا حِينَهُ وَ قَدْ هَلَكَ عَلِيٌّ ع وَ هُوَ هَاهُنَا هَالِكٌ لَا حِمَالَةَ وَ لَكِنْ تَعَالَوْا حَتَّى نَدْهَبَ إِلَيْهِ وَ نُظْهِرَ لَهُ الشُّرُورَ بِأَمْرِ عَلِيٍّ لِيَكُونَ لِقَلْبِهِ إِلَيْنَا إِلَى أَنْ تُمَضَى فِيهِ تَدْبِيرَاتَا



And far be it! However, Allah<sup>-azwj</sup> did not Let Ali<sup>-asws</sup> remain in Al-Medina except for a while, and He<sup>-azwj</sup> did not Let Muhammad<sup>-saww</sup> come out to over here except for a while. And Ali<sup>-asws</sup> has perished, and he<sup>-saww</sup> will be perishing over here inevitably. But, come, until we go to him<sup>-saww</sup> and display the cheerfulness to him<sup>-asws</sup> with the matter of Ali<sup>-asws</sup> (that he<sup>-asws</sup> is safe) in order for his<sup>-saww</sup> heart to be at rest towards us, until we accomplish our plot regarding him<sup>-saww</sup>.

فَحَضَرُوهُ وَهَنُّوهُ عَلَى سَلَامَةٍ عَلَيَّ مِنَ الْوَرِطَةِ الَّتِي رَامَهَا أَعْدَاؤُهُ

So, they presented themselves to him<sup>-asws</sup> and congratulated him<sup>-saww</sup> upon the safety of Ali<sup>-asws</sup> from the predicament which his<sup>-asws</sup> enemies had wished it.

ثُمَّ قَالُوا لَهُ أَخْبِرْنَا عَنْ عَلِيِّ أَمْ أَفْضَلُ أَمْ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ فَقَالَ رَسُولُ اللَّهِ ص وَ هَلْ شَرِقتِ الْمَلَائِكَةُ إِلَّا بِحُبِّهَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَبُولِهَا لِوَلَايَتَيْهِمَا إِنَّهُ لَا أَحَدَ مِنْ حُبِّي عَلَيَّ ع نَظَّفَ قَلْبُهُ مِنْ قَدْرِ الْغَيْشِ وَ الدَّغْلِ وَ الْعَلِّ وَ النَّجَاسَةِ الدُّنُوبِ إِلَّا كَانَ أَطْهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ

Then they said to him<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! Inform us about Ali<sup>-asws</sup>. Is he<sup>-asws</sup> superior or the Angels of Proximity of Allah<sup>-azwj</sup>?’ So Rasool-Allah<sup>-saww</sup> said: ‘And are the Angels noble except by their loved for Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup>, and their acceptance of their<sup>-asws</sup> Wilayah?’

There is no one from those that love Ali<sup>-asws</sup>, and his heart has been cleaned from the filth of the deceit, and malice and corruption and the impurities of the sins – except (even) he would be cleaner and superior than the Angels.

وَ هَلْ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ لِآدَمَ إِلَّا لِمَا كَانُوا قَدْ وَضَعُوهُ فِي نُفُوسِهِمْ أَنَّهُ لَا يَصِيرُ فِي الدُّنْيَا خَلْقٌ بَعْدَهُمْ إِذَا رَفَعُوهُمْ عَنْهَا إِلَّا وَ هُمْ يَعْتُونَ أَنْفُسَهُمْ أَفْضَلَ مِنْهُمْ فِي الدِّينِ فَضْلاً وَ أَعْلَمَ بِاللَّهِ وَ بدينِهِ عِلْماً

And was Allah<sup>-azwj</sup> Commanding the Angels with the *Sajda* to Adam<sup>-as</sup> except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him<sup>-as</sup> in the Religion excessively, and more knowledgeable with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Prophet<sup>-saww</sup> in knowledge.

فَأَرَادَ اللَّهُ أَنْ يُعَرِّفَهُمْ أَنَّهُمْ قَدْ أَخْطَئُوا فِي طُنُوبِهِمْ وَ اعْتِقَادَاتِهِمْ فَخَلَقَ آدَمَ وَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهَا عَلَيْهِمْ فَعَجَزُوا عَنْ مَعْرِفَتِهَا فَأَمَرَ آدَمَ أَنْ يُنَبِّئَهُمْ بِهَا وَ عَرَّفَهُمْ فَضْلَهُ فِي الْعِلْمِ عَلَيْهِمْ

Allah<sup>-azwj</sup> Wanted them to understand that they were mistaken in their thinking and their beliefs. So, He<sup>-azwj</sup> Created Adam<sup>-as</sup> and Taught him<sup>-as</sup> the Names, all of them. Then He<sup>-azwj</sup> Displayed these to them, but they were unable from recognising these (names). Then He<sup>-azwj</sup> Commanded Adam<sup>-as</sup> to inform them of these, and they recognised his<sup>-as</sup> superiority regarding the knowledge, over them.

ثُمَّ أَخْرَجَ مِنْ صُلْبِ آدَمَ ذُرِّيَّةً مِنْهُمْ الْأَنْبِيَاءَ وَ الرُّسُلَ وَ الْخِيَارَ مِنَ عِبَادِ اللَّهِ أَفْضَلُهُمْ مُحَمَّدٌ ثُمَّ أَلَّ مُحَمَّدٍ ص وَ مِنَ الْخِيَارِ الْفَاضِلِينَ مِنْهُمْ أَصْحَابُ مُحَمَّدٍ وَ خِيَارُ أُمَّةِ مُحَمَّدٍ

Then He<sup>-azwj</sup> Extracted from the forehead of Adam<sup>-as</sup>, his<sup>-as</sup> offspring – from whom were the Prophets<sup>-as</sup>, and the Rasools<sup>-as</sup>, and the Chosen ones from the servants of Allah<sup>-azwj</sup>, the most superior of them being Muhammad<sup>-saww</sup>, the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and from the Chosen ones<sup>-asws</sup> from them, the meritorious ones, the companions of Muhammad<sup>-saww</sup> and the Chosen ones<sup>-asws</sup> of the community of Muhammad<sup>-saww</sup>.

وَ عَرَفَ الْمَلَائِكَةُ بِذَلِكَ أَنَّهُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ إِذَا احْتَمَلُوا مَا حَمَلُوهُ مِنَ الْأَثْقَالِ وَ قَاسُوا مَا هُمْ فِيهِ بِعَرَضٍ مِنْ أَعْوَانِ الشَّيَاطِينِ وَ مُجَاهَدَةِ النَّفْسِ وَ اِحْتِمَالِ أَدَى ثَمَلِ الْعِيَالِ وَ الاجْتِهَادِ فِي طَلَبِ الْحَلَالِ وَ مُعَانَاةِ مَخَاطِرَةِ الْخَوْفِ مِنَ الْأَعْدَاءِ مِنْ لُصُوصِ مَخُوفِينَ وَ مِنْ سَلَاطِينِ جَوْرَةِ قَاهِرِينَ وَ صُعُوبَةِ فِي الْمَسَالِكِ فِي الْمَضَائِقِ وَ الْمَخَافِ وَ الْأَجْزَاعِ وَ الْجِبَالِ وَ التَّلَالِ

And due to that, the Angels<sup>-asws</sup> recognised that they<sup>-asws</sup> are more superior than the Angels<sup>-asws</sup> (when they<sup>-asws</sup> are bearing) what they<sup>-asws</sup> are bearing from the load – and they compared what (situations) they<sup>-asws</sup> were in from the exposure to the seduction of the Satans<sup>-la</sup> and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical -ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains and the hills – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.

لِتَحْصِيلِ أَقْوَاتِ الْأَنْفُسِ وَ الْعِيَالِ مِنَ الطَّيِّبِ الْحَلَالِ عَرَفَهُمْ اللَّهُ عَزَّ وَ جَلَّ أَنَّ خِيَارَ الْمُؤْمِنِينَ سَيَحْتَمِلُونَ هَذِهِ الْبَلَايَا وَ يَتَخَلَّصُونَ مِنْهَا وَ يُجَارِبُونَ الشَّيَاطِينَ وَ يَهْرُمُوهُمْ وَ يُجَاهِدُونَ أَنْفُسَهُمْ بِدَفْعِهَا عَنْ شَهْوَاتِهَا وَ يَغْلِبُونَهَا مَعَ مَا رُكِبَ فِيهِمْ مِنْ شَهْوَةِ الْفُحُولَةِ وَ حُبِّ اللَّبَاسِ وَ الطَّعَامِ وَ الْعِزِّ وَ الرِّيَاسَةِ وَ الْفَخْرِ وَ الْحِيَلَاءِ وَ مُقَاسَاةِ الْعَنَاءِ وَ الْبَلَاءِ

Allah<sup>-azwj</sup> Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans<sup>-la</sup> and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility – and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).

مِنْ إِبْلِيسَ لَعَنَهُ اللَّهُ وَ عَفَارِيَّتِهِ وَ حَوَاطِرِهِمْ وَ إِغْوَائِهِمْ وَ اسْتِهْوَائِهِمْ وَ دَفَعَ مَا يُكَابِدُونَهُ مِنْ أَلَمِ الصَّبْرِ عَلَى سِمَاعِ الطَّعْنِ مِنْ أَعْدَاءِ اللَّهِ وَ سِمَاعِ الْمَلَاهِي وَ السُّتْمِ لِأَوْلِيَاءِ اللَّهِ

(They are defending against these) from Iblees<sup>-la</sup>, may Allah<sup>-azwj</sup> Curse him<sup>-la</sup>, and his<sup>-la</sup> audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah<sup>-azwj</sup>, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah<sup>-azwj</sup>.

وَ مَعَ مَا يُقَاسُونَهُ فِي أَسْفَارِهِمْ لِطَلَبِ أَقْوَاتِهِمْ وَ الْهَرَبِ مِنْ أَعْدَاءِ دِينِهِمْ وَ الطَّلَبِ لِمَا يَأْمُلُونَ مُعَامَلَتَهُ مِنْ مُحَالِفِيهِمْ فِي دِينِهِمْ

And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to the one who are office bearers of their affairs, from the adversaries in their Religion.

قَالَ اللَّهُ عَزَّ وَجَلَّ يَا مَلَائِكَتِي وَأَنْتُمْ مِنْ جَمِيعِ ذَلِكَ بِمَعْرَلٍ لَا شَهَوَاتٍ الْفُحُولَةَ تُزَعِّجُكُمْ وَلَا شَهْوَةَ الطَّعَامِ تُخَفِّزُكُمْ وَلَا خَوْفٌ مِنْ أَعْدَاءِ دِينِكُمْ وَ دُنْيَاكُمْ يُنْحُبُ فِي قُلُوبِكُمْ وَلَا لِإِبْلِيسَ فِي مَلَكُوتِ سَمَاوَاتِي وَأَرْضِي شُغْلٌ عَلَى إِعْوَاءِ مَلَائِكَتِي الَّذِينَ قَدْ عَصَمْتُهُمْ مِنْهُمْ

Allah<sup>-azwj</sup> Mighty and Majestic Said: “O My<sup>-azwj</sup> Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Iblees<sup>-la</sup>, in the kingdoms of My<sup>-azwj</sup> skies and My<sup>-azwj</sup> earth too pre-occupied upon straying My<sup>-azwj</sup> Angels, those from whom I<sup>-azwj</sup> have Protected.

يَا مَلَائِكَتِي فَمَنْ أَطَاعَنِي مِنْهُمْ وَسَلِمَ دِينُهُ مِنْ هَذِهِ الْأَقَاتِ وَ النَّكَبَاتِ فَقَدْ احْتَمَلَ فِي جَنبِ حَبِيبِي مَا لَمْ تَحْتَمِلُوا وَ اكْتَسَبَ مِنَ الْفُرَاتِ إِلَى مَا لَمْ تَكْتَسِبُوا

O My<sup>-azwj</sup> Angels! So, the one who obeys Me<sup>-azwj</sup> from them (people) – and saves his Religion from these afflictions and calamities – so he has borne regarding a side of My<sup>-azwj</sup> Love what you are not bearing, and has earned from the nearness what you are not earning”.

فَلَمَّا عَرَفَ اللَّهُ مَلَائِكَتُهُ فَضْلَ خِيَارِ أُمَّةٍ مُحَمَّدٍ ص وَ شِبَعَةَ عَلِيٍّ وَ حُلُقَائِهِ ع وَ احْتِمَالَهُمْ فِي جَنبِ حَبِيبِهِ رَجِيمٍ مَا لَا تَحْتَمِلُهُ الْمَلَائِكَةُ أَبَانَ نَبِيَّ آدَمَ الْخِيَارِ الْمُتَّقِينَ بِالْفَضْلِ عَلَيْهِمْ

When His<sup>-azwj</sup> Angels recognised the merits of the best of the community of Muhammad<sup>-saww</sup> and the Shias of Ali<sup>-asws</sup>, and his<sup>-asws</sup> Caliphs upon them, and their bearing regarding a side of the love of their Lord<sup>-azwj</sup> – what the Angels are not bearing – it became clear that the sons of Adam<sup>-as</sup>, the good, the pious are with the superiority over them.

ثُمَّ قَالَ فَلِذَلِكَ فَاسْجُدُوا لِآدَمَ لِمَا كَانَ مُشْتَمِلًا عَلَى أَنْوَارِ هَذِهِ الْخَلَائِقِ الْأَفْضَلِينَ

Then Allah<sup>-azwj</sup> Said, for that, “Perform *Sajda* to Adam<sup>-as</sup>!” It was due to what was contained (within him<sup>-as</sup>) of the lights of these people<sup>-asws</sup>, the meritorious ones<sup>-asws</sup>”.

وَمَا لَمْ يَكُنْ سُجُودُهُمْ لِآدَمَ إِذَا كَانَ آدَمَ قِبَلَهُ هُمْ يَسْجُدُونَ نُحُوهَ لِلَّهِ عَزَّ وَجَلَّ وَ كَانَ بِذَلِكَ مُعْظَمًا لَهُ مُبْجَلًا وَ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ مِنْ دُونِ اللَّهِ يَخْضَعُ لَهُ خُضُوعَهُ لِلَّهِ

And their *Sajdas* did not happen to be to Adam<sup>-as</sup>. But rather, Adam<sup>-as</sup> was a Qiblah (direction) for them – they were doing *Sajdas* towards him<sup>-as</sup>, (but) to Allah<sup>-azwj</sup> Mighty and Majestic – and it was a veneration, a dignity to him<sup>-as</sup> with that, and it is not befitting for anyone that he does *Sajda* to anyone besides Allah<sup>-azwj</sup>, and be humble to him like his humbleness to Allah<sup>-azwj</sup>, and venerate him – with the *Sajdas* to him – like his veneration to Allah<sup>-azwj</sup>.

وَ يُعْظَمُ بِهِ السُّجُودَ كَتَعْظِيمِهِ لِلَّهِ وَ لَوْ أَمْرَتْ أَحَدًا أَنْ يَسْجُدَ هَكَذَا لَعَبَّرَ اللَّهُ لِأَمْرَتِ ضِعْفَاءِ شِبَعَيْنَا وَ سَائِرِ الْمُكَلِّفِينَ أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِي عُلُومِ عَلِيٍّ وَصِيِّ رَسُولِ اللَّهِ ص وَ تَخَضَّعَ وَدَادَ حَبْرَ خَلْقِ اللَّهِ عَلِيٍّ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ احْتِمَالَ الْمَكَارِهِ وَ الْبَلَايَا فِي النَّصْرِ بِإِظْهَارِ حُقُوقِ اللَّهِ وَ لَمْ يُنْكَرْ عَلَيَّ حَقًّا أَرْقُبُهُ عَلَيْهِ قَدْ كَانَ جِهَلَهُ أَوْ أَغْفَلَهُ

And if I<sup>-asws</sup> were to order anyone that he does *Sajdah* like this to other than Allah<sup>-azwj</sup>, I<sup>-asws</sup> would order the weak ones of our<sup>-asws</sup> Shias and the rest of the encumbered ones from our<sup>-asws</sup> Shias that they do *Sajda* to the one who is the intermediary regarding the teachings of Ali<sup>-asws</sup>, successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, and pure cordiality to the best of the creatures of Allah<sup>-azwj</sup> - Ali<sup>-asws</sup>, after Muhammad<sup>-saww</sup> – the Rasool-Allah<sup>-saww</sup>, and endure its abhorrence and the affliction regarding the declarations with the manifesting the rights of Allah<sup>-azwj</sup>, and not to deny Ali<sup>-asws</sup> collared upon him, whether he was ignorant of it or heedless’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص عَصَى اللَّهُ إِبْلِيسُ فَهَلَكَ لِمَا كَانَتْ مَعْصِيَتُهُ بِالْكِبْرِ عَلَى آدَمَ وَ عَصَى اللَّهُ آدَمَ بِأَكْلِ الشَّجَرَةِ فَسَلِمَ وَ لَمْ يَهْلِكْ لِمَا لَمْ يُعَارِنِ بِمَعْصِيَتِهِ التَّكْبُرَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

Then Rasool-Allah<sup>-saww</sup> said: ‘Iblees<sup>-la</sup> disobeyed Allah<sup>-azwj</sup>, so he<sup>-la</sup> was destroyed due to what his disobedience was with the arrogance upon Adam<sup>-as</sup>. And Adam<sup>-as</sup> disobeyed Allah<sup>-azwj</sup> by eating (from) the tree, but he<sup>-as</sup> was safe and was not destroyed due to him<sup>-as</sup> not combining his<sup>-as</sup> disobedience with the arrogance upon Muhammad<sup>-saww</sup> and his<sup>-as</sup> goodly Progeny<sup>-asws</sup>.

وَ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَالَ لَهُ يَا آدَمُ عَصَانِي فِيكَ إِبْلِيسُ وَ تَكْبُرَ عَلَيْكَ فَهَلَكَ وَ لَوْ تَوَاضَعَ لَكَ بِأَمْرِي وَ عَظَّمَ عِزِّي جَلَالِي لَأَقْلَحَ كُلَّ الْفَلَاحِ كَمَا أَقْلَحْتَ

And that is (because) Allah<sup>-azwj</sup> the Exalted Said to him<sup>-as</sup>: “O Adam<sup>-as</sup>! Iblees<sup>-la</sup> disobeyed Me<sup>-azwj</sup> regarding you<sup>-as</sup>, and was arrogant upon you<sup>-as</sup>. So I<sup>-azwj</sup> Destroyed him<sup>-la</sup>. And had he<sup>-la</sup> been humble to you<sup>-as</sup> with My<sup>-azwj</sup> Command, and magnified the Honour of My<sup>-azwj</sup> Majesty, he<sup>-la</sup> would have succeeded with every success just as you<sup>-as</sup> succeeded.

وَ أَنْتَ عَصَيْتَنِي بِأَكْلِ الشَّجَرَةِ وَ بِالْتَوَاضُعِ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ تُفْلِحُ كُلُّ الْفَلَاحِ وَ تَزُولُ عَنْكَ وَصْمَةُ الرَّأْيَةِ فَادْعُنِي بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ ع لِذَلِكَ

And (although) you<sup>-as</sup> (also) disobeyed Me<sup>-azwj</sup> by eating (from) the tree, but the humbleness to Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> (made) you<sup>-as</sup> victorious with every success, and the stigma of humiliation was removed from you<sup>-as</sup>. Therefore, supplicate to Me<sup>-azwj</sup> by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, for that!”

فَدَعَا بِحِمِّ فَأَقْلَحَ كُلَّ الْفَلَاحِ لِمَا تَمَسَّكَ بِعُرْوَتِنَا أَهْلَ الْبَيْتِ

So, he<sup>-as</sup> supplicated by them<sup>-asws</sup>, and succeeded with every success – due to having attached with our<sup>-asws</sup> handhold, the People<sup>-asws</sup> of the Household’.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالرَّحِيلِ فِي أَوَّلِ نِصْفِ اللَّيْلِ الْأَخِيرِ وَ أَمَرَ مُنَادِيَهُ فَنَادَى أَلَا لَا يَسْبِقَنَّ رَسُولَ اللَّهِ ص أَحَدٌ إِلَى الْعَقَبَةِ وَ لَا يَطُؤَهَا حَتَّىٰ يُجَاوِزَهَا رَسُولُ اللَّهِ ص

Then Rasool-Allah<sup>-saww</sup> ordered with the departure – during the first half of the last night, and ordered his<sup>-saww</sup> caller to call out, ‘Indeed! No one should precede Rasool-Allah<sup>-saww</sup> to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah<sup>-saww</sup> has crossed it’.

ثُمَّ أَمَرَ حَدِيثَةً أَنْ يَقْعَدَ فِي أَصْلِ الْعَقَبَةِ فَيَنْظُرَ مَنْ يَمُرُّ بِهِ وَ يُخَبِّرَ رَسُولَ اللَّهِ ص وَ كَانَ رَسُولُ اللَّهِ ص أَمْرَهُ أَنْ يَنْتَسِبَهُ بِحَجَرٍ

Then he<sup>-saww</sup> instructed Huzeyfa that he be seated at the base of Al-Aqaba and look at the ones who pass by it, and he should inform Rasool-Allah<sup>-saww</sup>; and Rasool-Allah<sup>-saww</sup> had instructed him that he should conceal himself by (behind) the rocks.

فَقَالَ حُذَيْفَةُ يَا رَسُولَ اللَّهِ صِ إِلَى أَتَبَيُّ الشَّرِّ فِي وُجُوهِ رُؤَسَاءِ عَسْكَرِكَ وَ إِنِّي أَخَافُ أَنْ يَتَقَدَّمَ لِي فِي هُنَاكَ لِلتَّيْبِيرِ عَلَيْكَ يُحْسِنُ بِي فَيَكْشِفُ عَنِّي فَيَعْرِفُنِي وَ مَوْضِعِي مِنْ نَصِيحَتِكَ فَيَبْهَمُنِي وَ يَخَافُنِي فَيَقْتُلُنِي

Huzeyfa said, ‘O Rasool-Allah<sup>-saww</sup>! I can clearly see the evil in the faces of the chiefs of your<sup>-saww</sup> soldiers, and I fear that if I were to sit at the base of the mountain, and there comes one whom I fear and precedes you<sup>-saww</sup> to over there – in order to plot against you<sup>-saww</sup>, and he senses me (as being there), and he uncovers from me, so he would recognise me and my position from advising you<sup>-saww</sup> – and he would accuse me and would fear from me (that I will inform you<sup>-saww</sup>) so he would kill me’.

فَقَالَ رَسُولُ اللَّهِ صِ إِنَّكَ إِذَا بَلَغْتَ أَصْلَ الْعُقْبَةِ فَأَقْصِدْ أَكْبَرَ صَخْرَةٍ هُنَاكَ إِلَى جَانِبِ أَصْلِ الْعُقْبَةِ وَ قُلْ لَهَا إِنَّ رَسُولَ اللَّهِ صِ يَأْمُرُكَ أَنْ تَنْفَرِي لِي حَتَّى أَدْخُلَ جَوْفَكَ ثُمَّ يَأْمُرُكَ أَنْ يَنْقَبَ فِيكَ تُقْبَةُ أَبْصُرُ مِنْهَا الْمَازِينَ وَ يَدْخُلُ عَلَيَّ مِنْهَا الرُّوحُ لِأَنَّ أَكْثَرَ مِنَ الْهَالِكِينَ فَإِنَّمَا تَصِيرُ إِلَى مَا تَقُولُ لَهَا بِإِذْنِ اللَّهِ رَبِّ الْعَالَمِينَ

Rasool-Allah<sup>-saww</sup> said: ‘You, when you reach the base of Al-Aqaba, aim for the largest rock over there to the side of the base of Al-Aqaba, and say to it, ‘Rasool-Allah<sup>-azwj</sup> orders you that you cleave asunder for me until I enter into your inside. Then he<sup>-saww</sup> orders you that you make a hole inside you for me to see the passers-by from it, and the air can enter unto me from it, lest I would happen to be from the destroyed ones’, so it would come to be what you would be saying to it, by the Permission of Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds!’

فَأَدَى حُذَيْفَةُ الرِّسَالَةَ وَ دَخَلَ جَوْفَ الصَّخْرَةِ وَ جَاءَ الْأَرْبَعَةُ وَ الْعِشْرُونَ عَلَى جِهَالِهِمْ وَ بَيْنَ أَيْدِيهِمْ رِجَالُهُمْ يَقُولُ بَعْضُهُمْ لِبَعْضٍ مَنْ رَأَيْتُمُوهُ هَاهُنَا كَاتِبًا مَنْ كَانَ فَاقْتُلُوهُ لِأَنَّ يُحِبُّوا مُحَمَّدًا أَنَّهُمْ قَدْ رَأَوْا هُنَا فَيَنْكُصُ مُحَمَّدٌ وَ لَا يَصْعَدُ هَذِهِ الْعُقْبَةَ إِلَّا تَهَارًا فَيَبْطُلُ تَدْبِيرُنَا عَلَيْهِ

Huzeyfa repeated the message and entered into the inside of the rock, and there came twenty-four (men) upon their camels, and in front of them were their infantry. Some of them were saying to the others, ‘If you see anyone over here, whoever it may be, kill him, lest he informs Muhammad<sup>-saww</sup> that he has seen us over here, and Muhammad<sup>-saww</sup> would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him<sup>-saww</sup>’.

فَسَمِعَهَا حُذَيْفَةُ وَ اسْتَقْصَمُوا فَلَمْ يَجِدُوا أَحَدًا وَ كَانَ اللَّهُ قَدْ سَتَرَ حُذَيْفَةَ بِالْحَجَرِ عَنْهُمْ فَتَفَرَّقُوا فَبَعْضُهُمْ صَعِدَ عَلَى الْجَبَلِ وَ عَدَلَ عَنِ الطَّرِيقِ الْمَسْلُوكِ وَ بَعْضُهُمْ وَقَفَ عَلَى سَفْحِ الْجَبَلِ عَنْ يَمِينٍ وَ شِمَالٍ وَ هُمْ يَقُولُونَ أَلَا تَرَوْنَ حَيْثُ مُحَمَّدٌ كَيْفَ أَغْرَاهُ بِأَنْ يَمْنَعَ النَّاسَ مِنْ صُعُودِ الْعُقْبَةِ حَتَّى يَقْطَعَهَا هُوَ لِنَخْلُوهُ بِهِ هَاهُنَا فَيَمْضِي فِيهِ تَدْبِيرُنَا وَ أَصْحَابُهُ عَنْهُ يَمْعُرُونَ

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah<sup>-azwj</sup> had Veiled Huzeyfa from them with the rock. They dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, ‘Are you not seeing where Muhammad<sup>-saww</sup>, how he<sup>-saww</sup> was lured into preventing the people from ascending Al-

Aqaba until he<sup>-saww</sup> has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him<sup>-saww</sup> and his<sup>-saww</sup> companions are away from him<sup>-saww</sup>’.

وَكُلُّ ذَلِكَ يُوسِلُهُ اللَّهُ مِنْ قَرِيبٍ أَوْ بَعِيدٍ إِلَى أُذُنِ حُدَيْفَةَ وَيَعِيهِ حُدَيْفَةُ فَلَمَّا تَمَكَّنَ الْقَوْمُ عَلَى الْجَبَلِ حَيْثُ أَرَادُوا كَلِمَتِ الصَّخْرَةِ حُدَيْفَةَ وَ قَالَتْ انْطَلِقِ  
الآنَ إِلَى رَسُولِ اللَّهِ فَأَخْبِرْهُ بِمَا رَأَيْتَ وَ مَا سَمِعْتَ قَالَ حُدَيْفَةُ كَيْفَ أَخْرَجُ عَنْكَ وَ إِنْ رَأَيْتِ الْقَوْمَ فَتَلُونِي مَخَافَةَ عَلَى أَنْفُسِهِمْ مِنْ نَيْمَتِي عَلَيْهِمْ

And all of that, Allah<sup>-azwj</sup> Transmitted from near or afar – to the ears of Huzeyfa and he retained it. So when the group had settled upon the mountain, wherever they had wanted to, the rock spoke to Huzeyfa and said, ‘Go now, to Rasool-Allah<sup>-saww</sup>, and inform him<sup>-saww</sup> with what you have seen and what you heard’. Huzeyfa said, ‘How can I exit from you, and if the people were to see me, they would kill me – fearing upon themselves from my informing upon them’.

قَالَتْ الصَّخْرَةُ إِنَّ الَّذِي مَكَّنَكَ فِي جَوْفِي وَ أَوْصَلَ إِلَيْكَ الرُّوحَ مِنَ الثُّقْبَةِ الَّتِي أَحَدْتُهَا فِيَّ هُوَ الَّذِي يُوسِلُكَ إِلَى نَبِيِّ اللَّهِ وَ يُنْقِذُكَ مِنْ أَعْدَاءِ اللَّهِ

The rock said, ‘The One<sup>-azwj</sup> Who enables you from my inside, and Transmitted to you the air from aperture which it bore into me – He<sup>-azwj</sup> is the One<sup>-azwj</sup> Who would Transport you to the Prophet<sup>-saww</sup> of Allah<sup>-azwj</sup>, Saving you from the enemies of Allah<sup>-azwj</sup>’.

فَنَهَضَ حُدَيْفَةُ لِيَخْرُجَ وَ انْفَرَجَتِ الصَّخْرَةُ فَخَوَّلَهُ اللَّهُ طَائِرًا فَطَارَ فِي الْهَوَاءِ مُحَلِّقًا حَتَّى انْتَضَّ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص ثُمَّ أُعِيدَ إِلَى صُورَتِهِ فَأَخْبَرَ رَسُولَ اللَّهِ  
ص بِمَا رَأَى وَ سَمِعَ

Huzeyfa got up to exit, and the rock cleft asunder and Allah<sup>-azwj</sup> Transformed him into a bird, and it flew in the air, flying until it swooped in front of Rasool-Allah<sup>-saww</sup>. Then he returned upon his (original) image, and informed Rasool-Allah<sup>-saww</sup> with what he had seen and heard.

فَقَالَ رَسُولُ اللَّهِ ص أ وَ عَرَفْتُهُمْ بِوُجُوهِهِمْ قَالَ يَا رَسُولَ اللَّهِ كَانُوا مُتَلَبِّمِينَ وَ كُنْتُ أَعْرِفُ أَكْثَرَهُمْ بِجَمَالِهِمْ فَلَمَّا فَتَشُوا الْمَوْضِعَ فَلَمْ يَجِدُوا أَحَدًا أَحَدُوا  
الْبِتَامَ فَرَأَيْتُ وُجُوهُهُمْ فَعَرَفْتُهُمْ بِأَعْيَانِهِمْ وَ أَسْمَائِهِمْ فَلَانَ وَ فَلَانَ حَتَّى عَدَّ أَرْبَعَةً وَ عِشْرِينَ

Rasool-Allah<sup>-saww</sup> said: ‘And did you recognise them by their faces?’ He said, ‘They were veiled, and I was recognising them by their camels. So when they investigated the place, and they could not find anyone, they let down their veils, and I saw their faces and recognised them with my eyes – and their names are so and so, and so and so’ – until he counted twenty-four.

فَقَالَ رَسُولُ اللَّهِ ص يَا حُدَيْفَةُ إِذَا كَانَ اللَّهُ يُبَيِّتُ مُحَمَّدًا لَمْ يَقْدِرْ هَوْلَاءُ وَ لَا الْخَلْقُ أَجْمَعُونَ أَنْ يُزِيلُوهُ إِنَّ اللَّهَ تَعَالَى بَالِعٌ فِي مُحَمَّدٍ أَمْرَهُ وَ لَوْ كَرِهَ الْكَافِرُونَ

Rasool-Allah<sup>-saww</sup> said: ‘O Huzeyfa! When it was so that Allah<sup>-azwj</sup> the Exalted Affirms Muhammad<sup>-saww</sup>, neither they nor the creatures altogether would not be able to move him<sup>-saww</sup>. Allah<sup>-azwj</sup> the Exalted will Make the matter of Muhammad<sup>-saww</sup> reach its accomplishment, and even if the Kafirs dislike it’.

ثُمَّ قَالَ يَا حُدَيْفَةُ فَأَمْضُ بِنَا أَنْتَ وَ سَلْمَانُ وَ عَمَّارٌ وَ تَوَكَّلُوا عَلَى اللَّهِ فَإِذَا جِزْنَا النَّبِيَّةَ الصَّعْبَةَ فَأَذِّنُوا لِلنَّاسِ أَنْ يَتَّبِعُونَا

Then he<sup>-saww</sup> said: ‘O Huzeyfa! Arise with us<sup>-saww</sup>, you, and Salman<sup>-ra</sup>, and Ammar<sup>-ra</sup>, and rely upon Allah<sup>-azwj</sup>. So, when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us’.

فَصَعِدَ رَسُولُ اللَّهِ ص وَهُوَ عَلَى نَاقَتِهِ وَحُدَيْفَةُ وَ سَلْمَانُ أَخَذَهَا بِخِطَامِ نَاقَتِهِ يَتَوَدَّهَا وَ الْآخَرُ خَلْفَهَا يَشُوقُهَا وَ عَمَّارٌ إِلَى جَانِبِهَا وَ الْقَوْمُ عَلَى جِوَاهِرِهِمْ وَ رَجَالُهُمْ مُنْبَثُونَ حَوْلَ النَّبِيِّ عَلَى تِلْكَ الْعُقَبَاتِ وَ قَدْ جَعَلَ الَّذِينَ فَوْقَ الطَّرِيقِ حِجَارَةً فِي دَبَابٍ فَدَخَرَجُوهَا مِنْ فَوْقٍ لِيَنْفِرُوا النَّاقَةَ بِرَسُولِ اللَّهِ ص لِتَقَعَ فِي الْمَهْوَى الَّذِي يَهْوِلُ النَّاطِرُ النَّظْرَ إِلَيْهِ مِنْ بُعْدِهِ

Rasool-Allah<sup>-saww</sup> ascended, and he<sup>-saww</sup> was upon his<sup>-saww</sup> she-camel; and Huzeyfa and Salman<sup>-ra</sup>, - one of them grabbed the rein of his<sup>-saww</sup> she-camel guiding it, and the other one was behind it, ushering it, and Ammar<sup>-ra</sup> was to its side, and the people were upon their camels and their feet (walking), scattered around the bend of Al-Aqaba. And those ones above the path had made stones to be in bags so they could roll these from above in order to frighten the she-camel of Rasool-Allah<sup>-saww</sup>, and it would fall with him<sup>-saww</sup> into the chasm which would terrify the beholder looking into it from afar.

فَلَمَّا قَرَّبَتِ الدَّبَابُ مِنْ نَاقَةِ رَسُولِ اللَّهِ ص أَذِنَ اللَّهُ تَعَالَى لَهَا فَارْتَفَعَتْ ارْتِفَاعًا عَظِيمًا فَجَاوَزَتْ نَاقَةَ رَسُولِ اللَّهِ ص ثُمَّ سَقَطَتْ فِي جَانِبِ الْمَهْوَى وَ لَمْ يَبْقَ مِنْهَا شَيْءٌ إِلَّا صَارَ كَذَلِكَ وَ نَاقَةُ رَسُولِ اللَّهِ ص كَأَنَّهَا لَا تُحْسُ بِشَيْءٍ مِنْ تِلْكَ الْقَعَقَعَاتِ الَّتِي كَانَتْ لِلدَّبَابِ

So when they brought the bags (of stones) closer to the she-camel of Rasool-Allah<sup>-saww</sup>, Allah<sup>-azwj</sup> the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah<sup>-saww</sup> crossed over, then it settled by the side of the chasm, and there did not remain anything from it, except it became like that – and the she-camel of Rasool-Allah<sup>-saww</sup> was as if it had not felt anything – from that from the rumbling of the stones.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَمَّارٍ اصْعَدِ الْجَبَلَ فَاصْرُبْ بِعَصَاكَ هَذِهِ وَجُوهَ رَوَاجِلِهِمْ فَأَرَمَ بِمَا فَعَلَ ذَلِكَ عَمَّارٌ فَتَفَرَّتْ بِهِمْ وَ سَقَطَ بَعْضُهُمْ فَانْكَسَرَ عَضُدُهُ وَ مِنْهُمْ مَنْ انْكَسَرَتْ رِجْلُهُ وَ مِنْهُمْ مَنْ انْكَسَرَ جَنْبُهُ وَ اسْتَدَّتْ لِذَلِكَ أَوْجَاعُهُمْ فَلَمَّا حَبِرَتْ وَ انْدَمَلَتْ بَقِيَّتْ عَلَيْهِمْ آثَارُ الْكَسْرِ إِلَى أَنْ مَاتُوا

Then Rasool-Allah<sup>-saww</sup> said to Ammar<sup>-ra</sup>: ‘Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it’. Ammar<sup>-ra</sup> did that, and they (the rides) were frightened with them, and one of them fell down and broke his arms, and from them was the one who broke his leg, and from them was one who broke his side, and their pains intensified due to that. So, when the bones set and healed, the scars of the breaks remained upon them until they died.

وَ لِذَلِكَ قَالَ رَسُولُ اللَّهِ ص فِي حُدَيْفَةَ وَ أَمِيرِ الْمُؤْمِنِينَ ع إِهْمَا أَعْلَمَ النَّاسِ بِالْمُنَافِقِينَ لِعُودِهِ فِي أَصْلِ الْجَبَلِ وَ مُشَاهَدَتِهِ مِنْ مَرَّ سَابِقًا لِرَسُولِ اللَّهِ ص وَ كَفَى اللَّهُ رَسُولَهُ أَمْرًا مَنْ قَصَدَ لَهُ وَ عَادَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ

And for that, Rasool-Allah<sup>-saww</sup> said regarding Huzeyfa and Amir Al-Momineen<sup>-asws</sup>: ‘Both of them are the most knowing of the people with the hypocrites’. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allah<sup>-saww</sup>. And Allah<sup>-azwj</sup> Sufficed His<sup>-azwj</sup> Rasool<sup>-saww</sup> of the matter of the ones who had aimed for him<sup>-saww</sup>; and Rasool-Allah<sup>-saww</sup> returned to Al-Medina.

فَكَسَى اللَّهُ الدَّلَّ وَ الْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ وَ أَلْبَسَ الْحِزْبِ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ ع مَا دَفَعَ اللَّهُ عَنْهُ.

Thus Allah<sup>-azwj</sup> Disgraced and Shamed the ones who had sat (in ambush) from him<sup>-saww</sup>, and Clothed in humiliation the ones who had plotted against Ali<sup>-asws</sup>, what Allah<sup>-azwj</sup> had Defended him<sup>-asws</sup> from it'.<sup>5</sup>

Additional Ahadith related to Al-Aqaba are included in the Appendix.

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<sup>5</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 6



## APPENDIX:

### Additional Ahadith on the Failed Assassination Attempt at Aqaba:

قَصَصَ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ مَهْرَبَانَ عَنْ أَخِيهِ عَلِيِّ بْنِ النَّضْرِ عَنْ مُوسَى بْنِ بَكْرِ قَالَ: قَالَ بَعْضُ أَصْحَابِنَا لِأَبِي عَبْدِ اللَّهِ عَ عَلَيْهِمُ السَّلَامُ رَسُولَ اللَّهِ صَ أَسْمَاءَ الْمُنَافِقِينَ فَقَالَ لَا وَ لَكِنَّ رَسُولَ اللَّهِ صَ لَمَّا كَانَ فِي عَزْوَةِ تَبُوكَ كَانَ يَسِيرُ عَلَى نَاقَتِهِ وَ النَّاسُ أَمَامَهُ فَلَمَّا انْتَهَى إِلَى الْعَقَبَةِ وَ قَدْ جَلَسَ عَلَيْهَا أَرْبَعَةَ عَشَرَ رَجُلًا سِتَّةٌ مِنْ قُرَيْشٍ وَ ثَمَانِيَةٌ مِنْ أَفْنَاءِ النَّاسِ أَوْ عَلَى عَكْسِ هَذَا

(The book) ‘Qasas Al-Anbiya’ of Al-Sadouq – From his father, from Sa’ad, from Ibrahim Bin Mahazim, from his brother Ali, from Al-Nazar, from Musa Bin Bakr who said,

‘One of our companions said to Abu Abdullah<sup>-asws</sup>, ‘Did Rasool-Allah<sup>-saww</sup> know the names of the hypocrites?’ He<sup>-asws</sup> said: ‘No, but when Rasool-Allah<sup>-saww</sup> was in the military expedition of Tabuk he<sup>-saww</sup> had travelled upon his<sup>-saww</sup> camel and the people were in front of him<sup>-saww</sup>. When he<sup>-saww</sup> ended up to Al-Aqaba, and fourteen men had sat upon it – six from Quraysh and eight from a mixture of (tribes of) people’, or upon the reverse of that.

فَأَتَاهُ جَبْرِئِيلُ عَ فَقَالَ إِنَّ فُلَانًا وَ فُلَانًا وَ فُلَانًا فَقَدُوا لَكَ عَلَى الْعَقَبَةِ لِيُنْفِرُوا نَاقَتَكَ فَنَادَاهُمْ رَسُولَ اللَّهِ صَ يَا فُلَانُ وَ يَا فُلَانُ وَ يَا فُلَانُ أَنْتُمْ الْفُجُودُ لِيُنْفِرُوا نَاقَتِي وَ كَانَ حَدِيثُهُ خَلْفَهُ فَلَحِقَ بِهِمْ فَقَالَ يَا حَدِيثُهُ سَمِعْتَ قَالَ نَعَمْ قَالَ أَنْتُمْ.

(He<sup>-asws</sup> said): ‘Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and said: ‘So and so, and so and so have been sitting in wait for you<sup>-saww</sup> upon Al-Aqaba in order to frighten your<sup>-saww</sup> camel’. Rasool-Allah<sup>-saww</sup> called out to them: ‘O so and so, and so and so, and so and so! You are the ones sitting in order to frighten my<sup>-saww</sup> camel!’ And Huzeyfa was behind it, and he joined up with them (the hypocrites). He<sup>-saww</sup> said: ‘O Huzeyfa! Did you hear?’ He said, ‘Yes’. He<sup>-saww</sup> said: ‘Conceal’’.<sup>6</sup>

الْحَرَاجِجِ وَ الْجَرَاحِ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَا زَالَ الْقُرْآنُ يُنزلُ بِكَلَامِ الْمُنَافِقِينَ حَتَّى تَرَكُوا الْكَلَامَ وَ افْتَصَرُوا بِالْحَوَاجِبِ يَعْزِمُونَ فَقَالَ بَعْضُهُمْ تَأْمَنُونَ أَنْ تُسَمَّوْا فِي الْقُرْآنِ فَتَفْتَضِّحُوا أَنْتُمْ وَ عَقِبَكُمْ هَذِهِ عَقَبَةٌ بَيْنَ أَيْدِينَا لَوْ رَمَيْنَا بِهَا مِنْهَا يَنْقَطِعُ فَعَدُوا عَلَى الْعَقَبَةِ وَ يُقَالُ لَهَا عَقَبَةُ ذِي فُنُقٍ

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – it is reported from Abu Abdullah<sup>-asws</sup> having said: ‘The Quran did not cease to be Revealed with the talk of the hypocrites until they left the talking and they were limited to winking with their eyebrows. Some of them said, ‘There is no safety that you will be named in the Quran then you will be exposed and (so will) your posterity, this posterity in front of us. If we were to shoot (arrows) we would be terminated with it’. They sat upon the Aqaba, and it is called ‘Aqaba with crevice’.

وَ قَالَ حَدِيثُهُ كَانَ رَسُولَ اللَّهِ إِذَا أَرَادَ النَّوْمَ عَلَى نَاقَتِهِ افْتَصَدَتْ فِي السَّيْرِ فَقَالَ حَدِيثُهُ فُلْتُ لَيْلَةً مِنَ اللَّيَالِي لَا وَ اللَّهُ لَا أَفَارِقُ رَسُولَ اللَّهِ صَ قَالَ فَجَعَلْتُ أَحْسِبُ نَاقَتِي عَلَيْهِ

<sup>6</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 10

And Huzeyfa said, ‘When Rasool-Allah<sup>-saww</sup> wanted to sleep upon his<sup>-saww</sup> camel, he<sup>-saww</sup> became moderate in the travel’. Huzeyfa said, ‘I said on a night from the nights, ‘No by Allah<sup>-azwj</sup>! I will not separate from Rasool-Allah<sup>-saww</sup>’. So, I went on to withhold my camel upon it.

فَتَزَلَّ جَبْرَيْلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ هَذَا فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ حَتَّى عَدَّهُمْ قَدْ قَعَدُوا يَنْفِرُونَ بِكَ فَقَالَ رَسُولُ اللَّهِ يَا فُلَانُ يَا فُلَانُ يَا أَعْدَاءَ اللَّهِ حَتَّى سَمَّاهُمْ بِأَسْمَائِهِمْ كُلِّهِمْ

Jibraeel<sup>-as</sup> descended unto Rasool-Allah<sup>-saww</sup> and said: ‘This so and so, and so and so, and so and so and so’ – until he<sup>-as</sup> counted them – ‘have sat to frighten (the camel) with you<sup>-saww</sup>’. Rasool-Allah<sup>-saww</sup> said: ‘O so and so! O so and so! O so and so! O enemies of Allah<sup>-azwj</sup>!’ – until he<sup>-saww</sup> named them with their names, all of them.

ثُمَّ نَظَرَ فَإِذَا حَدِيثُهُ فَقَالَ عَرَفْتُهُمْ فَلْتُمْ نَعَمْ يَرَوُاجِلِهِمْ وَ هُمْ مُتَكَلِّمُونَ فَقَالَ لَا تُخْبِرْ بِهِمْ أَحَدًا قُلْتُ يَا رَسُولَ اللَّهِ أَ فَلَا تُقْتُلُهُمْ قَالَ إِنِّي أَخْشَى أَنْ يَقُولَ النَّاسُ قَاتَلَ بِهِمْ حَتَّى ظَفِرَ فَقَتَلَهُمْ فَكَانُوا مِنْ قُرَيْشٍ.

Then he<sup>-saww</sup> looked and there was Huzeyfa, so he<sup>-saww</sup> said: ‘Did you recognise them?’ I said, ‘Yes, by their camels, and they were masked’. He<sup>-saww</sup> said: ‘Do not inform anyone about them’. I said, ‘O Rasool-Allah<sup>-saww</sup>! So, shall I kill them?’ He<sup>-saww</sup> said: ‘I<sup>-saww</sup> dislike it that the people would say, ‘He<sup>-saww</sup> fought with them (their help) until he<sup>-saww</sup> achieved victory, then he<sup>-saww</sup> killed them’. They were from Quraysh”<sup>7</sup>.

الْحِصَالُ الْعِجْلِيُّ عَنْ ابْنِ زَكْرِيَّا الْقَطَّانِ عَنْ ابْنِ حَبِيبٍ عَنْ ابْنِ جُبَيْلٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ زِيَادِ بْنِ الْمُثَنَّبِرِ قَالَ حَدَّثَنِي جَمَاعَةٌ مِنَ الْمَشِيخَةِ عَنْ حَدِيثِ بَنِي الْيَمَانِ أَنَّهُ قَالَ: الَّذِينَ نَفَرُوا بِرَسُولِ اللَّهِ نَاقَتَهُ فِي مَنْصَرَفِهِ مِنْ تَبُوكَ أَرْبَعَةٌ عَشَرَ أَبُو الشُّرُورِ وَ أَبُو الدَّوَاهِي وَ أَبُو الْمَعَازِفِ وَ أَبُوهُ وَ طَلْحَةُ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ أَبُو عُبَيْدَةَ وَ أَبُو الْأَعْوَرِ وَ الْمُغِيرَةُ وَ سَلَمٌ مَوْلَى أَبِي حَدَيْفَةَ وَ خَالِدُ بْنُ الْوَلِيدِ وَ عَمْرُو بْنُ الْعَاصِ وَ أَبُو مُوسَى الْأَشْعَرِيُّ وَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَ هُمْ الَّذِينَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ وَ هُمَا بِمَا لَمْ يَنَالُوا.

(The book) ‘Al-Khisal’ – Al-Ijaly, from Ibn Zakariya Al-Qatan, from Ibn Habeeb, from Ibn Bahlul, from his father, from Abdullah Bin Al-Fazl Al-Hashimy, from his father, from Ziyad Bin Al-Munzar who said, ‘A group from our elders narrated to me from Huzeyfa Bin Al-Yaman that he said,

‘Those who repelled (scared) the camel of Rasool-Allah<sup>-saww</sup> during his<sup>-saww</sup> departure from Tabuk were fourteen – Abu Al-Shuroor, and Abu Al-Dawahi, and Abu Al-Ma’azif, and his father, and Talha, and Sa’ad Bin Abu Waqas, and Abu Ubeyda, and Abu Al-Awr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Khalid Bin Al-Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abdul Rahman Bin Awf – and they those regarding whom Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **and they planned with what they could not attain [9:74]**”<sup>8</sup>.

الكَافِي الْعَدَّةُ عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ عَبْدِ الْحَمِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَفَرُوا بِرَسُولِ اللَّهِ ص نَاقَتَهُ قَالَتْ لَهُ النَّاقَةُ وَ اللَّهُ لَا أَرْزَلْتُ حَقًّا عَنْ حُفٍّ وَ لَوْ قَطَّعْتُ إِزْبًا إِزْبًا.

<sup>7</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 11

<sup>8</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 21 H 5

Al Kafi – 'The number, from Sahl, from Ibn Yazeed, from Abdul Hameed, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> having said: 'When they frightened the camel of Rasool-Allah<sup>-saww</sup>, the camel said to him<sup>-saww</sup>, 'I will not slip a hoof from (my) hooves, and even if I am cut into pieces and pieces".<sup>9</sup>

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<sup>9</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 29 H 26