

'Battle of Trench (Khandaq)'

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Abbreviations:

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

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

‘Battle of the Trench (Khandaq)’

Summary:

The Battle of the Trench (Battle of Khandaq, غزوة الخندق) which is also known as the Battle of the Confederates (Battle of Ahzaab, غزوة الاحزاب) was about a month long defence by the Muslims of Yathrib (now Medina) against allied Arab and Jewish tribes. The strength of the confederate armies consisted of over 10,000 soldiers while the Muslim defenders numbered to about a third of them.

Rasool-Allah^{-saww} decided to dig a trench around Medina in order to protect the Muslims as the confederates had planned to attack them from multiple directions.

The digging of the trench was a painstaking and strenuous task that exhausted the Muslims. They were working day and night digging around Medina, including going several days without eating any food, i.e., Rasool-Allah^{-saww} was offered a disc of bread by his daughter (Syeda Fatima^{-asws}) which was the Prophet^{-saww}'s only meal in three days. Similar was the condition of Ali^{-asws} Ibn Abi Talib^{-asws} and other companions of Rasool-Allah^{-saww} – except for the hypocrites who fabricated worthless excuses to take leave of absence from the hard work.

After a few days of being unsuccessful in getting any closer to the Muslims, a famous warrior named Amro Bin Abdi Wudd, managed to cross the defensive trench along with a handful of his companions and shouted at the Muslims for duel. The Muslims were in shock and sat as if there were birds sitting upon their heads – entirely stunned. No one wanted to confront him except Ali^{-asws} Ibn Abi Talib^{-asws}. Rasool-Allah^{-saww} finally sent Ali^{-asws} to answer the call to fight.

Imam Ali^{-asws} offered for Amro Bin Abdi Wudd to strike first, to which he agreed and hit his sword on the head of Imam Ali^{-asws}, cracking the protective helmet and injuring Imam Ali^{-asws}'s head. Blood started dripping and Imam Ali^{-asws} had a deep wound in the head. In retaliation, Ali^{-asws} struck him with the Zulfiqar which brought Amro down and thus he was killed by the hands of Imam Ali^{-asws}. Eventually, the Muslims saw that Imam Ali^{-asws} coming out as the victorious one out of a thick cloud of dust. Upon observing the killing of Amro, Amro's companions tried to escape the scene.

Afterwards, no one dared to cross the trench but kept on surrounding the Muslims for over 20 days, until Allah^{-azwj} Answered Rasool-Allah^{-saww}'s prayers and Sent down a strong wind

upon the confederates which blew their tents away and made them to flee. This led to an end to the war of Khandaq in favour of the Muslims.

Introduction:

After being defeated at Badr and Ohad, the Quraysh of Makkah sought help from the Jews and came forward with a large, allied force to uproot Islam, considering it a major threat to their religious beliefs. Rasool-Allah^{-asws} decided to protect Medina from the large confederate army by digging a trench around the city. Below are some Ahadith related to the Battle of Khandaq.

عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن عليّ عليهم السلام قال: كُنَّا مَعَ النَّبِيِّ ص فِي حَفْرِ الخَنْدَقِ إِذْ جَاءَتْهُ فَاطِمَةُ وَ مَعَهَا كَسِيرَةٌ مِنْ خُبْزٍ فَدَفَعَتْهَا إِلَى النَّبِيِّ ص فَقَالَ النَّبِيُّ ص مَا هَذِهِ الْكَسِيرَةُ قَالَتْ فُرْصًا حَبْرْتُهُ لِلْحَسَنِ وَ الْحُسَيْنِ جِئْتُكَ مِنْهُ بِهَذِهِ الْكَسِيرَةِ فَقَالَ النَّبِيُّ ص أَمَا إِنَّهُ أَوَّلُ طَعَامٍ دَخَلَ فَمَّ أَبِيكَ مُنْذُ ثَلَاثٍ.

(The book) ‘Uyoon Al Akhbar Al Reza’, by the three chains,

‘From Al-Reza^{-asws} from Ali^{-asws} having said: ‘We were with the Prophet^{-saww} in digging the trench when (Syeda) Fatima^{-asws} came to him^{-saww} and with her^{-asws} was a piece of bread, and she^{-asws} handed it over to the Prophet^{-saww}. The Prophet^{-saww} said: ‘What is this piece?’ She said, ‘A disc (of bread), I^{-asws} had baked for Al-Hassan^{-asws} and Al-Husayn^{-asws}. I^{-asws} came to you^{-saww} with this piece from it’. The Prophet^{-saww} said: ‘But it is the first meal to enter into the mouth of your^{-asws} father^{-saww} since three (days)’’.¹

Background:

و قيل إن النبي ص خط الخندق عام الأحزاب و قطع لكل عشرة أربعين ذراعاً فاحتج المهاجرون و الأنصار في سلمان و كان رجلاً قويا فقال المهاجرون سلمان منا و قالت الأنصار سلمان منا فقال النبي ص سلمانٌ مِنَّا أَهْلُ الْبَيْتِ.

And it is said that the Prophet^{-saww} drew the line of the trench of the generality of the allies, and cut out for each ten (companions), forty cubits (to dig). The Emigrants and the Helpers were needy regarding Salman^{-ra}, and he^{-ra} was a strong man. The Emigrants said, ‘Salman^{-ra} is from us’, and the Helpers said, ‘Salman^{-ra} is from us’. The Prophet^{-saww} said: ‘فَقَالَ النَّبِيُّ ص سلمانٌ مِنَّا أَهْلُ الْبَيْتِ’. The Prophet^{-saww} said: ‘Salman^{-ra} is from us^{-asws}, the People^{-asws} of the Household’.

¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 10

قال عمرو بن عوف كنت أنا و سلمان و حذيفة و النعمان بن مقرن المزني و ستة من الأنصار في أربعين ذراعاً فحفرنا حتى إذا كنا بجنب ذي باب أخرج الله من باطن الخندق صخرة مروة كسرت حديدنا و شقت علينا فقلنا يا سلمان ارق إلى رسول الله ص و أخبره خبر هذه الصخرة فإما أن نعدل عنها فإن المعدل قريب و إما أن يأمرنا فيه بأمره فإننا لا نحب أن نتجاوز خطه

Amro Bin Awf said, ‘I and Salman^{-ra} and Huzeyfa and Al-Numan Bin Maqran Al-Muzny, and six from the Helpers were (allocated) in (digging) forty cubits. We dug until when we had reached the a depth of a door, Allah^{-azwj} Brought out a solid rock from the interior of the trench, which broke our irons, and it was grievous upon us. We said, ‘O Salman^{-ra}! Go to Rasool-Allah^{-azwj} and inform him^{-saww} the news of this rock. Either we even from it, and the evenness is near, or he^{-saww} instructs us regarding with his^{-saww} instruction. We do not like to exceed his^{-saww} drawn line’.

قال فرقي سلمان إلى رسول الله ص و هو ضارب عليه قبة تركية فقال يا رسول الله خرجت صخرة بيضاء مروة من بطن الخندق فكسرت حديدنا و شقت علينا حتى ما يحيك فيها قليل و لا كثير فمرنا فيها بأمرك فإننا لا نحب أن نتجاوز خطك

He said, ‘Salman^{-ra} went to Rasool-Allah^{-saww} and he had worn a Turkish robe upon him^{-ra} and he^{-ra} said, ‘O Rasool-Allah^{-saww}! A solid white rock has come out from the midst of the trench and it broke our irons, and it is grievous upon us until we can neither make any dent in it, neither little nor more, so instruct us regarding it with your^{-asws} instruction for we do not like to exceed your^{-saww} drawn line’.

قال فهبط رسول الله ص مع سلمان الخندق و التسعة على شفة الخندق فأخذ رسول الله ص المعول من يد سلمان فضربها به ضربة صدعها و برق منها برق أضاء ما بين لابتيتها حتى لكأن مصباحاً في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون

Rasool-Allah^{-saww} descended into the trench with Salman^{-ra}, and there were nine (companions digging therein) upon the edge of the trench. Rasool-Allah^{-saww} grabbed the pickaxe from the hands of Salman^{-ra} and struck a strike with it, cracking it, and there was a flash from it such a flash that it illuminated what is between the two ends (of the dug trench) until it was as if these were two lamps in the middle of the dark room. Rasool-Allah^{-saww} exclaimed a Takbeer of victory, and the Muslims exclaimed Takbeer.

ثم ضربها رسول الله ص ثانية فبرق منها برق أضاء ما بين لابتيتها حتى لكأن مصباحاً في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون

Then Rasool-Allah^{-saww} struck it for a second time, and a flash flashed from it illuminating what is between the two ends until it was as if these were two lamps in the middle of the dark room. Rasool-Allah^{-saww} exclaimed a Takbeer of victory, and the Muslims exclaimed Takbeer.

ثم ضرب بها رسول الله ص الثالثة فكسرها و برق منها برق أضاء ما بين لابتيتها حتى لكأن مصباحاً في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون و أخذ بيد سلمان و رقي فقال سلمان بأبي أنت و أمي يا رسول الله لقد رأيت منك شيئاً ما رأيته منك قط

Then Rasool-Allah^{-saww} struck it for a third time and broke it and there flashed from it a flash illuminating what is between the two ends until it was as if these were two lamps in the middle of a dark room. Rasool-Allah^{-azwj} exclaimed a Takbeer of victory and the Muslims exclaimed Takbeer; and Rasool-Allah^{-saww} grabbed the hand of Salman^{-ra} and advanced. Salman^{-ra} said, ‘May my^{-ra} father and my^{-ra} mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! I^{-ra} have seen a thing from you^{-saww} that I^{-ra} have not seen from you^{-saww} at all’.

فالتفت رسول الله ص إلى القوم و قال رأيتم ما يقول سلمان فقالوا نعم قال ضربت ضربتي الأولى فبرق الذي رأيتم أضاءت لي منها
فُصُورُ الحِيرةِ و مدائن كسرى كأنها أنياب الكلاب فأخبرني جبرئيل أن أمتي ظاهرة عليها

Rasool-Allah^{-saww} turned around to the people and said: ‘You saw what Salman^{-ra} said’. They said, ‘Yes’. He^{-saww} said: ‘I^{-saww} struck my^{-saww} first strike, and the flash which you saw illuminating from it were the castles of Al-Hira and cities of Chosroe, and as if these were fangs of the dogs. Jibraeel^{-as} informed me^{-saww} that my^{-saww} community would be victorious upon these.

ثم ضربت ضربتي الثانية فبرق الذي رأيتم أضاءت لي منها فُصُورُ الحمر من أرض الروم فكأنها أنياب الكلاب فأخبرني جبرئيل أن
أمتي ظاهرة عليها

Then I^{-saww} struck my^{-saww} second strike, and the flash, which you saw illuminating for me^{-saww} from it the red castles from the land of Rome, it was as if these were fangs of the dogs. Jibraeel^{-as} informed me^{-saww} that my^{-saww} community would be victorious upon these.

ثم ضربت ضربتي الثالثة فبرق لي ما رأيتم أضاءت لي منها فُصُورُ صنعاء كأنها أنياب الكلاب و أخبرني جبرئيل أن أمتي ظاهرة عليها
فأبشروا

Then I^{-saww} struck my^{-saww} third strike and there flashed for me^{-saww} what you saw illuminating for me^{-saww} from it the castles of Sana’a, as if these were fangs of the dogs, and Jibraeel^{-as} informed me^{-saww} that my^{-saww} community would be victorious upon these. So, receive glad tidings!’

فاستبشر المسلمون و قالوا الحمد لله موعدهم صدق وعدنا النصر بعد الحصر فقال المنافقون أ لا تعجبون بمنيكم و يعدكم الباطل و يعلمكم أنه يبصر من يثرب قصور الحيرة و مدائن كسرى و أنها تفتح لكم و أنتم إنما تحفرون الخندق من الفرق و لا تستطيعون أن تبرزوا

The Muslims rejoiced and said, ‘The Praise is for Allah^{-azwj}! True is His^{-azwj} Promise of the help after the anxiety’. The hypocrites said, ‘Are you not wondering whether he^{-saww} is afflicting you all and promising you the falsehood? And he^{-saww} lets you know that he^{-saww} can visualise from Yasrib the castles of Al-Hira and cities of Chosroe, and these would be conquered for you, and rather you are digging the trench from the fear and are not able to be duelling (against the confederate soldiers)’.

فَنَزَلَ الْقُرْآنُ إِذْ يَقُولُ الْمُؤْمِنُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا وَأَنْزَلَ اللَّهُ تَعَالَى فِي هَذِهِ الْقِصَّةِ قَوْلَ اللَّهِ
مَالِكِ الْمَلِكِ الْآيَةَ-

Verses from the Quran were then Revealed: **And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12].** And Allah^{-azwj} the Exalted Revealed regarding this story: **Say: ‘O Allah, Master of the Kingdom! [3:26] – the Verse.**

و قال أبو سعيد الخدري قلنا يوم الخندق يا رسول الله هل من شيء نقوله فقد بلغت القلوب الحناجر فقال قولوا اللهم استر عوراتنا و آمن روعاتنا قال فقلناها فضرب وجوه أعداء الله بالريح فهزموا.

Abu Saeed Al-Khudry said, ‘We said on the day of Khandaq, ‘O Rasool-Allah^{-saww}! Is there anything we can be saying, and the hearts have reached up to the throats?’ He^{-saww} said: ‘Say, ‘O Allah^{-azwj}! Cover our bareness and Secure our awe’. So, we said it and Allah^{-azwj} Struck the faces of the enemy with the wind, and they were defeated’.²

فمما ظهر من دلائل النبوة في حفر الخندق ما رواه أبو عبد الله الحافظ بإسناده عن كثير بن عبد الله بن عمرو بن عوف المزني قال حدثني أبي عن أبيه قال: حط رسول الله ص الخندق عام الأحزاب أربعين ذراعاً بين عشرة فاختلَف المهاجرون و الأنصار في سلمان و كان رجلاً قوياً فقالت الأنصار سلمان منا و قالت المهاجرون سلمان منا فقال رسول الله ص سلمان منا أهل البيت.

From what appeared from the evidence of the Prophet-hood during digging the trench is what is reported by Abu Abdullah Al Hafiz, by his chain from Kaseer Bin Abdullah Bin Amro bin Awf Al Muzny who said, ‘It is narrated to me from my father, from his father who said,

‘Rasool-Allah^{-saww} drew a line of the trench for the generality of the allies, forty cubits between ten (companions), and the Emigrants and the Helpers differed regarding Salman^{-ra}, and he^{-ra} was a strong man. The Helpers said, ‘Salman^{-ra} is from us’, and the Emigrants said, ‘Salman^{-ra} is from us’. So, Rasool-Allah^{-saww} said: ‘Salman^{-ra} is from us^{-asws}, the People^{-asws} of the Household’.

ثم قال و مما ظهر أيضا من آيات النبوة ما رواه أبو عبد الله الحافظ بالإسناد عن عبد الواحد بن أيمن المخزومي قال حدثني أيمن المخزومي قال سمعت جابر بن عبد الله قال كنا يوم الخندق نحفر الخندق فعرضت فيه كدية و هي الجبل فقلنا يا رسول الله إن كدية عرضت فيه فقال رسول الله ص رشوا عليها ماء ثم قام فأتاها و بطنه معصوب بحجر من الجوع

Then he said, ‘And from what appeared as well from the Signs of the Prophet-hood is what is reported by Al Hafiz with the chain from Abdul Wahid Bin Ayman al Makhzumi who said, ‘It was narrated to me by Ayman Al Makhzumi who said,

‘I heard Jabir Bin Abdullah saying, ‘On the day of Khandaq we were digging the trench, and a solid rock presented in it, and it is (like a) hill. We said, ‘O Rasool-Allah^{-saww}! A solid rock has presented in it. Rasool-Allah^{-saww} said: ‘Sprinkle water upon it’. Then he^{-saww} stood up and came to it and a stone was tied to his^{-saww} belly out of hungers.

² Bihar ul Anwaar, vol. 20.

فأخذ المعول أو المسحاة فسمى ثلاثاً ثم ضرب فعدت كثيراً أهيل فقلت له ائذن لي يا رسول الله إلى المنزل ففعل فقلت للمرأة هل عندك من شيء فقالت عندي صاع من شعير و عناق فطحنت الشعير و عجنته و دحمت العناق و سلختها و خليت بين المرأة و بين ذلك

He^{-saww} grabbed the pickaxe or a spade, Said (Bismillah) thrice, then struck, and it was like a sand dune. I said to him^{-saww}, 'Will you^{-saww} permit me, O Rasool-Allah^{-saww}, to go home?' He^{-saww} did so, and I said to the wife, 'Is there anything with you?' She said, 'There is one Sa'a (unit of measurement) of barley and a young goat'. She ground the barley and kneaded it and slaughtered the goat and skewered it, and I left the wife along with that.

ثم أتيت إلى رسول الله ص فجلست عنده ساعة ثم قلت ائذن لي يا رسول الله ففعل فأتيت المرأة فإذا العجين و اللحم قد أمكنا فرجعت إلى رسول الله ص فقلت إن عندنا طعيماً لنا فقم يا رسول الله أنت و رجلان من أصحابك

Then I came to Rasool-Allah^{-saww} and sat in his^{-saww} presence for a while. Then I said, 'Will you permit me, O Rasool-Allah^{-saww}?' He^{-saww} did so. I went to the wife, and there was the kneaded (bread) and the meat, ready. So, I returned to Rasool-Allah^{-saww} and said, 'There is a meal for you with us, so arise, O Rasool-Allah^{-saww}, you^{-saww} and two men from your^{-saww} companions'.

فقال و كم هو قلت صاع من شعير و عناق فقال للمسلمين جميعاً قوموا إلى جابر فقاموا فلقيت من الحياء ما لا يعلمه إلا الله فقلت جاء بالخلق على صاع شعير و عناق فدخلت على المرأة و قلت قد افتضحت جاءك رسول الله ص بالخلق فقالت هل كان سألك كم طعامك قلت نعم فقالت الله و رسوله أعلم قد أخبرناه ما عندنا

He^{-saww} said: 'And how much is it?' I said, 'One Sa'a of barley and a young goat'. He^{-saww} said to the Muslims altogether: 'Arise to Jabir (for a meal)! They stood up, and I faced embarrassment that no one knows of except Allah^{-azwj}. I said (to myself), 'I am coming with the people with (just) one Sa'a of barley and a young goat?' I went to the wife and said, 'I have been exposed. Rasool-Allah^{-saww} has come with the people'. She said, 'Did he^{-saww} ask you how much was your meal?' I said, 'Yes'. She said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing. He^{-saww} has been informed of what is with us'.

فكشفت عني غماً شديداً فدخل رسول الله ص فقال خذي و دعيني من اللحم فجعّل رسول الله ص يثرد و يفرق اللحم ثم يحم هذا و يحم هذا فما زال يقرب إلى الناس حتى شبعوا أجمعين و يعود التنور و القدر أملاً ما كانا ثم قال رسول الله ص كلي و اهدي فلم نأكل و نحدي قومنا أجمع - أوردته البخاري في الصحيح..

Intense gloom was removed from me, and Rasool-Allah^{-saww} entered and said: 'Take me^{-saww} and leave me^{-saww} with the meat'. Rasool-Allah^{-saww} went on to separate the meat, then heated this and heated this. He^{-saww} did not cease to draw it closer to the people until they were all satiated, and the oven and the pot returned to be full as what it had been. Then Rasool-Allah^{-saww} said: 'Eat and gift'. We did not stop eating and gifting out to the people altogether'. Al-Bukhari has reported it in Al-Saheeh''.

و ذكر ابن إسحاق أن عمرو بن عبد ود كان ينادي من يبارز فقام علي عليه السلام و هو مقنع في الحديد فقال أنا له يا نبي الله فقال إنه عمرو اجلس و نادى عمرو ألا رجل و يؤنبهم و يسبهم و يقول أين جنتكم التي تزعمون أن من قتل منكم دخلها فقام علي عليه السلام فقال أنا له يا رسول الله

And Ibn Is'haq mentioned that Amro Bin Abdi Wudd was calling out, 'Who will duel?' Ali^{-asws} stood up, and he was covered in the iron (armour). He^{-asws} said: 'I^{-asws} am for him, O Prophet'

saww of Allah-azwj! He-saww said: ‘He is Amro, be seated’. And Amro called out, ‘Is there no man?’ And he kept teasing them and insulting them and saying, ‘Where is your Paradise which you are claiming that you will enter if you are killed?’ Ali-asws stood up and said: ‘I-asws am for him, O Rasool-Allah-saww!’

ثم نادى الثالثة فقال

و لقد بجحت من النداء.	بجمعكم هل من مبارز.
و وقفت إذ جبن المشجع.	موقف البطل المناجز.
إن السماحة و الشجاعة.	في الفتي خير الغرائز.

Then Amro called out for a third time saying (a poem), ‘I have searched from the call with all of you, is there one who will duel, and I have stood where the braves are cowards, a pausing of the accomplished hero. Surely the grave and the bravery in the youth is the best trait’.

فقام علي عليه السلام فقال يا رسول الله أنا فقال إنه عمرو فقال و إن كان عمرا فاستأذن رسول الله ص فأذن له.

Ali-asws stood up and said: ‘O Rasool-Allah-saww, me-asws!’ He-saww said: ‘He is Amro’. He-asws said: ‘And even if he is Amro’, and sought permission of Rasool-Allah-saww, and so he-saww permitted him-asws’.³

كَتَبُ الْكَرَاجِكِيِّ عَنْ أَسَدِ بْنِ إِبْرَاهِيمِ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَنْكَبِيِّ عَنْ مُحَمَّدِ بْنِ صَفْوَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ الْعَلَاءِ عَنْ صَبَّاحِ بْنِ يَحْيَى عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْأَحْزَابِ اللَّهُمَّ إِنَّكَ أَخَذْتَ مِنِّي عُبَيْدَةَ بْنَ الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْزَةَ بْنَ عُبَيْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

(The book) ‘Kunz’ of Al Karajaky – from Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Muhammad Bin Safwa, from Al Hassan Bin Ali Al Alawy, from Ahmad Bin Ala’a, from Sabbah Bin Yahya, from Khalid Bin Yazeed,

‘From Abu Ja’far Al-Baqir-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said on the day of Al-Ahzaab: ‘O Allah-azwj! You-azwj Took from me-saww Ubeyda Bin Al-Haris on the day of Badr, and Hamza Bin Abdul Muttalib-asws on the day of Ohad, and this is my-saww brother Ali-asws Bin Abu Talib-asws: **‘Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]’**.⁴

See further details of the duel of Imam Ali-asws Ibn Abi Talib-asws with Amro in Appendix I.

When Amro Bin Abd Wadd Crossed the Trench:

The narrator of the Hadith says:

³ Bihar ul Anwaar, Vol. 20.

⁴ Bihar Al-Anwaar – V 20, The book of our Prophet-saww, P 3 Ch 17 H 1

Amro Bin Abd Wadd and Hubeira Bin Wahab, and Zazaar Bin Al Khataab went towards the Trench (Khandaq), when Rasool-Allah^{-saww} was making a row with his^{-saww} companions who were in front of him^{-saww}. So he (Amro) shrieked out while looking at the army (of Muslims) and he sprung across to the side of Rasool-Allah^{-saww}. At that, all the companions of Rasool-Allah^{-saww} ran from the front of Rasool-Allah^{-saww} and (took refuge) behind Rasool-Allah^{-saww}. And a man from the Emigrants said, and he was so and so by his side from his brethren, ‘Do you see this Satan Amro! No, by Allah^{-azwj}! No one has ever escaped from his hands. So let us hand over Muhammad^{-saww} to him, to kill him^{-saww}, we can attach ourselves with our people’.

So Allah^{-azwj} Revealed in that time **[33:18] Allah Knows those among you who hinder others, and those who say to their brethren: Come to us; and they come not to the fight except a few up to His^{-azwj} Words [33:19] Being niggardly with respect to you; (but when fear comes, you will see them looking towards you, their eyes rolling being overwhelmed from the death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things) These have not believed, therefore Allah has Confiscated their deeds; and that was easy for Allah.**

And Amro Bin Abd Wadd immersed his spear into the ground and wandered around it and was saying (war poem), *‘I have sprayed them from the call, to all of them whether there is anyone for the duel, and have stood as a brave one among the cowards, as stable as a horn of the animal, such that I shall not move hastily from the confrontation. I have the courage of the young man, and the generosity of the good spirit!’*

Rasool-Allah^{-saww} said: ‘Who is (from my^{-saww} camp) for this dog!’ So no one answered him^{-saww}. So Amir-ul-Momineen^{-asws} stood up and said: ‘I^{-asws} am for him, O Rasool-Allah^{-saww}!’ So he^{-saww} said: ‘O Ali^{-asws}! This is Amro Bin Abd Wadd, a cavalier knight’. Ali^{-asws} said: ‘I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}’. So Rasool-Allah^{-saww} said: ‘Approach me^{-saww}! So Ali^{-asws} approached him^{-saww}. So Rasool Allah^{-saww} placed his^{-saww} turban upon Ali^{-asws} by his^{-saww} own hands, and handed over to Ali^{-asws}, his^{-asws} sword Zulfikaar, and said to Ali^{-asws}: ‘Go, and fight with this! Our Allah^{-azwj}! Protect ‘Ali^{-asws} from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from his^{-asws} left, and from above him^{-asws} and from beneath him^{-asws}’.

So, Amir-ul-Momineen^{-asws} walked briskly towards him and he^{-asws} was saying (a war poem): *‘Do not be hasty for I^{-asws} am coming to you, in answer to your call without frustration, with intentions and insight, and the Truth is the saviour of all successes. I^{-asws} hope to stand at your funeral. One strike is all that remains, its sound after the commotion!’*

Amro said to him^{-asws}, ‘Who are you^{-asws}?’ He^{-asws} said: ‘I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, cousin of Rasool-Allah^{-saww}, and his^{-saww} son-in-law’. So he said, ‘By Allah^{-azwj}! Your^{-asws} father^{as} was a friend of mine and a companion, and I dislike killing you^{-asws}. What security will your^{-asws} cousin have after having sent you^{-asws} against me, when I pierce you^{-asws} with my spear such that whatever is between the sky and the earth would tremble, whether it is alive or dead’.

So Amir-ul-Momineen^{-asws} said to him: ‘My^{-asws} cousin^{-saww} has made it known to me^{-asws} that if you were to kill me^{-asws}, I^{-asws} would enter the Paradise and you would be in the Fire, and if I^{-asws} were to kill you, so you would be in the Fire and I^{-asws} would be in the Paradise’.

Amro said: ‘Both of the good outcomes are for you^{-asws}, O Ali^{-asws}, this is an unfair division’. So Ali^{-asws} said: ‘Leave this, O Amro, and I^{-asws} heard from you, and you were sticking to the curtains of the Kaaba and you were saying, ‘No one presents himself to me in the war’, (and you mentioned) three qualities. I^{-asws} have answered one of these, and I^{-asws} hereby present to you three qualities, so answer me^{-asws} one of these’. He said, ‘Give, O Ali^{-asws}! He^{-asws} said: ‘Testify that there is no god except for Allah^{-azwj}, and that Muhammad^{-saww} is Rasool-Allah^{-saww}’. He said, ‘Leave me from this’. He^{-asws} said: ‘As for the second one, it is that you should return this army (back) from Rasool-Allah^{-saww}. So if he^{-saww} is truthful, so you all are closer to him^{-saww} and can see him^{-saww}, and if he^{-saww} is a liar, the wolves of the Arabs would suffice for his^{-saww} matter’. He said, ‘Then the women of Quraysh would narrate of that, and seek the poets and (construct) poems in their poetry that I was scared and turned back upon my heels from the war and abandoned a people who had appointed me as their chief’.

Amir-ul-Momineen^{-asws} said to him: ‘So the third (option) is that you should come down to me^{-asws}, for you are riding and I^{-asws} am on foot, until I^{-asws} strike your horse and cut it down’. He said, ‘This is a quality which no one from the Arabs has afflicted me with’. Then they began (to duel). So he struck Amir-ul-Momineen^{-asws} with the sword upon his^{-asws} head, and he^{-asws} avoided it with the skull cap, and it broke, and the sword hit him upon his head’. So Ali^{-asws} said to him: ‘O Amro! Does it suffice for you that I^{-asws} duelled with you, and you are an Arab Knight, until you seek help against me^{-asws}, with those at the back?’ So Amro turned to his back, and Amir-ul-Momineen^{-asws} quickly struck at the legs (of his horse) and cut them off completely, and the dust arose between them.

The hypocrites said, ‘Ali^{-asws} Bin Abu Talib^{-asws} has been killed’. However, when the dust settled, and they looked, so there was Amir-ul-Momineen^{-asws} upon his chest, and had grabbed his beard, intending to slaughter him.⁵

The narrator of the Hadith says:

‘This Verse was Revealed regarding the second one when he said to Abdul Rahman Bin Awf, ‘Let us hand over Muhammad^{-saww} to the Quraysh and attach ourselves to our own people **[33:20] They were calculating that the allies had not gone, and if the allies should return they would wish to be in the deserts wandering with the Bedouins asking for news about you, and if they were among you they would not fight except for a few**’.⁶

الإرشاد كانت غزاة الأحزاب بعد بني النضير و ذلك أن جماعة من اليهود منهم سلام بن أبي الحقيق النضيري و حبيي بن أخطب و كنانة بن الربيع و هودة بن قيس الوالبي و أبو عمارة الوالبي في نفر من بني والبة خرجوا حتى قدموا مكة فصاروا إلى أبي سفيان صخر بن حرب لعلمهم بعداوتة لرسول الله ص و تسرعه إلى قتاله

(The book) ‘Al-Irshad’ – The battle of Al-Ahzaab was after the clan of Al-Nazeer, and that is that a group of the Jews, from them being Salam Bin Abu Al-Haqeeq Al-Nusayri and Huyay Bin Akhtab and Kanana Bin Al-Tabie, and Howza Bin Qays Al-Waily, and Abu Amara Al-Waily among a number of the clan of Wailya, went out until they arrived at Makkah. They came to

⁵ بحار الأنوار (ط - بيروت)، ج20، ص: 225

⁶ تفسير القمي 2: 188.

Abu Sufyan Sakhar Bin Harb due to their knowledge of his enmity to Rasool-Allah^{-sawww} and his quickness to fight him^{-sawww}.

فذكروا له ما نالهم منه و سألوه المعونة لهم على قتاله فقال لهم أبو سفيان أنا لكم حيث تحبون فاخرجوا إلى قريش فادعوهم إلى حربه و اضمنوا النصر لهم و الثبوت معهم حتى تستأصلوه فطافوا على وجوه قريش و دعوهم إلى حرب النبي ص و قالوا لهم أيدينا مع أيديكم و نحن معكم حتى نستأصله

They mentioned to him what they had faced from him^{-sawww} and asked him of the assistance for them upon fighting him^{-sawww}. Abu Sufyan said to them, 'I am for you where you like'. They went out to Quraysh and called them to battle him^{-sawww} and they guaranteed the help for them and the affirmation with them until they eradicate him^{-sawww}. They went around the faces of Quraysh and called them to battle the Prophet^{-sawww}, and they said to them, 'Our hands are with your hands until you eradicate him^{-sawww}'.

فقلت لهم قريش يا معشر اليهود أنتم أهل الكتاب الأول و العلم السابق و قد عرفتم الدين الذي جاء به محمد و ما نحن عليه من الدين فديننا خير من دينه أم هو أولى بالحق منا فقالوا لهم بل دينكم خير من دينه

Quraysh said to them, 'O community of Jews! You are the first people of the Book, and the knowledge is precedent, and you know the religion, which Muhammad^{-sawww} has come with, and we are not upon it from the religion. Is our religion better than his^{-sawww} Religion or is he^{-sawww} foremost with the truth than we are?' They said to them, 'But your religion is better than his^{-sawww} Religion'.

فنشطت قريش لما دعوهم إليه من حرب رسول الله ص و جاءهم أبو سفيان فقال لهم قد مكنكم الله من عدوكم و هذه اليهود تقاتله معكم و لن تنفك عنكم حتى يؤتى على جميعها أو نستأصله و من اتبعه فقويت عزائمهم إذ ذاك في حرب النبي ص

So Quraysh were stimulated when they called them to it from battling Rasool-Allah^{-sawww}; and Abu Sufyan came to them and said to them, 'Allah^{-azwj} has Enabled you all from your enemies and these Jews will fight him^{-sawww} along with you, and will never turn away from you until they come upon their entirety or eradicate him^{-sawww} and the ones who follow him^{-sawww}'. Their determination was strengthened in battling the Prophet^{-sawww}.

ثم خرج اليهود حتى جاءوا غطفان و قيس غيلان فدعوهم إلى حرب رسول الله ص و ضمنوا لهم النصر و المعونة و أخبروهم باتباع قريش لهم على ذلك فاجتمعوا معهم و خرجت قريش و قائدها إذ ذاك أبو سفيان صخر بن حرب و خرجت غطفان و قائدها عيينة بن حصن في بني فزارة و الحارث بن عوف في بني مرة و وبرة بن طريف في قومه من أشجع و اجتمعت قريش معهم

Then the Jews went out until they came to Ghatfan and Qays Gaylan and called them to battle Rasool-Allah^{-sawww}, and they guaranteed the help to them and the assistance and informed them with the following of Quraysh for them upon that. They gathered with them. And Quraysh went out and they were guided when that happened, by Abu Sufyan Sakhar Bin Harb; and Ghatfan went out and its guide was Uyayna Bin Hasan among the clan of Fazara and Al-Haris Bin Awf among the clan of Marah and Wabrah Bin Tareyf among his people from the braves, and Quraysh gathered with them.

فلما سمع رسول الله ص اجتماع الأحزاب عليه و قوة عزيمتهم في حربه استشار أصحابه فأجمع رأيهم على المقام بالمدينة و حرب القوم إن جاءوا إليهم على أنقاجا فأشار سلمان الفارسي رحمه الله على رسول الله ص بالخذق فأمر بحفره و عمل فيه بنفسه و عمل فيه المسلمون

When Rasool-Allah^{-sawww} heard the gathering of the allies against him^{-asws} and the strength of their determination in battling him^{-asws}, consulted his^{-sawww} companions and gathered their views upon the staying at Al-Medina and battling the people if they come to them on their streets. Salman Al-Farsy^{-ra} advised Rasool-Allah^{-azwj} with the trench and he^{-sawww} ordered with digging it, and he^{-sawww} worked in it himself^{-sawww} and the Muslims worked in it.

و أقبلت الأحزاب إلى رسول الله ص فهال المسلمين أمرهم و ارتاعوا من كثرتهم و جمعهم فنزلوا ناحية من الخندق و أقاموا بمكانهم بضعا و عشرين ليلة لم يكن بينهم حرب إلا الرمي بالنبل و الحصى فلما رأى رسول الله ص ضعف قلوب أكثر المسلمين من حصارهم لهم و وهنهم في حربهم بعث إلى عيينة بن حصن و الحارث بن عوف و هما قائدا غطفان يدعوهما إلى صلحه و الكف عنه و الرجوع بقومهما عن حربه على أن يعطيها ثلث ثمار المدينة

And the allies came to Rasool-Allah^{-sawww} and their matter horrified the Muslims and they were frightened from their large number and their gathering. They descended nearby from the trench and stayed in their placed for twenty nights, no battle taking place between them except the shooting with the arrows and the gravel.

When Rasool-Allah^{-sawww} saw the weakness of the hearts in most of the Muslim due to their besieging them, and their weakness in battling them, him^{-sawww}, sent a message Uyayna Bin Hasan and Al-Haris Bin Awf, and they were both guides of Ghatfan, calling them upon to reconciling with him^{-sawww}, and the refraining from him^{-sawww}, and the returning with their people from battling him^{-sawww}, upon a stipulation that he^{-sawww} will give them a third of the fruits of Al-Medina.

و استشار سعد بن عبادة فيما بعث به إلى عيينة و الحارث فقال يا رسول الله إن كان هذا الأمر لا بد لنا من العمل به لأن الله أمرك فيه بما صنعت و الوحي جاءك به فافعل ما بدا لك و إن كنت تختار أن تصنعه لنا كان لنا فيه رأي

And Sa’ad Bin Ubada consulted regarding what he had been sent with to Uyayna and Al-Haris, and he said, ‘O Rasool-Allah^{-sawww}! If this matter was such that there is no escape for us from doing it because Allah^{-azwj} has Commanded you^{-sawww} regarding it with what you^{-sawww} have done and the Revelation has come to you^{-sawww} with it, then do whatever comes to you^{-sawww}; and if this matter was such that you^{-sawww} chose to do it to us, there would be a view for us regarding it’.

فقال ص لم يأتيني وحي به و لكني رأيت العرب قد رمتكم عن قوس واحدة و جاءوكم من كل جانب فأردت أن أكسر عنكم من شوكتهم إلى أمر ما

He^{-sawww} said: ‘Revelation did not come to me^{-sawww} with it, but I^{-sawww} saw the Arabs to have shot at you from one bow and they have come to you from every side, and I^{-sawww} wanted to break from you from their arrows up to the matter what happened’.

فقال سعد بن معاذ قد كنا نحن و هؤلاء القوم على الشرك بالله و عبادة الأوثان لا نعرف الله و لا نعبده و نحن لا نطعمهم من ثمرنا إلا قري أو يبعأ و الآن حين أكرمنا الله بالإسلام و هدانا به و أعزنا بك نعطيهم أموالنا ما بنا إلى هذا من حاجة و الله لا نعطيهم إلا السيف حتى يحكم الله بيننا و بينهم

Sa’ad Bin Muaz said, ‘We and these people used to be upon association with Allah^{-azwj} and worship of the idols, neither recognising Allah^{-azwj} nor did we worship Him^{-azwj}, and we did not feed them from its fruits except a town or sell, and now when Allah^{-azwj} has Honoured us with Al-Islam and Guided us with it and Honoured us with you^{-sawww}, we should feed them our

wealth? There is no need with us to this. By Allah^{-azwj}, we will not feed them except with the swords until Allah^{-azwj} Judges between us and them'.

فقال رسول الله ص الآن قد عرفت ما عندكم فكونوا على ما أنتم عليه فإن الله تعالى لن يخذل نبيه و لن يسلمه حتى ينجز له ما وعده.

Rasool-Allah^{-saww} said: 'Now I^{-saww} have recognised what is with you, so become upon what you are upon, for Allah^{-azwj} the Exalted will never Abandon His^{-azwj} Prophet^{-saww} and will never Submit him^{-saww} until He^{-azwj} Fulfils for him^{-saww} what He^{-azwj} Promised him^{-saww}'.

ثم قام رسول الله ص في المسلمين يدعوهم إلى جهاد العدو و يشجعهم و يعدهم النصر من الله فانتدبت فوارس من قريش للبراز منهم عمرو بن عبد ود بن أبي قيس بن عامر بن لؤي بن غالب و عكرمة بن أبي جهل و هبيرة بن أبي وهب المخزوميان و ضرار بن الخطاب و مرداس الفهري فلبسوا للقتال

Then Rasool-Allah^{-saww} stood among the Muslims calling them to Jihad the enemies and emboldening them and promising them the Help from Allah^{-azwj}. There was a delegate from Quraysh for the duel, from them being Amro Bin Abd Qudd Abu Qays Bin Aamir Bin Lawy Bin Ghalib, and Ikrima Bin Abu Jahl, and Hubeyra Bin Abu Wahab Al Makhzummy, and Zarar bin Al Khatab, and Mardaas Al Fahry, and they were equipped for the fighting.

ثم خرجوا على خيلهم حتى مروا بمنازل بني كنانة فقالوا تهيفوا يا بني كنانة للحرب ثم أقبلوا تعنق بهم خيلهم حتى وقفوا على الخندق فلما تأملوه قالوا و الله إن هذه مكيدة ما كانت العرب تكيدها ثم تيمموا مكانا من الخندق فيه ضيق فضربوا خيلهم فاقترحتهم و جاءت بهم في السبخة بين الخندق و سلع و خرج أمير المؤمنين علي ع في نفر معه من المسلمين حتى أخذوا عليهم الثغرة التي اقتحموها

Then they came out upon their horses until they passed by the houses of the clan of Kanana and they said, 'Prepare O clan of Kanana for the war!' Then they came hugging their horses with them until they stopped at the trench. When they contemplated it, they said, 'By Allah^{-azwj}! This is a scheme the Arabs have not schemed it'. Then they went to a place of the trench wherein was narrowness and they struck their horses and stormed into it.

فتقدم عمرو بن عبد ود الجماعة الذين خرجوا معه و قد أعلم ليرى مكانه فلما رأى المسلمين وقف هو و الخيل التي معه و قال هل من مبارز فيروز له أمير المؤمنين ع فقال له عمرو ارجع يا ابن الأخ فما أحب أن أقتلك فقال له أمير المؤمنين ع قد كنت يا عمرو عاهدت الله أن لا يدعوك رجل من قريش إلى إحدى خصلتين إلا اخترتها منه قال أجل فما ذاك

Amro Bin Abdi Wudd preceded those who had come out with him and wanted to show his place (at the front). When the Muslims saw him and the horse (he was riding) which he stopped and he said, 'Is there anyone for duel?' So, Amir Al-Momineen^{-asws} went out to duel to him. Amro said to him^{-asws}, 'Return, O cousin^{-asws}, for I do not like to kill you^{-asws}'. Amir Al-Momineen^{-asws} said to him: 'O Amro, I^{-asws} have made a pact with Allah^{-azwj} that no man of Quraysh will call you to two qualities except I^{-asws} choose from it'. He said, 'Yes, so what is that?'

قال إني أدعوك إلى الله و رسوله و الإسلام قال لا حاجة لي إلى ذلك قال فإني أدعوك إلى النزال فقال ارجع فقد كان بيني و بين أهلك خلة و ما أحب أن أقتلك فقال له أمير المؤمنين ع لكنني و الله أحب أن أقتلك ما دمت آبيا للحق

He^{-asws} said: 'I^{-asws} call you to Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and Al-Islam'. He said, 'There is no need for me to do that'. He^{-asws} said: 'Then I^{-asws} call you to the fighting'. He said, 'Return,

for there was friendship between me and your^{-asws} father^{-asws}, and I do not like to kill you’. Amir Al-Momineen^{-asws} said to him: ‘But by Allah^{-azwj}, I^{-asws} would love to kill you for as long as you are refusing to the truth’.

فحمي عمرو عند ذلك و قال أ تقتلني و نزل عن فرسه فعقره و ضرب وجهه حتى نفر و أقبل على علي عليه السلام مصلتا بسيفه و بدره بالسيف فنشب سيفه في ترس علي عليه السلام فضربه أمير المؤمنين ضربة فقتله فلما رأى عكرمة بن أبي جهل و هبيرة بن أبي وهب و ضرار بن الخطاب عمرا صريعا ولوا بخيلهم منهزمين حتى اقتحموا الخندق لا يلوون إلى شيء

Amro was intensely angered at that and said, ‘You^{-asws} will kill me?’ And he descended from his horse and hamstrung it and struck its face until it fled, and he faced towards Ali^{-asws} unsheathing his sword and rushed with the sword. His sword broke into the shield of Ali^{-asws}, and Amir Al-Momineen^{-asws} struck him with a strike and killed him. When Ikrimah Bin Abu Jahl, and Hubeyra Bin Abu Wahab and Zarara Bin Al-Khatlab saw Amro dying, they turned their horses around in defeat until they stormed the trench, not turning around to anything.

و انصرف أمير المؤمنين عليه السلام إلى مقامه الأول و قد كادت نفوس القوم الذين خرجوا معه إلى الخندق تطير جزعا و هو يقولُ

و نصرتُ ربَّ مُحَمَّدٍ بِصَوَابٍ.	نَصَرَ الْحِجَارَةَ مِنْ سَفَاهَةِ رَأْيِهِ.
كَالْجِدْعِ بَيْنَ دَكَادِكَ وَ رَوَائِي.	فَضَرَبْتُهُ وَ تَرَكْتُهُ مُتَجَدِّلاً.
كُنْتُ الْمَقَطَّرَ بَيْنَ أَنْوَابِي.	وَ عَقَفْتُ عَنْ أَنْوَابِهِ وَ لَوْ أَنِّي.
وَ نَبِيَّ يَا مَعْشَرَ الْأَحْزَابِ.	لَا تَحْتَسِبَنَّ اللَّهُ خَاذِلَ دِينِهِ.

And Amir Al-Momineen^{-asws} left to go to his^{-asws} former place, and the souls of the people, those who had come out with him to the trench, almost flew away out of panic, and he^{-asws} was saying: ‘The stones achieved victory from the foolish opinion, and the Lord^{-azwj} of Muhammad^{-saww} Helped with the correctness, so I^{-asws} struck him and left him stranded, like the trunk between the sand and the dune, and I^{-asws} excused from (taking off) his clothes and turned around and he was groaning. I^{-asws} was dripping in my^{-asws} clothes had outshined. Do not reckon that Allah^{-azwj} will Abandon His^{-azwj} Religion and His^{-azwj} Prophet^{-saww}, O community of allies!’

و قد روى محمد بن عمر الواقدي قال حدثني عبد الله بن جعفر عن أبي عون عن الزهري قال جاء عمرو بن عبد ود و عكرمة بن أبي جهل و هبيرة بن أبي وهب و نوفل بن عبد الله بن المغيرة و ضرار بن الخطاب في يوم الأحزاب إلى الخندق فجعلوا يطوفون به يطلبون مضيقاً منه فيعبرون حتى انتهوا إلى مكان أكرهوا خيولهم فيه فعبرت و جعلوا يجبلون خيلهم فيما بين الخندق و سلع

And it has been reported by Muhammad Bin Umar Al-Waqidy (wahabi imam) who said, ‘It is narrated to me by Abdullah Bin Ja’far from Abu Awn, from Al-Zuhry who said, ‘Amro Bin Abdi Wudd, and Ikrimah Bin Abu Jahl, and Hubeyra Bin Abu Wahab, and Nowfal Bin Abdullah Bin Al-Mugheira, and Zarar Bin Al-Khatlab came to the trench during the day of Al-Ahzaab. They went on to circle around it seeking a narrowness from it so they could cross over, until they ended up to a place their horses could make it and they crossed over and went on to roaming with their horses in what is between the trench and the crack.

و المسلمون وقوف لا يقدم منهم أحد عليهم و جعل عمرو بن عبد ود يدعو إلى البراز و يعرض للمسلمين و يقول

بجمعهم هل من مبارز.

و لقد ببحث من النداء.

And the Muslims were standing, not one of them going forward to them, and Amro Bin Abdi Wudd went on to call to the duel, and the Muslims turned away, and he was saying, ‘*And I have been repeating the call with all of them, ‘Is there anyone to duel?’*’

و في كل ذلك يقوم علي بن أبي طالب عليه السلام ليبارزه فيأمره رسول الله ص بالجلوس انتظاراً منه ليتحرك غيره و المسلمون كأن على رءوسهم الطير لمكان عمرو بن عبد ودّ و الخوف منه و ممن معه و وراءه

And during each of that Ali^{-asws} Bin Abu Talib^{-asws} stood up to duel him, but Rasool-Allah^{-saww} instructed him^{-asws} to be seated awaiting from it the movement of others, and the Muslims were as if the birds were upon their heads to the position of Amro Bin Abdi Wudd, and the fear from him and from the ones with him and behind him.

فلما طال نداء عمرو بالبراز و تتابع قيام أمير المؤمنين عليه السلام قَالَ لَهُ رَسُولُ اللَّهِ ص اذُنْ مِنِّي يَا عَلِيُّ فَدَنَا مِنْهُ فَتَنَزَعَ عِمَامَتَهُ مِنْ رَأْسِهِ وَ عَمَّمَهُ بِهَا وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ لَهُ اَمْضِ لِشَأْنِكَ ثُمَّ قَالَ اللَّهُمَّ أَعِنِّهُ

When the call of Amro for the duel was prolonged, and the consecutive standing by Amir Al-Momineen^{-asws}, Rasool-Allah^{-saww} said to him^{-asws}: ‘Come near me^{-saww}, O Ali^{-asws}!’ He^{-asws} went near him^{-saww}. He^{-saww} took off his^{-saww} own turban from his^{-saww} head and turbaned him^{-asws} with it, and gave him^{-asws} his^{-saww} sword and said to him^{-asws}: ‘Go to your^{-asws} glory!’ Then he^{-saww} said: ‘O Allah^{-azwj}! Assist him^{-asws}’.

فسعى نحو عمرو و معه جابر بن عبد الله الأنصاري رحمه الله لينظر ما يكون منه و من عمرو فلما انتهى أمير المؤمنين عليه السلام إليه قال له يا عمرو إنك كنت في الجاهلية تقول لا يدعوني أحد إلى ثلاث و اللات و العزى إلا قبلتها أو واحدة منها قال أجل قال فإني أدعوك إلى شهادة أن لا إله إلا الله و أن محمدا رسول الله و أن تسلم لرب العالمين

He^{-asws} sprinted towards Amro and with him^{-asws} was Jabir Bin Abdullah Al-Ansary to look what happens from him^{-asws} and from Amro. When Amir Al-Momineen^{-asws} ended up to him, said to him: ‘O Amro! You used to say during the pre-Islamic period, ‘No one will call me to three, by Al-Laat and Al-Uzza (two idols), except I will accept these or one of these’. He said, ‘Yes’. He^{-asws} said: ‘So I^{-asws} hereby call you to the testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and that you should submit to Lord^{-azwj} of the worlds’.

قال يا ابن أخ آخر هذه عني فقال له أمير المؤمنين عليه السلام أما إنما خير لك لو أخذتها ثم قال فهاهنا أخرى قال و ما هي قال ترجع من حيث جئت قال لا تحدث نساء قريش بهذا أبدا

He said, ‘O cousin^{-asws}! Set this back from me’. Amir Al-Momineen^{-asws} said to him: ‘But it is better for you if you were to take it’. Then he^{-asws} said: ‘So here is another’. He said, ‘And what is it?’ He^{-asws} said: ‘You return to where you came from’. He said, ‘The women of Quraysh will not narrate with this, ever!’

قال فهاهنا أخرى قال و ما هي قال تنزل فتقاتلني فضحك عمرو و قال إن هذه الخصلة ما كنت أظن أن أحدا من العرب يرومي عليها إني لأكره أن أقتل الرجل الكريم مثلك و قد كان أبوك لي نديما قال علي عليه السلام لكني أحب أن أقتلك فانزل إن شئت

He^{-asws} said: ‘So here is another’. He said, ‘And what is it?’ He^{-asws} said: ‘Come down (from your horse) and fight me^{-asws}’. Amro laughed and said: ‘This is the quality I did not think anyone from the Arabs would hit at me upon it. I dislike it to kill the benevolent man like you^{-asws}, and your^{-asws} father^{-as} would be regretful to me’. Ali^{-asws} said: ‘But I^{-asws} would love to kill you, so descend if you like’.

فأسف عمرو و نزل و ضرب وجه فرسه حتى رجع فقال جابر رحمه الله فثارت بينهما فترة فما رأيتهما فسمعت التكبير تحتها فعلمت أن عليا قد قتله فانكشف أصحابه حتى طفرت خيولهم الخندق و تبادروا أصحاب النبي ص حين سمعوا التكبير ينظرون ما صنع القوم فوجدوا نوفل بن عبد الله في جوف الخندق لم ينهض به فرسه فجعلوا يرمونه بالحجارة

So, Amro regretted it and descended and struck the face of his horse until it returned. Jabir said, ‘And dust flew between them and I could not see them, then I heard the exclamation of Takbeer under it and I knew that Ali^{-asws} had killed him’. His companions returned until their horses cross over the trench, and the companions of the Prophet^{-saww} rushed when they heard the exclamation of Takbeer looking at what the group had done, and they found Nowfal Bin Abdullah inside the trench, his force could not stand with him. They went on to pelt him with the stone.

فقال لهم قتلة أجمل من هذه ينزل إلي بعضكم أقاتله فنزل إليه أمير المؤمنين عليه السلام فضربه حتى قتله و لحق هبيرة فأعجزه و ضرب قربوس سرجه و سقطت درع كانت عليه و فر عكرمة و هرب ضرار بن الخطاب فقال جابر فما شبهت قتل علي عمرا إلا بما قص الله من قصة داود و جالوت حيث يقول جل شأنه فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَ قَتَلَ دَاوُدُ جَالُوتَ.

He said to them, ‘The fighting is better than this. Send down one of you so I can fight him’. Amir Al-Momineen^{-asws} went down to him and struck him until he^{-asws} killed him; and Hubeyra went back and escaped him^{-asws}, and he^{-asws} struck the saddlebow of his saddle and his armour which was upon him fell down; and Ikrimah fled, and Zurara Bin Al-Khatib got away. Jabir said, ‘So the killing by Ali^{-asws} of Amro did not resemble except the story by Allah^{-azwj} of the story of Dawood^{-as} and Goliath where He^{-azwj}, Majestic is His^{-azwj} Glory Said: **So they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251]**’.

و قد روى قيس بن الربيع قال حدثنا أبو هارون العبدى عن ربيعة السعدي قال أتيت حذيفة بن اليمان فقلت له يا أبا عبد الله إنا لتحدث عن علي و مناقبه فيقول لنا أهل البصرة إنكم تفرطون في علي فهل أنت محدثي بحديث فيه

And it is reported by Qays Bin Al-Rabie who said, ‘It is narrated to us by Abu Haroun Al-Abady, from Rabie Al Sa’ady who said, ‘I came to Huzeyfa Bin Al-Yaman and said to him, ‘O Abu Abdullah! We tend to narrate from Ali^{-asws} and his^{-asws} virtues, and the people of Al-Basra are saying, ‘You are overdoing regarding Ali^{-asws}’. So, are you narrating any Hadeeth regarding him^{-asws}?’

فقال حذيفة يا ربيعة و ما تسألني عن علي فو الذي نفسي بيده لو وضع جميع أعمال أصحاب محمد في كفة الميزان منذ بعث الله محمدا إلى يوم القيامة و وضع عمل علي عليه السلام في الكفة الأخرى لرجح عمل علي عليه السلام على جميع أعمالهم

Huzeyfa said, ‘O Rabie! And what are you asking me about Ali^{-asws}? By the One in Whose Hand is my soul! If the deeds of the entirety of the companions of Muhammad^{-saww} were to be placed in the hand of the scale, since Allah^{-azwj} Sent Muhammad^{-saww} up to the Day of

Judgment, and a deed of Ali^{-asws} is placed in the other hand, the deed of Ali^{-asws} would be heavier upon the entirety of their deeds’.

فقال ربعة هذا الذي لا يقام له و لا يقعد و لا يحمل فقال حذيفة يا لكع و كيف لا يحمل و أين كان أبو بكر و عمر و حذيفة و جميع أصحاب محمد ص يوم عمرو بن عبد ود و قد دعا إلى المبارزة فأحجم الناس كلهم ما خلا عليا عليه السلام فإنه برز إليه و قتله الله على يده و الذي نفس حذيفة بيده لعمله ذلك اليوم أعظم أجرا من عمل أصحاب محمد ص إلى يوم القيامة.

Rabie said, ‘This is which none can stand for it, nor sit, nor bear’. Huzeyfa said, ‘O Lak’a! And how can you not bear it, and where were Abu Bakr and Umar and Huzeyfa and the entirety of the companions of Muhammad^{-saww} on the day of Amro Bin Abdi Wudd, and he had been calling to the duel? The people, all of them abstained from it apart from Ali^{-asws}, for he^{-asws} duelled to him, and Allah^{-azwj} Killed him upon his^{-asws} hands. By the One^{-azwj} in Whose Hand is the soul of Huzeyfa! His^{-asws} deed on that day was of greater Recompense than the deeds of the companions of Muhammad^{-saww} up to the Day of Qiyamah”.

وَ قَدْ رَوَى هِشَامُ بْنُ مُحَمَّدٍ عَنْ مَعْرُوفِ بْنِ حَرْبُودٍ قَالَ قَالَ عَلِيٌّ لِي أَبِي طَالِبٍ فِي يَوْمِ الْخَنْدَقِ

أَعَلَيْ تَفْتَحُمُ الْقَوَارِسُ هَكَذَا.
الْيَوْمَ يَمْنَعُنِي الْفِرَارُ حَفِيفَتِي.
صَابِي الْحُدَيْدِ مُجْرِبٍ قَصَابٍ. فَصَدَدْتُ حِينَ تَرَكْتُهُ مُتَجَدِّلاً.
وَ عَفَفْتُ عَنْ أَثْوَابِهِ وَ لَوْ أَنِّي.
عَتِي وَ عَنْهَا حَبَرُوا أَصْحَابِي.
وَ مُصَمِّمٍ فِي الرَّأْسِ لَيْسَ يَنَابِي. أُرْدَيْتُ عَمْرًا إِذْ طَعَى بِمَهْتَدِي.
كَالْحِدْعِ بَيْنَ دَكَارِكٍ وَ رَوَابِي.
كُنْتُ الْمُقَطَّرَ بَرِّي أَثْوَابِي.

And it has been reported by Hisham Bin Muhammad, from Marouf bin Kharbouz who said, ‘Ali^{-asws} Bin Abu Talib^{-asws} said during the day of Al-Khandaq (a poem):

‘Can the horsemen break into me^{-asws} in this way? From me^{-asws} and from them, my^{-asws} companions are informed. Today the fleeing prevents me^{-asws} from protecting me^{-asws}; and the determination in me^{-asws} isn’t improper; I^{-asws} wanted a life-time when overwhelmed with a sharp sword of pure iron, tried and tested, judgmental. I^{-asws} walked away when I^{-asws} left him (dying) like the trunk between the sand the dune, and I excused from (taking) his clothes, and even though he was groaning. My^{-asws} clothes were dripping, outshining’.

وَ رَوَى يُوسُفُ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: لَمَّا قَتَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَمْرًا أَقْبَلَ نَحْوَ رَسُولِ اللَّهِ ص وَ وَجْهُهُ يَبْهَلُّ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ هَلَّا سَلَبْتَ يَا عَلِيُّ دِرْعَهُ فَإِنَّمَا لَيْسَ فِي الْعَرَبِ دِرْعٌ مِثْلَهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنِّي اسْتَحْيَيْتُ أَنْ أَكْشِفَ سُوءَةَ ابْنِ عَمِّي.

And it is reported by Yunus Bin Bukeyr, from Muhammad Bin Is’haq who said, ‘When Ali^{-asws} Bin Abu Talib^{-asws} killed Amro, he^{-asws} came towards Rasool-Allah^{-saww} and his^{-asws} face was radiating like the moon. Umar Bin Al-Khattab said to him^{-asws}, ‘Why didn’t you remove his armour, O Ali^{-asws}, for there isn’t anyone among the Arabs with armour like his’. Amir Al-Momineen^{-asws} said: ‘I^{-asws} was embarrassed from uncovering the evil of a son of my^{-asws} uncle”.

و روى عمر بن الأزهري عن عمرو بن عبيد عن الحسن أن عليا عليه السلام لما قتل عمرو بن عبد ود اجتز رأسه و حمله فألقاه بين يدي النبي ص فقام أبو بكر و عمر فقبلا رأس علي عليه السلام.

And it is reported by Umar Bin Al-Azhar, from Amro Bin Ubeyd, from Al-Hassan that when Ali^{-asws} killed Amro Bin Abdi Wudd, struck off his head and carried it and threw it in front of Rasool-Allah^{-saww}. Abu Bakr and Umar stood up kissing the head of Ali^{-asws}.

و روى علي بن الحكيم الأودي قال سمعت أبا بكر بن عياش يقول لقد ضرب علي ضربة ما كان في الإسلام أعز منها يعني ضربة عمرو بن عبد ود و لقد ضرب عليه السلام ضربة ما ضرب في الإسلام أشأم منها يعني ضربة ابن ملجم لعنه الله.

And it is reported by Ali Bin Al-Hakam Al-Awdy who said, ‘I heard Abu Bakr Bin Ayyash saying, ‘Ali^{-asws} had struck such a strike, there is none mightier than it in Al-Islam, meaning striking Amro Bin Abdi Wudd, and Ali^{-asws} was struck by such a strike, no strike has been more calamitous in Al-Islam than it, meaning the strike by Ibn Muljim, may Allah^{-azwj} Curse him^{-la}’.

و لما انهزم الأحزاب و ولوا عن المسلمين الدبر عمل رسول الله على قصد بني قريظة و أنفذ أمير المؤمنين عليه السلام إليهم في ثلاثين من الخزرج و قال له انظر بني قريظة هل نزلوا حصونهم فلما شارف سورههم سمع منهم الهجر فرجع إلى النبي ص فأخبره

When the allies were defeated and turned back from the Muslims, Rasool-Allah^{-saww} worked upon aiming for the clan of Qureyza and enforced Amir Al-Momineen^{-asws} to them among thirty from Al-Khazraj and said to him^{-asws}: ‘Look at the clan of Qureyza, are they coming down from their fortress?’ When he^{-asws} approached their wall he heard the obscene language from them, so he^{-asws} returned to the Prophet^{-saww} and informed him^{-saww}.

فقال دعهم فإن الله سيمكن منهم إن الذي أمكنك من عمرو بن عبد ود لا يخذلك فقفا حتى يجتمع الناس إليك و أبشر بنصر من عند الله فإن الله تعالى قد نصرني بالرعب من بين يدي مسيرة شهر

He^{-saww} said: ‘Leave them, for Allah^{-azwj} will Enable us from them. The One^{-azwj} Who Enabled you^{-asws} from Amro Bin Abdi Wudd will not abandon you, so pause until the people gather to you^{-asws}, and receive glad tidings of the Help from the Presence of Allah^{-azwj}, for Allah^{-azwj} the Exalted has Helped me^{-asws} with the awe from in front of me^{-asws} to a travel distance of a month’.

قال علي عليه السلام فاجتمع الناس إلي و سرت حتى دنوت من سورههم فأشرفوا علي فلما رأوني صاح صائح منهم قد جاءكم قاتل عمرو و قال آخر قد أقبل إليكم قاتل عمرو و جعل بعضهم يصيح ببعض و يقولون ذلك و ألقى الله في قلوبهم الرعب و سمعت راجزا يرتجز

صاد علي صقرا.

قتل علي عمرا.

أبرم علي أمرا.

قضم علي ظهرا.

هتك علي سترا.

Ali^{-asws} said: ‘Then the people gathered to me^{-asws}, and I^{-asws} went until I^{-asws} was near from their wall, and they overlooked upon me^{-asws}. When they saw me, a shouter from them shouted, ‘The killer of Amro has come!’ And another one said, ‘The killer of Amro is coming towards you!’, and they went on shouting to each other and saying that, and Allah^{-azwj} Cast the awe into their hearts, and I^{-asws} heard a war poet saying a poem, ‘Ali^{-asws} killed Amro, Ali^{-asws} repelled the hawk, Ali^{-asws} broke the backbone, Ali^{-asws} concluded the matter, Ali^{-asws} tore the curtain’ (of Kufr).

فقلت الحمد لله الذي أظهر الإسلام و قمع الشرك و كان النبي ص قال لي حين توجهت إلى بني قريظة سر على بركة الله تعالى فإن الله قد وعدكم أرضهم و ديارهم فسرت متيقناً لنصر الله عز و جل حتى ركزت الراية في أصل الحصن فاستقبلوني في صياصيمهم يسبون رسول الله ص

I^{-asws} said, ‘The praise is for Allah^{-azwj} Who Manifested Al-Islam and Suppressed the Shirk’; and the Prophet^{-saww} had said to me^{-asws} when I^{-asws} headed towards the clan of Qureyza: ‘Travel upon the Blessings of Allah^{-azwj} the Exalted, for Allah^{-azwj} has Promised you their land and their houses’. So, I travelled certain of the Help of Allah^{-azwj} Mighty and Majestic until I^{-asws} installed the flag in the base of the fortress, and they faced me^{-asws} in their fortresses reviling Rasool-Allah^{-saww}. (An extract)⁷

Strong Wind Forced the Confederate Soldiers to disperse:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَانَ بْنِ عُمَانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى التَّلِّ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي عَزْوَةِ الْأَحْزَابِ فِي لَيْلَةٍ ظَلَمَاءَ قَرَّةٍ فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبْرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَفُمْ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَفُمْ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) بِيَدِهِ وَ مَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Hisham Bin Saalim, from Abaan Bin Usmaan, from the one who narrated to him, who has narrated the following:

Abu Abdullah^{-asws} has said: ‘Rasool-Allah^{-saww} stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. So he^{-saww} said: ‘Who will go and bring their news to us, and the Paradise will be for him’. No one stood up. He^{-saww} then repeated it. Still no one stood up’. Abu Abdullah^{-asws} said, with a hand gesture: ‘What the people wanted was something higher than the Paradise’.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ خُدَيْفَةُ فَقَالَ أَمَا تَسْمَعُ كَلَامِي مِنْذُ اللَّيْلَةِ وَ لَا تَكَلِّمْ أَ فُيرتَ فَقَامَ خُدَيْفَةُ وَ هُوَ يَقُولُ الْفَرُّ وَ الضَّرُّ جَعَلَنِي اللَّهُ فِدَاكَ مَنْعَنِي أَنْ أُجِيبَكَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبْرِهِمْ

Then he^{-saww} said; ‘Who is this?’ He said, ‘Huzeyfa’. So he^{-saww} said; ‘Did you not hear my^{-saww} words since the night and I^{-saww} have been speaking? Come closer’. So Huzeyfa stood up and he was saying, ‘It was neither the cold nor the harm which prevented me, may I be sacrificed for you^{-saww}’. So the Rasool Allah^{-saww} said: ‘Go to them until you can hear their speech, and come to me^{-saww} with their news’.

فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ وَ قَالَ لَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا خُدَيْفَةُ لَا تُحَدِّثْ شَيْئاً حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ

⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 19

So when he went, the Rasool Allah^{-saww} said; ‘Our Allah^{-azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns’. And the Rasool Allah^{-saww} said to him; ‘O Huzeyfa, do not narrate anything until you come to me^{-saww}’. So he took his sword, and his bow, and his shield.

وَ حَجَفْتَهُ قَالَ حُدَيْفَةُ فَحَرَجْتُ وَ مَا بِي مِنْ ضَرٍّ وَ لَا فُرٍّ فَمَرَرْتُ عَلَى بَابِ الْخَنْدَقِ وَ قَدْ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

And Huzeyfa said, ‘I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Momineen from the Kafirs’.

فَلَمَّا تَوَجَّهَ حُدَيْفَةُ قَامَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ نَادَى يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ أَكْشِفْ هَمِّي وَ عَجِّي وَ كَرِّي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

So when Huzeyfa left, the Rasool Allah^{-saww} arose and called out: ‘O Helper of the afflicted, and O Responder to the distressed, Uproot my^{-saww} stress, and my^{-saww} grief, and my^{-saww} affliction, for You^{-azwj} can See my^{-saww} condition, and the condition of my^{-saww} companions!’

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ (عليه السلام) فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ سَمِعَ مَقَالَتَكَ وَ دُعَاءَكَ وَ قَدْ أَجَابَكَ وَ كَفَاكَ هَؤُلَاءِ عَدُوَّكَ فَجَنَّا رَسُولُ اللَّهِ (صلى الله عليه وآله) عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْرًا شُكْرًا كَمَا رَحِمْتَنِي وَ رَحِمْتَ أَصْحَابِي

So Jibraeel^{-as} descended unto him^{-saww} and said; ‘O Rasool Allah^{-saww}! Verily Allah^{-azwj} has Heard your^{-saww} speech, and your^{-saww} supplication, and has Answered you^{-saww}, and Suffices for you^{-saww} against your^{-saww} enemies’. Rasool-Allah^{-saww} went down on his^{-saww} knees, and extended his^{-saww} hands, and shed tears from his^{-saww} eyes, then said: ‘Thank You^{-azwj}, thank You^{-azwj} for being Merciful to me^{-saww} and to my^{-saww} companions’.

ثُمَّ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحًا مِنَ السَّمَاءِ الدُّنْيَا فِيهَا حَصَى وَ رِيحًا مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حُدَيْفَةُ فَحَرَجْتُ فَإِذَا أَنَا بِنِيرَانِ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحٌ فِيهَا حَصَى فَمَا تَرَكَتْ لَهُمْ نَارًا إِلَّا أَدْرَهَتْهَا وَ لَا جِنَاءَ إِلَّا طَرَحَتْهُ وَ لَا رُمْحًا إِلَّا أَلْقَتْهُ حَتَّى جَعَلُوا يَتَرَسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَ نَرَى الْحَصَى فِي الْأُتْرُسَةِ

Then the Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock’. Huzeyfa said, ‘I went out and I saw that the people had lit many fires. And the first army of Allah^{-azwj}, was a wind in which was gravel, struck them, and it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields’.

فَجَلَسَ حُدَيْفَةُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِلَيْسُ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكَذَّابِ أَلَا وَ إِنَّهُ لَنْ يُفُوتَكُمْ مِنْ أَمْرِهِ شَيْءٌ فَإِنَّهُ لَيْسَ سَنَةَ مَقَامٍ قَدْ هَلَكَ الْخُفُّ وَ الْحَافِرُ فَارْجِعُوا وَ لِيَنْظُرَ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ

Huzeyfa sat down in between two men from the Polytheists. Iblees^{-la} stood up in the form of an obedient man among the Polytheists. He^{-la} said, ‘O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his^{-saww} matters has been forgotten. It has not been a good year. The shoes (infantry) and the hooves (cavalry) have been destroyed. Therefore return, and every man from among you should look at the one who is seated next to him’.

قَالَ حُذَيْفَةُ فَنظَرْتُ عَنْ يَمِينِي فَضَرَبْتُ بِيَدِي فَمُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَمُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو

Huzeyfa said, ‘So I looked on my right and tapped on his shoulder and said, ‘Who are you?’ He said, ‘Muawiya’. So I said to the one who was on my left, ‘Who are you?’ He said, ‘Suhayl Bin Amro’.

قَالَ حُذَيْفَةُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمُ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاحِلَتِهِ ثُمَّ صَاحَ فِي قُرَيْشِ النَّجَاءِ النَّجَاءِ وَ قَالَ طَلْحَةُ الْأَزْدِيُّ لَقَدْ رَأَيْتُمْ مُحَمَّدًا بِشَرٍّ ثُمَّ قَامَ إِلَى رَاحِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعِ النَّجَاءِ النَّجَاءِ وَ فَعَلَ عَيْنِيئَهُ بَنُ حِصْنٍ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بْنُ عَوْفٍ الْمُرِّيُّ مِثْلَهَا ثُمَّ فَعَلَ الْأَفْرَعُ بْنُ حَابِسٍ مِثْلَهَا

Huzeyfa said, ‘And the greater army of Allah^{-azwj} arrived (strong wind). So Abu Sufyan arose to be on his camel, then shouted among the Quraysh, ‘The safety, the safety!’ And Talha Al-Azdy said, ‘Muhammad^{-saww} has increased your injuries!’ Then he climbed upon his camel and shouted among the Clan of Ashja’a, ‘The safety, the safety!’ And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra’a Bin Habis acted similarly.

وَ ذَهَبَ الْأَحْزَابُ وَ رَجَعَ حُذَيْفَةُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ الْحَبْرَ

And so the confederated tribes went away’. And Huzeyfa returned to the Rasool Allah^{-saww} and informed him^{-saww} of the news.

وَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّهُ كَانَ لَيْشِبُهُ يَوْمَ الْقِيَامَةِ.

And Abu Abdullah^{-asws} said: ‘It had resembled the Day of Judgement for them’.⁸

يَح، الخرائج و الجرائح زوي أَنَّ الْحِصَارَ لَمَّا اشْتَدَّ عَلَى الْمُسْلِمِينَ فِي حَرْبِ الْخَنْدَقِ وَ رَأَى رَسُولُ اللَّهِ ص مِنْهُمْ الصَّجَرَ لِمَا كَانَ فِيهِ مِنَ الضَّرِّ صَعِدَ عَلَى مَسْجِدِ الْفَتْحِ فَصَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ اللَّهُمَّ إِنَّ هَذِهِ الْعِصَابَةَ لَمْ تُعْبَدْ بَعْدَهَا فِي الْأَرْضِ

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that when the siege was severe upon the Muslims during the war of Al-Khandaq and Rasool-Allah^{-saww} saw the discontent from them due to what was in it of the harm, ascended to Masjid Al-Fatah and prayed two Cycles Salat, then said: ‘O Allah^{-azwj}! If You^{-azwj} Let this group to be destroyed, You^{-azwj} will not be worshiped after it in the earth’.

⁸ الكافي 8: 277 / 420

فَبَعَثَ اللَّهُ رِيحًا فَالَعَثَ خِيَمَ الْمُشْرِكِينَ وَ بَدَّدَتْ رَوَاحِلَهُمْ وَ أَحْجَدَتْهُمْ بِالْبُرْدِ وَ سَفَّتِ الرِّمَالَ وَ التُّرَابَ عَلَيْهِمْ وَ جَاءَتْهُ الْمَلَائِكَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ أَمَرَنَا بِالطَّاعَةِ لَكَ فَمُرْنَا بِمَا شِئْتُمْ

So, Allah^{-azwj} Sent a wind and it uprooted the tents of the Polytheists and scattered their rides and fatigued them with the cold, and shoved the sand and the dust upon them, and the Angels came to him^{-saww} and said, ‘O Rasool-Allah^{-saww}! Allah^{-azwj} has Commanded us to be with the obedience to you^{-saww}, so order us with whatever you^{-saww} so desire’.

قَالَ زَعْرَعِي الْمُشْرِكِينَ وَ أَرِيعِيهِمْ وَ كُونُوا مِنْ وَرَائِهِمْ فَفَعَلْتُ بِهِمْ ذَلِكَ وَ أَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ يُغْنِي أَعْرَابَ الْمُشْرِكِينَ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ أَيْ أَحْزَابِ الْعَرَبِ وَ مِنْ أَسْفَلَ مِنْكُمْ يُغْنِي بَنِي قُرَيْظَةَ حِينَ نَقَضُوا عَهْدَ رَسُولِ اللَّهِ ص وَ صَارُوا مَعَ الْأَحْزَابِ عَلَى الْمُسْلِمِينَ

He^{-saww} said: ‘Shake the Polytheists and frighten them and come to be from behind them’. They did that with them, and Allah^{-azwj} the Exalted Revealed: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you,*** - meaning the allies of the Polytheists, ***so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9] When they came to you from above you*** - meaning allies of the Arabs, ***and from below you, [33:10]*** - meaning the clan of Qureyza, when they broke the pact of Rasool-Allah^{-saww} and came to be with the allies against the Muslims.

ثُمَّ رَجَعَ مِنْ مَسْجِدِ الْفَتْحِ إِلَى مَعْشَرِهِ فَصَاحَ بِحَدِيثَةِ بِنِ الْيَمَانِ وَ كَانَ قَدْ نَادَاهُ ثَلَاثًا فَقَالَ فِي الثَّالِثَةِ لَيْتَكَ يَا رَسُولَ اللَّهِ قَالَ تَسْمَعُ صَوْتِي وَ لَا تُجِيبُنِي فَقَالَ مَنْعِي شِدَّةُ الْبُرْدِ فَقَالَ اغْبِرِ الْخُنْدَقَ فَأَعْرِفَ خَيْرَ قُرَيْشٍ وَ الْأَحْزَابِ وَ ارْجِعْ وَ لَا تُحَدِّثْ حَدَثًا حَتَّى تَرْجِعَ إِلَيَّ

Then he^{-saww} returned from the Masjid Al-Fatah to his^{-saww} soldiers, and shouted for Huzeyfa Bin Al-Yamani, and he^{-saww} had called him thrice, and he said during the third, ‘At your service, O Rasool-Allah^{-saww}!’ He^{-saww} said: ‘You heard my^{-saww} voice and did not answer me^{-saww}?’ He said, ‘The severe cold prevented me’. He^{-saww} said: ‘Cross over the trench and find out the news of Quraysh and the allies, and return and do not do any event until you return to me^{-saww}’.

قَالَ فَتَمَسْتُ وَ أَنَا أَنْتَفِضُ مِنَ الْبُرْدِ فَعَبَّرْتُ الْخُنْدَقَ وَ كَأَنِّي فِي الْحَمَّامِ فَصِرْتُ إِلَى مَعْشَرِهِمْ فَلَمْ أَجِدْ هُنَاكَ إِلَّا حَيْمَةَ أَبِي سُفْيَانَ وَ عِنْدَهُ جَمَاعَةٌ مِنْ وَجْهِهِ قُرَيْشٍ وَ بَيْنَ أَيْدِيهِمْ نَارٌ تَشْتَعِلُ مَرَّةً وَ تَخْبُو أُخْرَى فَاَنْسَلْتُ فَجَلَسْتُ بَيْنَهُمْ

He said, ‘So I stood up and I was shivering from the cold, and I crossed the trench and it was as if I was in the bath house, and went to their soldiers, but I did not find over there except the tent of Abu Sufyan, and there was a group in his presence from the faces of Quraysh and in front of them was a fire, flaming at times and going off at other. I went over and sat down between them.

فَقَالَ أَبُو سُفْيَانَ إِنَّ كُنَّا نُقَاتِلُ أَهْلَ الْأَرْضِ فَنَحْنُ بِالْفُدْرَةِ عَلَيْهِ وَ إِنَّ كُنَّا نُفَاتِلُ أَهْلَ السَّمَاءِ كَمَا يَقُولُ مُحَمَّدٌ فَلَا طَاقَةَ لَنَا بِأَهْلِ السَّمَاءِ أَنْظُرُوا بَيْنَكُمْ لَا يَكُونُ لِمُحَمَّدٍ عَيْنٌ بَيْنَنَا فَلْيَسْأَلْ بَعْضُكُمْ بَعْضًا

Abu Sufyan said, ‘We have been fighting the people of the earth, so we are with the power upon him^{-saww}, and if we have to fight the people of the sky just as Muhammad^{-saww} is saying,

then there is no strength for us with the people of the sky. Look between you there is no spy for Muhammad^{-saww} between us, and let one of you ask the other’.

قَالَ خَذِيفَةُ فَبَادَرَتْ إِلَى الَّذِي عَنْ يَمِينِي فَقُلْتُ مَنْ أَنْتَ قَالَ خَالِدُ بْنُ الْوَلِيدِ وَ قُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ قَالَ فَلَانٌ فَلَمْ يَسْأَلْنِي أَحَدٌ مِنْهُمْ ثُمَّ قَالَ أَبُو سُفْيَانَ لِحَالِدٍ إِمَّا أَنْ تَتَقَدَّمَ أَنْتَ فَتَجْمَعَ النَّاسُ لِيَلْحَقَ بَعْضُهُمْ بَعْضًا فَأَكُونَ عَلَى السَّاقَةِ وَإِمَّا أَنْ أَتَقَدَّمَ أَنَا وَ تَتَأَخَّرَ أَنْتَ

Huzeyfa said, ‘I turned towards the one on my right and said, ‘Who are you?’ He said, ‘Khalid Bin Al-Waleed’, and I said to the one on my left, ‘Who are you?’ He said, ‘So and so’, but no one of them asked me. Then Abu Sufyan said to Khalid, ‘Either you go forwards and gather the people to be with each other and I will come to be upon the rear guard, or I go at the front and you be upon the rear guard’. He said, ‘But I shall be at the front and you be at the back’.

فَقَامُوا جَمِيعًا فَتَقَدَّمُوا وَ تَأَخَّرَ أَبُو سُفْيَانَ فَخَرَجَ مِنَ الْحَيْمَةِ وَ اخْتَفَيْتُ فِي ظِلِّهَا فَرَكِبْتُ رَاحِلَتَهُ وَ هِيَ مَعْمُولَةٌ مِنَ الدَّهَشِ الَّذِي كَانَ بِهِ فَنَزَلَ بِجِلِّ الْعِمَالِ فَأَمَكْنِي فَنَلَّمَا هَمَمْتُ بِذَلِكَ تَذَكَّرْتُ قَوْلَ رَسُولِ اللَّهِ ص لَا تُحَدِّثَنَّ حَدَثًا حَتَّى تَرْجِعَ إِلَيَّ فَكَفَمْتُ وَ رَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ طَلَعَ الْفَجْرُ

They all stood up together and they went forwards and Abu Sufyan stayed back, and I went out from the tent and hid in its shade. He rode his ride, and he was reasonably of the astonishment which was with him. He loosened the reins and it was possible for me to kill him. When I thought of that, I remembered the words of Rasool-Allah^{-saww}, ‘Do not do any event until you return to me^{-saww}’. So, I refrained and returned to Rasool-Allah^{-saww}, and the dawn had emerged.

فَحَمِدَ اللَّهُ ثُمَّ صَلَّى بِالنَّاسِ الْفَجْرَ وَ نَادَى مُنَادِيَهُ لَا يَبْرَحَنَّ أَحَدٌ مَكَانَهُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ فَمَا أَصْبَحَ إِلَّا وَ قَدْ تَفَرَّقَ عَنْهُ الْجَمَاعَةُ إِلَّا نَفْرًا بَسِيرًا فَلَمَّا طَلَعَتِ الشَّمْسُ انصَرَفَ رَسُولُ اللَّهِ ص وَ مَنْ كَانَ مَعَهُ فَلَمَّا دَخَلَ مَنْزِلَهُ أَمَرَ فُنُودِيَّ أَلَا لَا يُصَلِّي أَحَدٌ إِلَّا فِي بَيْتِي فَرِيظَةً

He^{-saww} praised Allah^{-azwj}, then prayed with the people the Fajr Salat and called out to his^{-saww} caller: ‘No one should move from his position until the sun emerges!’ I did not go until the group had dispersed from him^{-saww} except for a small number. When the sun emerged, Rasool-Allah^{-saww} and the ones who were with him^{-saww} left. When he^{-saww} entered his^{-saww} house he^{-saww} ordered, and there was a call, ‘No one should pray Salat except among the clan of Qureyza!’

فَسَارَ الْمُسْلِمُونَ إِلَيْهِمْ فَوَجَدُوا النَّخْلَ مُحْدِقًا بِقَصْرِهِمْ وَ لَمْ يَكُنْ لِلْمُسْلِمِينَ مَعَسَكَرٌ يَنْزِلُونَ فِيهِ وَ وَافَى رَسُولُ اللَّهِ ص فَقَالَ مَا لَكُمْ لَا تَنْزِلُونَ فَقَالُوا مَا لَنَا مَكَانٌ فَتَزَلَ مِنْ اشْتِبَاكِ النَّخْلِ فَدَخَلَ فِي طَرِيقِ بَيْنِ النَّخْلِ فَأَشَارَ بِيَدِهِ يَمَنَةً فَأَنْضَمَّ النَّخْلُ بَعْضُهُ إِلَى بَعْضٍ وَ أَشَارَ بِيَدِهِ بَسْرَةً فَأَنْضَمَّ النَّخْلُ كَذَلِكَ وَ اتَّسَعَ لَهُمُ الْمَوْضِعُ فَتَزَلُوا.

The Muslims went to them and they found the palm trees by their castle, and there did not happen to be any soldiers for the Muslims to be descending in it, and Rasool-Allah^{-saww} came over and said: ‘What is the matter with you not descending?’ They said, ‘There is no place for us’. So he^{-saww} descended by the palm trees, and he^{-saww} entered the path between the palm trees and gestured by his^{-saww} right hand, and the palm trees pressed against each other, and

he^{-saww} gestured by his^{-saww} left hand and the palm trees pressed like that, and there place was capacious for them, and they descended”⁹.

Slogan on the day of Battle of Al-Ahzaab:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصَرَ اللَّهِ أَقْتَرِبْ أَقْتَرِبْ

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Muawiya Bin Ammar,

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

وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصَرَ اللَّهِ أَقْتَرِبْ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرْحِ وَ يَوْمَ بَنِي قَيْنُقَاعٍ يَا رَبَّنَا لَا يَغْلِبَنَّكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ

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

وَ شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ [يَا بَنِي عَبْدِ اللَّهِ] وَ يَوْمِ الْأَخْزَابِ حَمَّ لَا يُبْصِرُونَ وَ يَوْمِ بَنِي قُرَيْظَةَ يَا سَلَامُ أَسْلِمْتُمْ وَ يَوْمِ الْمُرَيْسِعِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ

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

وَ يَوْمِ الْحُدَيْبِيَّةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمِ حَيْبَرَ يَوْمِ الْمُمُوصِ يَا عَلِيُّ آتِهِمْ مِنْ عَلٍ وَ يَوْمِ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا وَ يَوْمِ تَبُوكَ يَا أَحَدُ يَا صَمَدُ وَ يَوْمِ بَنِي الْمَلُوحِ أَمْتُ أُمَّتٌ وَ يَوْمِ صِفِّينَ يَا نَصَرَ اللَّهِ

And on the Day of Hodaybiya, ‘Indeed! Curse of Allah^{-azwj} is upon the unjust’; and on the Day of Khyber (also known as) the Day of Al-Qamous, ‘O Ali^{-asws}! Come upon them from the heights!’; and on the Day of Al-Fat’h, ‘We are servants of Allah^{-azwj}, truly, truly!’; and on the

⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 17

Day of Tabuk, ‘O One! O Self-Sufficient!’ and on the Day of Al-Malouh, ‘Kill! Kill (Cause to die)!’ and on the Day of Siffeen, ‘O Victory of Allah^{-azwj!}’;

وَ شِعَارُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ .

And a slogan of Al-Husayn^{-asws}, ‘O Muhammad^{-sawww!}’; and our^{-asws} slogan is, ‘O Muhammad^{-sawww!}’¹⁰

Supplicating in Masjid Al-Ahzaab:

الكَافِي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالِ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: تَأْتِي مَسْجِدَ الْأَحْزَابِ فَتُصَلِّي فِيهِ وَ تَدْعُو اللَّهَ فِيهِ فَإِنَّ رَسُولَ اللَّهِ ص دَعَا فِيهِ يَوْمَ الْأَحْزَابِ وَ قَالَ يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ وَ يَا مُعِيثَ الْمَهْمُومِينَ أَكْشِفْ هَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي.

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad bin Abdullah Bin Hilal, from Uqba Bin Khalid,

‘From Abu Abdullah^{-asws} having said: ‘Go to Masjid Al-Ahzaab and pray Salat in it and supplicate to Allah^{-azwj} in it, for Rasool-Allah^{-sawww} had supplicated in it on the day of Al-Ahzaab and said: ‘O cry of the distressed and O Answerer of the restless, and O Helper of the worried ones! Remove my^{-sawww} worried and my stress, for You^{-sawww} have Seen my^{-sawww} state and the state of my^{-sawww} companions’¹¹.

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ دُعَاءُ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَيْلَةَ الْأَحْزَابِ.

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘It was a supplication of the Prophet^{-sawww} on the night of the (battle of) Al-Ahzaab:

يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ وَ يَا كَاشِفَ غَمِّي أَكْشِفْ عَنِّي غَمِّي وَ هَمِّي وَ كَرْبِي فَإِنَّكَ تَعْلَمُ حَالِي وَ حَالَ أَصْحَابِي وَ أَكْفِنِي هَوْلَ عَدُوِّي

¹⁰ Al Kafi – V 5 – The Book of Jihaad Ch 19 H 1

¹¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 22

'O the Helper of the distressed ones, and O the Answerer of the desperate ones, and O the Remover of my sorrow! Remove my sorrow, and my worries, for You^{-azwj} Know my^{-saww} state and the state of my^{-saww} companions, and Suffice me for the terror of my^{-saww} enemies''¹²

¹² Al Kafi V 2 – The Book Of Supplication CH 55 H 17

APPENDIX :

Killing of Amro Bin Abd Wudd:

أَقُولُ وَ رَوَى الْكَرَاجُكِيُّ رَحِمَهُ اللهُ قِصَّةَ قَتْلِ عَمْرٍو نَحْوًا بِمَا مَرَّ وَ ذَكَرَ أَنَّهُ قَالَ النَّبِيُّ ص ثَلَاثَ مَرَّاتٍ أَيْكُمْ يَبْرُؤُ إِلَى عَمْرٍو وَ أَضْمَنُ لَهُ عَلَى اللهِ الْجَنَّةَ وَ فِي كُلِّ مَرَّةٍ كَانَ يَقُومُ عَلَيَّ عَلَيْهِ السَّلَامُ وَ الْقَوْمُ نَاكِسُو رُءُوسِهِمْ فَاسْتَدْنَاهُ وَ عَمَّمَهُ بِيَدِهِ

I (Majlisi) am saying, ‘And it is reported by Al-Karajaky the story of the killing of Amro approximate to what has passed, and he mentioned, ‘The Prophet^{-sawww} said three times: ‘Which one of you will duel to Amro (Bin Abd Wudd), and I^{-sawww} guarantee the Paradise for him upon Allah^{-azwj}’, and during each time Ali^{-asws} was standing up and the people were lowering their heads. So, he^{-sawww} drew him^{-asws} near and turbaned him^{-asws} by his^{-sawww} hands.

فَلَمَّا بَرَزَ قَالَ ص بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى الشِّرْكِ كَلِّهِ وَ كَانَ عَمْرٍو يَقُولُ

بِجَمْعِهِمْ هَلْ مِنْ مُبَارِزٍ
مِنْ كَرَمِ الْعَرَائِزِ

وَ لَقَدْ بَحَثْتُ مِنَ التَّدَايِ
إِلَى قَوْلِهِ إِنَّ الشَّجَاعَةَ فِي الْفَتَى وَ الْجُودَ

When he^{-asws} went for duel he^{-sawww} said: ‘The whole of Eman is going to duel to the whole of Shirk’. And Amro was saying (poem), ‘I have gone on calling to their crown, ‘Is there one for duel?’ – up to his words, ‘The bravery and the generosity for the youth are from the benevolent traits’.

فَمَا كَانَ أَسْرَعُ أَنْ صَرَخَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ جَلَسَ عَلَى صَدْرِهِ فَلَمَّا هَمَّ أَنْ يَدْبَحَهُ وَ هُوَ يُكَبِّرُ اللهُ وَ يُحْمَدُهُ قَالَ لَهُ عَمْرٍو يَا عَلِيُّ قَدْ جَلَسْتَ مِنِّي جَلِيسًا عَظِيمًا فَإِذَا قَتَلْتَنِي فَلَا تَسْلُبْنِي حُلَّتِي فَقَالَ عَلَيْهِ السَّلَامُ هِيَ أَهْوَنُ عَلَيَّ مِنْ ذَلِكَ وَ دَبَحَهُ وَ أَتَى بِرَأْسِهِ وَ هُوَ يُخَطِرُ فِي مَشِيئِهِ

Amir Al-Momineen^{-asws} was very quick in wrestling him to the ground and sitting upon his chest. When he^{-asws} thought of slaughtering him and was exclaiming Takbeer of Allah^{-azwj} and Praising Him^{-azwj}, Amro said to him^{-asws}, ‘O Ali^{-asws}! You^{-asws} have sat from me a great sitting, so when you^{-asws} kill me, do not take off my garments’. He^{-asws} said: ‘It is low upon me^{-asws} from (doing) that’, and he^{-asws} slaughtered him and came to his head while he^{-asws} was walking’.

فَقَالَ عُمَرُ أَلَا تَرَى يَا رَسُولَ اللهِ إِلَى عَلِيٍّ كَيْفَ يَمْشِي فَقَالَ رَسُولُ اللهِ ص إِنَّهَا لِمَشْيَةٍ لَا يَمْتَنُّهَا اللهُ فِي هَذَا الْمَقَامِ فَتَلَقَّاهُ وَ مَسَحَ الْعُبَارَ عَنْ عَيْنَيْهِ وَ قَالَ لَوْ وَزَنَ الْيَوْمَ عَمَلُكَ بِعَمَلِ جَمِيعِ أُمَّةِ مُحَمَّدٍ لَرَجَحَ عَمَلُكَ عَلَى عَمَلِهِمْ وَ ذَاكَ أَنَّهُ لَمْ يَبْقَ بَيْتٌ مِنَ الْمُشْرِكِينَ إِلَّا وَ قَدْ دَخَلَهُ ذُلٌّ بِقَتْلِ عَمْرٍو وَ لَمْ يَبْقَ بَيْتٌ مِنَ الْمُسْلِمِينَ إِلَّا وَ قَدْ دَخَلَهُ عِزٌّ بِقَتْلِ عَمْرٍو

Umar said, ‘Do you^{-sawww} see, Rasool-Allah^{-sawww}, how he^{-asws} is walking?’ Rasool-Allah^{-sawww} said: ‘It is a walk Allah^{-azwj} does not Detest in this position’. He^{-sawww} received him^{-asws} and wiped the dust from his^{-asws} eyes and said: ‘If your^{-asws} deed of today is weighed with the deeds of the entirety of the community of Muhammad^{-sawww}, your^{-asws} deed would outweigh their deeds’, and that is because there did not remain any house from the Polytheists except that disgrace had entered it due to the killing of Amro, and there did not remain any house from the Muslims except that honour had entered it due to the killing of Amro.

وَلَمَّا قَتَلَ عَلِيُّ عَلَيْهِ السَّلَامُ عَمْرًا سَمِعَ مُنَادِيًا يُنَادِي وَ لَا يُرَى شَخْصُهُ

قَصَمَ عَلِيُّ ظَهْرًا

قَتَلَ عَلِيُّ عَمْرًا

أَبْرَمَ عَلِيُّ أَمْرًا

And when Ali^{-asws} had killed Amro, a caller was heard calling, and this person was not seen: “Ali^{-asws} killed Amro! Ali^{-asws} has broken the backbone! Ali^{-asws} has concluded the matter!”

وَوَقَعَتِ الْجَفَلَةُ بِالْمُشْرِكِينَ فَاهْرَمُوا أَجْمَعِينَ وَ تَفَرَّقَتِ الْأَحْزَابُ خَائِفِينَ مَرْغُوبِينَ.

And the collapse occurred with the Polytheists and they were all defeated and the allies dispersed fearing, awed”.¹³

3- فس، تفسیر القمي يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَ مِنْ أَسْفَلٍ مِنْكُمْ الْآيَةِ.

Tafseer Qummi - ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9] When they came to you from above you and from below you, [33:10] – the Verse.***

فإنها نزلت في قصة الأحزاب من قريش و العرب الذين تحزبوا على رسول الله ص قال و ذلك أن قريشا قد تجمعت في سنة خمس من الهجرة و ساروا في العرب و جلبوا و استنفروهم لحرب رسول الله ص فوافوا في عشرة آلاف و معهم كنانة و سليم و فزارة

‘It was Revealed regarding the story of the allies from Quraysh and Arabs, those who were allied against Rasool-Allah^{-sawww}. And that is when Quraysh gathered in the year five from Al-Hijra and they came to be among the Arabs and gathered them and provoked them for war against Rasool-Allah^{-sawww}. So they raised (an army of) ten thousand, and with them was Kanana, and Saleym, and Fazara.

و كان رسول الله ص حين أجلا بني النضير و هم بطن من اليهود من المدينة و كان رئيسهم حبي بن أخطب و هم يهود من بني هارون عليه السلام فلما أجلاهم من المدينة صاروا إلى خيبر

And it so happened when Rasool-Allah^{-sawww} expelled the clan of Al-Nazeyr from Al-Medina, and they were in the midst of the Jews, and their chief was Hayy Ibn Akhtab, and the Jews were from the family of Haroun^{-as}, so when he^{-sawww} expelled them from Al-Medina, they came to Khyber.

و خرج حبي بن أخطب إلى قريش بمكة و قال لهم إن محمدا قد وتركم و وترنا و أجلانا من المدينة من ديارنا و أموالنا و أجلى بني عمنا بني قينقاع فسيروا في الأرض و اجعوا حلفاءكم و غيرهم حتى نسير إليهم فإنه قد بقي من قومي بيثرب سبعمائة مقاتل و هم بنو قريظة و بينهم و بين محمد عهد و ميثاق و أنا أحملهم على نقض العهد بينهم و بين محمد و يكونون معنا عليهم فتأتونه أنتم من فوق و هم من أسفل

¹³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 2

And Hayy Bin Akhtab came out, and went to Quraysh at Makkah and said to them, ‘Muhammad has wronged you all and wronged us, and he^{-saww} expelled us from Al-Medina from our houses, and our wealth, and dislodged the clan or our uncles, clan of Qaynaqa. So travel in the land and gather your allies and others until we travel to them, for there remain at Yasrib, from my people, seven hundred fighters. And they are the clan of Qureyza, and between them and Muhammad^{-saww}, there is an agreement and a covenant, and I will bring them upon breaking the agreement between them and Muhammad^{-saww}, and they would come to be with us, against them. Thus, you can come to him, you being from the top, and they would be from below’.

وكان موضع بني قريظة من المدينة على قدر ميلين و هو الموضع الذي يسمى ببئر بني المطلب فلم يزل يسير معهم حبي بن أخطب في قبائل العرب حتى اجتمعوا قدر عشرة آلاف من قريش وكنانة و الأقرع بن حابس في قومه و عباس بن مرداس في بني سليم

And the place of the clan of Qureyza was upon a measurement of two miles from Al-Medina, and it is the place which is named as Baer Al-Matlab. So, Hayy Bin Akhtab did not cease to travel with them among the tribes of the Arabs until they had gathered ten thousand from Quraysh. And Kanana, and Al-Aqra’a Bin Habis among his people, and Al-Abbas Bin Mardas among the clan of Saleym.

فبلغ ذلك رسول الله ص و استشار أصحابه و كانوا سبعمائة رجل فقال سلمان يا رسول الله إن القليل لا يقاوم الكثير في المطاولة قال فما نصنع

The (news of) that reached Rasool-Allah^{-saww}, and he^{-saww} consulted his^{-saww} companions, and they were seven hundred men. Salman Al-Farsy^{-ra} said, ‘O Rasool-Allah^{-saww}! The few cannot resist the more in a protracted battle’. Rasool Allah^{-saww} said, So what (do you^{-ra} reckon) we should do?’

قال نحفر خندقا يكون بيننا و بينهم حجابا فيمكنك منهم في المطاولة و لا يمكنهم أن يأتونا من كل وجه فإننا كنا معاشر العجم في بلاد فارس إذا دهمنا دهم من عدونا نحفر الخنادق فيكون الحرب من مواضع معروفة

He^{-ra} said, ‘We should dig a ditch to be between us and them as a defence, enabling you^{-saww} to prevent them during the battle, and it would not enable them to come upon us from every direction, for I^{-ra} was among the community of non-Arabs (Persians) in the country of Persia, whenever we faced a multitude from our enemies, we dug the ditch. Thus the battle would happen to be from a good standpoint’.

فنزّل جبرئيل على رسول الله ص فقال أشار بصواب فأمر رسول الله ص بمسحه من ناحية أحد إلى راتج و جعل على كل عشرين خطوة و ثلاثين خطوة قوم من المهاجرين و الأنصار يحفرونه فأمر فحملت المساحي و المعاول و بدأ رسول الله ص و أخذ معولا فحفر في موضع المهاجرين بنفسه

Then, Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and he^{-as} said: ‘The indication of Salman^{-ra} is correct’. So, Rasool-Allah^{-saww} ordered with marking the ground from one area to fortify, and made a group from the Emigrants and the Helpers to be upon every twenty and thirty steps, to dig it. He^{-saww} ordered, and the spades and the pickaxes were carried, and Rasool-Allah^{-saww} initiated by taking a pickaxe, and he^{-saww} dug in the place of the Emigrants, himself^{-saww}.

و أمير المؤمنين عليه السلام ينقل التراب من الحفرة حتى عرق رسول الله ص و عي و قال لا عيش إلا عيش الآخرة اللهم اغفر للأنصار و المهاجرين

And Amir Al-Momineen^{-asws} transferred the soil from the ditch, to the extent that Rasool-Allah^{-saww} perspired and was exhausted, and he^{-saww} said: ‘There is no life except life of the Hereafter. O Allah^{-azwj}! Forgive the Helpers and the Emigrants!’

فلما نظر الناس إلى رسول الله ص يحفر اجتهدوا في الحفر و نقلوا التراب فلما كان في اليوم الثاني بكروا إلى الحفر و قعد رسول الله ص في مسجد الفتح فبينما المهاجرون و الأنصار يحفرون إذ عرض لهم جبل لم تعمل المعاول فيه فبعثوا جابر بن عبد الله الأنصاري إلى رسول الله ص يعلمه ذلك

When the people looked at Rasool-Allah^{-saww} digging, they strived (harder) in the digging, and transferred the soil. So, when it was the second day, they came to the dugout in the morning, and Rasool-Allah^{-saww} sat in Masjid Al-Fatah. While the Emigrants and the Helpers were digging, there presented to them a mound they could not work the pickaxe in it. They sent Jabir Bin Abdullah Al-Ansary to Rasool-Allah^{-saww}, to let him^{-saww} know of that.

قال جابر فجمت إلى المسجد و رسول الله ص مستلقي على قفاه و رداؤه تحت رأسه و قد شد على بطنه حجرا فقلت يا رسول الله إنه قد عرض لنا جبل لا تعمل المعاول فيه فقام مسرعا حتى جاء ثم دعا بماء في إناء و غسل وجهه و ذراعيه و مسح على رأسه و رجليه ثم شرب و مسح ذلك الماء في فيه ثم صبه على ذلك الحجر ثم أخذ معولا فضرب ضربة

Jabir said, ‘I went to the Masjid, and Rasool-Allah^{-saww} was lying on his^{-saww} back, and his^{-saww} robe was under his^{-saww} head, and he^{-saww} had tied a rock upon his^{-saww} belly. I said, O Rasool-Allah^{-saww}! A mound has presented to us, we cannot work the pickaxe in it’. He^{-saww} quickly got up until he^{-saww} came over to it. Then he^{-saww} called for water in a utensil, and he^{-saww} washed his^{-saww} face and his^{-saww} forearms, and wiped upon his^{-saww} head and his^{-saww} feet. Then he^{-saww} drank and rinsed that water in his^{-saww} mouth, then poured it upon that rock. Then he^{-saww} grabbed a pickaxe and struck it with a strike.

فبرقت برقة فنظرنا فيها إلى قصور الشام ثم ضرب أخرى فبرقت برقة فنظرنا فيها إلى قصور المدائن ثم ضرب أخرى فبرقت برقة فنظرنا فيها إلى قصور اليمن

There was a flash of lightning, and we looked into it at the castle of Syria. Then he^{-saww} struck again, and it lit up again, and we looked into it to a castle of Al-Mada’in. Then he^{-saww} struck again, the lightning flashed again, and we looked into it to a castle of Al-Yemen.

فقال رسول الله ص أما إنه سيفتح الله عليكم هذه المواطن التي برقت فيها البرق ثم انحال علينا الجبل كما ينهال الرمل.

Then Rasool-Allah^{-saww} said: ‘Allah^{-azwj} will Open up (Conquer) for you these places which were flashed with the lightning. Then the mound collapsed towards us just as the sand collapses’.

فَقَالَ جَابِرٌ فَعَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص مَقْوِي [مُتَمَوِّ] أَيُّ جَائِعٍ لَمَّا رَأَيْتُ عَلَى بَطْنِهِ الْحَجَرَ فَعُلْتُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي الْعَدَاءِ قَالَ مَا عِنْدَكَ يَا جَابِرُ فَعُلْتُ عَنَّا وَ صَاعٌ مِنْ شَعِيرٍ فَقَالَ تَقَدَّمْ وَ أَصْلِحْ مَا عِنْدَكَ

Jabir said, ‘Then I came to know that Rasool-Allah^{-saww} was bracing himself^{-saww}, i.e., he^{-saww} was hungry, when I saw the rock upon his^{-saww} belly. So I said, ‘O Rasool-Allah^{-saww}! Is there any food for you^{-saww}?’ He^{-saww} said: ‘What is there with you, O Jabir? I said, ‘A she-goat and a Sa’a of barley. He^{-saww} said: ‘Go ahead and prepare what is with you’.

قَالَ جَابِرٌ فَجِئْتُ إِلَى أَهْلِي فَأَمَرْتُهَا فَطَحَنَتِ الشَّعِيرَ وَ دَبَّحْتُ الْعَنْزَ وَ سَلَخْتُهَا وَ أَمَرْتُهَا أَنْ تَحْزِرَ وَ تَطْبِخَ وَ تَشْوِي

Jabir said, ‘So I went to my wife, and I instructed her to grind the barley and slaughter the she-goat and skin it. And I instructed her to make bread, and cook, and grill.

فَلَمَّا فَرَعْتُ مِنْ ذَلِكَ جِئْتُ إِلَى رَسُولِ اللَّهِ ص فَعَلْتُ بِأَبِي وَ أُمِّي أَنْتَ يَا رَسُولَ اللَّهِ قَدْ فَرَعْنَا فَاخْضُرْ مَعِ مَنْ أَحْبَبْتَ فَقَامَ ص إِلَى شَفِيرِ الْخُنْدَقِ ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَجِيبُوا جَابِرًا

So when she was free from that, I came to Rasool-Allah^{-saww} and I said, ‘May my father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! We are free, therefore attend (for the meal) with the ones you^{-saww} love. He^{-saww} stood up to go to the dugout of the ditch, then said: O group of the Emigrants and the Helpers! Answer (the invitation of) Jabir!’

وَ كَانَ فِي الْخُنْدَقِ سَبْعُمِائَةٍ رَجُلٍ فَخَرَجُوا كُلُّهُمْ ثُمَّ لَمْ يَمْزُ بِأَحَدٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا قَالَ أَجِيبُوا جَابِرًا

Jabir said, ‘And it was so that there were seven hundred men in the ditch, and all of them came out. Then not one of the Emigrants and the Helpers came out except he said, ‘I answer (the invitation of) Jabir.

قَالَ جَابِرٌ فَتَقَدَّمْتُ وَ قُلْتُ لِأَهْلِي قَدْ وَ اللَّهُ أَتَاكَ رَسُولُ اللَّهِ ص بِمَا لَا قَبْلَ لَكَ بِهِ فَقَالَتْ أَعْلَمْتَهُ أَنْتَ مَا عِنْدَنَا قَالَ نَعَمْ قَالَتْ هُوَ أَعْلَمُ بِمَا أَتَى

Jabir said, ‘So I preceded and said to my wife, ‘By Allah^{-azwj}! Muhammad^{-saww} is coming to you with (a number) what is not acceptable to you’. She said, ‘Did you let him^{-saww} know of what is with us? I said, ‘Yes. She said, ‘Then he^{-saww} is more knowing with what (number) he^{-saww} is come with.

قَالَ جَابِرٌ فَدَخَلَ رَسُولُ اللَّهِ ص فَتَنَظَرَ فِي الْقِدْرِ ثُمَّ قَالَ اغْرِبِي وَ أَبْقِي ثُمَّ نَظَرَ فِي التَّنُورِ ثُمَّ قَالَ أَخْرِجِي وَ أَبْقِي ثُمَّ دَعَا بِصَحْفَةٍ فَتَرَدَّ فِيهَا وَ عَرَفَ فَقَالَ يَا جَابِرُ أَدْخِلْ عَلَيَّ عَشْرَةً

Jabir said, ‘Rasool-Allah^{-saww} entered and looked into the pot, then said: ‘You will be scooped from and shall remain!’ Then he^{-saww} looked into the oven, then said: ‘You shall be extracted, and shall remain!’ Then he^{-saww} called for the ladle, and he^{-saww} immersed into it and scooped, and he^{-saww} said: ‘O Jabir! Enter ten to come over to me^{-saww}’.

فَأَدْخَلْتُ عَشْرَةً فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقُصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذَّرَاعِ فَأَتَيْتُهُ بِالذَّرَاعِ فَأَكَلُوهُ ثُمَّ قَالَ أَدْخِلْ عَلَيَّ عَشْرَةً

I let ten (people) to enter, and they ate until they were filled up, and nothing was seen in the bowl except the traces of their fingers. Then he^{-saww} said: ‘O Jabir! Come to me^{-saww} with the arm (of the goat). I went to him^{-saww} with the arm, and they ate. Then he^{-saww} said: ‘Enter ten to come over to me^{-saww}’.

فَدَخَلُوا فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقُصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذَّرَاعِ فَأَتَيْتُهُ فَأَكَلُوا وَ خَرَجُوا ثُمَّ قَالَ أَدْخِلْ عَلَيَّ عَشْرَةً

I let them enter, and they ate until they were filled-up, and nothing was seen in the bowl except the traces of their fingers. Then he^{-saww} said: ‘To me^{-saww} with the arm (of the goat)!’ So they ate, and (then) they went out. Then he^{-saww} said: ‘Enter ten to come over to me^{-saww}’.

فَأَدْخَلْتُهُمْ فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقُصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذَّرَاعِ فَأَتَيْتُهُ بِالذَّرَاعِ فَقُلْتُ يَا رَسُولَ اللَّهِ كَمْ لِلشَّاةِ مِنْ ذِرَاعٍ قَالَ ذِرَاعَانِ فَقُلْتُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَقَدْ أَتَيْتُكَ بِثَلَاثَةِ فَقَالَ أَمَا لَوْ سَكَتَ يَا جَابِرُ لَأَكَلُوا كُلَّهُمْ مِنَ الذَّرَاعِ

I let them enter, and they ate until they were filled up, and nothing was seen in the bowl except for the traces of their fingers. Then he^{-sawww} said: O Jabir! Come to me with the arm (of the goat)! I came with it and said, ‘O Rasool-Allah^{-sawww}! How many arms are there for the sheep?’ He^{-sawww} said: ‘Two arms’. I said, ‘By the One^{-azwj} Who Sent you^{-sawww} with the Truth, I have already come to you^{-sawww} with three!’ So he^{-sawww} said: ‘But, had you been silent, O Jabir, all of the people would have eaten from the arm (of the goat)’.

قَالَ جَابِرٌ فَأَقْبَلْتُ أُدْخِلُ عَشْرَةَ عَشْرَةَ فَيَأْكُلُونَ حَتَّى أَكَلُوا كُلَّهُمْ وَ بَقِيَ وَ اللَّهُ لَنَا مِنْ ذَلِكَ الطَّعَامِ مَا عِشْنَا بِهِ أَيَّامًا.

He^{-sawww} said: ‘O Jabir! Enter ten (more)!’ I turned around and let ten, ten, (people at a time) to enter, and they ate until all of them had eaten, and there still remained for us, by Allah^{-azwj}, from that meal, what we could have dinner with’.

قال و حفر رسول الله ص الخندق و جعل له ثمانية أبواب و جعل على كل باب رجلا من المهاجرين و رجلا من الأنصار مع جماعة يحفظونه و قدمت قريش و كنانة و سليم و هلال فنزلوا الزغابة

He (the narrator) said, ‘And Rasool-Allah^{-sawww} dug the ditch and made eighty entrances to be for it, and made to be upon each entrance, a man from the Emigrants and a man from the Helpers, along with a group protecting it. And Quraysh, and Kanana, and Saleym, and Hilal proceeded, and they encamped at Al-Zaghaba (a place near Al Medina).

ففرغ رسول الله ص من حفر الخندق قبل قدوم قريش بثلاثة أيام و أقبلت قريش و معهم حبي بن أخطب فلما نزلوا العقيق جاء حبي بن أخطب إلى بني قريظة في جوف الليل و كانوا في حصنهم قد تمسكوا بعهد رسول الله ص فذق باب الحصن فسمع كعب بن أسيد قرع الباب فقال لأهله هذا أخوك قد شأم قومه و جاء الآن يشأمنا و يهلكنا و يأمرنا بنقض العهد بيننا و بين محمد و قد وفي لنا محمد و أحسن جوارنا

Rasool-Allah^{-sawww} was free from digging the ditch before the march of Quraysh, by three days, and with them was Hayy Bin Akhtab. So when they encamped at Al-Aqeeq, Hayy Bin Akhtab came to the clan of Qureyza in the middle of the night, and they were in their fort, having had attached with the agreement of Rasool-Allah^{-sawww}. He knocked the (entrance of) the fort and the knocking was heard by Ka’ab Bin Asad. He said to his wife, ‘This is your brother who has provoked his people, and now he comes to provoke us, and he get us destroyed, and he instructs us with breaking the agreement between us and Muhammad^{-sawww}, although Muhammad^{-sawww} has been loyal to us, and is the best of our neighbours’.

فنزل إليه من غرفته فقال له من أنت قال حبي بن أخطب قد جئتكم بعز الدهر فقال كعب بل جئتني بذل الدهر فقال يا كعب هذه قريش في قادتها و سادتها قد نزلت بالعقيق مع حلفائهم من كنانة و هذه فرارة مع قادتها و سادتها قد نزلت الزغابة و هذه سليم و غيرهم قد نزلوا حصن بني ذبيان و لا يفلت محمد و أصحابه من هذا الجمع أبدا فافتتح الباب و انقض العهد بينك و بين محمد

He came down from his room and said to him, ‘Who are you?’ He said, ‘Hayy Bin Akhtab. I have come to you at the honourable time’. Ka’ab said, ‘But you have come to me at the disgraceful time’. He said, ‘O Ka’ab! These here are the Quraysh among their leaders and their chiefs having encamped at Al-Aqeeq along with their allies from (the clan of) Kanana. And

these here are (the clan of) Fazara along with their leaders and their chiefs, having encamped at Al-Zagaba. And these here are (the clan of) Saleym and others having encamped at the fortress of the clan of Zabyan, and there is no escape for Muhammad^{-saww} and his^{-saww} companions from this army, ever! Therefore, open the door and break the agreement which is between you and Muhammad^{-saww}!

فقال كعب لست بفاتح لك الباب ارجع من حيث جئت فقال حيي ما يمنعك من فتح الباب إلا جشيشتك التي في التنور تخاف أن أشركك فيها فافتح فإنك آمن من ذلك فقال له كعب لعنك الله لقد دخلت علي من باب دقيق

Ka'ab said, 'The door isn't going to be opened for you. Return to where you come from!' Hayy said, 'Nothing prevents you from opening the door except your cooked meal which is in the oven. You are fearing that I might participate in it. So open the door, for you are safe from that'. Ka'ab said to him, 'May Allah^{-azwj} Curse you! You have come to me from a delicate door.

ثم قال افتحوا له الباب ففتحو له فقال ويلك يا كعب انقض العهد بينك و بين محمد و لا ترد رأيي فإن محمدا لا يفلت من هذا الجمع أبدا فإن فاتك هذا الوقت لا تدرك مثله أبدا

Then he said, 'Open the door for him!' So they opened it for him, and he said, 'Woe be unto you, O Ka'ab! Break the agreement, which is between you and Muhammad^{-saww}, and do not reject my opinion, for Muhammad^{-saww} cannot escape from this army, ever! So if this time (opportunity) is lost by you, you will not come across the like of it ever!'

قال و اجتمع كل من كان في الحصن من رؤساء اليهود مثل غزال بن شمول و ياسر بن قيس و رفاعة بن زيد و الزبير بن باطا فقال لهم كعب ما ترون قالوا أنت سيدنا و المطاع فينا و صاحب عهدنا و عقدنا فإن نقضت نقضنا معك و إن أقمنا معك و إن خرجت خرجنا معك

He (the narrator) said, 'Everyone who was in the fortress from the chiefs of the Jews, gathered around, like Gazal Bin Shamoul, and Yasir Bin Qays, and Rafa'at Bin Zayd, and Al Zubeyr Bin Bata'a. Ka'ab said to them, 'What are your views?' They said, 'You are our chief, and the obeyed one among us, and the master of our agreement and our pact. So if you want to break, we will break, and if you stand by it, we shall stand along with you, and if you go out (to war), we will go out (to war) along with you'.

قال الزبير بن باطا و كان شيخا كبيرا مجريا قد ذهب بصره قد قرأت التوراة التي أنزلها الله في سفرنا بأنه يبعث نبيا في آخر الزمان يكون مخرجه بمكة و مهاجرة في هذه البحيرة يركب الحمار العري و يلبس الشملة و يجتري بالكسيرات و التميرات و هو الضحوك القتال في عينيه الحمرة و بين كتفيه خاتم النبوة

Zubeyr Bin Bata said, and he was an old man, experienced, his eyesight had gone, 'I have read the Torah which Allah Revealed, during our journey, and He^{-azwj} would be Sending a Prophet^{-saww} at the end of times. He^{-saww} would come out at Makkah, and would emigrate to Al-Medina, in this city. He^{-saww} would ride the unsaddled donkey, and wear the cloak, he^{-saww} would suffice with the broken (items) and the dates, and he^{-saww} would be cheerful of the fighting. There would be redness in his^{-saww} eyes, and between his^{-saww} shoulders would be a seal of the Prophet-hood.

يضع سيفه على عاتقه لا يبالي من لاقى يبلغ سلطانه منقطع الخف و الحافر فإن كان هذا هو فلا يهولنه هؤلاء و جمعهم و لو تأوي على هذه الجبال الرواسي لعلبها

He^{-saww} would place his^{-saww} sword upon his^{-saww} shoulder, not caring who he^{-saww} faces. His^{-saww} authority would reach the shoes (infantry) and the hooves (cavalry). So if this was him^{-saww}, then these ones and their armies will not (be able to) humiliate him^{-saww}, and even if these mountains and hills were to come to him^{-saww}, he^{-saww} would overcome them'.

فقال حبي ليس هذا ذاك ذلك النبي من بني إسرائيل و هذا من العرب من ولد إسماعيل و لا يكونوا بني إسرائيل أتباعا لولد إسماعيل أبدا لأن الله قد فضلهم على الناس جميعا و جعل منهم النبوة و الملك و قد عهد إلينا موسى ألا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِينَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ و ليس مع محمد آية و إنما جمعهم جمعا و سحرهم و يريد أن يغلبهم بذلك

Hayy said, 'He^{-saww} isn't that one! That would be the Prophet^{-as} from the Children of Israel, and this one^{-saww} is from the Arabs, from the sons^{-as} of Ismail^{-as}, and the Children cannot happen to be the followers of the sons^{-as} of Ismail^{-as}, ever, because Allah^{-azwj} has Merited them over the people in their entirety, and Made the Prophet-hood and the kingdom to be among them, and Musa^{-as} has pacted to us ***we should not believe in any Rasool until he brings us an offering which the Fire consumes***. [3:183], and there isn't any Sign with Muhammad^{-saww}, and rather he^{-saww} has gathered them together and enchanted them (by sorcery), and he^{-saww} is intending to overcome them with that'.

فلم يزل يقلبهم عن رأيهم حتى أجابوه فقال لهم أخرجوا الكتاب الذي بينكم و بين محمد فأخرجوه فأخذ حبي بن أخطب و مرقه و قال قد وقع الأمر فتجهزوا و تمهوا للقتال

He did not cease to turn them from their views until they responded to him. Then he said to them, 'Bring out the letter which is between you and Muhammad^{-saww}! They brought it out, and Hayy Bin Akhtab grabbed it and tore it, and said, 'The matter has occurred, therefore prepare yourselves and be ready for the fight'.

و بلغ رسول الله ص ذلك فغمه غما شديدا و فزع أصحابه فقال رسول الله ص لسعد بن معاذ و أسيد بن حصين و كانا من الأوس و كانت بنو قريظة حلفاء الأوس اثتيا بني قريظة فانظروا ما صنعوا فإن كانوا نقضوا العهد فلا تعلموا أحدا إذا رجعتما إلي و قولاً عضل و القارة

And (the news of) that reached Rasool-Allah^{-saww}, and he^{-saww} was gloomy with intense gloom, and his^{-saww} companions panicked. Rasool-Allah^{-saww} said to Sa'ad Bin Muaz, and Aseyd Bin Hazeyr, and he was from the chief of (the tribe of) Al-Aws, and the clan of Qareyza were allies of (the clan of) Al-Aws, and said to both of them: 'Go to the clan of Qareyza and look at what they are doing. So if they have broken the agreement, then do not let anyone know of it when you return to me^{-saww}, and say, 'Azal and Al-Qara' (two treacherous tribes from the Arabs who had betrayed before).

فجاء سعد بن معاذ و أسيد بن حصين إلى باب الحصن فأشرف عليهما كعب من الحصن فشتم سعدا و شتم رسول الله ص فقال له سعد إنما أنت ثعلب في حجر لتولين قريش و ليحاصرناك رسول الله ص و لينزلناك على الصغر و القمأ و ليضربن عنقك

Sa'ad Bin Muaz and Aseyd Bin Hazeyr came to the door of the fortress, and Ka'ab overlooked upon them from the fortress, and insulted Sa'ad and insulted Rasool-Allah^{-saww}. Sa'ad said to

him, ‘But rather, you are a fox in a hole. Quraysh will turn on you and Rasool-Allah^{-saww} will besiege you, and you would be brought down to the smallness and the disgrace, and you neck would be struck’.

ثم رجعا إلى رسول الله ص فقالا له عضل و القارة فقال رسول الله ص لِعِنَا نحن أمرناهم بذلك و ذلك أنه كان على عهد رسول الله ص عيون لقريش يتجسسون خبره و كانت عضل و القارة قبيلتان من العرب دخلا في الإسلام ثم غدرا و كان إذا غدر أحد ضرب بهما المثل فيقال عضل و القارة.

Then they returned to Rasool-Allah^{-saww} and said to him^{-saww}, ‘Azal and Al Qara’. Rasool-Allah^{-saww} said: ‘For our sake we instructed them with that’. And that is because they were spies for Quraysh upon the agreement of Rasool-Allah^{-saww}, spying on his^{-saww} news. And Azal and Al-Qara were two tribes from the Arabs, having had entered into Al-Islam, then betrayed. So whenever anyone betrayed, the example was struck with these two, and it would be said, ‘Azal and Al-Qara’.

و رجع حبي بن أخطب إلى أبي سفيان و قريش فأخبرهم بنقض بني قريظة العهد بينهم و بين رسول الله ص ففرحت قريش بذلك

And Hayy Bin Akhtab returned to Abu Sufyan and Quraysh, and informed them of the breaking by the clan of Qareyza of the agreement between them and Rasool-Allah^{-saww}. Quraysh were joyful at that.

فلما كان في جوف الليل جاء نعيم بن مسعود الأشجعي إلى رسول الله ص و قد كان أسلم قبل قدوم قريش بثلاثة أيام فقال يا رسول الله قد آمنت بالله و صدقتك و كنت إيماني عن الكفرة فإن أمرتني أن أتبعك بنفسي و أنصرك بنفسي فعلت و إن أمرت أن أخذل بين اليهود و بين قريش فعلت حتى لا يخرجوا من حصنهم

So when it was the middle of the night, Naem Bin Masoud Al-Ashjai’e came to Rasool-Allah^{-saww}, and he had already become a Muslim before the advent of Quraysh by three days, and he said, ‘O Rasool-Allah^{-saww}! I have believed in Allah^{-azwj}, and ratified you^{-saww}, and concealed my Eman from the Kafirs. So if you^{-saww} were to order me to come to you^{-saww} by myself and help you, I shall do so, and if you^{-saww} were to order me to betray between the Jews and Quraysh, I shall do so, until they do not come out from their fortress’.

فقال رسول الله ص خذل بين اليهود و بين قريش فإنه أوقع عندي قال فتأذن لي أن أقول فيك ما أريد قال قل ما بدا لك

Rasool-Allah^{-saww} said: ‘Betray between the Jews and Quraysh, but it is more painful with me^{-saww}’. He said, ‘Then, do you permit me that I say regarding you^{-saww} whatever I want?’ He^{-saww} said: Say, whatever comes to you’.

فجاء إلى أبي سفيان فقال له تعرف مودتي لكم و نصحي و محبتي أن ينصركم الله على عدوكم و قد بلغني أن محمدا قد وافق اليهود أن يدخلوا بين عسكريكم و يميلوا عليكم و وعدهم إذا فعلوا ذلك أن يرد عليهم جناحهم الذي قطعه بني النضير و فينقاع فلا أرى أن تدعوهم يدخلوا عسكريكم حتى تأخذوا منهم رهنا تبعثوا بهم إلى مكة فتأمنوا مكرهم و غدريهم

So he went to Abu Sufyan and said to him, ‘You do recognise my cordiality to you all, and my sincere advice, and my love. May Allah^{-azwj} Help you over your enemies. And it has reached me that Muhammad^{-saww} has agreed the Jews to enter between your soldiers, and they should lean against you, and he^{-saww} promised them, when they did that, that he^{-saww} would return

their wings to them which the clan of Nazeyr and Al-Qaynaqa had cut off. Therefore, I do not view that you should invite them to enter to be among your soldiers until a security deposit is taken from them (captives) and send them to Makkah. Thus, you would be safe from their plots and their treachery.

فقال له أبو سفيان وفقك الله و أحسن جزاءك مثلك أهدى النصائح و لم يعلم أبو سفيان بإسلام نعيم و لا أحد من اليهود

Abu Sufyan said to him, 'May Allah^{-azwj} Grant you success, and excellent Recompense, like the advice you have gifted'. And Abu Sufyan did not know of the Islam of Naeem, nor did anyone from the Jews.

ثم جاء من فوره ذلك إلى بني قريظة فقال له يا كعب تعلم مودتي لكم و قد بلغني أن أبا سفيان قال نخرج هؤلاء اليهود فنضعهم في نحر محمد فإن ظفروا كان الذكر لنا و إن كانت علينا كانوا هؤلاء مقادير الحرب

Then he immediately from that to the clan of Qareyza and he said, 'O Ka'ab! You know of my cordiality to you all, and it reached me that Abu Sufyan said, 'We will go out with these Jews and put them in (the way) of the slaughter of Muhammad^{-sawww}. So if they are victorious, that would be the mention for us, besides them, and if goes against us, they would be at the forefront of the battle'.

فلا أرى لكم أن تدعوهم يدخلوا عسكركم حتى تأخذوا منهم عشرة من أشرفهم يكونون في حصنكم أنهم إن لم يظفروا بمحمد لم يرحوا حتى يردوا عليكم عهدكم و عقدكم بين محمد و بينكم لأنه إن ولت قريش و لم يظفروا بمحمد غزاكم محمد فيقتلكم

Thus, I do not view for you that you should let them enter among your soldiers until you take ten of their noblemen to happen to be in your fortress. If they are not victorious against Muhammad^{-sawww}, they would not depart until he^{-sawww} returns your agreement returns to you all, and the pact between Muhammad^{-sawww} and you, because, if Quraysh were to turn around and are not victorious with Muhammad^{-sawww}, Muhammad^{-sawww} will come with a military expedition against you and kill you all'.

فقالوا أحسنت و أبلغت في النصيحة لا نخرج من حصننا حتى نأخذ منهم رهنا يكونون في حصننا.

They said, 'Excellent advice, and well-informed is the advice. We will not come out from our fortress until we take a security deposit from them (captives) who would happen to be in our fortress'.

و أقبلت قريش فلما نظروا إلى الخندق قالوا هذه مكيدة ما كانت العرب تعرفها قبل ذلك فقيل لهم هذا من تدبير الفارسي الذي معه فوائى عمرو بن عبد ود و هبيرة بن وهب و ضرار بن الخطاب إلى الخندق و كان رسول الله ص قد صف أصحابه بين يديه

And Quraysh came (for battle), but when they looked at the ditch, they said, 'This is a strategy what the Arabs have not known before'. It was said to them, 'This is from the mastermind of the Persian who is with him^{-sawww}'. Amro Bin Abdi Wudd and Habeyra Bin Wahab, and Zarah Bin Al-Khattab, came over to the ditch, and Rasool-Allah^{-sawww} had arranged his^{-sawww} companions in rows in front of him^{-sawww}.

فصاحوا بخيلهم حتى طفروا الخندق إلى جانب رسول الله ص فصاروا أصحاب رسول الله ص كلهم خلف رسول الله ص و قدموا رسول الله ص بين أيديهم و قال رجل من المهاجرين و هو فلان لرجل مجننه من إخوانه أ ما ترى هذا الشيطان عمرا لا و الله ما يفلت من يديه أحد فهلما ندفع إليه محمدا ليقتله و نلحق نحن بقومنا

So, they shouted (spurred on) their horses until they had crossed the ditch to be at the side of Rasool-Allah^{-saww}. And his^{-saww} companions, all of them came to be behind Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} went ahead in front of them. And a man from the Emigrants said, and he was so and so (Umar), to a man by his side from this brethren, ‘But, do you not see this Satan^{-la}, Amro? No, by Allah^{-azwj}! No one can escape from in front of him. Therefore, come, we will hand over Muhammad^{-saww} to him, for him to kill him^{-saww}, and we shall join up with our people’.

فأنزل الله على نبيه في ذلك الوقت قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَ الْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَ لَا يَأْتُونَ النَّاسَ إِلَّا قَلِيلًا إِلَى قَوْلِهِ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

Allah^{-azwj} Revealed unto Rasool-Allah^{-saww} during that time, His^{-azwj} Words: **Allah has Known the hinderers from you and the speakers to their brethren, ‘Come to us!’ And none come to the battle except a few [33:18] Being niggardly upon you. [33:19] – up to His^{-azwj} Words: and that was always easy upon Allah [33:19].**

و ركز عمرو بن عبد ود رمحه في الأرض و أقبل يجول جولة و يرتجز و يقول

و لقد بَحِثْتُ مِنَ النَّدَاءِ.	بجمعكم هل من مبارز.
و وقفت إذ جبن الشجاع.	مواقف القرن المناجز.
إني كذلك لم أزل.	متسرعا نحو الهزاهز.
إن الشجاعة في الفتى.	و الجود من خير الغرائز.

Amro Bin Abdi Wudd inserted his spear into the ground, and went on circling around it, and he was reciting a war poem, and he was saying (a poem) ‘And I have kept on calling to your crowd, ‘Is there anyone for duel?’ And I have stood where the brave is a coward, a pausing of the accomplished generation. I am like that, I do not cease to be quick to the hesitant ones, The bravery and the generosity among the youth are from the best traits’.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَا الْكَلْبِ فَلَمْ يُجِبْهُ أَحَدٌ فَوَتِبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ أَنَا لَهُ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ هَذَا عَمْرُو بْنُ عَبْدِ وَدٍ قَارِسٌ يَلِيلٌ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ

Rasool-Allah^{-saww} said: ‘Who is for this dog?’ But no one answered him^{-saww}. Then, Amir Al-Momineen^{-asws} stood up and he^{-asws} said: ‘I^{-asws} am for him, O Rasool-Allah^{-saww}’. He^{-saww} said: ‘O Ali^{-asws} ! This is Amro Bin Abdi Wudd, a horseman of Yaley (a valley)’. He^{-asws} said: ‘I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص اذْءُ مِي فِدْنَا مِنْهُ فَعَمَّمَهُ بِيَدِهِ وَ دَفَعَ إِلَيْهِ سَيْفَهُ ذَا الْقَعَارِ وَ قَالَ لَهُ اذْءُ وَ قَاتِلْ بِهَذَا اللَّهْمِ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَن يَمِينِهِ وَ عَن شِمَالِهِ وَ مِنْ قَوْقِهِ وَ مِنْ نَحْوِهِ

Rasool-Allah^{-saww} said to him: 'Come near me^{-saww}'. So he^{-asws} went near him^{-saww}, and he^{-saww} turbaned him^{-asws} by his^{-saww} own hand, and handed over his^{-saww} sword, Zulfaqar to him^{-asws}, and said to him^{-asws}: 'Go, and fight with this!' And he^{-saww} said: 'O Allah^{-azwj}! Protect him^{-asws} from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from his^{-asws} left, and from above him^{-asws}, and from below him^{-asws}'.

فَمَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُهْرُولُ فِي مِشْيَتِهِ وَهُوَ يَقُولُ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ.	مُجِيبُ صَوْتِكَ عَيْرٌ عَاجِزٌ.
ذُو نِيَّةٍ وَبَصِيرَةٍ.	وَ الصِّدْقُ مُنْجِي كُلِّ فَائِزٍ.
إِنِّي لِأَرْجُو أَنْ أَقِيمَ.	عَلَيْكَ نَائِحَةُ الْجَنَائِزِ.
مِنْ ضَرْبَةِ نَجْلَاءٍ يَبْقَى	صَوُّهَا بَعْدَ الْهَرَاهِرِ.

Amir Al-Momineen^{-asws} went and he^{-asws} was sprinting in his^{-asws} walk, and he^{-asws} was saying (a poem): 'Do not be hasty for I^{-asws} have come, responding to your voice, without frustration, with intention and insight, and the sincerity, saviour of every winner. I^{-asws} hope to stand upon your funeral. One who strikes with a piercing wound will remain, being mentioned during discussions'.

فَقَالَ لَهُ عَمْرُو مَنْ أَنْتَ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ حَتْنُهُ

Amro said to him^{-asws}, 'Who are you^{-asws}?' He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, cousin of Rasool-Allah^{-saww}, and his^{-saww} son-in-law'.

فَقَالَ وَ اللَّهُ إِنَّ أَبَاكَ كَانَ لِي صَدِيقًا وَ نَيْمًا وَ إِنِّي أَكْرَهُ أَنْ أَفْتُلِكَ مَا أَمِنَ ابْنُ عَمِّكَ حِينَ بَعَثَكَ إِلَيَّ أَنْ أَحْتَطِفَكَ بِرُيْحِي هَذَا فَأَتْرِكَ شَائِلًا بَيْنَ السَّمَاءِ وَ الْأَرْضِ لَا حَيٍّ وَ لَا مَيِّتٍ

He said, 'By Allah^{-azwj}! Your^{-asws} father^{-asws} was a friend of mine and a companion, and I dislike killing you^{-asws}. your^{-asws} cousin^{-saww} is not safe when he^{-saww} sent you^{-asws} to me, and I would kidnap you^{-asws} with this spear of mine, and I would leave you hanging between the sky and the earth, neither alive nor dead!'

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَذَعَلَ ابْنُ عَمِّي أَنَّكَ إِنْ قَتَلْتَنِي دَخَلْتُ الْجَنَّةَ وَ أَنْتَ فِي النَّارِ وَ إِنْ قَتَلْتَكَ فَأَنْتَ فِي النَّارِ وَ أَنَا فِي الْجَنَّةِ

Amir Al-Momineen^{-asws} said to him: 'My^{-asws} cousin^{-saww} knows that if you were to kill me^{-asws}, I^{-asws} would enter the Paradise, and you would be in the Fire, and if I^{-asws} were to kill you, then you would be in the Fire, and I^{-asws} would be in the Paradise'.

فَقَالَ عَمْرُو كِلْتَاهُمَا لَكَ يَا عَلِيُّ بَلِّغْ إِذَا قَسَمْتُ ضَبْرِي

Amro said, 'Both of these are in your^{-asws} favour, O Ali^{-asws}, that is then an unfair distribution'.

فَقَالَ عَلِيُّ دَعِ هَذَا يَا عَمْرُو إِنِّي سَمِعْتُ مِنْكَ وَ أَنْتَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ تَقُولُ لَا يَعْرِضُ عَلَيَّ أَحَدٌ فِي الْحَرْبِ ثَلَاثَ خِصَالٍ إِلَّا أَجَبْتُهُ إِلَى وَاحِدَةٍ مِنْهَا وَ أَنَا أَعْرِضُ عَلَيْكَ ثَلَاثَ خِصَالٍ فَأَجِيبُنِي إِلَى وَاحِدَةٍ

Ali^{-asws} said: ‘Leave this, O Amro! I^{-asws} heard from you, and you were hanging with the curtain of the Kabah, saying, ‘No one has ever presented to me three characteristics during the battle except I have answered to him to one of these’, and I^{-asws} hereby present three characteristics to you, therefore answer me to one’.

قَالَ هَاتِ يَا عَلِيُّ قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَحْ عَنِّي هَذَا

He said, ‘Give, O Ali^{-asws}!’ He^{-asws} said: ‘One of these is that you testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’. He said, ‘Remove this from me’.

قَالَ فَالْقَائِنَةُ أَنْ تَرْجِعَ وَ تَرُدَّ هَذَا الْجَيْشَ عَنْ رَسُولِ اللَّهِ فَإِنْ يَكُ صَادِقًا فَأَنْتُمْ أَعْلَى بِهِ عَيْنًا وَ إِنْ يَكُ كَاذِبًا كَفْتَكُمْ دُؤْبَانُ الْعَرَبِ أَمْرُهُ

He^{-asws} said secondly: ‘Than you should return, and return this army from Rasool-Allah^{-saww}. If you were truthful, then you all would be higher in the eyes (of the people), and if you were liars, then you would have restrained the wolves of the Arabs, of its command’.

فَقَالَ إِذَا تَتَخَدَّتْ نِسَاءُ قُرَيْشٍ بِذَلِكَ وَ يُنْشِدُ الشُّعْرَاءُ فِي أَشْعَارِهَا أَنِّي جَبْنْتُ وَ رَجَعْتُ عَلَى عَقْبِي مِنَ الْحَرْبِ وَ خَدَلْتُ قَوْمًا رَأْسُونِي عَلَيْهِمْ

He said, ‘Then wouldn’t the women of Quraysh would be narrating with that, and wouldn’t the poets would be composing in their poems that I was a coward and turned back upon my heels from the battle, and I abandoned a people who had made me their chief upon them?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَالْقَائِلَةَ أَنْ تَنْزِلَ إِلَيَّ فَإِنَّكَ رَاكِبٌ وَ أَنَا رَاجِلٌ حَتَّى أَنَا بِذَلِكَ فَوَتَبَ عَنْ فَرَسِهِ وَ عَزَبَهُ وَ قَالَ هَذِهِ حِصْلَةٌ مَا ظَنَنْتُ أَنَّ أَحَدًا مِنَ الْعَرَبِ يَسُومُنِي عَلَيْهَا

Amir Al-Momineen^{-asws} said: ‘Then the third is that you descend (from your horse) to me^{-asws}, for you are riding and I^{-asws} am on foot, until I^{-asws} oppose you’. So he leapt from his horse and grabbed its neck and said, ‘This is a characteristic, I did not think anyone from the Arabs would equate me upon’.

ثُمَّ بَدَأَ فَضْرَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالسَّيْفِ عَلَى رَأْسِهِ فَأَنْقَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْدُرَّةِ فَقَطَعَهَا وَ نَبَتَ السَّيْفُ عَلَى رَأْسِهِ فَقَالَ لَهُ عَلِيُّ يَا عَمْرُو أَمَا كَفَّاكَ أَنِّي بَارَزْتُكَ وَ أَنْتَ فَارِسُ الْعَرَبِ حَتَّى اسْتَعْنَتَ عَلَيَّ بِظَهْرِي

Then he began, so he struck Amir Al-Momineen^{-asws} with the sword upon his^{-asws} head. Amir Al-Momineen^{-asws} defended it with the shield, but it was cut and the sword hit upon his^{-asws} head. Ali^{-asws} said to him: ‘O Amro! Does it not suffice you that I^{-asws} am duelling you, that you were the Knight of the Arabs, until you sought help from me^{-asws} with your back?’

فَأَلْتَفَتَ عَمْرُو إِلَى خَلْفِهِ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُسْرِعًا عَلَى سَاقَيْهِ فَأَطْنَهُمَا جَمِيعًا وَ ارْتَفَعَتْ بَيْنَهُمَا عَجَاجَةٌ فَقَالَ الْمُتَأَفِّفُونَ قُتِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ انْكَشَفَتِ الْعَجَاجَةُ وَ نَظَرُوا فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى صَدْرِهِ قَدْ أَخَذَ بِلَحْيَتِهِ يُرِيدُ أَنْ يَدْبَحَهُ

Amro (misunderstood) turned around to (look) at his behind (how he can support himself), and Amir Al-Momineen^{-asws} struck him quickly upon his legs and cut them both off together, and a cloud of dust was raise between them. The hypocrites said, ‘Ali^{-asws} Bin Abu Talib^{-asws}

has been killed’. Then the dust settles, and they look, and there was Amir Al-Momineen^{-asws} upon his chest, having had grabbed his beard, intending to slaughter him.

ثُمَّ أَخَذَ رَأْسَهُ وَ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص وَ الدِّمَاءُ تَسِيلُ عَلَى رَأْسِهِ مِنْ ضَرْبَةِ عَمْرٍو وَ سَيْفُهُ يَقَطُرُ مِنْهُ الدَّمُ وَ هُوَ يَقُولُ وَ الرَّأْسُ بِيَدِهِ
أَنَا عَلِيُّ بْنُ عَبْدِ الْمُطَّلِبِ . الْمَوْتُ خَيْرٌ لِّلْفَتَى مِنَ الْهَرْبِ .

He^{-asws} slaughtered him, then took his head and returned to Rasool-Allah^{-azwj}, and the blood was dripping upon his^{-asws} head from the strike of Amro, and his^{-asws} sword was dripping from the blood, and he^{-asws} was saying, while the head was in his^{-asws} hand: ‘I^{-asws} am Ali, and a son^{-asws} of Abdul Muttalib^{-asws}. The death is better for the youth than the fleeing’.

و بعث رسول الله ص الزبير إلى هبيرة فضربه على رأسه ضربة فلق هامته و أمر رسول الله ص عمر بن الخطاب أن يبارز ضرار بن الخطاب فلما برز إليه ضرار انتزع له عمر سهما فقال ضرار ويلك يا ابن صهاك أرمي في مبارزة و الله لئن رميتني لا تركت عدويا بمكة إلا قتلته

And Rasool-Allah^{-saww} send Al-Zubeyr to (duel) Habeyra Bin Wahab, and he struck upon his head with a strike, splitting his head. And Rasool-Allah^{-saww} ordered Umar Bin Al-Khattab that to duel against Zarar Bin Al Khatab. So, when Zarar came to duel him, Umar took out two arrows, and Zarar said to him, ‘Woe be unto you, O son of Zahak! Are you going to fire arrows at me during a duel? By Allah^{-azwj}. If you were to fire arrows at me, I will not leave any enemy in Makkah except I would kill him’.

فأهزم عنه عمر و مر نحوه ضرار و ضرب بالقناة على رأسه ثم قال احفظها يا عمر فإني آليت أن لا أقتل قرشيا ما قدرت عليه فكان عمر يحفظ له ذلك بعد ما ولي و ولده.

Umar was defeated during that, and Zarar passed by near him and tapped him upon his head with a rod, then said, ‘Remember it, O Umar, for I have decided that I will not kill a Quraysh was much as I am able upon. Umar memorised that for him afterwards, when he became ruler, so he made him a governor.

فبقي رسول الله يجارهم في الخندق خمسة عشر يوما فقال أبو سفيان لحيي بن أخطب ويلك يا يهودي أين قومك فصار حيي بن أخطب إليهم فقال ويلكم اخرجوا فقد نابذتم محمدا الحرب فلا أنتم مع محمد و لا أنتم مع قريش

Rasool-Allah^{-saww} remained battling them in the ditch for fifteen days. Then Abu Sufyan said to Hayy Bin Akhtab, ‘Woe be unto you, O Jew, where are your people?’ Hayy Bin Akhtab came to them and he said, ‘Woe be unto you all! Come out, for Muhammad^{-saww} has opposed you with the war. So you are neither with Muhammad^{-saww} nor with Quraysh?’

فقال كعب لسنا خارجين حتى يعطينا قريش عشرة من أشرفهم رهنا يكونون في حصننا أنهم إن لم يظفروا بمحمد لم يبرحوا حتى يرد علينا محمد عهدنا و عقدنا فإننا لا نأمن أن تمر قريش و نبقى نحن في عقر دارنا و يغزونا محمد فيقتل رجالنا و يسبي نساءنا و ذرارينا و إن لم نخرج لعله يرد علينا عهدنا

Ka’ab said, ‘We won’t be coming out until Quraysh give us ten of their noblemen as a security, to happen to be in our fortress. If they are not victorious with Muhammad^{-saww}, they will not be allowed to depart until Muhammad^{-saww} returns to us our agreement and our pact, for we are not safe from Quraysh fleeing, and we remain slaughtered in our houses. Thus, he^{-saww}

would kill our men, and make captives of our women and our offspring. And if we do not come out, perhaps he^{-sawww} would return our agreement to us’.

فقال له حبيي بن أخطب تطمع في غير مطمع فقد نابذت محمدا الحرب فلا أنتم مع محمد و لا أنتم مع قريش

Hayy Bin Akhtab said to him, ‘You are being covetous in another greed. The Arabs have established the war against Muhammad^{-sawww}, so you are (now) neither with Muhammad^{-sawww}, nor are you with Quraysh’.

فقال كعب هذا من شؤمك إنما أنت طائر تطير مع قريش غدا و تتركنا في عقر دارنا و يغزونا محمد

Ka’ab said, ‘This is from your inauspiciousness. But rather, you are a bird who would be flying with Quraysh tomorrow, and we will be left to be slaughtered in our houses, and Muhammad^{-sawww} will unleash a military expedition against us’.

فقال له لك الله علي و عهد موسى أنه إن لم تظفر قريش بمحمد أني أرجع معك إلى حصنك يصيبني ما يصيبك

Hayy said to him, ‘For you is a pact of Allah^{-azwj} against me, and pact of Musa^{-as}, if Quraysh are not victorious with Muhammad^{-sawww}, I shall return to be with you in your fortress, whatever hits me, hits me’.

فقال كعب هو الذي قد قلته لك إن أعطتنا قريش رهنا يكونون عندنا و إلا لم نخرج فرجع حبيي بن أخطب إلى قريش فأخبرهم فلما

Ka’ab said, ‘He is the one who said to you, ‘Either Quraysh gives us security (captives) to be with us, or else we will not come out’. Hayy Bin Akhtab returned to Quraysh and informed them.

فلما طال على أصحاب رسول الله ص الأمر و اشتد عليهم الحصار و كانوا في وقت برد شديد و أصابتهم مجاعة و خافوا من اليهود خوفا شديدا و تكلم المنافقون بما حكى الله عنهم و لم يبق أحد من أصحاب رسول الله ص إلا نافق إلا القليل

When the matter was prolonged upon the companions of Rasool-Allah^{-sawww}, the siege tightened upon the, and they were in a time of intense cold, and they were hit by the hungers, and they feared from the Jews with an intense fear. And the hypocrites spoke with what Allah^{-azwj} has Related about them, and there did not remain anyone from the companions of Rasool-Allah^{-sawww} except he became a hypocrite, except for the few.

و قد كان رسول الله ص أخبر أصحابه أن العرب تتحزب علي و يجيئوننا من فوق تغدر اليهود و نخافهم من أسفل و أنه يصيبهم جهد شديد و لكن تكون العاقبة لي عليهم

And Rasool-Allah^{-sawww} had informed his^{-sawww} companions: ‘The Arabs would be forming an alliance, and they would be coming from above, and the Jews would betray, and we fear them from below, and that severe stress would be hitting them, but the end result would happen to be for me^{-sawww}, against them’.

فلما جاءت قريش و غدرت اليهود قال المنافقون ما وَعَدَنَا اللهُ وَ رَسُوْلُهُ إِلَّا غُرُوْرًا

When Quraysh came, and the Jews betrayed, the hypocrites said, ‘**Allah and His Rasool did not promise us except to deceive!**’ [33:12].

وكان قوم لهم دور في أطراف المدينة فقالوا يا رسول الله تأذن لنا أن نرجع إلى دورنا فإنها في أطراف المدينة و هي عورة و نخاف اليهود أن يغيروا عليها

And there was a group from them who had houses for them in the outskirts of Al Medina, so they said, ‘O Rasool-Allah^{-saww}! Will you^{-saww} permit us to return to our house, for these are in the outskirts of Al Medina, and these are exposed, and we fear the Jews would be overrunning upon these?’

و قال قوم هلموا فنهرب و نصير في البادية و نستجير بالأعراب فإن الذي كان يعدنا محمد كان باطلا كله

And another group said, ‘Come, we shall flee and come to be in the wilderness, and we shall dwell with the Bedouins, for that which Muhammad^{-saww} promised us, was false, all of it!’

وكان رسول الله ص أمر أصحابه أن يحرسوا المدينة بالليل و كان أمير المؤمنين عليه السلام على العسكر كله بالليل يحرسهم فإن تحرك أحد من قريش نابذهم

And Rasool-Allah^{-saww} had already ordered his^{-saww} companions that they should be guarding Al Medina at night, and Amir Al-Momineen^{-asws} was in charge of the soldiers, guarding them all at night, so if anyone from Quraysh were to move, they should duel them.

وكان أمير المؤمنين عليه السلام يجوز الخندق و يصير إلى قرب قريش حيث يراهم فلا يزال الليل كله قائم وحده يصلي فإذا أصبح رجع إلى مركزه و مسجد أمير المؤمنين عليه السلام هناك معروف يأتيه من يعرفه فيصلي فيه و هو من مسجد الفتح إلى العقيق أكثر من غلوة نشاب

And Amir Al-Momineen^{-asws} would cross over the ditch, and come to be near Quraysh where he^{-asws} could see them. He^{-asws} would not cease standing alone during the night, all of it, praying Salat. When it was morning, he^{-asws} would return to his^{-asws} post. And the Masjid of Amir Al-Momineen^{-asws} over there is well-known. One who comes to it, would recognise it, so he would pray Salat in it, and it is from the Masjid Al-Fatah to Al-Aqeeq at a distance of more than the throw of the arrow.

فلما رأى رسول الله ص من أصحابه الجزع لطول الحصار صعد إلى مسجد الفتح و هو الجبل الذي عليه مسجد الفتح اليوم فدعا الله و ناجاه فيما وعده

When Rasool-Allah^{-saww} saw the panic from his^{-saww} companions, due to the prolongation of the siege, ascended to Masjid Al Fatah, and it is the hill upon which Masjid Al fatah is located today. He^{-saww} supplicated to Allah^{-azwj}, and whispered to Him^{-azwj} regarding what He^{-azwj} had Promised him^{-saww}.

و قال يا صريخ المكروبين و يا مجيب المضطرين و يا كاشف الكرب العظيم أنت مولاي و وليي و ولي آبائي الأولين اكشف عنا غمنا و همنا و كربنا و اكشف عنا كرب هؤلاء القوم بقوتك و حولك و قدرتك

And it was from what he^{-saww} supplicated that he^{-saww} said: ‘O Responder to the screams of the oppressed! And O Answerer of the supplication of the distressed! And O Remover of the great distress! You^{-azwj} are my^{-saww} Master^{-azwj}, and my^{-saww} Guardian, and Guardian of my^{-saww}

forefathers^{-asws}, the former ones. Remove our gloom, and our worries, and our distress, and Remove from us the evil these people by Your^{-azwj} Strength and Your^{-azwj} Power’.

فنزّل جبرئيل عليه السلام فقال يا محمد إن الله قد سمع مقاتلتك و أجاب دعوتك و أمر الدبور مع الملائكة أن تهزم قريشا و الأحزاب

Jibraeel^{-as} descended unto him^{-saww} and he^{-as} said: ‘O Muhammad^{-saww}! Allah^{-azwj} has Heard your^{-saww} speech, and Answered your^{-saww} supplication, and has Commanded Al Dabour – and it is the wind, along with the Angels that they defeat Quraysh and the allies’.

و بعث الله على قريش الدبور فانهزموا و قلعت أحببتهم و نزل جبرئيل فأخبره بذلك فنادى رسول الله ص حذيفة بن اليمان و كان قريبا منه فلم يجبه ثم ناداه ثانيا فلم يجبه ثم ناداه ثالثا فقال لبيك يا رسول الله

And Allah^{-azwj} Send Al Dabour upon Quraysh, and they were defeated, and their allies were uprooted. Then Jibraeel^{-as} descended and informed him^{-saww} of that. So Rasool-Allah^{-saww} called Huzeyfa Bin Al Yaman, and he^{-saww} was nearby him^{-saww}. But, he did not answer him^{-saww}. Then he^{-saww} called out for a second time, but he did not answer him^{-saww}. Then he^{-saww} called for the third time, so he said, ‘At your^{-saww} service, O Rasool-Allah^{-saww}!’

فقال أدعوك فلا تجيبني قال يا رسول الله بأبي أنت و أمي من الخوف و البرد و الجوع

He^{-saww} said: ‘I^{-saww} called you, but you did not answer me^{-saww}?’ He said, ‘O Rasool-Allah^{-saww}! May my father and my mother be (sacrificed) for you^{-saww}! (It was) from the fear, and the cold, and the hunger’.

فقال ادخل في القوم و آتني بأخبارهم و لا تحدثن حدثا حتى ترجع إلي فإن الله قد أخبرني أنه قد أرسل الرياح على قريش و هزمهم

He^{-saww} said: ‘Enter to be among the people (allies) and come to me^{-saww} with their news, and do not narrate any discussion until you return to me^{-saww}, for Allah^{-azwj} has Informed me^{-saww} that He^{-azwj} has Sent the winds upon Quraysh and defeated them’.

قال حذيفة فمضيت و أنا أنتفض من البرد فو الله ما كان إلا بقدر ما جزت الخندق حتى كأني في حمام فقصدت خباء عظيما فإذا نار تحبو و توقد و إذا خيمة فيها أبو سفيان قد دلا خصيته على النار و هو ينتفض من شدة البرد و يقول يا معشر قريش إن كنا نقاتل أهل السماء بزعم محمد فلا طاقة لنا بأهل السماء و إن كنا نقاتل أهل الأرض فنقدر عليهم

Huzeyfa said, ‘So I went, and I was shivering from the cold, for by Allah^{-azwj}, it was not except I had crossed the ditch, as if I was in the bath. So I aimed for a big tent, and there was a fire which had been hidden and ignited. And in the tent was Abu Sufyan who had dangled himself upon the fire, and he was shivering from the intensity of the cold, and he was saying, ‘O community of Quraysh! If we were fighting the inhabitants of the sky, by the allegation of Muhammad^{-saww}, then there is no strength for us against the inhabitants of the sky. And if we were fighting the inhabitants of the earth, then we are able upon them’.

ثم قال لينظر كل رجل منكم إلى جلسه لا يكون لمحمد عين فيما بيننا

Then he said, ‘Let each man from you look at one seated next to him, that there does not happen to be a spy for Muhammad^{-saww} in what is between us’.

قال حذيفة فبادرت أنا فقلت للذي عن يميني من أنت قال أنا عمرو بن العاص ثم قلت للذي عن يساري من أنت قال أنا معاوية و إنما بادرت إلى ذلك لئلا يسألني أحد من أنت

Huzeyfa said, ‘So I hastily said to the one on my right, ‘Who are you? He said, ‘I am Amro Bin Al-Aas’. Then I said to the one on my left, ‘Who are you?’ He said, ‘I am Muawiya’. And rather, I hastened to that, lest one of them asked me who I am.

ثم ركب أبو سفيان راحلته و هي معقولة و لو لا أن رسول الله ص قال لا تحدث حدثا حتى ترجع إلي لقدرت أن أقتله

Then Abu Sufyan rode upon his ride, and he was at a reasonable distance from me, and if Rasool-Allah^{-sawww} had not said, ‘Do not narrate any discussion until you return to me^{-sawww}’, I would have been able upon killing him.

ثم قال أبو سفيان لخالد بن الوليد يا أبا سليمان لا بد من أن أقيم أنا و أنت على ضعفاء الناس ثم قال ارتحلوا إنا مرتحلون ففروا منهزمين

Then Abu Sufyan said to Khalid Bin Al Waleed, ‘O Abu Suleyman! It is a must that I should arise and you be in charge upon the people’. Then he said to his companions, ‘Depart! I am departing’. So they fled, defeated.

فلما أصبح رسول الله ص قال لأصحابه لا تبرحوا فلما طلعت الشمس دخلوا المدينة و بقي رسول الله ص في نفر يسير

When it was morning, Rasool-Allah^{-sawww} said to his^{-sawww} companions: ‘Do not give up!’ So when the sun emerged, they entered Al Medina, and Rasool-Allah^{-sawww} remained among a small number.

و كان ابن عرقبة الكناني رمى سعد بن معاذ رحمه الله بسهم في الخندق فقطع أكحله فنزفه الدم فقبض سعد على أكحله بيده ثم قال اللهم إن كنت أبقيت من حرب قريش شيئا فأبقي لها فلا أحد أحب إلي محاربتهم من قوم حاربوا الله و رسوله و إن كانت الحرب قد وضعت أوزارها بين رسول الله ص و بين قريش فاجعلها لي شهادة و لا تمنني حتى تقر عيني من بني قريظة

And Abu Farqad Al-Kanany had stabbed Sa’ad Bin Muaz with an arrow in the ditch, so his hand vein had been cut, and the blood flowed. Sa’ad grabbed upon his vein by his (other) hand, then said, ‘O Allah^{-azwj}! If there is anything to remain from the battle of Quraysh, then Cause me to remain for it. There is nothing more beloved for me than to battle a people who turned against Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, and if the battle had placed its burdens between Rasool-Allah^{-sawww} and Quraysh. Therefore, Make it to be a martyrdom for me, and do not Cause me to die until my eyes are delighted from the clan of Qureyza’.

فأمسك الدم و تورمت يده فضرب له رسول الله ص في المسجد خيمة و كان يتعاهده بنفسه فأنزل الله يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

The blood stopped, and his hand swelled up, and Rasool-Allah^{-sawww} struck a tent for him in the Masjid, and he^{-sawww} had prepared it himself^{-sawww}. So Allah^{-azwj} Revealed: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9].***

إلى قوله إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ بَنِي قَرِيظَةَ حِينَ غَدَرُوا وَخَافُوهُمْ أَصْحَابَ رَسُولِ اللَّهِ صَ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ
إلى قوله إِنَّ يُرِيدُونَ إِلَّا فِرَارًا

Up to His^{azwj} Words: **When they came to you from above you and from below you** – meaning the clan of Qareyza when they betrayed, and the companions of Rasool-Allah^{saww} were frightened, **and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]** – up to His^{azwj} Words: **They were only intending to flee [33:13].**

و هم الذين قالوا لرسول الله ص تأذن لنا نرجع إلى منازلنا فإنها في أطراف المدينة و نخاف اليهود عليها فأنزل الله فيهم إِنَّ بُيُوتَنَا عَوْرَةٌ وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا

And they are the one who said to Rasool-Allah^{saww}, ‘Will you^{saww} permit us to return to our houses, for these are in the outskirts of Al-Medina, and these are exposed, and we fear the Jews would be overrunning upon these?’ So Allah^{azwj} Revealed regarding them: **‘Surely our houses are exposed!’ And these were not exposed. They were only intending to flee [33:13].**

إلى قوله وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا وَ نزلت هذه الآية في الثاني لما قال لعبد الرحمن بن عوف هلم ندفع محمدا إلى قريش و نلحق نحن بقومنا يَحْسَبُونَ الْأَخْرَابَ لَمْ يَذْهَبُوا إِلَى قَوْلِهِ وَ ذَكَرَ اللَّهُ كَثِيرًا

Up to His^{azwj} Words: **and that was always easy upon Allah [33:19].** And this Verse was Revealed regarding the second one (Umar) when he said to Abdul Rahman bin Awf, ‘Come, we shall hand over Muhammad^{saww} to Quraysh and we shall adhere with our people: **They were reckoning that the confederates had not gone away. [33:20]** – up to His^{azwj} Words: **and does the Zikr of Allah, a lot [33:21].**

ثم وصف الله المؤمنين المصدقين بما أخبرهم رسول الله ما يصيبهم في الخندق من الجهد فقال وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْرَابَ إِلَى قَوْلِهِ وَ مَا زَادَهُمْ إِلَّا إِيمَانًا يَعْنِي ذَلِكَ الْبَلَاءُ وَ الْجُهْدُ وَ الْخَوْفُ إِلَّا إِيمَانًا وَ تَسْلِيمًا.

Then Allah^{azwj} Described the Momineen, the ratifies of what Rasool-Allah^{saww} informed them what afflicted them in the trench from the Jihad, He^{azwj} Said: **And when the Momineen saw the confederates, [33:22]** – up to His^{azwj} Words: **And it did not increase them except in Eman – meaning the calamity, and the Jihad and the fear, except in Eman, and submission [33:22]’.**

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ مِنَ الْمُؤْمِنِينَ رَجُلٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ إِلَّا يَفِرُّوا أَبَدًا فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ أَيْ أَجَلَهُ وَ هُوَ حَرَمٌ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ مِنْهُمْ مَنْ يَنْتَظِرُ أَجَلَهُ يَعْنِي عَلَيْهِ السَّلَامُ يَقُولُ اللَّهُ وَ مَا بَدَّلُوا تَبْدِيلًا لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ الْآيَةَ.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **From the Momineen there are men who ratified what they made a pact with Allah upon.** – that they will not flee, ever, **So, from them is one who fulfilled his vow,** - i.e. hastened for it, and he is Hamza^{asws} and Ja’far Bin Abu Talib^{asws}, **and from them is one who awaits,** - i.e. his^{asws} term, meaning Ali^{asws}. Allah^{azwj} Says: **and they did not change with any alteration [33:23] For Allah to Recompense the truthful due to**

their truthfulness, and He would Punish the hypocrites if He so Desires to [33:24] – the Verse''. (An extract)¹⁴

¹⁴ Bihar ul Anwaar, Vol. 20