BIHAR AL-ANWAAR

Volume 19

Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams

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When that reached Abu Talib\textsuperscript{asws}, he\textsuperscript{asws} gathered the Clan of Hashim\textsuperscript{as} and they entered the canyon, and they were forty men. Abu Talib\textsuperscript{asws} vowed to them by the Kabah and the Sanctuary and the (Yemeni) corner and the Standing Place (of Ibrahim\textsuperscript{as}) : ‘I\textsuperscript{asws} give you assurance that not even a thorn will pierce Muhammad\textsuperscript{saww}, O Clan of Hashim\textsuperscript{as}, and he\textsuperscript{asws} fortified the canyon and he\textsuperscript{asw} was guarding it at night and day.

When the night came, he\textsuperscript{asw} would stand with the sword upon it and Rasool-Allah\textsuperscript{saww} would be lying down. Then he\textsuperscript{asw} would arise him\textsuperscript{saww} and make him\textsuperscript{saww} lie down in another place. So, the whole night would not cease to be like that, and he\textsuperscript{asw} would allocate his\textsuperscript{asws} sons and the son of his\textsuperscript{asws} brother with it, guarding him\textsuperscript{saww} by the day. The fatigue hit them.

And the ones from the Arabs who entered Makkah did not have the courage to sell anything to the Clan of Hashim\textsuperscript{as}, and the one from them who did sell something, his wealth would be confiscated. And Abu Jahl\textsuperscript{al}, and Al-Aas Bin Wail Al-Sahmy, and Al-Nazar Bin Al-Haris Bin
Kaladah and Uqaba Bin Aboy Mueet were going out to the road which enter Makkah, so, the one they saw having any food with him about to sell anything to the Clan of Hashim, would caution him that if he were to sell anything his wealth would be confiscated.

And (Syeda) Khadeeja used to have a lot of wealth for her asws and she asws spent it upon Rasool-Allah saww in the canyon; and there did not enter into the alliance of the pact, Mut‘im Bin Aday Bin Nowfal Bin Abdul Muttalib Bin Abd Manaf and said, ‘This is injustice’, and they (others) sealed the parchment with forty seals, each man from the chiefs of Quraysh sealing it with his seal, and they hung it in the Kabah, and Abu Lahab kept an eye on them upon that.

And Rasool-Allah saww would come out during every season (of Hajj) and he saww would go around the Arab tribes and saying to them: ‘They are protecting my saww side to recite to you the Book of your Lord azwj and your Reward upon Allah azwj is the Paradise’, and Abu Lahab asws would be in his saww pursuit saying, ‘Do not accept from him saww for he saww is a son saww of my la brother asws and he saww is a lying sorcerer!’

This did not cease to be their state and they remained in the canyon for four years, not being safe except from a season to a season (of Hajj), and neither buying nor selling except during the season, and two seasons were established at Makkah during every year – a season of the Umrah during Rajab and a season of Hajj during Zilhajj.

When the seasons came the Clan of Hashim as would come out from the canyon and they would be buying, then no one of from them had the courage to come out up to the second season, and the fatigue afflicted them and they were hungry, and Quraysh sent a message to Abu Talib asws, ‘Hand over Muhammad saww to us until we kill him saww, we will make you asws our ruler’.

Abu Talib asws said a lyric poem saying in it: -
When they heard this poem they despaired from him asws, and Abu Al-Aas Bin Al-Rabie, and he was an in-law of Rasool-Allah saww, came with the caravan at night, having the wheat and the dates upon it, to the mouth of the canyon, then he shouted with it and entered the canyon, and the Clan of Hashim as ate it.

And Rasool-Allah saww said: ‘Abu Al-Aas had been our in-law and we praise his alliance. He had deliberated to the caravan and we were under siege, and he sent it in the canyon at night’. And when four years came upon Rasool-Allah saww in the canyon, Allah azwj Sent the devouring vermin of the earth and it chewed up the entirety of what was therein from the cutting-off and the injustice and left the Name of Allah aswj; and Jibraeel as descended unto Rasool-Allah saww and informed him saww of that.

Rasool-Allah saww informed Abu Talib asws, so Abu Talib asws stood and wore his asws clothes, then walked until he asws entered the Masjid to Quraysh, and they were gathering in it. When they saw him asws, they said, ‘Abu Talib asws has become fed up and has come not to submit the son asws of his asws brother asws’. 
فَدَنَا مِنْهُمْ وَ سَلَّمَ عَلَيْهِمْ فَقَامُوا إِلَيْهِ وَ عَظَّمُوهُ وَ قَالُوا قَدْ عَلِمْنَا يَا أَبَا طَالِبٍ أَنَّكَ أَرَدْتَ مُوَاصَلَتَنَا وَ الرُّجُوعَ إِلَى جَََاعَتِنَا وَ أَنْ تُسَلِّمَ بِنْ أَخِيِّكَ إِلَيْنَا

They approached him and greeted him, and stood to him, and revered him, and said, ‘We have always known, O Abu Talib, and you want to be connected to us and return to our community and to submit the son of your brother to us’.

فَبَعَثُوا إِلَيْهِمْ هَيْتَمًا فَإِنْ كَانَ حَقّاً فَاتَّقُوا اللَّهَ وَ ارْجِعُوا عَمَّا أَنْتُمْ عَلَيْهِمْ فَتَفَرَّقَ الْقَوْمُ وَ لَّا تَكَلَّمْ أَحَدٌ وَ رَجَعَ أَبُو طَالِبٍ إِلَى شَعْبٍ ٍ، وَ لَمْ يَكُنَّ أَحَدٌ يَكُونُ فِي هَذَا عَلَى لَا يَدْرِجُهُ ٌ، إِلَّا نَأْتُوهُ وَ إِنْ شَئْتُوهُ وَ إِنْ شَأْتُوهُ عَسِينَتُوهُ.

So, sent your parchment to me. If it was true, then fear Allah and return from what you are upon, and the tyranny, and the cutting-off of relationships, and if it was false, I shall hand him over to you all, then if you so like, you can kill him, and if you like you can keep him alive’.

فَبَعَثُوا إِلَيْهِمْ صَحِيْفَتَاهُمْ فَإِنْ كَانَ حَقّاً فَاتَّقُوا اللَّهَ وَ ارْجِعُوا عَمَّا أَنْتُمْ عَلَيْهِمْ فَتَفَرَّقَ الْقَوْمُ وَ لَّا تَكَلَّمْ أَحَدٌ وَ رَجَعَ أَبُو طَالِبٍ إِلَى شَعْبٍ ٍ، وَ لَمْ يَكُنَّ أَحَدٌ يَكُونُ فِي هَذَا عَلَى لَا يَدْرِجُهُ ٌ، إِلَّا نَأْتُوهُ وَ إِنْ شَئْتُوهُ وَ إِنْ شَأْتُوهُ عَسِينَتُوهُ.

They sent someone to the parchment and brought it down from the Kabah, and upon it were forty seals. When they came with it, each man from them looked to his own seal, then opened it, and there wasn’t a single letter in it except for the Name of Allah. Abu Talib said to them: ‘O people! Fear Allah and refrain from what you are upon’. The people dispersed and not one of the spoke, and Abu Talib returned to the canyon’.

(And he said regarding that the lyric poem, the beginning of which is:)

The book ‘Aalam Al-Wara’ – And he said regarding that the lyric poem, the beginning of which is: 1

1 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 5 H 1
2 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 5 H 2
مََُا اللَّهُ مين ْهَا كُفْرَهُمْ وَ عُقُوق َهُمْ
وَ مَا ن َقَمُوا مينْ نَاطيقي الَْْق  مُعْريبٌ
وَ أَصْبَُ َ مَا قَالُوا مينَ الأَْمْري بَاطِلاً
وَ مَنْ يََْتَليقُ مَا لَيْسَ
بيالَْْق  يَكْذيبُ
وَ أَمْسَى ابْنُ عَبْدي اللَّهي فيينَا مُصَدَّقاً
عَلَى سَخَطٍ مينْ قَوْمينَا غَي ْرَ مُعْتيبٍ
وَ لََ تََْسَبُونَا مُسَل ميينَ مَُُمَّداً
ليذيي عيزَّةٍ مينَّا
وَ لََ مُت َعَز بٍ
سَتَمْن َعُهُ مينَّا يَدٌ هَاشِيييَّةٌ
مَرْكَبُ هَا
فِي النَّاسي خَيْرُ مَرْكَبٍ
وَ عَني ابْني عَبَّاسٍ رَضييَ اللَّهُ عَنْهُ قَالَ: إينَّ رَسُولَ اللَّهِ ص عَارَضَ جينَازَةَ أَبِي طَاليبٍ ف َقَالَ وَصَلْتَ رَحْياً وَ جُزييتَ خَيرْاً يَا عَمي
And from Ibn Abbas having said, ‘Rasool-Allahsaww presented at the funeral of Abu Talib asws and said: ‘I have maintained relationship and may youasws be Recompensed with goodly Recompense, O uncleasws!’’

4 - عم، إعلام الورى و ذكر محمد بن إيشااق بن إسماعيل بن ابن عساكر أن خديجة كانت بعد وفاة أبي طالب بثلاثة أيام و زعم الوافدين أنهم خرجوا من الشبع قبل جنازة أبي طالب، و في هذه السنة توفي خديجة و أبو طالب و بنبحيتا حسن و ثلاثون ليلة.

And Abu Abdullah Bin Manda mentioned in the book ‘Al-Ma’rifa’ that the expiry of Khadeejaasws was after the expiry of Abu Talibasws by three days, and Al-Waqidi (Wahhabi imam) claims that they came out from the canyon before the Hijra by three years, and during these years Khadeejaasws and Abu Talibasws passed away, and between the two were thirty five nights’.

5 - عم، إعلام الورى في كتاب دلائلي النبوة عن الزهري قال، كان رسول الله يعرض نفسه على قبائل العرب في كل موسم و يتكلم كل شريف منهم لا يسألهم عن ذلك إلا أن يدفعوه و يくんوه و يقول لأحد من رفع عنهم من يسألنه بالذي أذنه إياه فأدرك من حظه ثم أدرك فهمه.

But rather, Isaww want you to protect mesaww from what is intended with mesaww from the killing until Isaww deliver the Message of myaswj Lordaswj, and until Allahaswj Mighty and Majestic Decrees for mesaww and for the ones who accompany mesaww with what Allahaswj so Desires’. But not one of them accepted himasww and heasww did not come to anyone from those tribes except the people of the man said, ‘I am more knowing with it. Do you view that a man would correct us and heasww has already spoilt hisasww own people?’ And they gave himasww words (of advice on the contrary).

3 Bihar Al Anwaar – V 19, The book of our Prophetasww, P 3 Ch 5 H 3
4 Bihar Al Anwaar – V 19, The book of our Prophetasww, P 3 Ch 5 H 4
When Abu Talib asws expired, the afflictions intensified upon Rasool-Allah saww more severely than what they had been, and he saww deliberated to Saqeef at Al-Taif hoping that they would support him saww. He found three persons from them, they were chiefs of Saqeef in those days, and they were brothers – Yaleyl Bin Amro, and Habeeb Bin Amro, and Masoud Bin Amro. He saww presented himself saww to them and complained to them of the afflictions and what his saww people had violated from him saww.

One of them said, ‘I shall steal the curtains of the Kabah, if Allah azwj has Sent you saww with anything at all’. And the other said, ‘Was it too frustrating upon Allah azwj that He saww could Send other than you saww?’ And the other one said, ‘By Allah azwj! I will not speak to you saww after this sitting of yours saww ever. By Allah azwj! If you saww were a Rasool saww of Allah azwj, then you saww are of a greater nobility than for me to speak to you saww, and if you saww are lying upon Allah azwj then you saww are too evil than for me to speak to you saww’.

And they mocked him saww with it and spread among their people that which they had responded to him saww with.

They lay in ambush awaiting him saww in two rows upon his saww way. When Rasool-Allah saww passed by between their rows, he saww was neither raising his saww legs not placing them except they pelted them with stones, and threw these until his saww legs bled. He saww finished off from them and his saww legs were flowing with the blood. So, he saww deliberated to an orchard from their orchards and took shade in the shade of a grape vine, and he saww was distressed and in pain.

There in the orchard was Utbah Bin Rabie, and Shayba Bin Rabie. When he saww saw them, he saww disliked their placing due to what he saww knew of their enmity to Allah azwj and His saww Rasool saww, and when they saw him saww, they sent a slave of theirs to him saww called Addas, and he was a Christian from the people of Ninevah, having grapes with him. When Addas came to him saww, Rasool-Allah saww said to him: ‘Which land are you from?’ He said, ‘I am from the people of Neineveh’.
He saww said: ‘From the city of the righteous man Yunus Bin Mata\(^\text{as}\). Addas said to him saww, ‘And what make you saww know who Yunus Bin Mata\(^\text{as}\) was?’ Rasool-Allah saww said to him: ‘And he\(^\text{as}\) was such that he\(^\text{as}\) did not belittle anyone and delivered the Message of his Lord\(^\text{azwj}\) to him, and Allah\(^\text{azwj}\) the Exalted Informs me saww the news of Yunus Bin Mata\(^\text{as}\). When he saww informed him with what Allah\(^\text{azwj}\) have Revealed to him saww from the glory of Yunus Bin Mata\(^\text{as}\), Addas fell down in Sajdah to Allah\(^\text{azwj}\) and went on to kiss his saww feet, and they were flowing with the blood.

When Utbah and Shayba saw what their slave had done, they were silenced. When he came to them, they said to him, ‘What is the matter you prostrated to Muhammad saww and kissed his saww feet and we have not seen you do it with anyone of us?’ He said, ‘This righteous man informed me with something I knew of from the glory of a Rasool\(^\text{as}\) Allah\(^\text{awj}\) had Sent to us, called Yunus\(^\text{as}\) Bin Mata’. They both laughed and said, ‘Don’t let him saww tempt you away from Christianity, for he saww is a deceiving man’. Then Rasool-Allah saww returned to Makkah.

Ali Bin Ibrahim Bin Hashim said, ‘And when Rasool-Allah saww returned from Al-Taif and overlooked upon Makkah and he saww was an Umrah performer, he saww disliked entering Makkah and there wasn’t any rescuer for him saww therein. He saww looked at a man from Quraysh who had become a Muslim secretly. He saww said to him: ‘When you go to Al-Akhnas Bin Shareeq then tell him that Muhammad saww asked you to hire him until he performs Tawaaf and Sa’ee, for he saww is an Umrah performer’.

He went to him and told him what Rasool-Allah saww had said. Al-Akhnas said, ‘I am not from Quraysh and rather I am an ally among them, and the ally cannot be hired against the origin, and I fear that they would stop not respect my neighbourhood and that would become an insult’. He returned to Rasool-Allah saww and informed him saww, and Rasool-Allah saww was in the cave of Hira, fearing, with Zayd.
He saww said to him: ‘Go to Suhayl Bin Amro and ask him to hire me saww until I saww perform Tawaaf of the House (Kabah) and Sa’ee’. He went to him and told him his saww words. He said to him, ‘I will not do it’.

Rasool-Allah saww said to him: ‘Go to Mut'am Bin Aday and ask him to hire me saww until I saww perform Tawaaf and Sa’ee’. He went to him and informed him. He said, ‘Where is Muhammad saww?’ He disliked to inform him of his saww place. He said, ‘He saww is nearby’. He saww said, ‘Go to him saww and tell him saww, ‘I hereby hire you saww, so come and perform Tawaaf and Sa’ee whatever you saww so desire to’.

Tayma Bin Aday said to him, ‘O uncle! Do not speak, for Abu Wahab has hired Muhammad saww, Abu Jahl la leapt upon Mu’tam Bin Aday and said, ‘Abu Wahab hired a renegade!’ He said, ‘But he saww is (now) hired’. He la said, ‘Then we will not respect your neighbourhood’.

When Rasool-Allah saww was free from his saww Tawaaf and his saww Sa’ee, he saww came to Mu’tam and Abu Wahab said, ‘I hired and I was good, so return my neighbourliness to me, and it is not upon you saww that you saww stand in my neighbourhood’. He saww said: ‘I saww dislike to stand in the Polytheist neighbourhood more than a day’. Mu’tam said, ‘O community of Quraysh! Muhammad saww has gone out from my neighbourhood!’
Ali Bin Ibrahim said, ‘As’ad Bin Zurara and Zakwan Bin Abd Qays came in a season from the seasons of the Arabs and they were from the (tribe of) Khazraj and there was a war between (the tribes of) Al-Aws and Al-Khazraj and they had remained in it for a long time, and they were not placing down their weapons, neither by the night nor by the day, and the last battle between them was on the day of Bo’as (near Medina), and it was for Al-Aws over Al-Khazraj.

As’ad Bin Zurara and Zakwan went out to Makkah during Umrah of Rajab, asking for the alliance over Al-Aws, and As’ad Bin Zurara was a friend of Utbah Bin Rabi’e, and he lodged with him. It is so that there was war between us and between our people and we have come to you to seek the alliance against them’. Utbah said to him, ‘Our houses are remote from your houses, and there is a pre-occupation for us we cannot be free for anything’. He said, ‘And what is your pre-occupation and you are in your Sanctuary and safety?’

Utbah said to him, ‘A man has come out among us claiming that he saww is a Rasool saww of Allah saww. He saww has vitilified our dreams and insulted our gods and corrupted our youth and separated our community’. As’ad said to him, ‘Who is he saww from you?’ He said, ‘A son saww of Abdullah saws Bin Abdul Mutalib saws, from our middle nobles and great households’.

And As’ad and Zakwan and the entirety of (tribes of) Al-Aws and Al-Khazraj were hearing from the Jews, those who were between them of (the clans of) Al-Nazeer and Qureyza and Qaynuqa, ‘This year a Prophet saww would come out at Makkah. His saww emigration would happen at Al-Medina. You will be killed by him saww, O community of Arabs!’

So, when As’ad heard that, it occurred in his hear what he had heard from the Jews. He said, ‘So, where is he saww?’ He said, ‘He saww is seated among the (Black) Stone. They are not coming out from their canyon except in the season, therefore neither listen from him saww nor speak to him saww for he saww is a sorcerer. He saww cast a spell with his saww speech’, and this was during the time of the siege of the Clan of Hashim as in the canyon.
As’ad said to him, ‘So what shall I do and I am an Umrah performer, it is inevitable that I perform Tawaaf of the House (Kabah)’. He said, ‘Place the cotton in your ears’. As’ad entered the Masjid and he had stuffed his ears with the cotton. He performed Tawaaf of the House and Rasool-Allah saww was seated by the (Black) Stone along with the group of the Clan of Hashim.

He looked at him saww and went past him saww. When he was in the second circuit, he said within himself, ‘I cannot find anyone more ignorant than me. Can there be likes of this event be at Makkah and I do not recognise him saww until I return to my people and inform them’. Then he took out the cotton from his ears and threw it away and said to Rasool-Allah saww, ‘Good morning’. Rasool-Allah saww raised his saww head towards him and said: ‘Allah azwj has Replaced for us with what is better than this, greeting of the people of the Paradise, ‘The peace be upon you’.

As’ad said to him saww, ‘Your saww era with this is near. To what are you saww calling, O Muhammad saww?’ He saww said: ‘To the testimony that there is no god except Allah azwj and I saww am a Rasool saww of Allah azwj, and I saww am inviting you all to: that you will not be associating anything with Him, and kindness with the parents, and you will not be killing your children due to destitution’ - We are Sustaining you and them - ‘And you will not approach the immoralities, whatever is apparent from these and what is hidden, nor will you be killing the soul which Allah has Prohibited, except with the right. That is (what) you have been Bequeathed with, perhaps you will understand’ [6:151].

And do not approach the wealth of the orphan except by that which is best until he reaches his maturity, fulfil the weight and the measure with the justice. We do not Encumber a soul except to its capacity. And when you speak, then be fair, and even it was a relative. And fulfil the Covenant of Allah. That is (what) you are Bequeathed with, perhaps you will be mindful [6:152].

When As’ad heard this, he said to him saww, ‘I testify that there is no god except Allah azwj and you saww are a Rasool saww of Allah azwj. May my father and my mother be sacrificed for you saww!’
I am from the people of Yasrib, from the (tribe of) Al-Khazraj, and there is between us and our brothers from the (tribe of) Al-Aws, cut off ropes (relationships). So, if Allahazwj can connect these through yousaww and I cannot find anyone more honourable than yousaww, and with me there is a man from my people, and if he were to enter into this matter, I hope that Allahazwj will Complete our matter for us regarding yousaww.

By Allahazwj, O Rasool-Allahsaww! We had heard yoursaww news from the Jews and they gave us the glad tidings of yoursaww advent and informed us with yoursaww characteristics, and I hope that our house would become a house of yoursaww emigration with us, for the Jews have informed us of that. The Praise is for Allahazwj Who Ushered me to yousaww. By Allahazwj! I did not come except to seek the allies against our people, and Allahazwj has Given us better than what I had come to Himazwj for'.

Then Zakwan came, so As'ad said to him, 'This is the Rasoolsaww of Allahazwj who the Jews used to give us the glad tidings with and informed us with hissaww characteristics, therefore become a Muslim’. Zakwan became a Muslim. Then they said, ‘O Rasool-Allahsaww! Send some men with us to teach us the Quran and call the people to yoursaww matter’.

Rasool-Allahsaww said to Mus’ab Bin Umeyr, and he was an adolescent youth, splendid between his parents. They were honouring him and preferring him over their children, and he had not gone out from Makkah. When he did become a Muslim, his parents disowned him, and he used to be with Rasool-Allahsaww in the canyon until it changed and the fatigue afflicted him, and Rasool-Allahsaww instructed him with going out along with As’ad, and had learnt a lot from the Quran.

They both went to Al-Medina and with them was Mus’ab Bin Umeyr. They arrived to their people and informed them with the matter of Rasool-Allahsaww and hissaww news. So, they answered from every belly (family), one man and two men, and Mus’ab had lodged with As’ad Bin Zurara, and he used to go out during every day and go around the gatherings of Al-Khazraj, inviting them to Al-Islam. The youths responded to him.
And Abdullah Bin Abay was a nobleman among Al-Khazraj, and Al-Aws and Al-Khazraj had united upon that they would make him a ruler upon them due to his nobility and his generosity, and they had taken a crown for him, being needy in its completion to a means. They were seeking it, and that is because Al-Khazraj did not enter with his people during the battle of Buas, and did not assist against Al-Aws, and said, ‘This is unjust from you to Al-Aws, and I will not assist upon the injustice’.

So, Al-Aws and Al-Khazraj were both pleased with him. When As’ad came, Abdullah disliked what As’ad and Zakwan had come with and weakened his command. So, As’ad said to Mus’ab, ‘My maternal uncle Sa’ad Bin Muaz is from the chiefs of Al-Aws, and he is an intellectual man, noble, being obeyed among the clan of Amro Bin Awf. If he were to enter into this matter, our matter would be complete. Come, let us go to their neighbourhood’. 

Mus’ab came with As’ad to the neighbourhood of Sa’d Bin Muaz and sat upon a well from their wells, and the people from their youths gathered to him and he was reciting the Quran to them. That reached Sa’ad Bin Muaz, and he said to Aseyd Bin Khuzayr, and he was from their noblemen, ‘It has reached me that Abu Amama As’ad bin Zurara has come to our area with this Qurayshi to corrupt our youths. Go to him and forbid him from that’.

Aseyd Bin Huzayr came, and As’ad looked at him and he said to Mus’ab, ‘This man is a nobleman, for if he were to enter into this matter, I hope that our matter would be complete. May Allah azwj Bless him in it’. When Aseyd came near them, he said, ‘O Abu Amama! Your maternal uncle is saying to you, ‘Do not come to us in our gatherings and do not corrupt our youths, and be cautious of Al-Aws upon yourself’.

Mus’ab said, ‘Or will you not be seated, so we can present to you a matter, and if you love it, you can enter into it, and if you dislike it, we shall alienate from you what you dislike’. He sat down, and he recited to him a Chapter from the Quran. He said, ‘What did you do when
you entered into this matter?’ He said, ‘We wash and wear two clean clothes, and we testify the two testimonies, and we pray two Cycles (Salat)’.

He threw himself into the well, then came out and squeezed his clothes, then said, ‘Present to me’. He presented to him the testimony that there is no god except Allah and that Muhammad is Rasool of Allah. He said it, then prayed two Cycles Salat, then said to As’ad, ‘O Abu Amama! I shall send your maternal uncle to you now and urge upon you to answer you’.

Aseyd returned to Sa’ad bin Muaz. When Sa’ad looked at him he said, ‘I swear that Aseyd has returned to us without the face which he went with from our presence. And Sa’ad Bin Muaz came to them, and Mus’ab recited to him: Ha Meem [41:1] A Revelation from the Beneficent, the Merciful [41:2]. When he heard it, Mus’ab said, ‘By Allah! We have seen Al-Islam in his face before he speaks’.

He sent a message to his house and came with two clean clothes, and he washed and testified the two testimonies, and prayed two cycles Salat, then stood and grabbed a hand of Mus’ab and hugged him to him and said, ‘Manifest your matter and do not abandon anyone’.

Then he came and paused among the clan of Amro Bin Awf and shouted, ‘O clam of Amro Bin Awf! There should neither remain any man, nor a woman, nor a virgin, nor one with a husband, nor an old man, nor a child except that he should come out, for these isn’t a day of concealment, and there is not veil!’ When they had gathered, he said, ‘How is my state in your presence?’ They said, ‘You are our chief and the obeyed one among us, and we will not rebut to you any order, so order us with whatever you so desire to’.

He said, ‘The speech of your men and your women and your children is prohibited upon me until you testify that there is no god except Allah and that Muhammad is Rasool of Allah. The Praise is for Allah Who Honoured us with that, and he is the one
whom the Jews used to inform us with’. So, there did not remain any house from the houses of the clan of Amro Bin Awf during that day except and in it was a Muslim man or a Muslim woman.

And Mus’ab Bin Umeyr transferred to him and said to him, ‘Manifest your matter and call the people openly’, and Al-Islam spread in Al-Medina and a lot of them entered into it, from all the families their noble ones, and that was due to what was with them from the news of the Jews; and it reached Rasool-Allahsaww that (the tribes of) Al-Aws and Al-Khazraj had entered into Al-Islam, and Mus’ab wrote to himsaww with that.

And it was so that every one from Quraysh who entered into Al-Islam, his people would hit him and torment him. So, Rasool-Allahsaww would instruct them to go out to Al-Medina, and they sneaked out, man by man, and travelled to Al-Medina, and Al-Aws and Al-Khazraj would accommodate them and comfort them.

He (the narrator) said, ‘When Al-Aws and Al-Khazraj proceeded to Makkah, Rasool-Allahsaww came to them and said to them: ‘Can you come by mysaww side until Isaww recite unto you all the Book of your Lordazwj and your Rewards upon Allahazwj is the Paradise?’

They said, ‘Yes, O Rasool-Allahsaww! Take for yourselfsaww and for youraswj whatever youaswj like’. Heaswj said: ‘Your appointment is Al-Aqabah during the night of the middle from the nights of Al-Tashreeq (ten days following the day of the sacrifice).

When they had performed Hajj, they returned to Mina, and among them were the ones who had become Muslim, a lot of people, and most of then used to be Polytheists upon their religion, and Abdullah Bin Abay was among them.

Rasool-Allahsaww said to them during the second day from the days of Al-Tashreeq: ‘Be present at the house of Abdul Muttalibaswj upon Al-Aqaba and do not wake up the sleeping ones, and sneak out one by one’.
Rasool-Allah saww had lodged in the house of Abdul Muttalib asws, and Hamza asws and Ali asws and Al-Abbas were with him. Seventy men from Al-Aws and Al-Khazraj came and entered the house. When they had gathered, Rasool-Allah saww said to them: ‘Can you come by my side unto I saww recite to you all the Book of my Lord azwj and your Reward upon Allah azwj is the Paradise?’ As’ad Bin Zurara, and Bara’a Bin Marour, and Abdullah Bin Hizam said, ‘Yes, O Rasool Allah saww! Stipulate for yourself saww and for your saww Lord azwj’.

Al-Abbas Bin Nazla stood up, and he was from Al-Aws, and he said, ‘O community of Al-Aws and Al-Khazraj, ‘Do you know what you are proceeding upon? But rather you are proceeding upon battling the red and the white, and upon battling the kings of the world. So, if you know that when the difficulties afflict you all regarding yourself, you will abandon him saww and leave him saww. Do not deceive him saww, for Rasool-Allah saww, and even though his saww people have opposed him saww, he saww is in esteem and force’.

Abdullah Bin Hazam and As’ad Bin Zurara and Abu Al-Haysam Bin Al-Tayhan said to him, ‘What is the matter with you and the speech? O Rasool-Allah saww! But our blood is with your saww blood, and our selves for your saww self, therefore stipulate for your saww Lord azwj and for yourself saww whatever you saww so desire to’.

Rasool-Allah saww said: ‘Bring out to me saww twelve captains from you, guaranteeing upon you with that just as Musa as had taken twelve captains from the children of Israel’. They said, ‘Choose the ones you saww like’. Jibraeel as indicated to them and said: ‘This is a captain, and
this is a captain, and this is a captain’, until he saww had chosen nine from Al-Khazraj, and they were – As’ad Bin Zurara, and Al Bara’a Bin Marour, and Abdullah Bin Hizam Abu Kabir Bin Abdullah, and Rafie Bin Malik, and Sa’ad Bin Ubada, and Al-Munzir Bin Amro, and Abdullah Bin Rawaha, and Sa’ad Bin Al-Rabie, and Ubada Bin Al-Samit.

And three from Al-Aws, and they were – Abu Al-Haysam Bin Al-Tayhan, and Aseyd Huzayr, and Sa’ad bin Khaysama.

When they had gathered and pledged allegiance to Rasool-Allah saww, Ibleesla shouted at them, ‘O community of Quraysh and the Arabs! This is Muhammad saww and the renegades from Al-Aws and Al-Khazraj upon the rock of Al-Aqaba! They are pledging allegiances upon battling against you, so let the people hear from me!’ Quraysh got up and came with the weapons.

And Rasool-Allah saww heard the call, and he saww said to the Helpers: ‘Disperse!’ They said, ‘O Rasool-Allah saww! If you saww order us to lean upon them with our swords, we will do so’. Rasool-Allah saww said: ‘I saww have not been Commanded with that, and Allah azwj had not Permitted to me saww in battling them’. They said, ‘O Rasool-Allah saww! Then come out with us’. He saww said: ‘I saww shall await the Command of Allah azwj’.

Quraysh came upon a rolling wagon, having grabbed the weapons, and Hamzaasws came out and with him asws was the sword and paused upon Al-Aqaba, him asws and Ali asws Bin Abu Talibasws. When they looked at Hamzaasws, they said, ‘This is not which they had gathered upon’. He asws said, ‘We have not gathered and there is no one over here. By Allah azwj! No one will cross this Aqaba except I asws will strike him with my asws sword’.

They returned and went to Abdullah Bin Abay and said to him, ‘It has reached us that your people pledged allegiance to Muhammad saww upon battling against us’. Abdullah vowed to them that they had not done it nor was there any knowledge for him of that, and they had
not notified him upon their matter’. They ratified him, and the Helpers dispersed, and Rasool-Allah ﷺ returned to Makkah”.  

From Abu Abdullahas having said: ‘When Abu Talibasws passed away, Jibraeelas descended unto Rasool-Allahsaww and said: ‘O Muhammadas! Exit from Makkah for there isn’t any helper for youas in it’, and Quraysh retaliated with the Prophetasaww, so heasaww exited fleeing until heasaww went to a mountain of Makkah called Al-Hajoun, and came to it’.  

(The book) ‘Al-Manaqib’ of Ibn Sheh Ashoub – Abu Talibasws passed away after hisasws Prophet-hood by nine years and eight months, and that is after hisasws coming out from the canyon by two months’.  

And Al-Waqidi (Wahhabi imam) claimed that they came out from the canyon before the Hijra by three years, and during this year Abu Talibasws passed away and (Syeda) Khadeejasws after himasws by six months, and for himasws were forty six years and eight months and twenty four days; and it is said that hesaww was forty seven years and six months and some days old’.  

Abu Abdullah bin Mandah in the book ‘Al-Ma’rifah’ – The expiry of (Syeda) Khadeejasws was after the expiry of Abu Talibasws by three days’.  

The book) ‘Al-Ma’rafa’, from Al-Nasawy – Khadeejasws expired at Makkah before the emigration from before the Obligation of the Salat upon the deceased, and that year was named as the year of grief, and hesaww stayed at Makkah after themasws for three months. Heasaww ordered hisasws companions with the emigration to Ethiopia, so a group of hisasws
companions went out with their families, and that was after five (years) from his saww Prophet-hood, and the siege of the canyon and the writing of the parchment (pact) was four year, and it is said three years, and it is said two years (before).

When Abu Talib saww expired, he saww went out to Al-Taif and stayed in it for a month, and with him saww was Zayd Bin Al-Haris. Then he saww left to go to Makkah and remained therein for a year and six months in the neighbourhood of Mat‘am Bin Adayy, and he saww was inviting the tribes during the seasons. The allegiance at Aqaba was the first at Mina and five persons from Al-Khazraj and one from Al-Aws pledged their allegiances in concealment from their people, and they were Jabir Bin Abdullah, and Fitna Bin Aamir Bin Hazam, and Awf Bin Al Haris, and Harisa bin Sa’alba, and Marsad Bin Al Asad, and Abu Amama Sa’alba Amro, and it is said he is As’ad Bin Zurara.

When they left to go to Al-Medina and they mentioned the story and recited the Quran, they ratified him saww; and in the next year and it is the second Al-Aqaba, six others implemented with them Islam and the allegiance, and they were Abu Al-Haysam Bin Al-Tayhan, and Ubada Bin Al-Samir, and Zakwan Bin Abdullah, and Nafau Bin Malik Bin Al-Ajlan, and Abbas Bin Ubada Bin Nazla, and Yazeed Bin Sa’ajba and ally of his, and it is as Masoud Bin Al-Haris, and Uwaym Bin Sa’ada an ally of theirs.

Then a cousin of his Mus’ab Bin Hashim accepted the Prophet saww along with them, and he saww lodged in the house of As’ad Bin Zurara and they gathered to him saww and most of them became Muslims except for the household of Amiya Bin Zayd and Hatama and Wail and Waqif, for they became Muslims after Bader and Ohad and Al-Khandaq and in the following year was the allegiance of Al Haris. They were from Al-Aws and al Khazraj, seventy men and two women, and he saww chose twelve captains from them in order for them to be responsible for his saww people.

They were nine from Al-Khazraj and three from Al-Aws. From Al-Khazraj were As’ad, and Jabir, and Al-Bara’a Bin Marour, and Abdullah Bin Hizam, and Sa’ad Bin Ubada, and Al-
Munzar Bin Qamae, and Abdullah Bin Rawaha, and Sa’ad Bin Al-Rabie; and from the caravans was Ubada Bin Al-Samit, and from Al-Aws was Abu Al-Haysam and Aseyd Bin Huzeyr, and Saeed Bin Khaysama”.7

(The book) ‘Al-Kharajj Wa Al-Kharajj’ – from his saww miracles is that all of the Quraysh united and expelled the Clan of Hashim as, a canyon of Abu Talib asws and they remained therein for three years less a month. Then Abu Talib asws and (Syeda) Khadeeja asws spent the entirety of their asws wealth and they were no able upon the good except from a season to a season.

So, they faced from the hunger and bareness what Allah azwj is more Knowing with, and that Allah azwj Sent the woodworm upon their parchment (pact) and it devoured all what was in it except the Name of Allah azwj.

Rasool-Allah saww mentioned that to Abu Talib asws. Quraysh did not frighten except the Clan of Hashim as as one community. They had come out from the canyon and they said, ‘The hunger has brought them out’. They came until they came to him asws at the (Black) Stone, and they sat by it, and the children of Quraysh did not used to sit by it. They said, ‘O Abu Talib asws! So you asws have come now to correct your asws people’.

He asws said: ‘I asws have come to you as an informant. Send your parchment (pact) to me asws, perhaps there can happen to be a reconciliation between us and you regarding it’. They sent for it and it was with an uncle of Abu Jahl as, and it used to be in the Kabah before, but they had feared the thieves upon it, so they had placed it in front of them and sealed upon it.

Abu Talib asws said: ‘Do you remember anything from it?’ They said, ‘No’. He asws said: ‘The son saww of my brother asws narrated to me asws, and he saww does not lie to me asws at all, that Allah azwj has Sent the woodworm upon this parchment and it has devoured all cutting-off and sins and left every Name which was for Allah azwj. So, if he saww was truthful, then relinquish from oppressing us, and if he saww happens to be a liar, we shall hand him saww over to you and you can kill him saww.’

7 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 5 H 7
The people shouted, 'You are being fair with us, O Abu Talib asws'. They opened it and brought out, and there it was just as he saww had said. The Muslims exclaimed Takbeer and the faces of the Polytheists darkened. Abu Talib asws said: 'Is it clear to you all which one of us is foremost with the sorcery and the sooth-saying?' On that day the scholars from the people became Muslim. The Abu Talib asws returned to his asws canyon. Then Hisham Bin Amro and Al-Aamiri faulted them with what they had done with the Clan of Hashim as.

Then they came to him saww from the house of Abu Lahab la and house of Aday Bin Humran and they said, 'If Muhammad saww was a Prophet saww, the Prophet-hood would pre-occupy him saww from the women, and the entirety of the Signs would have protected him saww, and would have protected the deaths of the entirety of his saww relatives'.

And when Abu Talib asws and Khadeeja asws passed away, it was Revealed: And We had Sent Rasools from before you [13:38]'.

Al-Zuhry regarding the Words of the Exalted: But if they turn back, say: ‘Allah is Sufficient for me, [9:129] – the Verse. When Abu Talib asws passed away and the afflictions intensified upon him saww, he saww deliberated to (clan of) Saqef at Al-Taif hoping its chiefs would support him saww. But they did not accept him asws and their foolish ones pursued him saww with the stones and his saww legs bled.

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8 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 5 H 8
He saww finished off from them and took shade in the shade of an orchard from it and said: ‘O Allah azwj! I saww complain to You azwj of the weakness of my saww strength and scarcity of my saww means and my saww helpers and of my saww degradation by the people. O most Merciful of the merciful ones!’ Then he mentioned the Hadeeth of Addas just as has passed in the report of Al-Tabarsy’.

Ibn Masoud – ‘When the Prophet saww entered Al-Taif, saw Utbah and Shaybah seated upon a bed. They said, ‘He saww is standing right in front of us’. When the Prophet saww came near them, the bed broke and they fell upon the ground. They said, ‘Your saww sorcery was frustrated from the people of Makkah so you saww come to Al-Taif!’’

In Tafseer Al Ayyashi, from Muhammad Al Halby,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww concealed in Makkah for two years not appearing, and Ali asws and (Syeda) Khadeeja asws were with him saww. Then Allah azwj Commanded him saww to proclaim with what he saww had been Commanded. So, Rasool-Allah saww appeared and went on exposing himself saww (to danger) to the Arab tribes. When he saww came to them, they said, ‘Liar (God Forbid)! Go away from us’’.  

I (Majlisi) am saying, ‘Al-Kazruny said in (the book) ‘Al-Mantaqa’, and others – ‘In the year eight from his saww Prophet-hood, Quraysh made a pact and shared upon the enmity against Rasool-Allah saww, and what is because when Hamza asws announced (to be) a Muslim and Al-Najashy supported the Muslims in his presence and Rasool-Allah saww was supported by his saww uncle Abu Talib asws, and the Clan of Hashim as and the Clan of Abdul Muttalib asws stood by him saww and refused to submit him saww Al-Islam spread among the tribes, and the Polytheists strived in extinguish that Light and Allah azwj Refused except that He azwj Complete His azwj Light, Quraysh realised that there is no way to get to Muhammad saww.”

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9 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 5 H 9
10 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 5 H 10
They united upon that they would write up (an agreement) in what is between them against the Clan of Hashim\textsuperscript{as} and the Clan of Abdul Muttalib\textsuperscript{asws} that they will neither intermarry with them, nor trade with them, and they wrote out a parchment regarding that and a group of Quraysh wrote in it and they hung it in the Kabah. Then they went back to the ones who had become Muslims and pressurised them, and hurt them, and intensified the afflictions upon them, and enlarged the strife among them, and they were shaken with a severe shaking, and Quraysh manifest to the Clan of Abdul Muttalib\textsuperscript{asws}, the disloyalty and evil came to be between them and they said, ‘There will be no reconciliation between us and you nor any relationships except upon the killing of this renegade’.

So, Abu Talib\textsuperscript{asws} deliberated and entered into the canyon, the son\textsuperscript{asaww} of his\textsuperscript{asws} brother\textsuperscript{asws}, and the Clan of his\textsuperscript{asws} father\textsuperscript{asws}, and the ones who followed them, and they (all) entered the canyon of Abu Talib\textsuperscript{asws}. And they (Quraysh) hurt the Prophet\textsuperscript{asaww} and the Momineen with severe harm, and hit them in every road, and besieged them in their canyon, and cut off from them the means from the markets; and a caller of Al-Waleed bin Al-Mugheira called out among Quraysh, ‘Whichever man from them you find him buying food, increase (its price) upon him’.

They remained upon that for three years until the people reached the severe struggle until they heard the voices of their children being angry, i.e., shouting from the hunger from behind the canyon, and the Polytheists were disliking what afflictions the Clan of Hashim\textsuperscript{as} was in, to the extent that the generality of Quraysh disliked what had afflicted the Clan of Hashim\textsuperscript{as}, and they manifested their abhorrence to their parchment, the cutting off of relations-ship, the unjust, until men intended to disavow from it.

And Abu Talib\textsuperscript{asws} used to fear that they would assassinate Rasool-Allah\textsuperscript{saww} at night, or secretly, and the Prophet\textsuperscript{saww}, when he\textsuperscript{saww} took to his\textsuperscript{saww} sleep or slumber, Abu Talib\textsuperscript{asws} made him\textsuperscript{saww} to be between him\textsuperscript{saww} and his\textsuperscript{saww} sons out of fear of them killing him\textsuperscript{saww}. And Quraysh woke up in the morning and they had heard the voices of the children of the Clan
of Hashim as from the night crying from the hunger, so they held a gathering by the Kabah. They asked each other, and the man said to his companions, ‘How did your family spend last night’. He said, ‘Good’. He said, ‘But your brethren, those who are in the canyon, their children spent the night crying from the hunger’.

فَمِنْهُمْ مَنْ يُعْجبُهُ مَا يَلْقَى مَُُمَّدٌ وَ رَهْطُهُ وَ مِنْهُمْ مَنْ يَكْرَهُ ذَلكَ فَأَتَى مِنْ قَُرَيْشٍ عَلَى ذَلكَ مِنْ أَبِي جَهْلٍ فَقَالَ تَذْهَبُ بِالطَّعَامِ إِلَى بَنِي هَاشِيمٍ وَ اللَّهُ لَّنْ تََُحُ أَنَّتَ وَ لَّنْ تََُطَعَامُكَ حَتَّّ أَفْضَحُكَ عِنْدَ قَُرَيْشٍ فَقَالَ لَهُ أَبُو الْبَخْتََيي بْنُ هَيْشَامٍ بْنِ يَسْأَقَى بْنِ شَمَطْهَا رَأَى ذَلكَ وَ هُمْ يَكْرَهُونَ أَنْ يَبْلُغَ ذَلكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ وَ أَصْحَابَهُ فَيُشْمَتُوا بِيَمَِّيْهِمَا إِلَى اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ.

From them was one whom fascinated what Muhammad saww and his saww group faced, and from them was one who disliked that. Quraysh stayed upon that for two years of their matter regarding the Clan of Hashim as or three, until the people (Clan of Hashim as) struggled with severe struggle, nothing arriving to them except secretly or fearing with it from the one from Quraysh who wanted to help them, to the extent that it is reported that Hakeem Bin Hizam went out one day and with him were some people carrying food to his paternal aunt Khadeeja asws Bint Khuwaylid asws, and she asws was under (married to) Rasool-Allah saww, in the canyon.

إِذْ لَقَى أَبُو جَهْلٍ حَنِينٌ فَقَالَ تَذْهَبُ بِالطَّعَامِ إِلَى بَنِي هَاشِيمٍ وَ اللَّهُ لَّنْ تََُحُ أَنَّتَ وَ لَّنْ تََُطَعَامُكَ حَتَّّ أَفْضَحُكَ عِنْدَ قَُرَيْشٍ فَقَالَ لَهُ أَبُو الْبَخْتََيي بْنُ هَيْشَامٍ بْنِ يَسْأَقَى بْنِ شَمَطْهَا رَأَى ذَلكَ وَ هُمْ يَكْرَهُونَ أَنْ يَبْلُغَ ذَلكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ وَ أَصْحَابَهُ فَيُشْمَتُوا بِيَمَِّيْهِمَا إِلَى اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ.

Then Abu Jahl la met him and said, ‘You are going with the food to the Clan of Hashim as! By Allah aswj, neither you nor your food will leave until la expose you in the presence of Quraysh’. Abu Al Bakhtary Bin Hisham said to him la, ‘You la are preventing him to his paternal aunt with food which was for her asws with him?’ Abu Jahl la refused to leave him. Abu Al Bakhray said to him la with the leg of a camel and fractured him and trod on him la with a severe treading, and Hamza asws Bin Abdul Muttalib asws was nearby seeing that, and they were disliking that they should reach Rasool-Allah saww and his saww companions and they were gloating with them.

وَ لَنْ تََُحُ أَنَّتَ وَ لَّنْ تََُطَعَامُكَ حَتَّّ أَفْضَحُكَ عِنْدَ قَُرَيْشٍ فَقَالَ لَهُ أَبُو الْبَخْتََيي بْنُ هَيْشَامٍ بْنِ يَسْأَقَى بْنِ شَمَطْهَا رَأَى ذَلكَ وَ هُمْ يَكْرَهُونَ أَنْ يَبْلُغَ ذَلكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ وَ أَصْحَابَهُ فَيُشْمَتُوا بِيَمَِّيْهِمَا إِلَى اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سُلَّمَ.

And to the extent, it is reported that Hisham Bin Amro Bin Rabie entered to see the Clan of Hashim as during a night with three loads of food, and Quraysh came to know that and they walked to him and spoke to him regarding that. He said, ‘I shall not repeat to anything opposing you all’. Then he returned for a second time and entered a load or two loads at night, and Quraysh blocked him and they thought of killing him.

فَقَالَ أَبُو سُفْيَانَ دَعُوهُ رَجُلٌ وَ صَلَ رَحْيَهُ أَمَا إيِ أَحْليفُ بيَايَلَلَّهِ لَوْ فَعَلْنَا ميثْلَ مَا فَعَلَ كَانَ أَجََْلَ بَيْنَا وَ وَفَّقَ اللَّهُ هِيْشَامًا لِلْيَوْمِ الْعَتِيْقَ.

Abu Sufyan said, ‘Leave him! He is a man helping his relatives. But I swear by Allah aswj! If we were to do similar to what he did, it would be majestic with us; and Allah aswj Harmonised Hisham to Al-Islam on the day of the conquest’.
He said, ‘In the year ten from his Prophethood Abu Talib passed away’. Ibn Abbas said, ‘Rasool-Allah attended the funeral of Abu Talib and said: I have maintained relationship. May Allah Recompense you good, O Uncle!’

And in this year, (Syeda) Khadeeja passed away after Abu Talib by a few days, and when she fell sick with an illness in which she passed away, Rasool-Allah came to see her and said to her: ‘With dislike from me is what I see from you, O Khadeeja, and Allah has Made a lot of good to be in the dislike. But, do you not know that Allah Got me married in the Paradise with you along with Maryam Bint Imran, and Kulsoom daughter of Musa, and Aasiya wife of Pharaoh?’

She said, ‘And Allah has Done that, O Rasool-Allah?’ He said: ‘Yes’. She said it with the harmony and Khadeeja passed away and she was sixty five years old and she was buried at Al-Hajoun, and Rasool-Allah descended in her grave, and in those days there did not happen to be a Sunnah of the funeral and the Salat upon her’.

And it is reported from Abdullah Bin Sa’alba Bin Sagheer who said, ‘When Abu Talib and (Syeda) Khadeeja passed away, and there was a month and five days between the two, two difficulties gathered upon Rasool-Allah, and he stayed in his house and hardly went out, and Quraysh attained from him what they could not attain (before) and not covet.

That reached Abu Lahab, so he came and said, ‘O Muhammad! Continue to what you want and what you were doing when Abu Talib was alive, and do it. No, by Al Laat, no one will get to you until I die’. And Ibn Gaytala reviled the Prophet, so Abu Lahab turned to him and got the best from him, and he turned around shrieking, ‘O community of Quraysh, Abu Utba has reneged!’ Quraysh came and paused by Abu Lahab.
He\(^{\text{la}}\) said, ‘I\(^{\text{la}}\) have not separated from the religion of Abdul Muttalib\(^{\text{asws}}\), but I\(^{\text{la}}\) prevented the son\(^{\text{asws}}\) of my brother\(^{\text{asws}}\) to be coerced until he\(^{\text{asws}}\) goes to what he\(^{\text{asws}}\) wants’. They said, ‘You have done good, and beautiful, and maintained the relationship’.

Rasool-Allah\(^{\text{asws}}\) remained like that for days, going and coming, no one from Quraysh objecting to him\(^{\text{asws}}\), and Abu Lahab\(^{\text{la}}\) was scared when Uqbah Bin Abu Mueet and Abu Jahl\(^{\text{la}}\) came to Abu Lahab\(^{\text{la}}\) and cajoled him\(^{\text{la}}\) until he\(^{\text{la}}\) turned around from helping him\(^{\text{asws}}\). And during this year he\(^{\text{asws}}\) went out to Al-Taif and to Saqeef.

From Muhammad Bin Jubeyr who said, ‘When Abu Talib\(^{\text{asws}}\) passed away, Quraysh attained from Rasool-Allah\(^{\text{asws}}\), so he\(^{\text{asws}}\) went to Al-Taif and with him\(^{\text{asws}}\) was Zayd Bin Haris, and that was during two nights remaining from Shawal in the year ten from the Prophet-hood. He\(^{\text{asws}}\) stayed at it for ten days, and it is said a month. They hurt him\(^{\text{asws}}\) and pelted him\(^{\text{asws}}\) with the stones, and he\(^{\text{asws}}\) left to go to Makkah. When he\(^{\text{asws}}\) descended by a palm tree, Allah\(^{\text{azwj}}\) Turned toward him\(^{\text{asws}}\) and number of the Jinn’.

And it is reported that when he\(^{\text{asws}}\) left from Al-Taif, he\(^{\text{asws}}\) deliberated to the shade of an orchard and sat in it and said: ‘O Allah\(^{\text{azwj}}\)! I\(^{\text{asws}}\) complain to You\(^{\text{azwj}}\) of the weakness of my\(^{\text{asws}}\) strength and scarcity of my\(^{\text{asws}}\) means, and my\(^{\text{asws}}\) degradation to the people, You\(^{\text{aszw}}\) are the most Merciful of the merciful ones. You\(^{\text{azwj}}\) are Lord of the weak, and You\(^{\text{azwj}}\) are my Lord\(^{\text{azwj}}\).’

To the one who sees me\(^{\text{asws}}\) (from) afar frowns at me\(^{\text{asws}}\), or to an enemy who possesses my\(^{\text{asws}}\) matter is that there does not happen to be Wrath with You\(^{\text{azwj}}\) upon me\(^{\text{asws}}\), so I\(^{\text{asws}}\) don’t mind, but Your\(^{\text{azwj}}\) Given well-being, it is more capacious to me\(^{\text{asws}}\). I\(^{\text{asws}}\) seek Refuge with the Light of Your\(^{\text{azwj}}\) Face, which the darkness shines to, and the affairs of the world and the Hereafter are correct upon it, that if Your\(^{\text{azwj}}\) Wrath were to descend with me\(^{\text{asws}}\), or Your\(^{\text{azwj}}\) Severity is released upon me\(^{\text{asws}}\). But, for You\(^{\text{azwj}}\) is the Pleasure until You\(^{\text{azwj}}\) are Pleased, and there is no might nor strength except with You\(^{\text{azwj}}\)!’

قال و لما دخل مكة كان يقف بالمؤمنين على القلاب فيقول يا بن فلان إني رسول الله إني أعلم أن أعذبكم أن أعلم أن أعذبكم أن أعذبكم و أنا خلفه أبو قيب ففيقول لا يطعوه
He said, ‘And when he entered Makkah, he saw during the season at the tribes and he saw said: ‘O clan of so and so I am Rasool of Allah to you all. He Commands you that you should worship Allah and not associate anything with Him.’ And behind him was Abu Lahab saying, ‘Do not obey him.

وَ أَنْبَثُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيهِ وَ سَلَّمُ فِي مَنَازِلِهِمْ فَأَنْبَثَهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأَبْتَغَوْا وَ أَنْبَثُ كَلْناً فِي مَنَازِلِهِمْ فَأَنْبَثَهُمْ عَلَى يَدَهِ صَلَّى اللهُ عَلَيهِ وَ سَلَّمُ 

And Rasool-Allah came to (clan of) Kindah in their houses and invited them to Allah Mighty and Majestic. They refused. And he came to (clan of) Kalba in their houses, but they did not accept from him. And he came to (clan of) Haneefa in their houses and they repelled him with an ugly repelling.

وَ فِي هَذِهِ السَّنَةِ أَتَى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيهِ وَ سَلَّمُ مَنَازِلَكُمْ فَأَجْلَلَهُمْ فِي جَلَّ وَ عَزَّ وَ أَتَى كَلْباً فِي مَنَازِلَكُمْ فَلَمْ يَقْبَلُوا مِنْهُ أَتَى بَنِي حَنيفَةَ فِي مَنَازِلَكُمْ فَرَدُّوا عَلَيْهِ أَحْجَبَ.

And during this year, Rasool-Allah married Ayesha and Sawdah, and Ayesha was six years old on that day, and it is reported that when Khadeeja passed away, Khawla Bin Hakeem, wife of Usman Bin Mazoun, came and said, ‘O Rasool-Allah! Why don’t you get married?’ He said: ‘(To) whom?’ She said, ‘If you like, a virgin, and if you like, a widow’.

قَالَ فَمَنِ الْبيكْرُ قَالَتْ بْنَتُ عَبْدِ الرَّحْمَنِ قَالَ وَ مَنِ السَّوْدَةُ قَالَتْ بْنَتُ شَهَابٍ فَقَالَتْ جَعْلَةُ بْنَتُ عُثْمَانِ بْنٍ مَّزْوَان قَالَتْ يَا رَسُولَ اللَّهِ أَلَّمْ تَزَوَّجُ قَالَ مَنْ قَالَتْ إِنْ شَكَرَتْ بِكَ وَ آمَنَتْ بِكَ قَالَ فَاذْهَِي فَاذْكُريهِمَا عَلَيْهِ وَ خَطَّبَهُمَا فَأَصَبَّتْهُمَا عَلَيْهِ وَ تَزَوَّجَهُمَا.

He said: ‘So, who is the virgin?’ She said, ‘Daughter of Abu Bakr’. He said: ‘And who is the widow?’ She said, ‘Sawdah Bint Zam’ah. She has believed in you and will follow you upon what you are saying’. He said: ‘Then go and mention it to them both about me. She went to their parents and proposed to them (on his behalf) and they accepted, and got them married.

وَ فِي سَنَةِ يَوْمَ أَخْرَى عَشْرَةَ مِنْ يَوْمِ امْتِيَاهُ كَانَ بَدْءُ إِسْلَامِ الْأَطْلَسِرَ فَوَذَاكَ مَا رَأَيْنَاهُ أَنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيهِ وَ سَلَّمُ كَانَ مَهْدُ جَزَاءٍ مِنْ ثَقَالِ الْأَطْلَسِرِ فَأَلْقَى مَا نَفَأَلَ فِي الْأَطْلَسِرِ عَلَى الْأَطْلَسِرِ وَ عَلَى الْمُجَسَّدِينَ عَلَى الْإِسْلاَمِ وَ عَلَى الْمُلْكِ الْقُرْآنِ.

And in the year eleven from his Prophethood, it was the early stage of Islam of the Helpers, and what is what is reported that Rasool-Allah went out during the season to present himself to the tribes. While he was upon Al-Aqaba when he met a group from Al-Khazraj. He said: ‘Who are you?’ They said, ‘From Al-Khazraj’. He said: ‘Will you not be seated until I speak to you all?’ They said, ‘Yes’. They sat down with him and he invited them to Allah Mighty and Majestic and presented Al-Islam to them, and recited the Quran to them.
And they used to hear from the Jews that there has come the era of a Prophet as to be Sent. When he spoke to them, one of them said to the other, 'By Allah! He is the Prophet whom the Jews were preparing you with, so do not let them precede you all to him.'

And they left returning to their cities, and they had believed, and they were six people – As'ad Bin Zurara, and Awn Bin Al-Haris and he was a son of Afra'a, and Rafie Bin Malik Bin Ajlan, and Qutba Bin Aamir Bin Hadeeda, and Uqbah Bin Aamir, and Jabir Bin Abdullah.

And in the year twelve from his Prophet-hood there was the Mi'raj, and in this year was the first allegiance of Al-Aqabah, and that is that Rasool-Allah saww went out that year to the season (Hajj), and twelve men from the Helpers had come and they met him at Al-Aqaba, and it is the first Al-Aqaba (allegiance). Rasool-Allah saww took their allegiances. Ubada Bin Al-Samit said, 'Rasool-Allah saww took our allegiances on the night of Al-Aqaba the first and we were twelve men, I being one of them'. When they left, he sent Mus'ab Bin Umeyr with them to Al-Medina to make its people understand and recite the Quran to them.

And in the year thirteen was the second allegiance of Al-Aqabah, and that is that Rasool-Allah saww went out to the season (Hajj) and there met him a group from the Helpers, and he gave them an appointment at Al-Aqabah in the middle of the days of Al-Tashreeq (ten days after the day of the sacrifice).
Ka‘ab Bin Malik said, ‘We gathered in the canyon by Al-Aqaba and we were seventy men, and with them were two women from their womenfolk – Naseeba Bint Ka‘ab mother of Ammar, and Asma’a Bint Amro Bin Aday and she is mother of Manie. He\textsuperscript{11} took our allegiances and made twelve captains from us to be upon us, nine from Al-Khazraj and three from Al Aws. Then Rasool-Allah\textsuperscript{saww} instructed his\textsuperscript{saww} companions with the exit to Al-Medina, so they went out with a sending, and he\textsuperscript{saww} stayed at Makkah awaiting His\textsuperscript{azwj} Permission to him\textsuperscript{saww},\textsuperscript{11}

\textsuperscript{11} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 5 H 11

(\textsuperscript{The book}) ‘Man La Yahzahu Al-Faqeeh’ – ‘Rasool-Allah\textsuperscript{saww} went to (Syeda) Khadeeja\textsuperscript{asws} and it is when he\textsuperscript{asws} was with her\textsuperscript{asws} said to her\textsuperscript{asws} ‘Despite what we\textsuperscript{saww} see with you\textsuperscript{asws}, O Khadeeja\textsuperscript{asws}! So, when you\textsuperscript{asws} proceed to your\textsuperscript{asws} ‘Zaraair’ (My\textsuperscript{asws} other wives), then convey the greetings to them’. She\textsuperscript{asws} said: ‘Who are they, O Rasool-Allah\textsuperscript{saww}?’

\textsuperscript{12} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 5 H 12

\textsuperscript{13} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 5 H 13

\textsuperscript{14} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 5 H 14

(\textsuperscript{The book}) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘The Prophet\textsuperscript{saww} used to present himself\textsuperscript{saww} unto the Arab tribes during the season (Hajj), and he\textsuperscript{saww} met a group from Al-Khazraj. He\textsuperscript{saww} said: ‘Can you sit down so I\textsuperscript{saww} can narrate to you all?’ They said, ‘Yes’. They sat to
him saww and he saww called them to Allah azwj and recited the Quran to them. One of them said to the others, 'O people! Do you know, by Allah azwj, that he saww is the Prophet saww whom the Jews have been preparing you with, so do not let anyone else precede you to him saww."

Then they answered him and said to him saww, 'We have left out people, and there are no people between whom is the enmity and the evil like what used to be between them, and perhaps Allah azwj will Unite between them through you saww, so we shall proceed to them and invite them to your saww matter'. And they were six in number.

He (the narrator) said, 'When they arrived at Al-Medina, they informed their people with the news, and there was not house around except and therein was discussion of Rasool Allah saww until when it was the next year’s season, there came from the Helpers, twelve men and met the Prophet saww and pledged allegiance to him saww and upon the women that they will not associate anything with Allah, nor steal, [60:12] – up to the end of it.' And he saww sent Mus’ab Bin Umeyr with them to (lead) Salat with them, and between them in Al-Medina, he was named as ‘The reciter’. There did not remain any house in Al-Medina except and in it was a Muslim man and a Muslim woman, except for the house of Amiya and Hutayman, and Wail, and they were from Al-Aws. Then Mus’ab returned to Makkah.

And a group from the Helpers went out to the season (Hajj) along with the pilgrims, and seventy three men and two gathered in the canyon by Al-Aqaba during the days of Al-Tashreeq (ten days after the day of the sacrifice), at night. He saww said: ‘I saww take your allegiances upon Al-Islam’. Some of them said to him saww, ‘We want you saww to introduce to us, O Rasool-Allah saww, what is for Allah azwj upon us, and what is for you saww upon us, and what is for us upon Allah azwj’. He saww said: ‘As for what is for Allah azwj upon you is that you should worship Him azwj and not associate anything with Him azwj; and as for what is for me saww upon you is you should be
helping me saww like (you do) your womenfolk and your sons, and that you should be patient upon the pain of the sword, and you should kill your best ones'.

They said, ‘So if we were to do that, what is for us upon Allah azwj?’ He saww said: ‘As for in the word, it is the prevalence upon the ones who are your enemies, and in the Hereafter it is His pleasure and the Paradise’. Al-Bara’ Bin Marrour grabbed his saww hand, then said, ‘By the One azwj Who Sent you saww with the Truth! We will protect you saww with what we protect our visitors with, so accept our allegiances, O Rasool-Allah saww! By Allah azwj! We are the people of war and people of vows, and we inherited it from elders from (our) elders’.

Abu Al-Haysam said, ‘Between us and between the men there are ropes, and if we were to cut these off or they cut these, is it possible that we would do that. Then Allah azwj Manifested you saww and you saww return to your saww people and invited us’. Rasool-Allah saww smiled, then said: ‘But the blood is the blood, and the demolition is the demolition. I saww shall battle the ones who battle you, and be at peace with the ones who are at peace with you’.

Then he saww said: ‘Bring out twelve captains from you to me saww and choose them’. Then he saww said: ‘I saww shall accept your allegiances like the allegiance of Isa as Bin Maryam as of the disciples, being responsible upon their people with what is regarding them, and upon that you will protect me saww from what you are protecting your womenfolk from, a and your sons’. They pledged to him saww upon that.

The Satan la shrieked out in Al-Aqaba, ‘O people of the abundant evil! O people of the abundant evil! Is there (anyone) for you regarding Muhammad saww and the renegades with him saww? They have gathered upon battling you all!’ Then the people left from Mina and the news spread, and they went out in the seeking, and they came across Sa’ad Bin Ubada, and Al-Munzar Bin Amro.
As for Al-Munzar, the people were unable, and as for Sa‘ad, they seized him and tied him with a rope of his riding animal, and entered him into Makkah hitting him. His news reached to Jubeyr Bin Mut‘am and Al-Haris Bin Harb Bin Amiya and they came to him and finished him off from it, and the Prophet sAWW did not instruct except with the supplications and the patience upon the harm and the pardoning from the ignorant one.

Quraysh prolonged their torment upon the Muslim. When their transgression was a lot, he sAWW instructed with the emigrating. He sAWW said: ‘Allah azwj has Made houses and brothers for you all you can be safe with’. So, they went out few at a time until there did not remain with the Prophet sAWW except Ali asws and Abu Bakr.

Quraysh were cautious of their exit and knew that they would be gathering to battle with them. They gathered in the house of consultation, and it is a house of Qusay Bin Kilab, they were consulting each other regarding his sAWW matter’ – and continued the Hadeeth up to the end of what I (Majlisi) will be coming within the following chapter with the report of the Sheykh, from Ibn Abu Halah”.

15 Bihar Al Anwaar – V 19, The book of our Prophet sAWW, P 3 Ch 5 H 15
CHAPTER 6 – THE HIJRA (EMIGRATION) AND ITS PRINCIPLES, AND ALI asws SPENDING THE NIGHT UPON THE BED OF THE PROPHET saww AND WHAT FLOWED AFTER THAT UP TO THE ENTRY INTO AL MEDINA

The Verses – (Surah) Al Nisaa: Those whom the Angels cause to die while they are being unjust to themselves, they are saying, 'In which state were you?' They are saying, 'We were weak in the earth'. They are saying, 'Did not the earth of Allah happen to be capacious, so you could have emigrated therein?' So they, their abode is Hell, and it is an evil fate [4:97]

Except for the weak ones from the men and the women and the children, not being capable of dodging (Kufr) nor being guided to a Way [4:98]

So they, perhaps Allah would Pardon (their sins) from them; and Allah was always Pardoning, Forgiving [4:99]

And the one who emigrates in the Way of Allah would find in the earth a lot of shelter and resources; and the one who goes out from his would emigrating to Allah and His Rasool, then death overtakes him, so his Recompense would fall upon Allah; and Allah was always Forgiveing, Merciful [4:100]

(Surah) Al Anfaal: And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]
And the Exalted Said: **And (reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid, and they were not its custodians? Surely, its custodians are only the pious ones, but most of them are not knowing [8:34]**

و قال تعالى إِنَّ الَّذينَ آمَنُوا و هاجَرُوا و حاهَدوا بَعْضَهُمْ و أَفْسَحُوا مَسَاءَهُمْ فِي سَبيلِ اللَّهِ و الَّذينَ آوَى و نَصَرُوا أُولِئكَ بَعْضُهُمْ بَعْضًا و الَّذينَ آثَمُوا و مَعَاهُمْ مَا لَكُمْ مِنَ الْواكِهِنَّ مِنْ شِئٍّ حَتَّى هاجَرُوا و إِنَّهُمْ فَلَيْسُوا فِي أَنَاسِ مَفْنُوقِينَ إِلَّا عَلَى قُوَّةٍ بَينَكُمْ و بَينِهِمْ و يَتَعَزَّبُونَ وَ اللَّهُ مَا تَعِظُّونَ

And the Exalted Said: **Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other; and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate; and if they seek your help in the Religion, then the helping is (incumbent) upon you, except upon a people between you and them there is a covenant; and Allah is Seeing with what you are doing [8:72]**

وَ الَّذينَ كَفَرُوا بَعْضُهُمْ بَعْضًا إِنَّ اللَّهَ مَعَهُمْ فَأَبْدِلْهُمْ مَن تَعْلَمُونَ مِنَ الْغَلَبَةِ مِن شَيْءٍ وَ اسْتَنْصَرِ النَّارِ حَتَّى يَكُونَ الْجَهَرُ مِنَ الْظُّلُمَّاتِ وَ هُمْ كَانُوا أَكْثَرُهُمْ أَاذِنُوا بِهِ فِي الْعَالَمِ

And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73]

وَ الَّذينَ آمَنُوا و هاجَرُوا و حاهَدوا بَعْضَهُمْ فِي سَبيلِ اللَّهِ و الَّذينَ آوَى و نَصَرُوا أُولِئكَ هُمُ الْمُؤْمنُونَ حَقًّا لَّكُمْ مَغْفِرَةٌ و رِزْقٌ كَرِيمٌ

And those who are believing and emigrating and fighting in the Way of Allah, and those who are sheltering and helping (them), these ones, they are the true Momineen. For them would be Forgiveness and a Benevolent sustenance [8:74]

وَ الَّذينَ آمَنُوا مِن بَعْدِهِمْ و هاجَرُوا وَ جاهَدُوا مَعَكُمْ فَأُولُوا الأَرْحَامِ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ فِي كِتَابِ اللَّهۡ. إنَّ اللَّهَ عَلَى مَا كَرِهُ و أَحَبَّهُ وَ هُوَ عَليمٌ عَلٰمٌ

And those who would believe from afterwards and emigrate and fight alongside you, so they are from you; and the possessors of the relationships, some of them are closer than the others in the Book of Allah. Surely Allah is a Knower of all things [8:75]

النَّبِيۡ إِذَا أُمَرَّهُ فَأَنْصَرْهُ عِنْدَ اللَّهِ وَ إِذَا كُفِّرْهُ فَأَكُفُّهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Tawbah: **If you don’t help him, so Allah had Helped him when those who committed Kufr expelled him, him being the second of the two when they were both in the cave, when he said to his companion: ‘Do not grieve, surely Allah is with us!’ Then Allah Send down His Tranquillity upon him and Aided him with armies you did not see, and He Made the words of the one who committed Kufr to be the lowest; and Allah is Mighty, Wise [9:40]**

السِّنَاحِل ۴۱ وَ الَّذينَ هاجَرُوا فِي اللَّهِ مِن بَعْدِ مَا ظَلَّلَهُمُ اللَّهُ خَسَأَ و أَخْرَ جُ السَّيَّامِ أَكْثَرُهُمْ أَكْثَرُهُمْ مِن قِيمَةٍ
(Surah) Al Nahl: *And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41]*

*Those who are patient and are relying upon their Lord upon their Lord [16:42]*

And the Exalted Said: *One who commits Kufr after his Eman, except for the one coerced, and his heart is content with the Eman, but the one who opens his chest with the Kufr, so upon them is the Wrath from Allah, and for them is a grievous Punishment [16:106]*

Up to his\textsuperscript{azwj} Words: *Then, surely your Lord, to those who emigrated from after having been persecuted, then they struggled and were patient, surely your Lord from after it, is Forgiving, Merciful [16:110]*

(Surah) Al Hajj: *And those who emigrate in the Way of Allah, then are killed or they die, Allah would Sustain them with a goodly sustenance. And surely Allah, He is the Best of the sustainers [22:58]*

*He will Cause them to enter an entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing [22:59]*

(Surah) Muhammad\textsuperscript{saww}: *And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60]*

*O My servants, those who believe! Surely, My earth is vast, so it is Me (that) you should be worshipping! [29:56]*

Up to His\textsuperscript{azwj} Words: *And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13]*
(Surah) Muzammil: And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].

1. Be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].

(P.s. – This is just a comment)

2. In a report of Abu Al Jaroud, from Abu Ja'far asws regarding His azwj Words: O My servants, those who believe! Surely, My earth is vast, [29:56]. He azwj is Saying: “Do not obey the mischievous people from the kings, so if you fear them that they would tempt you away from your Religion, then My azwj earth is vast”.

(P.s. – This is just a comment)

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Tafseer Qummi – ‘In a report of Abu Al Jaroud,

‘From Abu Ja'far asws regarding His azwj Words: O My servants, those who believe! Surely, My earth is vast, [29:56]. He azwj is Saying: “Do not obey the mischievous people from the kings, so if you fear them that they would tempt you away from your Religion, then My azwj earth is vast”’.

16 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 1
17 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 2
18 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 3
19 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 4
I (Majlisi) am saying, ‘He said in (the book) ‘Al-Muntaqa’ – ‘The Hijra was in the year fourteen from the Sending, and it is the fourteenth year from the kingship of Chosroe Parvez in the year nine of Hercules, and the beginning of this year is Al-Muharram, and Rasool-Allahsaww was staying at Makkah, not having going out from it, and a group had gone out during Zilhajj.

And Muhammad Bin Ka’ab Al-Qurtuby said, ‘Quraysh gathered at hissaww door and said, ‘Muhammadasww claims that if you were to pledge allegiances to himsaww, you will become kings of the Arabs and the non-Arabs, then you will be Resurrected after your death and Gardens will be Made to be for you like the gardens of the earth, and if you do not do so, there will be slaughter for you all from himsaww, then you will be Resurrected after your deaths, and Fire will be Made to the for you, you will be burnt by it’.

Rasool-Allahsaww came out and grabbed a handful of soil, then said: ‘Yes! I saww am saying that’. And hesaww scattered the soil upon their head and hesaww was reciting (Surah) Yaseen up to Hisazwj Words: And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].

So, there did not remain any man from them upon whom the soil was placed except he was killed on the day of Badr. Then hesaww left to where hesaww wanted and a comer came to them who did not happen to be with them, and he said, ‘What are you waiting for over here?’ They said, ‘Muhammadasww’. He said, ‘By Allahazwj! Muhammadasww has already come out to you, then not a man was left from you except and hesaww had placed the soil upon his head, and hesaww went to his need’.

Every man from them placed his hand upon his head, and there the soil was upon it. Then they went seeking and they saw Alasws upon the bed covered with the cloak of Rasool-

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20 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 5
Allah saww. They said, ‘This one is sleeping for Muhammad saww having his saww cloak upon him asws. They did not cease to be like that until the morning. Ali asws stood up from the bed. They said, ‘By Allah asw! He had spoken the truth, the one who had narrated to us with it’.

And it is reported by Al-Waqidi (Wahabi imam), from his sheykhs that those from the Polytheists who were awaiting Rasool-Allah saww on that night were Abu Jahl, and Al-Hakam Bin Abu Al-Aas, and Uqbah Bin Abu Mueet, and Al-Nazar Bin Al-Haris, and Amiya Bin Khalaf, and Ibn al-Ghaytala, and Zam’a Bin Al-Aswad, and Ta’ma Bin Aday, and Abu Lahab, and Abay Bin Khalaf, and Nabeeh and Munabbih two sons of Al-Hajaj.

When it was morning, Ali asws stood up from the bed and they asked him asws about Rasool-Allah saww. He asws said: ‘There is no knowledge for me saww of him saww’.

And it is reported that they hit Ali asws and withheld him asws for a while then left him asws.

And Al-Ghazaly reported in the book ‘Ihya Al Uloom’ that on the night Ali asws spent upon the bed of Rasool-Allah saww, Allah azwj the Exalted Revealed to Jibraeel as and Mikaeel as: “Iazwj have Established brother-hood between both of you as and made the life-span of one of you to be longer than the life-span of the other. So, which one of you will prefer his companion with his own life?” Each one of two chose the life and (did not like to) gift it (to his brother).

And the Exalted Revealed to them as: “Will you two not be like Ali asws Bin Abu Talib asws? asw! Established brotherhood between him asws and Muhammad saww, so he asws spent the night upon his saww bed, ransoming himself asws and preferring him saww with the life. Both of you as descend to the earth and protect him as from his enemies!” So, Jibraeel as was by his asws head and Mikaeel as by his asws legs, and Jibraeel as called out: ‘Congratulations! Congratulations! Who is like you as, O son as of Abu Talib asws? Allah aswj is Boasting about you asws to the Angels’.

فَلَمَّا أَصْبَحُوا قَامَ عَليي  عَلَيْههِ السَّلاَمُ وَ سَأَلُوهُ عَنْ رَسُولي اللَّهِ صَّالِحَٰلَةً لََ عيلْه.
So, Allah™️ Mighty and Majestic Revealed: *And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].*

I (Majlisi) am saying, ‘And he continued the Hadeeth of the cave up to he said, ‘When Rasool-Allah™️ came to the cave, called a tree and it came to him, and he instructed it to be at the entrance of the cave, and Allah™️ Sent two doves and they came to be upon the opening of the cave, and the spider spun a web at the opening of the cave.

When they saw the two doves and the web of the spider at the opening of the cave, they left, and the Prophet™️ supplicated for the two doves and Obligated their Recompense and they went down to the Sanctuary (Hurrum) and Prohibited from killing the spider and said: ‘It is an army from the armies of Allah™️.

And it is reported from Abdullah Bin Bureydah, from his father, ‘The Prophet™️ was not suspicious of bad omen and was of good omen, and Quraysh made one hundred camels to be for the one who would seize the Prophet™️ of Allah™️ and return him to them when he headed towards Al-Medina.'
Then he said: ‘Whom are you from?’ He said, ‘From the clan of Aslam’. He saww said: ‘Submit to us’. He said, ‘From the clan of Sahm?’ He saww said: ‘Bring out your arrow’.

Bureydah said to the Prophet saww, ‘Who are you?’ He saww said: ‘I am Muhammad saww Bin Abdullah asws, Rasool saww of Allah azwj’. Bureydah said, ‘I testify that there is no god except Allah azwj, and I testify that Muhammad saww is His aswj servant and His aswj Rasool saww’. Bureydah and the ones who were with him became Muslims, in their entirety.

When it was morning, Bureydah said to the Prophet saww, ‘Do not enter Al-Medina except and with you is a flag, so take off your turban then tie it to a spear’, then he walked in front of it. He said, ‘O Prophet of Allah! Lodge with me’. The Prophet saww said to him: ‘This she-camel of mine is Commanded’. Bureydah said, ‘The Praise is for Allah azwj, the clan of Sahm have become Muslims willingly without being forced’.

Then he said in (the book) ‘Al-Mantaqa’ — ‘And it is reported by the connected chains from Al-Kharam Bin Hashim Bin Jaysh, from his father, from his grandfather, a companion of Rasool-Allah saww, that the Prophet saww, when he went out emigrating from Makkah, he and Abu Bakr and a slave of Abu Bakr Amir Bin Faheyra went out, and Abdullah Bin Al-Areyqat guided them. They passed by a tent of Umm Ma’bad Al-Khuzaie, and there was an animal skin protruding by the courtyard of the tent. Then they sought drink and food, so they asked her for dates and meat they could buy, but they could not get anything from that with her.

If there was anything with us we would not have told you to go to the town instead’. Rasool-Allah saww looked at a sheep in the corner of the tent and said: ‘What is this sheep O Umm Ma’bad?’ She said, ‘May my father and my mother be sacrificed for you! If you can see any milk for it then milk it’.

Then some elderly people passed by and said, ‘By Allah azwj! If there was anything with us we would not have told you to go to the town instead’. Rasool-Allah saww looked at a sheep in the corner of the tent and said: ‘What is this sheep O Umm Ma’bad?’ She said, ‘May my father and my mother be sacrificed for you! If you can see any milk for it then milk it’.
Rasool-Allah saww called it and wiped his saww hand on its udder and Named Allah azwj Mighty and Majestic, and supplicated for her regarding her sheep. It swelled up and went around and regurgitated, and he saww called for a container and lied it down and milked in it until he saww had finished with it. Then he saww quencher her until she was saturated, and quenched his saww companions until they were saturated, then Rasool-Allah saww drank the last of them.

Then he saww pastured it and milked it for a second time after the beginning until the container was filled up, then left it with her and departed. It was not long until her husband Abu Ma'bad came ushering a dried up goat, and rested for a while. When Abu Ma'bad saw the milk, he was astounded and said, ‘From where is this milk for you, O umm Ma’bad, and the sheep was milk-less and there was no milk in the house?’

She said, ‘No, by Allah azwj, except that a Blessed man passed by us. From his saww situation is such and such’. He said, ‘Describe him saww to me, O Umm Ma’bad’. She said, ‘I saw a man manifesting the light, radiating face, goodly manners, humbleness not tiring him saww’.

Abu Ma’bad said, ‘By Allah azwj! This is the one Quraysh had mentioned to us, from his saww matter what is mentioned at Makkah, and I was thinking of being his saww companions, and I would do so if I were to find a way to that’.

21

(The book) ‘Al-Khisaal – ‘Amir Al-Momineen asws said in answer to the Jew who had asked him asws about regarding him asws from the signs of the successors asws, he asws said among what he asws said: ‘And as for the second, O Jewish brother! Quraysh did not cease imagining the opinions and working the tricks in killing the Prophet saww, to the extent that at the end they had not gathered in the house like they did during that day, in the house of consultation, and the Accursed Iblees la was present in the image of Awr (of the clan of) Saqeeef.

He la did not cease to strike its matter, back to its front until they united their opinions upon that one man would be chosen from every family of Quraysh, then each man from them

21 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 6
would take his sword, then come to the Prophet™ while he™ was asleep upon his™ bed, and they would strike him™ altogether with their swords, each man with one strike, so they would kill him™. So, when they have killed him™, Quraysh would refuse its men and not submit them, and his™ blood would become wasted.

Jibraeel™ descended unto the Prophet™ and informed him™ with that, and informed him™ of the night which they would be gathering in, and the time in which they would be coming to his™ bed, and instructed him™ with the going out during the time in which he™ went out to the cave.

Rasool-Allah™ informed me™ with the news and instructed me™ that I™ should lie down in his™ sleeping place, and save him™ with my™ self. So, I™ hastened to that, being obedient to him™, cheerful for myself™ with that I™ might be killed instead of him™.

He™ continued in his™ direction and I™ lied down in his™ sleeping place, and men of Quraysh came and were certain in themselves that they will kill the Prophet™. When the house which I™ was in, was filled with me™ and them, I™ agitated them with my™ sword and repelled them from myself™ with what Allah™ Knows and (so do) the people.

Then he™ turned towards his™ companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen™’.

(The books) ‘A’alam Al Wara’, ‘Qasas Al Anbiya’, ‘Tafseer Al Qummy’ - And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30] –
It was Revealed at Makkah before the Emigration (Hijra), and the reason for its Revelation was: - When Rasool-Allah saww manifested the call (to Islam) at Makkah, the (tribes of) Al-Aws and Al-Khazraj came. So Rasool-Allah saww said to them: ‘Will you protect me saww and be in my saww vicinity until l saww recite to you the Book of my saww Lord azwj, and your Rewards upon Allah azwj would be the Paradise?’ They said, ‘Yes. Take for your saww Lord azwj and for yourself saww whatever you saww so desire to’. He saww said to them: ‘Your appointment (with me saww) would be at Al-Aqaba during the middle night from the nights of Al-Tashreek (tend days after the day of the sacrifice)’.

فَحَجُّوا وَ رَجَعُوا إلََ مينًً وَ كَانَ فييهمْ مِيَّنْ قَدْ حَجَّ بَشَرٌ كَثييرٌ فَلَمَّا كَانَ الْيَوْمُ الثَّاِي مينْ أَيَّامي التَّشْرييقي قَالَ لََُمْ رَسُولُ اللَّهي ص إيذَا كَانَ اللَّيْلُ فَاحْضُرُوا دَارَ عَبْدي الْمُطَّليبي عَلَى الْعَقَبَةي وَ لََ ت ُنَب هُوا نَائيماً وَ لْيَنْسَلَ وَاحيدٌ فَوَاحيدٌ فَجَاءَ سَبْعُونَ رَجُلاً مينَ الأَْوْسي وَ الَْْزْرَجي فَدَخَلُوا الدَّارَ

So, they performed their Hajj and returned to Mina, and there were among them a lot of people from the ones who had performed Hajj beforehand. When it was the second day from the days of Al-Tashreek, Rasool-Allah saww said to them: ‘When it will be the night, then be present at the house of Abd Al-Muttalib asws at Al-Aqaba, and do not spend the night sleeping, and infiltrate one by one. So there came seventy men from (the tribes of) Al Aws and Al Khazraj, and they entered the house.

فَقَالُوا فَمَا لَنَا عَلَى ذَلكَ فَقَالَ الَْْنَّةُ فِي الْْخيرَةي وَ تََْليكُونَ الْعَرَبَ وَ تَديينُ لَكُمُ الْعَجَمُ فِي الْدُّن ْيَا وَ تَكُونُونَ مُلُوكاً فِي الَْْنَّةي فَقَالُوا قَدْ رَضيينَا

So he saww said: ‘As for what l saww stipulate for my saww Lord azwj is that you will worship Him azwj, not associating anything with Him azwj. And l saww stipulate for myself saww that you will protect me saww from what you are protecting yourselves, and you will protect my saww family from what you are protecting your own families and your children’. They said, ‘So what would be for us upon that?’ He saww said: ‘The Paradise in the Hereafter, and you will be kings of the Arabs, and the non-Arabs would be fearing you in the world, and you would become kings in the Paradise in the Hereafter’. They said, ‘We have agreed’.

فَقَالُوا أَخْريجُوا إيلََِّ مينْكُمُ اث ْنَِْ عَشَرَ نَقييباً يَكُونُونَ شُهَدَاءَ عَلَيْكُمْ بيذَليكَ كَمَا أَخَذَ مُوسَى عَلَ يْهي السَّلاَمُ مينْ بَنِي إيسْرَائييلَ اث ْنَِْ عَشَرَ نَقييباً فَأَشَارَ إيلَيْهيمْ جََُْئييلُ فإنَّهَا نَقيبٌ وَ هَذَا نَقيبٌ تيسْعَةٌ مينَ الَْْزْرَجي وَ ثَلاَثَةٌ مينَ الأَْوْسي

He saww said: ‘Bring out to me saww, twelve chieftains from you who would become witnesses upon you with that, just as Musa as took twelve chieftains from the Children of Israel’. So Jibraeel as indicated to them, and he as said: ‘This is a chieftain, and this is a chieftain – being nine from Al-Khazraj and three from Al-Aws.’
From Al-Khazraj were – Sa’ad Bin Zarara, and Al-bar’a Bin Marour, and Abdullah Bin Haram – and he is father of Jabir Bin Abdullah – and Rafi’e Bin Malik, and Sa’ad Bin Abada, and Al-Manar Bin Amro, and Abdullah Bin Rawaha, and Sa’ad Bin Al-Rabi’e, and Abada Bin Al-Samit.

And from Al-Aws were – Abu Al-Haysam Al-Tayhan – and he was from Al-Yemen, and Aseyd Bin Haze’yr, and Sa’ad Bin Khaysama.

When they gathered and pledged allegiance to Rasool-Allah(saww), Iblees(la) shrieked, ‘O community of Quraysh and the Arabs! This Muhammad(saww) and the tribes from the people of Yasrib are upon the rock of Al-Aqaba, pledging allegiance to him(saww) upon a war against you all!’ The people of Mina heard it and the Quraysh were inflamed, and they came over with the weapons, and Rasool-Allah(saww) heard the call.

So he(saww) said to the Helpers: ‘Disperse!’ They said, ‘O Rasool-Allah(saww)! If you(saww) were to order us to lean against them with our swords, we would do so’. Rasool-Allah(saww) said: ‘I(saww) did not order that, and Allah(azwj) has not Permitted me(saww) regarding your war’. They said, ‘So you(saww) will come out along with us?’ He(saww) said: ‘I(saww) await the Command of Allah(azwj)’.

The Quraysh came en-masse bearing the weapons, while Hamza(asws) and Amir Al-Mombineen(asws) came out and with them(asws) were the swords, and they(asws) both paused upon Al-Aqaba. When the Quraysh looked at them(asws), they said, ‘What is this which you have gathered for?’ Hamza(asws) said, ‘We have not gathered and have not welcomed anyone. By Allah(aswj) I(asws) will not allow anyone to cross Al-Aqaba except I(asws) will strike him with my(asws) sword’.

They returned to Makkah and they were saying, ‘We are not safe from spoiling our own affairs, and one of the Sheykhs of Quraysh to be entering into the Religion of Muhammad(saww)’. They gathered in the conference hall, and they did not use to enter into the conference hall except for the one who was forty years of age, and forty men from the sheykhs of Quraysh entered, and Iblees(la) came in an image of a very old man (sheykh).
The doorman said to them, ‘Who are you?’ He\(^\text{9}^\text{a}\) said, ‘I\(^\text{9}^\text{a}\) am a sheykh from the people of Najd. There will be given from me\(^\text{9}^\text{a}\), a correct opinion. I\(^\text{9}^\text{a}\), when there reached me\(^\text{9}^\text{a}\) the news of your gathering regarding this matter of this man\(^\text{saww}\), I\(^\text{9}^\text{a}\) came over consulting to you all’. He said, ‘Enter!’ Iblees\(^\text{a}\) entered.

When they had taken their seats, Abu Jahl\(^\text{a}\) said, ‘O group of Quraysh! It is such that there is no one from the Arabs more respectable than us. We are the people of Allah\(^\text{azwj}\). The Arabs come to us twice during the year and they honour us, and we are in the Harrum (Sanctuary) of Allah\(^\text{asw}\). No coveting one can tempt us. We did not cease to be like that until Muhammad\(^\text{asw}\) Bin Abdullah\(^\text{asw}\) was publicised among us.

We became naming him\(^\text{saww}\) as ‘the trustworthy’ due to his\(^\text{saww}\) righteousness, and his\(^\text{saww}\) calmness, and the truthfulness of his\(^\text{saww}\) tone, until when it reached what reached and we respected him\(^\text{saww}\). (Then) he\(^\text{saww}\) claimed that he\(^\text{saww}\) is a Rasool\(^\text{saww}\) of Allah\(^\text{azwj}\), and that the news of the sky comes to him\(^\text{saww}\). He\(^\text{saww}\) discredited our dreams, and insulted our gods, and separated our communities, and he\(^\text{saww}\) claimed that the ones from our ancestors who have died, they are in the Fire. And there hasn’t been referred to us anything greater than this, and I have opined with regards to it, as being our opinion’.

They said, ‘And what is your view?’ He said, ‘I view that we call some men from us in order to kill him\(^\text{saww}\). Then, if the clan of Hashim\(^\text{as}\) were to seek his\(^\text{saww}\) wergild, we will give them ten wergilds’.

So the wicked one\(^\text{a}\) said, ‘This is a bad opinion’. They said, ‘And how is that so?’ He\(^\text{a}\) said, ‘Because a killer of Muhammad\(^\text{saww}\) would be killed, inevitably. So who is that from you all who would exert himself for the killing, for when he does kill Muhammad\(^\text{saww}\), the clan of Hashim\(^\text{as}\) and their allies would be prejudiced against him, and that the clan of Hashim\(^\text{asw}\) would not be pleased that the killer of Muhammad\(^\text{saww}\) should be walking upon the earth, and the war would ensure between you all inside your Harrum (Sanctuary), and you will perish’.
Another one of them said, ‘Then, there is another opinion with me’. They said, ‘And what is it?’ He said, ‘We shall confine him to a house and give him his daily bread until there comes to him his fate, and he dies, just as Zuheyr and Al-Nabaghat, and Amro Al-Qays have died’.

Iblees said, ‘This is even worse than the other (opinion)’. They said, ‘And how is that so?’ He said, ‘Because, the Clan of Hashim will not be pleased with that, and when the season from the seasons of the Arabs (Hajj) comes, they would seek help with them and they would gather against you all and take him out’.

Another one of them said, ‘No, but we will banish him from our city, and we would be free to worship our gods’.

Iblees said, ‘This is even worse that the two preceding opinions’. They said, ‘And how is that so?’ He said, ‘Because you are deliberating to most becoming of the face of the people, and the most speaking tongue of the people, and the most eloquent of tone, so you will end up carrying him to a valley of the Arabs, and he would deceive them and bewitch them with his tongue. Then is should not surprise you except and he has inclined against you cavalry horses and infantry’.

They remained confused, then they said to Iblees, ‘So what is the (correct) opinion with regards to it, O sheykh?’ He said, ‘There is not with regards to it, except for one opinion’. They said, ‘And what is it?’

He said, ‘Gather from every clan from the clans of Quraysh, one (man), and there should (also) be a man from the clan of Hashim along with them. Then they should take knives, or iron (bars), or swords, and they should go to him and strike him, each of them one strike, until his blood is separated among all of Quraysh. Thus, the clan of Hashim
would not have the ability to seek his \textit{saww} blood, and they would have (also) participated in it. Then if they were to ask you to pay the wergild, then give them three wergilds'.

فقالوا لعنهم و غدر دياب prompts قال فان قال: أن النيكاجد يفتتحوا فيه و دخلهم في ذلك أبو طاب علم النبی ص

They said, ‘Yes, and (even) ten wergilds!’ Then they said, ‘The (correct) opinion is of the sheykh of Najd (Iblees\textsuperscript{la})’. So they formed a consensus and included in that Abu Lahab\textsuperscript{la}, uncle of the Prophet \textit{saww}.

و نزل جبريل على رسول الله ص و أعمر أن قریش فقد اعتنمت في ذار الثروة يدقرون علیك و أئذ الله عليه في ذلك و إذ يتحكم بذ الدین كفروا يبتازك أو ي tụcك أو يتهيأك و يتحكم الله و الله عز و خالق

And Jibraeel\textsuperscript{as} descended unto Rasool-Allah \textit{saww} and informed him \textit{saww} that Quraysh had gathered in the conference hall plotting against you \textit{saww}, and Allah\textit{azwj} Revealed unto him \textit{saww} during that: \textit{And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners} [8:30].

و اعتنمت قریش أن يدقرون علیك إب علیك و خرجوا إلى المسجد يدقرون و يدقرون و يدقرون باليد فأئذ الله و ما كان صلاتهم عند اللیب إلا مكاء و تعصیبة. فأجادة التصفير و التعصیبة صفی البلدین و هذه الآية معطوفة على قوله و إذ يتحكم بذ الدین كفروا

And the Quraysh gathered to pounce upon him \textit{saww} at night and kill him \textit{saww}, and they went out to the Masjid whistling, and clapping, and circling the House (Kabah). So Allah\textit{azwj} Revealed: \textit{And what was their Salat by the House except for whistling and clapping of the hands} [8:35]. And this Verse is to be read together with His\textit{azwj} Words: \textit{And when those who committed Kufr plotted against you} [8:30].

و قد كتب بعد آيات كثيرة

And he (Ali Bin Ibrahim) has written a lot of Verses.

فقال أئذن رسول الله ص خادع قریش يدقرون علیك فقال أبو طاب لا أدلكم أن تدقرون علیك بإبل اللیب فإنه في النار صبیانا و بساء و لا تأم أن تقع بد حائط نقرصنة اللیب فإنه أصیبة دعاك علیك

When it was evening for Rasool-Allah \textit{saww}, Quraysh came to attack upon him \textit{saww}. Abu Lahab\textsuperscript{la} said, 'I\textsuperscript{la} will not let you to go to him \textit{saww} at night, for in the house there are children and women, and there is no safety that a hand might fall on them in error. So we should stay guard at night, and when it is morning, we would attack upon him'.

فقالوا خلوا خبرة رسول الله ص و أمر رسول الله ص أن يدقرون له فقرا أن يدقرون له فقال يدهبنى بن أب طاب علمه السلام ألم يتقن فقرا؟ فقل يا رسول الله قال فلما على فراش و التحف يرتئي قام على فراش رسول الله ص و التحف يرتئيه

So they slept around the chamber of Rasool-Allah \textit{saww}, and Rasool-Allah \textit{saww} ordered that a bed be prepared for him. It was prepared for him \textit{saww}. He \textit{saww} said to Ali\textit{asws} Bin Abu Talib\textit{asws},

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‘Ransom me saww with yourself saww’. He saww said: ‘Yes, O Rasool-Allah saww!’ He saww said: ‘Sleep upon my saww bed and cover with my saww cloak’.

Ali saww slept upon the bed of Rasool-Allah saww and covered with his saww cloak, and Jibraeel as came and grabbed the hand of Rasool-Allah saww and took him saww out towards the Quraysh while they were sleeping, and he saww was reciting upon them: ‘And We have made in front of them a barrier and a barrier behind them, so We have Covered them over and they are not seeing [36:9]’. And Jibraeel as said to him saww, ‘Take the Sowr road’ – and it is a mountain upon the road of Mina, for it being a hump like the hump of the bull, and he saww entered the cave, and it transpired from his saww matter what transpired.

When Quraysh woke up in the morning and came to the chamber and aimed for the bed, Ali saww leapt up in their faces and he saww said: ‘What is your affair?’ They said to him saww, ‘Where is Muhammad saww?’ He saww said: ‘Did you make me saww a watcher over him saww? Weren’t you saying, ‘We would banish him saww from our city’? So he saww has (now) gone out from you’.

They turned towards Abu Lahab la hitting him, and they were saying, ‘You deceived us since the night!’ Then they disperse in the mountain, and among them was a man from Khaza’a called Abu Karz who knew the tracking, and they said to him, ‘O Abu Karz! Today is the day’. So, he paused with them at the door of the chamber of Rasool-Allah saww, and he said to them, ‘This is a footprint of Muhammad saww. By Allah azwj! It is a matching footprint which is in the place’.

And Abu Bakr had met Rasool-Allah saww, and returned with him saww. So Abu Karz said, ‘This is a footprint of Ibn Abu Qohafa or his father’. Then he said, ‘And over here are the traces of Ibn Abu Qohafa’. He did not cease to be with them until he paused them at the entrance of the cave. Then he said, ‘They have not crossed over this place. Either they have ascended to the sky or entered under the ground’.
And Allah azwj Sent the spider and it spun a web at the entrance of the cave, and a horse rider from the Angel came over and paused at the entrance of the cave, then said. Then he (Abu Karz) said, ‘There is no one in the cave’. So they dispersed in the terrain, and Allah azwj Turned them away from His azwj Rasool saww. Then He azwj Permitted for His azwj Prophet saww with regards to the Emigration (Hijra)”.  

Tafseer Al Ayyashi, from Zurara and Humran and Muhammad bin Muslim,

‘From one of the two (5th or 6th Imam asws): ‘Quraysh gathered, and people came out from every family, then they went to the house of consultation (Al-Nadwa) in order to consult each other regarding what they should be doing with Rasool-Allah saww. There they were with an old man standing at the door, and when they went to him in order to enter, he said, ‘Let me enter (as well) with you’. They said, ‘And who are you, O sheykh?’ He said, ‘I am a sheykh from Egypt and there is an opinions for me I can consult with to you all’.  

Then entered and sat down and consulted, and he sat, and they united their matter upon that they would expel him saww. He said, ‘This isn’t with an opinion for you. If you saww were to expel him saww, the people he saww will gather the people and they will fight against you’. They said, ‘You speak the truth. This is not a (correct) opinion’.  

Then they consulted and gathered their matter upon that they would imprison him saww. He said, ‘This isn’t (a correct) opinion if you were to do this, and Muhammad saww is a man of a sweet tongue. He saww will corrupt upon you, your sons and your servants and not one of you will benefit when his brother or his son or his wife separates from him’.

Then they consulted and gathered their matter upon that they would kill him saww. There will come out from every family of theirs a man, and they will strike him saww with their swords altogether upon the shoulders’.

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23 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 8
Then he asws recited the Verse: *And when those who committed Kufr plotted against you in order to confine you or kill you [8:30]* – up to the end of the Verse”.  

10- فَفَسَّرَ النَّصِّ أَيْ ذَلِكَ رَحْلًا سَمَّى عَلِيَّ أَيْ ذَلِكَ وَعَلِيَّ الرَّحْمَةِ الَّذِي أَنْطَلَقَ إِلَيْهِ مِنَ الْبَحْرِ وَأَنْطَلَقَ إِلَى الأَصْحَابِ لْيُحْيِي أَنْتَهِيَهُمْ  

Tafseer Qummi – ‘My father, from one of his men, raising it to,’

‘Abu Abdullah asws having said: ‘When Rasool-Allah saww was in the cave, he saww said to Abu Bakr: ‘It is as if I saww am looking at the ship of Ja’far asws among his companions swaying in the sea, and I saww am looking that the Helpers waiting in their courtyards’.

Abu Bakr said, ‘And you saww can see them, O Rasool-Allah saww?’ He saww said: ‘Yes’. He said, ‘Show them to me’. He saww wiped upon his eyes and he saw them. He said within himself, ‘Now it is verified that you saww are a sorcerer’. Rasool-Allah saww said: ‘You are being truthful (to yourself)’.”

The Polytheists gathered in the house of consultation (Al-Nadwa) in order to consult each other regarding the matter of Rasool-Allah saww, and Jibraeel as came to Rasool-Allah saww, and informed him saww of the news, and instructed him saww that he saww should not sleep in his saww bed that night.

When Rasool-Allah saww wanted to spend the night, he saww instructed Ali asws that he asws spent the night his saww bed that night. So, Ali asws spent the night and covered with a green cloak from Hazramaut (Yemen) which was for Rasool-Allah saww he saww used to sleep in, and he asws made the sword to be by his asws side.

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24 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 9  
25 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 10
When those persons from Quraysh gathered, circling him saww and monitoring him saww and intending to kill him saww, Rasool-Allah saww went out while they were sitting by the door, fifteen men. He saww grabbed a handful of soil from Al Abt’ha then went on to scatter it upon their heads, and he saww was reciting (Surah) *Ya Seen* [36:1] *By the Wise Quran* [36:2] – until he saww reached, and We Covered them, so they are not seeing [36:9].

A speaker said, ‘What are you all awaiting?’ They said, ‘Muhammad saww’. He said, ‘You were deceived and lost. By Allah azwj! He saww has already passed by you, so there is no man from you except and he saww made soil to be upon his head’. They said, ‘By Allah azwj! We did not see him saww’.

He (the narrator) said, ‘Allah azwj Mighty and Majestic Revealed: *And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]*’.

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26 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 11
27 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 12
28 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 13
When Rasool-Allah ﷺ headed to the cave and Abu Bakr was with him ﷺ, the Prophet ﷺ instructed Ali ﷺ to sleep upon his bed and cover himself with his cloak.

Ali ﷺ spent the night exposing himself upon being killed, and men from Quraysh families came intending to kill Rasool-Allah ﷺ. When they wanted to place their swords, not doubting that he ﷺ is Muhammad ﷺ. They said, ‘Wake him ﷺ so he would find the pain of the killing and he ﷺ sees the swords seizing him.’

When they awoke him, they saw it was Ali ﷺ. They left him and dispersed in seeking Rasool-Allah ﷺ. So, Allah ﷻ Revealed: \textit{And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]’}.

Ayesha prided with her father and his position with Rasool-Allah ﷺ in the cave, Abdullah Bin Shaddad bin Al-Haad said, ‘And where are you from Ali ﷺ Bin Abu Talib ﷺ when he ﷺ slept in his place and he ﷺ saw that he ﷺ could be killed?’ She was silent and did not respond an answer.”
(The book) ‘Al Amaaly’ of Sheykh Al Tusy – Abu Amro, from Ibn Uqda, from Al Husayn Bin Abdul Rahman Al Azdy, from his father, from Abdul Noor Bin Abdullah Bin Al Mugheaira Al Qurshy, from Ibrahim Bin Abdullah Bin Ma'bad, from Ibn Abbas who said,

‘Ali asws spent the night on his saww bed, when Rasool-Allah saww went out to the Polytheists in order to blind Quraysh, and regarding him asws this was Revealed: And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]’.

17– م، الأمامي للشيخ الطوسي جَََاعَةٌ عَنْ أبي الْمُفَضَّلي عَنْ عُبَيْدي اللَّهُ بْني عُبَيْدي اللَّهُ بْني مَُُمَّدي بْني عُمَرَ بْني عَلييٍّ بْني أَبِي طَاليبٍ عَلَيْهٌ السَّلاَمُ قَالَتْ لَمَّا أَمَرَ اللَّهُ ت َعَالََ نَبييَّهُ ص بيالَْيجْ مَعَ جَنَاحي إيلََ غَاري ث َوْرٍ فَكَانَ فييهي ثَلاَثاً حَتََّّ سَكَنَ عَنْهُ الطَّلَبُ ثَُُّ أَرْسَلَ إيلََ عَلييٍّ عَلَيْهي السَّلاَمُ وَ أَمَرَهُ بيأَمْريهي وَ أَدَاءي الأَْمَانَةي. والَّيِّن عَدُو هي

When it was morning he saww turned to me and said: ‘Receive glad tidings O Umm Hany! This here is Jibraeel as informing me saww that Allah azwj Mighty and Majestic has Rescued Ali asws from his enemies’.

She said, ‘And Rasool-Allah saww went out with the early morning to the cave of Sowr. He saww was in it for three days until the search settled from him saww. Then he saww sent for Ali asws and instructed him with his affairs and the paying back of the entrustments’.

31 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 16
32 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 17
Bin Suleyman Al Nowfaly in the year two hundred and fifty, from Al Hassan Bin Hamza Abu Muhammad Al Nowfaly, from his father and maternal uncle Yaqoub Bin Al Fazl Bin Abdul Rahman Bin Al Abbas Bin Tabie Bin Al Haris bin Abdul Muttalib, from Yazeed Bin Saed Al Hashimy, from Abu Ubyeda Bin Muhammad Bin Ammar Bin Yasser between the grave and the garden, from his father, from Ubyeddulah Bin Abu Rafie altogether from Ammar Bin Yasser,

And Abu Rafie a slave of the Prophet saww, from Abu Ubyeda, and Sinan Bin Abu Sinan Al Dawly, and he was from the ones born in the ear of the Prophet saww, informed by Sinan Bin Abu Sinan, from Hind Bin Abu Hind Bin Abu Hala Al Aseydi, from his father Hind Bin Abu Hala, step-son of Rasool-Allah saww, and his paternal aunt Khadeeja asws wife of the Prophet saww, and his sister from his mother Fatima asws.

Abu Ubyeda said, and these three Hind Bin Abu Hala, and Abu Rafie, and Ammar Bin Yasser altogether were discussing about the emigrating of Amir Al-Momineen Ali asws Bin Abu Talibasws to Rasool-Allah saww at Al-Medina and his saww sleeping at night before than upon his saww bed.

He said, ‘And he released this Hadeeth from Hind Bin Abu Hala, and its brief version from the three – Hind and Ammar and Abu Raife, and they had inserted the Hadeeth into each other. They said, ‘Allah azwj Mighty and Majestic had Protected His aswj Prophet saww his saww uncle asws Abu Talibasws, so he saww was not finished off from the evil reactions of his saww people for the duration of his saww lifetime.

When Abu Talib saws passed away, Quraysh attained from Rasool-Allah saww with their attacks and afflicting him saww with the grievous harms until they left him saww. He saww said: ‘Quick is what we found your asws loss, O uncle asws, and your asws help, and may you saww be Recompensed goodly, O uncle asws,!

Then (Syeda) Khadeeja asws passed away after Abu Talibasws by a month, and two griefs were gathered upon Rasool-Allah saww due to that until that was recognised in him saww.
Hind said, ‘Then the powerful and the noblemen of Quraysh went around to the house of consultation in order consider and consult regarding Rasool-Allah(saww), and kept it a secret between them. One of them said, ‘We should build a pipe for him(saww) and leave a hole and put him(saww) in it, so no one from the renegades will be able to rescue him(saww), nor will there be any leniency of the life until he(saww) tastes the misfortunes of time’.

And the one in charge of this consultation was Al-Aas Bin Wail, and Amiya and Abbay two sons of Khalaf. A speaker said, ‘Never! This is not for you with a (correct) opinion, and if you were to do that, his(saww) intimate ones will spread this event, then the season (of Hajj) and the sacred months will come with the safety, and they will snatch him(saww) away from your clutches. Speak your words!’

Utba and Shayba and their associate Abu Sufyan said: ‘We view that we should get a difficult camel and tie Muhammad(saww) upon it like a blanket, then cut the spears tied to the ends of the camel, then there is no doubt that he(saww) would be cut into pieces and pieces between the swaying’.

The one in charge of their opinions said, ‘You will not be doing anything with these words of you. Do you see that if the camel finishes off with him(saww) safely to one of the outskirts, his(saww) sorcery and his(saww) explanations and the eloquent of his(saww) tongue would seize their hearts, so the people would pour towards him(saww) and the tribes would respond to him(saww), tribe after tribe and they will come to you on that day with the battalions and the forces and you will be destroyed just as Ayad and the ones before you were destroyed. Speak your words!’

Abu Jahl[25] said to him, ‘But I[25] view for you that you should deliberate to ten of your tribes, each tribe should delegate one man as a captain, then weaponised him with a strong weapon and load it upon the youths until when it is the darkness of the night and Abu Kabsha is spending the night sleeping, his(saww) blood can be spilled among the tribes of Quraysh altogether, so the Clan of Hashim[25] will not be able to oppose (all) the tribes of'}
Quraysh regarding their companion, so they will have to be pleased on that day with the reasoning from them’.

The one in charge of their opinions said, ‘You are correct O Abu Al-Hakam! Then he turned towards them and said, ‘This is the (final) opinion, and no opinion equates with it, and agree with your mouths regarding that until your matter is normalised’.

The people went out in separate groups, and Jibraeel as preceded them with the Revelation with what had transpired from their plots and he as recited this Verse unto Rasool Allah saww:

And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30].

When Jibraeel as informed him saww with the Command of Allah azwj regarding that and His revelation and what had been Determined for him saww from the emigrating, Rasool-Allah saww called Ali Bin Abu Talib asws immediately. He saww said to him asws: ‘O Ali asws! The Spirit (Jibraeel as) descended unto me saww with this Verse just now informing me that Quraysh have gathered upon the plotting against me saww and killing me saww, and he as revealed to me saww on behalf of my saww Lord azwj Mighty and Majestic that I saww should emigrate from the house of my saww people and go to the cave of Sowr under the (darkness of) my saww night.

And He azwj Commanded me saww that I saww should instruct you asws with the sleeping upon my saww bed’, or said: ‘My saww lying place’, in order to conceal my saww trace by your asws conferment upon me asws. So, what are you asws saying and doing?’

Ali asws said: ‘And will you saww be safe with my saww spending the night over there, O Prophet saww of Allah azwj?’ He saww said: ‘Yes’. Ali asws smile chuckling and bowed down to the ground in Sajdah of gratitude for what Rasool-Allah saww had informed with of his saww safety. So, Ali asws was the first one to do Sajdah to Allah azwj of gratitude and the first one to place his asws face upon the ground after his asws Sajdah, from this community after Rasool-Allah saww.
When he asws raised his asws head, he asws said to him saww: ‘I asws shall go to what I asws have been instructed, may my asws hearing, and my asws sight, and my asws heart be ransomed for you saww, and you can order me with whatever you desire, I asws shall become regarding it like your saww happiness, occurring from it with wherever you saww want, and that my asws success is only with Allah azwj.

And he saww said: ‘And I saww shall cast upon you a resemblance from me saww – or said: ‘my bed resemblance’. He asws said: ‘If it defends me, yes’. He saww said: ‘Lie down upon my bed and cover yourself with my Yemeni cloak, then I saww inform you, O Ali saww, that Allah azwj the Exalted Tests His sawwj friends in accordance to their Eman and their status from His Religion.

So, the people of the severest afflictions are the Prophets as, then the like for the like, and you asws are Tested O cousin asws, and I saww am being Tested regarding you asws with the like of what Ibrahim as the friend (of the Beneficent) was Tested with, and the slaughter of Ismail as, therefore be patient, be patient for the Mercy of Allah azwj is near from the good doers.'
The people became unaware of him until he had crossed over them and went until he came to Hind and Abu Bakr and they went with him until they arrive to the cave. Then Hind returned to Makkah due to what he had been instructed with by Rasool-Allah, and Rasool-Allah and Abu Bakr entered the cave.

When the night moved on and the impact was cut off, the people came to Ali to pelt (Rasool-Allah, until when the dawn broke and there was twilight and the morning disclosed them, they attacked upon Ali, and the houses of Makkah in those days were such that there were no doors for them. When Ali sighted them to have unsheathed the swords and coming with these to him, Khalid Bin Al Waleed Bin Al-Mugheira leading them, and Ali leapt up at him and fell him down and twisted his hand.

Khalid went on to cling to the bed and there was a scream for him like the roar of the camel, and they were in a corner of the house from behind him, and Ali was severe upon them with his sword – meaning sword of Khalid, and they were startled in front of him with alarm to the back of the house, and they saw him that it was Ali. They said, 'And you are Ali!' He said: 'I am Ali!' They said, 'We do not want you. What happened to your companion?' He said: 'There is no knowledge for me of him.'

And he had known, meaning Ali, that Allah the Exalted had Rescued His Prophet with what he had informed him from his going to the cave, and his hiding in it. So, Quraysh placed some spied upon him and rode in seeking the difficult (Rasool-Allah) and the docile one (Abu Bakr), and respited Ali until when the next night darkened, he and Hind Bin Abu Hala went until they entered to Rasool-Allah in the cave.
Rasool-Allah⁷⁸ instructed Hind to purchase two camels for him⁷⁸ and his⁷⁸ companion. Abu Bakr said, 'I had prepared for me and you⁷⁸, O Prophet⁷⁸ of Allah⁷⁸, two rides we can ride with to Yasrib'. He⁷⁸ said: 'I⁷⁸ shall not take these, nor even one of them except with the price'. He⁷⁸ said, 'So, it is for you⁷⁸ for that (price)'. He⁷⁸ instructed Ali⁷⁸ who gave him the price, and bequeathed to him⁷⁸ with preserving his⁷⁸ responsibilities and paying back his⁷⁸ entrustments.

And Quraysh used to call Muhammad⁷⁸ during the pre-Islamic period as 'the trustworthy one', and used to entrust him⁷⁸ and for the safe-keeping of their wealth and their merchandise; and similar to that were the ones from the Arabs who arrived at Makkah during the season. And the Prophet-hood, and the Message came to him⁷⁸, and the matter (remained) like that.

He⁷⁸ instructed Ali⁷⁸ to stand shouting with a notification at Al-Bat‘ha, morning and evening: ‘One who has for him with Muhammad⁷⁸ any entrustment or deposit, so let him come and I⁷⁸ shall return to him his entrustment!’

He said, ‘They will never arrive to you⁷⁸ from now on, O Ali⁷⁸, with any matter you⁷⁸ dislike, until you⁷⁸ go and return my⁷⁸ entrustment upon the eyes of the people apparently. Then, I⁷⁸ make you⁷⁸ a Caliph upon (Syeda) Fatima⁷⁸ my⁷⁸ daughter and leave my⁷⁸ Lord⁷⁸ upon you⁷⁸ both and a Guardian among you⁷⁸ both’. And he⁷⁸ instructed him⁷⁸ to buy riding animals for him⁷⁸ and for (Syeda) Fatima⁷⁸ and for the ones from the Clan of Hashim who determine for the emigration with him⁷⁸.

He said, ‘And when are you going with about the wealth of (Syeda) Khadeeja⁷⁸ finding what he⁷⁸ spent, like that?’ He said, ‘I asked my father about what you asked me, and he narrated to me this Hadeeth’.

Abu Ubeyda said, ‘I said to Ubeydullah, meaning Ibn Abu Rafie, ‘Was Rasool-Allah⁷⁸ finding what he⁷⁸ spent, like that?’ He said, ‘I asked my father about what you asked me, and he narrated to me this Hadeeth’.

He said, ‘And when are you going with about the wealth of (Syeda) Khadeeja⁷⁸?’ Rasool-Allah⁷⁸ said: ‘Rasool-Allah⁷⁸ said: ‘No wealth benefitted at all what the wealth of Khadeeja⁷⁸ benefitted me⁷⁸, and Rasool-Allah⁷⁸ was spending his⁷⁸ wealth on the creditors and the prisoners, and carrying the exhausted, and give during the misfortunes,
and support the poor companions of his saww when he saww was at Makkah, and he saww carried the ones from them who wanted the emigration.

And it was so, when the caravans of Quraysh departed during the two departures, meaning the departure of the winter and the summer, there would be a group of camels of (Syeda) Khadeeja asws, and she asws was of the most wealthy of Quraysh, and he saww used to spend whatever he saww desired during her asws lifetime, and he saww and her asws children inherited it.

He (the narrator) said, ‘And Rasool-Allah saww said to Ali asws, and he saww was bequeathing to him asws: ‘When you asws have fulfilled what saww have instructed you asws with from the matters, then become upon the term of the emigration to Allah azwj and His asw Rasool saww, and travel to me saww to the advent of my saww letter to you asws and do not wait (after it)’.

And Rasool-Allah saww went to his saww direction aiming for Al-Meda, and his saww stay in the cave was of three (days), and Ali asws spent the night upon the bed in the first night:

Ubeydullah Bin Abu Rafie said, ‘And Ali asws Bin Abu Talib asws has mentioned his asws overnight sleep upon the bed and the stay of Rasool-Allah saww in the cave (a poem): -

وقَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ قَدْ قَالَ عَلييُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ يَذْكُرُ مَبييتَهُ عَلَى الْفِيِرَاشِيَّ وَ مُقَامَ رَسُولي صِ فِي الْغَارِ كَانَ تَلْبَثْ وَ لَنْ تَلْبَثُ وَقَالَ عَالِيٌّ عَلَيْهِ السَّلاَمُ وَ هُوَ يُوصِيَهِ فَإِيذَا أَبَرَمْتَ مَا أَمَرْتُكَ مِنْ أَمَّرْتِنِي مَنْ أَمَرْتُنِي مِنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي وَلَ تَلْبَثْ وَ لَتْلِبِثْ. وَقَالَ عَالِيٌّ عَلَيْهِ السَّلاَمُ وَ هُوَ يُوصِيَهِ فَإِيذَا أَبَرَمْتَ مَا أَمَرْتُكَ مِنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي مَنْ أَمَّرْتِنِي وَلَ تَلْبَثْ وَ لَتْلِبِثْ.
And when Rasool-Allahsaww arrived at Al-Medina hesaww lodged among the clan of Amro Bin Awf at Quba, and Abu Bakr had wanted to enter Al-Medina from the right during that. He saww said: ‘I saww will not be entering it until my saww cousin saws and my saww daughter saws, Ali saws and Fatima saws arrive’.

They both said, ‘Abu Al-Yaqzan said, ‘Rasool-Allahsaww narrated to us and we were with him saww at Quba, about what Quraysh had intended from the plotting with him saww and Ali saws spending the night upon his saww bed, he saww said: ‘Allahazwj Mighty and Majestic Revealed to Jibraeel as and Mikaeel as: “Iazwj have Established brotherhood between you as two and Made the lifespan of one of youazwj to be longer than the lifespan of hisazwj companion, so which of you as would prefer hisazwj brother?”

And both of themazwj disliked the death, so Allahazwj Revealed to themazwj: “Myazwj servants! Why can’t youazwj both be similar to Myazwj Guardian Ali azwj? azwj Established brother-hood between himazwj and Myazwj Prophet saww Muhammad saww, and he azwj preferred him saww with the life over himself azwj, then he azwj lied down upon his saww bed, saving him saww by his azwj method. Go down to the earth together and protect himazwj from hisazwj enemies!”

So, Jibraeelazwj descended and sat by hisazwj head and Mikaeelazwj by hisazwj legs, and Jibraeelazwj went on to say: ‘Congratulations! Congratulations! Who is like youazwj, O sonazwj of Abu Talibazws! And Allahazwj Mighty and Majestic Boasts of youazwj to the Angels!’

He said, ‘Allahazwj Mighty and Majestic Revealed regarding Aliazws and what had happened from his overnight sleep upon the bed of Rasool-Allahsaww: And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].

Abu Ubeyda said, ‘My father and Ibn Abu Rafie said, ‘Then Rasool-Allahsaww wrote a letter to Ali azws Bin Abu Talibazws instructing himazws in it with the travelling to him saww, and be of little waiting, and the messenger to himazws was Abu Waqid Al-Laysi. When the letter of Rasool-Allahsaww came to himazws, heazws prepared for the exiting and the emigration. Heazws called
the ones who were with him\textsuperscript{asws}, from the weak Momineen, and instructed them that they should sneak out and concealing.

When the night filled the belly of every valley up to Zi Tuwa (near Makkah), and Ali\textsuperscript{asws} went out with (Syeda) Fatima\textsuperscript{asws} daughter\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}, and his\textsuperscript{asws} mother Fatima\textsuperscript{asws} Bint Asad Bin Hashim\textsuperscript{as}, and Fatima Bind Al-Zubeyr Bin Abdul Muttalib\textsuperscript{asws}, and it is said she is Zabua’a, they were followed by Ayman Bin Umm Ayman, slave of Rasool-Allah\textsuperscript{saww}, and Abu Waqid, messenger of Rasool-Allah\textsuperscript{saww} went on to usher the riding animals and was harsh with them.

Ali\textsuperscript{asws} said: ‘Be gentle with the womenfolk Abu Waqid, they are from the weak ones!’ He said, ‘I fear than the seeker might return them’ – or said, ‘seekers’. Al\textsuperscript{asws} said: ‘There are four upon you. Rasool-Allah\textsuperscript{saww} said to me\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! They (enemies) will never arrive to you\textsuperscript{asws} with any matter you\textsuperscript{asws} dislike from now’. Then he\textsuperscript{asws}, meaning Ali\textsuperscript{asws}, ushered them (womenfolk) with a gentle ushering, and he\textsuperscript{asws} was prosing and saying and travelled: ‘There isn’t except Allah\textsuperscript{azwj} so raise your thought, the Lord\textsuperscript{azwj} of the people will Suffice you what they are plotting with’.

When he\textsuperscript{asws} overlooked Zajnan, the pursuers of seven horses from Quraysh caught up with him\textsuperscript{asws} and their eight one was a slave of Al-Haris Bin Amiya called Janaha. Ali\textsuperscript{asws} turned to Ayman and Abu Waqid, and the people had been seen, he\textsuperscript{asws} said to them: ‘Kneel the camels and steady them, and go ahead until the womenfolk descend’. And the group came nearer, so Ali\textsuperscript{asws} welcomed them with the greeting stroking his\textsuperscript{asws} sword.

They faced towards him\textsuperscript{asws} and said, ‘You\textsuperscript{asws} think, O traitor, will be saved with the women? Return! There is no father\textsuperscript{asws} for you\textsuperscript{asws}.’ He\textsuperscript{asws} said: ‘And if I\textsuperscript{asws} don’t do so?’ They said,
‘Then you\textsuperscript{asws} will be returned forcefully or with your\textsuperscript{asws} large price, and you\textsuperscript{asws} would be belittled with of your\textsuperscript{asws} state’, and the horsemen went closer to the women in order to storm them, but Ali\textsuperscript{asws} blocked between them and them.

He jumped to him\textsuperscript{asws} with his sword and Ali\textsuperscript{asws} freed himself\textsuperscript{asws} in striking him, and Ali\textsuperscript{asws}warded him off and struck him upon his shoulder and the sword went through him until it touched the foot of his horse, and Ali\textsuperscript{asws} pressed upon his leg the pressing of the horseman upon his horse and pressed upon them with his\textsuperscript{asws} sword, and he\textsuperscript{asws} was saying (a poem): ‘Free the way of the fighting fighter. I\textsuperscript{asws} swear I\textsuperscript{asws} will not worship anyone other than the One\textsuperscript{azwj}!’

The group backed up from him\textsuperscript{asws} and they said, ‘Away from us, O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}!’ He\textsuperscript{asws} said: ‘I\textsuperscript{asws} am going to the son\textsuperscript{saww} of my\textsuperscript{asws} uncle\textsuperscript{asws} Rasool-Allah\textsuperscript{saww} at Yasrib, so the one whom wants me\textsuperscript{asws} to cut his flesh into pieces and spill his blood, then let him pursue me\textsuperscript{asws} or let him come near me\textsuperscript{asws}.’

Then he\textsuperscript{asws} turned towards his\textsuperscript{asws} companions Ayman and Abu Waqid and said to them: ‘Take your belongings and travel apparently until you descend at Zajnan’, and he\textsuperscript{asws}waited at it that day and night and a number from the weak Momineen caught up with him\textsuperscript{asws}, and among them was Umm Ayman, maid of Rasool-Allah\textsuperscript{saww}. He\textsuperscript{asws} prayed his\textsuperscript{asws} night Salat, him\textsuperscript{asws} and the Fatimas – Fatima\textsuperscript{asws} Bint Asad\textsuperscript{as}, and Fatima\textsuperscript{asws} Bint Rasool-Allah\textsuperscript{saww}, and Fatima Bin Al Zubayr, praying their night Salat and Mentioning Him\textsuperscript{awj} standing, and sitting, and upon their sides.

They never ceased to be like that until the dawn emerged, and Ali\textsuperscript{asws} prayed Salat Al-Fajr with them then travelled to his\textsuperscript{asws} direction, and they were doing that, stop after stop, worshipping Allah\textsuperscript{awj} Mighty and Majestic and being desirous to Him\textsuperscript{awj} like that until they
arrives at Al Medina, and the Revelation had already descended regarding their situation before their arrival: *Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: ‘Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire* [3:191]

– up to Hisazwj Words: *So their Lord Answered to them: ‘I will not Waste the work of a worker from you, whether male or female, [3:195] – the male being Aliasws and the female being Fatimahasws, the one of you being from the other* – Heazwj is Saying: *“Aliasws from Fatimahasws, or Said: “The Fatimas and they are from Aliasws, so those who emigrated and were expelled from their homes and were persecuted in My Way and they fought and were killed, I will Cover their evils deeds from them and will Enter them into Gardens beneath which the rivers flow, as a Reward from the Presence of Allah; and Allah, with Him is the excellent Reward [3:195]."

And heasws recited: *And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]."

He said, ‘And heasws said to himasws: ‘O Aliasws! Youasws are the first one of this community in believing in Allahazwj, and the first of them to emigrate to Allahazwj and Hisazwj Rasoolasww, and the other one in pact with Hisazwj Rasoolasww. By the Oneazwj in Who Hand is myasww soul! No one will love youasws except a Moamin who heart Allahazwj has Tested for the Eman, nor will anyone hate youasws except a hypocrite or a Kafir’’. 33

(The book) ‘Qasas Al-Anbiya’ – ‘Heasww in Makkah after the Sending for thirteen years, then emigrated from it to Al-Medina after hiding in the cave for three days, and heasww entered Al-Medina on the day of Monday 11th of the month of Rabbi Al-Awwal and remained at it for ten years’. 34

33 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 6 H 18
34 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 6 H 19
(The book) 'A'lam Al-Wara', (the book) 'Qasas Al-Anbiya' – ‘Rasool-Allah saww remain in the cave for three days, then Allah azwj the Exalted Permitted for him saww regarding the emigration and Said: “Exit from Makkah, O Muhammad saww, for there isn’t any helper for you saww at it after Abu Talib asws!”

Rasool-Allah saww went out (from the cave) and met a shepherd of Quraysh called Ibn Areyqat. Rasool-Allah saww called him and said to him: 'O Ibn Areyqat! Can I saww trust you upon my saww blood?' He said, 'Then, by Allah azwj I (will guard you saww and protect you saww and will not point out to you saww, so where are you wanting (to go to), O Muhammad saww?' He saww said: 'Yasrib'. He said, 'I shall travel with you saww in the journey, not guiding anyone to you during it'.

So, Ibn Areyqat came to Ali asws and informed him asws with that, and Ali asws Bin Abu Talib asws sent to Rasool-Allah aswj provisions and a ride, and Ibn Faheyra sent provisions and two rides, and Rasool-Allah saww went out from the cave, and Ibn Areyqat took to the path of palm trees between the mountains and did not return to the road except at Qadeed. They descended to Umm Ma'bad over there and his saww Hadeeth of the sheep has passed and the miracles which appeared during it in the chapters of the miracles, and like that the Hadeeth of Suraqa Bin Malik Bin Ja'sham Al-Mudlajy, and the submergence of the legs of his horse in the ground, and other such miracles.
Suraqa turned back from him⁴⁴. When it was the next morning, Quraysh met him and they said, ‘O Suraqa! Is there any knowledge with you of Muhammad⁴⁴?’ He said, ‘It reached me that he has gone out from you and has gone away from this area of yours, and I did not see anyone nor any trace, so I returned. I have sufficed you all of what is over there’. And it had reached the Helpers the coming out of Rasool-Allah⁴⁴⁵ to them, and they were anticipating his⁴⁴⁵ advent to the Masjid of Quba, so the men and women came out to rejoice with his⁴⁴⁵ advent – up to the end of what I (Majlisi) shall come with in the following chapter’. ³⁵

35 [Bihar Al Anwaar – V 19, The book of our Prophet⁴⁴, P 3 Ch 6 H 20]

36 [Bihar Al Anwaar – V 19, The book of our Prophet⁴⁴, P 3 Ch 6 H 21]
Abu Al-Faseyl said to him \(saww\), 'And you \(saww\) can see them now, O Rasool-Allah \(saww\)?' He \(saww\) said: 'Yes'. So, Rasool-Allah \(saww\) wiped upon his eyes then said: 'Look!' He looked and saw them. Rasool-Allah \(saww\) said: 'Do you see them?' He said, 'Yes', and kept a secret within himself that he \(saww\) is a sorcerer'. (P.s. – Abu Al-Fazeyl is Abu Bakr)''.

The book 'Basair Al Darajaat' – Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Najeeh who said,

'I said to Abu Abdullah \(asws\), 'May I be sacrificed for you \(asws\)!' Rasool-Allah \(asws\) named Abu Bakr as 'Al-Siddique'? He \(asws\) said: 'Yes'. He said, 'How come?'

He \(asws\) said: 'When he was with him \(saww\) in the cave Rasool-Allah \(saww\) said: '\(saww\) can see the ship of Ja’far \(asws\) Bin Abu Talib \(asws\) swaying in the sea, lost'. He said, 'O Rasool-Allah \(saww\)! And you can see it?' He \(saww\) said: 'Yes'. He said, 'Are you \(saww\) able to show it to me?' He \(saww\) said: 'Come near me \(saww\).'

He \(asws\) said: 'He went near him \(saww\), and he \(saww\) wiped his \(saww\) hand upon his eyes, then said: 'Look!' Abu Bakr looked and saw the ship and it was swaying in the sea, then he looked at castles of the people of Medina. He said within himself, 'Now I can confirm you \(saww\) are a sorcerer'. So, Rasool-Allah \(saww\) said: 'You are being truthful 'Al-Siddique'.'

(The book) 'Al-Kharaij Wal Al-Jaraih' from his \(saww\) miracles what is well-known, and it is that he \(saww\) was heading towards Al-Medina and sheltered to a cave near Makkah where the campers used to encamp and the shepherds used to shelter. When it was empty from a group of settlers resting at it, he \(saww\) stayed with it for three days. No person came by, and the people came in tracking him \(saww\), but Allah \(azwj\) Blocked them by Sending a spider and it

\[\text{37} \text{ Bihar Al Anwaar – V 19, The book of our Prophet} \text{\textit{saww}} \text{ P 3 Ch 6 H 22} \]

\[\text{38} \text{ Bihar Al Anwaar – V 19, The book of our Prophet} \text{\textit{saww}}, \text{ P 3 Ch 6 H 23} \]
spun a web upon it and they despaired from seeking him \textit{saww} and they left, and (although) he \textit{saww} was right in front of their eyes". 39

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that a number of Quraysh had gathering and among them was Utbah, and Shayba, and Abu Jahl, and Amiya Bin Abu Khalaf. Abu Jahl said, ‘Muhammad \textit{saww} alleges (by saying): ‘If you were to follow me \textit{saww} you will become kings’. Rasool-Allah \textit{saww} came out to them and stood by their heads, and Allah \textit{azwj} had Struck (a veil) upon their sights.

He \textit{saww} grabbed a handful of soil and scattered it upon their heads and recited (Surah) Yaseen until he \textit{saww} reached the tenth (Verse) from it’. Then he \textit{saww} said: ‘This Abu Jahl claims that I \textit{saww} am saying: ‘If you were to oppose me \textit{saww} then there would be a (furious) wind among you’, and he \textit{saww} speaks the truth, and I \textit{saww} am saying that’. Then he \textit{saww} left, and they stood there shaking their soil from their heads and were not aware of him \textit{saww} not had they seen him \textit{saww}. 40

(The book) ‘Al-Kharaj Wa Al-Jaraih’, from his \textit{saww} miracles – when it was the night in which Rasool-Allah \textit{saww} went out to the cave, Quraysh chose one man from every family to kill Muhammad \textit{saww}, so they chose fifteen men from fifteen families. Among them was Abu Lahab from the family of the Clan of Hashim \textit{as}, in order to apportion his \textit{saww} blood among the families of Quraysh so the Clan of Hashim \textit{as} would not be able to seize any one family, so they would agree during that with the wergild if they were to give ten wergilds.

The Prophet \textit{saww} said to his \textit{saww} companions: ‘No one should go out from his house tonight’. When the Rasool \textit{saww} slept, they all aimed to the door of Abdul Muttalib \textit{saww}. Abu Lahab \textit{la} said to them, ‘O people! In this house there are women from the Clan of Hashim \textit{as} and their daughters, and there is no safety of the screaming upon them, if an erroneous hand were to fall when it does fall, and that would remain as an insult upon us, and a fault up to the end

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39 Bihar Al Anwaar – V 19, The book of our Prophet \textit{saww} P 3 Ch 6 H 24
40 Bihar Al Anwaar – V 19, The book of our Prophet \textit{saww}, P 3 Ch 6 H 25
of times among the Arabs, but let us be seated at the door besieging Muhammad saww in his saww bed'.

When the dawn emerged, we shall leap to the house and we will strike him saww with the striking of one man and we will exit. If the people gather and the morning has illuminated, the fault will decline from us during that’. So, they sat by the door besieging him saww.

Ali asws said: ‘Rasool-Allah saww called me asws and said: ‘Quraysh concocted such and such regarding killing me saww, so sleep upon my saww bed until I saww exit from Makkah, for Allah azwj has Commanded me saww with that’. I asws said to him saww: ‘The hearing and the obedience’. So, I asws slept upon his saww bed and Rasool-Allah saww opened the door and went out to them and they were all seated awaiting the dawn, and he saww was saying: And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9], and went past them they did not see him saww.

He saww Abu Bakr to have come out during the night investigating of his saww news, and he has paused upon the plot of Quraysh from their direction. He saww went out with him to the cave. When the dawn emerged they leapt to the house and they were thinking that I asws am Muhammad saww. So, I asws leapt up in their faces and confronted them. They said, ‘Ali asws! I asws said: ‘Yes’. They said, ‘And where is Muhammad saww?’ I asws said: ‘He saww went out from your city’. They said, ‘Where did he saww go out to?’ I asws said: ‘Allah azwj Knows’.

So, they left me and went out, and Abu Kurir Al-Khuzair welcomed them and he was a scholar of the tracking. They said, ‘O Abu Kurir! Today we would love it if you could assist us in tracking Muhammad saww, for he saww has gone out from the city’. He paused at the door and looked at the tracks of the legs of Muhammad saww. He said, ‘These here is the impact of the foot of Muhammad saww, and by Allah azwj, it is a counterpart of the footprint which is in the place’, and he went upon his saww footprints, until when he came to the place in which he saww had met Abu Bakr. He said, ‘Over here another ones had come with Muhammad saww
and this is his footprint. Either it happens to be the steps of Abu Quhafa or the footprints
of his son.

He went upon that to the cave and the tracks were cut off from him, and Allah azwj had
Sent a pigeon and it built a nest at the entrance of the cave, and Allah azwj Sent the spider and it
spun a web at the entrance of the cave. He said, ‘Muhammad saww has not exceeded this
place nor did the one with him saww. Either they happened to have ascended to the sky or
descended into the ground, for the entrance of the cave is just as you are seeing. The spider
has spun a web upon it and the pigeons has nested upon her eggs at the entrance of the
cave’. So, they did not enter the cave and dispersed in the mountain seeking him saww.

And from it is that Abu Bakr became restless in the cave with severe restlessness fearing
from Quraysh and wanted to go out to them. One of the Quraysh had sat urinating facing
the cave, so Abu Bakr said, ‘This one has seen us’. He saww said: ‘Never! If he had seen us he
would not be facing us with his private part’.

And the Prophet saww said to him: ‘Do not fear, Allah azwj is with us. They will never arrive to
us’. But his restlessness did not settle down. When he saww saw that from him, he saww struck
the back of the cave and there opened up a doorway to the sea and a ship. He saww said to
him: ‘Calm down now, for if they enter from the entrance of the cave, we shall exit from this
doorway and sail in the ship’. Then he calmed down during that.

They (Quraysh) did not cease endeavouring in the seeking, but they despaired and left. And
there came Ibn Areyqat with some sheep he was pasturing to the entrance of the cave at
the time of the night intending Makkah with the sheep. Rasool-Allah saww called him and said:
‘Is there in you any assistance for us?’ He said, ‘Yes, by Allah azwj, By Allah azwj, Allah azwj did not
Make this pigeon to be at the entrance of the cave sitting upon her eggs, nor did the spider
spin a web upon it except and you saww are a truthful one. I hereby testify that there is no god
except Allah azwj and that Muhammad saww is Rasool-Allah saww.’
He saww said: ‘The Praise is for Allah azwj upon Guiding you, so go now to Ali asws and let him asws know of our place, and pass by with the sheep to their owners. When the people are asleep, then pass by the slave of Abu Bakr’. Ibn Al Areyqat came to Makkah and did what Rasool-Allah saww had instructed him. He came to Ali asws and the slave of Abu Bakr and said: ‘Rasool-Allah saww says: ‘O Abu Al-Hassan asws! Prepare provisions for us and a ride and send these to us and correct what we are needy to, and carry your asws mother, and Fatima asws and meet us with them asws to Yasrib.

And Abu Bakr says to his slave similar to it’. They both did that and his slave followed Rasool-Allah saww and Abu Bakr.

And from it is that when the Prophet saww went out and they came to the morning from that night which they had come out in upon the ushering of Suraqa Bin Ju’sham, when Suraqa looked at Rasool-Allah saww, said, ‘I shall take a favour in the presence of Quraysh’, and he rode his horse and aimed for Muhammad saww. They said, ‘This Satan has caught up with us’. He saww said: ‘Allah azwj will Suffice us of his matter’. When he was nearby, he saww said: ‘O Allah azwj! Seize him!’ His horse got bogged down into the ground, and he shouted, ‘O Muhammad saww! Rescue my horse and I will not strive to you saww in their plots ever!’ And he knew that, that would be done by the supplication of Muhammad saww. He saww said: ‘O Allah azwj! If he was truthful then Rescue it’. The horse leapt up.

He said, ‘O Abu Al-Qasim saww! I grant you saww (free hand) with my flock and my slaves, so take my whip, and all of the ones you saww order with, take whatever you saww desired to, for I have made you saww the decision maker regarding my wealth’. He saww said: ‘There is no need for me saww regarding your wealth’. He said, ‘Then ask me for a need’. He saww said: ‘Return from us the ones from Quraysh who are pursuing us’. Suraqa left and a group of Quraysh met him during the search. He said to them, ‘Leave from this road for no one has passed by
in it, and I shall suffice you all of this road, and it is upon you with the road to Yemen and Al-Taif.

And from it is that the Prophet saww travelled until he saww descended by a tent of Umm Ma‘bad, and they sought some food with her. She said, ‘Nothing is present with me’. Rasool-Allah saww looked at a sheep in a corner of the tent, which had been left behind from the sheep due to its harm. He saww said: ‘Do you permit me saww to milk it?’ She said, ‘Yes, and there is no good in it’.

He saww wiped his saww hand upon its back and it became from the fattest of what can happen to be from the sheep. Then he saww wiped his saww hand upon its back, and it made a strange sound and a lot of milk flowed. He saww said: ‘O Umm Ma‘bad! Give me the container’. They all drank until they were saturated.

When Umm Ma‘bad saw that, she said, ‘O handsome of face! There a son of mine who is of seven years and he is like a cut piece of meat, neither talking nor standing’. He saww went to him and grabbed a date, and it had remained in the container, and he saww chewed it and made it to be in his mouth. He arose immediately and walked, and he saww gestured from its sides and it became pastures what was around her, and Rasool-Allah saww departed.

And when he saww passed away, that palm tree did not produce dates, and it was green. When Ali asws was killed, it did not become green afterwards, and it remained. When Al-Husayn asws was killed, blood flowed from it and it dried up.

When Abu Ma‘bad came and saw that, he asked about its cause. She said, ‘A man from Quraysh passed by me just now and his saww story is such and such’. He said, ‘O Umm Ma‘bad! This is the man who is the Master of the people of Al-Medina whom they were awaiting, and by Allah asw, I have no doubt now that he saww is truthful in his saww words, ‘I saww
am Rasool-Allahsaww, for this isn’t except from the Work of Allahazwj’. Then he aimed to go to Rasool-Allahsaww and he and his wife believed”.41

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Ibn Al Kawa said to Aliaszws, ‘Where were youaszws where Allahazwj Mentioned Abu Bakr Saying: him being the second of the two when they were both in the cave [9:40]?’

Heaszws said: ‘Woe be unto you, O Ibn Al-Kawa! Iaszws was upon the bed of Rasool-Allahsaww and heaszws had thrown hissaww cloak upon measzws. Quraysh came, there being a truncheon wherein was its spike. They could not see Rasool-Allahazwj to they turned towards measzws hitting me until myaszws body had sores (injuries), and they fastened measzws with the iron and made me to be in a room, and they locked the door with a lock, and they came with an old woman to guard the door.

Iaszws heard a voice saying: ‘O Aliaszws!’ The pain settled and Iaszws did not find it (anymore). And Iaszws heard another voice saying: ‘O Aliaszws!’ and there the iron which was upon measzws had been cut into pieces’. Then Iaszws heard a voice: ‘O Aliaszws!’ and there the door had opened up and Iaszws went out and the old woman did not even realise”.42

P.S. please note Ibn Al-Kawa was a hypocrite and was killed in the battle of Nahrawan by the army of Amir-ul-Momineenaszws, please see the Appendix for the interpretation of the Verse 9:40

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Ali Bin Ibrahim Bin Hashim, ‘Abu Kuz Al Khuzaie did not cease to understand the tracks of the Prophetsaww, and he paused at the entrance of the rock, meaning the cave. He said, ‘This is a footprint of Muhammasaww. By Allahazwj it is a counterpart of the footprint which is in the Standing Place (of Ibrahimas)’. And he said, ‘And this is the footprint of Abu Quhafa or his son’.

41 Bihar Al Anwaar – V 19, The book of our Prophetasaww, P 3 Ch 6 H 26
42 Bihar Al Anwaar – V 19, The book of our Prophetasaww, P 3 Ch 6 H 27
And he said, ‘They have not exceeded this place. Either they happen to have ascended into the sky or they entered into the ground’. And a horse rider from the Angels came in the face of the human being and paused at the entrance of the cave, and he was saying to them: ‘Seek him saww in this canyon, and he saww is not over here’, and the people followed him, but Allah azwj Obscured his saww tracks, and although he saww was in front of their eyes, and Blocked them from him saww, and they were from the shrewd Arabs, and the cave of a narrow head. When the Prophet saww arrived to it, its entrance became capacious, and he saww entered with the camel, and the entrance returned and narrowed to just as it had been in the first place’. 

Al-Waqidy – ‘When the Prophet saww went out to the cave and reached the mountain, he saww found it to be solid, and it cleft asunder until Rasool-Allah saww entered the cave’.

Zayd Bin Arqam, and Anas (the famous Ahadith fabricator) and Al-Mugheira – ‘Allah saww Commanded a small tree and it grew in the face of the cave, and Commanded the spider and it spun a web in its face, and Commanded two doves which paused at the opening of the cave’.

And it is reported that Allah azwj the Exalted Grew a ‘Sumama’ at the entrance of the cave and it is a small tree’.

Al-Zuhry – ‘And when they went near to the cave by a measurement of forty cubits, one of them hastened in order to look from its opening, but he returned to his companions. They said to him, ‘What is the matter with you not looking into the cave?’ He said, ‘I saw two doves at the opening of the cave, so I knew that there isn’t anyone in it’; and the Prophet saww heard what he said, and he saww supplicated for them (doves) and Obligated their Recompense. Then went down into the Sanctuary (Hurrum) (not allowed to be harmed therein)’. 

وَ رَأَيَ الْمَلَائِكَةُ لَمْ تَجِدَ الْمَكَانَ وَ هُمْ عَنيفُ دِيَانُهُمْ.
And Abu Bakr saw one (of searchers) urinating in front of them, and he said, ‘He has seen us’. The Prophet saww said: ‘If they had seen us they would not be facing us with their private parts’. 43

Tafseer Al Ayyashi – ‘From Saeed Bin Al Musayyab,

‘From Ali asws Bin Al-Husayn asws having said: ‘Khadeeja asws passed away before the emigration by a year, and Abu Talib asws passed away after Khadeeja asws by a year. When Rasool-Allah saww lost them, he asaww hated the staying at Makkah, and severe grief entered into him, and he asaww feared upon himself from the Kafirs of Quraysh.

He saww complained to Jibraeel as of that, and Allah azwj Revealed to him: “O Muhammad saww! Exit whose inhabitants are unjust, and emigrate to Al-Medina, for today there isn’t any helper for you in Makkah, and establish a war to the Polytheists!” At that, Rasool-Allah saww headed to Al-Medina”. 44

Tafseer Al Ayyashi, from Jabir,

‘From Abu Ja’far asws having said: ‘As for His azwj Words: And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207], it was Revealed regarding Ali asws Bin Abu Talib asws when he asws spent his asws self for Allah azwj and for His aswj Rasool saww on the night he asws lied down upon the bed of Rasool-Allah saww, when the Quraysh Kafirs sought him saww”. 45

Tafseer Al-Ayyashi, from Ibn Abbas who said, ‘Ali asws ransomed himself saww wearing the cloth of the Prophet as, then slept in his saww place. The Polytheists used to pelt Rasool-Allah saww, so Abu Bakr came, and Ali asws was sleeping, and Abu Bakr reckoned it is the Prophet saww of Allah azwj’.

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43 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 28
44 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 29
45 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 30
He said, 'Where is the Prophet saww of Allah azwj?' Ali asws said: 'The Prophet saww of Allah azwj has gone around the well of Maymoun, and met him saww. Abu Bakr went and entered the cave with him saww, and he asws went on being pelted with the stone just as Rasool-Allah saww used to be pelted, and used to be dizzy having wrapped his asws head. They said, 'You asws, if you asws were your asws companion, would not be pained. We have disliked that from you asws'.

She said, 'This is Sahl Bin Hunayf. He recognises that I am a woman, there is no one for me. So, when it is evening, he returns to the idols of his people and breaks them, then comes to me and says, 'Make firewood with this'. Amir Al-Momineen asws used to honour him after that'.

Tafseer Al Ayyashi, from Abdullah Bin Muhammad Al Hajal who said,

'I was in the presence of Abu Al-Hassan asws the 2nd, and with me was Al-Hassan Bin Al-Jaham. Al-Hassan said to him asws, 'They are arguing against us by the Words of Allah azwj Blessed and Exalted: the second of the two when they were both in the cave [9:40]'.

He asws said: 'And what is for them in that? By Allah azwj! By Allah azwj! Allah azwj has said: 'Then Allah Send down His Tranquillity upon His Rasool [9:40]. And he (Abu Bakr) has not been Mentioned with goodness'.

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46 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 31
47 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 32
He (the narrator) said, 'I said to him asws, ‘May I be sacrificed for you asws! And are you asws reciting like this?’ He asws said: ‘Like this is how asws am reciting’.

قَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ عَلَّمَيْنِ عَلَى رَسُولِهِ أَلسُكِيئَةَ إِنَّ السُكِيئَةَ إِنَّ اللَّهَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُفْلى

Zurara said, ‘Abu Ja’far asws said: ‘Allah azwj Sent down the tranquillity upon His aswj Rasool saww. Do you not see that the tranquillity was rather Sent down upon His aswj Rasool saww, and the word of those who disbelieved as low’.

He said, ‘It is the speech which Ateeq spoke with’ – Al-Halby reported it from him’. 48

And He aswj Says to you saww: ‘His asws status is the status of Ismail as the sacrificed from Ibrahim as the Friend. He asws should make his asws self to be sacrificed for your saww self, and his asws soul to save your saww soul.

وَأَمَرَكَ أَنْ تَسْتَصْحِبَ أَبَا بَكْرٍ فَإِنَّهُ إِنْ آنَسَكَ وَ سَاعَدَكَ وَ وَازَرَكَ وَ ثَبَتَ عَلَى مَا يُعَاهِدُكَ وَ يُعَاقِبُكَ كَانَ فِي الَّذِينِ رُفَقَائِكَ وَ فِي غُرُفَاتِكَ خُلَصَائِكَ

And Commands you saww that you saww should get Abu Bakr to accompany you. So if he consoles you saww, and assists you saww and backs you saww, and is steadfast upon what he has promised with you and agreed with you saww, he would be in the Paradise from your saww friends, and in its towers from your saww sincere ones’.

فَقَالَ رَسُولُ اللَّهِ صَلِيعَالَمِ يَا مُحَايْدَ يَا مُحَايْدَ، يَا مُحَايْدَ! أَرَضِيَ أَنْ أُتْلَكَ لَكَ وَ تُوجَدَ فَلَعَلَّهُ أَنْ يُبَادِرَ إِلَيْكَ الْهَلَالُ فَيَقْتُلُوكَ قَالَ رَبِّي، يَا رَسُولُ اللَّهِ أَرَضِيَ أَنْ يَكُونَ رُوْحِي لِي ثَبَتَ عَلَى مَا تُهْدَىُ الْخَلْصَائِكَ وَ فَيْنَاسَكَ وَ تُفْلِكَ وَ تُنْتِي عَلَى ما يُهْدَاكَ وَ يُتَفَلِكَ كَانَ بِالْحَيَاةِ مِنْ رَفَعَكَ وَ فَيْنَاسَكَ وَ تُفْلِكَ وَ فِي عَزْمَهَا مِنْ خَلْصَائِكَ

Rasool-Allah saww said to Ali asws: ‘Are you asws pleased if I saww am sought, but I saww am not found, (instead) you asws were to be found, as perhaps the ignorant ones would instigate against you asws so they might kill you asws?’ He asws said: ‘Yes, O Rasool-Allah saww! I asws am pleased if my asws soul happen to be sacrificed for your saww soul, and my asws self-sacrifice for your saww self.

48 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 33
For sure, I\textsuperscript{asws} am pleased if my\textsuperscript{asws} soul and my\textsuperscript{asws} self is sacrificed for a brother of yours\textsuperscript{saww}, or a near one, or for one of the animals of benefit (to you\textsuperscript{saww}). And do I\textsuperscript{asws} love the life except to serving you\textsuperscript{saww} and to be expended between your\textsuperscript{saww} orders and your\textsuperscript{saww} prohibitions, and for the love of your\textsuperscript{saww} friends, and helping your\textsuperscript{saww} elites, and fighting against your\textsuperscript{saww} enemies. Had it not been for that, I\textsuperscript{asws} would not love to live in this world even for one moment’.

Rasool-Allah\textsuperscript{saww} turned towards Ali\textsuperscript{asws} and said to him\textsuperscript{asws}. ’O Abu Hassan\textsuperscript{asws}! It has been read out to me\textsuperscript{saww}, this speech of yours\textsuperscript{asws}, by the ones (Angels) allocated with the Guarded Tablet, and they read out to me\textsuperscript{saww} what Allah\textsuperscript{azwj} has Prepared with for you\textsuperscript{asws}, from its Rewards, in the House of Tranquillity (Paradise), what the like of it has not been heard by the listeners, nor the like of it has been seen by the viewers, nor has the like of it been imagined by the thinkers’.

Then Rasool-Allah\textsuperscript{saww} said to Abu Bakr: ’Are you pleased if you happen to be with me, O Abu Bakr, to be sought just as I\textsuperscript{saww} would be sought, and it would be recognised that you are the one who were with me\textsuperscript{saww} in what I\textsuperscript{saww} claim, so you will have to bear a variety of punishments on my\textsuperscript{saww} behalf’.

Abu Bakr said, ’O Rasool-Allah\textsuperscript{saww}! But I, if I were to live the life-span of the world, being punished during the entirety of it with the most severe punishments - the death not descending upon me for rest, nor any relief, and in that was your\textsuperscript{saww} love, that would be more beloved to me – than if I was to in bliss during it – and I am a king of the entirety of the kingdoms in your\textsuperscript{saww} opposition. And am I, and my wealth, and my children, except to be sacrificed for you\textsuperscript{saww}?’

Rasool-Allah\textsuperscript{saww} said: ’No doubt – if Allah\textsuperscript{azwj} were to Consider your heart and finds what is in it – as being in accordance to what is flowing upon your tongue, He\textsuperscript{saww} would Make you to be from me\textsuperscript{saww} at the status of the hearing, and the sight, and the head from the body, and at the status of the soul from the body, just like Ali\textsuperscript{asws} (has already been Appointed) - He\textsuperscript{asws}
is from me saww like that, and Ali asws is (in fact) above that due to the additional merits of his asws and the nobility of his asws characteristics.

O Abu Bakr! The one who pacts with Allah azwj, the does not break and does not change, and does not replace, and does not envy the one who Allah azwj Clarifies with the merits – so he would be with us among the lofty friends. And if you were to die upon the way your Lord azwj Loves you to be on, and you do not follow it up with what Angers Him azwj, and you are loyal with it when He azwj does Resurrect you in front of Him azwj, you would be deserving of the Wilayah of Allah azwj, and obligated our asws friendship in those Gardens.

Look, Abu Bakr!’ So he looked in the horizons of the sky, and he saw Angels of fire upon horses of fire, with spear of fire in their hands. Each one of them was calling out, ‘O Muhammad saww! Order us with your saww order regarding your saww enemies, and your saww adversaries. We shall shatter them!’

Then he saww said: ‘Listen to the ground’. So he listened, and it was calling out, ‘O Muhammad saww! Order me with your saww order regarding your saww enemies. I shall obey your saww orders!’

Then he saww said: ‘Listen to the mountains’. So he heard it calling out, ‘O Muhammad saww! Order us with your saww orders regarding your saww enemies. We shall destroy them!’

Then he saww said: ‘Listen to the oceans’. So the oceans appeared to be in his presence, and its waves shouted calling out, ‘O Muhammad saww! Order us with your saww orders regarding your saww enemies. We shall swallow it’.

Then he heard the sky, and the earth, and the mountains, and the oceans all saying, ‘O Muhammad saww! Your Lord azwj did not Command you saww with the entering into the cave out of frustration (inability to defend) from the Kafirs. But, it is a Test and a Trial - in order to sift between the wicked from the good, from His azwj servants and His azwj maids – with your dignified patience and forbearance from them.
O Muhammad saww! The one who fulfils with his pact – so he would be from your friends in the Gardens; and the one who breaks, so it would be against himself he would be breaking, and he would be from the pairings of Iblees la the accursed in the layers of the Fires.

Then Rasool-Allah saww said to Ali asws: 'O Ali asws! You asws are from me saww at the status of the hearing, and the sight, and the head from the body, and the soul from the body. You asws are as beloved to me saww as the cold water is to the one with intense thirst.'

Then he saww said to him asws: 'O Abu Hassan asws! Cover (yourself asws) with my blanket, so when the Kafirs come to you asws, they would address you, and Allah azwj would Pair with you asws, His aswj Inclination, and by it you asws would answer them.'

So, when Abu Jahl la and the people came over brandishing their swords, Abu Jahl la said to them, 'Do not fall upon him saww while he saww is sleeping, not being aware. But, pelt him saww with the stone in order to wake him saww up with it.' So, they pelted him asws with the heavy, solid stones. He asws said: 'What is that which you are doing?' And they recognised him asws, that he asws is Ali asws.

Abu Jahl la said to them, 'Are you not seeing how Muhammad saww made this one to sleep and saved himself saww so that you would be too pre-occupied with him asws and Muhammad saww would be saved. Do not pre-occupy yourselves with Ali asws, the one deluded in to saving Muhammad saww by his asws own destruction, or else, so what is the meaning of him asws spending the night in his saww place, if his saww Lord azwj was Defending him saww just as he saww claims?'

Ali asws said: 'Is it for me asws you la are saying, O Abu Jahl la? But, Allah azwj the Exalted has Granted me asws from the intellect, what, if it were to be distributed upon the entirety of
stupid ones of the world and its insane ones, they would become intellectuals due to it; and from the strength, what, if it were to be distributed upon the entirety of the weak ones of the world, they would become strong due to it; and from the bravery, what, if it were to be distributed upon the entirety of the cowards of the world, they would be brave due to it; and from the forbearance, what, if it were to be distributed upon the entirety of the fools of the world, they would become forbearing due to it.

And had it not been that Rasool-Allah saww ordered me that I asws should not invent a new event until I asws meet him saww, there would have been for me asws and for you all, an occupation, and I asws would have killed you all with a killing.

Woe be unto you, O Abu Jahl la, upon you la be the curse! Muhammad saww has permission for him saww in his saww ways of the sky and the earth, and the oceans and the mountains regarding your la destruction – but he saww refused except that he saww was being kind with you la – in order for him to believe, the one who is in the Knowledge of Allah azwj that he would believe from you all, and the Momineen can come out from your loins and the wombs of the Kafir men and Kafir women. Allah azwj the Exalted Loves that He azwj should not Cut them off from His azwj Prestige by their seeking Forgiveness.

And had it not been that, your Lord azwj would have Destroyed you all. Allah azwj, He azwj is the Self-sufficient, and you are the poor. He azwj does not Call you to His azwj obedience and you are forced, but He azwj Enables you from what you are encumbered with, in order to cut-off your excuses'.

Abu Al-Bakhtary Bin Hisham got angry and aimed at him asws with his sword, but he saw a mountain to have faced him about to fall upon him, and the ground to have clef sunder to submerge him with it. And he saw the waves of the sea around him, coming to drown him in the sea. And he saw the sky to have broken to fall upon him. So his sword fell off and he fell down with faintness upon him, and was carried off, and Abu Jahl la was saying, ‘He has been seized by the dizziness, and there is paleness with him’. He la wanted to cover up his matter from the ones who were with him la.
When Rasool-Allah(sawa) met up with Ali(asws), he(sawa) said: ‘O Ali(asws)! Allah(azwj) Raised your(asws) voice during your addressing Abu Jahl(as), up to the heights, and Made it reach to the Gardens.

So the one who are therein, from the keepers and the beautiful Houries said, ‘Who is this - who is supporting Muhammad(sawa), when he(sawa) has been belied and made to emigrate?’ It was said to them, ‘This is the representative from him(sawa), and overnight sleeper upon his(sawa) bed. He(asws) made his(asws) self to save his(asws) (brother’s) self, and his(asws) soul to be sacrificed for his(asws) (brother’s) soul’.

Allah(azwj) the Exalted Said to them: “You are for him(asws), and for the one he(asws) chooses as being from his(asws) friends, and those that love him(asws) – distributing upon them – by the Command of Allah(azwj) – upon the ones, he(asws) is more knowing with from the righteousness.

Are you pleased!” They said, ‘Yes, our Lord(azwj) and our Master(azwj)’.

(The book) ‘Alaam Al-Wara’ – Ibn Abbas said, ‘When the Prophet(sawa) went to the cave, Ali(asws) slept in his(sawa) place and he(sawa) covered him(asws) with his(sawa) cloak. Quraysh came intending to kill Rasool-Allah(sawa) and they went on hitting Ali(asws) and they were viewing that it is the Prophet(sawa). He(asws) went on to writhe (in pain). When they looked, then it was Ali(asws).

And it is reported by Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

‘Ali(asws) used to provide the Prophet(sawa) when he(sawa) was in the cave, coming to him(sawa) with the food and the drink and hired three rides for the Prophet(sawa) and for Abu Bakr, and to guide them from being caught’.

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49 Bihar Al Anwaar – V 19, The book of our Prophet(sawa), P 3 Ch 6 H 34
And it is said, 'And the Prophet saww left him asws behind for him asws to bring out his saww family to him saww, so he asws brought them out. And he asws instructed him that he asws pay back his saww entrustments on his saww behalf, and his saww bequests, and whatever had been entrusted unto him saww from any wealth. So, Ali asws paid back his saww entrustment, all of them, and the Prophet saww said to him asws: ‘Surely, Quraysh will never stop searching for me saww as you asws see’.

He asws lied down upon the bed of Rasool-Allah saww, and Quraysh saw a man upon the bed of the Prophet saww and they were saying, ‘It is Muhammad saww’. But Allah azwj Withheld them from seeking him saww, and Ali asws went out to Al-Medina walking upon his asws legs and his saww feet had sores.

When he asws proceeded to Al-Medina, the Prophet saww saw him asws, hugged him asws and cried as compassion from what he saww saw the sores in his saww feet, and rather they were dripping blood. He saww supplicated for him asws with the well-being and wiped his asws legs, and he asws had not complaints of them after that’.

The book ‘Al-Rawza Al-Fazail’ of Ibn Shazaan, it is said, ‘When the Glorious and Exalted Established brother-hood between the Angels, it was between Jibraeel as and Mikaeel as. The Glorious and Exalted Said: “I aswj Established brother-hood between you as two and Made the life span of one of you as to be longer than the life span of the other, so which one of you as would prefer his as brother with the life over himself as?’ Both of them as chose the life.

Allah aswj Mighty and Majestic Said: “Why don’t you as two become like Ali asws Bin Abu Talib asws? I aswj Established brother-hood between him asws and My aswj Beloved Muhammad saww and he asws preferred him saww with the life over himself asws during this night and he asws has slept upon his saww bed to ransom himself asws. Go down and protect him asws from his asws enemies!”

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50 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 35
They as went down to the earth and Jibraeel as sat by his asws head and Mikaeel as by his asws legs, and they as were saying: ‘Congratulations! Congratulations to you asws, O son asws of Abu Talib asws! Who is like you asws and Allah azwj has Boasted to the Angels of the skies about you asws and Prided with/over you asws’.

And it is reported by Sa'alby in his Tafseer who said, ‘When the Prophet saww wanted to emigrate he saww left Ali asws behind to pay off his saww debts and return the deposits which were with him saww, and he saww instructed him asws on the night he saww went out to the cave, and the Polytheists had surrounded the door, and he saww said to him asws: ‘O Ali asws! Cover up with my saww Yemeni cloak, then sleep upon my saww bed for their plot will not reach to you asws, if Allah azwj do Desires’.

Allah asws did what he asws had been instructed to. Allah azwj Mighty and Majestic Revealed to Jibraeel as and Mikaeel as: “I have Established brother- hood between you as two and Made the life span of one of you as to be longer than the other, so which one of you as would prefer his as companion with the life?” Each of them chose the life.

Allah azwj Mighty and Majestic Revealed to them as: “Why don’t both of you as become like Ali Bin Abu Talib asws and Muhammad saww? Established brother- hood between him asws and Muhammad saww, and he asws slept overnight upon his saww bed ransoming himself saww and preferring him saww with the life. Go down to the earth and protect him asws from his asws enemies!”

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51 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 36
فَنَزَلََ فَكَانَ جََُْئييلُ عينْدَ رَأْسيهي وَ مييكَائيلُ عينْدَ ريجْلَيْهي وَ جََُْئييلُ ي َقُولُ بٌَْ بٌَْ مَنْ ميثْلُكَ

So, Allahazwj Mighty and Majestic Revealed unto Hisazwj Rasoolsaww and he sawsw was headed towards Al Medina, regarding the glory of Alisaww Bin Abu Talibasws: And from the people there is one who sells his self – the Verse'.

And it is reported by Akhtab Khuwaizm a Hadeeth raising it by his chain to the Prophet saww. He said, ‘Rasool-Allahsaww said: ‘Jibraeelasws descended unto me saww in the morning on the day of the cave. I saww said: ‘My beloved Jibraeelasws! I saww see youasws as happy’. Heasws said: ‘O Muhammadsaww! And how can Iasws not happen to be like that and myasws eyes have been delighted with what Allahazwj has Honoured yourasws brotherasws and yourasws successorasws, and Imamasws of yourasws community Ali Bin Abu Talibasws with?’

I sawsw said: ‘Allahazwj has Honoured himasws with what?’ Heasws said: ‘Heasws Boasted to Hisasws Angels last night about hisasws act of worship and said: “Myasws Angels! Look at Myasws Divine Authority after Myasws Prophet sawsw, in Myasws earth, and heasws has sacrificed himselfasws and covered hisasws cheeks in the dust in humbleness to Myasws Magnificence. Iasws Keep you witnesses that heasws is an Imamasws of Myasws creatures and Masterasws of Myasws citizens!”’. 52

(The book) ‘Misbah Al-Misbahayn’ – During the first night of the month Rabbi Ul-Awwal, the Prophet sawsw emigrated from Makkah to Al-Medina in the year thirteen from his sawsw Sending, and during it Amir Al-Momineenasws slept overnight upon his sawsw bed, and it was the night of Thursday; and during the fourth night from it was his sawsw exit from the cave heading to Al-Medina’. 53

52 Bihar Al Anwaar – V 19, The book of our Prophet sawsw, P 3 Ch 6 H 37
53 Bihar Al Anwaar – V 19, The book of our Prophet sawsw, P 3 Ch 6 H 38
Regarding Ali\textsuperscript{asw}\textsuperscript{s}, when the Prophet\textsuperscript{saww} went to the cave and the Prophet\textsuperscript{saww} made him\textsuperscript{asw} to sleep in his\textsuperscript{saww} place, he\textsuperscript{saww} made him\textsuperscript{asw} wear his\textsuperscript{saww} cloak. Quraysh came intending to kill the Prophet\textsuperscript{saww} and they went on hitting Ali\textsuperscript{asw}. They were viewing that he\textsuperscript{asw} is the Prophet\textsuperscript{saww}, and the Prophet\textsuperscript{saww} had made him\textsuperscript{asw} wear his\textsuperscript{saww} cloak. He\textsuperscript{asw} writhed (in pain) and they looked, there it was Al\textsuperscript{a}

He said, 'Yes'. Rasool-Allah\textsuperscript{saww} wiped by his\textsuperscript{saww} hand upon his face, and he looked at the Helpers narrating and looked at Ja'far\textsuperscript{asw} and his\textsuperscript{asw} companions swimming in the sea, and he conceived that very moment that he\textsuperscript{saww} was a sorcerer'.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Aww, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from Yusuf Bin Suheyb,
Allah saww. Rasool-Allah saww said: ‘O Allah azwj! Suffice me saww against the evil of Suaqa with whatever You azwj Desire to’.

The legs of his horse sank and he doubled his legs then it became tight. He said, ‘O Muhammad saww! I know, that which afflicted the legs of my horse is from you saww, therefore supplicate to Allah azwj to free my horse for me. By my life! No harm will come to you saww, evil would not afflicted you saww from me either’. Rasool-Allah saww supplicated and Allah azwj Mighty and Majestic Freed his horse.

He returned in seeking Rasool-Allah azwj, until he did that three times, during all that Rasool-Allah saww supplicated and the ground seized the legs of his horse. When it was free during the third time, he said, ‘O Muhammad saww! This camel of mine is in front of you saww, my servant is with it, and if you saww are needy to a back (for riding) or milk, then take from it, and this arrow from my quiver is a sign, and I shall return, and repel the search away from you saww. He saww said: ‘There is no need for me saww regarding what is with you’.

(Team are just comments)

‘From Abu Ja’far asws regarding His asw Words: O you those who believe! Surely, from your wives and your children there are enemies for you, therefore be cautious of them, [64:14]. ‘And that is when the man intended migration to Rasool-Allah saww (but) was attached with his son and his wife, and they said, ‘We, for the sake of Allah saww (plead) that you are going away from us, and leaving us behind, so we would be wasted after you’.

56 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 41
57 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 42
Among them was one who obeyed his family, so he stayed (and did not migrate), therefore Allah^{azwj} Cautioned them about their sons and their wives, and Prohibited them from obeying them.

وَ مِنْهُمْ مَنْ يَضُيِّعُ أَهْلَهُ فَيُقيِمُ فَحَذَّرَهُمُ اللَّهُ أَبَ نَاءَهُمْ وَ نِسَاءَهُمْ وَ نَهَاهُمْ عَنْ طَاعَتِهِمْ وَ إِنْ تَعْفُوا وَ تَصْفَحُوا وَ تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ.

And among them was one who went and left them, and he was saying, ‘But, by Allah^{azwj}! If you do not migrate with me, then Allah^{azwj} would (one day) have a gathering between me and you in the house of the migration, nothing will benefit you, ever!’ So, when Allah^{azwj} did Gather between him and them, Allah^{azwj} Commanded him that he conduct himself with a goodly relationship, so He^{azwj} Said: and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]

The jurists wrote a note and had it delivered to him^{asws} and they said to him^{asws} ‘From where are you^{asws} saying, O son^{asws} of Rasool-Allah^{saww}, that she is not divorced?’ He^{asws} wrote back in their note: ‘^{asws}say this from your own reports from Abu Saeed Al-Khudry that Rasool-Allah^{saww} said to a Muslim woman: ‘The victory (conquest of Makkah)’, and you all have frequented a lot of good upon it, and my^{saww} companions (as well), good, and there is no emigration after the conquest. Thus the emigration was invalidated (for those who immigrated to Madinah after victory of Mecca), they were not made to be companions for him^{saww}. So, they returned to his^{asws} words’.

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58 Bihar Al Anwaar – V 19, The book of our Prophet^{saww} P 3 Ch 6 H 43
59 Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 6 H 44
‘From Abu Ja’far’ asws and Abu Abdullah asws, they (the narrators) said, ‘We asked them asws both about His awj Words: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72], said: ‘The people of Makkah did not (used to) inherit from the people of Al-Medina’.

Al Kafi – Ali Bin Ibrahim, from Haroun, from Ibn Sadaqa,

‘From Abu Abdullah asws having said: ‘From Ammar Bin Yasser ra disliked the people of Makkah and his ra heart was contented with the Eman. So, Allah azwj Mighty and Majestic Revealed regarding him ra: and his heart is content with the Eman [16:106]. The Prophet saww said to him ra during it: ‘O Ammar ra! If they return, then return, so Allah azwj has Revealed your ra excuse and Commands you ra to return if they return’.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Jameel, from Muhammad Bin Marwan who said,

‘Abu Abdullah asws said to me: ‘What prevented Meysam ra from the dissimulation (Taqiyya)? By Allah saww! He ra had known that this Verse has been Revealed regarding Ammar ra and his companions: except for the one coerced, and his heart is content with the Eman [16:106]’.

I (Majlisi) am saying – In Tafseer Al Numani by his mentioned chain, in the book of the Quran,

‘From Al-Sadiq asws having said: ‘Amir Al-Momineen asws said: ‘When Rasool-Allah saww emigrated to Al-Medina, he saww established brother-hood between his saww companions from the Emigrants and the Helpers, making the inheritances to be upon the brethren in the Religion, not regarding the inheritance of the womb relationships, and that is the Word of the Exalted: Surely those who believed and emigrated with their wealth and their selves in the Way of Allah, sheltered and helped (them), they are guardians of each other [8:72] – up to the Words of the Glorious: and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72].

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60 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 45
61 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 46
62 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 47
So he saww took out the relations from the inheritances and affirmed it for the people of the emigration and the people of the Religion in particular. Then there was a Notification with the Word, so the Exalted Said: And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73].

So, the one from the Muslims who dies, his inheritance came to be and be left for his brother in the Religion, besides the relatives and the womb relationship connection. When Islam became strong, Allahazwj Revealed: The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, except that you should be doing good to your friends. That was in the Veiled Book [33:6]. So, this is the meaning of the Abrogation of the inheritances’’.  

(The book) ‘Al-Khisaal’, from Aami Bin Wasila, in a Hadeeth of the consultative council, Amir Al-Momineen asws said: ‘asws adjure you all with Allahazwj! Is there anyone among you who saved Rasool-Allah saww when the Polytheists came intending to kill him saww, so Iasws lied down in hissaww bed, and Rasool-Allahsaww went towards the cave and they were viewing that Iasws was himsaww so they said, ‘Where is yourasws cousin?’ asws said: ‘asws don’t know’. So they hit measws until they almost killed measws? They said, ‘O Allahazwj, no!’

(The book) ‘Al Ihtijaj’ –

‘From Abu Ja’farasws having said: ‘Ami Al-Momineenasws said on the day of the consultation: ‘asws adjure you all with Allahazwj! Is there anyone among you who send food to Rasool-Allahsaww while hesaww was in the cave, and informed himsaww with the news apart from measws? They said, ‘O Allahazwj, no!’

63 Bihar Al Anwaar – V 19, The book of our Prophetasw, P 3 Ch 6 H 48
64 Bihar Al Anwaar – V 19, The book of our Prophetasw, P 3 Ch 6 H 49
He said: ‘I adjure you all with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah, when he wanted to travel to Al-Medina, and saved himself from the Polytheists when they wanted to kill him apart from me? They said, ‘No’. 

He asws said: ‘I asws adjure you all with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah, when he, when he, when he wanted to travel to Al-Medina, and saved himself with his own self from the Polytheists when they wanted to kill him apart from me? They said, ‘No’.

Craig: If the conditions are fulfilled, the polytheists knew of the falsehood of the Qur'an. But they would not think of killing Rasool unless they were certain that he was dead. It is possible that the Jews were the ones who placed him on a stretcher so they could carry him away on their backs when the day of the battle of Badr came to a conclusion. It is possible that they wanted to save him from the commoners of Makkah. So they carried him to the place where they could hide him. 

W. D. Ross: But if the story is true, it was Rasool who was declared by the polytheists as dead. But they did not believe it. 

He asws said: ‘I asws adjure you all with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah, when he wanted to travel to Al-Medina, and saved himself with his own self from the Polytheists when they wanted to kill him apart from me? They said, ‘No’.

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Al-Tabari: It is narrated that the Prophet said: ‘I adjure you all with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah, when he wanted to travel to Al-Medina, and saved himself with his own self from the Polytheists when they wanted to kill him apart from me? They said, ‘No’.

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Al-Tabari: It is narrated that the Prophet said: ‘I adjure you all with Allah! Is there anyone among you who lied down upon the bed of Rasool-Allah, when he wanted to travel to Al-Medina, and saved himself with his own self from the Polytheists when they wanted to kill him apart from me? They said, ‘No’.

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لا
و منها التكدير على النِّ ص بِزع صاحبه فِ الغار و قد كان يكفي النِّ ص تعلق خاطره المقدس بالسلامة من الكفار فزاده جزع صاحبه شغ
فِ خاطره و لو لَ يصحبه لَستِاح من كدر جزعه و اشتغال سرائره.
و منها أنه لو كان حزنه شفقة على النِّ ص أو على ذهاب الْسلام ما كان قد نِي عنه و فيه كشف أن حزنه كان مالفا لما يراد منه.
و منها أن النِّ ص ما بقي يأمن إن لَ يكن أوحي إليه أنه لَ خوف عليه أن يبلغ صاحبه من الْزع الذي ظهر عليه إلَ أن يَرج من الغار و
يَُ به الطالبين له من الأشرار فصار معه كالمشجو بِفِ نفسه من ذل صاحبه و ضعفه زيادة على ما كان مشغول بِفِ نفسه.
و من أسرار هذه المهاجرة أن مولَنا عليا ع بات على فراش المخاطرة و جاد بِهجته لمالك الدنيا و الْخرة و لرسوله ص فاتُ  أبواب النعم
الباطنة و الظاهرة و لو لَ ذلك فَطير و أعطه الأدباء أن النظام على القارئ هو سيد الأشياء من فنونه توحيده العقل و إرواحه الفكرة و
هكانت سلامه سما حب الرسائل من قبل أهل الْنظام عادةً على تدبر الله جل جلاله ع على ملكه و روجا بِه مولَنا عليا ع على م لاحمها عبا فتولِ مولَنا
علي صاحب الرسالة من قبل أهل الضلالة صادرة عن تدبير الله جل جلاله بِبيت مولَنا علي ع فِ مكانه و آية باهرة لمولَنا علي ع
شاهدة بتعظيم شأنه و أنزل الله جل جلاله فِ مقدس قرآنه وَ مينَ النَّاسي مَنْ يَشْريي نَفْسَهُ ابْتَغاءَ مَرْضاتي اللَّهِ وَ اللَّهُ رَؤُفٌ بيالْعيبادي فأخُ أن لمولَنا علي ع كانت بيعا لنفسه الشريفة و طلبا لرضاء الله جل جلاله دون كل مراد و قد ذكرنا فِ الطرائف من روى هذا الْديث من المخالف و مباهاة
الله جل جلاله تلك الليلة و جُئيل و ميكائيل فِ بيع مولَنا علي ع بِهجته و أنه سُِ بِا لَ يسمُ به خواص ملائكته.
و منها أن الله جل جلاله زاد مولَنا عليا ع من القوة الْلَية و القدرة الربانية إلَ أنه ما قنع له أن يفدي النِّ ص بنفسه الشريفة حتَّ أمره أن يكون
مقيما بعد و في مكة مهاجرا للْعداء قد هربه منهم و ستَه بالمبيت على الفراش و غطاه عنهم و إذا ما لَ يَتمله قوة البشر إلَ بآيات باهرة من وا
لعب و دافع المضر.
و منها أن الله جل جلاله لَ يقنع لمولَنا علي ع بِذه الغاية الْليلة حتَّ زاده من المناقب الْميلة و جعله أهلا أن يقيم ثلاثة أيام بِكة لْفِ عيال
سيدنا رسول الله ص و أن يسير بِم ظاهرا على رغم الأعداء و هو وحيد من رجاله و من يساعده على ما بلغ من المخاطرة إليه.
و ومنها أن هذه الاحسانه فِ مولَنا علي ع على الفراش و قبض النِّ ص أي أظهر حقا و أظهر قاما من احترام جد امتحانه إسحاق السليل و
عليه السماحة. لأن ذلك احترام فِ مولَنا علي ع عليه السماحة و تلك احترام جد و سلامة و بِه معه النور على النور و هو من بُلقة الدرب فميله عليه
على احترام الأعداء الذين لا يرحون ولا يرون لسماحة في البلد.
فقال ابن شهرآشوب فِ المناقب 1:335: مُمّد الواقدى و أبو الفرج النجدى و أبو الْسن البكرى و إسحاق الطُاِ: إن عليا لما عزم على الَجرة
قال له العباس: إن مُمّدا ما خرج الَ خفيا و قد طلبته قريش أشدّ طلب و أنت ترج جهارا بِهاد و هوادج و مال و رجال و نساء. و تقا
طع بِم
بين قبائل قريش؟ ما أرى لك أن تَضي الَ فِ خفارة خزاعة، فقال أيّ رضي الله عليه السلاطين
فِ نسخة: و أعظم شأنا.
و منها أن إسِاعيل كان يَوز أن الله جل جلاله يكرم إياه بِأنه لَ يَد للذبُ  ألما فإن الله تعالَ قادر أن يَعله سهلا رحْة لأبيه و مولَنا علي ع
استسلم للذين طبعهم القتل فِ الْال على الَستقصاء و ترك الْبقاء و التعذيب إذا ظفروا بِا قدروا من البلاء.
فقال ابن شهرآشوب فِ المناقب: و أعظم شأنا.
و منها أن ذبُ إسِاعيل بيد أبيه الْليل ع ما كان فيه شِاتة و مغالبة و مقاهرة من أهل العداوات و إنُا هو شَيء من الطاعات المقتضية للسعادات و العنايات و مولَنا علي ع كان قد خاتم بعضه لأهلا السعادة و الفتن. يُبلغ أئمة الأئمة عند المعهود و الصحابة عليه. 

و منها أن مادة فاضلة و حاكمة أن زعيم العسكر إذا اختفى و اندفع عن مقام الأخطار و انكسر علم القوة و الاقتدار فإنه لَ يكلف رعيته المعلقون عليه أن يقفوا موقفاً قد فارقه زعيمهم و كان معذوراً فِ ترك العمل عليه و مولَنا علي ع كلف الصُ و الثبات على مقامات قد اختفى فيها زعيمه الذي يعول عليه و إنكس على القوة الذي تنير عيونه و ليس على ح未经 صعب و دليله يعبر عبر صعب لهذا فضل من الله جل جلاله لموئنا ع باهر بِعجزات ترق عقول ذوي الألباب و يكشف لك أنه القائم مقامه فِ الأسباب.

و منها أن فدية مولَنا علي ع لسيدنا رسول الله ص كانت من أسباب التمكين من مهاجرته و من كل ما جرى من السعادات و العنايات بنبوته و مولَنا علي ع قد صار من أسباب التمكين من كل ما جرت حال الرسالة عليه و مشاركاً في كل خير فعله النبي ﷺ و بلغ حاله إليه و قد اقتصرت فِ ذكر أسرار المهاجرة الشريفة النبوية على هذه المقامات الدينية و لو أردت بالله جل جلاله أوردت مُلداً منفرداً فِ هذه الْالأ و لكن هذا كاف شاف للمنصفين و أهل الْقبال.

(P.s. – it’s not Hadith but are just argumentative points) 66

66 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 6 H 51
He saww looked at her udders and said: ‘There is milk with this, but seek a sheep for me saww not having any milk in her’. She sent a female goat. Rasool-Allah saww called it and wiped his saww hand upon her udder and named Allah azwj, and supplicated for her regarding (all) her sheep and she was surprised upon it, and its milk flowed.

And it is reported that he saww said to a son of Umm Ma’bad: ‘O boy! Bring a container’. He came with it, and he saww struck the back of the sheep and it flowed with milk, and he saww called for a utensil and lied it down and milked in it to the brim until its top was covered, and Al-Sumal was saturated.

Then he saww quenched her until she was saturated, and quenched his saww companions until they were saturated, and he saww drank as the last of them, then pastured it afterwards. Then he saww milked in it for a second time after beginning until the container was filled. Then he saww left it with her, then took her allegiance, then departed from her. A little while had passed until her husband Abu Ma’bad came ushering dried up goats. She welcomed him pleasantly.

When Abu Ma’bad saw the milk, he wondered and said, ‘From where is this for you, O Umm Ma’bad, and the sheep was dried up, milk-less, and there was no milk in the house?’ She said, ‘No, by Allah azwj, except that a Blessed man passed by us, from his saww state is such and such’. He said, ‘Described him to me, O Umm Ma’bad’. She said, ‘I saw a man of apparent illumination, radiant of face, goodly manners, not tired by humbleness nor did the morals burden him saww.’

قال أبو معبد هو و الله صاحب قريش الذي ذكر لنا من أمره ما ذكر بِكة لقد ُمت أن أصحبه و لأفعلن إن وجدت إلَ ذلك سبيلا و

فُلُفْ قَآئِمًا غَصْبًا و قَالَ مِنْ أَيْنَ لَكَ هَذَا بِكَةٍ وَ الشَّآئِفُ عَازِبٌ حَيَّاً وَ خَلْوَاتُ فِي الْبَيْتِ قَالَتْ لَّ وَ اللَّهِ إِنَّهُ مَرَّ بِنَا رَجُلٌ مُبَارَكٌ مِنْ حَيَاةٍ كَذَا وَ كَذَا قَالَ صَفِيٌّ لِي يَا أُمَّ مَعْبَدٍ قَالَتْ رَأَيْتُ رَجُلاً ظَاهِرًا الْوَضَاءَةٍ أَبْلَقُ الْوَجْهِ حَسَنُ الْعُوْْثَمَانِ ثَُُّ ثََّ شُجْلَةٌ وَ لََْ تُزْرِي بِهوَيْهَا صُقْلَةٌ.

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Abu Ma’bad said, ‘By Allah azwj! He is the master of Quraysh whom they mentioned to us of his matter what is mentioned at Makkah. I had thought of accompanying him and I will do so if I find a way to that’. And in the morning a loud shout was heard in Makkah and it was not known who the shouter was: - (A poem)
خيمت نصب على الظرف أجرى المحدود مُرى المبهم كبيت الكتاب كما عسل الطريق الثعلب،

 اللائم في تقصي النصح كأنى في قولٍ يا للواهى و يا للواهى في قولٍ يا لعجبكم، يا للدعاوى و يا للماء و بالمغلو، تعالوا يا لعجبكم فيما أغفلتموه من حظكم و أنتموه من عظمكم، معبدكم رسول الله و إمامكم إليه إلى اللواء من بين أظهركم، ولقد صارى الله عزكم، يعجب أيضا معناه أي شيء، والله عزكم الصبر أعلم الصبر الذي لا يعلم من اللواء و إلى في الصبر كله ما علاآل عظامكم.

(These are comments of Al-Zamakhshary)\textsuperscript{67}

\textsuperscript{67} Bihar Al Anwaar – V 19, The book of our Prophet \textsuperscript{saww}, P 3 Ch 6 H 52
CHAPTER 7 – HIS^saww DESCENT AT AL MEDINA AND HIS^saww BUILDING THE MASJID AND THE HOUSE AND A SUMMARY OF HIS^saww SITUATIONS UP TO THE COMMENCEMENT OF THE JIHAD

1- عم، إعلام الورى روي عن ابن شهاب الزُّهَريّي قال كان بين ليلة ألقابه و بين مهاجر رسله ص ثلاثاء أشياء كانت بيئة الأنصار رسل الله ص ليلة ألقابه في ذي الحجة و قدوم رسل الله ص المدينة في شهر ربيع الأول لأنثِني عشرة ليلة حلت منه يومائم الاثنين

(The book) ‘Alaam Al-Wara’ – It is reported from Ibn Shahab Al-Zuhry who said, ‘Between the night of Al-Aqaba and emigration of Rasool-Allah^saww were three months. The allegiance of the Helpers to Rasool-Allah^saww was on the night of Al-Aqaba in Zil Hajj and the arrival of Rasool-Allah^saww at Al-Medina was during the month of Rabbi Al-Awwal, twelfth night vacant from it on the day of Monday.

و كان الأنصار خرجوا ينفقون أشياء لما أبسو رحفا إلى منازهم فلمما رجعوا أُقيم رسل الله ص فلمما أتق هذا الخلافة سأل عن طريق أبي عشرو بن عوف فنادوة فرقعة آن فنظر رجل من البهوج وهو على أطم إلى إثبات ثلاثة بتون على طريق أبي عشرو بن عوف

And the Helpers went out awaiting his^saww news (presence). When they despaired, they returned to their houses. When they returned, Rasool-Allah^saww came. When he^saww reached Zul Huleyfa, he^saww asked the clan of Amro Bin Awf the road, and they pointed it. Some dust was raised and he^saww looked at a man from the Jews and he was upon his knees passing upon the road of the clan of Amro Bin Awf.

ف صاحب يا مَعْشَرَ الْمُسْليمَةِ هُذَا صاحبكم قد وقعت الصَّيْحَةُ بِيَالْمَديِّنَةِ فَخَرَجَ الرَّجُالُ وَ النِّسَاءُ وَ الصَّبْيُانُ مُسْتَبْشيريَّينَ لِي قُدُومهُ وَ اتَّبَعوهُ وَ اجْتَمَعُوا إِلَيْهِ بُطُونُ الأَوْسي وَ كَانَتْ بَيْنَ الأَوْسي وَ الْزَّرَجَي عَدَاوَةً فَلَمْ يَسُرُوا أَن يَأْتِوا رَسُولَ اللَّهِ ص لَمْ يَكنَ بَيْنَهُمْ مَعَ الْزَّرَجَي وَ قَدْ كَانَ قَديمًا عَلَى بَنِي عَمْرٍو بْني عَوْفٍ قَبْلَ قُدُومي رَسُولي اللَّهِ ص

He shouted, ‘O community of Muslims! This is your guy who has come!’ The shout occurred in Al-Medina, so the men and the women and the children came out rejoicing at his^saww arrival and dancing. Rasool-Allah^saww arrived and aimed for the Masjid Quba and descended, and the clan of Amro Bin Awf gathered pleased with him^saww, and they rejoiced and gathered around him^saww.

و نزل على تَّلْهَوم بن الْهُدَّيَّ صنع من أبي عشرو صانع فَقْعَبَ الْبِيْضَةَ و اجْتَتَعْتُ إِلَيْهِ بُنَاوَهُ الْأَوْسُ وَ كَانَتْ بَيْنَ الأَوْسِ وَ الْهُرُجَي عَدَاوَةً فَلَمْ يَجْتَتُوا أَن يَأْتِوا رَسُولَ اللهِ ص لَمْ يَكنَ بَيْنَهُمْ مَعَ الْهُرُجَي وَ كَانَ قَديمًا عَلَى بَيْنَ عشرو بن عوف فَقَلْنَ فَقْعَبَ الْبِيْضَةَ صَنَعَ بَيْنَ من المهاجرين فَازْتُوا فيهم

And old man from the clan of Amro Salih lodged with Kulsoom Bin Al-Hidam, blind of sight, and the family of Al-Aws gathered to him, and there was enmity between Al-Aws and Al-Khazraj, and they did not have the courage to come to Rasool-Allah^saww when there were the wars between them. Rasool-Allah^saww turned around and browsed the faces but did not
see anyone from Al-Khazraj, and people from the Emigrants had proceeded to the clan of Amro Bin Awf before the arrival of Rasool-Allah saww and they lodged with them.

وَ رُويَ أنَّ النَِّيَّ ص لَمَّا قَديمَ الْمَديينَةَ جَاءَ الن سَاءُ وَ الص بْيَانُ ف َقُلْنَ طَلَعَ الْبَدْرُ عَلَي ْنَا مينْ ثَنييَّاتي

And it is reported that when the Prophet saww arrived at Al-Medina the women and the children came and said (a couplet), 'The full moon has emerged to us from the obstacles of the valley, the thanks is obligated upon us whatever is supplicated to Allah azwj in a supplication'.

وَ كانَ سَلْمَانُ الْفَاريسييُّ عَبْداً ليبَعْضي الْيَهُودي وَ قَدْ كَانَ خَرَجَ مينْ بيلاَديهي مينْ فَاريسَ يَطْلُبُ الد ي

And Salman Al-Farsi ra was a slave of one of the Jews and he ra had come out from his ra city from Persia seeking the upright Religion which the People of the Book had informed him ra with. He came to a monk from the Christian monks at Syria. He ra asked him about that and accompanied him. He said, ‘Seek him saww at Makkah, and then will be his saww exit, and seek him saww at Yasrib (Madinah), then would be his saww emigration.

ف َقَصَدَ ي َثْريبَ فَأَخَذَهُ ب َعْضُ الأَْعْرَابي فَسَبَوْهُ وَ اشْتَََاهُ رَجُلٌ مينَ الْيَهُودي فَكَانَ ي َعْمَلُ فِي نََْليهي

He ra aimed for Yasrib, and one of the Bedouins seized him ra and imprisoned him ra and a man from the Jews bought him ra, and he ra used to work in his plantation. And during that day he ra was upon the plantation, cutting it. A man from the Jews came to its owner and said, ‘O so and so! Are you aware that these Muslims, their Prophet saww has arrived to them?’ Salman ra said, ‘May I ra be sacrificed for you! What is that which you are saying?’ His companion said to him ra, ‘What is it to you ra and the questioning about this? Return to your work!’

قَالَ ف َنَزَلَ وَ أَخَذَ طَبَقاً فَصَيرََّ عَلَيْهي مينْ ذَليكَ الرُّطَبي وَ حََْلَهُ إيلََ رَسُولي اللَّهي ص ف َقَالَ لَهُ رَ

He said, ‘He ra descended and grabbed a tray and placed some of those dates and carried it to Rasool-Allah saww. Rasool-Allah saww said to him ar: ‘What is this?’ He ar said: ‘These are charity of our dates. It reached us that you (Muslims) are poor people. You saww have arrived to this city, so I ar loved it if you saww could eat from our charity’.

فَقَالَ رَسُولُ اللَّهي ص سَُِّوا وَ كُلُوا ف َقَالَ سَلْمَانُ فِي ن َفْسيهي وَ عَقَدَ بيإيصْبَعيهي هَذيهي واحيدَةٌ ي َقُولََُا بيالْفَاريسييَّةي

Rasool-Allah saww said (to his saww companions): ‘Name (Allah azwj) and eat!’ Salman’ ra said within himself ra, and clasped his ra finger, ‘This is one’, saying it in Persian.
Then he came to him with another tray. Rasool-Allah said to him: ‘What is this?’ Salman said to him, ‘I saw that you did not eat the charity, and this is a gift to you’. Salman said (to his companions): ‘Name (Allahazwj) and eat!’ and he ate (as well). Salman clasped his hand and said, ‘These are two signs’, in Persian.

Then he circled behind him and Rasool-Allah cast off the cloth from his shoulder and Salman looked at the seal of the Prophet-hood and the mole. He came and kissed it. Rasool-Allah said to him: ‘Who are you?’ He said, ‘I am a man from the people of Persia. I have come out from my city since such and such (time)’, and he narrated to him of his narration.

Faisal and a number of Rasool-Allah gave him glad tidings saying to him, ‘Receive glad tidings and be patient, for Allah will Make Relief to be for you from this Jew’.

He became a Muslim and Rasool-Allah gave him glad tidings saying to him, ‘Receive glad tidings and be patient, for Allah will Make Relief to be for you from this Jew’.

When it was evening Abu Bakr separated from Rasool-Allah and entered Al-Medina and lodged with one of the Helpers, and Rasool-Allah remained at Quba lodging with Kulsoom Bin Al-Hidam. When Rasool-Allah prayed Al-Maghrib and Al-Isha Salat the last, As’ad Bin Zurara came to him masked and greeted to Rasool-Allah and rejoiced with his arrival.

Then he said, O Rasool-Allah! I did not think that if I hear about you in any place and I would sit back from you, except that there is between us and our brethren from Al-Aws is what you know, so I disliked it to bring them. When it was this time, I could not bear to sit back from you.

Rasool-Allah said to Al-Aws, ‘Who from you will employ him?’ They said, ‘O Rasool-Allah! Our neighbourhood is in your neighbourhood’. He said: ‘But one of you should employ him’. Uwaym Bin Saida and Sa’ad Bin Khaysama said, ‘We will employ him, O
Rasool-Allah saww! So, they employed him and used to come and go to Rasool-Allah saww and discuss with him saww, and prayed Salat behind him saww.

فَبَقييَ رَسُولُ اللَّهِ خََْسَةَ عَشَرَ يَوْماً فَجَاءَهُ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْخُلُ الْمَديينَةَ فَإي َّنَّ الْقَوْمَ مُتَشَو قُونَ إيلََّ نُزُوليكَ عَلَيْهيمْ فَقَالَ ص لََ أَرييُْ مينْ هَذَا الْمَكَاني حَتََّّ يُوَافِيَ أَخيي عَليي ع وَ كَانَ رَسُولُ اللَّهِ قَدْ ب َعَثَ إيلَيْهي أَني احْْيلي الْعييَالَ وَ اقْدَمْ ف َقَالَ أَبُو بَكْرٍ مَا أَحْسَبُ عَلييّاً يُوَافِي قَالَ ب َلَى مَا أَسْرَعَهُ إينْ شَاءَ اللَّهُ

He saww remained for fifteen days, and Abu Bakr came to him saww and said, ‘O Rasool-Allah saww! Enter Al-Medina for the people are desirous to your saww advent to them.

فَلَمَّا وَافََ كَانَ سَعْدُ بْنُ الرَّبييعي وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ يَكْسيرَاني أَصْنَامَ الَْْزْرَجي وَ كَانَ كُل رَجُلٍ شَرييفٍ فِي ب َيْتيهي صَنَمٌ يََْسَحُهُ وَ يُطَي بُهُ وَ ليكُل  بَطْنٍ مينَ الأَْوْسي وَ الَْْزْرَجي صَنَمٌ فِي ب َيْتٍ لْيَمَاعَةٍ يُكْريمُونَهُ وَ يََْعَلُونَ عَلَيْهيهي مينْدييلاً وَ يَذْبَُِونَ لَهُ

When he asws arrived, Sa’ad Bin Al-Rabie and Abdullah Bin Rawaha were breaking the idols of Al-Khazraj, and every nobleman who had an idol in his house was wiping it and perfuming it, but there was a family from Al-Aws and Al-Khazraj had an idol of the community they were honouring it and making a towel to be upon it and sacrificing to it.

فَلَمَّا قَديمَ الَيث ْنَا عَشَرَ مينَ الأَْنْصَاري أَخْرَجُوهَا مينْ ب ُيُوِييمْ وَ ب ُيُوتي مَنْ أَطَاعَهُمْ فَلَمَّا قَديمَ السَّبْعُونَ كَثُرَ الْْيسْلاَمُ وَ فَشَا وَ جَعَلُوا يَكْسيرُونَ الأَْ

When twelve from the Helpers arrived, they brought it out from their houses and the houses of the one who obeyed them. When seventy arrived, Islam was abundance and spread and they went on breaking the idols.

قَالَ وَ بَقييَ رَسُولُ اللَّهِ ص ب َعْدَ قُدُومي عَلييٍّ ع ي َوْماً أَوْ ي َوْمَينْي ثَُُّ رَكيبَ راحيلَةً فَاجْتَمَعَتْ إيلَيْهيهي بَنُو عَمْريو بْني عَوْفٍ فَقَالُوا يَا رَسُولَ اللَّهِ أَقيمْ عينْدَنَا فَإينَّا أَهْلُ الَْْد وَ الَْْلَدي وَ الَْْلْقَةي وَ الْمَنَعَةي فَقَالَ ص خَلُّوا عَنْهَا فَإين َّهَا مَأْمُورَةٌ

He said, ‘And Rasool-Allah saww remained after the arrival of Ali asws for a day or two days, then rode departing. The clan of Amro Bin Awf gathered to him saww and they said, ‘O Rasool-Allah saww! Stay with us, for we are the people of generosity, and the patience, and the (inner) circle, and the conferment’. He saww said: ‘Leave it (camel) alone for it is Commanded’.

وَ بَلَغَ الأَْوْسَ وَ الَْْزْرَجَ خُرُوجُ رَسُولِي اللَّهِ ص ف َلَبيسُوا الس لاَحَ وَ أَق ْبَلُوا ي َعْدُونَ حَوْلَ نَاقَتيهي يُوِييمْ وَ أَخَذُوا بِيتيهي نَاقَتيهى وَ تَطَلَّبُوا إيلَيْهيهي أَنْ ي َنْزيلَ عَلَيْهيمْ وَ رَسُولُ اللَّهِ ص ي َقُولُ خَلُّوا سَبييلَهَا فَإين َّهَا مَأْمُو
his camel and requested to him that he lodges with them, and Rasool-Allah saww was saying: ‘Free its way for it is Commanded’, until it passed by the clan of Salim.

And the exit of Rasool-Allah saww from Quba was on the day of Friday, and the clan of Salim arrived during the decline of the sun, and the clan of Salim presented to him ‘O Rasool-Allah saww! Come to the generous, and the patience and the (inner) circle and the (people of) conferment’. The camel knelt at their Masjid, and they had built the Masjid before the arrival of Rasool-Allah saww.

He saww descended in their Masjid and prayed with them the Zohr Salat and addressed them, and it was the first Masjid in which he saww addressed in with the Friday (Salat), and prayed (facing) towards Bayt Al-Mqadas, and those who prayed Salat with him saww during that time were one hundred men.

Then Rasool-Allah saww rode his saww camel and dangled its rein and it ended up to Abdullah Bin Abayy and paused at him, and he was able to present to him the lodging with him. Abdullah Bin Abay said to him saww after honour nudged him, and he grabbed his sleeve and placed it upon his nose (and said), ‘O this one going to those who deceived you and cheat you and transgressed you to descend to them and we did not deceive in our houses’.

Allah azwj Caused the particles to overcome upon the clan of Hubla and these ruined their houses, and they came to descend to others, and the grandfather of Abdullah Bin Abayy was called Ibn Al-Hubla. Sa’ad Bin Ubada said, ‘O Rasool-Allah saww! Do not expose anything in your saww heard from the words of this, for we had gathered upon that we would make him a ruler upon us, and he sees now you saww have removed his command which he had presided upon. So, descend to me, O Rasool-Allah saww, for there isn’t anyone among Al-Khazraj nor among Al-Aws with more mouths of camels than me, and we are the people of patience and the honour, so do not disappoint us, O Rasool-Allah saww.’
He slackened the rein of his camel and passed by with him until he ended up to the door of the Masjid which is today, and it did not happen to be a Masjid, but rather was a centre for two orphans from Al-Khazraj called Sahl and Suheyl and they were in the chamber of As‘ad Bin Zurara. The camel knelt at the door of Abu Ayoub Khalid Bin Zayd, so Rasool-Allah saww descended at it.

When he descended, the people gathered and asked him to descend with them. Umm Abu Ayoub leapt to the ride and let it loose and it entered her house. When they frequented upon it, Rasool-Allah saww: ‘Where is the ride?’ They said, ‘Umm Abu Ayoub has entered it into her house’. He saww said: ‘The person is with his ride’, and As‘ad Bin Zurara grabbed a rein of the camel and turned it around to his house.

And Abu Ayoub had a house for him at the bottom, and above the house there was a room, and he disliked to be above Rasool-Allah saww so he said, ‘O Rasool-Allah saww, may my father and my mother be sacrificed for you! Is the top (floor) preferable to you or the bottom, for I dislike it if I was above you’. He saww said: ‘The bottom. It would be kinder with us for the ones who come to us’.

Abu Ayoub said, ‘So we were in the top, I and my mother, and whenever I lowered the bucket I feared that a drop from it would fall upon Rasool-Allah saww, and me and my mother used to climb upstairs stealthily from where he saww would not know nor feel us nor speak except softly, and whenever he saww slept we did not move, and sometimes we cooked in our room, so we closed the door upon our room fearing that the smoke might hit Rasool-Allah saww.

And (one day) a jar of our fell down and the water was spilt, so Umm Abu Ayoub stood up to a cloth which by Allah there did not happen to be any other than it for us and threw it upon that water, to dry it up with it, fearing that something from it might flow to Rasool-Allah saww. And Rasool-Allah saww used to attend the Muslims from Al-Aws and Al-Khazraj and the Emigrants, and Abu Amama As‘ad bin Zurara used to send to him some porridge in a
And Sa’ad Bin Ubadah used to send to him⁴⁴ dinner every night and he⁴⁴ would share it with the ones who would be present and return the bowl just as it was; and they would take turns regarding sending the breakfast and the dinner to him⁴⁴ – As’ad Bin Zurara, andSa’ad bin Khaysama, and Al-Munzar Bin Amro, andSa’ad bin Al-Rabie, and Aseyd Bin Huzeyr.

He said, ‘One day Aseyd cooked a pot for him⁴⁴ as and could not find anyone to carry it, so he carried it himself, and he⁴⁴ was a nobleman from the chiefs. He came across Rasool-Allah⁴⁴ and he⁴⁴ had returned from the Salat. He⁴⁴ said: ‘You are carrying it yourself?’ He said, ‘Yes, O Rasool-Allah⁴⁴! I could not find anyone to carry it’. He⁴⁴ said: ‘May Allah⁴⁴ Bless upon you all from the People⁴⁴ of the Household’.

So, Rasool-Allah⁴⁴ came out to them and said: ‘Do you all love me⁴⁴?’ They said, ‘Yes, by Allah⁴⁴, O Rasool-Allah⁴⁴!’ He⁴⁴ said: ‘By Allah⁴⁴! I⁴⁴ love you all!’ – three times’.

Ali Bin Ibrahim Bin Hashim – A group of Jews of (the clans of) Qureya and Al-Nazeyr and Qaynuqa came and said, ‘O Muhammad⁴⁴! What are you⁴⁴ calling to?’ He⁴⁴ said: ‘To the testimony that there is no god except Allah⁴⁴ and I⁴⁴ am a Rasool⁴⁴ of Allah⁴⁴, and I⁴⁴ am the one you are finding me⁴⁴ written in the Torah, and the one whom your
scholars have informed that my\textsuperscript{saww} coming would be at Makkah and my\textsuperscript{saww} emigration in this (mount) Al-Hira.

And a scholar of yours (Ibn Hawash the monk), came to you from Syria an informed you saying, ‘You will leave the alcohol and the intoxicants and come to the difficulties and the poverty and the dates due to a Prophet\textsuperscript{saww} being Sent in this stony region.

His\textsuperscript{saww} coming would be at Makkah and his\textsuperscript{saww} emigration over here, and he\textsuperscript{saww} is the last of the Prophets as\textsuperscript{s} and their as\textsuperscript{s} superior. He\textsuperscript{azwj} will ride the donkey and wear the cloak, and he\textsuperscript{saww} will break with the crumbs, there will be redness in his\textsuperscript{saww} eyes and a seal of the Prophet\textsuperscript{azwj} hood between his\textsuperscript{saww} shoulders, and he\textsuperscript{saww} will place his\textsuperscript{saww} sword upon his\textsuperscript{saww} shoulder not caring who he\textsuperscript{saww} meets (in battle), and he\textsuperscript{saww} will be bright-faced of the fighting, his\textsuperscript{saww} authority will reach to the end-point of the shoes (infantry) and the hooves (cavalry)’.

They said to him\textsuperscript{saww}, ‘We have heard what you\textsuperscript{saww} said and we have come to you\textsuperscript{saww} to seek the truce from you upon that we will neither be for you\textsuperscript{saww} nor against you\textsuperscript{saww}, nor will we assist anyone against you\textsuperscript{saww}, nor will we plot to anyone from your\textsuperscript{saww} companions, nor will you\textsuperscript{saww} plot to us nor to anyone from our companions until we look at what becomes of your\textsuperscript{saww} matter and matter of your\textsuperscript{saww} people’.

Rasool-Allah\textsuperscript{azwj} answered them to that and an agreement was written out between them that they will not assist against Rasool-Allah\textsuperscript{azwj}, nor against anyone from his\textsuperscript{saww} companions by tongue, nor hand, nor weapon, nor by legs in the secret and the open, neither by night nor by day, Allah\textsuperscript{azwj} being a Witness upon them with that. So, if they were to do that then Rasool-Allah\textsuperscript{azwj} would be in leeway from spilling their blood and imprisoning their offspring, and their womenfolk, and seizing their wealth.

And he\textsuperscript{saww} wrote an agreement for each tribe from them upon a limit, and the one who was in charge of the affairs of the clan of Al-Nazeyr was Huyay Bin Akhttab. When he returned to
his house his brothers Juday Bin Akhtab and Abu Yasser Bin Akhtab said to him, ‘What is with you?’

He said, ‘He isaww is the one we find to be in the Torah, and the one whom our scholars gave us the glad tidings with, and I will not cease to be an enemy to himisaww because the Prophethood came out from the sons of Is’haqas and came to be in the sons of Ismailas, and we cannot happen to be followers of the son of Ismailas, ever!’

وَ كَانَ الَّذيي وَلِيَ أَمْرَ ق ُرَيْظَةَ كَعْبَ بْنَ أَسَافٍ وَ الَّذيي وَلِيَ أَمْرَ بَنِي ق َيْنُقَاعَ مَُيرْييقٌ وَ كَانَ أَكْثَرُهُمْ مَالًَ وَ حَدَائيقَ ف َقَالَ ليقَوْميهي ت َعْلَمُونَ أَنَّهُ الْنَِّيُّ الْمَبْعُوثُ ف َهَلُمُّوا ن ُؤْمينُ بيهي وَ نَكُونُ قَدْ أَدْرَكْنَا الْكيتَاب َينْي ف َلَمْ يَُيبْهُ ق َيْنُقَاعُ إيلََ ذَليكَ.

And the one who was in charge of the affairs of (the clan of) Qureyza was Ka’ab Bin Asaf, and the one who was in charge of the affairs of the clan of Qaynaqa was Mukheyriq, and he was the wealthiest of in wealth and gardens. He said to his people, ‘Don’t you know that heisaww is the Sent Prophetisaww? Come, let us believe in himisaww and we can become to have come across two Books (Torah and Quran’). But (the clan of) Qaynaqa did not answer him to that.

قَالَ وَ كَانَ رَسُولُ اللَّهي ص يُصَل ي فِي الْميرْبَدي بيأَصْحَابيهي. ف َقَالَ لأيَسْعَدي بْني زُرَارَةَ اشْتََي هَذَا الْميرْبَدَ مينْ أَصْحَابيهي فَسَاوَمَ الْيَتييمَينْي عَلَيْهي ف َقَالَ هُوَ ليرَسُولي اللَّهي فَسييلَ وَ أَمَرَ بياللَّبيي ف َضُريبَ ف َبَنَاهُ رَسُولُ اللَّهي ص فَحَفَرَهُ فِي الأَْرْضي ثَُُّ أَمَرَ بيالْْيجَارَةي ف َنُقيلَتْ مينَ الَْْرَّةي

He said, ‘And Rasool-Allahisaww used to pray Salat in the market with hisisaww companions. Heisaww said to As’ad Bin Zurara: ‘Buy this market from his owners’. The bargained with the two orphans upon it. They said, ‘It is for Rasool-Allahisaww!’ Rasool-Allahisaww said: ‘No, except with a price’. So, heisaww bought it with ten Dinars, and there was marsh water in it. Rasool-Allahisaww instructed with it and it was drained, and heisaww instructed with the construction, and Rasool-Allahisaww struck its foundations and dug in the ground. Then heisaww instructed with the stone, and these were transported over from the stony ground.

فَكَانَ الْمُسْليمُونَ ي َنْقُلُون َهَا فَأَق ْبَلَ رَسُولُ اللَّهي ص يََْميلُ حَجَراً عَلَى بَطْنيهي فَاسْتَقْبَلَهُ أُسَيْدُ بْنُ حُضَيرٍْ ف َقَالَ يَ ا رَسُولَ اللَّهي أَعْطينِي أَحْْيلْهُ عَنْكَ قَالَ لََ اذْهَبْ فَاحْْيلْ غَيرَْهُ ف َنَقَلُوا الْْيجَارَةَ وَ رَف َعُوهَا مينَ الُْْ فْرَةي حَتََّّ ب َلَغَ وَجْهَ الأَْرْضي

The Muslims used to transfer (the stones), so Rasool-Allahisaww came and carried a stone upon hisisaww belly, Abu Aseyd Bin Huzeyr met himisaww and said, ‘O Rasool-Allahisaww! Give me, I will carry it on yourisaww behalf’. Heisaww said: ‘No, go away’, and heisaww carried another one. The stones were transferred and they raise it from the pit until it reached the surface of the ground.

فُعَكَانُ المُسْلمينَ يَتَّلَفُّونَهَا فَأَقْبَلَ رَسُولُ اللَّهي ص يُلْيِحَ حَجَراً عَلَى بَطْنِهِ عَلَى نَطْلَهَا فِي لَغَهَا أَصْحَابُهُ بِسِبْعَةٍ دَنَانِيرَ وَ كَانَ مَاءً مُسْتَنْقَعٌ فَأَمَرَ بي

Then heisaww built the first with ‘Al-Saeeda’ (a type of brick), brick by brick, then build it with ‘Al-Sameyt’ and it is a brick and a half, building it with the female (brick) and the male (brick), two different standing wall and distanced it by one hundred cubits.
Then the heat intensified upon them, so they said, ‘O Rasool-Allah saww! If you saww could raise a shade upon it’. So, he saww raised its pillars in the front of the Masjid to what follows the courtyard, with the wood. Then he saww shaded it and cast the leaves of the palm trees over it, and they lived in it. They said, ‘O Rasool-Allah saww! If you saww could roof a roof (ceiling)’. He saww said: ‘No, shade is like the shade of Musa as. The matter is more urgent than that’.

And Rasool-Allah saww built their house and houses of his saww companions around the Masjid and drew a line for his saww companions some time and they built their houses in it, and every door from it opened to the door of the Masjid, and drew a line for Hamza asws and opened its door to the Masjid, and drew a line for Ali asws Bin Abu Talib asws like what he saww had drawn for them, and they were coming out from their houses and entering the Masjid.

Jibraeel as descended unto him saww and said: ‘O Muhammad saww! Allah azwj Commands you saww to instruct every one who has a door for him to the Masjid that he should close it and there should not happen to be a door for anyone to the Masjid except for you saww and for Ali asws, and there is Permission for Ali asws in it what is Permissible for you saww

His saww companions were angered and Hamza asws was angered and said, ‘asws am his saww uncle and he saww instructs with the closing of my asws door, and leave the door of the son of his saww brother, and he asws is younger than me asws!’ So, he asws came to him saww.

He saww said: ‘O uncle asws! Do not be angry from the closure of your asws door and the leaving of the door of Ali asws (kept open), for by Allah azwj, it was not i saww who instructed with that, but Allah azwj Commanded with the closure of your doors and leaving the door of Ali asws (open)’. He asws said, ‘O Rasool-Allah saww! i asws am pleased and submit to Allah azwj and to His azwj Rasool saww.

قال و كان رسول الله صلى الله عليه وسلم في مدرسه كانت فاطمة سلمية عندها فتحت له أبو بكر يكلم رسول الله صلى الله عليه وسلم ثم خلت له اسمه عمر فقال فقال أبو بكر يا ربي رحمة الله عليك فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليك فقال رسول الله صلى الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقلت يا ربي رحمة الله عليه وسلم فقول عندها في أن لا يخفى كفره مسيرة إلى الأسلم عن ذلك
He (the narrator) said, ‘And Rasool-Allah ﷺ, when he ﷺ built his ﷺ house, (Syeda) Fatima ﷺ was with him ﷺ. Abu Bakr proposed for her ﷺ. Rasool-Allah ﷺ said: ‘I ﷺ shall await the Command of Allah azwj. Then Umar proposed for her ﷺ, and he asws said similar to that. It was said to Ali asws, ‘Why don’t you asws propose for (Syeda) Fatima asws?’ He asws said: ‘By Allah azwj! There is nothing with me asws.’ It was said to him asws, ‘Rasool-Allah ﷺ will not ask you asws for anything’.

فَجَاءَ إيلََ رَسُولي اللَّهي ص فَاسْتَحْيَا أَنْ يَسْأَلَهُ فَرَجَعَ ثُُّ جَاءَهُ فِي الْيَوْمِ الثَّاِي فَاسْتَحْيَا فَرَجَعَ ثُُّ جَاءَهُ فِي الْيَوْمِ الثَّاني فَقَالَ لَهُ رَسُولُ اللَّهي ص يَا عَلييُّ أَ لَكَ حَاجَةٌ قَالَ بَلَى يَا رَسُولَ اللَّهي شَيْءٌ إيلََّ ديرْعيي فَزَوَّجَهُ رَسُولُ اللَّهِ عَلَى اث ْنَاتَِْ عَشْرَةَ أُوقييَّةً وَ نَشٍ وَ دَفَعَ إيلَيْهِ ديرْعَهُ

He asws came to Rasool-Allah ﷺ, but was too shy to ask him ﷺ, and he asws returned. Then he asws came to him ﷺ during the second day, but was shy, and he asws returned. Then he asws came to him ﷺ during the third day. Rasool-Allah ﷺ said to him asws: ‘O Ali asws! Is there a need for you asws?’ He asws said: ‘By Allah azwj! There is nothing with me asws’. So, Rasool-Allah ﷺ got him asws married upon twelve ounces and a half, and handed over his asws shield to him asws.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص هَي ئْ مَنْزِيلًَ حَتََّّ تََُوَّلَ فَاطِيمَةُ إيلَيْهِ فَقَالَ عَلييٍّ يَا رَسُولَ اللَّهِ قَالَ لَهُ رَسُولُ اللَّهِ هَلْ عينْدَكَ شَيْءٌ يَا رَسُولَ اللَّهِ قَالَ مَا عينْديي يَا رَسُولَ اللَّهِ شَيْءٌ إيلََّ ديرْعيي فَزَوَّجَهُ رَسُولُ اللَّهِ عَلَى اث ْنَاتَِْ عَشْرَةَ أُوقييَّةً وَ نَشٍ وَ دَفَعَ إيلَيْهِ ديرْعَهُ

That reached Haris, so he came to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! I and my wealth are for Allah ﷺ, and for His azwj Rasool-Allah ﷺ. By Allah azwj! There is nothing more beloved to me than what you asww would take, and that which you asww would take is more beloved to me than what you saww leave’.}

فَجَزَاهُ رَسُولُ اللَّهِ ص خَيرْاً فَحُو لَتْ فَاطِيمَةُ إيلَ عَلييٍّ ع فِي مَنْزِيلي حَارِيَةَ وَ كَانَ فيرَاشُهُمَا إيهَابَ كَبْشٍ جَعَلاَ صُوفَهُ تََْتَ جُنُوبِيّاَ. Rasool-Allah ﷺ supplicated for goodly Recompense for him and he ﷺ transferred Fatima asws to Ali asws in the house of Haris, and their asws bed was the skin of a ram, its wool made to be under its sides.
He (the narrator) said, ‘And Rasool-Allahsaww used to pray Salat (facing) towards Bayt Al-Maqdas for the duration of hissaww stay in Makkah, and during hissaww emigration until seven months came for it. When seven months came for it, the Jews faulted himsaww and said to himsaww, ‘Yousaww are a follower of ours. Yousaww pray to our direction, and we are more ancient than yousaww are regarding the Salat’.

Rasool-Allahsaww was gloomy from that and loved that Allahazwj would Turn hissaww direction to the Kabah. Heasw went out in the middle of the night and looked at the horizons of the sky awaiting the Command of Allahazwj, and heasw went out during that day to the Masjid of the clan of Salim in which heasw had gathered for the first Friday Salat in it which was in Al-Medina and heasw prayed Al-Zohr Salat (leading) them over there with two Cycles towards Bayt Al-Maqdas and two Cycles towards the Kabah, and it was Revealed upon himsaww: We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; [2:144] – the Verses.

Then the Verse of the fighting was Revealed unto Rasool-Allahazwj and Permitted for himsaww in battling Quraysh, and it is: There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39] Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. [22:40]’

Al Kafi in (the book of) ‘Al Rwada’ – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Saeed Al Musayyab who said,

‘I asked Aliasws Bin Al-Husaynasws, ‘How old was Aliasws on the day heasws became a Muslim?’ So heasws said: ‘What? Was heasws an infidel ever? But rather, when Allahazwj Sent Hisaswj Rasoolasws, Aliasws was ten years old, and heasws was never an infidel on that day, and heasws had believed in Allahazwj, and in Hisaswj Rasoolasws, and preceded all of the people to the faith by Allahazwj and by Hisaswj Rasoolasws and to the Salat by three years’.

68 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 7 H 1
And the first Salat that he asws Prayed with the Rasool-Allah saww was Al-Zohr (Midday) of two cycles and that is what Allah aswz Blessed and Exalted had Obligated it as upon the one who became a Muslim at Makkah – two cycles, two cycles, and the Rasool-Allah saww had prayed two cycles at Makkah, and Ali asws had prayed it with him saww as two cycles for a period of ten years until the Rasool-Allah saww migrated to Al-Medina, and left Ali asws behind regarding the matters which no one part from him asws could have dealt with.

And the going out of the Rasool-Allah saww from Makkah was during the first of the Rabbi-ul-Awwal, and that was the day of Thursday on the thirteenth year from the Mab’as (Declaration of Prophet-hood), and journeyed to Al-Medina over twelve nights from the Month of Rabbi Ul-Awwal with the setting of the sun. So he saww descended at Quba, so he saww Prayed Al-Zohr two cycles, and Al-Asr two cycles. Then he saww did not cease to stay there, awaiting Ali asws. He saww Prayed five Salats of two cycles, two cycles.

And he saww stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him saww ‘Stay with us, so we will build for you saww house and a Masjid’. He saww said; ‘No. I saww am awaiting Ali asws Bin Abu Talib asws, and have ordered him asws to meet me saww, and will not settle in a house until Ali asws comes, and he saww will not be long, Allah aswj Willing. Ali asws came to the Prophet saww at the house of Amro Bin Awf and stayed with him saww.

Then Rasool-Allah saww, when Ali asws arrived to him saww, transferred from Quba to the Clan of Saalim Bin Awf, and Ali asws was with him saww, on the day of Friday at sunrise. So they drew a boundary for him saww for a Masjid, and established its Qiblah (direction of Salat). He saww Prayed with them the Friday Salat of two cycles, and preached them two sermons. Then he saww went to Al-Medina upon the she-camel which he saww had come upon, and Ali asws was with him saww, not separating from him saww, walking with him saww step by step. And there was no neighbourhood from the neighbourhoods of the Helpers which Rasool-Allah saww passed by except that they stood up for him saww asking him saww to descend to them. He saww would say to them: ‘Make way for the she-camel for it is Commanded’.
فأطلقت به و رسل الله ﷺ و سرت له ص فاستغفرها حتى انتهت إلى المتوضوع الذي ترى و أشار إليه باب مسجد رسول الله ﷺ الذي يتصل عدده بباحتها فوقفت عددها و تركت و وضعت جزائها على الأرض قبل رسول الله ﷺ و أقبل أبو أيوب فصألاها حتى الختمت رحلة فافتحت مئذنة و تزل رسل الله ﷺ و طلعت ع مغة حتى نبيه مسجدًا و تبت له مسائكة و ملأ ع عفت خلفها إلى منازلها

So it went and the Rasool-Allah ﷺ had freed its reins until it ended up at the place which you see’, and he ﷺ gestured by his ﷺ hands to the door of the Masjid of the Rasool-Allah ﷺ by which the funeral Salats are performed. He ﷺ said: ‘So it paused at it and knelt, and placed itself upon the ground. Rasool-Allah ﷺ descended, and Abu Ayyub welcomed him ﷺ to the extent that he carried his ﷺ saddle bag and made him ﷺ to enter his house. And the Rasool-Allah ﷺ and Ali ﷺ stayed with him until they built for him ﷺ his ﷺ Masjid, and built for him ﷺ his ﷺ house, and a house for Ali ﷺ. So they two of them ﷺ transferred to their ﷺ homes’.

Saeed Bin Al-Musayyab (the narrator) said to Ali ﷺ Bin Al-Husayn ﷺ, ‘May I be sacrificed for you ﷺ Abu Bakr was with Rasool-Allah ﷺ when he ﷺ arrived at Al-Medina. So when did he separate from him ﷺ?’

He ﷺ said: ‘Abu Bakr was with him ﷺ when the Rasool-Allah ﷺ proceeded to Quba, and he ﷺ decided to wait for Ali ﷺ. So Abu Bakr said to him ﷺ, ‘Come with us to Al-Medina, for the people would rejoice at your ﷺ arrival there and are eager to welcome you ﷺ. So come with us and do not stay over here waiting for Ali ﷺ, from what I can see, it would take him ﷺ a month to come to you ﷺ. So the Rasool-Allah ﷺ said to him: ‘Never! He ﷺ will not be long, and I ﷺ will not move until my ﷺ cousin ﷺ, and my ﷺ brother ﷺ for the sake of Allah ﷺ Mighty and Majestic, and the most beloved to me ﷺ of my ﷺ Family comes over, for he ﷺ saved me ﷺ from the Polytheists by being in my ﷺ place’.

He ﷺ said: ‘So Abu Bakr was angry and was disgusted by it, and envy for Ali ﷺ entered into him due to that, and that was the first enmity initiated from him to Rasool-Allah ﷺ with regards to Ali ﷺ, and the first of his opposition to the Rasool-Allah ﷺ. So, he went until he entered Al-Medina, and left behind Rasool-Allah ﷺ at Quba waiting for Ali ﷺ.

(The narrator) said, ‘I said to Ali ﷺ Bin Al-Husayn ﷺ, ‘So when did Rasool-Allah ﷺ get (Syeda) Fatima ﷺ married to Ali ﷺ?’ He ﷺ said: ‘At Al-Medina, a year after the Migration, and she was in her ﷺ ninth year’.  

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قال عليُّ بنُ الحسينِ ع وَلَيِّ يُولَدُ ليرَسُولي اللَّهِ ﷺ خَديََةٍ ع عَلَى فيطْرَةي الْْيسْلاَمي إيلََّ فاطي مَّهُ ع وَ قَدْ كَانَتْ خَديََةُ مَاتَتْ ق بْلَ الَْيجْرَةي بيسَنَةٍ وَ مَاتَ أَبُو طَاليبٍ رَضييَ اللَّهُ عَنْهُ بعْدَ مَوْتي خَديََةَ رَضييَ اللَّهُ عَنْهَا بيسَنَةٍ

Ali ﷺ said: 'And there was no birth to the Rasool-Allah ﷺ from (Syeda) Khadeeya ﷺ except for (Syeda) Fatima ﷺ, and (Syeda) Khadeeya ﷺ had passed away a year before the Migration, and Abu Talib ﷺ had passed away a year after her passing away.

فَلَمَّا فَقَدَّ رُسُولُ اللَّهِ ﷺ الْمُقَامَ بِيَكَّةَ وَ دَخَلَهُ حُزْنٌ شَدييدٌ وَ أَشْفَقَ عَلَى نَفْسيهي مينْ كُفَّاري قُرَيْشٍ فَشَكَا إيلََ جََُْئييلَ ع ذَليكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إيلَيْهي اخْرُجْ مينَ الْقَرْيَةي الظَّالَيي أَهْلُها وَ هَاجيرْ إيلََ الْمَديينَةي ف َلَيْسَ لَكَ الْيَوْمَ بِيَكَّةَ نَاصيرٌ وَ انْصيبْ ليلْمُشْري كيينَ حَرْباً فَعينْدَ ذَليكَ ت وَجَّ هَ رَسُولُ اللَّهِ ﷺ الْمَديينَةي

When both of them passed away, the Rasool-Allah ﷺ got tired of staying at Makkah, and was overcome by intense grief and sympathised with himself from the infidels of Quraysh. He ﷺ informed Jibraeel about that, so Allah ﻪ ﺱ ﻭ ﺱ ﻭ Revealed unto him ﷺ: “Go out from the town where (its) people are unjust and Migrate to Al-Medina, for today there is no helper for you at Makkah, and establish a war against the Polytheists”. So Rasool-Allah ﷺ heeded that and directed himself to Al-Medina’.

فُقُلْتُ فِيْلِوْضَتِ الصَّلاَةِ عَلَى الْمُسْليميينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ

I (the narrator) said to him ﷺ, ‘So when did the Salat became Obligatory upon the Muslims in the form that they are praying today?’

فُقُلْتُ لَيذَليكَ قَالَ الَّهُ ﻪ ﺱ ﻭ ﻭ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ 

He ﷺ said: ‘At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah ﻪ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ 

وَ كَانَ مَلاَئيكَةُ اللَّيْلي وَ مَلاَئيكَةُ النَّهَاري يَشْهَدُونَ مَعَ رَسُولي اللَّهِ ﷺ صَلاَةَ الْفَجْري فَليذَليكَ قَالَ الَّهُ ﻪ ﺱ ﻭ ﻭ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ 

And the Angels of the night and the Angels of the day had been testifying with the Rasool-Allah ﷺ for Al-Fajr Prayer, so that is the Statement of Allah ﻪ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ ﻭ ﺱ 

Surely the recitation at dawn was always witnessed [17:78], witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night’. 69

69 Bihar Al Anwaar – V 19, The book of our Prophet ﷺ, P 3 Ch 7 H 2
Al Kafi - Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

‘From Abu Abdullah asws, said, ‘I heard him asws saying: ‘Rasool-Allah saww, his saww Masjid was built in Al-Sameyt manner (brick by brick). Then the Muslims became numerous, so they said, ‘O Rasool-Allah saww! If only you saww would order with the Masjid so there would be an increase in it’. He saww said: ‘Yes’.

So he saww ordered with it, and there was an increase in it, and it was built Al-Saeedat manner (a brick by half brick). Then the Muslims became numerous, and they said, ‘O Rasool-Allah saww! If only you saww would order with the Masjid so there can be an increase in it’. He saww said: ‘Yes’. So he saww ordered with it, and there was an increase in it, and its walls were built in the male and female manner (Zakr bil Unsa – i.e. two opposite sides). Then the heat became intense upon them, so they said, ‘O Rasool-Allah saww! If only you saww would order with the Masjid, so there can be shade’. He saww said: ‘Yes’.

He saww ordered with it, and the straps from palm trunks were placed therein. Then the beams and the baskets, and the grass was thrown on top of it. So they lived therein (under the shade) until the rain hit them. But the Masjid became inappropriate for them, and they said, ‘O Rasool-Allah saww! If only you saww would order us, so we would apply clay upon it’. Rasool-Allah saww said to them: ‘There shall be no shafts like the shafts of Musa as’.

It did not cease to be like that until Rasool-Allah saww passed away, and its wall was such that it would shade an upright person. When it (the shadow) was on one cubit, and it was like the crouching goat, Al-Zohr Salāt was prayed, and when it was double that, Al-Asr was prayed’.
And he asws said: ‘Al-Sameyt, is a brick by brick, and Al-Saeeda is a brick and a half brick, and Al-Zakr Bil Una is building two opposite sides’."  

4- كا، الكافي أبو علي الأشعري عن محمد بن الحسن بن علي عن النبي صلى الله عليه وسلم عن بني عامر عن أبي عبد الله ع قال: لما دخل النَّيُّ ص المدينة خطَّ دوَرَهَا بيريجْليهي ثَُُّ قال اليوم من ناف رباحة فاء تبارك له.

Al Kafi – Abu Ali Al Ashary, from Muhammad Bin Al Hassan Bin Ali, from Ubeys Bin Hisham, from Abdul Samad Bin Bashir, from Muawiya Bin Ammar,

‘From Abu Abdullah asws having said: ‘When the Prophet saww entered Al-Medina, drew its houses (outline) with his saww leg, then said: ‘O Allah awj! One who sells its four corners do not Bless him!’”.  

5- كا، الكافي محمد بن علي بن الحسن بن محمد بن عبد الله بن يُهلي بن عقبة بن خالد قال: سأَلْتُ أَبِي عَبْدي اللَّهِ عَنْ إِنَّا نَأِْي الْمَسَاجيدَ الَّتِي حَوْلَ الْمَديينَةي فَبيأَي هَا أَبْدَأْ بَيْعَا فَصَلَّى فِيهِ وَأَكْثيرْ فَإِنَّهُ أَوَّلُ مَسْجيدٍ صَلَّى فِيهِ رَسُولُ اللَّهِ صَلَّى فِي هَذِهِ الْعَرْصَةِ ثَُُّ ائْتَي مَشْرَبَةَ أُم إيبَّرَاهييمَ صَلَّى فِيهَا وَهييَ مَسْكَنُ رَسُولي اللَّهِ ص وَ مُصَلاَّهُ ثَُُّ تَأِْي مَسْجيدَ الْفَضييُ ي فَتُصَل ي فِيهَا فَقَدْ صَلَّى فِيهَا نَبييُّكَ ص.

He asws said: ‘Begin with (Masjid) Quba and pray Salat in it and frequently for it is the first Masjid Rasool-Allah saww prayed Salat in it in this land. Then go to the drinking place of mother of Ibrahim as (Mariah the Coptic) and pray Salat in it, and it is a dwelling of Rasool-Allah saww and his saww praying place. Then go to Masjid Al-Fazeeh and pray Salat in it, for your Prophet saww has prayed Salat in it”.

6- كا، الكافي علي بن أبي عبد الله عن النبي صلى الله عليه وسلم عن الحسنِي بن أبي عبد الله عن قال: سأَلْتُهُ عَنْ الْمَسْجيدي الَّذيي أُس سَ عَلَى التَّقْوى فَقَالَ مَسْجيدُ ق ُبَاءَ.

He asws said: ‘Begin with (Masjid) Quba and pray Salat in it and frequently for it is the first Masjid Rasool-Allah saww prayed Salat in it in this land. Then go to the drinking place of mother of Ibrahim as (Mariah the Coptic) and pray Salat in it, and it is a dwelling of Rasool-Allah saww and his saww praying place. Then go to Masjid Al-Fazeeh and pray Salat in it, for your Prophet saww has prayed Salat in it”.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Masjid whose foundation was upon the piety, and he asws said: ‘Masjid Quba’’.  

7- قب، المناقب لَبن شهرآشوب سَلْمَانُ قَالَ: لَمَّا قَدْمَي النَِّيُّ ص الْمَديينَةَ ت َعَلَّقَ النَّاسُ بيزيمَامي النَّاقَةي ف َقَالَ النَِّيُّ ص يَا ق َوْمي دَعُوا النَّاقَةَ فَهييَ مَأْمُورَةٌ ف َعَلَى بَابي مَنْ بَرَكَتْ فَأَنَا عينْدَهُ. من بُكيكَ ثَُُّ قَالَ نَيْلِوْنَا مَسْجيدٍ قُبَاءَ وَفِيهَ مَسْجِدٌ سَودٌ. من بُكيكَ ثَُُّ قَالَ نَيْلِوْنَا مَسْجيدٍ قُبَاءَ وَفِيهَ مَسْجِدٌ سَودٌ. من بُكيكَ ثَُُّ قَالَ نَيْلِوْنَا مَسْجيدٍ قُبَاءَ وَفِيهَ مَسْجِدٌ سَودٌ.

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

‘I asked Abu Abdullah asws, ‘We go to the Masjid which is around Al-Medina, so which of these shall I begin with?’

فقال ابدأ بفَضيي فَصَلَّى فِيهَا وَ أَكْثيرْ فَإِنَّهُ أَوَّلُ مَسْجيدٍ صَلَّى فِيهَا رَسُولُ اللَّهِ صَلَّى فِي هَذِهِ الْعَرْصَةِ ثَُُّ ائْتَي مَشْرَبَةَ أُم إيبَّرَاهييمَ صَلَّى فِيهَا وَهييَ مَسْكَنُ رَسُولي اللَّهِ ص وَ مُصَلاَّهُ ثَُُّ تَأِْي مَسْجيدَ الْفَضييُ ي فَتُصَل ي فِيهَا فَقَدْ صَلَّى فِيهَا نَبييُّكَ ص.

He asws said: ‘Begin with (Masjid) Quba and pray Salat in it and frequently for it is the first Masjid Rasool-Allah saww prayed Salat in it in this land. Then go to the drinking place of mother of Ibrahim as (Mariah the Coptic) and pray Salat in it, and it is a dwelling of Rasool-Allah saww and his saww praying place. Then go to Masjid Al-Fazeeh and pray Salat in it, for your Prophet saww has prayed Salat in it”.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,
(The book) ‘Al-Manaqib of Ibn Shehr Ashoub – Salman ra said, ‘When the Prophet saww arrived at Al-Medina, the people clinged to the rein of the camel. The Prophet saww said: ‘O people! Leave the camel, for it is Commanded, for whichever door it kneels at, I saww will be with him.

They freed its reins and it was quick in its travel until it entered Al-Medina and knelt at the door of Abu Ayoub Al-Ansari, and there did not happen to be in Al-Medina poorer than him. So, the hearts of the people were rent asunder in anguish upon separation of the Prophet saww. Abu Ayoub called out, ‘O mother, open the door, for the chief of the people has arrived, and the most honourable of the (tribes of) Rabie and Muzar, Muhammad saww the Chosen one, and the Selected Rasool saww.

She came out and opened the door and she was blind. She said, ‘Oh the regret! If only there was an eye for me, I would see by it the face of my Master Rasool Allah saww!’ So, the first miracle of the Prophet saww in Al-Medina was that he saww placed his saww palm upon the face of the mother of Abu Ayoub, and her eyes opened up (with vision)

(The book) ‘Al-Manaqib of Ibn Shehr Ashoub – The Prophet saww emigrated to Al-Medina and instructed his saww companions with the emigration, and he saww was fifty three years old, and his saww emigration was on the Day of Monday, and he saww was in the cave for three days, and it is reported, for six days, and he entered Al-Medina on the Day of Monday the twelfth of Rabbi Al-Awwal, and it is said, the eleventh, and it is the first year from the emigration, and the history refers it as the sacred month.

And he saww descended at Quba in the house of Kulsoom Bin Al-Hidmi, then in the house of Khaysama Al-Aws for three days, and it is said, ‘twelve days up to the arrival of All saws and the People saws of the Household, and the people of Al-Medina used to come to greet him saww at Quba every day and leaving, and their Masjid was established at Quba, and he saww went out on the day of Friday and descended at Al Medina, and he saww prayed Salat in the Masjid which is in the middle of the valley.

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74 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 7 H 7
Al-Nasawiy said in his history, ‘The first Salat he saaww prayed in Al-Medina was Salat Al-Asr, then he saaww descended to Abu Ayoub. When three months and some days came to his saaww emigration, the Salat of the staying was completed, and after eighteen months he saaww established brotherhood between the Momineen, and in it was the inception of the Azaan’.

9 - In the month of Shawar and some days the Salat of the staying was completed, and after eighteen months he saaww came and settled among the Momineen, and in it was the inception of the Azaan.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashoub – ‘It is reported that the companions of the Prophet saaww used to come to greet him saaww and leaving at noon. One day they came, and the Prophet saaww arrived and the first one who saw him saaww was a man from the Jews. When he saw him saaww he shouted at the top of his voice, ‘O clan of Qayla! This is your grandfather who has come’. The Prophet saaww descended at Kulsoom Bin Hidmi, and he saaww used to go out and sit for the people in the house of Sa’ad Bin Khaysama.

And the stay of Ali asws after the Prophet saaww was of three night, then he asws caught up with Rasool-Allah saaww, and he asws descended with him saaww at Kulsoom, and Abu Bakr was in the house of Habeeb Bin Isaf. The Prophet saaww stayed at Quba on the day of Monday, and Tuesday, and Wednesday, and Thursday, and his saaww Masjid was established and he saaww prayed Salat on the day of Friday in the Masjid which is in the midst of the valley, Ranoqa valley, and it was the first Salat he saaww prayed it in Al-Medina.

Then Gasan Bin Malik and Abbas Bin Ubada came to be among men from the clan of Salim and they said, ‘O Rasool-Allah saaww! Stay with us among the number and the term and the force’. He saaww said: ‘Free its way for it is Commanded’ – meaning his saaww camel. Then Zayd Bin Labeyd and Farwa Bin Amro came among men from the clan of Bayaza, and he saaww said similar to that. Then Sa’ad Bin Al-Rabie and Kharja Bin Zayd and Abdullah Bin Rawaha presented to him saaww among men from the clan of Al-Haris Bin Al-Khadrij.

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75 Bihar Al Anwaar – V 19, The book of our Prophet saaww, P 3 Ch 7 H 8
It (camel) went until when it was by the house of the clan of Mali Bin Al-Najar, it knelt at the door of the Masjid of Rasool-Allah SAWW, and on that day it was a market of two orphan boys from the clan of Najjar. When it knelt and Rasool-Allah SAWW had not descended and stabilised. It did not travel far and Rasool-Allah SAWW placed (down) its reins for it, not getting off it, then turned around to its ban. It returned to its kneeling the first kneeling, then it rolled over and placed down its side, and Rasool-Allah SAWW descended from it.

And Abu Ayoub carried his SAWW saddle and placed it in his house, and the Prophet SAWW descended in the house of Abu Ayoub and asked about the market. He informed him SAWW and it belongs of Sahl and Suheyl, two orphans of Muaz Bin Afra’a. Muaz presented them and the Prophet SAWW instructed with the building of the Masjid, and Rasool-Allah SAWW worked in it himself SAWW. The Emigrants, and the Helpers worked in it, and the Muslims took to holding (bricks) and they were working. One of them said (a poem).

Thence he SAWW moved from the house of Abu Ayoub to his SAWW own dwelling which was built for him SAWW, and it is said the duration of his SAWW stay in Al-Medina up to the building of the Masjid and his SAWW house was from the month of Rabbi Al-Awwal up to Safar of the next year’’.

76 Bihar Al Anwaar – V 19, The book of our Prophet SAWW, P 3 Ch 7 H 9
CHAPTER 8 – MISCELLANEOUS – THE MILITARY EXPEDITIONS AND ITS SUMMARY AND WHAT FLOWED BETWEEN THE EMIGRATION TO THE GREAT BATTLE OF BADR, AND DURING IT THE MILITARY EXPEDITION OF AL ASHEERA AND BADR THE FIRST AND AL NAKHLA

The Verses – (Surah) Al Baqarah: *Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know* [2:216]

The Verses – (Surah) Al Nisaa: *O you who believe! Take your precaution, then go forth in detachments or go forth altogether* [4:71]

And surely among you is one who would rather stay back! So if a misfortune befalls you he would say: ‘Allah Favoured upon me when I did not happen to be present with them’ [4:72]

And if Grace from Allah comes to you, he would be speaking out as if there had not been any cordiality between you and him: ‘I wish I had been with them, then I would have been successful with a great success’ [4:73]
So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74]

وَ ما لَكُمْ لَا تُقاتيلُونَ فِي سبيلِ اللَّهِ وَ الْمُسْتَضْعَفيينَ مِن الزَّكَّاءِ وَ النَّسَاءِ وَ الْوَلَدَانَ الَّذِينَ يَتَّولُونَ رَبَّهُمَا أَخْرَجَهُمَا مِن هَذِهِ الْقَرْيَةِ أُمِّهِمَا وَ اجْعَلْ لَنا مِنْ لَكُمْ وَ أَجْعَلْ لَنَا مِنْ لَكُمْ نَصِيرًا

And what is the matter with you not fighting in the Way of Allah? And the weak ones from the men and the women, and the children are saying, ‘Our Lord! Exit us from this town whose inhabitants are oppressors, and Make for us to be a Guardian from You, and Make for us to be a persistent helper [4:75]

وَقَالَ تَعَالَ أَنْ تَكُفُّرُونَ كَمَا كَفَّرُوا فَكُتِبْ إِلَيْكُمُ السَّلَامُ فَلَا تُتَّخَذُوا مِنْهُمْ أَوْلِييَّا حَتَّى يُهاجيرُوا فِي سَبييلي اللَّهِ فَإِيَّكُمْ لَكُمْ عَلَيْهِمْ سُلْطَانًا

And the exalted Said: So what is the matter with you being (divided into) two groups regarding the hypocrites, and Allah Returned them (to Kufr) due to what they earned? Are you intending to guide the one whom Allah has Let to stray? And the one Allah Lets to stray, so you will never find a way being there for him [4:88]

وَقَالُوا نَعَمْ لَوْ كَفَّرُونَ كَمَا كَفَّرُوا فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبييلاً

They would love it if you were to disbelieve just as they are disbelieving, so you would be the same; therefore do not take friends from them until they emigrate in the Way of Allah. But if they turn back, seize them and kill them wherever you find them, and neither take a friend from them nor a helper [4:89]

إِلاَّ الَّذِينَ يُتَّخَذُونَ إِلَى قُوَّمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقًا أَوْ جَاوُكُمْ حِسْرَتُ صُدُورِهِمْ أَنْ يُقاتِيلُوكُمْ أَوْ يُقاتِيلُوا قَوْمَهُمْ وَ لَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقتِلُوكُمْ

Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; and if Allah had so Desired, He would have Caused them to overcome upon you, and they would have fought you. But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90]
You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. So if they do not hold back from you and cast the peace towards you, and they restrain their hands, seize them and kill them wherever you find them, and they, against them for you is a clear Authorisation. [4:91]

And the Glorious Said: O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, ‘He isn’t a Momin’. Are you seeking the life of the world? But, in the Presence of Allah are abundant gains. Like that is how you used to be before, then Allah Favoured upon you. Therefore distinguish (first). Allah would always be Informed of what you are doing [4:94]

And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. So when they have performed Sajda, let them happen to be behind you, and let another group come, who have not prayed yet, so let them pray Salat with you, and let them take their precaution and their weapons. Those who are committing Kufr would love it if you were neglectful from your weapons and your belongings so they could attack upon you with a united attack. And there is no blame upon you if there was harm with you from rain or if you were sick, that you place down your weapons, and take your precautions; Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]

So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. But when you are secure, then establish the Salat. Surely the Salat was always a timed Ordinance for the Momineen [4:103]

So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. But when you are secure, then establish the Salat. Surely the Salat was always a timed Ordinance for the Momineen [4:103]
(Surah) Al Maidah: O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let not hatred of a people – due to their hindering you from the Sacred Masjid – make you exceed the limits; and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]

And the Exalted Said: O you who believe! Be firm witnesses of Allah with fairness, and do not let hatred of a people make you unjust; and be just, it is closer to the piety, [5:8]

O you who believe! Recall the Favours of Allah upon you when a people resolved to extend their hands towards you, but He Restrained their hands from you; and fear Allah; and let the Momineen be reliant upon Allah [5:11]

O you who believe! Do not take the Jews and the Christians as friends; they are friends of each other; and the one from you who befriends them, so he is from them; Allah does not Guide the unjust people [5:51]

So you will see those in whose hearts is a disease hastening among them saying, ‘We fear that a calamity would befall us’. But perhaps Allah would either Come with the victory or a Command from Him, so they would become regretful upon what they are hastening regarding themselves [5:52]

And those who believe are saying, ‘Are they those who are swearing by Allah with the most forceful of their oaths that they are with you?’ Their deeds would be Confiscated and they would become losers [5:53]

(Surah) Al Anfal: And fight them until Fitna (strife) does not happen and the Religion, all of it happens to be for Allah. So if they desist, then Allah Sees what they are doing [8:39]

و قال تعالى: و لا تفتنوا الذين كفروا فان الله بما يعذبون بصير
And the Exalted Said: And they should not reckon, those who are committing Kufr, that they can outstrip. They cannot frustrate (you) [8:59]

وَ أَعيدُّوا لََُمْ مَا اسْتَطَعْتُمْ مينْ ق ُوَّةٍ وَ مينْ ريباطي الَْْيْلي ت ُرْهيبُونَ بيهي عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ وَ آخَريينَ مينْ دُونِييمْ لَ ت َعْلَمُون َهُمُ اللَّهُ ي َعْلَمُهُمْ وَ ما تُنْفيقُوا مينْ شَيْءٍ فِي سبييلي اللَّهِ يُوَّ إيلَيْكُمْ وَ أَن ْتُمْ لَ تُظْلَمُونَ

And prepare for them whatever force you are able to and from the equipped cavalry horses, frightening by it the enemies of Allah and your enemies, and others from besides them you are not knowing of, but Allah Knows them. And whatever you spend from anything in the Way of Allah, it would be Fulfilled to you and you would not be wronged [8:60]

وَ إينْ جَنَحُوا ليلسَّلْمي فَاجْنَُ ْ لََا وَ ت َوَكَّلْ عَلَى اللَّهِ إينَّهُ هُوَ السَّمييعُ الْعَلييمُ

And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61]

وَ إينْ يُرييدُوا أَنْ يََْدَعُوكَ فَإينَّ حَسْبَكَ اللَّهُ هُوَ الَّذيي أَيَّدَكَ بينَصْريهي وَ بيالْمُؤْمينيينَ

And if they intend to deceive you - then surely Allah is Sufficient for you; He is the One Who Assisted you with His Help and with the Momineen [8:62]

وَ أَلَّفَ ب َينَْ ق ُلُوبِييمْ لَوْ أَن ْفَقْتَ ما فِي الأَْرْضي جََييعاً ما أَلَّفْتَ ب َينَْ ق ُلُوبِييمْ وَ لكينَّ اللَّهَ أَ لَّفَ ب َيْنَهُمْ إينَّهُ عَزييزٌ حَكييمٌ

And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]

وَ أَلِكَّمْ مينْكُمْ صابيرُونَ ي َغْليبُوا ميائ َ تَينْي وَ إينْ يَكُنْ مينْكُمْ ميائَةٌ ي َغْليبُوا أَلْفاً مينَ الَّذيينَ كَفَرُوا بيأَن َّهُمْ ق َوْمٌ لَ يَفْقَهُونَ

O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]

وَ أَلِكَّمْ مينْكُمْ صابيرُونَ عَلَى الْقَتالي إينْ يَكُنْ مينْكُمْ ميائَةٌ ي َغْليبُوا أَلْفاً وَ إينْ يَكُنْ مينْكُمْ ميائَيَنْي بيإيذْني اللَّهِ وَ اللَّهُ مَعَ الصَّابيريينَ

O you Prophet! Urge the Momineen upon the fighting. If there happen to be twenty patient ones from you, they would overcome two hundred, and if there happen to be two hundred of you, they would overcome a thousand from those who commit Kufr because they are a people not understanding [8:65]

وَ أَلِكَّمْ مينْكُمْ صابيرُونَ وَ إينْ يَكُنْ مينْكُمْ قَوْمٌ لَ يُفْقَهُونَ

For now, Allah has Lightened from you and Knows that among you there are weak ones. So if there happen to be one hundred patient ones form you, they would overcome two
hundred, and if there happen to be a thousand from you, they would overcome two thousand by the Permission of Allah, and Allah is with the patient ones [8:66]

(Surah) Al Twaba: O you who believe! Do not take your fathers and your brothers as friends if they love the Kufr over the Eman, and the ones from you who befriend them, so these, they are the unjust ones [9:23]

Say: 'If it was your fathers, and your sons, and your brethren, and your wives, and your clan, and your acquired wealth, and the slowdown in trade you fear, and the dwellings you are pleased with are more beloved to you than Allah and His Rasool and the Jihad in the Way of Allah, then wait until Allah Comes with his Command; and Allah does not Guide the mischief making people' [9:24]

Allah has Helped you in many places, [9:25]

And the Exalted Said: ‘and fight the Polytheists altogether just as they are fighting you altogether; [9:36]

And the Glorious Said: O you Prophet! Fight the Kafirs and the hypocrites and be harsh upon them; and their abode is Hell, and evil is the destination [9:73]

And the Exalted Said: And it was not for the Momineen to go forth altogether, so why don’t a group of them from every sect from them go forth to obtain understanding in the Religion and let them warn their people when they return to them, perhaps they would be cautious [9:122]

O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, and know that Allah is with the pious [9:123]
(Surah) Al Hajj: Surely Allah will Defend those who believe. Surely Allah does not Love all treacherous Kafirs [22:38]

There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39]

Those who are expelled from their homes without right only because they are saying, ‘Our Lord is Allah’. And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot. And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]

And those who believe are saying: ‘If only a Chapter would be Revealed!’ But when a Decisive Chapter is Revealed, and fighting is mentioned therein, you see those in whose hearts is a disease looking at you with the look of one fainting from the death. Woe unto them! [47:20]

Obedience and a gentle word (is better), so when the matter is determined, had they ratified Allah it would have been better for them [47:21]

So if perhaps you were to be rulers, you would make mischief in the land and cut off your relationships [47:22]

Up to the Words of the Exalted: So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]

(Surah) Al Fat’h: He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]
For Him to Enter the Momineen and the Mominaat into the Gardens, the rivers flowing from beneath these, abiding eternally therein, and He would Expiate their evil deeds from them, and that would be the Mighty success in the Presence of Allah [48:5]

And He would Punish the hypocritical men and the hypocritical women, and the Polytheistic men and the Polytheistic women, the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, and Allah is Wrathful upon them and Curses them and has Prepared Hell for them, and (it is) an evil destination [48:6]

And for Allah are armies of the skies and the earth, and Allah was always Mighty, Wise [48:7]

Up to the Words of the Exalted: Say to those from the Bedouins who stayed behind, 'You will be called to (fight) a people of extreme violence, to fight them or they submit. So if you obey, Allah would Give you an excellent Recompense, and if you turn back just as you had turned back beforehand, He would Punish you with a painful Punishment [48:16]

Up to the Words of the Glorious: so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]

And they would be taking many spoils of war, and Allah was always Mighty, Wise [48:19]

Allah Promises you many spoils of war you would be taking, and He Hastened this one for you and Restrained the hands of the people from you, and for it to be a Sign for the Momineen and (for) Him to Guide you to a Straight Path [48:20]

And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]
And if those who commit Kufr were to fight you, they would turn their backs, then they will neither find a guardian nor a helper [48:22]

(This) is a Sunnah of Allah which has passed from before, and you will never find any changes in the Sunnah of Allah [48:23]

(Surah) Al Hujuraat: But rather, the Momineen are those who believe in Allah and His Rasool, then they do not doubt, and they strive with their wealth and their selves in the Way of Allah. Those, they are the truthful [49:15]

(Surah) Al Hadeed: They are not the same - the ones from you who spent from before the conquest (of Makkah) and fought, are of a greater level than those who are spending from after (the conquest) and fighting. And to each (of them) Allah has Promised the good, and Allah is Informed with what you are doing [57:10]

(Surah) Al Hashr: And whatever Allah Awarded unto His Rasool from them, so (it is) what you (Muslims) did not make an expedition upon it, neither by horses nor camels, but Allah Empowers His Rasool upon ones He so desires to, and Allah is Able upon all things [59:6]

Whatever Allah Bestows upon His Rasool from the people of the towns, so it is for Allah and His Rasool, and for the near of kin, and the orphans, and the poor, and the travellers, so that it would not happen to be circulated between the rich ones from you. And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]

(It is) for the poor (from the) emigrants, those who went out from their homes and their wealth seeking Grace from Allah and Pleasure, and they are helping Allah and His Rasool. Those, they are the truthful [59:8]

الصف يا آلهنا اللذين أعطونا هذِئْلْكَ عَلَى يَمْشِئَةٍ لِّتَعْمَلُونَ مِن عَدَدِ أَئِمَّةٍ
(Surah) Al Saf: *O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]*

You should believe in Allah and His Rasool, and struggle in the Way of Allah with your wealth and your selves. That is better for you if only you knew [61:11]

He will Forgive your sins for you and Enter you into Gardens beneath which the rivers flow, and goodly dwellings in the Gardens of perpetuity. That is the mighty success [61:12]

And another thing you love – Help from Allah and a near victory. And give glad tidings to the Momineen [61:13]

O you those who believe! Become helpers of Allah, just as Isa Ibn Maryam said to the disciples: ‘Who are my helpers to Allah?’ The disciples said, ‘We are helpers of Allah!’ Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14]

(Surah) Al Tahreem: *O you, the Prophet! Do Jihad against the Kafirs and the hypocrites and be harsh against them, and their abode is Hell, and (it is) the evil destination [66:9].*

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!’
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 Qurayza, ‘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 (return) the matters!’

And on the Day of Hudaybiya, ‘Indeed! Curse of Allah is upon the unjust’; and on the Day of Khyber (also known as) the Day of Al-Qamous, ‘O Ali! O Ali! Come upon them from the heights!’; and on the Day of Al-Fat’h, ‘We are servants of Allah, truly, truly!’; and on the Day of Tabuk, ‘O One! O Self-Sufficient!’ and on the Day of Al-Malouh, ‘Kill! Kill (Cause to die)!’ and on the Day of Siffeen, ‘O Victory of Allah!’

And a slogan of Al-Husayn, ‘O Muhammad! and our slogan is, ‘O Muhammad!’”

77 Al Kafi – Ali, from his father, from one of his companions, from Al Sakuny,

‘From Abu Abdullah having said: ‘Some people from (the clan of) Muzayna arrived to the Prophet. He said: ‘What is your slogan?’ They said, ‘Prohibited’. He said: ‘But, your slogan is Permissible’.”

And it is reported as well that the slogan of the Muslims on the day (battle) of Badr was, ‘O Supported community!’ And the slogan of the Emigrants on the day (battle) of Ohad was, ‘O clan of Abdul Rahman’, and for Al-Aws was, ‘O clan of Abdullah’.
‘From Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws}, from his\textsuperscript{asws} forefathers\textsuperscript{asws} similar to the two Ahadeeth, and at the end of the last one, ‘O clan of Ubeydullah’\textsuperscript{80}.

And by this chain, said, ‘Rasool-Allah\textsuperscript{saww} said: ‘For a brigade it is Sent for it to become your slogan, ‘Ha Meem’, for them to be Helped, for it is a Name from the Names of Allah\textsuperscript{azwj} the Exalted, the Magnificent’’\textsuperscript{81}.

And by this chain from Ali\textsuperscript{asws} having said: ‘A slogan of the companions of Rasool-Allah\textsuperscript{saww} on the day (battle) of Musaylama was, ‘O companions of Al-Baqara’, and the slogan of the Muslims with Khalid Bin Al-Waleed was, ‘Community, community!’\textsuperscript{82}.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Mutawakkal, from Al Sa’dabady, from Al Barqy, from his father, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah\textsuperscript{asws} having said regarding a man who vowed that he would give in charity with a lot of wealth. He\textsuperscript{asws} said: ‘The ‘lot’ is eighty, and it does not exceed due to the Words of Allah\textsuperscript{azwj} Blessed and Exalted: \textit{Allah has Helped you in many places [9:25]}. The places were eighty places’’\textsuperscript{83}.

Tafseer Qummi – Muhammad Bin Uman who said,

‘Al-Mutawakkil became sick with a severe illness, so he vowed that if Allah\textsuperscript{azwj} were to Cure him, he would give in charity a lot of Dinars, or he said, ‘a lot of Dirhams’. So he became healthy, and he gathered the scholars to ask them about that (How much constitutes ‘a lot’). They differed among themselves. One of them said, ‘Ten thousand’, and one of them said, ‘A hundred thousand’.

\textsuperscript{80} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 8 H 4
\textsuperscript{81} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 8 H 5
\textsuperscript{82} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 8 H 6
\textsuperscript{83} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 8 H 7
When they differed, a slave said to him, ‘Send (the question) to your cousin Ali Bin Muhammad bin Ali Al-Reza asws and ask him asws about that’. So he sent a message to him asws to ask him asws. He asws said: ‘A lot – equates to eighty’. So, they (Scholars) said, ‘Return the messenger back to him asws to say, ‘From where do you asws say this?’ He asws replied: ‘From the Words of the Exalted: Allah has Helped you in many places [9:25]. The places were eighty places’.

‘Rasool-Allah saww wrote a letter to him and he patched his bucket with it. His daughter said to him, ‘You are deliberating to patch your bucket with a letter of the Chief of the Arabs? The calamities will afflict you’.

He (the narrator) said, ‘The cavalry of the Prophet saww attacked him and he fled and took every small and big thing which was for him. Then he came afterwards as a Muslim, and the Prophet saww said to him: ‘Look around. Whatever you find from your belongings before the division of the shares, then take it’.

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww sent an army to Khas’am. So when they overcame them, they exempted themselves by (performing) the Sajdah. So some of them were killed, and (the news of) that reach the Prophet saww. So he saww said: ‘Give to the inheritors half the compensation due to their Prayer’. And the Prophet saww said: ‘Indeed! I saww disavow from every Muslim who lodges with a Polytheist in the battlefield’.

The book ‘Nawadir’ of Al Rawandy, by his chain,
‘From Musaasws Bin Jafarsws from hisasws forefathersasws, from Amir Al-Momineenasws’. 87

And by this chain, said, ‘Rasool-Allahsaww said: ‘Do not kill in the war except the one whom the solace (help/aid) flows upon’. 88

And by this chain, said, ‘Rasool-Allahsaww said: ‘The Emir of the people is the most generous of them of rides’. 89

And by this chain, said, ‘Aliasws said: ‘When Rasool-Allahsaww sent measws to Al-Yemen, said: ‘O Aliaasws! Do not fight anyone until youasws call him to Al-Islam, and Iasws swear by Allahazwj If Allahazwj were to Guide one man upon yourasws hands it would be better for youasws than whatever the sun emerges upon, and his loyalty would be to youasws’. 90

Abu Abdullahasws, from his fatherasws having said: ‘asws read in the Book of Aliasws that Rasool-Allahsaww wrote an ordinance between the Emigrants and the Helpers and the one who attaches with them from the people of Yasrab that: ‘Every combatant who combats must be with step by step with the enjoining of the good and the equity between the Muslims, for a war is not allowed except by the permission of its rightful ones, and that the neighbour is like the self without harm and sin; and the sanctity of the neighbour upon the neighbour is like the sanctity of his own mother and his own father.

No Momin should make peace besides a Momin during the fighting in the Way of Allahazwj except upon justice and equality’. 91

87 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 8 H 11
88 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 8 H 12
89 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 8 H 13
90 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 8 H 14
91 Bihar Al Anwaar – V 19, The book of our Prophetasws, P 3 Ch 8 H 15
‘From Abu Abdullah\textsuperscript{asws} having said: ‘The Polytheists RAIDED UPON a free-pasture land of Al-Medina, so a caller among it called out, ‘O evil morning’. So, Rasool-Allah\textsuperscript{saww} heard it among the cavalry, so he\textsuperscript{saww} rode out on his\textsuperscript{saww} horse in seeking of the enemy, and the first of his\textsuperscript{saww} companions to catch up with him\textsuperscript{saww} was Abu Qatada upon a horse of his. And there was a saddle of palm leaves beneath him\textsuperscript{saww}, not having anything superficial or pride-worthy.

He\textsuperscript{saww} sought the enemy but did not come across any, and the (Muslim) cavalry followed him\textsuperscript{saww} up. Abu Qatada said, ‘O Rasool-Allah\textsuperscript{saww}! The enemy has dispersed, so I think we should race back’. He\textsuperscript{saww} said: ‘Yes’. So they raced back and Rasool-Allah\textsuperscript{saww} came first over them all. Then he\textsuperscript{saww} turned towards them, so he\textsuperscript{saww} said: ‘\textsuperscript{saww} am a son\textsuperscript{saww} of the ‘Awateek’ from Quraysh. It is steed of the ocean’, meaning his\textsuperscript{saww} horse’.\textsuperscript{92}

\textsuperscript{92} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 8 H 16

He (the narrator) said, ‘So I said, ‘How did the Rasool-Allah\textsuperscript{saww} deal with them?’ He\textsuperscript{asws} said; ‘He\textsuperscript{saww} said that he\textsuperscript{saww} would leave them until he\textsuperscript{saww} was free from dealing with the Arabs, then he\textsuperscript{saww} would call them (to Al-Islam), to see if they answered or else he\textsuperscript{saww} would fight against them’.\textsuperscript{93}

\textsuperscript{93} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 8 H 17

(The book) ‘Al Manaqib’ of Ibn Shehr Ashoub – When it was after seven months from the emigration, Jibraeel\textsuperscript{as} descended with His\textsuperscript{azwj} Words: \textit{There is Permission (to fight) for those who are fought against [22:39]}, and collared a sword in his\textsuperscript{as} nose’.
And in a report – ‘There did not happen to be a sheath for it, and he asws said to him saww: ‘Battle against your saww people with this until they say, ‘There is no god except Allah azwj’.

(It is reported by) the people of Al-Seyr, ‘The entirety of the battles which the Prophet saww fought himself saww were twenty six military expeditions upon this manner – Al-Nasaq, Al-Abwa’a Buwat, Al-Asheera, Badr the first, Badr the great, Al-Suweyq, ZI Amr, Ohad, Najran, clan of Suleym, Al-Asad, clan of Al-Nazeyr, Zat Al-Riq’a’a, Badr the last, Dowmat Al-Jandal, Al-Khandaq, clan of Qureyza, clan of Liyyan, clan of Qarad, clan of Al-Mustalaq, Al-Hudaybiya, Al-Fat’h, Hunayn, Al-Taif, Tabuk.

As for the brigades, so these were thirty six. The first of these was the battalion of Hamza asws. He asws met Abu Jahl la with the sword ‘Al-Bahr’ among thirty from the Emigrants. And in Zil-Qadah send Sa’ad Bin Abu Waqas in seeking a caravan. Then Ubeyda Bin Al-Haris after seven months among sixty from the Emigrants around Al-Juhfa to Abu Sufyan and spread in the towns.

Ibn Is’haq – And he saww led a military expedition during Rabbi Al-Akher to Quraysh and the clan of Zamra and Kurz Bin Jabir Al-Fihry until it reached Buwat in the twelfth year. During Safar he saww had a military expedition Waddan until it reached Al-Abwa’a. And in Rabbi Al-Akher, there was the military expedition of Al-Usheyra from the midst of Yanbu and during it the clan of Mudlaj and Zamra and Aghar Kurz Bin Jabir Al-Fihry dispatched to Al-Medina, and he saww left behind Zayd Bin Haris upon Al-Medina and went out until he saww reached the valley of Safwan, Badr the first, and its flag was carried by Ali asws.
Then he sent, during the end of Rajab, Abdullah Bin Jahash among his companions in order to monitor Quraysh, and Waqid Bin Abdullah Al-Tameemy killed Amro Bin Al-Jamouh Al-Hazramy and Harb Al-Hakam Bin Kaysan and Umsan Bin Abdul Dar and his brother, and the rest sought safety, and they surrendered the caravan to the Prophet.

He said: ‘By Allah! I did not order you with the fighting during the Sacred month’, and that was beneath the palm tree (Nakhla), and the military expedition was named as ‘Al-Nakhla’. It was Revealed: They are asking you about the Sacred month, the fighting during it. [2:217] – the Verse. He seized the caravan and two captives ransomed themselves. Then there was the battle of Badr the great.

O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46] And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47] And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48].
When he order the people with the war, they panicked and feared, so Allah the Exalted Revealed: *Have you not seen those to whom it was said: ‘Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, ‘Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term’*. [4:77] – up to the Words of the Glorious: *Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78]. Thus, the Verse of the fighting Abrogated the Verse of the restraint.*

When it was the day of (battle of) Badr and Allah the Exalted Revealed unto His Prophet: *And if they incline towards peace, then incline to it and rely upon Allah; [8:61]. When the Muslims became stronger and the Muslims were a lot, Allah the Exalted Revealed: So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]. So, this Verse Abrogated the Verse in which there is Permission for them to incline (to them).*

Then Allah the Exalted Revealed in another Chapter: *then kill the Polytheists wherever you find them, and take them as captives [9:5] – up to the end of the Verse. And from that is that Allah the Exalted Imposed the fighting upon the community, so He Made it upon the one man that he should fight ten from the Polytheists, so He Said: If there happen to be twenty patient ones from you, they would overcome two hundred, [8:65] – up to the end of the Verse.*

Then the Glorious Abrogated it Saying: *For now, Allah has Lightened from you and Knows that among you there are weak ones. So, if there happen to be one hundred patient ones form you, they would overcome two hundred, [8:66] – up to the end of the Verse. Thus, this Verse Abrogated what was before it, so the one from the Mominen who fled during the war, even if the number of the Polytheists were more than two men to a man, he would not have happened to have fled from the army, and even though the number were to meant to a man, he would (still deemed to have fled from the army).*
And he continued the Hadeeth upon the his words: *and you would be saying to the people good words, [2:83]* - meaning the Jews when Rasool-Allah 

When he returned from the military expedition of Tabuk, Allahazwj the Exalted Revealed: *Fight those who are not believing in Allah, nor in the Last Day, [9:29]* – up to Hisazwj Words: *and they are belittled [9:29].* Thus, this Verse Abrogated that truce’.

Rasool-Allahsaww said to him: ‘I shall give you one choice from three. (Either) I shall kill you’. He said, ‘Then you would have killed a great one’. (He said): ‘Or I shall let you ransom yourself’. He said, ‘Then you will find me expensive’. (He said): ‘Or I shall grant safety unto you’. He said, ‘Then you shall find me grateful’.

He said: ‘So, I have hereby granted safety upon you’. He said, ‘Then I testify that there is no god except Allahazwj and you are a Rasool of Allahazwj. By Allahazwj! I did know you were a Rasool of Allahazwj when I saw you, but I could not testify with it while I was in bondage’.

‘From Abu Abdullahasws: ‘Whenever Rasool-Allahazwj wanted to send a battalion, so he wanted to send a battalion, so he would call them and have them seated in front of him’. Then he would be saying to
them: ‘March in the Name of Allah\textsuperscript{azwj}, and with Allah\textsuperscript{azwj}, and in the Way of Allah\textsuperscript{saww}. Neither commit excesses, nor mutilate, nor be treacherous, nor kill the dying elderly nor children, nor the woman, nor cut down a tree except if you are desperate to it.

And whichever man from the lowest of the Muslims or the most superior of them sympathises with a man from the Polytheists, so he is a neighbour (friend) until he hears the Speech of Allah\textsuperscript{azwj}. So if he were to follow you, so he is your brother in the Religion, and if he refuses, so deliver him to his safety, and seek Assistance with Allah\textsuperscript{azwj} against him’’.\textsuperscript{97}

And he mentioned similar to the first Hadeeth, then said, ‘Ali, from his father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Whenever Rasool-Allah\textsuperscript{saww} sent a battalion, called its commander and had him seated to his\textsuperscript{saww} side and seated his companions in front of him, then said: ‘March in the Name of Allah\textsuperscript{azwj}!’’;

And he mentioned similar to the first Hadeeth, then said, ‘Ali, from his father, from Ibn Abi Umeyr, from Jameel,

‘From Abu Abdullah\textsuperscript{asws} – similar to it, except that he\textsuperscript{saww} said: ‘whichever man from the Muslims looks at a man from the Polytheists with pity in the remoteness of the army and its lowest (rank), so he is a neighbour (friend)’’.\textsuperscript{98}

And he mentioned similar to the first Hadeeth, then said, ‘Ali, from his father, from Ibn Abi Umeyr, from Jameel,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} forbade from throwing poison in a city of the Polytheists’’.\textsuperscript{99}
Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abbad Bin Suheyf who said,

'I heard Abu Abdullah \(^{100}\) saying: ‘Rasool-Allah \(^{saww}\) did not attack an enemy at night at all!’

Al Kafi – Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Hafs Bin Giyas who said,

'I asked Abu Abdullah \(^{asws}\) about a city from the cities of the people of war, ‘Is it allowed to send the water upon them (a flood), or burn with the fire, or thrown with the catapults until they are killed and there would be among them women, and children, and the elderly, and the prisoners from the Muslims, and the traders?’

He \(^{saww}\) said: ‘You can do that with them and do not withhold from them due to them, and there is no wergild upon them for the Muslims nor any expiation’.

And I asked him \(^{asws}\) about the women, ‘How come the tax has been dropped from them and raised away from them?’

He \(^{asws}\) said: ‘Because Rasool-Allah \(^{azwj}\) forbade from fighting the women and the children in the arena of war, except if they are fighting. So, if they were to fight as well, then withhold from them whatever you are able to, and do not fear disturbance’.

Al Kafi – Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah \(^{asws}\): ‘The Prophet \(^{saww}\), whenever he \(^{saww}\) sent a battalion, supplicated for it’’.

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100 Bihar Al Anwaar – V 19, The book of our Prophet \(^{saww}\), P 3 Ch 8 H 24
101 Bihar Al Anwaar – V 19, The book of our Prophet \(^{saww}\), P 3 Ch 8 H 25
102 Bihar Al Anwaar – V 19, The book of our Prophet \(^{saww}\), P 3 Ch 8 H 26
‘From Abu Abdullah⁴⁹ws having said: ‘When the Prophet⁴⁹saww sent a commander of his⁴⁹saww upon a battalion, ordered him with fear of Allah⁴⁹azwj Mighty and Majestic in particularly for himself, then regarding his companions in general.

ثَُُّ ي َقُولُ اغْزُوا بيسْمي اللَّهِ وَ فِي سَبييلي اللَّهِ ت َعَالََ قَاتِلُوا مَنْ كَفَرَ بياللَّهِ وَ لََ تََُغْديرُوا وَ لََ تََُغْلُّوا وَ لََ تََُّثََُلُوا وَ لََ تََُقْتُلُوا وَ لََ يََْريي عَلَيْهيمْ مَا يََْريي عَلَى أَعْرَابي الْمُؤْمينيينَ وَ لََ يََْريي لََُمْ فِي الْفَيْءي وَ لََ فِي الْقيسْمَةي شَيْءٌ إيلََّ أَنْ يُهَاجيرُوا فِي سَبييلي اللَّهِ

Then he⁴⁹saww was saying: ‘Attack in the Name of Allah⁴⁹azwj, and in the Way of Allah⁴⁹azwj. Fight the one who disbelieves in Allah⁴⁹azwj, and neither be treacherous, nor commit excesses, nor mutilate, nor kill any child nor any meditator in the heights, nor burn the palm tree nor drown it with the water, nor cut down a fruit-bearing tree, nor burn down plantations because you all do not know perhaps you might be needy to it, and do not hamstring the animals from what its flesh can be eaten except what is inevitable for you for eating it.

وَ إيذَا لَقييتُمْ عَدُوّاً ليلْمُسْليميينَ فَادْعُوهُمْ إيلََ إيحْدَى ثَلاَثٍ فَإينْ هُمْ أَجَابُوكُمْ إيلَيْهَا فَاقْبَلُوا مِنْهُمْ وَ كُفُّوا عَنْهُمْ وَ ادْعُوهُمْ إيلََ الْْيسْلاَمي فَإينْ دَخَلُوا فييهي فَاقْبَلُوهُ مِنْهُمْ وَ كُفُّوا عَنْهُمْ وَ إينْ أَبَوَا أَنْ يُهَاجيرُوا وَ اخْتَارُوا دييَارَهُمْ وَ أَبَوَا أَنْ يَدْخُلُوا فِي دَاري الْْيجْرَةي كَانُوا بِيَنْزيلَةي أَعْرَابي الْمُؤْمينيينَ

And when you meet enemies of the Muslims, so call them upon to one of the three, so if they were to respond to you to it, then accept from them and restrain yourselves from them – call them to Al-Islam, so if they were to enter into it, so accept it from them and restrain yourselves from them; and call them to the emigration after (the call to) Al-Islam, so if they were to do that, then accept it from them and restrain yourselves from them, and if they refuse to emigrate and choose their houses and refuse to enter into the house of the migration, they would be at the status of the Bedouin Momineen.

There shall flow upon them what flows upon the Bedouin Muslims, and there shall not flow anything with regards to the war booty nor any distribution, except if they migrate in the Way of Allah⁴⁹azwj.

فَإينْ أَبَوَا هَاتَيْنِي فَادْعُوهُمْ إيلََ إيعْطَاءي الْْيزْيَةي عَنْ يَدٍ وَ هُمْ صَاغيرُونَ فَإينْ أَعْطَوُا الْْيزْيَةَ فَاقْبَلْ مِنْهُمْ وَ كُفُّ عَنْهُمْ وَ إينْ أَبَوَا عَلَيْههمْ مَا يََْريي عَلَيْههمْ وَ كُفُّ عَنْهُمْ وَ خَاهِدْهُمْ فِي اللَّهِ حَقَّ جيهَاديهي

So, if they refuse these two, so call them to the payment of the taxation by the hands and they are belittled. So if they were to pay the taxation, accept it from them and restrain yourselves from them, and if they refuse, so seek Assistance of Allah⁴⁹azwj Mighty and Majestic against them, and fight them regarding Allah⁴⁹azwj with a rightful Jihad.

وَ إِيَّاءَا حاصَرْتَ أهْلَ الْْيصْني فَأَرَادُوكَ عَلَى أَنْ يَنْزيلُوا عَلَى حُكْمِي اللَّهِ عَزَّ وَ جَلَّ فَلاَ يََْريي بِيي مْ وَ لَكِنْ أَنْزيلَُْمْ عَلَيْههمْ وَ خَاهِدْهُمْ فِي اللَّهِ حَقّ جيهَادههمْ
And when the people of the fort are surrounded, so they respond that they would descend (come out) upon the Judgements of Allah⁠azwj Mighty and Majestic, so do not let them out except upon your decision, then judge among them afterwards whatever you so desire to.

فَإِنَّكُمْ إِنْ تُّنْزِيلُوكُمْ عَلَى حُكْمِ اللَّهِ لََْ تَدْرُوا تُصيِّبُوا حُكْمَ اللَّهِ فِيهِمْ أَمْ لَْ يَوِّتُوا قُلْهُمْ عَلَى ذِي الْقَارَاءَ وَ ذُبَّاءٍ، رَسُولُ اللَّهِ ﷺ فَلاْ تُنْزِيلُوكُمْ وَ لَكِنْ أُنْزِيلُوكُمْ عَلَى ذَمَّةِ أَبَائِي وَ ذَمَمَهُمْ.

So, if you all were to leave them upon the Judgement of Allah⁠azwj, you would not know whether you harmed the Judgement of Allah⁠azwj regarding them or not. And when you surround the people of the fort, so if they were to ask your permission upon them descending upon the responsibility of Allah⁠azwj and the responsibility of His⁠azwj Rasool⁠saww, so do not let them descend, but get them to descend upon your own responsibilities and the responsibility of your fathers and your brothers.

فَإِنَّكُمْ إِنْ تَفَهَّمُوا ذَمَّةَ اللَّهِ وَ ذَمَمَهُ رَسُولِ اللَّهِ ﷺ فَلاْ تَفَهَّمُوا ذَمَّةَ أَبَائِي وَ ذَمَمَهُمْ وَ ذَمَمَهُمْ، كَانَ أَيْسَرَ عَلَيْكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَنْ تُفَهَّمُوا ذَمَّةَ اللَّهِ وَ ذَمَمَهُ رَسُولِ اللَّهِ ﷺ.

So, failing your responsibility and the responsibilities of your father and your brothers would be easier upon you on the Day of Judgement than if you were to fail the responsibility of Allah⁠azwj and the responsibility of His⁠azwj Rasool⁠saww.

Al Kafi – Ali, from his father and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary who said, ‘Al Nazr Bin Ismail Al Bajaly informed me from Abu Hamza Al Sumaly, from Shahr Bin Hawshab who said,

‘Al-Hajjaj said to me and asked me about the going out of the Prophet⁠saww to his⁠saww overseeing it (the battles), so I said, ‘Rasool-Allah⁠saww oversaw (the battle of) Badr among three hundred and thirteen (combatants), and oversaw (the battle of) Ohad among six hundred (combatants), and oversaw (the battle of) Khandaq among nine hundred (combatants)’. He said, ‘From whom are you saying it, from Ja’far⁠asws Bin Muhammad⁠asws?’ So I said, ‘Strayed is the one, by Allah⁠azwj, who walks upon other than his⁠asws way’.

Al Kafi – ‘The number, from Ibn Isa, from Ibn Asheym, from Safwan and Al Bazanty both said,

‘He⁠asws said: ‘And whatever is taken by the sword, so that is up to the Imam⁠asws. He⁠asws would contract it with one whom he⁠asws sees fit to, just as Rasool-Allah⁠saww had done with Khyber. He⁠saww contracted its black and its white, meaning its land and its palm trees, and the people

103 Bihar Al Anwaar – V 19, The book of our Prophet⁠saww, P 3 Ch 8 H 27
104 Bihar Al Anwaar – V 19, The book of our Prophet⁠saww, P 3 Ch 8 H 28
were saying, ‘It is not correct to contract the land and the palm trees’; and Rasool-Allah saww had contracted Khyber, and upon the contractees, besides the contract of the land, was the tenth and half the tenth in their shares.

وَ قَالَ إِنَّ أَهْلَ الطَّائِفَ أَسْتَخْفَفُواْ وَ خَلَفُواْ عَلَيْهِمُ الْعُشْرَ وَ بِصُفْطِ العُشْرَ وَ إِنَّ مَكَّةَ دَخَلَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فُكَانَ أَسْرَىٰ فِيهِ فَقَالَ أَحَبُّواْ فَأَتْهَوْاْ فَأَتْهَوْاْ قَلْطَنَاهَا.

And he asws said: ‘The people of Al-Taif became Muslims, and the one-tenth and half of the one-tenth was made to be upon them, the people of Makkah, Rasool-Allah saww entered it forcibly. Thus, they were captives in his saww hands, but he asws freed them and said: ‘Go, for you are all free!’”.

And he asws continued the Hadeeth up to he asws said: ‘A sword is against the Polytheist Arabs. Allah azwj Mighty and Majestic Said: then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent - meaning believe, and establish the Salat and give the Zakat, [9:5], so they are your brothers in Religion. So, they are the ones from whom nothing would be accepted except for the killing or their entry into Al-Islam, and their wealth and their offspring would be made captives upon what was a Sunnah of Rasool-Allah saww, for he saww made captives, and forgave, and accepted the ransom.

And the second sword is upon the people under the responsibility (Ahl Al-Zimma). Allah azwj the Exalted Says: and you would be saying to the people good words [2:83]. This Verse was Revealed regarding the Ahl Al-Zimma, then it was Abrogated by the Words of the Mighty and Majestic: Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29].

105 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 29
So as for the ones who were from them in the house of Al-Islam, nothing would be accepted from him except for the taxation, or the killing, and their wealth would be *Fey* (war booty), and their offspring would be made captives. So when they accept the taxation upon themselves, their captives would be Prohibited unto us, and their wealth would be Prohibited, and marrying them would be Permissible for us. And the ones from them who were in the house of the war, it would be Permissible for us to make them captives, and their wealth, and it would not be Permissible for us to marry them, and nothing would be accepted from them except for the entry into the house of Al-Islam, or the taxation, or the killing.

And the third sword is a sword upon the non-Arab Polytheists, meaning the Turks, and Al-Daylam, and Al-Khazar. Allahazwj Mighty and Majestic Says in the beginning of the Chapter in which Heazwj Mentioned those who disbelieved, so Heazwj Related their story, then Said: *So when you meet (in battle) those who are committing Kufr, then strike the necks until when you have captured them, so tighten the bond. Then either a favour (set free) afterwards or a ransom, until the war places its burden (terminates).* [47:4].

So, as for Hisazwj Words *and afterwards* Meaning after taking captives from them, and or let them ransom (themselves) Meaning the ransoming between them and the people of Al-Islam. So they are the ones from whom nothing would be accepted except for the killing, or the entry into Al-Islam, and marrying them would not be Permissible for us for as long as they are in the arena of the war'.

And the Hadeeth is lengthy and we have taken from it the needed subject matter'.

And the Hadeeth is lengthy and we have taken from it the needed subject matter'.

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106 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 30

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From Abu Abdullahasws: ‘The Prophet saww sent a battalion. When they returned, he saww said: ‘Welcome to a people who fulfilled the smaller Jihad and there still remains the bigger...’
Jihad. It was said, ‘O Rasool-Allah \(^\text{saww}\), ‘And what is the bigger Jihad?’ He \(^\text{saww}\) said: ‘Jihad of the self’”. \(^\text{107}\)

(And this book) ‘Nawadi’ of Al-Rawandy, by his chain from Musa \(^\text{asws}\) Bin Ja’far \(^\text{asws}\), from his \(^\text{asws}\) forefathers \(^\text{asws}\) – similar to it”.

‘Rasool-Allah \(^\text{saww}\) was helped by Al-Saba (wind), and (the people of) Aa\d were destroyed by Al Dabour (wind)”. \(^\text{109}\)

‘Ali \(^\text{asws}\) said: ‘Abu Dajjana Al-Ansary wore a turban on the Day of Ohad and loosened his turban to be between his shoulders until he started swaggering (boastful). So Rasool-Allah \(^\text{saww}\) said: ‘This is the walking which Allah \(^\text{azwj}\) Mighty and Majestic Hates, except during the fighting”.

‘From Abu Abdullah \(^\text{asws}\) having said: ‘This Verse: There is Permission (to fight) for those who are fought against because they are oppressed, [22:39], was Revealed regarding the Emigrants, those whom the people of Makkah expelled from their houses and their wealth, it is Permissible for them to fight against them due to their oppressing them, and it is Permissible for them regarding the fighting’”.

\(^{107}\) Bihar Al Anwaar – V 19, The book of our Prophet \(^\text{saww}\), P 3 Ch 8 H 31
\(^{108}\) Bihar Al Anwaar – V 19, The book of our Prophet \(^\text{saww}\), P 3 Ch 8 H 32
\(^{109}\) Bihar Al Anwaar – V 19, The book of our Prophet \(^\text{saww}\), P 3 Ch 8 H 33
\(^{110}\) Bihar Al Anwaar – V 19, The book of our Prophet \(^\text{saww}\), P 3 Ch 8 H 34
\(^{111}\) Bihar Al Anwaar – V 19, The book of our Prophet \(^\text{saww}\), P 3 Ch 8 H 35
‘From Abu Abdullah asws having said: ‘Rasool-Allah saww said: ‘But rather the Bedouins were reconciled upon that they would be left to be in their houses and will not emigrate upon that if they were to be raided from his saww enemies with a raid they would be fending them off and they would be fighting with them, and there would be no share for them from the war booty’’. 112

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Muhammad Bin Al Husayn altogether from Usman Bin Isa, from Sama’at,

‘From one of the two (5th or 6th Imam asws) having said: ‘Rasool-Allah saww went out with the women during the water until they were treating the wounds, and he saww did not apportioned (anything) for them from the war booty, but gifted it voluntarily to them’. 113

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah asws, from his asws father asws: ‘Rasool-Allah saww raced the cavalry horse which were harboured, from Al-Hafya to the Masjid of the clan of Zureyq, and awarded there from three palm trees (clusters of dates). So he saww gave the first one a cluster, and gave the second one a cluster, and gave the third one a cluster’. 114

And by this chain, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

‘From Abu Abdullah asws, from his asws father asws, from Ali asws Bin Al-Husayn asws: ‘Rasool-Allah saww raced the cavalry horse and made an ounce of silver to be for the one coming first’. 115

And Al Kafi – Muhammad Bin Yahya, from Imran Bin Musa, from Al Hassan Bin Zareyf, from Abdullah Bin Al Mugheira, raising it, said,

112 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 36
113 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 37
114 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 38
115 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 39
‘Rasool-Allah’ said regarding the Words of Allah Mighty and Majestic: *And prepare for them whatever force you are able to and from the equipped cavalry horses [8:60].* He said: ‘The archery’. 116

41 (The book) ‘Nawadir’ of Al-Rawandy – By his chain from Musa Bin Ja’far, from his forefathers having said: ‘Rasool-Allah sent a battalion in battle and the people were thirsty with severe thirst. The Prophet said: ‘Is there anyone who would like to be dispatched for the water?’ The people looked right and left, then a man blonde man came riding a horse having a canteen in front of him. The Prophet said: ‘O Allah! Bless the blonde man!’” 117

42 And by this chain, said, ‘A man from Najran was with Rasool-Allah in a military expedition, and there was a horse with him, and Rasool-Allah was comforted to its neighing. He missed him, so he sent for him. He said: ‘What happened to your horse?’ He said, ‘Its movement was difficult upon me, so I castrated it’. The Prophet said: ‘Resemble the cavalry horses with it by tying up in its forelocks is better up to the Establishment of the Hour’.” 118

43 (The book) ‘Alam Al-Wara’ – The people of Seerah (of Rasool-Allah and the interpreters of the Quran) said that the entirety of the military expeditions carried out by Rasool-Allah by himself were twenty six battles, and the entirety of his battalions which he sent and did not go out with them were thirty six battalions, and he fought in his battles, and these are – Badr, and Ohad, and Al-Khandaq, and clan of Qureyza, and Al-Mustaliq, and Khyber, and Al-Fat’h, and Hunayn, and Al-Taif.

The first battalion he sent is that he sent Hamza Bin Abdul Muttalib among thirty riders, and they travelled until they reached Sayf Al-Bahr from the land of Juheyna and they met Abu Jahl Bin Hisham among one hundred and thirty riders from the Polytheists,

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116 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 8 H 40
117 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 8 H 41
118 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 8 H 42
and Majdy Bin Amro Al-Jahny hindered between them, and the two parties returned and the fighting did not take place between them.

Then Rasool-Allah ﷺ battled the first battle he ﷺ battled during Safar at the beginning of twelve months from his ﷺ arrival at Al-Medina until it he ﷺ reached Al-Abwaa’ intending Quraysh and the clan of Zamra, then he ﷺ returned and did not come across any traps. He ﷺ stayed in Al-Medina at Quba during Safar and most of the month of Rabbi Al-Awwal.

And he ﷺ sent during that say of this, Ubeyda Bin Al-Haris among sixty riders from the Emigrants, there not being anyone from the helpers among them, and it was the first flag Rasool-Allah ﷺ had tied. He ﷺ and the Polytheists met (in battle) at the water called Ahyaa, and there some shooting of arrows between them, and the head of the Polytheists was Abu Sufyan bin Harb.

Then Rasool-Allah ﷺ battled during the month Rabbi Al-Akhar intending Quraysh until he ﷺ reached Bawat, and did not come across any traps.

The he ﷺ had a battle, battle of Al-Usheyra, intending Quraysh, until he ﷺ encamped at Al-Asheera from the midst of Yanbu, and stayed at it for the rest of Jamadi Al-Awwal and some night from Jamadi Al-Akhar, and reconciled in it the clan of Madlaj and their allies from the clan of Zamra.

It is reported from Ammar Bin Yasser ﷺ who said, ‘† and Ali ﷺ Bin Abu Talib ﷺ were two friends during the military expedition Al-Usheyra, and Ali ﷺ said to me: ‘O Abu Al-Yaqzan! Is there for you† among these persons from the clan of Madlaj, working in a spring of theirs, we can look how they are working?’ So, we came to them and we looked at them for a while, then sleep overcame us, so we deliberated to a small palm tree in the ground and we slept at it.
By Allah ﷺ We had not woken up except Rasool-Allah ﷺ had arrived. So, we sat up and we had been nourished from that small palm tree. On that day, Rasool-Allah ﷺ said to Ali ﷺ: ‘O Abu Turab!’ due to what dust was upon him ﷺ. He ﷺ said: ‘Shall I inform you with the most wretched of the people?’ We said, ‘Yes, O Rasool-Allah ﷺ! He ﷺ said: ‘Red one of Samood who hamstrung the she-camel, and the one who will strike you ﷺ, O Ali ﷺ, upon this’ – and Rasool-Allah ﷺ placed his ﷺ hand upon his ﷺ head’ ‘Until this is soaked (by blood)’ – and he ﷺ placed his ﷺ hand upon his ﷺ beard.

Then Rasool-Allah ﷺ returned from Al-Usheyra to Al-Medina, and did not say at it for ten nights until Kurz Bin Jabir Al-Fihry attacked upon Al-Medina. So, Rasool-Allah ﷺ went out in seeking him until he ﷺ reached a valley called Safwan, from the area of Bad, and it is the first battle of Badt, and Ali ﷺ Bin Abu Talib ﷺ carried its flag, and he ﷺ left behind Zayd ﷺ Bin Haris behind upon Al-Medina, and Kurz escaped. He ﷺ did not come across him, so Rasool-Allah ﷺ returned and stayed for two Jamadis and Rajab and Shaban, and between that he ﷺ sent Sa’ad Bin Abu Waqas among a group of eighty, and he returned and did not come across any traps.

Then Rasool-Allah ﷺ sent Abdullah Bin Jahash to Nakhla and said, ‘Be at it until you come to us with a news from the news of Quraysh’, and did not instruct him with fighting, and that was during the Sacred month, and he ﷺ wrote a letter for him and said, ‘You and your companions go out until when two days pass by, then open your letter and look into it and accomplish what I have ordered you with’.

When two days passed by, he opened the letter and in it was: ‘Go until you descend at Makhla and you come to us from the new of Quraysh with what arrives to you from them’. He said to his companions when he read the letter, ‘Listen and obey! One who has for him a desire of martyrdom, then let him come with me’.
The group went with him until when they descended at Nakhla, Amro Bin Al-Hazramy and Al-Hakam Bin Kaysan and Usman and Al-Mugheira, two sons of Abdullah passed by them, there being traders with them, coming from Al-Taif with raisins. When the group saw them, Waqid Bin Abdullah supervised them, and he had shaved his head. They said, ‘O pilgrims of Umrah! There isn’t any problem upon you from them’. And the companions of Rasool-Allahsaww performed Umra and it was the last day of Rajab.

They said, ‘If you were to kill then, you would have killed them during the Sacred month, and if you were to leave them, you will be entering Makkah in this night, they will prevent you’. The group formed a consensus upon killing them, and Waqid Bin Abdullah Al Tameemi shot at Amro Bin Al Hazrany with an arrow and killed him, and Usman Bin Abdullah and al Hakam Bin Kaysan were captured, and Al-Mugheira Bin Abdullah fled and frustrated them, and they captured the caravan and arrived with it to Rasool-Allahsaww.

He saww said to them: ‘By Allahazwj! I saww had not instructed you with the fighting during the Sacred month and arrest the two captives and the caravan’, and he saww did not take anything from it, it fell into the hands of the group, and they thought that they had been destroyed, and Quraysh said, ‘Muhammad saww Legalises the (fighting during) the Sacred month’. So, Allahazwj Revealed regarding them: They are asking you about the Sacred month, the fighting during it. Say: The fighting during it [2:217] – the Verse.

When that was Revealed, Rasool-Allahsaww seized the caravan and let the two captives ransom themselves, and the Muslims said, ‘We wish there was a military expedition for us (as well). So, Allahazwj Revealed regarding them: Those who believed and those who emigrated [2:218] – up to Hisaww Words: they are hoping for the Mercy of Allah [2:218] – the Verse. And this was two months before (battle of) Badr”.

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119 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 43
Nahj Al-Balagah, in a Hadeeth of his ASWS: ‘When the difficulties intensified, we saves ourselves with Rasool-Allah saww, so there did not happen to be anyone from us more closer to the enemy than him saww’. 120

فَإِلَّا كَانَ سَبْبُ نُزُولِهِ أَنَّهُ لَمَّا هَاجَرَ رَسُولُ اللَّهِ صَلَّي اللهُ عَلَيْهِ وَ سَلَّمَ الْمَدِينَةَ فَبَعَثَ السَّرَايَا إِلَى الْمَدِينَةَ، فَكَانَ حَليَفَهُ فِي غَلْبَتِهِمْ عَبْدُ اللَّهِ بْنُ جَحْشٍ فَإِذَا نَظَرَ ابْنُ الَّذِينِي  إِلَى عَبْدِ اللَّهِ وَ أَصْحَابِهِ أَنْ بَأْسُهُمْ لَأَسْتَلَبَ عِبَادَتَهُمْ، وَلَمْ يَنَالُوا مِنْهُمْ شَيْئًا

Tafseer Al Qummy - *They are asking you about the Sacred month, the fighting during it.*

*Say: ‘The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; [2:217]*

The reason for its Revelation was that when Rasool-Allah saww emigrated to Al-Medina, he saww sent the artillery units on the roads which led to Makkah, in order to expose the caravans of the Quraysh. He saww sent Abdullah Bin Jahash among a number of his companions to a palm tree – and it was the orchard of the Clan of Aamir – in order to seize camels of Quraysh when they return from Al-Ta’if.

Upon it (the caravan) were raisins, and the goods, and the foodstuff. And the caravan had encamped, and in it was Amro Bin Abdullah Al-Hazramy, and he was an ally of Otba Bin Rab’i’e. So, when Al-Hazramy looked at Abdullah Bin Jahash and his companions, he panicked and prepared for the battle, and they (his companions) said, ‘They are the companions of Muhammad saww’. And Amr Abdullah Bin Jahash instructed his companions that they encamp and shave off their heads. So, they encamped and shave off their heads.

Ibn Al-Hazramy said, ‘They are a worshipping people. There isn’t any problem upon us from them’. So when they were reassured and they placed down their weapons, Abdullah Bin Jahash attacked upon them. So he killed Ibn Al-Hazramy and kill his companions, they seized the caravan along with whatever was in it, and ushered it to Al-Medina. And that was during the first day of Rajab from the Sacred months. So, they isolated the caravan along with whatever what upon it, and did not take anything from it.

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120 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 44
فَكَتَبَتْ قُرَيْشٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَنَّكَ اسْتَحْلَلْتَ الشَّهْرَ الْرَّامِي وَ سَفَكْتَ فِيهِ الدَّمَ وَ أَخَذْتُ المَالَ وَ كَثُرَ الْقَوْلُ فِي هَذَا وَ جَاءَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَقَالُوا يَا رَسُولَ اللَّهِ أَ يََيلُّ الْقَتْلُ فِي الشَّهْرِ الْرَّامِي

So, the Quraysh wrote to Rasool-Allah saww, ‘You saww have legalised the Sacred month and shed the blood in it, and seized the wealth’. And the words were numerous regarding this, and the companions of Rasool-Allah saww came over and they said, ‘O Rasool-Allah saww! Is the killing Permissible during the Sacred month?’

فَأَن ْزَلَ اللَّهُ يَسْئَلُونَكَ عَنِ الشَّهْرِ الْرَّامِي قَيَالُ قَيَالٌ فِيهِ كَبيِّرٌ وَ صَدَّ عَنْ سَبيِّلِي اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجيدي الَْْرَامي وَ إِخْراجَ أَهْليهِ مِنْهُ أَكَُُْ عينْدَ اللَّهِ وَ الْفيتْنَةُ أَكَُُْ مَنِ مِنَ الْقَتْلي

So Allah azwj Revealed: They are asking you about the Sacred month, the fighting during it. Say: ‘The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; and the strife is more grievous than the fighting [2:217].

قالَ الْقيتَالُ فِي الشَّهْرِ الْرَّامي عَظييمٌ وَ لَكِنَّ الَّذيي فَعَلَتْ بِكَ قُرَيْشٌ يَا مَُُمَّدُ مِنِ السَّبيِّلِ وَ الْمَسْجيدي الَْْرَامي وَ الْكُفْرِ بياللَّهِ وَ إِخْراجِكَ مِنْهُ هُوَ أَكَُُْ عينْدَ اللَّهِ وَ الْفيتْنَةُ ي َعْنِي الْكُفْرَ بياللَّهِ أَكَُُْ مَنِ مِنَ الْقَتْلي

He said, ‘The fighting during the Sacred month is grievous, but that which the Quraysh did with you asws – O Muhammad saww – from the blocking from the Sacred Masjid, and the Kufr with Allah azwj, and expelling you saww from it, is more grievous in the Presence of Allah azwj, and the strike – meaning the Kufr with Allah azwj – is more grievous than the killing.

ثَُُّ أَن ْزَلَ عَلَيْكُمْ فِي الشَّهْرِ الْرَّامي وَ الُْْرُماتُ قِيصاصٌ فَمَنِ اعْتَدى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِييثْلي مَا اعْتَدى عَلَيْكُمْ

Then it was Revealed unto him saww: The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194]’.

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121 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 8 H 45
CHAPTER 9 – DIVERTING THE QIBLAH

The Verses – (Surah) Al Baqarah: *The fools among the people will be saying: ‘What has turned them away from their Qiblah which they were upon?’ Say: ‘For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path’ [2:142]*

And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]

We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144]

Tafseer Ayyashi - From Abu Amro Al Zubeyri,

‘From Abu Abdullahazwj having said: ‘When Allahazwj Exchanged (the Qiblah) of Hisazwj Prophetaww to the Kabah from Bayt Al-Maqdas, the Muslims said to the Prophetaww, ‘What is your view of our Salats which we have prayed (facing) towards Bayt Al-Maqdas, what is our state regarding these, and the state of the ones from our deceased one and they were praying towards Bayt Al-Maqdas?’

فأوللله و ما كان الله يصيب إمكتمل إمكتمل فمسى الجلة إهالان الحسن
Allah\textsuperscript{azwj} the Exalted Revealed: *And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people.* [2:143] – so He\textsuperscript{azwj} Named the Salat as Eman\textsuperscript{122}.

122 Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 9 H 1

The book) 'Tahzeeb Al Ahkam' of Al Tatary, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar,

'From Abu Abdullah\textsuperscript{asws}, he (the narrator) said, 'I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj}: And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels [2:143], was he\textsuperscript{saww} Commanded with it?'

He\textsuperscript{saww} said: 'Yes. Rasool-Allah\textsuperscript{saww} used to turn his\textsuperscript{saww} face towards the sky (time and again), so Allah\textsuperscript{azwj} Knew what was in his\textsuperscript{saww} self (heart), so He\textsuperscript{azwj} Said *We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with [2:144]*'\textsuperscript{124}.

124 Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 9 H 3

The book) 'Tahzeeb Al Ahkam' of Al Tatary, from Wuheyb, from Abu Baseer,

'From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) regarding the Words of the Exalted: The fools among the people will be saying: 'What has turned them away from their Qiblah which they were upon?' Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142]. I said to him\textsuperscript{asws}, 'Allah\textsuperscript{azwj} Commanded him\textsuperscript{saww} that he\textsuperscript{saww} should Pray Salat towards Bayt Al-Maqdas?'

121 Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 9 H 2
He asws said: ‘Do you not see that Allah azwj the Exalted is Saying: And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]’

He asws said: ‘The Clan of Abd Al-Ashal came to them and they were in the Salat, and they had Prayed two Cycles towards Bayt Al-Maqdas. So it was said to them, ‘Your Prophet saww has changed towards the Kabah’. So the women have turned to be in the place of men (forward), and the men in place of the women (at the back); and they Prayed the remaining two Cycles towards the Kabah, Thus, they Prayed one Salat to two Qiblahs. Therefore, due to that, their Masjid is named as Masjid Qiblatain (Two Qiblahs).’

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws, ‘Was Rasool-Allah saww praying Salat (facing) towards Bayt Al-Maqdas?’ He asws said: ‘Yes’. I said, ‘So, he saww was making the Kabah to be behind his saww back’. He asws said: ‘But, when he saww was at Makkah, so no, and as for when he saww emigrated to Al-Medina, then yes, until he saww was Diverted towards the Kabah’.

(The book) ‘Man La Yahzar Al Faqeeh’ – Rasool-Allah saww prayed Salat (facing) towards Bayt Al-Maqdas after the Prophet-hood, for ten years in Makkah, and nineteen months in Al-Medina. The Jews faulted him saww and said to him saww, ‘You saww are following our Qiblah’. So, he saww was gloomy at that with intense gloom.

So, when it was during one of the nights, he saww went out and turned his saww face towards the horizons of the sky. When it was morning, he saww prayed the morning Salat. When he saww had prayed two Cycles from Al-Zohr Salat, Jibraeel as came to him saww and said to him saww: ‘We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; [2:144] – the Verse.

125 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 9 H 4
126 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 9 H 5
Then he as grabbed a hand of the Prophet saww and turned his saww face towards the Kabah, and the ones who were behind him saww turned their faces (as well) to the extent that the men were standing in the place of the women, and the women in place of the men. The beginning of his saww Salat was towards Bayt Al-Maqdas and its end towards the Kabah.

فَبَلَغَ الَّذِينَ مسجدًا بيالْمَديينَةي وَ قَدْ صَلَّى أَهْلُهُ مينَ الْعَصْري رَكْعَتَينِي فَحَوَّلُوا نََْو الْكَعْبَةي 
فَكَانَ أَوَّلُ صَلاَِييمْ إيلََ بَيْتي الْمَقْديسي وَ آخيرُهَا إيلََ الْكَعْبَةي فَسُم يَذَلكَ الْمَسْجيدُ مَسْقيدَ الْقِبَلَتَينِ

The news reached Masjid at Al Medina, and its people had prayed two Cycles from Al Asr, and they turned towards the Kabah, for the beginning of their Salat was towards Bayt Al-Maqdas and its ending was towards the Kabah. Thus, that Masjid was names as ‘Masjid Qiblatain’ (Masjid of two Qiblahs).

فَقَالَ الْمُسْلِمُونَ صَلاَتُنَا إيلََ بَيْتي الْمَقْديسي تَضييعُ يَا رَسُولَ اللَّهِ فَأَن ْزَلَ اللَّهُ عَزَّ وَ جَلَّ 
وَ ما كانَ اللَّهُ لييُضييعَ إييَانَكُمْ يَعْنِي صَلاَتَكُمْ إيلََ بَيْتي الْمَقْديسي

The Muslims said, ‘Our Salats towards Bayt Al-Maqdas have been wasted, O Rasool-Allah saww!’ So, Allah azwj Mighty and Majestic Revealed: And Allah will not Waste your Eman [2:143] – meaning your Salats towards Bayt Al-Maqdas” 127

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127 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 9 H 6
CHAPTER 10 – BATTLE OF BADR THE GREAT

The Verses – (Surah) Aal-e-Imran: *Say to those who are committing Kufr: ‘You shall be vanquished and Driven to Hell; and it is the evil settling place’ [3:12]*

There was a sign for you in the two groups which met in an encounter; one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye; and Allah Strengthens with His Help whom He so Desires to; Surely in that there is a lesson for the ones of insight [3:13]

And the Glorious Said: *And Allah Helped you at Badr when you were humble, therefore be fearing Allah, perhaps you may be grateful [3:123]*

*When you were saying to the Momineen: Does it not suffice you that your Lord would Assist you with three thousand of the Angels Sent down? [3:124]*

Have you not seen those to whom it was said: ‘Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, ‘Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term’. Say, ‘Enjoyment of the world is little and the Hereafter is better for the one who fears, and you shall not be wronged even the husk of a date stone [4:77]*

Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; and if good befalls them, they are saying, ‘This is from Allah’, and if evil befalls them, they are saying, ‘This is from you’. Say: ‘All is from Allah’. So what is the matter with these people they are almost not understanding an event? [4:78]
They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool [8:1]’

They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6]

And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, and Allah Intended that the Truth be proven true by His Words and to cut off the roots of the Kafirs [8:7]

For the Truth to be proven true and the falsehood to be falsified, and even if the criminals dislike it [8:8]

When you sought Assistance from your Lord, so He Answered you: “I will Assist you with a thousand of the Angels, following one (after) another [8:9]”

And Allah did not Make it except as glad tidings for your hearts to be content with it, and the victory is no t except from the Presence of Allah, surely Allah is Mighty, Wise [8:10]

When He Covered you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]

When your Lord Revealed to the Angels: “I am with you, therefore affirm those who believe. I will Cast Awe into the hearts of those who are committing Kufr and strike above their necks and Strike every fingertip of theirs! [8:12]”
That is because they opposed Allah and His Rasool; and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13]

That is for you, so taste it, and (know) that for the Kafirs is Punishment of the Fire [8:14]

O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15]

And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

That is for you, and Allah Weakens the plots of the Kafirs [8:18]

If you (Kafirs) are seeking a judgment, so the Judgment has come to you, and if you were to desist then it would be better for you, and if you return, We would Return, and your forces would not avail you of anything, and even if you are numerous, and surely Allah is with the Momineen [8:19]

And the Glorious Said: Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. So they will be spending it, then it would become a regret upon them, then they would be overcome. [8:36]
Up to the Words of the Exalted: For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37]

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَ إِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الأَوْلِيَاءَ

Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]

وَ قَالَ سَبَحَبُهُمْ وَ اعْتَدَمَوَّا إِلَّا غَيْبَتُهُمُ مِنْ شَيْءٍ فَأَنَّ اللَّهُ حَمْسًا وَ الْيَوْمُ وَ الْيَوْمُ الْيَثْمِي وَ الْيَتَابُعِي وَ الْحَمْضُي وَ الْمُشَكَّيْيِي وَ ابْنُ السَّبِيلِ إِنَّ اللَّهَ عَلَى مُتَقَلِّمٍ بِاللَّهِ وَ مَا أَحْزَنُ عَلَى عِبَادِهِ الْمُغَدِّي الْيَلِيمَيْيِي الجَمَاعَيْيِي اللَّهِ عَلَى كُلٍّ شَيْءٍ قَدِيرٍ

And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41]

إِنَّ اللَّهَ بِالْغُدُوَّةِ الْدُّنْيَا وَ هُمْ بِالْغُدُوَّةِ الْقُصُوى وَ الْرَّكِّبُ أَسْفَلَ مِنْ يَوْمِ الْرَّيْبَةِ وَ مَا أَنْتُمْ بِهِ مَثْلُ لِذَلِلَّةِ الْمُتَقَلِّمٍ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قٰدِيرٌ

When you were on the nearer side (of the valley) and they were on the farther side, while the riders were in a place lower than you; and if you had mutually made an appointment, you would certainly have broken the appointment, but for Allah to Accomplish a matter which was to be done, the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]

إِذْ أَنْتُمْ بِالْغُدُوَّةِ الْدُّنْيَا وَ هُمْ بِالْغُدُوَّةِ الْقُصُوى وَ الْرَّكِّبُ أَسْفَلَ مِنْ يَوْمِ الْرَّيْبَةِ وَ هُمْ بِالْغُدُوَّةِ الْقُصُوى وَ الْرَّكِّبُ أَسْفَلَ مِنْ يَوْمِ الْرَّيْبَةِ وَ لَوْ أُرَاكُمْ كَثِيرَا لَفَشِيْلْتُمْ وَ لَتَناَزَعْتُمْ فِي الأَمْرِ وَ لَكَنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

When Allah Showed them to you in your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. But Allah Saved (you). He is the Knower of the contents of the chests [8:43]

إِذْ نَبْيْكُمُ اللَّهُ بِمَانِشَكُمْ فِي الْيَوْمِ الْيَثْمِي وَ هُمْ بِمَانِشَكُمْ فِي الْيَوْمِ الْيَثْمِي وَ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

And when He Showed them to you, when you met them, as being few in your eyes and He Made you all to appear as being few in their eyes, in order for Allah to Accomplish a matter which was to be done. And to Allah return the affairs [8:44]

وَ إِذْ نَبْيْكُمُ اللَّهُ بِمَانِشَكُمْ فِي الْيَوْمِ الْيَثْمِي وَ هُمْ بِمَانِشَكُمْ فِي الْيَوْمِ الْيَثْمِي وَ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful [8:45]

وَ أَنْفِجِرُوا اللَّهَ وَ رَسُوْلُهُ وَ لاَ تَنْدَرَكُوا قَتَالَةَ وَ لاَ تَذْهَبْ رَيْكُمْ وَ اصْطَبِرُوا إِنَّ اللَّهَ مع الصَّابِرِينَ
And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46]

وَ لا تَكُنوا كَالَّذينَ خَرَجُوا مِن دَاراهُمْ بٌطراً وَ رَياءَ النَّاسِ وَ يَضْطُعُونَ عَنْ سَبِيلِ اللَّهِ وَ اللَّهُ يَغْفِرُ لَهُمْ غَيْبَتَهُمْ

And do not become like those who are going out from their houses exultantly and to show the people, and they are hindering from the way of Allah, and Allah is Cognizant with what they are doing [8:47]

وَ إِذْ يَتَّبَعُونَ النِّعَمَانَ أَمْرَهُمْ وَ قَالَ لَّاءِلَّ كَنَّا أَحَرَّمْتُمُ النَّاسَ مِن النَّاسِ وَ إِذْ حَارَ مَثَلًا لَّكُمُ فَلَمَّا رَأَى الْفُتُوحَةُ تَكْسَبُ عَلَى عِظَامِهِ وَ قَالَ إِنَّ بيْنِي مَتَكَّنَّ كَأَنَّ أَيْنَ ما لَ تَرَوْنَ إِنَّ أَحَافٍ اللَّهِ وَ اللَّهُ شَدِيدُ العَقَابَ

And when the Satan adorned their deeds for them and said, ‘There would be none from the people to overcome you today, and I am a friend for you’. So when the two parties saw (each other), he turned upon his heels and said, ‘I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment’ [8:48]

إِذْ يَقُولُ الْمُنافيقُونَ وَ الَّذيينَ فِي قُلُوبِيهمْ مَرَضٌ غَرَّ هؤُلَهُمْ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإيَّ اللَّهَ عَزييزٌ حَكييمٌ

When the hypocrites and those in whose hearts was a disease said: ‘Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]

وَ لَوْ تَرَى إِذْ يَتَوَفَّ الَّذيينَ كَفَرُوا الْمَلائيكَةُ يَضْريِبُونَ وُجُوهَهُمْ وَ أَدْبارَهُمْ وَ ذُوقُوا عَذابَ الَْْرييقي

And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying): ‘Taste the Punishment of burning!’ [8:50]

ذِلِكَ بِيا قَدَّمَتْ أَيْدييكُمْ وَ أَنَّ اللَّهَ لَيْسَ بيظَلاَّمٍ لِلْعِيدِ

That is due to what your hand sent forward, and surely Allah isn’t the least unjust to the servants [8:51]

وَ قالَ سَبِيحَانَهُ ما كَانَ بَلْ يَنْيِنَ أَنْ يَكُونَ لَهُ أَسْرى حِينَ يَشْيِئُ اللَّهُ أَن يَتَحْيَيْهِ الْأَرْضَ وَ يَلْيَعَهُ عَزْعَةَ النَّارِ وَ اللَّهُ يُرييدُ الْْخيرَةَ وَ اللَّهُ عَزييزٌ حَكييمٌ

It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67]

لَوْ لَ كِتَابٌ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فِييما أَخَذْتَُْ عَذابٌ عَظييمٌ

Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68]

فَكُلُوا مِيَّا غَنيمْتُمْ حَلالًَ طَي باً وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفورٌ رَحييمٌ
Therefore eat from whatever booty you attain, Permissible, good, and fear Allah, surely Allah is Forgiving, Merciful [8:69]

O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]

And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71]

(Surah) Al Hajj: These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, [22:19].
The masters of the Seerah (of the Prophet \textsuperscript{sa\textsubscript{w}w}), and Abu Hamza \textsuperscript{ra} mentioned, and Ali Bin Ibrahim in both their Tafseers, the narrations mingled with each other –

Abu Sufyan came from Syria with a caravan of Quraysh and in it was their wealth and it is the merchandise, in it were forty riders from Quraysh. The Prophet \textsuperscript{sa\textsubscript{w}w} called his \textsuperscript{sa\textsubscript{w}w} companions for the going out to it in order to seize it and said: ‘Perhaps Allah \textsuperscript{azwj} would Unleash it’. The people took on the assignment. Some of them were light and some of them were heavy and they did not think that would meet any plot and there would be no war. They did not intend except Abu Sufyan and the riders will not view it except as war booty for them.

When Abu Sufyan heard of the travelling of the Prophet \textsuperscript{sa\textsubscript{w}w}, he hired Zamzam Bin Amro Al-Ghafary and sent him to Makkah and instructed him that he goes to Qureys and stir them and inform them that their caravans are exposed to Muhammad \textsuperscript{sa\textsubscript{w}w} and his \textsuperscript{sa\textsubscript{w}w} companions. Zamzam went out quickly to Makkah.

And Atika daughter of Abdull Muttalib \textsuperscript{as\textsubscript{w}s} had a vision regarding what is seen in the dream three nights before the arrival of Zamzam Bin Amro, that a man would come upon a camel of his calling out, ‘O family of Ghalib! Go to your places of death!’ Then he went with his camel to Abu Qubeys and grabbed a stone and rolled it down from the mountain, and it did not leave any house from the houses of Quraysh except it hit a piece from it.

She woke up and was alarmed from that and informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. Utba said, ‘This is a calamity to occur among Quraysh’, and the
vision spread among them, and that reach Abu Jahl and he said, ‘This is a second prophetess among the clan of Abdul Muttalib. By Al Laat, and Al Uzza! We shall wait for three days, so if what she has seen is true, or else we will write down an agreement between us that there is none from the Arab household of more lying men or women than the Clan of Hashim.”

When it was the third day, Zamzam came to them calling out at the top of his voice, ‘O family of Ghalib! O family of Ghalib! The curse! The curse! The caravan! The caravan! Realise, and I do not see you realising that Muhammad and the renegades from the people of Yathrib have come out exposing your caravans. Prepare for the going out!” And there did not remain anyone from great ones of Quraysh except he brought out wealth in order to equip the army and they said, ‘One who does not go out, demolish his house!’

And Al-Abbas son of Abdul Muttalib, and Nowfal Bin Al-Haris son of Abdul Muttalib, and Aqeel son of Abdul Muttalib went out with them, and singers went out with them striking the tambourines, and Rasool-Allah went out among three hundred and thirteen men. When he was near Badr, he took a spy for the people, and he informed him them’. 

And in a Hadeeth of Abu Hamza Al-Sumaly, Rasool-Allah sent Rasool-Allah a spy of his upon the caravan, his name was Aday. When he arrived to Rasool-Allah and informed him where the caravan separated. Jibraeel descended unto Rasool-Allah and informed him with the number of the Polytheists from Makkah. He consulted his companions in seeking the caravan and battling the number.

Abu Bakr stood up and said, ‘O Rasool-Allah! These are Quraysh and their cavalry who have not believed since disbelief, nor disgraced since honoured, and we will not go out upon readiness for the war’.
And in a Hadeeth of Abu Hamza – Abu Bakr said, ‘I am a knower of this road. Uday separated the caravan with such and such, and they travelled and we will travel, so we and the people would be at Badr on such and such day as if we are racing horses’. He said: ‘Sit down!’ So he sat down. Then Umar Bin Al Khattab said similar to that, and he said: ‘Sit down!’ He sat down.

Then Al-Miqdad stood up and said, ‘O Rasool-Allah! It is Quraysh and their cavalry, and we have believed in you and we ratified and testified that what you have come with is true. By Allah! If you were to order us to go through the cloud and walk on thorn, we will do so with you. By Allah! We are not saying to you what the children of Israel said to Musa: therefore you and your Lord should both go and fight, we will be sitting over here’ [5:24]. But we are saying, accomplish the Command of your Lord and we will be with you as fighters.’

Rasool-Allah promised him goodly Recompense upon that word of his, then said: ‘Consult Ali, O people!’ And rather he intended the helpers because they were most of the people, and because when they had pledged allegiance at Aqaba they had said, ‘We are free from your responsibility until you arrive to our houses, then you will be in our responsibility. We will protect you what we protect our fathers and our womenfolk with.

He was scared that the Helpers did not happen to view upon them to help him except against the one who assaults him in Al-Medina, and that it isn’t upon them to help him outside Al-Medina. Sa’ad Bin Muaz stood up and said, ‘May my father and my mother be sacrificed for you, O Rasool-Allah! It is as if you are intending us’. He said: ‘Yes’.

He said, ‘May my father and my mother be sacrificed for you! We have believed in you and ratified you and we testified that what you have come with is true from the Presence of Allah’. So, order us with whatever you desire to and take from our wealth whatever you like and leave from it whatever you like. By Allah! If you were to order us to go through this ocean we will go through it with you, and perhaps...
Allah will Show you what will delight your eyes with. So, travel with us upon the Blessings of Allah.

And in a Hadeeth of Abu Hamza – And Badr was for a man of Juheyna, and the water was his water, and rather the water is named by its name.

And Quraysh came and they sent their slaves to fetch from the water and the companions of Rasool-Allah seized them, and they said to them, We are slave of Quraysh’. They said, ‘So, where is the caravan?’ They said, ‘There is no knowledge for us of the caravan’. They went on to hit them, and Rasool-Allah was praying Salat. He turned from his Salat and said: ‘They are speaking the truth, you are hitting them, and if they lie to you will leave them!’

They came to him with them. He said to them: ‘Who are you?’ They said, ‘O Muhammad! We are slaves of Quraysh’. He said: ‘How many people are there?’ They said, ‘There is no knowledge for us of their number’. He said: ‘How many sheep are they slaughtering every day?’ They said, ‘Nine to ten’. Rasool-Allah said: ‘The people are nine hundred to a thousand men’.

He instructed for them to be made captives, and that reached Quraysh. They panicked and regretted upon their journey, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said, ‘Do you not see this rebel? By ! I cannot see the place of my feet. We went out to protect our caravan, and it has escaped, so we came as rebels and our enemies. By
Allah⁹⁻⁻⁰⁻⁻⁻⁰⁻⁻⁻⁰ no people have succeeded at all and we loved what is in the caravan of our wealth, The clan of Abd Manaf have gone and did not travel this journey’.

فقال له أبو البختَي إنك سيد من سادات قريش فسر فِ الناس و تَمل العير التِ أصابِا مُمد ص و أصحابه بنخلة و دم ابن الْضرمي فإنه حليفك.

فقال له على ذلك و ما على أحد منا حلفا إلا ابن الخائطة يعني بأي جحل قصر إليه و أعلمه أي حملت العبر و دم ابن الخضرمي وهو حليفي و علي عقله.

Al-Bakhtary said to him, ‘You are a chief from the chiefs of Quraish, so travel among the people and carry the caravan which Muhammad⁹⁻⁻⁰⁻⁻⁻⁰⁻⁻⁻⁰ saww and his⁹⁻⁻⁰⁻⁻⁻⁰⁻⁻⁻⁰ companions attained at Nakhl and blood of Ibn Al-Hazramy, for he is your ally’. He said to him, ‘That replacement is upon me and it is not upon anyone from us except Ibn Al-Hanzala, meaning Abu Jahl⁹⁻⁻⁰⁻⁻⁻⁰⁻⁻⁻⁰. Go to him⁹⁻⁻⁰⁻⁻⁻⁰⁻⁻⁻⁰ and let him⁹⁻⁻⁰⁻⁻⁻⁰ know that I am carry the caravan and blood of Ibn Al-Hazramy and he is my ally, and his wergild is upon me’.

قال فقصدت خباه و أبلغته ذلك فقال إن عتبة يتعصب لمحمد فإنه من بني عبد مناف و ابنه معه و يريد أن يَذل بين الناس لَ و اللات و الَعزى حتَّ نقحم عليهم يثرب أو نأخذهم أسارى فندخلهم مكة و تتسامع العرب بذلك.

He said, ‘Aim for him and deliver him that’. He said, ‘Utba is prejudicial against Muhammad⁹⁻⁻⁰⁻⁻⁻⁰ for he is from the clan of Abd Manaf and his son is with him⁹⁻⁻⁰⁻⁻⁻⁰ and he⁹⁻⁻⁰⁻⁻⁻⁰ was the betrayal between the people. No, by Al Laat and Al Uzza, until we attack upon them at Yasrib or we seize them as captives. We will enter them into Makkah and be heard by the Arabs with that’.

و كان أبو حذيفة بن عتبة مع رسول الله ص و كان أبو سفيان لما جاز بالعير بعث إلَ قريش قد نَى الله عيركم فارجعوا و دعوا مُمدا و العرب و ادفعوه بالراح ما اندفع و إن لَ ترجعوا فردوا القيان.

And Abu Huzeyfa Bin Utba was with Rasool-Allah⁹⁻⁻⁰⁻⁻⁻⁰, and Abu Sufyan, when he crossed over with the caravan, sent a message to Quraish, ‘Allah⁹⁻⁻⁰⁻⁻⁻⁰ has Rescued your caravan, therefore return and leave Muhammad⁹⁻⁻⁰⁻⁻⁻⁰ and the Arabs, and repel him⁹⁻⁻⁰⁻⁻⁻⁰ with the rest, and if you do not return, and return the singers.

فلحقهم الرسول في الحجفة فأراد عتبة أن يرجع فأبى أبو جهل و بنو مزوم و ردوا القيان من الحجفة قال و فزع أصحاب رسول الله ص لما بلغهم كثرة قريش و استغاثوا و تضرعوا فأنزل الله سبحانه إيذْ تَسْتَغييثُونَ رَبَّكُمْ.

The messenger met them in Al Juhfa, and Utba wanted to return but Abu Jahl⁹⁻⁻⁰ and the clan of Makhzoom refused, and the singer returned from Al Juhfa. And the companions of Rasool-Allah⁹⁻⁻⁰ were alarmed when the large number of Quraish reached them, and they sought help and became restless. So, Allah⁹⁻⁻⁰ the Glorious Revealed: When you sought Assistance from your Lord, [8:9].

قال ابن عباس لما كان يوم بد و أصفط المقوم للقتال قال أبو جهل لههم أولانا بالنصر فانصروه و استغاث المسلمين فنزلت الملائكة و نزل قوله إدْ رَبُّكُمْ إِلَ آخره.

Ibn Abbas said, ‘When it was the day of (battle of) Badr and the people lined up for the battle, Abu Jahl⁹⁻⁻⁰ said, ‘O Allah⁹⁻⁻⁰! Prefer us with the Help’. And the Muslims cried for help,
and the Angels descended, and His\textsuperscript{aww} Words: \textit{When you sought Assistance from your Lord, \[8:9\] were Revealed up to its end.}

And it is said, ‘When the prophet\textsuperscript{sa} looked at the large numbers of the Polytheists and the fewness of the numbers of the Muslims, faced towards the Qiblah and said: ‘O Allah\textsuperscript{azwj}! Fulfil for me\textsuperscript{sa} what You\textsuperscript{azwj} Promised me\textsuperscript{sa}. O Allah\textsuperscript{azwj}! If You\textsuperscript{azwj} Let this group be destroyed, You\textsuperscript{azwj} will not be worshiped in the earth’.

He\textsuperscript{sa} did not cease to notify his\textsuperscript{sa} Lord\textsuperscript{azwj} extending his\textsuperscript{sa} hands until his\textsuperscript{sa} cloak fell off from his\textsuperscript{sa} shoulders, and Allah\textsuperscript{azwj} the Exalted Revealed: \textit{When you sought Assistance from your Lord, \[8:9\] – the Verse.}

And it is reported from Abu Ja'far\textsuperscript{asws} having said: ‘And when Rasool-Allah\textsuperscript{sa} came to the evening and the night shielded, Allah\textsuperscript{azwj} Cast the drowsiness upon his\textsuperscript{sa} companions, and they had descended in a place with a lot of sand, the feet were not affirmed in it. So, Allah\textsuperscript{azwj} Sent down the rain upon them and the drizzle until the ground became muddy and solidified, and their feet were affirmed, and the rain upon Quraysh was like the downpour and Allah\textsuperscript{azwj} Case the awe in their hearts just as He\textsuperscript{azwj} Said: \textit{I will Cast Awe into the hearts of those who are committing Kufr \[8:12\]}.'

His\textsuperscript{azwj} Words: \textit{When you sought Assistance from your Lord, \[8:9\] – i.e. you were seeking rescue with your Lord\textsuperscript{azwj} on the day (battle of) Badr from your enemies, and you asked Him\textsuperscript{azwj} for the Help against them due to your fewer number and their large numbers, so there did not happen to be any refuge for you except the beseeching to Him\textsuperscript{azwj} and the supplicating to Him\textsuperscript{azwj} in removing the harm from you, so He Answered you: “I will Assist you - i.e. Send to you as help for you, with a thousand of the Angels, following one (after) another \[8:9\], i.e., a thousand following another from the Angels, because with each one of them would be behind him.}

\begin{itemize}
  \item \textit{When you sought Assistance from your Lord, \[8:9\]} \end{itemize}
And it is said, the meaning of **following one (after) another [8:9]**, is consecutively, and they were thousands, some of them in the footsteps of others. And it is said that a thousand from the Angels came upon the footsteps of the Muslims, **And Allah did not Make it except as glad tidings for your hearts to be content with it, [8:10]** – i.e., did not Make the help with the Angels except as glad tidings for you with the help and for your hearts to be content with it, and the uncertainty would decline about it, and although one Angels was sufficient for the destruction upon them, just as Jibraeel\(^{as}\) had done with the people of Lut\(^{as}\) and destroyed them by his\(^{as}\) one feather.

And there is differing regarding whether the Angels, did they fight on the day (battle of) Badr or not – it is said they did not fight but they emboldened and increased the numbers of the Muslims and gave glad tidings of the Help. And it is said they did fight. Mujahid said, ‘As for being helped with a thousand fighters from the Angels, as for what He\(^{azwj}\) Said in (Surah) Aal-e-Imran: **three thousand of the Angels [3:124]**, and with **five thousand [3:125]**, so it is for the glad tidings.

And it is reported from Ibn Masoud that Abu Jahl\(^{la}\) asked him, ‘From when would the strike come to us and we could see the person?’ He said, ‘From the Angels’. He\(^{la}\) said, ‘They would be overcoming us, not you’.

And from Ibn Abbas, ‘The Angels fought on the day (battle of) Badr and killed, and there is no help except from the Presence of Allah\(^{azwj}\), not with the Angels nor with the large numbers. Allah\(^{azwj}\) is Mighty. He\(^{azwj}\) Cannot be prevented from His\(^{azwj}\) Purpose. Wise in His\(^{azwj}\) Deeds.

When He Covered you with the drowsiness [3:125] - It is the first sleep before the weighing down, **as a security from Him** i.e. from the enemies.

And it is said, from Allah\(^{azwj}\), for the human being, the sleep does not seize him during the state of fear, so Allah\(^{azwj}\) the Exalted Secured them by the removal of the awe from their hearts, and as well to strengthen them by the rest before the fighting the next morning.
and He Sent upon you water from the sky – i.e., rain, to Purify you by it, and that is because the Kafirs had preceded the Muslims to the water, so they encamped upon the soft sand and they woke up in the morning discussing avoidance, and the thirst hit them, and the Satan whispered to them and said, ‘Your enemies have preceded you to the water and you are praying with the sexual impurity and the toilet and your feet are submerging in the sand. So, Allah azwj Sent rain upon them until they washed by it from the sexual impurity and cleaned with it from the toilet, and their ground solidified, and the ground of their enemies softened.

And Remove uncleanness of the Satan from you, - i.e., his whispering with what its mentioned has passed, or the sexual impurity which hit you with the bed wetting, and to Bind your hearts, i.e. to strengthen your hear by emboldening these, and ‘And Affirm the feet by it [8:11], by solidifying the ground. And it is said, with the patience and strengthening the heart.

When your Lord Revealed to the Angels: - meaning the Angels the Muslims were helped by them, ‘I am with you, - with the assistance and the help, therefore affirm those who believe. [8:12] – i.e., give them glad tidings of the help. And the Angel was travelling in front of the row in the image of a man and saying, ‘Receive glad tidings, for Allah azwj is Helping you’.

And it is said its meaning is that they fought the Polytheists with them, or affirming them with thing cast into their hearts they were strengthened with. I will Cast Awe into the hearts of those who are committing Kufr – i.e., the fear from My azwj friends, and strike above their necks - i.e., their heads, because these are above the necks. Ata’a said, it means every top of the head and skull, and it is allowed that this can happen as a command to the Momineen, and happen to be a Command to the Angels, and it is the apparent.

قال ابن الأنباري إن الملاكية حين أمرت بالقتال لَ تعلم أين تقصد بالضرب من الناس فعلمهم الله تعاوْنَوا مينْهُمْ كُلَّ بَنانٍ – i.e., every top of the head and skull, and it is allowed that this can happen as a command to the Momineen, and happen to be a Command to the Angels, and it is the apparent.
Ibn Al-Anbary said that the Angels, when Commanded with the fighting, did not know where to aim with the strike from the people. So, Allah\textsuperscript{azwj} the Exalted Taught them: \textit{and Strike every fingertip of theirs!} [8:12], meaning the ends of the hands and the legs. And it is said the meaning of the ends are the fingers, sufficing with it from the whole of the hand and the leg. That is the punishment, and He\textsuperscript{azwj} Commanded with the striking of the necks and the ends.

And He\textsuperscript{azwj} Enabled the Muslims from them because they opposed Allah and His Rasool [8:13] – i.e., as a reason of them opposing Allah\textsuperscript{azwj} and His Rasool\textsuperscript{saww} and warring them, and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13], in the world by destroying you, and in the Hereafter with the eternity in the Fire, \textit{That is for you}, i.e., this which has been prepared for you, from the imprisonment and the killing in the world, \textit{so taste it},- at the moment, and (know) that for the Kafirs – in the future there is Punishment of the Fire [8:14]. The story is complete.

When Rasool-Allah\textsuperscript{saww} woke up in the morning on the day (battle of) Badr, his\textsuperscript{saww} companions mobilised. There were two horses in his\textsuperscript{saww} army – a horse for Zubeyr Bin Al-Awwam and a horse for Al-Miqdad Bin Al-Aswad\textsuperscript{ra}, and there were seventy camels in his\textsuperscript{saww} army they were alternating upon, and Rasool-Allah\textsuperscript{saww} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and Marsad bin Bu Marsad Al-Ghanwy were alternating upon a camel of Marsad bin Abu Marsad.

And in the army of Quraysh there were four hundred horses, and it is said two hundred horses. When Quraysh looked at the scarcity of the companions of Rasool-Allah\textsuperscript{saww}, Abu Jahl\textsuperscript{la} said, ‘What are they, only a few heads. If we were to send our slaves to (battle) them, they would seize them seizing of the hand’. And Utba said, ‘Do you see any trap for them or collaborators?’ So, they sent Umar Bin Wahab Al-Jamhy, and he was a brave horseman.

He went with his horse until he circled around the army of Rasool-Allah\textsuperscript{saww} then returned and said, ‘There is neither any trap for them nor any collaborators, but a mixture of Yasrib who have carried the infusion of death, Are you not seeing them as mute, not speaking?'
They are hissing like the hissing of the snakes. There is no resort for them except their swords, and I do not see them turning back until they kill, and they will not be killing until they kill (the like of) their number, so give your opinions’. Abu Jahl\textsuperscript{19} said to him, ‘You are lying and being cowardly’.

\textbf{Allah \textsuperscript{awj} the Glorious Revealed: And if they incline towards peace, then incline to it [8:61]} – So, Rasool-Allah \textsuperscript{saww} sent a message to them and said: ‘O community of Quraysh! \textsuperscript{saww} dislike to start (the battle), so leave me \textsuperscript{saww} and the Arabs, and return!’ Utba said, ‘This people will not return at all, and they will be successful’. Then he rode a red camel of his. Rasool-Allah \textsuperscript{saww} looked at him, and he was walking between the two armies and forbidding from the fighting. He \textsuperscript{saww} said: ‘If there is good with anyone, so it is with the owner of the red camel, and if they obey him they will be rightly guided.

And Utba addressed and said in his sermon, ‘O community of Quraysh! Obey me today and you can disobey me forever. Muhammad \textsuperscript{saww} has relationships for him \textsuperscript{saww}, and protection, and he \textsuperscript{saww} is a son \textsuperscript{saww} of your uncle \textsuperscript{asws}. Leave him \textsuperscript{saww} and the Arabs, so if he \textsuperscript{saww} is truthful, then you will be in height estimation with him \textsuperscript{saww}, and it he \textsuperscript{saww} is a liar, the wolves of the Arabs will suffice you all with his \textsuperscript{saww} affair’.

Abu Jahl\textsuperscript{19} was furious at his words and said to him, ‘You are a coward and your sorcery has swelled’. He said, ‘O one of yellow backside! The like of me is a coward? Quraysh will soon know where the mothers of the cowards are and where are the corrupters of its people!’ And he wore his shield and went ahead, he and his brother Shayba and his son Al-Waleed, and said, ‘O Muhammad \textsuperscript{saww}! Come out to us! We will suffice you \textsuperscript{saww} from Quraysh’.

There went to him for duel, three persons from the Helpers, and they lineage to them. They said, ‘Return! But rather we want the peers from Quraysh’. So, Rasool-Allah \textsuperscript{saww} looked at Ubeida Bin Al-Haris son of Abdul Muttalib \textsuperscript{asws} and on that day there were seventy years for him and he \textsuperscript{saww} said: ‘Arise, O Ubeida!’ And he \textsuperscript{saww} looked at Hamza \textsuperscript{asws} and said: ‘Arise, O uncle \textsuperscript{asws}!’ Then he \textsuperscript{saww} looked at Ali \textsuperscript{asws} and said: ‘Arise, O Ali \textsuperscript{asws}. And he \textsuperscript{asws} was the youngest of the people –
And seek your rights which Allah has Made to be for you, for Quraysh have come with their cavalry and its prideworthy ones to extinguish the Light of Allah and Allah Refused except that He would Complete His Light [9:32]. Then he said: ‘O Ubeyda! Upon you is Utba Bin Rabie’; and said to Hamza: ‘Upon you is with Shayba’; and said to Ali: ‘Upon you with Al Waleed’.

So, they went until they ended up to the group and they said, ‘Are (we) sufficient as peers?’ Ubeyda attacked upon Utba and struck him upon his head, and split his head, and Utba struck Ubeyda upon his leg and stabbed it, and they both fell down; and Shayba attacked upon Hamza and they struck with the swords until both of these fell down; and Amir Al-Momineen attacked upon Al-Waleed and struck him upon a bone of his shoulder and the sword came out from his armpit.

Ali said: ‘I seized Al-Waleed, his right with his left struck with my whole body, and he thought that the sky had fallen upon the earth. Then Hamza and Shayba wrestled. The Muslims said, ‘O Ali! Do you not see the dog pushing your uncle?’ Ali attacked upon him and said: ‘O uncle! Lower your head’. And Hamza was taller than Shayba, so Hamza inserted his head in his chest, and Ali struck him and half of him dropped. Then he came to Utba and there was barely life in him, and he finished him.

And in another report – Hamza duelled Utba, and Ubeyda duelled Shayba, and Ali duelled Al-Waleed; and Ubeyda killed Shayba, and Ali killed Al-Waleed, and Shaby struck a leg of Ubeyda and cut it, and Hamza and Ali took him. Hamza and Ali carried Ubeyda until they came with him to Rasool-Allah, and his blood was flowing. He said, ‘O Rasool-Allah! I am not a martyr’. He said: ‘Yes, you are the first martyr from my family’.
Abu Jahl\textsuperscript{la} said to Quraysh, ‘Do not be hasty and do not be boastful just as the two sons of Rabie were boastful upon you with the people of Yasrib, and slay them with a slaying, and upon you is with Quraysh, so seize them with a seizing until we entered them into Makkah and we understand their straying which they are upon’.

And Iblees\textsuperscript{la} came in the image of Suraqa Bin Malik Bin Ja’sham and said to them, ‘I\textsuperscript{la} am a neighbour of yours. Hand over your flag to me\textsuperscript{la}'. Then handed over a flag of the left and it was the flag with the clan of Abdul Dar. Rasool-Allah\textsuperscript{saww} looked at it and said to his\textsuperscript{saww} companions: ‘Close your eyes’, and he\textsuperscript{saww} greased it with fat and raised his\textsuperscript{saww} hand and said, ‘O Lord\textsuperscript{saww}! If this group is destroyed, You\textsuperscript{saww} will not be worshipped’. Then the fainting overcame him\textsuperscript{saww} and he\textsuperscript{saww} was cheerful from it and his\textsuperscript{saww} sweat was flowing from his\textsuperscript{saww} face. He\textsuperscript{saww} said: ‘This Jibraeel\textsuperscript{as} has come to you all \textit{with a thousand of the Angels, following one (after) another [8:9]}’.

Ibn Abbas, ‘A man from the clan of Ghaffar narrated to me saying, ‘I and a cousin of mine came back and we climbed in the mountain so we could overlook upon (battle of) Badr, and we were both Polytheists, so we could look at whom the defeat would occur. While we were over there when a cloud came near us and we heard in it the neighing of the horses and we heard a speaker saying, ‘Move ahead, Hayzoum (horse of Jibraeel\textsuperscript{as})’. As for my cousin, a veil of his heart was removed and he died in his place, and as for I, so I was almost destroyed, then I steadied’.

And it is reported by Ikrimah, from Ibn Abbas that the Prophet\textsuperscript{saww} said on the day of (battle of) Badr: ‘This is Jibraeel\textsuperscript{as}, grabbing the head of his\textsuperscript{as} horse, upon him\textsuperscript{as} are the weapons of war’. Bukhary has reported it in Al-Saheeh.
قال عكرمة قال أبو رافع رافع مولى رسول الله ص.كنت غلاما للعباس بن عبد المطلب وكان السلام قد دخلنا أهل البيت و أسلمت أم الفضل و أسلمت و كان العباس يهاب قومه و يكره أن يالفهم و كان يكتم إسلامه و كان ذا مال كثير متفرق فقومه و كان أبو لدب عدو الله قد تلف عن بدر و بعث مكانه العباس بن هشام بن المغيرة و كذلك صنعنا لم يتحلف رجل إلا بعد مكانه رحالا.

Ikrimah said, ‘Abu Rafie, a slave of Rasool-Allahsaww used to be a slave of Al-Abbas son of Abdul Muttalibawws, and Al-Islam had entered into us the People of the Household, and Umm Al-Fazal had become a Muslim and I had become a Muslim, and Al-Abbas feared his people and disliked to oppose them, and he was concealing his Islam; and when he had a lot of wealth, he separated from his people, and Abu Lahabla was an enemy of Allahazwj who had stayed behind from (battle of) Bade and had sent Al-Aas Bin Hisham Bin Al-Mugheira in hisla place, and that is how it used to be done, when a man stayed behind he would sent a man in his place.

فلمما جاء الخبر عن مصاب أصحاب بدر من قريش كبت الله و أخزاه و وجدنا فأنفسنا قوة و عزا قال و كنت رجلا ضعيفا و كنت أعمل القداح أنثى فحجرة زمزم فو الله إلسل في القداح و عندى أم الفضل جالسة و قد سرنا ما جاءنا من الُْ إذ أقبل الفاسق أبو لدب ير رجليه و جلس على طنب الْجرة و ظهره إلظهري.

When the news came about the casualties of the companions of Badr from Quraysh, Allahazwj Suppressed hima and Withheld himla, and we found strength within ourselves and honour. And both of us were weak people, and I used to work giving out the mugs in the room of Zamzam. By Allahazwj! I was seated in it, giving out the cups, and Umm Al-Fazal was seated with me, and we had been cheered by the news which came to us, when the mischief-maker Abu Lahabla came dragging hisla legs until hela sat upon a long rope of the room, and hisla back was to my back.

فبينا هو جالس إذ قال الناس هذا أبو سفيان بن الْارث بن عبد المطلب و قد قدم فقال أبو لدب هلم إللا يا ابن أخي فعندك الُْ فجلس إللا و الناس قيام عليه فقال يا ابن أخي أخُِ كيف كان أمر الناس

While heila was seated, the people said, ‘This is Abu Sufyan Bin Al-Haris son of Abdul Muttalibawws, and he has arrived’. Abu Lahabla said: ‘Come to meila o son of myila brotherasw, for the news is with you’. He sat to himila and the people were standing over. Heila said, ‘O son of myila brotheras! Inform meila! How was the matter of the people?’

قال لا شيء و الله إن كان إلا أن لقيناهم فنحذهم أكتافنا يقتلوننا و يأسروننا كيف شاءوا و ايِ الله مع ذلك ما لمت الناس لقينا رجالَ بيضا على خيل بلغ بين السماء و الأرض ما تليق شئا و لَقوم لا شيء.

He said, ‘Nothing. By Allahasw! It did not happen except that we were offering our shoulder to them and they were killing us and imprisoning us howsoever they desired to. And I swear by Allahasw with that, what defeated the people was we were met by white men upon spotted horses between the sky and the earth, nothing was appropriate nor could anything withstand to them’.

قال أبو رافع رافع مولى رسول الله مد فتئ تلك الملاكمة قال فوقع أبو لدب يده ففمته رأسه و ضرب في الأرض ثم برك على يده و كنت رحالا ضعيفا فقامت أم الفضل إلى عمود من عمود الحجارة فأخذته فقتلت ضربة ضربته فقتلت آية شجرة مكررة و قالت تستطيعه إن كتب عنه سیده.
Abu Rafie said, ‘I raised a corner of the room (tent) with my hands, then I said, ‘Those were Angels’. Abu Lahab³ raised his³ hand and slapped my face with a severe strike, and I faced him³. He carried me and struck the ground with me, then stood upon me hitting me, and I was a weak man. So, Umm Al-Fazl stood up to a pillar from the pillars of the room (tent) and grabbed it and struck him³ with a strike, and split his³ head with a disgusting cut, and she said, ‘You³ are deeming him to be weak that his master is away from him?’

He³ stood as a humble slave. By Allah⁴⁵, he³ did not live except for seven nights until Allah⁴⁵ hit him³ with ‘Al-Adsa’ (plague-like illness) and it killed him³, and his³ two sons had left him³ for two nights or three, not burying him³ until he³ stank in his³ house; and Quraysh used to be scared of ‘Al-Adsa’ just as the people tend to fear the plague, until a man from Quraysh said to them, ‘Are you not ashamed that your father³ is stinking in his³ house, and you are not hiding (burying) him³?’

They said, ‘We are scared of this disease’. He said, ‘Then let us go, and I will be with you both’. They did not wash him³ except by throwing with the water upon him from far, not touching him³. Then they carried him³ and buried him³ at the top end of Makkah to a wall, and threw stones upon him³ until he³ was covered.

And it is reported by Maqsam, from Ibn Abbas who said, ‘The one who imprisoned Al-Abbas was Abu Al-Yasser Ka‘b Bin Amro was a brother of the clan Salma, and Abu Al-Yasser was a total man, and Al-Abbas was a heavily bodied man. Rasool-Allah⁴⁵⁵⁶ said to Abu Al-Yusr: ‘How did you imprison Al-Abbas, O Abu Al-Yusr?’ He said, ‘O Rasool-Allah⁴⁵⁵⁶! A man has assisted me against him, I had not seen him before that nor after it, his appearance was such and such’. He⁴⁵⁵⁶ said: ‘An honourable Angel assisted you against him’.

O you who believe! [8:15] – it is said to Address the people of Badr, and it is said to be general, When you meet those who are committing Kufr marching for war, i.e. intending to fight you, then do not turn your backs to them [8:15], i.e. do not be overwhelmed, And the one who turns his back to them on that day - [8:16], i.e. the one who makes his back to be
towards them on the day of the battle and his face towards the direction of the defeat, *except for a strategy of battle*, i.e. leaving one place to another place more correct for the fighting than the first, or *retreating to a group*, i.e. for back up and support to a group of Muslims, intending to return to the fighting in order to be assisted by them, *so he has incurred Wrath from Allah*, i.e. bear the Wrath of Allahazwj and be deserving of it, and it is said, return with it.

Then the Glorious Negated that it was the Muslims who happened to have killed the Polytheists on the day of (battle of) Badr, so Heazwj Said: *So you did not kill them but Allah Killed them, [8:17]*. And rather Heazwj Negated the deed from the ones who did it upon the reality, and Heazwj Attributed it to Himselfsaww, and it isn’t a Deed of Hisazwj from where the Deeds of the Exalted were like the causation of these deeds, and the claiming to it from Hisazwj Empowering them, and Hisazwj Assisting them, and Emboldening their hearts, and Casting the awe in the hearts of their enemies until they were killed.

*and you did not throw when you threw, but Allah Threw, [8:17]* – It is mentioned by a group of interpreters (of the Quran) like Ibn Abbas and others that Jibraeelsas said to the Prophetsaww on the Day of (battle of) Badr: ‘Take a handful of soil and pelt them with it’. Rasool-Allahsaww said when the two parties met (in battle) to Alisaww: ‘Give me saww a handful of pebbles of the valley’. Heasws gave himsaww a handful of pebbles having dust upon it, and hesaww threw these in the faces of the people and said: ‘Make the faces ugly!’

There did not remain any Polytheist except something from it entered into his eyes and his mouth and his nostrils. Then the Momineen went after them, killing them and imprisoning them, and that pelting was the cause of the defeat of the people.

*And Qatada said, ‘And Anas (fabricator) mentioned to us that Rasool-Allahsaww grabbed three pebbles on the day of (battle of) Badr and threw one pebble on the right of the people, and a pebble on the left of the people, and a pebble behind their backs, and said: ‘Make the faces ugly!’, and they were defeated. So, upon this rather the pelting is added to himselfsaww because no other than himsaww is able upon the like of it, and if it from the marvellous miracles.*
and to Try the Momineen from it with a good trial. [8:17] – i.e. and to Confer the good Bounty upon them and the conscience to refer to the Help or to Him the Exalted, Surely Allah is Hearing, - of your supplications, Knowing [8:17] of your deeds and your consciences. That for you is His high place and the Destiny of the matter, that is your boon, or that is for you He Mentioned: and Allah Weakens the plots of the Kafirs [8:18], by Casting the awe into their hearts and Separating their speech.

If you (Kafirs) are seeking a judgment, so the Judgment has come to you [8:19] – it is said, it is Addressed to the Polytheists, for Abu Jahl said on the day of (battle of) Badr when the two parties met (for battle), 'O Allah! He cut us off of the relationships and came to us with what we do not recognise, so Help us against him.

And in a Hadeeth of Abu Hamza who said, ‘Abu Jahl said, ‘O Allah! Our religion is ancient and Religion of is a newly occurring event, so whichever of the two religions was more Beloved to You and more Pleasing in Your Presence, so Help its people today'. The meaning that You should Help one of the two parties.

So, the Help has come to you, i.e., help for Muhammad and his companions, and it is said it is Addressed to the Momineen, i.e., you will be Helped against your enemies, so the Help has come with the Prophet, if you were to desist, from the Kufr and fight against the Rasool, then it would be better for you, and if you return, We would Return, i.e., and if you were to return, O Polytheists, to fighting against the Muslims, We Shall Return by Helping them against you, and even if you are numerous and surely Allah is with the Momineen [8:19] – with the Help and the Protection.

Surely, those who are committing Kufr [8:36] – it is said, is revealed regarding Abu Sufyan Bin Harb who had hired on the day of (battle of) Ohad, two thousand from the various tribes
to fight against the Prophet Saww with them equalising them from the Arabs. And it is said, it was Revealed regarding the two kitchens on the day of Badr, and they were twelve men – Abu Jahl Bin Hisham, and Utba and Shayba two sons of Rabie, and Nabeeh and Manbah two sons of Al-Hajjaj, and Abu Al-Bakhtary Bin Hisham, and Al-Nazar Bin Al-Haris, and Hakeem Bin Hazam, and Abay Bin Khalaf, and Zam’a Bin Al-Aswad, and Al-Haris Bin Aamir Bin Nowfal and Al-Abbas son of Abdul Muttabil, all of them being from Quraysh.

And it was so that every day each one of them would feed ten sheep, and the turn on the day of the defeat was for Al-Abbas. And it is said, when Quraysh were hit on the day of Bader and the defeated returned to Makkah, Safwan Bin Amiya and Ikrimah son of Abu Jahl walked among men from Quraysh who fathers and brothers had been afflicted at Badr.

They spoke to Abu Sufyan Bin Harb and the ones who were with him in that trading caravan. They said, ‘O community of Quraysh! Muhammad Saww has shaken you and killed your best ones, so assist us with this wealth which you escaped with from battling him Saww, perhaps if we come across ones from us who have been afflicted, we can take from it’. They did so. Allah azwj Revealed this Verse regarding them: ‘are spending their wealth [8:36] in fighting against the Rasool Saww and the Momineen, in order to hinder from the Way of Allah, i.e., to prevent the people by that from the Religion of Allah azwj which Muhammad Saww has come with.

So they will be spending it, then it would become a regret upon them, from where they will not be befitting with that spending, neither in the world nor in the Hereafter, but it would become a scourge upon them. then they would be overcome, in the war from the inability what is not hidden, And those who are committing Kufr, to Hell they would be driven [8:36], i.e., after their regret in the world and the occurrence of the victory upon them.

For Allah to Distinguish between the wicked from the good [8:37], i.e., spending by the Kafirs from the spending by the Momineen, and He would Make the wicked to be heaped upon each other, i.e., the spending by the Polytheists upon each other, accumulated
together, i.e., gathered altogether in the Hereafter, and He would Make it to be in Hell., so He azwj would be Punishing them by it.

And it is said the meaning of distinguishing the Kafir from the Momin in the world is by the overcoming and the help, and the most Beautiful Names, and the special rulings, and in the Hereafter is with the Rewards, and the Paradise.

And it is said He azwj will Make the Kafir to be in Hell and the Momin in the Paradise and Make the Kafirs in Hell to be upon each other, Narrowing it upon them, These, they are the losers [8:37], because by the spending in disobedience, they acquired the Punishment of Allah azwj.

His azwj Words: then the ways of the former ones has come to pass [8:38] – i.e., the Way of Allah azwj regarding your forefathers, and His azwj Way of Helping the Momineen and Suppressing the enemies of the Religion.

The Words of the Exalted: and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; - i.e., be convinced that Allah azwj will Help you when you have already witnessed His azwj Help what you have witnessed; or the meaning is, and it is allowed if you believe in Allah, its meaning is, And know that whatever booty you gain from anything, a fifth of it is for Allah, and for the Rasool, both Commanding you regarding it with what they want, if you believe in Allah azwj, then accept what you are being Commanded with of the war booty and work with it.

and in what We Revealed unto Our servant, - i.e., and you believing in what We azwj Revealed unto Muhammad saww from the Quran, and it is said, from the Angels, i.e., you know that your win over your enemies was by Us, on the Day of Distinction, meaning the day of Bade, because Allah azwj the Exalted Distinguished between the Muslims and the Polytheists by Honouring these and Suppressing those.
the day on which the two parties met;  – the Muslims gathered and they were three hundred and some ten men, and the Kafirs gathered and they were between nine hundred to a thousand from the militia of Quraysh and their chiefs. They were defeated and from more than seventy were killed and similar (number) to that were made captives. And the day of Badr was on the day of Friday of the seventeenth night passed from a Month of Ramazan of the year two from the Hijra, at the beginning of the eighteenth month, and it is said it was the nineteenth of the Month of Ramazan, and that has been reported from Abu Abdullah asws.

When you were on the nearer side (of the valley) [8:42] – the edge of the valley, and for the valley there are two edges, and these is its two sides, and the word ‘Al-Danya’ is a feminine form of the word ‘nearer’. Ibn Abbas said, ‘It is intended, and Allah azwj is Able upon Helping you and you are fewer, weak, when you descended at the edge of the valley nearer to Al-Medina, and they - meaning the Polytheists, were on the farther side – i.e., descended by the edge further from Al-Medina, while the riders, meaning Abu Sufyan and his companions, and they were the caravan, were in a place lower than you, i.e., in a place lower than yours to the coast of the sea.

Al-Kalby said, ‘They were at the sea shore by three miles, so Allah azwj the Glorious Mentioned the nearness of the two parties from without there being an appointment, and the Muslims would not have been in it from the scarcity of the water, and the sand in which the legs were getting stuck, along with the fewness of the weapons and the number; and the Polytheists would not have been in it from the largeness of the weapons and the numbers, and they descending at the water, and the caravan being lower than them and in it was their wealth. Then along with all this, the Muslims were Helped against them for them to know that the Help was from Him azwj the Exalted.

And if you had mutually made an appointment, you would certainly have broken the appointment – it’s meaning is, if you had made an appointment, O you Muslims for the
gathering in the place which you gathered in, then news of their large numbers reached you along with the fewness of your number, you would have delayed. So, you would have either rescinded the appointment or broken it with what is presented from the obstacles and the cutouts. So, 

but for Allah to Accomplish a matter which was to be done, - i.e., As if it was inevitable, and it is an honour of the Religion and its people and disgrace of the Shirk and its people, the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42], i.e., in order for the one from them who die to die after the establishment of the proof upon him with what he saw from the dazzling miracles of the Prophet saww during his saww wars and other, and for the one from them to live after the establishment of the proof.

And it is said that the proof, it is with Allah azwj Promised from the Help to the Momineen against the Kafirs, that became the proof upon the people regarding the truthfulness of the Prophet saww regarding what he saw during the Presence of Allah azwj the Exalted. And it is said its meaning is to destroy the one who strays after the establishment of the proof upon him. Thus, the life of the Kafi and his remaining would become a destruction for him, and Revive the one who is guided after the establishment of the proof upon him, and the remaining of the one who remains upon Eman would become life for him.

And His azwj Words: from a clear proof, - i.e., after and explanation, and surely Allah is Hearing their words, Knowing [8:42] of what is in their consciences.

When Allah Showed them to you [8:43], the worker (Rasool-Allah saww), regarding what proceeded and His azwj Determination, the help came to you when you were at the edge of the valley when Allah azwj Showed you. And it is said, the worker was skipped in it, i.e., Remember O Muhammad saww Allah azwj Showed you saww O Muhammad saww, these Polytheists, those fought against you saww on the day of Badr.
In your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. [8:43] – its meaning, Allah azwj Showed them to you saww in your saww dream as being few in order to Inform the Momineen of that, so they would be emboldened upon fighting them; and it is the word of most of the interpreters, and this is allowed because the dream in the sleep, because it is an image imaged with the dream during the wakefulness, and cannot happen to be met nor knowledge, but most of what the human being seen in his sleep, its lesson happens to be opposite from what he had seen, just as the lesson of the crying becomes laughing.

And if He had Shown them to you as numerous, upon what they were, you would have been cowardly from fighting them and weakened, and would have contended regarding the matter of the fighting.

But Allah Saved (you) – i.e., the Momineen, from the failure and the contending, He is the Knower of the contents of the chests [8:43], i.e. with what is in their hearts.

And when He Showed them to you, when you met them, as being few in your eyes [8:44] – Adding the dream in the sleep to the Prophet saww, because the dream of the Prophet saww cannot happen to be except true, and Added the sighting of the eyes to the Muslims.

Allah azwj Reduced the Polytheists in the eyes of the Momineen in order to intensify their coveting regarding them, and embolden them; and Reduced the Momineen in the eyes of the Polytheist lest they fear fighting them and do not care about them. So, the Momineen won with them and that is His azwj Word: and He Made you all to appear as being few in their eyes.

A report has been referred from Ibn Masoud having said, ‘I said to a man by my side, ‘You see them as seventy men’. He said, ‘They are nearer to a hundred’.

و قد روى أن أبا جهل كان يقول خذوهم بالأيدي أخذا و لَ تقاتلوهم و متَّ قيل كيف قللهم الله فِ أعينهم مع رؤيتهم لَ م
And it has been reported that Abu Jahl was saying, ‘Seize them by their hand and do not fight them’, and when it was said, ‘How?’, Allah Reduced them in their eyes along with their sighting them.

O you who believe! When you meet a party – a group of Kafirs, then be firm to fight them, and remember Allah much [8:45], seeking His Allah upon fighting them.

and do not quarrel – regarding meeting the enemy, for you will be weary i.e. you will become cowardly from your enemy, and your force will depart, i.e., your strength and be patient, surely Allah is with the patient ones [8:46].

and be patient, - upon fighting the enemies, surely Allah is with the patient ones [8:46] with the Help and the Assistance.

And do not become like those who are going out from their houses exultantly [8:47] – i.e., happily, meaning Quraysh went out from Makkah in order to protect their caravan, and they went out with the singers and the drummers drinking the wine, and the singers were performing to them.

and to show the people – it is said they were making a religion with worshipping the idols. When they manifest the nearness with that to the people, they were showing off. And it is said they arrived at Badr in order to show the people that they do not care about the Muslims, and in their hearts was the awe what was in it. Thus, Allah the Glorious Names that as showing off, and they are others from the Religion of Allah hindering from the way of Allah – i.e. and they are preventing and Allah is Cognizant with what they are doing [8:47], i.e. Knows their deeds.

Ibn Abbas said, ‘When Abu Sufyan saw that he had got hold of his caravan, sent a message to Quraysh to return. Abu Jahl said, ‘By Allah! We will not return until we arrive at Badr’.
And Badr used to be a festival place from the festival places of the Arabs. They used to gather their market stalls at it every year and they would stay at it for three (days), and slaughter the animals and feed the food and drink the wines, and the singers would perform to us and the Arabs would hear of us.

And when the Satan adorned their deeds for them [8:48]—i.e., made it look good in their souls, and that is that Iblees praised for Quraysh their journey to Badr to fight the Prophet and said, ‘There would be none from the people to overcome you today’—i.e., No one from the people would overcome you due to the largeness of your numbers and your strength, and I am a friend for you’—i.e. a helper to you and a repeller of evil from you. And its meaning is, ‘And I make a pact to you all, a pact of safety from your enemies’.

So when the two parties saw (each other), - i.e., the two parties met, he turned upon his heels, i.e. returned upon his heels defeated behind him, and said, ‘I am disavowed from you. Surely I can see what you are not seeing, i.e. I retract from what I had guaranteed to you all, from the safety and the security, because I see from the Angels, those who have come to help the Muslims what you are not seeing. And Iblees recognised the Angels and they were not recognising him.

I fear Allah, - i.e., I fear the Punishment of Allah upon the hands of the ones have seen, and Allah is Severe of the Punishment’ [8:48] — His Punishment cannot be endured.

When the hypocrites said: [8:49] - This relates to what is before it. Its meaning is, and when Satan adorned their deeds for them, when the hypocrites said, and they are those who were concealing the Kufr and manifesting the Eman, and those in whose hearts was a disease — and they are the doubters in Al Islam with their manifesting the word (Kalema) of Eman.
And it is said, they were youths from Quraysh who had become Muslims at Makkah and their fathers had withheld them. So, they went out with Quraysh on the day of Badr, and they were Qays Bin Al-Waleed Al-Mugheira, and Ali Bin Amiya Bin Khalaf, and Al-Aas Bin Manbah Bin Al-Hajjaj, and Al-Haris Bin Zam’a, and Abu Qays Bin Al-Fakiha Bin Al-Mugheira.

لما رأوا قلة المسلمين قالوا غَرَّ هؤُلَءي ديينُهمْ

When they saw the fewness of the Muslims, they said: ‘Their Religion has deceived them,’ -the Muslims have been deceived by their Religion until they came out despite their few numbers, because of their Religion, to fight the Polytheists with their large numbers, and they were not of good view of themselves until they were deceived by the words of their Rasool(saww).

فِيَنَّ اللَّهِ إِنَّهُ عَزِيزٌ حَكيِمٌ

Allah(saww) the Exalted Explained by His(saww) Words that they are the deceived ones: and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49] – i.e., and the one who submits to the Command of Allah(saww) and Relies with Him(saww) and He(saww) is Pleased with his deeds, and even if their numbers are few, Allah(saww) would Help them against their enemies and He(saww) is Mighty, cannot be overcome. Similar to that, the one who relies upon Him(saww) cannot be overcome, and He(saww) is Wise, Placing the matter is its place upon what the wisdom requires.

وَ لَوْ تَرَى يَا مُمد إيذْ يَتَوَفَّ الَّذيينَ كَفَرُوا الْمَلائيكَةُ

And if only you could see when the Angels cause to die those who commit Kufr. [8:50] – i.e., capturing their souls at death, striking their faces and their backs [8:50], and the intended is they are striking their bodies from their front and their backs,

وَ ذُوقُوا عَذابَ الْريقِيِّي

And it is reported by Al Hassan that a man said, ‘O Rasool-Allah(saww)! I saw like the shoestrings in the back of Abu Jahl(ab). He(saww) said: ‘That is the strike of the Angels’.

وَ ذُوقُوا عَذابَ الْريقِيِّي

And Mujahid reported that a man said to the Prophet(saww), ‘I attacked upon a man from the Polytheists and went on to hit him and his head fell off’. He(saww) said: ‘The Angels preceded you to him’.

وَ ذُوقُوا عَذابَ الْريقِيِّي
'Taste the Punishment of burning!' [8:50] – and the Angels were saying to the Kafirs scaring them: ‘Taste the Punishment of burning’, this being in the Hereafter. And it is said that there were iron rods with the Angels on the day of Badr. Every time they hit the Polytheists with these, the flames burst out in their wounds, and that is Hisazwj Words: 'Taste the Punishment of burning!' [8:50].

That – i.e. that Punishment, is due to what your hands sent forward, i.e. with what you sent forward and have done, and surely Allah isn’t the least unjust to the servants [8:51], not being unjust to His servants in Punishing them from when Heazwj rather Punished them due to their crimes in accordance to their deserving it.

The story – the killed ones from the Polytheists on the day of Bade were seventy. From them Aliasws Bin Abu Talibasws killed twenty-seven, and the captives as well were seventy, and no one from the companions of Rasool-Allahsaww was captured. The prisoners were gathered and tied up in a rope, and they were ushered upon their feet. And, from the companions of Rasool-Allahsaww nine men were killed. From them was Sa’ad bin Khaysama, and he was from the captains of Al Aws.

And from Muhammad Bin Is’haq who said, ‘The martyred from the Muslims on the day of Ohad were eleven men – four from Quraysh and seven from the Helpers’. And it is said, eight, and the killed ones from the Polytheists were some forty men.

And from Ibn Abbas who said, ‘When evening came on the day of Badr, and the people were withheld in bondage, Rasool-Allahsaww spent the night keeping watch the beginning of the night. His companions said to himsaww, ‘What is the matter yousaww are not sleeping?’ He saww said: ‘I saww heard the groaning of mysaww uncle Al-Abbas in his bondage’. They freed him, and he was silent. Then Rasool-Allahsaww slept'.
And it is reported by Ubeyda Suleymani, from Rasool-Allah ﷺ having said to his companions on the day of Badr: ‘With regards to the prisoners, if you like you can kill them, and if you like then you can let them ransom themselves, and you have killed their number’. And the captives were seventy. They said, ‘But we shall take the ransom and enjoy with it and be strengthened by it against our enemies. We be martyred of their number’. Ubeyda said, ‘Seek the both the good things’. On the day of Ohad seventy of them were killed.

و في كتاب علي بن إبراهيم لما قتل رسول الله ص النضر بن الْارث و عقبة بن أبِ معيط خافت الأنصار أن يقتل الأسرى قالوا يا رسول الله ص النضر بن الْارث و عقبة بن أبِ معيط وفد فداؤهم وisansThen fifteen and five hundred, and they said, ‘But we shall take the ransom and enjoy with it and be strengthened by it against our enemies. We be martyred of their number’. Ubayda said, ‘Seek the both the good things’. On the day of Ohad seventy of them were killed.

And in the book of Ali Bin Ibrahim – When Rasool-Allah ﷺ killed Al Nazar Bin Haris and Uqba Bin Abu Mueet, the Helpers feared that he would kill the captives (as well). They said, ‘O Rasool-Allah ﷺ! We killed seventy and they were your people, and it would cheer you to provide their roots. O Rasool-Allah ﷺ, take the ransom from them’. And they had already taken what they had found from the war booty in among the soldiers of Quraysh.

When they sought to him and asked him, it was Revealed: It was not for a Prophet that there happen to be captives for him [8:67] – the Verses. He freed that for them, and the most of the ransom was four thousand Dirhams, and the least was a thousand Dirhams. Quraysh sent the ransom first for the first, and Zainab daughter of Rasool-Allah ﷺ sent the ransom of her husband Abu Al Aas Bin Al-Rabie, and sent a necklace of hers which (Syeda) Khadeeja ﷺ had provided for her with, and Abu Al-Aas was a son of a sister of (Syeda) Khadeeja ﷺ.

When Rasool-Allah ﷺ saw that necklace, he said: ‘May Allah have Mercy on Khadeeja ﷺ! This is a necklace she had provided with’. So, Rasool-Allah ﷺ freed him on the condition that he would send Zainab (back) to him and not prevent her from thundering with him. He packed him upon that, and he fulfilled to him.

و روي أن النبي ﷺ كره أخذ الفداء حتَّ رأى سعد بن معاذ كراهية ذلك في وجهه فقال يا رسول الله هذا أول حرب لقينا فيها إنما معاذ إذا حالفه هذه قلائد هي جهزها بما فأطلقه رسول الله ص بشرط أن يبعث إليه زينب و لَ ينعها من اللحوق به فعاهده على ذلك و ولف له.

And it is reported that the Prophet disliked taking the ransom until he saw Sa’ad Bin Muaz saw that abhorrence in his face, so he said, ‘O Rasool-Allah! This is the first war. We met the Polytheists in it, and the striking during the killing is more beloved to us than the remaining of the men’.
And Umar Bin Al-Khattab said, 'O Rasool-Allah, they are lying to you, and they expelled you, so bring them forward and strike off their neck, and enable Ali on Aqeel and he should strike his neck off, and enable me from so and so, I shall strike his neck, for these are the leaders of the sufkr'.

And Abu Bakr said, 'Your family and your people, be kind with them and let them live, and take ransom from them, it would become a strength for us against the Kafirs'.

And Abu Ja'far Al-Baqir said: 'The ransom on the day of Badr of each man from the Polytheist was with forty ounces (Awqiya), and the ounce is of forty ‘Misqals’, except for Al-Abbas, for his ransom was one hundred ounces, and twenty ounces of gold were taken from him when he was captured. The Prophet said: 'That is war booty, so ransom yourself and the two sons of your brother, Nowfal and Aqeel'. He said, 'There is nothing with me'.

He said: 'Where is the gold which you submitted to Umm Al-Fazl and said, 'If death occurs with me then it is for you and for al Fazl and Abdullah and Qusam'. He said, 'Who informed you with this?' He said: 'Allah the Exalted'. He said, 'I testify that you are a Rasool of Allah. By Allah! I did not notify anyone upon this except Allah the Exalted'.

Then Allah the Glorious Addressed His Prophet and He said: O you Prophet! Say to the ones in your hand [8:70] - but rather He mentioned the hand because the one who was in their bondage, so he is at the status of the one who happens to be in their hands of their seizure upon him, from the captives: - meaning the captives of Badr, those from whom ransom was taken.

If Allah Knows any goodness in your hearts – i.e. Islam and sincerity or desire regarding the Eman and healthy intention, He would Give you – i.e., Grant you, better than what He
**Takes from you [8:70] – of the ransom, either in the world and the Hereafter, or in the Hereafter.**

It is reported from Al Abbas son of Abdul Muttalib\(^\text{asws}\) having said, ‘This Verse was revealed regarding me and my companions who were with me. Twenty ounces of gold were taken from me and Allah\(^\text{azwj}\) Gave me in its place twenty slave, each of them were trading with a lot of wealth, and the lowest one was earning twenty thousand Dirhams in place of the twenty ounces, and He\(^\text{azwj}\) Gave me Zamzam, and there is nothing more beloved to me that the entirety of the wealth of the people of Makkah, and I am awaiting the Forgiveness from my Lord\(^\text{azwj}\).’

Qatada said, ’It is mentioned to us that the Prophet\(^\text{saww}\), when the wealth of Al-Bahrain was brought forward to him\(^\text{saww}\), eighty thousand, and he\(^\text{saww}\) had washed for Salat Al-Zohr, so on that day he\(^\text{saww}\) did not pray Salat until he\(^\text{saww}\) had distributed it, and instructed Al-Abbas that he takes from it, and urged it. So, he took, and Al-Abbas was saying, ‘This is better than what was taken from us, and I desired the Forgiveness’. “

And if they are intending [8:71] – i.e., those from the captives you\(^\text{saww}\) freed, to betray you – that they would return in battling against you\(^\text{saww}\) or help the enemies against you, so they have betrayed Allah from before – by going out to Badr and fought alongside the Polytheists.

And it is said that they associated with Allah\(^\text{azwj}\) and they added to Him\(^\text{azwj}\) what is not appropriate with Him\(^\text{azwj}\), but He Empowered you more than them – i.e., Enabled you\(^\text{saww}\) from them on the day of Badr that they were overcome and captured, and He\(^\text{azwj}\) will be Enabling you\(^\text{saww}\) for a second time if they were to betray you, and Allah is Knowing – with what is in their selves, Wise [8:71] in what He\(^\text{azwj}\) Does’’.
Tafseer Qummy - *And Allah Helped you at Badr when you were humble,* [3:123]. Abu Abdullah asws said: ‘And they were not humbled (disgraced) and Rasool-Allah saww was among them, and rather it was Revealed as: *And Allah Helped you at Badr when you were weak* [3:123].’

And the reasons for that was the caravan of Quraysh had come out to Syria wherein was their treasure, and Rasool-Allah saww ordered his saww companions with the going out in order to seize it, and he saww informed them that Allah saww had Promised him saww one of the two parties – either the caravan or Quraysh, being victorious over them. So he saww went out among three hundred and thirteen men, and when he saww was near Badr, Abu Sufyan was among the caravan. When it reached him that Rasool-Allah saww had come out (and) the caravan was exposed, he feared an intense fear and went to Syria.

(P.s. – This is an opinion)
But when he came to Naqra (near Yamama), he hired Zamzam Al-Khuzaie for ten Dinars and gave him a young camel, and said to him, ‘Go to Quraysh and inform them that Muhammad saww and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack), therefore meet up with the caravan’, and he advised him that he should bring out his she-camel and cut off its ears until the blood flows, and he should tear his clothes from the front and back.

When he entered Makkah, he turned his face to the back of the camel and shouted at the top of his voice, ‘O family of Ghalib! O family of Ghalib! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad saww and the tribes of the inhabitants of Yasrib have come out exposing your camels (to attack)!’

Zamzam went out taking the initiative to Makkah, and Aatiqa, daughter of Abd Al-Muttalib asws had seen in her dream, three days before the coming of Zamzam, as if there is a rider who had entered Makkah and he was calling out, ‘O family of Ghalib! O family of Ghalib! Go to your death places’, for three mornings. Then he came with his camel upon (mount) Abu Qubays, and he took a rock and rolled it from the mountain.

So it did not leave a house from the houses of Quraysh except it was hit by a splinter from it, and the valley of Makkah had flowed blood from its lower ground. She woke up alarmed and informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. Utba said, ‘This is a calamity which would occur among the Quraysh’.

And the dream got publicised among Quraysh, and that reached Abu Jahl, and he said, ‘Aatiqa did not see this dream, and she is a second prophet among the Clan of Abdul Muttalib asws, and Al-Laaat and Al-Uzza (two idols) would be considering for three days. So if what she saw was true, then it is just as she saw, and if it was other than that, we shall write out an agreement that it is such that there is none from a family from the Arabs more lying, men and women, than the Clan of Hashim asws.'
When a day passed by, Abu Jahl\textsuperscript{a} said, ‘This day has passed’. When it was the second day, Abu Jahl\textsuperscript{a} said, ‘These two days have passed’. When it was the third day, Zamzam arrived calling out in the valley, ‘O family of Ghalib! O family of Ghalib! The merchandise camels! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad\textsuperscript{saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack) wherein is your treasure!’

The people of Makkah shrieked and prepared for the going out, and Saheyl Bin Amro, and Safwan Bin Amiya, and Abu Al-Bakhtary Bin Hisham, and Munbah Nabeeh two sons of Al-Hajjaj, and Nawfal Bin Khuweylid stood up and said, ‘Community of Quraysh! By Allah! There has not afflicted you a calamity greater than this.

Muhammad\textsuperscript{saww} and the tribes from the inhabitants of Yasrib are coveting, and they are exposing your camels (to attack) in which are your treasures. So, by Allah\textsuperscript{aww}, there is neither a Qureshi man nor a Qureshi woman except for them there is a share. Therefore, onwards! And it is only a humiliation and the belittling if Muhammad\textsuperscript{saww} covets your wealth, and he\textsuperscript{saww} separates between you and your market. Therefore, come out!’

And Safwan Bin Ameet brought out five hundred Dinars and equipped (armed) with it, and Sahel Bin Amro (five hundred), and there did not remain anyone from the great ones of Quraysh except they brought out wealth, and they were carrying and were respected, and they came out upon the difficulty and the humiliation, not being in control of themselves, just as Allah\textsuperscript{aww} the Exalted Said: And do not become like those who are going out from their houses exultantly and to show the people [8:47]. And there came out along with them, Al-Abbas son of Abd Al-Muttalib\textsuperscript{asws}, and Naufal Bin Al-Haris, and Aqeel son of Abu Ta\textsuperscript{asws}, and female singers came out with them. They were drinking the wine and beating the tambourines.
And Rasool-Allahsaww came out among three hundred and thirteen men. When he was near Badr, upon a night from it, he sent Udayy Bin Abu-Al-Zagba’a and Bisbis Bin Amro to spy on the news of the caravan. So they came to the water (well) of Badr and they watered their rides and freshened themselves from the water, when they heard two women, one clutching the other seeking a Dirham which was for her, upon her (the other one). She said, ‘The caravan of Quraysh encamped yesterday in such and such a place, and it would be encamping over here tomorrow, and I shall work for them and pay you back’. So they returned to Rasool-Allahsaww and informed him with what they had heard.

Abu Sufyan came over at Badr, and when he overlook Badr, the caravan came over, and he came alone until he was at the water of Badr, and there was a man from Juheyna at it called Majdy Al-Jahny. He said to him, ‘O Majdy! Is there any knowledge for you of Muhammad and his companions?’ He said, ‘No’. He said, ‘By Al-Laat and Al-Uzza! If you are concealing the matter of Muhammad, the Quraysh will not cease to be your enemies up to the end of times, for there isn’t anyone from Quraysh except for him there is something in this caravan, twenty Dirhams onwards, therefore do not hide it from me’.

He said, ‘By Allah! There is no knowledge for me about Muhammad, and what have Muhammad and his companions to do with the trading, except I saw during this day two riders having come over and freshened from the water, and they watered their rides in this place, and they both returned, but I do not know who they were’.

Abu Sufyan came over to the place where their camels had rested and took the excretion in his hand and he found date husks therein. He said, ‘This is a product of Yasrib. By Allah, they were the spies of Muhammad’. He returned hurriedly and instructed the caravan to go around the coast of the sea and leave the road and pass by quickly.

And Jibraeel descended unto Rasool-Allah and informed him that the caravan had fled, and that Quraysh had come to prevent from its caravan, and (Allah had) Commanded him with the fighting, and Promised him the victory. And they had encamped at Al-Safra’a (a valley from the outskirts of Al Medina). So he loved to notify...
the Helpers because they had rather promised him\textsuperscript{saww} that they would help him\textsuperscript{saww} in the house (Al-Medina). So he\textsuperscript{saww} informed them: 'The caravan had crossed and that Quraysh had come over to protect their caravan, and that Allah\textsuperscript{azwj} has Commanded me\textsuperscript{saww} with battling them'.

The companions of Rasool-Allah\textsuperscript{saww} panicked from that and they feared an intense fearing. Rasool-Allah\textsuperscript{saww} said: 'Consult to me\textsuperscript{saww}' Abu Bakr stood up and he said, 'O Rasool-Allah\textsuperscript{saww}! The Quraysh and their snobbish ones have not believed since they disbelieved, and have not been disgraced since they were honoured, and you\textsuperscript{saww} have not come out prepared for the war'. Rasool-Allah\textsuperscript{saww} said: 'Sit down!' So he sat down. Umar stood up and he said similar to the words of Abu Bakr. He \textsuperscript{saww} said: 'Sit down!'

The Al-Miqmad\textsuperscript{ra} stood up and he\textsuperscript{ra} said, 'O Rasool-Allah\textsuperscript{saww}! It is Quraysh and their snobbish ones, and we have believed and ratified you\textsuperscript{saww}, and we have witnessed that whatever has come is true from the Presence of Allah\textsuperscript{azwj}. By Allah\textsuperscript{azwj}! If you\textsuperscript{saww} were to order that we should fight with embers or spiked forks, we would fight with you\textsuperscript{saww}, and we would not say to you\textsuperscript{saww} like what the Children of Israel said to Musa\textsuperscript{as}, you and your Lord should both go and fight, we will be sitting over here [5:24], but we are saying, 'You\textsuperscript{saww} and your Lord\textsuperscript{azwj} go and fight, we would be fighting alongside you\textsuperscript{saww}'. The Prophet\textsuperscript{saww} expressed good to him, then he sat down.

He \textsuperscript{saww} said: 'Consult to me\textsuperscript{saww}'! Sa'ad Bin Muaz stood up and he said, 'May my father and my mother be (sacrificed for) you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! It is as if you\textsuperscript{saww} intend us?' He \textsuperscript{saww} said: 'Yes'. He said, 'Perhaps you\textsuperscript{saww} came out for a matter and have been Commanded with something other?' He \textsuperscript{saww} said: 'Yes'. He \textsuperscript{saww} said: 'Yes'.

He said, 'May my father and my mother (be sacrificed for) you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}! We have believed in you\textsuperscript{saww} and ratified you\textsuperscript{saww}, and we witnessed that whatever you\textsuperscript{saww} came with was true from the Presence of Allah\textsuperscript{azwj}. Therefore order us with whatever you\textsuperscript{saww} desire to, and take from our wealth whatever you\textsuperscript{saww} like to, and leave from it whatever you\textsuperscript{saww} like to, and that which you\textsuperscript{saww} take from it is more beloved to me that that which
 começar a lhe. By Allah, O Rasool-Allah sallAllahu ‘alayhi wa sallam! I did not take this road at all, and there is no knowledge of it with me, and we have left behind at Al-Medina a people whom we aren’t stronger fighters than them, and had they known that it is the war, they would not have stayed behind, and we would have prepared the rides for you sallAllahu ‘alayhi wa sallam and met our enemies. We are ready regarding the war and we hope that Allah azwj would Delight your sallAllahu ‘alayhi wa sallam eyes through us. So, if it happens what you sallAllahu ‘alayhi wa sallam love, then it is that, and if it happens other than that, we would sit you sallAllahu ‘alayhi wa sallam upon your sallAllahu ‘alayhi wa sallam ride and join you with our people (in Al-Medina)’. "

Rasool-Allah sallAllahu ‘alayhi wa sallam said: ‘Or Allah azwj would bring about other than that. It is as if I sallAllahu ‘alayhi wa sallam am at the dying place of so and so and over there, and with the dying place of so and so and over there, and with the dying place of Abu Jahl la, and Utba Bin Rabi’ee, and Sheyba Bin Rabi’e, and Munbah and Nabeeh two sons of Al-Hajjaj, for Allah azwj has Promised me one of the two parties, and Allah azwj will never Break the Promise’.

Jibraeel ascended unto Rasool-Allah sallAllahu ‘alayhi wa sallam with these Verses: Just as your Lord Caused you to go forth from your house with the Truth [8:5] - up to His sallAllahu ‘alayhi wa sallam Words: and even if the criminals dislike it [8:8].

Rasool-Allah sallAllahu ‘alayhi wa sallam ordered with the rides until he sallAllahu ‘alayhi wa sallam encamped in the evening at the water of Badr, and it was at Al-Adwat Al-Shamiyya, and the Quraysh came and encamped at Al-Adwat Al-Yemeniyya, and they sent their slaves to fetch the water, but the companions of Rasool-Allah sallAllahu ‘alayhi wa sallam and his sallAllahu ‘alayhi wa sallam spies seized them and said to them, ‘Who are you?’ They said, ‘We are slaves of Quraysh’. They said, ‘So where is the caravan?’ They said, ‘There is no knowledge with us of the caravan’. "
They went on to hit them, and Rasool-Allah sAWW was praying Salat, and he sAWW turned from his sAWW Salat and he sAWW said: ‘If they are speaking the truth you are hitting them, and if they are lying you will leave them! To me sAWW with them!’ So they came with them. He sAWW said to them, ‘Who are you?’ They said, ‘O Muhammad sAWW! We are slaves of Quraysh’. He sAWW said: ‘How many are the people (Quraysh)?’ They said, ‘There is no knowledge of us with their number’. He sAWW said: ‘How many sheep are they slaughtering each day?’ They said, ‘Nine to ten’. He sAWW said: ‘(Then they are) nine hundred to a thousand’.

He sAWW said: ‘So how many are among them from the Clan of Hashim aSWWS?’ They said, ‘Al-Abbas son of Abd Al-Muttalib aSWWS, and Naufal Bin Haris, and Aqeel son of Abu Talib aSWWS’. Rasool-Allah sAWW instructed with withholding them, and that reached Quraysh, and they feared an intense fearing, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said to him, ‘Did you not see this outrage? By AllaHZwj! I cannot see the place of my feet. We came out to protect our caravan and it has fled, so we came (facing) rebellion and aggression. By AllaHZwj. They did not succeed at all, a people who rebelled, and I would love it if whatever is in the caravan from the wealth of the clan of Abd Manaf to go away, all of it, and we had not marched this march’.

Abu Al Bakhtary said to him, ‘You are a chief from the chiefs of Quraysh, so carry the caravan which Muhammad sAWW and his sAWW companions attained at Nakhla and blood of Ibn la Kazramy, for he is your ally’. Utba said, ‘You come to me with that and it is not upon anyone from us any replacement, except Ibn Al-Hanzala – meaning Abu Jahl aSWW. Go to himla and let himla know that I have carried the caravan which Muhammad sAWW had attained and blood of Ibn Al-Hazramy’.

Abu Al-Bakhtary said, ‘He aimed for his tent and he brought out a shield of his. I said to him, ‘Abu Al Waleed sent me to you with a message’. He was angry, then said, ‘Utba could not find any messenger other than you?’ I said, ‘But by AllaHZwj, if someone else had sent me, I would not have come, but Abu Al Waleed, chief of the clan did’. He got angered with another anger, and said, ‘You are saying, chief of the clan?’ I said, ‘I am saying it, and Quraysh, all of them are saying it, he has carried the caravan and blood of Al-Hazramy’.

He sAWW said: ‘So how many are among them from the Clan of Hashim aSWWS?’ They said, ‘Al-Abbas son of Abd Al-Muttalib aSWWS, and Naufal Bin Haris, and Aqeel son of Abu Talib aSWWS’.
He said, ‘Utba has the longest tongue of the people and the most eloquent of them in speech, and he is prejudicial to Muhammad ﷺ for he is from the clan of Abd Manaf, and his son is with him, and he wants to abandon the people. No, by Al-Laat and Al-Uzza, until we storm upon them at Yasrib, and we seize them as captives and enter them into Makkah and make ourselves heard by the Arabs with that, and there does not happen to be anyone between us and our market we dislike’.

And the number of the Quraysh reached the companions of Rasool-Allah ﷺ and they panicked with an intense panic, and they cried and sought help. So Allah azwj Revealed unto Rasool-Allah ﷺ: When you sought Assistance from your Lord, so He Answered you: “I will Assist you with a thousand of the Angels, following one another [8:9] And Allah did not Make it except as glad tidings for your hearts to be content with it, and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10].

When it was evening for Rasool-Allah ﷺ and the night shielded, Allah azwj Cast the drowsiness upon the companions of Rasool-Allah ﷺ until they slept, and Allah azwj Blessed and Exalted Sent down the water upon them. And they had encamped in a place where the feet could not be firm in it, so Allah azwj Sent down the sky and hard earth unto them until their feet were affirmed, and these are the Words of Allah azwj the Exalted: When He Covered you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you and to Bind your hearts and Affirm the feet by it [8:11].

And that is that the companions of the Prophet ﷺ dreamt, and to Bind your hearts and Affirm the feet by it [8:11]. And the rain upon the Quraysh was like the torrent, and upon the companions of Rasool-Allah ﷺ it sprinkled with a measurement of what the ground could be firmed with. And the Quraysh feared with an intense fear, and went on to spend the night in fear.
Rasool-Allah sallallahu alaihi wasallam sent Amaar Bin Yasser and Abdullah Bin Masoud and said, ‘Enter among the people and come to me with their news’. So, they secretly roamed around their soldiers and they did not see except fear and panic, when the horse neighed upon its hooves, and they heard Manbah Bin Al-Hajjaj saying (in prose), ‘The hunger did not let us sleep. It is inevitable that we would either be dying or being killed’.

He said: ‘By Allah! They were satiated, but it was from the fear they were saying this’. And Allahazwj Cast the awe into their hearts, just as Allahazwj the Exalted Said: I will Cast Awe into the hearts of those who are committing Kufr [8:12].

When it was morning Rasool-Allah sallallahu alaihi wasallam mobilised his companions, and there were two horses among his army – a horse for Al-Zubeyr Bin Al-Awaam, and a horse for Al-Miqdad, and among his army were seventy camels taking turns upon these. And Rasool-Allah, and Ali asws, and Marsad Bin Abu Marsad Al-Ghanawy were upon a camel, taking turns upon it, and there was a camel for Marsad.

And there were four hundred horses among the army of Quraysh. So, Rasool-Allah sallallahu alaihi wasallam mobilised his companions in front of him and said: ‘Close your eyes and do not initiate them with the fighting, nor should anyone speak’.

When Quraysh looked at the scarcity of the companions of Muhammad sallallahu alaihi wasallam, Abu Jahl said, ‘What are they except for a few heads? If we were to send out slaves to them, they would seize them with the hand’. Utba Bin Rabie said, ‘Do you see for them (plan of) ambush or helpers?’ They sent Ameyr Bin Wahab Al-Jamhy, and he was a brave horseman. He galloped with his horse until he circled upon the army of Rasool-Allah sallallahu alaihi wasallam. Then he ascended the valley and yelled, then returned to Quraysh.

He said, ‘There is neither a (plan of) ambush for them nor any helpers, but camels borrowed from Yasrib. The camels have carried the death. But do you not see them as dumb, not
speaking (at all)? They are smacking (their lips) like the smacking of snakes. There is no recourse for them except for their swords, and I do not see them turning back until they are killed, nor would they be killed until they killed an (equal) number of their, therefore I seek your view’. Abu Jahl\(^a\) said, ‘You are lying and are a coward, and you were mesmerised when you saw the swords of people of Yasrib’.

And the companions of Rasool-Allah\(^saww\) panicked when they looked at the number of Quraysh and their force. So Allah\(^azwj\) Revealed unto His\(^saww\) Rasool\(^saww\): *And if they incline towards peace, then incline to it and rely upon Allah [8:61].* And Allah\(^azwj\) Knew that they would neither be inclining nor responding to the peace, and rather He\(^azwj\) the Glorious Intended by that to Purify the hearts of the companions of the Prophet\(^saww\).

Rasool-Allah\(^saww\) sent a message to Quraysh saying: ‘O group of Quraysh! There is none from the Arabs to whom it is more hateful for me\(^saww\) to initiate (the war) with you, therefore leave me\(^saww\) and the Arabs alone. So if you are truthful, then you would be higher than me\(^saww\) in the eyes, and if you are liars, it would suffice you, the wolves of the Arabs for my\(^saww\) matter. Therefore, return!’

Utba said, ‘By Allah\(^azwj\)! The people will not succeed at all responding to this’. Then he rode a red camel of his, and Rasool-Allah\(^saww\) looked at him addressing, the army, forbidding them from the fighting. He\(^saww\) said: ‘If there is any goodness with anyone, it is with the owner of the red camel. So if they obey him, they would return and be guided’.

Utba turned saying, ‘O group of Quraysh! Gather and listen!’ Then he addressed them, so he said, ‘Peace is with the amleness, and amleness is with the peace. O group of Quraysh! Obey me today and disobey me forever, and return to Makkah and drink the wine, and hug the women, for Muhammad\(^saww\) there are family ties and protection, and he\(^saww\) is a son\(^saww\) of your uncle. Therefore return and do not reject my view, and rather you are seeking Muhammad\(^saww\) for the caravan which he\(^saww\) seized at Nakhla, and blood of Ibn Al-Hazramy, and he was my ally, and upon me is its wergild’.
when Abu Jahl heard that, he was angered and said, ‘This Utba has the longest tongue of the people, and most eloquent one of them in speech, and if the Quraysh were to return due to his words, he would become a chief of Quraysh up to the end of times’. Then he said, ‘O Utba! You looked at the swords of the sons of Abd Al-Muttalib and became a coward and were mesmerised by your enchantment, and you are instructing the people with the returning?’

And he was upon a horse, so he grabbed him by the hair and the people said, ‘He will kill him’, but he hamstrung his horse and said, ‘The like of me is a coward? And Quraysh will soon know today which of us is the brave and the coward, and which one of us is the mischief-maker of his people. No one will walk except I and you to the death insight’. The he said (in prose), ‘This is my crime and his choice in it, and every guilty one, his hands are to his mouth’.

Then he grabbed him by his hair, and the people gathered to him and they said, ‘O Abu Al Waleed! Allah! Allah! Do not spit in the limbs of the people. Keep away from something; you will become its foremost’. Abu Jahl finished him off from his hand.

Then Utba looked at his brother Sheyba, and looked at his son Al-Waleed, and he said, ‘Arise, my son’. So he stood up, then wore his armour and sought for him a helmet to fit his head, but they could not find it due to the hugeness of his head, so he turbaned with two turbans. Then he took his sword and went forwards, him and his brother and his son, and called out, ‘O Muhammad! Bring out to us our matching ones from Quraysh!’

So, there emerged to him for the duel, three persons from the Helpers – Azw, and Mauz and Awf from the clan of Afra’a. Utba said, ‘Who are you? Lineage yourselves for we can recognise you all!’ They said, ‘We are the sons of Afra’a, helpers of Allah and helpers of His Rasool’. He said, ‘Return, for we do not want you. But rather, we want the peers
from Quraysh! So Rasool-Allah saww sent a message to them that they should return, and they returned, and they disliked it that they could not happen to be the first ones to attack with the Helpers. But they return and stood in their places.

Then Rasool-Allah saww looked at Ubeyda Al-Haris Bin Abdul Muttalib asws, and he was seventy years of age, and he saww said to him: ‘Arise, O Ubeyda’. So he stood in front of him with the sword. Then he saww looked at Hamza asws Bin Abdul Muttalib asws and he saww said: ‘Arise, O uncle asws!’ Then he saww looked at Amir Al-Momineen asws and said to him asws: ‘Arise, O Ali asws!’, and he asws was the youngest of them in years.

So they stood in front of Rasool-Allah saww with their swords and he said, ‘Go and seek your right which Allah azwj has Made to be for you, for the Quraysh have come with their snobbish ones and their haughty ones, intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].

Then Rasool-Allah saww said: ‘O Ubeyda! Upon you is (to duel) Utba’. And he saww said to Hamza asws: ‘Upon you is (to duel) Sheyba’. And he saww said to Ali asws: ‘Upon you is (to duel) Al-Waleed Bin Utba’. So they went until they ended up to the group, and Utba said, ‘Who are you? Lineage yourselves until we recognise you all’

Then Rasool-Allah saww said, ‘I am Ubeyda Bin Al-Haris son of Abdul Muttalib asws’. He said, ‘A generous match. So who are these two?’ He said, ‘Hamza asws Bin Abdul Muttalib asws and Ali asws Bin Abu Talib asws’. He said, ‘Two generous matches. May Allah azwj Curse the one who paused us and you all in this place’. Sheyba said to Hamza asws, ‘Who are you asws’? He asws said, ‘I asws am Hamza asws Bin Abdul Muttalib asws, lion of Allah azwj and lion of His aswj Rasool saww’. Sheyba said to him asws, ‘A lion has met its allies, so look how your asws fate would happen to be, O lion of Allah aswj!’

Ubeyda said, ‘I am Ubeyda Bin Al-Haris son of Abdul Muttalib asws’. He said, ‘A generous match. So who are these two?’ He said, ‘Hamza asws Bin Abdul Muttalib asws and Ali asws Bin Abu Talib asws’. He said, ‘Two generous matches. May Allah azwj Curse the one who paused us and you all in this place’. Sheyba said to Hamza asws, ‘Who are you asws’? He asws said, ‘I asws am Hamza asws Bin Abdul Muttalib asws, lion of Allah azwj and lion of His aswj Rasool saww’. Sheyba said to him asws, ‘A lion has met its allies, so look how your asws fate would happen to be, O lion of Allah aswj!’
Ubeyda attacked upon Utba and struck him upon his head with a strike by which his turban was split, and Utba struck Ubeyda upon his left and cut it, and they both fell together. Hamza\textsuperscript{asws} attacked upon Sheyba and they both struck with the swords until they were careful, each one fearing of being hit (by the other). And Amir Al-Momineen\textsuperscript{asws} attacked upon Al-Waleed Bin Utba and struck him upon his shoulder, and the sword came out from his arm pit. Ali\textsuperscript{asws} said: ‘So he took his cut off right hand in his left hand and struck my\textsuperscript{asws} head, and he thought the sky had fallen upon the ground’.

Then Hamza\textsuperscript{asws} and Shaya\textsuperscript{asws} wrestled, so the Muslims said, ‘O Ali\textsuperscript{asws}! Are you\textsuperscript{asws} not seeing the dog to have impressed your\textsuperscript{asws} uncle\textsuperscript{asws}?’ So Ali\textsuperscript{asws} attacked upon him, then said: ‘O uncle\textsuperscript{asws}! Lower your head’. And it was so that Hamza\textsuperscript{asws} was taller than Sheyba, so Hamza\textsuperscript{asws} inserted his\textsuperscript{asws} head into his\textsuperscript{asws} chest, and Amir Al-Momineen\textsuperscript{asws} struck upon his (Shaya’s) head until it split into two halves. Then he\textsuperscript{asws} went over to Utba and there was (still some) breath left in him, so he\textsuperscript{asws} delivered the death blow upon him.

And Ubeyda was carried over between Hamza\textsuperscript{asws} and Ali\textsuperscript{asws}, and they came with him to Rasool-Allah\textsuperscript{azwj}. So, Rasool-Allah\textsuperscript{azwj} looked at him and he\textsuperscript{saww} shed tears. He said, ‘O Rasool-Allah\textsuperscript{saww}! May my father and my mother be (sacrificed for) you\textsuperscript{saww}! Am I not a martyr?’ He\textsuperscript{saww} said: ‘Yes, you are the first martyr from my\textsuperscript{saww} family’.

He said, ‘But, if your\textsuperscript{saww} uncle had been alive, he would know that I am the first with what he had said of’. He\textsuperscript{saww} said: ‘And which uncle do you mean?’ He said ‘Abu Talib\textsuperscript{asws}, where he\textsuperscript{asws} said (in prose): ‘You are lying, by the House of Allah\textsuperscript{as}, (that) Muhammad\textsuperscript{saww} is overcome. And we will stay and fight and make him\textsuperscript{saww} safe until we fall down around him\textsuperscript{saww}, and we are amazed from our\textsuperscript{as} forefathers\textsuperscript{as} and the lawfully begotten ones’.

Rasool-Allah\textsuperscript{saww} said: But, did you not see his\textsuperscript{asws} son\textsuperscript{asws} as being like an aroused lion in front of Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and his\textsuperscript{asws} other son\textsuperscript{asws} during Jihad for Allah\textsuperscript{azwj} in the land of Ethiopia?’ He said, ‘O Rasool-Allah\textsuperscript{saww}! Are you\textsuperscript{saww} angered upon me in this state?’ He\textsuperscript{saww} said: ‘I\textsuperscript{saww} am not angered upon you, but I\textsuperscript{saww} remembered my\textsuperscript{saww} uncle\textsuperscript{asws}, so I\textsuperscript{saww} became tense to that’.
And Abu Jahl said to Quraysh, ‘Do not be hasty and do not be haughty like the haste and haughtiness of the sons of Rabie. Upon you is with (fighting) the people of Yasrib, therefore lower them with a lowering, and upon you is with the Quraysh (among the companions of Rasool-Allah ﷺ), therefore seize them with a seizing until we enter them into Makkah and make them recognise their error which they have been upon’.

And it was so that some youths of Quraysh had become Muslim at Makkah, but their fathers had withheld them, and they had come out with Quraysh to Badr, and they were upon the doubt and the distrust and the hypocrisy. Among them were Qays Bin Al-Waleed Bin Al-Mugheira, and Abu Qays Bin Al-Fakah, and Al-Haris Bin Rabie, and Ali Bin Ameet Bin Khalif, and Al-Aas Bin Al-Manbah. So when they looked at the scarcity of the companions of Rasool-Allah ﷺ, they said, ‘They are poor ones, their Religion having had deceived them, so they would be getting killed in a while’.

Allahazwj Revealed unto Rasool-Allah ﷺ: ‘When the hypocrites and those in whose hearts was a disease said: ‘Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]. And Iblees, may Allahazwj Curse himla, came over in the image of Saraqa Bin Malik, and said to them, ‘Ila am a neighbour of yours. Hand over your flags to me’. So they handed over these to himla, and he came with hisla satans terrorising by them upon the companions of Rasool-Allah ﷺ, and imagining to them and panicking them. And Quraysh came with Ibleesla in their forefront, with himla being a flag.

Rasool-Allah saww looked at himla and he saww said: ‘Close your eyes and cover your teeth, and do not reach for a sword until I saww permit for you’. Then he saww raised his saww hands towards the sky and he saww said: ‘O Lordazwj! If Youazwj let this group to be destroyed, Youazwj will not be worshipped, and if Youazwj so Desire not to be worshipped, Youazwj will not be worshipped’.
Then dizziness hit him\textsuperscript{saww}. So he\textsuperscript{saww} came out from it and he\textsuperscript{saww} was flowing with the perspiration from his\textsuperscript{saww} face and he\textsuperscript{saww} was saying: 'This here is Jibraeel\textsuperscript{as}. He\textsuperscript{as} has come to you with \textit{a thousand of the Angels, following one another [8:9]}'.

He (the narrator) said, ‘So we looked around and there was a black cloud wherein was lightning which had occurred upon the army of Rasool-Allah\textsuperscript{saww}, and a speaker was saying, ‘Hayzoum has arrived! Hayzoum has arrived!’ And we heard the clanging of the weapons from the atmosphere, and Iblees\textsuperscript{la} looked at Jibraeel\textsuperscript{as}, so he\textsuperscript{la} retracted and threw down the flag, and Manbah Bin Al-Hajjaj grabbed it with the entirety of his clothes, then said, ‘Woe be unto you, O Saraqa! You have spit in the shoulders of the people’. So Iblees\textsuperscript{la} kicked him in his chest, then said, \textit{I can see what you are not seeing. I fear Allah [8:48].}

And these are the Words of Allah\textsuperscript{azwj}: And when the Satan adorned their deeds for them and said, ‘There would be none from the people to overcome you today, and I am a friend for you’. So when the two parties saw (each other), he turned upon his heels and said, ‘I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment’ [8:48].

Then the Mighty and Majestic Said: \textit{And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs (saying): ‘Taste the Punishment of burning!’ [8:50].} And Jibraeel\textsuperscript{as} attacked upon Iblees\textsuperscript{la} and pursued him\textsuperscript{la} until he\textsuperscript{la} dived into the sea and said, ‘Accomplish for me\textsuperscript{la} what You\textsuperscript{azwj} Promised me\textsuperscript{la} from the remaining up to the Day of Judgment’.

\textit{وَ هُوَ قَوْلُ اللَّهِ وَ إيذْ زَيَّنَ لََُمُ الشَّيْطانُ أَعْمالََُمْ وَ قالَ لَ غاليبَ لَكُمُ الْيَوْمَ مينَ النَّاسي وَ إيِ جارٌ لَكُمْ فَلاَ تَرَوْنَ إيِ أَخافُ اللَّهَ وَ اللَّهُ شَدييدُ الْعيقابي [8:48].}

\textit{ثَُُّ قَالَ عَزَّ وَ جَلَ وَ لَوْ تَرى إيذْ يَتَوَفََّ الَّذيينَ كَفَرُوا الْمَلائيكَةُ يَضْريبُونَ وُجُوهَهُمْ وَ أَدْبارَهُمْ وَ ذُوقُوا عَذابَ الَْْرييقي وَ حََْلَ جََُْئييلُ عَلَى إيبْلييسَ فَطَلَبَهُ حَتََّّ غَاصَ فِي الْبَحْري وَ قَالَ رَبُّ أَنَْيزْ لِي مَا وَعَدْتَنِي مينَ الْبَقَاءي إيلََ يَوْمي الد يني إيلََ يَوْمي الْقييَامَةي [8:50].}

\textit{وَ رُوييَ فِي خٍََُ أَنَّ إيبْلييسَ الْتَفَتَ إيلََ جََُْئييلَ وَ هُوَ فِي الََْزييََةي وَ قَالَ يَا هَذَا أَ بَدَا لَكُمْ فييمَا أَعْطَيْتُمُونَا فَقييلَ لأيَبِي عَبْدي اللَّهي ع أَ ت َرَى كَانَ يَََافُ أَنْ ي َقْتُلَهُ فَ قَالَ لََ وَ لَكينَّهُ كَانَ يَضْريبُهُ ضَرْبَةً يَشييينُهُ مينْهَا إيلََ يَوْمي الْقييَامَةي [8:50].}

\textit{وَ أَن ْزَلَ اللَّهُ عَلَي رَسُوليهي إيذْ يُوحيي رَبُّكَ إيلََ الْمَلائيكَةي أَِ  مَعَكُمْ ف َثَب تُوا الَّذيينَ آمَنُوا سَأُلْقيي فِي ق ُلُوبي الَّذيينَ كَفَرُوا الرُّعْبَ فَاضْريبُوا فَوْقَ الأَْعْناقي وَ اضْريبُوا مَكنَّهُمْ كُلَّ بَنانٍ قَالَ أَطْرَافُ الأَْصَابيعي [8:50].}
And Allah azwj Revealed unto His azwj Rasool saww: When your Lord Revealed to the Angels: “I am with you, therefore affirm those who believe. I will Cast Awe into the hearts of those who are committing Kufr and strike above their necks and Strike every fingertip of theirs! [8:12]. He asws said: ‘The ends of the fingers’.

The Quraysh had come with their snobbish ones and their haughty ones intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32], and Abu Jahl la came out from between the rows and said, ‘O Allah azwj! If Muhammad saww cuts off our relationships and came to us with what we do not recognise, so he saww would be destroyed tomorrow’.

Allah azwj Revealed unto His azwj Rasool saww: If you (Kafirs) are seeking a judgment, so the Judgment has come to you, and if you were to desist then it would be better for you, and if you return, We would Return, and your forces would not avail you of anything, and even if you are numerous, and surely Allah is with the Momineen [8:19].

Then Rasool-Allah saww grabbed a handful of pebbles and threw it in the faces of Quraysh and said: ‘Spoil the faces!’ So, Allah azwj Sent a wind striking in the faces of Quraysh, and it was the defeat. Rasool-Allah saww said: ‘O Allah azwj! Do not let Abu Jahl Bin Hisham la, the Pharaoh la of this community to escape!’

Seventy of them (Quraysh) were killed and seventy of them were taken captive, and Amro Bin Al-Jamouh met with Abu Jahl la, and Amro Struck Abu Jahl la upon his la thigh, And Abu Jahl la struck Amro upon his hand, and it was dislocated from the shoulder, and it hung by the skin. So, Amro leaned upon his hand with his left, then jumped up in the air until he skin was cut off, and he threw away his hand.

And Abdullah Bin Masoud said, ‘I ended up to Abu Jahl la and he la was rolling in his la blood, and I said, ‘The Praise is for Allah azwj Who Disgraced you la’! So he la raised his la head and he la
said, ‘But rather Allah azwj Disgraced Abd Ibn Umm Abd, for whom is the winning. Woe be unto you!’ I said, ‘(The win) is for Allah azwj and His azwj Rasool saww, and I will kill you la’, and I placed my leg upon his la neck. So he la said, ‘la climbed the difficult uphill way, O shepherd of the sheep. But, there is nothing more difficult than your killing me in this day. You are undertaking killing me la, a man from the good people or a man from the Ahlaaf?’

I ripped out part of what was upon his la head and killed him la, and took his la head and came over with it to Rasool-Allah saww, and I said, ‘O Rasool-Allah saww! The glad tidings! This is the head of Abu Jahl Bin Hisham la’. So he saww performed Sajdah of gratefulness to Allah azwj.

And Abu Bashr Al-Ansary captured Al-Abbas son of Abdul Muttalib asws, and Aqeel son of Abu Talib asws, and came with them to Rasool-Allah saww and said to him saww, ‘Did anyone assist you upon them both?’ He said, ‘Yes, a man upon whom was white clothes’. Rasool-Allah saww said: ‘That one was from the Angels’.

Then Rasool-Allah saww said to Al-Abbas: ‘Ransom yourself and the son of your brother asws’. He said, ‘O Rasool-Allah saww! I had become Muslim and the people had coerced me (to come and fight)’. Rasool-Allah saww said: ‘Allah azwj is more Knowing with your Islam. If what you are mentioning happens to be true, then Allah saww is Informed upon it, and as for the apparent of your matter, so you have been against us saww’.

Then he saww said: ‘O Abbas! You went against Allah azwj so He azwj Went against you’. Then he saww said: ‘Ransom yourself and the son of your brother asws'. And it was so that Abbas had taken forty ounces of gold with him, so Rasool-Allah saww made it to be war booty. When Rasool-Allah saww had said to Abbas: ‘Ransom yourself’. He said, ‘O Rasool-Allah saww! Calculate it as being from my ransoming’.

Rasool-Allah saww said: ‘No, that is something Allah azwj has Given us from you, therefore ransom yourself and the son of your brother asws’. Al-Abbas said, ‘But there isn’t any wealth for me other than that which has gone from me’. He saww said: ‘Yes there is there wealth
which you have left behind with Umm Al-Fazal At Makkah, and you said to her, ‘If the eve of death occurs upon me, then distribute it between you all’.

He said, ‘You are not leaving me (with anything) and I will have to beg the people with my palm’. So Allah Revealed unto His Rasool: O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].

Then He Said: And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71].

Then Rasool-Allah said to Aqeel: ‘O Abu Yazeed! Allah has Killed Abu Jahl Bin Hisham, and Utba Bin Rabie, and Sheyba Bin Rabie, and Manbah and Nabeeh, two sons of Al-Hajjaj, and Naufal Bin Khuweylid, and Made captives of Saheyl Bin Amro, and Al-Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Maet, and so and so, and so and so’.

Aqeel said, ‘Then I will not dispute regarding Tahama. So you are going to burden the people so I will ride upon their shoulders’. Rasool-Allah smiled from his words.

And the killed ones at Badr (from Quraysh) were seventy, and seventy were captured. From them, Amir Al-Momineen killed twenty seven and did not capture anyone. So, the captives and they were kept in the mountain, and they were escorted upon their feet, and the war booty was collected. And from the companions of Rasool-Allah, nine men were killed, among them was Sa’ad Bin Khaysama, and he was from the eminent ones.

Rasool-Allah departed and encamped at Al-Aseyl (a place near to Al-Medina), during the setting of the sun, and he was six miles from Badr. Rasool-Allah looked at Uqba Bin Abu Maet and Al-Nazar Bin Al Haris Bin Kalada, and they were in one chain. Al-Nazar said
to Al-Uqba, ‘O Uqba! I am you are both going to be killed’. Uqba said, ‘From between Quraysh!’ He said, ‘Yes, because Muhammad saww has looked at us with such a look which is (normally) seen during killing’.

ف َقَالَ رَسُولُ اللَّهِ ص يَا عَلي أَسْأَلُكَ بِالْْيَسْلَامِ قَطَعَ اللَّهُ الرَّحيمَ بْ عُنُقَهُ فَأَنْزَلَ اللَّهُ عَلَيْهِمْ مَا كَانَ لِنَيْيَهُ أَنْ يَكُونَ لَهُ أَسْرى حَتَّى يُثْخَنَ فِي الأَرْضِ تُرييدُونَ عَرَضَ الدُّنْيَا وَ اللَّهُ يُرييدُ الْْخيرَةَ وَ اللَّهُ عَزييزٌ حَكييمٌ لَ وْ لَ كيتابٌ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فَكُلُوا مِيَّا غَنيمْتُمْ حَالَةً طَي باً

Rasool-Allah saww said: ‘O Ali asws! To me saww with Al-Nazar and Uqba!’ And it so happened that Al-Nazar was a handsome man, with hair upon him. So, Ali asws came and grabbed his hair and dragged him to Rasool-Allah saww. Al-Nazar said, ‘O Muhammad saww! I ask you saww for the relationship which is between me and you saww only that you saww should rescue me like a man from Quraysh. If you saww kill them (all), then kill me, and if you saww get them to ransom themselves, get me to ransom myself, and if you set them free, set me free’.

ف َلَمَّا قَتَلَ رَسُولُ اللَّهِ ص النَّضْرَ وَ عُقْبَةَ خَافَتِي الأَْنْصَارُ أَنْ يَقْتُلَ الأُْسَارَى كُلَّهُمْ فَقَامُ وا إيلََ رَسُولي اللَّهِ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ قَتَلْنَا سَبْعيَانَ وَ أَسَرْنَا سَبْعيَانَ وَ هُمْ قُومُكَ وَ أُسَارَاكَ هَبْهُمْ لَنَا يَا رَسُولَ اللَّهِ وَ خُذْ مِنْهُمُ الْفيدَاءَ وَ أَطْليقْهُمْ

When Rasool-Allah saww had killed Al-Nazar and Uqba, the Helpers fear than he saww might kill all the captives, and they stood to Rasool-Allah saww and they said, ‘O Rasool-Allah saww! We have killed seventy and captured seventy, and they are your saww people and your saww captives. Gift them to us, O Rasool-Allah saww, and take the ransom from them and free them’.

وْ لَ كيتابٌ مِنْ اللَّهِ سَبَقَ لَمَسَّكُمْ فَكُلُوا مِيَّا غَنيمْتُمْ حَالَةً طَي باً

Allah aswj Revealed unto him saww: *It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67] Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with
regards to what you took to, [8:68] Therefore eat from whatever booty you attain, Permissible, good [8:69].

قال فَأَطْلَقَ لََُمْ أَنْ يَأْخُذُوا الْفيدَاءَ وَ يُطْليقُوهُمْ وَ شَرَطَ أَنَّهُ يَُقْتَلُ مينْهُ فِي عَامٍ قَابِلٍ بيعَ

So he saww freed for them if they take the ransom and free them, and stipulated that there would killed from them in the coming year of the number of the ones they take the ransom from, and they were pleased from it with that. When it was the day of Ohad, seventy men from the companions of Rasool-Allah saww were killed, and the ones who remained from the companions of Rasool-Allah saww said, ‘O Rasool-Allah saww! What is this which has befallen us, and we had been promised with the Help (of Allah azwj)’?

فَأَن ْزَلَ اللَّهُ عَزَّ وَ جَلَّ فييهمْ أَ وَ لَّمَّا أَصابَتْكُمْ مُصييبَةٌ قَدْ أَصَبْتُمْ ميثْلَيْها بيبَدْرٍ ق َتَلْتُمْ سَبْعيينَ وَ أَسَرْتَُْ سَبْعيينَ

Allah saww Mighty and Majestic Revealed regarding them: Or, when a difficulty befall you, although you had afflicted (the Kafirs) with twice as much – at Badr. You kill seven and captured seventy, you said: ‘From where is this?’ Say: ‘It is from yourselves’ [3:165], due to what you were stipulated with”.

(130) (The book) ‘Qurb Al Asnad’ – Muhammad Bin Isa, from Abdullah Bin Maymoun Al Qadah,

‘From Ja’far asws Bin Muhammad asws having said: ‘My asws father asws said that the Prophet saww seized Dinars from Al Abbas on the day of Badr which were with him. He said, ‘O Rasool-Allah saww! There is nothing with me other than these’. He saww said: ‘So where is that which you left behind with Umm Al-Fazal?’ He said, ‘I testify that there is no god except Allah azwj and you saww are Rasoo(saww) of Allah asw! There was no one with her when I had deposited it’”.

(131) (The book) ‘Qurb Al Asnad’, by the mentioned chain,

‘From Ja’far asws, from his asws father asws having said: ‘They came to the Prophet saww with wealth (in the form of) Dirhams. The Prophet saww said to Al-Abbas: ‘O Abbas! Spread your robe and take a part from this wealth’. He spread out his robe and took a part from it.
Then Rasool-Allah saww said: ‘O Abbas! This is from that which Allah azwj Blessed and Exalted Said: ‘O you Prophet! Say to the ones in your hand from the captives: “If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].”’

Tafseer Imam asws – The argumentation with the chain going to Abu Muhammad Al Askari asws having said: ‘After the emigration, Abu Jahl la sent a message to the Prophet and it is that he la said, ‘O Muhammad saww! The madness which is in your head, it is which tightened Makkah upon you saww, and has had you saww thrown to Yasrib (Al-Medina), and it will not decline with you saww until you saww are alienated – and it would stimulate you saww upon what would corrupt you saww and make the corruption to reach upon its inhabitants, and the heat of a fire would arrive to them prepared by you saww (and) developed by you saww.’

And I do not see that except that it would be a revolution against you by the Quraysh, a revolution of one man aiming at your impacts, and they would defend your harmful effects and your calamity. So you will be facing them with your foolish ones, the ones deceived by you.

And they will (also) assist you upon that, the ones who is a Kafir with you, the one who hates you, for he would be compelled to assist you upon your victory out of fear – because he would be destroyed along with your destruction, and his dependants would be destroyed along with your destruction, and he would be impoverished, him and the ones dependent on him due to your impoverishment and the poverty of your followers, when they see that your enemies (the Makkans).

(This is because) when they overcome you and enter their houses – they will not differentiate between the ones who are your friends and your enemies, and plunder them by their plundering you. And they would come upon their dependents and upon

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their wealth by imprisoning and looting, just as they would be coming to your saww wealth and your saww dependents. And the forewarned is fore-armed, and the mature is the one who had been clarified to’.

This message was delivered to Muhammad saww, and he saww was at Al-Medina in the presence of all of his saww companions, and the generality of the Kafirs were with him saww, from the Jews of the Children of Israel, and such is how the messenger delivered in order to keep aside the Momineen and deceived with the attack upon him saww by the rest of the ones who were over there from the Kafirs.

Rasool-Allah saww said to the messenger: ‘Have you wrapped up your speech and completed your message?’ He said, ‘Yes’.

He saww said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrence(s) and the damage, and the Lord azwj of the world is Promising me saww the Help and the victory, and the News of Allah azwj is more truthful, and the Accepting from Allah azwj is more rightful. He will never harm Muhammad saww, the one who abandons him saww, or is angered upon him saww, after Allah azwj Mighty and Majestic Helps him saww, and Graces with His azwj Benevolence and His azwj Prestige upon him saww.

Say to him, ‘O Abu Jahl! You are messaging me saww with what the Satan la cast in your mind, and I saww am answering you with what the Beneficent has Cast with into my saww heart. The war between us and you will happen in twenty nine days’ time, and Allah azwj would be Killing you during it by a weak one of my saww companions. And you, and Utba, and Sheyba, and Al-Waleed, and so and so, and so and so’ – and he saww mentioned a number of Quraysh among the fighters at Badr – ‘Seventy of you would be killed and seventy of you would be taken prisoner. They would be loaded upon the great, heavy ransom upon them’.

In its context, this was brought about by a circle of lies and false proclamations. A scene was set where a group of Muslims had been encircled and under attack by a large group of enemies, and the way was opened for the Muslim forces to reinforce their numbers and strike the enemy. This is a great and valuable lesson for the Muslims, and it is an example for all of us in facing the enemies and the difficulties.
Then he saw called out to a group of the ones in his presence, from the Momineen, and the Jews, and the Christians, and the rest of the mingled ones: ‘Would you like me to show you the death of each one of them?’ They said, ‘Yes’. He saw said: ‘Let us go to Badr, for the meeting and the gathering (for battle) would be over there, and over there would be the great calamity. I shall place my feet upon the places of their deaths, they you will be finding that it would neither be exceeded, nor be deficient, nor preceded, nor delayed by a moment, neither little nor more’.

So, that was not hidden upon anyone from them, and none answered him except Ali Bin Abu Talib, alone, and said: ‘Yes, in the Name of Allah!’ So the rest of them said, ‘We are needy to the rides, and tools, and the expense monies, for the going out is not possible for us to over there as it is a journey of (a few) days’.

Rasool-Allah said to the rest of the Jews: ‘So what is that which you are saying?’ They said, ‘We want to stay in our houses, and there is no need for us in witnessing what you are claiming, as it is impossible’.

Rasool-Allah said: ‘I am not encumbering you regarding the journeying to over there. Take one step, and Allah will Fold the ground for you and you will be reaching by your second step, to over there’.

The Momineen said, ‘Rasool-Allah speaks the truth, so let us be honoured by these Signs’.

And the Kafirs and the hypocrites said, ‘Soon we will examine this like in order to cut off the excuse of Muhammad and his claim would become an argument against him, and it would be an unmasking for him regarding his lies’.

He said: ‘So the people took a step, then the second, and they were at the well of Badr, and they were astonished. So, Rasool-Allah came over and he said: ‘Make the well as the mark, and measure out from it, such and such cubits’.
So, they measured out, and when they came to the end of it, he said: ‘This is the death place of Abu Jahl. So and so (from the) Helpers would injure him, And Abdullah Bin Masoud, the (physically) weakest of my companions, would kill him’.

Then he said: ‘Measure out from the well, from another side, then another side, then another side, such and such cubits’, and he mentioned the different number of the cubits.

So, when they ended each number to its end, Rasool-Allah saww said: ‘This is the death place of Utba, and that is the death place of Sheyba, and that is the death place of Al-Waleed, and so and so would be killed’ – until he named all seventy of them by their names – ‘And so and so, and so and so would be captured’ – until he mentioned seventy of them by their names and the names of their fathers, and their description, and the lineages to their forefathers from them, and lineage of the slaves from them to their masters.

Then Rasool-Allah saww said: ‘Are you familiar upon what informed you all with?’ They said, ‘Yes’. He saww said: ‘That is true. It would happen after twenty-eight days from today, during the twenty ninth day – a Promise from Allah to be accomplished, and an Ordainment, inevitable, compulsory’.

Tafseer Qummi - And it was not for a Prophet that he should embezzle; and the one who embezzles will bring what he had embezzled with him on the Day of Judgement; [3:161] – it was Revealed regarding the battle of Badr, and the reason for its Revelation is that it was regarding the war booty which was attained on the day of Badr, a red velvet garment. It was missing, so a man from the companions of Rasool-Allah saww said, ‘What is the matter we cannot see the velvet garment? I don’t think except Rasool-Allah saww has taken it’.

So, Allah Revealed regarding that: And it was not for a Prophet that he should embezzle [3:161] – up to His Words: and they shall not be dealt with unjustly [3:161]. Then, a man
came to Rasool-Allah\textsuperscript{saww} and said, ‘So and so has embezzled a garment, so dig for it over there’. Rasool-Allah\textsuperscript{saww} instructed with digging in that place, and the garment was extracted’.\textsuperscript{134}

Tafseer Qummi – My father, from Fazala Bin Ayoub, from Aban Bin Usman, from Is'haq Bin Ammar who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the Anfaal, he\textsuperscript{asws} said: ‘It is the town which had been ruined and its people have disappeared, so it is for Allah\textsuperscript{azwj} and for the Rasool\textsuperscript{saww}, and whatever was for the kings, so it is for the Imam\textsuperscript{asws}, and whatever from a land of taxation not attacked upon by cavalry horses, nor any riders, and every land not having a lord (owner) for it, and the mines are from it, and the one who dies and there isn’t a guardian for him, so his wealth is the Anfaal’.

And he\textsuperscript{asws} said: ‘It was Revealed on the day of Badr when the people were defeated, the companions of Rasool-Allah\textsuperscript{saww} were upon three segments. One segment were with the tent of the Prophet\textsuperscript{saww}, and there was one type who raided upon the looting, and a segment sought the enemies and captives and war booty.

When they gathered the war booty and the captives, the Helpers spoke regarding the captives, so Allah\textsuperscript{azwj} Blessed and Exalted Revealed: So when the war booty and the prisoners were collected, the Helpers spoke regarding the prisoners, so Allah\textsuperscript{azwj} Blessed and Exalted Revealed: \textit{It was not for the Prophet that there should happen to be prisoners for him until he has triumphed in the land [8:67].}

When Allah\textsuperscript{azwj} Legalised the captives and the war booty for them, Sa'ad Bin Muaz spoke, and he was from the ones who had stayed by the tent of the Prophet\textsuperscript{saww}. He said, ‘O Rasool-Allah\textsuperscript{saww}! We were not prevented from pursuing the enemy by us being abstemious regarding the Jihad, nor cowardice from the enemy, but we feared that your\textsuperscript{saww} place would be exposed and the cavalry of the Polytheists would come towards you\textsuperscript{saww}.

\textsuperscript{134} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 7
And faces of the Emigrants and the Helpers had stood by the tent and not one of them had doubted regarding what had withheld him, and the people are a lot, O Rasool-Allahsaww, and the war booty is little, and when yousaww give them, nothing would remain for your companions, and he feared that Rasool-Allahsaww might distribute the war booty and the weapons of the killed ones between the ones who fought, and not give anything to the one who stayed behind by the tent of Rasool-Allahsaww.

They differed in what is between them until they asked Rasool-Allahsaww and said, ‘For whom is this war booty?’ So, Allahazwj Revealed: They are asking you about the Anfaal. Say: ‘The Anfaal is for Allah and the Rasool [8:1].’ So, the people returned and there wasn’t anything for them in the war booty. Then Allahazwj Revealed after that: And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, [8:41], and Rasool-Allahsaww distributed it between them.

Sa’ad Bin Abu Waqas said, ‘O Rasool-Allahsaww! Will yousaww give to the riders of the people who protected them, similar to what yousaww give to the weak?’ The Prophetsaww said: ‘May your mother be bereft of you! And were you helped except by your weak ones?’

Heasws said: ‘So, Rasool-Allahsaww did not keep a fifth at Badr and distributed it between hissaww companions, then hesaww came and took the fifth after Badr, and Hisazwj Words were Revealed: They are asking you about the Anfaal. [8:1], after the expire of the battle of Badr’’.135

am a friend for you’. So when the two parties saw (each other), he turned upon his heels and said, ‘I am disavowed from you. [8:48]’

Then Abu Bakr said, ‘O Rasool-Allahsaww! They are your people and your clan, and perhaps Allahazwj might Rescue them from the Fire through yousaww. Then Abdullah Bin Rawaha said, ‘Yousaww are in a valley with a lot of firewood, so gather firewood and inflame the fire in it and throw them into it’. Al-Abbas son of Abdul Muttalibsaww said, ‘They have already cut off your relationship’.

He the (narrator) said, ‘Rasool-Allahsaww stood up and entered (hissaww tent), and most of the people were in the word of Abu Bakr and Umar. Some of them said the word of what Abu Bakr had said, and some of them said the word of what Umar had said. Rasool-Allahsaww came out and said: ‘Why are you differing, O people, regarding the words of these two men? But rather, their example is an example of brethren of theirs from the ones who were before them, with Noahas, and Ibrahimas, and Musaas and Isaas.

Noahas said: ‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26]. And Ibrahimas said: ‘Lord! Make this city secure, and Keep me and my sons away from worshiping the idols [14:35]. And Musas said: Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88]. And Isaac said: If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].
Then he saww said: 'O you people! There are families for you, but not one of your will escape except by a ransom, or a striking off of his neck'. I said, 'O Rasool-Allahsaww! Except Sahl Bin Bayza’a and I had heard him mentioning Al-Islam at Makkah'.

He (the narrator) said, ‘Rasool-Allahsaww was silent and did not respond. I had gone on to look at the sky when the stones had fallen upon me for I used to walk in front of Rasool-Allahsaww. Then the Prophet saww said: ‘Except Sahl Bin Bayza’a’. So I rejoiced with happiness I had not been happy the life of it all.

Al-Amsh said, ‘The ransom was sixty ounces (of gold each)’.

‘Rasool-Allahsaww paused at the killed ones at Badr and said: ‘May Allahazwj Recompense you from the affliction of evil. You had belied me as (not being) truthful, and betrayed me, a trustworthy one’.

Then he saww turned towards Abu Jahl Bin Hishamla and said: ‘This one transgressed more upon Allahazwj than Pharaohla had. When Pharaohla was convinced of the destruction, professed the Oneness of Allahazwj, and when this one was convince of the destruction, supplicated to Al-Laat and Al-Uzza (two idols)’.
‘From Al-Reza asws, from his asws forefathers asws: ‘The Prophet saww said on the day of Badr: ‘Do not make captive of anyone from the clan of Abdul Muttalib asws, for rather they came out unwillingly’." 139

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139 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 12

140 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 13
the Truth as a Prophet\textsuperscript{saww}. No one knew of this apart from me and her. Now I know that you\textsuperscript{saww} are Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}. 141
(P.s. – This is just an opinion)

142

17 - Sha’ allah, the report of Shu’ba, from Abu Is’haq, from Haris bin Muzarrab who said:

‘I heard Ali asws Bin Abu Talib asws saying: ‘We were present at Badr and there were no horse-riders among us apart from Al Miqdad Bin Al Aswad, and we had seen on the night of Bad and there was no one among us except that he slept apart from Rasool-Allah saww, for he saww was standing upright by a tree praying therein and supplicating until the morning’. 143

(The book) ‘Al Irshad’ – it is reported by Shu’ba, from Abu Is’haq, from Haris bin Muzarrab who said,

‘A slave of Rasool-Allah saww who said, ‘When morning came to the people on the day of Badr, Quraysh chose Utba Bin Rabie and his brother Shayba and his son Al-Waleed at its frontmen. Utba called out to Rasool-Allah saww saying, ‘O Muhammad saww! Bring out our peers from Quraysh to us!’ Three youths from the helpers came out. Utbah said to them, ‘Who are you?’ They lineage to him. He said to them, ‘There is no need with us to duel you lot. But rather, we seek the clan of our uncle’. They stood up and the people formed rows, and the white (clothes) were upon them, and they were not recognise. Utba said to them, ‘Speak, for if you are our match we will fight you’. Hamza asws said, ‘I am Hamza asws Bin Abdul Muttalib asws, lion of Allah azwj and lion of His aszw Rasool saww’. Utba said, ‘An honourable match’. And Amir Al Momineen asws said: ‘I asws

142 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 16
143 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 17
am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}! And Ubeyda said, 'I\textsuperscript{asws} am Ubeyda Bin Al Haris son of Abdul Muttalib\textsuperscript{asws}.

Utba said to his son Al-Waleed, ‘Arise O Waleed!’ Amir Al-Momineen\textsuperscript{asws} duelled to him and when that happened, he\textsuperscript{asws} was the youngest in age. The strikes were exchanged. A strike of Al-Waleed missed Amir Al-Momineen\textsuperscript{asws}, and his left hand fended the strike of Amir Al-Momineen\textsuperscript{asws} by his left hand and it was cut asunder.

It is reported that he\textsuperscript{asws} recalled Badr and his\textsuperscript{asws} killing Al-Waleed and he\textsuperscript{asws} mentioned in his\textsuperscript{asws} Hadeeth: ‘It is as if I\textsuperscript{asws} am looking at the glimmer of his ring in his left hand, then I\textsuperscript{asws} struck it with another strike and cut it and seized it, and I\textsuperscript{asws} saw with it a deterrent from being sociable, and I\textsuperscript{asws} knew it was near to the time of wedding’.

Then Utba was duelled by Hamza\textsuperscript{asws}, and Hamza\textsuperscript{asws} killed him, and Ubeyda walked and he was the oldest of the people to Shayba. They exchanged strikes and the edge of the sword of Shayba clipped the muscle of the leg of Ubeyda and cut it, and Amir Al-Momineen\textsuperscript{asws} and Hamza\textsuperscript{asws} took him away from him and they killed Shayba and carried Ubeyda in his place, and he died with the paleness (blood loss).

And during the killing of Utba and Shayba and Al-Waleed, Hind Bint Utba said (a poem).

And it is reported by Al Hassan Bin Humeyd who said, ‘Abu Ghasan narrated to us saying, ‘It was narrated to us by Abu Ismail Umey Bin Bakar, from jabir,'
Hamza\textsuperscript{asws} had killed Utba, and participated with him\textsuperscript{asws} in killing Shayba, when Hanzala Bin Abu Sufyan came towards me\textsuperscript{asws}. When he was near me\textsuperscript{asws}, I\textsuperscript{asws} hit him with a strike of my\textsuperscript{asws} sword, and his eyes opened up (in shock), and he fell on the ground killed’’.

And it is reported by Abu Bakr Al-Huzly, from Al-Zahry, from Salih Bin Kaysan who said, ‘Usman Bin Usman passed by Saeed Bin Al Aas and said, ‘Come with us to commander of the faithful Umar Bin Al-Khattab to discuss with him. They went. As for Usman, he came to his seat which he desired, and as for me, I went towards a corner of the people.

Umar looked at me and said, ‘What is the matter I see you as if there is something in yourself against me? Do you think that I killed your father? By Allah\textsuperscript{azwj}! I would have loved to be the one to have killed him, and had I killed him I would not present any excuse from killing a Kafir, but I passed by him on the day of Badr and saw him preparing for the fighting just as the bull would prepare with its horns, and when it is calm it is as sweet as an almond.'
And it is reported by Abdul Razzaq, from Ma’mar, from Al-Zuhry who said, ‘When Rasool-Allah saww the presence of Nowfal Bin Khuweylid at Badr, he saww said: ‘O Allah azwj! Suffice me saww (against) Nowfal’.

When Quraysh revealed, Al asws Bin Abu Talib asws saw him, and he was confused not knowing what to do. He asws stood up to him then struck him with the sword, and he was thrust in his hiding place, and he asws snatched him from it then struck his leg, and his shield was on the ground and he asws shattered it, and killed him.

When he asws returned to the Prophet saww, I heard him saww saying: ‘Who has knowledge for him of Nowfal?’ He asws said: ‘I asws killed him, O Rasool Allah saww!’ The Prophet saww exclaimed Takbeer and said: ‘The Praise is for Allah azwj Who Answered my saww supplication regarding him’.


144 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 18
145 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 19
(P.s. – This is just an opinion) 146

21 - شی، تفسیر العياشي عن أبي بصر: قرأت عند أبي عبد الله عليه السلام و قصدت الكعبة للبدل و أثنت أثنا فقوله ما ليس هكذا أربعا الله إما تلث و آمن قليل.

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I recited in the presence of Abu Abdullah asws And Allah Helped you at Badr when you were humble [3:123], so he asws said: ‘Shh! It is not like this that Allah aswal Revealed. But rather it was Revealed and you were fewer’. 147

22 - شی، تفسیر العياشي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: سألت أبي عن هذه الآية فقد نصركم الله بهما وأنتم أثنا قال ليس هكذا أربعا الله ما أدل الله رسوله فقإ إما تلث و آمن قليل.

Tafseer Al Ayyashi, from Abdullah Bin Sinan,

‘From Abu Abdullah asws, he (the narrator) said, ‘My asws father asws was asked about this Verse: And Allah did certainly assist you at Badr when you were humble. [3:123]. He asws said: ‘Allah aswal did not Reveal it like this. He aswal did not humble Rasool-Allah saww at all. But rather, it was Revealed: when you were fewer [3:123]’. 148

23 - شی، تفسیر العياشي عن خبر عن أبي عبد الله عليه السلام قال: آلا آلا أرمل الله رسله فتمدحه فيهم علیب و علی آيه السلام.

Tafseer Al Ayyashi – From Rabie, from Hareez,

‘From Abu Abdullah asws having recited: And Allah did certainly assist you at Badr when you were weak [3:123’]. 149

24 - شی، تفسیر العياشي عن خبر عن أبي خفف عن عليه السلام قال: كاذب على الملاكية العظيمة البيض المربعة يدوي بنو.

Tafseer Al Ayyashi, from Jabir,

‘From Abu Ja’far asws having said: ‘There were white turbans upon the Sent Angels on the day of Badr’’. 150

25 - شی، تفسیر العياشي عن خطاب عن أبي الحسن عليه السلام في قول الله سمعت قل أعلم يضمن رسله نم إنا من بين يدوبه و من خلفه.

Tafseer Al Ayyashi – From Ismail Bin Hammam,

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146 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 20
147 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 21
148 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 22
149 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 23
150 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 24
‘From Abu Al-Hassan asws regarding the Words of Allah azwj: **havoc-causing Angels [3:125].**

He asws said: 'The turbans. Rasool-Allah saww, wore a turban and they (Angels) were in front of him asws and behind him saww'.  

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26- 27 فَقَالَ حَبْلُ التَّحْرِيمِ لِبَنِ عَائِشَةِ بُنتِ مَلْكٍ فَقَالَ نَحْنُ الْمَلَائِكَةُ الَّذَينَ أَزْدُرَكُوا مَُُمَّداً ص ي َوْمَ بَدْرٍ فِي الأَْرْضي مَا صَعيدُوا بعْدُ وَ لََ يَصْعَدُونَ حَتََّّ ي َنْصُرُوا صَاحِبَ هَذَا الأَْمْري وَ هُمْ خََْسَةُ آلََفٍ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – It is reported from Aamir Bin Saeed that when Abu Al-Yasser Al-Ansary came with Al-Abbas he said: ‘By Allah azwj No one captured me except my cousin Ali asws Bin Abu Talib asws. The Prophet saww said: ‘My asws uncle speaks the truth, that is an honourable Angel’. He said, ‘I had recognised him asws by his asws hairstyle, and beauty of his asws face’.

And Abu Al Yasser Al-Ansary said, ‘I saw Al-Abbas and Aqeel just now and with them there was a man upon a horse having white clothes upon him’. He saww made Al-Abbas and Aqeel to be seated and handed them over to Ali asws and said: ‘O Ali asws! These two are your asws uncle and your asws brother, so take them, for you asws are foremost with them’.  

فَحَكَى ذَليكَ ليرَسُولي اللَّهي فَقَالَ ذَليكَ جََُْئي عَلَيْهُ السَّلاَمُ دَفَعَهُمَا إيلَيْكَ  

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151 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 25  
152 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 26
‘Al-Sadiq asws said in a Hadeeth of Badr: ‘And the injured ones from the Polytheists were asked by saying, ‘Who injured you?’ He was saying, ‘Ali asws Bin Abu Talib asws’. So, when he had said that, he died’.

Then he asws went to Badr, the remotest dark bottom and rolled down into it. Allah azwj Revealed to Jibraeel as and Mikaeel as and Israfeel as: “Prepare to helping Muhammad saww and his battle!” They descended from the sky having sounds for them frightening the one who heard it. When they were at the well they greeted him asws up to the last of them in honour and veneration”.

Muhammad Bin Sabit, by his chain from Ibn Masoud, and al Falky the interpreter, by his chain from Muhammad Bin Al Hanafiya who said,

‘Rasool-Allah saww sent Ali asws during the military expedition of Badr to bring him saww the water when his saww companions had fallen silent from intending it. When he asws came to the well and filled the container and extracted it, a gust of wind came and spilt it. Then he asws returned to the well and filled the contain, and a gust of wind came and spilt it. And like that it was during the third time.

When it was the fourth time, he asws filled it and came with it to the Prophet saww and informed him saww its news. Rasool-Allah saww said: ‘As for the first gust of wind, it was Jibraeel as among a thousand from the Angels saluting you asws, and the second gust of wind was Mikaeel as among a thousand from the Angels saluting you asws, and the third gust of wind was Israfeel as among a thousand from the Angels saluting you asws.’
And in a report: ‘And they did not come to you\textsuperscript{asws} except to protect you\textsuperscript{asws}.’

وَ قَدْ رَوَاهُ عَبْدُ الرَّحْْني بْنُ صَاليُ ٍ بيإيسْنَاديهي عَني اللَّيْثي وَ كَانَ يَقُولُ

And it has been reported by Abdul Rahman Bin Salih, by his chain from Al-Lays and he was saying, ‘And for Ali\textsuperscript{asws} during one night there were three thousand feats and three (thousand) virtues’\textsuperscript{153}

(\textit{P.s. – This is not stated as a Hadeeth})\textsuperscript{154}

Tafseer Al-Ayyashi – From Ali Bin Asbat having heard Abu Al-Hassan Al-Reza\textsuperscript{asws} saying: ‘Abu Abdullah\textsuperscript{asws} said: ‘Wealth was brought to the Prophet\textsuperscript{saww}, and he\textsuperscript{saww} said to Al-Abbas: ‘Spread your robe and take part of this wealth’. So, he spread out his robe and took a part of that wealth.

قَالَ ثَُُّ قَالَ رَسُولُ اللَّهي ص هَذَا مِيَّنْ قَالَ

He\textsuperscript{asws} said: ‘Then Rasool-Allah\textsuperscript{saww} said: ‘This is from the ones Allah\textsuperscript{azwj} Said: \textit{O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you [8:70]’}’\textsuperscript{155}

Tafseer Al Ayyashi – From Muhammad Bin Yahya Al Khash’amy,

‘From Abu Abdullah\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, [8:7].} He\textsuperscript{asws} said: ‘The arms (weapons) are with which the fighting takes place’\textsuperscript{.156}

Tafseer Al Ayyashi – From Muhammad Bin Yusuf who said, ‘My father informed me saying,

‘I asked Abu Ja’far\textsuperscript{asws} saying, ‘\textit{When your Lord Revealed to the Angels: “I am with you, [8:12].} He\textsuperscript{asws} said: ‘Inspiration’\textsuperscript{157}’

\textsuperscript{153} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 10 H 27
\textsuperscript{154} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 10 H 28
\textsuperscript{155} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww} P 3 Ch 10 H 29
\textsuperscript{156} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 30
Tafseer Al-Ayyashi – From a man, from Abu Abdullah asws regarding the Words of Allah azwj: **and Remove uncleanness of the satan from you [8:11]**. He asws said: ‘It does not enter us asws what enters into the people of the doubts’.

Tafseer Al Ayyashi – From Muhammad Bin Kuleyb Al Asady, from his father who said,

‘I asked Abu Abdullah asws about the Words of Allah azwj: **and you did not threw when you threw, but Allah Threw [8:17]**, he asws said: ‘Ali asws gave Rasool-Allah saww the handful which he saww threw with’.

And in another Hadeeth and that Ali asws gave him saww a handful of soil and he saww threw with it.

Tafseer Al Ayyashi, from Amro Bin Abu Al Miqdam,

‘From Ali asws Bin Al-Husayn asws having said: ‘Rasool-Allah saww was given by Ali asws Bin Abu Talib asws, may Allah aswj Honour his asws face, a handful of soil which he saww threw with in the faces of the Polytheists. Allah aswj Said: **and you did not threw when you threw, but Allah Threw [8:17]**’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub in the two ‘Saheehs’ – The Words of the Exalted were Revealed: **These are two disputants disputing [22:19]** – regarding six persons from the Momineen and the Kafirs duelled on the day of Badr, and they were Hamza asws, and Ubuyya and Ali asws (against) Al Waleed, and Utba and Shayba”.

158 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 31
159 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 32
160 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 33
And Al-Bukhari said, ‘And Abu Zarr' had sworn by Allah that it was Revealed regarding them’.

And by it said Ata’A, and Ibn Khaysam, and Qays Bin Abad, and Sufran Al Sowry, and Al Amsh, and Saeed Bin Jubeyr, and Ibn Abbas, then Ibn Abbas said, ‘As for those who are committing Kufr – meaning Utba and Shayba and Al Waleed, there would be cut out for them clothes of fire, [22:19] – the Verse.

And it was Revealed regarding Amir Al Momineen asws, and Hamza asws, and Ubeyda: Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, [22:23] – up to His azwj Words: the Path of the Praise One [22:24].

The reasons of the Revelation – It is reported by Qays Bin Sa’ad Bin Ubada,

‘From Ali asws Bin Abu Talib asws having said: ‘This Verse was Revealed regarding us and regarding our duellers on the day of Badr up to His azwj Words: the Punishment of burning [22:9].

And it is reported by a group, from Ibn Abbas, ‘His azwj Words were Revealed: Or, do those who commit the evil deeds reckon [45:21] – on the day of Badr regarding those six’.

And give glad tidings to those who believe and are doing righteous deeds [2:25], was Revealed regarding Hamza asws, and Ali asws and Ubeyda’.
Tafseer Abu Yusuf al Nasawy, and Qubeysa Bin Uqba, from Al-Sowry, from Mansour, from Mujahid, from Ibn Abbas regarding His asws Words: \textit{Or should We Make those who believe and do righteous deeds} [38:28] – the Verse. It was Revealed regarding Ali asws, and Hamza asws and Ubeyda, \textit{to be like the mischief-makers in the earth} [38:28] – Utba, and Shayba and Al-Waleed’.

Al-Kalby – It was Revealed regarding Badr: \textit{Allah is sufficient for you and the one who follows you from the Momineen} [8:64]. And Al-Sadiq asws and Al-Baqir asws: ‘It was Revealed regarding Ali asws: \textit{And Allah did certainly assist you at Badr when you were humble}. [3:123].

The historian, and author of ‘Al-Aghany’, and Muhammad Bin Is’haq – The bearer of the flag of Rasool-Allah sww on the day of Badr was Ali asws Bin Abu Talib asws. And when the two parties met, Utba and Shayba and Al Waleed went forwards and they said, ‘O Muhammad sww! Bring out our peers to us, from Quraysh!’

The Helpers hesitated to duel them, so the Prophet sww gave up on them and ordered Ali asws and Hamza asws and Ubeyda with the duelling. Ubeyda attacked upon Utba and struck him upon his head with a strike, and his skull was split, and Utba struck Ubeyda upon his leg and stabbed it, and they both fell down. And Shayba attacked upon Hamza asws and they both struck with the swords until they were both overthrown. And Ali asws attacked upon Al-Waleed and struck him upon the bone of his shoulder and the sword came out from his armpit.

Then Hamza asws and Shayba wrestled, and the Muslims said, ‘O Ali asws! Do you asws not see this dog growling on your asws uncle asws?’ Ali asws attacked upon him, then said: ‘O Uncle asws! Lower your asws head!’ And Hamza asws was taller than Shayba. So, Hamza asws inserted his asws head in his asws chest, and Ali asws struck him and half of him dropped. Then he asws went to Utba and he was breathing his last, and delivered the deathblow to him.

و في جميع البيان أن القتيل سبعة و عشرون مبارزا و في الرشاد قتل خمسة و ثلاث. وقال زياد بن وهب، قال أمير المؤمنين عليه السلام و ذكر حديث: فأخذ حمزة رأسه في صدره فضربه على فطح نصفه ثم جاء إلى عتبة و ضرب فأ-heading عليه.
And in (the book) ‘Majma Al-Bayan’ – Seventy duellers were killed; and in (the book) ‘Al Irshad’ – thirty five were killed. And Zayd Bin Wahab said, ‘Amir Al-Momineen\textsuperscript{asws} said, and he\textsuperscript{asws} mentioned the Hadeeth of Badr: ‘And we killed seventy from the Polytheists and captured seventy’.

Muhammad Bin Is’haq – ‘Most of the Polytheists killed on the day of Badr were (killed) by Ali\textsuperscript{asws}’ 161

36 - عم، إعلام الورى Еnَّ النَِّيَّ ص ب َعَثَ عَلييّاً لَيْلَةَ بَدْرٍ أَنْ يَأْتييَهُ بيالْمَاءي حيينَ قَالَ لأيَصْحَابيهي مَنْ يَلْتَميسُ لَنَا الْمَاءَ فَسَكَتُوا عَنْهُ فَقَالَ عَليي اَنَا يَا رَسُولَ اللَّهِ (The book) ‘Alaam Al-Wara’ – The Prophet\textsuperscript{saww} sent Ali\textsuperscript{asws} on the night of Badr that he\textsuperscript{asws} should come to him\textsuperscript{saww} with the water, when he\textsuperscript{saww} sent to his\textsuperscript{saww} companions: ‘Who will seek the water for us?’ They were silent from hit. Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} will, O Rasool-Allah\textsuperscript{saww}!’

فَأَخَذَ الْقيرْبَةَ وَ أَتَى الْقَلييبَ فَمَلََْهَا فَلَمَّا أَخْرَجَهَا جَاءَتْ رييُ ٌ فَهَرَاق َتْهُ فَلَمَّا كَانَتي الرَّابيعَةُ مَلََْهَا فَأَتَى بِيَا (The book) ‘Alaam Al-Wara’ – The Prophet\textsuperscript{saww} sent Ali\textsuperscript{asws} on the night of Badr that he\textsuperscript{asws} should come to him\textsuperscript{saww} with the water, when he\textsuperscript{saww} sent to his\textsuperscript{saww} companions: ‘Who will seek the water for us?’ They were silent from hit. Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} will, O Rasool-Allah\textsuperscript{saww}!’

He\textsuperscript{asws} grabbed a container and went to the well and filled it. When he\textsuperscript{asws} extracted it, a gust of wind came and spilt it. Then he\textsuperscript{asws} returned to the well and filled it, and another gust of wind came and spilt it. When it was the fourth time, he\textsuperscript{asws} filled it and came with it to the Prophet\textsuperscript{saww} and informed him\textsuperscript{saww} with its news.

فَقَالَ رَسُولُ اللَّهِ ص أَمَّا الر يُ ُ الأُْولََ فَجََُْئييلُ فِي أَلْفٍ مينَ الْمَلاَئيكَةي سَلَّمُوا عَلَيْكَ وَ الر يُ ُ الثَّانييَةُ مييكَائييلُ فِي أَلْفٍ مينَ الْمَلاَئيكَةي سَلَّمُوا عَلَيْكَ وَ الر يُ ُ الثَّاليثَةُ إيسْرَافييلُ فِي أَلْفٍ مينَ الْمَلاَئيكَةي سَلَّمُوا عَلَيْكَ Rasool-Allah\textsuperscript{saww} said:’ As for the first gust of wind, it was Jibraeel\textsuperscript{as} among a thousand from the Angels saluting you\textsuperscript{asws}, and the second gust of wind was Mikaeel\textsuperscript{as} among a thousand from the Angels saluting to you\textsuperscript{asws}; and the third gust of wind was Israfeel\textsuperscript{as} among a thousand from the Angels saluting you’ 162

(The book) Kash Al-Ghumma – Al-Waqidy (Wahabi imam) said in the book ‘Al-Maghazy – ‘The entirety of the ones counted as killed from the Polytheists of Badr were forty nine men. From them, the ones killed by Ali\textsuperscript{asws} and participated in his killing were twelve men. He\textsuperscript{asws} participated in four and kill eighteen individually’.

\textsuperscript{161} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 35
\textsuperscript{162} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 36
And it is said, he\textsuperscript{asws} killed individually nine without opposition, and they are Al-Waleed bin Utba Bin Rabie, uncle of Muawiya, having killed him in a duel; and Al-Aas Bin Saeed Bin Al-Aas Bin Amiya, and Aamir Bin Abdullah, and Nowfal Bin Khweylid Bin Asad, and he was from the Satans of Quraysh, and Masoud Bin Abu Amiya Bin Al-Mugheira, and Qays Bin Al-Fakiha, and Abdullah Bin Al-Manzar Bin Abu Rafa’a, and Al-Aas Bin Manbah Bin Al-Hajjaj, and Hajib Bin Al-Saib.

And as for those he\textsuperscript{asws} participated in killing them with someone else, so they are – Hanzala Bin Abu Sufyan brother of Muawiyah, and Ubeyda Bin Al-Haris, and Zam’a and Aqeel two sons of Al-Aswad son of Abdul Muttalib\textsuperscript{asws}.

And as for those the transmitters have differed regarding whether he\textsuperscript{asws} killed them or someone else, so they are – Taeema bin Uday, and Umeyr bin Usman bin Amro, and Hurmala Bin Amro, and Abu Qays Bin Al-Waleed Bin Al-Mugheira, and Abu Al-Aas Bin Qays, and Aws Al-Jamhy, and Uqba Bin Abu Mueet Sabra, and Muawiya Bin Aamir.

So this is the number of the ones it is said that he\textsuperscript{asws} killed them in these reports, apart from Al-Nazar Bin Al-Haris, for he was killed by Sabra after the returned from Badr. This is from the way of Al-Jamhour’’.\textsuperscript{163}

\textsuperscript{163} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 37
‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Quraysh went out to Badr and the clan of Abdul Muttalib\textsuperscript{asws} came out with them, Talib son of Abu Talib\textsuperscript{asws} came out. Their poets descended and they were prosing, and Talib son of Abu Talib\textsuperscript{asws} descended and prose saying (a poem). Quraysh said, ‘This one has overcome us, so return him’. \textsuperscript{164}

And in another report from Abu Abdullah\textsuperscript{asws}, he had become a Muslim’’. \textsuperscript{164}

\textit{These are two disputants disputing regarding their Lord. [22:19]} – the two Verses were Revealed regarding Ali\textsuperscript{asws} and Hamza\textsuperscript{asws} and Ubeyda Bin Al-Haris, and regarding Utba Bin Rabie, and Al-Waleed Bin Utba, and Shayba bin Rabie who were duelled on the day of Badr by Ali\textsuperscript{asws} and Hamza\textsuperscript{asws} and Ubeyda Bin Al-Haris.

Rasool-Allah\textsuperscript{saww} said: ‘These three on the Day of Qiyamah would be like middle of the necklace among the Momineen, and those three would be like the middle of the necklace among the Kafirs’’. \textsuperscript{165}

When Hamza\textsuperscript{asws} saw that Rasool-Allah\textsuperscript{saww} intended him\textsuperscript{asws}, Hamza\textsuperscript{asws} stood up, the Ali\textsuperscript{asws} stood up, then Ubeyda stood up, having the white (clothes) upon them. Utba said to them, ‘Speak, O people of white (clothes), so we can recognise you’. Hamza\textsuperscript{asws} said, \textsuperscript{165} ‘I\textsuperscript{asws} am Hamza\textsuperscript{asws} son of Abdul Muttalib\textsuperscript{asws}’; and Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws} son of Abu Talib\textsuperscript{asws}’.

\textsuperscript{164} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 38
\textsuperscript{165} Bihar Al Anwaar – V 19, The book of our Prophet\textsuperscript{saww}, P 3 Ch 10 H 39

Hamza asws duelled Utba and Hamza asws killed him; and Ali asws duelled Al-Waleed and Ali asws killed him; and Ubeyda duelled Shayba, and each one of them was injured. Ali asws went to him and dealt the deathblow to him, and Ubeyda was carried by his companions, and they were from the Muslims like the middle of the necklace from the necklace, and those were from the Polytheists like the middle of the necklace from the necklace.

This Verse was Revealed: ‘These are two disputants disputing regarding their Lord [22:19] – until it reached: tasting the Punishment of the burning [22:22]. So this is regarding those Polytheists; and it was Revealed: Surely Allah would Enter those who are believing [22:23] – until it reached: to the Path of the Praised One [22:24], so this is regarding these Muslims’.166

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Hammam,

‘From Abu Al-Hassan asws regarding the Words of Allah aswj Mighty and Majestic: havoc-causing Angels [3:125]. He asws said: ‘The turbans which Rasool-Allah saww wore and dropped it in front of him saww and his saww back, and Jibraeel as wore a turban and dropped in from his as front and from his as back’.167

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela,

‘From Abu Ja’far asws having said: ‘There were white turbans upon the Angels Sent on the day of Badr’’.168

166 Bihar Al Anwaar – V 19, The book of our Prophet saww P 3 Ch 10 H 40
167 Bihar Al Anwaar – V 19, The book of our Prophet saww P 3 Ch 10 H 41
168 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 42
Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al-Kufi, from Ibn Abbas regarding the Words of the Exalted: *Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral?* [38:28]. He said, ‘The Verse was revealed regarding three from the Muslims, so they are the pious who believed and did righteous deeds; and regarding three from the Polytheists, they are the mischief-makers in the earth.

As for the three from the Muslims, it is Ali asws Bin Abu Talib asws, and Hamza asws, and Ubeydya; and as for the three from the Polytheists, it is Utba Bin Rabie, and Shayba, and Al-Waleed Bin Utba, and they are those who duelled on the day of Badr. Ali asws killed Al-Waleed, and Hamza asws killed Utba Bin Rabie, and Ubeydya killed Shayba’.

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169 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 43
Majestic gave Honour to Al-Islam and its people, and it is the most disgraceful event to have transpired among the Arabs, for Quraysh were killed on that Day and the Arabs were humiliated”.

Khalid said to him, ‘You have lied, by the Life of Allahazwj for there was no day more honourable for the Arabs than that Day. Woe be unto you, O Qatada, inform me of some of their poems’.

He said, ‘Abu Jahl came out on that Day, so that his status may be seen, and upon him was a red turban, and in his hand was a golden shield and he was saying, ‘A detestable war like this cannot take its revenge against me as I am like a two year old camel at the peak of its strength, and it is for the like of this that my mother has borne me’.

He said, ‘The enemy of Allahazwj has lied, the son of my brother was more of a horse than him, meaning Khalid Bin Waleed, and his mother was Qushayriyya’.

He said, ‘May Allahazwj Keep the Emir well, this was not on that Day. This was on the Day of Ohad. Talha Bin Abu Talha came out and he was calling out, ‘Who will come out for the duel?’ No one came out against him’. So he said, ‘You all are alleging that you will exit us by way of your swords to the Fire, and we would dispatch you by our swords to the Paradise, so let a man duel with me to exit me by his sword to the Fire and I will dispatch him by my sword to the Paradise’.
So Ali asws Bin Abu Talib asws came out against him and he asws was saying: ‘I asws am the son asws of the owner of the two Fountains Abdul Muttalib asws and Hashim asws the feeders in the year of the famine. I asws fulfill my asws promise and defend my asws status’.

Khalid said, ‘May Allah azwj Curse him asws. He asws has lied, by the Life of Allah azwj. Abu Turab asws was not like that’. The old man said, ‘O Emir, allow me to leave’. He (the narrator) said, ‘The old man stood up to leave, opening the way through the crowd of people by his hands and he was saying, ‘An atheist (Zindeeq), by the Lord azwj of the Kabah! An atheist (Zindeeq), by the Lord azwj of the Kabah’’. 170

And he asws said that: ‘The Rasool-Allah azwj prohibited the killing of anyone from the Clan of Hashim asws and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool-Allah azwj sent for Ali asws and said: ‘Go and see over there, who are the ones from the Clan of Hashim asws’.

He asws said: ‘Ali asws passed by Aqeel son of Abu Talib asws, may Allah azwj Honour his as face. He asws turned away from him. So Aqeel said to him asws, ‘O son asws of my mother asws! Ali asws! But, by Allah azwj, you asws can see my state’. He asws returned to the Rasool-Allah azwj and said: ‘This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so’.

170 Bihar Al Anwaar – V 19, The book of our Prophet asws, P 3 Ch 10 H 44
He said, ‘O Muhammad saww! Let me go and ask the Quraysh for ransoming me’. He saww said: ‘Give from what you have left behind with Umm Al-Fazl and said to her that, ‘If this I face this difficulty, so spend upon your children and on yourself’. So he said to him saww: ‘O son saww of my brother asws, who informed you saww of this?’ He saww said: ‘Jibraeel as came with it to me saww from the Presence of Allah aswj Mighty and Majestic’. So he said, ‘And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you saww are the Rasool-Allah saww.

قَالَ فَرَجَعَ الأَسْرَى كُلُّهُمْ مُشْريكيينَ إِلَّا الْعَبَّاسُ وَ عَقييلٌ وَ نَوْفَلٌ كَرَّمَ اللَّهُ وُجُوهَهُمْ وَ فييهي مْ نَزَلَتْ هَذِهي الْْيَةُ قُلْ لَيْمَنْ فِي أَيْديكُمْ مِنْ أَيْنُ الأَسْرَى إِنْ يَعْلَمي اللَّهُ فِي قُلُوبيكُمْ خَيرَاً إِلََ آخيري الْْيَةي.

He asws said; ‘All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah aswj Honour their faces, and it was regarding them that this Verse was Revealed: O you Prophet! Say to the ones in your hand from the captives: ‘If Allah Knows any goodness in your hearts, He would Give you better [8:70] - up to the end of the Verse’.

171

وَ بَعْضُ أَطْرَافِهِ حَتَّّ وَقَعَ فِي الْبَحْري

Zurara said, ‘I said to Abu Ja’far asws, ‘For which thing was he la fearing and he la is Respited?’ He asws said: ‘He as cut off part of his la ends’.

172

كَأَِ أنْظُرُ إِلََ الْقَائيمي عَلَيْهِ السَّلاَمُ عَلَى ظَهْري النَّجَفي رَكيبَ فَرَساً أَدْهَمَ أَبَلَقَ مَا بَينَ عَيْنِهِ شِيْرَاخٌ ثَُُّ يَنْتَفيضُ بهِ فَرَسُهُ فَلاَ يَبْقَى أَهْلُ بَلْدَةٍ إِلََّ وَ هُمْ يَظُنُّونَ أنَّهُ مَعَهُمْ فِي بَلْدَتِهِمْ

The book) ‘Ikmal al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Ibn Taghlub who said,

‘Abu Abdullah asws said: ‘It is as if asws am looking at Al-Qaim asws at the back of Al-Najaf, riding a horse with black spot in the mare between its eyes. Then he asws , standing with his asws
horse, so there does not remain any people of a city except and they are thinking he asws is with them in their city.

So, when he asws raises the flag of Rasool-Allah saww, thirteen thousand Angels descended to him asws, and thirteen thousand Angels, all of them are awaiting Al-Qaim asws, and they are those who were with Noah as in the ship, and those who were with Ibrahim as when he as was thrown into the fire, and they were with Isa as when he as was Raised; and four thousand havoc-causing Angels [3:125] and following one another [8:9]; and three hundred and thirteen Angels, Angels of the day of Badr, and four thousand Angels, those who had descended wanting to fight alongside Al Husayn asws, but it was not Permitted for them.

173

Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 47
and they greeted. Then Israfeel® passed by and a thousand from the Angels, and greeted you® and they greeted®.”

49- فَسَ فَتَسَهَّلَ الْعُيُوبُ عَنْ عِينِيِّنَهُ مُحْيِيِّنَهُمْ عَلَيْهِمَا الْسَلامُ مَيْلًا بَأَقِينَتْلَهُ وَ لَآَذِيَ بِهِ نَعْمَةً تَّلَفَّتَهُمْ وَ هُمْ مَدَدٌ لَنَا وَ هُمُ الَّذينَ رَأَهُمُ إِلَّا إِنْ كَنْتُ فَلْتَسْأَلُ عَنْ تَخْطِئَتِي مَا يَسْتَوِي إِلَى أَيْ يُرِيدُونَ إِلَى الْحَمْرَاءِ الْدُّخَلَبَةِ الْمَعَاذَابَ.

Tafseer Al Ayyashi – from Amro Bin Abu Al Miqdam, from his father,

‘From Al® Bin Al Husayn® similar to it with a small changes, and there is an increased at the end of it: ‘And they are our® helpers, and they are those whom Iblees® saw, so he® turned back on his® heels where he® said, ‘I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment’ [8:48]”.

50- فَسَ فَتَسَهَّلَ الْعُيُوبُ عَنْ عِينِيِّنَهُ مُحْيِيِّنَهُمْ عَلَيْهِمَا الْسَلامُ مَيْلًا بَأَقِينَتْلَهُ وَ لَآَذِيَ بِهِ نَعْمَةً تَّلَفَّتَهُمْ وَ هُمْ مَدَدٌ لَنَا وَ هُمُ الَّذينَ رَأَهُمُ إِلَّا إِنْ كَنْتُ فَلْتَسْأَلُ عَنْ تَخْطِئَتِي مَا يَسْتَوِي إِلَى أَيْ يُرِيدُونَ إِلَى الْحَمْرَاءِ الْدُّخَلَبَةِ الْمَعَاذَابَ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far® regarding His® Words: And you were desiring the death [3:143] – the Verse. The Momineen, when Allah® Mighty and Majestic Informed them with the status in the Paradise from their martyrdom on the day of Badr, they were desirous regarding that and they said, ‘O Allah® Show us the fighting so we can be martyred in it’. So, Allah® Showed it to them on the day of Ohad, but they were not steadfast except the one from them Allah® Desired’

51- فَسَ فَتَسَهَّلَ الْعُيُوبُ عَنْ عِينِيِّنَهُ مُحْيِيِّنَهُمْ عَلَيْهِمَا الْسَلامُ مَيْلًا بَأَقِينَتْلَهُ وَ لَآَذِيَ بِهِ نَعْمَةً تَّلَفَّتَهُمْ وَ هُمْ مَدَدٌ لَنَا وَ هُمُ الَّذينَ رَأَهُمُ إِلَّا إِنْ كَنْتُ فَلْتَسْأَلُ عَنْ تَخْطِئَتِي مَا يَسْتَوِي إِلَى أَيْ يُرِيدُونَ إِلَى الْحَمْرَاءِ الْدُّخَلَبَةِ الْمَعَاذَابَ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah® in explanation of the going out of Rasool-Allah® to Makkah and his® wearing Ihraam, and Quraysh preventing the Muslims, and his® wanting the reconciliation, and the community’s dissatisfaction with it, and their viewing the war, and their defeat from Quraysh (in Ohad)’ – and continued the Hadeeth up to he® said: -

فرجع أشخاش رسول الله ص صنغفعين وأقبلوا يغلغيون إلى رسول الله ص فقال كم رسلون الله ص أسيتخابون بمؤذ إذ أثلل الله فيكم إذ نستغبون رجعتم فانشحات لكم أني تُمادككم لبَلَف من الملائكة مزغعين

‘So the companions of Rasool-Allah® returned embarrassed and they were going on objecting to Rasool-Allah®. Rasool-Allah® said to them: ‘Weren’t you my® companions on the day of Badr, when Allah® Sent down among you (Angels) when you were seeking Help of your Lord®? He® Answered to you: “I® shall Help you with a thousand from the Angels following each other!”

174 Bihar Al Anwaar – V 19, The book of our Prophet® P 3 Ch 10 H 48
175 Bihar Al Anwaar – V 19, The book of our Prophet® P 3 Ch 10 H 49
176 Bihar Al Anwaar – V 19, The book of our Prophet®, P 3 Ch 10 H 50
Weren’t you my companions on the day of Ohad when you were ascending (the mountain) and were not turning around to (help) anyone, and the Rasool was calling you among your last ones? Weren’t you my companions on such and such a day, and such and such day?’ They excused themselves to Rasool-Allah and regretted upon what had happened from them”.177

It is reported from the Imam regarding the Words of the Exalted: And if they intend to deceive you - then surely Allah is Sufficient for you [8:62]. He said, ‘it was Revealed regarding (the tribes of) Al-Aws and Al-Khazraj.

The Exalted Said: ‘then surely Allah is Sufficient for you [8:62] – up to the Words of the Exalted: He is Mighty, Wise [8:63]. He said: ‘They are the Helpers, and there was cordiality between their hearts, and His Prophet was helped by them, and it is the Word of the Exalted: Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]. Allah United between their hearts, the Helpers in particular’.”178

177 Bihar Al Anwaar – V 19, The book of our Prophet P 3 Ch 10 H 51
178 Bihar Al Anwaar – V 19, The book of our Prophet P 3 Ch 10 H 52
said, ‘And it is said in another Hadeeth regarding Al-Aswad Bin Abd Yagous other words, it is said that the Prophet saww had supplicated against him for Allah azwj to Blind his sight, and that he be bereft of his son.

When it was during that day, he came to a door, and Jibraeel as came to him with a green paper and struck his face with it, and he was blinded, and he remained until Allah azwj Mighty and Majestic Caused him to lose his son on the day of Badr, then he died’.

Tafseer Al-Qummi – and one who retaliates with what he had been afflicted with, then he is punished upon it, [22:60], he said, ‘It is Rasool-Allah saww. When Quraysh expelled him saww from Makkah and he saww fled from them to the cave, they sought him saww in order to kill him saww, so Allah azwj Retaliated against them on the day of Badr, so Utba, and Shayba, and Al-Waleed, and Abu Jahl la, and Hanzala Bin Abu Sufyan, and others were killed. When Rasool-Allah saww passed away, they sought (to avenge) their blood’.

Tafseer Al-Qummi - Or are they saying, ‘We will all get together, helping each other’? [54:44] The gathering would soon be defeated, and they will turn back [54:45], he said, ‘Quraysh said, ‘We have gathered in order to help each other and we will kill you saww, O Muhammad saww!’ So, Allah azwj Revealed: Or are they saying – O Muhammad saww, ‘We will all get together, helping each other’? [54:44] The gathering would soon be defeated [54:45] – meaning on the day of Badr when they were defeated and captured and killed’.

Tafseer Al-Qummi - A questioner, asked for the Punishment to befall [70:1], he said, ‘And in another Hadeeth: ‘When the cavalry was chosen on the day of Badr, Abu Jahl la raised his la hands and said, ‘O Allah azwj! He saww cut off our relationship, and came to us with what we do not recognise’. So the Punishment came to him la, and Allah azwj Blessed and Exalted Revealed: A questioner, asked for the Punishment to befall [70:1]’.

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179 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 53
180 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 54
181 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 55
182 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 56
‘From Abu Ja’far asws regarding His aswj Words: So, as for one Given his Book in his right hand [84:7], it is Abu Salma Abdullah Bin Abdul Asad Bin Hilal Al-Makhzoumy, and he is from the clan of Makhzoum; And as for one Given his Book behind his back [84:10], it is his brother Al-Aswad Bin Abdul Asad Bin Hill Al-Makhzoumy. He was killed by Hamza asws son of Abdul Muttalib asws on the day of Badr’.

(The book) ‘Al Tawheed’ – By his chain from Wahab Al Qarshy,

‘From Al-Sadiq asws, from his asws forefathers asws, from Amir Al-Momineen asws having said: ‘I asws saw Al-Khiz as in the dream before Badr by a night, so I asws said to him asws: ‘Teach me asws something I asws can be helped with against the enemies’.

He asws said: ‘Say: ‘O One, there is no Him aswj except Him aswj!’ When it was morning I asws narrated it to Rasool-Allah saww, and he saww said to me asws: ‘O Ali asws! You were taught the Magnificent Name’, and it was upon my asws tongue on the day of Badr’.

‘From Al-Sadiq asws, from Amir Al-Momineen asws having said: ‘When it was the day of Badr and Allah aswj Recognised the critical situation of the Muslims, Revealed unto His aswj Prophet saww: And if they incline towards peace, then incline to it and rely upon Allah [8:61]. When Islam was strong and the Muslims were numerous, Allah aswj the Exalted Revealed: So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35]. So, this Verse Abrogated the one which Permitted for them regarding it and they should incline’.

\[183\] Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 57
\[184\] Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 58
And he asws continued the Hadeeth up to he asws said: ‘As for the disputing and its meaning in the Book of Allah azwj: and although a group of the Momineen were unwilling [8:5] They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6].

وَ لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إيلََ بَدْرٍ كَانَ خُرُوجُهُ فِي طَلَبي الْعَدُو  وَ قَالَ لأيَصْحَابيهي إينَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَِي أَنْ أَظْفزَرُ بيالْعييري أَوْ بيقُرَيْشٍ فَخَرَجُوا مَعَهُ عَلَى هَذَا وَلَمَّا أَفَْلَتَتي الْعييرُ وَ أَمَرَهُ اللَّهُ بيقيتَالي قَوْمٌ أَحْدَيَ الطَّائِفَتَينْي أَنَِّا لَكُمْ وَ أَمَرَ 

When the caravan escaped and Allah azwj Commanded him saww with fighting Quraysh, he saww informed his saww companions. He saww said: ‘Quraysh have come and Allah azwj the Glorious has Promised me saww one of the two parties, it would be for you, and Commanded me saww with fighting Quraysh’.

قَالَ فَجَزيعُوا مينْ ذَليكَ وَ قَالُوا يَا رَسُولَ اللَّهِ فَإينَّا لََْ نََْرُجْ عَلَى أُهْبَةي الَْْرْبي قَالَ وَ أَكْثَرَ ق َوْمٌ مينْهُمُ الْكَلاَمَ وَ الْْيدَ فَأَن ْزَلَ اللَّهُ ت َعَالََ وَ إيذْ يَعيدُكُمُ اللَّهُ الْْيَةَ 

He asws said: ‘They were alarmed from that and said, ‘O Rasool-Allah saww! We did not come out upon preparation for the war’. And most of the people frequented the speech and the quarrelling, so Allah azwj the Exalted Revealed: And when Allah Promised you one of the two parties [8:7] – the Verse.

وَ سَاقَهُ إيلََ أَنْ قَالَ رَجُلٌ مينَ الأَْنْصَاري ي ُقَالُ لَهُ ريفَاعَةُ بْنُ زَيْدي بْني عَاميرٍ وَ كَانَ عَمَّ ق َتَادَةَ بْني النُّعْمَاني الأَْ 

And he asws continued it up to he asws said: ‘A man from the Helpers called Rafaat Bin Zayd Bin Aamir said, and he was an uncle of Qatada Bin Al-Numan Al-Ansary, ‘And Qatada was from the ones who attended (battle of) Badr’.

And he asws continued the Hadeeth up to he asws said: ‘A month from the Helpers called Rafaat Bin Zayd Bin Aamir said, and he was an uncle of Qatada Bin Al-Numan Al-Ansary, ‘And Qatada was from the ones who attended (battle of) Badr’. 185

185 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 59
Blessed and Exalted Revealed unto the Prophet saww about the gold (of Al-Abbas) handed over (to Umm Al-Fazl).

He saww sent Ali asws, and he asws extracted it from the presence of Umm Al-Fazal and informed Al-Abbas with what Jibraeel as had informed him saww from Allah aswj Blessed and Exalted and permitted for Ali asws and gave him asws a mark in which it had been buried. Al-Abbas said during that, 'O son saww of my brother! What I missed from you saww is more, and I testify that you saww are Rasool saww of Lord aswj of the worlds'.

When Ali asws presented the gold, Al-Abbas said, 'You saww have impoverished me, O son saww of my brother!' So, Allah aswj Blessed and Exalted Revealed: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you [8:70]' 186

Qays said, 'And regarding them this Verse was revealed: ‘These are two disputationists disputing regarding their Lord [22:19].' He said, 'They are those who duelled on the day of Badr – Ali asws and Hamza asws and Ubeyda (versus) Shayba and Utba and Al-Waleed'.

It was narrated to us by Al Hassan bin Aamir who said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Abu Baseer, from Ikrima, from Ibn Abbas who said,'
‘Utba and Shayba and Al-Waleed came out for the duel, and Ubeydullah Bin Rawaha came out from another direction. Rasool-Allah ﷺ disliked that the war should take place first faced by the Helpers, so he ﷺ began with his ﷺ family. Rasool-Allah ﷺ said: ‘Instruct them to return to their ranks’.

But rather the people wanted the clan of their uncle, so Rasool-Allah ﷺ called Ali ﷺ and Hamza ﷺ and Ubayda Bin Al-Haris son of Abdul Muttalib ﷺ. They duelled in front of him ﷺ with the weapons. He ﷺ said: ‘Make it to be between you two (Ali ﷺ and Hamza ﷺ)’, and he ﷺ feared the death upon him (Ubayda). He ﷺ said: ‘Go and fight about your right and with the Religion which your Prophet ﷺ has been Sent with, when they have come with their falsehoods in order to extinguish the Light of Allah ﷺ with their mouths. Go in the Protection of Allah ﷺ, or in the Assistance of Allah ﷺ!’

They went out walking until when they were both near to each other when they could hear the voice, Utba shouted at them, ‘Lineage yourselves so we can recognise you, so if you were peers we will fight you!’ This Verse was Revealed regarding them: These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, [22:19].

Ubayda said, ‘I am Ubayda Bin Al-Haris son of Abdul Muttalib ﷺ, and he was the closest of age from Abu Talib ﷺ, and on that day he was the elders of the Muslims. He said, ‘It is an honourable match’. Then he said to Hamza ﷺ, ‘Who are you ﷺ?’ He ﷺ said, ‘I am Hamza ﷺ son of Abdul Muttalib ﷺ, I am lion of Allah ﷺ and lion of His ﷺ Rasool ﷺ in charge of the allies’. Utba said to him ﷺ, ‘Veil your ﷺ connection today, O lion of Allah ﷺ and lion of His ﷺ Rasool ﷺ. The two good lions have met’.

He said to Ali ﷺ, ‘Who are you ﷺ?’ He ﷺ said: ‘I am servant of Allah ﷺ and brother of His ﷺ Rasool ﷺ, I am Ali Bin Abu Talib ﷺ!’ He said, ‘O Waleed, for you is the boy!’

If the boy is among you, and you stand, then you stand; and if the man is among you, then he stands. Utba and Waleed placed a bet and agreed to this.
Al-Waleed came forcefully to Ali\textsuperscript{asws}, radiating a gold ring in his hand to him\textsuperscript{asws}, then swinging the sword. Ali\textsuperscript{asws} said: ‘I\textsuperscript{asws} was shaded by the tallness in the direction of the shield, so I\textsuperscript{asws} broke it until I\textsuperscript{asws} struck his hand in which was the sword. His hand fell down and the sword fell down until I\textsuperscript{asws} at the glitter of the gold in the ground, and he shrieked with such a shriek the people of the two armies heard it.

Then he\textsuperscript{asws} struck and cut off his thigh. During that Hind Bint Utba said (a poem), ‘My father and my uncle and my eldest brother, my brother, those who were like an illumination of the full moon. By (killing) them, O Ali\textsuperscript{asws}, you broke my back’.

When he\textsuperscript{asws} heard it, he\textsuperscript{asws} came harshly around Utba and Utba turned towards Ali\textsuperscript{asws} and saw him\textsuperscript{asws}, and he\textsuperscript{asws} had come near him with force. Utbah was gloomy with the young age of Ali\textsuperscript{asws} coming near him. Hamza\textsuperscript{asws} met him before he could arrive to Ali\textsuperscript{asws} and struck him in the shoulder bone, and Ali\textsuperscript{asws} struck him, dealing the fatal blow upon him.
He said, ‘And Abu Huzeyfa Bin Utba was to the side of Rasool-Allah saww looking at them. His face became dim and his colour changes, and he was breathing heavily, and Rasool-Allah saww said: ‘Patience, O Abu Huzeyfa’, until they were killed. Then they both came to Ubeyda until they carried him and the flesh flowed upon their feet. Then they took him to Rasool-Allah saww. When Rasool-Allah saww looked at him, he said, ‘O Rasool-Allah saww! Am I not a martyr?’ He saww said: ‘Yes (you are)’. He said, ‘If Abu Talib asws was alive he would have known I am foremost with this household than him where he said (a couplet)’.

(The book) ‘Alam Al-Wara’ – On the day of Badr Rasool-Allah saww grabbed a handful of soil and threw it towards them and said: ‘Ugly be the faces!’ There did not remain anyone from them except he scratched his eyes, and Ali asws led Al-Waleed Bin Utba during it, and he was brave, and Al-Aas Bin Saeed, and Tayma Bin Uday, and Nowfal Bin Khuweylid, and he is the one who tied Abu Bakr and Talha with a rope before the Emigration, and punished them to the night, and his was an uncle of Al-Zubeyr.

And it is reported by Jabir, from Al-Baqir asws, from Amir Al-Momineen asws having said: ‘I asws was astonished on the day of Badr from the audacity of the people, and I asws had just killed Al-Waleed Bin Utba, when Hanzala Bin Abu Sufyan came towards me asws. When he was near me asws, I asws struck him with the sword, and his eye came out and he fell to the ground dead.

And there were killed, Zam’a Bin Al-Aswad, and Al-Haris Bin Zam’a, and Umeyr Bin Usman uncle of Talha, and Usman and Malik two brothers of Talha in a group, and they were thirty six men. And from the Muslims martyred on the day of Badr were fourteen men, from them was Ubeyda Bin Al-Haris, and Zul Shimaleyn Amro Bin Nazla, and Mihja’a a slave of Umar...
and Umeyr Bin Abu Waqas, and Safwan bin Abu Al-Bayza’a, they being from the Emigrants, and the rest from the helpers.188

(The book) ‘Al-Khisal’ - From Aamir Bin Wasila in a Hadeeth of the consultation, Amir Al-Momineen asws said: ‘We asws adjure you all with Allah asw! Is there anyone among you whom Rasool-Allah saww sent him to come with the water just as he saww had sent me asws, so I asws went until I asws carried the container upon my asws back and walked with it. Then a gust of wind faced me asws and returned me asws until it made me asws sit down.

Then I asws stood up, and (another) gust of wind faced me asws and returned me asws until it made me asws sit down. Then I asws stood up and came to Rasool-Allah saww and he saww said to me asws: ‘What withheld you asws?’ So, I narrated the story to him saww. He saww said: ‘Jibraeel as came to me saww and informed me saww that the first gust of wind was Jibraeel as among a thousand from the Angels, greeting you asws. And as for the second, so it was Mikaeel as among a thousand from the Angels greeting you asws – apart from me asws?’ They said, ‘O Allah aswj! No’.

He saww said: ‘We asws adjure you all with Allah aswj! Is there anyone among you who gave Rasool-Allah saww and handful of soil and he saww threw it in the faces of the Kafirs, so they were defeated, - apart from me asws?’ They said, ‘O Allah aswj! No’.

Then I asws stood up, and (another) gust of wind faced me asws and returned me asws until it made me asws sit down. Then I asws stood up and came to Rasool-Allah saww and he saww said to me asws: ‘What withheld you asws?’ So, I narrated the story to him saww. He saww said: ‘Jibraeel as came to me saww and informed me saww that the first gust of wind was Jibraeel as among a thousand from the Angels, greeting you asws. And as for the second, so it was Mikaeel as among a thousand from the Angels greeting you asws – apart from me asws?’ They said, ‘O Allah aswj! No’.

(The book) ‘Al-Ihtijaj’ - From Abu Ja’far asws in a Hadeeth of the consultation, he asws said: ‘Amir Al-Momineen asws said: ‘We asws adjure you all with Allah asw! Is there anyone among you who gave Rasool-Allah saww and handful of soil and he saww threw it in the faces of the Kafirs, so they were defeated, - apart from me asws?’ They said, ‘O Allah aswj! No’.

He asws said: ‘We asws adjure you all with Allah aswj! Is there anyone among you who was called out by his name on the day of Badr: ‘There is no sword except Zulfiqar and there is no youth except Ali asws’, apart from me asws?’ They said, ‘No’.

188 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 62
189 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 63
He asws said: ‘We asws adjure you all with Allah azwj! Is there anyone among you Jibraeel as and Mikaeel as and Israfeel as greeted him among three thousand from the Angels on the day of Badr, apart from me as? They said, ‘No’.’

On the night of Badr the Prophet saww was standing praying Salat, and crying with tears flowing, and fearing and being humble like the beggar begging for food, and saying: ‘O Allah azwj! Fulfil for me saww what You azwj Promised me saww’, and he saww fell into Sajdah and was fearful in his saww Sajdah and frequented the beseeching.

So, Allah azwj Revealed to him saww: “We aswj shall Fulfil Our Promise to you saww, and shall Assist you saww through your saww cousin asws Ali asws and their deaths would be at his asws hands, and We aswj will Suffice you saww against the mockers by him asws, therefore rely upon Us and him asws, therefore be trusting, for I aswj am the best to be relied upon, and he asws is the superior of the ones to be trusted upon!”.

(PS. – No. 66 is missing)

‘Abu Ja’far Muhammad asws Bin Ali asws said to me: ‘Our example and your example is like the example of the Prophet as who was in the Children of Israel. Allah aswj Mighty and Majestic Revealed to him as: “If you as prepare your as people for the fighting, I aswj will Help you as”. He as gathered them from the top of the mountains and from other places (other) than that. Then he as directed them for it. They neither struck with their swords, nor did they stab with their spears until they were defeated.
Then Allah ﷻ Revealed to him: “If you as prepare your as people for the fighting, I ﷻ will Help you as. He as called them. They said, ‘You promised us the Help, but no Help came to us’. Allah ﷻ Mighty and Majestic Revealed to him as: “But, they can either choose to fight or the Fire’. He as said: ‘O Lord ﷻ! The fighting is more beloved to me as than the Fire’.

So, he called them and three hundred and thirteen from them answered him, the number of the people of Badr. He headed with them (to war), and they neither struck with a sword nor stabbed with a spear until Allah ﷻ Mighty and Majestic Granted victory to them’.

68 - Shi, Tafsir Al Ayyashi عَنْ مَُُمَّدي بْني أَبِي حَْْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدي اللَّهِ عَلَيْهِ السَّلاَمُ في قولِهِ ﷺ: "فَدَعَاهُمْ فَأَجَابَهُ مئَانْهُمْ ثَلاَثُِيائَةٍ وَ ثَلاَثَةَ عَشَارَ عيدَّةُ أَهْلي بَدْرٍ فَتَوَجَّهَ بِيْمَ فَمَا ضَرَبُوا بيسَيْفٍ وَ لََ طَعَنُوا بيرُمُْ ٍ حَتََّّ فَتََُ اللَّهُ عَزَّ وَ جَلَّ لَُمْ."

69 - Shi, Tafsir Al Ayyashi عَنْ زُرَارَةَ عَنْ أَحَديُيَا عَلَيْهِ السَّلاَمُ قَالَ: قُلْتُ الزُّب َيرُْ شَهيدَ بَدْراً قَالَ نَعَمَّ وَ لَكِنَّهُ فَرِّيَ يَوْمَ الَْْمَلي مَدَنَّ، فَإِنَّ قَاتَلَ الْمُؤْمنيينَ قَدْ هَلَكَ بيقيتَاليهي إييَّاهُ وَ إينْ كَانَ قَاتَلَ كُفَّاراً فَقَدْ باءَ بيغَضَبٍ مينَ اللهِ حييَنَّ وَلََّهُمْ دُب ُرَهُ.

70 - Shi, Tafsir Al Ayyashi عَنْ زُرَارَةَ وَ حُْْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدي اللَّهِ عَلَيْهِ السَّلاَمُ في قولِهِ ﷺ: "فَلَمَّا أَصابَتْكُمْ مُصييبَةٌ قَدْ أَصَبْتُمْ ميثْلَيْها قَالَ كَانَ الْمُسْليمُونَ قَدْ أَصَابُوا بيبَدْرٍ ميائَةً وَ أَرْبَعِينَ رَجُلاً وَ أَسَرُوا سَبْعيَنَ فَلَمَّا كَانَ يَوْمُ أوُحُدٍ أُصييبَ مينَ الْمُسْليميينَ سَبْعُونَ رَجُلاً قَالَ فَاغْتَمُّوا بيذَليكَ فَأَن ْزَلَ".

Tafseer Al Ayyashi – From Muhammad Bin Abu Hamza, from the one who mentioned it,

‘From Abu Abdullah asws regarding the Words of Allah azwj: Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, [3:165]: ‘The Muslims had afflicted one hundred and forty men at Badr – killed seventy men, and captivated seventy men. So, when it was the day of Ohad, seventy men from the Muslims had been afflicted. They felt dejected by that, so Allah azwj Blessed and Exalted Revealed: Or, when a difficulty befell you, although you had certainly afflicted (the Kafirs) with twice as much [3:165]’ .

192 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 67
193 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 68
194 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 69
of a sheep upon him  and his daughter came, and he was in Sajdah not having raised his head, and she lifted it from him and wiped him.

Then after that, showed that which he loved. He was at Badr and there wasn’t with him other than one horseman. Then, on the day of the conquest (of Makkah), there were twelve thousand until and the Polytheists went on to cry out for help’’.  

From regarding His Words: while the riders were in a place lower than you [8:42]. He said: ‘Abu Sufyan and his companions’.

From having said: ‘The Sunnah among us regarding the Salat upon the deceased is of five Takbeers, and had exclaimed seven and nine Takbeers upon the people of Badr’’.  

From similar to it, and its complete version has passed in the chapters of the situations of .
'Al-Sadiq asws said: ‘It is as if I asws am looking at Al-Qaim asws upon a pulpit of Kufa and around him asws are his asws companions, three hundred and thirteen men, the number of the people of Badr, and they are the bearers of the flags’.

From Abu Ja’far asws having said: ‘Allah azwj Refused except that He azwj will Replace a time of the two timings, and it is the flag of Rasool-Allah sallallahu alayhi wasallam, Jibraeel as descending with it on the day of Badr in a battalion’.

Then he asws said: ‘O Abu Muhammad! By Allah azwj, it is neither of cotton, nor linen, nor fur, nor silk’. I asws said: ‘From which thing (is it)?’ He asws said: ‘From a leaf of the Paradise. Rasool-Allah sallallahu alayhi wasallam waved it on the day of Badr, then folded it and handed it over to Ali asws. So, Allah azwj Granted (him asws) victory upon it.

Then he asws folded it, and it is with us asws over here. No one will wave it until Al-Qaim asws rises. So, when he asws does rise, he asws will wave it, and there will not remain anyone in the east and the west except he will be familiar with it. The awe will travel in front of it for a month (travel distance), and on its right a month, and on its left a month’.

199 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 74
200 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 75
I (Majlisi) am saying, ‘It is reported in ‘Al-Diwan’ attributed to Amir Al Momineen asws (a poem)’. 201

And in ‘Al-Diwan’ as well – Ali asws said addressing Al-Waleed (a poem)’. 202

And from it regarding that battle (a poem). 203

And from it there is (a poem)’. 204

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201 Bihar Al Anwaar – V 19, The book of our Prophet asws, P 3 Ch 10 H 76
202 Bihar Al Anwaar – V 19, The book of our Prophet asws, P 3 Ch 10 H 77
203 Bihar Al Anwaar – V 19, The book of our Prophet asws, P 3 Ch 10 H 78
204 Bihar Al Anwaar – V 19, The book of our Prophet asws, P 3 Ch 10 H 79
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Then it was the battle of Badr, the great, and it is the day of the distinction. The Words of the Exalted: **Just as your Lord Caused you to go forth [8:5]** – the Chapter. And His asws Words: **There was a sign for you [3:13]** – and Badr is between Makkah and Al-Medina’.

Al-Shaby and Al-Sumaly said, ‘There is a well of Al-Ghafary attributed to Badr’. And Al-Waqidy (wahabi imam) said, ‘It is a name of the place’.

He saww went out in the Month of Ramazan, and it is said it’s third, among three hundred and seventeen, as the number of the companions of Talut; from them were eighty riders or seventy, and it is said, seventy seven men from the Emigrants and two hundred and thirty men from the Helpers; and Al-Miqdad was the only horseman tracking the people at the well along, and he was between the Prophet saww and Abu Marsad.

And it is said, (one) horseman, and there was with them from the weaponry, six shields and eight swords aiming to Abu Sufyan, and Utba Bin Abu Rabie among forty from Quraysh, or seventy. They were informed about the Prophet saww and they took to the coast and they cried for help to the people of Makkah upon the tongue of Zamzam Al-Ghafary.

Ibn Quteyba said, ‘Nine hundred and fifty came out’]. And it is said, a thousand and two hundred and fifty; and it is said, ‘three thousand, and with them were two hundred horsemen leading them, and the singers beating the tambourines, and they were singing satirising the Muslims, and there was no family from Quraysh except some people came out from the except from the clan of Zuhra, and clan of Aday Bin Ka’ab, and Talib came out among them unwillingly, and he was not found among the killed and the captives.

Iblees was among the rows of the Polytheists grabbing a hand of Al-Haris Bin Hisham, but he turned back upon his heels. Al-Haris said to him, ‘O Suraqa! To where are you abandoning us upon this state?’ He said,
‘I am seeing what you are not seeing’. He said, ‘By Allah! I do not see except spies of Yasrib’. So, he pushed in the chest of Al-Haris and went away, and the people were defeated.

And the Prophet saww said in the shade (tent): ‘O Allah! If this group is destroyed today, You will not be worshipped after today’. So, it was Revealed: *When you sought Assistance from your Lord, [8:9].* So, he saww came out saying: ‘The gathering would soon be defeated, and they will turn back [54:45] – the verse. Then Allah azwj Aided him saww with five thousand from the havoc-causing Angels [3:125]. and Multiplied them in the eyes of the Polytheists and Minimised the Polytheists in their (Muslim) eyes.

And Ali asws and Ibn Abbas said regarding His azwj Words: *havoc-causing Angels [3:125].* There were white turbans upon them, dropping them between their shoulders.

And Urwa said, ‘They were upon spotted horses having yellow turbans upon them’.

Al-Hassan and Qatada – ‘They were known to be with the wool in the forelocks of the horses and their ears’.

Ibn Abbas, ‘And Ghafary heard in the clouds the whining of the horses and a speaker saying, ‘Go ahead Hayzoum (name of horse of Jibraeel as)’.

Al-Bukhary – ‘The Prophet saww said on the day of Badr: ‘This is Jibraeel as, grabbing the head of his horse, preparing for the war’’.

Al-Sa’alby, and Simak Bin Hab, from Ikrima, from Ibn Abbas regarding His azwj Words: *and you did not throw when you threw, [8:17].* ‘The Prophet saww said to Ali asws: ‘Give me a handful of pebbles’. He asws gave it to him saww, and he saww threw it in the faces of the people. There did not remain anyone except his eyes were filled from the pebbles’.
And in another report – and their mouths and their nostrils.

Anas (fabricator) said, ‘He saww threw three pebbles, on the right, and the left and the front’.

Ibn Abbas said, ‘and to Try the Momineen from it with a good trial. [8:17] – meaning, and defeat the Kafirs and the Prophet saws and the successor asws gaining war booty. And the captives were seventy, and it is said, forty four, and not one from the Muslims was captured; and the martyrs were fourteen, and the ransom was taken from each Polytheist, forty ounces (gold), from Al-Abbas, one hundred. And they said he had more than four thousand Dirhams.

An admonition was Revealed regarding the ransom and the captives: It was not for the Prophet that there should happen to be prisoners for him [8:67]. And it has been Written in the Guarded Tablet: Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68].

And the fighting was on the seventeenth of the Month of Ramazan, and his saww banner was with Mas’ab Bin Umeyr and his saww flag was with Ali asws, and it is said his saww flag was with Ali asws and the flag of the Helpers was with Sa’ad Bin Ubada’.

(The book) ‘Al-Khisaal’ – By the chain from Amir Al-Momineen asws in a Hadeeth of the Jew who asked him asws about what Allah azwj had Tested him asws with during the life-time of the Prophet saw and after his saww passing away. He asws said: ‘And as for the third, of Jewish brother! The two sons of Rabie and son of Utba were horsemen of Quraysh, calling to the duel on the day of Badr, but no one from the people from Quraysh duelled to them.

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205 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 80
So, Rasool-Allah saww told me asws to get up along with my asws two companions, may Allah azwj be pleased with them, and they did so, and I asws was the youngest of my asws two companions in age, and least of them in experience for the war, but Allah azwj Mighty and Majestic Killed by my asws hands, Waleed and Shayba besides the ones I asws killed from the chiefs of Quraysh during that day, and besides, the ones captured by me asws were more than what were captured by my asws companions, and a son of my asws uncle was martyred during that day, may Allah azwj be Pleased with him’. Then he asws turned towards his asws companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen asws!’.

And Al-Kazrouny said in (the book) Al-Mantaqa, ‘Ibn Is’haw said, ‘It was narrated to me by Muhammad Bin Ja’far Bin Al-Zubeyr, from Urwa who said, ‘Umeyr Bin Wahab Al-Jumhy saw with Safwan Bin Amiya after the affliction of the people of Badr, and he was by the (Black) Stone, and Umeyr was a Satan la from the Satans la of Quraysh, and he used to hurt Rasool-Allah saww and his saww companions at Makkah, and his son Wahab Bin Umeyr was among the captives of Badr.

He mentioned the companions of the well (Badr) and their afflictions. Safwan said, ‘By Allah azwj! There is no goodness in life after them’. Umey said, ‘You speak the truth, by Allah azwj! By Allah azwj, if there were no debts upon me not having its paying back with me, and dependants I fear the wastage upon them after me, I would have ridden to Muhammad saww until I kill him saww, for there is a reason for me before them, My son is a prisoner in their hands’.

Safwan said, ‘Upon me is your debt, I will pay it back on your behalf, and your dependants will be with my dependants. I will spend on them what I spend on them as long as they live’. Umey said, ‘Then conceal for me my situation and your situation’. He said, ‘I will do so’. Then Umeyr ordered for his sword and it was sharpened for him and poisoned. Then he went until he arrived at Al-Medina.

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206 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 81
When he entered to see the Prophet ﷺ he said, ‘Good morning’. Rasool-Allah ﷺ said: ‘Allahazwj has Honoured us with a greeting better than your greeting, O Umeyr, with the Salaam, being a greeting of the people of the Paradise. What have you come for, O Umeyr?’ He said, ‘I have come for this captive who is in your ﷺ hands, so be good regarding him’. He ﷺ said: ‘So, what is the matter there is a sword in your neck?’ He said, ‘May Allah azwj Distort it from the swords, and can I avail you ﷺ of anything?’

Umeyr said, ‘I testify that you ﷺ are Rasool ﷺ of Allah azwj. We used to belie you ﷺ and this is a matter no one had been present except I and Safwan. By Allah azwj! I know (now) no one has Given you with it except Allah azwj, so the Praise is for Allah azwj Who Guided me to Al-Islam and Ushered me this ushering, then I testified the testimony of the Truth’.

Rasool-Allah ﷺ said: ‘Make your brother understand regarding his Religion and teach him the Quran and free his captive for him’. They did so. Then he said, ‘O Rasool-Allah ﷺ! I have fought severely in extinguishing the Light of Allah azwj in harming the ones who were upon the Religion of Allah azwj, and I would love it if you ﷺ would permit for me, so I can proceed to Makkah and invite them to Allah azwj and to Al-Islam, perhaps Allah azwj will Guide them, or I can harm them in their religion just as I used to harm your ﷺ companions in their Religion’.
He permitted for him, so he adhered with Makkah. And Safwan, when Umeyr had gone out to Makkah, was saying to Quraysh, ‘Such good news of an event will be coming to you now within days, you will forget the event of Badr’. And Safwan used to ask the riders about him until a rider arrived and informed him of his Islam. He swore that he will not speak to him, ever, nor benefit him with any benefit, ever. When he (Umeyr) arrived at Makkah, he stayed at it inviting to Al-Islam and harming the ones who opposed him. A lot of people became Muslims at his hands.

And it is reported by his chain from Abdul Rahmab Bin Awf having said, ‘I was standing in the row on the day of Badr and I looked on my right and on my left, and there I was between two slaves from the Helpers, the freshness of their teeth I wished for, if I was between the ribs I would have been strong than them. One of them winked at me and said, ‘O uncle! Do you know Abu Jahl? I said, ‘Yes, and what is your need to him? O son of my brother?’ He said, ‘It has reached me that he reviled Rasool-Allah saww. By the One azwj in Whose Hand is my soul! If I were to see him, my blackness will not separate from his blackness until he would die immediately from us’.

He said, ‘The other one winked at me and said to me similar to it. I was astounded at that. It was not long before I looked at Abu Jahl wandering among the people. I said to them, ‘Can’t you two see? This is your companion whom you asked about’. They unsheathed their swords and struck him until they killed him. Then they left to go to Rasool-Allah saww and informed him. He saww said: ‘Which one of you killed him?’ Each one of them said, ‘I killed him’.

He saww said: ‘Have you both wiped your swords?’ They said, ‘No’. Rasool-Allah saww looked at the swords and said: ‘Both of you killed him, and he judged with confiscating it for Muaz Bin Amro, and they were Muaz Bin Amro and Muaz Bin Afra’a’.

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207 Bihar Al Anwaar – V 19, The book of our Prophet saww, P 3 Ch 10 H 82
I (Majlisi) am saying – Abdul Hameed Bin Abu Al-Hadeed in the explanation of Nahj Al-Balagah – ‘Al-Waqidi (Wahabi imam) said, ‘Rasool-Allah saww reached the caravan of Quraysh and it had gone from Makkah intending Syria and Quraysh had gathered their wealth in it, so his saww companions bewailed it and went out to intercept it at the beginning of six months from his saww emigration. They went out among one hundred and fifty, and it is said, among two hundred, and did not come across the caravan and lost it going on its way to Syria, and this is the military expedition of Zul Asheera returning from it to Al-Medina, and did not meet a battle.

When they awaited the caravan convoy leaving from Syria, his saww companions bewailed it, and he saww sent Talha Bin Ubeydullah and Saeed Bin Zayd before his saww exit from Al-Medina by ten nights, to spy on the news of the caravan, and Rasool-Allah saww called out to the Muslims and said, ‘This is a caravan of Quraysh having their wealth in it. Perhaps Allah azwj will Enrich you all by it’. So, they were quicker than quick until the man drew lots with his father. So, from the ones who drew lots with his father was Saeed Bin Khaysama, and the lot of Saeed came, and he was killed at Badr.

And a lot of his saww companions delayed and they disliked his saww going out, and there was a lot of speech and differing regarding that, and some of them differed from the people of intention and insight did not thing that the fighting would take place, but rather it would be the going out for the booty, and had they thought fighting would take place, Aseyd Bin Hazeyr would not have stayed behind from them.

And Rasool-Allah saww went out until he saww ended up to the well-known place at Al-Baqa’a, and these are the houses of the quenchers, and it is connected with the houses of Al-Medina. He saww paused his saww soldiers over there and presented the fighters, supplicating on that day for the people of Al-Medina. He saww said: ‘O Allah azwj! Ibrahim as Your azwj servant, and Your azwj friend, and Your azwj Prophet as supplicated for the people of Makkah, and I saww Muhammad saww am Your azwj servant, and Your azwj Prophet saww, and supplicating to You azwj for the people of Al-Medina that You azwj Bless for them in their Sa’a, and their Mudd (units of measurement), and their fruits.
اللهم حبب إلينا المدينة و اجعل ما بِا من الوباء بِم اللهم إِ حرمت ما بين لَبتيها كما حرم إبراهيم خليلك مكة فراح ص من السقيا

لَثنتِ عشرة ليلات مضت من شهر رمضان و خرج المسلمون معه فكانت الْبل سبعين بعيرا و كانوا يتعاقبون الْبل الَثنين و الثلاثة و الأربعة فكان رسول الله ص و علي بن أبي طالب عليه السلام و مرثد بن أبي مرثد و يقال زيد بن حارثة مكان مرثد يتعاقبون بعيرا.

O Allahazwj! Make Al-Medina to be beloved to us, and Make the epidemic what is in it to be destroyed. O Allahazwj! I saww have sanctified what is between its two ends just as Ibrahimas Yourazwj friend sanctified Makkah’. He saww rested by the quenchers on the twelfth night past from the Month of Ramazan, and the Muslims came out with him saww. The camels were seventy camels, and they were rotating the camels, by two and three and four. Rasool-Allahsaww and Aliasws Bin Abu Talibasws and Marsad Bin Abu Marsad, and it is said Zayd bin Haris in place of Marsad were rotating (riding) one camel.

قال الواقدي فروى معاذ بن رفاعة عن أبيه قال

The Prophet saww passed by us and we were upon that state, and we said, ‘O Rasool-Allahsaww! Bless our camel’. So, he saww called for water and rinsed and washed in a container, then said: ‘Open its mouth’, and he saww poured it into it, then upon its head, then upon its neck, then upon its back and upon its hump, then upon its buttocks, then upon its tail, then said: ‘Ride!’, and Rasool-Allahsaww went away. We travelled with it with the least of the travel and our camel travelled with us until when we were by the chapel returning from Badr, it knelt to us (out of fatigue). So my brother slaughtered it and distributed its meat and gave in charity with it.

فمر بنا النِ ص و نَن على تلك الْال فقلنا يا رسول الله برك علينا بكرنا فدعا بِاء فتمضمض و توضأ فِ إناء ثُ قال افتحا فاه فصبه

فما رجع أحد منهم يريد أن يركب إلَ وجد ظهرا للرجل البعير و البعيران و اكتسي من كان عاريا و أصابوا طعاما من أزوادهم و أصابوا فداء الأسرى فأغنِ به كل عائل.

Al-Waqidi (wahabi imam) said, ‘And Rasool-Allahsaww said when he arrived to the houses of the quenchers: ‘O Allahazwj! They are bare-footed so Carry them, and bare so Clothe them, and hungry so Feed them, and destitute so Enrich them from Yourazwj Grace’ So, not one of them returned wanting to ride except and he found a back of the camel of a man, and two
camels, and the one who was bare was clothed and attained food from their provisions, and they achieved the ransom (monies of the captives and every destitute was enriched by it.

He said, ‘And there were two horses with them, a horse for Marsad and a horse for Al-Miqdad Bin Amro an ally of the clan of Zuhra, and it is said a horse for Al-Zubeyr’.

Al-Waqidi (wahabi imam) said, ‘And Quraysh reached Syria in its caravan, and the caravan was of a thousand camels, and therein was great wealth, and there did not remain in Makkah any Quraysh man nor a Quraysh woman having an ounce (of gold) upwards for him except he had sent it in the caravan. When Abu Sufyan was informed that the Prophet saww intended to intercept it, sent Zamzam Bin Amro to Makkah’. Then he mentioned the dream of Atika.

Then he said, ‘Al-Waqidi (wahabi imam) said, ‘And Amro Bin Al-Aas was narrating after that by saying, ‘I had seen all this and I had seen in our houses a piece of the rock which rolled down from Abu Qubeys, and that was a lesson’.

Al-Waqidi (wahabi imam) said, ‘And when they prepared for going out, and Utba and Shayba came out from their houses, their slave Adas looked at them and they were correcting their shields and their weapons of war. He said, ‘What you both intending?’ They said, ‘Didn’t you see the man whom we sent you to with the grapes in our vineyard at Al-Taif?’ He said, ‘Yes’. They said, ‘we are going out to kill him’. He wept and said, ‘Do not go out, for by Allah, he is a Prophet saww’. But they refused and went out, and he went out with them and was killed at Badr along with them.

He said, ‘And Quraysh divined with the arrows for the going out, and Amiya Bin Khalaf and Utba and Shayba with the ‘yes’ and the ‘no’, and the mug brought out the ‘no’, and they gathered in the place until Abu Jahl la bothered them. He la said, ‘Why are you divining and we cannot stay behind from our caravan?’
And it is reported from Hakeem Bin Hazam who said, ‘I did not head towards any heading at all which was more abhorrent to me than my travelling to Badr, nor manifested to me in a direction at all what manifested to me before I went out’.

He said, ‘Zamzam proceeded and shouted at Al-Nufeir and divined with the arrows, all that, it came out that which he disliked. Then he went out against that until we descended at Mar Al-Zahran. Ibn Al-Hanza slaughtered a camel from it having life for it. So, there did not remain any stash from the stashed of the soldiers except its blood hit him. This was clear. Then he thought of returning. Then Ibn Al-Hanzala remembered its inauspiciousness and returned me until he came to my direction, and I had seen, when we reached Al-Saniya Al-Bayza’a, there was Adas seated at it, and the people were passing by, when two sons of Rabie passed by us. He leapt to them and grabbed their feet in stopping them, and he was saying, ‘May my father and my mother be sacrificed for both of you, he\textsuperscript{aaww} is indeed a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}, and you are not going except to your death places’, and his eyes were flowing with tears rolling down his cheeks.

I hesitated in returning as well. Then I continued and passed by Al-Aas Bin Manbah Bin Al-Hajjaj, and paused to him, when he followed Utba and Shayba. He said, ‘What makes you cry?’ He said, ‘My two masters make me cry, and they are masters of the people of the valley going out to their death places and fighting against Rasool-Allah\textsuperscript{saww}. Al-Aas said, ‘And even though Muhammad\textsuperscript{saww} is Rasool\textsuperscript{aww} of Allah\textsuperscript{azwj}.’
He said, ‘When they gathered upon the travelling, they recalled that enmity which was between them and the clan of Bakr and they feared them upon the one who stayed behind. So, Iblees resembled to them in the image of Suraqa and said, ‘O community of Quraysh! You have recognised my nobility and my position in my people. I am a neighbour of yours, that Kanana has come to you with something you dislike. Go out quickly with the singers and the tambourines singing in every watering place.

و بنحرون الجزء فخرجوا يسبعنائة من مقصدو و خمسين مقاتلا و قادوا مائة فرس بطرفا و زمان النماد و كانت الإبل سبعنائة بعير و كان أهل الحيل كلهم دارعا و كانوا مائة و كان في الرحلاء دروع سوى ذلك

And they were slaughtering the camels and going out with nine hundred and fifty fighters and they were led by one hundred horsemen, boastfully and showing off to the people, and the camels were seven hundred camels, and the people of the cavalry, all of them had shields and they were one hundred, and there were shields among the men besides that.

فلم انتهوا إلى الجحفة رأى جهيم بن السالت بين النوم واليافطة رجل أقبل على فرس معه فعمره فحق على شبله بعيره فاستواره فأرسله فب العسكر فقال أبو جهل هذا نهائر من بن عبد مناف ستعلم غدا من المقتول أو من مدد و أصحابه.

He said, ‘And it is as if a speaker was saying, ‘By Allah! I think those ones are going to their dying places’. Then I saw him strike in the chest of his camel and sent it among the soldiers. Abu Jahl said, ‘And this is another Prophet from the Prophets of the clan of Abd Manaf. We will know tomorrow from the killed ones, whether it is us or Muhammad and his companions’.

قال قلنا فأقبل أبو سفيان يقول له لأهل الفارس إلى مصارعهم قال ثم أراه ضرب في لببعه فأرسله في العسكر فقال نجاه بن عبد مناف و هذا نبي آخر من بني عبد مناف يعلم غدا من المقتولين أو من مدد و أصحابه.

He said, ‘When Abu Sufyan escaped with the caravan, he sent a message instructing them with the return. They refused and returned the singers, and as for Rasool-Allah, on the morning of the fourteenth of the Month of Ramazan, was with perspiration. A Bedouin came from tahama, and the companions of the prophet said to him, ‘Is there any knowledge with you about Abu Sufyan?’ he said, ‘There is no knowledge with me of Abu Sufyan’. They said, ‘Come, and greet to Rasool-Allah’.
He said, ‘And Rasool-Allah saww is among you?’ They said, ‘Yes’. He said, ‘So which one of you is Rasool-Allah saww?’ They said, ‘This one’. He said, ‘You saww are Rasool-Allah saww’. He saww said: ‘Yes’. He said, ‘So what is in the belly of this camel of mine if you saww are truthful?’ Salma Bin Salama Bin Waqash said, ‘You copulated with it so it is newborn from you’. Rasool-Allah saww disliked speaking to him and turned away from him.’

Al-Waqidi (wahabi imam) said, ‘And Rasool-Allah saww travelled until he saww came to Al-Rawha on the night of Wednesday of the Month of Ramazan. He saww said to his saww companions: ‘This is a superior valley of the Arabs’, and he saww prayed Salat. When he saww raised his saww head from the last Ruku’u from his (Salat) Wit’r, cursed the Kafirs and supplicated against them saying: ‘O Allah azwj! Do not let Abu Jahl Bin Hisham a Pharaoh of this community escape. O Allah azwj! Do not let Zam’a bin Al-Aswad escape. O Allah azwj! Heat up the eyes of Abu Zam’a. O Allah azwj! Blind the sigh of Abu Zam’a. O Allah azwj! Do not let Suheyl Bin Umar escape’.

Then he saww supplicated for a group of Qureys saying: ‘O Allah azwj! Rescue Salma Bin Hisham, and Ayyash bin Abu Rabie, and the weak ones from the Momineen’.

He said, ‘And Rasool-Allah saww descended in the valley of Badr in the evening of the night of Friday of the seventeenth passed from the Month of Ramazan. He saww sent Ali asws and Al-Zubeyr and Sa’ad Bin Abu Waqas and Bisbis Bin Amro to spy upon the water. They found some water-fetchers of Quraysh drinking, so they captured them, and one of them escaped, and they came with them to the Prophet saww, and he saww was standing praying Salat.

The Muslims asked them, they said, ‘We are water-fetchers of Quraysh. They sent us to quench them from the water’. They hit them. When they exaggerated in their beatings, they said, ‘We are for Abu Sufyan and were in the caravan, and this caravan is by this dune’. Whey they said that, they withheld from beating them. Rasool-Allah saww completed his saww Salat, then said: ‘When they are being truthful you are beating them, and when they are belying you, you are leaving them’.
When it was morning, Rasool-Allah ﷺ evened out the rows and addressed the Muslims. He ﷺ praised Allah azwj and extolled upon Him azwj, then said: ‘As for afterwards, I saww urge you upon what Allah azwj has Urged you upon, and forbid you from what Allah azwj has Forbidden you from. Allah azwj, Magnificent is His azwj Glory, Commands you to be truthful and Loves the truthfulness, and Gives upon the good of its people upon their status with Him azwj. By it they are mentioned and by it they are being preferred accordingly. And You this morning you have come with a status from the statuses of the Truth. Allah azwj will not Accept in it from anyone except what he seeks His azwj Face with it.

And the patience in the places of difficulties is from what Allah azwj Grants relief with it from the stress and Rescued by it from the grief. You will come across the salvation by it in the Hereafter. Among you is a Prophet saww of Allah azwj cautioning you and instructing you, therefore be embarrassed today from Allah azwj Noticing upon anything from your affairs which is abhorrent to Him azwj, for the Exalted is Saying: *Your despising Allah when you were called to the Eman is greater than your despising yourselves [40:10]*.

Look at that which I saww am instructing you with from His azwj Book and showing you from His azwj Signs and what I saww have honoured you with after the disgrace, therefore hold fast to Him azwj with it, your Lord azwj would be Pleased from you, and your Lord azwj is Testing you all in these places with a matter by which it will be Obligated for you that which He azwj Promised you of His azwj Mercy and His azwj Forgiveness, for His azwj Promise is true, and His azwj Words true, and His azwj Punishment is severe.

And rather I saww and you are with Allah azwj the Living, the Eternal. To Him azwj we turn our support and with Him azwj we hold fast, and upon Him azwj do we rely, and to Him azwj is the final destination, and may Allah azwj forgive for me and the Muslims’.

Al-Waqidi (wahabi imam) said, ‘And when Rasool-Allah saww saw Quraysh aiming from the valley, said: ‘O Allah azwj! You azwj Revealed the Book unto me saww and Commanded me saww with the fighting, and Promised me one of the two parties, and you do not Break the
Promises. O Allah azwj! This Quraysh have come with their cavalry and its pride-worthy ones to confront You azwj and belie Your azwj Rasool saww. O Allah azwj! Your azwj Help which You azwj Promised me saww. O Allah azwj! Defeat them tomorrow’.

Then he said, ‘Al-Waqidi said, ‘Then Utba said to his son, ‘Arise O Waaleed!’ So, Al-Waaleed stood up and Ali asws stood up to him, and he asws was the youngest of the persons (in duel). They exchanged the strikes and Ali asws killed him. Then Utba stood up and Hamza asws stood up to him. They exchanged strikes and Hamza asws killed him. Then Shayba stood up and Ubeyda stood up to him, and on that day he was the oldest companion of Rasool-Allah saww. Shayba hit a leg of Ubeyda with the sharp end of the sword and it hit the muscles of his leg and cut it. And Hamza asws and Ali asws leapt upon Shayba and killed him, and this Verse was Revealed regarding them: These are two disputants disputing regarding their Lord. [22:19].

And it is reported by Muhammad Bin Is’haq that Utba duelled Ubeyda, and Shayba (duelled) Hamza asws, so Hamza asws killed Shayba, not respite him in killing him, and Ali asws did not respite Al-Waleed in killing him, and Ubeyda and Utba exchanged strikes between them, each one hitting his counterpart; and Hamza asws and Ali asws leapt upon Utba with their swords until they killed him, and carried their companion to the rows.

And Al-Balazury chose a report of Al-Waqidi (wahabi imam) and said, ‘These reports are in accordance to what Amir Al-Momineen asws mentioned in his asws speech, when he asws said to Muawiya: ‘And with me asws is the sword which asws hit your brother and your maternal uncle and your grandfather with it on the day of Badr’. And he asws said in another place: ‘I asws have recognised the places of its hits in your brother and your maternal uncle and your grandfather, and it is not far from the unjust ones’.

And Al-Balazury chose a report of Al-Waqidi (wahabi imam) and said, ‘This is reasonable of their situation from the way of the age because Shayba was the oldest of the three, and made to be parallel to Ubeyda and he was the oldest of the three’.
Al-Waqidi (wahabi imam) said, ‘It is reported by Urwa, from Ayesha that the Prophet saww made the slogan of the Emigrant on the day of Badr to be, ‘O clan of Abdul Rahman’, and slogan of Al-Khazraj, ‘O clan of Abdullah’, and slogan of Al-Aws, ‘O clan of Ubydullah’.

He said, ‘And it is reported by Zayd son of Ali Bin Al-Husayn asws that the slogan of Rasool-Allah saww on the day of Badr was: ‘O helped community!’.

Al-Waqidi (wahabi imam) said, ‘And Rasool-Allah saww prohibited from killing Abu Al-Bakhtary, and his mention has passed, and from killing Al-Haris Bin Aamir Bin Nowfal, and he was unwilling for the going out to Badr. Khabeeb Bin Yasaf came across him and killed him and did not recognise him, and from killing Zam’a Bin Al-Aswad, but Sabit Bin Al-Jaz’a killed him and did not recognise him’.

Al-Waqidi (wahabi imam) said, ‘And Uqba Bin Abu Mueet had said, a poem after emigration of the Prophet saww to Al-Medina, and that reached the Prophet saww. He saww said: ‘O Allah azwj! Catch him by his nostrils and fling him’. His horse bolted with him on the day of Badr and Abdullah Bin Salma seized him as a captive. The Prophet saww instructed Aasim Bin Al-Aflah and he struck off his neck obediently’.

He said, ‘And Abdul Rahman Bin Awf narrated and said, ‘I was gathering the shields on the day of Badr after the turning back by the people, and there was Amiya Bin Khalaf, and he used to be a friend of mine during the Pre-Islamic period, and with him was his son Ali. He called me twice and I answered him. He said, ‘We are better for you than these shields of yours’. I said, ‘Leave!’ And I went on pushing them in front of me, and Amiya had seen that he has secured some of the security, when Bilal saw him, and he called out, ‘O community of Helpers! Amiya Bin Khalaf, chief of the Kafirs, there is no safety if he is safe!’ Because he had tormented him in Makkah.

Al-Waqidi (wahabi imam) said, ‘And Rozi Bin Uthman narrated that the Commander of the Emigrants told him, ‘If we were to be thrown in the sea or fall into a fire, then let us be killed, and if we survive, then let us be the companions of the Helper of the Helper among the Helper’s children, until their death, and he said, ‘The Helpers came and if they were eagles arrive to its children, until they dropped Amiya upon his back. He tried to protect himself but was of no benefit. Khabeeb Bin Yasaaf came
to him and struck him until he killed him, and Amiya had struck Khabeeb until his hand was cut-off from the shoulder, and the Prophet 
Saww had returned (healed) it, so it was stuck back and evened.

And Ali Bin Amiya came, and Al-Khaba Bin Al-Manzar presented to him and cut off his leg, and he screamed with such a scream the like of it had not been heard at all, and Amar came across him and struck him with a strike and killed him.

And it is reported regarding the killing of Amiya in another aspect. He said, 'And Al-Zubeyr Bin Awam was saying, 'On that day I met Ubeyda Bin Saeed Bin Al-Aas upon a horse having a cloth upon him, nothing could be seen from him except his eyes. I stabbed him in his eyes and he fell and folded his legs upon his cheek until I extracted the stick from his pupil, and Rasool-Allah 
Saww took that walking stick and used to carry it in front of him 
Saww.'

He said, 'And Aasim bin Abu Awf Al-Sahmy came when the people wandered and he mingled as if a he was a wolf, and he was saying, 'O community of Quraysh! Upon you is with cutting-off the separate groups which Muhammad 
Saww does not recognise. There is no safety if he 
Saww is safe'. Abu Dajjana presented to him and killed him.

Then he got up and came to Ma'bad and struck him with strikes, his sword could do nothing until Ma'bad fell down in a hole in front of him, he did not see, and Abu Dajjana descended to him and slaughtered him with a slaughter and plundered him.

Al-Waqidy (wahabi) imam said, 'And when the clan of Makhzum saw the killing of the ones killed, they said, 'Abu Al-Hakam, the enemy has not reached to him (yet)'. They gathered and gazed at him, and they united upon armouring for the community of Abu Jahl and man from them, and they armoured Abdullah Bin Al-Manzar. All 
Saww blocked him and killed him, and went away from him, and he 
Saww was saying: 'I am a son of Abdul Muttalib.'
Then Abu Qays Bin Al-Fakah wore it, and Hamza saws blocked him and Abu Jahl saw him. He asws struck him and killed him and he asws was saying, ‘Take it, and I asws am a son asws of Abdul Muttalib aswsl!’

Then Hurmala Bin Amro wore it, and Ali saws blocked him and killed him. Then they wanted Khalid Bin Al-‘A’alam to wear it, but he refused. Muaz Bin Amro Bin Al-Jamouh said, ‘On that day I looked at Abu Jahl among (soldiers) like thick impenetrable trees and they were saying, ‘Abu Al-Hakam, (the enemy) cannot get to him’. Then I recognised that it was himla, so I said, ‘By Allah azwj! Either I will die besides himla today or I will get to himla’. I blocked himla until when I was abled upon himla, I attacked himla and struck himla with such a strike, hisla leg fell off from the thigh, and it resembled the husk from under the stick.

His son Ikrima came to me and struck me upon my shoulder and my hand fell down from the shoulder except the skin remained. So, I went pulling my hand with that skin behind me. When it hurt me, I placed my leg upon it then stretched upon it and cut it. Then I met Ikrima and he was sheltering in every shelter, and if I had my hand with me, I would have returned on that day and hit him’. And Muaz died during the era of Usman.

It is reported that Rasool-Allah saww gifted to Muaz Bin Amro the sword of Abu Jahl, and it was with the family of Muaz today, and by him it was marked, and it is said, ‘The sons of Al-Haris killed Abu Jahl’.

He said, ‘And Rasool-Allah saww rejoiced at the killing of Abu Jahl and said: ‘O Allah azwj! You saww have Fulfilled what You azwj Promised me saww, so Complete Your azwj Favours upon me saww’.

Al-Waqidi (wahabi imam) said, ‘And it is narrated to me by Ma’mar from Al-Zuhry who said, ‘Rasool-Allah saww said on the day of Badr: ‘O Allah azwj! Suffice me saww from Nowfal Bin Al-
Adwiya’, and he is Nowfal bin Khuweylid from the clan of Asad. And on that day Nowfal came shouting and he was awed and he had seen his companions killed, and he was among the first ones to confront (in battle), and the Muslims were shouting with thunderous voices rising high: ‘O community of Quraysh! This day is the high and the lofty!’

When a Quraysh man saw to have been uncovered, he went on to shout at the Helpers, ‘What is your need to our blood? Are you not seeing the ones you killed? But there is a need for you regarding the milk’. Jabbar Bin Sakhar captured him and he was ushering him in front of him. Nowfal went on to say to Jabbar, and he had seen Ali asws in facing towards him, ‘O brother Helper! Who is this? By Al-Laat and Al-Uzza! I see a man who wants (to kill) me’. Jabbar said, ‘This is Ali asws Bin Abu Talib asws’. Nowfal said, ‘By Allah azwj! I have not seen like today any man quicker among his people’. Ali asws blocked him and struck him and his asws sword was stuck inside him for a while. Then he asws removed it and struck by it his leg and his shield was shattered into pieces. Then he asws leapt on him and killed him. Rasool-Allah saww exclaimed Takbeer and said: ‘The praise is for Allah azwj Who Answered my saww supplication regarding him’.

Al-Waqidi (wahabi imam) said, ‘And Al-Aas Bin Saeed Bin Al-Aas came seeking the fighting. He met Ali asws (in battle)’. Al-Waqidi (wahabi imam) said, ‘And Ali asws narrated saying: ‘On that day, after the day had moved on and us and the Polytheists, our rows and their rows had mingled, I asws went out in pursuit of a man from them, and there was a man from the Polytheists upon a dune of sand and Sa’ad Bin Khaysama fighting until the Polytheist killed Sa’ad. And the Polytheists was covered in iron and he was a horseman. He stormed on his horse and recognised me asws and he was an instructor.

He called out to me asws, ‘Come to the duel O son asws of Abu Talib asws!’ I asws turned towards him, and he moved towards me asws facing, and I asws was a short man (than him), so I asws drew
back retreating lest he descends to me\textsuperscript{asws}, I\textsuperscript{asws} disliked that he be higher than me\textsuperscript{asws}. He said, ‘O son\textsuperscript{asws} of Abu Talib\textsuperscript{asws}! You\textsuperscript{asws} are fleeing?’ I\textsuperscript{asws} said, ‘Very soon the son of Al-Shatra’a will flee’.

When my\textsuperscript{asws} feet settled and were affirmed, I turned. When He was near me\textsuperscript{asws} he struck at me\textsuperscript{asws}, and I\textsuperscript{asws} warded it off by the shield and his sword fell and got stuck (in the shield), so I\textsuperscript{asws} struck him upon his neck, and it was armoured. He trembled and my\textsuperscript{asws} sword had cut into his armour. I\textsuperscript{asws} thought that my\textsuperscript{saww} (strike) had killed him, but there was a little of his sword behind me\textsuperscript{asws}. So I\textsuperscript{asws} lowered my\textsuperscript{asws} head and the sword fell and I\textsuperscript{asws} stabbed the skull of his head with the bayonet, and someone\textsuperscript{asws} was saying, ‘Take it, and I\textsuperscript{asws} am a son\textsuperscript{asws} of Abdul Muttalib\textsuperscript{asws}.’ I\textsuperscript{asws} turned and there it was Hamza\textsuperscript{asws} my\textsuperscript{asws} uncle\textsuperscript{asws}, and the killed one was Taeema Bin Uday’.

He said, ‘In a report of Muhammad Bin Is’haq – Taeema was killed by Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, and it is (also) said, Hamza\textsuperscript{asws} killed him’.

So there is a report of Muhammad Bin Is’haq he said, ‘And the Prophet\textsuperscript{saww} went out from Al-Areysh to the people and he\textsuperscript{saww} looked at the battleground, and the Muslims surrounded, and he\textsuperscript{saww} said: ‘Each person is with what he achieved’ And he\textsuperscript{saww} said: ‘By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul! No man has fought today in his attach, and he was killed patiently, in anticipation, facing (the enemy), without turning back, except Allah\textsuperscript{azwj} will enter him into the Paradise’.

And in a report of Muhammad Bin Is’haq said, ‘And it is narrated to me by Aasim Bin Amro bin Qatada that Awf Bin Al-Haris, and he was a son of Afra’a, said to Rasool-Allah\textsuperscript{saww} on the day of Badr, ‘O
Rasool-Allah\textsuperscript{saww}! What would make the Lord\textsuperscript{azwj} Smile from His\textsuperscript{azwj} servant?" He\textsuperscript{saww} said: '(When) he inserts his hand among the enemy unarmoured'. Aww removed the shield which was upon him and threw it away, then grabbed his sword and fought the people until he was killed'.

Al-Waqidi (wahabi imam), and Ibn Is'haq, 'And Rasool-Allah\textsuperscript{saww} grabbed a handful from (the ground of) Al-Bat'ha and pelted them with it, and said: ‘May the faces be ugly! O Allah\textsuperscript{azwj}! Frighten their hearts and Shake their feet and Defeat the Polytheists!’ They were not higher upon anything and the Muslims were pursuing them killing and capturing’.

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Al-Waqidi (wahabi imam), 'And it is narrated to me by Umar Bin Usman, from Akasha Bin Mohsin who said, ‘My sword broke on the day of Badr, so Rasool-Allah\textsuperscript{saww} gave me a replacement. It was a white long sword. I fought with it until Allah\textsuperscript{azwj} Defeated the Polytheists’. And that sword did not cease to be with Akasha until he died’.

He said, ‘And men from the clan of Abdul Ash’al a number of them reported saying, 'The sword of Salma Bin As’hal Bin Jareysh broke on the day of Badr, and he remained weaponless, there being no weapon with him. So, Rasool-Allah\textsuperscript{saww} gave him a stick which was in his\textsuperscript{saww} hand, from a date tree. He\textsuperscript{saww} said: ‘Strike with it’. And there it had become a new sword. It did not cease to be with him until he was killed on the day of the bridge of Abu Ubeyd (13 AH)’.

Al-Waqidi (wahabi imam) said, ‘And Haris Bin Suraqa was injured and he was sipping in the fountain, and an arrow from the Polytheists came and fell into his throat and he died. So, the people drank at the end of the day from his blood, and news of his death reached his sister and his mother and they were in Al-Medina. His mother said, ‘By Allah\textsuperscript{azwj}! I will not cry upon him until Rasool-Allah\textsuperscript{saww} arrives, and I ask him\textsuperscript{saww}. So, if he is in the Paradise, I will not cry upon him, and if he is in the Fire, I will cry over him for a lifetime and howl’.

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When Rasool-Allah s.a.w. arrive from Badr, his mother came to him s.a.w. and she said, ‘O Rasool-Allah s.a.w. You do know of the place of Haris in my heart, but I have hesitated on crying upon him. Then I said, ‘I will not do so until I ask Rasool-Allah s.a.w. about him. So, if he was in the Paradise, I will not cry and if he was in the Fire, I will cry and howl’.

The Prophet s.a.w. said: ‘Do you think there is one Garden? There are many Gardens. By the One azwj in Whose Hand is my s.a.w. soul! He is in Al-Firdows the high’. She said, ‘I will not cry upon him, ever!’ And Rasool-Allah s.a.w. immediately called for water in a container. He s.a.w. washed his s.a.w. hands in it and rinsed his s.a.w. mouth, then gave it to mother of Haris Bin Suraqa. She drank. Then he s.a.w. gave it to her daughter. She drank. Then he s.a.w. instructed them, so they sprinkled in their pockets, then return from the presence of the Prophet s.a.w., and there were no women in Al-Medina of more delightful eyes nor more cheerful than them’.

Al-Waqidi (wahabi imam) said, ‘When Quraysh returned to Makkah, Abu Sufyan Bin Harb stood among them and said, ‘O community of Quraysh! Do not cry over your killed ones, nor lament upon them with a lamentation, nor poems, and expose the skin, and the solace, for when you lament upon them with lamentation, and cry over them with the poems, that anger of yours will go away, and you will be consumed from the enmity of Muhammad s.a.w. and his s.a.w. companions. Along with it, when that reaches Muhammad s.a.w. and his s.a.w. companions, they will gloat with you and you will be with two great calamities, and perhaps you will realised your revolt. The oiling and the women are prohibited unto me until I battle Muhammad s.a.w!’

So, Quraysh remained for a month not crying over them with poems, nor lamenting upon them with lamentation, and women of Quraysh walked to Hind Bint Utba and said, ‘Will you not cry upon your father, and your brother, and your uncle and your family?’ She said, ‘I swear to cry for them, but it would reach Muhammad s.a.w. and his s.a.w. companions and they will gloat with us, and (so will) the womenfolk of the clan of Khazraj. No, by Allah azwj! Until I revolt against Muhammad s.a.w. and his s.a.w. companions, and the oiling is prohibited unto me to enter into my head until we battle Muhammad s.a.w.'
By Allah\(^{azwj}\)! If I knew that the grief would go away from my heart, I would cry, but it will not go away, except if I see my revolt with my own eyes, from killing his\(^{saww}\) loved ones’. She remained upon her state, not going near the oils, not let Abu Sufyan near the bed, from the day she vowed, until the event of Ohad transpired’.

و الله لو أعلم أن الْزن يذهب
من قلِ لبكيت و لكن لَ يذهبَه إلَ أن أرى ثاري بعينِ من قتلة الأحبة
فمكثت على حالَا لَ تقرب الدهن و لَ
قربت فراش
أبِ سفيان من يوم حلفت حتَّ كانت وقعة أحد.

By Allah\(^{azwj}\)! azwj! If I knew that the grief would go away from my heart, I would cry, but it will not go away, except if I see my revolt with my own eyes, from killing his\(^{saww}\) loved ones’. She remained upon her state, not going near the oils, not let Abu Sufyan near the bed, from the day she vowed, until the event of Ohad transpired’.

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فمكثت على حالَا لَ تقرب الدهن و لَ
close to the sheets
Abu Sufyan’s bed from the day she vowed, until the event of Uhud occurred.

And Al-Waqidi (wahabi imam) by his chain from Ibn Abbas said, ‘When the people fought each other, there was fainting upon Rasool-Allah\(^{saww}\) for a while, then it was gone, and he\(^{saww}\) gave glad tidings to the Momineen of Jibraeel\(^{as}\) among an army of the Angels in the right of the people, and Mikaeel\(^{as}\) in another army in the left of the people, and Israfeel\(^{as}\) in another army behind the people.

و كان إبليس قد تصور للمشركين
في صورة سراقة بن جعشم
يذمر المشركين و يَُهم أنه لَ غالب لكم من الناس
فَلما أبصر عدو الله الملائكة
نَكَصَ عَلى عَقيبَيْهٍ وَ قالَ إيِ بَرييءٌ مينْكُمْ إيِ أَرى ما لَ تَرَوْنَ
فتشبث به الْارث بن هشام و هو يرى أنه سراقة لما سِع من كلامه
فَلَفَت صدر الْارث و انطلق إبليس لَ يرى حتَّ وقع فِ البحر و رفع يديه
فأَناياً يا رب موعدك الذي وعدتنِ
And Iblees\(^{la}\) had imaged to the Polytheists in the image of Surqa Bin Ja’sham grumbled to the Polytheists and informed them, ‘There will be no overcomer to you from the people’. When the enemy of Allah\(^{azwj}\) saw the Angels, he\(^{la}\) turned back upon his\(^{la}\) heels and said, ‘I am disavowed from you. Surely I can see what you are not seeing. [8:48]. Al-Haris Bin Hisham clung to him\(^{la}\), and he was seeing that he\(^{la}\) was Suraqa, when he heard from his\(^{la}\) speech. He\(^{la}\) hit the chest of Al-Haris, and Al-Haris fell down, and Iblees\(^{la}\) went away, not seen until he\(^{la}\) fell into the sea and raised his\(^{la}\) hands saying, ‘O Lord\(^{azwj}\)! Your\(^{azwj}\) Appointment which You\(^{azwj}\) Promised me\(^{la}\)!’

و أقبل أبو جهل على أصحابه يَضهم على القتال و قال لَ يغرنكم خذلَن سراقة إياكم فإنُا كان على ميعاد من مُمد و أصحابه سيعل
م إذا رجعنا
إلَ قديد ما نصنع بقومه و لَ يَولنكم مقتل عتبة و شيبة و الوليد فإنِم عجلوا و بطروا حين قاتلوا
And Abu Jahl\(^{la}\) came to his\(^{la}\) companions exhorting them upon the fighting, and said, ‘Do not let the abandonment of Suraqa deceive you. Beware, for rather he was upon an appointment from Muhammad\(^{saww}\) and his\(^{saww}\) companions so he\(^{saww}\) would know when we return to Qadeed. What have we to do with his\(^{saww}\) people, and do not let the killing of Utba, and Shayba, and Al-Waleed terrify you, for they were hasty and rushed when they fought.

و أقسم الله لا نرجع اليوم حتى نفرن محمدًا و أصحابه في الجبال فلا آلفين أحدًا فلَن يفرن أحدًا منهم و لكن خذوهم أحدها نفرهم بالذي صصوا
لمتارفهم دينكم و رغبهم عما كان بعد آبائهم.

And I swear by Allah\(^{azwj}\)! We will not return today until we tie up Muhammad\(^{saww}\) and his\(^{saww}\) companions in the ropes. So, not one of you will kill one of them, but we will seize them
with a seizing to make them recognise that which they have done, their separating from your religion and their turning away from what their forefathers had worshipped’.

Al-Waqqas said, ‘And Utba Bin Yahya narrated to me from Muaz Bin Rafi’at Bin Rafie, from his father who said, ‘We use to listen to Iblees la on that day roaring and calling for the perdition, and the imaging in the image of Suraqa Bin Ja’sham until he la fled and plunged into the sea, and he la raised his la hands extending them saying, ‘O Lord azwj! What You azwj promised me!’. And Quraysh used to fault Suraqa after that with what he had supposedly done on that day, and he said, ‘By Allah azwj! I did not do anything’.

It is reported from Amara Al-Laysi who said, ‘It is narrated to me by an old fisherman who was at the coast of the sea on that day. He said, ‘I heard a shriek, 'O woe! O woe!', to have filled the valley, 'O war! O war!' I looked and there was Suraqa Bin Ja’sham approaching me. I said, ‘What is the matter with you? May my father and my mother be sacrificed for you’. But he did not respond anything to me. Then I saw him plunge into the sea and raise his hands extending saying, ‘O Lord azwj! What You azwj promised me!’ I said within myself, ‘By the House of Allah azwj, Suraqa is a Jinn’, and that was when the sun declined and that was during their defeat on the day of Badr’.

Al-Waqqas said, ‘They said, ‘The marks of the Angels were their turbans they had dropped between their shoulders, green, and yellow, and red, from Light, and the was in the forelocks of their horses’.

And from Mahmoud Bin Labeyd who said, ‘Rasool-Allah saww said on the day of Badr: The Angels were turbaned so the Muslims knew (them) by the wool in their horses and their caps’.
And it is narrated to me by Abdul Rahman Bin Al-Haris, from his father, from his grandfather Ubeyd, from Abu Rahm Al-Ghafari, from a cousin of his who said, ‘While I and my cousin were upon the water of Badr, we saw the few numbers which were with Muhammad sャww and the large number of Quraysh. We said, ‘When the two parties meet (in battle) we will deliberate to the soldiers of Muhammad sャww and his sャww companions and loot him sャww’.

We went to around the left flank from the companions of Muhammad sャww, and we were saying, ‘They are a quarter of Quraysh’. While we were walking in the left flank when a cloud came and overwhelmed us, and we raised our sights towards it and we heard sounds of the men and the weapons, and we heard a speaker saying to his horse: ‘Go ahead Hayzoum!’, and we heard them saying: ‘Slowly we will integrate in others’.

They descended upon the right flank of Rasool-Allah sャww. Then another came like that one, and it came to be with the Prophet sャww. We looked at the companions of Muhammad sャww, and there they were upon the double than Quraysh’. My cousin died and as for I, I withheld and informed the Prophet sャww with that and became a Muslim’.

And from Hamza Bin Saheyb, from his father who said, ‘I don’t know how many hands were cut and wounds were struck, not lasting even the blink of an eye on the day of Badr, I had seen these.

He said, ‘And it is reported by Abu Barda who said, ‘I came on the day of Badr with three heads and placed them in front of Rasool-Allah sャww and said, ‘O Rasool-Allah sャww! As for two, I killed them, and as for the third, I saw a tall white man strike him and his turban touched me, and I took his head. Rasool-Allah sャww said: ‘That is so and so from the Angels’.

 قال الواقدي و كان ابن عباس يقول لَ يقاتل الملائكة إلَ يوم بدر و قال كان الملائكة يتصور فِ صورة من يعرفه المسلمون ليثبتهم فيقول إِيذْ يُوحيي رَبُّكَ إيلََ الْمَلائيكَي أَِ مَعَكُمْ فَ ثَبَتُوا الَّذيينَ آمَنُوا الْية.
Al-Waqidi (wahabi imam) said, ‘And Ibn Abbas was saying, ‘The Angels did not fight except on the day of Badr’. And said, ‘The Angel had imaged in the image of the one whom the Muslims could recognise from the people in order to affirm them. I had gone near the Polytheists and heard them saying, ‘If they attack upon us, we will not be able to withstand them, and they are not with anything’. So, they attacked upon them, and that is the Word of Allah the Exalted: *When your Lord Revealed to the Angels: “I am with you, therefore affirm those who believe. [8:12] – the Verse”.*

And it is reported that Al-Saib Bin Abu Jaysh Al-Asady was narrating saying, ‘By Allah! No one from the people captured me on the day of Badr, and when Quraysh were defeated I was defeated with them. A tall white man upon a spotted horse came across me, between the sky and the earth, and bound me in a bond, and Abdul Rahman Bin Awf came and found me tied up, and Abdul Rahman called out among the soldiers, ‘Who captured this one?’

But there wasn’t anyone who claimed that he had captured me until he ended with me to Rasool-Allah saww. Rasool-Allah saww said to me: ‘O Ibn Abu Jaysh! Who captured you?’ I said, ‘I do not recognise him’, and I disliked to inform him saww with that which I had seen. Rasool-Allah saww said: ‘An Angel from the honourable Angels captured him. Go, O Ibn Awf, with your captive’. So, Abdul Rahman went with me”.

And from Hakeem Bin Hazam who said, ‘We met and fought, and I heard a sound occurring from the sky to the earth like the pebbles falling in the tray, and the Prophet saww grabbed a handful and threw it and defeated us’.

And Nowfal Bin Muawiya said, ‘We were defeated on the day of Badr and we heard like the pebbles falling in the tray in front of us, and from behind us, so that was the severest of the fear upon us’.
And it is reported by Al-Waqidi (wahabi imam), from Saeed Bin Al-Musayyab who said, ‘Rasool-Allah saww granted safety on the day of Badr from the captives, Abu Gurra Amro Bin Abdullah Al-Jamhy, and he was a poet. Rasool-Allah saww let him go. He said to him saww: ‘There are five daughters for me, there isn’t anything for them, so give charity with me upon them, O Muhammad saww!’ So Rasool-Allah saww did that, and Abu Gurra said, ‘I give you a pact that I will neither fight against you saww nor increase against you (the numbers), ever!’ So, Rasool-Allah saww sent him’.

When Quraysh came out to Ohad, Safwan Bin Amiya came and said, ‘Come with us’. He said, ‘I have given Muhammad saww a pact that I will neither kill him saww none increase (the numbers) against him, ever, and he saww has conferred upon me, and did not confer upon anyone other than me until he saww killed him or took the ransom from him’.

So, Safwan guaranteed for him that he will make his daughters to be with his daughters if he is killed, and if he lives, he would give him a lot of wealth, his dependant will not be able to eat it’. So Abu Gurra went out calling the Arabs and urging them, then he went out with Quraysh on the day of Ohad. He was captured and no one other than him from the Quraysh was captured. He said, ‘O Muhammad saww! I came out unwillingly and there are daughters for me, so grant safety to me’.

Rasool-Allah saww said: ‘Where is the pact and the covenant which you gave me saww? No, by Allah azwj I saww will not wipe your request at Makkah saying mocking with Muhammad saww twice’. So he saww killed him. He saww said on that day, ‘The Momin does not get bitten twice from a hole’.

Al-Waqidi (wahabi imam) said, ‘And on the day of Badr Rasool-Allah saww instructed with the well to be dried up, then instructed with the killed ones to be thrown into it, all of them, except Amiya Bin Khalaf, for he was fat, swollen from his day. When they wanted to throw him, his flesh broke up. The Prophet saww said: ‘Leave him’, they accepted it and threw upon him from the soil and the stones what would hide him. 
Then he saw paused at the people of the well and called out to them, man after man: ‘Did you find what your Lord promised you as being true, for I have found what my Lord promised me as true! You were a people evil to your Prophet. You belied me and the (other) people ratified me, and you expelled me and the (other) people sheltered me, and you fought against me, and the (other) people helped me!’

They (Muslims) said, ‘O Rasool-Allah! Are you calling out to a people who have died?’ He saw said: ‘Know that what their Lord Promised them is true’.

And in another report, he saw said: ‘You are not listening from them to what I am saying, but they are not able to answer me’.

Al-Waqidi (wahabi imam) said, ‘And Quraysh were defeated when the sun declined (midday), and Rasool-Allah saw stood at Badr and instructed Abdullah Bin Ka‘ab with capturing the war booty and carry it, and instructed a number of his companions to assist him. He saw prays Al-Asr Salat at Badr, then rested. He passed by Al-Asyil before the setting of the sun. He descended at it and spent the night at it, and with his companions there were injuries, and they weren’t many, and he instructed Zakwan Bin Abd Qays to protect the Muslims until when it was the end of the night, he (afterwards) departed’.

And it is reported that he saw prayed Al-Asr Salat. When he saw had prayed one Cycle, he smiled. Then, when he had completed, he was asked about his smile. He said: ‘Mi’kael passed by me and there was dust upon his wing. He smiled at me and said: ‘I was in search of people and Jibraeel came to me upon a female horse or knotted mare, having dust tucked in. He said: ‘O Muhammad! My Lord sent me to you and Commanded me not to separate from you until you are pleased. So, are you pleased?’ I said: ‘Yes’.

قال الواقدي وأقبل رسول الله بالأسرى حتّ إذا كان بعرق الظبية أمر عاصم بن ثابت بن أبِ الأفلُ  أن يضرب عنق عقبة بن أبِ معيط و كان أسره عبد الله بن سلمة فجعل عقبة يقول يا ويلي علام أقتل يا معشر قريش من بين من هاهنا قال رسول الله ص لعداوتك لله و لرسوله
Al-Waqidi said, ‘And Rasool-Allah⁷⁷ came with the captives until when he⁷⁷ was at Arq Al-Zabie, instructed Aasim Sabit bin Abu Al-Aflah to strike off the neck of Uqba Bin Abu Mueet, and Abdullah Bin Salma had captured him. Uqba went on to say, ‘O woe is to me! What am I being killed for, O community of Quraysh in front of the ones over here?’ Rasool-Allah⁷⁷ said: ‘Due to your enmity to Allah⁷⁷⁷⁷⁷ and to His⁷⁷⁷⁷⁷ Rasool⁷⁷⁷⁷⁷’.  

He⁷⁷ said, ‘O Muhammad⁷⁷⁷⁷⁷! Let there be grace from you⁷⁷. Make me to be like the man from my people. If you⁷⁷ kill them then kill me, and if you⁷⁷ confer upon them then confer upon me, and if you⁷⁷ take the ransom from them. I was like one of them, O Muhammad⁷⁷⁷⁷⁷, from the boys’.  

And Al-Waqidi said, ‘And Rasool-Allah⁷⁷ sent ahead from Al-Aseyl, Zayd Bin Haris and Abdullah Bin Rawaha to give good news to the people at Al-Medina. Rasool-Allah⁷⁷ brought forwards the captives and Shaqran was in charge of them, and they were forty nine men, those who had been counted, and they were seventy originally, there is a consensus upon it, there is no doubt in it, except that he did not count the rest of them. And the people (of Al-Medina) met Rasool-Allah⁷⁷ at Al-Rawha congratulating him⁷⁷ for the victory of Allah⁷⁷ for him⁷⁷'.  

And Muhammad Bin Is’haq said, ‘Abu Al-Aas Bin Al-Rabie was a son in law of Rasool-Allah⁷⁷, husband of his⁷⁷ daughter Zainab, and Abu Al-Aas was from the men of Makkah, reckoned as wealthy and trustworthy and a businessman, and (Syeda) Khadeeja⁷⁷ was his maternal aunt. So, Khadeeja⁷⁷ asked Rasool-Allah⁷⁷ to get him married to Zainab, and he⁷⁷ did not use to oppose (Syeda) Khadeeja⁷⁷, and that is before the descent of the
Revelation unto him \textit{saww}. So, he \textit{saww} got him married to her. And, Abu Al-Aas was from Khadeeja \textit{asws} with the status of her \textit{asws} son.

When Allah \textit{azwj} Honoured His \textit{asw} Rasool \textit{saww} with His \textit{asw} Prophet-hood, (Syeda) Khadeeja \textit{asws} believed him \textit{saww}, and so did his \textit{saww} daughters, all of them, and ratified him \textit{saww}, and testified that whatever he \textit{saww} had come with was true, and made it a Religion with his \textit{saww} Religion, and Abu Al-Aas was steadfast upon his Shirk. And Rasool-Allah \textit{saww} had married Utba Bin Abu Lahab to one of his \textit{saww} (step) daughters Ruqayya, or Umm Kulsoom, and that was before the descent (of the Revelation) unto him \textit{saww}.

When the Revelation descended unto him \textit{saww} and he \textit{saww} invited his \textit{saww} people with the Command of Allah \textit{azwj}, they distanced (from) him \textit{saww}. They said to each other, ‘You have freed Muhammad \textit{saww} from his \textit{saww} worries, taking his \textit{saww} daughters away from him \textit{saww} and taking them out from his \textit{saww} dependency, so return his \textit{saww} daughters back to him \textit{saww} and pre-occupy him \textit{saww} with them’.

They walked to Abu Al-Aas and said, ‘Separate (divorce) the daughter of Muhammad \textit{saww} and we will get you married to whichever woman you desire from Quraysh’. He said, ‘No, by Allah \textit{azwj}! I will not separate my spouse and I do not like it that there should be a wife from Quraysh for me’. Rasool-Allah \textit{saww}, whenever he was mention would praise goodly upon him regarding his son-in-law.

Then they walked to the mischief-maker Utba Bin Abu Lahab and said to him, ‘Divorce the daughter of Muhammad \textit{saww} and we will get you married to whichever woman from Quraysh you desire’. He said, ‘If you get me married to the daughter of Aban Bin Saeed Bin Al Aas, or the daughter of Saeed Bin Al Aas, I will separate her’. So they go him married to the daughter of Saeed Bin Al Aas, and he separated her and had yet to have copulated with her. So, Allah \textit{azwj} Extracted her from his hands as a prestige for her and a despising for him.

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Then Usman Bin Affan replaced upon her after him, and Rasool-Allah sallallahu alayhi wasaallam was overcome upon his matter at Makkah, neither permitting nor prohibiting, and Al Islam effected separation between Zainab and Abu Al Aas except that Rasool-Allah sallallahu alayhi wasaallam was not able while he sallallahu alayhi wasaallam was in Makkah to effect separation between them. She stayed with him upon her Islam and he was upon his Shirk until Rasool-Allah sallallahu alayhi wasaallam emigrated to Al Medina, and Zainab remained at Makkah with Abu Al Aas.

When Quraysh came to Badr, Abu Al Aas came with them, and he was afflicted to be among the captive on the day of Badr. The Prophet sallallahu alayhi wasaallam came to him, and he was with him sallallahu alayhi wasaallam with the captives. When the people of Makkah sent the ransom of their captives, Zainab sent the wealth regarding the ransom of Abu Al Aas, her husband, and among what she sent with was a necklace which used to be for Khadeejah asma'alah saadaatu rahimahullahu, her mother sallallahu alayhi wasaallam, she had entered her with to Abu Al Aas on the night of her marriage to him.

When Rasool-Allah sallallahu alayhi wasaallam saw it, softened to her intensely, and said to the Muslims: ‘If you see fit you free her captive for hr and return to her whatever she has sent with of the ransom, then do so’. They said, ‘Yes, O Rasool-Allah sallallahu alayhi wasaallam! We will ransom with ourselves and our wealth for you sallallahu alayhi wasaallam’. So, they return to her what she had sent with and freed Abu Al Aas for her without any ransom’.

Ibn Abu Al Hadeed said, ‘It was read out to Abu Ja'far Yahya Bin Abu Zayd Al Basry Al Alawy this Hadeeth, and he said, ‘Do you see Abu Bakr and Umar did not attend this scenery (Badr)? Does it not require the honour and the favour that would make good the heart of Fatima asma'alah saadaatu rahimahullahu, and gift to her asma'alah saadaatu rahimahullahu from the Muslims? Is her asma'alah saadaatu rahimahullahu status in the presence of Rasool-Allah sallallahu alayhi wasaallam lower than the status of Zainab her asma'alah saadaatu sister, and she asma'alah saadaatu is the Chieftess of women of the worlds? This is when a right was not affirmed for her asma'alah saadaatu, neither by the gifting nor by the inheritance’.

I said to him, '(The estate of) Fadak was in accordance with the Hadeeth which Abu Bakr reported, that is had to become a right from the rights of the Muslims therefore it is not allowed for him sallallahu alayhi wasaallam to take it from them'. He said, ‘And the ransom of Abu Al Aas had
I said, ‘Rasool-Allah s wastewater is in charge of the Law, and the decision is his wastewater decision, and Abu Bakr isn’t like that’. He said, ‘Why didn’t Abu Bakr take it from the Muslims by force and handed it over to Fatima as wastewater, and rather I say, ‘Why didn’t the Muslims get down from it and gift it from them to her wastewater just as Rasool-Allah wastewater had gifted the ransom of Abu Al Aas. Do you see that, if he had said, ‘This is a daughter wastewater of your Prophet wastewater who has presented to seek these palm trees, are you good of self about it?’’ would they have refused her wastewater that?’

I said to him, ‘The chief judge Abu Al Hassan Abdul Jabbar Bin Ahmad had said approximately that. He said, ‘Those two (Abu Bakr and Umar) did not come to her wastewater with goodness in commencement of the respect, and even though what they had come with was goodness in the Religion’.

Muhammad Bin Is’haq said, ‘And when Rasool-Allah wastewater had freed the way of Abu Al Aas, took (a condition) upon him regarding what we see, or stipulated upon him regarding his freedom, that Abu Al Aas would promise Rasool-Allah wastewater that he would begin by bringing Zainab to him wastewater Al Medina.

Or that did not appear from Abu Al Aas nor from Rasool-Allah wastewater except that when he wastewater freed his way and he went to Makkah, after it Rasool-Allah wastewater sent Zainab Bin Haris and a man from the Helpers and said to them, ‘Be in such and such place until Zainab passed by you, and accompany her until you come to me wastewater with her’. They went out to Makkah, and that was after Badr by a month. When Abu Al Aas arrived at Makkah, ordered her to go to her father wastewater, and she took to her preparations.

I said, ‘Rasool-Allah wastewater made a right from the rights of the Muslims, and Rasool-Allah wastewater had taken it from them’.

I said, ‘When Rasool-Allah wastewater had freed a path for Abu Al Aas, he took the condition from him that he would bring Zainab to me wastewater Al Medina. He saw that it appeared from Abu Al Aas except that when he wastewater freed his way and he went to Makkah, after it Rasool-Allah wastewater sent Zainab Bin Haris and a man from the Helpers and said to them, ‘Be in such a place until Zainab passed by you, and accompany her until you come to me wastewater with her’. They went out to Makkah, and that was after Badr by a month. When Abu Al Aas arrived at Makkah, ordered her to go to her father wastewater, and she took to her preparations.

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Muhammad Bin Is’haq said, ‘It is narrated from Zainab, she said, ‘While I was preparing for being with my father, Hind Bint Utba met me and she said, ‘You did not tell me, O daughter of Muhammad saww, that you want to be with your father saww. I said, ‘I did not want that’. She said, ‘Yes cousin, do not do it. If there was any need for you regarding chattels or regarding what you can be comforted with during your journey, or wealth you can reach to your father saww with, then your need is with me, therefore do not feel shy from me, for it does not enter between the women what would enter between the men’.

I said, ‘And I swear by Allah aswj! In those days I thought she was truthful. I did not think she said it on that day just to do so, but I hid it and disliked to happen to want that. And I prepared until I was free from my preparation, and a brother of my husband carried me and he was Kanana Bin al Rabie.

Muhammad Bin Is’haq said, ‘Kanana Bin Al Rabie brought a camel for her and rode it, and took his bow and his quiver, and went out with her at daytime, guiding her camel and she was in a carriage of hers, and the men and the women from Quraysh talked about that and blamed regarding that and pitied that a daughter of Muhammad saww should exit from between them upon that state.

So, they went out seeking her quickly until they came across her at Zi Tuwa, and the first one to preceded to her was Hibar bin Al Aswad Bin Asad, and Nafau Abdul Qays Al Fahry. Hibar scared her with the spear and she was in the carriage, and she was pregnant. When she returned, she miscarried, and she had seen blood out of fear while she was in the carriage. So, due to that on the day of the conquest of Makkah Rasool-Allah saww legalised the blood of Hibar Bin Al Aswad’.

Ibn Abu Al Hadeed said, ‘And this Hadeeth as well, I read it to Abu Ja’far (Yahya Bin Abu Zayd Al Basry Al Alawy), and he said, ‘When Rasool-Allah saww had legalised the blood of Hibar because he had scared Zainab, and she miscarried, and apparently the state that if that was the case, the it legalises the blood the one who scared Fatima asws until she asws miscarried’.

 قالت و ايم الله إ لأظنها حينئذ صادقة ما أظنها قالت حينئذ إ لتفعل و لكنِ خفتها فأنكرت أن أكون أريد ذلك قالت و تُهزت حتَّ فرغت من جهازي و فحصي أخو بعلي و هو كنانة بن الربيع.

قال مُمد بن إسحاق قدم لَا كنانة بن الربيع بعيرا فركبته و أخذ قوسه و كنانته و خرج بما طارفا يقود بعيرها و هي في هودج لها و تحدث بذلك الرجال من قريش و النساء و تلاومت في ذلك و أشفقت أن ترج ابنة مُمد من بينهم على تلك الحال.

فخرجوا في طلبيا سراعا حي أدركوها بدي طلبي فكانا أول من سبق إليها هبار بن الأسود بن المطلب بن أسد و نافع بن عبد الله القبيه قرها هبار بالرم و هي في الَودج وكانت حاملا فلما رجعت طرحت ذا بطنها و كانت من خوفها رأت دما و هي في الَودج فذلك أباح رسول الله ص يوم فتح مكة دم هبار بن الأسود.

قال ابن أبِ الْديد و هذا الُْ أيضا قرأته على النقيب أبِ جعفر فقال إذا كان رسول الله ص أباح دم هبار لأنه روع زينب فألقت ذا بطنها و ظاهر الال أنه لو كان لأباح دم من روع فاطمة عليها السلام حتى ألقفت ذا بطنها
I said, ‘Shall I report from you to the people that Fatima⁵⁰⁸⁰ was scared into miscarrying Al Mohsin⁴⁰⁸⁰?’ He said, ‘Do not report it, nor report from me its invalidation, for I am pausing in this place, due to the conflicting Ahadeeth which are with me’.

Then he said, ‘Al Waqidi said, ‘Kanana Bin Al Rabie knelt (his camel) to protect her, and raised his quiver in front of him, then took an arrow from it and placed it in the middle of his bow and said, ‘I swear by Allah⁵⁰⁸⁰! No man will come near her today except I will place an arrow in him’. The people with dread from him’.

He said, ‘And Abu Sufyan Bin Harb came among a number of Quraysh and they said, ‘O you man! Restrain your arrow from us until we speak to you’. He restrained. Abu Sufyan came until he paused to him and said, ‘You did not do good, and we do not like you going out with the woman over the heads of the people publicly, vocally, and you do know of our calamity and our catastrophe and what has entered upon us from Muhammad⁴⁰⁸⁰, her father⁴⁰⁸⁰.

The people think that when you are going out with his⁴⁰⁸⁰ daughter openly, that is from the disgrace hitting us, and that is a frustration and weakness from us. By my life! There is no need for us in withholding her from her father⁴⁰⁸⁰, and there is no rebellion in it, but return with the woman until when the voices subside and the people discuss with her return, submit her with a concealed submission (secretly), and adhere her with her father⁴⁰⁸⁰.

So, Kanana returned her to Makkah, and she stayed at it for a few nights until when the voices about her subsided, he loaded her on a camel and went out with her at night until he submitted her to Zayd Bin Haris and his companion, and they proceeded with her to Rasool-Allah⁴⁰⁸⁰.'
Al Balazury said, ‘It is reported that Hibar Bin Al Aswad was from the ones who had presented to Zainab Bint Rasool-Allah saww when she was carried from Makkah to Al Medina. Rasool-Allah saww ordered with a battalion to overcome him and burn him with the fire. Then he saww said: ‘No one punishes with the fire except Lord(Azwj) of the Fire’, and ordered them that if they were to be victorious with him, they should cut off his hands and his legs and kill him.

فَلَم يظفروا به حتَّ إذا كان يوم الفتح هبار ثم قدم على رسول الله ص بالمدينة و يقال أناه بالجعرانة حين فرغ من أمر حينين فمثلك بين بديه و هو يقول أشهد أن لا إله إلا الله و أنك رسول الله ص فقيل إسلامه.

But they were not victorious with him until when it was the day of the conquest (of Makkah), Hibar fled, then arrived to Rasool-Allah saww at Al Medina, and it is said he came to him saww with the injury when he was free from the matter (battle) of Hunayn, and he knelt in front of him saww and he was saying, ’I testify that there is no god except Allah azwj and you saww are Rasool saww’. He saww accepted his Islam’.

قال محمد بن إسحاق فأقام أبو العاص بِكة على شركه و أقامت زينب عند أبيها ص بالمدينة قد فرق بينهما الإسلام حتَّ إذا كان الفتح هبار العصار ناجا إلى الشام بِم الشب و أموال شرقيه أبيعوا عا معه و وكان رجلاً مأمونا فلما فرغ من تُارته و أقبل قافلاً للقيمة سيرة لرسول الله فأصالوا معاً معه و أعمت هو هارباً

Muhammad Bin Is’haq said, ‘Abu Al Aas stayed in Makkah upon his Shirk, and Zainab stayed with her father saww in Al Medina, Al Islam having effected a separation between them, until when it was the conquest (of Makkah), Abu Al Aas came out as a trader to Syria with some wealth of his and wealth of Quraysh, mixing it with his, and he was a trusted person. When he was free from his trading and the caravan returned, a battalion of Rasool-Allah saww met him, and they attained what was with him, and he frustrated them by fleeing.

فخرجت السرية مما أصابت من ماله حتى قدمت به على رسول الله ص و خرج أبو العصار تحت الليل حتى دخل على زينب ممتراً فاستجاراً بما فأجاها و إنما جاء في طلب ماله الذي أصابته تلك السرية

So, the battalion went out with what it had attained from his wealth until it arrived with it to Rasool-Allah saww, and Abu Al Aas went out under (the cover of) the night until he entered to Zainab in her house and sought refuge with her. She sheltered him, and rather he had come in seeking his wealth which that battalion had attained.

فلم كما رسول الله ص في صلاة الصبح و كبير الناس معه صرحت زينب من صفه النساء أنها الناس إذ قد أorroت أبو العصار بن الرابع فصله رسول الله ص بالنساء الصبح فلم مما صنعت قالتا نعم

When Rasool-Allah saww exclaimed takbeer in the morning Salat and the people exclaimed Takbeer with him saww, Zainab shouted from the rows of the women, ‘O you people! I have sheltered Abu Al Aas Bin Al Rabie!’ Rasool-Allah saww prayed the morning Salat with the people. When he saww greeted (finished) from the Salat, turned towards them and said: ‘O you people! Did you hear what I saww heard?’ They said, ‘Yes’.
He said: ‘But, by the One in Whose Hand is my soul! I did not know anything from what happened until I heard that he has been sheltered against the people’. Then he left and entered to see his daughter Zainab. He said: ‘Which building is honourable to me as a resting place, and its town is good to me, and I cannot reach to you? You are not Permissible for him’.

Then he sent a message to that battalion, those who had attained his wealth and said to them: ‘This is the man from us with respect to you what you know, and you have attained wealth of his, so if you do good and return to him what is for him, we would love that, and if you refuse, then it is ‘Fey’ of Allah which He had Legalised to you, and you are more rightful with it’.

They said, ‘O Rasool-Allah! But we shall return it to him’. So, they returned his wealth to him and his merchandise, to the extent that a man was coming with the rope, and another was coming with the water container, and another with the washing bowl, and another with the wooden plank, until they had returned (all of) his wealth, and his merchandise, whole of it to the last, and he did not miss anything from it. Then he carried it to Makkah.

Then he went ahead and returned to each one from Quraysh his wealth, from the ones who had sent it with him with anything, until when he was free from that, he said to them, ‘O community of Quraysh! Does there remain for anyone from you any wealth with me he had not taken it?’ They said, ‘No, may Allah Recompense you goodly. We have found you to be loyal, honourable’.

He said, ‘So, I hereby testify that there is no god except Allah and that Muhammad is Rasool of Allah. By Allah! Nothing prevented me from (professing) Al Islam in his presence except fear that you will thing that I wanted to devour your wealth and go away with it. So, (now) when Allah has Submitted it to you, then I testify that I have become a Muslim, and will follow the Religion of Muhammad. Then he went out quickly until he arrived to Rasool-Allah at Al Medina’.
Muhammad Bin Is’haq said, ‘It was narrated to me by Dawood Bin Al Haseyn, from Ikrima, from Ibn Abbas that Rasool-Allahsaww returned Zainab after six years to Abu Al Aas with the former marriage, not doing anything new (marriage)’.

Al Waqidi (wahabi imam) said, ‘It is narrated to me by Is’haq Bin Yahya who said, ‘I asked Nafau bin Jubeyr, ‘How much was the ransom?’ He said, ‘The highest of them was four thousand, to three thousand, to two thousand, to a thousand, to a people who had no wealth for them, Rasool-Allahsaww conferred upon them’.

And as for the names of the captives of Badr, and the ones who captured them, Al Waqidi (wahabi imam) said, ‘The captives from the clan of Hashimas were Al Abbas son of Abdul Muttalibasws captured by Abu Al Yaser ka’ab Bin Amro; and Aqeel son of Abu Talibasws, and he was captured by Ubeyd Bin Aws Al Zafary; and Nowfal Bin Al Haris son of Abdul Muttalibasws captured by Jabar bin Sakhar. And the captives of allies of the clan of Hashimas, from the clan of Fahr, his name was Utba. So these are four.

And from the clan of Muttalib bin Abdul Mana - Al Saib Bin Ibeyd, and Ubeyd Bin Amro Bin Alqama, captured by salma Bin Aslam, and both of them did not have any wealth for them, so Rasool-Allahsaww released them without (taking) any ransom.

And from the clan of Abd Shams – Uqba Bin Abu Mueet, the one killed patiently at the hands of Aasim Bin Sabit by the order of Rasool-Allahsaww. He was captured by Abdullah Bin Salma Al Ajlani; and Al Haris bin Wahra Bin Abu Amro Bin Amiya, captured by Sa’ad Abu Waqas. Al Waleed Bin Utba came ahead with his ransom, and he was released by four thousand; and Amro Bin Abu Sufyan, captured by Ali Bin Abu Talibasws, and came to be in lot of Rasool-Allahsaww, so hesaww released him without any ransom.
أطلقه بسعد بن النعيم من بني معاوية خرج معتمرا فحبس بِكة فلم يطلقه المشركين حتَّى أطلق رسول الله ص عمرو بن أبِ سفيان، و أبو العاص بن الأزرق أتَفْتِكَه

He was free with sa’ad Bin al Numan from the clan of Muawiya. He had gone out for Umrah and was imprisoned at Makkah, and the Polytheists would not free him until Rasool-Allahsaww frees Amro Bin Abu Sufyan, and Abu Al Aas Bin Al Rabie, having been captured by Kharash Bin Al Samah. So, Amro Bin Al Rabie his brother and an ally of theirs called Abu Raysha came ahead with the ransom. Amro Bin Al Rabie redeemed him as well, and Amr Bin Al Arzaq was let go by Amro Bin Al Rabie as well, and he had come to be in the lot of Tameem, a slave of Kharash Bin Al Sama.

و عقبة بن الْاْرث الْضرمي أسره عمارة بن حزم فصار فِ القرعة لأبِ بن كعب افتداه عمرو بن أبِ سفيان و أبو العاص بن نوفل أسره عمار بن ياسرقدم فِ فدائه ابن عمه عهداهم ثمانية.

And Uqba Bin Al Haris Al Hazramy was captured by Amar bin Hazam, and he came to be in the lot of Abay Bin Ka’ab. Amr Bin Abu Sufyan redeemed him; and Abu Al Aas Bin Nowfal was captured by Amar bin Yasser, his cousin came ahead in ransoming him. So these are eight.

و من بنِ نوفل بن عبد مناف عدي بن الْيار أسره خراش بن الصمة و عثمان بن عبد شِس حليفهم أسره حارثة بن النعمان و أبو ثور أسره أبو مرثد الغنوغي فهؤلاء ثلاثة افتدهم جبير بن مطعم.

And from the clan of Nowfal Bin Abd Manaf Uday Bin Al Khayar was captured by Kharash bin Al Samah; and Usman Bin Abd Shams their ally was captured by Haris Bin Al Numan; and Abu Sowr was captured by Abu Marsad Al Ghanawy. So these are three. Jubeyr Bin Mat’am redeemed them.

و من بنِ عبد الدار أبو عزيز بن عمير أسره أحمد بن النعمان و عثمان بن نصر بن ياسر أسره أحمد بن النعمان و أبو ثور أسره أبو مرثد الغنوغي وهؤلاء ثلاثة افتدهم جبير بن مطعم.

And from the clan of Abdul Dar – Abu Uzeyr Bin Umeyr captured by Abu Al Yaser, then he came to be in the lot of Mahraz Bin Nazalah. Al Waqidi (wahabi imam) said, ‘Abu Uzeyr, this one is a brother of Mas’ab Bin Umeyr of his father and his mother’. And Mas’ad said to Mahraz Bin Mazala, ‘I will tie up your hands with him, for there is a lot of wealth for him in Makkah’. Abu Uzeyr said to him, ‘This your advice with me, O my brother’. Mas’ab said, ‘He is my brother besides you’. His mother sent four thousand regarding him; and Al Aswad Bin Aamir captured by Hamza. So these two, Talha Bin Abu Talha came ahead in ransoming them.

و من بنِ عبد الدار أبو عزيز بن عمير أسره أحمد بن النعمان و عثمان بن نصر بن ياسر أسره أحمد بن النعمان و أبو ثور أسره أبو مرثد الغنوغي وهؤلاء ثلاثة افتدهم جبير بن مطعم.

And from the clan of Abdul Dar – Abu Uzeyr Bin Umeyr captured by Abu Al Yaser, then he came to be in the lot of Mahraz Bin Nazalah. Al Waqidi (wahabi imam) said, ‘Abu Uzeyr, this one is a brother of Mas’ab Bin Umeyr of his father and his mother’. And Mas’ad said to Mahraz Bin Mazala, ‘I will tie up your hands with him, for there is a lot of wealth for him in Makkah’. Abu Uzeyr said to him, ‘This your advice with me, O my brother’. Mas’ab said, ‘He is my brother besides you’. His mother sent four thousand regarding him; and Al Aswad Bin Aamir captured by Hamza. So these two, Talha Bin Abu Talha came ahead in ransoming them.
And from the clan of Asad bin Abdul Azy – Al Saib Bin Abu Habeys captured by Abdul Rahman Bin Awf; and Usman Bin Al Huweyris captured by Hatib Bin Abu Baltah; and Salim Bin Shamakh captured by Sa’ad bin Abu Waqas. So these three, Usman Bin Abu Habeys came ahead in ransoming them with thousand for each man from them.

و من بني قيم بن مرة مالك بن عبد الله بن عثمان أمره ضرباً بن عامر قتلاً في المدينة أسباً.

And from the clan of Tameem Bin Murra – Malik Bin Abdullah bin Usman captured by Qataaba Bin Aamir, and he died in Al Medina as captive.

و من بني خزوم خالد بن هشام بن ربيعة أبي عثمان أسره سواد بن أزيا و أمية بن أبي حذيفة أسره بالاد بن عثمان بن عبد الله وكان أفظ و يوم بدأ فقدم في فداء ثلاثة أجر الله بن أبي زرعة الدفاع كل واحد منهم بأربعة آلاف كل ولد بن أبي زرعة أجر الله بن حجش.

And from the clan of Makhzoum – Khalid Bin Hisham captured by Suwad Bin Aziya; and Amiya Bin Abu Huzefya captured by Bilal; and Usman Bin Abdullah and he had escaped on the day (battle of) Nakhla captured by Waqid Bin Abdullah on the day of Badr. There came ahead for these three Abdullah Bin Abu Rabie to ransom each one from them with four thousand; and Al Waleed Bin Al Waleed Bin Al Mugheira captured by Abdullah Bin Jahash, and there came ahead in ransoming him his brother Khalid.

و هشام فتمتنه [فسنت] عبد الله حتى أتى أسره أجر الله بن أبي زرعة بن أبي عثمان وكانه فتدها أجر الله بن أبي زرعة بن أبي عثمان بن عبد الله بن حجش، ثمما و يوم بدأ فقدم في فداء ثلاثة أجر الله بن أبي زرعة الدفاع كل واحد منهم بأربعة آلاف كل ولد بن أبي زرعة أجر الله بن حجش.

And Hisham, was withheld by Abdullah until he was ransomed by four thousand. When he was ransomed he went out with him until they reached Zul Haleefa, and he escaped and came to the Prophet ﷺ and became a Muslim. It was said, ‘Why didn’t you become a Muslim before you were ransomed?’ He said, ‘I disliked to become a Muslim until I happen to be equal with my people’. And it is said he was captured by Saleet Bin Qays; and Qays Bin Al Saib was captured by Abdah Bin al Hashaas. He withheld him with until his brother Furwa ransomed him with four thousand.

و من بني أبي فاقعة أبي حذيفة بن أبي زرعة وأبذاه كان لا مال له أجر الله رجل من المسلمين فكلف عنده اسمه وأبو المذخر بن أبي زرعة و أجر الله بن أبو عثمان بن أبي زرعة بن أبي عثمان بن عبد الله بن زرعة بن أبي عثمان بن عبد الله بن حجش.

And from the clan of Abu Rafa’at – Sayfi Bin Abu Rafa’at, and there was not wealth for him, was captured by a man from the Muslims. He remained with him, then he sent him, and Abu Al Manza Bin Abu Rafa’at ransomed him with two thousand; and Abdullah Bin Al Saib was ransomed by a thousand Dirhams, having been captured by Sa’ad bin Abu Waqas; and Al Matlab Bin Hantab captured by Abu Ayoub Al Ansary, and there did not happen to be any wealth for him, so he sent him after a while; and Khalid bin Al A’alam an ally of the clan of Makhzoum.
And Muhammad Bin Is’haq said, ‘And it is reported that he was the first of the defeated ones, captured by Al Khabab bin Al Manzar, and Ikrima Bin Abu Jahlī came ahead in ransoming him. So these are ten.

And from the clan of Jam’h – Abdullah Bin Abay Bin Khalaf captured by Furwa Bin Amro, his father came ahead in ransoming him, but Furwah refused for a while; and Abu Ghurra Amro Bin Abdullah, the Prophet saww feed him without any ransom; and Wahab Bin Umeyr captured by Rafa’at Bin Rafie and his father Umeyr came ahead in ransoming him, but he became a Muslim and the Prophet saww sent his son to him without any ransom; and Rabie Bin Daraj, and he was with not wealth for him, so something little was taken from him, and he was sent; and Al Fakah a slave of Amiya Bin Khalaf captured by Sa’ad Bin Abu Waqas. So these are five.

And from the clan of Sahm Bin Amro - Abu Wada’at Bin Sabeyra, his son Al Muttalib ransomed him with four thousand; and Furwah Bin Haneyys captured by Sabit Bin Aqzam and he was ransomed by Amro Bin Qays with four thousand; and Hanzala Bin Qabeyysa captured by Usman Bin Mazoun; and Al Hajjaj Bin Al Haris captured by Abdul Rahman Bin Awf, but he escaped and was seized by Abu Dawood Al Mazany. So these are four.

And from the clan of Malik – Saheyl Bin Amro captured by Malik Bin Al Dakhsham and was ransomed by Makraz Bin Hafs with four thousand; and Abdul Bin Zam’ah captured by Umeyr Bin Awf; and Abdul Uzza Bin Mashnou, Rasool-Allah saww named him after his Islam as Abdul Rahman, was captured by Al Numan Bin Malik. So these are three.

And from the clan of Fahr - Al Tufeyl Bin Abu Qabeeh. So these are forty six captives.

And in the book of Al Waqidi (wahabi imam) – The captives, who had been counted and recognised were forty nine’. And Al Waqidi (wahabi imam) reported from Saeed Bin Al
Musayyab saying, ‘The captives were seventy, and that the ones killed were more than seventy, except that the recognised ones from the captives, they are whom we mentioned, and the rest, their names are not mentioned by the historians’.

And Ibn Abu Al Hadeed – ‘The (final) word regarding the ones from the Muslims who were martyred at Badr, Al Waqidy (wahabi imam) said, ‘It is narrated to me by Abdullah Bin Ja’far who said, ‘I asked Al Zuhry, ‘How many from the Muslims were martyred at Badr?’ He said, ‘Fourteen, six from the Emigrants and eight from the Helpers’.

He said, ‘From the clan of Al Muttalib Bin Abd Manaf – Ubeida Bin Al Haris, killed by Shayba’. And in a report of Al Waqidi (wahabi imam), he was killed by Utba, and the Prophet sallallahu alaihi wa sallam buried him at Al Safra’a.

And from the clan of Zuhra – Umeyr Bin Abu Waqas, killed by Amro bin Abdu Faras Al Ahzab; and Umeyr Bin Abd Wad Zul Shamaleyn, an ally of the clan of Zuhra, killed aby Abu Asama Al Jashmy.

And from the clan of Uday – Aaqil Bin Abu Al Bakeyr, an ally of theirs from the clan of Sa’ad killed by Malik Bin Zuheyr; and Mahja’a a slave of Umar Bin Al Khattab killed by Aamir Bin Al Hazramy, and it is said that he was the first one to be killed from the Emigrants.

And from the clan of Al Haris Bin Fahr – Safwan Bin Bayza’a, killed by Taeema Bin Uday.

And from the clan of Uday bin Al Najjar – Haris Bin Suraqa, shot by an arrow by Jahan Bin Al Arqah, and it his throat and killed him.
و من بن مالك بن الحمام عوف و معاذ ابنا عفراء قتلهما أبو جهل

And from the clan of Malik Bin Al Najar – Awf and Muaz, two sons of Afra’a, both killed by Abu Jahl.

و من بن سلمة عمير بن الْمام بن الْموح قتله خالد بن الأعلم و يقال إنه أول قتيل قبل من الأنصار و قد روي أن أول قتيل منهم حارثة بن سراق.

And from the clan of Salma – Umeyr Bin Al Hamam Bin Al Jamouh killed by Khalid Bin Al A’alam, and it is said he was the first one to be killed from the Helpers. And it has been reported that he was the first one to be killed from them by Haris Bin Surawa.

و من بن زريق رافع بن المعلى قتله عكرمة بن أبي جهل.

And from the clan of Zareeq – Rafie Bin Al Moala killed by Ikrima Bin Abu Jahl.

و من بن الْارث بن الْزرج يزيد بن الْارث قتله نوفل بن معاوية فهؤلَء الثمانية من الأنصار.

And from the clan of Al Haris Bin Al Khazraj – Yazeed Bin Al Haris killed by Nowfal Bin Muawiya. So these are the eight from the Helpers.

و روي عن ابن عباس أن آنسة مولَ النِ ص قتل ببدر و روي أن معاذ بن ماعص جرح ببدر فمات من جراحته بالمدينة و أن عبيد بن السكن جرح فاشتكى جرحه فمات منه.

And it is reported from Ibn Abbas that Anasa, a slave of the Prophet was killed at Badr. And it is reported that Muaz Bin Ma’as was injured at Badr, and he died from his injury at Al Medina; and that Ubeyd Bin Al Sakn was injured, and he complained of his injury, and he died from it.

The Word regarding the ones from the Polytheists who were killed and the names of their killers :-

قال الواقدي فمن بن عبد شِس حنظلة بن أبِ سفيان قتله علي عليه السلام و الْارث بن الْضرمي قتله عمار بن ياسر و عامر بن الْضرمي قتله عاصم بن ثابت و عمير بن أبِ عمير و ابنه موليان لَم قتل سالَ مولَ حذيفة الأب و لَ يذكر من قتل الَبن و عبيدة بن سعيد بن الْاَسدي قتله الزبير بن العوام و العاص بن سعيد بن العاص قتله علي عليه السلام و عقبة بن أبِ معيط قتله عاصم بن ثابت صربا بالسيف بأمر النبي ص و روى البلاذري أن رسول الله ص صلبه بعد قتله فكان أول مصلوب في الإسلام.

Al Waqidi (wahabi imam) said, ‘From the claim of Abd Shams – Hanzala Bin Abu Sufyan, killed by Ali Bin Abu Talib; and Al Haris bin Al Hazramy killed by Ammar Bin Yasser; and Aamir Bin Al Hazramy killed by Aasim Bin Sabit; and Umeyr Bin Abu Umeyr and his son and their two slaves killed by Salim a slave of Huzeyfa the father, and did not mention who killed the son; and Ubeida Bin Saeed Bin Al Aas killed by Al Zubeyr Bin Al Awam; and Al Aas Bin Saeed Bin Al Aas killed by Ali; and Uqba Bin Abu Mueet killed by Aasim Bin Sabit, injured
by the sword of the Prophet \( \text{saww} \). And it is reported by Al Balazury that Rasool-Allah \( \text{saww} \) crucified him after him being killed, and he was the first one to be crucified in Al Islam.

And Utba Bin Rabie killed by Hamza \( \text{asws} \), and Shayba killed by Ubeyda Bin Al Haris and Hamza \( \text{asws} \) and Ali \( \text{asws} \), the three having participated in killing him; and Al Waleed killed by Ali \( \text{asws} \), and Aamir bin Abdullah an ally of their killed by Ali \( \text{asws} \), and it is killed he was killed by Sa‘ad bin Muaz. So these are twelve.

And from the clan of Nowfal Bin Abd Manaf – Al Haris Bin Nowfal killed by Khabeef Bin Yasaf; and Taeeeman Bin Uday teknonymed as Abu Al Rayan killed by Hamza \( \text{asws} \). In a report of Al Waqidy (wahabi imam), and he was killed by Ali \( \text{asws} \). And in a report of Muhammad Bin Is’haq. And in a report of Al Balazury he was a captive and the Prophet \( \text{saww} \) killed him, having been injured at the hands of Hamza \( \text{asws} \). So these are two.

And from the clan of Asad – Zam’a Bin Al Aswad killed by Abu Dajjana, and it is said killed by Sabit Bin Al Jaz’a; and Al Haris Bin Zam’a killed by Ali \( \text{asws} \); and Aqeel Bin Al Aswad killed by Ali \( \text{asws} \) and Hamza \( \text{asws} \). And Al Waqidi (wahabi imam) said, ‘It is narrated to me by Abu Ma’shar saying he was killed by Ali \( \text{asws} \) alone.

And Abu Al Bakhtary Al Aas Bin Hisham killed by Al Majzar Bin Ziyad, and it is said Abu Dawood Al Mazny, and it is said Abu Al Yasar; and Nowfal Bin Khuweylid killed by Ali \( \text{asws} \). So these are five.

And from the clan of Abdul Dar – Al Nazar Bin Al Haris killed by Ali \( \text{asws} \), injured by the sword by the order of Rasool-Allah \( \text{saww} \); and Zayd Bin Maleys a slave of Umar Bin Hashim from the clan of Abdul Dar killed by Ali \( \text{asws} \), and it is said Bilal \( \text{ra} \). So these are two.

And from the clan of Taym Bin Murra – Umeyr Bin Usman killed by Ali \( \text{asws} \), and Usman Bin Malik killed by Saheyb. So these are two, and Al Balazury did not mention Usman.
And from the clan of Makzoum – Then from the clan of Al Mugheira – Abu Jahl Amro Bin Hisham, struck by Muaz Bin Amro; and Mauz and Awf two sons of Afra’a and Abdullah Bin Masoud had pounced upon him; and Al Aas Bin Hashim maternal uncle of Umar Bin Al Khattab killed by Umar Bin Yazeed Bin Tameem an ally of theirs killed by Ammar bin Yasser, and it is said killed by Ali.

And from the clan of Al Waleed Bin Al Mugheira – Abu Qays Bin Al Waleed brother of Khalid killed by Ali.

And from the clan of Al Fakah Bin Al Mugheira – Abu Qays Bin Al Fakah killed by Hamza, and it is said Al Khabab Bin Al Manzar.

And from the clan of Amiya Bin Al Mugheira – Masoud bin Abu Amiya killed by Ali.

And from the clan of Aiz Bin Abdullah, then from clan of Rafa’at – Amiya Bin Aiz killed by Sa’ad Bin Al Rabie; and Abu Al Manzar Bin Abu Rafa’at killed by Ma’an Bin Uday; and Abdullah Bin Abay Rafa’at killed by Ali; and Zaheer bin Abu Rafa’at killed by Abu Aseyd Al Sa’ady; and Al Saib Bin Abu Rafa’at killed by Abdul Rahman Bin Awf.

And from the clan of Abu Al Saib Al Makhzumy – Saib Bin Abu Al Saib killed by Al Zubeyr; and Al Aswad Bin Abdul Asad killed by Hamza; and an ally of their from Tayy and he is Amro Bin Shayban killed by Yazeed Bin Raqeysh, and another ally and he is Jabbar Bin Sufyan killed by Abu Barda Bin Nayar.

And from the clan of Umran Bin Makhzum – Hajaz Bin Al Saib killed by Ali. And it is reported by Al Balazury that this Hajaz and his brother Uweymara were both killed by Ali, and Uweymi Bin Amro was killed by Al Numan Bin Abu Malik. So these are nineteen.
And from the clan of Jamh Bin Amro – Amiya Bin Khalaf killed by Khabeeb bin Yasaf, and Bilal participated in it, and it is said but he was killed by Rafa’at Bin Rafie; and Ali Bin Amiya was killed by Ammar Bin Yasser; and Aws Bin Al Mugheira killed by Ali; and Usman Bin Masun participated in it. So these are three.

And from the clan of Sahm – Manbah Bin Al Hajjaj killed by Abu Al Yasar, and it is said Ali, and it is said Abu Aseyd; and Nabeeh Bin Al Hajjaj killed by Ali; and Al Aas Bin Manbah Bin Al Hajjaj killed by Ali; and Abu Al Aas Bin Qays killed by Abu Dajjana. And Al Waqidy said, ‘And it is narrated to me by Abu Ma’shar, from his companions. They said Ali killed him; and Aasim Bin Abu Awf was killed by Abu Dajjana. So these are five.

And from the clan of Aamir, then from the clan of Malik – Muawiya Bin Abd Qays, an ally of theirs, killed by Akasha Bin Mohnis; and Saeed Bin Wahab an ally of theirs from Kalb killed by Abu Dajjana. So these are two.

So, the entirety of the ones from the Polytheists killed at badr in the report of Al Waqidy in the war and injury were fifty two. From them Ali killed, along with those he participated in their killing, were twenty four men; and the reports are numerous that the killed ones at Badr were seventy, but those who were recognised and they names were preserved by the ones who mentioned it.

And in a report of Al Shayba – Zam’a Bin Al Aswad was killed by Ali; and Al Ash’har in the report he was killed by Al Haris Bin Zam’a, and that Zam’a was killed by Abu Dajjana. It ends was we wanted its purpose from the speech of Ibn Abu Al Hadeed. 208

208 Bihar Al Anwaar – V 19, The book of our Prophet, P 3 Ch 10 H 83
إلى هنا انتهى الجزء التاسع عشر من كتاب بحار الأنوار

Up to here completes the nineteenth volume from the book Bihar Al Anwaar
APPENDIX:

THE ALTERED VERSE

محذوّد عن أُمّة غَيْبَةَ فَضَّالِ عَني ابْني الرَّضَا (عليه السلام) فَأَنِزلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيَّدَهُ بِجَنْدٍ لَّمْ تَرُوُّهَا فَلَمْ تَرْسَى لِلَّذِينَ كَفَرُوا وَ هَكَذَا تَنْزِيلُهَا.

Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza asws regarding: *Then Allah Send down His Tranquillity upon His Rasool and Aided him with armies you did not see [9:40]*. I said, ‘Like this?’ He asws said: ‘Like this is how we asws recite it, and this (is how) it was Revealed’.

قال زرارة: قال أبو جعفر (عليه السلام) ‘فَأَنِزلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ ألَّذِينَ كَفَرُوا السُّفْرَةِ’ فَقَالَ:َّهَكَذَا قَرَأْنِا وَ هَكَذَا تَنْزِيلُهَا.

Zarara said,

‘Abu Ja’far asws said: *Then Allah Send down His Tranquillity upon His Rasool [9:40]*. He (Abu Bakr) did not see the tranquillity. But rather, it descended upon Rasool-Allah asws and He Made the words of the one who committed Kufr to be the lowest [9:40]. So he asws said: ‘It is the speech which Ateeq (Abu Bakr) spoke with’.

العياشي: عن عبد الله بن محمد الحبال، قال: كنت عند أبي الحسن الثاني (عليه السلام) و معي الحسن بن الجهم، فقال له الحسن: إنهم يتحجون علينا بقول الله تبارك و تعالى: ثَانِيَ الْقَبْرِ إِذْ هُمْ في الْغَارِ. قال: ‘و ما هم في ذلك، فو الله لقد قال الله: فَأَنِزلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ مَا ذَكَرَهُ مِنْ خَيرٍ’. 210

Al Ayyashi, from Abdullah Bin Muhammad al Hajaal who said,

‘I was in the presence of Abu Al Hassan asws the 2nd’, and with me was Al Hassan Bin Al Jaham, and Al Hassan said to him asws, ‘The (general Muslims) are arguing against us by the Words of Allah asw! Blessed and Exalted: him being the second of the two when they were both in the cave [9:40]’. He asws said: ‘And what is for them in that? By Allah asw! Allah asw! has Said: *Then Allah Send down His Tranquillity upon His Rasool [9:40]*. And he (Abu Bakr) has not been Mentioned with goodness’.

قال: قلت له أنا: جعلت فداك، و هكذا تقرؤها؟ قال: «هكذا قرأنا».
He (the narrator) said, ‘I said to him asws, ‘May I be sacrificed for you asws! And are you asws reciting like this?’ He asws said: ‘Like this is how asws am reciting’.

THE EVENTS IN THE CAVE

Humeyd Bin Ziyad, from Muhammad Bin Ayub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah asws having said: ‘I heard Abu Ja’far saying that: ‘Rasool-Allah saww said while turning to Abu Bakr in the cave: ‘Calm down, for Allah aswj is with us’. And he had been taken over by the trepidation, and he was not calm. So when the Rasool-Allah saww saw his state, he saww said to him: ‘Would you like me saww to show you my saww companions from the Helpers discussing in their gathering? And shall I saww show you Ja’far as and his as companions floating in the sea?’ He said, ‘Yes’. So Rasool-Allah saww wiped his saww hand upon his face. He visualised the Helpers discussing, and visualised Ja’far as and his as companions floating in the sea. So he avouched in that very moment that he saww was a sorcerer’.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiyah Bin Ammar, who has said:

Abu Abdullah asws said: ‘When the Rasool-Allah saww came out of the cave, he saww turned his direction towards Al-Medina, and the Quraysh had placed a reward of one hundred camels for anyone who could capture him saww. So Suraqat Bin Malik Bin Jo’sham went out in search. He met up with the Rasool-Allah saww, and Rasool-Allah saww said: ‘O Allah aswj! Suffice me saww from the evil of Suraqat by whatever You aswj so Desire to’.

فَسَاحَتْ قَوَائِمُ فَرْسِهِ فَتَنَحَّي رَجُلَهُ فَمَثَّلَ كَذَلِكَ فَقَالَ بِيَا نَحْمَدُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرْسِهِ إِنَّمَا هُوَ مِنْ قَبْلِهِ مَا ذَكَرْتُ اللَّهُ أَنَّ
So the legs of his horse bent and got stuck in the soil. He said, ‘O Muhammad saww! I know that you saww are the one who made the legs of my horse to be stuck, so call upon Allah azwj that He azwj should Release my horse. If you saww do not face goodness from me, you saww will not face evil from me either’. So the Rasool-Allah saww supplicated and Allah azwj Mighty and Majestic Released his horse.

But he resumed in pursuing Rasool-Allah saww, until he did that three times during each of which the Rasool-Allah saww supplicated and the earth seized the legs of his horse. So, when it was Released for the third time, he said, ‘O Muhammad saww! This is my camel in front of you along with my slave. So if you saww need to ride upon it or its milk, then take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you saww’. So he saww said: ‘There is no need for us with regards to what is in your possession’.213

Al Seyyid Al Razy in (the book) Al Ikhtisas, by an unbroken chain, said,

‘Ibn Al Kawa said to Amir Al Momineen asws! Where were you asws when Allah azwj the Exalted Mentioned His aszw Prophet saww and Abu Bakr, so He azwj Said: ‘him being the second of the two when they were both in the cave, when he said to his companion: ‘Do not grieve, surely Allah is with us!’ [9:40]?’

 فقال أمير المؤمنين (عليه السلام): ‘وَكَذَلِكَ بِيَدَيْنِي، فَكَانَتْ لَنَا بِنَاهَاكُمُ الْفِتْرَةُ مَثْلُ الْقُرْءَانِ، فَكَانَتْ وَقْتُمُ لَنَا مَثْلُ ذَلِكَ’.
He\textsuperscript{asws} said: ‘So they bound me\textsuperscript{asws} with the iron (chains) and made me\textsuperscript{asws} to be in a room, and they bound between me\textsuperscript{asws} and the door with a lock. While I\textsuperscript{asws} was like that, when I\textsuperscript{asws} heard a voice from the side of the room saying: ‘O Ali\textsuperscript{asws}! So the pain which I\textsuperscript{asws} was experiencing, settled down, and the bruise which was in my\textsuperscript{asws} body went away. Then I\textsuperscript{asws} heard another voice saying: ‘O Ali\textsuperscript{asws}! And the iron (fetter) which was in my\textsuperscript{asws} legs had broken. Then I\textsuperscript{asws} heard another voice saying: ‘O Ali\textsuperscript{asws}! And the door had dropped what was upon it and opened up.

So I\textsuperscript{asws} stood up and went out, and they had become frustrated like the one blinded at birth, neither seeing nor sleeping, guarding the door. So I\textsuperscript{asws} went out and they were unconscious”\textsuperscript{214}.

And the author of the book Seera Al Sahaba reported saying, ‘It was narrated to us by Abu Abdullah Al Husayn Bin Ahmad Bin Musa Al Hamdany, from Muhammad Bin Al Talaqany, from Ja’far Al Kanany, from Aban Bin Taghlub who said,

‘I said to my Master\textsuperscript{asws} Ja’far Al-Sadiq\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! Were there among the companions of Rasool-Allah\textsuperscript{saww}, one who rejected upon Abu Bakr (of his Caliphate)?’

He\textsuperscript{asws} said: ‘Yes, O Aban! Those who denied at first were twelve men – six from the Emigrants and six from the Helpers, and (from the Emigrants) they were – Khalid Ibn Saeed Bin Al-Aas Al-Amwy, and Salman Al-Farsy\textsuperscript{a}, and Abu Zarr\textsuperscript{a} Al-Ghafary\textsuperscript{a}, and Ammar Bin
Yasser ra, and Al-Miqdad Bin Al-Aswad Al-Kindy ra, and Bureyda Al-Aslamy. And from the Helpers were: - Qays Bin Sa’ad Bin Abada, and Khuzeyma Bin Sabit Zul Shahadatayn, and Sahl Bin Huneyf, and Abu Al-Haysam Bin Al-Tayhan, and Abayy Bin Ka’ab, and Abu Ayoub Al Ansary.

And the base of the Hadeeth – ‘And they sought permission of Amir Al-Momineen asws in establishing the argument against Abu Bakr, and that the right was for Ali asws besides him. So each one of them argued against Abu Bakr from what he had heard from Rasool-Allah saww in having established Ali asws as a Caliph from after him saww.

And after the arguments of the twelve men against him, Abu Bakr said, ‘I am not the best one of you’. They said to him, ‘If you were truthful, then descend from the Pulpit, and do not infringe’. So he descended. Then Umar Bin Al-Khattab said, ‘By Allah azwj! We have not protected you nor will we continue protecting you’. Then he grabbed the hand of Abu Bakr and went with him, and the people had revolted against them, and they came to the house of Abu Bakr.

This is what had come out from the affair when Abu Bakr ascended the Pulpit. And Abu Bakr remained in his house for three day, not appearing to the people. So when it was during the fourth (day) Umar came over to him and said, ‘What is that which makes you to sit. Surely the short-haired one of Quraysh had coveted with regards to it (Caliphate)?’ Abu Bakr said, ‘Away from me, O Umar. I am too busy from it. But, did you not see what the people did with me?’

فدخل عليه عثمان بن عفان في ألف رجل، و قال: ما يفعلكم عنها، و الله لقد طمعت فيها بنو هاشم؟ و جاء معاذ بن جبل في ألف رجل، و قال: ما يفعلكم عنها، و قد طمع أصلع قريش فيها؟ و جاء سال مول حذيفة في ألف رجل، و ما زالوا يجتمعون حتى صاروا في أربعة آلاف رجل، و جاءوا شاهرين أسيافهم يقذفهم عمر حتى توسطوا مسجد رسول الله (صلى الله عليه و آلله)، و أمير المؤمنين (عليه السلام) في نفر من أصحابه،
Then Usman Bin Affan came over to him among a thousand men, and said, ‘What makes is paralysing you all from it, and the short-haired one of Quraysh has coveted with regards to it?’ And Saalim Mawla Huzeyfa came over among a thousand men, and they did not cease to be gathering until they became four thousand men, and they had come brandishing their swords. Umar was in front of them until they were in the middle of the Masjid of Rasool-Allah ﷺ, and Amir Al-Momineen ﷺ was among a number of his companions.

Umar said, ‘O companions of Ali! If any one of you were to speak today what he spoke with yesterday, we will take out whatever is in his eyes’. So Khalid Bin Saeed Bin Al Aas Al-Amwy stood up and he said, ‘O son of Al-Khattab! Is it due to your (many) swords you are restricting us, and our swords are sharper than yours, and from these is Zulfiqar! And by your gathering you are scaring us, and by killing us, by Allah azwj, we would be praised and you would be condemned, and among us is one who is greater than you all, a Divine Authority of Allah azwj and a successor of Rasool-Allah saww!? And had I not been ordered with obedience to my Imam, I would have unsheathed my sword and fought you all in the Way of Allah azwj. And Allah azwj the Exalted has Said: ‘How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]’. So Amir Al-Momineen ﷺ said to him: ‘I thank Allah azwj for your position’.

Then Salman ra, ‘Allah is the Greatest! I heard Rasool-Allah saww saying: ‘While my brother and cousin (Ali asws) was in my Masjid, and he was among a group of his companions, when there were averted from them a group from the dogs of the inhabitants of the Fire, intending to kill him and the ones with him. And I am in no doubt that you all were them’.

So Umar Bin Al-Khattab aimed for him, and Ali asws arose and grabbed the clothes of Umar Bin Al-Khattab and choked him and forced him on to the ground, and placed his leg upon
his chest, and said: ‘O son of Zahak! Had the Book from Allahazwj not preceded, and (had there not been) a Covenant from Rasool-Allahsaww, I would have split your blood. You are of little patience and (with) weaker helpers’.

Then heasws turned towards hisasws companions and said: ‘Disperse, may Allahazwj have Mercy on you, for by Allahazwj, if one of them raises a sword upon you or (even) blinks, Iasws will join the last of them with their first ones!’ So they all hanged their heads. Then heasws said: ‘By Allahazwj! We did not enter it except for a visitation to Rasool-Allahsaww or to sort out an issue, for it is not allowed for a Divine Authority of Allahazwj and a successorasws of Rasool-Allahsaww that heasws neglects to show someone the right way’. Then heasws raised hisasws leg from the chest of Umar and kicked him, and said to him: ‘Go, for Allahazwj has a Command regarding you Heaswj will Accomplish!’

Aban said, ‘Al-Sadiq Ja’farasws Bin Muhammadasws said: ‘So heasws did not enter it (Masjid) except for what heasws said. Then heasws and hisasws companions exited, and Abu Bakr and his group entered. Then he climbed upon the Pulpit to below the place of Rasool-Allahsaww by one step. Then he praised Allahazwj and extolled upon Himazwj, and mentioned the Prophetasws. So a man among the congregation said, ‘How can he send Salawat upon himasws and he has opposed hisasws command which came from Allahazwj the Exalted!?’

Then Abu Bakr began with himself, and for a while he did not mention himself of the wound which had recurred upon his heels which the insect had bit him. So his stature was shortened, and he threw his clothes upon his shoulder and was brief in his speech, and descended from the Pulpit, and hastened to his house to straighten his state. Abu Zarr’ra pursued him hastily. So when Abu Bakr entered his house, he’ra attacked upon him, and he had come up from behind him.
Then he said to him, ‘O Abu Bakr! By Allahazwj upon you! Did your heel break upon you which the insect had bitten you in the cave, and Rasool-Allahsaww said to you: ‘Woe be unto you! Do not grieve!’ So you said, ‘I fear the death’? ’ So he sawsaww said: ‘You will not be dying. But rather, a time would pass upon you whereby you will break my Covenant and oppress mysuccessorasws,?’

فقال له أبو بكر: من أين لك ذلك، و ما كنت معنا في الغار؟ فقال: إن أمير المؤمنين علي (عليه السلام) قال: اذهب فانظر إلَ أبو بكر، فإنه يبلغ إلَ داره فينتقض عليه عقبه الذي لدغه فيه الْريش. فأتيتك كما أخُِ المظلوم الصادق، ثُ دخل عمر وخرج أبو ذر مسرعا »

So Abu Bakr said to himra, ‘From where is that for youra and youra were not with us in the cave?’ He ra said: ‘Amir Al-Momineen Ailiesws said: ‘Go, look at Abu Bakr, for he has reached his house, for his heel has been broken in which the insect had bitten him’. So ra came to you just as hesaww, the oppressed, the truthful informed mera. Then Umar entered and Abu Zarrra exited hastily.215

Al Mufeed in (the book) Al Ikhtisas, from Ibrahim Bin Muhammad Al Saqafy, from Amro Bin Saeed Al saqafy, from Yahya Ibn Al Hassan Bin Furat, from Yahya Bin Masawir, from Abu Al Jaroud Al Munzar Bin Al Jaroud,

‘From Abu Ja’farasws having said: ‘When Rasool-Allahsaww ascended to the cave, Aliasws Bin Abu Talibasws sought himasws, and heasws feared that the Polytheists might assassinate himsaww and Rasool-Allahsaww was upon (mount) Hira and Aliasws Bin Abu Talibasws was at (mount) Subeyr. So the Prophet saww saw himasws and hesaww said: ‘What is the matter, O Aliasws?’

فقال: بأبِ أنت و امي، خشيت أن يغتالك المشركون، فطلبتك. فقال رسول الله (صلى الله عليه و آله): ناولنِ يدك، يا عليasws! فرجف الْبل حتَّ تطى برجله إلَ الْبل الْخر، ثُ رجع الْبل إلَ قراره.

Heasws said: ‘May myasws fatherasws and myasws motherasws be sacrificed for youasws! Iasws feared that the Polytheists might assassinate yousaww, therefore Iasws sought yousaww. Rasool-Allahsaww said: ‘Give meyourasws hand, O Aliasws!’ So the mountain quivered until hisaww foot surpassed to the other mountain, then the mountain returned to its calmness’.216

215: الاحتجاج: 186
216: الاختصاص: 324
و روى الحسين بن حمدان الحصيني، بإسناده، عن جعفر بن محمد الصادق (عليه السلام)، عن أبيه محمد بن علي الباقر (عليه السلام)، عن أبيه بن الحسين (عليه السلام)، قال: "ما لقبت جابر بن عبد الله الأنصاري رسول الله (صلى الله عليه وآله) إلَّ ابنه الباقر (عليه السلام) قال له علي بن الحسين (عليه السلام): يا جابر، أكثرك شاهدا حديث جدي رسول الله (صلى الله عليه وآله) يوم الغار؟"

And it is reported by Al Husayn Bin Hamdan Al Haseybi, by his chain,

‘From Ja’far asws Bin Muhammad Al-Sadiq asws, from his asws father asws Muhammad asws Bin Ali Al-Baqir asws, from his asws father asws Ali asws Bin Al-Husayn asws having said: ‘When Jabir Bin Abdullah Al-Ansary delivered the message of his asws grandfather saww to his asws son asws Al-Baqir asws, Ali asws Bin Al-Husayn asws said to him: ‘O Jabir! Are you a witness of the Hadeeth of my asws grandfather saww of the day of the cave?’

قال جابر: لَ، يا بن رسول الله. قال: إذن أحدثك، يا جابر؟ قال حَدَّثنِ، جعلت فداك، فقد سِعته من جدك (صلى الله عليه و آله).

Jabir said, ‘No, O son asws of Rasool-Allah saww!’ He asws said: ‘Then, shall I asws narrate to you, O Jabir?’ He said, ‘Narrate to me, may I be sacrificed for you asws, although I have heard it from your asws grandfather saww.’

 فقال إن رسول الله (صلى الله عليه و آله) لما هرب إلَّ الغار من مشركي قريش حيث كبسوا داره لقتله، و قالوا: أَقِمُوا فِراشه حَتَّى نقتله فيه. فقال رسول الله (صلى الله عليه و آله) لأمير المؤمنين (صلوات الله عليه): يا أخي، إن مشركي قريش يكبسوُ فِ هذه الليلة، و يقصدون فراشي، فما أنت صانع يا علي؟

So he asws said: ‘Rasool-Allah saww, when he saww fled to the cave from the Polytheists of Quraysh when they attacked his saww house to kill him saww, and they said, ‘Aim for his saww bed until we kill him saww in it’. Rasool-Allah saww said to Amir Al-Momineen asws: ‘O my saww brother asws! The Polytheists of Quraysh would be attacking me saww during this night, and they would be aiming for my saww bed, so what shall I saww do, O Ali asws?’

قال له أمير المؤمنين: أنا- يا رسول الله- اضطجع في فراشك، و تكون حديثية في موطن من الدار، و اخرج و استصحب الله حيث تأمن عليه نفسك.

Amir Al-Momineen asws said to him saww: ‘I asws, O Rasool-Allah saww, shall lie down in your saww bed, and (Syeda) Khadeeja asws would happen to be in another place in the house, and go out and Allah azwj would Accompany you saww where there would be safety upon yourself saww.

 فقال له رسول الله (صلى الله عليه و آله): فدینك- يا آبا الحسن- أخرج لي نائقي الغيبة حتى أركبهما، و أخرج إلى الله هاربا من مشركى قريش، و افعل بنفسك ما تشاء، و لله خليفي عليك و علي خديجة.

Rasool-Allah saww said: ‘May I saww be your saww ransom, O Abu Al-Hassan asws! I Bring out my saww she-camel Al-Azba’a for me saww until I saww ride it, and go out fleeing to Allah aswj from the
Polytheists of Quraysh, and deal with yourself asws whatever you asws so desire to, and Allah azwj is my Caliph upon you asws and upon (Syeda) Khadeeja asws.

فخرج رسول الله (صلى الله عليه و آله) و ركب الناقة و سار، و تلقاه جُئيل (عليه السلام) فقال: يا رسول الله، إن الله أمرني أن أصحبك في سيرك و في الغار الذي تدخله و أرجع معك إلى المدينة إلى أن تنبخن نافتك بباب أبي أوبو الأنصاري.

So Rasool-Allah saww went out and rode the she-camel and travelled, and Jibraeel as met him saww and he as said: 'O Rasool-Allah saww! Allah azwj Commanded me as that I as should accompany you in your saww journey and in the cave in which you saww shall enter, and return with you saww to al Medina, until your saww she-camel stops at the door of Abu Ayoub Al Ansary'.

فسار (صلى الله عليه و آله) فتلقاه أبو بكر، فقال له: يا رسول الله، أصحبك؟ فقال ويَك يا أبا بكر ما أريد أن يشعر بي أحد، فقال: فأخشى - يا رسول الله - أن يستخلافنِ المشركين على لقائي إياك، و لا أجد بدا من صدقهم.

So he saww went, and Abu Bakr met him saww and said to him saww, 'O Rasool-Allah saww! Can I accompany you saww?' He saww said: 'Woe be unto you, O Abu Bakr! Isaww do not want anyone to publicise me saww. He said, 'But I fear, O Rasool-Allah saww, that I would be left behind with the Polytheist (they would question me) of my meeting you saww, and I will find no escape from ratifying them'.


So Rasool-Allah saww said to him: 'Woe be unto you, O Abu Bakr! Or will you do that?' He said, 'Yes, by Allah azwj! Perhaps I would be killed, or made to swear (an oath) so I would tell them'.

فقال (صلى الله عليه و آله): ويَك يا أبا بكر فما صحبتك إياي بنافعتك. فقال له أبو بكر: و لكني تستعنني و تخشي أن انذر لك المشتكين. فقال له (عليه السلام): سر إذا شئت. فتنغبه الغار، فنزل عن نافته العضباء، و أركبه بباب الغار، و دخل و معه جبريل و أبو بكر.

So Rasool-Allah saww said: 'Woe be unto you, O Abu Bakr! But your accompanying me saww is of no benefit to me saww. Abu Bakr said to him saww, 'But you saww are deceiving me and you saww are afraid I would warn the Polytheists about you saww'. He saww said to him: 'Come if you so like'. They arrived at the cave, and he saww descended from his saww she-camel Al-Azba'a, and kneel it at the entrance of the cave, and he saww entered and with him saww were Jibraeel as and Abu Bakr.

و قامت خديَة فِ جانب الدار باكية على رسول الله (صلى الله عليه و آله)، و اضحبح أمير المؤمنين (عليه السلام) على فراش رسول الله (صلى الله عليه و آله) ليقدمه بنفسه، و وافق المشتكين الدار ليما فضروا عليها و دخلوا، و قصدوا إلى فراش رسول الله (صلى الله عليه و آله)، فوجدوا أمير المؤمنين (عليه السلام) مضطحبًا فأضحتو بابيهم إليه، و قالوا: يا بن أبي كيشة، لم يفعلك سحرك و لا كهاناتك و لا خدمة الجان لك، اليوم تسقي أسلحتنا من دمك.
And Khadeeja asws stood in the side of the house weeping upon Rasool-Allah sawa, and Amir Al-Momineen asws lied down upon the bed of Rasool-Allah sawa to ransom him sawa with himself asws and the Polytheists came to the house at night. So, they climbed over the wall and entered, and aimed for the bed of Rasool-Allah sawa. But they found Amir Al-Momineen asws (instead) lying in it. So they struck with their hands towards him asws and said, ‘O son of Abu Kabasha! Neither will your sorcery benefit you sawa, nor will your saww soothsaying, nor the service of the Jinn. Today we will quench our weapons with your saww blood’.

So Amir Al-Momineen asws pushed away their hands from him asws, and it was as if they did not arrive to him asws, and he asws sat up in the bed and said: ‘What is the matter with you all, O Polytheists of Quraysh? I asws am Ali asws Bin Abu Talib asws!’ They said to him, ‘And where is Muhammad saww, O Ali asws?’. He asws said: ‘Wherever Allah azwj so Desires (him saww to be)’. They said, ‘And who (else) is in the house?’ He asws said: (Syeda) ‘Khadeeja asws’.

They said, ‘The beloved, the honourable. If only she asws was not married to Muhammad saww! O Ali asws! By the right of Al Laat, and Al Uzza (two idols), had it not been for the sanctity of your asws father Abu Talib asws, and the greatness of his asws position among Quraysh, we would have used our swords regarding you asws’.

Amir Al-Momineen asws said: ‘O Polytheists of Quraysh! Your large numbers are fascinating you. By the One azwj Who Split the seed and Formed the person! Nothing happens except what Allah azwj Wants, and if He azwj so Desires to, He azwj would Destroy your community. You are lesser upon me asws than the light mattress, and there is nothing weaker than it’. So the Polytheist group laughed and said to each other, ‘Leave Ali asws alone due to the sanctity of his asws father asws, and aim in seeking Muhammad saww’.

And Rasool-Allah saww was in the cave, and Jibraeel as and Abu Bakr were with him saww. Rasool-Allah saww grieved upon Ali asws and (Syeda) Khadeeja asws, and Jibraeel as said: ‘Do not grieve,
Allah\textsuperscript{azwj} is with us. Then he\textsuperscript{as} uncovered for him\textsuperscript{saww}, and he\textsuperscript{saww} saw Ali\textsuperscript{asws} and (Syeda) Khadeeja\textsuperscript{asws}, and saw the ship of Ja'far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the ones with him\textsuperscript{saww}, floating in the sea.

فأنزل الله سكينته على رسوله، و هو الأمان مِا خشيه على علي و خديَة، فأنزل الله الْية ثاِيَ اث ْن َينْي إيذْ ُُا فِي الْغاري ير

So Allah\textsuperscript{azwj} Send down His\textsuperscript{azwj} Tranquillity upon His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and it is the security from what he\textsuperscript{saww} feared upon Ali\textsuperscript{asws} and Khadeeja\textsuperscript{asws}, and Allah\textsuperscript{azwj} Revealed the Verse: \textit{him being the second of the two when they were both in the cave} – Intending Jibraeel\textsuperscript{as}, when he said to his companion: \textit{Do not grieve, surely Allah is with us!} Then Allah Send down His Tranquillity upon him [9:40] – the Verse. And if it was such that the one who grieved was Abu Bakr, he would be more rightful with the security from Rasool-Allah\textsuperscript{azwj}, if he\textsuperscript{saww} had not grieved.

ثُ إن رسول الله (صلى الله عليه و آله) قال لأبِ بكر: يا أبا بكر، إِ أرى عليا و خديَة، و مشركي قريش و خطابِم و سفينة جعفر بن أبِ طالب و من معه تعوم فِ البحر، و أرى الرهط من الأنصار مُلبين فِ المدينة.

Then Rasool-Allah\textsuperscript{saww} said to Abu Bakr: ‘O Abu Bakr! I\textsuperscript{saww} saw Ali\textsuperscript{asws} and (Syeda) Khadeeja\textsuperscript{asws}, and the Polytheists of Quraysh and their address, and the ship of Ja'far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} and the ones with him\textsuperscript{saww}, floating in the sea, and I\textsuperscript{saww} saw a group of the Helpers discussing in Al-Medina’.

فقال أبو بكر: و تراهم - يا رسول الله - بهذه الليلة، و في هذه الساعة، و أنت في [في] الغار و في هذه الظلمة، و ما بينهم و بينك من بعد المدينة عن مكة؟!

Abu Bakr said, ‘And you\textsuperscript{saww} saw them, O Rasool-Allah\textsuperscript{saww}, in this night and in this moment, and you\textsuperscript{saww} are in the cave, and in this darkness, and how distant it is between them and you\textsuperscript{saww}, and Al-Medina and Makkah!?’

فقال رسول الله (صلى الله عليه و آله): إِ أريك يا أبا بكر- يا أبا بكر- حتى تصدقن. و مسح يده على بصره، فقال: انظر - يا أبا بكر- إلى مشকٌ فريش، و إلى إحي على الفراش و خطابه لهم، و خديَة في جانب الدار، و انظر إلى سفينة جعفر تعوم في البحر.

So Rasool-Allah\textsuperscript{saww} said: \textit{I\textsuperscript{saww} will show you, O Abu Bakr, until you ratify’. And he\textsuperscript{saww} wiped his\textsuperscript{saww} hand upon his eyes and he\textsuperscript{saww} said: ‘Look, O Abu Bakr, at the Polytheists of Quraysh, and to my\textsuperscript{saww} brother\textsuperscript{asws} upon the bed and his\textsuperscript{asws} addressing to them, and (Syeda) Khadeeja\textsuperscript{asws} in the side of the house; and look at the ship of Ja'far\textsuperscript{asws} floating in the sea!’

فنظر أبو بكر إلى الكل، ففزع و رعب، و قال: يا رسول الله، لا طاقة لي بالنظر إلى ما رآته، فرد على غطائي، فمسح على بصره و حجب عما أراه رسول الله.
So Abu Bakr looked at it all, and he panicked and was scared, and said, ‘O Rasool-Allah saww! There is no strength with me with the looking at what you saww are showing, therefore return my covering upon me’. So he saww wiped his saww had upon his eyes and he was veiled from what Rasool-Allah saww showed him.

And the Polytheists aimed in seeking the tracks of Rasool-Allah saww until they came over to the entrance of the cave, and Allah azwj Veiled the she-camel from them and they did not see it, and they said, ‘These are the tracks of the she-camel of Muhammad saww and its kneeling at the entrance of the cave’. So they entered and they found a cobweb having been spun at the entrance of the cave, and they said, ‘Woe be unto you! Are you not seeing this web of this spider at the entrance of the cave? So how could Muhammad saww have entered it?’ Thus, Allah azwj Blocked them from him saww and they returned.

And Rasool-Allah saww exited from the cave and fled to Al-Medina, and Abu Bakr went out (as well) and narrated to the Polytheists of his being with Rasool-Allah saww and said to them, ‘There is no strength for you all against the sorcery of Muhammad saww. And the story has lengthy explanations’.

Jabir said, ‘Like this, by Allah azwj, O son asws of Rasool-Allah saww, is how your asws grandfather saww Rasool-Allah saww narrated to me, neither increasing nor decreasing one letter’.217