BIHAR AL-ANWAAR

Volume 20

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

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad Baqir Al Majlisi
# TABLE OF CONTENTS

CHAPTER 11 – MENTION OF THE SUMMARY OF HIS saww MILITARY EXPEDITIONS AND HIS saww SITUATION AFTER THE BATTLE OF BADR UP TO THE BATTLE OF OHAD .................. 3

CHAPTER 12 – BATTLE OF OHAD AND MILITARY EXPEDITION OF HAMRA’A AL-ASAD ... 14

Some commentary: - .................................................................................................................. 19

CHAPTER 13 – MILITARY EXPEDITION OF AI RAJIE AND MILITARY EXPEDITION OF MAUNA ...................................................................................................................... 114

CHAPTER 14 – MILITARY EXPEDITION OF THE CLAN OF AI-NAZEER.................................. 123

CHAPTER 15 – MILITARY EXPEDITION OF ZAT AI RIQA’A AND MILITARY EXPEDITION OF USFAN ........................................................................................................................................ 138

CHAPTER 16 – MILITARY EXPEDITION OF BADR AL SUGRA, AND THE REST OF WHAT TRANSPRIRED DURING THAT YEAR UP TO THE BATTLE OF AL KHANDAQ....................... 143

CHAPTER 17 – BATTLE OF AI-AHZAAAB AND CLAN OF QUREYZA........................................ 147


CHAPTER 19 – ANOTHER REGARDING THE STORY OF THE OBVIOUS LIE............................ 242


CHAPTER 21 – HIS saww MESSAGES TO THE KINGS OF PERSIA, AND ROME AND OTHERS, AND WHAT FLOWED BETWEEN HIM saww AND THEM, AND SOME OF WHAT FLOWED UP TO THE BATTLE OF KYBER ........................................................................................................ 287
CHAPTER 11 – MENTION OF THE SUMMARY OF HIS s\textsuperscript{aww} MILITARY EXPEDITIONS AND HIS s\textsuperscript{aww} SITUATION AFTER THE BATTLE OF BADR UP TO THE BATTLE OF OHAD

The Verses - *Like those from before them a while back. They tasted the evil consequences of their affair, and for them would be a painful Punishment [59:15]*

Then there was the military expedition of Al-Saweyq, and that is when Abu Sufyan vowed that he will not afflict his head from the sexual impurity (copulate) until he battles against Muhammad s\textsuperscript{aww}. So, he went out from his water hole riding from Quraysh in order to justify his oath until when he was a mile from Al-Medina until he came to the clan of Al-Nazeyr at night and knocked upon the door of Huyay Bin Akhtab. He refused to open it for him.

So he left from him to go to Salam Bin Mishkam, and he was a chief of the clan of Nazeyr and sought permission to see him. He permitted for him and cheered him. Then he went out following him until he came to his companions and sent someone from Quraysh to Al-Medina. Then came to an area called Al-Ureyza and they found a man from the Helpers and an ally of his. They killed them both, then left, and let the people know of them.
Rasool-Allah saww went out in their search until he saww reached the pebbles of Al-Kudr and returned, and Abu Sufyan had escaped him saww, and they saw provision of the people which they had dropped in order to be lightened from these for the escape, and among these was the Saweyq (porridge), so the military expedition was named as Al-Saweyq, and they went to the market as there was trading for them. The Muslims said when Rasool-Allah saww returned with them, 'O Rasool-Allah saww! Should we desire that a battle should take place for us?’ He saww said: ‘Yes’.

Then there was the military expedition of Ziyaamr after his saww stay at Al-Medina for the remainder of Zul Hijja and Al-Muharram, having returned from the military expedition of Al-Saweyq, and that is when news reached him saww that a group from Gatafan had gathered intending to strike from the outskirts of Al-Medina, (in charge) upon them was a man called Do’sur Bin Al-Haris. So, he saww went out among four hundred and fifty men and with them were horsemen, and the Bedouins fled from him saww at the peak of the mountain, and he saww descended at ZaAmr and the soldiers were with him saww.

And the rains hit them, and Rasool-Allah saww went out for a need and that rain hit him saww and drenched his saww clothes, and Rasool-Allah saww had made the valley of Amr to be between him saww and his saww companions. Then he saww removed his saww clothes and spread them to dry them hanging upon a tree. Then he saww lied down beneath it, and the Bedouins were looking at all what Rasool-Allah saww was doing.

The Bedouins said to Do’sur, and he was their chief and their bravest, ‘Muhammad saww has enabled you and he saww isolated from his saww companions from where he saww can be helped by his saww companions. He saww will not be helped until we kill him saww. He firmly selected a sword from their swords then went relying upon the sword until he stood by the head of Rasool-Allah saww with the bared sword.
He said, ‘O Muhammad saww! Who will protect you saww from me today?’ He saww said: ‘Allah azwj, and Jibraeel as pushed him in his chest and the sword fell from his hand, and Rasool-Allah saww seized it and stood at his head and said: ‘Who will protect you from me saww today?’ He said, ‘No, one, and I testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj. By Allah azwj! I will not increase any group against you saww, ever!’ Rasool-Allah saww gave him back his sword, then he turned around, then faced him saww, then said: ‘By Allah azwj! You saww are better than me’. Rasool-Allah saww said: ‘I saww am deserving of that’.

فَأَتَى ق َوْمَهُ فَقِيلَ لَهُ أَيْنَ مَا كُنْتَ ت َقُولُ وَ قَدْ أَمْكَنَكَ وَ السَّيْفُ فِِ يَدِكَ قَالَ قَدْ كَانَ وَ اللَّهِ ذَلِكَ وَ لَكِِّ نَظَرْتُ إِلََ رَجُلٍ أَب ْيَضَ طَوِيلٍ دَفَعَ فِِ صَدْرَِ ف َوَق َعْتُ لِظَهْرَِ ف َعَرَفْتُ أَنَّهُ مَلَكٌ وَ شَهِدْتُ أَنَّ مَُُمَّداً رَسُولُ اللَّهِ وَ اللَّهِ لاَ أُكْثِرُ عَلَيْهِ وَ جَعَلَ يَدْعُو ق َوْمَهُ إِلََ الِْْسْلاَمِ وَ ن َ زَلَتْ هَذِهِ الآْيَةُ يا أَي ُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هَمَّ ق َوْمٌ أَنْ ي َبْسُطُوا إِلَيْكُمْ أَيْدِي َهُمْ فَكَفَّ أَيْدِي َهُمْ عَنْكُمْ الآْيَةَ.

Then there was the military expedition of Al-Qarada, a water hole from the waters of Najd. Rasool-Allah saww sent Zayd Bin Haris after his saww return from Badr to Al-Medina by six months. They attained a caravan of Quraysh at Al-Qarada in which was Abu Sufyan, and with him was a lot of silver, and that is because Quraysh had concealed its path which it used to travel to Syria when the event of Badr had transpired. So, they travelled the path of Al-Iraq and hired a man from Bakr Bin Wail called Furat Bin Hayyan to guide them on the path. Zayd Bin Al-Harisa attained that caravan and the men were unable to escape.

وَ فِِ رِوَايَةِ الْوَاقِدَِِّ أَن ذَلِكَ الْعِيرَ مَعَ صَفْوَانَ بْنِ أُمَيَّةَ وَ أَن َّهُمْ قَدِمُوا بِالْعِيرِ إِلََ رَسُولِ اللَّهِ ص وَ أَسَرُوا رَجُلاً أَوْ رَجُلَينِْ وَ كَانَ ف ُرَاتُ بْنُ حَيَّانَ أَسِيرًا فَأَسْلَمَ ف َتُُِكَ مِنَ الْقَتْلِ. And in a report of Al-Waqidy – ‘That caravan was with Safwan Bin Umayya, and they went with the caravan to Rasool-Allah saww and they had captured a man or two men, and Furat Bin Hayyan was a captive, and he became a Muslim and was left from being killed.
Then there was the military expedition of the clan of Qaynaqa on the day of Saturday of the middle of Shaban, at the start of the twentieth month from the Emigration, and that is that Rasool-Allah ﷺ gathered with them at the market of the clan of Qaynaqa and he ﷺ said to the Jews: ‘Be careful of Allah ﷺ like what descended with Quraysh, from the calamities of Allah ﷺ. Become Muslims for you have already recognised my attributes and my description in your Books’.

They said, ‘O Muhammad ﷺ! Do not be deceived by what you ﷺ faced your people and your achievements from them, for by Allah ﷺ if we were to go to war against you, you will come to know we are different to them’. Fighting almost broke out between them, and it was Revealed regarding them: There was a sign for you in the two groups, which met in an encounter – up to His ﷺ Words: for the ones of insight [3:13]

And it is reported that Rasool-Allah ﷺ besieged them for six days until they descended to his ﷺ decision. Abdullah Bin Ubayy stood and said, ‘O Rasool-Allah ﷺ! My friends and my allies had prevented me from the black and the red – three hundred armoured ones and four hundred unshielded ones, I had reaped them in one morning. By Allah ﷺ, I will not believe and I fear the misfortunes, and they were allies of Al-Khazraj, besides Al-Aws’. He did not cease to seek regarding them until he ﷺ gifted them to him.

When they saw what had befallen with them from the disgrace, they went out from Al-Medina and they descended at Azriat. And it was Revealed regarding Ubydullah Bin Ubayy and the people from the clan of Al-Khazraj: O you who believe! Do not take the Jews and the Christians as friends [5:51] – up to His ﷺ Words: regretful regarding themselves [5:52].

Tafseer Al-Qummi - Say to those who are committing Kufr: ‘You shall be vanquished and Driven to Hell; and it is the evil settling place’ [3:12] – it was Revealed after Badr. When

---

1 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 11 H 1

6 out of 303
Rasool-Allah⁻ returned from Badr he⁻ came to the clan of Qaynaqa and they were is a gathering of theirs, and there was a market nearby it called the market of Al-Nabat.

Rasool-Allah⁻ came to them and said: ‘O community of Jews! You have known what befell with Quraysh and they were more in number and weaponry and livestock than you all, therefore enter into Al-Islam’.

They said, ‘O Muhammad⁻! You⁻ reckoning battling us is like battling your people? By Allah⁻! If you⁻ had met us you⁻ would have met men’. Jibraeel⁻ descended unto him⁻ and said: ‘O Muhammad⁻! 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; [3:13] – meaning a group of Muslims and a group of Kafirs, it is a lesson for you.

And it is a threat for the Jews, 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; - i.e. they were twice as many as the Muslims, and Allah Strengthens with His Help whom He so Desires to; - meaning Rasool-Allah⁻ on the Day of Badr, Surely in that there is a lesson for the ones of insight [3:13’].

I (Majlisi) am saying, ‘He said in (the book) ‘Al-Mantaqa’ regarding the events of the second year from the Emigration – ‘And in this year was the battalion of Umeyr Bin Aday Bin Kharsha to Asmaa Bint Marwan the Jew in the five nights past from the Month of Ramazan in the beginning of the ninth month from the Emigration; and Umeyr used to fault the Muslims and hurt Rasool-Allah⁻ and composing the poems.

Umeyr came until he entered her house and around it were a number of her orphaned children, from them was one she was breast-feeding him in her chest. He isolated the child from her and placed his sword in her chest until it came out from her back, and he prayed Salat with the Prophet⁻ in Al-Medina. Rasool-Allah⁻ said to him: ‘You killed the daughter of Marwan?’ He said, ‘Yes’. He⁻ said: ‘No two goats will lock horns in it’. And

---

² Bihar Al Anwaar – V 20, The book of our Prophet⁻, P 3 Ch 11 H 2
these words were the first of what was heard from Rasool-Allah sallallaahu alaihi wasallam. And during this year was the military expedition of the clan of Qaynaqa”.

And Ibn Al-Aseer said, ‘And the one who was in charge of their expulsion was Abada Bin Al-Samit. Then they travelled to Azriat from the land of Syria. They did not remain there except for a little while until they died, and they had left behind Abu Lubaba at Al-Medina, and the flag of Rasool-Allah sallallahu alaihi wasallam was him Hamza asws. Then Rasool-Allah sallallahu alaihi wasallam left and (Eid) Al-Azha presented, so Rasool-Allah sallallahu alaihi wasallam went out to the praying place and prayed Salat with the Muslims, and it is the first Salat of Eid he sallallahu alaihi wasallam prayed; and Rasool-Allah sallallahu alaihi wasallam scarified two sheep during it, and it is said, one sheep. And it was the first sacrifice which the Muslims had seen and they sacrificed along with him sallallahu alaihi wasallam on the left, and the military expedition was during Shawwal after Badr, and it is said it was during Safar in the third year, making it to be after the military expedition of Al-Kudr.

Ibn Is’haq said, ‘It was during Shawal of the second year’. And Al-Waqidy (Wahabi imam) said, ‘It was during Muharram of the third year’. And it (news) had reached Rasool-Allah sallallahu alaihi wasallam of the gathering of the clan of Suleym at a spring of theirs called Al-Kudr. So, Rasool-Allah sallallahu alaihi wasallam travelled to Al-Kudr but did not meet any plot, and his sallallahu alaihi wasallam flag was with Ali asws, and he sallallahu alaihi wasallam left Ibn Umm Maktoum in charge over Al-Medina, and he sallallahu alaihi wasallam returned and with him sallallahu alaihi wasallam were bounties and the sheep.

And his sallallahu alaihi wasallam arrival was during the ten nights past from Shawwal. And after his sallallahu alaihi wasallam arrival, he sallallahu alaihi wasallam sent Ghalib Bin Abdullah Al-Layshi in a battalion to the clan of Suleym and Gatafan. They killed among them and attained the war booty, and three persons from the Muslims were martyred, and they returned in the middle of Shawwal. Then there was the military expedition of Al-Saweyq, and in Zil Hijjah of the second year Usman Bin Mazoun died, and he was buried at Al-Baqie, and Rasool-Allah sallallahu alaihi wasallam made a stone to be at the head of his grave as a sign of his grave”.

---

3 Bihar Al Anwaar – V 20, The book of our Prophet sallallahu alaihi wasallam, P 3 Ch 11 H 3
4 Bihar Al Anwaar – V 20, The book of our Prophet sallallahu alaihi wasallam, P 3 Ch 11 H 4
And he said in (the book) ‘Al-Mantaqa’ – In the second year Umayya bin Al-Salt died, and he had recited the ancient Books and had turned away from worshipping the idols, and he informed that a Prophet\textsuperscript{saww} had emerged in his time, and he was inclined that he\textsuperscript{saww} would happen to be that Prophet\textsuperscript{saww}. But when news reached him of the emergence of Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} said: ‘His tongue expresses belief and his heart disbelieves’. And he mentioned the military of Al-Saweyq among the events of the third year, and mentioned that his\textsuperscript{saww} absence during it was of five days’\textsuperscript{5}.

And he said in (the book) ‘Al-Kamil’ – In Al-Muharram of the year three, Rasool-Allah\textsuperscript{saww} heard that a group from the clan of Sa‘ad Bin Taglib and clan of Muharib Bin Hafsa had gathered in order to strike, so he\textsuperscript{saww} travelled towards them among four hundred and fifty men. When he came to Zul Qasa he\textsuperscript{saww} met a man from Taglib, so he\textsuperscript{saww} invited him to Al-Islam, and he became a Muslim and informed him\textsuperscript{saww} that the Polytheists had received his\textsuperscript{saww} news and they had fled to the top of the mountain. So, he\textsuperscript{saww} returned and did not meet any plot and his\textsuperscript{saww} stay was of twelve nights.

And during that year in Jumadi Al-Awwal was the military expedition of the clan of Suleym at Najran, and the cause of this military expedition was that a group from the clan of Suleym had gathered at Najran from the direction of Al-Fur’y. That reached Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} travelled towards them among three hundred. When he\textsuperscript{saww} came to be at Najran, he\textsuperscript{saww} found them to have fled, so he\textsuperscript{saww} left and did not meet any plot, and his\textsuperscript{saww} absence was of twelve nights, and he\textsuperscript{saww} had left behind Ibn Umm Maktoum in charge over Al-Medina’\textsuperscript{6}.

\textsuperscript{5} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 11 H 5
\textsuperscript{6} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 11 H 6
And Ibn Al-Aseer and Al-Kazwiny said, intermingling their narration – ‘And during this year Ka’ab Bin Al-Ashraf from Tayy was killed and his mother was from the clan of Al-Nazeyr and the killing of the ones from Quraysh killed at Badr was grievous upon him. So, he travelled to Makkah and instigate (people) against Rasool-Allah ﷺ and cried upon the ones killed at Badr, and he used to spin yarn with the Muslim women and prose poems until he hurt them.

When he returned to Al-Medina, Rasool-Allah ﷺ said: ‘Who is for me with Ibn Al-Ashraf, for he has hurt Allah azwj and His Rasool saww?’ Muhammad Bin Maslama stood up and said, ‘O Rasool-Allah saww! Would you saww love it if I were to kill him?’ He saww said: ‘Yes’. He said, ‘Then permit me to say something’. He saww said: ‘Say’.

Muhammad Bin Maslama, and Salkan Bin Salama, and Qays, and he is Abu Nai’a, and Al-Harise Bin Aws, and he was a brother of Ka’ab from the breast-feeding, and Abu Absi Bin Jubeyr got together and proceeded to Ibn Al-Ashraf. Muhammad Bin Maslan went on to discuss with him, then said, ‘O Ibn Al-Ashraf! I have come to you for a need, but conceal it upon me’. He said, ‘I shall do so’. He said, ‘The advent of this man (Rasool-Allah saww) is a calamity. He saww has made the Arabs inimical to us, and cut off the means from us until the dependants are lost from us, and has fought the people’.

Ka’ab said, ‘I did inform you of this’. Abu Nai’a said, ‘And I want you to sell us some food and pledge to you. Are you good with that?’ He said, ‘Yes, pledge your womenfolk with me’. They said, ‘How can we pledge your women with you and you are the most handsome of the Arabs?’ He said, ‘Then pledge your sons with me’. They said, ‘How can we pledge our sons, and one of them is reviled and it would be said, ‘He is pledged with one load, or two loads’, and this would be shameful upon us. But we shall pledge the tools with you, meaning the weapons’, and he intended with that that he would not refuse the weapons when they came to him with it.

Favoring is that they called him Hajj and again they took him to the time on the night and they called him Hajj again. They said that they went to him and they said that they did not know that he was the brother of Muhammad Bin Maslama and that they were close to him in marriage and that they would promise you what they think. But I did not think of this. When he returned to the city, he said to Rasool-Allah ﷺ, ‘Who is for me with Ibn Al-Ashraf, for he has hurt Allah azwj and His Rasool saww?’ Muhammad Bin Maslama stood up and said, ‘O Rasool-Allah saww! Would you saww love it if I were to kill him?’ He saww said: ‘Yes’. He said, ‘Then permit me to say something’. He saww said: ‘Say’.

After that, Muhammad Bin Maslama and Salkan Bin Salama and Qays and Abu Nai’a and Al-Harise Bin Aws met and proceeded to Ibn Al-Ashraf. Muhammad Bin Maslama went on to discuss with him, then said, ‘O Ibn Al-Ashraf! I have come to you for a need, but conceal it upon me’. He said, ‘I shall do so’. He said, ‘The advent of this man (Rasool-Allah saww) is a calamity. He saww has made the Arabs inimical to us, and cut off the means from us until the dependants are lost from us, and has fought the people’.

When he returned to Al-Medina, Rasool-Allah saww said: ‘Who is for me with Ibn Al-Ashraf, for he has hurt Allah azwj and His Rasool saww?’ Muhammad Bin Maslama stood up and said, ‘O Rasool-Allah saww! Would you saww love it if I were to kill him?’ He saww said: ‘Yes’. He said, ‘Then permit me to say something’. He saww said: ‘Say’.

Muhammad Bin Maslama, and Salkan Bin Salama, and Qays, and he is Abu Nai’a, and Al-Harise Bin Aws, and he was a brother of Ka’ab from the breast-feeding, and Abu Absi Bin Jubeyr got together and proceeded to Ibn Al-Ashraf. Muhammad Bin Maslan went on to discuss with him, then said, ‘O Ibn Al-Ashraf! I have come to you for a need, but conceal it upon me’. He said, ‘I shall do so’. He said, ‘The advent of this man (Rasool-Allah saww) is a calamity. He saww has made the Arabs inimical to us, and cut off the means from us until the dependants are lost from us, and has fought the people’.

Ka’ab said, ‘I did inform you of this’. Abu Nai’a said, ‘And I want you to sell us some food and pledge to you. Are you good with that?’ He said, ‘Yes, pledge your womenfolk with me’. They said, ‘How can we pledge your women with you and you are the most handsome of the Arabs?’ He said, ‘Then pledge your sons with me’. They said, ‘How can we pledge our sons, and one of them is reviled and it would be said, ‘He is pledged with one load, or two loads’, and this would be shameful upon us. But we shall pledge the tools with you, meaning the weapons’, and he intended with that that he would not refuse the weapons when they came to him with it.
He bade farewell that he would come to him. His companion came and informed him, and he took the weapons and they came to be to him, and the Prophet saww pursued them to the spot of Al-Garqad and called for them. When they ended up to the fort, Abu Naila notified him, and Ka‘ab was near of pact with marriage. His wife said to him, ‘Where are you going out at this time? I am hearing a voice as if the blood is dripping from him’. He said, ‘But rather he is my brother Muhammad Bin Maslama, and my brother by breast-feeding Abu Naila. The honourable one is when he is called to an insult at night, he answers’.

He descended to them and discussed with them for a while, and they came with him to a path of an old man, then Abu Naila said, ‘I have not felt a more aromatic smell than today. Will you allow me to smell your head?’ He said, ‘Smell it’. He did it repeatedly. When he calmed down from him, he grabbed his head and said, ‘Strike the enemy of Allah azwj!’ But their swords stayed behind upon it and did not avail anything.

Muhammad Bin Maslama said, ‘I was pre-occupied, and I seized him and the enemy of Allah azwj shrieked with a shriek, there did not remain any fort around us except I ignited a fire upon it. I loaded it upon him and killed him, and Al-Haris Bin Aws had attained our sword, so we carried him and we came with him to Rasool-Allah saww and informed him of the killing of the enemy of Allah azwj. He saww applied saliva upon the injury of our companions (their wounds healed) and we returned to our families.

We woke up in the morning and the Jews were scared, and there wasn’t any Jews except he was scared upon himself. Rasool-Allah saww said: ‘One you win against from the Jewish men, kill him’. So Muhaysat Bin Masoud leapt upon Ibn Sunayna the Jew, and he was from the Jewish traders, and killed him. His brother Khuweysa Huweysa said to him, and he was a Polytheist, ‘O enemy of Allah azwj! You killed him, but by Allah azwj, the fat of your belly has been nourished from his wealth’.

Muheysa said, ‘If the one who had ordered me to kill him were to order with your killing, I will kill you’. The first one to become Muslim was Khuweysa Huweysa. Then Isa Bin Jubeyr became a Muslim, and he had killed Ka‘ab on the fourteenth night past from Rabbi Al-
Awwal; and during this month Usman Bin Affan got married to Umm Kulsoom daughter of Rasool Allahsaww, and was with her during Jumadi Al Akhira”. (Non-Shia source)

And Al-Kazwiny said, ‘And during this year Rasool-Allahsaww married Hafsa Bint Umar during Shaban, and before himsaww she was under (married to) Khunays Bin Al-Sahmy during the Pre-Islamic period. He had died from her; and during it he married Zainab Bint Khuzayma, and she had been named during the Pre-Islamic period as ‘Mother of the Poor’, and she was with Al-Tufayl Bin Al-Haris Bin Al-Muttalib. He divorced her, and his brother Ubeeya had married her, and he was killed on the day of Badr as a martyr.

Rasool-Allahsaww married her during the Month of Ramazan of this year and dowered her with twelve ounces (gold), and she remained with himsaww for eighteen months and died; and during this year (Rasool-Allahsaww was) Blessed with Al-Hassanasws as the son of Aliasws in the middle of the Month of Ramazan’.

Ibn Al Aseer said, ‘And during it was the military expedition of Al-Qarada, and in it during Jumadi Al-Akhiira Abu Rafie killed Sallam Bin Abu Al-Huqayq the Jew, and he used to back Ka’ab Bin Al-Ashraf against Rasool-Allahsaww. When Ibn Al-Ashraf was killed, his killing was from Al-Aws, Al-Khazraj said, ‘By Allahazwj! You will not be going with him (priding) against us in the presence of Rasool-Allahsaww’!

Al-Khazraj mentioned, ‘Who has been inimical to Rasool-Allahsaww like Ibn Al-Ashraf?’ They mentioned Ibn Abu Al-Huqayq, and he was at Khyber. They sought permission of Rasool-Allahsaww for killing him, and hesaww permitted for them. So, there went out to him from Al-Khazraj, Abdullah Bin Atiyak, and Masoud Bin Sinan, and Abdullah Bin Unays, and Abu Qataadhah, and Khuzair Bin Al-Aswad an ally of theirs, and the commander upon them was Abdullah Bin Atiyak.

---

7 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 11 H 7
8 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 11 H 8
They went out until they arrived at Khyber and came to the house of Abu Rafie at night. They did not leave out any door among the houses except they locked it upon its people, and it was a one-storey house. They knocked and his wife came out and said, ‘Who are you?’ They said, ‘From the Arabs, we are seeking Al-Meyra’. She said, ‘That is your companions’. They entered to him. When they entered, they locked the door of the house and pushed him down upon his bed. The wife shrieked and the man from them went intending to kill her, but then remembered that the Prophet saww had forbidden them from killing the women and the children, so he refrained from her.

They struck him with their swords, and Abdullah Bin Unays attacked upon him with his sword in his belly until he pierced it. Then they went out from him, and Abdullah Bin Atiyak was of poor vision, and he fell down from the step and sprained his leg with severe pain, and they carried him and returned; and the Jews sought them in every direction but did not see them, and they returned to their companion. The Muslims said, ‘How do we know that the enemy of Allah azwj has died?’ So, one of them returned and entered among the people and saw him, and the people were around him, and he was saying, ‘I have recognised the voice of Ibn Atiyak’. Then his wife shrieked and said, ‘By Allah azwj, he is dead!’

He said, ‘I have not heard any word more pleasurable than it’. Then he returned to his companions and informed them with the news, and he heard the voice of the herald saying, ‘I give the news of death of Abu Rafie, trader of the people of Hijaz!’ And they travelled until they arrive to the Prophet saww and they differed regarding his killing. So, Rasool-Allah saww said: ‘Give me saww your swords’. They came with these. He saww looked at them and said: ‘For the sword of Abdullah Bin Unays, this killed him. saww see traces of the food (blood)’.

---

9 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 11 H 9
CHAPTER 12 – BATTLE OF OHAD AND MILITARY EXPEDITION OF HAMRA’A AL-ASAD

The Verses – (Surah) Aal-e-Imran: And when you went forth early in the morning from your family to assign the Momineen their positions for the fighting; and Allah is Hearing, Knowing [3:121]

When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122]

And Allah Helped you at Badr when you were humble, 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]

Yes! if you remain patient and are fearing, and they (enemies) come upon you suddenly, your Lord will assist you with five thousand of the havoc-causing Angels [3:125]

And Allah did not Make it except as glad tidings for you, and for easing your hearts with it, and the victory is not, except from the Presence of Allah, the Mighty, the Wise [3:126]

in order to cut off a party from those who are committing Kufr or suppress them, and they would be returning disappointed  [3:127]

There isn’t anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]
And the Exalted Said: *Neither be weak nor be grieving, and you would be uppermost if you were Momineen [3:139]*

*If an injury touched you (at Ohad), so an injury like it has also touched the group (of Kafirs); and We Alternate these days between the people, and for Allah to Know those who believe and take martyrs from you; and Allah does not love the unjust [3:140]*

*And for Allah to Examine those who are believing and Obliterate the Kafirs [3:141]*

*Do you reckon that you would be entering the Paradise when Allah has not yet (Made) Known those who strive hard from among you, and (Made) Known the patient ones? [3:142]*

*And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]*

*And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144]*

*And it was not for a soul that it should be dying except by the Permission of Allah, being an Ordained term; and the one who wants Rewards of the world, We shall Give him from it, and the one who wants Rewards of the Hereafter, We shall Give him from it, and We will be Rewarding the grateful [3:145]*

*And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146]*
Up to the Words of the Exalted:  

O you who believe! If you obey those who are committing Kufr they will return you back upon your heels, so you would be turning back as losers [3:149]

But, Allah is your Guardian and He is the best of the helpers [3:150]

We will be Casting awe into the hearts of those who are committing Kufr, due to their associating with Allah what He did not Send down any authorisation for, and their abode is the Fire, and evil is the abode of the unjust [3:151]

And certainly Allah Made His promise to be true when you almost annihilated them by His Permission, until when you became weak-hearted and disputed regarding the matter and disobeyed from after Him having Shown you that which you were coveting (booty); from you was one who wanted the world and from you was one who desired the Hereafter; then He Turned you away from them to Try you; and He has Pardoned you, and Allah is Gracious to the Momineen [3:152]

When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. So He Gave you sorrow with a sorrow lest you would be grieving upon what you lost and not what befell you; and Allah is well-Informed with what you are doing [3:153]

Then He Sent down upon you after the sorrow, (a sense of) security, a lethargy encompassing a party from you, and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, ‘Is there anything for us from the matter?’ Say: The matter, all of it is for Allah’. They are concealing within themselves what they are not manifesting to you. They are saying, ‘If there was something for us from the matter, we would not have been killed over here’. Say: ‘Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; and Allah Knows the contents of the chests’ [3:154]
(As for) those of you who turned back on the day when the two armies met, but rather the Satan caused them to lose heart (and flee) due to something what they had earned, and Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:155]

O you who believe! Do not become like those who are committing Kufr and are saying to the brethren whenever they travel in the land (for trade) or were in a military expedition, ‘If only they were with us, they would not die and would not have been killed’, so Allah Caused that to be a regret in their hearts; and Allah Causes to live and die and Allah Sees what you are doing [3:156]

And whether you are slain in the Way of Allah or you die, Forgiveness from Allah and Mercy is better than what they are amassing [3:157]

And whether you die or you are killed, it is to Allah you shall be Gathered [3:158]

Thus it is due to Mercy from Allah you are being lenient to them. And had you been rough, hard-hearted, they would certainly have dispersed from around you. Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159]

If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? And upon Allah the Momineen should be relying [3:160]

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; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]
Up to the Words of the Exalted: **Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, you said:‘From where is this?’ Say:‘It is from yourselves’; surely Allah is Able upon all things [3:165]**

And what befell you on the day when the two armies met (at Ohad) was with Allah’s Permission, and that He would Make known the Momineen [3:166]

And that He might Make known those who are hypocrites; and it was said to them: ‘Come, fight in in the Way of Allah, or defend yourselves’. They said: If we knew fighting, we would have followed you’. They were on that day much closer to Kufr than the Eman. They are saying with their mouths what is not in their hearts, and Allah best Knows what they are concealing [3:167]

Those who said of their brethren whilst they sat (not fighting): ‘Had they obeyed us, they would not have been killed’. Say: ‘Then stave off death from yourselves if you are truthful’ [3:168]

And do not reckon those who are killed in Allah’s Way as dead; but, they are alive being sustained in the Presence of their Lord [3:169]

Rejoicing in what Allah has Given them from His Grace and they are receiving glad tidings of those whom have yet to join them from the ones they left behind. There would neither be fear upon them nor would they be grieving [3:170]

They would be receiving glad tidings of the Bounties from Allah and Grace, and that Allah will not waste the Recompense of the Momineen [3:171]

Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172]
الذين قال لِلمَّنامُ إنَّ الناس قد جُعِوُّا لِلمُعَظِّمُنِّكمْ فَاعْضِهِمْ إِنْما اَنْفِسَةُ الله وَ بَعْمَةُ أَوْلِياءُ

Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]

فَالْفَتَّنُوا بِيَتِيمكُمْ مَنِّ الله وَ فَعُظِمَتْ شَوْا وَ أَيْمُو رَضْوَانُ اللَّه وَ اللَّهُ مُوَالِيُّ فَعُظِيمَ

So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174]

إِنَّا ذَلِكُمُ الشَّيْطانُ يَُوِّفُ أَوْلِياءَهُ فَلا تَّفْهَمُوهُمْ وَ خَافُونِ إِنْ كُنْتُمْ مُؤْمِنِينَ

But rather that is the Satan. He Instils fear in his friends, so do not fear them and fear Me if you were Momineen [3:174]

وَ لا يَحَزُّنْكَ الَّذِينَ يُسَارِعُونَ فِِ الْكُفْرِ إِنَّهُمْ لَْيَضُرُّوا اللَّهَ شَيْئاً يُرِيدُ اللَّهُ أَلاَّ يََْعَلَ لََُمْ حَظًّا فِِ الآْخِرَةِ وَ لََُمْ عَذَابٌ عَظِيمٌ

And do not let them grieve you, those who are hastening into Kufr; they will never (be able to) cause any harm to Allah. Allah Intends that He should not Make a share to be for them in the Hereafter, and for them would be a grievous Punishment [3:176]

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوالََُمْ لِيَسُدرُوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَِا ثَُُّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثَُُّ يُغْلَبُونَ

(Surah) Al Nisaa: 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]

وَ رُوَِ أَنَّهُ صَ كَانَ يََْسََُ الدَّمَ عَنْ وَجْهِهِ وَ ي َقُولُ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ

And the Exalted Said: And do not slacken in pursuing the people (enemy); if you are in pain, so they are (also) in pain just as you are in pain; and you are hoping from Allah what they are not hoping for; and Allah was always most-Knowing, Wise [4:104]

إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوالََُمْ لِيَسُدرُوا عَنْ سَبِيلِ الله فِي صُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَِا ثَُُّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثَُُّ يُغْلَبُونَ

(Surah) Al Anfaal: 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]

Some commentary: -

وَ رُوِيَ أَنَّ الله صَ كَانَ يََْسََُ الدَّمَ عَنْ وَجْهِهِ وَ يََِّلُو الْلَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لاَ يَعْلَمُونَ.
And it is reported that he ṣaww was wiping the blood from his ṣaww face and saying: ‘O Allah azwj! Guide my ṣaww people for they do not know’.

و قيل لمن الهائم المستنقع في العشب، وأقبل خالد بن الوليد يحمل المشقوقين، تدأ أن يغول عليهم ليد ففضل النبي ص لا يطل عيننا للهم لا فوة لنا إلا بك اللهم لا بيعت جيداً. إذ هزء الغزوة ظل الله عز وجل لله نور رمما وصنعوا الجبل ورما خبن المشقوقين حتى هزه وعضه على المشقوقين الجبل فذاقك فولأ إذ خبن الناس عن ابن عمان.

And it is said, ‘When the Muslims were defeated in the mountain pass and Khalid Bin Al-Waleed came with the cavalry of the Polytheists intending to be higher upon them at the mountain, the Prophet ṣaww said: ‘Do not let him be higher upon us. O Allah azwj! There is no strength for us except through You azwj. O Allah azwj! No one worships You azwj in this city except for this number’. So, Allah azwj Revealed the Verse, and a number of them leapt and ascended the mountain and shot arrows at the cavalry of the Polytheists until they defeated them, and the Muslims were higher in the mountain. So, due to that are His azwj Words: and you would be uppermost [3:139] – from Ibn Abbas.

و قال أنس بن مالك أتى رسول الله ص بعلي عليه السلام يومئذ و علىه نيف و ستون جراحة من طعنة و ضربة و رمية فجعل رسول الله ص يَسحها و هي تلتئم بإذن الله تعالَ كأن ل تكن.

And Anas Bin Malik (famous Ahadith fabricator) said, ‘Rasool-Allah ṣaww came to Ali asws on that day and upon him asws were cuts and cruises as injuries from stabbings (of spears) and strikes (of swords) and arrows, so Rasool-Allah ṣaww went on to wipe them and these were healed by the Permission of Allah azwj the Exalted as if they had not happened’.

و عن ابن عباس قال: لما كان يوم أوحاد صعد أبو سفيان الجبل فقال رسول الله ص الله مولانا و لامولك.

And from Ibn Abbas who said, ‘When it was the day of Ohad, Abu Sufyan ascended the mountain, so Rasool-Allah ṣaww said: ‘O Allah azwj! It isn’t for them that they should be higher than us’. Abu Sufyan remained for a while and said, ‘A day for a day (i.e., Ohad for Badr). The days rotate and the war alternates’. He ṣaww said: ‘Answer him!’ They said, ‘They are not the same, our killed ones are in the Paradise and your killed ones are in the Fire!’

فقال لنا غرنا لا غناء لكما

He said, ‘There is Uzza (an idol) for us and there is no Uzza for you!’

فقال أبو سفيان الجبل فقولنا لا غناء لكما

The Prophet ṣaww said: ‘Allah azwj is our Master and there is no Master for you!’

فقال أبو سفيان الجبل فقولنا لا غناء لكما

Abu Sufyan said, ‘Lofty is Hobal (an idol)!’ Rasool-Allah ṣaww said: ‘Lofty is Allah azwj and More Majestic!’
And Muhammad is not except for a Rasool [3:144] – The people of the Tafseer said, ‘The reason for the Revelation of this Verse is that when they had spread false rumours about the Prophet saww that he saww had been killed, on the Day of Ohad, and that spread, the people said, ‘If he saww was a Prophet saww he saww would not have been killed’. And the others said, ‘Fight upon what he saww had fought until we meet up with him saww (in the Hereafter)’. And some of them withdrew and some of them were defeated, and the cause of their defeat and their dejection was the disturbance of the archers in their placed from the mountain pass.

And Rasool-Allah saww had forbidden them from being disturbed by it and had instructed Abdullah Bin Jubeyr, and he is a brother of Khawat Bin Jubeyr, to be in charge upon the archers, and they were fifty men, and said: ‘Do not leave your places and we will not cease to overcome for as long as you are firm in your places’. And Quraysh came on the right of Khalid Bin Al-Waleed and on their left was Ikrima Bin Abu Jahl, and with them were the women striking the tambourines and singing the poems.

And Abu Aamir Amro Bin Al-Sayfi was the first one to meet with the Ethiopians and slave of the people of Makkah. He fought them with a severe fighting and the war was hot. Rasool-Allah saww said: ‘Who will take this sword with its rightfulness and strike the slaves with it until they bow’. Abu Dajjana Simak Bin Kharsha Al-Ansary grabbed it. When he had taken the sword, he wore a red turban and went on to pride and say (a poem), ‘My friend has a
pact with me that I will not be staying in the prison for ever. I shall strike with the sword of Allahazwj and the Rasoolasww.

Rasool-Allahasww said: ‘It is for a (Divine) Desire Allahazwj the Exalted Hates except in this place’. Then the Prophetasww and hisasww companions attacked upon the Polytheists and defeated them, and Aliasws Bin Abu Talibasws killed the flag bearers, and Allahazwj Sent down Hisaswj Help upon the Muslims.

Al-Zubeyr said, ‘I saw Hind and her companions fleeing ascending in the mountain, calling their servants without taking anything. When the archers looked at the people to have been exposed, and they saw the Prophetasww and hisasww companion attaining the war booty, they came down wanting the war booty, and they differed. One of them said, ‘Do not neglect the orders of Rasool-Allahasww’. And one of them said, ‘Nothing from the orders remain’. Then the generality of them went and came to be with the soldiers.

When Khalid Bin Al-Waleed saw the archers and the pre-occupation of the Muslims with the war booty and saw their backs to be vacant, he shouted among his cavalry of the Polytheists and attacked upon the companions of the Prophetasww from their behind and defeated them and killed them; and Abdullah Bin Qamiya Al-Harisy pelted Rasool-Allahasww with a stone and broke hisasww nose and teeth and bruised hisasww face. Heasww was weighed down and hisasww companions separated from himasww, and he came intending to kill himasww.

Mas’ab Bin Umeyr, and he is the flag bearer of Rasool-Allahasww on the day of Badr and the day of Ohad, and the name of his Al-Aqab, defended Rasool-Allahasww until Ibn Qaymiya killed Mas’ab Bin Umeyr. So, he returned and he was viewing that he had killed Rasool-Allahasww and said, ‘I have killed Muhammadasww!’ and a shouter shouted, ‘Indeed, Muhammadasww has been killed!’ And it is said, that the shouter was Ibleesla, may Allahazwj Curse himla.
The people withdrew and Rasool-Allah\textsuperscript{saww} went on calling the people and saying: 'Come back to me\textsuperscript{saww} (O) servants of Allah\textsuperscript{azwj}, come back to me\textsuperscript{saww}!' Thirty men gathered to him\textsuperscript{saww} and protected him\textsuperscript{saww} until they removed the Polytheists away from him\textsuperscript{saww}, and Sa’d Bin Abu Waqas shot arrows until the ends of his bow broke; and a hand of Talha Bin Ubaydullah was injured and it dried up, and an eye of Qatada bin Al-Numan was injured on that day until it fell upon his face, and Rasool-Allah\textsuperscript{saww} returned it back in its place, and it returned to be more beautiful than it had been.

When Rasool-Allah\textsuperscript{saww} left Abay Bin Khalaf Al-Jumhy met him\textsuperscript{saww} and he was saying, 'There is no survival if he\textsuperscript{saww} survives'. The people said, 'O Rasool-Allah\textsuperscript{saww}! Will you\textsuperscript{saww} not send a man from us against him?' He\textsuperscript{saww} said: 'Leave him', until when he was near him\textsuperscript{saww}, and Abay before that had met Rasool-Allah\textsuperscript{saww}, and had said, 'I have a horse I have been feeding corn every day so I can kill you\textsuperscript{saww} upon it'. Rasool-Allah\textsuperscript{saww} said: 'But I\textsuperscript{saww} shall be killing you, if Allah\textsuperscript{azwj} so Desires'.

When it was the day of Ohad and he came near him\textsuperscript{saww} Rasool-Allah\textsuperscript{saww} grabbed the bayonet from Al-Hars Bin Al-Saat, then faced him and stabbed him in his neck. He waivered on his horse and he was snorting the snort of a bull and saying, 'Muhammad\textsuperscript{saww} killed me!' His companions carried him and they said, 'There is no problem upon you'. He said, 'Yes, if this stab was by (the tribes of) Rabie and Muzar, I would have killed them. Hadn’t he\textsuperscript{saww} said to me: ‘I\textsuperscript{saww} shall be killing you’?' Even if he\textsuperscript{saww} had been sluggish upon me after those words, it (the stab) would have still killed me’. He did not remain except for a day until he died.

He said, ‘And it spread among the people that Rasool-Allah\textsuperscript{saww} had been killed, so some of the Muslims said, ‘If only there was a messenger for us to Abdullah Bin Abay, so he could take an amnesty for us from Abu Sufyan’. And some of them sat down and threw up their hands, and some of the hypocrites said, ‘Adhere with your former Religion’. And Anas bin Al-Nazar uncle of Anas Bin Malik (fabricator) said, ‘O people! Even if
Muhammad 

has been killed, the Lord of Muhammad 

had not been killed, and what will we do with the life after Rasool-Allah 

? So fight upon what Rasool-Allah 

had fought and die upon what he died’. 

Then he said, ‘O Allah! I present my excuse from what they are saying’ – meaning the hypocrites, ‘And I disavow from that they have come with’ – meaning the hypocrites. Then he grabbed his sword and fought until he was killed. Then Rasool-Allah went to the rock and he was calling the people. The first one to recognise Rasool-Allah was Ka’ab Bin Malik. He said, ‘I recognised his eyes appearing under the helmet. So, I called out at the top of my voice, ‘O community of Muslims, this is Rasool-Allah!’ 

He gestured towards me to be quiet, and a group of his companions aligned to him. The Prophet blamed them upon the fleeing. They said, ‘O Rasool-Allah, may our fathers and our mothers be sacrificed for you! The news came to us that you had been killed, so our hearts turned and we turned around’. So, Allah the Exalted Revealed: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]’. 

The Words of the Exalted: Up to the Words of the Exalted: If you obey those who are committing Kufr [3:149]. Al-Tabarsee said, ‘It is said this was Revealed regarding the hypocrites when they said to the Momineen on the day of Ohad during the defeat, ‘Return to your brothers and return to their religion’ – from Ali’. 

And Al-Waqidy (wahabi imam) reported from Sahl Bin Sa’ad Al-Sa’ady who said, ‘Rasool-Allah came out on the day of Ohad and his front teeth were broken and the helmet was smashed upon his head, and his daughter (Syeda) Fatima washed away the blood from him, and Ali poured (water) upon it with the shield. When (Syeda) Fatima saw that the water is not impeding the flow of blood she grabbed a piece of straw and burnt it until when it had become ash, she applied it upon the injury and the blood flow stopped’. 

24 out of 303
He said: ‘Come back to me (O) servants of Allah! Come back to me am Rasool-Allah. One who resumes fighting, the Paradise would be for him!’

And from Maqatil, ‘It was Revealed regarding the war booty of Ohad when the archers left their positions seeking the war booty, and they said fearing that Rasool-Allah had said: ‘One who takes something, so it is for him and it will not be apportioned just as it was not apportioned on the day of Badr, and they fell into the war booty. He said: ‘Did you think am an embezzler and will not apportion to you all?’ So, Allah Taught him the decision regarding it and the Verse was Revealed.

And it is said that apportioned the war booty and did not apportion it to the forerunners. When the forerunners came, they said, ‘The booty is apportioned and he did not apportion to us’. Allah Taught him the decision regarding it and the Verse was Revealed.

The ransoming from the captives was by their choice on the day of Badr, and the decision regarding them was the killing, and it was stipulated upon them that if they were to accept the ransom, ‘Their number would be killed from you the next time’. They said, ‘We are pleased, and we shall take the ransom and benefit with it, and when (the same number) would be killed from us afterwards, we would be martyrs’. – From and .

And it is reported by , from , from , ‘A man from the companions of the Prophet from the clan of Abdul Ashal had attended Ohad. He said, ‘I attended Ohad, I and my brother. We returned injured. When the Muezzin of Rasool-Allah proclaimed Azan with the going out in seeking the enemy, we said, ‘No military expedition with Rasool-Allah will be lost from us. By , there is no animal for us we can be riding it, and there is none from us except injured, heavy’.

و رد محمد بن إسحاق بن يسار عن عبد الله بن خارجة عن زيد بن ثابت عن أبي السائب أن رجلا من أصحاب النبي ص من بي عبد الأشه كان شهيد أحدنا قال شهدت أحدنا أنا وأخ بي فرجعنا جرحين فلما آذن مؤذن رسول الله ص بالخروج في طلب العدو قالنا لفظنا غزوة مع رسول الله ص و الله ما لنا دابة تركها وما لنا إلا حريث قليل.
We went out with Rasool-Allah\textsuperscript{saww} and I was of lighter injuries than my brother, so whenever he was overcome I would carry him and walked until we reached to be with Rasool-Allah\textsuperscript{saww} at Hamra’a Al-Asad. Ma’bad Al-Khuzaie passed by Rasool-Allah\textsuperscript{saww} at Hamra’a Al-Asad, and was spying upon Rasool-Allah\textsuperscript{saww} at Tahama, nothing being hidden from him, and on that day Ma’bad was a Polytheist. He said, ‘By Allah\textsuperscript{azwj}, O Muhammad\textsuperscript{saww}! Your\textsuperscript{saww} difficulty among your\textsuperscript{saww} people has been narrated to us, and we would love it if Allah\textsuperscript{azwj} would Keep you\textsuperscript{saww} well among them’.

Then he went out from the presence of Rasool-Allah\textsuperscript{saww} until he met Abu Sufyan and the ones with him at Al-Rawha, and they had gathered for the return to Rasool-Allah\textsuperscript{saww} and they said, ‘The problems of his\textsuperscript{saww} companions, and their guided and their noblemen have afflicted us, then we will be eradicated by them’. When Abu Sufyan saw Ma’bad, he said, ‘What is behind you, O Ma’bad?’ He said, ‘Muhammad\textsuperscript{saww} has gone out among his\textsuperscript{saww} companions seeking you all, in a gathering I have not seen the like of it at all. They are moving against you with a movement and there have gathered to him\textsuperscript{saww} the ones who had stayed behind from him\textsuperscript{saww} during your day, and regretted upon their losses, and among them are ones of fury against you, I have not seen the like of it at all’.
He said, ‘Abu Sufyan and the ones with him praised that (poem), and a rider from Abdul Qays passed by him and said, ‘Where are you intending to go?’ They said, ‘We intend Al-Medina, we want the supplies’. He said, ‘Would you like to send a notification from me to Muhammad\textsubscript{saww}, I can take a message to him\textsubscript{saww}, and carry this camel of yours with raisings to (the market of) Akaz tomorrow when we meet?’ They said, ‘Yes’. He (Abu Sufyan) said, ‘When you go to him\textsubscript{saww} and inform him\textsubscript{saww} that I am gathering the world against him\textsubscript{saww} and his\textsubscript{saww} companions in order to eradicate their remainder’.

And Abu Sufyan left and the rider passed by Rasool-Allah\textsubscript{saww}, and he\textsubscript{saww} was at Hamra’a Al-Asad, and informed him\textsubscript{saww} with the words of Abu Sufyan. Rasool-Allah\textsubscript{saww} and his\textsubscript{saww} companions said, ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]. Then Rasool-Allah\textsubscript{saww} left after three (days) to Al-Medina, and he\textsubscript{saww} had won in that direction of his against Muawiya Bin Al-Mugheira Bin Al-Aas, and Abu Gura Al-Jamhy’.

And Mujahid and Ikrima said, ‘This Verse was Revealed during the smaller military expedition of Badr, and that is that Abu Sufyan said on the day of Ohad when he wanted to leave, ‘O Muhammad\textsubscript{saww}! Our appointment between us and you\textsubscript{saww} is the season of the smaller Badr next year, if you\textsubscript{saww} so like’. Rasool-Allah\textsubscript{saww} said: ‘That is between us and you’.

When it was the next year, Abu Sufyan came out among the people of Makkah until he descended at Majna from an area one passes by Al-Zahran. Then Allah\textsubscript{azwj} Cast the awe upon him, and it began for him regarding the return. He met Nuaym Bin Masoud Al-Shajaie, and he had arrived as an Umrah pilgrim. Abu Sufyan said to him, ‘I had promised Muhammad\textsubscript{saww} and his\textsubscript{saww} companions that we shall meet in the season at the smaller Badr, and this is a dry year, so it is not correct for us except a year we seen the trees during it and we drink the milk during it, and there has been a change for me that I should not go out to it, and I dislike it if Muhammad\textsubscript{saww} comes out and I do not come out, so that would increase them in bravery. Go to Al-Medina and discourage them, and there would be ten from the camels for you with me. I shall place these upon the hand of Suheyyl Bin Amro’.
So, Nuaym came to Al-Medina and found the people preparing for the appointment of Abu Sufyan. He said to them, ‘Wretched is the opinion you are viewing. I see you being in your houses and your dwelling, but no one from you will be escaping except being homeless. You are intending to go out and they have gathered for you at the season. By Allah azwj, no one from you will escape’. So, the companions of Rasool-Allah asw disliked the going out.

Rasool-Allah asw said: ‘By the One azwj in Whose Hand in my asw soul! I asw shall go out even if I asw am alone. As for the coward, so he can return, and as for the brave, so he is ready for the fighting’. And he asw said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]. Rasool-Allah asw went out among his asw companions until they came to the smaller Badr, and it is a spring of the clan of Kanana, and it used to be the place of a market of theirs during the Pre-Islamic period. They used to gather in it during every year for eight days.

He asw stayed at Badr awaiting Abu Sufyan, and Abu Sufyan had left from Majna to go to Makkah, so the people of Makkah named them as the army of Al-Saweyq and they said, ‘But rather you went out drinking Al-Saweyq’. And Rasool-Allah asw and his asw companions did not meet anyone from the Polytheists at Badr, and they came to the Marker and there was trading for them. So, they sold (goods) and attained the Dirham, two Dirhams and let to go to Al-Medina safely as winners’. – And that has been reported by Abu Al-Jaroud from Al-Baqir asws.
Ibn Abbas and Ikrima said, ‘When the Muslims were afflicted by what afflicted them on the day of Ohad, and the Prophet\textsuperscript{saww} ascended the mountain, Abu Sufyan came and said, ‘O Muhammad\textsuperscript{saww}! A day for us and a day for you\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Answer him!’ The Muslims said, ‘They are not the same. Our killed ones are in the Paradise and your killed ones are in the Fire!’ Abu Sufyan said, ‘For us there is Uzza (an idol), and there is no Uzza for you’. The Prophet\textsuperscript{saww} said: ‘Say, ‘Allah\textsuperscript{azwj} is our Master and there is no Master for you’’. Abu Sufyan said, ‘Hobal (an idol) is lofty’. The Prophet\textsuperscript{saww} said: ‘Say, ‘Allah\textsuperscript{azwj} is Loftier and more Majestic!’.

1- كَا، الكافِ مَُُمَّدُ بْنُ يحَْيََ عَنْ أَمََْدَ بْنِ مَُُمَّدٍ عَنْ عَلِيِّ بْنِ الحَْ كَمِ عَنِ الحُْسَينِْ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبَِ عَبْدِ اللَّهِ عَلَيْهِ السَّلاَمُ قَالَ: إِنَّ رَسُولَ اللَّهِ ص صَلَّى عَلَى مََْزَةَ وَ كَفَّنَهُ لَِْنَّهُ كَانَ جُرِّدَ.’

2- يَهِسُوْسُ قَابِلُ الرَّاهِبُ بِأُحُدٍ ف َلَمْ يَأْمُرِ النَّبُِِّ ص بِغُسْلِهِ وَ قَالَ رَأَيْتُ الْمَلاَئِكَةَ بَينَ السَّمَاءِ وَ الَْْرْضِ تُغَسِّلُ حَنْظَلَةَ بَِِاءِ الْمُزْنِ فِِ صِحَافٍ مِنْ فِضَّةٍ فَكَانَ يُسَمَّى غَسِيلَ الْمَلاَئِكَةِ.

3- فَإِنَّهُ حَدَّثَنِِ أَبَِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبَِ بَصِيرٍ عَنْ أَبَِ عَبْدِ اللَّهِ عَلَيْهِ السَّلاَمُ قَالَ: سَبَبُ ن ُزُولِ هَذِهِ الآْيَةِ أَنَّ ق ُرَيْشاً خَرَجَتْ مِنْ مَكَّةَ تُرِيدُ حَرْبَ رَسُولِ اللَّهِ فَخَرَجَ رَسُولُ اللَّهِ ص ي َبْتَغِي مَوْضِعاً لِلْقِتَالِ.

Hanzala Bin Aamir Al-Rahib was martyred at Ohad but the Prophet\textsuperscript{saww} did not instruct with washing him and said, ‘I\textsuperscript{saww} saw the Angels between the sky and the earth washing Hanzala with water of the clouds in silver bowl’. So he was named at ‘One washed by the Angels’.

Tafseer Qummi - And when you went forth early in the morning from your family to assign the Momineen their positions for the fighting; and Allah is Hearing, Knowing [3:121] – ‘It is narrated to me by my father, from Safwan, from Ibn Muskan, from Abu Baseer, from Abu Abdullah\textsuperscript{asws} having said: ‘The reason for the Revelation of this Verse was that Quraysh had gone out from Makkah intending to battle Rasool-Allah\textsuperscript{saww}, so Rasool-Allah\textsuperscript{saww} went out seeking a place for the fighting’.

His\textsuperscript{asws} Words: When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122] – It was Revealed regarding Abdullah Bin Abay and a group of his companion following his opinion in leaving the going out (for battle) and sitting back from helping Rasool-Allah\textsuperscript{saww}. And the reason for

10 Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww} P 3 Ch 12 H 1
11 Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 2
the battle of Ohad was that when Quraysh returned from Badr to Makkah, and it had afflicted them what afflicted them from the killing and the captives because seventy of them had been killed and seventy of them had been captured.

When they returned to Makkah, Abu Sufyan said, ‘O community of Quraysh! Do not call your womenfolk to cry upon your killed ones, for the crying and the tears when they come out, will do away the grief and movement, and the enmity to Muhammad saww, and Muhammad saww and his companions will gloat with us’. When they went to battle Rasool-Allah saww on the day of Ohad, they permitted to their womenfolk after that regarding the crying and the lamenting.

When they intended to battle Rasool-Allah saww to Ohad, they travelled among their allies from (clan of) Kinana and others. They gathered the multitudes and the weapons and went out from Makkah among three thousand horsemen and two thousand men, and the women came out with them reminding them and urging them upon battling Rasool-Allah saww; and Abu Sufyan brought out Hind Bint Utba, and Amrat Bint Alqama Al-Harsiya went out with them.

When that reached Rasool-Allah saww, he saww gathered his companions and informed them that Quraysh had gathered intending Al-Medina and urged his companions upon the Jihad and the going out. Abdullah Bin Abay and a group said, ‘O Rasool-Allah saww! Do not go out from Al-Medina until we fight in its alleyways, so the weak man and the woman and the slaves and the maid will fight with silence upon their mouths, and upon the rooftops. We should not intend (to go after) the people at all for they would be victorious over us, and we (here) are in our fortresses, and our houses, and we should not go out to our enemies at all except that the victory would be for them upon us’.

Sa’ad Bin Muaz and others from Al-Aws stood up and said, ‘O Rasool-Allah saww! No one from the Arabs coveted us and we were Polytheists worshiping the idols, so how can they covet us and you saww are among us? No, until we go out to them and fight them. So, the one from
us who is killed would be a martyr and the one from us who is saved would have fought in the Way of Allah\textsuperscript{aww}.

فَقَبِلَ رَسُولُ اللَّهِ قَوْلَهُ وَ خَرَجَ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ يَبْتَغُونَ مَوْضِعاً لِلْقِتَالِ كَمَا قَالَ اللَّهُ وَ إِذْ غَنِمَ عَنْهُ مِنْ أَهْلِكَ نُوَّؤُونَ الْمُؤْمِنِينَ إِلَى قُوُّهُ إِذْ هُمْ مُنْطُقاً مَنْ تَفْلَى عَيْنَ الْلَّهِ عَلَى أُنُوْْ مُ suspense

Rasool-Allah\textsuperscript{aww} accepted his words and went out with a number of his\textsuperscript{aww} companion seeking a place for the fighting just as Allah\textsuperscript{aww} has Said: \textit{And when you went forth early in the morning from your family to assign the Momineen their positions for the fighting; [3:121]} – up to His\textsuperscript{aww} Words: \textit{When two groups from you had shown cowardice, [3:122]} – meaning Abdullah Bin Abay and his companions.

فَضَرَبَ رَسُولُ اللَّهِ عَسْ يَلِي طَرِيقَ الْعِرَاقِ وَ قَعَدَ عَنْهُ عَبْدُ اللَّهِ بْنُ أُبَََّ وَ قَوْمُهُ وَ جَََاعَةٌ مِنَ اَْْزْرَجِ ات َّبَعُوا رَأْيَهُ وَ وَافَتْ قُرَيْشٌ إِلََ أُحُدٍ وَ كَانَ رَسُولُ اللَّهِ ص عَدَّ أَصْحَابَهُ وَ كَانُوا سَبْعَمِائَةِ رَجُلٍ فَوَضَعَ عَبْدَ اللَّهِ بْنَ جُبَيرٍْ فِِ خَْسِينَ مِنَ الرُّمَاةِ عَلَى بَابِ الشِّعْبِ وَ أَشْفَقَ أَنْ يَأْتيَِ كَمِينُهُ مْ مِنْ ذَلِكَ الْمَكَانِ

Rasool-Allah\textsuperscript{aww} took his\textsuperscript{aww} army from what follows the road of Al-Iraq, and Abdullah Bin Abay and his companions, and a group from Al-Khazraj following his opinion, sat back from him\textsuperscript{aww}. And Quraysh arrived to Ohad, and Rasool-Allah\textsuperscript{aww} counted his\textsuperscript{aww} companions and they were seven hundred men. He\textsuperscript{aww} placed Abdullah Bin Jubeyr among fifty of the archers at the entrance of the mountain pass and feared that their ambush might come from that place.

فَقَالَ رَسُولُ اللَّهِ ص لِعَبْدِ اللَّهِ بْنِ جُبَيرٍْ وَ أَصْحَابِهِ إِنْ رَأَي ْتُمُونَا قَدْ هَزَمْنَاهُمْ حَتََّ أَدْخَلْ نَاهُمْ مَكَّةَ فَلاَ تَبَِْحُوا مِنْ هَذَا الْمَكَانِ وَ إِنْ رَأَي ْتُمُوهُمْ قَدْ هَزَمُونَا حَتََّ أَدْخَلُونَا الْمَدِينَةَ فَلاَ تَبَِْحُوا وَ الْزَمُوا مَرَاكِزَكُمْ

Rasool-Allah\textsuperscript{aww} said to Abdullah Bin Jubeyr and his companions: ‘Even if you see us to have defeated them until we enter them into Makkah, do not move from this place; and even if you see them to have defeated us until they enter us into Al-Medina, do not move and maintain your positions!’

وَ وَضَعَ أَبُو سُفْيَانَ عَلَيْهِ اللَّعْنَةُ خَالِدُ بْنَ الْوَلِيدِ عَلَيْهِ اللَّعْنَةُ فِِ مِائ َتَِْ فَارِسٍ ف َلَقِيَ عَبْدَ اللَّهِ بْنَ جُبَيرٍْ فَاسْتَقْبَلُوهُمْ بِالسِّهَا وَ رَجَعَ وَ نَظَرَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيرٍْ إِلََ أَصْحَابِ رَسُولِ اللَّهِ ص ي َنْتَهِ بُونَ سَوَادَ الْقَوْمِ قَالُوا لِعَبْدُ اللَّهِ بْنِ جُبَيرٍْ مَا يُقِيمُنَا هَاهُنَا وَ قَدْ غَنِمُوا أَصْحَاب ُنَا وَ ن َبْقَى نحَْ نُ بِلاَ غَنِيمَةٍ ف َقَالَ لََُمْ عَبْدُ اللَّهِ ات َّقُوا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ ت َقَدَّمَ إِلَيْنَا أَنْ لَا نَبَِْحَ

And Abu Sufyan, may Allah\textsuperscript{aww} Curse him, place Khalid Bin Al-Waleed, may Allah\textsuperscript{aww} Curse him, among two hundred horsemen for an ambush, and said to him, ‘When you see us to have mingled with them, then come out against them from this pass until you happen to be from behind them’. When the cavalry came and lined up and mobilised, Rasool-Allah\textsuperscript{aww} handed over the flag to Amir Al-Momineen\textsuperscript{asws}. The Helpers, all of them attacked upon the Polytheists of Quraysh and defeated them with an ugly defeat, and companions of Rasool-Allah\textsuperscript{aww} fell among their soldiers.
And Khalid Bin Al-Waleed fell back among two hundred horsemen and met Abdullah Bin Jubeyrs and they were faced with the arrows; and the companions of Abdullah Bin Jubeyr looked at the companions of Rasool-Allahsaww plundering the soldiers of the people. They said to Abdullah Bin Jubeyr, 'We will not stay over here and our companions are attaining war booty, and we shall remain without any war booty'. Abdullah said to them, ‘Fear Allahasw', for Rasool-Allahsaww has already told us not to move’.

They did not accept from him and man after man sneaked out until they had vacated their positions, and there remained Abdullah Bin Jubeyr among twelve men, and the flag of Quraysh was with Talha bin Abu Talha Al-Abdary from the clan of Abdul Dar. He came for duel and called out, ‘O Muhammasaww! You are claiming that you are preparing us to the Fire with your swords, and we are preparing you to the Paradise with our swords? So, the one who desires to be in the Paradise, let him come to duel me!’

Amir Al-Momineenasws came out to duel him and heasws was saying (a poem): ‘O Talha! If you were just as you are saying, for you are the cavalry and for us are the blades. Stay there and let us see which one of us is the killed one, and which one of us is foremost with what you are saying, for the raging lion has come to you with severity, there not being broken sword with him. The Subduer and the Rasoolasw help him’.

Talha said, ‘Who are you, O boy!’ Heasws said: ‘Iasws am Aliasws Bin Abu Talibasws’. He said, ‘I know youasws, O biter! No one is audacious upon me apart from youasws’. Talha pounced upon himasws and struck himasws. Amir Al-Momineenasws saved it with the shield. Then Amir Al-Momineenasws struck him upon his thighs and cut them both off and he fell upon his
back, and the flag fell. So, Ali⁷ went to finish him off, but he vowed with the mercy (in prose).

He⁷ turned away from him. The Muslims said, ‘You did not finish him off?’ He⁷ said, ‘I have struck him with such a strike he will not live from it, ever!’ Then Abu Saeed Bin Abu Talha grabbed the flag, and Ali⁷ killed him, and his flag fell to the ground. Usman Bin Abu Talha grabbed it, and Ali⁷ killed him and the flag fell to the ground. Then Musafie bin Abu Talha grabbed it, and Ali⁷ killed him and the flag fell to the ground. Then Al-Haris Bin Abu Talha grabbed it, and Ali⁷ killed him and the flag fell to the ground. Then Uzeyr Bin Usman grabbed it and Ali⁷ killed him and the flag fell to the ground. Then Abdullah Bin Jameela bin Zuhayr grabbed it and Ali⁷ killed him and the flag fell to the ground.

Amir Al-Momineen⁷ killed the ninth from the clan of Abdul Dar, and he was Artat Bin Shurjeel in a duel and the flag fell to the ground. Suwab, a slave of theirs grabbed it and Amir Al-Momineen⁷ struck him upon his right hand and cut it, and the flag fell to the ground. So, he grabbed it with his left hand, and Amir Al-Momineen⁷ struck upon his left hand and cut it, and the flag fell to the ground. He hugged it with his two cut hands, then said, O clan of Abd Al-Dar! Is there any excuse between me and you?’ Amir Al-Momineen⁷ struck him upon his head and killed him, and the flag fell to the ground.

Then Amarah Bint Alqama grabbed it and installed it; and Khalid Bin Al-Waleed fell back to Abdullah Bin Jubeyr and his companions had fled and he remained among a small number, and he fought them at the entrance of the pass, and the Muslims paused, and he placed the sword among them; and Quraysh looked during their defeat at the flag which had been raised and they derived pleasure by it; and Khalid Bin Al-Waleed came and killed them (Muslims) and defeated the companions of Rasool-Allah⁸ with an ugly defeat, and they turned around climbing in the mountain and in every direction.

Then Amarah Bint Alqama grabbed it and installed it; and Khalid Bin Al-Waleed fell back to Abdullah Bin Jubeyr and his companions had fled and he remained among a small number, and he fought them at the entrance of the pass, and the Muslims paused, and he placed the sword among them; and Quraysh looked during their defeat at the flag which had been raised and they derived pleasure by it; and Khalid Bin Al-Waleed came and killed them (Muslims) and defeated the companions of Rasool-Allah⁸ with an ugly defeat, and they turned around climbing in the mountain and in every direction.

33 out of 303
When Rasool-Allah saww saw the defeat, he uncovered the helmet from his saww head and said: ‘Come back to me saww! Come back to me saww! I saww am Rasool-Allah saww. To where are you fleeing, from Allah azwj and from His azwj Rasool saww?’

And my father narrated to me, from Ibn Abu Umeyr, from Abu Abdulla/asws having been asked about the meaning of the words of Talha Bin Abu Talha when he duelled Ali/asws, ‘O Biter!’

He/asws said: ‘Rasool-Allah saww was at Makkah and no one would dare to be against him saww due to the position of Abu Talib/asws. So they lured the young boys that whenever Rasool-Allah saww comes out they should throw stones and dirt at him saww. He/asws complained about that to Ali/asws who said: ‘May my/asws father and my/asws mother be sacrificed for you saww, O Rasool-Allah saww! Whenever you saww go out, so bring me saww out along with you saww’.

Rasool-Allah saww went out, and with him saww was Amir-Al-Momineen/asws. The young boys presented themselves to Rasool-Allah saww as was their habit. Amir-Al-Momineen/asws attacked them and was biting them in their faces, and their necks and their ears. And the young boys were returning back to their fathers crying and saying: ‘Ali/asws has bitten us, Ali/asws has bitten us! So due to that he/asws was named as ‘The Biter’.

And it is reported from Abu Wasila Shaqeeq Bin Salama who said, ‘I was a walking companions of Umar Bin Al-Khattab when I heard the humming from him, so I said to him, ‘Shh O Umar’. He said, ‘Woe be unto you! But do you not see the generous lion son/asws of the generous one and the striker with the beastly severity the one who transgresses and rebels with the two swords and the flag’. I turned around and there was Ali/asws Bin Abu Talib/asws. I said to him, ‘O Umar! He/asws is Ali/asws Bin Abu Talib/asws’.

He said, ‘Come near me and I shall narrated to you about his/asws bravery and his/asws heroism. We pledged allegiance to the Prophet saww on the day of Ohad that we will not flee,'
and the one from us who flees would have strayed, and the one from us who is killed so he would be a martyr, and the Prophet saww was his asws leader when one hundred brave ones attacked us, under each brave one being one hundred men or more. They bothered us, and I saw Ali asws like the lion, and he asws grabbed a handful of pebbles and threw it in our faces, then said, ‘May the face be ugly, and blackened, and covered and smeared, to where are you fleeing? To the Fire!’

But, we did not return. Then he asws reiterated upon us secondly and in his asws hand was a tray with the death dripping from it. He asws said: ‘You pledge allegiance then break it? By Allah azwj, you are foremost with the killing than the ones I asws have already killed’. I looked at his asws eyes and it is as if they were two objects emitting fire, or like two cups filled with tears. I did not think except that he asws would come upon all of us, so I rushed towards him asws from between my companions and said, ‘O Abu Al-Hassan asws! Allah azwj, Allah azwj! So the Arabs flee repeatedly, and the world benefits the fleer’.

It was as if he asws was embarrassed and turned his asws face away from me. I did not cease to try and subside the fear in my heart. By Allah azwj, That fear has not come out from my heart until this time. And there did not remain with Rasool-Allah saww except Abu Dajjana Simak Bin Kharsha and Amir Al-Momineen asws; and every time a group attacked on Rasool-Allah saww, Amir Al-Momineen asws faced up to them and repelled them from Rasool-Allah saww, and he asws kept killing them until his asws sword broke.

And there remained with Rasool-Allah saww Naseyba Bint Ka’ab Al-Maziya, and she had been coming out with Rasool-Allah saww during his saww military expeditions to heal the injured, and her son was with her, and he was defeated and intended to retreat, but she confronted him and said, ‘O my son, to where are you fleeing, from Allah azwj and His aswj Rasool saww?’ and returned him. A man attacked upon him and killed him. She grabbed a sword of her son and attacked the man and struck him upon his head and killed him. Rasool-Allah saww said: ‘May Allah azwj Bless you, O Naseyba!’

وَكَانَتْ تَقِي رَسُولَ اللَّهِ صِبْرُصَّةِ وَ ثَدْيَهَا حَتَّى أَصَابَتِهَا جِرَاحَتَانِ كِبْرَىٰ وَ حَمِّلَتِهَا عَلَى رَسُولِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِ فَضَرَبَهُ عَلَى حَبْلِ عَاتِقِهِ وَ نَادَى قَتَلْتُ مُُمَّداً وَ اللاَّتِ وَ الْعُزَّى وَ نَظَرَ رَسُولُ اللَّهِ ص إِلََ رَجُلٍ مِنَ الْمُهَاجِرِينَ قَدْ أَلْقَى تُرْسَهُ خَلْفَ ظَهْرِهِ وَ هُوَ فِِ
And she kept saving Rasool-Allahsaww by her chest and her breasts until a lot of injuries hit her, and Ibn Qamiya attacked upon Rasool-Allahsaww and said, ‘Show me Muhammadsaww’. He struck him upon his shoulder and called out, ‘I have killed Muhammadsaww, by Al-Laat and Al-Uzza (two idols)!’ And Rasool-Allahsaww looked at a man from the Emigrants who had cast his shield behind his back, and he was in the defeat. He asked him, ‘O one with the shield! Throw away your shield and pass to the Fire’. So, he threw down his shield and Rasool-Allahsaww said: ‘O Naseyba! Take the shield’.

When the sword of Amir Al-Momineenasws broke, he came to Rasool-Allahsaww and said: ‘O Rasool-Allahsaww! The man fights with the weapon, and myasws sword is broken’. So, Rasool-Allahsaww handed over hisasws sword Zulfiqar and said: ‘Fight with this’, and no one happened to attack upon Rasool-Allahsaww except Amir Al-Momineenasws faced up to him, and when he saw himasws, he would return.

Rasool-Allahsaww went to a side in a corner of Ohad and stopped, and heasws was fighting from one direction, and hisasws companions had been defeated. Amir Al-Momineenasws did not cease fighting them until heasws was hit in hisasws face, and hisasws head, and hisasws chest, and hisasws belly, and hisasws hands, and hisasws legs with ninety injuries, and heasws kept defending himasws, and a caller was heard calling out from the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Aliasws!”

And Hind Bint Utba was in the midst of the army and every time a man from Quraysh was defeated, she would hand over a needle to him and some Kohl and said, ‘But, you are a woman, so apply Kohl with this’. 
And Hamza asws was attacking upon the people when the defeated ones saw him asws, and no one could stand up to him asws, and Hind Bint Utba, may the Curse be upon her, had given a pact to a savage (her slave), 'If you were to kill Muhammad asws, or Ali asws, or Hamza asws, I shall grant you your pleasure', and the savage was an Ethiopian slave of Al-Jubeyr Bin Mut'am. The savage said, ‘As for Muhammad asws, I am not able upon him asws, and as for Ali asws, I see him asws as a cautious man of a lot of looking around, so I cannot covet regarding him asws. I shall ambush Hamza asws, as I see him asws guiding the people with guidance.

He passed by and trod upon the edge of a cliff, grabbed his spear and threw it, and it fell into his asws waist and came out from his asws bladder, and he asws fell down. He came to him asws and split open his asws belly and took out his asws liver and came with it to Hind and said to her, ‘This is the liver of Hamza asws’. She took it into her mouth and split it and Allah azwj Made the like of the knee bone in her mouth, and she spat out with it. Allah azwj Sent an Angel who carried it and returned it to its place.

Abu Abdullah asws said: ‘Allah azwj Refused to enter anything from the body of Hamza asws into the Fire’.

Hind came to him asws and cut off his asws limbs and cut off his asws ears and made them to be as two pendants, and tied them in her neck, and cut off his asws hands and his asws legs. And the people returned and Quraysh came to the mountain. Abu Sufyan said, and he was upon the mountain, ‘Lofty is Hobal (an idol)!’ Rasool-Allah SAWW said to Amir Al-Momineen asws: ‘Say to him: ‘Allah azwj is Loftier and more Majestic!’ He said, ‘O Ali asws! He (Hobal) has conferred upon us’. Ali asws said: ‘But Allah azwj has Conferred upon us’.

Then he said, ‘O Ali asws! I ask you by Al-Laat and Al-Uzza (two idols), has Muhammad sAWW been killed?’ He asws said to him: ‘May Allah azwj Curse you, and Curse Al-Laat and Al-Uzza. By Allah azwj, Muhammad sAWW had not been killed, and he sAWW is listening to your speech’. He
said, ‘You are truthful. May Allahazwj Curse Ibn Qamiya who claimed that he had killed Muhammadsaww.

And Amro Bin Qays had delayed his Islam. When it reached him that Rasool-Allahsaww is in the war, he grabbed his sword and his shield and came like the roaring lion saying, ‘I testify that there is no god except Allahazwj and Muhammadsaww is Rasool-Allahsaww’. Then he mingled with the people and was martyred. A man from the Helpers passed by him and saw him fighting with the death. He said, ‘O Amro! And are you upon your former religion?’ He said, ‘No, by Allahazwj! I testify that there is no god except Allahazwj and Muhammadsaww is Rasool-Allahsaww’. Then he died.

A man from the companions of Rasool-Allahsaww said, ‘O Rasool-Allahsaww! Amro Bin Sabit became a Muslim and was killed, so he is a martyr’. He said: ‘Yes, by Allahazwj, a martyr. There is no man who did not pray a single Cycle of Salat to Allahazwj and enter the Paradise apart from him’.

And Hanzala Bin Abu Aamir was a man from Al-Khazraj who had got married during that night the morning of which was the battle of Ohad, to a daughter of Abdullah Bin Abay Bin Saloul, and he copulated with her during that night, and Rasool-Allahsaww had permitted him to stay with her.

So, Allahazwj Revealed: But rather, the Mominoun are those who believe in Allah and His Rasool, and whenever they were with him on a collective matter, they do not go away until they seek his permission. Surely those who are seeking your permission, they are those who believe in Allah and His Rasool. So when they seek your permission for some of their occupations, then give permission to ones you like to from them, [24:62].

Rasool-Allahsaww permitted for him, and this Verse in Surah Al-Noor and its information is in Surah Aal-e-Imran. Thus, this evidences upon that the composition is upon differently to what Allahazwj Revealed.
Hanzala entered to be with his wife and consummated with her. He woke up in the morning and went out, and he was with sexual impurity. He attended the fighting. His wife sent a message to four persons from Al-Ansar, when Hanzala intended to go out from her presence, and she testified upon him that he had copulated with her. It was said to her, ‘He did not do that’. She said, ‘I saw in my dream during this night as if the sky had been cleft asunder and Hanzala fell in it, and it joined up, so I knew he had been martyred, so I disliked it not to keep witnessed upon him and I become pregnant from him.

When he attended the fighting, he looked at Abu Sufyan upon a horse wandering between the soldiers, and he attacked upon him and struck the hamstring of his horse, and the horse rolled over and Abu Sufyan fell down to the ground and shouted, ‘O community of Quraysh! I am Abu Sufyan, and this Hanzala wants to kill me’. And Abu Sufyan returned and Hanzala passed by in his pursuit. A man from the Polytheists presented to him and stabbed him, and he walked towards the Polytheist during his stabbing and struck him, and killed him and Hanzala fell down to the ground between Hamzaasws and Amro bin Al-Jamouh and Abdullah Bin Hizam and a group of the Helpers.

Rasool-Allahsaww said: ‘saww saw the angels washing Hanzala between the sky and the earth with water of the cloud in a golden tray’, and he was named as ‘One washed by the Angels’.

And it is reported that Mugheira Bin Al-Aas was a left-handed man, and he carried three stones in his way to Ohad, and said, ‘With these I shall kill Muhammadsaww’. When the fighting presented, he looked at Rasool-Allahsaww and the sword was in hissaww hand. He threw the stones and hit Rasool-Allahsaww with it, and the sword fell down from hissaww hand. He said, ‘By Al-Laat and Al-Uzza! I have killed himsaww’. Amir Al-Momineenasws said: ‘Liar, may Allahawl Curse him!’
He pelted him saww with another stone and it hit his saww forehead. Rasool-Allah saww said: ‘O Allah azwj, Confuse him!’ When the people were exposed, he was confused. Ammar Bin Yasser ra faced him and killed him, and Allah azwj Made the tree to overcome upon Ibn Qamiya, and he was passing by with the tree and fell in its midst, and it took from his flesh. He did not cease to be like that until he became like the scrapped, and died, may Allah azwj Curse him.

And in a report of Abu Al-Jaroud, from Abu Ja'far asws regarding His azwj Words: And you were desiring the death before you met it, [3:143], ‘The Momineen, when Allah azwj Informed them of how He azwj would be Dealing with their martyrs on the Day of Badr, and their status in the Paradise, they longed for that. So they said, ‘Our Allah azwj! Show us battles that we would be martyred by’. So Allah azwj Showed them the Day of Ohad. But they were not steadfast except for the one whom Allah azwj so Desired from among them, and that is in His azwj Words And you were desiring death before you met it [3:143] – the Verse’.

And in a report of Abu Al-Jaroud, from Abu Ja'far asws regarding His azwj Words: So He Gave you sorrow with a sorrow [3:153], said: ‘As for the first sorrow, so it is the defeat and the killing. And as for the other (sorrow), so it was the supervision of Khalid Bin Waleed against them. He azwj is Saying lest you would be grieving upon what you lost from the war booty, and not what befell you meaning the killing of your brethren, Allah is well-Informed with what you are doing [3:153] Then He Sent down upon you after the sorrow, he asws said: ‘Meaning the defeat’.

And the companions of Rasool-Allah saww returned, the injured ones and others, and they came back presenting excuses to Rasool-Allah saww. Allah azwj Loved to Make His saww Rasool saww recognise who from them is the truthful and who is the liar, so Allah azwj Sent down the lethargy upon them in that state until they were falling down to the ground, and the hypocrites, those who were lying, were not calm. Their intellect had flown away, and they were talking with speech, which could not be understood from them.

فَآَمَّا الْغَمُّ الَّوْلُ فَالََْزِيََةُ وَ الْقَتْلُ وَ الْغَمُّ الآْخِرُ فَإِشْرَافُ خَالِدِ بْنِ الْوَلِيدِ عَلَيْهِمْ يَقُولُ لِكَيْلا تََْزَنُوا عَلى ما فاتَكُمْ مِنَ الْغَنِيمَةِ وَ لا ما أَصابَكُمْ يَعْنِِ قَتْلَ إِخْوَانِِِمْ وَ اللَّهُ خَبِيرٌ بِِا تَعْمَلُونَ ثَُُّ أَن ْزَلَ عَلَيْكُمْ مِنْ ب َعْدِ الْغَمِ قَالَ يَعْنِِ الََْزِيََةَ
enveloping a party from you – meaning the Momineen, and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, ‘Is there anything for us from the matter?’’. Allahazwj Said to Muhammadasww: Say: The matter, all of it is for Allah’. They are concealing within themselves what they are not manifesting to you. They are saying, ‘If there was something for us from the matter, we would not have been killed over here’. – They were saying, ‘If we had been in our homes, the killing would not have afflicted us’.

Allahazwj Said: ‘Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; and Allah Knows the contents of the chests’ [3:154]. Thus, Allahazwj Informed Hisazwj Rasoolasww what was in the hearts of the people, and the one from them who was a Momin and the one from them who was a hypocrite, a liar with the lethargy.

Allahazwj Revealed unto himasww: Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good [3:179] – meaning the hypocrite, the liar, from the Momin, the truthful, by the lethargy which distinguished between them’.

And in a report of Abu Al-Jaroud, from Abu Ja’farasws regarding Hisasww Words: And it was not for a Prophet that he should embezzle [3:161], said: ‘Thus, Allahaswj Spoke the Truth. It cannot happen for Allahazwj that Heaswj would Send a Prophetas who is an embezzler Whosever embezzles will bring what he embezzled with him on the Day of Judgement. And the one who embezzles a thing would see it in the Fire on the Day of Judgement, then he would be encumbered to enter into it and retrieve it from the Fire, then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]’.

Hisasww Words: and it was said to them: ‘Come, fight in the Way of Allah, - they were three hundred hypocrites returning with Abdullah Bin Umay Bin Saloul. Jabir Bin Abdullah said to them, ‘I adjure you with Allahazwj regarding your Prophetasww and your Religion and your houses’. They said, ‘By Allahazwj! No fighting will take place today, and If we knew fighting, would take place, we would have followed you’. Allahazwj Said: They were on that day much closer to Kufr than the Eman. [3:168] – the Verse.
When the fighting subsided, Rasool-Allah saww said: ‘Who has any knowledge of S’ad Bin Al-Rabie?’ A man said, ‘I shall seek him’. Rasool-Allah saww gestured towards a place and said: ‘Seek him over there, for I saww had seen him in that place, twelve spearmen had surrounded him’.

He said, ‘I came to that place and there he was rolling between the dead. I said, ‘O Sa’ad!’ But he did not answer me. Then I said, ‘O Sa’ad!’ But he did not answer me. So, I said, ‘O Sa’ad! Rasool-Allah saww has asked about you’. He raised his hand and recovered a speck, then said, ‘Rasool-Allah saww is alive?’ I said, ‘Yes, by Allah azwj, he saww is alive, and has informed me that he saww had seen twelve spearmen around you’.

Rasool-Allah saww said: ‘Who has knowledge for him about my saww uncle Hamza asws?’ Al-Haris Bin Al-Simmat said to him saww, ‘I know of his asws place’. He went until he stopped at Hamza asws, and he disliked to return to Rasool-Allah saww and inform him saww.

Rasool-Allah saww said to Amir Al-Momineen asws: ‘O Ali asws! Search for your asws uncle asws’. Ali asws went and stopped at Hamza asws, and he asws (also) disliked to return to Rasool-Allah saww. So, Rasool-Allah saww came until he saww paused at him asws. When he saww saw what had happened with him asws, he saww cried, then said: ‘By Allah azwj! I saww have not paused at
any pausing at all more outrageous to me than this place. If Allah were to Enabled upon Quraysh, will reciprocate with seventy of their men'.

Jibraeel descended unto him and said: 'And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, [16:126]'. Rasool-Allah said: 'But, I shall be patient'. Rasool-Allah cast his cloak upon Hamza which, was upon him. When he extended it upon his legs he was exposed. And when he covered his legs his head was exposed. So, he extended it upon his head, and Ali cast some grass upon his legs.

He said, 'And Iblees shouted at Al-Medina, 'Muhammad has been killed!' There did not remain anyone from the women of the Emigrants and the Helpers except and they came out, and (Syeda) Fatima daughter of Rasool-Allah came out sprinting upon her feet until she came to Rasool-Allah and sat in front of him. Whenever Rasool-Allah cried, she cried, and whenever he wailed, she wailed.

And Abu Sufyan called out, 'Our appointment is in the next year and we shall kill'. Rasool-Allah said to Amir Al-Momineen: 'Say yes'. And Rasool-Allah departed and entered Al-Medina and the women received him ululating and crying, and Zainab Bint Jahsh received him, and Rasool-Allah said to her: 'Reckon me'. She said, 'Who, O Rasool-Allah? He said: 'Your brother'. She said, 'We are for Allah and we are returning to Him [2:156]. Congratulations of the martyrdom for him'.
ثَُُّ قَالَ لَََا احْتَسِبِِ قَالَتْ
مَنْ يَا رَسُولَ اللَّهِ قَالَ زَوْجَكِ
مُصْعَبَ بْنَ عُمَيرٍْ قَالَتْ وَا حُزْنَاهْ ف َقَالَ رَسُولُ اللَّهِ ص إِنَّ لِلزَّوْجِ عِنْدَ الْمَرْأَةِ لحََدّاً مَا لَِْحَ
دٍ مِثْلُهُ فَقِيلَ لَََا لََِ ق ُلْتِ ذَلِكِ فِِ زَوْجِكِ قَالَتْ ذَكَرْتُ يُتْمَ وُلْدِهِ.

Then he said to her: ‘Reckon me. She said, ‘Who, O Rasool-Allah?’ He said: ‘Your husband Mus’ab Bin Umeyr’.

فَمَضَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ عَلَى مَا بِهِ مِنَ الَْْلََِ وَ الِْْرَاحَاتِ حَتََّّ كَانَ قَرِيباً مِنَ الْقَوْمِ ف َرَآهُمْ قَدْ رَكِبُوا الِْْبِلَ وَ جَنَبُوا اَْْيْلَ فَرَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ إِلََ رَسُولِ اللَّهِ ص فَأَخْبََِهُ ف َقَالَ رَسُولُ اللَّهِ ص أَرَادُوا مَكَّةَ.

Amir Al-Momineen went upon what was with him from the pains and the injuries until when he was near to the people, he saw them riding the camels and shunning the horses, so Amir Al-Momineen returned to Rasool-Allah and informed him.

When Rasool-Allah entered Al-Medina, Jibraeel descended unto him and said: ‘O Muhammad! Commands you to go out in pursuit of the people and no one should go out with you except one who has injuries with him’. So, Rasool-Allah instructed a caller to call out, ‘O community of Emigrants and Helpers! One who has injuries with him, then let him come out, and the one who does not happen to have any injuries with him, let him stay back’.

They came out bandaging their injuries and healing them, and Allah Revealed unto His Prophet: And do not slacken in pursuing the people (enemy); if you are in pain, [4:104] – the Verse. So this Verse is in Surah Al-Nisaa, and it Obligated for it to be in this Chapter.

44 out of 303
Allah azwj Mighty and Majestic Said: *If an injury touched you (at Ohad), [3:140] – the Verse.*

They went out upon what was with them from the pains and the injuries. When Rasool-Allah saww reached Hamra Al-Asad and Quraysh had descended at Al-Rawha. Ikrima Bin Abu Jahl and Al-Haris Bin Hisham and Amro Bin Al-Aas and Khalid Bin Al-Waleed said, ‘We shall return and attack upon Al-Medina for we have already killed their umbilical cord and their battering ram’ – meaning Hamza asws.

They came across a man coming out from Al-Medina and they asked him the news. He said, ‘I left Muhammad saww and his companions at Hamra Al-Asad seeking you all’. Abu Sufyan said, ‘This is the annoyance and the rebellion. We have already won with the people and they are rebelling against us. By Allah azwj! They rebellion of the people will not succeed at all!’

Then Nuaym Bin Masoud Al-Asjhaie met them. Abu Sufyan said, ‘Where are you intending?’ He said, ‘Al-Medina to buy dates for my family’. He said, ‘Can it be for you to pass by Hamra Al-Asad and meet up with the companions of Muhammad saww and let them know that our allies and our friends from the Ethiopians have come to be with us, until they return from us, and for you with me would be ten baskets filled with dates and raisins?’

He said, ‘Yes’. He met them during that day at Hamra Al-Asad. He said to the companions of Rasool-Allah saww, ‘Where are you intending?’ They said, ‘Quraysh’. He said, ‘Return, for Quraysh have gathered their allies to them and the ones who used to stay behind from them, and I do not think except that their cavalry would be emerging upon you all this moment’. They said, *Sufficient for us and the most excellent Protector’ [3:173], we do not care’.

And Jibraeel as descended unto Rasool-Allah saww and said: ‘Return, O Muhammad saww, for Allah azwj has Awed Quraysh and they are passing not turning towards anything’. So, Rasool-Allah saww returned to Al-Medina and Allah azwj Revealed: *Those who responded to Allah and the Rasool (at Ohad) [3:172] – up to His saww Words: Those to whom the people said:*
meaning Nuaym Bin Masoud. So this is the general word and its meaning is particular, **Surely the people have gathered against you, [3:173]** – the Verse.

When they entered Al Medina, the companions of Rasool-Allahsaww said: ‘What is this which afflicted us and we had been promised Help (from Allahazwj)?’ Allahazwj the Exalted Revealed: **Or, when a difficulty befell you, [3:165]** – the Verse; and that is that on the day of Badr seventy of Quraysh had been killed and seventy of them had been captured, and the ruling regarding the captives was the killing, but the Helpers stood up to Rasool-Allahsaww and they said, ‘O Rasool-Allahsaww! Gift them to us and do not kill them until we ransom them’.

Jibraeelas descended and said: ‘Allahazwj has Legalised the ransom for them if they were to take from these ones and free them upon a stipulation that there will be martyred during in the coming year by a measurement of what they take the ransom from it’. So, Rasool-Allahsaww informed them with this stipulation. They said, ‘We are pleased with it. We shall take the ransom this year from them and strengthen with it, and they will fight from us in the coming year by a number of the ones we take the ransom from, and we shall enter the Paradise’. So, they took the ransom from them and freed them.

When it was during this day, and it is the day of Ohad, seventy of the companions of Rasool-Allahsaww were killed. They said, ‘O Rasool-Allahsaww! What is this which has afflicted us, and we had been Promised the Help (from Allahazwj)?’ So, Allahazwj Revealed: **Or, when a difficulty befell you, - up to Hisazwj Words: ‘it is from yourselves’ [3:165], due to what had been stipulated to you on the day of Badr’**.12

4- ل، الاحضار بإحساده عن عمار بن واثلة في خبر الموعى قال أمير المؤمنين عليه السلام نماذجهم بالله هن جميعهم من قال له جبريل يا محمد نهى

هذه الشواهد من عدم رفض رسول الله صلى الله عليه وسلم ممنوعين عليهم السلام نماذجهم بالله، هن جميعهم من قال له جبريل يا محمد نهى

(The book) ‘Al-Khisaal’, by his chain from Aamir Bin Wasila in a Hadeeth of the consultation, ‘Amir Al-Momineenasws said: ‘We adjure you all with Allahazwj! Is there anyone among you Jibraeelas said to him, ‘Do you see this consolation from Aliasws?’ Rasool-Allahasws said: ‘He is from measws and Iasws am from himasws’. Jibraeelas said: ‘And Iasws am from youasws both’, apart from measws?’ They said, ‘O Allahazwj! No’.

---

12 Bihar Al Anwaar – V 20, The book of our Prophetas, P 3 Ch 12 H 3
He⁷{saww} said: 'We adjure you all with Allah⁷{azwj}! Is there anyone among you who killed nine duellers from the clan of Abd Al-Dar, all of them grabbing the flag, then came their Ethiopian slave and he was saying, 'By Allah! I will not kill for my master except Muhammad⁷{saww}', and his mouth was foaming and his eyes reddened. So, you all feared him and moved away from him, and I⁷{saww} went out to him. When he came it was as if he was a built-up dome. So, I⁷{saww} exchanged strikes with him and cut him into two halves, and there remained his incapacitated legs and his thighs standing upon the ground. The Muslims were looking at him and laughing from it?’ They said, ‘O Allah⁷{azwj}! No’.

(The book) ‘Al-Ihtijaj’, from Abu Ja’far⁷{asws} in a Hadeeth of the consultation, said, ‘Amir Al-Momineen⁷{asws} said: ‘We adjure you all with Allah⁷{azwj}! Is there anyone among you the Angels paused with him on the day of Ohad when the people went away, apart from me⁷{asws}?’ They said, ‘No’.

He⁷{saww} said: ‘We adjure you all with Allah⁷{azwj}! Is there anyone among you who quenched Rasool-Allah⁷{saww} from the water-basin apart from me⁷{asws}?’ They said, ‘No’.

Explanatory note: ‘He said in (the book) ‘Al-Nihaya’; ‘He⁷{saww} was thirsty on the day of Ohad, so Ali⁷{asws} came to him⁷{asws} with water from the water-basin and gave it to him⁷{asws} and washed away the blood from his⁷{saww} face’.

(The book) ‘Al-Khisaal’ – Among what Amir Al-Momineen⁷{asws} counted to the chief of the Jews of his⁷{asws} efforts during the life-time of the Prophet⁷{saww} and after his⁷{saww} expiry: ‘O Jewish brother! The people of Makkah came to us upon the way of their fathers having implored the ones from the Arab tribes who followed them, and Quraysh were seeking the vengeance of the Quraysh Polytheists during the day of Badr. Jibraeel⁷{as} descended unto the Prophet⁷{saww} and informed him⁷{saww} with that.

13 Bihar Al Anwar – V 20, The book of our Prophet⁷{saww}, P 3 Ch 12 H 4
14 Bihar Al Anwar – V 20, The book of our Prophet⁷{saww}, P 3 Ch 12 H 5
The Prophet **saww** went with his **saww** companions and soldiers in blocking Ohad, and the Polytheists faced towards us and attacked upon us the attack of one man, and the ones who were martyred from the Muslims were martyred, and from the ones who remained were the ones who were defeated, and **saww** remained with Rasool-Allah **saww**, and the Emigrants and the Helpers went to their houses from Al-Medina, every one of them saying, ‘Muhammad **saww** has been killed and his **saww** companions have been killed!’

Then Allah **azwj** Mighty and Majestic Struck the faces of the Polytheists, and **saww** was injured in front of Rasool-Allah **saww** with more than seventy injuries, from these is this one and this one’. Then he **saww** cast his **saww** cloak and passed his **saww** hand upon his **saww** injuries (and said): ‘And that happened from me **saww** during that (day), what its Rewards are upon Allah **azwj** Mighty and Majestic, if Allah **azwj** so Desires’.

And Ali **asws** was such that every time a group attacked upon Rasool-Allah **saww**, he **saww** faced them and repelled them until then a lot of them were killed and injured, until his **saww** sword broke. He **saww** came to the Prophet **saww** and said: ‘O Rasool-Allah **saww**! The man can only fight with his **saww** weapon, and my **saww** sword is broken’. So, he **saww** gave him **saww** his **saww** sword ‘Zulfiqar’. He **saww** did not cease defending Rasool-Allah **saww** with it until was stained and bent.
Jibraeel\textsuperscript{as} descended unto him\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{saww}! Surely this, it is the consolation from Ali\textsuperscript{asws} for you\textsuperscript{saww}. The Prophet\textsuperscript{saww} said: ‘He\textsuperscript{asws} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}. Jibraeel\textsuperscript{as} said: ‘And I\textsuperscript{as} am from you\textsuperscript{asws} both’, and a roar was heard from the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali\textsuperscript{asws}!”’.  

---

(Translation of the text)

When it was the day of Ohad, the Prophet\textsuperscript{saww} was scarred in his\textsuperscript{saww} face and his\textsuperscript{saww} front teeth were broken. He\textsuperscript{saww} stood up and raised his\textsuperscript{saww} hands saying: ‘Surely, Allah\textsuperscript{azwj} Intensified His\textsuperscript{asbj} Wrath upon the Jews if they said Al-Uzayr\textsuperscript{as} is a son of Allah\textsuperscript{azwj}, and Intensified His\textsuperscript{asbj} Wrath upon the Christians if they said the Messiah\textsuperscript{as} is a son of Allah\textsuperscript{azwj} and Allah\textsuperscript{azwj} Intensified His\textsuperscript{asbj} Wrath upon the one who spills my\textsuperscript{saww} blood and hurts me\textsuperscript{saww} regarding my\textsuperscript{saww} family\textsuperscript{asws}’.  

---

(Translation of the text)

When Ali\textsuperscript{asws} returned from Ohad, gave his\textsuperscript{asws} sword to (Syeda) Fatima\textsuperscript{asws} and said (in prose): ‘O Fatima\textsuperscript{asws}! This sword is without blame, and I\textsuperscript{asws} am neither a coward nor wicked. By my\textsuperscript{asws} life! I\textsuperscript{asws} am excused regarding helping Ahmad\textsuperscript{saww} and Pleasure of Lord\textsuperscript{azwj} of the servant, Merciful’.  

He (the narrator) said, ‘And it was heard on the day of Ohad, and there was a stormy wind, the speech of a notifier notifying and he was saying: “There is no sword except Zulfiqar and'}
there is no youth (Momin) except Ali\textsuperscript{asws}. So then you will grieve for the dead and the brother shall cry over the dead brother!".\textsuperscript{18}

I (Majlisi) am saying, 'It is reported in the register attributed to him\textsuperscript{asws}, after the two couplets (above, the following poem): I\textsuperscript{asws} only intend the Rewards of Allah\textsuperscript{azwj} not something else, and His\textsuperscript{azwj} Pleasure in the Garden of Bliss; and I\textsuperscript{asws} was a towering man when the war broke out, and I\textsuperscript{asws} stood upon the legs without blame. I\textsuperscript{asws} killed the son of Abd Al-Dar until I struck him with splendid glory separating the bones, and I\textsuperscript{asws} left him at the bottom and they refused to gather him, worshippers of the ones content with the word, and my\textsuperscript{asws} sword was in my\textsuperscript{asws} palm like the shaking meteor, dividing by it the shoulders and the heart. I\textsuperscript{asws} did not cease until my\textsuperscript{asws} Lord\textsuperscript{azwj} Dispensed with all of them, and I\textsuperscript{asws} healed the chest from them of every forbearing one".\textsuperscript{19}

And the commentator of the register said, ‘When Ali\textsuperscript{asws} prosed these couplets, the Prophet\textsuperscript{saww} said: ‘Take it O Fatima\textsuperscript{asws} for your\textsuperscript{asws} husband has fulfilled whatever was upon him\textsuperscript{asws}, and Allah\textsuperscript{azwj} has Killed the militia of Quraysh by his\textsuperscript{asws} hands’.

He said, ‘And it is reported by Zayd Bin Wahab, from Ibn Masoud who said, ‘The people were defeated on the day of Ohad except Ali\textsuperscript{asws} alone’. So I said, ‘The steadfastness of Ali\textsuperscript{asws} in that position is astounding’. He said, ‘If you are wondering from it, so the Angels had also marvelled. Do you not know that Jibraeel\textsuperscript{as} said during that day, and he\textsuperscript{as} was ascending to the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali\textsuperscript{asws}!”’?

\begin{flushright}
\begin{itemize}
  \item \textsuperscript{18} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 9
  \item \textsuperscript{19} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 10
\end{itemize}
\end{flushright}
And from Ikrimah, from Ali asws having said: ‘The Prophet saww said to me asws on the day of Ohad: ‘Are you asws not hearing your asws praise in the sky? The Angel whose name is Rizwan is calling out: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali asws”.

قَالَ: وَ يُقَالُ إِنَّ النَّبَِِّ ص نُودََِ فِِ هَذَا الْيَوْمِ نَادِ عَلِيّاً مَظْهَرَ الْعَجَائِبِ تَِِدْهُ عَوْناً لَكَ فِِ الن َّوَائِبِ كُلُّ غَمٍّ وَ هَمٍّ سَي َنْجَلِي بِوَلاَيَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُ

He said, ‘And it is said that the Prophet saww called out during this day: ‘Call Ali asws the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your asws Wilayah, O Ali asws! O Ali asws! O Ali asws!’

The book ‘Ma’any Al Akhbaar’ – My father, from Sa’ad, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Zurara who said,

‘I and Bukeyr went with a man from the children of Ali asws to the Monuments until we ended up to Ohad and we saw the graves of the martyrs. Then Al Shi'b mingled with us and we went with him for a while until we went to a Masjid over there. He said, ‘Rasool-Allah saww had prayed Salat in it’. So we prayed Salat. Then we saw a place in the top of the mountain, and he said, ‘The Prophet saww had ascended to it, and there used to be rain water in it’.

فَقَالَ زُرَارَةُ فَوَقَعَ فِِ نفْسِي أَنَّ رَسُولَ اللَّهِ صَلَّى فِيهِ فَصَلَّيْنَا فِيهِ ثَُُّ أَرَانَا مَكَاناً فِِ رَأْسِ جَبَلٍ ف َقَالَ إِنَّ النَّبَِِّ ص صَعِدَ إِلَيْهِ فَكَانَ يَكُونُ فِيهِ مَاءُ الْمَطَرِ

Zurara said, ‘It occurred in myself that Rasool-Allah saww did not ascend to water, so I said, ‘As for me, so I am not coming with you. I shall sleep over here until you come (back)’. So, he and Bukeyr went and left, and they came to me and we left altogether until when it was the morning, we came to Abu Ja’far asws. He asws said to us: ‘Where were you yesterday, for saww did not see you’. So we informed him asws and described the Masjid to him asws and the place which it is claimed that the Prophet saww had ascended to and washed his saww face in it.

فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلاَمُ مَا أَتَى رَسُولُ اللَّهِ ص ذَلِكَ الْمَكَانَ قَطُّ ف َقُلْتُ لَهُ يُرْوَى لَنَا أَنَّهُ كُسِرَتْ رَبَاعِيَتُهُ ف َقَالَ لاَ قَبَضَهُ اللَّهُ سَلِيماً وَ لَكِنَّهُ شُجَّ فِِ جَهَنَّمَةَ فَبَعَثَ عَلِيّاً فَأَتَاهُ بَِِاءٍ فِِ حَجَفَةٍ ف َعَافَهُ رَسُولُ اللَّهِ ص أَنْ يَشْرَبَ مِنْهُ وَ غَسَلَ وَجْهَهُ

Abu Ja’far asws said: ‘Rasool-Allah saww did not go to that place at all’. I said to him asws, ‘It is reported to us that his saww teeth were broken’. He asws said: ‘No, Allah aswj Captured him saww

20 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 11

51 out of 303
(his saww soul) whole, but his saww face was bruised, so he saww sent Ali asws, and he asws came to him saww with water in a container, but Rasool-Allah saww recovered to drink from it and wash his saww face".  

When it was the day of Ohad Rasool-Allah saww sent me to search for Sa’ad Bin Al Rabie and said to me: ‘When you see him then convey the greetings to him from me saww and say to him, ‘How do you feel?’

He said, ‘So I went to seek him between the killed ones until I found him between strikes of the words and stabs of spears and shot by arrows. I said to him, ‘Rasool-Allah saww conveys the greetings to you and is saying to you: ‘How do you feel?’ He said, ‘Greet unto Rasool-Allah saww and say to my people, the Helpers, ‘There is no excuse for you in the Presence of Allah azwj to help Rasool-Allah saww and among you there are moving lips’, and he died’.  

(The book) ‘Tafseer Al-Qummy’ – Rasool-Allah saww said: ‘When I saww passed by Amro Bin Al-Aas and Al-Waleed Bin Uqba Bin Abu Muheet, and they were in an orchard drinking (wine) and singing with this couplet regarding Hamza asws Bin Abdul Muttabl sas when he asws was killed, ‘How many a helper has blackened his bones after the water when he was dragged and buried’, the Prophet saww said: ‘O Allah azwj! Curse them both and return them both into the Fitna (strife) and Push them into the Fire with a pushing’."
15- It is reported that Ubayy Bin Khalaf said to the Prophet ﷺ at Makkah, ‘I am feeding Al-Awra’ – meaning a horse of his, ‘I shall kill you upon it’. Rasool-Allah ﷺ said: 'But I will kill you, if Allah azwj so desires'. They met on the day of Ohad. When he came near Rasool-Allah ﷺ grabbed the bayonet from Al-Haris Bin Al-Simt and walked towards him and stabbed, and left. He returned to Quraysh and he was saying, ‘Muhammad ﷺ killed me!’ They said, ‘And there is no problem with you’. He said, ‘He said to me in Makkah: ‘I will kill you, if Allah azwj so desires’. They met on the day of Ohad. When it was the event of Badr the Muslims killed seventy men from Quraysh and captured seventy of them. Rasool-Allah ﷺ ruled with killing the captives and burning of the war booty, but a group from the Emigrants said, ‘The captives, they are your people and we have already killed seventy of them, so free for us that we take the ransom from the captives and the war booty, so we can be strengthened by it upon our Jihad’.

From his miracles – When it was the event of Badr the Muslims killed seventy men from Quraysh and captured seventy of them. Rasool-Allah ﷺ ruled with killing the captives and burning of the war booty, but a group from the Emigrants said, ‘The captives, they are your people and we have already killed seventy of them, so free for us that we take the ransom from the captives and the war booty, so we can be strengthened by it upon our Jihad’.

Allah azwj Revealed to him ﷺ: “If you do not kill, then there would be killed from you during the coming year, the like of this number of captives today”, and Allah azwj Revealed: 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 [8:67]. When it was during the next year and seventy from the Muslims were killed, a number of the captives (of Badr), they said, ‘O Rasool-Allah ﷺ! We had been Promised the Help (of Allah azwj), so what is this which had occurred with us?’ And they had forgotten the stipulation at Badr.

Allah azwj Revealed: Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, - meaning what they had attained from Quraysh at Badr and accept the ransom from the captives, you said: ‘From where is this?’ Say: ‘It is from yourselves’ [3:165]

24 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 12 H 15
And when the war uncovered on the day of Ohad, the friends of the killed ones came to carry their killed ones to Al Medina, and they tied them upon the camels, and when they tried to head with them towards Al Medina, the camels knelt, and when they tried to head with them towards the battlefield, they hastened. They complained of the situation to Rasool-Allah{sa}. He{sa} said: ‘Do you no hear the Words of Allah{azwj}? Say: ‘Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, [3:154]. So, every two men were buried in one grave except Hamza{as}, for he{as} was buried alone.

And Ali{as} had been afflicted during the battle of Ohad by forty injuries, so Rasool-Allah{sa} took the water upon his{sa} mouth and sprinkled it upon the injuries, and it was as if they had not happened from its time; and an eye of Qata{as} had been injured by an arrow from the Polytheist and it rolled down to the cheek, and the Prophet{sa} withheld it by his{sa} hand and returned it to be like as good as it had been.

And from these is that Ali{as} said: ‘My{as} sword broke on the day of Ohad, so I{as} returned to Rasool-Allah{sa} and said: ‘The man can only fight with his sword, and my{as} sword has broken’. He{sa} looked at a branch of an old dry palm tree which had been thrown away. He grabbed it by his{as} hand, then shook it and it became his{as} sword Zulfiqar, and gave it to him{as}. So, he{as} did not strike anyone with it except and he cut him (lengthwise) into two halves.

And from these is that Jabir said, ‘The Prophet{sa} was at Makkah and a man from Quraysh nourished a baby horse when he met Muhammad{sa}, and the horse was with him. He said, ‘O Muhammad{sa}! Upon this horse I shall kill you{sa}. The Prophet{sa} said: ‘I{sa} will kill you upon it’. He said, ‘But, I will kill you{sa}. They met at Ohad and the Prophet{sa} grabbed
a bayonet of a man and took away its head and threw it, and it his upon his neck. He said, 'The fire! The fire! And he fell down dead.

And from these is that Rasool-Allah saww ended up to a man who had raised his arrow in order to shoot at thePolytheists. He saww placed his saww hand above the arrow and said: 'Shoot it!' He shot that Polytheist with it, and the Polytheist ran from the arrow and went on to dodge from the arrow, right and left, and the arrow followed him wherever he dodged until the arrow fell in his head, and the Polytheist fell down dead. Allah azwj Revealed: So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, [8:17].

And Abu Gurra the poet attended on the day of Badr with Quraysh, and he was urging Quraysh with his poetry upon the fighting. He was captured among the seventy, those who were captured. When the ransoming occurred upon the people, Abu Gurra said, 'O Abu Al-Qasim saww! You saww know I am a poor man, so grant me safety as a conferment upon my daughters'. He saww said: 'I saww hereby free you without any ransom (upon stipulation) that you will not increase the numbers against us'. He said, 'No, by Allah azwj!' He pacted with him saww that he will not repeat.

When it was the battle of Ohad, Quraysh invited him to go out with them in order to urge the people with his poetry. He said, 'I have made a pact with Muhammad saww and I will not increase the numbers against him saww after he saww had conferred upon me'. They said, 'This is not from that. Muhammad saww is not safe from us during this occasion'. So, they overcame upon his opinion, and no one from Quraysh was captured on the day of Ohad apart from him.

Rasool-Allah saww said: 'Did you not make a pact with me saww? He said, 'They overcame upon my opinion. Grant me safety as a conferment upon my daughters'. He saww said: 'You will not walk in Makkah and mover your shoulder in mockery of Muhammad saww twice'. Rasool-Allah saww said: 'The Momin is not stung from a (same) hole twice. O Ali asws! Strike off his neck!".'
What is reported by Yahya Bin Amarah who said, ‘It was narrated to me by Al Hassan Bin Musa Bin Riyah a slave of the Helpers who said, ‘It was narrated to me by Abu Al Bakhtary Al Qarshy who said,

The banner of Quraysh and their flag were all in the hand of Qusay Bin Kalab. Then the flag did not cease to be in the hand of the children of Abdul Muttalib asws, carried by the ones from whom we attend the war until Allah aswj Sent Rasool-Allah saww, and the flag of Quraysh and others came to the Prophet saww and settled among the clan of Hashim as.

Rasool-Allah saww gave it to Ali asws Bin Abu Talib asws during the military expedition of Wadan, and it is the first military expedition in Al-Islam during which a flag was carried with the Prophet saww. Then it did not cease to be with him asws during the battle of Badr and it is the great seizure, and during the day of Ohad, and the flag on that day was among the clan of Abd Al-Dar. Rasool-Allah saww gave it to Mas’ab Bin Umeyr, and he was martyred and the banner fell from his hand, and the tribes desired it, but Rasool-Allah saww took it and handed it over to Ali asws Bin Abu Talib asws. Thus, on that day, there were gathered to him asws, the flag and the banner, and these two up to today at with the Clan of Hashim as.

And it is reported by Al Mufazzal Bin Umar, from Simak, from Ikrimah, from Abdullah Bin Al Abbas having said,

‘From Ali asws Bin Abu Talib asws there a four which are not for anyone. He asws is the first one from the Arabs and non-Arabs to pray Salat with Rasool-Allah saww, and he asws was in charge of his asws flag in every army, and he asws is the one who was steadfast with him saww on the day of the water-hole, meaning the day of Ohad and the people had fled, and he asws is the one who entered into his saww grave’.

And it is reported by Zayd bin Wahab Al Juhny, from Ahmad Bin Ammar, from Al Himany, from Shareek, from Usman Bin Al Mugheira, from Zayd Bin Wahab who said,

‘One day we found from Abdullah Bin Masoud goodness of self, so we said to him, ‘If you could narrate to us about the day of Ohad and how it was’. He said, ‘Yes’. Then he continued
the Hadeeth until he ended up to the mention of the war and he said, ‘Rasool-Allahsaww said: ‘Go out to them upon the Name of Allahazwj’. So we went out and lined up for himsaww in a long line, and he got fifty men from the Helpers to stay upon the mountain pass and placed a man from them as a commander upon them and said: ‘Do not move from this position of yours, and even if the last one of us is killed, but rather we shall come from your place’.

He said, ‘Abu Sufyan got Sakhr Bin Harb to stand with Khalid Bin Al-Waleed, and the brigade of Quraysh among the clan of Abd Al-Dar, and the flag of the Polytheists was with Talha Bin Abu Talha, and he was called the ram battalion’.

He said, ‘And Rasool-Allahsaww handed over the flag of the Emigrant to Aliaws Bin Abu Talibasws, and came and paused beneath the flag of the Helpers. Abu Sufyan came to the companions of the flag and said, ‘O companions of the flags! You have known rather that the people are come to from the direction of their flags, and rather you were come to on the day of Bade from the direction of you flags. So, if you view that you have weakened from it, then hand it over to us, we will withhold these.

He said, ‘Talha Bin Abu Talha was angered and said, ‘You are saying this to us? By Allahazwj! We will shall repel you with these today to the basins of death. And Talha was named as the battering ram. He said, ‘Go ahead!’ And Aliaws Bin Abu Talibasws proceeded. Aliaws said: ‘Who are you?’ He said, ‘I am Talha Bin Abu Talha, the battering ram, so who are youasws?’ Heasws said: ‘Iasws am Aliaws Bin Abu Talibasws Bin Abdul Muttalibasws’.

Then they came near each other and exchanged two strikes between them. Aliaws Bin Abu Talibasws struck him a strike upon the front of his head and his eye popped out, and he shouted a shriek the like of it had not been heard at all, and the flag fell from his hand. A brother of his called Mur’ab grabbed it, and Aasim Bin Sabit shot at him with an arrow and killed him. Then the flag was taken by a brother of his called Usman, and Aasim shot at him as well with an arrow and killed him.
A slave of theirs called Suwab took it, and he was from the strongest of the people. Ali asws struck him upon his hand and cut it. So he grabbed the flag by his left hand, and Ali asws struck upon his left hand and cut it. Then he grabbed the flag upon his chest and gathered his hands to him, and they were cut, and Ali asws struck him upon the top of his head and he fell down quickly.

The people were defeated and the Muslims leapt upon the war booty. When the companions at the mountain pass saw the people attaining booty, they said, ‘They are going away with the booty and we will remain (with nothing)’. They said to Abdullah Bin Umar Bin Hazam, who was a chief upon them, ‘We want to get the booty just as the people are getting’. He said, ‘Rasool-Allah saww has ordered me not to move from this place of mine’. They said to him, ‘He saww ordered you with this, and does not know that the matter will be reaching to what you see’.

And they inclined towards the booty and he left him and he did not move from his place. Khalid Bin Al-Waleed attacked upon him and killed him. Then he came from behind Rasool-Allah saww intending him saww. He looked at the Prophet saww among a group of his saww companions. He said to the ones with him saww, ‘Move aside! This is the one you want, so your fate will be with him saww’. They attacked upon him saww an attack of one man, striking with the swords and stabbing with the spears, and shooting with the arrows and throwing the stones, and the companions of the Prophet saww were fighting him until seventy men from them were killed.

And Amir Al-Momineen saww and Abu Dajjana and Sahl Bin Huneyf were steadfast to the people defending the Prophet saww. The Polytheists became a lot against them, and Rasool-Allah saww opened his saww eyes and looked at Amir Al-Momineen saww, and there was fainting upon him saww from what he saww had received. He saww said: ‘O Ali saww! What have the people done?’ He saww said: ‘They broke the covenant and turned back on their heels’. He saww said: ‘Then suffice me saww against them, those who are aiming for me saww’.
Amir Al-Momineen\textsuperscript{asws} attacked upon them and removed them, then returned to him\textsuperscript{saww}, and they had attacked upon him\textsuperscript{saww} from another direction. He\textsuperscript{saww} advanced to them and removed them. And Abu Dajjana and Sahl Bin Huneyf were both standing by his\textsuperscript{saww} head, there being a sword in the hand of each of them, in order to defend him\textsuperscript{saww}. And they returned to him\textsuperscript{saww} from his\textsuperscript{saww} defeated companions, fourteen men from whom was Talha Bin Ubeydullah and Aasim Bin Sabit and Sa'ad, the ones remaining at the mountain.

And a shouter shouted at Al-Medina, ‘Rasool-Allah\textsuperscript{saww} has been killed!’ The hearts were vacated due to that and the defeated ones were confused and they took to the right and left; and hind Bint Utba made a reward to be for a savage upon that he either kills Rasool-Allah\textsuperscript{saww} or Amir Al-Momineen\textsuperscript{asws} or Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws}. He said, ‘As for Muhammad\textsuperscript{saww}, there are no means for me regarding him\textsuperscript{saww} because his\textsuperscript{saww} companions tend to surround him\textsuperscript{saww}, and as for Ali\textsuperscript{asws}, when he\textsuperscript{asws} fights he\textsuperscript{asws} is more careful than the wolf, and as for Hamza\textsuperscript{asws}, I shall covet regarding him\textsuperscript{asws}, because he\textsuperscript{asws} when he\textsuperscript{asws} is angered, does not see in front of him\textsuperscript{asws}.’

And on that day Hamza\textsuperscript{asws} was marked by wearing an ostrich feather in his\textsuperscript{asws} chest. The savage waited in ambush for him\textsuperscript{asws} at the base of a tree. Hamza\textsuperscript{asws} saw him and went with the sword towards him and struck him with a strike missing his head. The savage said, ‘I aimed by spear until when I was enabled from him I threw it and hit him\textsuperscript{asws} in his\textsuperscript{asws} groin, and it was stuck in him\textsuperscript{asws}, and I left him\textsuperscript{asws} until when he\textsuperscript{asws} was cold, I went to him\textsuperscript{asws} and grabbed my spear, and the Muslims were too pre-occupied from me and him\textsuperscript{asws} with their defeat. And Hind came and ordered with splitting the belly of Hamza\textsuperscript{asws} and cut out his\textsuperscript{asws} liver and make an example with him\textsuperscript{asws}. I cut off his\textsuperscript{asws} nose, and his\textsuperscript{asws} ears, and played with it; and Rasool-Allah\textsuperscript{saww} was pre-occupied from him\textsuperscript{saww}, not knowing of the matter which had ended up to him\textsuperscript{saww}.’
The reporter of the Hadeeth said, and he is Zayd Bin Wahab, ‘I said to Ibn Masoud, ‘The people ran away from Rasool-Allah saww until there did not remain with him saww except Ali asws Bin Abu Talib asws and Abu Dujana and Sahl Bin Huneyf’. He said, ‘The people were defeated except Ali asws Bin Abu Talib asws alone, and a number returned to Rasool-Allah saww, and the first of them was Aasim Bin Sabit, and Abu Dujana, and Sahl Bin Huneyf, and Talha Bin Ubeydullah met them.

I said to him, ‘And where were Abu Bakr and Umar?’ He said, ‘They were both from the ones who isolated themselves’. I said, ‘And where was Usman?’ he said, ‘He came after three days from the event. Rasool - Allah saww said to him: ‘You had gone wherein was display (assets)’.

He said, ‘I said to him, ‘And where were you?’ He said, ‘I was from the ones who had isolated’. I said to him, ‘So who narrated to you with this?’ He said, ‘Aasim and Sahl Bin Huneyf’. He said, ‘I said to him, ‘The steadfastness of Ali asws in that position is astounding’. He said, ‘If you are marvelling from that, so the Angels had also been astonished from him asws. Do you not know that Jibraeel as said during that day, and he as ascending to the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali asws”. I said to him, ‘From where did you know that from Jibraeel as?’ He said, ‘The people heard a shouter in the sky with that, so they asked the Prophet saww about him, and he saww said: ‘That is Jibraeel as’.

In a Hadeeth of Imran Bin Husayn who said, ‘When the people separated from Rasool-Allah saww during the day of Ohad, Ali asws came wearing his asws sword until he asws stood in front of him saww. Rasool-Allah saww raised his saww head towards him asws and said to him asws: ‘What is the matter you asws did not flee with the people?’ He asws said: ‘O Rasool-Allah saww! Should I asws turn to be a Kafir after my asws Islam?’

Then he saww gestured for him asws to a group of people who had rolled down from the mountain, and he asws attacked upon them and defeated them. Then he saww gestured towards another group, and he asws attacked upon them and defeated them. Then he saww gestured towards another group and he asws attacked upon them and defeated them.
Jibraeel\textsuperscript{asw} came and said: ‘O Rasool-Allah\textsuperscript{saww}! The Angels are astounded and we are astounded with them, from the excellence of the consolation of Ali\textsuperscript{asws} for you\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} said: ‘And what would prevent him\textsuperscript{asws} from this and he\textsuperscript{saww} is from me\textsuperscript{saww} and I\textsuperscript{asws} am from him\textsuperscript{asws}. Jibraeel\textsuperscript{as} said: ‘And I\textsuperscript{as} am from you\textsuperscript{saww} both’.

And it is reported by Al-Hakam Bin Zahar, from Al-Sudy, from Abu Malik, from Ibn Abbas, ‘Talha Bin Abu Talha went out on that day and stopped between the swords calling out, ‘O companions of Muhammad! You are claiming that Allah the Exalted is Hastening us to the Fire through your swords and Hastening you to the Paradise through our swords, so which one of you will come to duel me?’ Amir Al-Momineen\textsuperscript{asws} went out to him for the duel and said: ‘By Allah! I\textsuperscript{asws} will not separate from you today until I\textsuperscript{saww} hasten you to the Fire by my\textsuperscript{saww} sword!’

They exchanged strikes. Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} struck him upon his legs and cut them and he fell down, and he was uncovered, and said to him\textsuperscript{asws}, ‘I adjure you\textsuperscript{asws} with Allah\textsuperscript{azwj} O cousin (of Rasool-Allah\textsuperscript{saww}), and (show) mercy’. He\textsuperscript{asws} turned away from him to go to his\textsuperscript{asws} place. The Muslims said to him\textsuperscript{asws}, ‘Will you not finish upon him?’ He\textsuperscript{asws} said: ‘He adjured me\textsuperscript{asws} with Allah\textsuperscript{azwj} and the mercy. By Allah\textsuperscript{azwj}! He will not live after it, ever!’ Talha died in his place and the Prophet\textsuperscript{saww} gave glad tidings with that to the Prophet\textsuperscript{saww} and he\textsuperscript{saww} was cheered by it and said: ‘This (Ali\textsuperscript{asws}) is the battering ram’.

And it has been reported by Marwan Bin Umara, from Ikrima who said, ‘I heard Ali\textsuperscript{asws} saying: ‘When the people ran away from Rasool-Allah\textsuperscript{saww} on the day of Ohad, the alarm came to me\textsuperscript{asws} regarding him\textsuperscript{saww} what had not faced me\textsuperscript{asws} before at all and I\textsuperscript{saww} could not control myself\textsuperscript{asws}, and I\textsuperscript{saww} was in front of him\textsuperscript{asws} striking with my\textsuperscript{saww} sword. So, I\textsuperscript{asws} returned searching for him\textsuperscript{saww} but could not see him\textsuperscript{saww} and I\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} would not flee and I\textsuperscript{saww} do not see him\textsuperscript{saww} among the killed ones and I\textsuperscript{saww} think he\textsuperscript{saww} has been Raised from between us to the sky’.

61 out of 303
The sheath of my \textit{asws} sword broke and I \textit{asws} said within myself \textit{asws}: ‘I \textit{asws} shall keep fighting with it to defend him \textit{saww} until I \textit{asws} am killed, and I \textit{asws} attacked upon the people and they fled from me \textit{asws}, and there I \textit{asws} was with Rasool-Allah \textit{saww} who had fallen upon the ground unconsciousness upon him \textit{saww}. I \textit{asws} stood by his \textit{saww} head and he \textit{saww} looked at me \textit{asws} and said: ‘What have the people done, O Ali \textit{asws}?’ I \textit{asws} said: ‘They became Kafirs, O Rasool-Allah \textit{saww} and turned their backs from the enemy and submitted you \textit{saww}.’

The Prophet \textit{saww} looked at a battalion which had come towards him, so he \textit{saww} said to me \textit{asws}: ‘Return this battalion from me \textit{saww}, O Ali \textit{asws}!’ So, I \textit{asws} attacked upon it striking them with my \textit{asws} sword, right and left until they turned their backs. The Prophet \textit{saww} said: ‘O Ali \textit{asws}! Can you \textit{asws} not hear your \textit{asws} praise in the sky? The Angel called Rizwan is calling out: “There is no sword like Zulfiqar and there is no youth (Momin) like Ali \textit{asws}”, \textit{asws} cried with joy and praised Allah \textit{azwj} the Glorious and Exalted upon His \textit{azwj} Favour’. 

And it has been reported by Al Hassan Bin Arafat, from Umarah Bin Muhammad, from Sa’ad Bin Tareif,

‘From Abu Ja’far Muhammad Bin Ali \textit{asws}, from his \textit{asws} forefathers \textit{asws} having said: ‘An Angel call out from the sky on the day of Ohad: “There is no sword like Zulfiqar and there is no youth (Momin) like Ali \textit{asws}”’. 

And similar to that is reported by Ibrahim Bin Muhammad Bin Maymoun, from Amro Bin Sabit, from Muhammad Bin Ubeydullah Bin Abay, raising from his father, from his grandfather who said,

‘We did not cease to hear the companions of Rasool-Allah \textit{saww} saying there was a call from the sky on the day of Ohad: “There is no sword except Zulfiqar and there is no youth (Momin) like Ali \textit{asws}”.’ 

And it is reported by Salam Bin Miskeen, from Qatada, from Saeed Bin Al-Musayyab who said, ‘If you had seen the position of Ali \textit{asws} on the day of Ohad you would have found
him	extsuperscript{asws} standing on the right of Rasool-Allah	extsuperscript{saww} defending him	extsuperscript{saww} with the sword and the others had turned their backs'.

And it is reported by Al Hassan Bin Mahboub who said, 'It was narrated to us by Jameel Bin Salih, from Abu Ubeyda, 


He said, 'And Ali	extsuperscript{asws} duelled Al-Hakam Bin Al-Akhnas on that day and struck him cutting off his left from the middle of the thigh, and he died from it. And when the Muslims roamed that roaming, Umayya Bin Abu Huzeyfa Bin Al-Mugheira came and he was armoured and he was saying, 'A day for the day of Badr'. A man from the Muslims presented to him, but Umayya killed him and Ali	extsuperscript{asws} blocked him and struck him with the sword upon his head and got stuck in his helmet. Umayya struck him with his sword and Amir Al-Momineen	extsuperscript{asws} saved it by his	extsuperscript{asws} shield and it got stuck in it, and Amir Al-Momineen	extsuperscript{asws} removed his	extsuperscript{asws} sword from his helmet and Umayya removed his sword from his	extsuperscript{asws} shield, then they both skirmished.

Ali	extsuperscript{asws} said: 'I	extsuperscript{asws} looked at a rupture beneath his armpit and I	extsuperscript{asws} struck him with the sword in it and killed him, and left from him'.

And when the people fled from the Prophet	extsuperscript{saww} during the day of Ohad and Amir Al-Momineen	extsuperscript{asws} was steadfast, the Prophet	extsuperscript{saww} said to him	extsuperscript{asws}: 'What is the matter you	extsuperscript{asws} did not go with the people?' Amir Al-Momineen	extsuperscript{asws} said: 'Should I	extsuperscript{asws} go and leave you	extsuperscript{saww}, O Rasool-Allah	extsuperscript{aswj}? I	extsuperscript{asws} will not move until either I	extsuperscript{asws} am killed or Allah	extsuperscript{saww} Fulfils to you	extsuperscript{saww} what He	extsuperscript{saww} Promised you	extsuperscript{saww} of the Help'.


63 out of 303
The Prophet saww said to him asws: ‘Receive glad tidings, O Ali asws, for Allah azwj will Fulfil His azwj Promised and they will not attain from us the like of it, ever!’ Then he looked at a battalion which has approached towards him saww, so he saww said to him asws, ‘Attack upon this, O Ali asws!’ Amir Al-Momineen asws attacked upon it and from it Hisham Bin Umayya Al-Mahzumy was killed and the group fled.

Then another battalion came, and the Prophet saww said to him asws: ‘Attack upon this’. So, he asws attacked upon it and killed from them Amro Bin Abdullah Al-Juhmy, and it fled as well. Then another battalion came, and the Prophet saww said to him asws: ‘Then another battalion came and the Prophet saww said to him asws: ‘Attack upon this’. He asws attacked upon it and killed from it Bishr Bin Malik Al-Aamiry and the battalion fled and not one of them returned after it, and the defeated ones from the Muslims returned to the Prophet saww. And the Polytheists left to go to Makkah and the Muslims left with the Prophet saww to go to Al-Medina. (Syeda) Fatima asws received him saww and with her asws was a container wherein was water. He saww washed his saww face with it and Amir Al-Momineen asws arrived, and the blood had dyed his saww hand up to his saww shoulder, and with him asws was Zulfiqar. He asws gave it to (Syeda) Fatima asws and said to her asws: ‘Take this sword for it has done me asws well today’, and he asws prosed saying: ‘O Fatima asws! This sword is without blame, and I asws am neither a coward nor wicked. By my asws life! I asws am excused regarding helping Ahmad saww and I asws obeyed the Lord aszw, Knower of the worship. I asws pulled the blood of the people away from him assw and he was a quencher of the family of Abd Al-Dar the cup of intimacy’.

And Rasool-Allah saww said: ‘Take it, O Fatima asws, for your asws husband has fulfilled whatever was upon him asws and Allah azwj has Killed by his asws sword the militia of Quraysh’. 25

And Rasool-Allah saww said: ‘Take it, O Fatima asws, for your asws husband has fulfilled whatever was upon him asws and Allah azwj has Killed by his asws sword the militia of Quraysh’. 25

---

25 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 17
Tafseer Al Ayyashi – Al Husayn Bin Al-Manzar who said, ‘I asked Abu Abdullahasws about Hisasws Words: so if he dies or is killed will you turn back upon your heels? [3:144] – the killing or the death?’ Heasws said: ‘It means hisasw companions, those who did what they did’. 26

19 - Shi, Tafsir ul Ayyashi. Mansour Bin Al-Waleed Al-Sayqal who heard Abu Abdullah Ja’farasws Bin Muhammadasws reciting, And how many a Prophet has fought with whom were many battalions [3:146], heasws said: ‘Thousands upon thousands’. Then heasws said: ‘Yes, By Allahazwj, they were killed’. 27

26 Bihar Al Anwaar – V 20, The book of our Prophetasws, P 3 Ch 12 H 18
27 Bihar Al Anwaar – V 20, The book of our Prophetasws, P 3 Ch 12 H 19
28 Bihar Al Anwaar – V 20, The book of our Prophetasws, P 3 Ch 12 H 20
Tafseer Al Ayyashi, from Zurara and Humran and Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam) regarding His Words: but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155], he is Uqba Bin Usman and Usman Bin Sa’ad’.

Tafseer Al Ayyashi, from Hisham Bin Salim,

‘From Abu Abdullah having said: ‘When the people fled from the Prophet on the day of Ohad, Rasool-Allah called out: ‘Surely Allah has Promised me He will Make me to prevail over the religions, all of them’. One the hypocrites said to him and was heard, ‘He has got us defeated and he is mocking us!’.

Tafseer Al Ayyashi, from Abdul Rahman Bin Kaseer,

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

Tafseer Al Ayyashi – From Muhammad Bin Abu Hamza, from the one who mentioned,

‘From Abu Abdullah regarding the Words of Allah: Or, when a difficulty befell you, although you had afflicted the Kafirs with twice as much, [3:165]. He said: ‘The Muslims had afflicted one hundred and forty men on the day of Badr, killing seventy and capturing seventy. When it was the day of Ohad, seventy from the Muslims were afflicted (killed). They were gloomy by that, so Allah Blessed and Exalted Revealed: Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, [3:165].”
‘Abu Abdullahasws said to me: ‘Rasool-Allahsaww sent Aliasws among ten: Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172].’ But rather, it was Revealed regarding Amir Al-Momineenasws: 

---

The book ‘Al Manaqib’ of Ibn Shehr Ashub, in explanation of the Hadeeth of Muhammad Bin Al Jundab, by his chain from Saeed Bin Al Musayyab who said, ‘Aliasws was injured on the day of Ohad with sixteen strikes (of the sword), and heasws was in front of Rasool-Allahsaww defending himsaww. Heasws fell down to the ground with each strike, and whenever heasws fell down, Jibraeelas lifted himasws.

---

The book ‘Khasais Al-Alawiya’ – Qays Bin Sa’ad, from his father, ‘Aliasws said: ‘Iasws was hit on the day of Ohad by sixteen strikes (of the sword). Iasws fell down on the ground during four of them, and there came to measws a man of white face, good body, aromatic smell. He grabbed measws by the upper arms and made measws stand, then said: ‘Face up to them, for youasws are in obedience of Allahaswj and obedience of Rasool-Allahsaww, and they are both pleased from youasws.’

---


---

I heard Abu Abdullahasws saying: ‘When Rasool-Allahsaww saw what had happened with Hamzaasws Bin Abdul Muttalibasws, heasws said: ‘O Allahaswj! For Youaswj is the Praise and to Youaswj Iasws complain, and Youasws are the Assister upon what Iasws see.’
Then he\textsuperscript{saww} said: ‘If I\textsuperscript{saww} were to win I\textsuperscript{saww} shall reciprocate and reciprocate’. So, Allah\textsuperscript{azwj} Said: \textit{And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient} [16:126]. So, Rasool-Allah\textsuperscript{saww} said: ‘I\textsuperscript{saww} will be patient, I\textsuperscript{saww} will be patient’\textsuperscript{35}.

(The book) \textit{’Alaam Al-Wara’} – Then it was the battle of Ohad at the beginning of the year from Badr and the chief of the Polytheists on that day was Abu Sufyan Bin Harb, and on that day the companions of Rasool-Allah\textsuperscript{saww} were seven hundred and the Polytheists were two thousand. And Rasool-Allah\textsuperscript{saww} went out after he\textsuperscript{saww} had consulted his\textsuperscript{saww} companions, and his\textsuperscript{saww} view was that the men should fight at the entrance of the markets and the weak ones should shoot (arrows) from above the houses. But they refused except the going out to them.

When they came to be upon the road, they said, ‘We should return’. He\textsuperscript{saww} said: ‘It is not for a Prophet\textsuperscript{saww} when he\textsuperscript{saww} aims his\textsuperscript{saww} people that he\textsuperscript{saww} should return from them’. And they were a thousand men. When they were in one of the roads, Abdullah Bin Abu Baslas abandoned the people and said, ‘By Allah\textsuperscript{azwj}! We do not know upon what we are killing ourselves, and the people are his\textsuperscript{saww} people’; and the clan of Haris and clan of Salma thought of the returning. Then Allah\textsuperscript{azwj} Mighty and Majestic Protected them and it is His\textsuperscript{azwj} Word: \textit{When two groups from you had shown cowardice, [3:122]} – the Verse.

And Rasool-Allah\textsuperscript{saww} woke up in the morning prepared for the fighting and made Ali\textsuperscript{asws} to be upon the flag of the Emigrants, and Sa’ad Bin Ubada upon the flag of the Helpers, and Rasool-Allah\textsuperscript{saww} sat among the flag of the Helpers. Then he\textsuperscript{saww} passed by the archers, and they were fifty men and upon them was Abdullah Bin Jubeyr. He\textsuperscript{saww} advised them and mentioned to them and said: ‘Fear Allah\textsuperscript{azwj} and be patient, and even if you see the birds ravaging us, do not move from your positions until I\textsuperscript{saww} send a message to you’.

\textsuperscript{35} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 27

68 out of 303
And he saww made them stand at the top of the mountain pass, and the defeat happened upon the Polytheists and the Muslims attacked them with the swords with an attack. The companions of Abdullah Bin Jubeyr said, ‘Your companions have overcome upon the war booty, so why are you waiting?’ Abdullah said, ‘Are you forgetting the words of Rasool-Allah saww? As for I, so I will not move from my position which I had pacted to me by Rasool-Allah saww what he saww pacted’. But they neglected his orders and disobeyed him after they saw what they loved, and they came upon the booty.

The ambush of the Polytheists emerged, upon them being Khalid Bin Al-Waleed and ended up to Abdullah Bin Jubeyr and killed him. Then he came to the people from their back and placed the weapons among the Muslims and they were defeated. Iblees la, may Allah azwj Curse him la shouted: ‘Muhammad saww is killed!’, and Rasool-Allah saww was calling out among their last ones: ‘O you people! I saww am Rasool-Allah saww. Surely Allah azwj has Promised me saww the Help, so where are you fleeing to?’

They were hearing the voice and were not turning around to anything, and the shout of Iblees sa until it entered the houses of Al-Medina. So (Syeda) Fatima asws shrieked and there did not remain any Hashemite nor a Qurayshite woman except she placed her hand upon her head, and (Syeda) Fatima asws went out screaming.

Al-Sadiq asws said: ‘The people fled from Rasool-Allah saww, and he saww was angered with severe anger, and it was so that whenever he saww was angry, there rolled down from his saww face and his saww forehead, perspiration like the pearls. He saww looked around there was Ali asws to his saww side. He saww said: ‘What is the matter you did not adhere with the sons of your asws father asi?’ Ali asi said: ‘O Rasool-Allah saww! Should I asi have adopted Kufr after Eman? There is an example for me asws in you saww.

He saww said: ‘But no, so suffice me saww of these ones’. Ali asws attacked and struck the first one from them he asws met. Jibraeel as said: ‘This here is the consolation, O Muhammad saww’.
He said: ‘He is from me and I am from him. Jibraeil said: ‘And I am from you both’.

And a group of his companions returned to Rasool-Allah, and seventy men from the Muslims were killed, four were from the Emigrants – Hamza Bin Abdul Muttalib, Abdullah Bin Jahash, and Mus’ab Bin Umeyr, and Shammas Bin Usman Bin Al-Shareed, and the rest were from the Helpers.

And on that day Ubay Bin Khalaf came and he was upon a horse of his and he was saying, ‘This is Ibn Abu Kabasha (Prophet) guilty of doing wrong to you. There is no survival if he survives’, and Rasool-Allah was between Al-Haris Bin Al-Simmat and Shal Bin Hunefy reclining upon them. He attacked upon him, and Mus’ab Bin Umeyr saved him, so he stabbed Mus’ab, killing him.

Rasool-Allah grabbed a stick which was in the hand of Sahl Bin Hunefy, then stabbed Ubay in his shield and his horse bolted and he ended up to his soldiers and he was snorting the snorting of the bull. Abu Sufyan said, ‘Woe be unto you! What has panicked you? But rather it is a scratch, it isn’t anything’. He said, ‘Woe be unto you, O ibn Harb! Do you know who stabbed me? But rather Muhammad stabbed me and he had said to me at Makkah: ‘I will be killing you’, so I knew that he is my killer. By Allah! Even if the people of Al-Hijaz had gathered against me I would have destroyed them’. The accursed did not cease to snort until he went to the Fire’.

And in the book of Aban Bin Usman – ‘When (Syeda) Fatima and Safiya ended up to Rasool-Allah and they looked at him, he said to Ali: ‘As for my aunt, withhold her from me, and as for (Syeda) Fatima, call her’. When (Syeda) Fatima came near to Rasool-Allah and she saw him to have a scratch in his face and bleeding from his mouth, she shrieked and went on to wipe the blood and saying: ‘May Allah Intensify His Wrath upon the one who bled the face of Rasool-Allah, and Rasool-Allah was taking in his hand what was flowing from the blood and threw it in the air, and nothing from it returned’.

70 out of 303
Al-Sadiq asws said: ‘By Allah azwj! If something from him saww had fallen upon the ground, the Punishment would have descended’.

Abad Bin Usman said, 'That was narrated to me from Al-Sabbah Bin Sayaba who said, 'I said, 'Were his saww teeth broke just as they are saying it?' He asws said: 'No by Allah azwj! Allah azwj did not Capture him saww except as whole, but there was a bruise in his saww face'. I said, 'There is a cave in Ohad which they are claiming that Rasool-Allah saww went to it'. He asws said: 'By Allah azwj! He saww did not move from his saww position, and it was said to him saww, 'Will you saww not supplicate against them?' He saww said: ‘O Allah azwj! Guide my saww people (for they do not know)’.

And Ibn Qamiya pelted Rasool-Allah saww with a projectile, and it hit his saww palm until the sword fell from his saww hand, and he said, ‘Take it from me, and I am Ibn Qamiya’. Rasool-Allah saww said: ‘May Allah azwj Disgrace you and Humiliate you’; and Abd Utba Bin Ab Waqas struck him saww with the sword until his saww mouth bled; and Abdullah Bin Shihab pelted him saww with a rock and hit his saww elbow; and there is none from these who died a normal death. As for Ibn Qamiya, a goat came to him while he was sleeping at Najd and places its horn inside him, then trampled him, and he went on calling out, ‘O the disgrace!', until its horn came out from his collar'.
Abu Abdullah\textsuperscript{asws} said: ‘And the Savage hit him\textsuperscript{asws} above the breast and he\textsuperscript{asws} fell, and he was harsh upon him. The savage took the liver and took it to Hind Bint Utba, She grabbed it and dropped it in her mouth, and it became like the bone, and she spat it out.

He said, ‘And Al-Huleys Bin Alqama looked at Abu Sufyan and he was upon a horse, and in his hand was a spear. He came with it and poked the jaw of Hamza\textsuperscript{asws} and said, ‘O community of the clan of Kinanah! Look at the one they claimed he was the chief of Quraysh, what has happened with his cousin, the one who has become meat’. And Abu Sufyan said, ‘Taste it!’ Abu Sufyan said, ‘You speak the truth, but rather it was an error from me which was concealed upon me’.

He said, ‘And Abu Sufyan said, calling out to one of the Muslims, ‘Is Ibn Abu Kabasha alive. As for the son of Abu Talib\textsuperscript{asws}, we have seen him\textsuperscript{asws} in his\textsuperscript{asws} place’. Ali\textsuperscript{asws} said: ‘Yes, by the One\textsuperscript{asw} Who Sent him with the Truth, he\textsuperscript{saww} is listening to your speech’. He said, ‘Surely there has been a reciprocity in your killed one. By Allah\textsuperscript{azwj}, I neither instructed nor forbidden it. Our appointment between us and you would be in the season of Badr in the coming year of this month.

Rasool-Allah\textsuperscript{saww} said: ‘Say yes’. He\textsuperscript{asws} said: ‘Yes’. Abu Sufyan said to Ali\textsuperscript{asws}, ‘Ibn Qamiya informed me that he had killed Muhammad\textsuperscript{saww} and you\textsuperscript{asws} are more truthful in my present than he is, and more righteous’. Then he turned around to his companions and said, ‘Take the camels at night and leave!’

Then Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} and said: ‘Follow them and look where they are intending (to go to). If they were riding the horses and ushering the camels, then they are intending Al-Medina, but if they were riding the camels and ushering the horses, then they are heading to Makkah.

And it is said he\textsuperscript{saww} sent Sa’ad Bin Abu Waqas for that.'
He asws returned and said: 'I asws saw their horses unridden turning back and I asws saw the people had gathered together walking'. The selves of the Muslims felt good with the going away of the enemy, and they dispersed to look at their killed ones. But they did not find any killed one except that he had been mutilated with except for Hanzala Bin Abu Aamir. His asws father was with the Polytheists so he was left, and they found Hamza asws, his asws belly had been split open and his asws nose slit, and his asws ears cut off, and his asws liver taken.

When Rasool-Allah saww ended up to him asws, the sight choked him, and he saww said: 'I saww will reciprocate with seventy from Quraysh'. Allah azwj the Glorious Revealed: And if you punish, then retaliate with the like of that which you were punished with; [16:126] – the Verse. He saww said: ‘But I saww shall be patient’.

And he said, ‘Who is that man whom the Angels washed in the base of the mountain?’ They asked his wife and she said, ‘He had gone out while he was with sexual impurity, and he is Hanzala Bin Abu Aamir, the washed one’.

Aban said, ‘And it was narrated to me by Abu Baseer, from Abu Ja’far asws having said: ‘It was mentioned to Rasool-Allah saww about a man from his saww companions called Quzman about his helping his brothers and his cleverness. He saww said: ‘Surely, he is from the people of the Fire’. Rasool-Allah saww came and it was said, ‘Quzman has been martyred’. He saww said: ‘Allah azwj Does Whatever He azwj so Desires to’. Then Rasool-Allah saww came and it was said, ‘He killed one person’. He saww said: ‘Bear witness that I saww am Rasool saww of Allah azwj’.

He asws said: ‘And Quzman had fought a severe battle and killed six from the Polytheists, or seven. He was injured and was carried to the hoses of the clan of Zafar. The Muslims said to him, ‘Receive glad tidings, O Quzman, for you have been Tested today’. He said, ‘For what are you giving me glad tidings. By Allah azwj! I did not fight except about the accounting of my people, and had it not been for that I would not have fought’. When the injuries were
severe upon him, he came to kinana and grabbed a sharp-edged arrow and killed himself with it’.

He said, ‘And there was a woman from the clan of Najjar whose father and husband and brother had been killed with Rasool-Allah ﷺ. She approached Rasool-Allah ﷺ and the Muslims were standing by his head and said to a man, ‘Is Rasool-Allah ﷺ alive?’ He said, ‘Yes’. She said, ‘Can I look at him?’ He said, ‘Yes’, and they made space for her. She went near him and said, ‘Every difficult is grave after you, then left.

He said, ‘And Rasool-Allah ﷺ left to go to Al-Medina when the killed ones were buried. He passed by the houses of the clan of Ash’al and clan of Zafar, and he hear wailing of the lamenters upon their killed ones. The eyes of Rasool-Allah ﷺ filled up and he cried, then said: ‘But Hamza is such, no one is crying for him today’. When Sa’ad Bin Muaz and Aseyd Bin Huzeyr heard it, they said, ‘No woman should cry over her intimate one until (Syeda) Fatima ﷺ come and you please her’. When Rasool-Allah ﷺ heard the activity upon Hamza ﷺ and he was in the presence of (Syeda) Fatima ﷺ at the door of the Masjid, he said: ‘Return, may Allah have Mercy on you, for I feel sorry for yourselves’.

Then there was the military expedition of Hamra Al-Asad. Aban Bin Usman said, ‘When it was the next morning from the day of Ohad, Rasool-Allah ﷺ call out among the Muslims and they answered him’. They came out being upon their pains and upon what had afflicted them from the sored, and Ali ﷺ came forwards in front of him with the flag of the Emigrants until he ended up to Hamra Al-Asad. Then he returned to Al Medina. Thus, they are Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172].
And Abu Sufyan went out until he ended up to Al-Rawha and stayed at it, and he was considering the return to Rasool-Allah⁴⁹ and said, ‘The militias of our people are killed. If we were to return we will eradicate them’. He met Ma’bad Al-khuzaie and he said, ‘What is behind you, O Ma’bad?’ He said, ‘By Allah azwj! I left Muhammad⁴⁹ and his⁴⁹ companions, and they were moving against you, and this Ali⁴⁹ Bin Abu Talib⁴⁹ has proceeded on his⁴⁹ front among the people, and he⁴⁹ has gathered with him⁴⁹ the one who had stayed behind from him⁴⁹, and it called me to say a poem’. Abu Sufyan said, ‘And what is that which you said?’ He said, ‘I said, (The couplets).

And Abu Sufyan and the ones with him praised that. Then riders from Abd Al-Qays passed by him intending the provisions from Al-Medina. He said to them, ‘Deliver to Muhammad⁴⁹ that I have intended the return to his⁴⁹ companions in order to eradicate them, and I shall full up your baskets with raising when you arrive at Ukaz’. They delivered that to him⁴⁹ and he⁴⁹ was at Hamra Al-Asad. He⁴⁹ and the Muslims with him⁴⁹ said: *Sufficient for us and the most excellent Protector* [3:173]. And Rasool-Allah⁴⁹ returned to Al-Medina on the day of Friday.

He said, ‘And when Rasool-Allah⁴⁹ let a military expedition at Hamra Al-Asad, a mischief-making woman from the clan of Hatama, call Al-Mas’ama Umm al Manzar Bin Al-Manzar walked among the gatherings of Al-Aws and Al-Khazraj saying poetry inciting against the Prophet⁴⁹, and there wasn’t any Muslim among the clan of Hatama on that day except one called Umeyr Bin Aday.

When Rasool-Allah⁴⁹ returned, Umeyr went to her and killed them. Then he came to Rasool-Allah⁴⁹ and said, ‘I killed Umm Al-Manzar due to what she had said from desertion’. Rasool-Allah⁴⁹ tapped upon his shoulder and said: ‘This is a man who helps Allah⁴⁹ and His⁴⁹ Rasool⁴⁹ in the absence. But, not two goats will lock horns therein’.

قال علمي بن عديي فأصبحت فمترث بينيها و فهم تدكولنها فلم بغرضه في أحد منهم و ولم يكمله.
Umeyr Bin Aday said, ‘I woke up in the morning and passed by her two sons and they were burying her, and not one of them presented to me nor spoke to me’.  


‘When the people fled on the day of Ohad, the Prophet ﷺ did not stop being pelted by a single palm, sometimes from his bow and sometimes with the stone, and fourteen men were patient with him ﷺ, seven from the Emigrant and seven from the Helpers – Abu Bakr, and Abdul Rahman Bin Awf, and Ali Bin Abu Talib ﷺ, and Sa’ad Bin Abu Waqas, and Talha Bin Ubeydullah, and Abu Ubeyda Bin Al Jarrah, and al Zubeyr Bi Al Awwam.

And from the Helpers were Al Hubab Bin Al Munzar, and Abu Dujana, and Aasim Bin Sabit, and Al Haris bin Al Simmat, and Sahl Bin Huneyf, and Useyd bin Huzeyr, and Sa’ad Bin Muaz, and it is said there were steadfast Sa’ad Bin Ubada and Muhammad Bin Maslama, and they were in place of Aseyd bin Huzeyr and Sa’ad bin Muaz.

And there pledged allegiance to him ﷺ upon the death, three from the emigrants and five from the Helpers – Ali ﷺ, and Al Zubeyr, and Talha, and Abu Dujana, and Al Haris Bin Al Simmat, and Hubab Bin Al Munzar, and Aasim Bin Sabit, and Sahl Bin Huneyf. Not one from them was killed.

And on day an eye of Qatada Bin Al Num was injured to the extent that it fell upon his cheek. He said, ‘I came to the Prophet ﷺ and said, ‘O Rasool-Allah ﷺ! Under (married to) me is a beautiful young woman. I love her and she loves me, so I fear she might dislike the place of my eye’. So, Rasool-Allah ﷺ took it and returned it, and it had vision and returned to be as it used to be, not paying him for even a moment from a night or day. He was saying afterwards, ‘In my old age it is the strongest of my eye and it is the better of the two’.

36 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 12 H 28
And the Prophet saww undertook the fighting himself saww and shot arrows until his arrows ran out, and his saww lips and his saww teeth were injured by Utba Bin Abu Waqas and he saww fell in a hole, and Ibn Qamiya struck him saww, but his sword could not do anything except for a weak strike like the weight of the sword, and he saww got up and Talha carried him saww from behind him saww, and Ali asws grabbed his saww hand until he saww stood upright.

And from Abu Bashir Al Harsy, ‘I was present on the day of Ohad and I was a boy and I saw Ibn Qamiya on top of Rasool Allah saww with the sword and he saww had fallen upon his saww knees in a hope in front of him saww until he saww was covered, and he saww went on to shout, and I was a young boy, until I was the people move back towards him saww.

And it is said, ‘The one who bruised in his saww face was Ibn Shihab, and the one who fragments his saww teeth was Utba Bin Abu Waqas, and the one who bled his cheeks until the throat could not be seen, and Ibn Qamiya hit him saww with his shield and the blood flowed from his saww forehead until his saww beard was soaked, and Salim, a slave of Abu Huzeyfa washed the blood away from his saww face and he was saying, ‘How can a people who have done this with their Prophet saww, and he was calling them to Allah azwj. Allah azwj Revealed: There isn’t anything for you from the matter, whether He Turns to them [3:128] – the Verse.”

And it is mentioned by Ahmad Bin Hanbal in his (book) ‘Musnad’, from Abu Hazim, from Sahl, ‘With which thing were cured the injuries of Rasool Allah saww?’ He said, ‘Ali asws came with the water in his asws shield and Fatima asws washed the blood from his saww face, and took some straw and burnt it and stuffed his saww injuries with it.

And Ali asws said: ‘And you would have seen me asws on that day and a group was separate from them wherein had assembled Ikrima Bin Abu Jahl. So I asws entered in their midst with the sword and struck with it and I asws made them panic up to the last of them. Then I asws advanced among them for a second time until they returned to where they had come from and I asws hastened the delayed and for Allah to Accomplish a matter which was to be done,

77 out of 303
And Usman was from those who turned back on the day when the two armies met (at Ohad) [3:166].

And Ibn Abu Najeeh said, ’A caller call out on that day: “There is no sword except Zulfiqar or any youth (Momin) except Ali asws”.

Tafseer Furat Bin Ibrahim – Abu Al-Qasim Bin Hammad, transmitting from Huzeyfa Al-Yamani, ‘Rasool-Allah saww ordered with the Jihad on the day of Ohad, so the people came out quickly coveting meeting their enemies, and (some) rebelled in their reasoning and said, ‘By Allah azwj! If we were to meet our enemies we will not return until the last man from us is killed of Allah azwj Grants us victory’.

He said, ’When they came to the people, Allahazwj Tried them with that which was from them, and from their rebellion, so they did not remain except for a little while until they fled from Rasool-Allah saww, except for Ali Bin Abu Talib asws, and Abu Dujana Simak Bin Kharsha Al-Ansary. When Rasool-Allah saww saw what has befallen with the people from the defeat and the disaster, raised the helmet from his saww head and went on calling out: ‘O you people! I saww have not died and have not been killed!’ And the people went on mounting upon each other not turning towards Rasool-Allahazwj.

They were not turning around towards himsaww and they did not cease to be like that until they entered Al Medina, and they did not stop with the desertion until the best of them men said within himself, ‘Rasool-Allah saww has been killed’. When the Rasoolsaww had despaired from the people, returned to hissaww place he had seen in, and did not see except Alisaww and Abu Dujana Al-Ansary. Rasool-Allahsaww said: ‘O Abu Dujana! The people are gone, so be with your people’. Abu Dujana said, ‘O Rasool-Allah saww I did not pledge allegiance to yousaww and Allahazwj upon this, nor did we come out upon this. Allahazwj the Exalted is Saying: Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. [48:10]’.

37 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 29
Rasool-Allahsaww said: ‘O Abu Dujana! You are hereby free from your allegiance, therefore you can return’. Abu Dujana said, ‘O Rasool-Allahsaww! The women of the Helpers will not narrate in the veils that I submitted yousaww (to the enemies) and desired my own self instead of yoursaww. O Rasool-Allahsaww! There is no good in the life after yousaww’.

He said, ‘When Rasool-Allahsaww heard his speech and his desire regarding the Jihad, Rasool-Allahsaww went to a rock and veiled by it from the arrows, arrows of the Polytheists. Abu Dujana did not remain except for a little while until he was weakened by the injuries, and he was carried until he ended up to Rasool-Allahsaww and he sat to hissaww side, and he was feebled, there being no movement with him.

He said, ‘And Aliasws neither duelled a horseman nor a foot soldier except Allahazwj Killed him at hisasws hand, until hisasws sword was cut. When hisasws sword was cut, heasws came to Rasool-Allahsaww and said: ‘O Rasool-Allahsaww! Myasws sword is cut and there is no sword for measws’, Rasool-Allahsaww gave hisasws sword Zulfiqar and collared Aliasws with it, and heasws walked to the gathering of the Polytheists. It was so that no one duelled himasws except heasws killed him.

Heasws did not cease to be upon that until hisasws armour was weakened, and Rasool-Allahsaww recognised that in himasws. Rasool-Allahsaww looked towards the sky and said: ‘O Allahazwj! Muhammadasws is Youraszw servant and Youraszw Rasoolasw. Youaswj Made a vizier for every Prophetas to be from hisas family for hisas back to be strengthened by him and participate in hisas matter, and Youaswj Made a vizier for measws from mysaww family, Aliasws Bin Abu Talibasws, mysaww brotherasws. Heasws is the best of the brothers and best of the viziers.

O Allahazwj! Youazwj promised measww that Youazwj will Help measww with four thousand of the Angels, following one another [8:9]. O Allahazwj: surely, You do not break the Promise’.
3:194. And You\textsuperscript{aww} Promised that You\textsuperscript{aww} will Make Your\textsuperscript{aww} Religion prevail upon all the Religions, and even if the Polytheists dislike it [9:33].

He said, ‘While Rasool-Allah\textsuperscript{saww} was supplicating to his\textsuperscript{saww} Lord\textsuperscript{aww} and beseeching to Him\textsuperscript{aww} when he\textsuperscript{saww} heard a call from the sky. So he\textsuperscript{saww} raised his\textsuperscript{saww} head and there was Jibraeel\textsuperscript{as} upon a golden chair and with him\textsuperscript{as} were four thousand of the Angels, following one another [8:9], and he\textsuperscript{saww} was saying: ‘There is no youth (Momin) except Ali\textsuperscript{asws} and there is no word except Zulfiqar’.

Jibraeel\textsuperscript{as} descended upon the rock and the Angels surrounded Rasool-Allah\textsuperscript{saww} and greeted him\textsuperscript{saww}. Jibraeel\textsuperscript{as} said: ‘O Rasool-Allah\textsuperscript{saww}! By the One\textsuperscript{aww} Who Honoured you\textsuperscript{saww} with the Guidance! The Angels of Proximity are astounded at the consolation of this man for you\textsuperscript{saww} by himself\textsuperscript{asws}.’ He\textsuperscript{saww} said: ‘O Jibraeel\textsuperscript{as}! And what prevents him\textsuperscript{asws} from consoling me\textsuperscript{saww} by himself\textsuperscript{asws} and he\textsuperscript{as} is from me\textsuperscript{saww} and I\textsuperscript{saww} am from him\textsuperscript{asws}?’ Jibraeel\textsuperscript{as} said: ‘And I\textsuperscript{as} is from you\textsuperscript{saww} both’ until he\textsuperscript{as} said it thrice.

Then Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} attacked, and Jibraeel\textsuperscript{as} and the Angels attacked. Then Allah\textsuperscript{aww} the Exalted Defeated the forces of the Polytheists and scattered their affairs. Rasool-Allah\textsuperscript{saww} went and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} was in front of him\textsuperscript{saww} and with him\textsuperscript{asws} was the flag which had been dyed with the blood, and Abu Dujana was behind him\textsuperscript{asws}.

When he\textsuperscript{saww} arrive at Al-Medina, there the women of the Helpers were crying over Rasool-Allah\textsuperscript{aww}. When they looked at Rasool-Allah\textsuperscript{saww}, the people of Al-Medina, all of them received him\textsuperscript{saww}, and Rasool-Allah\textsuperscript{saww} went to the Masjid and looked at the people, and they were beseeching to Allah\textsuperscript{aww} and to His\textsuperscript{aww} Rasool\textsuperscript{saww} and acknowledging the sins and seeking the repentance. So, Allah\textsuperscript{aww} Revealed Quran regarding them faulting them for the rebellion which transpired from them, and that is the Word of the Exalted: \textit{And you were desiring the death before you met it, so you have seen it and you were looking on} [3:143].
He azwj is Saying that you all had seen the death and the enemy, and you did not break the covenant and you panicked from the death, and you had made a pact with Allah azwj that you will not be fleeing, to the extent that some of you said, 'Muhammad saww has been killed!' So Allah azwj the Exalted Revealed: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144] – up to His azwj Words: and Allah would be Recompensing the grateful [3:144] – meaning Ali asws and Abu Dujana.

Then Rasool-Allah saww said: ‘O you people! You desired your own selves instead of me saww and Ali asws backed me saww and consoled me saww. So, the one who obeys him asws has obeyed me saww and the one who disobeys him asws so he has disobeyed me saww and (so he) will be separate from me saww in the world and the Hereafter.'

He said, ‘Huzeyfa said, ‘It isn’t befitting for anyone who has intellect that he doubts. So, the one who does not associate with Allah azwj, he is superior than the one who does associate with Him azwj, and the one who does not flee from Rasool-Allah saww is superior than the one who does flee, and the one preceding to the Eman with Allah azwj and His azwj Rasool saww is superior, and he is Ali asws Bin Abu Talib asws.'

Al Kafi – Ali, from his father, from Ibn Mahboub, from Ibn Sinan, from Aban Bin Taghlub,

‘From Abu Abdullah asws: ‘Rasool-Allah saww enshrouted Hamza asws with his saww own cloth and did not wash him asws and did pray Salat over him asws.'

(The book) ‘Tahzeeb Al Ahkaam’ of Al Mufeed, from Ibn Qawlawiya, from al Kulayni, from Ali, from his father, from Hammad, from Hareez, from Ismail Bin Jabir and Zurara,

‘From Abu Ja’far asws having said: ‘Rasool-Allah saww buried his saww uncle asws Hamza asws in his asws own cloth with his asws blood which he asws had been afflicted with, and the Prophet saww increased it with a cloak, but it was too short from his asws legs, so he saww called for some
plants and dropped them upon him asws and prayed Salat upon him asws seventy Salat and exclaimed Takbeer upon him asws with seventy Takbeers. 40

The book ‘Al Kafi’ - Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Bin Al-Hassan Al-Maysamy, from Abaan Bin Utsmaan, from Mo’man Al-Razy, who has narrated the following:

Abu Abdullah asws has said: ‘The people ran away being defeated on the Day of Ohad, from the Rasool saww of Allah aswj. So he saww became angry with intense anger’. He asws said: ‘Whenever he saww became angry, sweat would descend from his saww forehead like pearls’. He asws said: ‘So he saww looked around so there was Ali asws by his saww side. So he saww said to him asws: Join with the sons of your asws father (and go after), the ones who have fled from the Rasool saww Allah saww’. So he saww said: ‘O Rasool saww of Allah saww, you saww are an example for me saww against these (enemies)’. So he saww rode and struck the first one he saww met from them’. So Jibraeel as said: ‘This is the consolation, O Muhammad saww! He saww said: ‘He saww is from me saww and I saww am from him saww’. So Jibraeel as said: ‘And I am from you saww both, O Muhammad saww’.

Abu Abdullah asws said: ‘So the Rasool saww of Allah aswj looked towards Jibraeel as who was on a seat of gold in between the sky and the earth and he was saying: ‘There is not sword except for Zul-Fa’qar and no youth (Momin) like Ali asws’. 41

(The book) ‘Al Kafi’ - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A’ala Al-Khaffaf, who has narrated the following:

Abu Abdullah asws has said: ‘When the people were defeated on the Day of Ohad and fled from the Prophet saww, he saww turned towards them with his saww face and was saying: ‘I saww am Muhammad saww! I saww am the Rasool-Allah saww! I saww have neither been killed nor have I saww died’. So and so, and so and so (Abu Bakr and Umar) turned towards him saww saying,
Now he saww is mocking with us as well and we have been defeated. And there remained with him saww Ali asws and Samaak Bin Kharsha Abu Dujana, may Allah azwj have Mercy on him.

فَدَعَاهُ النَّبُِِّ ص فََقَالَ يَا بَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِِ حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فََهُوَ أَنَا وَ أَنَا هُوَ فَتَحَوَّلَ وَ جَلَسَ بَينَ يَدََِ النَّبِِِّ ص وَ بَكَى وَ قَالَ لاَ وَ اللَّهِ وَ رَفَعَ رَأْسَهُ إِلََ السَّمَاءِ وَ قَالَ لاَ وَ اللَّهِ لاَ جَعَلْتُ نَفْسِي فِِ حِلٍّ مِنْ بَيْعَتِِ إِنِِّ بَ يَعْتُكَ فَإِلََ مَنْ أَنْصَرِفُ يَا رَسُولَ اللَّهِ إِلََ زَوْجَةٍ تََُوتُ أَوْ وَلَدٍ يََُوتُ أَوْ دَارٍ تََْرَبُ وَ مَالٍ يََ وَ أَجَلٍ قَدِ اقْتَبَ فَرَقَّ لَهُ النَّبُِِّ ص فَلَمْ يُقَاتِلُ حَتََّّ أَثْخَنَتْهُ الِْْرَاحَةُ وَ هُوَ فِِ وَ جْهٍ وَ عَلِيٌّ فِِ وَجْهٍ

When he dropped, Ali asws carried him to the Prophet saww and placed him in his saww presence. He said, ‘O Rasool-Allah saww, have I been loyal to my pledge of allegiance?’ He saww said: ‘Yes’. And the Prophet saww said good things for him. And the people were attacking the Prophet saww from the right, so Ali asws defended him saww. So when he asws defended him saww, they attacked the Prophet saww from the left. That situation did not cease until his asws sword broke into three pieces. So he asws came to the Prophet saww. He asws displayed it in front him saww and said: ‘This is my asws sword which has broken. Thus, it was on that day that the Prophet saww gave him asws Zul-Faqar.

And when the Prophet saww saw that (Ali asws) was exhausted due to the frequency of the fighting, he saww raised his saww head towards the sky and he wept and said: ‘O Lord! You azwj Promised me saww that You azwj would be Making Your azwj Religion to prevail, and if You azwj so Desire, it would not Tire You azwj. Ali asws turned towards the Prophet saww and said: ‘O Rasool-Allah saww! asws heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel as), and I asws did not attack to strike anyone except that he would fall dead before I asws struck him. So he saww said: ‘This was Jibraeel as and Mikaeel as, and Israfeel as among the Angels’.
Then Jibrail went and paused to the side of the Rasool-Allah. He said: ‘O Muhammad, this is the comfort’. He said: ‘Ali is from me, and I am from him’. Jibrail said: ‘And I am from both of you’. Then the people (enemy) were defeated. Rasool-Allah said to Ali: ‘O Ali! Go with your sword until you are opposite to them. If you see them riding the camels and the horses are by their side, then they are intending to go to Makkah. However, if you see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came, and they entered Makkah. They said, ‘We saw the army of Muhammad! All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

And the Prophet departed and the flag was with Ali, and he was in front of him. So when he came up with the flag while moving in front and when they reached ‘Al-Uqba’, and the people saw him, Ali called out: ‘O you people! This is Muhammad. He never died and he was never killed!’ So the one who had said, ‘He is mocking us and we have been defeated’, said, ‘This is Ali and flag is in his hands’, until the Prophet moved towards them.

And the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him returning from their flight and escape.
women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet saww. When he saw them, he saww said good things for them and told them to cover themselves up and enter their respective houses.

And he saww said: ‘Allah azwj Promised me that He azwj would Make His azwj Religion to prevail over all the Religions’. And Allah azwj Revealed unto Muhammad saww: And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144] - the Verse’.

Tafseer Al-Numani - by his mentioned chain in the book ‘Al-Quran’, from Amir Al-Momineen asws regarding the Words of the Glorious: Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them‘; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173] – this Verse was Revealed regarding Nuaym Bin Masoud Al-Ashjaie, and that is when Rasool-Allah saww had returned from the battle of Ohad and his saww uncle asws Hamza saww had been killed, and the ones killed from the Muslims had been killed, and the ones who were injured had been injured, and the one who fled had fled and the injury did not afflict him.

Allah azwj the Exalted Revealed to Rasool-Allah saww, “You saww should go out during this time of yours saww to seek Quraysh and no one from your saww companions should go out with you saww except the one who had injuries with him, so let them know of that”. So, they came out with him saww upon whatever was with them from the injuries until they descended at a place called Hamra Al-Asad, and Quraysh had travelled in a different route.

42 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 34
When it reached them, the coming out of Rasool-Allah(saww) in seeking them, they were frightened. A man from Ashja’a called Nueym Bin Masoud met them intending Al-Medina.

Abu Sufyan Sakhr Bin Harb said to him, ‘O Nueym! Would it be for you if I were to guarantee ten baskets (of provisions) and you make your road to be towards Hamra Al-Asad and inform Muhammad(saww) that a lot of help has come to us from our allies from the Arabian archers and their tribes and the Ethiopians’, and terrify them what you can perhaps they will return from’.

فَأَجَابَهُ إِلََ ذَلِكَ وَ قَصَدَ مََْرَاءَ الَْْسَدِ فَأَخْبََِ رَسُولَ اللَّهِ ص بِذَلِكَ وَ قَالَ إِنَّ ق ُرَيْشاً يُصْبِحُ

He answered him to that and aimed for Hamra Al-Asad and informed Rasool-Allah(saww) with that and said, ‘Quraysh will be coming with all their might which there is no strength for you all withstand it, so accept my advice and returned’. The companions of Rasool-Allah(saww) said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173], know that we don’t care of them’. Allah azwj the Glorious Revealed unto His azwj Rasool(saww): Those who responded to Allah and the Rasool (at Ohad) [3:172] – up to His azwj Words: and the most excellent Protector’ [3:173]. And rather the speaker was Nueym Bin Masoud and Allah azwj Named him with the name of entirety of the people’.

(1) ‘Illal Al Sharaie’ – My father, from Sa’ad, from Muawiya Bin Hukeym, from Al Bazanty, from one of his companions;

‘From Abu Abdullah asws having said: ‘It was from what Allah azwj Mighty and Majestic Conferrer upon His azwj Rasool saww that he saww used to read and not write. When Abu Sufyan headed towards Ohad, Al Abbas wrote to the Prophet saww and the letter came and he saww was in one of the orchards of Al Medina. He saww read it and did not inform his saww companions and instructed them to enter Al Medina. When they entered Al Medina, he saww informed them’.

(1) ‘Qurb Al Asnad’ – Al Sindy Bin Muhammad, from Wahab Bin Wahab,

‘From Ja’far asws Bin Muhammad asws having said: ‘Rasool-Allahsaww ordered on the day of the conquest with killing Fartana and Umm Sarah’. And they were two youths committing

---

43 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 35
44 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 36
adultery and singing satirising the Prophet saww and urging on the day of Ohad against Rasool-Allah saww.\[45\]

\[38\] – مع، معانِ الْخبار ابْنُ إِدْرِيسَ عَنِ ابْنِ أَبَِ اَْْطَّابِ وَ غَيرِْهِ ذَكَرَهُمْ جََِيعاً عَنِ ابْنِ أَبَِ عُمَيرٍْ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمَا السَّلاَمُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُنَادِياً نَادَى فِِ السَّمَاءِ ي َوْمَ أُحُدٍ لاَ سَيْفَ إِلاَّ ذُو الْفَقَارِ وَ لاَ ف َتََّ إِلاَّ عَلِيٌّ ف َعَلِيٌّ أَ خِي وَ أَنَا أَخُوهُ.

\[39\] – ن، عيون أخبار الرضا عليه السلام هَانَُِ بْنُ مَُُمَّدِ بْنِ مَُْمُودٍ عَنْ أَبِيهِ بِإِسْنَادِهِ رَف َعَهُ إِلََ مُوسَى بْنِ جَ عْفَرٍ عَلَيْهِمَا السَّلاَمُ وَ سَاقَ حَدِيثَهُ مَعَ الرَّشِيدِ إِلََ أَ نْ قَالَ إِنَّ الْعُلَمَاءَ قَدِ اجْتَمَعُوا عَلَى أَنَّ جَبَِْئِيلَ قَالَ ي َوْمَ أُحُدٍ يَا مَُُمَّدُ إِنَّ هَذِهِ لََِيَ الْ مُوَاسَاةُ مِنْ عَلِيٍّ قَالَ لَِْنَّهُ مِنِِّ وَ أَنَا مِنْهُ.

\[40\] – كَا، الكافِ عَلِيٌّ عَنْ أَبِيهِ وَ عِلِيَّ بْنِ مَُُمَّدٍ عَنِ السَّمَامَةِ عَنِ شَهِيدِ يَوْمَ عَلَيْهِ عَلَيْهِمَا السَّلاَمُ ف َقُلْتُمُ مَا مَتَّى وَاللَّهُ مَنْ سَلَكَ غَيرَْ سَبِيلِهِ.

\[46\] – ‘From Al-Sadiq asws, from his asws father asws having said: ‘Rasool-Allah saww said: ‘A caller called out in the sky on the day of Ohad: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali asws. Ali asws is my brother and I am his asws brother’’.\[46\]

\[47\] – ‘Al-Hajjaj said to him and asked me about the advent of the Prophet saww to his saww battles, so I said, ‘Rasool-Allah saww attended Badr among three hundred and thirteen, and attended Ohad among six hundred, and attended Al-Khandaq among nine hundred’. He said, ‘Who is

---

45 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 37
46 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 38
47 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 39
it from?’ I said, ‘From Ja’far asws Bin Muhammad asws’. He said, ‘By Allah azwj! Strayed is the one who travels other than his asws way’. 48

41 - ل، الخصال ع، علی الشراوین، عیون أخبار رضی علیه السلام عن توجه الأئمّین علیه السلام عن يوم الأمیراء و السَّمَّائم مِنْهُمْ فقال علیه السلام آجر أرِیاءه في الشهیر إِنْ قَالْ وَ يَومِ الأرِیاء شَغيتْ البیْن وَ كَسِرَتْ زیانیته.

(The books) – ‘Al-Khisaal’ & ‘Ilal Al Sharaie’ & ‘Uyoon Al Akhbaar Al - Reza asws’ – A Syrian asked Amir Al Momineen asws about the day of Wednesday and the inauspiciousness of it. He asws said: ‘The last Wednesday during the month’ – up to he asws said: ‘And on the day of Wednesday the Prophet saww was bruised and his saww teeth were broken’.

42 - ص، قصص الْنبِياء عليهم السلام بِالِْْسْنَادِ إِلََ الصَّدُوقِ عَنِ الحَْسَنِ بْنِ مََْزَةَ الْعَلَوَِِّ عَنْ مَُُمَّدِ بْنِ دَ اوُدَ عَنْ عَبْدِ اللَّهِ بْنِ أَمََْدَ بْنِ مَُُمَّ دٍ الْكُوفِِِّ عَنْ أَبَِ سَعِيدٍ سَهْلِ بْنِ صَالٍَِِّ الْعَبَّاسِيِّ عَنْ إِب ْرَاهِيمَ بْنِ عَبْدِ الَْْعْلَى عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلاَمُ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ سَاقَ الحَْدِيثَ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ فِِ أَجْوِبَتِهِ عَنْ مَقَالَةِ الْيَهُودَِِّ إِلََ أَنْ قَالَ إِنَّ أَبَا قَتَادَةَ بْنَ رِبْعِيٍّ الَْْنْصَارََِّ شَهِدَ وَ قَمَّةَ أُحُدٍ فَأَصَابَ تْهُ طَعْنَةٌ فِِ عَيْنِهِ فََدَرَتْ تُهُ وَّاَفَتُهَا السَّلاَمُ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ سَاقَ الحَْدِيثَ.

43 - وَ لَقَدْ بَادَرَ عَبْدُ اللَّهِ بْنُ عَتِيكٍ فَأُبِ يَدُهُ فَجَاءَ إِلََ رَسُولِ اللَّهِ ص لَيْلاً وَ مَعَهُ الْيَدُ الْمَقْطُوعَةُ فَمَسَََ عَلَيْهَا فَاسْتَوَتْ يَدُهُ وَّاَفَتُهَا السَّلاَمُ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ سَاقَ الحَْدِيثَ.

44 - تفسير قروت بن إبراهيم حفز نَبِيْن أَحْمَدُ نَبِيْ عَلَى سَمَّائبِيْنَ بِشَكْرٍ وَ لاَ تَفْشِيلٍ وَ لاَ نَطُورٍ لَّيْدَهُمْ علیه والَّذِينَ لَمْ يَشْتَهِنَّ منْهُمْ، وَ لَمْ يَأْنِيَ علیه وَ رَفَعَهُمْ. قال فَلَمّا يَكُن مَّعَهِ مِنْ النَّاسِ يَأْتَى أَخْبَارُ علیه السَّمََّائم وَ رَجُلٌ مِّنَ الْأَمْامِ، فَقَالَ البیْن نَا عَلَى قلْدَ عُدَيْنِ السَّنَابِيْنَ مَا رَأَى قَالَ علیه الَّذِينَ كَتَبَ علیه الَّذِينَ كَتَبَ علیه وَ أَسْأَلَ علیه البَنْجَيْنِ مِنْ وَرَاءِهِ

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad Bin Yusuf, raising it to Ibn Abbas regarding His azwj Words: When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. [3:153]. He said, ‘There did not remain anyone from the people with him saww on the day of Ohad except Ali asws Bin Abu Talib asws and a man from the Helpers. The Prophet saww said: ‘O Ali asws! The people have done
what you\textsuperscript{asws} see'. He\textsuperscript{asws} said: 'No, by Allah\textsuperscript{azwj}, O Rasool-Allah\textsuperscript{saww}! I\textsuperscript{asws} will not ask for (your\textsuperscript{saww}) news from behind'.

The Prophet\textsuperscript{saww} said to him\textsuperscript{asws}: 'But no. Attack upon this battalion'. He\textsuperscript{asws} attacked upon it and scattered it. Jibraeel\textsuperscript{as} said: 'O Rasool-Allah\textsuperscript{saww}! This here is the consolation'. The Prophet\textsuperscript{saww} said: 'I\textsuperscript{saww} am from him\textsuperscript{asws} and he\textsuperscript{saww} is from me\textsuperscript{saww}'. So Jibraeel\textsuperscript{as} said: 'And I\textsuperscript{saww} am from you\textsuperscript{asws} both'.

From Abu Ja'far\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj}: And others are waiting hopefully for the Command of Allah [9:106]. He\textsuperscript{as} said: 'A group who used to be Polytheists, and they killed the likes of Hamza\textsuperscript{asws} and Ja'far\textsuperscript{asws}, and the likes of these two\textsuperscript{asws} from the Momineen, then they entered into Al-Islam. They acknowledged Allah\textsuperscript{azwj} and left the Shirk (Polytheism) but did not recognise the Eman\textsuperscript{azwj} by their hearts. They came to be from the Momineen for the Paradise to be Obligated for them.

And they did not happen to be upon their rejection, so they were committing Kufr and the Fire would be Obligated for them. Thus, they were upon that, Either He would Punish them or He would Turn to them (Mercifully) [9:106]\textsuperscript{52}.

While Hamza\textsuperscript{asws} Bin Abdul Muttalib\textsuperscript{asws} and his\textsuperscript{asws} companions were at a drinking place of theirs called Al-Sukrkat, they mentioned the older camel. Hamza\textsuperscript{asws} said to them, 'How can it be for us?' They said so him\textsuperscript{asws}, 'This is a she camel of your\textsuperscript{asws} cousin Ali\textsuperscript{asws}. He\textsuperscript{asws} went

\textsuperscript{51} Bihar Al Anwar – V 20, The book of our Prophet\textsuperscript{saww} P 3 Ch 12 H 43
\textsuperscript{52} Bihar Al Anwar – V 20, The book of our Prophet\textsuperscript{saww} P 3 Ch 12 H 44
He said, ‘And Ali saww came and looked at his saww she-camel, and it (something) entered him saww from that. They said to him saww, ‘Your saww uncle saww Hamza saww did this’. He saww went to the Prophet saww and complained of that to him saww. So, Rasool-Allah saww came with him saww, and it was said to Hamza saww, ‘This is Rasool-Allah saww having come to the door’. He saww came out and he saww was angry. When he saww saw Rasool-Allah saww, the anger in his saww face subsided.

He said, ‘Allah azwj Mighty and Majestic Revealed the Prohibition of the wine. Rasool-Allah saww instructed with their vessels and were withheld, and he saww called out among the people with the going out to Ohad. Rasool-Allah saww came out and Hamza saww came out and paused near the Prophet saww. When they formed rows (for battle), Hamza saww attacked among the people (enemy) until he disappeared among them, then returned to his saww position. The people said to him saww, ‘Allah saww! Allah saww, O uncle saww of Rasool-Allah saww! You saww went and in the soul of Rasool-Allah saww there was something upon you saww.

He said, ‘The he saww attacked second time until he saww disappeared among the people, then returned to his saww position. They said, ‘Allah saww! Allah saww, O uncle saww of Rasool-Allah saww! You saww went and in the soul of Rasool-Allah saww there was something upon you saww. He saww went to Rasool-Allah saww. When he saww saw him saww face to face near him saww, Rasool-Allah saww went towards him saww and hugged him saww and Rasool-Allah saww kissed what is between his saww eyes. Then he saww attacked upon the people. Hamza saww was martyred and Rasool-Allah saww enshrouded him saww in a spot.

Then Abu Abdullah saww said: ‘Approximate to the curtain of this door of mine saww, so when he saww covered his saww face with it, his saww legs were uncovered, and when he saww covered his saww legs, his saww face was uncovered. So, he saww covered his saww face with it, and Ali saww made a mat to be upon his saww legs.'
He saws said: ‘And the people fled and Ali asws remained, so Rasool-Allah saws said to him asws: ‘What have you asws done, O Ali asws?’ He asws said: ‘O Rasool-Allah saws I necessitated the ground’. He asws said: ‘That is the conjecture with you asws’. Rasool-Allah saws said: ‘I saws adjure You azwj, O Lord of what You azwj Promised me azwj, for if You azwj so Desire, You azwj will not be worshipped’. 

(The book) ‘Al Kafi’ – From his father, from Haroun, from Ibn Sadaqa, 

‘From Abu Abdullaahasws having said: ‘Abu Dujana Al-Ansary turbaned on the day of Ohad with a turban and dropped the ends of the turban upon his shoulder until he went on to swagger. Rasool-Allah saws said: ‘This here is the walk Hateful to Allahazwj Mighty and Majestic except during the fighting in the Way of Allahazwj’. 

(46-47) The book ‘Al Manaqib’ of Ibn Shehr Ashub – And in Shawwal was the battle of Ohad and it is the day of Al-Mihras. Ibn Abbas, and Mujahid, and Qatada, and Al-Rabie, and Al-Sudy, and Ibn Is’haq said, ‘It was Revealed regarding it: And when you went forth early in the morning from your family [3:121]. And it is reported from Abu Ja’farazwj. 

Ibn Masoud and Al-Sadiqasws: ‘When Abu Sufyan aimed to the Prophet saws among three thousand from Quraysh’, and it is said, ‘Among two thousand from them’, ‘From there were two hundred horsemen and the rest we infantry, and for them were seven hundred armoured ones, and Hind recited a poem, ‘We are the daughters of the night-comers, walking upon the pillows, and adhere during the separation and the houses, in the holes’. And Ab Sufyan had hired two thousand from the Ethiopians to fight with them against the Prophet saws.

53 Bihar Al Anwar – V 20, The book of our Prophet saws P 3 Ch 12 H 45 
54 Bihar Al Anwar – V 20, The book of our Prophet saws, P 3 Ch 12 H 46
His\textsuperscript{saww} Words: (Surah) Al-Anfaal: \textit{Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. [8:36].} The Prophet\textsuperscript{saww} went out with his\textsuperscript{saww} companions, and they were a thousand me, and it is said, seven hundred. Ibn Abu Basas cut off from the people and the clan of Harisa and the clan of Salma thought with the return, and it is His\textsuperscript{saww} Words: \textit{When two groups from you, [3:122].} Al-Jabaie said, ‘They thought of it but did not do it’.

And he continued the report up to he said, ‘And Khalid came from the mountain pass with cavalry of the Polytheists and he came from the back of the Prophet\textsuperscript{saww} and said: ‘Keep away from this one which you are seeking him\textsuperscript{saww} and your glory with him\textsuperscript{saww}. They attacked him\textsuperscript{saww} with an attack of one man until some people were killed from them and the rest fled in the mountain pass.

And Khalid came with his cavalry just as the Exalted Said: \textit{When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153],} and Rasool-Allah\textsuperscript{saww} was calling them among their last ones: ‘O you people! \textsuperscript{saww} am Rasool-Allah\textsuperscript{saww} Allah\textsuperscript{azwj} has Promised me\textsuperscript{saww} the Help, so where is the fleeing to?’ And the Prophet\textsuperscript{saww} shot an arrow and said: ‘O Allah\textsuperscript{azwj}! Guide my\textsuperscript{saww} people for they are not knowing’.

Ibn Qamiya hit him\textsuperscript{saww} with a projectile and it hit his\textsuperscript{saww} palm, and Abdullah Bin Shihab with a rock and it hit his\textsuperscript{saww} elbow, and Utba Bin Abu Waqas brother of Sa’ad struck his\textsuperscript{saww} face and bruised his\textsuperscript{saww} head. He\textsuperscript{saww} descended from his\textsuperscript{saww} horse and Ibn Qamiya hit him\textsuperscript{saww} upon his\textsuperscript{saww} side. And Iblees\textsuperscript{la} shouted from mount Ohad, ‘Indeed! Muhammad\textsuperscript{saww} has been killed’. (Syeda) Fatima\textsuperscript{asws} cried and placed her\textsuperscript{asws} hands upon her\textsuperscript{asws} head and went out crying, and (so did) the rest of the Hashemite and Qurayshite women.
When Ali\textsuperscript{asws} carried him\textsuperscript{saww} to (mount) Ohad, Al-Abbas called out, and he would loud of the voice, saying, ‘O companions of Surah Al-Baqara! Where are you fleeing? You are fleeing to the Fire?’ And Amir Al-Momineen\textsuperscript{asws} prosed: ‘The Praise is for Allah\textsuperscript{azwj}, the Creator, the Samad, so no one participates with Him\textsuperscript{azwj} in His\textsuperscript{azwj} Judgment. He\textsuperscript{azwj} is the One Who Introduced to the Kafirs of their status, and the Momineen\textsuperscript{asws} He\textsuperscript{azwj} will Recompense them with what they had been Promised, and Allah\textsuperscript{azwj} Helps the one who befriends him\textsuperscript{saww}. For him\textsuperscript{saww} is the Help, and He\textsuperscript{azwj} Destroys the Kafirs when they are inimical. Therefore, stand and save the Rasool\textsuperscript{saww} and anticipate. Smell from them Hamza\textsuperscript{asws} the lion’.

And he\textsuperscript{asws} prosed; ‘\textsuperscript{asws} saw the Polytheists rebelling against us, and falling into temptation and delusion, and they said, ‘We are more’, when we fled, going from the longest horrors. So, if they are rebelling and priding upon us with (having killed) Hamza\textsuperscript{asws}, and he\textsuperscript{asws} is in the lofty house, so he\textsuperscript{asws} had claimed Utba on the day of Badr, and he\textsuperscript{asws} was Tried and fought without hesitation. And he\textsuperscript{asws} had scattered their militias openly. With the Praise of Allah\textsuperscript{azwj}, Talha is in the field falling upon his face and rising from it, the thinning of the limit was new with the glaze’.

\textsuperscript{56} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 12 H 47
وَ مَنْ هُوَ فِِ
الِْْنَانِ يَدِرُّ فِيهَا
عَلَيْهِ الرِّزْقُ مُغْتَبِطاً
مََِيداً
وَ فِيهِ أَيْضاً بَعْدَ قَتْلِ طَلْحَةَ
أَصُولُ بِاللَّهِ الْعَزِيزِ الَْْمجَْدِ
وَ فَالِقِ الِْْصْبَاحِ رَبِّ الْمَسْجِدِ
أَنَا عَلِيٌّ وَ ابْنُ عَمِّ الْمُهْتَدِِ
وَ فِيهِ أَيْضاً
اللَّهُ حَيٌّ قَدِيمٌ قَادِرٌ صَمَدٌ
وَ لَيْسَ يَشْرَكُهُ فِِ مُلْكِهِ أَحَدٌ
هُوَ الَّذَِ عَرَّفَ الْكُفَّارَ مَنْزِلََُمْ
وَ الْمُؤْمِنُونَ سَيَجْزِيهِمْ كَمَا وُعِدُوا
فَإِنْ يَكُنْ دَوْلَةٌ كَانَتْ لَنَا
عِظَةً
فَهَلْ عَسَى أَنْ يُرَى فِِ
غَي ِّهَا رَشَدٌ
وَ يُّصُرُ اللَّهُ مَنْ وَالاهُ إِنَّ لَهُ
نَصْراً وَ يَُْثِلُ بِالْكُفَّارِ إِذْ عَنَّوا
فَإِنْ نَطَقْتُمْ بِفَخْرٍ لاَ أَباً لَكُمُ
فِيمَنْ تَضَمَّنَ مِنْ إِخْوَانِنَا اللَّحَدُ
فَإِنَّ طَلْحَةَ غَادَرْنَاهُ مُنْجَدِلاَ
وَ لِلصَّفَائَِِ نَارٌ بَي ْنَا تَقِدُ
وَ الْمَرْءُ عُثْمَانُ أَرْدَتْهُ أَسِنَّتُنَا
فَجَيْبُ زَوْجَتِهِ إِذْ خُبِّرَتْ قِدَدٌ
فِِ تِسْعَةٍ إِذْ تَوَلَّوْا بَينَ أظْهُرِهِمْ
لََْ يَنْكُلُوا مِنْ حِيَاضِ الْمَوْتِ إِذْ وَرَدُوا
كَانُوا
الذَّوَائِبَ مِنْ فِهْرٍ وَ أَكْرَمَهَا
شُمُّ الُْْنُوفِ وَ حَيْثُ الْفَرْ ِ وَ الْعَدَدُ
وَ أَمََْدُ اَْْيرِْ قَدْ أَرْدَى
عَلَى عَجَلٍ
تََْتَ الْعَجَاجِ أُبَيّاً وَ هُوَ مجُْتَهِدٌ
وَ ظَلَّتِ الطَّي ْرُ وَ الضَّب ْعَانُ تَرْكَبُهُ
فَحَامِلٌ قِطْعَةً
مِنْ هُمْ وَ مُقْتَعِدٌ
وَ مَنْ قَتَلْتُمْ عَلَى مَا كَانَ مِنْ عَجَبٍ
مِنَّا فَقَدْ صَادَفُوا خَيرْاً وَ قَدْ سُعِدُوا
لََُمْ جِنَانٌ مِنَ الْفِرْدَوْسِ طَيِّبَةً
لاَ يَعْتَُِيهِمْ بَِِا حَرٌّ وَ لاَ صَرَدٌ
صَلَّى الِْْلَهُ عَلَيْهِمْ كُلَّمَا
ذَكَرُوا
فَرُبَّ مَشْهَدِ صِدْقٍ قَبْلَهُ شَهِدُوا
قَوْمٌ وَفَوْا لِرَسُولِ اللَّهِ وَ احْتَسَبُوا
شُمُّ الْعَرَانِينَ مِن ْهُمْ مََْزَةُ الَْْسَدُ
وَ مُصْعَبٌ ظَلَّ لَيْثاً دُونَهُ حَرَداً
حَتََّّ تَزَمَّلَ مِنْهُ ثَعْلَبٌ جَسَدٌ
لَيْسُوا كَقَتْلَى
مِنَ الْكُفَّارِ أَدْخَلَهُمْ
نَارَ الَْْحِيمِ عَلَى أَبَوَابَِِا الرَّصَدُ
وَ فِيهِ أَيْضاً
رَأَيْتُ الْمُشْرِكِينَ بَغَوْا عَلَي ﴾ ﴿
إِلََ قَوْلِهِ
وَ قَدْ أَوْدَى وَ جَاهَدَ غَي ْرَ آلٍ
وَ قَدْ فَلَّلْتُ خَيْلُهُمُ بِبَدْرٍ
And I (Majlisi) am saying, ‘It is reported in the Register attributed to Amir Al-Momineen asws (having prosed): (P.s – The above cannot be translated properly)57

In the commentary of the Register – Usman Bin Abu Talha prosed on the day of Ohad saying,’

He asws responded with what is in the Register: ‘

And he asws said in response to the poem of Umar Bin Akhnas Bin Shareeq: ‘

And in it as well addressing to Asama bin Zayd during that battle: ‘

57 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 48
And in it as well frightening him:

\[
\text{سَوْفَ يَرَى الَّمَعَ ضِرَابَ الْفَاتِكِ الحَلاَبِ}
\]

\[
	ext{وَ طَعْنَةَ قَدْ شَدَّهَا لِكَبْوَةِ الْفَوَارِسِ}
\]

\[
\text{الْيَوْمَ أُضْرِمُ نَارَهَا بَيْذَوْةٍ لِقَابِسٍ}
\]

\[
	ext{حَتَّّ تَرَى فُرْسَانَهَا تَرُّ لِلْمَعَاطِسِ}
\]

P.s. – These poems are difficult to get right as prose cannot be conveyed with the depth of the meanings.\footnote{58}

58 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 49

When they gathered for the journey, Al-Abbas Bin Abdul Muttalib wrote a letter and sealed it, and hired a man from the clan of Ghafar and stipulated upon him that he will travel three days to Rasool-Allah saww to inform him saww that, ‘Quaraysh had gathered to (fight against) Muhammad saww. They sent messages to the Arabs and sought their help. They went out and they were three thousand with those who came to them after it, and a lot of weapons, and were guided by two hundred horsemen, and among them were seven hundred armoured ones and three thousand camels.

When the news spread among the people, the Prophet saww ascended the Pulpit. He saww praised Allah zwj and extolled upon Him zwj, then said: ‘O you people! I sawsw saw in my saww dream as if I sawsw am in a fortified shield, and saw as if my saww sword Zulfiqar is broken from its edge, and saw a slaughtered cow, and saw as if I sawsw am riding a ram’.
The people said, ‘O Rasool-Allah! So, what is its interpretation?’ He said: ‘As for the fortified shield, it is Al-Medina and I am staying in it, and as for the breaking of my sword from its edge, it is a difficulty regarding myself, and as for the slaughtered cow, it is the killing of my companions, and as for me riding a ram, it is the militia. We shall kill it if Allah so Desires’.

And it is reported from Ibn Abbas, ‘He said: ‘As for the breaking of my sword, a man from my family would be killed’.

And it is reported that he said: ‘And I saw a notch in my sword so I disliked it’.

It is which hit his face.

Al-Waqidy (wahabi imam) said, ‘Ali consulted and viewed that he should not go out from Al-Medina due to this dream. Abdullah Bin Abay stood up and said, ‘O Rasool-Allah! We used to fight during the pre-Islamic period in this city and we made the women and the offspring to be in these rooftops, and made the stones to be with them. O Rasool-Allah! Our city is sealed, it has not been breached against us at all! And we will not go out from it to the enemies at all except they will achieve (victory) from us, and they will not enter upon us at all except we will hit them’.

And the view of Rasool-Allah was (in accordance) with his view, and that was the view of the great ones from the Emigrants and the Helpers. The young men who had not attended Badr stood up and sought from Rasool-Allah the going out to their enemies and they were desirous regarding the martyrdom.

And the men from the wanderers and the people of age, from them being Hamza and Sa’ad Bin Ubada, and Al-Numan Bin Malik among other from Al-Aws and Al-Khazra (said), ‘We are apprehensive, O Rasool-Allah, that our enemies might think that we dislike the
going out to them out of cowardice from meeting them, and that would become an emboldening from them against us’.

فقال مَزة و الذَّ أنزل عليه الكتاب لا أطعم اليوم طعاما حتَّى أجالدهم بسيفي خارجا من المدينة و كان يقال كان مَزة يوم الْمعة صائما و يوم السُّبت صائما فلقاءهم و هو صائم.

Hamza\textsuperscript{asws} said, ‘By the One\textsuperscript{azwj} Who Sent down the Book upon him\textsuperscript{saww}! I\textsuperscript{asws} will not eat any food today until I\textsuperscript{asws} meet them in combat with my\textsuperscript{asws} sword outside from Al-Medina’. And it is said that Hamza\textsuperscript{asws} used to Fast on the day of Friday and the day of Saturday, so he\textsuperscript{asws} met them (in battle) while he\textsuperscript{asws} was Fasting.

و قام خيسمة أبو سعد بن خيسمة فقال يا رسول الله إن قريشة مثبت حولا تَمع الْمو  و تستجلب العرب فِ بواديها ثُ جاءونا و قد قادوا اْيل حتَّى نزلوا بساحتنا فِحضروننا فِ بيوتنا و صياصينا ثُ يرجعون وافرين لَ يكلموا فيجرئهم ذلك علينا حتَّى يشنوا الغارات علينا و يضع الْرصاد و العيون علينا و عسي الله أن يظفرنا فتلك عادة الله عندنا

And Khaysama Abu Sa’ad Bin Khaysama stood up and said, ‘O Rasool-Allah\textsuperscript{saww}! Quraysh remained around the pool of crowd and the Arabs responded in their valleys. Then they came to us and they had guided the cavalry until they descended by our yards. They presented to us in our houses and our rooftops, then they returned, not even speaking. That emboldened them upon us until they launched the raids upon us and placed the ambushers and the spies upon us, and perhaps Allah\textsuperscript{azwj} will Grant us victory with them.

أو يكون الْخرى فهي الشهادة قد أخطأتنِ وقعة بدر و قد كنت عليها حريصا لقد بلغ من حرصي أن ساهُت ابنِ اْروج فخرج سهمه فرزق الشهادة و قد رأيت ابنِ البارحة فِ النوم فِ أحسن صورة يسر  فِ مِار الْنة و أنِرها و هو يقول الحق بنا ترافقنا فِ الْنة فقد وجدت ما وعدنِ ربَّ حقا و قد و الله يا رسول الله أصبحت مشتاقا إلَ مرافقته فِ الْنة و قد بِت سنِ و رق عظمي و أحببت لقاء ربَّ فاد  الله أن يرزقنِ ا للشهادة

Or the other will happen, and it is the martyrdom. The event of Badr was (an opportunity) lost to me, and I was covetous upon it. My desire had reached us that I drew lots with my son for the going out. His lot came out and he was graced the martyrdom, and I saw my son last night in the dream being in a beautiful image, moving around among the fruits of the Paradise and its rivers, and he was saying, ‘The Truth is with us. Accompany us in the Paradise for I have found what my Lord\textsuperscript{azwj} had Promised me as being true, and by Allah\textsuperscript{azwj}, O Rasool-Allah\textsuperscript{saww}, I woke up in the morning desirous to accompany him in the Paradise, and my age is old and my bones are brittle and I would love to meet my Lord\textsuperscript{azwj}, therefore supplicate to Allah\textsuperscript{azwj} to Grace me the martyrdom’.

فدعى له رسول الله ص بذلك فقتل بأحد شهيدا فقال كل منهم مثل ذلك فقاتل إيه أخاف عليهم فلما وصدصهم إله او إلا الخروج صلى رسول الله ص الجماعة بالناس ثم وعطهم و أمرهم بالهد و الاجتهاد و أمرهم أن لهم النصر ما صبروا ثم صلى العصر و ليس السلاح و خرج

Rasool-Allah\textsuperscript{saww} supplicated for him with that, and he was killed at Ohad as a martyr. He said, ‘Each of them are like that’. He\textsuperscript{saww} said: ‘I\textsuperscript{saww} feat the defeat (fleeing) upon you’. But when they refused except the for the going, Rasool-Allah\textsuperscript{saww} prayed the Friday Salat with the people, then preached to them and instructed them with the seriousness and the diligence, and informed them and the victory would be for them as long as they are patient. Then he\textsuperscript{saww} prayed Al-Asr and wore the weapons and went out.
And the proceeding of Quraysh was on the day of Thursday, five (days) remained from Shawwal and the event was on the day of Saturday of seven (days) vacant from Shawwal, and the faces of Al-Aws and Al-Khazraj spent the night of Friday with weapons upon them in the Masjid by the door of the Prophet\textsuperscript{saww}, fearing the Polytheists overnight and they guarded Al-Medina that night until the morning.

He said, ‘When Rasool-Allah\textsuperscript{azwj} evened the rows at Ohad, he\textsuperscript{saww} stood addressing the people and said: ‘O you people! I\textsuperscript{saww} advise you with what Allah\textsuperscript{azwj} has Advised me\textsuperscript{saww} in His\textsuperscript{azwj} Book, from the working in His\textsuperscript{azwj} obedience and keeping aside from His\textsuperscript{azwj} Prohibition, then today you are at the status of the Recompense and the ammunition’ - for the one mentioned to be upon him. Then he\textsuperscript{saww} established himself\textsuperscript{saww} upon the patience and the certainty and the seriousness, and the activity.

(He\textsuperscript{saww}) said: ‘Fighting the enemy is severely stressful. Few are the ones who are patient upon it except the one who is determined for it upon His\textsuperscript{azwj} Guidance. Surely, Allah\textsuperscript{azwj} is with the ones who obey Him\textsuperscript{azwj} and the Satan\textsuperscript{la} is with the one who disobeys Him\textsuperscript{azwj}. So, begin your deeds with the patience upon the Jihad and seek by that what Allah\textsuperscript{azwj} has Promised you, and upon you is to be with that which He\textsuperscript{azwj} had Commanded you with, for I\textsuperscript{saww} am desirous upon your guidance. The differing and the contention and the obstruction is from the matters of the frustration and the weakness, and (all of) it is from what Allah\textsuperscript{azwj} does not Like, nor would He\textsuperscript{azwj} Grant the Help upon it and the victory.

O you people! It has been cast into my\textsuperscript{saww} heart that the one who was upon the Prohibitions, I\textsuperscript{saww} should turn away from him seeking what is in the Presence of Allah\textsuperscript{azwj} may Allah\textsuperscript{azwj} Forgive his sins for him; and the one who send Salawat upon me, Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Angels will Send ten Salawats upon him; and the one who is good, from a Muslim or a Kafir, his Recompense would occur upon Allah\textsuperscript{azwj} in the present of his world and in the future of his Hereafter.
And the one who believed in Allah$^{azwj}$ and the last Day, upon him is the gathering on the day of Friday, except a child, or a woman, or sick, or an owned slave. And the one who is needless from it, Allah$^{azwj}$ is Needless from him, and Allah$^{azwj}$ is Needless, Praised. I$saww$ do not know of any deed drawing you closer to Allah$^{azwj}$ except I$saww$ have instructed you with it, and I$saww$ do not know any deed drawing you closer to the Fire, except I$saww$ have forbidden you from it.

The Trustworthy Spirit has blown into my$saww$ heart that a soul will never die until he has fulfilled the maximum of its sustenance, not being deficient from it of anything. And if you were to delay from it, then fear Allah$^{azwj}$ your Lord$^{azwj}$ and be beautiful in seeking the sustenance, and do not let its delay carry you upon seeking it in disobedience to your Lord$^{azwj}$, for you will never be able upon what is with Him$^{azwj}$ except by obeying Him$^{azwj}$.

The Permissible(s) and the Prohibition have been clarified for you all apart from these two are the doubtful from the matters. Most of the people do not know these except the one who avoids. So, the one who leave it would protect his honour, and his Religion, and the one who falls into these would be like the shepherd to the side of the trap, about to fall into it, and there is none from an Angel except and there is a trap for him, and the traps of Allah$^{azwj}$ His$^{azwj}$ Prohibition; and the Momin from the Momineen is like the head from the body, when he has a complaint the rest of his body feels it. And the greetings be upon you all”.

Al-Waqidy (wahabi imam) said, ‘And Talha Bin Abu Talha duelled the ones he duelled. Ali$^{asws}$ said: ‘Is it for you in duelling me$^{asws}$?’ He said, ‘Yes’. And they duelled between the swords, and Rasool-Allah$^{saww}$ was seated beneath the flag, until him$^{saww}$ was a shield, and armour and helmet. They met and Ali$^{asws}$ began him by striking upon his head, and the sword went until it split his head ending up to his beard, and he fell, and Ali$^{asws}$ left. It was said to him, ‘Will you$^{asws}$ not finish him off?’ He$^{asws}$ said: When he fell, his private part was facing me$^{asws}$ and I$^{asws}$ pitied upon him with the mercy, and I$^{asws}$ know that Allah$^{azwj}$ will be Killing him. He is a ram of the battalion’. Rasool-Allah$saww$ cheered and exclaimed a loud Takbeer, and the Muslims exclaimed Takbeer’.
And he continued the story up to he said, 'Then Artat Bin Abd Sharhabeel carried the flag, and Ali asws killed him. Then a slave from the clan of Abd Al-Dar carried it, and it is said Ali asws killed him, and it is said (it was) Sa’ad Bin Abu Waqas’, and it is said, ‘Qazman’.

Al-Waqidy (wahabi imam) said, ‘And they said, ‘Allah azwj had not Granted victory to His saww Prophet saww in any place at all like His saww Granting victory to him saww and his saww companions on the day of Ohad, until they disobeyed the Rasool saww and contended in the matter. The bearers of the flag had been killed and exposed, and the Polytheists and their women were calling with the woe after having struck the tambourines. When the companions left Abdullah Bin Jubeyr in their positions and Khalid Bin Al-Waleed looked at the vacant mountain and the fueness of its people, he turned around with the horses, and Ikrimah followed him with the cavalry and they both went to the place of the archers and attacked upon them. They hit them until they were injured, and Abdulllah Bin Jubeyr shot arrows until his arrows were depleted. Then he stabbed with the spear until it broke. Then the hilt of his sword broke, and he fought until he died.

And it is reported by Abu Umar Muhammad Bin Abdul Wahid Al Lagwy, and it is reported as well by Muhammad Bin Habeeb in his (book) ‘Amaalya’ that Rasool-Allah saww, when the majority of his saww companions had fled from him saww on the day of Ohad, a lot of the battalions of the Polytheists were upon him saww, and a battalion from the clan of Kanana aimed for him saww, then from the clan of Abd Manaf Bin Kanana, among whom was Abu Sufyan Bin Uweyf; and Khalid Bin Sa’Ilab and Abu Al-Sha’sha Bin Sufyan, and Abu Al-Harma Bin Sufyan, and Gurab Bin Sufyan thought of killing him saww.

Rasool-Allah saww said: ‘O Ali asws! Suffice me saww of this battalion!’ He asws attacked upon it, and there were nearly fifty horsemen, and he asws was one man. He asws did not cease striking with the sword until they dispersed from him saww. Then they gathered to him asws like this repeatedly until four from the clan of Sufyan Bin Uweyf were killed, and the complete family of their from the ones whose names are not known.
فقال جبِئيل عليه السلام لرسول الله ص: إن هذه للمواساة لقد عجبت الملائكة من مواساة هذا الفتَّ، فقال رسول الله ص: و ما يَنعه و هو منِ و أنا منه، فقال جبِئيل و أنا منكما، قال و سُع ذلك اليوم صوت من قبل السماء لا يرى شخص الصارخ به، وخلي 가지 فتَّ إلا علي.

Jibraeel as said to Rasool-Allah saws: ‘This here is the consolation. The Angels are astounded from the consolation of this youth’. Rasool-Allah saws said: ‘And what prevents him saws? He saws is from me saws and I saws am from him saws’. Jibraeel as said: ‘And I saws am from you saws both’. And during that a voice was heard from the direction of the sky, no person was seen shouting with it calling out repeatedly: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali saws’. Rasool-Allah saws was asked about him, he saws said: ‘This is Jibraeel as’.

قال الواقدَ و قال رسول الله ص يومئذ من يأخذ هذا السيف بِقه، فقال عمر: أنا فأعرض عنه فقام الزبير فأعرض عنه ثُ عرضه الثالثة فقال أبو دجانة: أنت يا رسول الله آخذه بِقه فدفعه إليه فما رئي أحد قاتل أفضل من قتاله، و كان حين أعطاه مشى بين الصفين و اختال فِ مشيته، فقال رسول الله ص: إن هذه لمشية يب غضها الله تعالَ إلا في مثل هذا الموطن.

Al-Waqidy (wahabi imam) said, ‘And Rasool-Allah saws said on that day: ‘Who will take this sword with its rightfulness?’ Umar said, ‘I will’. But, he saws turned away from him. Al-Zubeyr stood up, but he saws turned away from him. Then the third ones presented to him saws, and Abu Dajjan said, ‘I will, O Rasool-Allah saws! I shall take it with its rightfulness’. He saws handed it over to him. No one was seen fighting better than his fighting, and when he saws have it, he walked between the sword and strutted in his walk. Rasool-Allah saws said: ‘This is a walk Allah azwj the Exalted Hates except during the like of this place (battlefield)’.

قال كَان مخيريق اليهودَ من أحبار اليهود فقال يوم السبت و رسول الله ص بأحد يا معشر اليهود و الله إنكم لتعلم أن مُمدا نبِ و أن نصره عليكم حَب فقلوا ويحك اليوم و قالوا لا سبت ثم أخذ سلاحه و حضر مع النبِ ص فأصيب فقال رسول الله ص: مخيريق خير يهود. قال و كان قال حين خرج إلَ أحد إن أصبت فأموالِ لمحمد يضعها حيث أراه الله فهي عامة صدقات النبِ ص.

He said, ‘And Makhreeq the Jew from the Jewish Rabbis said on the day of Saturday (Sabbath), and Rasool-Allah saws was at Ohad, ‘O community of Jews! By Allah saws you know well that Muhammad saws is a Prophet saws, and that helping him saws is a right upon you’. They said, ‘Woe be unto you, today is the day of Sabbath’. He said, ‘There is no Sabbath’. Then he grabbed his weapons and presented with the Prophet saww and was injured. Rasool-Allah saws said: ‘Makhreeq is the best Jew’. He said when he went out to Ohad, ‘If I am hit, then my wealth is for Muhammad saws’. He saws can place it wherever Allah azwj Shows him saws’, and it was generally given out as charity by the Prophet saww.

قال و كان عمرو بن الْموح رجلا أعرج فلما كان يوم أحد و كان له بنون أربعة يشهدون مع النبِ ص المشاهد أمثال الْسد أراد قومه أن يحبسوه و قالوا: أنت رجل أعرج و لا حرج عليك و قد ذهب بنوك مع النبِ ص، قال بخ يذهبون إلَ الْنة و أجلس أنا عندكم و كان قال حين خرج إليه إلى أحد إن أصبت فأموالِ لمحمد يضعها حيث أراه الله فهي عامة صدقات النبي ص.

He said, ‘And Amro Bin Al-Jamouh was a crippled man. When it was the day of Ohad, and there were four sons for him attending the battlefield with the Prophet saws like the lions, his people intended to withhold him and they said, ‘You are a crippled man and there is no blame upon you, and you sons have already gone with the Prophet saww’. He said,
‘Congratulations, they are going to the Paradise and I am sitting with you’. Hind Bint Amro Bin Haram his wife said, ‘It is as if I am looking at him turning around, having taken his protective gear and he was saying, ‘O Allah azwj! Do not return me to my family’.

He went out and met some of his people and they spoke to him regarding the staying, but he refused and came to Rasool-Allah saww and said: ‘O Rasool-Allah saww! My people want to withhold me from this aspect and the going out with you saww. By Allah azwj! I hope to set this foot of mine in the Paradise’. He saww said to him: ‘As for you, Allah azwj has Excused you and there is no Jihad upon you’. But he refused.

The Prophet saww said to his people and his son: ‘It is not upon you to prevent him. Perhaps Allah azwj will Grace him the martyrdom, so free his way’. He was killed on that day as a martyr. So, they carried by after his martyrdom, him and his two sons Khalid and his brother Abdullah, upon a camel. When he reached al-hira the camel knelt (refused to move on). Every time he headed towards Al-Medina and when he head towards Ohad, it hastened. He returned to the Prophet saww and informed him saww with that.

He saww said: ‘The camel is Commanded. Did Amro say anything?’ She said, ‘Yes. When he head to Ohad, he face the Qiblah, then said, ‘O Allah azwj! Do not Return me to my family and Grace me the martyrdom’. He saww said: ‘So, due to that the camel did not continue. O community of the Helpers! If I saww to swear upon Allah azwj, I saww would pick out Amro bin Al-Jamouh from them. O you! The Angels have not cease to shade upon your brother from since he was killed up to this moment, and they are waiting to see where he is buried’.

Then Rasool-Allah saww remained in their graves then said: ‘O Hind! They have all been escorted for the Paradise, your husband and your son and your brother’. Hind said, ‘O Rasool-Allah saww! Supplicate for me, perhaps He azwj will Make me to be with them’.

قال وكان جابر يقول لما استشهد أبي جعلت عمي تبكي فقال النبي ص فاقل يا هند قد ترافقوا فاقل يا هند لم يبكيها ما زالت الملائكة تظل عليه وبيكها ما زالت الملائكة تظل عليه بأشجعها حتى دفن.
He said, ‘And Jabir was saying when my father was martyred, ‘The community went on to cry’. The Prophet saww said: ‘Why are you weeping? The Angels have not ceased to shade upon him with their wings until he was buried’.

And Abdullah Bin Amro Bin Haram said, ‘I saw in the dream before the day of Ohad by a few days, Mabsha Bin Abdul Manzar, one of the martyrs of Badr saying to me, ‘You are coming to us in a few days’. So, I said, ‘And where are you?’ He said, ‘In the Paradise. We are going about freely wherever we so desire to’. I said to him, ‘We you not killed on the day of Badr?’ He said, ‘Yes’. Then I woke up and mentioned that to Rasool-Allah saww. He saww said: ‘This is the martyrdom, O Jabir’.

He saww said: ‘And Rasool-Allah saww said on the day of Ohad: ‘Bury Abdullah Bin Amro and Amro Bin Al-Jamouh in one grave’, and it is said they were found and they had been trampled upon with every trampling. Their body parts were cut into pieces and pieces, and their bodies could not be recognised. The Prophet saww said: ‘Bury them both in one grave’. And it is said, ‘Rather they were buried in one grave due to what was between them from the sincerity’.

He said: ‘And Zamra Bin Saeed narrated from his forefathers, from his grandmother, and she had attended Ohad drawing the water. She said, ‘I head Rasool-Allah saww saying on that day to the place of Naseybat Bint Ka’ab: ‘Today is better than the place of so and so, and so and so’. And I saw her fighting on that day severest of the fighting until she was injured by thirteen injuries’.
قال روى الواقدَ بإسناده عن عبد الله بن زيد قال شهدت أحدا مع رسول الله ﷺ فلما تفرق الناس عنه دنوت منه و أمي تذب عنه وقال ابن أم عمارة قلت نعم قال ارم فرميت بين يديه رجلا من المشركين بِجر و هو على فرس فأصيب عين الفرس فاضطرب الفرس حتَّ وقع هو و صاحبه و جعلت أعلوه بالحجارة حتَّ تصدت عليه منها وفرا و النبي ﷺ ينظر إلي و يتبسم

He said, ‘Al-Waqidy (Wahabi imam) reported by his chain from Abdullah Bin Zayd who said, ‘I attended Badr with Rasool-Allah ﷺ. When the people dispersed from him ﷺ, I went near him ﷺ and my mother wobbled from him ﷺ. He ﷺ said: ‘Umm Amara?’ I said, ‘Yes’. He ﷺ said: ‘Hit!’ I hit a man from the Polytheists in front of him ﷺ with a stone, and he was upon a horse, and it hit the eye of the horse. The horse became restless until it and its rider fell and I went on pelting him with the stones until I stacked upon him from them and they were too heavy upon him, and the Prophet ﷺ was looking towards me and smiling.

He ﷺ looked at the injuries of my mother upon her shoulder and said: ‘Your mother! Your mother has been injured, may Allah azwj Bless upon you all from a family. The position of your mother is better than the position of so and so, and so and so, and position of your stepfather’ – meaning husband of his mother, ‘Is better than the position of and so and, and so and so, and your position is better than the position of so and so, and so and so. May Allah azwj Bless the family’.

فقالت أمي اد الله لنا يا رسول الله أن نرافقك في الْنة فقال اللهم اجعلهم رفقائي في الْنة قالت فما أنا بالِ ما أصابنِ من الدنيا.

My mother said, ‘Supplicate to Allah azwj for us, O Rasool-Allah ﷺ that we accompany you ﷺ in the Paradise’. He ﷺ said: ‘O Allah azwj! Make them accompany me ﷺ in the Paradise’. She said, ‘So, I don’t care what afflicts me from the world’.

قال الواقدي و أقبل وهب بن قابوس المزنِ و معه ابن أخيه الحارث بن عقبة بغنم لَما من جبل جهينة فوجدا المدينة خلوا فسألا أين الناس قالوا بأحد خرج رسول الله ص ﷺ يقاتل المشركين من قريش فقالا لا نبتغي أثرا بعد عين فخرجو حتَّ أتيا النبِ ص ﷺ بأحد فوجدا القوم يقتتلون و الدولة لرسول الله ص ﷺ و أصحابه فأغارا مع المسلمين فِ النهب

و جاءت اْيل من ورائهم خالد و عكرمة فاختلط الناس فقاتلا أشد القتال فانفرقت فرقة من المشركين فقال رسول الله ص ﷺ من لَذه الفرقة فقال وهب أنا فقام فرمهم بالنبل حتَّ انصرفوا ثُ رجع فانفرقت فرقة أخرى فقال ص ﷺ من لَذه الكتيبة فقال المزنِ أنا يا رسول الله فقام فذبِا بالسيف حتَّ ولت

Al-Waqidy said, ‘And Wahab Bin Qabous Al-Muzny came, and with him was a son of his brother Al-Haris Bin Aqaba, with sheep of theirs from the mountain Juheyna. They found Al-Medina to be empty. They said, ‘Where are the people?’ They said, ‘At Ohad. Rasool-Allah ﷺ has gone out to fight the Polytheists from Quraysh’. They said, ‘We do not seek any trace after an eye (witness)’. They both went out until then came to the Prophet ﷺ at Ohad and found the people fighting, and the upper-hand being for Rasool-Allah ﷺ and his ﷺ companions. So they attacked alongside the Muslims in the looting.

و جاءت اْيل من ورائهم خالد و عكرمة فاختلط الناس فقالا أشد القتال فانفرقت فرقة من المشركين فقال رسول الله ص ﷺ من هذه الفرقة فقال وهب أنا قال فوماهم بالبلد حتَّ انصبروا ثم رفع فانفرقت فرقة أخرى فقال ص ﷺ من هذه الكتيبة فقال ذئبي أنا يا رسول الله ﷺ فلم يلمسها بالسيف حتَّ ونت

 ثم رفع
And the cavalry of Khalid and Ikrimah came from their backs and mingled with the people. They fought the severe fighting, and a group from the Polytheists disperse. Rasool-Allah ﷺ said: ‘Who is for this group?’ Wahab said, ‘I am’, and he stood up and shot at them with the arrow until the dispersed, then he returned. Then another group came, so he ﷺ said: ‘Who is for this battalion?’ Al-Muzny said, ‘I am, O Rasool-Allah ﷺ!’ He stood up made them go away with the sword until they turned back, then he returned.

Fell out another group, and he ﷺ said: ‘O will stand to them?’ Al-Muzny said, ‘I will, O Rasool-Allah ﷺ’. He ﷺ said: ‘Stand and received glad tiding with the Paradise’. He stood up joyfully saying, ‘By Allah azwj! I will neither be dispelled nor resign’. He went on entering among them and striking with the sword, and Rasool-Allah ﷺ and the Muslims were looking at him until he came out from the outskirts of the battalion, and Rasool-Allah ﷺ said: ‘O Allah azwj! Have Mercy on him’.

Then he returned among them and did not cease to be like that, and they were staring at him until their swords and their spears enclosed upon him. On that day there were found to be twenty stabs with the spears on him, all of them had entered to kill, and he had been trampled with an ugly trampling on that day. Then his cousin stood up and fought approximate to his fighting until he was killed.

And Sa’ad Bin Abu Waqas said, ‘I attended and saw Rasool-Allah ﷺ pause at Al-Muzny, and he was killed and he ﷺ said: ‘May Allah azwj be Pleased from you, and I sawm am pleased from you’. Then I saw Rasool-Allah ﷺ stand by his feet, and it had been pained by the injury what had afflicted him, stand upon his grave until he ﷺ place a cloak in his grave and it had red marks for it. Rasool-Allah ﷺ extended the cloak upon his head and covered him, and included its lengthy and it reached half his legs. So, he instructed us to gather the shrubs, and he ﷺ made it to be upon his legs, and he was in his grave, then he ﷺ left’.

Al-Waqidy (Wahabi imam) said, ‘And Zarar Bin Al-Khattab came and struck Umar Bin Al-Khattab with a lance, when the Muslims fled with that fleeing, and said, ‘O son of Al-Khattab! It is as a favour of gratitude that I am not killing you’.
He said, ‘And Ali asws said: ‘When it was the day of Ohad and the people had fled with that fleeing, Amiya bin Abu Huzeyfa Bin Al Mugheira came and he was armoured, covered in the iron, nothing could be seen from him except his eyes, and he was saying, ‘A day for a day of Badr’. A man from the Muslims presented to him, and Amiya killed him. iasws blocked him and struck him with the sword upon his head, and there was a helmet upon him, and under the helmet was an armour, and myasws sword bounced, and iasws was a shorter (than him) and he struck measws with his sword, and iasws saved it with the shield. His sword got stuck and iasws struck him, and his armour raised and iasws cut his legs, and he fell down and he went on to handle his sword until he removed it from the shield, and went on to skirmish with measws, and he was kneeling, until iasws saw the split (of the armour) in his armpit, and iasws struck him, and he died’.

Ibn Abu Al-Hadeed said, ‘A Lot of narrators had reported that Rasool-Allah saww said to Ali asws when he saww fell down, then was stood: ‘Suffice measws for this group’. He asws aimed to around them and attacked upon them and defeated them and killed Abdullah Bin Hameed from them. Then another group attacked upon them (him saww) and he saww said to him: ‘Suffice measww from them’. He asws attacked upon them and defeated them in front of himsaww and killed Amiya Bin Huzeyfa Al-Makhzumy from them’.

And he said, ‘The entirety of the ones killed on the day of Ohad from the Polytheists were twenty eight. Aliasws killed from that what there is a consensus upon it and what there is differing in it, twelve, and it is to the total of the killed ones is like the number of the ones killed at Badr to the total of the ones killed on that day, and it is nearly half’.

Then he said, ‘The word regarding the ones from the Muslims who were steadfast with Rasool-Allahsaww on the day of Ohad, Al-Waqidy (wahabi imam) said, ‘It is narrated to me by Musa Bin Yaqoub, from his aunt, from her mother, from Al-Miqdad who said, ‘When the people formed rows for the fighting on the day of Ohad, Rasool-Allahsaww sat down beneath the flag of Mas’ab Bin Umeyr. When the bearers of the flag were killed the Polytheists
suffered the first defeat, and the Muslims attacked upon their camp to plunder it. Then the Polytheists resumed fighting against the Muslims and came to them from their back, and the people dispersed, and Rasool-Allah⁷⁷ called out among the bearers of the flag.

Mas‘ab the bearer of his⁷⁷ flag was killed, and the flag of Al-Khazraj was grabbed by Sa‘ād Bin Ubada. Rasool-Allah⁷⁷ and his⁷⁷ companions stood under it, surrounding it, and handed of the flag of the Emigrants to Abu Al-Radam, one of the sons of Abu Al-Dar, at the end of the day of that day, and the flag of Al-Aws was seen to be with Aseyd Bin Hazeyr. The Polytheists skirmished for a while and they fought upon the mingling from the rows, and the Polytheists called out with their slogans, ‘O Al-Uzza! O Hobal!’

By Allah⁷⁷, they resumed the fighting among us and attained from Rasool-Allah⁷⁷ what they attained. By the One⁷⁷ Who Sent him⁷⁷ with the Truth! He⁷⁷ did not give a single palm’s width in the face of the enemy. A group from his⁷⁷ leapt towards him at times and dispersed from him⁷⁷ at times. Sometimes he⁷⁷ was seen standing shooting arrows until he⁷⁷ defended, and the group which was steadfast with Rasool-Allah⁷⁷ were fourteen men – seven from the Emigrants and seven from the Helpers.


Ibn Abu Al Hadeed said, ‘And I attended with Muhammad bin Ma‘ād Al Alawy upon the view of the Imamimites and a reciter recited in his presence the significance of Al Waqidy (wahabi imam), and recited, “It was narrated to us by Al Waqidy (wahabi imam), from Ibn Abu Sabra, from Khalid Bin Riyah, from Abu Sufyan a slave of Ibn Abu Ahmad, from Muhammad Bin Muslama who said, “My ears heard and my eyes saw Rasool-Allah⁷⁷ saying on the day of Ohad, and the people had fled to the mountain and he⁷⁷ was calling
them, and there were no turning around to him\textsuperscript{saww}. I heard him\textsuperscript{saww} saying: ‘To me\textsuperscript{saww} O so and so. To me\textsuperscript{saww} O so and so. I\textsuperscript{saww} am Rasool-Allah\textsuperscript{saww}. But not one of them stopped and they continued’.

With what is reported by al-Waqidy (Wahabi imam) in the story of Al-Hudaybiya, said, ‘Umar\textsuperscript{saww} said on that day, ‘O Rasool-Allah\textsuperscript{saww}! Did you\textsuperscript{saww} not narrate to us that you\textsuperscript{saww} will be entering the Sacred Masjid and take the keys of the Kabah and stay at Arafaat along with the ones staying at Arafaat (for Hajj), and you\textsuperscript{saww} are (now) guiding us that you\textsuperscript{saww} will not arrive to the House and will not be sacrificing’.

Rasool-Allah\textsuperscript{saww} said: ‘Did I\textsuperscript{saww} to you it would be during this journey of your?’ Umar\textsuperscript{saww} said, ‘No’. He\textsuperscript{saww} said: ‘But you will be entering it, and I\textsuperscript{saww} will take the keys of the Kabah, and shave my\textsuperscript{saww} head, and (you will shave) your heads in the midst of Makkah, and stay at Arafaat with the ones staying at Arafaat’.

Then he\textsuperscript{saww} faced towards Umar and said, ‘Have you forgotten the day of Ohad: \textit{When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153]}, and I\textsuperscript{saww} was calling you among your last ones?’

Have you forgotten the day of Al Ahzaab: \textit{When they came to you from above you and from below you, and when the eyes stunned and the hearts reached the throats [33:10]}?

Have you forgotten such and such day?’ And he\textsuperscript{saww} went on to remind them of the matters: ‘Have you forgotten such and such day?’ The Muslims said, ‘Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} speak the truth. O Rasool-Allah\textsuperscript{saww}, you\textsuperscript{saww} are more knowing with Allah\textsuperscript{azwj} than we are’.

When the Decreed year came and he\textsuperscript{saww} shaved his\textsuperscript{saww} head, he\textsuperscript{saww} said: ‘This is which I\textsuperscript{saww} had promised you all with’. When it was the day of the conquest (of Makkah), and he\textsuperscript{saww} took the keys of the Kabah, he\textsuperscript{saww} said: ‘Call Umar Bin Al-Khattab for me’\textsuperscript{saww}’. He came, and he\textsuperscript{saww} said: ‘This is which I\textsuperscript{saww} had said to you’. 
They said, 'Had he (Umar) not fled on the day of Ohad, he would not have said to him: 'Have you forgotten the day of Ohad: When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153].'

I (Majlisi) am saying, 'And it is reported by Al-Kazruny in (the book) ‘Al-Mantaqa’, from Rabie bin Al-Haris who said, ‘Rasool Allah saww gave the flag to Mus’ab Bin Umeyr on the day of Ohad. Mus’ab was killed, and an Angels in the imat of Mus’ab grabbed it, and Rasool Allah saww went on saying at the end of the day: ‘Go ahead, O Mas’ab!’ The Angel turned towards him saww and said: ‘I am not Mas’ab’. Rasool Allah saww recognised that he was an Angel he had been Aided with'.

And Ibn Al-Aseer said in (the book) ‘Kamil Al-Tawareekh’ – ‘The one who killed the bearers of the flag was Ali asws Bin Abu Talib asws. Abu Rafie said it. He said, ‘When he asws had killed them, Rasool-Allah saww saw a group from the Polytheists, he saww said to Ali asws: ‘Attack upon them!’ He attacked and dispersed them, and kill from them. Then he saww saw another, and said to him asws: ‘Attack upon them!’ He asws attacked and dispersed them and killed from them.

Jibraeel as said: ‘O Rasool-Allah saww! This here is the consolation’. Rasool-Allah saww said: ‘He asws is from me saww and I saww am from him asws’. Jibraeel as said: ‘And I asws am from you asws both’.

He said, ‘And a voice was heard: “There is no sword except Zulfiqar and there is no youth (Momin) like Ali asws. And Rasool-Allah saww fought at Ohad a severe fight with the arrows until his saww arrows were finished and the ends of his saww bow broke and its cord was cut. And when Rasool-Allah saww was injured, Ali asws went on transporting the water to him saww in his asws shield from the water hold, and washed him saww. But, the blood flow did not terminate, so (Syeda) Fatima asws came and went on to hug him saww and crying, and she asws

59 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 50
60 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 12 H 51
burnt some straw and made it to be upon the wound from its ashes, and the blood flow terminated.

And he said, ‘And the fleers of a group, among them being Usman Bin Affar and others, ended up to Al-Awsi and they stayed at it for three (days), then they came to the Prophet saaw. He saaw said to them when he saaw saw them: ‘You had gone wherein was display’.

And he said mentioned the military expedition of Hamra Al-Asad, and victory in its way with Muawiya Bin Al-Mugheira Bin Abu Al-Aas Abu Al-Aas, and with Abu Gurra Al-Jumhy; and Abu Jumhy was captured on the day of Badr, and the Prophet saaw freed him, because he had complained to him saaw of poverty and a lot of dependants. Rasool-Allah saww took the pact upon him that he will neither fight against him saaw nor support anyone fighting against him saaw.

He went out with them on the day of Ohad and instigated against the Muslims. When they came with him to Rasool-Allah saww, he said, ‘O Muhammad saaw! Grant safety upon me’. He saaw said: ‘The Momin does not get stung twice from a hole’, and he saaw ordered with him and he was killed.

And as for Muawiya, and he is the one who cut off the nose of Hamza asws and trampled him asws along with the ones who trampled him asws, and he had lost the way. When it was morning, he came to the house of Usman Bin Affan. When he saw him, Usman said to him, ‘You have destroyed me and destroyed yourself’. He said, ‘You are closer to them than me in relationship and I have come to you to shelter me’. So, Usman entered him into his house and made him to be in a corner of it.

Then he went to the Prophet saaw in order to take the safety for him saaw, and he heard Rasool-Allah saww said: ‘Muawiya is in Al-Medina and has woken up in the morning at it, therefore seek him’. One of them said, ‘He would not have left the house of Usman, so seek him (there)’. They searched for him and entered the house of Usman, and Umm Kulsum gestured towards the place which he had come to be in, and they brought him out from under a donkey of their and went with him to the Prophet saaw.
Usman said when he saw him, ‘By the One \textsuperscript{a}azwj Who Sent you \textsuperscript{a}saww with the Truth! I did not come except to seek the safety for him, so gift it to me’. He \textsuperscript{a}saww granted it to him and respited him for three days and swore that if he is found after it walking in the land of Al-Medina and what is around it, he \textsuperscript{a}saww would kill him’. Usman went out and equipped him and bought a camel for him, then said to him, ‘Depart’.

And Rasool-Allah \textsuperscript{saww} travelled to Hamra Al-Asad, and Muawiya stayed to the third day in order to understand the news of the Prophet \textsuperscript{saww}, and went with it to Quraysh. When it was the fourth day, Rasool-Allah \textsuperscript{saww} said: ‘Muawiya has come to the morning nearby, not far, so seek him’; and they found him to have lost the way, and they came across him. And the two who had been quick in seeking him were Zayd bin Haris and Ammar Bin Yasser. They found him at Al-Hima’a. Zayd struck him with the sword. Ammar said, ‘From me there is a right regarding him’, and he shot at him with an arrow and killed him. Then they left to go to Al-Medina with his news.

And this Hadeeth has been reported by Ibn Abu Al-Hadeed as weak, and most of the words for it, then said, ‘And it is said that he was found at eighteen miles from Al Medina. Zayd and Ammar did not cease shooting at him with the arrows until he died; and this one was the grandfather of Abdul Malik Bin Marwan, to his mother’s side’.\textsuperscript{61}

\begin{itemize}
\item And in the Register attributed to Ali \textsuperscript{asws} – ‘Al-Haris Bin Simmat, the Prophet \textsuperscript{saww} sent him in Ohad for a need and he was delayed, so Amir Al-Momineen \textsuperscript{asws} prosed: ‘No worries, surely Al-Haris is a son of Simmat. He was always loyal, and with us, responsible (person). He accepted his duties as a mission, in a night of the dark nights, between the spears and the
\end{itemize}

\textsuperscript{61} Bihar Al Anwaar – V 20, The book of our Prophet \textsuperscript{saww}, P 3 Ch 12 H 52

112 out of 303
swords gathered. Rasool-Allah \textsuperscript{azwj} seeks therein, there is no escape from a familiar scourge\textsuperscript{62}.

\textsuperscript{62} Bihar Al Anwaar – V 20, The book of our Prophet \textsuperscript{saww}, P 3 Ch 12 H 53
CHAPTER 13 – MILITARY EXPEDITION OF AL RAJIE AND MILITARY EXPEDITION OF MAUNA


Al Tabarsy said, ‘It is said it was Revealed regarding the martyrs of the well of Mauna, and the reason of that was upon what is reported by Muhammad In Is’haq Bin Yasser, by his chain from Anas (fabricator), and others – ‘Abu Bara’a Bin Malik Bin Ja’far, and he was the chief of the clan of Aamir Bin Sa’sa, arrived at Al-Medina and gifted a gift to him saww. But Rasool-Allah saww refused to accept it and said: ‘O Abu Bara’a! I saww do not accept gifts of Polytheists, so become a Muslim if you want me to accept your gift’, and recited Quran to him. But he did not become a Muslim and did not distance himself.

And he said, ‘O Muhammad saww! This matter of yours saww which you saww are calling to is good, beautiful, if you saww could send men from your companions to the people of Najd to call them to your saww matter, I am hopeful that they would answer you saww. Rasool-Allah saww said: ‘I saww am apprehensive upon them, people of Najd’. Abu Bara’a said, ‘I am a neighbour of theirs, so send them and let them call the people to your saww matter’.

So, Rasool-Allah saww sent Al-Manzar Bin Amro, brother of clan of Sa’ada among seventy men from the best of the Muslims, from them being Al-Haris Bin Al-Simt, and Hammad Bin Malhan, and Urwa Bin Asma Bin Salt Al-Salmy, and Nafau Bin Badeel Bin Warqa Al-Khuza’ir, and Aamir Bin Faheera a slave of Abu Bakr, and that was during Safar of the year four from the Emigration, at the beginning of four months from Ohad.
They travelled until they descended at the well of Mauna. When they descended, they said to each other, 'Which one of you will deliver the message of Rasool-Allah saww to the people of this nation?' Haram Bin Malhan said, 'I will'. He went out with the letter of Rasool-Allah saww to Aamir Bin Al-Tufayl. When he came to them, Aamir did not even look into the letter of Rasool-Allah saww. Haram said, 'O people of the well of Mauna! I am a messenger of Rasool-Allah saww to you and I testify that there is no god except Allah azwj and I testify that Muhammad saww is Rasool saww of Allah azwj, so believe in Allah azwj and His saww Rasool saww.'

A man came out to him from the side of the house with a spear and struck him in his side until it came out from the other side. He said, 'Allah azwj is the Greatest! I have succeeded, by the Lord azwj of the Kabah!' Then Aamir Bin Al-Tufayl cried out for help to the clan of Aamir against the Muslims, but they refused to answer him to he was calling them to, and they said, 'We will never guard Abu Bara’a’, and he had pacted a pact to them and they were neighbours. He cried out for help against them to the tribes of the clan of Suleym Asiya and Ra’ala and Zakwan, and they answered him to that.

They came out until they overcame the people and surrounded them in their rides. When they saw them grabbing the swords, they fought them until they killed from their last one except for Ka’ab Bin Zayd. They left him and there was still some breath in him. He rolled around between the killed ones, and he lived until he was killed on the day of Al-Khandaq. And among the dispatched one of the people was Amro Bin Amiya Al-Zumry and a man from the Helpers, one of the clan of Amro bin Awf.

They did not know of the news of their companions except the bird had been circling about the soldiers. They said, ‘By Allah azwj! For this bird there is an occupation’. They came to it and there the people were in their blood, and the cavalry which had afflicted them was standing. The Helper said to Amro Bin Amiya, ‘What is that which you view?’ He said, ‘I view that we should go to Rasool-Allah saww and inform him saww the news’. The Helper said, ‘But I have no desire with myself from the place in which Al-Manza Bin Amro has been killed’. Then they fought until he was killed and they captured Amro Bin Amiya as a captive.
When they were informed that he is from (the tribe of) Muzar, Aamir Bin Al-Tufyal freed him and sheared his forelocks and freed him on behalf of a neck he claimed was upon his father. So, Amro bin Amiya proceeded to Rasool-Allah saww and informed him the news. Rasool-Allah saww said: 'This is a deed of Abu Bara’a. It is disliking it, apprehensive due to this’. That reached Abu Bara’a and it was grievous upon him the betrayal of Amir to him, and what had afflicted Rasool-Allah awj by his cause.

فقال حسان بن ثابت يحرض أبا براء على عامر بن الطفيل

Hassan Bin Sabit said (a poem) about the incitement of Abu Bara’a upon Aamir bin Tufayl:

And Ka’ab Bin Malik said (a poem):

When it reached Rabie Bin Abu Bara’a the words of Hasan and the words of Ka’ab, he attacked upon Aamir Bin Al-Tufyal and stabbed him, and he fell from his horse. He said, ‘This is a deed of Abu Bara’a if I die, then my blood (wergild) is for my uncle, and he will not swallow besides me, and if I live then I shall opine my view’.

He said, ‘So, Allah awj Revealed regarding the martyrs of the well of Mauna, Quran (Verse). Deliver from us to our people that we met our Lord awj and he is Pleased from us and we are pleased from Him awj’. Then it was Abrogated and Raised afterwards by its Quran (Verse), and Allah awj Revealed: **And do not reckon those who are killed in Allah’s Way [3:169] – the Verse**.
There took place after the military expedition of Hamra Al-Asad, the military expedition of Al-Rajie. Rasool-Allah ﷺ sent Marsad bin Abu Marsad Al-Ghanawvy, an ally of Hamza and Khalid Bin Al Bukeyr, and Aasim Bin Sabit Bin Al-Aflaj, and Khubeyb Bin Aday, and Zayd bin Dasina, and Abdullah Bin Tariq, and the emir of the people Marsad, when a group came to him ﷺ from Gazal and al Deesh and they said, ‘Send a number of your companions with us to teach us the Quran and make us understand regarding the Religion’.

They went out with the group to the midst of Al-Rajie, and it is a water hole of Huzayl, and there killed them a tribe from Huzayl called the clan of Al Hiyan, and they were all killed; and it is mentioned by Ibn Is’haq that Huzayl, when they killed Aasim Bin Sabit, wanted his head in order to sell it to Sulafat Bint Sa’ad, and she had vowed when he had killed her son at Ohad, ‘If I am able upon his head, I will drink the wine in his skull’. But a swarm of bees had prevented them.

When she stood between them and him, they said, ‘Leave him until we touch’. She went away from him. Allah ﷻ Sent the valley (flood) and it carried Aasim and went away with him; and Aasim had given Allah ﷻ a covenant that he will neither touch a Polytheist nor let a Polytheist touch him, ever, during his lifetime, so Allah ﷻ Prevented him after his death from what he had prevented from him during his lifetime”.

I (Majlisi) am saying, ‘Al-Kazruny said, ‘It is reported by Ibn Is’haq, from his elders that a group from the Polytheists arrived to Rasool-Allah ﷺ and said, ‘There is Islam among us, so send with us a number of your companions to make us understand and recite the Quran to us and teach us the Laws of Al-Islam’.

---

63 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 13 H 1
So, he saw send ten with them, from them were Aasim Bin Sabit, and Marsad bin Abu Marsad, and Abdullah Bin Tariq, and Khubeyd Bin Aday, and Zayd Bin Al-Dasina, and Khalid Bin Abu Al-Bukeyr, and Muaqqib Bin Ubeyd, and mad Marsad to be the commander upon them, and it is said Aasim. They went out until they were at Al-Rajie, and it is a spring of Al-Hazeyl, they betrayed the people and cried out for help to Hazeyl against them.

فَخَرَجَ بِنُو لحِْيَانَ فَلَمْ يَرْ الْقَوْمَ إِلاَّ رِجَالٌ بِأَيْدِيهِمُ السُّيُوفُ فَأَخَذَ أَصْحَابُ رَسُولِ اللَّهِ صَسُيُوفَهُمْ فَقَالُوا لَُمْ إِنَّا وَ اللَّهِ مَا نُرِيدُ قِتَالَكُمْ إِنَََّّّا نُرِيدُ أَنْ نُصِيبَ بِكُمْ مِنْ أَهْلِ مَكَّةَ وَ لَكُمُ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لاَ نَقْتُلَكُمْ فَأَمَّا عَاصِمٌ وَ مَرْثَدٌ وَ خَالِدٌ وَ مُعَقِّبٌ فَقَالُوا وَ اللَّهِ لاَ نَقْبَلُ مِنْ مُشْرِكٍ عَهْداً فَقَاتَلُوهُمْ حَتََّّ قُتِلُوا وَ أَمَّا زَيْدٌ وَ خُبَيْبٌ وَ ابْنُ طَارِقٍ فَاسْتَأْسَرُوا وَ أَمَّا عَاصِمٌ بْنُ ثَابِتٍ فَإِنَّهُ نَثَرَ كِنَانَتَهُ وَ فِيهَا سَبْعَةُ أَسْهُمٍ فَقَتَلَ بِكُلِ سَهْمٍ رَجُلاً مِنْ عُظَمَاءِ الْمُشْرِكِينَ ثَُُّ قَالَ اللَّهُمَّ إِنِِّ مَََيْتُ دِينَكَ صَدْرَ النَّهَارِ فَارْحَمْ لَحَْمِي آخِرَ النَّهَارِ ثَُُّ أَحَاطَ بِهِ الْمُشْرِكُونَ فَقَتَلُوهُ وَ أَرَادُوا رَأْسَ عَاصِمٍ لِيَبِيعُوهُ مِنْ سُلاَفَةَ بِنْتِ سَعْدٍ وَ كَانَتْ نَذَرَتْ أَنْ تَشْرَبَ فِِ قِحْفِهِ اَْْمْرَ لَِْنَّهُ قَتَلَ حَبَسُوهُُا حَتََّ خَرَجَتِ الَْْشْهُرُ الحُْرُمُ ثَُُّ أَخْرَجُوهُُا إِلََ التَّنْعِيمِ فَقَتَلُوهُُا And as for Aasim Bin Sabit, he raised his quiver and there were seven arrows in it, and he killed with each arrow from the great ones of the Polytheists, then said, ‘O Allah! I protected Your Religion in the middle of the day so have Mercy on my flesh at the end of the day’. Then the Polytheists surrounded him and killed him, and they wanted the head of Aasim in order to sell it to Sulafat Bint Sa’ad, and she had vowed that she would drink the wine in his skull, because he had killed her son on the day of Ohad.

فَخَرَجَ بِنُو لحِْيَانَ فَلَمْ يَرْ الْقَوْمَ إِلاَّ رِجَالٌ بِأَيْدِيهِمُ السُّيُوفُ فَأَخَذَ أَصْحَابُ رَسُولِ اللَّهِ صَسُيُوفَهُمْ فَقَالُوا لَُمْ إِنَّا وَ اللَّهِ مَا نُرِيدُ قِتَالَكُمْ إِنَََّّّا نُرِيدُ أَنْ نُصِيبَ بِكُمْ مِنْ أَهْلِ مَكَّةَ وَ لَكُمُ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لاَ نَقْتُلَكُمْ فَأَمَّا عَاصِمٌ وَ مَرْثَدٌ وَ خَالِدٌ وَ مُعَقِّبٌ فَقَالُوا وَ اللَّهِ لاَ نَقْبَلُ مِنْ مُشْرِكٍ عَهْداً فَقَاتَلُوهُمْ حَتََّّ قُتِلُوا وَ أَمَّا زَيْدٌ وَ خُبَيْبٌ وَ ابْنُ طَارِقٍ فَاسْتَأْسَرُوا And as for Aasim Bin Sabit, he raised his quiver and there were seven arrows in it, and he killed with each arrow from the great ones of the Polytheists, then said, ‘O Allah! I protected Your Religion in the middle of the day so have Mercy on my flesh at the end of the day’. Then the Polytheists surrounded him and killed him, and they wanted the head of Aasim in order to sell it to Sulafat Bint Sa’ad, and she had vowed that she would drink the wine in his skull, because he had killed her son on the day of Ohad.

فَحَمَتْهُ الدَّبَرُ فَقَالُوا أَمْهِلُوهُ حَتََّّ يَُْسِيَ فَتَذْهَبَ عَنْهُ فَبَعَثَ اللَّهُ الْوَادََِ فَاحْتَمَلَهُ فَسُمُّى الدَّبَرِ وَ خَرَجُو بِالنَّفَرِ الثَّلاَثَةِ حَتََّّ إِذَا كَانُوا بُِِبَيْبٍ وَ زَيْدٍ مَكَّةَ فَابْتَا حُجَيرُْ بْنُ أَبَِ إِهَابٍ خُبَيْباً لاِبْنِ أُخْتِهِ عُقْبَةَ بْنِ الحَْ اِرِثِ لِيَقْتُلَهُ بِأَبِيهِ وَ ابْتَا َ صَفْوَانُ بْنُ أُمَيَّةَ زَيْداً لِيَقْتُلَهُ بِأَبِيهِ فَحَبَسُوهُُا حَتََّ And as for Aasim Bin Sabit, he raised his quiver and there were seven arrows in it, and he killed with each arrow from the great ones of the Polytheists, then said, ‘O Allah! I protected Your Religion in the middle of the day so have Mercy on my flesh at the end of the day’. Then the Polytheists surrounded him and killed him, and they wanted the head of Aasim in order to sell it to Sulafat Bint Sa’ad, and she had vowed that she would drink the wine in his skull, because he had killed her son on the day of Ohad.

فَخَرَجَ بِنُو لحِْيَانَ فَلَمْ يَرْ الْقَوْمَ إِلاَّ رِجَالٌ بِأَيْدِيهِمُ السُّيُوفُ فَأَخَذَ أَصْحَابُ رَسُولِ اللَّهِ صَسُيُوفَهُمْ فَقَالُوا لَُمْ إِنَّا وَ اللَّهِ مَا نُرِيدُ قِتَالَكُمْ إِنَََّّّا نُرِيدُ أَنْ نُصِيبَ بِكُمْ مِنْ أَهْلِ مَكَّةَ وَ لَكُمُ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لاَ نَقْتُلَكُمْ Fَخَرَجَ بِنُو لحِْيَانَ فَلَمْ يَرْ الْقَوْمَ إِلاَّ رِجَالٌ بِأَيْدِيهِمُ السُّيُوفُ فَأَخَذَ أَصْحَابُ رَسُولِ اللَّهِ صَسُيُوفَهُمْ فَقَالُوا لَُمْ إِنَّا وَ اللَّهِ مَا نُرِيدُ قِتَالَكُمْ إِنَََّّّا نُرِيدُ أَنْ نُصِيبَ بِكُمْ مِنْ أَهْلِ مَكَّةَ وَ لَكُمُ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لاَ نَقْتُلَكُمْ And as for Aasim Bin Sabit, he raised his quiver and there were seven arrows in it, and he killed with each arrow from the great ones of the Polytheists, then said, ‘O Allah! I protected Your Religion in the middle of the day so have Mercy on my flesh at the end of the day’. Then the Polytheists surrounded him and killed him, and they wanted the head of Aasim in order to sell it to Sulafat Bint Sa’ad, and she had vowed that she would drink the wine in his skull, because he had killed her son on the day of Ohad.
withheld until the sacred months came, then they brought them out to Al-Taneem and killed them.

And a speaker said to Zayd during his killing, 'Would you like it if you were now among your family and Muhammad saww be in your place?' He said, 'By Allah azwj! I would not like Muhammad saww to be prodded with a fork while I am seated among my family'. Abu Sufyan said, 'By Allah azwj! I have not seen from any people more intense love for their companion as there is for the companions of Muhammad saww'.

And by his chain from Abu Hureyra (famous Ahadith fabricator) who said, ‘Rasool-Allah saww sent ten spies and made Aasim Bin Sabit a commander upon them until when they were in the border between Usfan and Makkah, they remembered a tribe from Huzeyl called the clan of Lahyan. They went to them with almost one hundred men as archers, and erased their traces. When Aasim and his companions sensed them, they came to a place and the people surrounded them. They said to them, ‘Descend and disarm and for you is the pact and the covenant that we will not kill anyone from you’.

Aasim said, ‘O you people! As for I, so I will not descend in the guarantee of a Kafir. O Allah azwj! Inform Your Prophet saww from us’. He shot at them with the arrows and they killed Aasim. Three of them descended upon the pact, from them being Khubeyb and Zayd Bin Al-Dasina and another man. When they were able from them, they freed the ropes of their horses and bound them with it.

The third man said, ‘By Allah azwj this is the first betrayal. By Allah azwj I will not accompany you as there is an example for me with them intending the killing’. They dragged him and treated him but he refused to accompany them. So, the killed him and went with Khubeyb and Zayd until they sold them at Makkah after the event of Badr. Khubeyb remained a captive with them until they united upon killing him. He borrowed Musa from one of the daughters of Al-Haris to be united with her, and she lent him, and a son of hers gradually came and she was unaware until he came and found him seated upon his thigh, and Al-Musa was in his hand.
He said, 'He was alarmed and Khubeyb recognised his alarm. He said, 'Are you scared that I will kill him? I would not do that. The betrayal isn’t from our trait'. She said, 'By Allah azwj! I have not seen any captive at all better than Khubeyb. By Allah azwj! One day I found him eating a bunch of grapes in his hand, and he was bound by the iron, and there are no fruits in Makkah', and you are saying it is a sustenance of Allah azwj for Khubeyb'.

When they brought him out from the sanctuary in order to kill him in the non-sacred area, Khubeyb said to them, 'Leave me to pray two Cycles'. They left him, and he prayed the two Cycles and said, 'By Allah azwj! If you had not reckoned that there is panic with me, I would have increased (prayed more). O Allah azwj! Count them and kill them all, and do not Let anyone of them remain'. And he said (a poem):

فَصَلَبُوهُ حَيّاً فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ لِِ أَحَدٌ حَوَالََِّ يُبْلِغُ سَلاَمِي رَسُولَكَ فَأَبْلِغْهُ سَلاَمِي

They crucified him alive. He said, 'O Allah azwj! You azwj Know there is no one around me to deliver my greetings to Your azwj Rasool saww, so I can send him saww my greetings'. Then Abu Uqba Bin Al-Haris stood up to him and killed him. Khubeyb, he made is a sannah of the Salat for every Muslim killed patiently.

قال معاویة بن أبي سفیان و لقد رآیت أنا أبي سفیان يلعبیني إلى الأرض فرقا من ذفعة خشیب وكأنما يقولون إن الزجع إذا ذعى عليه فاضطاع رُبُع عنه الدوامة فذکر أن الذي يُبیع من هذا الحیز قال لأصحابه أکمِ اشدد عن خشیب فقال الزجع أنا يا رسول الله و مناصب السفید من الأسود

Muawiya Bin Abu Sufyan said, and he had seen Abu Sufyan throwing me to the ground different from the call of Khubeyb, and they were saying that the man, when he is called upon will lie down, the call will slip away from him. When this news reached the Prophet saww, he saww said to his saww companions: 'Which of you will take down Khubeyb from his wood'. Al-Zubeyr said, 'I will, O Rasool-Allah azwj, and my companion Al-Miqdad Bin Al-Aswad'.

فَخَرَحا بِمُسِیبَة بِالسَّلَّم و بَيْعَتُه سِیبَة بِالنَّبَِّ سَيَبَیعَه بِالسَّلَّم و إِذَا خَلَفَ الْمُسِیبَة أَرْبَعَين مِنْ الشَّرَبِينَ يَبِّیعُونَ فِي السَّلَّمِ ذَلِكَ حَذُّ الْحَذُّ الَّذِي أَنْبَثَ مِنْهُمْ وُزِعُوا فَإِذَا هُوَ رُبُعْ بُثُّ يَتَّلَى

They both went out walking at night and lying in wait at night until they came to Al-Taneem at night, and there were forty from the Polytheists sleeping around the wood, intoxicated. They brought him down and he was wet nothing stinking from him after forty days, and his
hand was upon his injury and it was dripping blood, the colour being the colour of blood, and the aroma being the aroma of musk. Al-Zubeyr carried him upon his horse and they travelled.

The Kafirs woke up and they missed Khubeyb. Quraysh informed them and seventy of them rode. When they came across them, Al-Zubeyr threw Khubeyb (his body) and the ground swallowed him, and it was named as the ‘swallowing ground’. Al-Zubeyr said, ‘Why are you being audacious upon us, O community of Quraysh?’ Then he raised the turban from his head and said, ‘I am Al-Zubeyr Bin Al-Awwam, and My mother is Safiya Bint Abdul Muttalib, and my companion is Al-Miqdad Bin Al-Aswad, two lions defending their cubs. If you like we will fight you and if you like we will clash with you, and if you like you can leave’. They left to go to Makkah, and they went to Rasool-Allah’saww.’

And Ibn Al-Aseer said in (the book) ‘Al-Kaamil’ – ‘When Aasim and his companions had been killed, Rasool-Allah’saww sent Amro Bin Umayya Al-Zamry to Makkah with a man from the Helpers, and instructed them with killing Abu Sufyan. Amro said, ‘I and my companion went out and there was a camel with me and there was pain in the leg of my companion. So, I was carrying him upon my camel until when we came in the midst of Ahaj and we tied out camel in the mountain pass and I said to my companion, ‘Let us go to Abu Sufyan to kill him. If you fear anything, then come to the camel and ride it and be with Rasool-Allah’saww and inform him the news, and leave me’.

We entered Makkah and there was a dagger with me, if any person comes close I can strike him with it. My companion said, ‘Is it for you if I were to begin by performing Tawaaf and pray two Cycles Salat?’ I said, ‘The people of Makkah are sitting in their courtyards and I am recognised at it’. We did not stop until we came to the House and we performed Tawaaf. Then we went out and passed by a gathering of theirs and one of them recognised me and he shouted at the top of his voice, ‘This is Amro Bin Umayya!’

64 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 13 H 2
The people of Makkah came towards us and they said, ‘You have not come except with evil (intent)’, and I was a lethal killer during the pre-Islamic period. I said to my companion, ‘The salvation, this is which I was cautioning. As for Abu Sufyan, there isn’t any way to him, so save yourself’. We returned until we ascended the mountain and we entered in a cave. While we were in it for our night we looked and the search had subsided. He said, ‘By Allah™ I (am ready) for him’, when Usman Bin Malik Al-Taymi came with a horse of his.

فَقَامَ عَلَى بَابِ الْغَارِ فَخَرَجْتُ إِلَيْهِ فَضَرَبْتُ بِاَْْنْجَرِ فَصَاحَ صَيْحَةً أَسَُْعَ أَهْلَ مَكَّةَ فَأَقَْبَلُوا إِلَى هُمْ فَرَجَعْتُ إِلََ مَكَانِِ فَوَجَدُوهُ وَ بِهِ رَمَقٌ فَقَالُوا مَنْ ضَرَبَكَ فَقَالَ عَمْرُو بْنُ أُمَيَّةَ ثَُُّ مَاتَ وَ لََْ يَقْدِرْ أَنْ يَُْبَِِهِمْ بَِِكَانِِ وَ شَغَلَهُمْ قَتْلُ صَاحِبِهِمْ عَنْ طَلَبِِ فَاحْتَمَلُ وَ مَكَثْنَا فِِ الْغَارِ يَوْمَينِْ حَتََّّ سَكَنَ الطَّلَبُ

Then we went out to Al Taneem and there was the wood (crucifix) of Khubeyb, and there were guards around him. I climbed his wood and carried him down upon my back. I did not walk except around forty steps until they rushed at me. So I dropped him and intensified in my track. They got tired and returned, and my companions went and rode the camel and came to Rasool-Allah™ and informed him™ As for khubeyb, I did not see him after that. It was as if the ground had swallowed him’.

قَالَ وَ سِرْتُ حَتََّّ دَخَلْتُ غَارَ الضَّجْنَانِ وَ مَعِي قَوْسِي وَ أَسْهُمِي فَبَيْنَا أَنَا فِيهِ إِذْ دَخَلَ مِنْ بَنِِ أَعْوَرَ طَوِيلٌ يَسُوقُ غَنَماً لَهُ فَقَالَ مَنِ الرَّجُلُ فَقُلْتُ مِنْ بَنِِ الدُّئِلِ فَاضْطَجَعَ مَعِي وَ رَفَعَ عَقِيرَتَهُ يَتَغَََّ وَ يَقُولُ وَ لَسْتُ بُِِسْلِمٍ مَا دُمْتُ حَيّاً وَ لَسْتُ أَدِينُ دِينَ الْمُسْلِمِينَا ثَُُّ نَامَ فَقَتَلْتُهُ ثَُُّ سِرْتُ فَإِذَا رَجُلاَنِ بَعَثَهُمَا قُرَيْشٌ يَتَجَسَّسَانِ أَمْرَ رَسُولِ اللَّهِ ص فَرَمَيْتُ أَحَدَهَُُا بِسَهْمٍ فَقَتَلْتُهُ وَ اسْتَأْسَرْتُ الآْ خَرَ فَقَدِمْتُ عَلَى رَسُولِ اللَّهِ ص وَ أَخْبََِهِ اَْْبََِ فَضَحِكَ وَ دَعَا لِِ بَِِيرٍْ.

He said, ‘And I travelled until I entered the cave of Al Zajnan and with me was my bow and my arrows. While I was in it when a tall man from the clan of Awr entered ushering some sheep of his. He said, ‘Who is the man?’ I said, ‘From the clan of Al Duil’. He lied down near me and raised his voice singing and said, ‘I will not be a Muslim for as long as I am alive, and I will not be on the religion of the Muslims’. Then he slept. I killed him, then travelled, and there were two men which Quraysh had sent to investigate (spy) the matter of Rasool-Allah™ I shot at one of them with an arrow and killed him, and I captured the other and proceeded to Rasool-Allah™ and informed him™ the news. He™ chuckled and supplicated for me with goodness”.

---

65 Bihar Al Anwaar – V 20, The book of our Prophet™ P 3 Ch 13 H 3
CHAPTER 14 – MILITARY EXPEDITION OF THE CLAN OF Al-NAZEER

He is the One Who Threw out from their homes, those who committed Kufr from the People of the Book, at the first banishment. You did not think that they would be coming out, and even they thought that their fortresses would defend them from Allah. But, Allah Came to them from where they had not reckoned, and the awe was cast into their hearts. They ruined their houses by their own hands and the hands of the Momineen, therefore take a lesson, O the ones with the insight! [59:2]

And had it not been that Allah had Ordained the exile upon them, He would have Punished them in this world, and for them in the Hereafter would be Punishment of the Fire [59:3]

That is because they opposed Allah and His Rasool, and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4]

Whatever palm-tree you cut down or you leave it standing upon its roots, so it is by Permission of Allah, and for Him is to humiliate the transgressors [59:5]

Up to the Words of the Exalted: Have you not seen those who commit hypocrisy saying to their brethren from the people of the Book, those who commit Kufr, ‘If you were to go forth, we will go forth along with you, and we will never obey anyone regarding you, ever! And if you were to be fought against, we will help you’. And Allah Testifies that they are the liars [59:11]
كُتْبُوا عِنْدَ اللَّهِ الْعَدُوُّ وَ الْبَيَانُ، لَا يَكُونُ كَذَّابِي نَفْسَهُ، لَكِنَّ اللَّهَ سَمِيعُ الْكُرُوحِ ٣٥

لَن تُشْدِ أَشَدُّ رَهْبَةً فِِ صُدُورِهِمْ مِنَ اللَّهِ ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَفْقَهُونَ ١٣

لا يُقاتِلُونَكُمْ جََِيعاً إِلاَّ فِِ قُرىٍ مَُُصَّنَةٍ أَوْ مِنْ وَراءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تََْ ١٤

لا يُقاتِلُونَكُمْ جََِيعاً وَ قُلُوبُهُمْ شَتََّ ذلِكَ بِأَنَّهُمْ قَوْمٌ لا يَعْقِلُونَ ١٤

كَمَثَلِ الشَّيْطَانِ إِذْ قالَ لِِْْنْسانِ اكْفُرْ فَلَمَّا كَفَرَ قالَ إِنِِّ بَرَِءٌ مِنْكَ إِنِِّ أَخَافُ اللَّهَ رَبَّ الْعالَمِينَ ١٦

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيباً ذاقُوا وَبالَ أَمْرِهِمْ وَ لََُمْ عَذابٌ أَلِيمٌ ١٥

فَكانَ عاقِبَتَهُما أَنَّهُما فِِ النَّارِ خالِدَيْنِ فِيها وَ ذلِكَ جَزاءُ الظَّالِمِينَ ١٧

فَلما غزا رسول الله ص بدرا و ظهر على المشركين قالوا و الله إنه للنبي الذي وجدنا نعته فِ التوراة لا ترد له راية فلما غزا ص غزا و وهز المس لمون ارتابوا و نقضوا العهد فركب كعَب بِن الْش رف فِ أربع ين راكب ا م ن اليه ود إلَ مك ة ف أتوا قريش ا و ح الفوهم و عاق دوهم عل ى أن تك ون كلم تهم واح دة على مُمد ص ١٨

When Rasool-Allahsaww battled at Badr and won against the Polytheists, they said, ‘By Allahazwj! Surely, he isaww the Prophet saww whom we find saww to be in the Torah. No flag would be repelled to himsaww’. When hesaww battled the battle of Ohad and the Muslims were defeated, they doubted and broke the covenant. So, Ka’ab Bin Al-Ashraf rode to
Makkah among forty riders from the Jews. They came to Quraysh and vowed to them and made pact with them upon that their word would be one against Muhammad\(^\text{SAWW}\).

Then Abu Sufyan entered the Masjid among forty, and Ka‘ab among forty from the Jews, and they took the covenant upon each other between the curtains and the Kabah. Then Ka‘ab Bin Al-Ashraf and his companions returned to Al-Medina, and Libraeel\(^\text{as}\) descended and informed the Prophet\(^\text{SAWW}\) with what Ka‘ab and Abu Sufyan had pacted upon, and instructed him\(^\text{SAWW}\) with killing Ka‘ab Bin Al-Ashraf. Muhammad Bin Maslama the Helper killed him, and he was his brother from the breast-feeding.

Muhammad Bin Is‘haq said, ‘Rasool-Allah\(^\text{SAWW}\) went out to the clan of Al-Nazeer seeking their assistance regarding the wergild of the two killed from the clan of Aamir, those who were killed by Amro Bin Umayya Al-Zamry, and there used to be a pact between the clans of Al-Nazeer and Aamir, and an oath. When Rasool-Allah\(^\text{SAWW}\) came to them, they said, ‘Yes, O Abu Al-Qasim, we shall assist you\(^\text{SAWW}\) upon what you\(^\text{SAWW}\) like’. Then they isolated with each other and said, ‘You will never find the man upon the like of this state’, and Rasool-Allah\(^\text{SAWW}\) was seated from the side of the wall from their houses.

He said, ‘Which man would climb upon this house and throw a rock upon him\(^\text{SAWW}\)?’ And Rasool-Allah\(^\text{SAWW}\) was among a number of his\(^\text{SAWW}\) companions, and the news came to him\(^\text{SAWW}\) from the sky with what the people had intended. He\(^\text{SAWW}\) stood up and said to his\(^\text{SAWW}\) companions: ‘Do not move from your positions’. He\(^\text{SAWW}\) went out returning to Al-Medina, and when the Prophet\(^\text{SAWW}\) was delayed, they stood up in seeking him\(^\text{SAWW}\) and they met a man coming from Al-Medina. They asked him about him\(^\text{SAWW}\), and he said, ‘I saw him\(^\text{SAWW}\) inside Al-Medina’.

The companions of the Prophet\(^\text{SAWW}\) came until they ended up to him\(^\text{SAWW}\). He\(^\text{SAWW}\) informed them the news of what the Jews had intended of the betrayal, and Rasool-Allah\(^\text{SAWW}\) instructed Muhammad Bin Maslama with killing Ka‘ab Bin Al-Ashraf. He went out and with him was Salkan Bin Maslama and three from the clan of Al-Haris, and the Prophet\(^\text{SAWW}\) went
out upon their footsteps, and sat in a place awaiting their return. Muhammad Bin Maslama went with the group to near his castle and his group sat by a wall, and he called out to him, 'O Ka’ab!'

He woke up and said, ‘Who are you?’ He said, ‘I am Muhammad Bin Maslama, your brother. I have come to you to borrow some Dirhams from you, for Muhammad saww asked us for the charity and there are no Dirhams with us’. Ka’ab said, ‘I will not lend you except with a security deposit’. He said, ‘There is a security deposit with me, come down and take it’.

And there was a wife for him he had got married to during that night. She said, ‘I will not leave you to go down because I see red blood in that voice’. But he did not turn towards her and went out. Muhammad Bin Maslama hugged him and they discussed until they were distant from the castle to the desert. Then he grabbed his head and called for his group, and Ka’ab shouted. His wife heard and she shouted and the clan of Al-Nazeer heard her voice, and they came towards him and they found him killed, and the group return safely to Rasool-Allah saww.

When the morning appeared, Rasool-Allah saww informed his companions with the killing of Ka’ab, and they rejoiced, and Rasool-Allah saww instructed them with the going out and the travelling to them. He saww travelled with the people until he saww descended with them and they had fortified him in the fort, and Rasool-Allah saww instructed with cutting off the palm trees and the burning therein. They called out, ‘O Muhammad saww! You saww used to forbid from the immoralities, so what is the matter you saww cut down the palm trees and burnt them?’

فَأَلَّهُ نَزِيَّهُ كَيْ صِادِقٌ مَّنْ لَيْثَٰتْ آخِرَةُ الْحَيَاةِ فِي مَعَايِشَةِ قَدْ قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرِكْتُمُوهَا الآيَةَ وَهِيَ البَؤِيرةُ فِي قُولِ حَسَنَ (عَ.), وَهَلَّاءَ عَلَى سَرَارِ بنِ لُؤَاءَ رَأَيْتُمُوهَا عَلَى أَنْ يُقَطِّعُوا نَخْلَهَا وَيُحْقِرُوا فِيهَا تَحْجِرَةً وَهُمْ فِي مَكَّةَ مُقَطَّعِيَّاتٍ حِيَاءً وَفِي الرَّجْعِ إِلَى السَّيْرَاتِ إِلَى الأَمْرِ الْحَرْقِ وَالنَّخْلِ كَيْ ثَلَاثَةٌ مِّنْهُمْ فِي مَكَّةَ وَأَرْضِهَا وَأَطْرَافِهَا وَأَذْهَابُهَا إِلَى الشَّامِ هُمْ فَلَمْ يَأْتُوهَا هُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ فَلَمْ يَأْتُوهَا وَهُمْ
And Ibn Abbas said, ‘The Prophet saww had besieged them until it reached with them every reaching, and they gave him saww what he saww wanted from them. He saww reconciled with them upon that he saww would save their blood and that they would come out from the land and their homeland, and that they would travel to Azra’at at Syria, and make for every three of them, one camel and one quencher.

فخرجوا إلَ أذرعات و أريحا إلا أهل بيتين منهم آل أبَ الحقيق و آل حيي بن أخطب فإنِم لحقوا بِيبِ و لحقت طائفة منهم بالحيرة و كان ابن عباس يسمي هذه السورة سورة بنِ النضير

So, they went out to Azra’at and Areyha, except for two households from them, the family of Al Haqeeq and the family of Huyay Bin Akhtab, for they went to Khyber, and a group from them went to Al Hira, and Ibn Abbas had named this Chapter as ‘Surah Banu Al Nazeer’.

فُنزل جَبَِْئِيلُ عَلَيْهِ السَّلاَمُ فَأَخْبََِهُ بَِِا هَمَّ بِهِ الْقَوْمُ مِنَ الْغَدْرِ فَقَامَ ص كَأَنَّهُ يَقْضِ

Jibraeel as descended and informed him saww with what the people were thinking of the betrayal. He saww stood up as if he saww was going to fulfil a need and understood that they would not be killing his saww companions while he saww was still alive. He saww took to the road towards Al Medina. One of the companions of Ka’ab met him saww, those whom he had sent a message to them seeking assistance against Rasool-Allah saww. He informed Ka’ab with that, and the Muslims travelled, returning.

فقال عبد الله بن صوريَا و كان أَعْلَمَ الْيَهُودِ إِنَّ رَبَّهُ أَطْلَعَهُ عَلَى مَا أَرَدْتَُُوهُ مِنَ الْغَدْرِ وَ لاَ يَأْتِيكُمْ وَ اللَّهِ أَوَّلَ مَا يَأْتِيكُمْ إِلاَّ رَسُولُ مَُُمَّدٍ يَأْمُرُكُمْ عَنْهُ بِالَْْلاَءِ فَأَطِيعُونِِ فِِ خَصْلَتَينِْ لاَ خَيرَْ فِِ الثَّالِثَةِ أَنْ تُسْلِمُوا فَتَأْمَنُوا عَلَى دِيَارِكُمْ وَ أَمُرَهُ أَنْ يُؤَجِّلَهُمْ فِِ الَْْلاَءِ ثَلاَثَ لَيَالٍ

Abdullah Bin Sowriya said, and he was most knowledgeable of the Jews, ‘Surely his saww Lord azwj has Notified him saww upon what you had intended of the betrayal, and he saww will not come to you saww. By Allah azwj! The first one to come to you would only be a messenger of Muhammad saww ordering you all on his saww behalf with the exiling, so obey me regarding two things, there is no good in the third. Either you should become Muslims and be secure upon your houses and your wealth, or else there will be coming one who will be saying to you, ‘Ge out from your houses!’

فقالوا هَذِهِ أَحَبُّ إِلَيْنَا قالَ أَمَا إِنَّ الُْْولََ خَيرٌْ لَكُمْ مِنْهَا وَ لَوْ لاَ أَنِِّ أَفْضَحُكُمْ لََْسْلَ
They said, ‘This is more beloved to us’. He said, ‘But the first (choice) is better for you that it, and had it not been for me exposing you all, I would have become a Muslim’. Then he \textit{saww} sent Muhammad Bin Maslama to them ordering them with the departing and the expulsion from their houses and their wealth, and instructed him that he should respite them regarding the exiling, for three nights’.\footnote{Bihar Al Anwaar – V 20, The book of our Prophet \textit{saww}, P 3 Ch 14 H 1}
(the clan of) Qureyza and their allies from Gatfan will be helping you’. Huyay coveted regarding what Ibn Ubay said.

The Prophet saww went out to them and prayed Al-Asr Salat in the courtyard of the clan of Al- Nazeer, and Ali saww was carrying his saww flag, and he saww left behind Ibn Umm Maktoum (in charge) upon Al-Medina. When they saw Rasool-Allah saww they stood upon their fortress (wall) having the arrows and the stones with them. (The clan of) Qureyza renounced them and Ibn Ubay patrolled them. Rasool-Allah saww besieged them and cut down the palm tree from their palm trees, its price was that of a servant, and it was more beloved to them than a servant; and it is said he saww gathered what he saww cut down an and burnt six palm trees.

They said, ‘We shall go out from your saww city’. So, he saww expelled them from Al Medina and made Muhammad Bin Maslama in charge of their exiling; and they carried the women and the children and carried upon six hundred camels, and Rasool-Allah saww said to them: ‘Go out and for you is your blood and what the camel can carry except the ‘Halaqa’ - and it is the weapon’.

Rasool-Allah saww took possession of the wealth and the ‘Halaqa’, and found from the ‘Halaqa’ fifty coats of armour and fifty helmets and three hundred and forty swords, and the booty of the clan of Al Nazeer was purely for Rasool-Allah saww purely, not setting out a fifth and not sharing for anyone, and he saww had given the people from it. And it is reported that he saww besieged them for twenty one days”.

In Tafseer Qummy - O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, ‘We believe’, with their mouths while their hearts are not believing, [5:41] - ‘The reason for the Revelation of this Verse was that at Al-Medina there were squabbles between the Jews from the sons of Haroun, and they were the clan of Nazeer, and (the clan of) Qureyza, and the Qureyza were seven hundred, and the Nazeer

---

67 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 14 H 2
were a thousand (people), and the Nazeer were of more wealth and better state than the Qureyza, and they were allies of Abdullah Bin Abayy.

فَكَانَ إِذَا وَقَعَ بَينَ النَّضِيرِ وَ النَّضِيرِ قَتِيلٌ وَ كَانَ الْقَتِيلُ مِنْ بَنِِ النَّضِيرِ قَالُوا لِبَنِِ قَُرَيْظَةَ لاَ نَرْضَى أَنْ يَكُونَ قَتِيلٌ مِنَّا بِقَتِيلٌ مِنْكُمْ فَجَرَى بَيْنَهُمْ مَخَاطَبَاتٌ كَثِيرَةٌ حَتََّكَادُوا أَنْ يَقْتَتِلُوا حَتََّ رَضِيَتْ قَُرَيْظَةُ

And it so happened that there occurred a murder between Qureyza and Nazeer, and the killer was from the clan of Nazeer. They said to the clan of Qureyza, ‘We are not happy that there should happen to be a killed one from use due to a killed one from you. So there flowed a lot of heated arguments between them regarding to the extent they almost killed each other, until Qureyza were pleased.

وَ كُتَبُوا بَيْنَهُمْ كِتَاباً عَلَى أَنَّهُ أََُّ رَجُلٍ مِنَ الْيَهُودِ مِنَ النَّضِيرِ قَتَلَ رَجُلاً مِنْ بَنِِ قَُرَيْظَةَ أَنْ يََُنِّيَهُ وَ يَحَُمِّمَ وَ التَّجْنِيَةُ أَنْ يُقْعَدَ عَلَى جَََلٍ وَ يَوَلََّ وَجْهُهُ إِلََذَنَبِ الَْْمَلِ وَ يَُلَطَّخَ وَجْهُهُ بِالحَْمْأَةِ وَ يَدْفَعَ نِصْفَ الدِّيَةِ

And they wrote a letter between them upon that whichever man from the Nazeer kills a man from the clan of Qureyza, it would obligate him he would be whipped forty lashes, and be in a knee-chest position, and be seated upon a camel and turned around by face towards the tail of the camel, and blacken his face with the black mud, and he would have to hand over half the wergild.

وَ أَيََُّا رَجُلٍ مِنْ بَنِِ قَُرَيْظَةَ قَتَلَ رَجُلاً مِنَ النَّضِيرِ أَنْ يَدْفَعَ إِلَيْهِ الدِّيَةَ كَامِلَةً وَ يَُقْتَلَ بِهِ

And whichever man from the clan of Qureyza kills a man from the Nazeer, then he should hand over the full wergild, and he would be killed along with it.

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلََ الْمَدِينَةِ وَ دَخَلَ الَْْوْسُ وَ اَْْزْرَجُ فِِ الِْْسْلاَمِ ضَعُفَ أَمْرُ الْيَهُودِ ف َقَتَلَ رَجُلاً مِنْ بَنِِ قَُرَيْظَةَ رَجُلاً مِنْ بَنِِ النَّضِيرِ فَبَعَثُوا إِلَيْهِمْ بَنُو النَّضِيرِ اب ْعَثُوا إِلَيْنَا بِدِيَةِ الْمَقْتُولِ وَ بِالْقَاتِلِ حَتََّن َقْتُلَهُ ف َقَالَتْ قَُرَيْظَةُ لَيْسَ هَذَا حُكْمَ التَّوْرَاةِ وَ إِنَََّّا هُوَ شَيْءٌ غَلَبْتُمُونَا عَلَيْهِ فَإِمَّا الدِّيَةُ وَ إِمَّا الْقَتْلُ وَ إِلاَّ فَهَذَا مَُُمَّدٌ بَيْنَنَا وَ بَيْنَكُمْ فَهَلُمُّوا نَتَحَاكَمْ إِلَيْهِ

When Rasool-AllahSAW walked to Al-Medina, the (tribes of) Al-Aws and Al-Khazraj entered into Al-Islam, the matter of the Jews was weakened. Then a man from the clan of Qureyza killed a man from the clan of Al-Nazeer. The clan of Al-Nazeer sent him a message, ‘Send to us the wergild of the killed one, and the killer until we kill him’. The Qureyza said, ‘This isn’t a Judgment of the Torah, and rather it is a thing were overcome upon. So either it is the wergild and either it is the killing, or else, this here is MuhammadSAW between us and you, so come with us to himSAW to be judged’.

فَقُسَمنَتْ بَنُو النَّضِيرِ إِلَى عَبْدِ اللَّهِ بْنِ أُبٍََّ وَ قَالُوا سَلْ مَُُمَّداً أَنْ لاَ يَنْقُضَ شَرْطَنَا فِِ هَذَا الْحُْكْمِ الَّذَِ بَيْنَنَا وَ بَيْنَ قَُرَيْظَةَ وَ إِمَّا هوُ ضَرٌّ فَتُلِمْشُونَا عَلَيْهِ فَإِمَّا الدِّيَةُ وَ إِمَّا الْقَتْلُ وَ إِلاَّ فَهَذَا مَُُمَّدٌ بَيْنَنَا وَ بَيْنَكُمْ فَهَلُمُّوا نَتَحَاكَمْ إِلَيْهِ

The clan of Al-Nazeer walked to Abdullah Bin Abay and they said, ‘Ask MuhammadSAW that heSAW should not break our stipulations in this judgment which is between us and the clan of Qureyza regarding the killing’. Abdullah Bin Abay said, ‘Send some men along with me to
hear my speech and his saww speech. If he saww does judge for you all with what you are wanting (fine), or else you should not be pleased with him saww.

So they sent some men with him, and he came to Rasool-Allah saww and said to him saww, ‘O Rasool-Allah saww! These people of Qureyza and Al-Nazeer have written a letter between them and an agreement and a covenant and they are pleased with it. And now, in front of you saww, they are wanting your saww judgment, and they have agreed with your saww judgment regarding them. But, you saww should not break upon them their writing and their stipulation, for the clan of Nazeer are such that for them is the strength and the weapons and the cavalry, and we fear the calamities and the changes of time’.

Rasool-Allah saww was gloomy due to that and did not answer him anything. Then Jibraeel as descended unto him saww with this Verse O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, ‘We believe’, with their mouths while their hearts are not believing, and from those who are Jews – meaning the Jews, who are listening to the lies.

They are listening for another people who have yet to come to you. They are altering the words from their places afterwards [5:41] meaning Abdullah Bin Abay where he said to the clan of Nazeer, ‘If he saww does not judge for you with what you are wanting, then do not accept.

And the one whom Allah Intends to Try, so you will never control for him anything from Allah. They are those whom Allah does not Intend to purify their hearts. For them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [5:41]

They are listening to the lies, devouring the ill-gotten gains. So if they were to come to you, then judge between them or turn away from them. And if you turn away from them, they will never (be able to) harm you anything, and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42]
Up to His\textsuperscript{aww} Words: \textit{And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44].}

\textit{We fear that a calamity would befall us’. [5:52]} – It is the word of Abdullah Bin Ubayy to Rasool-Allah\textsuperscript{aww}, ‘Do not break the ruling of the clan of Al-Nazer, for we fear the calamity’.

The reason for that – In Al-Medina there were three clans of the Jews – the clan of Al-Nazeyr, and Qureyza, and Qaynaqa’a, and there was an agreement and a term fixed between them and Rasool-Allah\textsuperscript{aww}. They nullified their agreement, and the reason for it was that in the clan of Nazeyr regarding the nullifying of their agreement, they came to Rasool-Allah\textsuperscript{aww} demanding blood money for the killing of two of their men by one of his\textsuperscript{aww} companions in assassination, meaning he\textsuperscript{aww} should lend it, and it was Ka’b Bin Al-Ashraf whom they had intended.

So when he\textsuperscript{aww} came up to Ka’b, he said, ‘Congratulations O Abu Al-Qasim\textsuperscript{aww} and welcome’. And he stood up as if he was making arrangements for the food for him\textsuperscript{aww}. And he thought to himself of killing Rasool-Allah\textsuperscript{aww} and pursue his\textsuperscript{aww} companions. But Jibraeel\textsuperscript{as} descended and informed him\textsuperscript{aww} of that.

Rasool-Allah\textsuperscript{aww} returned to Al-Medina, and said to Muhammad Bin Muslim Al-Ansary: ‘Go to the clan of Al-Nazeyr, and inform them that Allah\textsuperscript{awj} Mighty and Majestic has Informed me\textsuperscript{aww} of what they are thinking of from the treachery, ‘Either you should leave our city, or you make proclamation for war’. They said, ‘We will go out from your city’.

\textsuperscript{68} Bihar Al Anwar – V 20, The book of our Prophet\textsuperscript{aww}, P 3 Ch 14 H 3
He sent Abdullah Bin Ubayy to them but he said, 'If you do not go out, and stay put, you will be the focus for the war of Muhammad. I am your helper, along with my people and my allies. So if you go out, I shall go out with you, and if you fight, I shall fight with you'. But they stayed put, and repaired their fortresses and prepared for the battle. And they sent a message to Rasool-Allah, 'We will not leave, so you do what you want to do'.

Rasool-Allah stood up and was aroused, and his companions were aroused, and he said to Amir-al-Momineen: 'March (in battle) to the clan of Al-Nazeyr'. Amir-al-Momineen grabbed the flag and marched, and Rasool-Allah came and surrounded their fortresses, and Abdullah Bin Ubayy betrayed them'.

And Rasool-Allah had, when their houses were apparent from the march, fortified some and ruined some. And the man from them for whom was a good house, it was ruined. And Rasool-Allah had ordered for the cutting of their palm trees, so their grieved from that. They said, 'O Muhammad! Has Allah Commanded you for the mischief? If this is for you, so take it, and if it is for us, do not cut it'.

When it was after that they said, 'O Muhammad! We will go out from your city, so give us our wealth'. He said: 'No. But you will be leaving with what the camel can carry'. But they did not accept that, and they remained for a few days'.

Then they said, 'We will leave, and for us would be what the camel can carry'. He said: 'No, but not one of you will carry anything. So the one who is found with something which is with him, We will him'.

So they went out upon that, and a group from them went to Fadak and the valley of Al-Qura, and a group from them went to Syria, and Allah Revealed regarding them: He is the One Who Threw out from their homes, those who committed Kufr from the People of the Book, at the first banishment. You did not think that they would be coming out, and they
thought that their fortresses would defend them from Allah. But, Allah Came to them from where they had not reckoned [59:2] - up to His\(^{\text{azwj}}\) Words: and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4].

And He\(^{\text{azwj}}\) Revealed unto him\(^{\text{saww}}\) regarding what they were refusing from cutting of the palm tree: Whatever palm-tree you cut down or you leave it standing upon its roots, so it is by Permission of Allah, and for Him is to humiliate the transgressors [59:5] – up to His\(^{\text{azwj}}\) Words: Our Lord, You are Kind, Merciful [59:10].

Then He\(^{\text{azwj}}\) Said: Like those from before them – meaning the clan of Qaynaqa, a while back. They tasted the evil consequences of their affair, and for them would be a painful Punishment [59:15].

Then He\(^{\text{azwj}}\) Struck an example regarding Abdullah Bin Ubayy and the clan of Al Nazeer. He\(^{\text{azwj}}\) Said: Like the Satan when he says to the human being, ‘Commit Kufr!’ So when he does commit Kufr, he says, ‘I am disavowed from you. I fear Allah, Lord of the worlds’ [59:16] – up to His\(^{\text{azwj}}\) Words: So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17].”

Regarding it there is an addition of words which do not happen to be in the report of Ali Bin Ibrahim – It is narrate to us by Ahamad Bin Muhammad bin Sab it, from Ahmad Bin Maysam, from Al-Hassan Bin Ali Bin Abu Hamza, from Aban Bin Usman, from Abu Baseer regarding the military expedition of the clan of Al-Nazeer, and there is an increase in it –
Rasool-Allahsaww said to the Helpers: ‘If you like I can push it away to (from) you and distribute it among them, and if you like I can distribute it between you and them, and leave them with you’. They said, ‘We desire that yousaww distribute it among them’. So, Rasool-Allahsaww distribute it between the Emigrants and pushed it away from the Helpers, and did not give it from the Helpers except to two men, and they were Sahl Bin Huneyf and Abu Dujana, for they both expressed need’.69

Tabarsy reported in (the book) ‘Majma Al-Bayan’, from Ibn Abbas who said, ‘Rasool-Allahsaww said to the Helpers on the day of the clan of Al-Nazeer: ‘If you like you can distribute for the Emigrants from your houses and your wealth and you can participate in this booty, and if you like your houses and your wealth can be for you and Isaww do not distribute anything for you from the booty’. The Helpers said, ‘But yousaww distribute for them from our wealth and prefer them with the booty (as well), and we shall not participate with them in it’. So it was Revealed: and they are preferring (others) over their own selves, [59:9] – the Verse’.70

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub (and the book) ‘Al-Irshad’ – ‘And when Rasool-Allahsaww headed to the clan of Al-Nazeer, heasww deliberated upon besieging them and struck a dome in the outskirts of the clan of Hatama from Al-Bat’ha. When the night came a man from the clan of Al-Nazeer shot at himsaww with an arrow and it hit hissaww canopy.

The Prophetasww instructed to transfer the canopy to the end and the Emigrants and the Helpers surrounded it. When the darkness came the people missed Amir Al-Momineenasws. The people said, ‘O Rasool-Allahsaww! We do not see Alasws’. Heasws said: ‘Iasws see himasws (busy) regarding what corrects your affairs’. It was not long before hesaww came with a head

---

69 Bihar Al Anwaar – V 20, The book of our Prophetasww P 3 Ch 14 H 4
70 Bihar Al Anwaar – V 20, The book of our Prophetasww P 3 Ch 14 H 5
of the Jew who had shot at the Prophet saww, and he was called Azura. He asws dropped it in front of the Prophet saww.

The Prophet saww said to him asws: ‘How did you asws do it?’ He asws said: ‘I asws saw this wicked one running away so I asws ambushed him, and I asws said (to myself asws): ‘Why is he running outside when the darkness has come? Does he want to surprise us?’ He came facing with his sword among nine persons from the Jews. I asws attacked upon him and killed him, and his companions fled and did not stop nearby. So, send a number with me asws, for I asws hope that I asws can be victorious over them.

Rasool-Allah saww sent ten with him asws, among them being Abu Dujana Simak Bin Kharsa and Sahl Bin Huneyf, and they came across them before they had taken shelter in the fortress. They killed them and came with their heads to the Prophet saww, and he saww instructed for these to be thrown in one of the holes of the clan of Hatma, and that was the cause of the conquest of the fortress of the clan of Al Nazeer; and during that night Ka’ab Bin Al Ashraf was killed and Rasool-Allah saww chose the wealth of the clan of Al-Nazeer, and it was the first payload.

Rasool-Allah saww distributed it between the first Emigrants and instructed Ali asws, and he asws took possession from it what was for Rasool-Allah saww and made (rest of it) to be charity, and it was in his saww hands for the duration of his saww lifetime, then in the hands of Amir Al Momineen asws after it, and it is in the children of Fatima asws until today.

And among what happened from Amir Al-Momineen asws during this military expedition, and him asws killing the Jew, and his asws coming to the Prophet saww with the heads of the nine persons, Hassan Bin Sabit (a poet) prosed, ‘For the Sake of Allah aswj, which abhorrence the
clan of Qureyza was Tried, and the souls emerged, and their chief responded and the father of nine, a phase that crippled them and a phase repelled (them).”⁷¹
CHAPTER 15 – MILITARY EXPEDITION OF ZAT AL RIQA’A AND MILITARY EXPEDITION OF USFAN

And Abu Hamza Al-Sumaly has mentioned in his Tafseer that the Prophet saww battled warriors and the clan of Anman and Allah azwj defeated them, and they obtained the prisoners and the wealth. Rasool-Allah saww and the Muslims descended and did not see anyone from the enemies, so they placed down their weapons; and Rasool-Allah saww went out for one of his saww needs, and he saww had placed down his saww weapon, and he saww made the valley to be between him saww and his saww companions.

Before he saww was free from his saww need, the torrent came in the valley and the sky sprinkled (rain), and the valley formed a barrier between him saww and his saww companions, and he saww sat down in the shade of a tree. Gowras Bin Al-Haris Al-Maharby saw him, and his companions said to him, ‘O Gowras! This is Muhammad saww who has been cut off from his saww companions’. He said, ‘May Allah azwj Kill me if I do not kill him saww’, and he went down from the mountain and the sword was with him.

And Rasool-Allah saww was not aware of him except and he was standing by his saww head and with him was the sword, he had unsheathed it, and said, ‘O Muhammad saww! Who will protect you saww from me now?’ Rasool-Allah saww said: ‘Allah azwj’. The enemy of Allah azwj fell down upon his face, and Rasool-Allah saww stood up and grabbed his sword and said: ‘O Gowras! Who will prevent you from me saww now?’ He said, ‘No one’.

He saww said, ‘Will you testify that there is no god except Allah azwj and I saww am a servant of Allah azwj and His azwj Rasool saww?’ He said, ‘No, but I give you saww a pact that I will neither fight
against you ever, nor will I assist an enemy against you \textit{saww}. So, Rasool-Allah \textit{saww} gave his sword back to him. Gowras said to him \textit{saww}, ‘By Allah \textit{saww}! You are better than I am’. He \textit{saww} said: ‘I \textit{saww} am more rightful with that’. 

And Gowras went out to his companions. They said, ‘O Gowras! We saw you standing upon his head with the sword, so what prevented you from him? He \textit{saww} said, ‘Allah \textit{azwj}. I had overcome upon him with the sword to strike him and I don’t know who pushed me between my shoulders, and I fell down to my face, and my sword fell down and Muhammad \textit{saww} preceded me to it and grabbed it’. And it was not long before the valley subsided and Rasool-Allah \textit{saww} went to his \textit{saww} companions and informed them the news, and recited to them: \textit{if there was harm with you from rain [4:102] – the Verse.}

And it is said, ‘Rather is it named with that because their feet were injured therein. They had bandaged patches upon their legs’. 72

1- عم، إعلام الورى، إعلام الورى

2- أقول قال ابن الأثير في الكامل، قال رسول الله \textit{saww} بالمدينة بعدم نصب الزمان في الحزام، ثم الصرف بالاسم، وقيل إذا سميت ذات الزمام لأنه حين تبق الزمام وساوته، ونابع فسميت ذات الزمام، وقيل إذا سميت بذلك لأنها أقامتهم سميت فيها كافكاً يلفلون على أركلهما الحزام.

I (Majlisi) am saying, ‘Ibn Al-Aseer said in (the book) ‘Al-Kamil’ – Rasool-Allah \textit{saww} stood at Medina after the (military expedition of) clan of Al-Nazeer the two months of Rabbi (Al-

72 Bihar Al Anwaar – V 20, The book of our Prophet \textit{saww}, P 3 Ch 15 H 1
Awwal and Al-Akher), then went on a military expedition to Najd intending the clan of Muharib and the clan of Sa’alba from Gatfan, and it is the military expedition of Zat Al-Riqa’a. He saww met the Polytheists and no killing took place, and the people feared each other. The Salat of fear was Revealed.

And the Muslims attained a woman from them, and her husband was absent. When the news came to her husband, he vowed that he will not end until he moves regarding the companions of Rasool-Allah saww. So he went out in tracks of Rasool-Allah azwj. Rasool-Allah saww descended and said: ‘Who will guard us tonight?’ A man from the Emigrants and a man from the Helpers were delegated for it. They both stood at the entrance of the mountain pass where the Prophet saww had descended.

The Emigrant lied down and the Helper guarded the beginning of the night, and he stood up to pray Salat, and the husband of the woman came and saw his person, and shot at him with an arrow and it was placed in him. He removed it and stood standing praying salat. Then he shot at him with another arrow, and it hit him. He removed it and stood firm praying Salat. Then he shot at him the third and placed in him, and he removed it, then performed Ruku’u and Sajdah.

Then his companion woke up and came to know it and leapt up. When the man saw them both, he recognised that they both knew him. When the Emigrant saw what was with the Helper, he said, ‘Glory be to Allah azwj! Why didn’t you wake me up at first what hit you?’ He said, ‘I was in a Surah I was reciting and did not like to cut it. Then when he followed up the arrow upon me and I performed Ruku’u, I let you know. And I swear By Allah azwj! Had it not been for fear of missing a gap Rasool-Allah saww had instructed me with preserving it, I would have let my breath be cut off before I cut it’. And it is said that this military expedition was in Al-Muharram of the year five’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – The military expedition of the clan of Lahyán was in Jumada Al-Awwal, and there took place the stone-throwing between them, and he saww prayed the Salat of fear during it at Usfan; and it is said in Zat Al-Riqa’a with Gatfan,
and that was after Al-Nazeer by two months. And Al-Bukhary said, ‘After Khyber, and no war took place’.

I (Majlisi) am saying, ‘Al-Kazruny said regarding the beginning of the fifth year
– ‘And during it was the military expedition of Zat Al-Riq'a, and its cause was that a walker walked to Al-Medina with merchandise of his. He informed the companions of Rasool-Allah saww that Anmar and Salbat had gathered a crowd to them. That reached Rasool-Allah saww, and he went out on Saturday night of the ten vacant from Al-Muharram among four hundred, and it is said among seven hundred.

He saww went until he came to their neighbourhood at Zat Al Qiqa'a, and it is a mountain, but he saww did not find except women. So, he saww had them seized, and among them was a radiant girl, and the Bedouins fled to the top of the mountain, and the Muslims feared that they would surround them. So the Prophet saww prayed the Salat of fear, and it was the first of what he saww had prayed it, and he saww left returning to Al Medina.

And he saww had hired a camel from Jabir Bin Abdullah for an ounce (of gold or silver), and he saww had stipulated to him of its back to Al Medina, and asked him about the debt of his father. He saww informed him and said, ‘When you are near Al Medina and want to cut your palm tree, then permit me’. And Rasool-Allah saww sought Forgiveness (for Jabir) during that night, twenty five times, and in Al Tirmizi, seventy times’.

And in (Saheeh) Muslim, from a Hadeeth of Abu Nazra, from Jabir who said, ‘Rasool-Allah saww said: ‘Will you sell it to me for such and such (price), and Allah azwj will Forgive you?’ By Allah azwj he saww did not cease to increase me with ‘Allah azwj will Forgive you’.

And Ibn al Aseer said – ‘In Jumady Al Awwal of the year six, Rasool-Allah saww went out to the clan of Lahyan seeking the return of Khubeyb Bin Aday and his companions, and manifested

---

74 Bihar Al Anwaar – V 20, The book of our Prophet saww P 3 Ch 15 H 3
75 Bihar Al Anwaar – V 20, The book of our Prophet saww P 3 Ch 15 H 4
that he saww is intending to go to Syria in order to achieve the strength of surprise and hastened the travel until he saww descended at the houses of the clan of Lahyan between Asah and Usfan. He saww found them to have been cautious and went to the top of the mountain. When he saww could not get what he saww wanted from them, he saww went out among two hundred riders until he saww descended at Usfan to frighten the people of Makkah, and sent two horsemen from the companions until they reached Kura’a Al-Ghameem, then they returned’’.

6-كما، الكافي خليفة بن زيد عن الحسن بن محمد عن محمد عن النبي ﷺ عن أبي جعفر عن النابض بن غزية بن عبد الوهاب بن مالك أن الحردون عن أبي تميم بن كثير بن الأسود بن كثير بن البراق بن محمد بن تميم بن عبد الوهاب بن تميم بن عبد الملك بن العباس بن عبد العزيز بن عبد الوهاب بن خزيمة بن عبد الملك بن خزيمة بن عبد العزيز بن عبد الوهاب بن خزيمة بن عبد الملك بن العباس بن عبد الملك بن عبد الوهاب عن أبي تميم بن كثير بن الأسود بن كثير بن البراق بن محمد بن تميم بن عبد الوهاب بن تميم بن عبد الملك بن العباس بن عبد العزيز بن عبد الوهاب بن خزيمة بن عبد الملك بن خزيمة بن عبد العزيز بن عبد الوهاب بن خزيمة بن عبد الملك بن العباس بن عبد الملك بن عبد الوهاب

Al Kafi – Humeyd in Ziyad, from Al Hassan Bin Muhammad, from Muhammad Bin Ayoub and Alid from his father altogether from Al Bazanty, from Aban Bin usman, from Abu Baseer,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww descended under a tree during the military expedition of Zat Al-Riq’aa on the edge of a valley. A torrent came and formed a barrier between him saww and his saww companions. A man from the Polytheists saw him saww and the Muslims were standing upon the edge of the valley looking on, when the torrent cut him saww off.

A man from the Polytheists said to his people, ‘I shall kill Muhammad saww. So he came and drew out the sword upon Rasool-Allah saww’, then said, ‘Who will rescue you saww from me, O Muhammad saww?’ He saww said: ‘My saww Lord aswj and your Lord aswj.

فقال رجل من المشتركين قلتم أنا أقتل مُمَّداً فجاء وأشب على نسب الله بعضه فقل من ينقذك مني أنا محمد عند الله وتنبيه للجميع منها]

Jibraeel saww pushed him from his horse and he fell down upon his back, and Rasool-Allah saww grabbed the sword and sat upon his chest and said: ‘Who will rescue you from me saww, O Gowras?’ He said, ‘Your saww generosity and your saww benevolence, O Muhammad saww. And he stood up and he was saying, ‘By Allah saww! You saww are better than I am’’.77

76 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 15 H 5
77 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 15 H 6
CHAPTER 16 – MILITARY EXPEDITION OF BADR AL SUGRA, AND THE REST OF WHAT TRANSPIERED DURING THAT YEAR UP TO THE BATTLE OF AL KHANDAQ

The Verses – (Surah) Al Nisaa: So fight in the Way of Allah; it is not encumbered except on yourself, and encourage the Momineen, perhaps Allah would Restrain the evil of those committing Kufr, and Allah is strongest in Prowess and severe of Punishment [4:84]

And the Exalted Said (Surah) Al Nisaa: And do not slacken in pursuing the people (enemy); if you are in pain, so they are (also) in pain just as you are in pain; and you are hoping from Allah what they are not hoping for; and Allah was always most-Knowing, Wise [4:104].

Al-Tabarsy said regarding the Words of the Exalted: So fight in the Way of Allah; [4:84], ‘Al-Kalby said, ‘When Abu Sufyan returned to Makkah on the day of Ohad and Rasool-Allah saww prepared for the season of Badr Al-Sugra, and it is a market established during Zil-Qadah. When he saww reached the appointed place, he saww said to the people: ‘Go out to the appointed place!’ But they were slow and disliked that, abhorring the difficulties, or some of them did. So, Allah azwj Revealed the Verse.

The Prophet saww instigated the Momineen, but they were sluggish from him saww and did not come out. So, Rasool-Allah saww went out among seventy riders until he saww came to the season of Badr. Allah azwj Sufficed them from the problems of the enemy and Abu Sufyan did not meet them and no fighting took place on that day, and Rasool-Allah saww left with the ones who were with him saww, safely’.

(The book) ‘Alam Al-Wara’ – Then, after the military expedition of Zat Al-Riqa’a was the military expedition of Badr the latter during Shaban. Rasool-Allah saww went out to Badr for the appointment with Abu Sufyan and stayed at it for eight nights, and Abu Sufyan went out.
among the people of Tahama. When he descended at Al-Zahran, there was a change of mind for him regarding the return, and Rasool-Allahsaww and hissaww companions came to the market and bought and sold and achieved a good profit at it”. 78

I (Majlisi) am saying, ‘He said in (the book) ‘Al-Mantaqa’ regarding the context of the events of the year four, and during it is the birth of Al-Husaynsaww, in three nights vacant from Shaban, and during it was the military expedition of Badr Al-Sugra at the crescent of Zilqadah, and that is when Abu Sufyan intended to leave on the Day of Ohad, he called out: ‘The appointment between us and you is Badr Al Sugra at the beginning of the years. We shall meet at it and fight!’. Rasool-Allahsaww said: ‘Say, ‘Yes, if Allahazwj so Desires’. And the people dispersed upon that.

And Quraysh prepared for the going out. When the appointment date approached, Abu Sufyan disliked the going out and Nueym bin Masoud Al Ashjaie to Makkah arrived at Makkah. Abu Sufyan said to him, ‘I have promised Muhammad saww and hissaww companions that we shall meet at Badr and that time has come, and this year is difficult and rather the fertile year would suit us, and I dislike it that Muhammad saww would come out and I do not go out, so he saww would be emboldened upon us. We shall make twenty portions to be for you, guaranteed for you by Suhayl Bin Amro upon that you will go to Al Medina and hinder them from the going out’.

He arrived at Al Medina and informed them with the gathering of Abu Sufyan and what was with him from the number (of soldiers) and the weapons. Rasool-Allahsaww said: ‘By the One saww in Whose Hand is my saww soul! I saww will go out and even if no one comes out with me saww. And he saww left behind Abdullah Bin Rawha in charge upon Al Medina, and Al saww carried his saww flag, and one thousand the five hundred travelled with him saww, and the cavalry was of ten horsemen, and they went out with merchandise of theirs and tradeable goods.

78 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 16 H 1
And Badr Al Sugra used to be (an annual) gathering wherein the Arabs would gather and establish a market at the crescent of Zil Qadah to the eighth vacant from it, then the people would disperse to their cities. They ended up to Badr on the night of the crescent of Zil Qadah and established the market in the morning of the crescent, and they stayed at it for eight days, and sold their merchandise and profited for the Dirham by two Dirhams, and they left.

And the people had heard of their journey and Abu Sufyan came out from Makkah among Quraysh, and they were two thousand and with him were fifty horsemen, until they ended up to Mar Al Zahran, then he said, 'It is not correct for us except a fertile year wherein the trees are seen and the milk is drunk, and this year is a dry year'. So, the people of Makkah named that army as ‘Army of the Al Suweyq’. They went out drinking Al Suweyq’.

It is reported that Abu Salama came to Umm Salma\textsuperscript{ak} and said, 'I have heard Rasool-Allah\textsuperscript{asw} narrating a Hadeeth which is beloved to me than such and such, and such and such. I heard him\textsuperscript{asw} saying: ‘No one who is afflicted with any difficult would say, ‘We are for Allah\textsuperscript{azwj} to Him\textsuperscript{azwj} we are returning’, during that, and says, ‘O Allah\textsuperscript{azwj}! With You\textsuperscript{azwj} I reckon this difficulty of mine. O Allah\textsuperscript{azwj}! Replace for me regarding it, better than it’, except Allah\textsuperscript{azwj} Mighty and Majestic will Grant him (that)’.

Umm Salma\textsuperscript{ak} said, 'When I\textsuperscript{ak} was afflicted with Abu Salma, I\textsuperscript{ak} said, ‘O Allah\textsuperscript{azwj}! With You\textsuperscript{azwj} I\textsuperscript{ak} reckon my\textsuperscript{ak} difficulty’, and I\textsuperscript{ak} did not make myself\textsuperscript{ak} good to say, ‘O Allah\textsuperscript{azwj}! Replace for me regarding it better than it’. Then I\textsuperscript{ak} said: ‘Who is better that Abu Salma? Is he not? Is he not?’ Then I\textsuperscript{ak} said that’.

When she\textsuperscript{as} had spent her\textsuperscript{as} waiting period, Abu Bakr sent her\textsuperscript{as} a message proposing to her\textsuperscript{as}, but she\textsuperscript{as} refused. Then Umar sent a message to her proposing to her\textsuperscript{as}, but she\textsuperscript{as} refused. Then Rasool-Allah\textsuperscript{asw} sent her\textsuperscript{as} as message, and she\textsuperscript{as} said, ‘Welcome to Rasool-Allah\textsuperscript{asw}’.
And Al Haysam Bin Uday said, ‘The first one from the wives of the Prophet saww to die was Zaynab (Bint Jahash). She died during the caliphate of Umar; and the last one of them to die was Umm Salmaas. Sheas died in the era of Yazeed bin Muawiyaal, in the year sixty two.

And during it died Zainab Bint Khuzeyma, mother of the believers, and Abdullah Bin Usman died from Ruqaiya, daughter of Rasool-Allah saww, born in Al Islam, and during it Abu Salma Abdullah Bin Abdul Asad bin Hilal died, and during it Fatima Bint Asad Bin Abd Manafas, motheras of Aliasws died, and sheas was righteous; and Rasool-Allah saww used to visit heras, and it is said, in heras home, and when sheas died, Rasool-Allah saww removed his saww shirt and put it over heras.

79 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 16 H 2
CHAPTER 17 – BATTLE OF AL-AHZAB AND CLAN OF QUREYZHA

The Verses – (Surah) Al Baqarah: *Or do you reckon that you would be entering the Paradise and there has not come to you the like of (which came to) those who have passed away before you? Warfare and adversities touched them and they were shaken violently, until they were saying to the Rasool and those who were believing, ‘When will be the Help of Allah?’ Indeed! The Help of Allah is near* [2:214]

(Surah) Aal-e-Imran: *Say: ‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything’* [3:26]

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27]

(Surah) Al Anfaal: *Those who made an agreement from them, then they were breaking their agreement every time and they were not fearing* [8:56]

*So if you overcome them during the war, then scatter them from behind, perhaps they would be mindful* [8:57]

*And if you fear treachery from a people, then discard (the agreement) to them upon equality, surely Allah does not Love the treacherous* [8:58]
(Surah) Al Ahzaab:

O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9]

When they came to you from above you and from below you, and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]

At that point the Momineen were Tried and were shaken with severe shaking [33:11]

And when the hypocrites and those who had a sickness in their hearts were saying, ‘Allah and His Rasool did not promise us except to deceive!’ [33:12]

And when a group of them said, ‘O people of Yasrib! There is no standing place for you, therefore retreat!’ And a group from them sought permission of the Prophet saying, ‘Surely our houses are exposed!’ And these were not exposed. They were only intending to flee [33:13]

And had they (enemy) entered upon them from the sides of it, then if they had been asked to commit Fitna, they would have done so, and they would not have remained in these except for a little while [33:14]

And they had made a pact with Allah from before that they would not be turning their backs, and the Pact of Allah will always be Questioned about [33:15]

Say, ‘The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16]
Say, ‘Who is the one who can protect you from Allah if He Intends evil with you, or Intends Mercy with you? And they will not be finding for themselves, neither a guardian nor a helper from besides Allah [33:17]

Allah has Known the hinderers from you and the speakers to their brethren, ‘Come to us!’ And none come to the battle except a few [33:18]

Being niggardly upon you. So when the fear comes upon them, you see them looking towards you rolling their eyes, like the one upon whom the death overwhelms. Then when the fear goes away, they jibe you with the sharp tongues, being niggardly upon the good. They are one who do not believe, therefore Allah Confiscated their deeds, and that was always easy upon Allah [33:19]

They were reckoning that the confederates had not gone away. And if the confederates were to come, they would wish if they could be wandering among the Bedouin asking about your news. And if they were to be among you all, none would fight except a few [33:20]

There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar for one who was hoping in Allah and the Last Day, and does the Zikr of Allah, a lot [33:21]

And when the Momineen saw the confederates, they said, ‘This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth’. And it did not increase them except in Eman and submission [33:22]

From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]
So, Allah would Recompense the truthful due to their truthfulness, and He would Punish the hypocrites if He so Desires to or He may Turn to them (Mercifully). Surely, Allah was always Forgiving, Merciful [33:24]

And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, and Allah Sufficed the Momineen in the battle, and Allah would always be Strong, Mighty [33:25]

And He Brought down those backers from the people of the Book from their fortress and Cast awe into their hearts. A group you killed, and a group you made captives [33:26]

And He Made you to inherit their land, and their houses, and their wealth, and land you had not trodden on, and Allah would always be Able upon all things [33:27]

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

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

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

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

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

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

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

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

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

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

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

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

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

Cal Amro Bin Awf said, ‘I and Salman ra and Huzeyfa and Al-Numan Bin Maqran Al-Muzny, and six from the Helpers were (allocated) in (digging) forty cubits. We dug until when we were in a depth of a door, Allah azwj Brought out a solid rock from the interior of the trench, which broke our irons, and it was grievous upon us. We said, ‘O Salman ra! Go to Rasool-Allah azwj and inform him saww the news of this rock. Either we even from it, and the evenness is near, or he saww instructs us regarding with his saww instruction. We do not like to exceed his saww drawn line’.
He said, ‘Salman ṭa went to Rasool-Allah saww and he had worn a Turkish robe upon him ṭa and he ṭa said, ‘O Rasool-Allah saww! A solid white rock has come out from the midst of the trench and it broke our irons, and it is grievous upon us until we can neither make any dent in it, neither little nor more, so instruct us regarding it with your asws instruction for we do not like to exceed your saww drawn line’.

Rasool-Allah saww descended into the trench with Salman ṭa, and there were nine upon the edge of the trench. Rasool-Allah saww grabbed the pickaxed from the hand of Salman ṭa and struck a strike with it, cracking it, and there was a flash from it such a flash, it illuminated what is between the two ends until it was as if these were two lamps in the middle of the dark room. Rasool-Allah saww exclaimed Takbeer of victory, and the Muslims exclaimed Takbeer.

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

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

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

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

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

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

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

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

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

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

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

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

فأخذ المعول أو المسحاة فسمى ثلاثا ثُ ضرب فعادت كثيبا أهيل
فقلت له ائذن لِ يا رسول الله إلَ المنزل ففعل فقلت للمرأة هل عندك من شيء
فقالت عندَ صا  من شعير و عناق فطحنت الشعير و عجنته و ذبِت العناق و سلختها و خليت بين المرأة و بين ذلك

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

فقال و كم هو قلت صا  من شعير و عناق فقال للمسلمين جَيعا قوموا إلَ جابر فقاموا فلقيت من الحياء ما لا يعلمه إلا الله فقلت جاء باْلق على صا  شعير و عناق فدخلت على المرأة و قلت قد افتضحت جاءك رسول الله ص باْلق فقالت هل كان سألك كم طعامك فقتت فعدت إلى رسول الله

Then I came to Rasool-Allahsaww and sat in hissaww presence for a while. Then I said, ‘Will you permit me, O Rasool-Allahsaww?’ He saww did so. I went to the wife, and there was the kneaded (bread) and the meat, ready. So, I returned to Rasool-Allahsaww and said, ‘There is a meal for you with us, so arise, O Rasool-Allahsaww, yousaww and two men from yoursaww companions’.

فقال و كم هو قلت صاع من شعير و عناق فقال للمسلمين جميعا قوموا إن رجعت إلى جابر فقتت فعدت إلى رسول الله ص باْلق قالت فعلى صاع و عناق فقالت عن المرأة و قلت فهدأت جوابا رسول الله ص باْلق قالت فعلى صاع و عناق فقالت دوا رسل الله ص باْلق قالت فعلى صاع و عناق فقالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عناق فقالت دأ رسل الله ص باْلق قالت فعلى صاع و عنا

He saww said: ‘And how much is it?’ I said, ‘One Sa’a of barley and a young goat’. He saww said to the Muslims altogether: ‘Arise to Jabir (for a meal)!’ They stood up, and I faced from the embarrassment what no one knows of except Allahazwj. I said (to myself), ‘I am coming with the people upon one Sa’a of barley and a young goat?’ I went to the wife and said, ‘I have been exposed. Rasool-Allah saww has come with the people’. She said, ‘Did hesaww ask you how much was your meal?’ I said, ‘Yes’. She said, ‘Allah azwj and His azwj Rasool saww are more knowing. He saww has been informed of what is with us’.
Intense gloom was removed from me, and Rasool-Allah	extsuperscript{saww} entered and said: ‘Take me	extsuperscript{saww} and leave me	extsuperscript{saww} with the meat’. Rasool-Allah	extsuperscript{saww} went on to separate the meat, then heated this and heated this. He	extsuperscript{saww} did not cease to draw it closer to the people until they were all satiated, and the oven and the pot returned to be full as what it had been. Then Rasool-Allah	extsuperscript{saww} said: ‘Eat and gift’. We did not stop eating and gifting out people altogether’. Al-Bukhari has reported it in Al-Saheeh’.

And Ibn Is’haq mentioned that Amro Bin Abdi Wudd was calling out, ‘Who will duel?’ Ali	extsuperscript{asws} stood up, and he was covered in the iron (armour). He	extsuperscript{asws} said: ‘I	extsuperscript{asws} am for him, O Prophet	extsuperscript{saww} of Allah	extsuperscript{azwj}!’ He	extsuperscript{saww} said: ‘He is Amro, be seated’. And Amro called out, ‘Is there no man?’ And he kept teasing them and insulting them and saying, ‘Where is your Paradise which you are claiming that the one from you who is killed would enter it?’ Ali	extsuperscript{asws} stood up and said: ‘I	extsuperscript{asws} am for him, O Rasool-Allah	extsuperscript{saww}’.

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

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

And among what is reported to us by the Seyyid Abu Muhammad al-Husayni Al Qainy, from Al Hakim Abu Al Qasim Al Haskani, by the chain from Amro Bin Sabit, from his father, from his grandfather, from Huzayfa who said,
Rasool-Allah ﷺ put his own armour ‘Zat Al-Fuzool’ on him and gave him his sword ‘Zulfiqar’, and turbaned him with ‘Al-Sahab’ upon his head, nine rotations, then said to him: ‘Advance’. He ﷺ said when he turned: ‘O Allah! Protect him from his front, and from behind him, and from his right, and from his left, and from above his head, and from under his feet’.

Ibn Is’haq said, ‘He (Ali ﷺ) walked to him (Amro Bin Abdi Wudd), and he was saying (in prose): ‘Do not be hasty for have come, responding to your voice, without frustration, with intention and insight, and the sincerity, saviour of every winner’ hope to stand upon your funeral. One who strikes with a piercing wound will remain, being mentioned during discussions’.

Amro said to him, ‘Who are you?’ He ﷺ said: ‘I am Ali ﷺ’. He said, ‘Son of Abd Manaf?’ He ﷺ said: ‘I am Ali Bin Abu Talib Bin Abdul Muttalib Bin Hashim Bin Abd Manaf’. He said, ‘Other than you, O son of my brother, someone who is in front of you, one who is older than you, for I dislike to spill your blood’.

He said: ‘But, by Allah, I do not dislike spilling your blood’. He got angered and descended (from his horse), and bared his sword, as if it was a flame of fire, then came towards Ali ﷺ angry. Ali ﷺ faced him with his shield, and Amro struck in the shield and cut it, and the sword stuck in it, and his head was hit and notched. And Ali ﷺ struck him upon the shoulder vein and he fell down’.

And in a report of Huzeyfa – ‘And Ali ﷺ struck his legs with the sword from below, and he fell upon his back and skirmish took place between the two, and Ali ﷺ was heard exclaiming Takbeer. Rasool-Allah ﷺ said: ‘He killed him, by the One in Whose hand is my soul’. The first one to start yelling was Umar Bin Al-Khattab, and there was Ali ﷺ
wiping his \textit{asws} sword with the armour of Amro, and Umar Bin Al-Khattab retreated and said, ‘O Raseel Allah \textit{asws}! He \textit{asws} killed him!’

فجأ على رأسه و أقبل نحو رسول الله ص و وجهه يتهلل فقال عسر عن اختلف خلا سعيده فإنه ليس للعبق في عروبه منها فقال جند لفقвор

Ali \textit{asws} clipped his head off and came around Rasool Allah \textit{asws} and they faced him \textit{asws} cheering. Umar Bin Al-Khattab said, ‘Why did you \textit{asws} not take off his armour, for there isn’t any armour of the Arabs better than it’. He \textit{asws} said: ‘I \textit{asws} struck him, and he missed me \textit{asws} with his worst, and I \textit{asws} was too embarrassed from my \textit{asws} cousin to disarmour him’.

قال حذيفة فقال النبِ ص أبشر يا علي فلو وزن اليوم عملك بعمل أمة مُمد لرجَ عملك بعملهم و ذلك أنه لَ يبق بيت من بيوت المشركين إلا و قد دخله عز بقتل عمرو و لَ يبق بيت من بيوت المسلمين إلا و قد دخله عز بقتل عمرو.

Huzeyfa said, ‘The Prophet \textit{asws} said: ‘Receive glad tidings, O Ali \textit{asws}! If your \textit{asws} deed of today was to be weighed with (in comparison to) the deeds of the community of Muhammad \textit{asws}, your \textit{asws} deed would be heavier than (all) their deeds’, and it was so that there did not remain any house from the houses of the Polytheists except and weakness entered into it due to the killing of Amro, and there did not remain any house from the houses of the Muslims except and honour entered into it due to the killing of Amro’.

و ذكر ابن إسحاق أن عليا طعنه في ترقتوه حتى أخرجها من مراكش و كذلك من أمره ورغم مسكينه إلا و الذي بكره و كوره من بيوت المسلمين إلا و قد دخله عز بقتل عمرو.

And Ibn Is’haq mentioned that Ali \textit{asws} stabbed him in collar until it came out from his shoulder, and he died in the trench, and the Polytheists sent ten thousand (Dirhams) to Rasool Allah \textit{azwj} to buy his carcass, but the Prophet \textit{asws} said: ‘It is for you, we do not eat the price of the dead’.

و روى عبيد بن عبد من الحسن البصرَ قال إن عليا عليه السلام لما قتل عمرو بن عبد ود ألقاه بين يد رسول الله ص فقام أبو بكر و عمر فقبلا رأس علي عليه السلام.

And it is reported by Amro Bin Ubeyd, from Al-Hassan Al-Basry who said, ‘When Ali \textit{asws} had killed Amro Bin Abdi Wudd, he \textit{asws} carried his head and threw it in front of Rasool Allah \textit{asws}. Abu Bakr and Umar stood up and kissed the head of Ali \textit{asws}.

و روى عن أبي بكر بن عبد من الحسن لفتة أن عزم على عزمية ما كان في الإسلام أن يغيب الملاك عنه عن كل شيء و طور على عزمية ما كان في الهجرة أظهرا على العزم في استغفار الله.

And it is reported from Abu Bakr Bin Ayyash having said: ‘A strike of Ali \textit{asws} was such a strike, there was none in Islam mightier than it – meaning striking Amro Bin Abdi Wudd, and a strike on Ali \textit{asws} was such a strike there was none in Islam more calamitous than it – meaning the strike of Ibn Muljim, may Allah \textit{azwj} curse them both’.
He said, ‘And Nueym Bin Masoud Al Ashjaie came to Rasool-Allah saww and said, ‘O Rasool-Allah saww! I have become a Muslim and have not let anyone from the people about me, so instruct me with your instructions’. Rasool-Allah saww said to him: ‘But rather you are one man among us. You will abandon us what you can, for rather the war is deceptive’.

Nueym Bin Masoud went until he came to the clan of Qureyza and said to them, ‘I am a friend of yours. By Allah azwj! You and Quraysh and Gatfan are not as one status from Muhammad saww. The city is your city and with it is your wealth and your sons and your womenfolk, and rather Quraysh and Gatfan, their city is another, and rather they will come until they descend with you. If they see an opportunity they will take it, and if they see other than that, they will return to their cities and vacate between you and the man saww, and there is no strength for you with him saww. So, do not fight until you take a security from their noblemen to be reliant with it that they will not move until they attain Muhammad saww.

They said to him, ‘You have indicated an opinion’. Then he went and came to Abu Sufyan and the noblemen of Quraysh and he said, ‘O community of Quraysh! You have recognised my cordiality with you and my separation from Muhammad saww and his saww Religion, and I have come to you with advice, but conceal it on me’. They said, ‘We shall do so. You are not with accusation in our presence’. He said, ‘You are knowing that the clan of Qureyza have regretted upon what they did regarding what is between them and Muhammad saww. They sent a message to him saww that he saww should not be pleased with us except if we take a security from the people from their noblemen and hand them over to you saww and hand them over to you saww for you saww to strike off their necks, then we will become with you saww against them until we expel them from your saww city’.

He said, ‘Yes, for if they sent to you asking for a number of your men (as security), then do not give to them even one man, and be careful’.

Then they sent a message to him saww requesting a number of Quraysh to send as security, but they refused and said, ‘We shall not send any of our men to them except if they do not ask’.
Then he came to Gatfan and said, ‘O community of Gatfan! I am a man from you’. Then he said to them what Quraysh had said. When it was morning, and that was the morning of the Sabbath during Shawwal of the year five from the Emigration, Abu Sufyan sent Ikrimah Bin Abu Jahl to them among a number of Quraysh that Abu Sufyan is saying to you, ‘O community of Jews! The legs and the slippers have both perished, and we are not with a permanent place, so come out to Muhammad until we fight him’.

They sent a message to him, ‘Today is the day of Sabbat. We do not do anything during it, and we aren’t with that which we can fight with you until you give us a security from your men we can be reliable with them you will not go away and leave us until we fight Muhammad’.

Abu Sufyan said, ‘We are being careful, by Allah This is Nueym’. So, Abu Sufyan sent a message to them, ‘We will not be giving you even one man. So, if you like you can come out and fight, and if you like then sit back’. The Jews said, ‘By Allah! This is which Nueym had said to us’. They sent a message to them, ‘By Allah! We will not fight until you give us a security’. And Allah Separated between them and He the Glorious Sent a wind upon them during a wintry chilly night of intense cold until they left returning’.

Muhammad Bin Ka’ab said, ‘Huzeyfa Al-Yamani said, ‘By Allah! We had seen on the day of Al-Khandaq and with us what the struggle, and the hunger, and the fear what no one knows except Allah and Rasool Allah stood to pray Salat from the night for as long as Allah so Desired, then said, ‘Is there no man who can come to us with the news of the people, Allah Make him to be my friend in the Paradise?’

Huzeyfa said, ‘By Allah, no one from us stood up due to what was from us of the fear, and the struggle, and the hunger. When no one stood up, he called me, but I could not find change of mind in answering him. I said, ‘At your service!’ He said: ‘Go and come to me with the news of the people and do not narrate anything until you return’.

Finally, the Jews said, ‘By Allah! Even if you do not give us security, still, do not leave us until we take our security’. Abu Sufyan said, ‘They have done so, by Allah! We have given you a security. You will return and do not narrate anything until you return’.

فبعثوا إليه أن اليوم السبت و هو يوم لا نعمل فيه شيئا و لسنا مع ذلك بالذَنقات معكم حتى تعطونا رهنا من رجالكم نستوثق بِم لا تذهبوا و تدعونا حتَّ نناجز مُمدا من وجهكم من العزيم.

Abu Sufyan Bin Hisham said, ‘By Allah! This is Nueym’. So, Abu Sufyan sent a message to them, ‘We will not be giving you even one man. So, if you like you can come out and fight, and if you like then sit back’. The Jews said, ‘By Allah! This is which Nueym had said to us’. They sent a message to them, ‘By Allah! We will not fight until you give us a security’. And Allah Separated between them and He the Glorious Sent a wind upon them during a wintry chilly night of intense cold until they left returning’.
He said, ‘And I came to the people, and the wind of Allah and His army had done with them what He Did, neither a building stood with them nor did a fire affirm for them, nor could anything reassure them. While I was like that when Abu Sufyan came out from his ride, then said, ‘O community of Quraysh! Let every one of you look at his companion seated next to him’.

Huzeyfa said, ‘So, I began with the one who was on my right and I said, ‘Who are you?’ He said, ‘I am so and so’. Then Abu Sufyan returned with his ride and he said, ‘O community of Quraysh! By Allah, you are neither with a permanent house, the leg and the slipper have perished, and the clan of Qureyza have succeeded us, and this wind has left nothing standing with us’.

Then he hastened and rode his ride and it was reasonable, its reasonableness being released only after having ridden it. I said within myself, ‘If I were to shoot at the enemy of Allah I can kill him, then I would have done something’. I pulled out my bow, then placed the arrow in the middle of the bow, and I wanted to shoot him and kill him. Then I remembered the words of Rasool-Allah: ‘Do not narrate anything until you return’.

He said, ‘So, I put away the bow, then returned to Rasool-Allah, and he was praying Salat. When he felt me, he spread his legs and I entered under him and he placed a corner of his clothing upon me, and performed Ruku’u and Sajdah, then said: ‘What is the news?’ So I informed him.

And it is reported by Al-Hafiz with the chain from Abdullah Bin Abu Awf who said, ‘Rasool-Allah supplicated against the allies. He said: ‘O Allah! You are the Sender of the Book, quick of the Reckoning! Defeat the allies. O Allah! Defeat them and shake them’.

And from Abu Hureyra (famous Ahadith fabricator), ‘Rasool Allah was saying: ‘There is no god except Allah alone. He Strengthens His army and Helps His servant, and Overcame the allies alone, so there is nothing after it’.

159 out of 303
And from Salman Bin Sard who said, ‘Rasool-Allah ﷺ said when the allies evacuated from him ﷺ: ‘Now we will battle them and they cannot battle us’. So it happened just as he ﷺ said. Quraysh did not battle them after that, and he ﷺ was battling them until Allah ﷺ Conquered Makkah upon them’.

Then he said regarding the military expedition of Qureyza. It is reported by Al-Zuhry, from Abdul-Rahman Bin Abdullah Bin Ka’ab Bin Malik, from his father who said, ‘When the Prophet ﷺ left with the Muslims from Al-Khandaq, and placed the community away from him ﷺ and washed and showered. Librael ﷺ initiated to him ﷺ and said: ‘You ﷺ are excused from being a warrior. Shall I show you ﷺ. The community has been placed from you ﷺ and what it will do afterwards?’ The Prophet ﷺ leapt alarmed, and was determined upon the people that they will not pray the Asr Salat until they come to Qureyza.

And Urwa mentioned that he ﷺ sent Ali ﷺ Bin Abu Talib ﷺ as the frontman and handed over the flag to him ﷺ and instructed him ﷺ that he ﷺ should go until he pauses with them at the fortress of the clan of Qureyza. He ﷺ did so, and Rasool-Allah ﷺ went out upon their tracks. He ﷺ passed by a gathering of the Helpers among the clan of Ghanam awaiting Rasool-Allah ﷺ. They claimed that he ﷺ said: ‘The horseman would be passing by you just now’. They said, ‘Dahiya Al-Kalby is passing by us upon a mule ‘Shahba’a’, under him being a sheet of brocade.'
فقال رسول الله ﷺ: ‘That isn’t Dahiya, but it is Jibraeel being Sent to the clan of Qureyza in order to shake them and cast the awe into their hearts’. They said, ‘And Ali ﷺ travelled until when he was near the fortress, heard ugly talk from them regarding Rasool-Allah ﷺ. He returned until he met Rasool-Allah ﷺ in the road. He ﷺ said: ‘O Rasool-Allah ﷺ! It is not upon you that you go near those wicked ones’. He ﷺ said: ‘I think you have heard harmful talk from them regarding me’. He ﷺ said: ‘Yes, O Rasool-Allah ﷺ.’

فقال لو قد رأونِ لَ يقولوا من ذلك شيئا فلما دنا رسول الله ﷺ من حصنهم قال يا إخوة القردة و اْنازير هل أخزاكم الله و أنزل بكم نقمته قالوا يا أبا القاسم ما كنت جهولا

And Rasool-Allah ﷺ besieged them for twenty-five nights until the siege strained them, and Allah azwj Cast the awe into their hearts; and Huyay Bin Akhtab entered with the clan of Qureyza in their fortress when Quraysh and Ghatfan returned. When they were certain that Rasool-Allah ﷺ will not be leaving from them until he accomplishes, Ka’ab Bin Asad said, ‘O community of Jews! There has befallen with you of the matter what you are seeing, and I present to you three solution, so choose whichever you like.’

فقال إنما حق طبيعي هذا الرجل و نصذه قلبي نزل الله ﷺ نذورتين لكونه ينمل وأنه الذي نجدوه كعادكم فألزم على ماناك و آمنكم و سانكم فقولا لا شر في حكم الديانة أحدا لا سامى ما خُذه.

They said, ‘What are these?’ He said, ‘We pledge allegiance to this man and ratify him for by Allah - it has become manifest to you that he is indeed a Messenger of Allah - and he is the one whom you find to in your Books, and you will have safety upon you blood, and your wealth, and your women’. They said, ‘We will not separate from the Judgment of the Torah, ever, nor will we replace something else with it’.

فقال فإنا نipherals على هذا فهل قلتم أن_sf نقل إلى محمد رحلا مملاً بفسف لم نترك و رحلا نقلنا به، من حكم الله ﷺ و بين مهربه نقله لم نترك رحلا مملاً بما و إن نشر أن يندفع، إن يندفع إن يندفع، إن يندفع إن يندفع، إن يندفع إن يندفع، إن يندفع إن يندفع، إن يندفع إن يندفع، إن يندفع إن يندفع.

He said, ‘So, when you are refusing this, then come, we shall transport our sons and our women, when we bring out the men to Muhammad ﷺ drawing swords, not leaving behind
us any sluggish one to worry us until Allah Judges between us and Muhammad. So, if we are destroyed, we will not be leaving behind any lineage to worry us, and if we are victorious, we will find the women and the sons’. They said, ‘We will kill these beggars. There is no good in the life after them’.

He said, ‘So when you are refusing this upon me, then the night is the night of the Sabbath, and perhaps Muhammad and his companion would happen to have made us secure in it. We should descend and perhaps we will attain the surprise from them’. They said, ‘You will spoil our Sabbath and we will be afflicted regarding it what happened to the ones who were before us, so they were afflicted with the morphing what you know’. He said, ‘No one from you has spent a night steadfast since his mother gave birth to him’.

Al-Zuhry said, ‘And Rasool-Allah said when they asked him to judge between them regarding a man: ‘Choose one you like from my companions’. They chose Sa’ad Bin Muaz, and Rasool-Allah was pleased with that, and they descended upon the decision of Sa’ad bin Muaz. Rasool-Allah ordered with their weapons and they were made to be in a dome, and tied up and made to be in the house of Asama.

And Rasool-Allah sent a message to Sa’ad Bin Muaz, and he came with him and he judged regarding them that their fighters should be killed and their offspring and women to be made captives, and their wealth confiscated, and that their land should be for the Emigrants besides the Helpers, and said to the Helpers, ‘You are with lands and there isn’t any land for the Emigrants’. Rasool-Allah exclaimed Takbeer and said to Sa’ad: ‘You have judged regarding them with the Judgment of Allah Mighty and Majestic’.

So, Rasool-Allah killed their fighters, and they were among what they claimed, six hundred fighters, and it is said, he killed from them, four hundred and fifty men, and captured seven hundred and fifty.
And it is reported from Jabir who said, ‘Jibraeel came to Rasool-Allah saww and he saww said:
‘Who is this righteous servant who died? He opened the gates of the sky for him saww and the Throne moved for him saww. Rasool-Allah saww came out and there was Sa‘ad Bin Muaz who had died’.

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

When he saww went for duel he saww said: ‘The whole Eman is going to duel to the whole of Shirk’. And Amro was saying (poem), ‘I have gone on calling to their crown, ‘Is there one for duel?’’ – up to his words, ‘The bravery and the generosity for the youth are from the benevolent traits’’. 
Amir Al-Momineen<sup>asws</sup> was very quick in wrestling him to the ground and sitting upon his chest. When he<sup>asws</sup> thought of slaughtering him and was exclaiming Takbeer of Allah<sup>azwj</sup> and Praising Him<sup>asws</sup>, Amro said to him<sup>asws</sup>, ‘O Ali<sup>asws</sup>! You<sup>asws</sup> have sat from me a great sitting, so when you<sup>asws</sup> kill me, do not take off my garments’. He<sup>asws</sup> said: ‘It is low upon me<sup>asws</sup> from (doing) that’, and he<sup>asws</sup> slaughtered him and came with his head and he<sup>asws</sup> was swaggering in his<sup>asws</sup> walk’.

And when Ali<sup>asws</sup> had killed Amr-o, a caller was heard calling, and his person was not seen: ‘Ali<sup>asws</sup> killed Amro! Ali<sup>asws</sup> has broken the backbone! Ali<sup>asws</sup> has concluded the matter!’

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

---

<sup>81</sup> Bihar Al Anwaar – V 20, The book of our Prophet<sup>saww</sup>, P 3 Ch 17 H 2
‘It was Revealed regarding the story of the allies from Quraysh and Arabs, those who were allied against Rasool-Allah\textsuperscript{saww}. And that is when Quraysh gathered in the year five from Al-Hijra and they came to be among the Arabs and gathered them and provoked them for war against Rasool-Allah\textsuperscript{saww}. So they raised (an army of) ten thousand, and with them was Kanana, and Saleym, and Fazara.

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

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

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

The (news of) that reached Rasool-Allah\textsuperscript{saww}, and he\textsuperscript{saww} consulted his\textsuperscript{saww} companions, and they were seven hundred men. Salman Al-Farsy\textsuperscript{a} said, ‘O Rasool-Allah\textsuperscript{saww}! The few cannot resist the more in a protracted battle’. So what (do you\textsuperscript{a} reckon) we should do?’
He said, ‘We should dig a ditch to be between us and them as a defence, enabling you to prevent them during the battle, and it would not enable them to come upon us from every direction, for I was among the community of non-Arabs (Persians) in the country of Persia, whenever we faced a multitude from our enemies, we dug the ditch. Thus the battle would happen to be from a good standpoint’.

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

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

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

Jabir said, ‘I went to the Masjid, and Rasool-Allah was lying on his back, and his robe was under his head, and he had tied a rock upon his belly. I said, O Rasool-Allah! A mound has presented to us, we cannot work the pickaxe in it’. He quickly got up until he came over to it. Then he called for water in a utensil, and he washed his face and his forearms, and wiped upon his head and his feet. Then he drank and rinsed that water in his mouth, then poured it upon that rock. Then he grabbed a pickaxe and struck it with a strike.'
There was a flash of lightning, and we looked into it at the castle of Syria. Then he saww struck again, and it lit up again, and we looked into it to a castle of Al-Mada’in. Then he saww struck again, the lightning flashed again, and we looked into it to a castle of Al-Yemen.

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

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

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

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

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

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

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

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

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

I let them enter, and they ate until they were filled up, and nothing was seen in the bowl except the traces of their fingers. Then he saww said: ‘O Jabir! Enter ten (more)!’ I turned around and let ten, ten, (people at a time) to enter, and they ate until all of them had eaten, and there still remained for us, by Allah azwj, from that meal, what we could have dinner with.’

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

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

He came down from his room and said to him, ‘Who are you?’ He said, ‘Hayy Bin Akhtab. I have come to you at the honourable time’. Ka’ab said, ‘But you have come to me at the disgraceful time’. He said, ‘O Ka’ab! These here are the Quraysh among their leaders and their chiefs having encamped at Al-Aqeeq along with their allies from (the clan of) Kanana. And these here are (the clan of) Fazara along with their leaders and thei r chiefs, having encamped at Al-Zagaba. And these here are (the clan of) Saleym and others having encamped at the fortress of the clan of Zabyan, and there is no escape for Muhammad(saww) and his(saww) companions from this army, ever! Therefore, open the door and break the agreement which is between you and Muhammad(saww)’!

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

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

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

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

Hayy said, ‘He saww isn’t that one! That would be the Prophet as from the Children of Israel, and this one saww is from the Arabs, from the sons as of Ismail as, and the Children cannot happen to be the followers of the sons as of Ismail as, ever, because Allah as has Merited them over the people in their entirety, and Made the Prophet-hood and the kingdom to be among them, and Musa as has pacted to us we should not believe in any Rasool until he brings us an offering which the Fire consumes’. [3:183], and there isn’t any Sign with Muhammad saww, and rather he saww has gathered them together and enchanted them (by sorcery), and he saww is intending to overcome them with that’.
He did not cease to turn them from their views until they responded to him. Then he said to them, ‘Bring out the letter which is between you and Muhammad’saww’. They brought it out, and Hayy Bin Akhtab grabbed it and tore it, and said, ‘The matter has occurred, therefore prepare yourselves and be ready for the fight’.

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

Sa’ad Bin Muaz and Aseyd Bin Hazeyr came to the door of the fortress, and Ka’ab overlooking upon them from the fortress, and insulted Sa’ad and insulted Rasool-Allah swww. Sa’ad said to him, ‘But rather, you are a fox in a hole. Quraysh will turn on you and Rasool-Allah swww will besiege you, and you would be brought down to the smallness and the disgrace, and you neck would be struck’.

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

And Hayy Bin Akhtab returned to Abu Sufyan and Quraysh, and informed them of the breaking by the clan of Qareyza of the agreement between them and Rasool-Allah swww. Quraysh were joyful at that.
فلمّا كان في جوف الليل جاء نعيم بن مسعود الْشجعي إلَ رسول الله ص و قد كان أسلم قبل قدوم قر ي بثلاثة أيام فقال يا رسول الله قد آمنت بالله و صدقتك و كتبت إعفاني عن الكفرة فإن أمرتي أن آتيك بنفسي و أنصرك بنفسي فعلت و إن أمرت أن أخذل بين اليهود و بين قريش فعلت حتى لا يخرجوا من حصنهم

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

فقال رسول الله ص خذل بين اليهود و بين قريش فإنه أو يقع عندَ قال فتأذن لِ أن أقول فيك ما أريد قال قل ما بدا لك

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

فجاء إلَ أبَ سفيان فقال له تعرف مودتي لكم و نصحي و مُبتِ أن ينصركم الله على عدوكم و قد بلغنِ أن مُمدا قد وافق اليهود أن يدخلو اا بين عسكركم و يَيلوا عليكم و وعدهم إذا فعلوا ذلك أن يرد عليهم جناحهم الذَ قطعه بنِ النضير و قينقا  فلا أرى أن تدعوهم يدخلوا عسكركم حتي

So he went to Abu Sufyan and said to him, ‘You do recognise my cordiality to you all, and my sincere advice, and my love. May Allahazwj Help you over your enemies. And it has reached me that Muhammadsaww has agreed the Jews to enter between your soldiers, and they should lean against you, and hesaww promised them, when they did that, that hesaww would return their wings to them which the clan of Nazeyr and Al-Qaynaqa had cut off. Therefore, I do not view that you should invite them to enter to be among your soldiers until a security deposit is taken from them (captive) and send them to Makkah. Thus, you would be safe from their plots and their treachery.

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

Abu Sufyan said to him, ‘May Allahazwj Grant you success, and excellent Recompense, like the advice you have gifted’. And Abu Sufyan did not know of the Islam of Naeem, nor did anyone from the Jews.

ثم جاء من فوره ذلك إلَ بنِ قريظة فقال يا كعب تعلم مودتي لكم و قد بلغني أن أما سفيان قال خرج هؤلاء اليهود فقضنهم في خير محمد فإن ظفروا كان الذكر لنا و إن كانت علينا كانوا هؤلاء مقاتلع الحرب

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

172 out of 303
Thus, I do not view for you that you should let them enter among your soldiers until you take ten of their noblemen to happen to be in your fortress. If they are not victorious against Muhammad\textsuperscript{saww}, they would not depart until he\textsuperscript{saww} returns your agreement returns to you all, and the pact between Muhammad\textsuperscript{saww} and you, because, if Quraysh were to turn around and are not victorious with Muhammad\textsuperscript{saww}, Muhammad\textsuperscript{saww} will come with a military expedition against you and kill you all’.

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

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

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

Allah\textsuperscript{azwj} Revealed unto Rasool-Allah\textsuperscript{saww} during that time, His\textsuperscript{azwj} Words: \textit{Allah has Known the hinderers from you and the speakers to their brethren, ‘Come to us!’ And none come to the battle except a few [33:18] Being niggardly upon you. [33:19] – up to His\textsuperscript{azwj} Words: and that was always easy upon Allah [33:19].}
Amro Bin Abdi Wudd inserted his spear into the ground, and went on circling around it, and he was reciting a war poem, and he was saying (a poem): 'And I have kept on calling to your crowd, 'Is there anyone for duel?' And I have stood where the brave is a coward, a pausing of the accomplished generation. I am like that, I do not cease to be quick to the hesitant ones, The bravery and the generosity among the youth are from the best traits'.

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

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

فَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ يُهَرْوِلُ فِِ مِشْيَتِهِ وَ هُوَ يُقُولُ 
لا تَعْجَلَنَّ فَقَدْ أَتَاكَ
مِجُِيبُ صَوْتِكَ غَيْرَ عاجِزٍ
ذُو نِيَّةٍ وَ بَصِيرَةٍ
وَ الصِّدْقُ مُنْجِي كُلِّ فَائِزٍ
إِنِّ لََْرْجُو أَنْ أُقِيمَ
عَلَيْكَ نَائِحَةَ الْنَائِزِ
مِنْ ضَرْبَةٍ نََْلاَءَ يَبْقَى
صَوْتُهَا بِعَدِ الْزَاهِزِ
فَمَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ يُهَرْوِلُ فِِ مِشْيَتِهِ وَ هُوَ يُقُولُ
وَ لَعْبٌ عَيْنَ عَيْنٍ حَيْرٌ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
عِنْ شَفَيَةٍ وَ عَيْنَ عَيْنٍ حَيْرٍ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
إِنِّ لََْرْجُو أَنْ أُقِيمَ
عَلَيْكَ نَائِحَةَ الْنَائِزِ
مِنْ ضَرْبَةٍ نََْلاَءَ يَبْقَى
صَوْتُهَا بِعَدِ الْزَاهِزِ
وَ لَعْبٌ عَيْنَ عَيْنٍ حَيْرٌ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
عِنْ شَفَيَةٍ وَ عَيْنَ عَيْنٍ حَيْرٍ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
إِنِّ لََْرْجُو أَنْ أُقِيمَ
عَلَيْكَ نَائِحَةَ الْنَائِزِ
مِنْ ضَرْبَةٍ نََْلاَءَ يَبْقَى
صَوْتُهَا بِعَدِ الْزَاهِزِ
وَ لَعْبٌ عَيْنَ عَيْنٍ حَيْرٍ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
عِنْ شَفَيَةٍ وَ عَيْنَ عَيْنٍ حَيْرٍ
وَ الصَّمُودُ مُنْجِي كُلِّ فَائِزٍ
Amro said to him, ‘Who are you? I am Ali Bin Abu Talib, cousin of Rasool-Allah, and his son-in-law’.

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

Amir Al-Momineen said to him: ‘My cousin knows that if you were to kill me, I would enter the Paradise, and you would be in the Fire, and if I were to kill you, then you would be in the Fire, and I would be in the Paradise’.

Amro said, ‘Both of these are in your favour, O Ali, that is then an unfair distribution’.

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

He said, ‘Give, O Ali! I heard from you, and you were hanging with the curtain of the Kabah, saying, ‘No one has ever presented to me three characteristics during the battle except I have answered to him to one of these’, and I hereby present three characteristics to you, therefore answer me to one’.

He said secondly: ‘Than you should return, and return this army from Rasool-Allah. If you were truthful, then you all would be higher in the eyes (of the people), and if you were liars, then you would have restrained the wolves of the Arabs, of its command’.
He said, ‘Then wouldn’t the women of Quraysh would be narrating with that, and wouldn’t the poets would be composing in their poems that I was a coward and turned back upon my heels from the battle, and I abandoned a people who had made me their chief upon them?’

ف َقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَالثَّالِثَةَ أَنْ تَنْزِلَ إِلََِّ فَإِنَّكَ رَاكِبٌ وَ أَنَا رَاجِلٌ حَتََّ أُنَابِذَكَ فَوَثَبَ عَنْ فَرَاسِي وَ عَرْقَبَهُ

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

ف َذِي ثَُُّ بَدَأَ فَضَرَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ بِالسَّيْفِ عَلَى رَأْسِهِ فَاتَّقَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ بِالدُّرْقَةِ فَقَطَعَهَا وَ ثَبَتَ السَّيْفُ عَلَى رَأْسِهِ فَقَالَ لَهُ عَلِيٌّ يَا عَمْرُو أَ مَا كَفَاكَ أَنِِّ بَارَزْتُكَ وَ أَنْتَ فَارِسُ الْعَرَبِ حَتََّ اسْتَعَنْتَ عَلَيَّ بِظَهِيرٍ

Then he began, so he struck Amir Al-Momineen asws with the sword upon his asws head. Amir Al-Momineen asws defended it with the shield, but it was cut and the sword hit upon his asws head. Ali asws said to him: ‘O Amro! Does it not suffice you that I am duelling you, and you are the horseman of the Arabs, until you are (now) asking for assistance against me asws?’

فَالْتَفَتَ عَمْرٌو إِلََ خَلْفِهِ فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ مُسْرِعاً عَلَى سَاق َيْهِ فَأَطَنَّهُ مَا جََِيعاً وَ ارْتَفَعَ بَيْنَهُمَا عَجَاجَةٌ فَقَالَ الْمُنَافِقُونَ قُتِلَ عَلِيُّ بْنُ أَبَِ طَالِبٍ ثَُُّ انْكَشَفَتِ الْعَجَاجَةُ وَ نَظَرُوا فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ عَلَى صَدْرِهِ قَ أَخَذَ بِلِحْيَتِهِ يُرِيدُ أَنْ يَذْبََِهُ

Amro turned around to (look) at his behind, and Amir Al-Momineen asws struck him quickly upon his legs and cut them both off together, and a cloud of dust was raise between them. The hypocrites said, ‘Ali asws Bin Abu Talib asws has been killed’. Then the dust settles, and they look, and there was Amir Al-Momineen asws upon his chest, having had grabbed his beard, intending to slaughter him.

فَأَخَذَ رَأْسَهُ وَ أَقْبَلَ إِلََ رَسُولِ اللَّهِ ص وَ الدِّمَاءُ تَسِيلُ عَلَى رَأْسِهِ مِنْ ضَرْبَةِ عَمْرٍو وَ سَيْفُهُ يَقْطُرُ مِنْهُ الدَّمُ وَ هُوَ يَقُولُ وَ الرَّأْسُ بِيَدِهِ أَنَا عَلِيُّ بْنُ عَبْدِ الْمُطَّلِبِ

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

ف َقَالَ رَسُولُ اللَّهِ يَا عَلِيُّ مَاكَرْتَهُ قَالَ ن َعَمْ يَا رَسُولَ اللَّهِ الحَْرْبُ خَدِيعَةٌ

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

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

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

Ka‘ab said, ‘We won’t be coming out until Quraysh give us ten of their noblemen as a security, to happen to be in our fortress. If they are not victorious with Muhammad(saww), they will not be allowed to depart until Muhammad(saww) returns to us our agreement and our pact, for we are not safe from Quraysh fleeing, and we remain slaughtered in our houses. Thus, he(saww) would kill our men, and make captives of our women and our offspring. And if we do not come out, perhaps he(saww) would return our agreement to us’.

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

فقال كعب له حيي بن أخطب تطمع فِ غمطمع فقد نابذت مُمدا الحرب فلا أنتم مع مُمد و لا أنتم مع قريش و عقدنا فاننا لا نأمن أن تَر قريش و نبقى نحن فِ عقر دارنا و يغزونا مُمد فيقتل رجالنا و يسبِ نساءنا و ذرارينا و إن لَ نَرج لعله يرد علينا عهدنا

قال له حيي بن أخطب تطمع في غير مطمع فقد نابذت محمد الحب فلا أتم مع محمد و لا أتم مع قريش

فقال كعب هذا من شؤمك إنَّا أنت طائر تطير مع قريش غدا و تتُكنا فِ عقر دارنا و يغزونا محمد

And Bihari ul Anwar Vol. 20
Kaʻab said, ‘This is from your inauspiciousness. But rather, you are a bird who would be flying with Quraysh tomorrow, and we will be left to be slaughtered in our houses, and Muhammad saww will unleash a military expedition against us’.

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

Kaʻab said, ‘He is the one who said to you, ‘Either Quraysh gives us security (captives) to be with us, or else we will not come out’. Hayy Bin Akhtab returned to Quraysh and informed them. So when he said, ‘They (Jews) are asking for the security’, Abu Sufyan said, ‘This, by Allah azwj, is the first treachery. Naeem Bin Masoud spoke the truth. There is no need for us with regards to the brothers of the monkeys and the pigs’.

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

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

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

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

و قال قوم هلموا فهربوا فنصبوا و نصرحوا بالأعراب فإن الذي كان يعدها محمد كان باتلاً كله

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

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

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

و كان أمير المؤمنين عليه السلام يوز إندق و يصير إلَ قرب قريش حيث يراهم فلا يزال الليل كله قائم وحده يصلي فإذا أصبَ رجع إلَ مركزه و

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

فلم ما رأى رسول الله ص من أصحابه الجزع لطول الحصار صعد إلَ مسجد الفتَ و هو الْبل الذَ عليه مسجد الفتَ اليوم فدعا إلَ الله و ناجاه فيما

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

و قال يا صريخ المكروبين و يا مجيب المضطرين و يا كاشف الكرب العظيم أنت مولاَ و وليي و ولِ آبائي الْولين اكشف عنا غمنا و هنا و كربنا و

And it was from what he SAWW supplicated that he SAWW said: ‘O Responder to the screams of the oppressed! And O Answerer of the supplication of the distressed! And O Remover of the great distress! You AZwj are my SAWW Master AZwj, and my SAWW Guardian, and Guardian of my saww forefathers ASWS, the former ones. Remove our gloom, and our worries, and our distress, and Remove from us the evil these people by Your AZwj Strength and Your AZwj Power’.

فنزل جبريل عليه السلام فقال يا محمد إن الله قد جمع مقاتلك و أجاب دعوتك و أمر الدبورية مالانك أن تقوم قريشا و الأحزاب
Jibraeel ascended unto him saww and he asc said: ‘O Muhammad saww! Allah azwj has Heard your saww speech, and Answered your saww supplication, and has Commanded Al Dabour – and it is the wind, along with the Angels that they defeat Quraysh and the allies’.

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

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

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

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

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

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

And Allah azwj sent the wind, and with the Angels they defeated Quraysh and their allies.

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

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

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

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

Then he said, ‘Let each man from you look at one seated next to him, that there does not happen to be a spy for Muhammad sawwj in what is between us’.
Huzeyfa said, ‘So I hastily said to the one on my right, ‘Who are you? He said, ‘I am Amro Bin Al-Aas’. Then I said to the one on my left, ‘Who are you?’ He said, ‘I am Muawiya’. And rather, I hastened to that, lest one of them asked me who I am.

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

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

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

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

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

Bihar ul Anwar Vol. 20

www.hubeali.com

181 out of 303
Up to His\textsuperscript{azwj} Words: \textit{When they came to you from above you and from below you} – meaning the clan of Qareyza when they betrayed, and the companions of Rasool-Allah\textsuperscript{saww} were frightened, \textit{and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]} – up to His\textsuperscript{azwj} Words: \textit{They were only intending to flee [33:13]}.

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

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

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

And in a report of Abu Al Jaroud,

‘From Abu Ja’far\textsuperscript{asws} regarding His\textsuperscript{azwj} Words: \textit{From the Momineen there are men who ratified what they made a pact with Allah upon}. – that they will not flee, ever, \textit{So, from them is one who fulfilled his vow,} - i.e. hastened for it, and he is Hamza\textsuperscript{asws} and Ja’far Bin Abu Talib\textsuperscript{asws}, \textit{and from them is one who awaits,} - i.e. his\textsuperscript{asws} term, meaning Ali\textsuperscript{asws}. Allah\textsuperscript{azwj} Says: \textit{and they did not change with any alteration [33:23] For Allah to Recompense the truthful due to their truthfulness, and He would Punish the hypocrites if He so Desires to [33:24]} – the Verse’.

182 out of 303
وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِِ قَوْلِهِ وَ رَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لََْ يَنالُوا خَيرْاً وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتالَ بِعَلِيِّ بْنِ أَبِ طَالِبٍ عَلَيْهِ السَّلاَمُ وَ كَانَ اللَّهُ قَوِيًّا عَزِيزاً

And Ali Bin Ibrahim said regarding His Words: And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, and Allah Sufficed the Momineen in the battle, [33:25] – with Ali Abu Talib asws: and Allah would always be Strong, Mighty [33:25].

وَ نُزِلَ فِِ بَنِِ قُرَيْظَةَ وَ أَنْزَلَ الَّذِينَ ظاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ إِلََ قَوْلِهِ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيءٍ قَدِيراً.

And it was Revealed regarding the clan of Qureyza: And He Brought down those backers from the people of the Book [33:26] – up to His Words: And Allah would always be Able upon all things [33:27].

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ صَ مُدَنِيَّةَ وَ الْلَّوَائِي مُقَدَّرَ أَرَادَ أَن يَغْتَسِلَ مِنْ الْغَابِرَ فَنَادَاهُ جِبْرَٰئِيلُ عَذِيرُكُمْ مِنْ مَّرْيَمَ وَ اللَّهُ لَا يُضِعِّفُ اللَّهُ لِمَّا ضَعِفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ لِمَّا ضَعَفَ اللَّهُ L

When Rasool-Allah saww entered Al-Medina, and the flag was tied up, he saww intended to wash from the dust. Jibraeel as called out to him saww: ‘Your saww nobility is from a warrior, and Allah saww did not Place the Angels for its community, so how would He saww Place it for your saww community? Allah sawj Commands you saww that you saww should not pray Al-Asr Salat except by the Clan of Qureyza. So Ias am preceding you saww, and will shake them in their fortresses. We are in the footsteps of the people. We will restrain them with a restraint until you saww reach Hamraa Al-Asad’.

فَجَاءَ عَلِيُّ بْنِ أَبِ طَالِبٍ عَلَيْهِ السَّلاَمُ فَنَادَى فِِ النَّاسِ عَلَى أَنْ يَصُلُّ الْعَصْرَ إِلَّا فِِ بَنِِ قُرَيْظَةَ فَجَاءَ أمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَنَادَى فِِ النَّاسِ فَبَادَرُوا إِلَّا بِنِِ قُرَيْظَةَ

Rasool-Allah saww went out, and Haaris Bin Al-No’man met him as. He saww said to him; ‘What is the news, O Haaris?’ He said, ‘May my father and my mother be sacrificed for you saww – O Rasool-Allah saww – Dahiyat Al-Kalby is calling out among the people, ‘No one should pray Al-Asr except by the Clan of Qureyza!’ So he saww said: ‘That is Jibraeel as. Call All asws’.

فُجِّرَ عَلَى عَلِيِّ بْنِ أَبِ طَالِبٍ عَلَيْهِ السَّلاَمُ فَنَادَى فِِ النَّاسِ أَنْ يَصُلُّ الْعَصْرَ إِلَّا فِِ بَنِِ قُرَيْظَةَ فَجَاءَ أمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ فَنَادَى فِِ النَّاسِ فُجِّرَ عَلَى عَلِيِّ بْنِ أَبِ طَالِبٍ عَلَيْهِ السَّلاَمُ

Ali asws came, and he saww said to him asws: ‘Call out among the people: ‘No one should pray Al-Asr Salat except by the Clan of Qureyza’. Amir-Al-Momineen asws went and called out among the people, and took them to the Clan of Qureyza.

وَ فُجِّرَ عَلَى رَسُولِ اللَّهِ صَ وَ عَلِيِّ بْنِ أَبِ طَالِبٍ عَلَيْهِ السَّلاَمُ فَأَحَاطُوا بِهِمْ أُحَدُّهُمْ عِلَيْهِ بَعْضُهُمْ أَفَأَجْعَلُوهُمْ كَعْبَ بَيْنَ أَسِيدٍ مِّنَ الْحَصُنِ يَنَادِهِمْ وَ يَشْتَمِلُ رَسُولُ اللَّهِ صَ وَ هَلْ تُغْلِبَ أَمْيَلُكُمْ أَمْيَلًا أَعْظَمًا وَ كَانَ اللَّهُ عَقِيِّمًا نَّافِعًا

And Rasool-Allah saww went out, and Amir-al-Momineen asws was in front of him saww, with the great Flag. And when Quraysh were defeated, Hayy Bin Akhtab went and entered the
fortress of the Clan of Qureyza. So Amir-al-Momineen\textsuperscript{asws} came and surrounded their fortress. Then Ka’ab Bin Asad came out from the fortress and insulted them, and insulted Rasool-Allah\textsuperscript{saww}.

Rasool-Allah\textsuperscript{saww} came over riding upon a donkey, but Amir-Al-Momineen\textsuperscript{asws} faced him\textsuperscript{saww} and said: ‘May my\textsuperscript{asws} father\textsuperscript{asws} and my\textsuperscript{asws} mother\textsuperscript{asws} be sacrificed for you\textsuperscript{saww} – O Rasool-Allah\textsuperscript{saww} – Do not approach the fortress’. Rasool-Allah\textsuperscript{saww} said: ‘O Ali\textsuperscript{asws}! Is it because they are insulting me\textsuperscript{saww}? If they were to see me\textsuperscript{saww}, Allah\textsuperscript{azwj} would Humiliate them!’

And around the fortress there was a huge palm tree. Rasool-Allah\textsuperscript{saww} gestured towards it by his\textsuperscript{saww} hand, so it distanced itself from it, and separated to be in the wasteland. And Rasool-Allah\textsuperscript{saww} encamped the soldiers around the fortress. They besieged them for three days. Not one of them stuck their heads out from it. So after the three days, Gzaal Bin Shamoul came down to them, and he said, ‘O Muhammad\textsuperscript{saww}! Give us what was given to our brother from the Clan of Nuzeyr. Spare our blood, and we shall leave for you\textsuperscript{saww} the town and whatever is in it, and we shall not conceal anything’. So he\textsuperscript{saww} said: ‘No, or you yield to two of my\textsuperscript{saww} judgements’.

He returned, and remained for a day. The women and children among them cried, and they grieve with a severe grievance. So, when the siege became difficult upon them, they yielded to the judgement of Rasool-Allah\textsuperscript{saww}. Then Rasool-Allah\textsuperscript{saww} ordered for the men to be bound, and there were seven hundreds of them, and ordered for the women to be dismissed.
And Al Aws stood up to Rasool-Allah ﷺ, and they said, ‘O Rasool-Allah ﷺ! Our allies and our friends from besides the people help us against Al Khazraj in all the places, and Abdullah Bin Abay has been gifted seven hundred armoured ones and three hundred unarmoured in one company, and we aren’t any less that Abdullah Bin Abayy’.

When they insisted upon him, he said, ‘I had approached Sa’ad that he should not take any blame from any accuser for the Sake of Allah azwj’. Al Aws said, ‘O his people! By Allah azwj the clan of Qureyza have gone!’ And the women and the children cried to Sa’ad. Whey they quietened, Sa’ad said to them, ‘O community of Jews! Are you pleased with my judgment regarding you?’ They said, ‘Yes, we are pleased with your judgment. By Allah azwj, we are hopeful for your fairness and your kindness and the goodness of your vision’.

The people reiterated upon them and they said, ‘Yes Abu Amro!’ He turned towards Rasool-Allah ﷺ in respect to him ﷺ and said, ‘What is your ﷺ view, may my father and my mother be sacrificed for you ﷺ!’ He ﷺ said: ‘Decide regarding the,, O Sa’ad, and I will be pleased with your decision regarding them’. He said, ‘I have decided, O Rasool-Allah ﷺ, that their men be killed and their women and children be made captives, and their booty and their wealth be distributed between the Emigrants and the Helpers’.

Rasool-Allah ﷺ stood-up and said: ‘You judged with the Judgment of Allah azwj from above the seven skies’. Then the wound of Sa’ad Bin Muaz burst out. He did not stop bleeding until he passed away, may Allah azwj have Mercy on him; and they ushered the captives to Al Medina, and Rasool-Allah ﷺ ordered with pits to be dug out, and these were dug out at Al
Baqie. When it was evening, he ordered with bringing man after man, and his neck was struck-off.

فقال حيي بن أخطب لكعب بن أسيد ما ترى يصنع

فقال له ما يسوؤك أ ما ترى الداعي لا يقلع و الذَ يذهب لا يرجع فعليكم بالصبِ و

الثبات على دينكم

Huyay Bin Akhtab said to Ka’ab Bin Aseyd, ‘What did you view he is going to do with them?’ He said to him, ‘He will not hurt you. Do you not see that the caller does not uproot, and the one who goes away and does not return. Upon you is to be with the patience, and the steadfastness upon your religion’.

فأخرج كعب بن أسيد مجموعة يديه إلَ عنقه و كان جَيلا وسيما فلما نظر إليه رسول الله ص قال

He said, ‘Such is the case, O Muhammad! And had the Jews supported me, I would have grieved at the fighting in believing in you and would have ratified you, but I am upon the religion of the Jews. Upon it I live, and upon it I shall die’. Rasool-Allah said: ‘Go ahead and strike his neck!’ So his neck was struck off.

Ka’ab Bin Sa’ad came out, with his hands bound to his neck, and he was a handsome man, so when Rasool-Allah looked towards him, he said to him: ‘O Ka’ab, did the will of Ibn Al Hawaas not benefit you? The intelligent Rabbi who came to you from Syria, said, ‘Avoid the intoxicants, and the pigs. And I have come to the evil and the dates, for a Prophet would be Sent, coming out at Makkah, and would emigrate in this area, and cutting off the disappointment, and would be riding a bareback donkey, with redness in its eyes, in between his shoulders would be the seal of the Prophet- hood, and would place his sword upon his shoulder, and would not care which one of you meets, his authority would cut-off the slipper and the hoof’.

فقال قد كان ذلك يا مُمد و لو لا أن اليهود يعيرونِ أنِ جزعت عند القتل لآمنت بك و صدقتك و لكنِ عل

فقال رسول الله ص قدموه و اضربوا عنقه فضربت

He said, ‘Such is the case, O Muhammad! And had the Jews supported me, I would have grieved at the fighting in believing in you, and would have ratified you, but I am upon the religion of the Jews. Upon it I live, and upon it I shall die’. Rasool-Allah said: ‘Go ahead and strike his neck!’ So his neck was struck off.

فِ ثُ قدم حيي بن أخطب فقال رسول الله ص يا فاسق كيف رأيت الله صنع بك فقال و الله يا مُمد ما ألوم نفسي

He said, ‘Such is the case, O Muhammad! And had the Jews supported me, I would have grieved at the fighting in believing in you, and would have ratified you, but I am upon the religion of the Jews. Upon it I live, and upon it I shall die’. Rasool-Allah said: ‘Go ahead and strike his neck!’ So his neck was struck off.

فِ ثُ قال حين قدم للقتل

The Hayy Bin Akhtab came, so Rasool-Allah said to him: ‘O Mischievous one! How did you see what Allah has Done with you?’ He said, ‘By Allah O Muhammad I do not blame myself regarding enmity towards you, and would have shaken with every shaking, and would have fought with every fight, but the one whom Allah Abandons, is abandoned’.
And Rasool-Allah ﷺ had his neck to be struck, and he saw ﷺ killed them in two cold spells of the mornings and evenings over three days. And he saw ﷺ was saying: ‘Give them sweet water, and give them good food, and make good their bondage’, until he saw ﷺ had killed all of them and Allah Azwj Revealed upon His saw ﷺ with regards to them: And He Brought down these backer-from the people of the Book from their fortress and Cast awe into their hearts [33:26] — up to His saw ﷺ Words: and Allah would always be Able upon all things [33:27].

When Rasool-Allah saw ﷺ ordered with the digging of the trench, a solid large rock presented to him saw ﷺ in the width of the trench, no pickaxe could chip away anything from it.

Then he saw ﷺ struck it secondly and said: ‘In the Name of Allah azwj!’ Another third of it split up, and he saw ﷺ said: ‘Allah azwj is the Greatest! I saw ﷺ have been Given the keys of Al Yemen. By Allah azwj! I saw ﷺ can visualise the gates of Sana’a in this place’. 83
‘Al-Sadiq asws said: ‘The marital relationship and the eating were both Prohibited during a Month of Ramazan at night after the sleep, meaning every one who prayed Salat Al-Isha and slept and did not break Fast, then woke up, the breaking of the Fast would be Prohibited unto him; and the marital relationship was Prohibited at night and day during a Month of Ramazan.

And a man from the companions of the Prophet saww called Khawwas bin Jubeyr, brother of Abdullah Bin Jubeyr whom Rasool-Allah saww had with being at the entrance of the mountain pass during the day of Ohad among fifty from the archers, so his companions separated and he remain among twelve men, and he was killed at the entrance of the mountain pass; and this brother of his Khawwas Bin Jubeyr was an old man, weak, and he was Fasting. His wife delayed the meal to him, so he fell asleep before he broke the Fast.

When he woke up he said to his wife, ‘The eating is Prohibited unto me during this night’. When it was morning, he attended the digging of the trench and he fainted. Rasool-Allah saww saw him and felt pity for him, and there was a group of youngster who were having marital relationship at night secretly during the Month of Ramazan.

So, Allah azwj Revealed: **Permissible for you during the night of the Fast, is the going to your wives; they are an apparel for you and you are an apparel for them. Allah knows you were deceiving yourselves, but He still Turned towards you and Excused you. As for now, sleep with them and seek what Allah has Ordained for you; and eat and drink until it is clear for you, the white thread from the black thread at dawn, then complete the Fast up to the night; [2:187]**
Words: *until it is clear for you, the white thread from the black thread at dawn [2:187].* He⁵⁴ said: 'It is the whiteness of the day from the blackness of the night’.

Tafseer Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far⁵⁴ regarding His⁵⁴ Words: *He is saying, ‘I have destroyed abundant wealth’ [90:6].* He⁵⁴ said: ‘He is Amro Bin Abdi Wudd when Al⁴⁸ presented Al-Islam to him on the day of Al-Khandaq and said: ‘So where the wealth you had spent among you?’, and he had spent wealth in blocking from the Way of Allah⁵⁴. So, Ali⁵⁴ killed him’.

Tafseer Al-Qummi – *They think they are conferring a favour upon you if they become Muslims [49:17]* – It was Revealed regarding Askan on the day of Al-Khandaq, and that is because he passed by Ammar Bin Yasser⁵⁴ and he⁵⁴ was digging the trench and the dust had raised from the digging. So, Askan placed his sleeve upon his nose and passed on. So Ammar⁵⁴ said (a poem), ‘They are not the same, one who builds the Masjids to shade therein the performers of Ruku and Sajda, like the one who passes by the dust defiantly, turning away from it fighting, obstinately.

Askan turned towards him and said, ‘O Ibn Al-Sowda! Is it me you mean?’ Then he came to Rasool-Allah⁵⁴ and said, ‘We did not enter (into Al-Islam) to be with you⁵⁴ for our honour to be insulted’. Rasool-Allah⁵⁴ said to him: ‘You Islam has killed you’. He went away.

Allah⁵⁴ Mighty and Majestic Revealed: *They think they are conferring a favour upon you if they become Muslims. Say, ‘You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17]*
i.e., they were not truthful, **Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]**.³⁶

Then they came with their numbers and their iron (weapons) until they overlooked upon us at Al-Medina, confident with themselves regarding what they were headed to. Jibrail⁵ descended unto the Prophet saww and informed him saww with that. He saww and the ones with him saww from the Emigrants and the Helpers dug a trench to defend. Quraysh advanced and stood at the trench around us to see for themselves the strength and the weakness in us, (like) thunder and lightning.

And Rasool-Allah saww invited them to Allah azwj Mighty and Majestic and adjured them with the kinship and the womb relationships. But they refused, and that did not increase them except in insolence, and their horseman and horseman of the Arabs on that day was Amro Bin Abdi Wudd, rolling down like the large camel, calling to the duel and reciting war rhetoric and threatening with his spear at times and with his sword at times. No frontman advanced to him nor did any coveting ones coveted in duelling him, no enthusiast was enthusiastic to him, nor was anyone seen to be brave (enough) to (confront) him.

So, Rasool-Allah saww got me asws up to him, and turbaned me asws with his own hand and gave me asws this sword of his saww, and he saww struck his saww hand towards Zulfiqar. ‘So, I asws went out to him and the women of the people of Al-Medina were crying fearing upon me asws from Ibn Abd Wudd. But Allah aszw Mighty and Majestic Killed him by my asws hand, and the Arabs did not prepare any horseman for it other than him, and he hit me asws with this strike’, and he asws gestured by his asws hand to his asws head.

---
³⁶ Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 17 H 7
Allah \textit{azwj} Defeated Quraysh and the Arabs with that and with what was from me \textit{asws} among them from the crushing defeat.\textsuperscript{87} Then he \textit{asws} turned towards his \textit{asws} companions and said: 'Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen\textit{asws}’.

We were with Hasan Bin Sabit in a strong fortress, and the Prophet \textit{saww} was at Al-Khandaq. So, when the Jews circled around the fortress, we fear that they would point to our honour. I said to Al Hasan, ‘If you could descend to this Jew, for I fear that he might point to our honour’. He said, ‘O daughter of Abdul Muttalib \textit{asws}! You know that I am not for this guy’. She said, ‘You tighten your belt’. Then she descended and grabbed an iron rod and killed him with it. Then she said to Hasan, ‘Come out and plunder him’. He said, ‘There is no need for me in plundering him’.

(From) ‘Al Amaali’ of the Sheykh Al Tusi – Abu Amro, from Ibn Aqada, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is’haq, from Yahya Bin Abbad, from Abu Al Zubeyr, from his father, from Safiya Bint Abdul Muttalib who said,

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

(From) ‘Qurb Al Asnaad’ - Abu Al Bakhtari,

---

\textsuperscript{87} Bihar Al Anwaar – V 20, The book of our Prophet \textit{saww}, P 3 Ch 17 H 8

\textsuperscript{88} Bihar Al Anwaar – V 20, The book of our Prophet \textit{saww}, P 3 Ch 17 H 9

\textsuperscript{89} Bihar Al Anwaar – V 20, The book of our Prophet \textit{saww}, P 3 Ch 17 H 10
to fall from the sky or the bird snatches me asws away would be more beloved to me asws than if it were to lie upon Rasool-Allah saww, and then I asws narrate to you that rather the war is a deception, for Rasool-Allah saww delivered it.

Verily the clan of Qureyza sent a message to Abu Sufyan, ‘When you meet (in battle), you and Muhammad asws, we shall help you and assist you’. The Prophet saww stood up and addressed us saying: ‘The clan of Qureyza sent to us that when we meet (in battle), us and Abu Sufyan, they would help us and assist us’. That reached Abu Sufyan, and he said, ‘The Jews have deceived, so depart from them’.

(The book) ‘Qurb Al Asnaad’ – Abu Al Bakhtari,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws: ‘Rasool-Allah saww sent Ali asws on the day of the (battle of) clan of Qureyza with the flag, and it was black calling for the retaliation, and his asws banner was white’.

(The book) ‘Qurb Al Asnaad’, from him,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww, on the day of (battle of) the clan of Qureyza, told them to present the armpits: ‘One who is found to have grown (pubic hair), kill him, and one who is not found to have grown (pubic hair), is to be kept with the offspring’.”

(The book) ‘Al Amaali’ of the Sheykh Al Tusi – Ibn Makhlad, from Ja’far Bin Muhammad Bin Nusayr, from Al Husayn Bin Kumeyt, from Al Moalla Bin Mahdi, from Abu Shihad, from Al Hajjaj Bin Artat, from Abdul Malik Bin Umar, from Atiya a man from the clan of Qureyza who said,

---

90 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 17 H 11
91 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 17 H 12
92 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 17 H 13
We exposed (armpits) to Rasool-Allah ﷺ, so the one who had pubic hair for him, he ﷺ killed him, and one who did not happen to have pubic hair for him, left him. There did not happen to be any pubic hair for me, so he left me (to live)''.

When Rasool-Allah ﷺ called for Ka’ab Bin Asad in order to strike off his neck, he was brought, and that was during the military expedition of the clan of Qureyza. Rasool-Allah ﷺ looked at him and said to him: ‘O Ka’ab! Didn’t the advice of Ibn Hawash the Rabbi from Syrian benefit you? He said, ‘You should leave the wine and the donkeys and come to the misery and the dates for a Sent Prophet ﷺ, his coming would be in this year, coming out at Makkah, and this is the house of his emigration, and he will be frequently cheerful, fighting with the fragments (of bread) and the dates, and riding the bare donkey, there being redness in his eyes, and a seal of the Prophet-hood between his shoulder. He will place his sword upon his shoulder, not minding with whom he has to fight. His authority will reach the reaching of the feet and the hooves’’.

Ka’ab said, ‘That has happened, O Muhammad ﷺ, and if the Jews had not faulted me that I am a coward during the fighting, I would have believed in you ﷺ and ratified you ﷺ, but I am living upon the religion of the Jews and upon it I shall die’. Rasool-Allah ﷺ said: ‘Bring him forward and strike off his neck!’ They brought him forward and struck off his neck’.

In the year of Al-Khandaq the companions of Muhammad ﷺ were afflicted with hungers when the Polytheists had besieged them. So, he ﷺ called for a handful of dates and instructed for a cloth to be spread out, and he threw those dates upon it, and instructed a caller to call out among the people, ‘Come to the lunch!’ The people of Al-Medina gathered and they ate and were satiated, and the dates multiplied from the edges of the cloth’’.

---

93 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 17 H 14
94 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 17 H 15
95 Bihar Al Anwaar – V 20, The book of our Prophet ﷺ, P 3 Ch 17 H 16
(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that when the siege was severe upon the Muslims during the war of Al-Khandaq and Rasool-Allah saww saw the discontent from them due to what was in it of the harm, ascended to Masjid Al-Fatah and prayed two Cycles Salat, then said: ‘O Allah azwj! If You azwj Let this group to be destroyed, You azwj will not be worshipped after it in the earth’.

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

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

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

He said, ‘So I stood up and I was shivering from the cold, and I crossed the trench and it was as if I was in the bath house, and went to their soldiers, but I did not find over there except
Abu Sufyan said, ‘We have been fighting the people of the earth, so we are with the power upon him**, and if we have to fight the people of the sky just as Muhammad** is saying, then there is no strength for us with the people of the sky. Look between you there is no spy for Muhammad**, between us, and let one of you ask the other’.

Huzeyfa said, ‘I turned towards the one on my right and said, ‘Who are you?’ He said, ‘Khalid Bin Al-Waleed’, and I said to the one on my left, ‘Who are you?’ He said, ‘So and so’, but not one of them asked me. Then Abu Sufyan said to Khalid, ‘Either you go forwards and gather the people to be with each other and I will come to be upon the rear guard, or I go at the front and you be upon the rear guard’. He said, ‘But I shall be at the front and you be at the back’.

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

He**, then prayed with the people the Fajr Salat and called out to his** caller: ‘No one should move from his position until the sun emerges!’ I did not go until the group had dispersed from him**, except for a small number. When the sun emerged, Rasool-Allah**, and the ones who were with him** left. When he** entered his** house he**, ordered, and there was a call, ‘No one should pray Salat except among the clan of Qureyza!’
The Muslims went to them and they found the palm trees by their castle, and there did not happen to be any soldiers for the Muslims to be descending in it, and Rasool-Allah\textsuperscript{Saww} came over and said: ‘What is the matter with you not descending?’ They said, ‘There is no place for us’. So he\textsuperscript{Saww} descended by the palm trees, and he\textsuperscript{Saww} entered the path between the palm trees and gestured by his\textsuperscript{Saww} right hand, and the palm trees pressed against each other, and he\textsuperscript{Saww} gestured by his\textsuperscript{Saww} left hand and the palm trees pressed like that, and there place was capacious for them, and they descended”.\textsuperscript{96}

\text{The book) ‘Al-Kharaih Wa Al-Jaraih’ – It is reported from Al-Sadiq\textsuperscript{Asws} having said: ‘When Ali\textsuperscript{Asws} killed Amro Bin Abdi Wudd, gave his\textsuperscript{Asws} sword to Al-Hassan\textsuperscript{Asws} and said: ‘Tell your\textsuperscript{Asws} mother to wash this with polish and return it’; and Ali\textsuperscript{Asws} was in the presence of the Prophet\textsuperscript{Saww}, and in the middle of it there was a spot not come out. He\textsuperscript{Asws} said: ‘Didn’t Al-Zahra\textsuperscript{Asws} wash it?’ He\textsuperscript{Asws} said: ‘Yes’. He\textsuperscript{Asws} said: ‘So what is this spot?’

\text{The Prophet\textsuperscript{Saww} said: ‘O Ali\textsuperscript{Asws}! Ask Zulfiqar (the sword) to inform you\textsuperscript{Asws}r. He\textsuperscript{Asws} shook it and said: ‘Hasn’t Al-Tahira\textsuperscript{Asws} washed you from the unclean blood, the filthy?’ Allah\textsuperscript{Azwj} Caused the sword to speak and it said, ‘Yes, but you\textsuperscript{Asws} have not killed with me anyone more hateful to the Angels than Amro Bin Abdi Wudd, so my Lord\textsuperscript{Azwj} Commanded me and I drank this pot from his blood, and it is my share from him. So you\textsuperscript{Asws} do not take me any day except the Angels see it and send Salawat upon you\textsuperscript{Asws}r.”\textsuperscript{97}}

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

\textsuperscript{96} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{Saww} P 3 Ch 17 H 17
\textsuperscript{97} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{Saww}, P 3 Ch 17 H 18
Abu Sufyan Sakhar Bin Harb due to their knowledge of his enmity to Rasool-Allah ﷺ and his quickness to fight him ﷺ.

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

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

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

Then the Jews went out until they came to Ghatfan and Qays Gaylan and called them to battle Rasool-Allah ﷺ, and they guaranteed the help to them and the assistance and informed them with the following of Quraysh for them upon that. They gathered with them. And Quraysh went out and they were guided when that happened, by Abu Sufyan Sakhar Bin Harb; and Ghatfan went out and its guide was Uyayna Bin Hasan among the clan of Fazara and Al-Haris Bin Awf among the clan of Marah and Wabrah Bin Tareyf among his people from the braves, and Quraysh gathered with them.
When Rasool-Allah \textsuperscript{saww} heard the gathering of the allies against him \textsuperscript{asws} and the strength of their determination in battling him \textsuperscript{asws}, consulted his \textsuperscript{saww} companions and gathered their views upon the staying at Al-Medina and battling the people if they come to them on their streets. Salman Al-Farsy\textsuperscript{a} advised Rasool-Allah \textsuperscript{azwj} with the trench and he \textsuperscript{saww} ordered with digging it, and he \textsuperscript{saww} worked in it himself \textsuperscript{saww} and the Muslims worked in it.

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

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

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

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

Sa’ad Bin Muaz said, ‘We and these people used to be upon association with Allah \textsuperscript{azwj} and worship of the idols, neither recognising Allah \textsuperscript{azwj} nor did we worship Him \textsuperscript{azwj}, and we did not
feed them from its fruits except a town or sell, and now when Allah azwj has Honoured us with Al-Islam and Guided us with it and Honour ed us with you sīwā, we should feed them our wealth? There is no need with us to this. By Allah azwj, we will not feed them except the swords until Allah azwj Judges between us and them’.

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

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

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

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

قَالَ إِنِّي أَدْعُوُ إِلَيْ اللَّهِ وَرَسُولَهُ وَالإِسْلاَمُ فَلَا حَاجَةٌ لِّي إِلَى ذَلِكَ قَالَ فَإِنَّى أَدْعُوُ إِلَى الْنَّزْالِ فَقَالَ ارْجِعْ فَقَالَ كَانَ بَيْنِي وَبَيْنِ أَبِيَّكَ حَلَةٌ وَمَا أَحْبُبْ أَنْ أَفْتَلَقَ لَهُ أَيْمَرَةً عَلَى أَيْمَرَةٍ وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ أَنْ أَفْتَلَقَ قَالَ اللَّهُ أَلْحَقَ أَيْمَرَةً لَّهُ أَيْمَرَةً وَلَنْ أَحْبَبْ A

199 out of 303
He\textsuperscript{asws} said: ‘I\textsuperscript{asws} call you to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} and Al-Islam’. He said, ‘There is no need for me to that’. He\textsuperscript{asws} said: ‘Then I\textsuperscript{asws} call you to the fighting’. He said, ‘Return, for there was friendship between me and your\textsuperscript{asws} father\textsuperscript{asws} and I do not like to kill you’. Amir Al-Momeenin\textsuperscript{asws} said to him: ‘But by Allah\textsuperscript{azwj}, I\textsuperscript{asws} would love to kill you as long as you are refusing to the truth’.

فحمي عمرو عند ذلك و قال أ تقتلنِ و نزل عن فرسه فعقره و ضرب وجهه حتَّ نفر و أقبل على علي عليه السلام مصلتا بسيفه و بدره بالسيف صبيعا ولنا خيلهم منهزمين حتى اقتتحموا الخندق لا يلون إلى شيء.

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

و انصرف أمير المؤمنين عليه السلام إلَ مقامه الْول و قد كادت نفوس القوم الذين خرجوا إلَ اْندق تطير جزعا وَ هُوَ ي َقُولُ نَصَرَ الحِْجَارَةَ مِنْ سَفَاهَةِ رَأْيِهِ.

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

And it has been reported by Muhammad Bin Umar Al-Waqidy (wahabi imam) who said, ‘It is narrated to me by Abdullah Bin Ja’far from Abu Awn, from Al-Zuhry who said, ‘Amro Bin Abdi Wudd, and Ikrimah Bin Abu Jahl, and Hubeyra Bin Abu Wahab, and Nowfal Bin Abdullah Bin Al-Mugheira, and Zarar Bin Al-Khatab came to the trench during the day of Al-Ahzaab. They went on to circle around it seeking a narrowness from it so they could cross over, until they ended up to a place their horses could make it and they crossed over and went on to roaming with their horses in what is between the trench and the crack.'
And the Muslims were standing, not one of them going forward to them, and Amro Bin Abdi Wudd went on to call to the duel, and the Muslims turned away, and he was saying, ‘And I have been repeating the call with all of them, ‘Is there anyone to duel?’’

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

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

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

He asws said: ’O cousin asws! Set this back from me’. Amir Al-Momineen asws said to him: ‘But it is better for you if you were to take it’. Then he asws said: ‘So here is another’. He said, ‘And what is it?’ He asws said: ‘You return to where you came from’. He said, ‘The women of Quraysh will not narrate with this, ever!’
He asws said: ‘So here is another’. He said, ‘And what is it?’ He asws said: ‘Come down (from your horse) and fight me asws’. Amro laughed and said and said: ‘This is the quality I did not think anyone from the Arabs would hit me upon it. I dislike it to kill the benevolent man like you asws, and your asws father as would be regretful to me’. Ali asws said: ‘But I asws would love to kill you, so descend if you like’.

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

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

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

فقال فهاهنا أخرى قال و ما هي قال و ما هي قال تقاتلنِ فضحك عمرو و قال إن هذه اْصلة ما كنت أظن أن أحدا من العرب يرومنِ عليها إنِ لْكره أن أقاتل الرجل الكريم مثلك و قد كان أبوك لِ نديَا قال علي عليه السلام لكنِ أحب أن أقتلك فانزل إن شئت

فأسف عمرو و نزل و ضرب وجه فرسه حتَّ رجع فقال جابر رمَه الله فثارت بينهما قتُة فما رأيتهما فسمعت التكبير تَتها فعلمت أن عليا قد قتله فانكشف أصحابه حتَّ طفرت خيولَم اْندق و تبادروا أصحاب النبي صلى الله عليه وسلم حين سعوا التكبير ينظرون ما صنع القوم فوجدوا نوفل بن عبد الله فِ جوف اْندق لَ ينهض به فرسه فجعلوا يرمونه بالحجارة

وقال لَم قتلة أجَل من هذه ينزل إلِ بعضك م أقاتله فنزل إليه أمير المؤمنين عليه السلام فضربه حتَّ قتله و لحق هبيرة فأعجزه و ضرب كربوس سرجه و سقطت در  كانت عليه و فر عكرمة و هرب ضرار بن اْطاب وقال جابر فما شبهت قتل علي عمرا إلا بِا قص الله من قصة داود و جالوت حيث يقول جل شأنه هزَمُوهُمْ بِإِذْنِ اللَّهِ وَ قتل داوُدُ جالُوتَ.
Huzeyfa said, ‘O Rabie! And what are you asking me about Ali asws? By the One in Whose Hand is my soul! If the deeds of the entirety of the companions of Muhammad saww were to be placed in the hand of the scale, since Allah azwj Sent Muhammad saww up to the Day of Judgment, and a deed of Ali asws is placed in the other hand, the deed of Ali asws would be heavier upon the entirety of their deeds’.

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

And it has been reported by Hisham Bin Muhammad, from Marouf bin Kharbouz who said, ‘Ali asws Bin Abu Talib asws said during the day of Al-Khandaq (a poem): ‘Can the horsemen break into me asws in this way? From me asws and from them, my asws companions are informed. Today the fleeing prevents me asws from protecting me asws; and the determination in me asws isn’t improper; asws wanted a life-time when overwhelmed with a sharp sword of pure iron, tried and tested, judgmental. asws walked away when l asws left him (dying) like the trunk between the sand the dune, and I excused from (taking) his clothes, and even though he was groaning. My asws clothes were dripping, outshining’.

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

203 out of 303
And it is reported by Umar Bin Al-Azhar, from Amro Bin Ubeyd, from Al-Hassan that when Ali
Saww killed Amro Bin Abdi Wudd, struck off his head and carried it and threw it in front of
Rasool-Allah Saww. Abu Bakr and Umar stood up kissing the head of Ali Saww.

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

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

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

He Saww said: ‘Then the people gathered to me Saww, and I Saww went until I Saww was near from
their wall, and they overlooked upon me Saww. When they saw me, a shouter from them
shouted, ‘The killer of Amro has come!’ And another one said, ‘The killer of Amro is coming
towards you!’, and they went on shouting to each other and saying that, and Allah 

azwj cast the awe into their hearts, and I asws heard a war poet saying a poem, ‘Ali asws killed Amro, Ali asws repelled the hawk, Ali asws broke the backbone, Ali asws concluded the matter, Ali asws tore the curtain’ (of Kufr).

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

When I asws heard them reviling him saww I asws disliked Rasool-Allah saww to hear that, and I asws went upon returning to him saww and there he saww was having emerged and heard them reviling him saww, so he saww called out to them: ‘O brothers of the monkeys and the pigs! Whenever we descend in the arena of a people, it bodes warning of misfortunes for them’. They said to him saww, ‘O Abu Al-Qasim saww! You saww were not ignorant nor an insulting one’.

Rasool-Allah saww was embarrassed and returned back on his saww heels a little. Then he saww ordered and his saww tent was struck in the face of their fortress. The Prophet saww stayed besieging the clan of Qureyza for twenty-five nights until they asked him saww of the descending upon the decision of Sa’ad Bin Muaz. Sa’ad Bin Muaz decided regarding them with killing the men, and capturing the offspring and the women, and distribution of the wealth.

The Prophet saww said: ‘O Sa’ad! You have judged regarding them with the Judgment of Allah azwj from above seven skies’. And the Prophet saww with the descent of the ment from them, and they were nine hundred men. He saww came with them to Al-Medina and distributed the wealth and the slavery of the offspring and the women; and when he saww came with the captives to Al-Medina, they were withheld in a house from the houses of the clan of Najjar.
And Rasool-Allah ﷺ went out to the place of the market today and dug out ditches in it, and Amir Al-Momineen ﷺ was present and with him ﷺ were the Muslims, and he ﷺ ordered with them that they be brought out and forwarded to Amir Al-Momineen ﷺ and he ﷺ would strike off their necks in the ditches. So, they came out few at a time, and among them was Huyay Bin Akhtab, and Ka’ab Bin Asad, and they were both chiefs of the people when that happened.

They said to Ka’ab Bin Asad, and they were going with them to Rasool-Allah ﷺ, ‘O Ka’ab! What do you see him ﷺ doing with us?’ He said, ‘In every place you don’t use your intellects. Do you not see that the caller does no snatch, and the one from you who goes away and does not return, it is by Allah ﷺ - the killing’. And they came with Huyay Bin Akhtab, hands tied up to his neck. When he looked at Rasool-Allah ﷺ, he said, ‘By Allah ﷺ, I do not blame my self upon having your ﷺ enmity, but the one who Allah ﷺ Abandons, he is abandoned’.

Then he turned towards and people and said, ‘O you people! There is no escape from the Command of Allah ﷺ, a Book, and Power, and an epic Decreed upon the children of Israel’. Then he was stood in front of Amir Al-Momineen ﷺ and he said, ‘I am being killed by a nobleman by the hand of a nobleman’. Amir Al-Momineen ﷺ said to him: ‘The best of the people are being killed by their evil ones killing their good ones. So, woe be unto the one whom the good, and the noble and the fortunate kill the ones their kill from the wretched, the Kafir’.

He said, ‘You ﷺ speak the truth. Do not take off my clothes’. He ﷺ said: ‘It is below me ﷺ to do that’. He said, ‘Veil me, may Allah ﷺ Veil you ﷺ’, and he extended his neck, and Ali ﷺ struck it off and did not take off (his clothes) from between them. Then Amir Al-Momineen ﷺ said to the one who had come with him, ‘What was Huyay saying and he was almost to the death?’ He said, ‘He was saying (a poem), ‘By your life! The son of Akhtab does
not blame himself, but the one who Allah azwj Abandons, is abandoned. He struggled until the soul reached its effort, and tried to stay good in every trouble'.

Amir Al-Momineen Ali saws said (in prose): ‘He was with seriousness and serious in his Kufr. He was brought to us among the suspended gathering, so I saws collared him with the sword by a strike and he came to the bottom of the Blazing Fire in shackles, so that is the destination of the Kafirs, and the one from the people who follows the matter to him would descend in the eternal (Fire)'.

And Rasool-Allah saws chose from their women, (Rayhana) Bint Amara Khanaqa, and killed from their womenfold, one woman who had sent a rock upon him saws, and she had come with the Jews to agitate them before their confrontation to him saws. Allah azwj Exalted Saved unto the Prophet saws through Amir Al-Momineen saws, and the ones he saws killed from them, and the awe which Allah saws Mighty and Majestic Cast into their hearts'.

So, he saws gave the flag to Amir Al-Momineen Ali saws Bin Abu Talib saws and he saws went in the tracks of Jibraeel as and left the Prophet saws behind. Then he saws joined up with them. So, every time Rasool-Allah saws passed by anyone he saws went on to say: ‘Has the horseman
pass by you?’ They said, ‘Dahiya Bin Khalifa passed by us’, and Jibraeel\textsuperscript{as} had resembled himself\textsuperscript{as} with him.

He said, ‘He\textsuperscript{saww} went out on that day upon a horse and had placed a velvet, purple, red cloth upon it. When the army of Allah\textsuperscript{azwj} descended with them, their caller called out, ‘O Abu Lubaba Bin Abdul Munzar! What is the matter with you?’ The Prophet\textsuperscript{saww} said: ‘This one is calling, so go to them and say kind words’. When he\textsuperscript{saww} emerged to them, they wailed in his face, crying and saying, ‘O Abu Lubaba! There is no strength for us today with fighting the ones behind you’.

Muhammad Bin Ismail, from Al fazl Bin Shazan, and Ahmad Bin Idrees, from Muhammad bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

‘From one of the two (5\textsuperscript{th} or 6\textsuperscript{th} Imam\textsuperscript{asws}) regarding the Words of Allah\textsuperscript{azwj}: \textit{Permissible for you during the night of the Fast, is the going to your wives;} [2:187]. He\textsuperscript{saww} said: ‘It was Revealed regarding Khawaat Bin Jubeir Al-Ansary, and he was with the Prophet\textsuperscript{saww} during the (battle of) Khandaq, and they were Fasting. So, evening came and he was in that condition. And it was so before the Revelation of this Verse, that when one of them goes to sleep then the food and drink was Forbidden unto him.

Khawaat came to his wife in the evening and said, ‘Is there anything (to eat) with you?’ She said, ‘No. Do not go to sleep until I sort out the food for you’. But he leant back, and fell asleep. They said, ‘You have done that’. He said, ‘Yes’. So he spent the entire night in that condition until the morning. Then he went to the (battle of) Khandaq, and was overcome with unconsciousness. Rasool-Allah\textsuperscript{saww} passed by him, so when he\textsuperscript{saww} saw what happened to him, he informed him\textsuperscript{saww} of what his matter was. Allah\textsuperscript{azwj} Mighty and Majestic Revealed regarding it, the Verse \textit{and eat and drink until it is clear for you, the white thread from the black thread at dawn} [2:187]\textsuperscript{v}.

\textsuperscript{v} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 17 H 20

\textsuperscript{99} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 17 H 21
From Abu Abdullah

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

Then he said; ‘Who is this?’ He said, ‘Huzeyfa’. So he said; ‘Did you not hear my words since the night and I have been speaking? Come closer’. Huzeyfa stood up and he was saying, ‘It was neither the cold nor the harm which prevented me, may I be sacrificed for you’. Rasool-Allah said: ‘Go to them until you can hear their speech, and come to me with their news’. So when he went, Rasool-Allah said; ‘O Allah! Protect him from his front, and from his back, and from his right, and from his left, until he returns’.

And Rasool-Allah said to him; ‘O Huzeyfa, do not do any event until you come to me. So he took his sword, and his bow, and his shield. Huzeyfa said, ‘I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Momineen from the Kafirs’.

Al Kafi – Ali, from his father, from Al Bazanty, from Hisham Bin Salim, from Aban Bin Usman, from the one who narrated it,
When Huzayfa left, the Rasool-AllahSaww arose and called out: ‘O Helper of the afflicted, and O Responder to the distressed, Uproot mySaww stress, and mySaww grief, and mySaww affliction, for YouAzwj can See mySaww condition, and the condition of mySaww companions!’

JibraeelAs DESCended unto himSaww and said; ‘O Rasool-AllahSaww! Verily AllahAzwj has Heard yourSaww speech, and yourSaww supplication, and has Answered youSaww, and Suffices for youSaww against yourSaww enemies’. Rasool-AllahSaww went down on hisSaww knees, and extended hisSaww hands, and shed tears from hisSaww eyes, then said: ‘Thank YouAzwj, thank YouAzwj for being Merciful to meSaww and to mySaww companions’.

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

Huzayfa sat down in between two men from the Polytheists. IbleesLa stood up in the form of an obedient man among the Polytheists. HeLa said, ‘O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from hisSaww matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him’. Huzayfa said, ‘I looked on my right and tapped on his shoulder and said, ‘Who are you?’ He said, ‘Muawiya’. So I said to the one who was on my left, ‘Who are you?’ He said, ‘Suhayl Bin Amro’.

Huzayfa said, ‘And the greater soldier of AllahAzwj arrived. So Abu Sufyan arose to be on his camel, then shouted among the Quraysh, ‘The safety, the safety!’ And Talha Al-Azdy said, ‘MuhammadSaww has increased your injuries!’ Then he climbed upon his camel and shouted
among the Clan of Ashja’a, ‘The safety, the safety!’ And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Afw Al-Muzny acted similarly. Then Al-Aqra’a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away. And Huzayfa returned to the Rasool-Allahsaww and informed himsaww of the news. And Abu Abdullahasws said: ‘It had resembled the Day of Judgement for them’. 

102

103

104

And Ubn Shehr Ashub said, ‘The Polytheist were eighteen thousand men and the Muslims were three thousand, and the Polytheists were upon the wine and the music and the help and the strength, and the Muslims were as if there were birds upon their heads (inactive) due to the position of Amro, and the Prophet saww kneeled on his saww knees spreading out his saww hand crying his saww eyes calling out in a strong voice: ‘O cry of the distressed, O Answered of the supplications of the restless! Remove (from) me saww (worries) and my saww stress, so You saww have Seen my saww state’. 

And he saww supplicated against them, he saww said: ‘O Allah aswj, Revealer of the Book, quick of the Reckoning, defeat the allies’. And the military expedition of the clan of Qureyza was in Zil Qadah’.

Al Kafi – The number, from Sahl, from Al Bazanty, from Aban Bin Usman, from one of his men,

‘From Abu Abdullahasws having said: ‘When Rasool-Allahsaww dug the trench (Al-Khandaq), he saww came across a rock. Rasool-Allahsaww took a pickaxe from the hand of Amir-ul-Momineenasws, or from the hand of Salmanra. He saww struck by it at the rock and it split into three pieces. Rasool-Allahsaww said: ‘With this strike the treasures of Chosroe and Caesar have opened up for me saww. So one of them (Abu Bakr or Umar) said to his companion, ‘He saww promises us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet’.”

And the military expedition of the clan of Qureyza was in Zil Qadah’.

And he saww supplicated against them, he saww said: ‘O Allah aswj, Revealer of the Book, quick of the Reckoning, defeat the allies’. And the military expedition of the clan of Qureyza was in Zil Qadah’.

102 Bihar Al Anwaar – V 20, The book of our Prophetsaww, P 3 Ch 17 H 23
103 Bihar Al Anwaar – V 20, The book of our Prophetsaww, P 3 Ch 17 H 24
104 Bihar Al Anwaar – V 20, The book of our Prophetsaww, P 3 Ch 17 H 25
And Al-Tabarsi said, ‘When Rasool-Allah ﷺ returned from the battle of Al-Ahzaab and entered Al-Medina, his daughter (Syeda) Fatima ﷺ presented a washbasin and she washed his head, when Jibraeel ﷺ came upon his mule turbaned with a white turban, upon him being a velvet cloth of brocade. The gems and the sapphire were fastened upon it, having dust upon him. Rasool-Allah ﷺ stood up and wiped the dust from his face.

فَقَالَ لَهُ جَبَِْئِيلُ رَمََِكَ رَبُّكَ وَضَعْتَ السِّلاَحَ وَ لََْ يَضَعْهُ أَهْلُ السَّمَاءِ مَا زِ لْتُ أَتَّبِعُهُمْ حَتََّّ بَلَغْتُ الرَّوْحَاءَ ثَُُّ قَالَ جَبَِْئِيلُ عَلَيْهِ السَّلاَمُ ان ْهَضْ إِلََ إِخْوَانِِِمْ مِنْ أَهْلِ الْكِتَابِ ف َوَ اللَّهِ لَُْدِق َّنَّهُمْ دَقَّ الْبَيْضَةِ عَلَى الصَّخْرَةِ

Jibraeel ﷺ said to him: ‘Your Lord has Mercied you and you placed down the weapons, and the people of the sky have not placed it. I will not cease to pursue them until I reach Al-Rawha’. Then Jibraeel ﷺ said: ‘Stand up to the brothers from the People of the Book, for by Allah I shall make them taste the sound of the egg upon the rock’.

فَدَعَا رَسُولُ اللَّهِ ص عَلِيّاً ف َقَالَ قَدِّمْ رَايَةَ الْمُهَاجِرِينَ إِلََ بَنِِ ق ُرَيْظَةَ وَ قَالَ عَزَمْتُ عَلَيْكُمْ أَنْ لاَ تُصَلُّوا الْعَصْرَ إِلاَّ فِِ بَنِِ ق ُرَيْظَةَ فَأَ

Rasool-Allah ﷺ called Ali ﷺ and said: ‘Advance the flag of the Emigrants to the clan of Qureyza’. And he saw ﷺ said: I have determined upon you that you will not pray Al-Asr Salat except among the clan of Qureyza’. Ali ﷺ came and with him were the Emigrants and the clan of Abd Al-Ashal and the clan of Al-Najjar, all of them, not one of them stayed behind from him, and the Prophet kept on returning to him.

فَمَا صَلَّى ب َعْضُهُمُ الْعَصْرَ إِلاَّ ب َعْدَ الْعِشَاءِ فَأَشْرَفُوا عَلَيْهِ وَ سَبُّوهُ وَ قَالُوا ف َعَلَ اللَّهُ بِكَ وَ بِابْنِ عَمِّكَ وَ هُوَ وَاقِفٌ لاَ يَُِيبُهُمْ فَلَمَّا أَق ْبَلَ رَسُولُ اللَّهِ ص وَ

Some of them did not pray Al-Asr Salat except after Al-Isha and honoured upon it, and they insulted him and said, ‘Allah Did with you and your cousin, and he was standing, not answering them. When Rasool-Allah ﷺ came and the Muslims were around him, Amir Al-Momineen met him and said: ‘Do not go to them, O Rasool-Allah, may Allah Make me to be sacrificed for you! Allah will be Disgracing them’.

فَعَرَفَ رَسُولُ اللَّهِ ص أَن َّ هُمْ قَدْ شَتَمُوهُ ف َقَالَ أَمَا إِن َّهُمْ لَوْ رَأَوْنِِ مَا قَالُوا شَيْئاً مَِِّا سَُِعْتَ وَ أَق ْبَلَ ثَُُّ قَالَ يَا إِ خْوَةَ الْقِرَدَةِ إِنَّا إِذَا ن َزَلْنَا بِسَاحَةِ ق َوْمٍ فَسَاءَ صَبَاحُ النَّبُُِّ ص يُسَرِّبُ إِلَيْهِ الرِّجَالَ

Rasool-Allah realised that they had reviled him, so he said: ‘But if they had seen me, they would not have said anything from what you heard and faced’. Then he said: ‘O brothers of the monkeys! We, whenever we descend by an arsenal of a people, then it bodes a warning of evil for them. O servants of the tyrants! Remain despaired, may Allah Despise you!’

فَحَرَّفَ نَسُوحُ الْعُمَّالِ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ وَ قَالُوا مَا مُنِيبُهُمْ فَلَمَّا أَقِمَ رَسُولُ اللَّهِ ص وَ
They shouted right and left, O Abu Al-Qasim! You were never immoral, so what has changed for you? Al-Sadiq said: The walking stick fell down from his hand and his cloak fell from behind him, and he returned walking towards behind him in embarrassment from what he said to him.

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al-Hadeed said in the commentary of Nahj Al-Balagah, ‘As for the injury which he asws injured Amro Bin Abdi Wudd on the day of Al-Khandaq, so it is more majestic than can be said to be majestic, and greater than it can be said to be great, and it is not except just as out sheykh Abu Al-Huzeyl has said and a questioner had asked him, ‘Which of the two is of a greater status in the Presence of Allah, Ali or Abu Bakr?’

He said, ‘O son of my brother! By Allah, the duel of Ali against Amro on the day of Al-Khandaq equates to the deeds of the Emigrants and the Helpers and their acts of obedience, all of them, all surpass from Abu Bakr alone’.

And he said, ‘And there has come in the well-known Hadeeth that Rasool-Allah saww said on the day when he asws duelled to him: ‘The whole of Eman is going for duel to the whole of Shirk’.

And in the well-known Hadeeth – ‘Rasool-Allah saww said during the killing of Amro: ‘Their wind has gone and they will not be battling us after today, and we shall battle them, if Allah so Desires’, then he continued the story up to he said, ‘Amro said, ‘Who are you?’, and he was an old man having exceeded eighty years, and was a friend of Abu Talib asws during the pre-Islamic period. So, Ali asws lineaged to him and said: ‘I am a son of Abu Talib asws.

He said, ‘Yes, your father was a friend of mine, so return for I would not like to kill you’. And our sheykh Abu Al-Khayr Musaddiq Bin Shabeeb Al-Nahwy said, ‘When we passed by in the recitation to him with this subject, ‘By Allah’, he did not instruct him with the return

---

105 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 17 H 26
as a ‘Letting him live’, but out of fear from him, for he had recognised his fighting at Badr and Ohad and knew that if he were to oppose him, he will kill him, so he was embarrassed from manifesting the failure. So he manifest the ‘letting him live’, and he was a liar regarding it’.

Then he continued the story up to he said, ‘When Amro was killed, his companions fled to cross over the trench, and their horses jumped with them except for Nowfal Bin Abdullah, for his horse was short and he fell in the trench. Ali descended to him and killed him, and there was a skirmish between Umar Bin Al-Khattab and Zirar Bin Amro, and Zirar attacked upon him until when Umar found the touch of the speak, he (Zirar) raised it from him and said, ‘It is a favour of gratitude so preserve it, O son of Al-Khattab! I have sworn that my hands will not be enabled from killing a Qurayshite, so I would kill him’. And Zirar left returning to his companions, and the like of this had flowed for him with during the day of Ohad, Al-Waqidy (wahabi imam) mentioned it in the book ‘Al-Maghazy’.”

They said, ‘O Abu Lubaba! What do you see if we were to descend to be upon the judgment of Muhammad?’ He said, ‘Yes’, and he gestured towards his throat, ‘It will be the slaughter’. Abu Lubaba said, ‘By Allah, my feet did not waver until I recognised I have betrayed Allah and His Rasool until he tied himself up to a pillar in the Masjid, saying, ‘I will not move from my position until Allah Turns (with Forgiveness) to me from what I have done’, and he made a pact with Allah that he will not set in the clan of Qureyza, ever, ‘And Allah will not See me in any city betraying Allah and His Rasool in it, ever!’

---

106 Bihar Al Anwaar – V 20, The book of our Prophet, P 3 Ch 17 H 27
When his news reached Rasool-Allah ﷺ and he was delayed to come to him, he ﷺ said: ‘But, if he were to come to me, I shall forgive him, and as for when he has done what he has done, I will not be the one who will free him from his place until Allah ﷺ Turn to him’.

Then Allah ﷺ Sent down the repentance of Abu Lubaba unto Rasool-Allah ﷺ and he was in the room of Umm Salma. Umm Salma said, ‘I heard Rasool-Allah ﷺ chuckling. I said, ‘Why are you chuckling, O Rasool Allah ﷺ? May Allah ﷺ Keep you smiling’. He ﷺ said: ‘There is repentance to Abu Lubaba’. I said, ‘Shall I give him the good news of that, O Rasool-Allah ﷺ?’ He ﷺ said: ‘Yes, if you ﷺ like’.

He said, ‘She stood at the door of her room, and that was before the veils were struck upon them, and she said, ‘O Abu Lubaba! Receive good news, for Allah ﷺ has Turned to you!’ The people came to him in order to free him. He said, ‘No, by Allah ﷺ, until Rasool-Allah ﷺ happens to be the one to free me’. When Rasool-Allah ﷺ passed by him, going out to the morning (Salat), freed him.’

He said, ‘Then Sa’alba Bin Saie, and Aseyd Bin Saie, and Aseyd Bin Ubeyd and they were are number from the clan of Hazeyl not being from the clan of Qureyza nor Al-Nazeer, lineaged above that, they were the clan of generality of the people who had become Muslims during that night in which the clan of Qureyza descended to the judgment of Rasool-Allah ﷺ.

And Amro Bin Sadi Al-Qazi came out during that night and passed by a guard post of Rasool-Allah ﷺ and upon it was Muhammad Bin Maslama the Helper that night. When he saw him, said, ‘Who is this?’ Amro Bin Sadi said, and Amro had refused to enter with the clan of Qureyza in their betrayal of Rasool-Allah ﷺ, and said, ‘I will not betray Muhammad ﷺ ever!’ So, Muhammad Bin Maslama said when he recognised him, ‘O Allah ﷺ! Do not deprive the traces of the benevolent’, then freed his way.
He went out on his way until he spent the night in Masjid of Rasool-Allah ﷺ at Al Medina that night, then went away, and it is not known where he went from the earth of Allah ﷻ.

His situation was mentioned to Rasool-Allah ﷺ and he ﷺ said: ‘That is a man whom Allah ﷻ had Rescued him due to his loyalty’, and some of the people claim that he had been tied with a worn rope among the ones who were bound from the clan of Qureyza when they descended, and in the morning and he was dumped whole, not know where he went, and Rasool-Allah ﷺ said those words’.

And it is reported by Muhammad Bin Is’haq, from Al-Zuhry – ‘Al-Zubeyr Bin Bata had passed by Sabit Bin Qays Bin Shamas during the pre-Islamic period on the day of ‘Al-Bagas’. He had seized him and cut his forelocks then freed his way. He came on the day of Qureyza and he was an old man, and he said, ‘O Abdul Rahman! Do you recognise me?’ He said, ‘And can the like of me be ignorant with the like of you?’ He said, ‘I want to recompense you due to your hand (favour) with me’. He said, ‘The benevolent recompenses with a benevolent recompense’.

Then Sabit came to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! There has been a hand (favour) for Al-Zubeyr with him, and for him upon me is a conferment, and I would love it if I could recompense him with it, so gift me his blood’. Rasool-Allah ﷺ said: ‘It is for you’. He came to him and said to him, ‘Rasool-Allah ﷺ has gifted your blood to me’. He said, ‘An old man having neither any wife for him nor any children, so what would he do with the life?’

Sabit came to Rasool-Allah ﷺ and said, ‘O Rasool-Allah ﷺ! His wife and his children?’ He ﷺ said: ‘They are for you’. He said, ‘Rasool-Allah ﷺ has granted me your wife and your children’. He said, ‘The family in Al-Hejaz having not wealth for them, so what would be their remaining upon that?’ Sabit came to Rasool-Allah ﷺ and said, ‘His wealth, O Rasool-Allah ﷺ?’ He ﷺ said: ‘It is for you’. He came to him and said, ‘Rasool-Allah ﷺ has granted me your wealth, so it is for you, for loyalty’. 
He said, ‘Yes, Sabit! What happened to the one whose face was a mirror of beauty, showing off among the virgins, Al-Huyay Ka’ab Bin Asad?’ He said, ‘Killed’. He said, ‘So what happened with the chief of the ones present and the remote ones, Huyay Bin Akhtab?’ He said, ‘Killed’. He said, ‘So what happened with our frontman, when we had difficulties and repeated upon it, Ghazal Bin Shamoun?’ He said, ‘Killed’. He said, ‘Then I ask you, by my hand (favour) with you O Sabit, if you could join me with the group, for by Allah there is no goodness in the life after them, and I cannot be patient until I join with the beloved ones’. Sabit brought him forward and struck off his neck.’

Then the Prophet distributed the wealth of the clan of Qureyza and their women upon the Muslims. Then Rasool-Allah sent Sa’ad Bin Zayd the Helper with the captives of the clan of Qureyza to Najd, and bought for him with them some horses and weapons’.

And Rasool-Allah had chosen for himself from their women, Rayhana Bint Amro bin Khanaqa, one of the women of the clan of Amro Bin Qureyza. She was with Rasool-Allah until he passed away from her and she was in his possession, and Rasool-Allah had been covetous upon her that he marries her, and struck the veil upon her.

She said, ‘O Rasool-Allah! But, leave me to be in your possession, for it is lighter upon me and upon you’. He left her, and it had been such when she had been captured, she disliked Al Islam and refused except the Judaism. So, Rasool-Allah isolated her and found within himself from her affair due to that. While he was with his companions when he heard the occurrence of the slippers behind him. He said: ‘This is Sa’albat Bin Saie giving me glad tidings with the Islam of Rayhana’. He came to her and said, ‘O Rasool-Allah! Rayhana has become a Muslim’, and Rasool-Allah was cheered with that’.

And in the register (of Amir Al-Momineen) in description of the victory in Al-Khandaq (a poem): ‘There were three against Islam, and one from those three had fallen, and Abu Amro
Hubeyra fled afterwards, but the brother of the war experience returned. The swords of Hinda prevented them to stand to us, we faced the spears and traps”. 107

The Verses – (Surah) Al Munafiqueen up to its end.

When Rasool-Allah\textsuperscript{saww} heard of them, he\textsuperscript{saww} went out to them until he\textsuperscript{saww} met them upon a spring from their springs called Al-Muraysie from the area around Qadeed up to the coast. The people had armies and they killed, and Allah\textsuperscript{azwj} Defeated the clan of Al-Mustaliq, and there were killed from them the ones who were killed, and Rasool-Allah\textsuperscript{saww} considered their sons and their women and their wealth as spoils of war.

While the people were upon that spring when the incoming people came, and with Umar Bin Al-Khatab was an employee of his from the clan of Ghafar call Jahjah Bin Saeed, guiding his horse for him. Jahjah and Sinan Al-Jahny from the clan of Awf Bin Al-Khazraj accorded upon the spring and they fought. Al-Jahny shouted, ‘O community of the Helpers!’ And Al-Ghafari shouted, ‘O community of Emigrants!’ So, Al-Ghafari was aided by a man from the Emigrants called Jual, and he was poor.

فقال عبد الله بن أبَ لْعال و إنك لَناك
فقال و ما يَنعنِ أن أفعل ذلك و اشتد لسان جعال على عبد الله فقال عبد الله و الذَ يحلف به لْذرنك و يهمك غير هذا و غضب ابن أبَ و عنده رهط من قومه فقم ففزع بهم جههماء

ومن الهُني من بن عوف بن أزرج على الماء فاقتتلا فصرع الجهن يباوطر الأنظار و صرع الغفاري يباوطر المهاجرين فأعان المهاجرين رجل من المهاجرين بقات له جمال و كان فقيراً

فقال عبد الله ابن أبي جعفر وإذ لحناك فقال و ما يَنعنِ أن أفعل ذلك و اشتد لسان جمال على عبد الله فقال عبد الله و الذي يحلف به لازدك و يهمك غير هذا و غضب ابن أبي جعفر عنده رهط من قومه فقم ففزع بهم جههماء

و فالفه، إلا كما قال الفائل في ملك بك أكلك أنا و الله ليس رحمتًا إلى المديدة ليخرجُ الجاهل من تحليلاً لأهل البيت مع النمراء و بالأخرج نبينه الله.
Abdullah Bin Abay said to Jual, ‘And you are over here?’ He said, ‘And what prevents me from doing that?’ And the talk of Jual was severe upon Abdullah. Abdullah said, ‘By the one you swear by, I shall shoot arrows at you and expel you’, and other than this.

And Abu Abbay was angered and with him was a group of his people among them being Zayd Bin Arqam, a young adolescent. Ibn Abay said, ‘You have repelled us and become a majority upon us in our city. By Allahazwj, our example and their example is not except as the speaker said, ‘Fatten your dog until he eats you’. By Allahazwj ‘When we return to Al-Medina, the honourable ones will expel the humble from it’ [63:8]. – meaning himself by the honourable, and Rasool-Allahsaww by the humble.

Then he faced towards the one who were present from his people and said, ‘This is what you have done with yourselves. You have permitted them in your city and distributed to them your wealth. But, by Allahazwj, if I were to withhold from Jual and impede him the extra food they will not ride upon your necks, and they will soon transfer away from your cities and join up with their own clans and wealth’.

Zayd Bin Arqam said, ‘By Allahazwj! You are the lowly, the little, the hated one among your people, and Muhammad saww is in honour from the beneficent and cordiality from the Muslims. By Allahazwj! I do not like you anymore after this talk of yours’. Abdullah said, ‘Be quiet, for rather I was only joking’. Zayd Bin Arqam walked to Rasool-Allahsaww after his being free from the encroachment and informed himsaww with the news, so Rasool-Allahsaww ordered with the departure and sent for Abdullah.

He came to himsaww, and hesaww said: ‘What is this which has reached me saww from you?’ Abdullah said, ‘By the Oneazwj Who Sent the Book upon yousaww, I did not say anything from that at all, and that Zayd is a liar’, and the ones from the Helpers who were present said, ‘O Rasool-Allahsaww! (He is) our sheykh and our elder, do not ratify the speech of a boy from the boys of the Helpers, perhaps there has happened to be imagination of this boy in his narration’. So hesaww excused him and placed the blame from the Helpers to Zayd.

و لما استقل رسول الله ﷺ فلما أرى عبد الله مسلماً أشد بن حذير فحباه بنعمة النبوة ثم قال يا رسول الله لقد رحت في ساعة منكرة ما كنت تروح فيها فقال له رسول الله ﷺ ص أ ما بلغك ما قال صاحبك يوم أنه إن رفع إلى المدينة أخرج الأعز منها الأذل
And when Rasool-Allah(saww) deemed it light and Aseyd Bin Hazeyr met him and welcomed him(saww) with the welcoming of the Prophet-hood, then said, ‘O Rasool-Allah(saww)! I am departing this moment denying what direction you(saww) are going in’. Rasool-Allah(saww) said to him: ‘Or has it not reached you what your companion has said? He claims that if he returns to Al-Medina, the honourable ones will expel the humble ones from it’.

Aseyd said, ‘By Allah(azwj), O Rasool-Allah(saww)! So, you(saww) go out if you(saww) like. By Allah(azwj) he is the humble and you are the honourable’. Then he said, ‘O Rasool-Allah(saww)! Be kind with him, for by Allah(azwj), Allah(azwj) have known that there is no man with it more righteous with his parents than me, and I fear that you(saww) will order someone else with it, so he will kill him. My soul does not call me look at the killer of Abdullah Bin Abay walking among the people, so I will kill him, so I would have killed a Momin for a Kafir and enter the Fire’.

He(saww) said: ‘But, I(saww) shall be kind with him and be a good companion to him for as long as he remains with us’.

They said, ‘And Rasool-Allah(saww) travelled with the people during that day of theirs until evening, and their night until morning, and most of that morning until the sun hurt them. Then he(saww) descended with the people, and did not become except that he(saww) found the touch of the earth and fell asleep, and rather he(saww) did that in order to pre-occupy the people from the narration which had come out from Ibn Abay. Then the people rested until they descended at a spring at Al-Hijaz, and they were at a spot called Baq’a, and a severe wind blew hurting them and frightened them, and the camel of Rasool-Allah(saww) was lost, and that was at night.
He \text{saww} said: 'Today the hypocrite has died at Al-Medina'. It was said, 'Who is he?' He \text{saww} said: 'Rafa’at'. A man from the hypocrites said, ‘How can he \text{saww} claim that he \text{saww} knows the hidden matters and he \text{saww} does not know the place of his \text{saww} own camel? Does he \text{saww} not inform him \text{saww}, the one who comes with the Revelation?’

Jibraeel \text{as} came to him \text{saww} and informed him \text{saww} with the words of the hypocrite and the place of his \text{saww} camel, and Rasool-Allah \text{saww} informed his \text{saww} companions with that and said: ‘I \text{saww} do not claim that I \text{saww} know the hidden matters, and I \text{saww} do not know it, but Allah \text{azwj} the Exalted Informed me \text{saww} with the words of the hypocrite and the place of my \text{saww} camel. It is in the mountain pass.

If it was just as he \text{saww} had said. So, they came to it and that hypocrite was granted safety. When they arrived at Al-Medina, they found Rafa’at Bin Zayd in a coffin of one of the clan of Qaynaqa, and he was from the great ones of the Jews, who had died that day’.

Zayd Bin Arqam said, ‘When Rasool-Allah \text{saww} came to Al-Medina, I sat in the house due to what was with me from the worry and the shame’. Surah Al-Munafiqeen was revealed in ratification of Zayd and belying Abdullah. Then Rasool-Allah \text{azwj} grabbed an ear of Zayd and raised him from the ride, then said: ‘O boy! Your tongue is truthful, and your ears retain, and your hear retains, and Allah \text{azwj} has Revealed Quran regarding what I \text{saww} say’.

Tafseer Al-Qummi - \textit{When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1].}

He (Ali Bin Ibrahim) said, ‘It (Surah Al-Munafiqun) was Revealed during the military expedition of Al-Muraysi’e, and it is the military expedition against the clan of Mustaleeq during the year five from the Hijra.'
And it so happened that Rassol-Allah	extsuperscript{saww} went out to it. So when he	extsuperscript{saww} was returning, he	extsuperscript{saww} encamped at a well, and there was little water in it. And Anas Bin Sayyar was an ally of the Helpers, and Jahjah Bin Saeed Al-Ghafari was an employee of Umar Bin Al-Khattab.

So they gathered at the well, and the bucket of Ibn Sayar met the bucket of Jahjah. Ibn Sayar said, ‘My bucket (was first)’, and Jahjah said, ‘My bucket (was)’. Jahjah struck his hand upon the face of Ibn Sayar. So he asked from the blood (money) from him. Ibn Sayar called for the (clan of) Al-Khazraj, and Jahjah called for Quraysh, and the people grabbed the weapons, and strife almost occurred.

Abdullah Bin Abayy (also) heard the call, so he said, ‘What is this?’ They informed him, and he was angered with intense anger, then said, ‘I had disliked this journey. I am the most humble of the Arabs. I did not think that I would remain (alive) until I hear the like of this, and I would not happen to be in the presence of reproach’.

Then he turned towards his companions and he said, ‘This is your doing. You have encamped them at your houses, and assisted them with your wealth, and exerted yourselves for them, and exposed your necks for the killing, and would widow your women, and orphan your children. And if you had expelled them, they would have been dependants upon others’.

Then he said, ‘When we return to Al-Medina, the honourable ones will expel the humble from it’ [63:8]. And Zayd Bin Arqan was among the group, and he was a young boy having reached adolescence. And Rassool-Allah	extsuperscript{saww} was in a shade of a tree during the time of intense midday heat, and in his	extsuperscript{saww} presence was a group of his	extsuperscript{saww} companions from the Emigrants and the Helpers.
Zayb Bin Arqan came over and informed him \(\text{saww}\) of what Abdullah Bin Abayy had said, and Rasool-Allah \(\text{saww}\) said: ‘Perhaps you are mistaken, O boy?’ He said, ‘No, by Allah \(\text{azwj}\)! I am not mistaken’. He \(\text{saww}\) said: ‘Perhaps you are angered upon him?’ He said, ‘No, by Allah \(\text{azwj}\)! I am not angry upon him’. He \(\text{saww}\) said: ‘Perhaps they fooled you?’ He said, ‘No, by Allah \(\text{azwj}\)!’

Rasool-Allah \(\text{saww}\) said to Shaqran, his \(\text{saww}\) slave: ‘Prepare (the camel)!’ So he prepared his \(\text{saww}\) ride, and he \(\text{saww}\) rode, and the people had heard that, and they said, ‘( Normally) Rasool-Allah \(\text{saww}\) does not tend to ride during this time!’ The people departed, and he \(\text{saww}\) met Saeed Bin Abada. He said, ‘The greetings be unto you, O Rasool-Allah \(\text{saww}\), and Mercy of Allah \(\text{azwj}\) and His \(\text{azwj}\) Blessings’. He \(\text{saww}\) said: ‘And upon you be the greetings’.

He said, ‘( Normally) you \(\text{saww}\) do not tend to depart in the likes of this time?’ He \(\text{saww}\) said: ‘O have you not heard the words your companions spoke?’ He said, ‘And which companion is there for us apart from you \(\text{saww}\), O Rasool-Allah \(\text{saww}\)?’ He \(\text{saww}\) said: ‘Abdullah Bin Abayy. He alleged that on return to Al-Medina, the honourable ones will expel the humble from it’. He \(\text{saww}\) said, ‘O Rasool-Allah \(\text{saww}\)! You \(\text{saww}\) and your \(\text{saww}\) companions are the honourable, and he and his companions are the humble’.

Rasool-Allah \(\text{saww}\) travelled all of his \(\text{saww}\) day not speaking to anyone. The (clan) of Al-Khazraj faced towards Abdullah Bin Abayy insulting him, but Abdullah Bin Abayy swore on oath that he did not say anything from that. They said, ‘Then arise with us to go to Rasool-Allah \(\text{azwj}\) until we apologise to him \(\text{saww}\). But he turned back his neck’.

When it was the night, Rasool-Allah \(\text{saww}\) travelled his \(\text{saww}\) night, all of it, and the day, and he \(\text{saww}\) did not encamp except for the Salat. When it was the morning, Rasool-Allah \(\text{saww}\) encamped, and his \(\text{saww}\) companions (also) encamped, and the land had tested them from the vigilance (staying awake all night) which had hit them.

Then Abdullah Bin Abayy came to Rasool-Allah \(\text{saww}\), and Abdullah swore on oath that he had not said that, and testified, ‘There is no god except Allah \(\text{azwj}\) and you \(\text{saww}\) are a Rasool \(\text{saww}\) of'}
Allah \textit{awj}, and Zayd has lied upon me’. But Rasool-Allah \textit{saww} turned away from him, and (the clan of) Al-Khazraj faced towards Zayd Bin Arqam insulting him and saying to him, ‘You lied upon Abdullah, our chief!’

When Rasool-Allah \textit{saww} departed, Zayd was with him \textit{saww}, and he was saying, ‘O Allah \textit{azwj}! You certainly know that I did not lie upon Abdullah Bin Abayy’. He had not travelled except a little until Rasool-Allah \textit{saww} was seized by what used to seize him \textit{saww} from the difficulties during the descent of the Revelation unto him \textit{saww}. So he \textit{saww} felt heavy to the extent that his \textit{saww} she-camel knelt from the heaviness of the Revelation.

Then there was cheerfulness from Rasool-Allah \textit{saww}, and he \textit{saww} was such that the perspiration was pouring from his \textit{saww} face. Then he \textit{saww} grabbed an ear of Zayd Bin Arqam and raised him from the saddle, then said: ‘O boy! You words are true, and your heart grasped, and Allah \textit{awj} Revealed Quran (Verses) regarding what you said’.

So when he \textit{saww} encamped, he \textit{saww} gathered his \textit{saww} companions and read out to them Surah Al Munafiqeen: \textit{When the hypocrites come to you, they say, ‘We testify that you are a Rasool of Allah’. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying} \textit{[63:1]} \textit{They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing} \textit{[63:2]} – up to His \textit{awj} Words: \textit{but the hypocrites do not know} \textit{[63:8]}.

Thus, Abdullah Bin Abayy was exposed’.

It was narrated to us by Muhammad Bin Ahmad Bin Sabit who said, ‘It was narrated to us by Ahmad Bin Maysam, from Al Hassan Bin Ali Bin Abu Hamza, from Aban Bin Usman who said, ‘Rasool-Allah \textit{saww} travelled day and night, and from the morning until the sun rose. Then he \textit{saww} descended, and the people descended, and they threw themselves for sleep, and rather Rasool-Allah \textit{saww} wanted to refrain the people from the talk.
And a son of Abdullah Bin Abay came to Rasool-Allahsaww and said, ‘O Rasool-Allahsaww! If yousaww have determined upon killing him, then order me that I should be the one who carry his head to you, for by Allahazwj, Al-Aws and Al-Khazraj know that I am the kindest of their sons to his parents. I fear that if yousaww were to order someone else other than me, and he kills him, then my soul will not feel good that I should look at the killer of Abdullah (my father), so I would end up killing a Momin for a Kafir and enter the Fire’.

Rasool-Allahsaww said: ‘But we would his good companions for you for as long as he is with us’.

And in a report of Abu Al-Jaroud, from Abu Ja’farsaww regarding Hisazwj Words: *It is as if they are planks propped up [63:4]: ‘Allahazwj is Saying: “They are neither hearing nor are they using their intellects”.*

Hisazwj Words *They reckon every cry as being against them* - Meaning every voice. *They are the enemy, therefore beware of them. Allah will Kill them. How deluded they are!* [63:4]. So, when Allahazwj Described their intentions to Hisazwj Rasoolazwj, and Made himazwj to understand their plans against himazwj, and of their families, so (some of) them said to (some of) them, ‘You have been exposed, woe be unto you!’

So they came to the Prophetazwj of Allahazwj that heazwj should forgive them, but (then) they turned back their head and abstained from seeking the forgiveness. Allahazwj Said: ‘Come! Rasool-Allah will seek Forgiveness for you’, they turn back they heads [63:5]’.

2 - شاء الإرشاد فكان من بنى المصطلقيق ما اشتهى عند العلماء و كان المطلب له في هذه الأزاء بعد أن أصيب يؤمذ أتمنى من بنى عبد المصطلقيق فإن أصراه السلام رجَّل من القوم و هما مالك و ابنه و أصابت رسول الله ص منهما منهما كبيرا و قسيلة في المصطلقيق وكان من أصبه يؤمذ بنى المصطلقيق يبنين يهودية بنت الأخبار أبي ضياف وكان بنى المصطلقيق في النصروان أبب

(The book) ‘Al-Irshad’ – ‘Then there was from hissaww calamities with the clan of Al-Mustaliq what is well known among the scholars, and the victory for himsaww in this military
expedition was after the affliction of lethargy on that day from the clan of Abdul Muttalib\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} killed two men from the people and they were Malik and his son, and Rasool-Allah\textsuperscript{saww} attained many captives from them, and distributed them among the Muslims, and from the ones who were captured on that day from the captives was Juweyriya Bint Al-Haris Abu Zirar, and the slogan of the Muslims on the day of the clan of Al-Mustaliq was, ‘O Helped community!’

And the one who captured Juweyriya was Amir Al-Momineen\textsuperscript{asws}. He\textsuperscript{asws} came with her to the Prophet\textsuperscript{saww} and the Prophet\textsuperscript{saww} selected her. Her father came to the Prophet\textsuperscript{saww} after Islam with the rest of the people and he said, ‘O Rasool-Allah\textsuperscript{saww}! My daughter, do not keep her as captive for she is an honourable woman’. He\textsuperscript{saww} said to him: ‘Go and give her a choice’. He said, ‘You\textsuperscript{saww} have been good and majestic’.

And he came to her and said to her, ‘O daughter! Do not shame your people’. She said, ‘I have chosen Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}. Her father said to her, ‘Allah\textsuperscript{azwj} has Done with you, and has Done’. Rasool-Allah\textsuperscript{saww} freed her and made her to be among the total of his\textsuperscript{saww} wives’.\textsuperscript{109}

(The book) ‘Alam Al Wara’ – ‘There happened after the military expedition of the clan of Qureyza, the military expedition of the clan of Al Mustaliq from Khuza’a, and their chief was Al-Haris Bin Abu Zirar and he had prepared for the journey to Rasool-Allah\textsuperscript{saww}, and it is the military expedition of Al Mraysie, and it is a spring. It occurred during Shaban of the year five, and it is said during the year six, and Allah\textsuperscript{azwj} is more Knowing.

Juweyriya Bint Al-Haris, wife of Rasool-Allah\textsuperscript{saww} said, ‘We came to Rasool-Allah\textsuperscript{saww} and we were at Al-Muraysie and I heard my father and he was saying, ‘We were brought and there were none before us’. She said, ‘And I was seeing from the people, and the horses, and the weapons what I cannot describe, from the numbers. When I became a Muslims and Rasool-Allah\textsuperscript{saww} married me and we returned, I went on to look at the Muslims, and they weren’t as what I had seen it. So I recognised that it is the Awe from Allah\textsuperscript{azwj} Mighty and Majestic being Cast into the hearts of the Polytheists.’

\textsuperscript{109} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 18 H 2
She said, ‘And I saw before the advent of the Prophet\(^{saww}\) by three nights, as if the moon has travelled from Yasrib until it fell in my lap. I disliked to inform anyone from the people with it. When we were made captives, the dream returned, and Rasool-Allah\(^{saww}\) liberated me and married me, and Rasool-Allah\(^{saww}\) ordered his\(^{saww}\) companions that they attack upon them an attack of one man, so no person from them fled, and ten of them were killed and the rest of them were captured.

And the slogan of the Muslims on that day was, ‘O Helped community!’ And Rasool-Allah\(^{saww}\) captured the men, and the women, and the offspring, and the livestock and the wealth. When it reached the people that Rasool-Allah\(^{saww}\) had married Juweyriya Bint Al-Haris, they said, ‘Rasool-Allah\(^{saww}\) has an in-law, and they sent whatever was in their hands from the clan of Al-Mustaliq. No woman was known to be of greater Blessings upon her people than her’.

And during this military expedition Abdullah Bin Abay said, ‘\textit{When we return to Al-Medina, the honourable ones will expel the humble from it}.’ [63:8].

And during it was the obvious lie of Ayesha.

And Rasool-Allah\(^{saww}\), in year six during the month of Rabbi Al-Awwal, sent Akasha Bin Mahsan among forty men to Al-Ghamra (spring), and the people battled early in the morning and attained two hundred camels of theirs and ushered them to Al-Medina.

And during it he\(^{saww}\) sent Abu Ubeida Bin Al-Jarah to Al-Qasah among forty men. They attacked upon them and war frustrated them in the mountain, and they attained one man, and he became a Muslim.
And during it was the battalion of Zayd Bin Haris to Al-Jamoum from the land of the clan of Suleym and they attained bounties, and livestock and prisoners.

و فيها كانت سرية زيد بن حارثة إلَ العيص في جمادى الأول.

And during it was the battalion of Zayd Bin Haris to Al Ays during Jumadi Al-Awwal.

و فيها سرية زيد بن حارثة إلَ الطرف إلَ بنِ ثعلبة إلَ خسة عشر رجلا فهربوا و أصاب منهم عشرين بعيرا.

And during it was the battalion of Zayd Bin Haris to Al Tarf to the clan of Sa’alba among fifteen men, and they battled and attained from them twenty camels.

و فيها كانت غزوة علي بن أبي طالب عليه السلام إلَ بنِ عبد الله بن سعد من أهل فَدك و ذلك أنه بلغ رسول الله ص أن لم جاء يريدون أن يَدوا يهود خبِ.

And during it was the military expedition of Alasws Bin Abu Talibasws to the clan of Abdullah Bin Sa‘ad from the people of Fadak. It had reached Rasool-Allahasws for them was a community wanting to aid the Jews of Khyber.

و فيها سرية عبد الرمَن بن عوف إلَ دومة الْندل في شعبان و قال له رسول الله ص إن أطاعوا فتزوج ابنة ملكهم فأسلما القوم و تزوج عبد الرحمن تموزر بنت الْصبغ و كان أبوها رأسهم و ملكهم.

And during it was the battalion of Abdul Rahman Bin Awf to Dowmat Al-Jandal during Shaban, and Rasool-Allahasws said to him: ‘If they comply then marry the daughter of their king. The people became Muslim and Abdul Rahman married Tamazir Bint Al-Asbagh, and her father was their chief and their king.

و فيها عبث رسول الله ص فِ قول الواقدَ إلَ العرينين الذين قتلوا راعي رسول الله ص و استاقوا الْبل عشرين فارسا فأتي بِم فأمر بقطع أيديهم و أرجلهم و سُل أعينهم و تركوا بالحرة حتَّ ماتوا.

And during it Rasool-Allahasws sent, in the words of Al-Waqidy (wahabi imam), to Al-Arineyn who had killed the shepherd of Rasool-Allahasws, and they missed the camel. Heasws sent twenty horsemen who came with them, and heasws ordered with cutting their hands and their legs, and gouged out their eyes, and they were left at Al-hira until they died.

و عن جابر بن عبد الله أن رسول الله ص دعا عليهم فقال الله أعم عليهم الطريق قال فعمي عليهم الطريق.

And from Jabir Bin Abdullah that Rasool-Allahasws supplicated against them saying: ‘O Allahazwj! Blind the path upon them’. So the path was blinded upon them.

و فيها أخذت أموال أبَ العاص بن الربيع و قد خرج تاجرا إلَ الشام و معه بضائع قرَى و قُرَى رضوا الله ص و استقاوا و الفارى و قدموا عليهم.

And during it the wealth of Abu Al-Aas Bin Al-Rabie was seized, and he had gone out trading to Syria and with him was merchandise of Quraysh. A battalion of Rasool-Allahasws came
And Abu Al-Aas came to seek assistance with Zainab Bint Rasool-Allah \textsuperscript{swt}, and asked her to seek from Rasool-Allah \textsuperscript{swt} the return of his wealth back to him, and whatever was with him from the wealth of the people. Rasool-Allah \textsuperscript{swt} called the battalion and said: ‘This man is from us where you have known. So, if you see fit return it to him’. They did so and returned to him whatever they had attained.

Then he went out and arrived at Makkah and returned to the people their merchandise, then said, ‘But by Allah \textsuperscript{azwj}, nothing prevented me from becoming a Muslim before I arrived to you except fear they you might thing I have become a Muslim in order to go away with your wealth; and I hereby testify that there is no god except Allah \textsuperscript{azwj} and that Muhammad \textsuperscript{swt} is His \textsuperscript{azwj} servant and His \textsuperscript{azwj} Rasool \textsuperscript{swt}.’

\footnotesize
\textsuperscript{110}I (Majlisi) am saying, ‘Al Kazruny said regarding the events of the fifth year, ‘During this year was the military expedition of Al Mureysie, and that is that the clan of Al Mustaliq were descended upon a well call Al Mureysie, and their chief was Al Haris Bin Abu Zirar. He travelled among his people and the ones he was able upon and called them to battle Rasool-Allah \textsuperscript{swt}. They answered him and they prepeared for the journey with him.

That reached Rasool-Allah \textsuperscript{swt}, and he \textsuperscript{swt} sent Bureyda Bin Al Haseeb to learn the knowledge of that. He came to them and met Al Haris Bin Abu Zirar and spoke to him and returned to Rasool-Allah \textsuperscript{swt} and informed him \textsuperscript{swt}. Rasool-Allah \textsuperscript{swt} delegated the people to them. They hastened the going out and with them were thirty horsemen, and a group from the hypocrites went out with them, and Rasool-Allah \textsuperscript{swt} left Zayd Bin Haris in charge upon Al Medina, and he \textsuperscript{swt} went out on the day of Monday, two nights vacant from Shaban.

\footnotesize
\textsuperscript{110}Bihar Al Anwaar – V 20, The book of our Prophet \textsuperscript{swt}, P 3 Ch 18 H 3
And it reached Al Haris Bin Abu Zirar and the ones with him, the journey of Rasool-Allah ﷺ and that he ﷺ has killed his spy, the one who used to come to him with the news of Rasool-Allah ﷺ. He-sprinted with that and feared, and the ones from the Arabs who were with him dispersed, and Rasool-Allah ﷺ ended up to Al Mareysie and struck a dome at it, and with him ﷺ was Ayesha and Umm Salma.

They prepared for the fighting and Rasool-Allah ﷺ and his companions formed rows and they shot with the arrows for a while. Then Rasool-Allah ﷺ ordered his companions and they attacked with an attack of one man, and killed ten from the enemies and captured the rest, and Rasool-Allah ﷺ made captives of the men, and the women, and the offspring, and the bounties, and the livestock, and the camels were a thousand camels, and the sheep were a thousand, and the prisoners were two hundred households, besides one man.

And when the Muslims returned with the captives, their families came forward and ransomed them and Juweyriya Bint Al Haris ended up in the share of Sabit Bin Qays and a cousin of his. They both contracted her. She asked Rasool-Allah ﷺ about her contract. He paid off from it and married her and named her as Burrah; and it is said, he made it to be her dower, the liberating forty from her people. And Rasool-Allah ﷺ sent Abu Nazla Al Taie Bashir to Al Medina with the message of the victory of Al Mureysie’.

And it is reported from Ayesha that she said, ‘Rasool-Allah ﷺ attained the women of the clan of Al-Mustaliq. He ﷺ brought out the fifth from it, then distributed it between the people. He ﷺ gave the horsemen two shares, and Juweyriya Bint Al-Haris came to be in the share of Sabit Bin Qays, and she was under (married to) a cousin of hers called Safwan Bin Malik. He was killed from her, and Sabit Bin Qays contracted her upon nine ounces (of gold), and she was a sweet woman. No one looked at her except and his soul was almost seized.

فبَينا النبِ ص عندَ إذ دخلت عليه جويرية تسأله فِ كتابتها فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها فكرهت دخولَا على النبِ ص و عرفت أنه سيرى من أهلتِها مثل الذَ رأيت فَأعدت كتابتها. فو الله ما هو إلا أن رأيتها FV
While the Prophet saww was with me when Juweyriya entered to ask him saww regarding her contract. By Allah azwj! It was not except that I saw her and I disliked her entering to see the Prophet saww, and I realised that he saww would see from her like that which I saw. She said, ‘O Rasool-Allah saww! I am Juweyriya Bint Al-Haris, chief of his people, and there has hit me from the matter what you saww have known. I have fallen to be in the share of Sabit Bin Qays and he contract upon me nine ounces (gold), so help me in freeing me.’

فقال أ و خير من ذلك فقالت و ما هو فقال أؤدَ عنك كتابتك و أتزوجك فقلت نعم يا رسول الله فقد فعلت وخرج الحاج إلى الناس فقالوا أصهار رسول الله ص يستُقون فأعتقوا ما كان فِ أيديهم من نساء بنِ المصطلق فبلغ عتقهم مائة أهل بيت بنَزويجه إياها و لا أعلم امرأة أعظم بركة على قومها منها.

He saww said: ‘Or better than that?’ She said, ‘And what is it?’ He saww said: ‘I saww shall pay off your contract on your behalf and marry you.’ She said, ‘Yes’.

And the news came out to the people and they said, ‘Rasool-Allah saww’s in-law have been stolen from’. They took whatever was in their hand from the women of the clan of Mustaliq, and their liberation reached one hundred households due to his saww marrying her, and no woman was known to be of greater Blessings upon her people, than she was’.

And during these military expeditions was the Verse of Al-Tayammum.

و فيها كان حديث الْفك

And during it was the Hadeeth of the obvious lie (by Ayesha).

و فيها تزوج رسول الله ص زينب بنت جحش بن رباب و أمها أميمة بنت عبد المطلب و كانت مِن هاجر مع رسول الله ص فخطبها رسول الله ص لزيد فقالت لا أرضاه لنفسي قال فإنِ قد رضيته لك فتزوجها زيد بن حارثة ثُ تزوجها رسول الله ص لَلال ذَ ال

And during it Rasool-Allah saww married Zainab Bint Jahash Bin Rabab and her mother was Amiya Bint Abdul Muttalib saww, and she was from the ones who had emigrated with Rasool-Allah saww. Rasool-Allah saww proposed to her for Zayd and she said, ‘I am not pleased with him for myself’. He saww said: ‘I have agreed him for you’. He married her to Zayd Bin Haris, then Rasool-Allah saww married her at the crescent of Zil Qadah of the year five from the Emigration, and on that day she was thirty five years old’.

And during it Rasool-Allah saww married Zainab Bint Jahash Bin Rabab and her mother was Amiya Bint Abdul Muttalib saww, and she was from the ones who had emigrated with Rasool-Allah saww. Rasool-Allah saww proposed to her for Zayd and she said, ‘I am not pleased with him for myself’. He saww said: ‘I have agreed him for you’. He married her to Zayd Bin Haris, then Rasool-Allah saww married her at the crescent of Zil Qadah of the year five from the Emigration, and on that day she was thirty five years old’.

And during it Rasool-Allah saww married Zainab Bint Jahash Bin Rabab and her mother was Amiya Bint Abdul Muttalib saww, and she was from the ones who had emigrated with Rasool-Allah saww. Rasool-Allah saww proposed to her for Zayd and she said, ‘I am not pleased with him for myself’. He saww said: ‘I have agreed him for you’. He married her to Zayd Bin Haris, then Rasool-Allah saww married her at the crescent of Zil Qadah of the year five from the Emigration, and on that day she was thirty five years old’.

I (Majlisi) am saying, ‘I shall come with her story in the chapters of the situations of his saww wives’.

فقال ول في هذه السياق في ذه لاحمة كرب رسول الله ص فراتها الى المغتاة فجعل ها فمصا فعده الأئمَ أذام في البيت خسا ي بي قاعد.

232 out of 303
Then he said, ‘And during this year in Zil Hijjah, Rasool-Allah ﷺ rode a horse to Al-Ghaba, and he fell down from it and injured his right thigh, and he stayed in the house for five (days) praying Salat seated’.

And during this year was Revealed the Obligation of the Hajj and Rasool-Allah ﷺ delayed it from without forbiddance, for he went out to Makkah in the year seven to fulfil his Umrah and did not perform Hajj; and he conquered Makkah in the year eight and sent Abu Bakr upon the pilgrims in the year nine, and Rasool-Allah ﷺ performed Hajj in the year ten.

And he said during the mention of the events of the year six – ‘During it Rasool-Allah ﷺ visited (the grave of) his mother while returning from the military expedition of Lahyan, and they were near Asfan, and it happened during Rabbi Al Awwal of the year six. The clan of Lahyan hear and they fled to the top of the mountain and he was not able upon anyone of them, and he passed by his mother’s grave’.

And during this year Rasool-Allah ﷺ prayed the Salat Al-Istisqa.

By the chain from Al-Zuhry, from Anas (fabricator) who said, ‘The people were dry (drought) in the era of Rasool-Allah ﷺ, so the Muslims came to him ﷺ and said, ‘O Rasool-Allah! The rains have stopped, and the trees dried up, and the livestock is dead, and people have despaired, so seek water for us from your Lord Mighty and Majestic’. He ﷺ said: ‘When it will be such and such day, then come out, and I shall come out with you with the charities’.

He said, ‘When it was that day, Rasool-Allah ﷺ came out and the people were with him. He walked and they walked, and upon them was the tranquillity and the dignity until they came to the praying place. The Prophet ﷺ went ahead and prayed with them two Cycles Salat being loud in them with the recitation, and he was reciting during the two Eids and Al-Istisqa (invoking Allah’s for rain), in the first Cycle with (Surah) Al Fatiha and (Surah) Al A’ala, and in the second with (Surah) Al Fatiha and (Surah) Al-Ghashiya.’
When he saw finished his Salat he faced the people with his face and overturned his cloak inside out to overturn the drought to the greenery. Then he knelt upon his keen and raised his hands and exclaimed Takbeer before he invoked for the rain. Then he said: ‘O Allah! Quench us and rain upon us sufficient rain, reviving the spring, and renewed layers, lavishly lavished, generally welcoming, plenteous, and a full barrage, downcast, reverberant, constant without harm, sooner without delay, rain.

O Allah! Revive the city by it and help the servants with it, and Make it reaching to the near ones from us and the distant ones. O Allah! Send down in our land, its adornment, and Send it upon its dwellers. O Allah! Send down upon us from the sky, clean water reviving the dead city with it, and Quench it from what You Created cattle and a lot of people [25:49].

He said, ‘We had not moved until pieces of the clouds came and joined up to each other, then it rained upon them for seven days and nights, not moving off from the city. The Muslims came to him and they said, ‘O Rasool-Allah! The land has drowned and the houses are demolished and the ways have been cut off, so supplicate to Allah the Exalted to turn it away from us’.

Rasool-Allah chuckled and he was upon the pulpit until his teeth were seen, in wonderment at the quickness of the clamour of the sons of Adam. Then he raised his hands, then said: ‘Around us and not upon us, O Allah, upon the heads of the animals and the roots of the trees, and interior of the valleys, and backs of the dunes’.

So, it drifted away from Al-Medina until it was like the disc with tents upon it, raining on the pastures and not raining in it a drop’.

و في بعض الروايات أنه ما صارت المدينة كالفسطاط ضحك رسول الله صحيحت نواجده نجاحا لسرعة ملالة ابن آدم ثم رفع بديه ثم قال حوالينا و لا علينا اللهم على رؤو ركبتنا نار الخدام و منابت الشجر و بطون الْودية و ظهور الآكام

فقصدت ع المدينة حتى كانت في مثل التورس عليها كالفسفاط قطر مراعيها و لا قطر فيها قطرة

و عينشدنا قوله فقام على بن أبي طالب عليه السلام فقال يا رسول الله كأنك أردت
And in one of the reports, ‘When Al-Medina became like the tents, Rasool-Allah saww chuckled until his saww teeth were seen, then said: ‘Allah saww! If Abu Talib saws had been alive, his asws eyes would have been delighted. Who is the one who can probe his asws words for us?’ Ali asws Bin Abu Talib asws stood up and said; ‘O Rasool-Allah saww! It is as if you saww intend: - (a poem)

\[
\begin{align*}
\text{And a white cloud quenched in its direction, sheltering the orphans and protecting the widows, sheltering by it from the destruction, the ones of the family of Hashim as, for they, in his presence, have grace and virtue. You are lying and the House of Allah azwj attributes Muhammad saww, and when we fight besides him saww and deliver him saww, and submit to him saww until we rally around him saww, and we are amazed at our sons and the barriers'.}
\end{align*}
\]

Rasool-Allah saww said: ‘Yes’. A man from Kanana stood up and said (a poem),

\[
\begin{align*}
\text{فقال رسول الله ص أجل فقام رجل من كنانة فقال}\\
\text{لك الحمد و الشكر مِن شكر}\\
\text{سقينا بوجه النبِ المطر}\\
\text{دعا الله خالقه دعوة}\\
\text{إليه و أشخص منه البصر}\\
\text{فلم يك إلا كإلقا}\\
\text{الردا}\\
\text{و أسر}\\
\text{حتَّ رأينا المطر}\\
\text{دفاق العزائل جم البعاق}\\
\text{أغاث به الله عليا مضر}\\
\text{و كان كما قاله عمه}\\
\text{أبو طالب أبيض ذو غرر}\\
\text{به الله يسقي صوب الغمام}\\
\text{و هذا العيان لذاك اْبِ}\\
\text{فمن يشكر الله يلقى المزيد}\\
\text{و من يكفر الله يلقى الغير}\\
\text{فقال رسول الله ص إن يك شاعر أحسن فقد أحسنت.}
\end{align*}
\]

Rasool-Allah saww said: ‘With you is excellent poetry, and you have excelled’.

And during this year was the battalion of Abdullah bin Ateek to kill Abu Rafie Abdullah Bin Abay Al-Haqeeq, and it is said, Salam Bin Abu Al-Haqeeq.

By the chain from Sama’a Al Bukhari to him, by his chain from Al Bara’a who said, ‘Rasool-Allah saww a group from the Helpers to Abu Rafie the Jew and made Abdullah a commander
When they came near him, and the sun had set and the people were resting, Abdullah said to his companions, ‘Be seated in your placed and I will go and be gentle with the doorman, perhaps I can enter’. He came until he was near from the door, then covered his face and as if he was fulfilling his need, and the people had entered (the fortress). He was notified at the door, ‘O servant of Allah! If you want to enter, then enter, for I want to lock the door!’ So, he entered and lied in wait. When the people had entered, the door was locked, then the lock were hung upon a nail.

He said, ‘I stood by the keys and took these and I opened the door; and Abu Rafie was chatting with the ones with him, and he was in a high place. When the people of his chatting went away from him, I ascended to him. He went on closing a door from inside, every time I opened a door. I said, ‘The people vowed with me not to finish until I kill him’. I ended up to him, and there he was in a dark room in the midst of his dependants, not knowing where he was from the room.

I said, ‘Abu Rafie!’ He said, ‘Who is this?’ I went towards the voice and struck him a strike with the sword, and I was startled, as it did not avail me anything, and he shouted. So, I went out from the room and waited not far away, then entered to him and I said, ‘What is this sound, O Abu Rafie?’ He said, ‘The woe be to your mother! There is a man with me in the house. He struck me before with the sword’.

He said, ‘I struck him a strike weakening him, and did not kill him. Then I immersed the sword in his belly until it took to his back, and I realised that I had killed him. I went on to open the doors, door after door, until I ended up to a staircase of his and I place my legs, and I was that I had ended up to the ground, and I fell in the dark night and broke my leg. I bandaged it with my turban, then went until I sat down at the door and I said, ‘I will not go out at night until I know that I have killed him’.
When the rooster shouted, the (announcer of the) obituary was upon the bridge. He said, ‘This is the obituary of Abu Rafie, a trader of the people of Al-Hijaz!’ So, I went to my companion and said, ‘The survival, for Allah azwj has Killed Abu Rafie’. Then I ended up to the Prophet saww and narrated it to him saww. He saww said: ‘Spread your leg’. I spread out my leg. He saww wiped it, and it was as if I had no complaints at all’.

And during this year was the story of Al-Areyna during its Shawwal. They said, ‘Eight persons from Areyna went to Rasool-Allah saww and became Muslims, and they were in Al-Medina. Rasool-Allah saww ordered them with his saww flock, and said, ‘If you could go out a provision of ours and you drink from its milk’. But they killed the shepherd and cut off his hands and his legs and inserted a thorn in his tongue and his eyes until he died; and the news reached Rasool-Allah saww, so he saww sent twenty horsemen in their tracks, and utilised Karz Bin Jabir Al-Fahry upon them.

He caught up with them and surrounded them and captured them and bound them until they arrived with them to Al-Medina; and Rasool-Allah saww was at Al-Ghaba. They came out with them to near him saww, and he saww ordered them to cut off their hands, and their legs, and gouge out their eyes, and they be crucified over there, and the sheep were fifteen sheep, and they returned these except for one they had slaughtered’.

I (Majlisi) am saying, ‘And Ibn Al-Aseer said in (the book) ‘Al-Kamil’ regarding the events of the year six, ‘There was the military expedition of the clan of Lahyan during Jumadi Al Awwal of it. Rasool-Allah saww to the clan of Lahyan seeking with the companions of Al Rajie, Hubeyb Bin Aday and his companions, and manifest that he saww intended Syria in order to attain surprise from the people.

\[111\] Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 18 H 4
And he saww began the journey until he saww descended at by the houses of the clan of Lahyan. He saww found them to have been cautious and had gone away to the top of the mountain. When he saww missed what he saww intended from them, he saww went out among two hundred riders until he saww descended at Usfan, to frighten the people of Makkah, and he saww sent two horsemen until they reached Kura’a Al Ghameem, then they returned.”

They would love it if you were to disbelieve just as they are disbelieving, so you would be the same – up to His saww Words: and neither take a friend from them nor a helper [4:89] – it was Revealed regarding Ashja’a and the clan of Zamra, and its news was that when Rasool-Allah saww went out to Badr for the appointment, he saww passed by a town from their cities, and Rasool-Allah saww had condemned the clan of Zamra and had promised them before that. The companions of Rasool-Allah saww said, ‘O Rasool-Allah saww! These clan of Zamra are near from us and we fear that they will oppose us to Al Medina or assist Quraysh against us, so if we could begin with them’.

Rasool-Allah saww said: ‘Never! They are the kindest with the parents of the Arabs, and their most helping to the relatives, and the most fulfilling with the agreements of them’. And Ashja’a, their cities were close to the city of the clan of Zamra, and they were from the midst of Kanana, and Ashja’a were between them and the clan of Zamra, allied with the magnanimity and the security. The city of Ashja’a became infertile, so Ashja’a came to the city of the clan of Zamra.

When it reached Rasool-Allah saww, their journey to the clan of Zamra, he saww prepared for the journey to Ashja’a to battle them due to the appointment which was between him saww and the clan of Zamra. So, Allah azwj Revealed: They would love it if you were to disbelieve just as they are disbelieving [4:89].

---

112 Bihar Al Anwar – V 20, The book of our Prophet saww, P 3 Ch 18 H 5
Then He azwj Excluded Ashja’a and Said: 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 - up to His azwj Words: then Allah has not Made for you a way against them [4:90]. And Ashja’a, its neighbourhood was the white, and the mountain, and the lucrative, and they had been near from Rasool-Allah sAWW.

They were alarmed from Rasool-Allah sAWW that he sAWW might send to them ones who would battle them, and Rasool-Allah sAWW had feared them that they might attain something from its outskirts. So, he sAWW thought with the travelling to them. While he sAWW was upon that when Ashja’a came, and their chief was Masoud bin Rukeyla, and they were seven hundred.

They descended at the mountain pass of Sa’a, and that was during the month of Rabbi Al Akhar of the year six. Rasool-Allah sAWW called Aseyd Bin Husayn. He sAWW said to him: ‘Go among a number of your companions until you look at what the steps of Ashja’a are’. So, Aseyd went out and with him were three persons from his companions and paused at them. He said, ‘What are your steps?’ Ma’soud Bin Rukeyla stood up to him, and he was a chief of the Ashja’a, and greeted unto Aseyd and unto his companions, and they said, ‘We have come for the promise of Muhammad sAWW.

Aseyd returned to Rasool-Allah sAWW and informed him sAWW. Rasool-Allah sAWW said: ‘The people are scared that I sAWW might battle them and they want the reconciliation between me sAWW and them with ten loads of dates. These were brought in front of him sAWW, then he sAWW said: The best thing as a gift is in front of the need’. Then he sAWW gave it to them. He sAWW said: ‘O community of Ashja’a! What have you come for?’ They said, ‘To draw our houses to be near from you sAWW, and there isn’t anyone among our people fewer than us in number. So, we would be constrained with battling you due to the closeness of our houses from you sAWW, and we would be constrained for you sAWW to battle our people to kills us among them, due to your sAWW promise’.

فَقَبِلَ النَّبِّيُّ ص مِنْهُمْ وَ وَادَعَهُمْ فَأَقَامُوا يَوْمَهُمْ مِنْهُمْ فَرَجَعُوا إِلَى بِلاَدِهِمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الآيةَ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثاقٌ
The Prophet saww accepted that from them and bade them farewell. They stayed on their day then returned to their cities, and regarding them this Verse was Revealed: *Except those who are arriving to a group who, between you and them is a covenant* [4:90] – the Verse”.

113

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – ‘Then there was the military expedition of the clan of Qureyza. Rasool-Allah saww sent Abdullah bin Itiyak to Khyber to kill Abu Rafie Bin Abu Al-Haqq from the clan of Al-Mustaliq from Khuza’aa, and it is Al-Mureysie. Ali asws battled them during Shaban, and their chief was Al-Haris Bin Abu Zirar, and on that day people from the clan of Abdul Muttalib asws were injured. Ali asws killed Malik and his son.

114

The Prophet saww attained a man captives, and a captive of Ali asws was Juweyria Bint Al-Haris Bin Abu Zirara. The Prophet saww chose her. So, her father came to the Prophet saww with a ransom of his daughter. The Prophet saww asked him about the two camels concealed in such and such mountain pass. The man said, ‘I testify that there is no god except Allah azwj and you saww are a Rasool of Allah azwj. By Allah azwj! None knew of these besides me’.

Then he said, ‘O Rasool-Allah saww! My daughter cannot be made a captive. She is an honourable woman’. He saww said: ‘So, go and give her a choice’. He said, ‘You saww have done good and majestic’. And her father came to her and said, ‘O daughter! Do not disgrace your people’. She said, ‘I have chosen Allah awj and His awj Rasool saww’. She invited her father upon it. Rasool-Allah saww liberated her and made her to be among the total of his saww wives’.

And regarding this military expedition was Revealed: *Surely those who are coming with the falsehood* [24:11], and regarding it Abdullah Bin Ubay said, *‘When we return to Al-Medina [63:8]’*.

113 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 18 H 6
114 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 18 H 7
And Zayd led a military expedition to Al-Ays during Jumadi Al-Awwal, and the military expedition of the clan of Qard, and that is that some people from the Bedouins arrived and ushered the camels. So, Rasool-Allahsaww came out to them and sent forward Abu Qatada the Helper with a group and recovered from them. And he saww sent Muhammad bin Maslama to a people from Hawazin. He was ambushed by a group of their and Muhammad escaped and his companions were killed at Zat Al-Salsalil, and it is a fort.

And that is that a Bedouin came to the Prophet saww and said, ‘There is a advice from me’. He saww said: ‘And what is your advice?’ He said, ‘Gather the clan of Suleym at the valley of Al-Raml at Al-Hira, upon that they will spend the night at it’. And during it was the military expedition of Aliasws Bin Abu Talibasws to the clan of Abdullah Bin Sa’ad, from the people of Fadak, and that is that it reached Rasool-Allahsaww that a group of theirs wants to help the Jews of Khyber.

And during it was the battalion of Abdul Rahman Bin Awf to Dowmat Al-Jandal during Shaban, and the battalion of Urneyn, those who had killed the shepherd of the Prophet saww and stole the camels, and they were twenty horsemen; and during it was seized the wealth of Al-Aas Bin Al-Rabie, and during it was the military expedition of Al-Ghaba”.

---

115 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 18 H 8
CHAPTER 19 – ANOTHER REGARDING THE STORY OF THE OBVIOUS LIE

The Verses – (Surah) Al-Noor:

Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. For every person from them is what he has earned from the sin, and those who assumed its major share from them, for him would be a grievous Punishment [24:11]

Why did they, the Momineen and the Mominaat, not think good with themselves and said, ‘This is a clear falsehood’? [24:12]

Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13]

And had it not been for the Grace of Allah upon you and His Mercy, in the world and the Hereafter, there would have touched you, regarding what you rushed thoughtlessly into, a grievous Punishment [24:14]

When you received it with your tongues and you were saying with your mouths what there wasn’t any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]

And why did you not, when you heard it, say, ‘It cannot happen for us that we should be speaking with this. Glorious are You! This is a grievous slander’ [24:16]

Allah Advises you, lest you repeat to the like of it, ever, if you were Momineen [24:17]
And Allah Clarifies the Signs to you, and Allah is Knowing, Wise [24:18]

那些喜欢丑行的人，会因自己丑行而受到严重的惩罚，而安拉是知道的。

And except that there is the Grace of Allah upon you and His Mercy, and that Allah is Kind, Merciful [24:20]

除了安拉的恩典和慈悯，否则你不会被纯洁的。

O you those who believe! Do not follow the footsteps of Satan! And one who follows the footsteps of Satan, then he enjoins with the immoralities and the evil. And had it not been for the Grace of Allah upon you and His Mercy, not one of you would be purified (from his sins), ever! But, Allah Purifies ones He so Desires to, and Allah is Hearing, Knowing [24:21]

安拉的恩典和宽恕，否则没有人能从罪中得悔改。

And the possessors of Grace and abundance from you should not swear from giving to the near of kin, and the poor, and the Emigrants in the Way of Allah, and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]

安拉的恩典，否则没有人能从罪中得悔改。

Surely, those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23]

那些喜欢丑行的人，会因自己丑行而受到严重的惩罚，而安拉是知道的。

On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]

在那天，他们的舌头将作证于他们，他们的手，他们的腿，以及他们所做过的事情。

On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]

在那天，安拉将实现他们的宗教，真理，他们将了解到安拉是显明的真理。
Wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26].

And it is reported that it was the military expedition of the clan of Al-Mustaliq—from Khuzaie.

She said, ‘And we were near from Al-Medina, and I stood up when they proclaimed with the departure and I walked until I crossed over the army. When I had fulfilled my need, I returned to the rider. I touched my chest, and there was a necklace from part of onyx which had been cut. So I returned and touched my necklace, and seeking it withheld me.

And the group came, those who had made me ride. They were carrying my carriage upon my camel which I had ridden, and they were reckoning that I was in it, and the women, when it was that, were light and the meat did not overcome them, and rather they were eating light food. They sent the camel and travelled, and I found my necklace and came to their houses, and there wasn’t any caller at it nor an answerer. I went near my house which I used to be in and I thought that the people would have missed me and they would be returning to me.

فما أبدا عذاباً إذ غفلت عيني فنسبت وكان صفوان بن المطل عذاباً من العمل السحيق قد عرس من روات الجاهل فأصبح عند صفوان فرأىدادنا بسمنا وفر ركع بين وصف صافون بيديها فانطلت بلسانه فوعدها فوعدها وعفا فعلونه وعفا بالجزاء وعزا بالغضون وتحت حادثة ورحبت بفؤاده ولا زالت عذاباً فزالت من حولي الذي كنت فيه وظلمت أن الفر من الفوضى فحسنت به إلى
While I was seated when my eyes overcame me so I slept; and Safwan Bin Al-Ma’tal Al-Salmy had rested from behind the army. I woke up in the morning in my house and I saw a black man sleeping. He recognised me when he saw me, so I covered my face with my veil, and by Allah, he did not speak to me with a word until I knelt his camel and rode it. He went on guiding the camel until we came to the army after the severity of the heat of the afternoon, and the one who perished, perished in (it), and those who assumed its major share from them, [24:11], was Abdullah Bin Salul.

We arrived at Al-Medina, I complained of the publicity when I arrived at it, and the people were exposing regarding the words of the people of the obvious lie, and I was not aware of anything from that, and he had nourished me during my pains, apart from that I did not recognised from Rasool-Allah saww, the kindness which I used to see from him saww, I complained. But rather he saww entered and greeted and said: ‘How was your journey?’

That saddened me and I was not aware of the evil until I went out after I had recovered, and Ummr Mastah went out with me before Al-Masanie, and it was out defeation, and we did not go out except at night to a night, and that was before the toilet had been taken, and our matter was the matter of the former Arabs regarding the hiking, and we used to be bothered with the toilet that we should be taking it in our houses.

So we went, I and Umm Mastah and her mother Bint Sakhar Bin Aam, a maternal aunt of my father. Umm Mastah stumbled in her dress and she said, ‘Mastah is ruined’. I said to her, ‘Evil is what you said. Are you reviling a man who has attended Badr?’ She said, ‘Yes, or have you not heard what he said?’ I said, ‘And what is that?’ So she informed me with the words of the people of the lies, and it increased the illness to my illness.

When I returned to my house, I went to Rasool-Allah saww. Then he saww said: ‘How was your journey?’ I said, ‘Will you saww permit me to go to my parents?’ She said, ‘And I wanted to confirm the news from before him saww, Rasool-Allah saww permitted me and I came to my parents and said to my mother, ‘O mother! What is that which the people are narrating?’ She said, ‘Yes, daughter, it is a disgrace upon you. By Allah saww, perhaps there has not been any woman or child with a man he loved, and there are harms with her, except it is...
I remained that night I woke up in the morning, and my tears had not dried up, nor was I sleepy until the morning. I cried, and Rasool-Allah(saw) called Asama Bin Zayd and Ali(asws) Bin Abu Talib(asws) - when the Revelation was delayed, to consult them regarding the separation (divorcing) of his(saw) wives. As for Asama, he consulted unto Rasool-Allah(saw) by that which he knew from the innocence of his(saw) wives, by that which he knew within himself, of the cordiality. He said, 'O Rasool-Allah(saw) ! They are your(saw) family and we do not know except goodness.'

And as for Ali(asws) Bin Abu Talib(asws), he(asws) said: ‘Allah(saw) has not Constrained upon you(saw) and the women besides them are a lot, and if you(saw) were to ask the girl she would ratify you(saw). So, Rasool-Allah(saw) called Bureyrah and said: ‘O Bureyrah! Have you seen anything you have seen from Ayesha?’ Bureyrah said, ‘By the One azwj Who Sent you(saw) with the Truth! If I see anything against her any matter at all, I would cover it upon her more than that, she is a girl of young age. She slept from the meal of her family’.

She (Ayesha) said, ‘And by Allah azwj, I knew I was innocent, and I did not do a thing that a Revelation would come regarding my matter to be recited, but I was hoping that Rasool-Allah(saw) would see a dream-Allah azwj would Prove my innocence by it. Allah azwj - Revealed unto His azwj Prophet(saw), and it seized him(saw) what used to seize him(saw) from the climax of the Revelation until there rolled down from him(saw) like the pearls, from the perspiration, and he(saw) was during the day of various Words which had been Revealed upon him(saw).

‘Surely those who are coming with the falsehood [24:11].’

When it was gone from Rasool-Allah(saw) he(saw) said: ‘Receive glad tidings, O Ayesha! But by Allah azwj! Allah azwj has Proved your innocence.’ My mother said, ‘Arise to go to him(saw)’. I said, ‘By Allah azwj I will not arise to go to him(saw), nor will I praise anyone except Allah azwj, and He azwj is the One azwj Who Proved my innocence’. So Allah azwj the Exalted Revealed: She said, ‘Glory be to Allah azwj! Or the people are narrating this?’ She said, ‘Yes’.

I remained that night I woke up in the morning, and my tears had not dried up, nor was I sleepy until the morning. I cried, and Rasool-Allah(saw) called Asama Bin Zayd and Ali(asws) Bin Abu Talib(asws) - when the Revelation was delayed, to consult them regarding the separation (divorcing) of his(saw) wives. As for Asama, he consulted unto Rasool-Allah(saw) by that which he knew from the innocence of his(saw) wives, by that which he knew within himself, of the cordiality. He said, ‘O Rasool-Allah(saw) ! They are your(saw) family and we do not know except goodness.’
Tafseer Al-Qummi – His\textsuperscript{awj} Words: \textit{Surely those who are coming with the falsehood [24:11].} – ‘The general Muslims are reporting that it was Revealed regarding Ayesha and what she had been accused with during the military expedition of the clan of Al-Mustaliq, from Khuza’\text{a}; and as for the special ones (Shias), they are reporting that it was Revealed regarding Mariah Qibtiyya and what she had been accused with by Ayesha’’. \textsuperscript{116}

In Tafseer Al-Numani – ‘From Amir Al-Momineen\textsuperscript{asws}, and from him\textsuperscript{asws} is the Hadeeth regarding the matter of Ayesha, and what she had been accused with by Abdullah Bin Abu Salul, and Hassan Bin Sabit, and Mistah Bi Usasa, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{Surely those who are coming with the falsehood [24:11] – the Verse. So, all of what was from this, and resembling it, in the Book of Allah\textsuperscript{azwj}, it is from what its interpretation is before its Revelation’’. \textsuperscript{117}

\textsuperscript{116} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{asww}, P 3 Ch 19 H 1
\textsuperscript{117} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{asww}, P 3 Ch 19 H 2

And the Glorious Said: And fight in the Way of Allah with those who fight with you, and do not be aggressive; surely Allah does not love the aggressors [2:190]

And kill them wherever you find them; and Fitna (the strife) is more severe than the killing; and do not kill them at the Sacred Masjid until they fight you in it; so if they do fight you, then kill them. Like that is the recompense of the Kafireen (unbelievers) [2:191]

But if they discontinue (the Fitna), then surely Allah is Forgiving, Merciful [2:192]

And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. So if they do discontinue (Fitna), then there should not be hostility except upon the unjust ones [2:193]

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; and fear Allah and know that Allah is with the fearing ones [2:194]
Up to the Words of the Exalted: *And complete the Hajj and the Umrah for Allah; but if you are restricted, then whatever is easy from the offering; and do not shave your heads until the offering reaches its place* [2:196]

(Surah) Al Maidah: *O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain, so Allah can Know the one who fears Him in private. But the one who exceeds after that, for him would be a painful Punishment* [5:94]

(Surah) Al Hajj: *Surely those who are committing Kufr and blocking from the Way of Allah and the Sacred Masjid which We Made it for the people to be equal therein, the dweller in it and the visitor, and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment* [22:25]

(Surah) Al Fat’h: *Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense* [48:10]

Those Bedouins who stayed behind will be saying to you, ‘Our wealth and our families pre-occupied us, therefore seek Forgiveness for us’. They are saying with their tongues what isn’t in their hearts. Say: ‘So who can control anything for you from Allah if He Intends harm with you or Intends benefit with you? But, Allah would always be Aware with what you are doing’ [48:11]

But, you thought that the Rasool and the Momineen would never return to their families, ever, and that was adorned in your hearts, and you thought the evil thought, and you were a doomed people [48:12]
And one who does not believe in Allah and His Rasool, so We Have Prepared for the Kafirs, a Blazing Fire [48:13]

And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]

The ones staying behind would be saying to you when you go to spoils of war in order to take these, ‘Leave us to follow you’, intending to change the Speech of Allah. Say: ‘You will never follow us! Like that, Allah has Said from before’. So they would be saying, ‘But you are envying us’. But they were not understanding except a little [48:15]

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]

It isn’t upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]

Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, and He Knew what was in their hearts, 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 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]

And He is the One Who Restrained their hand from you, and your hands from them in the valley of Makkah from after your victory over them, and Allah was always Seeing with what you do [48:24]

They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women, whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge – in order for Allah to Enter into His Mercy one He so Desires to. If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]

When those who committed Kufr made the fanaticism to be in their hearts, fanaticism of the (days of) ignorance, then Allah Sent down the tranquillity upon His Rasool and upon the Momineen and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, and Allah was always Knowing of all things [48:26]

Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. He Knows what you do not know, and He Made from besides that, a near victory [48:27]
O you those who believe! When the Mominaat come emigrating to you, then test them. Allah is more Knowing of their Eman. Then if you know them to be Mominaat, do not return them to the Kafirs. Neither are these (women) Permissible for them (Kafirs), nor are they Permissible for these ones. And give them what they spent, and there is no blame upon you if you were to marry them, when you have given them their dowries, and do not hold on to the ties of marriage of the Kafir women, and ask for what you spent and let them ask for what they spent. That is the Decision of Allah, Deciding between you, and Allah is most Knowing, Wise [60:10]

And if from your wives, anything is lost from you to the Kafirs, then you marry successively, so give those whose wives had gone away the like of what they had spent, and fear Allah Whom you are believing in [60:11]

And it is reported from Abu Abdullah asws: ‘They are Quraysh, when they prevented Rasool-Allahsaww from entering Makkah and the Sacred Masjid’.

Then he said regarding the story of Al-Hudaybiya, ‘Ibn Abbas said, ‘Rasool-Allahsaww went out intending Makkah. When he reached Al-Hudaybiya, hissaww camel stood and he saww spurred it on, but it did not move, and the camel knelt. Hissaww companions said: ‘The camel is immovable’. He saww said: ‘This is not its habit, but the Withholder of the elephants has Withheld it’, and he saww called Umar Bin Al-Khattab and sent him to the people of Makkah in order to get permission for himsaww to enter Makkah and permit from hissaww Umrah and sacrifice hissaww offering.

He said, ‘O Rasool-Allahsaww! There is no intimate one for me at it, and I fear Quraysh due to the intensity of my enmity towards it, but I shall point yousaww upon a man who is more honourable with it than I am, Usman Bin Affan’. He saww said: ‘You speak the truth’. Rasool-Allahsaww called Usman and sent him to Abu Sufyan and the noblemen of Quraysh to inform them that he saww has not come for the war, and rather he saww has come as a visitor of this House (Kabah), revering to its Sanctity.
Fahhteshe Fiqhshah onduha fi bah Rasool Allah saww and the Muslims thought that Usman had been killed. He saww said: ‘Do not move until we accomplish the people (purpose)’. He saww called the people to the allegiance (renewal). Rasool-Allah saww stood by a tree and leaned towards it and the people pledged allegiance upon that they will neither fight the Polytheists nor flee.

قال عبد الله بن مغفل كنت قائما على رأس رسول الله ص ذلك اليوم و بيدَ غصن من السمرة أذب عنه و هو يبايع الناس فلم يبايعهم عل

Abdullah bin Magfal said, ‘I was standing by the head of Rasool-Allah saww on that day and in my hand was a branch of the tree flicking (insects) away from him saww, and he saww was taking allegiances of the people. They did not pledge their allegiances upon the death, and rather they pledged their allegiance that they will not flee’.

And it is reported by Al-Zuhry and Urwah Bin Al-Zubeyr and Al-Masour Bin Makhrama said, ‘Rasool-Allah saww went out from Al-Medina among ten hundreds of his saww companion until when they were at Zul Huleyfa. Rasool-Allah saww collared the sacrificial animal and marked it, and wore Ihraam for the Umrah, and sent in front of him saww, a spy of his saww from Khuzaie to inform him saww about Quraysh.

و سار رسول الله ص حتى إذا كان في جزيرة كان يغدير الأنشطة قربا من عفوان أتاه عينه إزاعي وقال إن تركت كعب بن لؤَ و عامر بن لؤَ قد جَعوا لك

And Rasool-Allah saww travelled until when he saww was at Ghadeer nearby were tents near from Asfan, his saww informer Al-Khuzaie came to him. He said, ‘I left Ka’ab Bin Lawy and Aamir Bin Lawy. They have gathered the Ethiopians and the crowds for fighting you saww, and they are thinking of killing you saww or your saww fighters, and block you saww from the House (Kabah)’.

فقال رسول الله ص روحوا فراحوا حتَّ إذا كانوا ببعض الطريق قال النبِ ص إن خالد بن الوليد بالغميم فِ خيل القريش

He saww said: ‘Go ahead!’ They went ahead until when they were in one of the roads, the Prophet saww said: ‘Khalid Bin Al-Waleed is with the white turban among the cavalry of Quraysh at the forefront, so take to the right!’ And he saww travelled until when he saww at the mountain pass, his saww camel knelt. He saww said: ‘The camel has not given up, but the Withholder of the elephants has Withheld it’.

ف 啼 م قال و الله لا يسألون حطة يعظون فيها حرمات الله إلا أعطيتهم إياها ثم زرحها فوثب به

253 out of 303
Then he said: ‘By Allah! They will not ask me for any plan they would be revering in it the Sanctity of Allah except I shall grant it to them’. Then he spurred it on and it leapt with him.

He said, ‘Then he amended course until he descended by the outskirts of Al-Hudaybiya at a spring of little water, but rather the people had covered it with a covering. They complained to him of the thirst, so he removed his arrow from his quiver, then instructed them that they should make it to be in the water. By Allah! It did not cease to overflow with the water until they were saturated from it.

While they were like that when Badeel Bin Warqa Al-Khuzaie cam among a number of (clan of) Khuza’a, and they used to fault the advice of Rasool-Allah from the people of Taha. He said: ‘I left behind Ka’ab bin Lawy and Aamir bin Lawy, and with them were the enthusiastic fighters, and they would be fighting you and blocking you from the House (Kabah)’. 
Urwah said during that, ‘Yes Muhammad! If your people are eradicated, have you heard anyone from the Arabs ravage his own origins? And if you become the other, then by Allah, I see its aspect and I see the youths of the people as being such people that they would flee and leave you. Abu Bakr said to him, ‘(Obscenity)! Would we flee from him and leave him?’ He said, ‘But, by the One in Whose Hand in my soul! Had it not been for a favour for you which was with me, I would not have allowed you with it. I would answer you’.

He went on to speak with the Prophet, and every time he spoke, he grabbed his beard, and Al-Mugheira Bin Sa'aba was standing by the head of the Prophet and with him was the sword, and upon him was the helmet. So, every time his bare hand overcame to the beard of Rasool-Allah, he struck his hand with the base of the sword and said, ‘Delay your hand from the beard of Rasool-Allah before it does not return to you!’

He said: ‘What is this Al-Mugheira Bin Sa’aba saying?’ He said, ‘Yes, treachery, and I do not seek treachery in you. And Al-Mugheira had accompanied a group during the Pre-Islamic period and had killed them, and seized their wealth, then had come and become a Muslim. The Prophet said: ‘As for Al-Islam, we accept, and as for the wealth, it is wealth of treachery, there is no need for us regarding it’.

Then Urwah went on to survey the companions of the Prophet, when Rasool-Allah ordered them, and they rushed to his orders, and when they had performed Wudu they came fighting upon (assisting him) to perform his Wuduu, and whenever they spoke, they lowered their voiced in his presence, and they were not raising the look at him in reverence to him.
He said, ‘Urwa returned to his companions and said, ‘By Allah azwj! Which people had you delegate me to, and I have been delegated to Caesar and Chosroe and Al-Najashy. By Allah azwj! I have not seen any king being revered by his companions what the companions of Muhammad saww revering Muhammad saww. When he saww orders them, they rush to his saww command, and when he saww perform Wuduu, they almost kill each other upon his saww Wuduu, and when they speak they lower their voices in his saww presence, and they are not raising the look towards him saww in reverence to him saww, and he saww has presented to you all a righteous plan, accept it!’.

A man from the clan of Kanana said, ‘Leave me to go to him saww’. He said, ‘Go to him saww’. When he overlooked upon them, Rasool-Allah saww said: ‘This is so and so, and he is from a people who are revering the sacrificial offerings, so send it’. They sent it to him and the people welcomed him exclaiming Talbiyya. When he saw that, he said, ‘Glory be to Allah azwj! It is not befitting that they should be blocked from the House (Kabah)’.  

A man from them called Makraz Bin Hafs stood up and said, ‘Leave me, I will go to him saww’. They said, ‘Go to him’. When he overlooked upon them, the Prophet saww said: ‘This is Makraz, and he is an immoral man. He went on to speak to the Prophet saww. While he was speaking to Him saww, when Suheyl Bin Amro came, so he saww said: ‘Allah azwj has Eased your matter upon you all!’ He said, ‘Write out an agreement between us and you saww’.  

Rasool-Allah saww called Ali asws Bin Abu Talib asws and said to him asws: ‘Write, ‘In the Name of Allah azwj the Beneficent, the Merciful’. Suheyl said, ‘As for the Beneficent, so by Allah azwj, I do not know who He azwj is. But write, ‘In Your azwj Name, O God azwj’. The Muslims said, ‘By Allah azwj! We will not write it except as ‘In the Name of Allah azwj the Beneficent, the Merciful’.  

The Prophet saww said: ‘Write, ‘In Your azwj Name, O God azwj! This is what is decided between Muhammad saww, Rasool saww of Allah azwj. Suheyl said, ‘If we knew that you saww are a Rasool saww of Allah azwj, we would not block you saww from the House (Kabah), nor fight against you saww’. But write, ‘Muhammad saww Bin Abdullah asws’. The Prophet saww said: ‘I saww am a Rasool saww of Allah azwj, and even if you are belying me saww.’
Then he said to Ali: ‘Delete ‘Rasool of Allah’. He said: ‘O Rasool-Allah! My hand cannot move in deletion of your name from the Prophet-hood’. So, Rasool-Allah took it and deleted it. Then he said: ‘Write, ‘This is what has been decided upon by Muhammad son of Abdullah and Suheyl Bin Amro, and reconciling upon that the war be placed (suspended) from the people for ten years, during which the people would be safe and restrain from each other, and upon that the one from the companions of Muhammad who arrives at Makkah for a need, or to perform Umrah, or seeking from the Grace of Allah, there would be safety upon his blood, and his wealth.

And the one from Quraysh who arrives at Al-Medina going to Egypt or Syria, there would be safety upon his blood, and his wealth, for between us there are blinded faults, and there will neither be any chains nor any shackles, and the one who likes to enter into a pact of Muhammad and his covenant can enter into it, and the one who likes to enter into a pact of Quraysh and their covenants can enter into it’’.

Suheyl said, ‘Upon that no man from us will come to you and even if he was upon your Religion except you will return him to us, and the one who is with you comes to us, we will not return him to you. The Muslims said, ‘Glory be to Allah! How can he return to the Polytheists and he has become a Muslim?’ Rasool-Allah said: ‘The one from us who goes to them, Allah would Distance him, and the one from them who comes to us, we shall return him to them, for it knows Al-Islam from his heart, will Make a way out to be for him’.

Suheyl said, ‘Upon that they would free the way between us and the House (Kabah), so we can perform Tawaaf’. Suheyl said, ‘By Allah! The Arabs will not narrated that we were seized under pressure. But that will be from the next year’. So, it was written.
Suheyl said, ‘And upon that you saww will return from us this year and will not enter Makkah upon us. When it will be the next year, we shall go out from it for you, and you saww can enter it with your saww companions, and you can stay at it for three (days), and you saww will not enter it with the weapons except for the swords in the sheaths, and the weapons of the riders; and upon that this sacrificial animal will be where we withhold it in its place, will not be brought forwards to us’.

He saww said: ‘We are ushering and you are returning’. While they were like that, when Abu Jandal Bin Suheyl Bin Amro came lingering in his seating. He had come out from the bottom of Makkah until he threw himself in the middle of the Muslims. Suheyl said, ‘O Muhammad saww! This is the first of what I am letting you decide upon him, that you saww return him’. The Prophet saww said: ‘We will not agree with the agreement afterwards’. He said, ‘Then I shall not reconcile with you saww upon anything, ever!’

The Prophet saww said: ‘Hire him saww to me’. He said, ‘I will not hire him to you saww’. He saww said: ‘Do it’. He said, ‘I will not do it’. Makraz said, ‘Yes we have employed him’. Abu Jandal Bin Suheyl said, ‘Community of Muslims! I shall return to the Polytheists. I have come to you as a Muslim. Do you not see what I am facing?, and he had been tormented with severe punishments.

Umar Bin Al-Khattab said, ‘By Allah azwj! I did not doubt since I became a Muslim, except on that day. I came to the Prophet saww and said, ‘Aren’t you saww a Prophet saww of Allah azwj?’ He saww said: ‘Yes’. I said, ‘Aren’t we upon the Truth and our enemies upon the falsehood?’ He saww said: ‘Yes’. I said, ‘So why are we given the lowliness in our Religion then?’ He saww said: ‘I saww am Rasool saww of Allah azwj, and I saww will not disobey Him awj, and He azwj is my saww Helper’.

I said, ‘Or didn’t you saww narrate to us that we shall be going to the House (Kabah) and perform Tawaaf as a right?’ He saww said: ‘Yes, but did I saww inform you that we will be going to it this year?’ I said, ‘No’. He saww said: ‘You will be going to it and performing Tawaaf with it’. Rasool-Allah saww slaughtered his saww sacrificial animal and called for a barber. He shaved
his saww head. Then the believing women came, and Allah azwj the Exalted Revealed: *O you those who believe!* When the Mominat come emigrating to you, [60:10] – the Verse.

Q. 60:10

Muhammad Bin Is’haq Bin Bashar said, ‘And it is narrated to me by Bureyda Bin Sufyan, from Muhammad Bin Ka’ab, ‘The scribe of Rasool-Allah saww in this treaty was Ali asws Bin Abu Talib asws. Rasool-Allah saww said to him asws: ‘Write, ‘This is what Muhammad saww son of Abdullah asws has reconciled upon with Suheyl Bin Amro’. But Ali asws went on to delay and refused to write except, ‘Muhammad saww Rasool saww of Allah azwj’.

Rasool-Allah saww said: ‘For you asws is its example. You asws will give it and you asws are under compulsion’. So, he asws wrote whatever they said. Then Rasool-Allah saww returned to Al-Medina, and there came to him saww Abu Baseer, a man from Quraysh, and he was a Muslim, and they (Quraysh) sent two men in searching him. They said, ‘The agreement which had been made to us, hand it over to the two men’. They went out with it until they reached Zul Huleyfa, and they descended eating from the dates of theirs.

Abu Baseer said to one of the two men, ‘I see this sword of yours to be new, so unsheathe it’. And he said, ‘Yes, and it is new, and it has been tested with, then tested’. Abu Baseer said, ‘Show me, I want to look at it’. He enabled him from it, and he struck him with it until he died, and the other one fled until he reached Al-Medina and entered the Masjid being chased. Rasool-Allah saww said when he saw him: ‘This one has seen fear’.

When he ended up to the Prophet saww, he said, ‘By Allah azwj! My companions has been killed, and I will (also) be killed’. Abu Baseer came and said, ‘O Prophet saww of Allah azwj! Allah azwj has Fulfilled your saww responsibility, and return me to them, then Allah azwj will Rescue me from them’. The Prophet saww said: ‘Woe be unto his mother igniting him for war, if there was anyone for him’. When he heard that, he realised that he saww will be returning him to them.

فخرج حتى أُسِفف البحر و اغفلت منهم أبو جندل بن سهيل فلقيح بأبي بصير فلا يخرج من فرس رجل قد أسلم إلا خلق بأبي بصير حتى اجتمعت عليه عصابة قال هو الله لا يسمعون بعيد فرسه قد خرج إلى الشام إلا اعتضوا لها فقتلهم وأخذهم أفواههم
He went out until he came to the edge of the sea, and Abu Jandal Bin Suheyl escaped from them and joined up with Abu Baseer. No man from Quraysh who had become a Muslims came out except he joined up with Abu Baseer until a group gathered upon it. By Allah azwj! They were not hearing of any caravan of Quraysh to have gone out to Syria except they presented to it and killed them and seized their wealth.

So, Quraysh sent a message to the Prophet saww adjuring him saww with Allah sawwj and the relationships to send a message to them, whoever from them come to him saww would be safe’. So, he saww sent to them, and they came to him saww.

Then he said in mentioning the expired Umrah, ‘And like that flowed the matter regarding the expired Umrah during the next year of Al-Hudaybiya, and it is the year seven from the Emigration during Zil Qadah, and it the month during which the Polytheists had blocked him saww from the Sacred Masjid. The Prophet saww went out with his saww companions as pilgrims of Umrah and they stayed at Makkah for three days, then returned to Al-Medina’.

And from Al-Zuhry who said, ‘Rasool-Allah saww sent Ja’far asws Bin Abu Talib asws in front of him saww to Maymuna Bint Al-Haris Al-Amiriya and he saww proposed to her. She made her matter to Al-Abbas (adopted) son of Abdul Muttalib asws, and her sister Umm Al-Fazl Bint Al-Haris was married to him. Al-Abbas got her married to Rasool-Allah saww. When Rasool-Allah saww brought forward the matter of his saww companions, he said, ‘Remove from the (clothes) from the shoulder and let them sprint in performing the Tawaaf to show the Polytheists their skins and their strength’.

The people of Makkah, the men and the women and the children stopped looking at Rasool-Allah saww and his saww companions, and they were performing Tawaaf of the House (Kabah),
and Abdullah Bin Rawha was reciting rhetoric in front of Rasool-Allah(saww), wearing the sword, saying (a poem), 'The sons of Kafirs have freed the way from him(saww); the Beneficent has Revealed in His(Qaww) Revelation in Parchments being recited to His(Qaww) Rasool(saww). Today we are striking you upon its interpretation just as we had struck you upon its Revelation, strikes removing the worries from its speaker, and the friend is amazed from his friend. O Lord(Qaww)! I am a believer in his(saww) words, I see the Truth in accepting him(saww).'

و يشير بيده إلَ رسول الله ص و أنزل الله فِ تلك العمرة الشَّهْرُ الحَْرامُ بِالشَّهْرِ ا الحَْرامِ و هو أن رسول الله ص اعتمر فِ الشهر الحرام الذَ صد فيه.

And he pointed by his hand towards Rasool-Allah(saww), and Allah(azwj) Revealed regarding that Umrah: The Sacred Month with the sacred Month [2:194], and it is that Rasool-Allah(saww) had performed Umrah during the Sacred month in which he(saww) had been blocked from it (the year before').

و قال فِ قوله تعالَ إِذا جاءَكُمُ الْمُؤْمِناتُ مُهاجِراتٍ مُهاجِراتٍ مُهاجِراتٍ فِ نَكُول أَوْلِيَاءِ نَكُولٍ يَسْتَحْلِفُونَهُنَ ۖ فَمَتْحِنُوهُنَ ۖ فِينَاتٍ عَزَّتُهَا عَزَّتُهَا عَزَّتُهَا وَ الْخَلْقُ فِهنَّ أَشْدَدُهَا أَشْدَدُهَا أَشْدَدُهَا وَ اسْتَحْلِفُوا الْخَلْقَ فِهنَّ وَ الْخَلْقُ فِهنَّ أَشْدَدُهَا أَشْدَدُهَا أَشْدَدُهَا عَزَّتُهَا عَزَّتُهَا عَزَّتُهَا وَ الْخَلْقُ فِهنَّ أَشْدَدُهَا أَشْدَدُهَا أَشْدَدُهَا

And he said regarding the Words of the Exalted: O you those who believe! When the Mominnaat come emigrating to you [60:10], Ibn Abbas said, 'Rasool-Allah(saww) reconciled at Al-Hudaybiyya with the Polytheists of Makkah upon that the one from the people of Makkah who comes to him, he(saww) would return him to them, and the one from the companions of Muhammad(saww) who comes to the people of Makkah, he would be for them and will not return him to him(saww), and an agreement was written with that, and they agreed upon it.

فجاءت سبيعة بنت الحارث الْسلمية مسلمة بعد الفراغ من الكتاب و النبِ ص بالحديبية فأقبل زوجها مسافر من بنِ مخزوم و قال مقاتل هو صيفي بن الراهب فِ طلبها و كان كافرا فقال يا مُ مُد اردد علي امرأتي فإنك قد شرطت لنا أن ترد علينا من أتاك منا و هذه طينة الكتاب لَ تِف بعد

Sabia Bint Al-Haris Al-Aslamiya came as a Muslim after the conclusion from the agreement, and the Prophet(saww) was at Al-Hudaybiyya. Her husband came travelling from the clan of Makhzum, and Maqatil said, ‘He is Sayfi Bin Al-Rahib’, in seeking her, and he was a Kafir. He said, ‘O Muhammad(saww)! Return my wife to me for you(saww) have stipulated to us that you(saww) will return to us the one who comes to you(saww), and this is an essence of the agreement (the ink of) which has not even dried up yet’.

فَقُلْتُ الأَيَاةُ الَّذِيَ أُبِينَهَا الَّذِينَ آمَنُوا إِذَا حَادَثَتُمُ الْمُؤْمِناتُ مُهاجِراتٍ مُهاجِراتٍ مُهاجِراتٍ مُهاجِراتٍ فِ نَكُول أَوْلِيَاءِ نَكُولٍ يَسْتَحْلِفُونَهُنَ ۖ فَمَتْحِنُوهُنَ ۖ فِينَاتٍ عَزَّتُهَا عَزَّتُهَا عَزَّتُهَا وَ الْخَلْقُ فِهنَّ أَشْدَدُهَا أَشْدَدُهَا أَشْدَدُهَا

The Verse was Revealed: O you those who believe! When the Mominnaat come emigrating to you – from the house of the Kufur to the house of Al-Islam, then test them [60:10].

قال ابن عباس امتتحان إن يستحلف من بعض زوج ولا يرغبه عن أرض إلا أرض ولا أرض إلا أرض في نداء لم يبقي فيها لرسوله فلا استحلفها رسول الله ص ما خرجت واحدة لرجل منا و ما خرجت إلا راحة في الإسلام

Ibn Abbas said, ‘Test them that they should swear on oath they have not come out from hatred of a husband, nor desirous from a land to a land, nor seeking the world, nor coming out except in love for Allah(azwj) and for His(azwj) Rasool(saww).’
So, Rasool-Allah saww made her swear an oath that she had neither come out in hatred towards her husband, nor her love for a man from us, and she has not come except being desirous regarding Al-Islam'.

فُحِلَتْ بِاللهِ الذَّ لا إِلهَ إِلَيْهِ سُلْطَانٍ أَعْطى رَسُولُ اللَّهِ صَ رَوْجَهَا مُهَرَّباً وَ مَا أَنْفَقَ عَلَيْهَا وَ لَمْ يَرْدَهَا عَلَيْهَا فَتَوَهَّماً عَمَّرَ بَنَ الْخَطَافِ فِى١

She swore by Allah azwj the One there is no god except Him azwj, upon that. So, Rasool-Allah saww gave her husband her dower and whatever he had spent on her, and did not return her to him, and Umar Bin Al-Khattab married her. Rasool-Allah saww used to return the ones from the men who came to him saww and withhold the ones from the women who came to him saww, when he saww had tested them, and would give their husbands, their dowers'.

فَرَوْى فِِ جَامِعِ الُْْصُولِ عِنْدَ سِيَاقِ قِصَّةِ الحُْدَيْبِيَةِ عَنْ عَلِيٍّ عَلَيْهِ السَّلاَمُ قَالَ لَمَّا كَانَ يَوْمُ الحُْدَيْبِيَةِ خَرَجَ إِلَيْنَا نَاسٌ مِنْهُمْ سُهَيْلُ بْنُ عَمْرٍو وَ أُنَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ خَرَجَ إِلَيْكَ نَاسٍ مِنْ أَبِ نائِنَا وَ إِخْوَانِنَا وَ أَرِقَّائِنَ اَ وَ لَيْسَ بِِِمْ فِقْهٌ فِِ الدِّينِ وَ إِنَََّّا خَرَجُوا فِرَارًا مِنْ أَمْوَالِنَا وَ ضِيَاعِنَا فَارْدُدْهُمْ إِلَيْنَا فَإِنْ لََْ يَكُنْ فِقْهٌ فِِ الدِّينِ سَنُفَقِّهُمْ

It is reported in (the book) ‘Jamie Al-usool’ in the context of the story of Al-Hudaybiya, from Ali asws having said: ‘When it was the day of Al-Hudaybiya, some people from the Polytheists came to us, from them being Suheyl Bin Amro and some people from the chiefs of the Polytheists. O Rasool-Allah saww! Some people have come to you saww, from our sons and our brothers and our freed slaves, and there is no understanding with them regarding the religion, and rather they have come out fleeing from our wealth and out estates. Return them to us for there does not happen to be any understanding for them regarding the religion, we shall make them understand’.

فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ ق ُرَيْشٍ لَتَنْتَهِينََ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدِ امْتَحَنَ اللَّهُ قُلُوبَهُمْ عَلَى الِْْيََانِ قَالَ أَبُو بَكْرٍ وَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِفُ النَّعْلِ وَ كَانَ قَدْ أَعْطَى عَلِيّاً نَعْلَهُ يََْصِفُهَا

Rasool-Allah saww said: ‘O community of Quraysh! Or shall Allah awj Send upon you one who will strike your necks with the sword upon the Religion. Allah awj has Tested their hearts upon the Eman’. Abu Bakr and Umar said, ‘Who is he, O Rasool-Allah saww?’ He saww said: ‘He is the repairer of the slipper’, and he saww had already given Ali asws his saww slipper to repair it.

فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ. لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِنَ الصَّيْدِ تَنالُهُ أَيْدِيكُمْ وَ رِماحُكُمْ

Then Ali asws turned towards us and he asws said: ‘Rasool-Allah saww said: ‘One who belies upon me saww deliberately, then let him assume his seat from the Fire’.

 ثمْ أَنْفُسَ إِلَيْنَا عَلَى عَلَيَّ الْسَلَامُ فَلَا رَسُولُ اللَّهِ مَنْ كَذَبَ عَلَى مَكْتُوبٍ مُفْتَقَرٍ مِنَ الْنَّارِ. ١٧١

Al Kafi – Ali, from his father, from Hammad and Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah asws regarding the Words of Allah awj Mighty and Majestic: Allah will Try you with something from the hunting your hands and your spears can attain [5:94]. He asws
said: ‘The wild animals crowded to Rasool-Allahazwj during the Umrah of Al-Hudaybiyya to the extent that their (Muslim’s) hands and their spears could reach them’.

Tafseer Al-Ayyashi, from Muawiya – similar to it, and at the end of it, ‘For Allahazwj to Test them by it’.  

‘I asked Abu Abdullahasws about the Words of Allahazwj Mighty and Majestic: O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain [5:94]. Heasws said: ‘The prey crowded towards them in every place until they approached them. Allahazwj Tried them with it’.

‘From Abu Abdullahasws regarding the Words of Allahazwj: ‘Allah will Try you with something from the hunting [5:94]. Heasws said: ‘Allahazwj Tried them with the wild animal, and they rode them from every place’.

‘From Abu Abdullahasws having said: ‘The reason for the Revelation of this Chapter and this great victory was that Allahazwj Mighty and Majestic Commanded Rasool-Allahsaww during the sleep that he should enter the Sacred Masjid and perform Tawaaf and shave his head along with the shavers. So he informed his companions and ordered them with the going out. So they came out.

118 Bihar Al Anwaar – V 20, The book of our Prophetsaww, P 3 Ch 20 H 1
119 Bihar Al Anwaar – V 20, The book of our Prophetasws, P 3 Ch 20 H 2
120 Bihar Al Anwaar – V 20, The book of our Prophetsaww, P 3 Ch 20 H 3
When he saww descended at Zul Huleyfa, they wore Ihraam for the Umrah and ushered the sacrificial animals, and Rasool-Allah saww ushered sixty six sacrificial animals, and marked them during his saww Ihraam, and they wore Ihraam from Zul Huleyfa exclaiming Talbiyya for the Umrah, and the one from them who had ushered, ushered the sheep and the goats.

When that reached Quraysh, they sent Khalid Bin Al Waleed among two hundred horsemen to face Rasool-Allah saww. He had objected to him saww at the mountain. When he saww was in one of the roads, Al-Zohar Salat presented and Bilal proclaimed the Azaan, and Rasool-Allah saww prayed Salat with the people. Khalid Bin Al-Waleed said, ‘If we were to attack upon them during the Salat, we would attain from them, for they will not be terminating their Salat, but now another Salat is more beloved to them than the illumination of their visions. So, when they enter into the Salat, we will attack upon them’.

When Rasool-Allah saww descended at Al-Hudaybiya, Quraysh came out swearing by Al-Laat and Al-Uzza (two idols) that they will not let Muhammad saww to enter Makkah, and among them was a blinking eye’. So, Rasool-Allah saww sent a message to them: ‘I saww did not come for war, and rather I saww have come to fulfil rituals and make a sacrificial offering, and leave between you and its meats’.

Jibraeel Azwj descended unto Rasool-Allah saww with Salat of the fear, in His saww Words: And when you (O Rasool) are among them, so establish the Salat for them [4:102] – the Verse. When it was during the second day, Rasool-Allah saww descended at Al-Hudaybiya, and it is at the end part of the Sanctuary, and Rasool-Allah saww used to mobilise the Bedouins in his saww road (to come) with him saww, but not one of them followed him saww and they were saying, ‘Do Muhammad saww and his companions covet to enter the Sanctuary? The Quraysh will battle them in the courtyards of their houses and kill them. Surely, Muhammad saww and his saww will not be returning to Al-Medina, ever!’

They sent Urwah Bin Masoud Al-Saqafy, and he was an intellectual, one of understanding, and he is the one Allah saww Revealed regarding him: And they are saying, ‘If only this Quran
had been Revealed unto a great man from the two towns’ [43:31]. When he came to Rasool-Allahsaww, he respected that, and said: ‘O Muhammadsaww! Yousaww left yoursaww people and struck the sons, and brought out the camels. They are swearing by Al-La‘at and Al-Uzza that they will not leave yoursaww to enter their Sanctuary and among them is a blinking eye. Do yousaww want to see yoursaww family and yoursaww people (again), O Muhammadsaww?’

Rasool-Allahsaww said: ‘I saww have not come for war, and rather I saww have come to fulfil my saww rituals and sacrifice an offering and vacate between you and its meats’. Urwah said, ‘By Allah azwj! I have not seen like today anyone being blocked from what yousaww are being blocked’. He returned to Quraysh and informed them. Quraysh said, ‘By Allah azwj! If Muhammadsaww were to enter Makkah, the Arabs will hear of it, we will be disgraced and they will be emboldened upon us’.

They sufficed Rasool-Allahsaww and said, ‘O Muhammadsaww! If yousaww look at what your saww matter and the matter of the Arabs has come to, upon that yousaww should return from this season (year) of yoursaww, for the Arabs have already heard of your saww journey. If you saww were to enter our city and our Sanctuary, the Arabs will disgrace us and be emboldened upon us, and we will vacate the House (Kabah) for yousaww next year during this month, for three days, until yousaww fulfil yoursaww rituals and leave from us’.

Rasool-Allahsaww answered him to that and they said to himsaww, ‘And you saww will return to us every one from our men who comes to you and we will return every one from your saww men who comes to us’. Rasool-Allahsaww said: ‘The one from our men who comes to you, there is no need for us regarding him, but upon that the Muslims of Makkah will not be
harmed in the manifestation of Al-Islam, and they will not be forced nor will anything be denied upon them from anything they do from the Laws of Al-Islam’.

They accepted that. When Rasool-Allahsaww had answered them to the reconciliation the generality of hissaww companions denied upon it, and the one of the severest of the denials was Umar. He said, ‘O Rasool-Allahsaww! Aren’t we upon the Truth and our enemies are upon the falsehood?’ He saww said: ‘Yes’. He said, ‘But we have been given the disgrace in our Religion’. He saww said: ‘Allahsaww has Promised me that I shall conquer Makkah, and perform Tawaaf and Sa’ee, and shave (my head) along with the shavers’.

He said, ‘If there were forty men with me, I would have opposed it (him saww)’. And Suheyl Bin Amro and Hafs Bin Al Ahnaf returned to Quraysh and informed them with the reconciliation (peace treaty). Umar said, ‘O Rasool-Allahsaww! Did you not say to us that we shall enter the Sacred Masjid and shave (our heads) along with the shavers?’ He saww said: ‘Was is regarding this season (year) that saww promised you? I saww said to you that Allahazwj Mighty and Majestic has Promised me that I shall conquer Makkah, and perform Tawaaf and Sa’ee, and shave (my head) along with the shavers’.

When they persisted a lot upon himsaww, he saww said to them: ‘If you are not accepting the peace treaty then battle them’. They passed by around Quraysh and they were preparing for the war, and they attacked upon them. The companions of Rasool-Allahsaww were defeated with an ugly defeat, and they passed by Rasool-Allahsaww. Rasool-Allahsaww smiled then said: ‘O Aliasws! Take the sword and face Quraysh’.

Amir Al-Momineenasws grabbed hisasws sword and attacked upon Quraysh. When they looked at Amir Al-Momineenasws, they withdrew and said, ‘O Aliasws! Has there been a change of mind for Muhammad saww regarding what he saww gave us?’ He asws said: ‘No’. The companions of Rasool-Allahsaww returned ashamed and came presenting excuses to Rasool-Allahsaww.

فَقَلَ فَقَلَ يَا رَسُولُ اللَّهِ أَ لَُْ تََ يَا عَلِيُّ خُذِ السَّيْفَ وَ اسْتَقْبِلْ قُرَيْشَةً
Rasool-Allah \textit{saww} said to them: ‘Weren’t you my \textit{saww} companions on the day of Badr when Allah \textit{azwj} Revealed regarding you: \textit{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]}}?

\begin{itemize}
  \item \textit{أَلَسْتُمْ أَصْحَابَِ يَوْمَ أُحُدٍ إِذْ تُصْعِدُونَ وَ لا تَلْوُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِِ أُخْراكُمْ}
  \item \textit{Weren’t you my \textit{saww} companions on the day of Ohad When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. [3:153]}}
\end{itemize}

\begin{itemize}
  \item \textit{أَلَسْتُمْ أَصْحَابَِ يَوْمَ كَذَا فَاعْتَذَرُوا إِلََ رَسُولِ اللَّهِ ص وَ نَدِمُوا عَلَى مَا كَانَ مِنْهُمْ وَ قَالُوا اللَّهُ أَعْلَمُ وَ رَسُولُهُ مَا بَدَا لَكَ}
  \item \textit{Weren’t you my \textit{saww} companions on such and such day? Weren’t you my \textit{saww} companions on such and such day?’ They kept presenting excuses to Rasool - Allah \textit{saww} and regretted upon what had transpired from them, and they said, ‘Allah \textit{azwj} and His \textit{azwj} Rasool \textit{saww} are more knowing, so do whatever comes to you \textit{saww}.}
\end{itemize}

And Hafs Bin Al-Ahnanf and Suheyl Bin Amro returned to Rasool-Allah \textit{saww} and they said, ‘O Muhammad \textit{saww}! Quraysh have answered to what you \textit{saww} stipulated from the manifestation of Islam, and that they will not force anyone upon his religion’. Rasool-Allah \textit{saww} called with the writing down and called Amir Al-Momineen \textit{asws} and said to him \textit{asws}: ‘Write’. Amir Al-Momineen \textit{asws} wrote: ‘In the Name of Allah \textit{azwj} the Beneficent, the Merciful’.

Suheyl Bin Amro said, ‘We do not recognise the Beneficent. Write as what your \textit{saww} forefathers \textit{asws} used to write: ‘In Your \textit{azwj} Name O God \textit{azwj}!’ Rasool-Allah \textit{saww} said: ‘Write, ‘In Your \textit{azwj} Name O God \textit{azwj}!’’, for it is a Name from the Names of Allah \textit{azwj}. Then write, ‘This is what has been fixed upon by Muhammad \textit{saww} Rasool \textit{saww} of Allah \textit{azwj} and the chiefs of Quraysh’’. Suheyl Bin Amro said, ‘And if we knew that you \textit{saww} are a Rasool \textit{saww} of Allah \textit{azwj}, we would not go to war with you \textit{saww}. Write, ‘This is what is fixed upon by Muhammad \textit{saww} son of Abdullah \textit{asws}. Are you \textit{saww} turning your \textit{saww} nose from your \textit{saww} own lineage, O Muhammad \textit{azwj}?'}
Rasool-Allah saww said: ‘I saww am a Rasool saww of Allah azwj and even if you do not acknowledge’. Then he saww said: ‘Delete, O Ali asws and write, ‘Muhammad saww son of Abdullah asws’. Amir Al-Momineen asws said: ‘I asws will not delete your saww name from the Prophet-hood, ever!’ So, Rasool-Allah saww deleted it by his saww hand, then wrote: ‘This is what is fixed upon by Muhammad saww son of Abdullah and the chiefs of Quraysh and Suheyl Bin Amro. They will call upon dropping the war between them for ten years upon that they would refrain from each other, and upon that there will neither be any chains and shackles, and between them would be blindness from faulting;

وَ أَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِِ عَهْدِ مَُُمَّدٍ وَ عَقْدِهِ ف َعَلَ وَ أَنَّهُ ق ُرَيْشٍ وَ عَقْدِهَا ف َعَلَ وَ أَنَّهُ مَنْ أَتَى مَُُمَّداً بِغَيرِْ إِذْنِ 

And the one who likes to enter into a pact of Muhammad saww and his saww bond can do so, and the one who like to entering into a pact of Qureys and its bond can do so; and the one who comes to Muhammad saww without permission of his master, would be returned to him and the one from the companions of Muhammad saww who comes to Quraysh would not be returned to him saww; And Islam would be allowed to be manifest at Makkah, no one would be forced upon his religion, nor harmed, nor faulted; and Muhammad saww and his saww companions would return from them this season (year), then can enter upon us during the next year at Makkah, and he saww can stay there for three days, and will not enter upon us with weapons except weapons of the traveller, the swords in the sheath’.

فُلِمَا كَانَ بَوْمَةَ سِقِّيفَ وَ رَسْتُوا بِالحَكَمَينِ كَتَبَ هَذَا مَا اصْطَلَََ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبَِ طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبَِ سُفْيَانَ ف َقَالَ عَمْرُو بْنُ الْعَاصِ لَوْ عَلَمْنَا أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ مَا حَارَب ْنَاكَ وَ لَكِ اكْتُبْ هَذَا مَا اصْطَلَََ عَلَيْهِ عَلِيُّ بْنُ أَبَِ طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبَِ سُفْيَانَ

When it was the day (battle) of Siffeen and they had agreed with the two judges, it was written, ‘This is what Amir Al-Momineen Ali asws Bin Abu Talib asws and Muawiya Bin Abu Sufyan have reconciled upon’, Amro Bin Al-Aas said, ‘If we knew you asws are Emir of the Momineen, we would not be at war with you asws. But write, ‘This is what Ali asws son of Abu Talib asws and Muawiya Bin Abu Sufyan have reconciled upon’.

فِِ الْقُرُب ُِْْ لِلَِْْسْلاَمُ ظَاهِراً بَِِكَّةَ لاَ يُكْرَهُ أَحَدٌ عَلَى دِينِهِ وَ لاَ يُؤْذَى وَ لاَ يُعَيرَُّ وَ أَنَّ مَُُمَّداً ي َرْجِعُ عَنْهُمْ عَامَهُ هَذَا وَ أَصْحَابَهُ ثَُُّ يَدْخُلُ عَلَيْنَا فِِ الْعَامِ الْقَابِلِ مَكَّةَ ف َيُقِيمُ فِيهَا ثَلاَثَةَ أَيَّامٍ وَ لاَ يَدْخُلُ عَلَيْنَا بِسِلاَحٍ إِلاَّ سِلاَحِ الْمُسَافِرِ السُّيُوفُ

And Ali asws Bin Abu Talib asws wrote it and the Emigrants and the Helpers bore witness upon the writing. Then Rasool-Allah saww said: ‘O Ali asws! You asws refused to delete my saww name from the Prophet-hood. By the One azwj Who Sent me saww with the Truth as a Prophet saww! Their sons will come to you asws with it’s like and you asws will be forced, oppressed’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلاَمُ صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ ص أَخْبََِنِِ رَسُولُ اللَّهِ ص بِذَلِكَ ثَُُّ كَتَبَ الْكِتَابَ
He saww said, 'When the agreement (of Al-Hudaybiya) had been written, (clan of) Khuz'a’a stood up and said, ‘We are in the pact of Muhammad saww and his bond’, and the clan of Bakr said, ‘We are in the pact of Quraysh and its bond’. And they wrote down two copies, a copy to be with Rasool-Allah saww and a copy to be with Suheyl Bin Amro; and Suheyl Bin Amro and Hafs Bin Al-Ahnaf returned to Quraysh and informed them.

And Rasool-Allah saww sacrificed to his companions: ‘Sacrifice your animals and shave your heads’. They abstained and said, ‘How can we sacrifice and shave and we have not performed Tawaaf of the House (Kabah) and not performed Sa’ee between Al-Safa and Al-Marwa?’ Rasool-Allah saww was gloomy from that and complained of that to Umm Salma ar. She ar said, ‘O Rasool-Allah saww! You saww sacrificed and shaved’. Rasool-Allah saww sacrificed and shaved (head), and the people sacrificed upon malicious conviction and doubt and suspicion. Rasool-Allah saww said in reference to the sacrificial animal: ‘May Allah azwj have Mercy of the shaved ones’. And a group and the deficient ones (from having a sacrificial animal) said, ‘Arise and sacrifice the sacrificial animal, O Rasool-Allah saww!’ because the one who does not usher a sacrificial animal, the shaving is not Obligated upon him. Rasool-Allah saww said secondly: ‘May Allah azwj have Mercy of the shaved ones, those who have not ushered the sacrificial animal’.

They said, ‘O Rasool-Allah saww! And the deficient ones?’ He saww said: ‘May Allah azwj have Mercy on the deficient ones’. Then Rasool-Allah saww departed to around Al Medina, and he saww returned to al Tan’eem and descended beneath the tree. His saww companions came, those who had denied the reconciliation upon him saww, and they presented excuses and manifested the regret upon what had transpired from them, and they asked Rasool-Allah saww to seek Forgiveness for them. The Verse of ‘Al Rizwaan’ was Revealed’. 121

121 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 20 H 4
‘From Aliّ asws having said: ‘When it was the day of the treaty when the Polytheists returned the Prophetّ saww and the ones with himّ saww and repelled himّ saww from entering the Masjid, Rasool-Allahّ saww reconciled with them, so they wrote an agreement between them’.

Aliّ asws said: ‘Iّ asws was the one who wrote, so Iّ asws wrote, ‘In Yourّ azwj Name O Allahّ azwj’. This is an agreement between Muhammadّ saww Rasool-Allahّ saww and Quraysh’. Suheyl Bin Amro said, ‘If we acknowledge youّ saww are a Rasoolّ saww of Allahّ azwj, no one would contend youّ saww’. Iّ asws said: ‘But, heّ saww is a Rasoolّ saww of Allahّ azwj and you are compelled’.

Rasool-Allahّ saww said to meّ asws: ‘Write for him what he wants. O Aliّ asws! Youّ asws will also give it after meّ asws, the like of it’.

Heّ asws said: ‘When the treaty was written between meّ asws and the people of Syria, Iّ asws wrote: ‘In the Name of Allahّ azwj the Beneficent, the Merciful. This is an agreement between Aliّ asws Emir of the Momineen and Muawiya Bin Abu Suzyan, Muawiya and Amro Bin Al-Aas said: ‘If we knew youّ asws are Emir of the Momineen we would not contend youّ asws’. Iّ asws said, ‘Write whatever you see fit’, and Iّ asws knew that the word of Rasool-Allahّ saww had come true’. 122

(The book) ‘Al-Kharaj Wa Al-Jara’ – It is reported that when the Polytheists blocked himّ saww at Al-Hudaybiya, the people complained to himّ saww of the scarcity of water. Heّ saww called for a bucket from the water of the well and performed Wudu from it, then heّ saww rinsed and spat it out in the bucket, and brought out an arrow from hisّ saww quiver. Then heّ saww instructed to pour that bucket into the well, and to lodge that arrow at the bottom of the well.

They did so, and the well overflowed with the water and the people scooped out. During that, Aws Bin Khuwally said to Abdullah Bin Abay Salul, ‘Is there anything after this? Is it not for you now that you see?’’. 123

---

122 Bihar Al Anwaar – V 20, The book of our Prophetّ saww, P 3 Ch 20 H 5
121 Bihar Al Anwaar – V 20, The book of our Prophetّ saww, P 3 Ch 20 H 6

270 out of 303
7. (The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that when the people were afflicted with severe hunger at Al-Hudaybiya and the scarcity of their provision, because they had stayed at it for ten days, they complained to him saww of that. He saww instructed that a leather sheet be spread out, and instructed them that they come with the remainder of their provisions and drop it therein. They came with a little flour and dates. He saww stood and supplicated with the Blessings in it, and instructed them that they come with their utensils and they fill these up until no place was found for it”. 124

8. (The book) ‘Al-Kharaij Wa Al-Jaraih’ – From his saww miracles – ‘When Rasool-Allah saww went out for the Umrah in the year of Al-Hudaybiya, Quraysh refused his saww entry into Makkah, and they swore that he saww will not enter it, and from them and there was (still) a blinking eye among them. And Rasool-Allah saww said to them: ‘I saww have not come for war with you, but rather I saww have come to perform Umrah’. They said, ‘We will not leave you saww to enter Makkah upon this state, so the Arabs would disgrace us and fault us, but make a truce to be between us and you saww, not happening to be for other than us’. They concurred upon it and the water (supply) of the Muslims had depleted and their animals were dying of the thirst. He saww came with a container of water and inserted his saww hand in it, and the container overflowed, and he saww called out among the soldiers: ‘One who wants the water, let him come to it!’ They quenched and quenched (their animals) and filled their water skins’. 125

9. And during this military expedition, Suheyl Bin Amro came to the Prophet saww and said to him saww, ‘O Muhammad saww! Our slaves have joined up with you saww, so return them to us’. Rasool-Allah saww was angered until the anger appeared in his saww face, then said: ‘End it, O community of Quraysh or Allah azwj will Send a man upon you, Allah azwj has Tested his heart for the Eman. He will strike off your necks upon the Religion!’

124 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 20 H 7
125 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 20 H 8
One of the ones who were present said, ‘O Rasool-Allahsaww! Is Abu Bakr that man?’ He saww said: ‘No’. He said, ‘So (is it) Umar’. He saww said: ‘No, but he is a repairer of the slipper in the room’. So, the people rushed to the room to look at who the man is, and there it was Amir Al-Momineen Aliasws Bin Abu Talibasws.

And this Hadeeth has been reported by a group from Amir Al-Momineenasws, and they said in it that Aliasws related this story, then said, ‘Iasws heard Rasool-Allahsaww saying: ‘One who belies upon me deliberately, so let his assume his seat from the Fire’.’

And it was from the matter of Suheyl Bin Amro and Abu Jandal his son and what Rasool-Allahsaww what was doubted with by the one claimed he did not doubt except on that day regarding the Religion. And Budeyl Bin Warqa came to Quraysh and said to them, ‘O community of Quraysh! They have come down upon you and he saww has not come to fight you, and rather he saww wants to visit this House (Kabah)’. They said, ‘By Allahsaww! We will not listen from you nor will the Arabs narrate that he saww entered it forcibly, nor will we accept from him saww except that he saww returns from us’.

Then they sent to him saww Kurz Bin Hafs and Khalid Bin Al-Waleed, and they blocked the offering and he saww sent Usman Bin Affan to the people of Makkah to seek their permission.
in entering Makkah for Umrah. They refused to let him\textsuperscript{saww} and withheld Usman. Rasool-Allah\textsuperscript{saww} thought they had killed him.

He\textsuperscript{saww} said to his\textsuperscript{saww} companions: ‘Will you pledge your allegiances to me\textsuperscript{saww} upon the death?’ They pledged to him\textsuperscript{saww} beneath the tree that they will not flee from him\textsuperscript{saww}, ever!’ Then they (Quraysh) sent Suheyl Bin Amro and he said, ‘O Abu Al Qasim\textsuperscript{saww}! Makkah is our sanctity and our honour, and the Arabs have already heard of you\textsuperscript{saww} that you\textsuperscript{saww} have come to battle us, and when you\textsuperscript{saww} enter Makkah forcibly upon us, they will covet regarding us, and we will be replaced, and we remind you\textsuperscript{saww} of the relationship, for Makkah is your\textsuperscript{saww} egg which you\textsuperscript{saww} have broken upon your\textsuperscript{saww} own head’.

Rasool-Allah\textsuperscript{saww} called Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}. He\textsuperscript{asws} took a red skin and placed it upon his\textsuperscript{asws} thigh, then wrote, ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’. Suheyl Bin Amro said, ‘This is an agreement between us and you\textsuperscript{saww}, O Muhammad\textsuperscript{saww}, so begin it with what we recognise. Write, ‘In Your\textsuperscript{azwj} Name, O God\textsuperscript{azwj}!’’

He\textsuperscript{saww} said: ‘So what do you want?’ He said, ‘I want to I write an agreement between me and you\textsuperscript{saww} upon that I shall respite it for you\textsuperscript{saww} during the next (year), so you\textsuperscript{saww} can enter it, neither with fear nor alarm, nor weapons except weapons of the rider, the sword in the sheath, and the bow’.

He\textsuperscript{saww} said: ‘So what do you want?’ He said, ‘I want to I write an agreement between me and you\textsuperscript{saww} upon that I shall respite it for you\textsuperscript{saww} during the next (year), so you\textsuperscript{saww} can enter it, neither with fear nor alarm, nor weapons except weapons of the rider, the sword in the sheath, and the bow’.
Ali said to him: ‘By Allah! He is a Rasool of Allah upon the rubbing of your nose’. The Prophet said: ‘Delete it, O Ali’. He said to him: ‘O Rasool-Allah! My hand will not move to delete your name from the Prophet-hood’.

He said, ‘He placed his hand upon it and Rasool-Allah deleted it by his hand, and said to Ali: ‘You will be called to similar to it, so you will answer and you would be under compulsion’.

Then he wrote: ‘In Your Name O God! This is was is fixed upon by Muhammad son of Abdullah son of Abdul Muttalib and the ones from the Muslims with him, and Suheyl Bin Amro and the ones from the people of Makkah with him, upon that the war is stooped, so there will neither be shackles nor chains nor fighting; and upon that no one will be coerced upon his religion; and upon that Allah will be worshipped openly at Makkah; and upon that Muhammad will sacrificed the offering in its place; and upon that it will be vacated for him during the next year for three days, and he would enter it with weapons of the rider, and all of the Quraysh will go out from Makkah except for one man from Quraysh staying behind with Muhammad and his companions; and the one from Quraysh who joins up with Muhammad and his companions, then Muhammad will return him to them, and one from the companions of Muhammad who return to Quraysh at Makkah, Quraysh will not return him to Muhammad’.

And Rasool-Allah said: ‘When he has heard my speech then comes to you, there is no need for me regarding him’.

And upon that Quraysh will not assist anyone against Muhammad and his companions by people nor weapons up to its end (term)’.
Abu Jandal came to the Prophet sallallahu alayhi wa sallam until he sat to his side. His father Suheyl said, ‘Return him to me’. The Muslims said, ‘We will not return him’. He stood up and grabbed his hand and said, ‘O Allah! If You know that Abu Jandal is sincere then Haste the way out for him’. Then he face towards the people and said: ‘There isn’t any problem upon him. But rather he should return to his father and his mother, and I to complete a condition to Quraysh’.

And Rasool-Allah returned to Al-Medina, and Allah Revealed Surah Al-Fat’h in the way: Surely, We Opened for you a clear victory [48:1]. Al-Sadiq asws said: ‘That term had not expired until Islam almost ruled upon the people of Makkah, and when Rasool-Allah returned to Al-Medina, Abu Baseer Bin Aseyd Bin Haris Al-Saqafy fled from the Polytheists, and Al-Akhna Bin Shueyq sent two men in his tracks.

He killed one of the two and came to Rasool-Allah as a Muslim emigrating. He said: ‘Conflagration of war, if there was one with him’. Then he said: ‘It’s up to you with plundering your victim, and you can go wherever you like’. So Abu Baseer went out and with him were five person who had proceeded with him as Muslims, until they were between Al-Ays and Zil-Marwa from the land of Juheyna upon the way of the caravans of Quraysh from what follows the coast of the sea.

And Abu Jandal Bin Amro escaped among seventy riders becoming Muslims and joined up with Abu Baseer, and people from Ghafar gathered to him and became Muslims, and (so did) Juheyna until they reached three hundred fighters, and they were Muslims. No caravan of Quraysh passed by them except they seized it and killed their people.
obedience to Rasool-Allah\textsuperscript{asw} is better for them regarding what they like and what they dislike.

And Abu Baseer and Abu Jandal and their companions, they are those whom Abu Al-Aas Bin Al-Rabie passed by them from Syria among a number of Quraysh, and they captured them and seized whatever was with them and did not kill anyone of them due to the in-law connection of Abu Al-Aas with Rasool All\textsuperscript{asw}, and they freed the way of Abu Al-Aas. He arrived at Al-Medina to his wife and he had permitted for her when he had gone out to Syria that she can go to Al-Medina and be with Rasool-Allah\textsuperscript{asw}. And Abu Al-Aas, he is a son of a sister of Khadeeja\textsuperscript{asw} Bint Khuweylid''.

(The book) 'Alam Al-Wara – Rabie Bin Jirash, from Amir Al-Momineen\textsuperscript{asw} having said: 'Suheyl Bin Amro and two men or three came with him to Rasool-Allah\textsuperscript{asw} in Al-Hudaybiya and they said to him\textsuperscript{asw}, 'A group of our lowly ones and our slaves have come to you\textsuperscript{asw}, so return them to us'. He\textsuperscript{asw} got angry until his\textsuperscript{asw} face reddened, and it was so that whenever he\textsuperscript{asw} got angered his\textsuperscript{asw} face would redden.

Then he said, 'Either you end it, O community of Quraysh or else Allah\textsuperscript{azwj} will Sent to you a man whose heart Allah\textsuperscript{azwj} has Tested for the Eman. He will strike off your neck and you will be appalled upon the Religion'. Abu Bakr said, 'Am I him, O Rasool-Allah\textsuperscript{asw}?' He\textsuperscript{asw} said: 'No'. Umar said, 'Am I him, O Rasool-Allah\textsuperscript{asw}?' He\textsuperscript{asw} said: 'No, but he is that one repairing the slipper in the room', and I\textsuperscript{asws} was repairing a slipper of Rasool-Allah\textsuperscript{asw}'.

Then he\textsuperscript{asws} said: 'He\textsuperscript{asw} had said: 'One who belies upon me\textsuperscript{asw} deliberately, so let him assume his seat from the Fire'.'

---

\textsuperscript{127} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{asw}, P 3 Ch 20 H 10
\textsuperscript{128} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{asw}, P 3 Ch 20 H 11
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} stipulated upon them during the expired Umrah that they lift the idols from Al-Safa and Al-Marwa. A man worked until he neglected the Sa’ee until the days expired and the idols were returned. They came to him\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! So and so did not perform Sa’ee between Al-Safa and Al-Marwa, and the idols have returned. So, Allah\textsuperscript{azwj} Mighty and Majestic Revealed: \textit{there is no blame on him if he goes does Tawaaf of both of them; [2:158]} – i.e. and upon them are the idols’.\textsuperscript{129}

\textsuperscript{129} Bihar Al Anwaar – V 20, The book of our Prophet\textsuperscript{saww}, P 3 Ch 20 H 12

The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. When they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. When she established that it was the Rasool-Allah\textsuperscript{saww}, she screamed, ‘These are Al-Sa’ibun, there is no problem to you from them’.
Rasool-Allah saww came up to her and commanded her to draw a bucket of water. Rasool-Allah saww took it. He saww drank, and washed his saww face. She took its remaining bit and returned it back in the well. That well still has water until this time. And the Rasool-Allah saww came out, and the Polytheists sent to him saww Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, and he saw the animals being prepared for sacrifice.

He returned and did not come to the Rasool-Allah saww, and said to Abu Sufyan: ‘By Allah awj, it was not this that we agreed upon, to return the sacrifices from its place’. He said, ‘Be quiet! For you are only a Bedouin’. He said, ‘But, by Allah awj, stay away from Muhammad saww and what he saww wants, or else I shall revolt among Al-Ahabeysh’. He said, ‘Keep quiet until we take an agreement from Muhammad saww.’

They sent him saww Urwat Bin Masoud and he had gone to the Quraysh regarding the people whom Al-Mugheira Bin Soh’ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. He (Al-Mughirah) killed them and had come with their wealth to the Rasool-Allah saww, but Rasool-Allah saww had refused to accept it and said; ‘This is treachery, and we saww have no need with regards to it’.

They sent him and he said, ‘O Rasool-Allah saww, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices’. He saww said: ‘Make him stand here’. They brought him to stand. He said, ‘O Muhammad saww, why have you saww come?’ He saww said: ‘I saww have come to circumambulate (Tawaafl) the House, and perform Sa’ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you’.

He said, ‘No, I swear by Al-laat and Al-uzza (two idols), a person like you saww should not be sent back from what he has come for. If your saww people bind you saww to Allah awj and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them’. Rasool-Allah saww said: ‘I saww will not do it until I saww enter it’. 
And when Urwa Bin Masoud was speaking with the Rasool-Allah(saww), he was holding his beard, and Al-Mugheira was standing near to his head. So he hit him by his hand and said, ‘Who is this, O Muhammad(saww)!’ He(saww) said: ‘This is the son of your brother, Al-Mugheira’.

He(saww) said, ‘O treachery! By Allah(azwj), I did not come here except for the reconciliation with you(saww)’. So he returned to them and said to Abu Sufyan and his companions, ‘No, by Allah(azwj), a person like Muhammad(saww) should not be turned back from what he has come for’. They sent to him(saww) Suhail Bin Amro and Huweytab Bin Abdul Uzza. Rasool-Allah(saww) instructed for the sacrificial animals to be spread out in front of their eyes. He(saww) said, ‘Why have you(saww) come here?’ He(saww) said: ‘For Tawaf of the House, and the Sa’ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you’. If your(saww) people bind you(saww) to Allah(azwj) and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies emboldened upon them’. He(saww) said: ‘Rasool-Allah(saww) refused the two of them, except that he(saww) would enter it. And the Rasool-Allah(saww) had intended to send Umar to them. He said, ‘O Rasool-Allah(saww), my relatives are few, and I am among them of the status that you(saww) know about (a humiliating one). You(saww) should send Usman Bin Affan’.

Rasool-Allah(saww) sent for him and said, ‘Go to your people from the Believers. Give them the good news of what my(saww) Lord(azwj) has Promised me(saww) of the victory over Makkah’. When Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. Suhail Bin Amro seated himself in the presence of the Rasool-Allah(saww), and Usman sat in the army of the Polytheists.
And Rasool-Allah⁵⁰⁰ got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: ‘How good of Usman that he has performed Tawaf of the House and performed Sa’ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)’. Rasool-Allah⁵⁰⁰ said: ‘He did what he had to do’. When Usman came, Rasool-Allah⁵⁰⁰ said to him; ‘Did you circumambulate the House?’ He said, ‘I could not perform Tawaf of the House while Rasool-Allah⁵⁰⁰ had not performed Tawaf of it’. Then he mentioned the story and what had happened’.

He⁵⁰⁰ said to Ali⁵⁰⁰: ‘Write – In the Name of Allah⁵⁰⁰, the Beneficent, the Merciful’. Suhail said, ‘I don’t know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – ‘By Your⁵⁰⁰ Name, O God⁵⁰⁰’. He⁵⁰⁰ said; ‘And write this – What has been agreed upon by the Rasool-Allah⁵⁰⁰ and Suhail Bin Amro’.

And what was in the agreement that – ‘The one who was from us, if he were to come to you, shall be returned back to us and the Rasool-Allah⁵⁰⁰ will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you’. Rasool-Allah⁵⁰⁰ said: ‘There is no need for us regarding them’, and they should be allowed to worship Allah⁵⁰⁰ among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah’.

And there was not any agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, ‘The first of what we have agreed with you’. The Rasool-Allah⁵⁰⁰ said: ‘Have I⁵⁰⁰ applied the agreement upon anything yet?’ He said, ‘O Muhammad⁵⁰⁰! You⁵⁰⁰ are not a traitor’. He went with Abu Jandal’. He said, ‘O Rasool-Allah⁵⁰⁰, you⁵⁰⁰ are
handing me over to him?’ He saww said: ‘And I saww did not set any conditions for you’. And said: ‘O God saww! Make a way out for Abu Jandal’. 

And it is reported in (the book) ‘Jamie al Usool’, from their correct ones, from Al-Bara’a Bin Azib who said, ‘Rasool-Allah saww went for Umrah in Zil Qadah but the people of Makkah refused to leave him saww to enter Makkah until they agreed that he saww will enter, meaning from the next year, staying in it for three (days). When they had written the agreement, ‘This is what Muhammad saww-Rasool-Allah saww has agreed upon’, they said, ‘We acknowledge with it, for if we knew that you saww are a Rasool saww of Allah azwj, we would not prevent you saww, but you saww are Muhammad saww, son of Abdullah aws’. Then he saww said to Ali aws Bin Abu Talib aws, ‘Delete (the word) ‘Rasool-Allah’. He aws said: ‘No, by Allah azwj, I aws will not delete you saww, ever!’ So, Rasool-Allah saww took it, and he saww was not good at writing, and he saww wrote: ‘This is what Muhammad saww-son of Abdullah aws has agreed upon – He saww will not enter Makkah with weapons except the sword in the sheath, and he saww will not bring out anyone from its people if he wants to follow him saww, and he saww will not prevent any of his saww companions if he wants to stay at it’.

When he saww entered and the term expired, they came to Ali aws and said, ‘Tell your aws companion to go out from us, for the term has expired’. The Prophet aws came out and a daughter of Hamza aws followed him aws calling out, ‘O uncle! O uncle!’ Ali aws took her and said to (Syeda) Fatima aws, ‘A daughter of your aws uncle under you aws’. She aws carried her (on the camel).

Ali aws and Zayd and Ja’far disputed regarding her (upbringing). Ali aws said: ‘I aws will take her’. Al-Humeydi said, ‘Ali aws said: ‘I aws am more rightful with her and she is a daughter of

---

130 Bihar Al Anwar – V 20, The book of our Prophet saww, P 3 Ch 20 H 13
And Ja’far said, ‘Daughter of my uncle’ and her maternal aunt is married to me’. And Zayd said, ‘Daughter of my brother’.

The Prophet judged with her to be for her maternal aunt and said: ‘The maternal aunt is at the status of the mother’, and he said to Ali: ‘You are from me and I am from you’. And he said to Ja’far: ‘You resemble my body and my manners’. And he said to Zayd: ‘You are our brother and our master’. 

I (Majlisi) am saying, ‘Ibn Al Aseer mentioned in (the book) ‘Al Kamil’ regarding the events of the year six – During it Surah Al Fat’h was Revealed and believing women emigrated to Rasool-Allah, among them were Umm Kulsoom daughter of Aqaba Bin Abu Mueet. Her brothers Ammar and Al Waleed came seeking her, so Allah Revealed: Then if you know them to be Mominaat, do not return the to the Kafirs, so he did not send any believing woman to Makkah; and Allah Revealed: and do not hold on to the ties of marriage of the Kafir women. Umar Bin Al Khattab had to divorce two wives of his.

And during it was the battalion of Akasha Bin Mohsin among forty men to Al Ghamr. The people were pre-warned with them, so they fled and ascended the mountain. They found two hundred came and took them to Al Medina, and it was during Rabbi Al Akher.

And during it was the battalion of Muhammad Bin Maslama. Rasool-Allah sent him among ten horsemen during Rabbi Al Awwal to the clan of Sa’alba Bin Sa’ad. The people set up an ambush. When he and his companions had slept, they attacked upon them and killed his companions, and he alone was saved, injured.

131 Bihar Al Anwaar – V 20, The book of our Prophet, P 3 Ch 20 H 14
And during it was the battalion of Abu Ubeyda Bin Al Jarrah to Zul-Qasa during Rabbi Al Akher among forty men. Its people fled from them and they attained bounties, and a man. He became a Muslim, so Rasool-Allah saww left him.

و فيها كانت سرية زيد بن حارثة بالْموم فأصاب امراء من مزينة اسمها حليمة فدلتهم على مبلغ من مال من سليم فاصبحوا يعدها و اسراه فيهم ووجهها غلمانه رسول الله نورا و رؤوسهم مهجورة.

And during it was the battalion of Zayd Bin Haris with Jamum. He attained a woman from Muzeyna, her name was Haleema. She pointed them upon a neighbourhood from the neighbourhoods of the clan of Suleym, and they attained bounties, and livestock, and captives, among them being a married woman. Rasool-Allah saww affected her divorce and got married with her.

و فيها سرية زيد أيضا إلَ الخس فِ جَادى الآخرة و سببها أن رفاعة بن زيد الْدلِ يضب قدم على رسول الله ص فِ هدنة الحديبية و أهدى لرسول الله ص غلاما و أسلم فحسن إسلامه و كتب له رسول الله ص كتابا إلَ قومه يدعوهم إلَ الْسلام فأسلموا ثُ ساروا إلَ الحرة

And during it was a battalion of Zayd as well, to Al Ays during Jamadi Al Awwal.

و فيها أخذت الْموال التِ كانت مع أبَ العاص بن الربيع و استجار بزينب بنت رسول الله ص فأجارته كما تقدم.

And during it the wealth which was with Abu Al Allas bin Al Rabie was seized, and he sought refuge with Zainab daughter of Rasool-Allah saww, and she gave him refuge as has preceded.

و فيها سرية زيد أيضا إلَ الطرف فِ جَادى الآخرة فِ بنِ تغلبة فِ خسة عشر رجلا فهربوا منه و أصاب من تَيم عشرين بعيرا.

And during it was the battalion of Zayd Bin Haris to Hamas during Jamad Al Akhira, and its reason was that Rafa’a Bin Zayd Al Jadly, then Al Zaby, came to Rasool-Allah saww regarding the sacrificial animals of Al-Hudaybiya, and gifted a servant to Rasool-Allah saww, and he became a Muslim and his Islam was good, and Rasool-Allah saww wrote out for him an agreement to his people inviting them to Al Islam. They became Muslims. Then they travelled to Al Hira.

و فيها سرية زيد بن حارثة إلَ خس فِ جَادى الآخرة و سببها أن رفاعة بن زيد الْدلِ يضب قدم على رسول الله ص فِ هدنة الحديبية و أهدى لرسول الله ص غلاما و أسلم فحسن إسلامه و كتب له رسول الله ص كتابا إلَ قومه يدعوهم إلَ الْسلام فأسلموا ثُ ساروا إلَ الحرة

And during it was the battalion of Zayd Bin Haris to Hamas during Jamad Al Akhira, and its reason was that Rafa’a Bin Zayd Al Jadly, then Al Zaby, came to Rasool-Allah saww regarding the sacrificial animals of Al-Hudaybiya, and gifted a servant to Rasool-Allah saww, and he became a Muslim and his Islam was good, and Rasool-Allah saww wrote out for him an agreement to his people inviting them to Al Islam. They became Muslims. Then they travelled to Al Hira.

و فيها سرية زيد بن حارثة إلَ خس فِ جَادى الآخرة و سببها أن رفاعة بن زيد الْدلِ يضب قدم على رسول الله ص فِ هدنة الحديبية و أهدى لرسول الله ص غلاما و أسلم فحسن إسلامه و كتب له رسول الله ص كتابا إلَ قومه يدعوهم إلَ الْسلام فأسلموا ثُ ساروا إلَ الحرة

Then Dahiya Bin Khalifa came from Syria from the presence of Chosroe until when he was at the land of Hazam, Al Huneyd and his son Al Aws Al Saliyayn attacked upon him, and he was from the midst of the servants, and they took everything which was with him. That reached
a number of the clan of Al Zayb, a group of Rafa’at from the ones who had become Muslims. They went to Al Huneyd and his come Al Aws.

Rasool-Allah™—sent Zayd Bin Haris to them among an army, and they attacked and collected whatever they found from the wealth and killed Al Huneyd and his son. When the clan of Al Zab heard that, a group pf Rafa’at, some of them travelled to Zayd Bin Haris and said, ‘We are a group of Muslims’. Zayd said, ‘Call out among the army that Allah™ has Prohibited upon us what is seized from the road of the people, those who have come from it and wanted to become Muslims, that you should submit to them their captives’.

One of his companions informed about them with what is Obligated and be cautious in submitting the captives, and said, ‘They are in the Judgment of Allah™ the Exalted’; and he forbade the army from descending into their valley, and those riders returned to Rafa’at Bin Zayd, not being away of anything of their matter. One of them said to him, ‘You are seated milking the goat and the women are captives’.

Rafa’at travelled to Al Medina and the group was with him, and presented the letter of Rasool-Allah™ and he said, ‘How should I deal with the killed ones’. They said, ‘For us the one who was alive and the one who is killed, he is under our feet, so answer them to that and send Ali Bin Abu Talib™ with them to Zayd Bin Haris. He™ returned to the people whatever was for them until they were snatching the body of the woman from under the man’.

And during it was the battalion of Zayd as well to the valley of Al Qura during Rajab.

And during it was the battalion of Abdul Rahman Bin Awf to Dowmat Al Jandal during Shaban. They became Muslims and Abdul Rahman married Tamama Bint Al Asba’a, their chief, and she is mother of Abu Salma.
And during it was the battalion of Ali Bin Abu Talib to Fadak during Shaban among one hundred men, and that is that Rasool-Allah, it reached him that a group of the clan of Sa'ad has gathered to him intending to help the people of Khyber. Ali Bin Abu Talib travelled to them and attained a spy of theirs. He informed him that they had travelled to the people of Khyber presenting their help to them upon that they would make the dates of Khyber to be for them.

I (Majlisi) am saying, ‘It is mentioned in (the book) `Rowzat Al Ahbab’, he travelled at night and lied in wait by the day until he came to Al Hamaj. He attained a spy of theirs. He went with the army of the Muslims to them and attacked upon them. The clan of Sa’ad were defeated and the Muslims got booty from them of one hundred camels and two thousand sheep. Ali selected a number of camels for the Prophet and distributed the rest of the wealth upon the people of the battalion, and returned.

He said, ‘And during it the people were afflicted by severe drought, so Rasool-Allah prayed for rain with the people during the month of Ramazan.

And during it was the battalion of Zayd Bin Haris to the valley of Al Qura, and that is that Zayd was going to Syria among traders and with him was merchandise from the companions of the Prophet. When they were near from the valley of Al Qura, a group from Fazara attacked upon them and they killed the Muslims, and Zayd fled to Al Medina. And in a report, Zayd got up from among the killed ones and he was still alive, and he vowed that he will neither touch perfume nor water from a sexual impurity until he attacks Fazara. Rasool-Allah sent him to the clan of Fazara and he met them at the valley of Al Qura, and he attained from them and killed, and captured Umm Farwa and she is Fatima Bint Rabie, and killed her’.

---

132 Bihar Al Anwaar – V 20, The book of our Prophet, P 3 Ch 20 H 15
133 Bihar Al Anwaar – V 20, The book of our Prophet, P 3 Ch 20 H 16
CHAPTER 21 – HIS*SAWW MESSAGES TO THE KINGS OF PERSIA, AND ROME AND OTHERS, AND WHAT FLOWED BETWEEN HIM*SAWW AND THEM, AND SOME OF WHAT FLOWED UP TO THE BATTLE OF KHYBER

1- باب، الخراج و الجراح رأى أن كسرى كتب إلى فِيروز المذلِّجي و هو من طيبية أشخاص من بني ذي بنز أن أجل إلى هذا العهد الذي يبدأ يليه.

فقل أمين فاحترَأ عليه و دعا إلى غير دبني و

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that Chosroes wrote to Feyrouz Al-Daylami, and he was from the remnants of the companions of Sayf Bin Zi Yazan, ‘Bring to me this servant whose name begins before my name and is audacious upon me and calls me to other than my religion’.

فأتاه فِيروز و قال لِهِ رَبّي أُمِرْتُ أن آتيه بِك و قال له رسول الله ص إِنَّ رَبَّك قُتِلَ الْبَارِحَة فَجَاءَ ابْنُهُ شِيرَاوِيه وَثَبَ عَلَيْهِ فَقَتَلَهُ فِِ تِلْكَ اللَّيْلَةِ فَأَسْلَمَ فِيروز مَنْ مَعَهُ وَلَمَّا خَرَجَ الْكَذَّابُ الْعَبْسِيُّ أَنْ فَذَهَرُ رسول الله ص لِيَقْتُلَهُ فَتَسَلَّطَ سَطْهاً فَلَوَّى عُنُقَهُ فَقَتَلَهُ.

Feyrouz came to him*SAWW and said to him*SAWW, ‘My lord ordered me that I come with you*SAWW’. Rasool-Allah*SAWW said to him: ‘My*SAWW Lord*SAWW informed me*SAWW that your lord was killed last night’. Then came the news that his son Sheyrawiya had leapt upon him and killed him during that night. So, Feyrouz and the ones with him became Muslims. When the liar Al Absy went out frowning, Rasool-Allah*SAWW sent a delegation to kill him. He ascended to a rooftop and twisted his neck and it killed him’.

2- باب، الخراج و الجراح رأى أن هرقل بعث رجلاً من غسان و أمره أن يأتيه بِالْمُمَّد و قال له رسول الله ص لِيَنظُر عَلَى أََّ شَيءٍ تَِِدُهُ جَالِساً وَ مَنْ عَلَى يََِينِهِ وَ إِنْ اسْتَطَعْتَ أَنْ تَُنْظُر إِلََ خَاتَُِ النُّبُوَّةِ فَافَعَلْ.

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that Hercules sent a man from Gassan and ordered him to come to him with the news of Muhammad*SAWW and said to him, ‘Memorise three things from his*SAWW matter – look at which thing you see him*SAWW to be seated upon, and who is upon his*SAWW right, and if you are able, then look at the seal of the Prophet-hood, then do so’.

فخرج الخراج على أَلِى البَيْسِ ص فوجَّه جالساً على الأرض و وجد علَى بن أبي طلاب عليه السلام عن فيه و خلع ركَّبت في دَأَ مَعَ طَوَّف فَقال من هذَا على فيه دَأَ طَوَّف فَقال ذلك و نسي الخراج الثلثاء فقال له رسول الله ص فعال فَأَنصَرَفَ الرَّجُل إِلَِ هِرَقل.

The Gassanite went out until he came to the Prophet*SAWW and found him*SAWW to be seated upon the ground, and found Ali Bin Abu Talib*SAWW on his*SAWW right, and made his*SAWW leg to be in flowing water. He said, ‘Who is this on his*SAWW right?’ It was said, ‘His*SAWW cousin*ASWS’. He

---

134 Bihar Al Anwaar – V 20, The book of our Prophet*SAWW, P 3 Ch 21 H 1
wrote that, and the Gassanite forgot the third. Rasool-Allah saww said to him: ‘Come and look at what your master ordered you with’. He looked at the seal of the Prophet-hood, and the man left to go to Hercules.

He said, ‘What did you do?’ He said, ‘I found him saww seated upon the ground and the water was flowing beneath his saww feet, and found Ali asws, his saww cousin on his saww right, and I forgot what you had said to me regarding the seal. So, he saww called me and said: ‘Come to what your master has ordered you with’. So I looked at the seal of Prophet-hood’.

Hercules said, ‘This is the one Isa Ibn Maryam as has given the glad tidings with that he saww will be riding the camel, so follow him saww and ratify him saww’. Then he said to the messenger, ‘Go out to my brother and presented to him, for he is my partner in the kingdom”. I said to him, ‘So his soul is not good about the going away of his kingdom’.

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that Dahiya Al-Kalby said, ‘Rasool-Allah saww sent me with a letter to Caesar, so I sent a message to the bishop and informed him with Muhammad saww and his saww letter. He said, ‘This is the Prophet saww we were awaiting him saww. Isa Bin Maryam as has given glad tidings with’.

And the bishop said, ‘As for I, I ratify him saww follow him saww. Caesar said, ‘As for I, if I were to do that, my kingdom would go away’.

Then Caesar said, ‘Seek out for me someone from his saww people, anyone I can ask him about him saww, and Abu Sufyan and a group of Quraysh had entered Syria, so I presented them and said, ‘Let my closest relative judge with it. Abu Sufyan came to him saww and said, ‘I ask about this man who is saying he is a Prophet saww. Then he said to his companions, ‘If he lies, then belie him saww.”
Abu Sufyan said, ‘Had it not been for my shame at my companions are preferring the liar upon me, I would inform him with opposite of what he saww is upon’. He said, ‘How is his saww lineage among you’. I said, ‘He is with (good) lineage’. He said, ‘Has anyone of you said this word?’ I said, ‘No’. He said, ‘Have you been accusing him saww being with lies before?’ I said, ‘No’. He said, ‘So the noblest of the people are following him saww of their weak ones?’ I said, ‘Their weak ones’.

He said, ‘So, are they increasing or decreasing?’ I said, ‘They are increasing’. He said, ‘Has anyone of them reneged out of anger to his saww Religion?’ I said, ‘No’. He said, ‘Does he saww betray?’ I said, ‘No’. He said, ‘Have you fought him saww’. I said, ‘Yes’. He said, ‘So, how is your war and his saww war?’ I said, ‘With competition, sometimes it goes for him saww sometimes against him saww’. He said, ‘This is a Sign of the Prophet-hood’.

He said, ‘So what does he saww instruct you?’ I said, ‘He saww instructs us that we should worship Allah sawwj Alone, and not associate anything with Him sawwj, and forbids us from what our fathers used to worship, and instructs us with the Salat, and the Fasting, and the charity, and the truthfulness, and paying the entrustments, and the loyalty with the covenant’. He said, ‘These are attributes of a Prophet saww and I had known that he saww will be coming out, and I did not thing that he saww would be from you. Surely there is no doubt that he saww will rule what is under these two feet of mine, and if I were to hope to be saved, I would go to meet him saww, and if I were to be in his saww present, I would wash his saww feet’.

And the Christians had gathered upon the rood in order to kill him, so he said, ‘Go to your master saww and convey the greetings to him saww and inform him saww that I testify that there is no god except Allah sawwj and that Muhammad saww is a Rasool saww of Allah sawwj and the Christians are denying that upon me’. Then they came out to him and killed him’. 136

---

136 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 21 H 3
(The book) ‘Al-Kharaj Wa Al-Jaraih’ – When Muhammad s.a.ww was Sent with the Prophet-hood, Chosroe sent a messenger with Bazan his office bearer in the land of Al-Maghrib, ‘It has reached me that a man has come out in front of you claiming that he s.a.ww is a Prophet s.a.ww. Tell him s.a.ww to refrain from that or I shall sent to him s.a.ww ones who would kill him s.a.ww and kill his s.a.ww people’. Bazan sent messengers to the Prophet s.a.ww with that.

He s.a.ww said: ‘If there was something I s.a.ww have said from myself s.a.ww, I would refrain from it, but Allah a.w.j has Sent me s.a.ww. And the messengers of Bazan left, and they were fifteen persons, not speaking to them for fifteen days. Then he s.a.ww called them and said: ‘Go to your master and say to him that my s.a.ww Lord a.w.j will Kill his lord tonight. My s.a.ww Lord a.w.j will Kill Chosroe tonight, and there will be no Chosroe after today, and Kill Caesar and there will be no Caesar after today’.

They wrote down his s.a.ww words, and there, both of them had been killed during the time which Muhammad s.a.ww had narrated with’.

(The book) Al-Kharaj Wa Al-Jaraih’ – it is reported from Jareer Bin Abdullah Al-Bajaly who said, ‘The Prophet s.a.ww sent me with his s.a.ww letter to Zu Al-Kala’a and his people. I entered to see him, and he reverred his s.a.ww letter and equipped and went out in a great army and Nuseyr came out with him, when we came to a monastery of a monk. He said, ‘I want this monk’.

When we entered to see him, he asked him, ‘What do you want?’ He said, ‘This Prophet s.a.ww who has come out among Quraysh, and this one is his s.a.ww messenger’. The monk said, ‘This Rasool s.a.ww has died’. I said, ‘From where did you know of his s.a.ww expiry?’ He said, ‘Before you arrive to me, I was looking in the Book of Danyal a.s, I passed by the description of Muhammad s.a.ww and his s.a.ww attributes and his s.a.ww days, and his s.a.ww term, and I found that he s.a.ww has expired during this time’.

Zul Kala’a said, ‘I shall leave’. Jareer said, ‘So, I returned and there Rasool-Allah s.a.ww had expired during that day’.

137 Bihar Al Anwaar – V 20, The book of our Prophet s.a.ww, P 3 Ch 21 H 4
The book) ‘Al-Manaqib of Ibn Shehr Ashub Al-Zuhry, from Abu Salama Bin Abdul Rahman Bin Awf who said, ‘Allahazwj sent an Angel to Chosroe at the time of midday heat and he said, ‘O Chosroe! Either become a Muslim or break this stick’. He said, ‘Curse! Curse!’ So he left from him. He called his guards and said, ‘Who entered this man unto me?’ They said, ‘We did not see him’.

Then he came to him the next year and its time, and it happened just as it had happened at first. Then he came to him the third year and said: ‘Be a Muslim or break this stick’. He said, ‘Curse! Curse!’ He broke the stick. Then he went out. It was not long before his son leapt upon him and killed him’.

139

When the letter arrived to him, he tore it and belittled with it and said, ‘Who is this one calling me to his saww Religion, and he saww begins with his saww own name before my name?’, and sent the soil to him saww.

He saww said: ‘Allahazwj will Tear his kingdom just as he tore my saww letter, and it is he would be torn up; and he sends the soil to me saww, but you (Muslims) will be ruling his soil (land)’. So, it happened as he saww said’.

Al-Mawardy in (the book) ‘Alam Al-Wara – Chosroe wrote during the time to his office bearer in Al-yemen, ‘Wo be unto you, O Abu Mihran! Bring to me this one who had

---

138 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 21 H 5
139 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 21 H 6
mentioned that he is a Prophet, and he begins with his own name before my name, and calls me to other than my religion’. 

So he sent Feyruz Al-Daylami among a group with a letter mentioning in it what Chosroe had written with. So, Feyruz came with the ones with him and said to him, ‘Chosroe has ordered me to carry you to him’. He told him to wait for a night. When it was morning, Feyruz presented induced. The Prophet said: ‘My Lord informed me that your lord was killed last night. Allah Caused his son Sheyrawiys to overcome upon him, at seven hours from the night, therefore withhold until the news comes to you’. 

That scared Feyruz and left him and returned to Bazan and informed him. Bazan said to him, ‘How did you find yourself to be when you entered to see him? ’ He said, ‘By ! No one has knocked me down like this man’. The news of his killing arrived during that night, of that time. They both became Muslims together, Al Absy manifested it and what he had fabricated from the like, so he sent (someone) to Feyruz to kill him, and Allah killed him’.140

(Majlisi) am saying, ‘Al Karzuny said in (the book) ‘Al Mantaqa’ regarding the events of the year six, ‘During it Rasool-Allah six persons as escorts and they went out during Zil Hijah with Hatab Bin Abu Balta’at to Al Maqwqas (king of Alexandria), and Dahiya Bin Khilifa Al Kalby to Caesar (king of Rome), and Abdullah Bin Hazafa to Chosroe (king of Persia), and Amro Bin Amiya Al Zameyri to Al Najjashi (king of Ethiopia), and Shuja’a Bin Wahab to Al Haris Bin Abu Shmir Al Ghasany (king in the outskirts of Syria), and Saleyt Bin Amro Al Aamiry to Howza Bin Ali Al Nakhaie (king of Al Yamama).
As for Al Maqawqas, when Hatib arrived to him, he honoured him and took the letter of Rasool-Allah ﷺ and wrote in its answer, ‘I have known that a Prophet ﷺ has remained (yet to come), and I have honoured your ﷺ messenger’; and he gifted four maids to him ﷺ from them was Mariah, mother of Ibrahim ﷺ, and her sister Sireen, and a donkey called Ufeyr, and it is said, Yafour, and a mule called Al Duldul, and he did not become a Muslim. Rasool-Allah ﷺ accepted his gift and said: ‘The wicked one thinks of his kingdom, and there is no lasting for his kingdom’. And he ﷺ chose Mariah for himself ﷺ. And as for Sireen, he ﷺ gifted her to Hasaan Bin Wahab, and as for the donkey, its leaving was spent from the Farewell Hajj, and as for the mule, it remained up to the era of Muawiya.

And as for Caesar, and he is Hercules, king of Rome, he woke up one day worried. The guides asked him during that day, and he said, ‘Yes, I saw during this night that the king of circumcised ones has become victorious’. They said, ‘We do not know any community circumcising except Jews, and they are in your authority’, and they asked him to kill them all, so he can be at rest. While they were in that from their views when a messenger of the governor of Basrah came with a man from the Arabs, guiding him.

He said, ‘O king! This one is from the Arabs. He narrates about a strange new occurrence in his city’. Hercules said, ‘Translate it. Ask him what this new occurs is which happened in his city’. He asked him and he said, ‘There has come out from our midst a man claiming that he is a Prophet ﷺ, and the people are following him, and others are opposing him ﷺ, and there has been epic battles between them, and I left them upon that’.

He said, ‘Strip him!’ They stripped him and there he was circumcised. Hercules said, ‘By Allah ﷺ! This is the one whom I saw. Give him his clothes and let him go’. Then he called the commander of his police and said, ‘Send-backs (horses) and bellies (riders) to Syria until they come to be with a man from the people of this man ﷺ—meaning the Prophet ﷺ—Abu Sufyan said, ‘And I had gone out regarding trading in the time of armistice, and the
commander of his police crowded upon us and said, ‘Are you from the people of this man?’ We said, ‘Yes’. He called us:

And by my chain in hearing Al Bukhari to him, by his chain from Abdullah Bin Abbas, ‘Abu Sufyan Bin Harb informed him that Hercules sent a message to him among rider from Quraysh, and they were trading at Syria during the period in which Rasool-Allah saww had upset Abu Sufyan and the Kafirs of Quraysh. They came to him at Eilat and called them to his gathering, and around him were great ones of Rome. Then he called them and called his interpreter and he said, ‘Which one of you is closest in lineage with this man who claims that he saww is a Prophet saww?’

Abu-Sufyan said, ‘I said, ‘I am their closest one in lineage’. He said, ‘Bring him closer to me’, and his companions drew closer and they made him to be at their back. Then he said to his interpreter, ‘Say to them I want to question this one about this man, so if he lies to me, I will believe him saww’. Abu Sufyan said, ‘By Allah saww!’ If I had no shamed from the preferring a liar over me, I would have lied about him saww,

Then the first of what he asked me was that he said, ‘How is his saww lineage among you?’ I said, ‘He saww is among us with (good) lineage’. He said, ‘Has anyone from you before him saww said this word at all?’ I said, ‘No’. He said, ‘Has there being a king among any of his saww forefathers?’ I said, ‘No’. He said, ‘So are the noble ones following him saww or their weak ones?’ I said, ‘But, their weak ones’. He said, ‘Are they increasing or decreasing?’ I said, ‘But, they are increasing’.

He said, ‘Has anyone from them reneged due to his anger of his saww Religion after having entered into it?’ I said, ‘No’. He said, ‘Have you been accusing him saww with the lying before he saww said what he saww said?’ I said, ‘No’. He said, ‘Do he saww betray?’ I said, ‘No, and we were during a period we did not know what he saww was doing during it’. He said, ‘And I am not able to include in it anything other than these phrases. Did you fight him saww’ I said, ‘Yes’. He said, ‘So, how was your fighting him saww?’ I said, ‘The war between us and him is a competition. He saww attains from us and we attain from him saww’.
He said, ‘So what is that he saww instructs you?’ I said, ‘He saww is saying: ‘Worship Allah saww Alone and do not associate anything with Him saww, and leave what your fathers are saying, and he saww enjoins us with the Salat, and the charities, and the chastity, and the helping relatives’.

He said to the interpreter, ‘Tell him, ‘I asked you about his saww lineage, and you mentioned that he saww is with good lineage, and like that are the Rasools as Sent among good lineages of their people; and I asked you has anyone from you said this word and you mentioned that he hasn’t’, I would say, ‘If anyone had said this word before him saww, a man would have come to me that is has been said before him saww.’

And I asked you has there been a king among his saww forefathers, you mentioned, no there hasn’t, I say, ‘If there was a king from his saww forefathers, one could have said he saww is a man seeking the kingdom of his father; and I asked you whether you used to accuse him saww with lying before he saww said what he saww said, and you mentioned, no. So I know that one who does not lie upon the people will not lie upon Allah saww.

And I asked you whether the nobles ones of the people are following him saww or their weak ones, and you mentioned that their weak ones are following him saww, and they are the followers of the Rasools as, and I asked you whether they are increasing or decreasing, and you mentioned that they are increasing. Like that is the matter of the Eman, until it is completed; and I asked you whether anyone has reneged out of his anger to his saww Religion after having entered into it, and you mentioned, no, and like that is the Eman when it mingles with the canner of the hearts; and I asked you, does he betray, and you mentioned, no, and like that are the Rasools as, they do not betray.

And I asked you what he saww is instructing you with, and you mentioned that he saww instructs you that you should be worshipping Allah saww and not associate anything with Him saww, and forbids you from worshipping the idols, and instruct you with the Salat, and the charity, and
the chastity. So, if what you are saying is true, then he saww will be ruling the place of these two feet of mine, and I have known that he saww would be coming but I did not think that he saww would be from you all. If I knew I would be sincere to him saww, desiring meeting him saww, and if I was in his saww presence, I would wash his saww feet.’

ثَُُّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ص الَّذَِ

Then he called for the letter of Rasool-Allah saww, the one sent with Dahiya to the governor of Busra, and herein was: ‘In the Name of Allah saww the Beneficent, the Merciful. From Muhammad saww Rasool-Allah saww, His saww servant and His saww Rasool saww, to Hercules, great one of Rome. and the greetings be upon one who follows the Guidance [20:47]. As for after, I saww hereby call you with an invitation of Al Islam. Become a Muslim and submit, you will be safe, Allah saww will Give you your Recompense twice. If you turn around, then upon you is the sins of the posterity.

Say: ‘O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah; but if they turn back, then say: ‘Bear witness that we are the submitting ones (Muslims)’ [3:64].

قال أبو سفيان فلما قال ما قال و فرغ من قراءة الكتاب كثر عنده الصخب و ارتفعت الْصوتاء فأخرجنا فقلت لْصحابَ حين أخرجنا لقد أمر أ

Abu Sufyan said, ‘When he said what he said and was free from reading the letter, the companions became a lot in his presence and the voices were raised. We went out, and I said to my companions when we went out, ‘The matter of Abu Kabasha has reached here. He saww is scaring the kings of the sons of yellow ones’. I did not deem it to be certain that he saww will be victorious until Allah saww Entered me into Al Islam’.

مَسْرَعُ سَوْمِ النَّاسِ وَ سَوْمِ السَّمَاوَاتِ وَ سَوْمَ اللَّهِ: فَلاَ تَهْزَمُوا صَحِيحًا فِي قَلْبِكُمْ إِلَّا أَنْ يَرْجَهُ كَمَا رَجَحْتُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَيَغْنَى بِهِ مَرَّتَيْنِ 

Hercules the great one of Rome was a king of thirty one years of age, and during his rule, the Prophet saww passed away.

وَأَما كَسَرْي فَلَمْا بَلَغَهُ كِتَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَدَعَوْا عَلَيْهِمُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ أَنْ يَعْلَمُوا كُلَّ مُحَرَّقٍ

And as for Chosroe, when the letter of Rasool-Allah saww reached him, he read it and tore it. So, Rasool-Allah saww supplicated against him that he be torn with every tearing’.
And it is reported from Muhammad Bin Is’haq who said, ‘Rasool-Allah saww sent Abdullah Bin Huzafa Bin Qays to Chosroe Bin Hurmuz, king of Persia, and wrote: ‘In the Name of Allah saww the Beneficent, the Merciful. From Muhammad saww Rasool saww of Allah saww to Chosroe great one of Persia. and the greetings be upon one who follows the Guidance [20:47]; and believe in Allah saww and His saww Rasool saww and testify that there is no god except Allah saww Alone, there being no associates for Him saww and that Muhammad saww is His saww servant and His saww Rasool; and I saww call you with the Call of Allah saww Mighty and Majestic, for I saww am a Rasool saww of Allah saww to the people altogether in order to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]. Be a Muslim, you will be safe, and if you refuse, then the sins of the Magians would be upon you.

When he read the letter of Rasool-Allah saww, he tore it up and said, ‘He saww writes to me with this letter and he is my servant?’.

Note – It appears from the history of Al-Yaqouby that he did not tear his saww letter, but he saww wrote to him saww a letter making it to be between two sheets of silk and made musk to be in it. When the messenger handed it over to the Prophet saww, he saww opened it and grabbed a bit of the musk, smelt it and gave it to his saww companions and said: ‘There is no need for us regarding this silk, it isn’t from our clothing’.

And he saww said: ‘You are interfering in my saww matter or I saww shall come to you myself saww and the ones with me saww (for battle), and the Command of Allah saww is Quicker than that. As for your letter, I saww am more knowing with it than you are, in it is such and such’. And he saww did not open it, and did not read it; and the messenger returned to Chosroe and informed him’.

It reached me that Rasool-Allah saww said: ‘May Allah saww Tear down his kingdom’, when it reached him saww that he had torn his saww letter. Then Chosroes wrote to Bazan, and he was
in charge upon Al-Yemen, ‘Send to this man who is in Al Hijaz, two forceful men from you then let them come to me with him saww.’

And in a report – he wrote to Baza, ‘It has reached me that in your land there is a man making predictions. So, connect with him saww and send him saww to me’. Bazan sent his manager and he is Banubah, and he was a scribe, an accountant, and he sent with him a man from Persia called Kharkhasaak. He wrote with them to Rasool-Allah saww ordering him saww to leave with them to Chosroe, and he said to Banubah, ‘Woe be unto you! Look at what the man is and speak to him saww and come to me with his saww new’.

They both went out and arrived at Al Medina to Rasool-Allah saww, and Banubah spoke to him saww and said: ‘Emperor of emperors, the king of kings Chosroes has written to king Bazan ordering him to send to you saww someone who would come to him with you saww, and he has sent me to you saww in take you saww with me. So, if you were to do so, then I shall write to the king of kings a letter to benefit you saww and refrain from you, with it, and if you saww refuse, then he is someone you know he will destroy you saww and destroy your saww people, and ruing your saww city’.

And it was so when they had both come to Rasool-Allah saww, they had shaved off their beards and preserved their moustaches, so he saww abhorred looking at them and said: ‘Woe be unto you both! Who ordered you two with this (trait)?’ They said, ‘Our lord ordered us’, meaning Chosroes. Rasool-Allah saww said: ‘But my saww Lord saww Commanded me saww with preserving my saww beard and clipping my saww moustache’.

Then he saww said to them: ‘Return until you come tomorrow’, and news from the sky came to Rasool-Allah saww that Allah saww Mighty and Majestic had Caused Chosroes to be overcome by Sheyrawiya his son during such and such month, to such and such time of the night. When they came to Rasool-Allah saww, he saww said to them: ‘My saww Lord saww has Killed your lord on such and such from such a such month after the expiry of such and such time of the night. His son overcame upon him and killed him’.

298 out of 303
They said, ‘Do you\textit{saww} know what you\textit{saww} are saying? We have risen from you\textit{saww} what is easier than this. We shall write with it as being from you\textit{saww}, and inform the king’. He\textit{saww} said: ‘Yes, inform him of that from me\textit{saww} and say to him that my\textit{saww} Religion and my\textit{saww} authority will be reaching what the kingdom of Chosroe had reached and end up to the ending of the shoes (infantry) and the hooves (cavalry), and both of you say to him that if you become a Muslim, I\textit{saww} shall grant you whatever (kingdom) is already under your hand, and you will (still) rule upon your people’.

It was not long for Bazan before a letter of Sheyrawiya came to him, ‘As for after, I have killed Chosroe, and I did not kill him except in anger of Persia due to what he had legalised from the killing of their noblemen. So, when this letter of mine comes to you, then take notification for me from you, and look at the man whom Chosroe had written a letter to you regarding him\textit{saww}, and do not agitate him until my orders come to you regarding him\textit{saww}.

When the letter of Sheyrawiya ended up to Bazan, he said, ‘This man is a Rasool\textit{saww}. So, he became a Muslims and sons from Persian became Muslim, the ones who were from them at Al-Yemen’.

And as for Al-Najashy, Rasool-Allah\textit{saww} sent Amro Bin Umaya to him during the affair of Ja’far Bin Abu Talib\textit{saww} and his\textit{saww} companions, and he\textit{saww} wrote: ‘In the Name of Allah\textit{saww} the Beneficent, the Merciful. From Muhammad\textit{saww}, Rasool\textit{saww} of Allah\textit{saww}, to Al-Najashy king of Ethiopia. I\textit{saww} praise Allah\textit{saww} to you, the King, the Holy, the Granter of Safety, the
Dominant, and Iṣaww testify that Isa Bin Maryam as is a Spirit of Allah saww and His Word which He Cast to Maryam [4:171], the chaste, the good, so she as became pregnant with Isa as.

وَ إِنِِّ أَدْعُوكَ إِلََ اللَّهِ وَحْدَهُ لاَ شَرِيكَ لَهُ فَإِنْ تَبِعْتَنِِ وَ تُؤْمِنْ بِالَّذَِ جَاءَنِِ فَإِنِِّ رَسُو

And Iṣaww call you to Allah saww Alone, there being no associates for Him saww, and if you were to follow me saww and believe in that which has come to me saww, for Iṣaww am a Rasool saww of Allah saww and have sent to you my saww cousin Ja'far as and with him as are a number of Muslims, and the greetings be upon one who follows the Guidance [20:47]'.

Al-Najashy wrote to Rasool-Allah saww, ‘In the Name of Allah saww the Beneficent, the Merciful. To Muhammad saww Rasool saww of Allah saww, from Al-Najashy. Greeting be upon you saww, O Prophet saww of Allah saww and Mercy of Allah saww and His saww Blessings, Who, there is no god except He, the One saww of the worlds and have sent to you saww, O Prophet saww of Allah saww, If you saww like me to come to you saww I shall do so, O Rasool-Allah saww, for I testify that what you saww saying is true; and the greetings be upon you saww and Mercy of Allah saww and His saww Blessings”.

Ibn Is’haq said, ‘It is mentioned to me that he sent his son among sixty from the Ethiopians in his ship until when they were in the middle of the sea, the ship sank with them and they died’.

قال ابن إسحاق فذكر لِ أنه بعث ابنه فِ ستين من الحبشة فِ سفينة حتَّ إذا توسطوا البحر غرقت بِم السفينة فهلكوا.
Al-Waqidy (wahabi imam) said, from his elders, ‘Rasool-Allah \(\text{SAW} \) wrote two letters to Al-Najashy calling him to Al-Islam and recited the Quran to him. He took the letter of Rasool-Allah \(\text{SAW} \) and placed it upon his eyes and came down from his throne, then sat upon the ground in humbleness. Then he became a Muslim and testified with his testimony of the Truth and said, ‘If I was able to go to him \(\text{SAW} \), I would go’, and he wrote to Rasool-Allah \(\text{SAW} \) in answering him \(\text{SAW} \) and ratifying him \(\text{SAW} \), and his becoming a Muslim at the hands of Ja’far \(\text{AS} \) Bin Abdul Talib \(\text{AS} \).

And in another letter he \(\text{SAW} \) instructed him to marry (him \(\text{SAW} \)) Umm Habeeba Bint Abū Sufyan, and she had emigrated to Ethiopia with her husband Abdullah Bin Jahash Al Asady, and he had converted to Christianity over there and died, and instructed him in the letter to send (her) to him \(\text{SAW} \) with the ones before him form his \(\text{SAW} \) companions. He did that, and this news points upon that Al Najashy, he is the one to whom they had emigrated to his land, and it is reported that he is other than that.

And as for Al-Haris Bin Abu Al-Shimr Al-Ghasany, so Shuja’a bin Wahab said, ‘I ended up with the letter of Rasool-Allah \(\text{SAW} \), and he was at Ghouta in Damascus, and he was busy with welcoming the emissaries and civilians of Caesar, and he had come from Homs to Eilat. I stayed at his door for two days or three days, then I said to his doorman, ‘I am a messenger of Rasool-Allah \(\text{SAW} \)’. He said, ‘You cannot arrive to him until he comes out on such and such day’, and went on to bar him, and he was a Roman.

He asked me about Rasool-Allah \(\text{SAW} \), and I was narrating to him about the attributes of Rasool-Allah \(\text{SAW} \) and what he \(\text{SAW} \) is calling to, he wept until the crying reached him, and he said, ‘I have read the Evangel and I found the description of this Prophet \(\text{SAW} \) exactly, and I believe in him \(\text{SAW} \) and ratify him \(\text{SAW} \), and I fear from Al-Haris that he would kill me, and he has been honouring me and hosting me excellently’.
even if he saw was at Al-Yemen and bring him to me saw with the people’. He did not stop objecting until he stood up and ordered with preparing the cavalry. Then he said, ‘Inform your master with what you see’.

And he wrote to Caesar informing him of my news and what he had determined upon. Caesar wrote to him, ‘Do not travel and turn away from him saw and come to Eilat’. When the answer of his letter came to him, he called me and said, ‘When do you intend to go out to your master?’ I said, ‘Tomorrow morning’. He ordered for me with one hundred ounces of gold and his doorman arrived to me with expense monies and a cloth. He said, ‘Convey the greetings unto Rasool-Allah saw from me’. I arrived to the Prophet saw and informed him saw. He said: ‘His kingdom will perish’. And Al-Hais Bin Abu Al-Shimr died in the year of the conquest (of Makkah)

And as for Howzah Bin Ali, he was from the wise kings except that he reconciled with Azeez’.

And Saleyt Bin Amro awarded him and clothed him with a woven cloth. He arrived with all of it to Rasool-Allah saw and informed him with what he had said. He saw read his letter and said: ‘Had he asked me saw for a forefinger from the earth, I saw would not do so. He will perish and whatever is his hands will perish’. When Rasool-Allah saw left from the conquest (of Makkah), Jibraeel came to him saw and informed him saw that he had died”.

9 - وقال ابن الأثير وأرسل العلماء بن الحضرميين إلى المدنرين بن شادي أعلى عبد الفاتس قبل أن يرسله كان سنة قام فلا أنت مدة العادة بذلهو و من معه بالبحرين إلى الإسلام أو الجزية وكانا ولادة الباهرين للفسر فأسمل المدنرين وأسلم جمع من العرب وأهل البلد جمج من اليهود والأئم والتصاريح والمخصوص فإنهم لما صلحوا العادة والمدنرين على الجزية و لم تكن بالبحرين فان لم يعضهم أسلم و يعضهم مبلغ

141 Bihar Al Anwaar – V 20, The book of our Prophet saw, P 3 Ch 21 H 8

302 out of 303
And Ibn al Aseer said, ‘And he saww sent Al-A’laa Bin Al-Hazramy to Al-Munzir Bin Shady, brother of Abdul Qays, and it is said that his saww sending him, its reason was in the year eight. When Al-Ala’a came to him calling him and the ones with him at Al-Bahrain to Al-Islam or (pay) the tribute (tax), and his governorate of Al-Bahrain was for Persia. Al-Munzir became a Muslim and the entirety of the ones from the Arabs who were with him became Muslim. As for the people of the country, from the Jews and the Christian and the Magians, they reconciled with Al-Ala’a and Al-Munzi upon the (payment of) tribute, and there did not happen to be any fighters at Al-Bahrain. But rather, some of them became Muslims and some of them reconciled’.

It has been copied from the handwriting of the martyr – ‘It is said Al-Najashy wrote a letter to the Prophet saww. Rasool-Allah saww said to Ali asws: ‘Write an answer and be brief’. He asws wrote: ‘In the Name of Allah saww the Beneficent, the Merciful. As for after, it is as if you were from the kindness upon us from us, and as if we are from the dependants with you from you, because we do not hope for anything from you except we can take it, and we do not fear any matter from you except we can secure it, and with Allah saww is the inclination’. The Prophet saww said: ‘The Praise is for Allah saww Who has Made the like of you asws to be from my saww family, and Strengthened my back with you asws’.

إلى هنا انتهى الجزء المتمم للعشرون من كتاب بحار الأنوار.

Up to here ended the complete volume twenty from the book Bihar Al-Anwaar

---

142 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 21 H 9
143 Bihar Al Anwaar – V 20, The book of our Prophet saww, P 3 Ch 21 H 10