‘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 azwj
La: - Laan Allah azwj
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.

‘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 saww. In response to the planning of the hypocrites to create mayhem in Medina in the absence of Rasool-Allah saww, the Prophet saww decided to leave Ali asws Ibn Abi Talib asws as his saww successor in Medina.

And the Prophet saww descended at Tabuk and stayed there for two months, and what the Prophet saww 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 saww and the Muslims - did not happen. (Instead) Hercules sent men from Gasaan to the Prophet saww to look at his saww description and his saww signs and at the redness in his saww eyes and at the seal of the Prophet-hood and ask that he saww does not accept the charities. So, he (the reporter) retained (some) things from the attributes of the Prophet saww.

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 saww, and the Prophet saww did not permit to fight him, and returned back to Medina.1

However, when returning to Medina, a group of hypocrites tried to kill Rasool-Allah saww 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.

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1 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 27
During the preparation of Battle of Tabuk, the hypocrites planned to kill Rasool-Allah \textsuperscript{saww} at Al-Aqaba and Al\textsuperscript{i} asws Ibn Abi Talib \textsuperscript{asws} at Medina, but failed in both places and Allah \textsuperscript{aszw} Saved them\textsuperscript{asws}.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

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

**Background and Introduction:**

الأمالي للشيخ الطوسي أبو عدو غصون عن ابن علمة عن أحمد بن محمد عن أبي عبد الرحمن عن أبي بن الأشعث عن عطاء عن أبي بكر بن معاذ بن حارثة قال: قال رسول الله ﷺ ص ع هب من أي طالب إلا بالغة نبود الحلفين في أهل فقال عقله على رسول الله ﷺ إلى أثر أو أن تقول العرب خذل أي عبد و خلف عطاء فقال أ ما ترضي أن تكون مل مهارون من موسى قال على قال خلف الحلفين.

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

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

الأمالي للشيخ الطوسي أبو عدو غصون عن ابن علمة عن أحمد بن محمد عن أبي عبد الرحمن عن أبي بن الأشعث عن عطاء عن أبي بكر بن معاذ بن حارثة قال: قال رسول الله ﷺ ص ع هب من أي طالب إلا بالغة نبود الحلفين في أهل فقال عقله على رسول الله ﷺ إلى أثر أو أن تقول العرب خذل أي عبد و خلف عطاء وقال أ ما ترضي أن تكون مل مهارون من موسى قال على قال خلف الحلفين.

(The book) ‘Al-Aamaali’ of the sheykh Al-Tusy – 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 \textsuperscript{asws} having said: ‘Rasool-Allah \textsuperscript{saww} appointed Ali \textsuperscript{asws} as Caliph during the military expedition of Tabuk. He \textsuperscript{asws} said: ‘O Rasool-Allah \textsuperscript{saww} are you \textsuperscript{saww} making me \textsuperscript{asws} a Caliph after you \textsuperscript{saww}?’ He \textsuperscript{saww} said: ‘Are you \textsuperscript{asws} not pleased that you \textsuperscript{asws} happen to be from me \textsuperscript{saww} at the status of Harun \textsuperscript{as} from Musa \textsuperscript{as}, except that there will be no Prophet \textsuperscript{saww} after me \textsuperscript{saww}'. \textsuperscript{4}

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\textsuperscript{2} Bihar Al-Anwaar – V 21, The book of our Prophet \textsuperscript{saww}, P 3 Ch 29 H 15

\textsuperscript{3} Bihar Al-Anwaar – V 21, The book of our Prophet \textsuperscript{saww}, P 3 Ch 21 H 8

\textsuperscript{4} Bihar Al-Anwaar – V 21, The book of our Prophet \textsuperscript{saww}, P 3 Ch 21 H 9
Rasool Allah \(^saww\) 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 \(^saww\) by the hypocrites when they tried to make the she-camel carrying Rasool Allah \(^saww\) to fall into a deep ravine 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)

**Conspiracy of assassinating Rasool-Allah\(^saww\) and Ali-\(^asws\) Ibn Abi Talib-\(^asws\):**

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

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

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

قال: رسل الله صلى الله عليه وسلم حينما سعى phầnه في السهول من وسط المدينة فلما وجد بعضهم عن جانبه قال: قالوا: فقل له: ما أنتم قصصتهما يعني أن تكون مبتعثة هاوارين من مومنين إلا أن الله لا يحب نبغي
Rasool-Allah ﷺ said: ‘What made you- asws come back from your- asws position?’ He- asws said: ‘It reached me-asws, such and such from the people’. He- asws said to him-asws: ‘Are you-asws not pleased that you-asws happen to be from me-asww at the status of Haroun-as from Musa-as, except that there would be no Prophet-as after me-asww?’

Ali-asws left to go (back) to his-asws place, and they (hypocrites) pondered on killing him-asws, and they preceded in digging a pit for him-asws (to fall into it) on his-asws 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.

And that was upon the way of Ali-asws which was a must for him-asws from travelling it – so that he-asws and his-asws 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-asws, when he-asws does fall along with his-asws ride into that place, they would pelt him-asws with the stones until they kill him-asws.

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

Ali-asws said to it: ‘May Allah-azwj Reward you for good advice. Just as you thought about me-asws, so Allah-azwj 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.

Ali-asws said: ‘Pass, by the Permission of Allah-azwj the Exalted, safely correctly, incredible would be your state, adorable would be your matter!’ So, the animal kept moving (ahead), and Allah-azwj 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).
When Ali-asws had crossed over it, the horse twisted its neck, and placed its mouth upon his-asws ears, then said, ‘How prestigious you-asws are upon the Lord-azwj of the worlds! He-azwj Made you-asws cross upon this empty place!’ Amir Al-Momineen-asws said: ‘Allah-azwj Reward you with the safety, for that advice which you advised me-asws with’.

Then he-asws turned the face of the animal towards its rump, and the group was with him-asws, some of them were in front of him-asws, and some of them behind him-asws, and he-asws 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.

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

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

Amir Al-Momineen-asws! This was done by so and so, and 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-saww in his-saww way. Then they deliberated upon killing Rasool-Allah-saww upon Al-Aqaba (a hillock), and Allah-azwj Mighty and Majestic Protected Rasool-Allah-saww from behind, and a Guardian-asws of Allah-azwj is such that the Kafirs cannot overcome him-asws.

So, one of the companions of Amir Al-Momineen-asws indicated that he-asws should write to Rasool-Allah-saww with that (what had happened), and he-asws should send a messenger quickly, but Amir Al-Momineen-asws said: ‘The messenger of Allah-azwj to Muhammad-saww - His-azwj
Rasool-saww would be quicker, and His-asws letter to him-saww would (get there) earlier, therefore this should not concern you'.

When Rasool-Allah-saww came closer to Al-Aqaba which faced him-saww, he-saww gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he-saww said to them: ‘This is Jibraeel-as, the trustworthy messenger. He-as is informing me that (regarding) Ali-asws, such and such colluded against him-asws, but Allah-asw Mighty and Majestic Defended him-asws from it by His-asw Kindness and wonders of his-asws miracles by such and such. He-asw Solidified the ground of a pit beneath his-asws feet and such of Al-Aqaba would be quicker, and His-asw would get there earlier’.

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

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

When the twenty-four companions at Al-Aqaba heard what he-saww said regarding the matter of Ali-asws, some of them said to the others, ‘What an expert Muhammad-saww is with the trickery. A quick pigeon came to him-asws or a bird from Al-Medina from one of his-saww family members and fell upon him-saww. Ali-asws has already been killed by such and such a ploy – and it is which has occurred upon him-asws by our companions, but he-saww at the moment, due to what has reached him-saww, is concealing the news, and facing it to its opposite, intending to calm the ones who are with him-saww, lest they extend their hands against him-saww (now that Ali-asws has been killed).
And far be it! However, Allah\textsuperscript{azwj} did not let Ali\textsuperscript{asws} remain in Al-Medina except for a while, and He\textsuperscript{azwj} did not let Muhammad\textsuperscript{saww} come out to over here except for a while. And Ali\textsuperscript{asws} has perished, and he\textsuperscript{saww} will be perishing over here inevitably. But, come, until we go to him\textsuperscript{saww} and display the cheerfulness to him\textsuperscript{saww} with the matter of Ali\textsuperscript{asws} (that he\textsuperscript{asws} is safe) in order for his\textsuperscript{saww} heart to be at rest towards us, until we accomplish our plot regarding him\textsuperscript{saww}.

فَحَضَرُوهُِوَِهَنَئُوهُِعَلَىِسَلاَمَةِِعَلِى ٍِمِنَِالْوَرْطَةِِالَتِِِرَامَهَاِأَعْدَاؤُهُِ

So, they presented themselves to him\textsuperscript{saww} and congratulated him\textsuperscript{saww} upon the safety of Ali\textsuperscript{asws} from the predicament which his\textsuperscript{asws} enemies had wished it.

ثمَُِقَالُواِلَهُِأَخْبرِْنََِعَنِْعَلِى ٍِأَِهُوَِأَفْضَلُِأَمِْمَلاَئِكَةُِاللَِِّالْمُقَرَبُونَِف َقَالَِرَسُولُِاللَِِّصِوَِهَلِْشُر ِفَتِِالْمَلاَِئِكَةُِإِلاَِبُِِب ِهَاِلِمُحَمَدٍِوَِعَلِي ٍِوَِق َبُولََِّاِلِوَلاَيَتِهِمَاِإِنَهُِلاَِأَحَدَِمِنِْمُُِبي ِِعَلِي ٍِعِنُظ ََِِق َلْبُهُِمِنِْقَذَرِِالْغِش ِِوَِالدَغَلِِوَِالْغِل ِِوَِنَََاسَةِِالذرنُوبِِإِلاَِكَانَِأَطْهَرَِوَِأَفْضَلَِمِنَِالْمَلاَِئِكَةِِ

Then they said to him\textsuperscript{saww}, 'O Rasool-Allah\textsuperscript{saww}! Inform us about Ali\textsuperscript{asws}. Is he\textsuperscript{asws} superior or the Angels of Proximity of Allah\textsuperscript{azwj}? So Rasool-Allah\textsuperscript{saww} said: 'And are the Angels noble except by their loved for Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws}, and their acceptance of their\textsuperscript{asws} Wilayah?

There is no one from those that love Ali\textsuperscript{asws}, 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.

وَِهَلِْأَمْرُِاللَِِّالْمَلاَئِكَةَِباِلسرجُودِِلِْدَمَِإِلاَِلِمَاِكَانُواِقَِ

And was Allah\textsuperscript{azwj} Commanding the Angels with the Sajda to Adam\textsuperscript{as} 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\textsuperscript{as} in the Religion excessively, and more knowledgeable with Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww} in knowledge.

فَأَرَادَِاللَُِّأَنِْي ُعَر ِف َهُمِْأَنََُّمِْقَدِْأَخْطَئُواِفيِِظُنُونَِِّمِْوَِاعْتِقَادَاتِِِمِْفَخَلَقَِآدَمَِوَِعَلَمَِهُِالأَْسََْاءَِكُلَهَاِثمَُِعَِرَف َِهُمِْفَضْلَهُِفيِِالْعِلْمِِعَلَيْهِمِْ فَعَجَزُواِعَنِْمَعْرِفَتِهَاِفَأَمَرَِآدَمَِأَنِْي ُنْبِئَهُمِْبهَِاِ

Allah\textsuperscript{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. So, He\textsuperscript{azwj} Created Adam\textsuperscript{as} and Taught him\textsuperscript{as} the Names, all of them. Then He\textsuperscript{azwj} Displayed these to them, but they were unable from recognising these (names). Then He\textsuperscript{azwj} Commanded Adam\textsuperscript{as} to inform them of these, and they recognised his\textsuperscript{as} superiority regarding the knowledge, over them.
Then He azwj Extracted from the forehead of Adam as, his as offspring – from whom were the Prophets as, and the Rasools as, and the Chosen ones from the servants of Allah aswj, the most superior of them being Muhammad saww, the Progeny asws of Muhammad asww, and from the Chosen ones asws from them, the meritorious ones, the companions of Muhammad saww and the Chosen ones asws of the community of Muhammad asww.

And due to that, the Angels asws recognised that they asws are more superior than the Angels asws (when they asws are bearing) what they asws are bearing from the load – and they compared what (situations) they asws were in from the exposure to the seduction of the Satans la 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.

Allah aswj 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 la 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 viritility – 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).

(They are defending against these) from Iblees la, may Allah aswj Curse him la, and his la 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 aswj, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah aswj.
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.

Allah-azwj Mighty and Majestic Said: “O My-azwj 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-ia, in the kingdoms of My-azwj skies and My-azwj earth too pre-occupied upon straying My-azwj Angels, those from whom I-azwj have Protected.

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

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

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

And their Sajdas did not happen to be to Adam-as. But rather, Adam-as was a Qiblah (direction) for them – they were doing Sajdas towards him-as, (but) to Allah-azwj Mighty and Majestic – and it was a veneration, a dignity to him-as with that, and it is not befitting for anyone that he does Sajda to anyone besides Allah-azwj, and be humble to him like his humbleness to Allah-azwj, and venerate him – with the Sajdas to him – like his veneration to Allah-azwj.
Then Rasool-Allah-saww said: ‘Iblees-la disobeyed Allah-azwj, so he-la was destroyed due to what his disobedience was with the arrogance upon Adam-as. And Adam-as disobeyed Allah-azwj by eating (from) the tree, but he-as was safe and was not destroyed due to him-as not combining his-as disobedience with the arrogance upon Muhammad-saww and his-as goodly Progeny-asws.

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

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

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

Then Rasool-Allah-saww ordered with the departure – during the first half of the last night, and ordered his-saww caller to call out, ‘Indeed! No one should precede Rasool-Allah-saww to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah-saww has crossed it’.
Then he-saww 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-saww, and Rasool-Allah-saww had instructed him that he should conceal himself by (behind) the rocks.

Huzeyfa said, ‘O Rasool-Allah-saww! I can clearly see the evil in the faces of the chiefs of your-saww 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-saww to over there – in order to plot against you-saww, and he senses me (as being there), and he uncovers from me, so he would recognise me and my position from advising you-saww – and he would accuse me and would fear from me (that I will inform you-saww) so he would kill me’.

Rasool-Allah-saww 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-azwj orders you that you cleave asunder for me until I enter into your inside. Then he-azwj 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-azwj, Lord of the worlds!’

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-saww that he has seen us over here, and Muhammad-saww would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him-saww.

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah-azwj 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-saww, how he-saww was lured into preventing the people from ascending Al-
Aqaba until he\textsuperscript{saww} has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him\textsuperscript{saww} and his\textsuperscript{saww} companions are away from him\textsuperscript{saww}.

And all of that, Allah\textsuperscript{azwj} 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\textsuperscript{saww}, and inform him\textsuperscript{saww} 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’.

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

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

Rasool-Allah\textsuperscript{saww} 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.

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

Then he\textsuperscript{saww} said: ‘O Huzeyfa! Arise with us\textsuperscript{saww}, you, and Salman\textsuperscript{ra}, and Ammar\textsuperscript{ra}, and rely upon Allah\textsuperscript{azwj}. So, when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us’.
Rasool-Allah-saww ascended, and he-saww was upon his-saww she-camel; and Huzeyfa and Salman-ra, - one of them grabbed the rein of his-saww she-camel guiding it, and the other one was behind it, ushering it, and Ammar-ra 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-saww, and it would fall with him-saww into the chasm which would terrify the beholder looking into it from afar.

So when they brought the bags (of stones) closer to the she-camel of Rasool-Allah-saww, Allah-azwj the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah-saww 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-saww was as if it had not felt anything – from that from the rumbling of the stones.

Then Rasool-Allah-saww said to Ammar-ra: ‘Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it’. Ammar-ra 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.

And for that, Rasool-Allah-saww said regarding Huzeyfa and Amir Al-Momineen-awws: ‘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-saww. And Allah-azwj Sufficed His-aww Rasool-saww of the matter of the ones who had aimed for him-saww; and Rasool-Allah-saww returned to Al-Medina.
Thus Allah^azwj^ Disgraced and Shamed the ones who had sat (in ambush) from him^saww^, and Clothed in humiliation the ones who had plotted against Ali^asws^, what Allah^azwj^ had Defended him^asws^ from it^5^.

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

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^5^ Bihar Al-Anwaar – V 21, The book of our Prophet^saww^, P 3 Ch 21 H 6
APPENDIX:

Additional Ahadith on the Failed Assassination Attempt at Aqaba:

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

- asws, ‘Did Rasool-Allah

- saww know the names of the hypocrites?’ He

- asws said: ‘No, but when Rasool-Allah

- saww was in the military expedition of Tabuk he

- saww had travelled upon his

- saww camel and the people were in front of him

- saww. When he

- saww 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.

(He

- asws said): ‘Jibraeel

- as came to him

- saww and said: ‘So and so, and so and so have been sitting in wait for you upon Al-Aqaba in order to frighten your

- saww camel’. Rasool-Allah

- saww 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

- saww camel!’ And Huzyefa was behind it, and he joined up with them (the hypocrites). He

- saww said: ‘O Huzyefa! Did you hear?’ He said, ‘Yes’. He

- saww said: ‘Conceal’.

6

(He

- saw had said) ‘Al-Kharaij Wa Al-Jaraih’ – it is reported from Abu Abdullah

- asws 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’.

6 Bihar Al-Anwaar – V 21, The book of our Prophet

- saww, P 3 Ch 21 H 10
And Huzeyfa said, ‘When Rasool-Allah-saww wanted to sleep upon his-saww camel, he-saww became moderate in the travel’. Huzeyfa said, ‘I said on a night from the nights, ‘No by Allah-azwj! I will not separate from Rasool-Allah-saww. So, I went on to withhold my camel upon it.

فَنَزَلَِجَبرَْئِيلُِعَلَىِرَسُولِِاللَِِّصِف َقَالَِهَذَاِفُلاَن ِوَِفُلاَنِّوَِفُلاَِ ن ِحَتىَِعَدَهُمِْقَدِْق َعَدُواِي َنْفِرُونَِبِكَِف َقَالَِرَسُولُِاللَِِّيََِفُلاَنُِيََِفُلاَنُِيََِأَعْدَاءَِاللَِِّ حَتىَِسَََاهُمِْبَِِسََْائِهِمِْكُل ِهِمِْ

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

(The book) ‘Al-Khisaal’ – Al-Ijaly, from Ibn Zakariya Al-Qatan, from Ibn Habeeb, from Ibn Bahlul, from his father, from Abdullah Bin Al-Fazl Al-Hashimi, 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-saww during his-saww 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 Ubeysa, 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-azwj Mighty and Majestic Revealed: and they planned with what they could not attain [9:74]’.”

7 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 11
8 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, 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\textsuperscript{-asws} having said: ‘When they frightened the camel of Rasool-Allah\textsuperscript{-saww}, the camel said to him\textsuperscript{-saww}, ‘I will not slip a hoof from (my) hooves, and even if I am cut into pieces and pieces’.\textsuperscript{9}

\textsuperscript{9} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{-saww}, P 3 Ch 29 H 26