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CHAPTER 22 – MILITARY EXPEDITION OF KHYBER AND FADAK AND THE ADVENT OF JA’FAR BIN ABU TALIB

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]

And the Exalted Said: so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]

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 Al-Tabarsy said, ‘When Rasool-Allah came to Al-Medina from Al-hudaybiya, he remained at it for twenty nights, then went out from it going to Khyber’.

And Ibn Is’haq mentioned by his chain from Abu Marwan Al-Aslamy, from his father, from his grandfather who said, ‘We went out with Rasool-Allah to Khyber until when we were near from it and we overlooked upon it, Rasool-Allah said: ‘Stop!’ So the people stopped. He said: ‘O Allah, Lord of the seven skies and what they shade, and Lord of the seven earths and what they support, and Lord of the Satan and what he misleads! We ask You for goodness of this town and goodness of its people and goodness
of what is in it, and we seek Refuge with Youazwj from the evil of this town and evil of its people and evil of what is therein, (then said) ‘Go ahead!’

وَ عَنْ سَلَامَةَ بْنِ الَْْکَوْیَ قَالَ خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَىَ خَيْبَرََ فَسِرْنَا لَيْلَةً ف َقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الَْْکَوْیَ أَ لاَ تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ وَ كَانَ عَامِرٌ رَجُلاً شَاعِراً فَجَعَلَ يُقُولُ الَّذِي لَوْ لاَ أَنْتَ مَا اهْتَدَيْنَا وَ لاَ تَصَدَّقْنَا وَ لاَ صَلَّىْنَا فَاغْفِرْ لِكَ مَا اقْتَنَىْنَا وَ ثَبِّتِ الَْْقْدَامَ إِنْ لاَقْنَىْنَا وَ أَنْزِلَنْ سَكِينَةً عَلَىْنَا إِنَّا إِذَا صِيحَ بِنَا أَنْزَلْنَا وَ بِالصِّيَاحِ عَوَّلُوا عَلَىْنَا

And from Salama Bin Al-Akwy who said, ‘We went out with Rasool-Allahsaww to Khyber, and we travelled at night. A man from the people said to Amir Bin Al-Akwy, ‘Will you not make us listen from your felicititation?’ And Amir was a poetic man, so he went on say (a poem), ‘No worries, had it not been for yousaww we would not have been guided, nor ratified, nor prayed Salat. Forgive your redemption what we have acquired, and the feet are steadfast if we meet (in battle), and send down tranquillity upon us, we when shout assist us, and with the shout, ululate upon us’.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَا السَّائِقُ قَالُوا عَامِرٌ قَالَ يُرْحَمَُهُ اللَّهُ قَالَ عُمَرُ وَ هُوَ عَلَى جَََلٍ وَ جَبَتْ يَأَا رَسُولَ اللَّهِ لَوْ لاَ أَمْتَعْتَنَا بِهِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص مَا اسْتَغْفَرَ لِرَجُلٍ قَطُّ يََُصُّهُ إِ لَّا اسْتُشْهِدَ قَالُوا فَلَمَّا جَدَّ الحَْرْبُ وَ تَصَافَّ الْقَوْمُ خَرَجَ يَا رَسُولَ اللَّهِ فُقُوْلُ لَهَّبُ خَيْبَرُ أَنِِّّ مَرْحَبُ شَاكِي السِّلاَحِ بَطَلٌ مُغَامِرٌ إِذَا الحُْرُوبُ أَق ْبََلَّ تَلَهَّبُ نِِّّ شَاكِي السِّلاَحِ بَطَلٌ مُغَامِرٌ

Rasool-Allahsaww said: ‘Who is this driver (of camels)?’ They said, ‘Amir’. He saww said: ‘May Allahazwj have Mercy on him’, and he was upon a camel and answered, O Rasool-Allahsaww! If we had not enjoyed with it’, and that is that Rasool-Allahsaww did not seek Forgiveness for any man at all except he was martyred’. They said, ‘When the war started and the people formed rows, a Jew came out and he was saying (a poem), ‘Khyber has known I am Marhab, the weapon complains I am an experienced hero, when there are wars there will be flames’.

فَبِنْزِر إِلَيْهِ عَامِرٌ وَ هُوَ يُقُولُ شَاكِي السِّلاَحِ بَطَلٌ مُغَامِرٌ قدْ عَلِنَتْ عَيْنُ حُبِّي أَلِيمٌ

So Amir duelled to him and he was saying (a poem), ‘Khyber has known I am Amir, the weapons complain of the adventurous hero’.

فَخَلَفْنَا مُرْئِيْنَ فِوقَ سَبَعِ الْيَهُودِيِّ فِي لَوْسَ عَامِرٍ وَ كَانَ سَبَعُ عَامِرٍ فِيهِ قُصْدُ فَقَتَلْنَا بِهِ سَبَعُ الْيَهُودِيِّ لِيَشْرَكُوا فِيهِ دِينُهُمْ فِيُرْجِعُ ذَلِكَ سَبَعُ فَأَصَابَ عَينَ كَرْبَةٍ
They exchanged strikes and the sword of the Jew fell in the shield of Aamir, and the sword of Aamir was short in it, so he grabbed the leg of the Jew in order to strike him, but the end of the sword recoiled and hit an eye of Aamir and he died from it.

Salama said, ‘Then a number of companions of Rasool-Allah sallallahu alaihi wa sallam said, ‘The deed is invalidated, Aamir killed himself’. So, I went to the Prophet sallallahu alaihi wa sallam and I was crying and said, ‘They are saying that Aamir invalidated his deed’. He sallallahu alaihi wa sallam said: ‘Who said that?’ I said, ‘A number of your sallallahu alaihi wa sallam companions’. He sallallahu alaihi wa sallam said: ‘They are lying, but he will be given from the Recompense, twice’.

He said, ‘We besieged them until when we were afflicted with severe hunger, then Allah subhana wa ta’ala gave us victory upon it, and that is that the Prophet sallallahu alaihi wa sallam gave the flag to Umar Bin Al-Khattab (after having given it to Abu Bakr and he having returned unsuccessful), and there rushed the ones who rushed with him from the people, and they met the people of Khyber, and Umar and his companions were uncovered, so they returned to Rasool-Allah sallallahu alaihi wa sallam. His companions called him a coward and he called the m cowards.

And Rasool-Allah sallallahu alaihi wa sallam was seized by headache and he sallallahu alaihi wa sallam did not come out to the people. He sallallahu alaihi wa sallam said when he sallallahu alaihi wa sallam awoke from his sallallahu alaihi wa sallam pain and said: ‘What did the people do with Khyber?’ He sallallahu alaihi wa sallam was informed. He sallallahu alaihi wa sallam said: ‘Tomorrow morning I sallallahu alaihi wa sallam will give the flag to a man who loves Allah azwj and His asws Rasool sallallahu alaihi wa sallam, and Allah azwj and His asws Rasool sallallahu alaihi wa sallam love him asws, an attacker not a fleer, not returning until Allah azwj grants victory upon his asws hands’.

It is reported by Al-Bukhari and Muslim – ‘From Quteyba Bin Saeed, from Yaqoub Bin Abdul Rahman Al-Iskandary, from Abu Hazim, from Saeed Bin Sahl, ‘Rasool-Allah sallallahu alaihi wa sallam said on the day of Khyber: ‘I sallallahu alaihi wa sallam will give the flag to a man, Allah azwj will Grant victory upon his hands. He loves Allah azwj and His asws Rasool sallallahu alaihi wa sallam, and Allah azwj and His asws Rasool sallallahu alaihi wa sallam love him asws’.

قَالَ فَبَاتَ النَّاسُ يَدُوكُونَ بُِِمْلَتِهِمْ أَي ُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ص فِِ عَيْنَيْهِ وَ دَعَا لَهُ فَبَصَقَ رَسُولُ اللَّهِ ص فِِ عَيْنَيْهِ وَ دَعَا لَهُ فَبرََأَ كَأَنْ لََْ يَكُنْ بِهِ وَجَعٌ
He said, 'The people, all of them spent the night contemplating which of them Rasool-Allahsaww saww would give it to. When it was morning, the people rushed to Rasool-Allahsaww, all of them hoping that he would be given it. He saww said: 'Where is Ali Bin Abu Talibasws?' They said, 'O Rasool-Allahsaww! He has a complaint of his eyes'. He saww said: 'Send for himasws'. They came with himasws, and Rasool-Allahsaww apply saliva in his eyes and supplicated for himasws and heasws was cured as if there did not happen to be any pain with himasws.

فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أُقَاتِلُهُمْ حَتََّّ يَكُونُوا مِثْلَنَا قَالَ انْفِذْ عَلَى رِسْلِكَ حَتََّّ تَنْزِلَ بِسَاحَتِهِمْ ثمَُّ ادْعُهُمْ إِلَىَ الِْْسْلاَمِ وَ أَخْبرِْهُمْ بَِِا يَُِبُ مِنْ حَقِّ اللَّه فَوَاللَّهِ لََْنْ ي َهْدِيَ اللَّهُ بِكَ رَجُلاً وَاحِداً خَيرٌْ مِنْ أَنْ يَكُونَ لَكَ حمُْرُ النَّعَمِ...لَا نَفَعَ لَّكَ مِنْهُ أَنْ تَقْلِبْهُ.}

Salama said, 'Marhab came for duel and he was saying, 'Khyber has known that I am Marhab' – the couplets. So, Aliasws duelled to him and heasws said (a poem): ‘asws am the one my motherasws named measws as ‘Haider’, like a lion of the forest, destruction is (in) the scene. asws shall fulfil them the measure of all the attrition’. فََْرَبَ مَرْحَباً فَلَقَ رَأْسَهُ فَقَتَلَهُ وَ كَانَ الْفَتْحُ عَلَى يَدِهِ – As reported by Muslim in his ‘Saheeh’.

And it is reported by Abu Abdullah the memoriser by his chain, from Abu Rafie a slave of Rasool-Allahsaww. He said, 'We went out with Alisws when Rasool-Allahsaww sent himasws. When we were near from the fortress, its people came out to himasws. Heasws fought them. A man from the Jews struck himasws and hisasws shield dropped. Alisws grabbed the door of the fortress and shield with it from himselfasws. It did not cease to be in hisasws hands and heasws was fighting until Allahazwj Granted victory to himasws...لَا نَفَعَ لَّكَ مِنْهُ أَنْ تَقْلِبْهُ...لَا نَفَعَ لَّكَ مِنْهُ أَنْ تَقْلِبْهُ.'
Then he\textsuperscript{asws} threw it from his\textsuperscript{asws} hands. You could have seen me being among seven persons struggling upon overturning that door, but we were not able to overturn it’.

By his chain from Lays Bin Abu Saleem, from Abu Ja’far Muhammad Bin Ali\textsuperscript{asws} having said: ‘It is narrated to me\textsuperscript{asws} by Jabir Bin Abdullah that Ali\textsuperscript{asws} carried the door on the day of Khyber until the Muslims climbed upon it and broke it and opened it, and it had to be moved after that, but forty men could not carry it’.

He said, ‘And it is reported from another aspect from Jabir, ‘The seventy men gathered upon it, and they had struggled to return the door’.

And by his chain from Abdul Rahman Bin Abu Layli who said, ‘Ali\textsuperscript{asws} wore the thick stuffed coat in the heat and the winter and did not care of the heat. My companions came to me and said, ‘We see a thing from Ami Al-Momineen\textsuperscript{asws}, so have you seen it?’ I said, ‘And what is it?’ They said, ‘We see him\textsuperscript{asws} coming out to us in the severe heat in the thick stuffed coat and does not care of the heat, and he\textsuperscript{asws} comes out to us in the severe cold in two light clothes and does not care of the cold. Have you heard anything regarding that?’ I said, ‘No’.

They said, ‘Ask your father about that for us, for he tend to chat in the evening with him\textsuperscript{asws}. So I asked him and he said, ‘I have not heard anything regarding that’. He went to Ali\textsuperscript{asws} and held an evening chat with him\textsuperscript{asws} and asked him\textsuperscript{asws} about that.

He\textsuperscript{asws} said: ‘Or did you not witness Khyber with us?’ I said, ‘Yes’. He\textsuperscript{asws} said: ‘Or did you not see Rasool-Allah\textsuperscript{saww} when he\textsuperscript{saww} called Abu Bakr and equipped for him then sent him to the people. He went and met the people (in battle), then came back with the people and he had been defeated?’ He said, ‘Yes’.

He\textsuperscript{saww} said: ‘Then he\textsuperscript{saww} sent to Umar and equipped for him, then sent him to the people. He went and met the people and fought them, then he returned and he had been defeated.'
Rasool-Allah^{saww} said: ‘Today^{saww} will give the flag to a man who loves Allah^{azwj} and His^{azwj} Rasool^{saww}, and Allah^{azwj} will Grant victory upon his^{asws} hands, he^{asws} being an attacker not a fleer’. So he^{asws} called me^{asws} and gave me^{asws} the flag, then said: ‘O Allah^{azwj}! Suffice him^{asws} of the heat and the cold’. Thus^{asws}, neither find any heat nor any cold after that’.

And this, all of it is copied from the book ‘Dalail Al-Nabuwwah’ of the (Shafie) imam Abu Bakr Al-Bayhaqi.

Then Rasool-Allah^{saww} did not cease to conquer the fortress after fortress and possess the wealth until they ended up to the fortresses of Al-Wateeh and Al-Salalim, and they were the last of the fortresses of Khyber. Rasool-Allah^{saww} conquered and besieged in about ten nights.

Ibn Is’haq said, ‘And when ‘Al-Qamous’, fortress of Ibn Abu Al-Huqeyq was opened, he came to Rasool-Allah^{saww} with Safiya Bint Huyay Bin Akhtab and another one with her. Bilal passed by them and he is the one whom came with them to the killed ones of the killed ones of the Jews. When the one with Safiya saw them, she shouted and struck her face and poured the soil upon her head. When Rasool-Allah^{saww} saw her he^{saww} said: ‘Distance her from me^{saww}, this one is a Satan^{la}’, and he^{saww} instructed with Safiya to be behind him^{saww} and cast his^{saww} cloak upon her, so the Muslims realised that he^{saww} had chosen her for himself^{saww}.

And he^{saww} said to Bilal when he^{saww} saw from that Jewess what he^{saww} saw: ‘Is the mercy snatched away from you, O Bilal, when you passed two women whose men were killed?’

And Safiya had seen in the dream and she was a bride with Kanana Bin Al-Rabie Bin Abu Al-Huqeyq, that a moon had fallen in her lap. So, she presented her dream to her husband and
he said, 'This is not except you are wishing for king of Al-Hijaz Muhammad\textsuperscript{saww}, and she slapped her face with such a slap her eye turned green from it. He came with her to Rasool-Allah\textsuperscript{saww} and with her was the effect from it. Rasool-Allah\textsuperscript{saww} asked her: ‘What is it?’ She informed him\textsuperscript{saww}.'

And he\textsuperscript{saww} send Ibn Abu Al-Huqeyq to Rasool-Allah\textsuperscript{saww}, 'Descend so I can speak to you\textsuperscript{saww}'. He\textsuperscript{saww} said: 'Yes'. He\textsuperscript{saww} descended, and he reconciled with Rasool-Allah\textsuperscript{saww} upon saving the blood of the ones in their fortress from the fighters and leaving their offspring of their, and they would exit from Khyber and its land with their offspring and vacate between Rasool-Allah\textsuperscript{saww} and whatever was for them from the wealth, and land, and upon the yellow (gold) and the white (silver), and the horses and mules, and upon the weapons and upon the clothes, except the cloth upon the back of the person.

And Rasool-Allah\textsuperscript{saww} said: ‘And I\textsuperscript{saww} am free from you of the responsibility of Allah\textsuperscript{azwj} and responsibility of His\textsuperscript{azwj} Rasool\textsuperscript{saww}. If you are concealing anything from me\textsuperscript{saww}, the reconcile upon that’. When the people of Fadak heard of what they had done, they sent a message to Rasool-Allah\textsuperscript{saww} asking him\textsuperscript{saww} to expel them and save their blood and they would vacate between him\textsuperscript{saww} and wealth. He\textsuperscript{saww} did so. And the from the ones who walked between Rasool-Allah\textsuperscript{saww} and them during that was Muheysa Bin Masoud, one of the clan of Haris.

When the people of Khyber descended upon that, they asked Rasool-Allah\textsuperscript{saww} that he makes them work upon the hand, and they said, ‘We are more knowing with it that you all are, and working for it’. Rasool-Allah\textsuperscript{saww} reconciled them upon the half, upon: 'Whenever we so desire we can expel you', and the people of Fadak reconciled upon the like of that. So, the wealth of Khyber was (distributed) booty between the Muslims, and Fadak in particular was for Rasool-Allah\textsuperscript{saww} because they did not attack upon it, neither by horses nor riders.
And when Rasool-Allah saws was assured, Zainab Bin Al-Haris Bin Sallam Bin Mishkam, and she was a daughter of a brother of Marhab, gifted a grilled sheep to him saws, and she had asked, ‘Which part of the sheep is most beloved to Rasool-Allah saws?’ It was said to her, ‘The forearm’. So, she put a lot of poison in it, and poisoned the rest of the sheep, then came with it. When she placed it in front of him saws, he saws giving the forearm. He saws took it, chewed a piece from it and bit from it, and with him saws was Bishr Bin Al-Bara’a Bin Marour. He saws gave him a piece and he bit from it.

Rasool-Allah saws said: ‘Raise your hands, for a shoulder of this sheep, I saws am informed it is poisoned. He saws called her and she acknowledged. He saws said: ‘What carried you upon that?’ She said, ‘It reached me from my people what is not hidden to you saws, so I said, ‘If he saws was a Prophet saws, he saws would be informed, and if he saws was a king, I would be at rest from him saws. Rasool-Allah saws overlooked from her, and Bishr Bin Al-Bara’a died from his food, which he ate.

He said, ‘And mother of Bishr Bin Al-Bara’a entered to see Rasool-Allah saws to console him saws during his saws illness in which he saws passed away. He saws said: ‘O Umm Bishr! (The effects of) of what I saws at Khyber which I saws ate at Khyber with your son has not ceased to return to me asws. The time has come for my saws aorta (my breading) to be cut’. The Muslim are viewing that Rasool-Allah saws passed away as a martyr along with what Allah azwj had Honoured him saws with of the Prophet-hood.

And Al-Jazry said in (the book) ‘Al-Nihaya’ in a Hadeeth of Khyber, ‘I saws will give the flag tomorrow morning to a man who loves Allah azwj and His azwj Rasool saws, and Allah azwj and His azwj Rasool saws love him asws. Allah azwj will Grant victory upon his asws hands’.

The people spent that night in anticipation, i.e., discussing and tossing and turning regarding the one he saws would be handing it over to. And it is said, ‘The people fell into anticipation, i.e., discussion and mingling’.

And Al-Naha said, ‘He saws took the meat by the ends of the teeth and spat out the taken in its entirety’.
And it is reported from Mama’a Bin Haris Al-Ansari, and he was one of the reciters. He said, ‘We attended Al-hudaybiya with Rasool-Allahsaww. When we left from it, there the people were agitating the camels. Some of the people said to others, ‘What is the matter with the people?’ They said, ‘It has been Revealed to Rasool-Allahsaww. We went out and found the Prophetsaww standing by hissaww ride at Kara’a Al-Ghameem.

And when the people gathered to himsaww, he recited: **Surely, We Opened for you a clear victory [48:1]**, the Chapter. Umar said, ‘Is it a victory, O Rasool-Allahsaww?’ He said: ‘Yes, by the Oneazwj in Whose Hand is mysaww soul, it is surely a victory’. (The booty of) Khyber was distributed upon the people of Al-hudaybiya, no one (else) was included in it except the ones who had attended it.

(The book) ‘Nawadir’ of Al-Rawandy, by his chain from Abdul Wahid Bin Ismail, from Muhammad Bin Al-Hassan Al-Tameemi, from Sahl Bin Al-Ahmad Al-Dibaji, from Muhammad Bin Muhammad Bin Al-Ash’as, from Muhammad Bin Uzeyr, from salama Bin Aqeel, from Ibn Shihab who said,

‘Ja’farasws Bin Abu Talibasws arrived to Rasool-Allahsaww. Heasws stood up and welcomed himasws and kissed between hisasws eyes, then faced towards the people and said: ‘O you people! Iasws don’t know which of the two Iasws more cheerful with, with the victory of Khyber or with the arrival of myasws cousin Ja’farasws’.

And by this chain he said,

‘Rasool-Allahsaww said: ‘If the people of Khyber want to meet you then do not initiate them with the Salaam’. They said, ‘O Rasool-Allahsaww! If they were to greet upon us, then what should we respond to them with?’ Heasws said: ‘And upon you’ (Wa Alaykum))’.

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1. Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 1
2. Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 2
When it was the day of Khyber, a man from the Jews called Marhab came out, and he was of a tall stature, large body, and the Jews used to send him forward due to his bravery and his affluence.

He said, ‘He came out during that day to the companions of Rasool-Allah saww, and he did not stop by anyone except he said, ‘I am Marhab’, then attacked upon him, and not one withstood him. There was a foster mother for him and she was a soothsayer, and she used to marvel at his youth and the largeness of his body and said to him, ‘Fight every one who fights you and you will overcome every one you overcome upon you, except the one who is named to you as ‘Haider’, for if you were to stop to him, you will die’.

When Marhab heard it from him asws, he fled and did not stop out of fear cautioned by his foster mother about him asws. Ibleesla resembled for him in an image of a Rabbi from the Rabbis of the Jews and said: ‘To where, O Marhab?’ He said, ‘This one has named upon me as Haider’. Ibleesla said to him, ‘So, what is Haider?’ He said, ‘My so and so foster mother has warned me from duelling a man whose name is Haider and she said that he asws would kill me’.

وقال إلى ذللك اليوم إلى أصحاب رسول الله ص كلهما وقفة فإن قلنا أن مزح عنه فلم يثبت له قال و كانت له طفرة وكانت كامنة لنصح بتلتها وعلم خلفه و كانت قول له قالت كل من قال كل من غاليه وجعل كل من غاليه إلا من نسخة علقين بحذره فكان إن وقفته FILE

قال فيخرج في ذللك اليوم إلى أصحاب رسول الله ص فما وقفة فإن قلنا أن مزح عنه فلم يثبت له قال و كانت له طفرة وكانت كامنة لنصح بتلتها وعلم خلفه و كانت قول له قالت كل من قال كل من غاليه وجعل كل من غاليه إلا من نسخة علقين بحذره فكان إن وقفته وإن وقفته...
Iblees la said to him, ‘It would be damaging for you if there does not happen to be any Haider except this one along due to the like of you returning from the like of him asws. You are taking with the word of the women and they are mistaken more than what they are correct, and ‘Haider’s in the world are a lot, therefore return, perhaps you will kill him asws, and if you were to kill him your people would prevail, and la I am covering your back getting the Jews to scream their support for you’.

So he la returned him. By Allah azwj! It wasn’t except like a hiccup of a camel until Ali asws struck him with a strike, he fell to his face from it, and the Jews were defeated saying, ‘Marhab is killed! Marhab is killed!’

He said, ‘And regarding that Al-Kumeyt Bin Yazeed Al-Asady said a couplet in his asws praise, ‘He gulped down a potion of death, son of Usman, after having been coaxed from it, Waleed and Marhab’.

And Al-Waleed, he is a son of Utba, maternal uncle of Muawiya Bin Abu Sufyan and Usman Bin Talha from Quraysh, and Marhab is from the Jews”.

‘When the Prophet saww of Allah aswj conquered Khyber and distributed it upon eighteen portion, there were a thousand men and four hundred foot soldiers and the cavalry of two hundred horsemen, and four hundred portions for the cavalry, each portion being from the eighteen portions being one hundred portions, and for each one hundred portions, a head.

Umar Bin Al-Khattab was a head, and Ali asws was a head, and Al-Zubeyr was a head, and Aasim Bin Aday was a head, and the portion of the Prophet saww was with Aasin Bin Aday’.

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3 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 2 H 3
4 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 4
The book of our Prophet saww, P 3 Ch 2

5. I heard Rasool-Allah saww saying to Ali asws, and he saww had left him asws behind during one of his military expeditions, and he asws said: ‘O Rasool-Allah saww! You saww are leaving me asws behind with the women and the children’. Rasool-Allah saww said: ‘Are you asws not pleased that you asws happen to be from me asws at the status of Haroun as from Musa as except that there will be no Prophet saww after me asws.

And I heard him saww saying on the day of Khyber: ‘I saww will give the flag to a man who loves Allah aswj and His aswj Rasool saww , and Allah aswj and His aswj Rasool saww love him asws. So, we reached out for this. He saww said: ‘Call Ali asws to me saww’. Ali asws came with sore eyes. He saww applied his saww saliva in his eyes and handed over the flag to him asws, and he asws was victorious upon it.

And when this Verse was Revealed: let us call our sons and your sons [3:61], Rasool-Allah saww called Ali asws and (Syeda) Fatima asws and Hassan asws and Husayn asws, and he saww said: ‘O Allah aswj! They asws are my asws family’.

5. For, Tafseer Al-Qummi (re): O you who believe! When you strike (swords) in the Way of Allah, distinguish, and do not be saying for the one who casts the peace towards you, ‘He isn’t a Momin’. Are you seeking the life of the world? [4:94] –

6. 

5 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 5
It was Revealed when Rasool-Allah(saww) returned from the military expedition of Khyber, and he(saww) sent Asama Bin Zayd among a cavalry to one of the Jewish towns around the area of Fadak, in order to invite them to Al-Islam. And there was a man from the Jews called Mardas Bin Naheyk Al-Fadaky in one of the towns. So, when he sensed the cavalry of Rasool-Allah(saww), he gathered his family and his wealth and came to be near the mountain, and faced saying, ‘I testify that there is no god except Allah(azwj) and Muhammad(saww) is Rasool-Allah(saww).’

Asama Bin Zayd passed by him, so he stabbed him and killed him. When he returned to Rasool-Allah(saww), he informed him(saww) with that. So Rasool-Allah(saww) said to him: ‘You killed a man who testified that there is no god except Allah(azwj) and I am Rasool-Allah(saww)?’ He said, ‘O Rasool-Allah(saww)! But rather, he said it in order to seek refuge from being killed’.

Rasool-Allah(saww) said: ‘But you neither removed the cover from his heart, nor did you accept what he said by his tongue, nor did you know what was within himself’.

Asma vowed after that he will not kill anyone who testified that there is no god except Allah(azwj) and that Muhammad(saww) is Rasool-Allah(saww). Thus, he stayed behind from Amir Al-Momineen(asws) during his(asws) battles.

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

(The book) ‘Al-Ihtijaj’ – ‘From Abu Ja’far(asws) having said: ‘Rasool-Allah(saww) sent Sa’ad Bin Muaz the Helper to Khyber. He returned defeated. Then he(saww) Umar Bin Al-Khattab with a flag of the Emigrants. They had come back with Sa’ad having been injured, and Umar came accusing his companions of cowardice and they accused him of cowardice. 

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6 Bihar Al Anwaar – V 21, The book of our Prophet(saww), P 3 Ch 22 H 6
Rasool-Allah\textsuperscript{7} said: ‘Like this the Emigrants and the Helpers are doing? – until he\textsuperscript{7} had said it thrice. Then he\textsuperscript{7} said: ‘I\textsuperscript{7} will give the flag to a man who isn’t a fleer. \textsuperscript{7}Rasool-Allah\textsuperscript{7} and His\textsuperscript{azwj} love him\textsuperscript{asws}, and \textsuperscript{7}Rasool-Allah\textsuperscript{7} loves \textsuperscript{azwj}Rasool-Allah\textsuperscript{7}.

*(The book) ‘Al-Amaali’ – ‘It was informed to me by Suleyman Bin Ahmad Al-Lahmy among what he wrote to me saying, ‘It was narrated to us by Abu Muhammad Abdullah Bin Ramakhsy Bin Muhammad Bin Khalid Bin Habeeb Bin Qays Bin Amro Bin Abdu Bin Gaziya Bin Jusham Bin Bakr Bin Hawazin at Ramadah, and among what he mentioned that he was one hundred and twenty years old. He said, ‘It was narrated to us by Ziyad bin Tariq Al-Jushamy, and he was ninety years old. He said, ‘It was narrated to us by my grandfather Abu Jarwal Zuheyrr, and he was a chief of his people,*

\footnote{7 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{asws}, P 3 Ch 22 H 7}
Rasool-Allah ﷺ said: ‘As for whatever was for me ﷺ and for the clan of Abdul Muttalib ﷺ, so it is for Allah ﷺ and for you all’. And the Helpers said, ‘Whatever was for us, so it is for Allah ﷺ and for His ﷺ Rasool ﷺ, and the Helpers returned whatever was in their hands from the offspring and the wealth’.

Note – It appears that it was the day of Hunayn just as is in one of the copies, or the day of Al-Ahzaab’.

(The book) ‘Uyoon Al-Akhbar Al-Reza ﷺ – By the chain of Al-Tameemi,

‘From Al-Reza ﷺ, from his ﷺ forefathers ﷺ, from Ali ﷺ having said: ‘The Prophet ﷺ handed over the flag on the day of Khyber to me ﷺ, so I ﷺ did not return until Allah ﷺ Granted victory unto me’.


‘From Abu Abdullah ﷺ having said: ‘There did not pass any day with the Prophet ﷺ which was more severe upon him ﷺ than the day of Khyber and that was because the Arabs surprised upon him ﷺ’.

The book) ‘Al-Irshad’ – Then Al-Hudaybiya was followed by Khyber, and the victory in it was for Amir Al-Momineen ﷺ, without any doubt, and there appeared from his ﷺ merits during this military expedition what the copies of the reporters are united upon, and he ﷺ was individualised from the virtues what no one from the people participated in it (with him ﷺ).

فَرَوَى بْنُ مُحَمَّدٍ الْزَّدِيُّ عَنْ مُسْعَدَةَ بْنِ الْيَسَعَ وَ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَٰنِ بْنِ هَشَامٍ وَ مُحَمَّدِ بْنِ إِسْحَاقَ وَ غَيْرِهِمْ مِنْ أَصْحَابِ الْآثَارِ قَالُوا: لَمَّا دَنَا رَسُولُ اللَّهِ ص مِنْ خَيْبرََ قَالَ لِلنَّاسِ قِفُوا فَوَقَفَ النَّاسُ فَرَفَعَ يَدَيْهِ إِلَىَ السَّمَاءِ وَ قَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظْلَلْنَ وَ رَبَّ النَّارِ السَّبْعِ وَ مَا أَضْلَلْنَ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَشْتَلَّكَ خَيرَ هَذِهِ الْقَرْيَةِ وَ خَيرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا.

8 Bihar Al Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 22 H 8
9 Bihar Al Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 22 H 9
10 Bihar Al Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 22 H 10
It is reported by Yahya Bin Muhammad Al-Azdy, from Mas’ad Bin Al-Yas’a and Abdullah Bin Abdul Raheem, from Abdul Malik Bin Hisham and Muhammad Bin Is’h’aq and other from the companions of Al-Asaar, they said,

‘When Rasool-Allah⁰⁰ saww was near from Khyber, he⁰⁰ saww said to the people: ‘Stop!’ The people stopped. He⁰⁰ saww raised his⁰⁰ saww hands towards the sky and said: ‘O Allah⁰⁰ azwj, Lord⁰⁰ azwj of the seven skies and what they shade, and Lord⁰⁰ azwj of the seven earths and what they support, and Lord⁰⁰ azwj of Satan and what he⁰⁰ la⁰⁰ misleads! I⁰⁰ saww ask you for good of this town, and good of what is therein, and I⁰⁰ saww seek Refuge with You⁰⁰ azwj from its evil and evil of what is in it’.

Then he⁰⁰ saww descended beneath a tree in the place, then stood and we stood for the remainder of our day and from its morning. When it was mid-day a caller of Rasool-Allah⁰⁰ saww called out, so we gathered to him⁰⁰ saww, and there was a man seated in his⁰⁰ saww presence. He⁰⁰ saww said: ‘This one has come to me⁰⁰ saww and I⁰⁰ saww was asleep, and he⁰⁰ saww bared his sword and said, ‘O Muhammad⁰⁰ saww! Who will defend you⁰⁰ saww from me today?’ I⁰⁰ saww said: ‘Allah⁰⁰ azwj will Defend me⁰⁰ saww from you’. So, he placed his sword and he is sat down as you are seeing, there being no movement with him’.

We said, ‘O Rasool-Allah⁰⁰ saww! Perhaps there is something in his mind?’ Rasool-Allah⁰⁰ saww said: ‘Yes, call him’. Then he⁰⁰ saww dismissed him and did not punish him’. And Rasool-Allah⁰⁰ saww besieged Khyber for about twenty nights, and the flag on that day was for Amir Al-Momineen⁰⁰ asws, but eye sore afflicted him⁰⁰ asws and prevented him⁰⁰ asws from the war, and the Muslims were chanting from in front of their fortress and its sides.

When it was that day, they opened the door, and they had dug out a trench upon themselves, and Marhab came out with his infantry presenting for the war. Rasool-Allah⁰⁰ saww called Abu Bakr and said to him: ‘Take the flag’. So he took it among the entirety of the Emigrants and struggled, but it did not avail him anything, and he returned rebuking the people, those who had followed him, and they were rebuking him.

When it was the next morning, Umar presented for it and he went with it not far, then returned, accusing his companions of cowardice and they were accusing him of cowardice. The Prophet⁰⁰ saww said: ‘This flag is not for the one who carries it. Come to me⁰⁰ saww with All⁰⁰ asws
Bin Abu Talib asws. It was said to him saww, ‘He asws sore eyes’. He saww said: ‘Show me saww and you will see a man who loves Allah azwj and His aswj Rasool saww, and Allah aswj Loves him asws and His aswj Rasool saww. He asws will take it with its right. He asws isn’t a fleer’.

فَجَاءُوا بِعَلِيٍّ ع ي َقُودُونَهُ إِلَيْهِ ف َقَالَ لَهُ النَّبُِِّ ص مَا تَشْتَكِي يَا عَلِيُّ قَالَ رَمَدٌ مَا أُبْصِرُ مَعَهُ وَ صُدَاعٌ بِرَأْسِي ف َقَالَ لَهُ اجْلِسْ وَ ضَعْ رَأْسَكَ عَلَى فَخِذِي فَفَعَلَ عَلِيٌّ ع ذَلِكَ فَدَعَا لَهُ النَّبُِِّ ص ف َ تَفَلَ فِِ يَدِهِ فَمَسَحَ بهَا عَلَى عَيْنَيْهِ وَ رَأْسِهِ فَانْفَتَحَتْ عَيْنَاهُ وَ سَكَنَ مَا كَانَ يُِدُهُ مِنَ الصُّدَاعِ.

They came with Ali asws guiding him saww to him saww. The Prophet saww said to him asws: ‘What is your asws complaint, O Ali asws! He asws said: ‘Sore eyes, I asws cannot see with it, and headache in my asws head’. He saww said to him asws: ‘Be seated and place your asws head in my saww thigh’. Ali asws did that. The Prophet saww supplicated for him asws and spat in his saww hand and wiped with it upon his asws eyes and his asws head, and his asws eyes opened up and it calmed what he asws was finding from the headache.

And he saww said in his saww supplication: ‘O Allah azwj! Save him asws from the heat and the cold’, and gave him asws the flag, and the flag was white, and said to him asws: ‘Take the flag and go with it, for Jibraeel as is with you as and the Help is in front of you asws and the awe is affirmed in the chests of the people. And know, O Ali asws, they are finding in their Book that the one who will pulverise upon them, his name would be Elia, so when you asws meet them then say: ‘I asws am Ali asws’, and they will be forsaking if Allah azwj the Exalted so Desires’.

Amir Al-Momineen asws said: ‘I asws went with it until I asws came to the fortress, and Marhab came out and upon him was a metal piece and an armour which he had been perforated like the helmet upon his head, and he was saying war rhetoric, ‘Khyber has known I am Marhab, the weapons complain of the experienced hero’.

So I asws said (war rhetoric): ‘I asws am the one my asws mother named me asws as Haider, like a forest lion of severe ferocity, dealing out to you with my asws sword the full measure of attrition’. We exchanged strikes and struck him and cut the metal and the helmet and his head until the sword fell into his teeth, and he fell quickly’.

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And it has come in the Hadeeth that Amir Al-Momineen\textsuperscript{asws}, when he\textsuperscript{asws} said: ‘\textsuperscript{asws} I am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, a Rabbi from the Rabbis of the people said, ‘You (Jews) will be overcome and what has been Revealed unto Musa\textsuperscript{as}. So there entered into their hearts from the awe what they had no capacity to bear with it, and when Amir Al-Momineen\textsuperscript{asws} killed Marhab, the ones who were with him returned and they locked the door of the fortress upon them besides him\textsuperscript{asws}.

When they left from the fortress, Amir Al-Momineen\textsuperscript{asws} took in with his\textsuperscript{asws} right hand and overturned it a few cubits from the ground; and the door was such, twenty men (were needed to) lock it. And when Amir Al-Momineen\textsuperscript{asws} opened the fortress and killed Marhab and Allah\textsuperscript{azwj} Gave the booty of their wealth to the Muslims, Rasool-Allah\textsuperscript{saww} permitted Hassan Bin Sabit Al-Ansari to be saying a poem regarding him\textsuperscript{saww}. He\textsuperscript{saww} said to him: ‘Say it!’ He prosed saying,

‘And Ali\textsuperscript{asws} was with sore eyes seeking a cure. When he\textsuperscript{asws} did not find a healing, Rasool-Allah\textsuperscript{saww} cured him\textsuperscript{saww} from it with his\textsuperscript{saww} spittle. Blessed is the healed and Blessed is the healer; and he\textsuperscript{saww} said: ‘\textsuperscript{saww} I will give the flag today to a resolute, valiant (fearless) one loving the Rasool\textsuperscript{saww}, loyal, loving my\textsuperscript{saww} God and his\textsuperscript{saww} God Loves him\textsuperscript{asws}. By him\textsuperscript{asws} Allah\textsuperscript{azwj} Opened the strong fortress, so He\textsuperscript{azwj} Cleaned by Ali besides the wilderness, all of it, and he\textsuperscript{asws} named him\textsuperscript{asws} as the Vizier of the brotherhood.’
And it has been reported the companions of the Hadeeth, from Al-Hassan Bin Salih, from Al-Amsh, from Abu Is’haq, from Abu Abdullah Al-Jadaly who said,

‘When I overturned the door of Khyber I\textsuperscript{asws} made it to be a shield for me\textsuperscript{asws} and fought them with it. When Allah\textsuperscript{azwj} Defeated them, I\textsuperscript{asws} placed the door upon their fortress as a road then threw it into their trench’. A man said to him\textsuperscript{asws}, ‘You had carried a heavy load from it’. He\textsuperscript{asws} said: ‘It wasn’t except like my\textsuperscript{asws} shield which tends to be in my\textsuperscript{asws} hand in other than that place’.

And the companions (write) of the Seerah mentioned that when the Muslims left from Khyber they got together to carry the door, they could not even uproot it from them except with seventy men.

And regarding Amir Al-Momineen\textsuperscript{asws} carrying the door the poet said (a poem), ‘A man lifted the door of Khyber on a day the Jews with strength, carrying the door, ripping it off, and the Muslims and the people of Khyber were watching, and he\textsuperscript{asws} threw it, and the return of it was encumbered by seventy persons, all of them tough, returning it after encumberment and difficulty, and their words to each other echoed’.

And in Amir Al-Momineen\textsuperscript{asws} carrying the door the poet said (a poem), ‘A man lifted the door of Khyber on a day the Jews with strength, carrying the door, ripping it off, and he\textsuperscript{asws} threw it, and the return of it was encumbered by seventy persons, all of them tough, returning it after encumberment and difficulty, and their words to each other echoed’.
And regarding it as well, a poet from the Shia poets said in praise of Amir Al-Momineen asws, and satirising his enemies upon what is reported by Abu Muhammad Al-Hassan Bin Muhammad Bin Jamhour who said, ‘I read out to Abu Usman Al-Maziny (a poem),

أقول في الديوان المنسب إليه ع.

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I (Majlisi) am saying, ’In the register attributed to him asws: ‘I am the one my asws mother asws named me as Haider, a strong lion, a lion of ferocity, short arms of intense strength, like a forest lion abhorrent of the scenery. asws will measure to you all with the sword a measure of attrition. asws will strike you a sword between the vertebra, and leave the generation remaining in blood. asws shall strike with the sword necks of the Kafirs, a strike of a glorious conquering boy, one who leave the truth would stand small. asws shall killed from them seven or ten, as all of them are people of mischief, immoral’.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Rasool-Allah saww rode him asws on the horse on the day of Khyber, and turbaned him asws with his own hands, and put his cloth on him asws, and rode him asws upon his mule, then said, ‘Go, O Ali awj, and Jibraeel as is on your right and Mikaeel as on your left, and Izraeel as (Angel of death) in front of you, and Israfeel as behind you asws, and Victory of Allah awj above you asws and my asws supplication behind you asws.

فخرج النبي صلى الله عليه وسلم باب خيبر إلى أربعون ذراع فأقبلته أربعون ملكاً.

And the Prophet saww was informed of his throwing the door of Khyber to forty cubits, so he saww said: ‘By the One awj in Whose Hand is my saww soul! Forty Angels had assisted him asws upon it’.

11 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 11
12 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 12
(The book) ‘Al-Amaali’ of sheykh Al-Tusi

In a Hadeeth of the consult

Council, by his

chain from Abu Zarr

having said: ‘Ami Al-Momineen

said: ‘Is there anyone among you

who carried the door of Khyber on the day I

opened its fortress then walked with it for a

while, then threw it, so after that forty men gathered to it but could not even move it from

the ground?’ They said, ‘No’. 13

(The book) ‘Al-Amaali’ of the Sheykh Al-Tusi – ‘A group, from Abu Al-Mufazzal, from Abdul Rahman Bin

Suleyman Al-Azdy, from Al-Hassan Bin Ali Al-Azdy, from Abdul Wahhab Bin Al-Hammam, from Ja’far Bin

Suleyman, from Abu Haroun Al-Abady, from Rabie Al-Sa’ady, from Huzeyfa Bin Al-Yaman who said,

‘When Ja’far asws Bin Abu Talib asws came out from the land of Ethiopia to the Prophet saww, Ja’far asws arrived and the Prophet saww was in the land of Khyber. He asws came to him with gold strings and the gold rock. The Prophet saww said: ‘I saww will hand over this gold to a man who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws’. The companions of the Prophet saww extended their necks to it, and the Prophet saww said: ‘Where is Ali asws?’ Ammar Bin Yasser ra leapt from him saww and called Ali asws. When he asws came the Prophet saww said to him asws: ‘O Ali asws! Take this gold to you asws’. Ali asws took it and stalled until he asws arrived at Al-medina. He asws went to Al-Baqie and it is a market of Al-Medina, and instructed a goldsmith to make small pieces and sold the gold, and it was a thousand ounces.

Ali asws distributed it among the poor of the Emigrants and the Helpers, then returned to

his asws house and did not leave (for himself asws) neither little nor more from the gold. The Prophet saww met him asws the next morning among a number of his saww companions, among them were Huzeyfa and Ammar ra. He saww said: ‘O Ali asws! Yesterday you asws took a thousand ounces (of gold), so make my saww lunch today and these companions of mine saww to be with you asws’, and Ali asws did not happen to have anything to return to on that day, from the display of gold or silver’.

13 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 2 H 13
He’saww said embarrassed from himsaww and benevolence: ‘Yes, O Rasool-Allahsaww, and enter in the grace and capacity, O Prophetsaww of Allahsaww, yousaww and the ones with yousaww.

He said, ‘So the Prophet’saww entered, then said to us: ‘Enter’. Huzeyfa said, ‘And we were five persons, I and Ammar, and Salmanra and Abu Zarrra, and Al-Miqdadra, and we entered and Aliasws went to (Syeda) Fatimaasws seeking something with herasws from provision. Heasws found a pot of boiling Sareyd in the middle of the room and upon it was a lot of froth, and it was as if its aroma was of musk. Aliasws carried it until heasws place it in front of Rasool-Allahsaww and the ones present with himsaww.

We ate from it until we were full and nothing was reduced from it, neither little nor more, and the Prophet’saww stood up until heasws went to (Syeda) Fatimaasws and said: ‘From where did this food come to youasws, O Fatimaasws?’ Sheasws replied to himsaww and we were listening to theirasws words. Sheasws said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37].

The Prophet’saww came out to us happy, joyful and heasws was saying: ‘The Praise is for Allahazwj Who did not Cause measws to die until Iasws saw for myasws daughterasws what Zakariyas had seen for Maryamas. Whenever Zakariyaas entered the Prayer Niche to (see) her, he found food in her presence. He said: ‘O Maryam! From where does this come to you?’ She said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]’.

14 Bihar Al Anwaar – V 21, The book of our Prophetasw, P 3 Ch 22 H 14
He asws loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws. He saww will not return until Allah azwj Grants victory to him asws.

When it was morning, he saww said: ‘Call Ali asws’. They said, ‘O Rasool-Allah saww, he asws has sore eyes, he asws cannot blink’. He saww said: ‘Come to me saww with him asws’. When i asws stood in front of him saww, he asws applied saliva in my eyes and said: ‘O Allah azwj! Remove from him asws the heat and the cold’. So Allah azwj Removed the heat and the cold from me asws up to this time of mine asws. So i asws grabbed the flag and Allah azwj Defeated the Polytheist and Granted me asws victory with them, apart from me asws?’ They said, ‘O Allah azwj! No’.

He asws said: ‘We adjure you all with Allah azwj! Is there anyone among you when Marhab came and he was saying, ‘I am the one my mother named be Marhab, the weapons complain of an experienced hero. I stab at times and at times I strike’. I asws went out to him. He struck me asws and i asws struck him, and upon his head was a small stone, it was not correct for a helmet to be on his head due to the largeness of his head. The stone split and sword arrived to his head and killed him. Is there anyone among you who did this?’ They said, ‘O Allah azwj! No’.

He asws said: ‘We adjure you all with Allah azwj! Is there anyone among you who killed Marhab the Jew in a duel, horseman of the Jews, apart from me asws?’ They said, ‘No’.

The book) ‘Al-Ihtijaj’ – From Amro Bin Shimr, from Jabir,

‘From Abu Ja’far asws in a Hadeeth of the consultation, he asws said: ‘Amir Al-Momineen asws said: ‘We adjure you all with Allah azwj! Is there anyone among you Rasool-Allah saww wiped his eyes and gave him the flag on the day of Khyber, so he neither found heat nor cold, apart from me asws?’ They said, ‘No’.

He asws said:’ We adjure you all with Allah azwj! Is there anyone among you who killed Marhab the Jew in a duel, horseman of the Jews, apart from me asws?’ They said, ‘No’.

15 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 15
He said: ‘We adjure you all with Allah! Is there anyone among you who carried the door of Khuber when he opened it and walked with it for one hundred cubits, then forty men tried to move it but could not endure it, apart from me? They said, ‘No’.

(The book) ‘Alaam Al-Wara’ – ‘Then there was the military expedition of Khyber during Zilhajj of the year six, and Al-Waqidy (wahabi Imam) mentioned that it happened at the beginning of the year seven from the Emigration, and Rasool-Allah besieged them for about twenty nights and there were fourteen thousand Jews at Khyber in their fortress.

Rasool-Allah went on opening it, fortress by fortress, and the one, which was the most difficult of their fortresses and one with most people was Al-Qamous. Abu Bakr took the flag of the Emigrants and fought with it them returned defeated. Then Umar took it the next morning and he returned defeated accusing the people of cowardice and they accused him of cowardice, until Rasool-Allah was saddened and he said: ‘I will give the flag tomorrow morning to an attacking man not a fleer, who loves Allah and His Rasool.

Quraysh woke up in the morning saying to each other, ‘As for Ali we are suffice of him for he is with sore eyes. He cannot even see the place of his feet. And Ali said: ‘When Rasool-Allah heard the words he said: ‘O Allah! There is no gain of what You Prevent, nor any prevent to what You Give’.

Rasool-Allah woke up in the morning and gathered the people to him. Sa’ad said, ‘I sat fixing my eyes, then I knelt upon my knees, then I stood up on my feet standing hopefully that he would called me. He said: ‘Call Ali for me’. The people shouted from every side, ‘He is with sore eyes. He cannot even see the place of his feet’.

16 Bihar Al Anwaar – V 21, The book of our Prophet P 3 Ch 22 H 16
feet’. He saww said: ‘Send a message to him asws and call him asws’. They came with him asws being guided. He saww placed his asws head upon his saww thigh.

Then he saww applied his saww spittle in his asws eyes. He asws stood up and it was as if his asws eyes were two bright lights. Then he saww gave him asws the flag and supplicated for him asws. He asws went out sprinting with a sprint. By Allah azwj! The last of them had not even reach until he asws had entered the fortress. Jabir said, ‘We hastened to wear our weapons and Sa’ad asws shouted, ‘Wait for the people to catch up with you asws!’ He asws went until he asws focussed on it near from the fortress. Marhab came out to him asws in his habit with the Jews. He asws duelled him and struck his legs and cut them and he fell down, and Ali asws and the Muslims attacked upon them and defeated (them)’.

Aban said, ‘And it is narrated to me by Zurara who said, ‘Al-Baqir asws said: ‘He (Ali asws) ended up to the door of the fortress and it had been locked in his asws face, so he asws pulled it off with a pulling and shielded with it. Then carried it up his asws back and broke into the fortress with a breaking, and the Muslims stormed in (stampeding upon the door over the trench) while the door was upon his asws back ’.

He asws said: ‘By Allah azwj! Ali asws did not face from the people anything more difficult than what he asws faced from the door. Then he asws threw the door and a person came out giving good news to Rasool-Allah saww, ‘All asws has entered the fortress!’ Rasool-Allah saww came, and Ali asws came out (of the fort) and they asws both met. He saww said: ‘It reached me saww that your asws news is thanked for and your asws doing is mentionable. Allah azwj has been Pleased from you asws, and I saww am pleased from you asws’.

Ali asws wept, so he saww said to him asws: ‘What makes you asws cry, O Ali asws?’ He asws said: ‘Happiness that Allah azwj and His saww Rasool saww are both pleased from me asws’. 

Then he saww applied his saww spittle in his asws eyes. He asws stood up and it was as if his asws eyes were two bright lights. Then he saww gave him asws the flag and supplicated for him asws. He asws went out sprinting with a sprint. By Allah azwj! The last of them had not even reach until he asws had entered the fortress. Jabir said, ‘We hastened to wear our weapons and Sa’ad asws shouted, ‘Wait for the people to catch up with you asws!’ He asws went until he asws focussed on it near from the fortress. Marhab came out to him asws in his habit with the Jews. He asws duelled him and struck his legs and cut them and he fell down, and Ali asws and the Muslims attacked upon them and defeated (them)’.

Then he saww applied his saww spittle in his asws eyes. He asws stood up and it was as if his asws eyes were two bright lights. Then he saww gave him asws the flag and supplicated for him asws. He asws went out sprinting with a sprint. By Allah azwj! The last of them had not even reach until he asws had entered the fortress. Jabir said, ‘We hastened to wear our weapons and Sa’ad asws shouted, ‘Wait for the people to catch up with you asws!’ He asws went until he asws focussed on it near from the fortress. Marhab came out to him asws in his habit with the Jews. He asws duelled him and struck his legs and cut them and he fell down, and Ali asws and the Muslims attacked upon them and defeated (them)’.

He asws said: ‘And Ali asws seized (people), and among the ones he asws seize was Safiya Bint Huyay. He asws called Bilal and handed her over to him and said to him: ‘Do not place her
except in the hands of Rasool-Allah'saww until he saww gives his saww view regarding her'. So, Bilal brought her out and passed with her to Rasool-Allah'saww by the killed ones and her soul almost left. He saww said: 'Has the mercy been removed from you, O Bilal?' Then he saww chose her for himself saww, then freed her and married her'.

He saww said: 'When Rasool-Allahsaww was free from Khyber, then tied a flag, then said: 'Who will stand to it, so he will grab it with its right?', and he saww intended to send him with it to the gardens of Fadak. Al-Zubeyr stood up to him saww and said, 'I will'. He saww said: '(You are) not correct for it'. Then Sa'ad stood up to him, and he saww said: '(You are) not correct for it'. Then he saww said: 'O Ali asws! Stand to it and take it'. He saww too took it, and he saww sent him asws with it to Fadak and reconciled with them upon that he saww would save their blood, and the gardens of Fadak would be for Rasool-Allahsaww in particular, purely'.

Jibraeel ascended and said: 'Allahazwj Mighty and Majesty Commands you saww that you saww give to the one with kinship his right [17:26].' He saww said: 'O Jibraeel! Who are my saww near relatives and what are their rights?' He as said: (Syeda) 'Fatima asws, so give her asws the gardens of Fadak, and whatever was for Allahazwj and for His asw Rasoolsaww in it'.

Rasool-Allahsaww called (Syeda) Fatimaasws and wrote out a letter for herasws. Sheasws came with it to Abu Bakr after the passing away of herasws father saww and said: 'This is a letter of Rasool-Allahsaww for me asws and for my asws two sons asws'.

Heasws said: 'And when Rasool-Allahsaww opened (conquered) Khyber, the giver of good news came of the arrival of Ja'farasws Bin Abu Talibasws and his asws companions from Ethiopia to Al-Medina. He saww said: 'I saww do not know which of the two I saww am more cheerful with, with the conquest of Khyber or with the arrival of Ja'far asws'.

And from Sufyan Al-Sowry, from Abu Al-Zubeyr, from Jabir who said, 'When Ja'farasws Bin Abu Talibasws arrived from the land of Ethiopia, Rasool-Allahsaww met him asws. When Ja'far asws
looked at Rasool-Allah saww, hopped, meaning walked up to his asws one leg in reverence to Rasool-Allah saww. Rasool-Allah saww kissed between his asws eyes.

And it is reported from Abu Ja’far asws: ‘When Rasool-Allah saww welcomed Ja’far asws, hugged him asws, then kissed between his asws eyes. And Rasool-Allah saww had already sent before his saww journey to Khuber, Amro Bin Umaya Al-Zamry to Al-Najashy, the great one of Ethiopia, and invited him to Al-Islam. He became a Muslim, and had instructed Amro that he go with Ja’far asws and his asws companions, and Al-Najashy had equipped Ja’far asws and his asws companions with a good ship and ordered with the garments for them and they carried them in two ships’.  

The people thought that he saww would give him gold or silver, so the people showed up for that. He saww said to him asws: ‘I saww am giving you asws something, if you asws were to do it during every day, it would be better for you asws than the world and whatever is in it’. Then he saww taught him asws Salat Ja’far, upon what I (Majlisi) will be coming with, if Allah azwj so Desires”.

17 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 17
18 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 18
Ja’far asws or with Allah azwj Granting victory of Khyber to your asws brother asws, and he saww wept out of happiness of seeing him asws.

Ja’far asws or with Allah azwj Granting victory of Khyber to your asws brother asws, and he saww wept out of happiness of seeing him asws.

From Abu Abdullah asws, he (the narrator) said, ‘A man said to him asws, ‘May I be sacrificed for you asws! Can the man hug his brother?’ He asws said: ‘Yes, Rasool-Allah saww, one the day of the conquest of Khyber, the news came that Ja’far asws had arrived, so he saww said: ‘By Allah azwj I saww do not know with which of the two I saww am more cheerful, with the arrival of Ja’far asws or with the conquest of Khyber’. It was not before Ja’far asws came, and Rasool-Allah saww leapt and hugged him asws and kissed what is between his asws eyes’. He (the narrator) said, ‘The man said to him asws, ‘The four Cycles which have reached me that Rasool-Allah saww had instructed Ja’far asws to pray these?’ He asws said: ‘When he saww walked to him asws, said to him asws: ‘O Ja’far asws! Shall I give you? Shall I confer upon you asws? Shall I saww gift you asws?’ So the people anticipated and viewed that he saww would give him gold or silver. He asws said, ‘Yes, O Rasool-Allah saww.

He saww said: ‘Pray four Cycles Salat when you asws have prayed these, it would be Forgiven for you asws whatever is between them. If you asws are able, then every day, or else then every two days, or every Friday, or every month, or every year, and if would be Forgiven for you asws whatever is between the two’.

The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Khyber was conquered during Al-Muharram of the year seven, and when the people saw the deed of Ali asws, Ibn Abu Al-Huqeyq said to the Prophet saww, ‘Descend so I can speak to you saww’. He saww said: ‘Yes’. He saww descended and the Prophet saww reconciled upon the saving of blood of the ones in their fortresses and they would be coming out from it with one set of clothes.
When the people Fadak heard their story, they sent Muhaysa Bin Masoud to the Prophet\textsuperscript{saaw} asking him\textsuperscript{saaw} to cover them with the clothes. When they descended they asked the Prophet\textsuperscript{saaw} to employ them for the wealth upon the half. He\textsuperscript{saaw} reconciled with them upon that, and like that he\textsuperscript{saaw} dealt with the people of Khyber”.

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21 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saaw}, P 3 Ch 22 H 21
22 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saaw}, P 3 Ch 22 H 22
23 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saaw}, P 3 Ch 22 H 23
defeated. So, Rasool-Allah saww said: ‘Tomorrow morning I saww will give the flag to a man who loves Allah aswj and His aswj Rasool saww, and Allah aswj and His aswj Rasool saww love him asws. He asws will not return until Allah azwj Grants victory upon his asws hands’.

When it was morning, he saww said: ‘Call Ali asws for me saww’. It was said to him saww, ‘O Rasool-Allah saww! He is with sore eyes’. He saww said: ‘Call him asws’. When he asws came Rasool saww applied spittle in his asws eyes and said: ‘O Allah azwj! Repel from him asws the heat and the cold’. Then handed the flag to him asws, and he asws went, and he asws did not return to Rasool-Allah saww except with victory of Khyber.

Then he (the narrator) said, ‘When he was near from Al-Qamus (a fortress), the enemies of Allah aswj from the Jews came to pelt him asws with the arrows and the rocks, and Ali asws attacked upon them until he asws was near from the door. He saww descended wrathful (from his asws horse) to the threshold of the door and uprooted it, then threw it behind his asws back to forty cubits.

Ibn Amro said, ‘We were not astounded from Allah aswj Granting victory of Khyber upon the hands of Ali asws, but we were astonished from him asws uprooting the door and throwing it behind him to forty cubits, and forty men had been encumbered to carry it, but they could not endure it’. The Prophet saww was informed of that, and he saww said: ‘By the One aswj in Whose Hand is my saww soul! He asws has been assisted upon it by forty Angels’.

‘From Al-Sadiq asws, from his asws forefathers asws: ‘Amir Al-Momineen asws said in a message of his asws to Sahl Bin Huneyf: ‘By Allah aswj! I asws did not uproot the door of Khyber and threw it back to forty cubits by the strength of my asws body, nor by the movement of nutrition, but I asws was assisted by the Divine Strength and a breath illuminated by the Radiance of its Lord aswj.”

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24 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 24
And I\textsuperscript{asws} am from Ahmad\textsuperscript{saww} like the illumination is from the light. By Allah\textsuperscript{azwj}! If the Arabs were to back each other upon fighting against me\textsuperscript{asws}, I\textsuperscript{asws} will not turn around, and if I\textsuperscript{asws} get the opportunity from their necks, I\textsuperscript{asws} would not remain (wait), and one who does not care when death falls upon him, then his Paradise is connected in the deeds”\textsuperscript{25}.  

26- ل، الخصال فيما أجاب أمير المؤمنين ع اليهودي، الذي سأل عن علامات النصر، أجابه وَأَمَّا السَّادِسَ يَا أَخَا اليَهُودِ فَإِنَّا وَرَدْنَا مَعَ رَسُولِ اللَّهِ ص مَدِينَةَ أَصْحَابِكَ خَيْبرَ عَلَى رِجَالٍ مِنَ الْيَهُودِ وَ فِرْسَانَ مِنْ قُرَيْشٍ وَ غَيرِهَا فَتَلَامُنا بِأَمْثَالِ الجِبَالِ وَ الْرِّجَالِ وَ السِّلاَحِ وَ هُمْ فِِ أَمْنَعِ دَارٍ وَ أَكْثَرِ عَدَدٍ (The book) ‘Al-Khisaal’ – ‘Among what Amir Al-Momineen\textsuperscript{asws} answered the Jew who had asked him\textsuperscript{asws} about the signs of the successors\textsuperscript{saww} is that he\textsuperscript{asws} said: ‘And as for the sixth, O Jewish brother! We arrived with Rasool-Allah\textsuperscript{saww} from Medina to your companions at Khyber, to the men from the Jews and their horsemen from Quraysh and other. There faced us the cavalry like the mountain, and the men and the weapons, and they were in the safety of a house, and more numerous in number.  

كلُّ يَنْزَعُ يَتَّدِّي إِلَى الْخَبَّةِ حَتَّى أَدْخَلْنَا مَدِينَةَ أَصْحَابِكَ خَيْبَرَِا مُسَدِّداً عَلَيْهِمْ فَاقْتُلْنَاهُمْ مِنْ رِجَالٍ وَ أَسْبِنَاهُمْ حَتَّى افْتَحُ لََّهُمْ وَ حْدَهُ (Every caller called and rushed to the fighting, but no one from my\textsuperscript{asws} companions duelled to them except they killed him. When the pupils were red and I\textsuperscript{asws} was called to the descending, and every person thought of himself, and my\textsuperscript{asws} companions turned to each other, and each one was saying, ‘O Abu Al-Hassan\textsuperscript{asws}, stand up’. So, Rasool-Allah\textsuperscript{saww} stood me\textsuperscript{asws} up to their houses, but not one of them duelled to me\textsuperscript{asws} except I\textsuperscript{asws} killed him, not did any horseman stand to me except I\textsuperscript{asws} crushed him.  

لَمْ يَنْبُجُ عَلَيْهِمْ سَحَابَةُ الْمَحْلِلِ قَالَ رَسُولُ اللَّهِ ص لَُْعْطِينَ الرَّجُلَ بِعُمِّهَا طَحَنْتُهُ فَارِسٌ إِلاَّ طَحَنْتُهُ (Then I\textsuperscript{asws} intensified upon them the severity of the lion upon its prey until I\textsuperscript{asws} entered into the interior of their city aiming to them, and I\textsuperscript{asws} uprooted the door of their fortress with my\textsuperscript{asws} hands until I\textsuperscript{asws} entered to them in their city alone. I\textsuperscript{asws} killed the ones from their men who appeared to me, and I\textsuperscript{asws} captured the ones from their women I\textsuperscript{asws} found until I\textsuperscript{asws} conquered it alone, and there did not happen to be any assistance for me\textsuperscript{asws} during it except Allah\textsuperscript{azwj} Alone”\textsuperscript{26}.  

25 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 25  
26 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 26
(The book) ‘Al-Amaali’ of the sheikh Al-Tusi – Ibn Al-Hamammy from Ahmad Bin Suleyman Bin Al-Hassan, from Muaz Bin Al-Musna, from Musaddad, from Abu Awana, from Suheyl, from his father, from Abu Hureyra (famous Ahadith fabricator) who said,

‘Rasool-Allah saww said: ‘Tomorrow morning I saww will give the flag to a man who loves Allah azwj and His azwj Rasool saww, and Allah azwj and His azwj Rasool saww love him asws. He asws will not return until Allah azwj Grants victory to him asws.

قال غُيِّر مَا أُعْلِمْتُ إِلَّا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَإِذَا فَعَلُوا ذَلِكَ فَقَالَ أَلَّا تَلْتَفِتْ فَمَشَى سَاعَةً أَوْ قَالَ فَقَدْ نَسِئَتِنَّ دِمَاءَهُمْ وَ أَمْوَاهُمْ إِلَّا بِقِسْمَةٍ أَوْ قَالَ فَقَدْ نَسِئَتِنَّ لَيْسَ مِنْهُمْ إِلَّا غَيْرَ مَحْضَّرٍ أَوْ قَالَ فَقَدْ نَسِئَتِنَّ إِلَّا مَنْ حَبَسَهُ إِلَّا بِقِسْمَةٍ أَوْ قَالَ فَقَدْ نَسِئَتِنَّ إِلَّا مَنْ حَبَسَهُ إِلَّا بِقِسْمَةٍ.

Umar said, ‘I had not loved to be a commander before that day’. He called Ali asws and sent him asws and said to him asws: ‘Go and fight until Allah azwj Mighty and Majestic Grants victory to you asws and do not turn around’. So, he asws walked for a while, or said a little, then stopped, and did not turn around and said: ‘O Rasool-Allah saww! What should I saww fight the people upon?’ He saww said: ‘Fight them until they testify that there is no god except Allah azwj and that Muhammad saww is Rasool saww of Allah azwj. When they do that, then it is forbidden from you asws, their blood, and their wealth except by its right, and their Reckoning would be upon Allah azwj and Majestic’. 27

27 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 22 H 27

(The book) ‘Al-Amaali’ of the sheikh Al-Tusi – Ibn Al-Salt, from Ibn Uqda, from Al-Hassan Bin Al-Qasim, from Ibrahim Bin Shayban, from Suleyman Bin Bilal, from Ali Bin Musa Bin Al-Hassan, from his father,

From Ja’far asws Bin Muhammad asws, from his asws father asws, from his asws forefathers asws: ‘Rasool-Allah saww handed over Khyber back to its people with the stipulations. When it was the seasons of harvesting fruits, he saww sent Abdullah Bin Rawaha and he estimated it to them, then said, ‘If you like you can take it by our estimation, and if you like we shall take it and count it for you’. They said, ‘This is the truth, by this stand the skies and the earth’. 28

28 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 22 H 28

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘It is reported from Ali asws having said: ‘When we went out to Khyber, there we were by a valley filled with water, and we measured it and it was of fourteen statures. The people said, ‘O Rasool-Allah saww! The enemies are behind us and the valley is in front of us’, just as the companions of Musa said, ‘We are being overtaken’ [26:61].

فَنُفِّرَ مِنْ فَقَالُ اللَّهُ إِنَّكَ خَفَتْ لَكَ مُرَسَّلٌ عَلَى مُرَايَةٍ فَأَمُرْتَنَا كَفَّرْكَ وَ غَرَّبَ الْحَرْجَ وَ الْوَيْلَ لَا تَنْظُرَ أَحَدَهُمَا وَ أَخَافُكُمَا مَكْفُوعَةً

٢٧ Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 22 H 27

٢٨ Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 22 H 28
He\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{saww} Made a sign to be for every Messenger\textsuperscript{as}. Show us Your\textsuperscript{azwj} Power’. He\textsuperscript{saww} rode and the cavalry crossed over, and (so did) the camels, without even wetting their hooves and their shoes. They conquered it’.\textsuperscript{29}

The book) ‘Al-Kharaij Wa Al-Jaraih’ – ‘From his\textsuperscript{saww} military expeditions – when he\textsuperscript{saww} travelled to Khyber Abu Bakr took the flag to the door of Khyber and battled them, but the Jews attacked and he returned defeated accusing his companions of cowardice and they accused him of cowardice. And when it was the next morning, Umar took the flag and went out with them, then he returned accusing the people of cowardice.

Rasool-Allah\textsuperscript{saww} was angered and said: ‘What is the matter with the people returning defeated accusing their companions of being cowards? But tomorrow morning\textsuperscript{saww} will give the flag to a man who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} love him\textsuperscript{asws}, a man who is an attacker not a fleer. He\textsuperscript{asws} will not return until Allah\textsuperscript{azwj} Grants victory upon his\textsuperscript{saww} hands’.

And Ali\textsuperscript{asws} was with sore eyes, so the entirety of the Emigrants and the Helpers elongated (their necks) and said, ‘As for Ali\textsuperscript{asws}, he\textsuperscript{asws} cannot see anything, neither a coast nor a mountain’. When it was the next morning, Rasool-Allah\textsuperscript{saww} came out from the tent and that flag was in his\textsuperscript{saww} hands, so he\textsuperscript{saww} installed it and said: ‘Where is Ali\textsuperscript{asws}?’ It was said, ‘O Rasool-Allah\textsuperscript{saww}! He\textsuperscript{asws} is with sore eyes, blinded of both eyes’. He\textsuperscript{saww} said: ‘Bring him\textsuperscript{asws} to me\textsuperscript{saww}.

They came with him\textsuperscript{asws} being guided. Rasool-Allah\textsuperscript{saww} opened his\textsuperscript{asws} eyes then applied spittle in them, and it was as if Ali\textsuperscript{asws} did not have sore eyes at all. Then he\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! Remove from him\textsuperscript{asws} the heat and the cold. So, Ali\textsuperscript{asws} used to say: ‘Insaww did not find after that, neither heat nor cold, neither in the summer nor in the winter’.

\textsuperscript{29} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 29
Then he\textsuperscript{asws} handed the flag to him\textsuperscript{asws} and said to him\textsuperscript{asws}: ‘Travel among the Muslims to the door of the fort and invite them to one of the three thing – either they enter into Al-Islam and for them would be what is for the Muslims and against them would be whatever is against them, and their wealth would be for them; or they submit to paying the tribute and the reconciliation, and for they would be to guarantee and their wealth would be for them; or the war. So, if they choose the war, then battle them’.

He\textsuperscript{asws} took it (the flag) and went with it, and the Muslims were behind him\textsuperscript{asws}, until he\textsuperscript{asws} came to the door of the fort. Guard of the Jews faced them, and in their front was Marhab, rolling just as the camel tends to roll along. He\textsuperscript{asws} invited them to Al-Islam, but they refused. Then he\textsuperscript{asws} called them to the guarantee, but they refused. So, Amir Al-Momineen\textsuperscript{asws} attacked upon them and they were defeated in front of him\textsuperscript{asws}, and they entered the fort and returned (closed) its door’.

And the door was of stone carved out of rock, and the door was of stone in that carved rock, as if it was a millstone, and in the middle of it was a small hole. Amir Al-Momineen\textsuperscript{asws} threw down his\textsuperscript{asws} bow from his\textsuperscript{asws} left hand and made his\textsuperscript{asws} left hand to be in that hole which was in the middle of the rock beside the right hand, because the sword was in his\textsuperscript{asws} right hand, then he\textsuperscript{asws} pulled it towards him\textsuperscript{asws}, and the carved rock collapsed and the door came to be in the left hand.

The Jews attacked upon him\textsuperscript{asws} and he\textsuperscript{asws} made that (door) as a shield for him\textsuperscript{asws} and attacked upon them. He\textsuperscript{asws} struck Marhab and killed him and the Jews were defeated from in front of him\textsuperscript{asws}. At that, he\textsuperscript{asws} threw that rock (door) with his\textsuperscript{asws} left hand to behind him\textsuperscript{asws}, and the rock, which was the door passed over the heads of the people from the Muslims until it fell at the end of the soldiers. The Muslims said, ‘We measured the distance which the door went, and it was forty cubits. Then we gathered to the door in order to lift it from the ground, and we were forty men, until we prepared for it that we lift it a bit from the ground’\textsuperscript{30}.

\textsuperscript{30} Bihar Al Anwar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 30
Then he saww struck the water with his saww stick and sat upon his saww ride, then said: ‘Travel behind me saww in the Name of Allah azwj!’ His saww ride passed upon the surface of the water and the people followed him saww upon their rides and their animals, and it neither wet their shoes nor their hooves’.

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – ‘It is reported that when the Prophet saww came to Khyber, they had gathered their allies from the Arabs from Ghatfan, four thousand horsemen. When he saww descended at Khyber, Ghatfan hear a shouter shouting during that night, ‘O community of Ghatfan! Be with your tribe for your enemies have come to them’. And they rode from their night and came to be to their tribes in the morning and they found them safe. They said, ‘So we knew that, that was from Allah azwj in order to Grant victory to Muhammad saww with the Jews of Khyber’.

He saww descended beneath a tree. When it was midday, his saww caller called out. They said, ‘So we gathered to him asws, and there was a man seated in his saww presence. He saww said: ‘Upon you is this one. He came to me asws while I saww was asleep and took my saww sword and said: ‘Who will defend you saww from me?’ I saww said: ‘Allah azwj will Defend me saww from you’, and he became as you are seeing, there is no movement with him’. Then he saww said: ‘Leave him’, and he saww did not punish him.

When Ali asws opened the top fort of Khyber, there remained for them a stronghold wherein was the entirety of their wealth and their food-store, and there did not take place any battle upon it with an aspect from its aspects. Rasool-Allah saww descended to besiege the ones in it. A Jew from them came to him saww and said, ‘O Muhammad saww! Grant me safety upon

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31 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 31
myself and my family and my wealth and my children until I point you saww upon opening the stronghold’.

The Prophet saww said to him: ‘You are safe, so what is your pointer’. He said, ‘Order with differning in this place, for the people of the stronghold are coming to the water, and they will remain without water and will submit the stronghold to you willingly’. He saww said: ‘Or Allah aswj will Bring about other than this, and I saww have already granted you safety’.

When it was the next morning, Rasool-Allah saww rode his saww mule and said to the Muslims: ‘Follow me saww, and he saww went towards the stronghold. The arrows and the stones welcomed him saww around it, and these were passing on his saww right and his saww left, and these did not hit him saww nor anyone from the Muslims, anything from these until Rasool-Allah saww arrived to the door of the fortress, and he saww gestured by his saww hand to its wall, and the wall fell down until it became part of the ground. And he saww said to the people: ‘Enter the stronghold from the top of the wall without any trouble’.

(The book) ‘Al-Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al-Halby who said,

‘Abu Abdullah asws informed me that his asws forefathers asws narrated to him asws that Rasool-Allah saww gave back to Khyber half of its land and its palm trees. When these bore fruit, he saww sent Abdullah Bin Rawaha and he estimated upon them a value. He said to them, ‘Either you take it and give me half the fruit, or I give you half the fruit and take it’. They said, ‘By this stand the skies and the earth’.

(The book) ‘Al-Kafi’ – The number, from Ahmad Bin Muhammad, and Sahl Bin Ziyad, from Al-Hassan Bin Mahboub, from Muawiya Bin Anmar, from Abu Al-Sabbah who said,

32 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 32
33 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 33
‘I heard Abu Abdullah\textsuperscript{asws} saying that when the Prophet\textsuperscript{saww} conquered Khyber, he\textsuperscript{saww} left it in their hand upon the half (yield). When the fruits ripened, he\textsuperscript{saww} sent Abdullah Bin Rawaha to them. He estimated upon them and they came to the Prophet\textsuperscript{saww} and said to him\textsuperscript{saww}, ‘He has exceeded upon us’.

فَأَرْسَلَ إِلَىَ عَبْدِ اللَّهِ فَقَالَ مَا يَقُولُ هؤُلاءِ قَالَ قَدْ خَرَصْتُ عَلَيْهِمْ بِشَيْءٍ فَإِنْ شَاءُوا يَأْخُذُونَ بِا خَرَصْتُ وَ إِنْ شَاءُوا أَخَذْنَا فَقَالَ رَجُلٌ مِنَ الْيَهُودِ بهَِذَا

He\textsuperscript{saww} sent a message to Abdullah and said: ‘What are they saying?’ He said, ‘I had estimated upon them with something, so if they like they can take with what I have estimated, and if they like we take’. A man from the Jews said, ‘By this stand the skies and the earth’.

I (Majlisi) am saying, ‘Al-Kazruni said, ‘In the year seven from the Emigration was the military expedition of Khyber during Jamadi Al-Awwal, and Khyber was upon eight miles from Al-Medina and that is that when Rasool-Allah\textsuperscript{saww} returned from Al-hudaybiya stayed at Al-Medina for the remainder of Zil Hijjaj and part of Al-Muharram, then went out during rest of Al-Muharram of the year seven, and left behind Saba’a Bin Arfata Al-Ghanawi in charge upon Al-Medina, and Umm Salma\textsuperscript{saww} came out with him\textsuperscript{saww},

فَنَاسَلْنَا فِ يِهْودٍ أَشْدَدْنَاهُمْ وَغُدِّرْنَا إِلَى أَعْمَامِهِمْ وَمَكَانَهُمْ فَلَمْ يَنظُرُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمْ وَكَانَ مَعْلُوَى مِنْ هَذَا بَعْضُهُ مَنْ عَلَّمَ بَعْضَهُ وَكَانُوا مَكِسَّا فَهُوَ مَارِحٌ إِلَى حُصُنٍ

When he\textsuperscript{saww} descended in their courtyards, they woke up in the morning and went to their office bearers and with there were the shovels and the working tools. When they looked at Rasool-Allah\textsuperscript{saww} they said, ‘Muhammad\textsuperscript{saww} and the army!’ They turned around running to their fortress, and Rasool-Allah\textsuperscript{saww} went on saying: ‘Allah\textsuperscript{saww} is the greatest! Khyber is ruined. We are an army, when we descend by the courtyards of a people, evil is the morning of the warned ones’.

فَقَاتَلُوهُمْ أَشْدَدَ القَتْالِ وَفَتَحُوهُمْ حَصْنًا حَصْنًا وَهُمْ مَكْسُوَى فِي أنْتَهِيَةِهِ وَكَانَ مَعْلُوَى مِنْ هَذَا بَعْضُهُ مَنْ عَلَّمَ بَعْضَهُ وَكَانُوا مَكِسَّا فَهُوَ مَارِحٌ إِلَى حُصُنٍ

They fought them the severest of the fighting and conquered it fort by fort and these were forts with number, and seized the treasure of the family of Abu Al-Huqeyq, and he had hidden during the ruination, but Allah\textsuperscript{saww} Pointed to him, so he was brought; and from ninety three men from the Jews were killed until he\textsuperscript{saww} respited them to their forts and overcame them upon the land and the palm trees.

\textsuperscript{34} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 34
He saw reconciled them upon that he saw would save their blood and for them would be what their riders could carry and for the Prophet saw would be the yellow (gold) and the white (silver) and the weapons and they would go out and they accepted the stipulation to the Prophet saw that they will not conceal anything from him saw, and if they did that, there will be no guarantee for them, not any pact.

Then he mentioned the Hadeeth of the flag and the return of Abu Bakr and Umar and both of their defeats:

And his saww words: ‘But by Allah saww, I saww will give the flag tomorrow morning to a man who loves Allah saww and His saww Rasool saww, and Allah saww and His saww Rasool saww love him saww – taking it to the end of what has passed.

Then he said, ‘Ibn Abbas said, ‘When the Prophet saw intended to go out from Khyber, the people said, ‘Now we know, either Safiya is a concubine or a wife. If she was a wife, then he saw would be veiling her or else she is a concubine’. When the Command of veiling came, she was veil, so the people realised that she was a wife. When she wanted to ride, Rasool saw lowered his thigh for her to ride upon it, but she refused and placed her knee upon his thigh, then he saw carried her.

When it was night, he saw descended and entered the tent, and she entered with him saw, and Abu Ayoub came and spent the night by the tent, the sword being with him, placing his head at the tent. When Rasool saw woke up in the morning he saw heard a voice so he saw said: ‘Who is this?’ He said, ‘I am Abu Ayoub’. He saw said: ‘What is your concern?’
He said, ‘O Rasool-Allah sallallahu alayhi wasallam! A young adolescent girl tied with marriage and has done with her husband what she has done, but is not secure. I said, ‘If you move, I would be near from you’! Rasool-Allah sallallahu alayhi wasallam sallallahu alayhi wasallam said: ‘May Allah azwj have Mercy on you, O Abu Ayoub!’ twice. And Safiya was a bride with Kanana Bin Al-Rabie Bin Abu Al-Huqeyq when Rasool-Allah sallallahu alayhi wasallam had descended at Khyber. She saw in the dream as if the sun had descended until it fell upon her chest. She related that to her husband. He said, ‘By Allah azwj! You are not coveting except this king who has descended with us’. Rasool-Allah sallallahu alayhi wasallam conquered her and struck off the neck of her husband, then married her’.

And in one of the reporters – ‘Safiya had seen in the dream and she was wedded with Kanana Bin Al-Rabie, that a moon had fallen in her lap. She presented her dream to her husband. He said, ‘This is not except that you are coveting this king of Al-hijaz’. She slapper her face and her eye turned green from it. He sallallahu alayhi wasallam asked her what it is and she informed him sallallahu alayhi wasallam this news’.

And Rasool-Allah sallallahu alayhi wasallam came with her husband Kanana and with him was a treasure chest of the clan of Al-Nazeer. He sallallahu alayhi wasallam asked him, and he rejected that he happened to know of its place. They came to Rasool-Allah sallallahu alayhi wasallam with a man from the Jews. He said to Rasool-Allah sallallahu alayhi wasallam, ‘I have seen Kanana circle this ruin every morning’. Rasool-Allah sallallahu alayhi wasallam sallallahu alayhi wasallam said; ‘Do you see that if we find it with you we will kill you?’ He said, ‘Yes’.

Rasool-Allah sallallahu alayhi wasallam ordered with the ruin, and it was dug up and some of their treasure was extracted from it. Then he sallallahu alayhi wasallam asked him, ‘What remains?’ But he refused to give it, so he sallallahu alayhi wasallam ordered Al-Zubeir Bin Al-Awwam sallallahu alayhi wasallam saying: ‘Punish him until gives what is with him’; and Al-Zubeyr found an item until he overlooked at it himself, then Rasool-Allah sallallahu alayhi wasallam handed him over to Muhammad Bin Maslama and his neck was struck off by his brother Mahmoud Bin Maslama.

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35 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wasallam, P 3 Ch 22 H 35
and according to the majority of the narrators, Anas ibn Malik, one of the companions of the Prophet (saw), recorded: ‘When Rasool Allah (saw) conquered Khyber, Al-Hajjaj bin Alat said, ‘O Rasool Allah (saw)! There is wealth for me at Makkah and there is family for me at it. I want to go to them for I am in freedom since I have attained from you (saw), or said something. Rasool Allah (saw) permitted him that he can say whatever he likes. He went to his wife when he arrived (at Makkah) and said, ‘Gather for me whatever is with you, for I want to buy from the war booty of Muhammad (saw) and his companions, for I have taken the advantage and I have attained their wealth’.

And that spread in Makkah. The Muslims were suppressed and the Polytheists manifested happiness and cheerfulness. The news reached Al-Abbas bin Abdul Muttalib, and he was injured and was not able to stand, then he went the slave to Al-Hajjaj, ‘Woe be unto you! What is what you have come with, and what is that you are saying? Allah (azwj) has not Promised good from what you have come with’. Al-Hajjaj said, ‘Convey the greeting to Abu Al-Fazal and tell him to vacate one of his house for Utba, for the news is upon what he will be cheered with’.

He said, ‘His slave came. When he reached the door, he said, ‘Receive good news O Abu Al-Fazal!’ Al-Abbas leapt in happiness until he kissed between his eyes. He informed him with what Al-Hajjaj had said, and he freed him. Then Al-Hajjaj came and he informed him that Rasool Allah (saw) had conquered Khyber and seized their wealth as was booty, and the shares of Allah (azwj) the Exalted had Flowed in their wealth, and Rasool Allah (saw) had selected Safiya and take her for himself (saw), and give her a choice between that he (saw) frees her and she becomes his (saw) wife or she joins up with her family. She chose that he (saw) frees her and become his (saw) wife.

But I have come her for the wealth of mine over there, I wanted to gather it. I went with it and sought permission of Rasool Allah (saw), and he (saw) permitted me that I can say whatever I like. So conceal upon me for three (days), then mentioned whatever comes to you’. His wife gather whatever was with her, from the ornaments and chattels and handed it.
over to him, then rolled it. When it was after three (days) Al-Abbas came to the wife of Al-Hajjaj and said, ‘What has your husband done?’ She informed him that he had gone on such and such day.

And she said, ‘May Allah azwj not Make you grieve, O Abu Al-Fazal! It has been grievous upon us that which has reached you’. He said, ‘Yes, May Allah azwj not Make me grieve, and he did not happen to praise Allah azwj except what is beloved to us. Allah azwj has Conquered Khyber for Rasool Allah saww, and Rasool Allah saww chose Safiya for himself saww. So if there was a need for you regarding your husband, then join up with me’. She said, ‘By Allah azwj, I thought you were sincere’. He said, ‘By Allah azwj, I am sincere and the matter is upon what I have informed you’.

Then he went until he came to the gathering of Quraysh and they said when he passed by them, ‘May you not be hit by except goodness, O Abu Al-Fazal’. He said, ‘Nothing hits me except for goodness by the praise of Allah azwj. Al-Hajjaj informed me that Khyber has been Conquered by Allah azwj for His azwj Rasool saww, and the shares of Allah azwj have flowed in it, and Rasool Allah saww selected Safiya for himself saww, and he had asked me to conceal it on his behalf for three (days), and rather he had come to take his wealth and whatever was for him from anything over here, then he went’.

He said, ‘Thus Allah azwj Returned the depression which was with the Muslims to be upon the Polytheists, and the ones who had entered his house came out depressed until they came to Al-Abbas. He informed them the news, and the Muslims were cheered, and Allah azwj Returned whatever depression or anguish or grief they had to be upon the Polytheists’.

(This is not a Hadith)

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36 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 36 b
From the register attributed to Amir Al-Momineen\textsuperscript{asws} from what he\textsuperscript{asws} prosed during the military expedition of Khyber: ‘The flag will testify for me\textsuperscript{asws} with the attacking and the stabbing, gifted to me\textsuperscript{asws} by the clean Prophet\textsuperscript{saww} the polite, and you know that I\textsuperscript{asws} am in the wars when I\textsuperscript{asws} thirst with its flames, the whisper of the experience lion, and the like of me\textsuperscript{asws} tends to meet the horrors during its tragedies, and the huge army seems little to him, and the living have learned that I\textsuperscript{asws} am their leader, and I\textsuperscript{asws} went during the war against the wicked, the awed’.

And from it therein: ‘I\textsuperscript{asws} am Ali\textsuperscript{asws} and son of Abdul Muttalib\textsuperscript{asws}, polite with power and wrath, I\textsuperscript{asws} have been nourished in the war and am from the honourable household, there isn’t any crookedness, and in my\textsuperscript{asws} right hand is toughness removing the distress; one who meets me\textsuperscript{asws} meets the death and the Fire when the likes of me\textsuperscript{asws} confronts the heads’.

And from it – Therein he\textsuperscript{asws} addressed Yasser and others: ‘This is for you from the overcoming boy, from a sincere strike and the Obligatory Decree, and splitter of the important ones and the (other) soldiers, and I\textsuperscript{asws} protect by it the heads of the battalions’.

And from it therein addressing to Antar and the rest of the soldiers of Khyber: ‘This is for you, community of the allies, from a splitter of the important ones and the necks, so hasten to the stabbing and the strikes, and plunge yourselves for the death and the end-result, my\textsuperscript{asws} sword will send you to the Punishment by the Assistance of my\textsuperscript{asws} Lord\textsuperscript{azwj}, the One, the Provider’.
And from it, therein addressing to Rabie Bin Abu Huqeyq: ‘I am Ali and a son of Abdul Muttalib, protect my honour and ignore the affiliations, and the death is better for the youth than the fleeing’.

And from it therein addressing to the masses of the people of Khyber: ‘I am Ali and son of Abdul Muttalib! Polite with the power and with the affiliations of a generation, when I meet a generation I do not gift the one who meets me, he meets the death and the distress’.

And from it therein addressing to Murrah Bin Marwan: ‘I am Ali, brother of the Prophet, the Chosen one, the Selected Rasool of Lord of the worlds. Lord of the skies has Made his proofs to be overwhelming in the Books, and all of them know that it is not a false word, nor does he lie when he invites with the lineage, clear is the skin and forehead is like gold.

Today shall present it with the strike and the wrath, strike of a young boy from the Arabs, there isn’t any faintness to be seen during the plight, and shall stand with firmness to strike from a decisiveness like a flame’.
And from it therein addressing to Marhab: ‘We are the sons of war, through us is its price, an Assisted batter, its vows are freed beneath the trampling of the horses during their exhalation’.

وَ مِنْهُ فِيهَا مُُِيباً لِيَاسِرٍ الَْْيْبرَِي
أَنَا غَلِيْبَ هَارِمٍ الْمُسَاَكِر
إِلَّا خَلَقَ وَ لَهُ مُهَأَرَي
أَخْوَى بِالظَّعْفَ وَ ضَرْبٌ طَّالِبٌ حَارُ]
حَلَى دِينْا لَمْ يُعْلِنَّ الْأَفَاءَر

And from it therein answering to Yasser the Khyberite: ‘Repentance and despair is for you, O son of the Kafir, I asws am Ali asws defeater of the soldiers, I asws am the one who will strike you and the True Godazwj is myasws Helper, and to Himazwj asws am emigrating. I asws will strike you with the sword among the belittled ones, perfect with the stabbing and the pure strikes, with myasws cousin saww, and the shining lantern, until you make it a Religion for the Exalted, the Dominant, a strike of a skilful and tough boy’.

وَ أَيْْاً فِِ جَوَابِهِ
يَنْصُرُنِِّ رَبِِّ خَيْرُ ناصِرٍ
أَضْرِبُ بِالسَّيْفِ عَلَى الْمَغَافِرِ
مَعَ النَّبِِِّ الْمُصْطَفَى الْمُهَاجِرِ.

And as well in answering him: ‘Myasws Lordazwj Helps measws, the best of the helpers, I asws believe in Allahazwj with a heart of the grateful one, I asws strike with the sword upon the multitude with the prophet saww, the Chosen one, the emigrant’.

وَ مِنْهُ فِيهَا مُُِيباً لِيَابِي الْبَطَلِ عَتٌََ
أَنَا عَلِيٌّ الْبَاطِلُ الْمُظَفَّر
غَشَمْشَمُ الْقَلْبِ بِذَاكَ أُذْكَرُ
وَ فِِ يمَِينِِ لِلِّقَاءِ أَخْرُ حَافَيهِ
[يَلْمَعُ مِنْ حَافِهِ] يُزْهَرُ
لِلطَّعْنِ وَ الَّْرْبِ الشَّدِيدِ محَُْْرُ
مَعَ النَّبِِِّ الطَّاهِرِ الْمُطَهَّرِ
اَخْتَارَهُ اللَّهُ الْعَلِيُّ الَْْ
كْبَرُ
الْيَوْمَ يُرْضِيهِ وَ يَُْزِي عَنْتِرٌ

And from it therein answering to Abu Al-Buleyt Antar: ‘I asws am Ali asws the victorious hero, the braveness of the heart is mentioned with that, and in myasws right hand is to meet the greenery, shining from its edge, the lightning blossoms, for the severe stabbing and the striking asws proceed with the Prophet saww, the pure, the Purified. Allahazwj the Exalted, the Greatest Choose him saww. Today he saww will be pleased and Antar will be disgraced’.

وَ مِنْهُ فِيهَا مُُِيباً لِيَابِي الْبَطَلِ عَتٌََ
أَنَا عَلِيٌّ الْبَطَلُ الْمُظَفَّر
بِلَيْعَ مِنْ حَافِهِ [حَافِهِ] يُزْهَرُ
لِلطَّعْنِ وَ الَّْرْبِ الشَّدِيدِ محَُْْرُ
الْيَوْمُ يُرْضِيهِ وَ يَُْزِي عَنْتِرٌ
And from it therein is war rhetoric of Dawood Bin Qabous who said, ‘O you attacker with the anger, what is that you want from a dark youth, the finest of the favourites, mighty, decisive’ 
What is that you see stuck with a puzzle, and a killer of the generation flowing in front. By Allah\textsuperscript{azwj}, I will not become a Muslims until deprived’.

He\textsuperscript{asws} answered him: ‘Stay where you are for meeting Allah\textsuperscript{azwj} if you don’t become a Muslim, for the fall of the sword upon the abundantly arrogant, you will bear it from me\textsuperscript{asws} with the flick of the wrist, I\textsuperscript{asws} will protect by it my\textsuperscript{asws} brigades and protect, I\textsuperscript{asws} and Lord\textsuperscript{azwj} of the Honourable (Black) Stone, for I\textsuperscript{asws} have been fighting for the Sake of Allah\textsuperscript{azwj} with my\textsuperscript{asws} flesh and my\textsuperscript{asws} blood’.

And from it therein addressing to the Jews: ‘This is for you from the Hashemite boy, from a sincere strikes during the peak of ambushes, strikes scalping the hair of the skulls, with austere whiteness with all the severity, I\textsuperscript{asws} will protect by it my\textsuperscript{asws} brigades, in the field of the cavalry with the infantry’.

And from it during killing the Khyberite: ‘\textsuperscript{asws} am \textsuperscript{Ali asws} Hashim\textsuperscript{asws} begot me\textsuperscript{asws} a lion of war incisive to the men, blind in punishing the frontmen, one who meets me\textsuperscript{asws} meets the assault of death’’.\textsuperscript{37}

\textsuperscript{37} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 36
Al-Bursy in (the book) ‘Mashariq Al-Anwaar’ said, ‘When Safiya came to Rasool-Allah ﷺ, and she was from the most beautiful of the people of face, he saw a bruise in her face. He said: ‘What is this, and you are a daughter of the king?’ She said, ‘When Ali came to the fort, he shook the door, so the fort shook and the ones from the onlookers who were upon it fell down and the bed trembled with me, so I fell down onto my face, and the side of the bed bruised me’.

Rasool-Allah ﷺ said to her: ‘O Safiya! Ali is magnificent in the Presence of Allah azwj, and when he shook the door, the fort shook, and the seven skies and the seven earths shook, and the Throne of the Beneficent shook in anger for (the support of) Ali’.

And during that day, when Umar asked him saying, ‘O Abu Al-Hassan! You have been hungry for three days, so did you uproot it with the strength of a mortal?’ He said: ‘I did not uproot it with the strength of a mortal, but I uprooted it with the Divine Strength, and my soul was content with meeting its Lord’.

And during that day when he had bisected Marhab into two pieces and welcome his two parts, Jibraeel came from the sky astonished. The Prophet ﷺ said to him: ‘What are you astonished from?’ He said: ‘The Angels are calling out in the Masjids of the skies, ‘There is no youth (Momin) except Ali, there is no sword except Zulfiqar!’

And as for my admiration, so when I was Commanded with destroying the people of Lut, I carried their cities, and these were seven cities, from the seventh lowest firmament to the highest seventh firmament, upon a feather from my wing and raised it until the bearers of the Throne heard the shouts of their roosters and the crying of their children, and paused with it up to the morning awaiting the Command, and I did not feel the weight of it.'
And today, when Ali\textsuperscript{asws} struck his\textsuperscript{asws} Hashemite strike and exclaimed Takbeer, I\textsuperscript{as} was Commanded to capture the strength of his\textsuperscript{asws} sword so that the earth would not be cleft asunder and it would arrive to ‘Al-Sowr’ the carrier of it. He\textsuperscript{asws} bisected him into two sections, and the earth would have overturned with its inhabitants. The strength of his\textsuperscript{asws} sword was heavier upon me\textsuperscript{as} than the cities of Lut\textsuperscript{as}. This, and Israfeel\textsuperscript{as} and Mikaeel\textsuperscript{as} had withheld his\textsuperscript{asws} forearm in the air (mid-strike)’. \(^{38}\)

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\(^{38}\) Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 37
CHAPTER 23 – MENTION OF THE EVENTS AFTER THE MILITARY EXPEDITION OF KHYBER UP TO THE MILITARY EXPEDITION OF MOTAH

They did not cease with it until he sent in their pursuit among thirty men, there being a stand by (reserve) from the Muslims with each of them. When they came to be six miles, Al-Bashir regretted and inclined with his hand towards the sword of Abdullah Bin Aneys, but Abdullah discerned him and he spurred on his camel, then stormed u wherismg with the people until when he was enabled from Al-Bashir, he struck his leg cutting it, and Al-Bashir stormed and in his hand was a piece of his flesh, and he struck the face of Abdullah with it and bruised it fracturing and every Muslims inclined towards his stand-by and killed him, apart from one man from the Jews who was very incapacitated, and they did not attain anyone from the Muslims, and they arrived to Rasool-Allah. Rasool-Allah applied saliva in the bruise of Abdullah Bin Aneys, and it did not hurt him until he died.

And he sent Ghalib Bin Abdullah Al-Kalby to the land of the clan of Marrah, and he killed and captured.

And he send Ayayna Bin Hasan Al-Badry to the land of the clan of Anbar, and he killed and captured.
Then it was the expired Umrah in the year seven. Rasool-Allah\textsuperscript{saww} and those who had attended Al-hudaybiya with him\textsuperscript{saww} performed Umrah, and when that reached Quraysh, they came out scattered. He\textsuperscript{saww} entered Makkah and performed Tawaaf of the House (Kabah) upon his\textsuperscript{saww} camel and in his\textsuperscript{saww} hand was a staff to kiss the Black Stone with it, and Abdullah Bin Rawha grabbed his\textsuperscript{saww} rein and he said, (a poem), ‘Vacate, sons of Kafirs, from his\textsuperscript{saww} way, vacate, for all goodness is in His\textsuperscript{azwj} Rasool\textsuperscript{saww}’ – up to the end for has passed from the couplets.

And he\textsuperscript{saww} stayed at Makkah for three days, marrying Maymuna Bint Al-Haris Al-Hilaliya at it, then he\textsuperscript{saww} went out, and she adopted with it with honour, and returned to Al-Medina, and stayed with her until year eight entered”.\footnote{Majlisi} am saying, ‘Al-Kazruni said regarding the events of the year seven, and during it Rasool-Allah\textsuperscript{saww} slept from his\textsuperscript{saww} Salat until the sun emerged.

By the chain, from Abu Hureyra \textit{(famous Ahadith fabricator)}, ‘When Rasool-Allah\textsuperscript{saww} returned from the military expedition of Khyber, travelled until when slumber came to him\textsuperscript{saww}, he\textsuperscript{saww} descended to rest and said to Bilal, ‘Let us eat up the night’. Bilal prayed Salat whatever he was able to and Rasool-Allah\textsuperscript{saww} slept. When the dawn drew near, Bilal leant to his\textsuperscript{saww} ride facing towards the dawn. Bilal’s eyes were overcome and he was leaning to his\textsuperscript{saww} ride. So, Rasool-Allah\textsuperscript{saww} did not wake up nor did Bilal nor anyone from the companions until the sun hit them, and Rasool-Allah\textsuperscript{saww} was the first one to awaken.

Rasool-Allah\textsuperscript{saww} was alarmed and said: ‘Oh Bilal!’ Bilal said, ‘It seized myself that which seized yourself\textsuperscript{saww}, may my father be sacrificed for you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘Take away’. They took their rides away a bit, then Rasool-Allah\textsuperscript{saww} performed Wudu’u and instructed Bilal and he established the Salat, and he\textsuperscript{saww} prayed Salat (leading) them the
morning (Salat). When the Salat was fulfilled, he said: ‘One who forgets a Salat, then let him pray it when he remembers it, for Allah Said: ‘and establish the Salat to My Zikr’’.

Then he said, ‘And during it the sun emerged after having had set for Ali, what is reported by Al-Tahawy in a problematic Hadeeth from Asma Bint Umeys, from two ways, ‘The Prophet, it was being Revealed to him and his head was in a lap of Ali, and he did not pray Al-Asr until the sun set. Rasool-Allah said: ‘Have you prayed, O Ali?’ He said: ‘No’.

Rasool-Allah said: ‘O Allah! It would always be in Your obedience and obedience of Your Rasool. So, the sun returned to him. Asma said, ‘I had seen it set, then I saw it emerging after having set, and it fell upon the mountain and the earth, and that is with the morning in Khyber’.”

Umm Habeeba related that she had gone out emigration to the land of Ethiopia along with her husband Ubeydullah Bin Jahash, and he was victorious and she was affirmed upon Al-Islam. It is reported from Saeed Bin Al-Aas who said, ‘Umm Habeeba said, ‘I saw in the dream as if my husband Ubeydullah Bin Jahash had an evil face and it was distorted. So, I panicked and said, ‘By Allah! There is no good for you’, and I informed him with the dream which I had seen for him he did not care with, and he devoted to the wine until he died. Then I saw in the dream as if a comer had come and said, ‘O mother of the believers!’ I was alarmed and interpreted it that Rasool-Allah would be marrying me’.

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She said, ‘It was not except that I fulfilled my waiting period and was not aware except a messenger of Al-Najashy was at my door seeking permission, and there was a slave girls of his called Abraha who was standing upon his clothes and oiling him, she entered to me and said, ‘The king is saying to you, ‘Rasool-Allahsaww has written to me that I marry you to himsaww’, so I said, ‘May Allahazwj Make you smile with goodness’. She said, ‘The king is saying to you, ‘Allocate one who will get you married’.

I sent a message to Khalid Bin Saeed Bin Al-Aas and allocated him. Abraha gave me two bracelets of silver and two servants who were among her footmen, and a silver ring, which was in the fingers of her footmen, to be cheered with what good news she had given me. When it was evening, Al-Najashy instructed Ja’farasws Bin Abu Talibasws and the one over there from the Muslims, and they presented.

And Al-Najashy addressed saying, ‘The Praise is for Allahazwj, the King, the Holy, the Granter of peace, the Granter of safety, the Dominant, the Mighty, and Subduer. I testify that there is no god except Allahazwj and that Muhammadsaww is Hisazwj servant and Hisazwj Rasool saww and he saww is the one whom Isaas son of Maryamas had given glad tidings with. As for after, Rasool-Allahsaww wrote to me that I get himsaww married with Umm Habeeba Bint Abu Sufyan, so I answered to what Rasool-Allahsaww had called me to, and I have endowed her with four hundred Dinar’.

Then he poured the Dinars in front of the people. Khalid Bin Saeed spoke and said, ‘The Praise is for Allahazwj! I praise Himazwj, and seek Hisazwj Assistance, and seek Hisazwj Forgiveness, and I testify that there is no god except Allahazwj and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww. He is the One Who Sent His Rasool with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].

As for after, so I have answered to what Rasool-Allahsaww has called to and married himsaww to Umm Habeeba Bint Abu Sufyan, so may Allahazwj Bless Rasool-Allahsaww. And he handed over to Khalid Bin Saeed and he took possession of it, then they intended to arise, but he
said, ‘Be seated, for the Sunnah of the prophets when they get marries is that they feed a meal upon the marriage’. He called for the meal and they ate, then they dispersed.

Umm Habeeba said, ‘When they came with the money, I sent for Abraha who had given me the good news and said to her, ‘I used to give you what I gave you on that day, and there was not wealth in my hands, so here are fifty ounces (of gold). Take it and be assisted by it’, and I brought out her right in it, and all what I was giving her, she returned it to me and said, ‘The king has determined upon me that I should not burden you with anything, and I am the one who stands upon his clothes and his oiling and have followed the Religion of Muhammad saww and became Muslim for the Sake of Allah azwj, and the king has ordered his women that they send to you will all is with them from the perfumes’.

She said, ‘When it was the next morning, she came to me with a number of dye plants, and amber and a lot of perfume. I proceeded with all of it to the Prophet saww, and he saww would see it upon me and with me and not deny it. Then Abraha said, ‘My need to you is that you convey to Rasool-Allah saww the greetings from me and let him saww know that I have followed his saww Religion’.

She said, ‘And she is the one who equipped me and every time she came to me she said, ‘Do not forget my need to you’. When I proceeded to Rasool-Allah saww, I informed him saww how the proposal was and what Abraha dealt with me. He saww smiled and I conveyed the greetings from him. He saww said; ‘And upon her be the greetings and Mercy of Allah azwj and His azwj Blessings’.

And for Umm Habeeba, when they arrived with her to Al-Medina, were thirty and some years, and it reached Abu Sufyan that Umm Habeeba had married Rasool-Allah saww, he said, ‘That stallion, his saww nose cannot be knocked’ (God Forbid).

And it is said that this story was in the year six.
And during it Sheyrawiya killed his father. Al-Waqidy said, ‘That was during the night of thirteen past from Jamadi Al-Akher of the year seven at six hours past from the night. And it is reported that when he killed his father, killed seventeen brothers of his, ones with etiquette and bravery. He was afflicted with illness and remained after it for eight months, then died.

And during it arrived the gifts of Al-Muqawqas and she is Mariah (the Coptic) and Sireen sister of Mariah, and Yafour (donkey) and Duldul (mule) which was white. He saww took Mariah for himself saww and gifted Sireen to Hasaan Bin Wahab, and there was a eunuch with them called Mayushnakh who was a brother of Mariah, and sent all of that with Hatib Bin Abu Bata’ah. Hatib presented Al-Islam to Mariyah and made her desirous in it. She became a Muslims and her sister became a Muslim, and the eunuch stayed upon his religion until he became a Muslim at Al-Medina.

And Rasool-Allah saww marvelled at mother of Ibrahim asws (Mariah), and she was fair, beautiful, and placed the veil upon her, and he saww used to sleep with her ‘as the right hands possess’, and she gave birth to Ibrahim asws. Salmy a slave girl of Rasool-Allah saww was her midwife. Abu Rafie, husband of Salmy came and gave the good news to Rasool-Allah saww. He saww gifted a slave to him, and that was during Zul Hijja of the year eight in another report.

And during it was the expired Umrah and that is that Rasool-Allah saww instructed his saww companions when they saw the crescent of Zil Qadah that they should perform the expired Umrah which the Polytheists had blocked them from at Al-hudaybiya, and that no one who had attended Hudaybiya should stay behind. So, no one from them stayed behind except the ones who were martyred at Khyber, and the one who had died, and a group of Muslims came out with Rasool-Allah saww as Umrah performers, and they were two thousand in the expired Umrah.
And he left behind Abu Raham Al-Ghafary in charge upon Al-Medina, and Rasool-Allah saww ushered sixty sacrificial animals, and made Najiya Bin Jundab Al-Aslamy to be in charge upon his saww animals, and Rasool-Allah saww carried the weapons and the armours and the spears, and guided one hundred horses; and Quraysh came out from Makkah to the top of the mountain and vacated Makkah.

Rasool-Allah saww entered from Al-Saniya with the emergence of the pilgrims, and Abdullah Bin Rawha grabbed a rein of his saww ride, and Rasool-Allah saww did not cease exclaiming Talbiyyah until he saww kissed the (Yemeni) corner (of the Kabah) with his saww staff; and the Prophet saww ordered Bilal to proclaim Azan upon the back of the Kabah, and he saww stayed at Makkah for three (days). When it was at Al-Zohr of the fourth day, Suheyl Bin Amro and Huweytab Bin Abdul Uzza came to him saww and said, ‘Your saww term has expired, so get out from us’. He saww ordered Abu Rafie to call for the departure and did not miss with it anyone from the Muslims, and Rasool-Allah saww rode until he saww descended at Sarf, and it is upon ten miles from Makkah.

And during it Rasool-Allah saww married Maymuna Bint Al-Haris. Al-Abbas got him saww married to her, and he was in charge of her affair, and she is a sister of the mother of his children, and this marriage was at Sarf when he saww descended at it during his saww return from the expired Umrah, and she was the last wife he saww married, and he spent the night with her at Sarf.

Then he mentioned regarding the events of the year eight, ‘During it Amro Bin Al-Aas became a Muslim, and Khalid Bin Al-Waleed and Usman Bin Talha. They arrived at Al-Medina during Safar.

And during it Rasool-Allah saww married Fatima Bin Al-Zahak Al-Kalabah. When she came to Rasool-Allah saww and he saww went near her, she said, ‘I seek Refuge with Allah saww from you saww’. Rasool-Allah saww said: ‘You are seeking Refuge with my saww great right with your family?’

و فيما اتخذه المثير لرسول الله ص و قبل كان ذلك في سنة سبع و الأول أصح.
And during it a pulpit was taken for Rasool-Allahsavw, and it is said that was during the year seven, and the former is more correct”.

And from Jabir who said, ‘Rasool-Allahsavw used to address upon a trunk of a palm tree. A woman from the Helpers said, and she had a boy for her, a carpenter, ‘O Rasool-Allahsavw! There is a boy for me, a carpenter. Shall I instruct him to take (make) a pulpit for yousavw to address upon?’ He savw said: ‘Yes’.

He said, ‘So a pulpit was taken for him. When it was the day of Friday, he savw addressed upon the pulpit. The palm trunk which he savw used to stand upon started whining like the child. The Prophet savw said: ‘This one is crying due to what it misses from the Zikr. And the name of that Helper woman was Ayesha, and the name of her boy, the carpenter, was Yaqoum Al-Rumi.

And in a report – A man asked that (pulpit) and he answered to him, and regarding that he made three steps to be for it, and regarding it, the trunk whined until it cracked and split. So Rasool-Allahsavw descended to caress it with hissavw hand until it calmed down. Then hesavw returned to the Pulpit. When the Majid was demolished and that was changed, that trunk was taken by Ubay Bin Ka’ab, and it was with him in that house until it decayed, and the ground consumed it, and it returned to be residue.

And during it was a battalion of Bashir Bin Sa’ad Walid Al-Numan Bin Bashir the Helper to the clan of Marrah during Shaban among thirty men. His companions were injured and laid upon the killed ones, then returned to Al-Medina.

And during it was a battalion of Ghalib Bin Abdullah Al-Laysi to the land of the clan of Marrah. Mardas Bin Bahal, an ally of theirs from Juheyna was injured. Asama and a man

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40 Bihar Al Anwaar – V 21, The book of our Prophet savw, P 3 Ch 23 H 2
from the Helpers killed him. Asama said, ‘When we have overwhelmed him, he said, ‘I testify that there is no god except Allah', but we did not remove ourselves from him until we killed him. We arrived to the Prophet and informed him the news. He said: ‘How we deal with ‘There is no god except Allah’.

And during it was a battalion of Ghalib Bin Abdullah as well among one hundred and thirty riders to the clan of Abd Bin Taghlub. He attacked upon them and ushered the sheep to Al-Medina.

And during it was a battalion of Bashir Bin Sa’ad to Nimr and it was attained during Shawal.

And during it was the expired Umrah, and during this journey he married Maymuna Bint Al-Haris.

And during it was the military expedition of Ibn Abu Al-Awja’a Al-Salmy to the clan of Suleym. They threw him down and he and his companions were injured, and it is said, but he was saved and his companions were injured.

And he said regarding the events of the year eight, ‘And during it Zainab daughter of Rasool-Allah passed away.

And during it was a battalion of Ghalib Bin Abdullah Al-Laysi to the clan of Al-Malouh. Al-Haris Bin Al-Barsa Al-Laysi met them. They seized him as a captive. He said, ‘But rather I came to be a Muslim’. Ghalib said to him, ‘If you were truthful, then being bound for one night will not harm you, and if you were a liar, we would have been trusting from you’, and he allocate one of his companions with him, and said to him, ‘If he contends you, then grab his head and order him with the standing until he retracts.'
Then they travelled until they came to the middle of Al-Kadeed, and they descended after Al-Asr, and Jundab Al-Jahny sent a message to a vanguard of theirs. He said, ‘I aimed for a hill over there to oversee upon the ones present and lied in wait upon it. A man from them came and saw me and with him was his bow and two arrows. He shot at me with one of them and it was placed in my side. So, I removed it and did not transfer from it. Then he shot at me with the second and it placed into the top of my shoulder. So, I removed it but did not move from it’.

He said, ‘But by Allahazwj! I mixed them with my arrows and if I could see, I would have moved. So, we respited them until their walkers rested and milked, and we launched the attack upon them and we killed from them and we attainted the bounties and returned quickly, and there we were with a shouter of the people. We came to what was not acceptable for us with him until when there did not happen to be between us except the middle of the valley, Allahazwj Sent a torrent, no one was able upon crossing it. I saw them looking at us, no one was able upon moving ahead, and we arrived at Al-Medina, and the slogan of the Muslims was, ‘Die! Die!’, and their number of some ten men.

And during it Rasool-Allahsaww sent Al-Ala’a Bin Al-Hazramy to Al-Bahrain, and at it was Al-Manzar Bin Shawy, and Al-Manzar reconciled with him upon that the tribute would be upon the Magians, and they slaughter would not be eaten, nor they women be married, and it is said that his sending was in the year six from the Emigration with the messengers, those Rasool-Allahsaww had sent to the kings.

And during it was a battalion of Amro Bin Ka’ab Al-Ghafary to Zat Al-Talah among fifteen men, and he found at it a large group. He invited them to Al-Islam, but they refused to answer and they killed the companions of Amro, and he was saved until he arrived to Al-Medina, and Zat Al-Talah is from around Syria’.  

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41 Bihar Al Anwaar – V 21, The book of our Prophetsaww, P 3 Ch 23 H 3
CHAPTER 24 – MILITARY EXPEDITION OF MOTAH AND WHAT FLOWED AFTER IT UP TO THE MILITARY EXPEDITION OF ZAT AL-SALASIL

The Muslims sided to a town called Motah, and the people met at it, and they fought a severe battle, and the flag on that day was with Zayd Bin Haris. He fought with it until he was killed by the spear of the people. Then Ja’far saws took it and fought with it a severe fight. Then he saws he stormed upon a blonde horse of his, and he saws hamstrung it and fought until he saws was martyred.

He (the narrator) said, ‘And Ja’far saws was the first one from the Muslims to hamstring his own horse in Al-Islam. Then Abdullah Bin Rawha took the flag, and he was killed. Then Khalid Bin Al-Waleed took the flag and skirmished the people and dodged them until he aligned with the defeated Muslim, and rescued with them from the Romans, and delegated a man called Abdul Rahman Bin Samura to the Prophet saws with the news.

Abdul Rahman said, ‘I travelled to the Prophet saws. When I arrived to the Masjid Rasool-Allah saws said to me: ‘Upon your messengers, O Abdul Rahman’. Then he saws said: ‘Zayd took the flag and fought with it, and Zayd was killed, may Allah azwj have Mercy on him. Then Ja’far saws took the flag and fought and was killed, may Allah azwj have Mercy on Ja’far saws. 

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Then Abdullah Bin Rawaha took the flag and fought and he was killed, so may Allahazwj have Mercy on Abdullah’.

He said, ‘The companions of Rasool-Allahsaww wept and they were around himsaww. The Prophetsaww said to them: ‘And what makes you cry?’ They said, ‘And why should we not cry and out best ones and our noblemen and the people of merit from us have been slaughtered?’

He said to them: ‘Do not cry, for rather an example of my community is an example of a garden. Its owner stands upon it and corrects its riders and builds its dwelling and creates its flowers, and he feeds a multitude for a season, then a multitude for a season, then a multitude for a season, then perhaps at the end of it is meal that would have to be its most perfect, clusters of dates, and its tallest bunches. By the Oneazwj Who Sent measw with the Truth as a Prophetasw, you will be finding Isaas Bin Maryamas to be among myasw community, behind himas would be hisas disciples’.

He said, ‘And Ka’ab Bin Malik recited an elegiac poem (Marsiya) of Ja’farasws Bin Abu Talibasws and the ones martyred with himasws, ‘The eyes sleep and the tears of your eyes are neglected, a sigh, just as the drenched container, and it was what is between the wings, stuffed from what entered into me like a meteor entering, and located upon the persons, those that followed on the day of Motah attributed, not transferred, so the radiant moon changed due to their loss, and the sun had been eclipsed and almost disappeared. His servants stood with them to help the God, and upon them the Revealed Book descended, standing upon them their building from Hashimasws, a branch I smell and block what is transferred, and guided them the Pleasure of God to His creatures, and the help of the
42 - The book ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that when Zayd Bin Haris was killed at Motah, he said at Al-Medina: ‘Zayd has been killed, and Ja’far has taken the flag’. Then he said: ‘Ja’far has been killed’ and he stopped for a pause, then said: ‘And Abdullah Bin Rawaha has taken the flag, and that is that Abdullah was not quick in taking the flag like the quickness of Ja’far’. Then he said: ‘Abdullah is killed’.

When they travelled, and this sequence presented regarding the command, from Rasool-Allah, a man from the Jews said, ‘If Muhammad was a Prophet just as they are saying, these three would be killed’. It was said to him, ‘Why do you say this?’ He said, ‘Because the Prophets of the children of Israel were such, whenever a Prophet sent from them regarding the Jihad, he said: ‘So and so, would be killed, so the one in charge upon you after him would be so and so. If he named two for the command like that, or a hundred, or less or more, all the ones mentioned would be killed, ones who were mentioned regarding the command’.

فلمّا ساروا و قد حضرت هذا اللوئيب في الولاية من رسول الله ص قال رجلٌ من اليهود إن كان محمد نبيًا كما يقول سيعتني هؤلاء الثلاثة قويل له فلم قلت هذا قال لأنا أيتامبي إسرائيل كنابو إذا بنعت نيب منهم بما في الجهاد فقال إن فلان فلانو فلان بعد ذلك علّيك فوالله من حي للولاية كذلكني الفحص أو مائة أو أقل أو أكثر فكل جميع من ذكر فيهم الولاية

42 Bihar Al Anwaar – V 21, The book of our Prophet P 3 Ch 24 H 1
43 Bihar Al Anwaar – V 21, The book of our Prophet P 3 Ch 24 H 2
Jabir said, 'When it was the day in which their going out occurred, the Prophet saww prayed Salat with us then ascended the pulpit. He saww said: 'Your brothers have met the Polytheists for the war'. He saww went on narrating to us with the turning of some of them upon others until he saww said: 'Zayd Bin Haris has been killed, and the flag has fallen'. Then he saww said: 'Ja'far asws Bin Abu Talib asws has taken it and has gone ahead for the battle with it'. Then he saww said: 'His asws hand has been cut and he asws had taken the flag with his other hand'. Then he saww said: 'His asws other hand has been cut and he asws took the flag to his asws chest'.

Then he saww said: 'Ja'far asws Bin Abu Talib asws is killed and the flag fell, then Abdullah Bin Rawha took it, and the ones killed from the Polytheists are such, and the killed from the Muslims are such, so and so and so and so – until he saww mentioned the entirety of the ones from the killed Muslims with their names. Then he saww said: 'Abdullah Bin Rawha is killed and the flag is taken by Khalid Bin Al-Waleed'.

The Muslims dispersed, then he saww descended from the pulpit and came to the house of Ja'far asws, he saww called Abdullah son of Ja'far asws and seated him in his saww room and went on to caress upon his head. His mother Asma Bint Umays said, 'O Rasool Allah saww! You saww are caressing upon his head as if he is an orphan'. He saww said: 'Ja'far asws has been martyred during this day', and the eyes of Rasool-Allah saww were filled with tears and he saww said: 'His asws hands were cut before he asws was martyred, and Allah azwj has Replaced from his asws hands with two wings of green emeralds, so now he asws flies with them in the Paradise with the Angels wherever he asws so desires to''.

(The book) ‘Al-Mahasin’ – Al-Nowfali, from Al-Sakuni,

‘From Ja'far asws, from his asws father asws having said: ‘When it was the day of Motah, Ja'far asws was upon his asws horse. When they met (in battle), he asws descended from his asws horse and hamstrung it with the sword, and he asws was the first one to hamstrung his asws horse in Al-Islam’''.

44 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 2 4 H 3
45 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 2 4 H 4
(The book) ‘Al-Kafi’ – Ali, from his father, from Al-Nowfali – similar to it.  

6 - ما الا لسان لنا باليمن واليمن ان يدفن نفخنا عن في من ان ادرك من أثرقاتينا عن الزيغ  

(The book) ‘Al-Kafi’ – Ali, from his father, from Al-Nowfali – similar to it.

From Abu Abdullah asws having said: ‘When Ja’far asws Bin Abu Talib asws died, Rasool-Allah saww instructed (Syeda) Fatima asws to take food to Asma Bint Umays and her asws womenfolk going to her for three days. So, the Sunnah flowed with that food should be made for the family of the deceased for three days”.

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She said, ‘O Rasool-Allah saww! If you saww could gather the people and inform them with the merit of Ja’far asws, they will not forget his asws merit’. Rasool-Allah saww marvelled from her intellect, then said: ‘Send food to the family of Ja’far’, and the Sunnah flowed”.  

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(The book) ‘Man La Yahzar Al-Faqeeh’ – Al-Sadiq asws said: ‘The Prophet saww, when the (news of) expiry of Ja’far asws Bin Abu Talib asws and Zayd Bin Haris came to him saww, whenever he saww entered his house, he saww frequented the crying upon them both a lot, and was saying: ‘They used to discussed with me saww and comfort me saww, and they are both gone’.

And in a report of Abbas Bin Usman,

‘From Al-Sadiq asws: ‘He saww made/appointed Ja’far asws upon them, so if he asws is killed, then Zayd, and if he is killed then Ibn Rawha. Then they went out until they descended Ma’an and it reached them that Hercules king of Rome has descended at Ma’arib among a hundred thousand from the Romans and one hundred thousand from the Arabs’.

And from Anas Bin Malik (famous Ahadith fabricator) who said, ‘The Prophet saww gave the news of death of Ja’far asws and Zayd Bin Haris and Ibn Rawha before their news came and his saww eyes shed tears’ – it is reported by Al-Nukhari in Al-Saheeh’.

Aban said, ‘And it is narrated to me by Al-Mufazz Al-Bin Yasaar,

‘From Abu Ja’far asws having said: ‘Ja’far asws was injured on that day and with him asws were fifty wounds, twenty five of these in his face’.

Abdullah asws son of Ja’far asws said, ‘I was protecting my mother when Rasool-Allah saww entered to see my mother and he saww gave the news of death of my father asws to her. I looked at him saww and he saww was caressing upon my head and the head of my brother and

49 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 24 H 8
his saww eyes were rolling with tears until they wet his saww beard. Then he saww said: ‘O Allah azwj! Ja’far asws has proceeded to You azwj to the excellent Rewards so Replace him asws in his asws offspring with the best of what You azwj have Replaced anyone from Your azwj servants in his offspring’.

Then he saww said: ‘O Asma! Shall I saww give you glad tidings?’ She said, ‘Yes, may my father and my mother (be sacrificed for you saww), O Rasool Allah saww!’ He saww said: ‘Allah azwj has Made two wings to be for Ja’far asws to fly with these in the Paradise’. She said, ‘Then let the people know that’. Rasool Allah saww arose and grabbed my hand caressing my head with his saww hand until took me to the pulpit and made me to sit in front of him saww upon lower step, and the grief was recognised upon him saww.

And he saww said, I am saww a lot [sorrowful] with his brother and cousin. Indeed! Ja’farasws has been martyred and two wings have been made to be for him to fly with these in the Paradise’. Then he saww descended and entered his saww house and entered me into it with him saww and instructed for food to be cooked for me and sent a message to my brother. So, we had lunch with him saww, good food, Blessed, and we stayed for three days in his saww house, going around with him saww every time he saww went in to house of any one of his saww wives. Then we returned to our house.

Rasool-Allah saww came to us and I was bargaining for a sheep for a brother of mine, and he saww said: ‘O Allah azwj! Bless for him in his dealings’. Abdullah said, ‘I did not sell anything nor bought anything except there was Blessing in it for me’.

Al-Sadiq asws said: ‘Rasool-Allah saww said to (Syeda) Fatima asws, ‘Go and cry upon the son of your asws uncle asws, so even if you asws do not supplicated with heaviness (in your asws heart), whatever you asws say, you asws would have been truthful’.

And Muhammad Bin Is’haq mentioned from Urwa who said, ‘When the companions of Motah came Rasool-Allah saww met them and the Muslims were with him saww. They went on
pouring the soil upon them and saying, ‘O escapers, you have fled in the Way of Allah! Rasool-Allah sallallahu alayhi wa sallam said: ‘They aren’t fleers, but they are the attackers, if Allah so Desires’.

10–كما الكافي حمَّيْدُ بْنُ زِيَادٍ عَنِ الحَْسَنِ بْنِ محَُمَّدٍ عَنِ أَحمَْدَ الْمِيثَمِي عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِِ بَصِيرٍ عَقَ نَْ: "بَيْنَا رَسُولُ اللَّهِ ص فِِ الْمَسْجِدِ إِذْ خُفِضَ لَهُ كُلُّ رَفِيعٍ وَ رُفِعَ لَهُ كُلُّ خَفِيضٍ حَتََّّ نَظَرَ إِلَى جَعْفَرٍ وَ قَاتِلُ الْكُفَّارَ قَالَ فُقِلَ فَجَعْفَرٌ وَ أَخَذَهُ الْمَغْصُوْ بَطْنِهِ.

(The book) ‘Al-Kafi’ – Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Al-Kindy, from Ahmad Al-Maysami, from Aban Bin Usman, from Abu Baseer, ‘From Abu Abdullah a.s having said: ‘While Rasool-Allah sallallahu alayhi wa sallam was in the Masjid when every high ground was lowered for him sallallahu alayhi wa sallam, and every low ground was raised for him sallallahu alayhi wa sallam until he sallallahu alayhi wa sallam looked at Ja’far a.s fighting the Kafirs. He was killed. So, Rasool-Allah sallallahu alayhi wa sallam said: ‘Ja’far a.s is killed and the pain seized him a.s in his a.s belly’.

11–و قال عبد الحميد بن أبِ الحديد فِ شرح نَج البلاغة روى الواقدي عن عمر بن الحكم قال: "بعث رسول الله ص الحارث بن عمير الْزدي فِ سنة ثَان إلى ملك بصرى بكتاب فلما نزل مؤتة عرض له شرحبيل بن عمرو الغساني فقال أين تريد قال الشام قال لعلك من رسل محمد صلى الله عليه وسلم قال نعم"

And Ibn Umar said, ‘I was with them in that military expedition, and we sought Ja’far a.s and found him a.s among the killed ones and we found among what was faced by his a.s body, some ninety stab and arrow wounds’. And in another report, he paused at Ja’far a.s on that day and he a.s had been killed, and he counted fifty (injuries) between stabs and strikes, there was nothing from it in his a.s back’. And Abdullah Al-Hameed Bin Abu Al-Hadeed said in the commentary on (the book) ‘Nahj Al-Balagah’ – It is reported by Al-Waqiidy (wahabi imam), from Umar Bin Al-Hakam who said, ‘Rasool-Allah sallallahu alayhi wa sallam sent Al-Haris Bin Umar Al-Azdy in the year eight to the king of Busra with a letter. When he descended at Motah, there presented to him Sharhabeel Bin Amro Al-Gasany. He said, ‘Where are you intending (to go to)?’ He said, ‘Syria’. He said, ‘Perhaps (you are) from the messengers of Muhammad sallallahu alayhi wa sallam’. He said, ‘Yes’.

50 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 24 H 9
51 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 24 H 10
52 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 24 H 11
He ordered with him to be bound, then brought him forward and struck off his neck, and no messenger of Rasool-Allah⁷⁷⁷ was killed apart from him, and that reached Rasool-Allah⁷⁷⁷, he⁷⁷⁷⁷ intensified upon it and called the people and gave them a choice with the killing of Al-Haris. They were quick and went out and encamped at Al-Jarf. When Rasool-Allah⁷⁷⁷ had prayed Al-Zohr Salat, he⁷⁷⁷⁷ was seated and his⁷⁷⁷⁷ companions sat around him⁷⁷⁷⁷, and Al-Numan Bin Mahz the Jew came and paused with the people.

Rasool-Allah⁷⁷⁷⁷ said: ‘Zayd Bin Haris is commander of the people, and if Zayd is killed, then Ja’far Bin Ab Talib⁷⁷⁷⁷, and if Ja’far⁷⁷⁷⁷ is injured, then Abdullah Bin Rawaha, and if Ibn Rawaha is injured then let the Muslims be pleased between them with a man, and let them make him to be (a commander) upon them’.

Numan Bin Mahz said, ‘O Abu Al-Qasim!⁷⁷⁷⁷ if you⁷⁷⁷⁷ were a Prophet⁷⁷⁷⁷ then the ones you⁷⁷⁷⁷ mentioned will be hit, whether they were a few or more. Surely the Prophets⁷⁷⁷⁷ as among the children of Israel were such, whenever they utilised the man (to command) upon the people, then said that so and so would be afflicted, even if they named a hundred, all of them would be afflicted’.

Then the Jew went on to say to Zayd Bin Haris, ‘Be certain you will not be returning to Muhammad⁷⁷⁷⁷, ever, if he⁷⁷⁷⁷ was a Prophet⁷⁷⁷⁷. Zayd said, ‘He⁷⁷⁷⁷ is a truthful Prophet⁷⁷⁷⁷’.

وَ رَوَى الْوَاقِدِيُّ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ أَرْقَمَ أَنَّ رَسُولَ اللَّهِ ص خَطَبَهُمْ فَأَوْصَاهُمْ فَقَالَ أُوصِيكُمْ بِتَقْوَى اللَّهِ وَ بَِِنَ مَعَ كُمْ مِنَ الْمُسْلِمِينَ خَيرْاً اغْزُوا بِسْمِ اللَّهِ وَ فِِ سَبِيلِ اللَّهِ قَاتِلُوا مَنْ كَفَرَ بِاللَّهِ لاَ تَغْدِرُوا وَ لاَ تَغُلُّوا وَ لاَ تَقْتُلُوا وَلِيداً وَ إِذَا لَقِيتَ عَدُوَّكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَىَ إِحْدَى ثَلاَثٍ فَأَي َّ مَا أَجَابُوكَ إِلَيْهَا فَاقْبَلْ مِنْهُمْ وَ اكْفُفْ عَنْهُمْ
And it is reported by Al-Waqidy, by his chain from Zayd Bin Arqam, ‘Rasool-Allah ﷺ addressed them and advised them saying: ‘I advise you all with fearing Allah ﷺ and goodness with the ones from the Muslims with you. Battle in the Name of Allah ﷺ and in the Way of Allah ﷺ. Fight the one who disbelieves in Allah ﷺ and neither be treacherous, nor kill children; and when you meet your enemies from the Polytheists, then call them to one of the three, so whichever they answer you to, accept from the, and refrain from them.

Call them to entering into (the fold of) Al-Islam, and if they do so then accept and refrain. Then call them to the transferring from their houses to a house of the emigrants, and if they do so, then inform them that for them is what is for the emigrants and against them is what is against the emigrants, and if they enter into Al-Islam and choose their houses, then inform them that they would become like the Bedouins of the Muslims. The Judgment of Allah ﷺ would flow upon them and there would not happen to be for them anything is the war booty and the spoils, except that they will be fighting alongside the Muslims.

If they refusing, then call them to giving the tribute (taxes), so if they do so then accept from them and refrain from them. But if they refuse then seek Assistance with Allah ﷺ and fight them; and if you were to besiege the people of a fort or a city and they intend to descend to you upon the Judgment of Allah ﷺ, do not let them descend upon the Judgment of Allah ﷺ, but descend them upon your decision, for you do not know whether you will hit the correct Judgment of Allah ﷺ regarding them or not.

And if you were to besiege the people of a fort or a city and they want you to make for them a Responsibility of Allah ﷺ and responsibility of His ﷺ Rasool ﷺ, do not make to be for them a Responsibility of Allah ﷺ and responsibility of His ﷺ Rasool ﷺ, but make for them your responsibility and responsibility of your father, and responsibility of your companions, for you, if you become embarrassed of your responsibility and responsibility of your fathers it would be better for you than if you were to be embarrassed from the Responsibility of Allah ﷺ and responsibility of His ﷺ Rasool ﷺ.'
Al-Waqidy (wahabi imam) said, ‘And it is reported by Abu Safwan, from Khalid Bin Bureyd who said, ‘The Prophet saww went out walking to the people of Motah until he saww reached the valley Saniya and he saww stopped, and they stopped around him saww. He saww said: ‘Battle in the Name of Allah azwj and fight the enemies of Allah azwj and your enemies at Syria and you will therein a man in the monastery isolated from the people, so do not expose to them, and you will be finding others for the Satan la among their chiefs, supervisors. Uproot them with the swords, neither killing a woman, nor small ones (children), breastfeeding, nor aged old ones, not cut down a palm tree, nor any tree, nor demolish a building’.

He said, ‘When Abdullah Bin Rawaha bade farewell to Rasool-Allah saww, he said to him asws, ‘Instruct me with something I can preserve it from you saww’. He saww said: ‘You will set foot in a city tomorrow where few Sajdahs are performed, so frequent the Sajdahs’. Abdullah said, ‘Increase for me, O Rasool-Allah saww!’ He saww said: ‘Mention Allah azwj for He azwj will be Assisting you upon whatever you seek’.

He arose from his saww presence until when he wanted to go, he returned and said, ‘O Rasool-Allah saww! Allahu azwj is a Planner, He azwj Loves the planning’. He saww said: ‘O Ibn Rawaha! Whatever frustrates you, so you cannot do it. If you forget ten then be good with one’. Ibn Rawaha said, ‘I will not ask you saww about anything after it’.

Al-Waqidy (wahabi imam) said, ‘And the Muslims went and descended at the valley Al-Qura and they stayed at it for days, and they travelled until they descended at Motah, and it reached them that Hercules king of Rome had descended at a spring from the springs of Al-Balqa’a among the maids and the servants and others, one hundred thousand fighters and upon them was a man of wretchedness. The Muslims stayed two nights awaiting regarding their orders and they said, ‘We should write to Rasool-Allah saww and inform him saww the news. So, either he saww return us or increase us the men’.

While the people were upon that when Abdullah Bin Rawaha came to them and emboldened them and said: ‘By Allah azwj! We did not use to fight the people with the abundance of the numbers, nor amount of weapons, nor number of horses except with this
Religion which Allah azwj has Honoured us with. Let us go and fight, for Allah azwj has Shown us on the day of Badr. There were not with us except two horses. But rather it is one of the two excellent ones. Either we are victorious upon them, so that is what Allah azwj and His saww Rasool saww have promised us, and there is no breaking to His azwj Promise, or the martyrdom, and we will join up with the brothers to be their friend in the Gardens’. The people were emboldened upon the words of Ibn Rawaha.

He said, 'And it is reported by Abu Hureyra (famous Ahadith fabricator) who said, 'I attended Motah. When we saw the Polytheists, we saw what was not acceptable for us with it, from the numbers and the weapons and the horses, and the brocade and the silk, and the gold, and my sight was dazzled. Sabit Bin Aqram said to him, 'What is the matter with you O Abu Hureyra, it is as if you have seen a large gathering'. I said, 'Yes'. He said, 'You did not attend Badr with us, we were not helped with the large numbers'.

Al-Waqidy (wahhabi imam) said, 'The people met (in battle), and Zayd Bin Haris took the flag and fought until he was killed, having been stabbed by the spear. The Ja'far asws took it, descending from a blonde horse of his asws, and hamstrung it. He asws fought until he asws was killed. It is said a man from the Romans struck him and cut him into two halves and one of the halves fell in a vineyard over there. There were found in him asws thirty or thirty and some injuries'.

He said, 'And it is reported by Nafie, from Ibn Umar that he found in the body of Ja'far asws Bin Abu Talib asws, seventy two strike and stab wounds, by the swords and the spears.

And Balazuri said, 'His asws hands were cut off and due to that Rasool-Allah saww said: ‘Allah azwj has Replaced these two, two wings he asws is flying with in the Paradise’, and for that (reason) he asws is named at ‘Al-Tayyar’ (The flyer)’”.

Then Abdullah Bin Rawaha took the flag and withdrew a little, then attacked and fought until he was killed. When he was killed, the Muslims were defeated by the worst defeat,
which was in every face. Then they returned, and Sabit Bin Aqram took the flag and went on shouting, ‘O Helpers!’ So, a few of them stood firm with him. He said to Khalid Bin Al-Waleed, ‘Take the flag, O Abu Suleyman’. Khalid said, ‘No, but you take it. There is age for you and you have attended Badr’. Sabit said, ‘Take it, O man, for by Allah I did not take it except for you’. So Khalid took it and attacked with it for a while and the Polytheists went on attacking upon him until a lot of people attacked him, so he aligned with the Muslims and went on to return’.

Al-Waqidy (wahabi imam) said, ‘And it has been reported that Khalid stood firm with the people and they were not defeated, and the correct is that Khalid was defeated with the people’.

And it is reported by Muhammad Bin Is’haq who said, ‘When Ja’far Bin Abu Talib took the flag, he fought a severe battle until when the fighting weakened him, he stormed from a blonde horse of his and hamstrung it. Then he fought the people until he was martyred, and Ja’far was the first man in Al-Islam to hamstrung his own horse’.

Al-Waqidy (wahabi imam) said, ‘And Ubeydullah Bin Abdullah said, ‘No sent army faced what face the companions of Motah from the people of Al-Medina to their people of the evil, until the man would leave to go to his house and his family and knock on the door, but they would refuse to open it for him saying, ‘Do you not proceed with your companions and they were killed?’ And the elders from them sat in their houses out of shame from the people until the Prophet sent man by man saying to them, ‘You are the attackers in the Way of Allah, so come out’.’

And it is reported by Al-Waqidy (wahabi imam) by his chain from Asma Bint Umeys who said, ‘I woke up in the morning during the day in which Ja’far and his companions had been killed, and Rasool-Allah came to me and I had many forty dips of sauce, and kneaded my dough and took my sons and washed their faces and oiled them. Rasool-Allah entered to see me and he said: ‘O Asma! Where are the sons of Ja’far?’ I
came with them to him. He hugged them and smelt them, then his eyes filled up with tears and he cried.

I said, ‘O Rasool-Allah! Perhaps it has reached you something about Ja’far? He said: ‘Yes, he has been martyred today’. So, I stood up shrieking and gathered the women to me and Rasool-Allah went on saying: ‘O Asma! Do not say you are abandoned nor beat your chest’.

Then he went out until he entered to see his daughter (Syeda) Fatima and she was saying: ‘O my uncle!’ He said: ‘Upon the like of Ja’far the crying ones should cry’. Then he said: ‘Make some food for the family of Ja’far for they are pre-occupied from themselves today’.

And it is reported by Abu Al-Faraj in the book ‘Maqatil Al-Talibeen’ – ‘A title of Ja’far Bin Abu Talib was ‘Abu Al-Masakeen’ (Father of the poor), and they were three brothers for him from the sons of Abu Talib. Their eldest was Talib, and after him was Aqeeq, and after him was Ja’far, and after him Ali, and each one of them was older than the other by ten years, and the mother of all of them was Fatima Bint Asaq, and she is the first Hashemite who was blessed with a Hashemite, and her merits are a lot, and her nearness from Rasool-Allah and his revering to her is well known with the people of the Hadeeth. Abu Al-Faraj said, ‘And for Ja’far, there is merit’.

And if has been referred to in a lot of Hadeeth from that, ‘When Rasool-Allah conquered Khyber, Ja’far Bin Abu Talib arrived from Ethiopia. Rasool-Allah hugged him and went on to kiss between his eyes and saying: ‘I do not know with which of the two am more intensely happy, with the arrival of Ja’far or with the conquest of Khyber’.
And from Abu Saeed Al-Khudry who said, ‘Rasool-Allah\textsuperscript{saww} said: ‘The best of the people are Hamza\textsuperscript{asws}, and Ja’far\textsuperscript{asws} and Ali\textsuperscript{asws}’.

He said, ‘And it has been reported by Ja’far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} said: ‘The people have been Created from various trees (lineages), and I\textsuperscript{saww} and Ja’far\textsuperscript{asws} are from one tree’, or said: ‘From one essence (clay)’”.

And by the chain, said, ‘Rasool-Allah\textsuperscript{saww} said to Ja’far\textsuperscript{asws}: ‘You\textsuperscript{asws} resemble my\textsuperscript{saww} body and my\textsuperscript{saww} manners’”.

And Ibn Abd Al-Birr said in (the book) ’Al-Istiyaab’ – ‘The age of Ja’far\textsuperscript{asws} on the day he\textsuperscript{asws} was killed was forty-one years’”.

And it has been reported by Saeed Bin Al-Musayyab that Rasool-Allah\textsuperscript{saww} said: ‘They were resembled for me\textsuperscript{saww} Ja’far\textsuperscript{asws} and Zayd and Abdullah in a tent of gems, each one of them was upon a bed, and I\textsuperscript{saww} saw Zayd and Ibn Rawaha having a block in their necks, and I\textsuperscript{saww} saw Ja’far\textsuperscript{asws} standing not having a scarf in him\textsuperscript{asws}. I\textsuperscript{saww} asked, and it was said to me\textsuperscript{saww}, ‘These two, when they were overwhelmed by the death, turned away and blocked with their faces, and as for Ja’far\textsuperscript{asws}, he\textsuperscript{asws} did not do so’”.

And reported from Al-Shabi who said, ‘I heard Abdullah son of Ja’far\textsuperscript{asws} saying, ‘Whenever I asked my uncle\textsuperscript{asws} Ali\textsuperscript{asws} about something, and he\textsuperscript{asws} prevented me, I would say to him\textsuperscript{asws}, ‘By the right of Ja’far\textsuperscript{asws}, so he\textsuperscript{asws} would grant me’”.

And it is reported that Rasool-Allah\textsuperscript{saww}, when there came to him\textsuperscript{saww} (the news of) killing of Ja’far\textsuperscript{asws} and Zayd at Motah, he\textsuperscript{saww} cried and said: ‘My\textsuperscript{saww} two brothers and my\textsuperscript{saww} comforters and my\textsuperscript{saww} discussers’”.

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53 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 24 H 12
And Al-Kazruni said after reporting regarding the events of the year eight, ‘In this year was a battalion of Al-Khabt (The leaves). It is reported from Jabir Bin Abdullah who said, ‘Rasool-Allahsaww sent us among three hundred riders and mad Abu Ubeida Bin Al-Jarrah our commander in seeking a caravan of Quraysh. We stayed at the coast until our provisions were depleted and we ate the leaves. Then the sea threw out an animal to us called Al-Anbar (sperm whale).

We ate from it for half a month until our bodies were healthy, and Abu Ubeida took a rib from its ribs, and installed it, and he looked at the tallest camel in the army and the tallest man, and loaded it upon him, and he passed under it, and a man had been slaughtering three animals, then three animals, then Abu Ubeida forbade him, and they were seeing him as Qays bin Sa‘ad’.

I (Majlisi) am saying, ‘And it is reported in (the book) ‘Jamie Al-Usool’, by the chains from Asama Bin Zayd who said, ‘Rasool-Allahsaww sent us to Al-Huruqat. In the morning we came to the people and defeated them, and I and a man from the Helpers joined up against a man from them. When we had overcome him, he said, ‘There is no god except Allahazwj’. So the Helper stopped and I stabbed him with my spear until I killed him.

When we arrived and reached the Prophet), he said: ‘O Asama! You killed him after he said, ‘There is no god except Allahazwj’? I said, ‘But rather he was seeking refuge’. He said: ‘You killed him after he said, ‘There is no god except Allahazwj’? He did not cease to repeat it until I wished I had not become a Muslim before that day’.

And in another report he said, ‘Rasool-Allahsaww sent us among a battalion and in the morning we were at Al-Huruqat from Juheyna. We came across a man and he said, ‘There is no god except Allahazwj’. I stabbed him and there occurred (bad feeling) in myself from that. I mentioned it to the Prophet and he said: ‘Did he say, ‘There is no god except
Allah azwj and you killed him?’ I said, ‘O Rasool-Allah sallallahu alayhi wa sallam! But rather he said it out of fear from the weapon’. He sallallahu alayhi wa sallam said: ‘Did you split open his heart until you knew whether he said it (out of fear) or not?’ He sallallahu alayhi wa sallam did not cease repeating it until I wished I had become a Muslims on that day (not before)’’. ⁵⁴

⁵⁴ Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 24 H 13
CHAPTER 25 – MILITARY EXPEDITION OF ZAT AL-SALASIL

The Verses – (Surah) Al-Adiyaat: (I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3] So they raise the dust by it [100:4] And they cleave through the gathered (army) [100:5].

From Maqatil – ‘And it is said the Chapter was Revealed when the Prophet saww sent Ali asws to Zat Al-Salasil and occurred with them, and that is after he saww had repeatedly sent others from the companions to them. Every one of them returned to Rasool-Allah saww.

And it is reported from Abu Abdullah asws in a lengthy Hadeeth, he asws said: ‘And this military expedition has been named as the military expedition of Zat Al-Salasil because there were captives from them, and killed and exiled, and their captors had pulled in the horses merely as if they were in chains. And when the Chapter was Revealed, Rasool-Allah saww came out to the people and prayed the morning Salat with them, and recited in it (Surah) Al-Adiyaat.

When he saww was free from his Salat, his companions said, ‘This Chapter, we do not recognise it’. Rasool-Allah saww said: ‘Yes, Ali asws has just been victorious against the enemies of Allah asw, and Jibraeel as gave me saww the glad tidings with that during this night’. Ali asws arrived after a few days with the captives and the booty’.

(The book) ‘Nawadir’ of Al-Rawandy, by his chain,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Rasool-Allah saww sent thirty horsemen with Ali asws in the military expedition of Zat Al-Salasil and said: I saww recite a Verse to you asws regarding spending on the horses: Those who are spending their wealth by
the night and the day, secretly and openly, [2:274], it is the spending upon the horses secretly and openly".

He (the narrator) said, 'I said, 'And what was their state and their story?' He\textsuperscript{asws} said: 'The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they made a pact, and committed themselves, and agreed upon that no man would oppose any man, and no one would abandon anyone, nor would a man flee from his companion until all of them die upon one oath of killing the Muhammad\textsuperscript{saww} and Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

Jibraeel\textsuperscript{as} descended unto the Rasool-Allah\textsuperscript{saww}, and informed him\textsuperscript{saww} of their story and what they had committed themselves to and agreed upon, and He\textsuperscript{saww} has Commanded that he\textsuperscript{saww} should send Abu Bakr to them among four thousand horsemen from the Emigrants and the Helpers.

Rasool-Allah\textsuperscript{saww} ascended the Pulpit, praised Allah\textsuperscript{azwj} and Exalted Him\textsuperscript{azwj}, then said: 'O group of Emigrants and Helpers! Jibraeel\textsuperscript{as} has informed me\textsuperscript{saww} that the people of the Valley of Al-Yaabas have twelve thousand horsemen who have prepared themselves, and committed themselves, and contracted that no man from among them would betray his...
companion, nor flee from him, nor abandon him until they have killed me saww and my saww brother Ali saww Bin Abu Talib asws.

And He azwj has Commanded me saww that I saww should send against them Abu Bakr among four thousand horsemen. Therefore take (provisions) for your journey and prepare against your enemy, and rise against them in the Name of Allah azwj and His azwj Blessings on the day of Monday, if Allah azwj so Desires’.

The Muslims counted themselves and made their preparations, and Rasool-Allah saww ordered Abu Bakr with the instructions. Regarding what he saww ordered with was: ‘When you see them, present Al-Islam to them. So if they pledge their allegiances to you (fine) or else stop them. Then fight against their fighters and captivate them, and capture their wealth, and ruin their dwellings’. 

Abu Bakr went, and with him were the Emigrants and the Helpers with a goodly preparation, and good physical built. He travelled with them until they ended up to the people of the valley of Al-Yaabas. When the people looked at them they encamped against them, and Abu Bakr and his companions encamped near to them.

A hundred men from the people of the valley of Al-Yaabas came out to them heavily armed. When they encountered them, they said to them, ‘Who are you? And where do you come from? Send out to us your companion until we speak to him’.

Abu Bakr went out to them among a number of his Muslim companions. He said to them, ‘I am Abu Bakr, a companion of the Rasool-Allah saww. They said, ‘What made you come to us?’ He said, ‘Rasool-Allah saww’ ordered me to present Al-Islam to you. So if you were to enter into what the Muslims have entered into, for you will be what is for them, and against you will be what is against them, or else there will be a war between us and you’.
They said, ‘By Al-Laat and Al-Uzza (two idols), were you not a close relative (of ours) we would have killed you, and all the ones who are with you so that you would become a narration for the ones who would come after you. Therefore return, you and those who are with you, in good health, for we only want your master \textsuperscript{saww} and his \textsuperscript{saww} brother Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}.

Abu Bakr said to his companions, ‘O people! These people are much more numerous than you, and better prepared than you, and you are remote from your homes and from your Muslim brothers, so let us return and let Rasool-Allah \textsuperscript{saww} know of the situation of these people’.

But they said to him unanimously, ‘You have opposed – O Abu Bakr – the words of the Rasool-Allah \textsuperscript{saww} and what he \textsuperscript{saww} had ordered you with. So fear Allah \textsuperscript{azwj} and stop these people, and do not oppose the Rasool-Allah \textsuperscript{saww}'. He said, 'I know what you do not know, and the witness sees what the absentee cannot'.

He left, and all the people left with him. They informed the Prophet \textsuperscript{saww} of the conversation with those people, and what Abu Bakr replied to them. So Rasool-Allah \textsuperscript{saww} said: ‘O Abu Bakr! You have opposed my \textsuperscript{saww} order, and did not do what I \textsuperscript{saww} commanded you to, and by Allah \textsuperscript{azwj}, you have been disobedient regarding what I \textsuperscript{azwj} ordered you for’.

The Prophet \textsuperscript{saww} ascended the Pulpit, and he \textsuperscript{saww} praised Allah \textsuperscript{azwj} and Extolled Him \textsuperscript{azwj}, then said: ‘O group of Muslims! I \textsuperscript{saww} ordered Abu Bakr that he should travel to the people of the valley of Al-Yaabas, and he should present Al-Islam to them, and call them towards Allah \textsuperscript{azwj}. If they respond to him (fine) or else stop them.

And he travelled to them, and a hundred of their men came out to him. But when he heard their speech, and what they would be facing him with, he was filled with fear and cowardice, and he was in awe of them, and he ignored my \textsuperscript{saww} words, and did not obey my \textsuperscript{saww} command.'
And Jibraeel\textsuperscript{as} has come from the Presence of Allah\textsuperscript{azwj} that I\textsuperscript{saww} should send Umar in his place among his companions among four thousand horsemen. Therefore go, O Umar, in the Name of Allah\textsuperscript{azwj}, and do not act as your brother Abu Bakr had acted, for he has disobeyed Allah\textsuperscript{azwj} and disobeyed me, and I\textsuperscript{saww} hereby order you with what I\textsuperscript{saww} had ordered Abu Bakr with’.

Umar went out with the Emigrants and the Helpers who were with Abu Bakr, journeying along the same path until he came to the people and was close enough to them so he could see them and they could see him. A Hundred men came out to him and said to him and his companions similar to what they had said to Abu Bakr.

He left, and the people left with him. His heart had almost flown out of him when he saw their huge numbers and what (weaponry) they had with them, and he returned fleeing from them. Jibraeel\textsuperscript{as} descended and informed the Rasool-Allah\textsuperscript{saww} of what Umar had done, and that he had left, and the Muslims had left with him.

The prophet\textsuperscript{saww} ascended the Pulpit. He Praised Allah\textsuperscript{azwj} and Extolled Him\textsuperscript{azwj}, and informed them of what Umar had done, and what happened from it. He\textsuperscript{saww} said: ‘He has left, and the Muslims have left with him in opposition to my\textsuperscript{saww} orders, having disobeyed my\textsuperscript{saww} words. He\textsuperscript{saww} went to them and they informed him of what they had informed his companion’.

Then he\textsuperscript{saww} said: ‘O Umar! You have disobeyed Allah\textsuperscript{azwj} in His\textsuperscript{azwj} Throne and disobeyed me\textsuperscript{saww}, and opposed my\textsuperscript{saww} words, and acted by your opinion.

Indeed, your opinion is ugly (in the Presence of) Allah\textsuperscript{azwj}, and that Jibraeel\textsuperscript{as} has informed me\textsuperscript{saww} that Allah\textsuperscript{azwj} will Grant victory to him\textsuperscript{asws} and to his\textsuperscript{asws} companion.'
He saww called Ali asws and advised him asws with what he saww had advised Abu Bakr and Umar and their companions of four thousand with, and informed him asws that Allah azwj will be Granting victory to him asws and his asws companions’.

فَخَرَجَ عَلِيٌّ وَ مَعَهُ الْمُهَاجِرُونَ وَ الَْْنصَارُ فَسَارَ بهِِمْ سَيرْاً غَيرَْ سَيرِْ أَبِِ بَكْرٍ وَ عُمَرَ وَ ذَلِ كَ أنَّهُ أَعْنَفَ بهِِمْ فِِ السَّيرِْ حَتََّّ خَافُوا أَنْ ي َنْقَطِعُوا مِنَ التَّعَبِ وَ

Ali asws went out, and with him asws were the Emigrants and the Helpers. He asws travelled with them by a way other than the one taken by Abu Bakr and Umar, and that was a way, which was more difficult to travel upon, to the extent that they feared cessation (of their campaign) from the fatigue and the tiredness of their animals.

فَقَالُ هُمْ لَنْ نَخَافُ كَانَ رَسُولُ اللَّهِ ص قَدْ أَمَرَنِِّ بِأَمْرٍ وَ أَخْبَرََنِِّ أَنَّ اللَّهَ سَيَفْتَحُ عَلَي وَ عَلَيْكُمْ فَأَبْشِرُوا فَإِنَّكُمْ عَلَى خَيرٍْ وَ إِلىَ خَيرٍْ

Their hearts and their souls felt better, and they travelled upon that road until they were close enough to them so that they could see him asws and he asws could see them. He asws commanded his asws companions to encamp.

وَ جَعَلْنَا أَهْلَ وَادِي الْيَابِسِ بَِِقْدَمِ عَلِيّ بْنِ أَبِِ طَالِبٍ وَ أَصْحَابِهِ فَخَرَجُوا إِلَيْهِ مِنْهُمْ مِائ َتَا رَجُلٍ شَاكِينَ بِالسِّلاَحِ فَلَمَّا رَآهُمْ عَلِيٌّ ع خَرَجَ إِلَيْهِمْ فِِ ن َفَرٍ مِنْ أَصْحَابِهِ ف َقَالُوا َُِمْ

The people of the valley of Al-Yaabas heard the approach of Ali asws Bin Abu Talib asws and his asws companions, so a hundred of their men went to them heavily armed. When Ali asws saw them, he asws went out to them among a number of his asws companions. They said to him asws, ‘Who are you asws? And where do you asws come from? And what do you asws want?’

فَقَالُ أَنَا عَلِيُّ بْنُ أَبِِ طَالِبٍ ابْنُ عَمِّ رَسُولِ اللَّهِ ص وَ أَخُوهُ وَ رَسُولُهُ إِلَيْكُمْ أَدْعُوكُمْ إِلىَ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَ أَنَّ محَُمَّداً عَبْدُهُ وَ رَسُولُهُ وَ لَكُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ مِنْ خَيرٍْ وَ شَرٍّ

He asws said: ‘I asws am Ali asws Bin Abu Talib asws, the cousin of the Rasool-Allah saww and his saww brother asws, and his saww messenger to you all. I asws hereby call you to the testimony of ‘There is no god except Allah azwj, and that Muhammad saww is His azwj Rasool saww. If you were to express belief, for you will be what is for the Muslims, and against you would be what is against them, from the good and evil’. 

فَقَالُوا لِإِلَّا أَأَرِنَا وَ أَنْتَ عَلَيْهِمْ فَأَنَّا مِيقَانٌ فَأَنَّا عَلَيْهِمْ لِلْمَاحِلِ الْعَلَوَانِ وَ أَعْلَمُ أَنَا قَانِكُم َ وُقِيَ أَصْحَابُكُم َ وَ السَّوَى أَصْحَابُكُم َ وَ السَّوَى عِبَادُ اللَّهِ يَبَيَّنُنَا وَ يَبَيَّنُنَا غَنِيًا ضَحْوَةً وَ فَدَ أُحْلَفَنا فِي مَا بَيَّنَا وَ بَيَّنَا غَنِيًا
But they said to him, ‘You are the one we want, and you are seeking us? We have heard your speech, and what you are presenting to us. This is not compatible to us. Therefore be careful and prepare for a severe battle, and know that I shall kill you and your companions. And the promised battle starts tomorrow between us and you, and we have excused ourselves between us and you.

Ali said to them: ‘Woe be unto you! You are threatening me with your huge numbers and your unity, and I am being Supported by Allah, and the Angels, and the Muslims against you, and there is no Power or Mighty except with Allah, the Exalted, the Magnificent’.

They returned to their positions, and Ali returned to his position. So when the night had passed, he ordered his companions that they should relieve their animals, water them, shake their dust, and saddle them. When the dawn broke, he prayed (leading Salat) with the people, then attacked them with his companions.

And Jibraeel descended and informed Rasool-Allah of the victory Allah had Granted to Ali and the group of the Muslims. So, Rasool-Allah ascended the Pulpit, praised Allah and Extolled Him, and informed the people of the victory Granted by Allah to the Muslims, and let them know that none had been killed from them except for two men.

And he went out to welcome Ali along with all the people of Al-Medina from the Muslims until he met with him at three miles from Al-Medina. So, when Ali saw him, he descended from his horse, and the Prophet descended until he embraced him, and kissed him between his eyes.
The group of the Muslims descended to Ali asws where the Rasool-Allah saww had descended, and turned towards the war booty and the prisoners, and what sustenance Allah azwj has Provided them with from the people of the valley of Al-Yaabas'.

Then Ja‘far asws Bin Muhammad asws said: ‘The Muslims had never achieved such war booty at all except from Khyber, for it was just like the gains from Khyber. So Allah azwj Blessed and Exalted Revealed with regards to that (whole incident): (I Swear) by the running (steeds) snorting [100:1] - Meaning the running of the horses running with the men, and their cries in their reins and in restraining them. And (by) the striking sparks [100:2] And (by) the morning raiders [100:3]. Allah azwj has Told you that they raided them in the morning’.

I asked, ‘(What about) His azwj Words: So they raise the dust by it [100:4]?’ He asws said: ‘It Means the horses raising dust in the valley, And they cleave through the gathered (army) [100:5]’.

I asked, ‘(What about) His azwj Words: Surely the human being is ungrateful to his Lord [100:6]?’ He asws said: ‘Committing Kufr’.

And for): And he is a witness upon that [100:7]?’ He asws said: ‘Meaning both of them together (Abu Bakr and Umar). They had both witnesses the valley of Al-Yaabas, and they were both greedy for the life’.

I asked, ‘His azwj Words: Does he not know when whatever is in the graves is Resurrected [100:9] And whatever is in the chests is Made apparent [100:10] Surely their Lord, on the Day would be Informed of them? [100:11]’?

He asws said: ‘The two Verses were Revealed regarding both of them (Abu Bakr and Umar) in particular. The two of them were concealing evil consciences and were acting in accordance with it. So Allah azwj has Informed the news of these two, and the actions of these two.'
So this is the story of the people of the valley of Al-Yaabas and the interpretation of (the Surah) Al-Adiyaat’.

I asked Abu Abdullah asws about the Words of Allahazwj Mighty and Majestic: ‘(I Swear) by the running (steeds) snorting [100:1].’ Heasws said: ‘Rasool-Allahsaww diverted Umar Bin Al-Khattab among a battalion, and he returned defeated accusing his companions of being cowards and his companions accused him of being a coward. When he ended up to the Prophetasws said to Aliasws: ‘Youasws are the master of the people, so prepare, youasws and the ones youasws want from the horsemen from the Emigrants and the Helpers, and travel at night and the spy should not separate from youasws.

Heasws said: ‘So, Aliasws ended up to what Rasool-Allahsaww had instructed himasws with and heasws travelled towards them. When it was during face of the morning (early), heasws attacked upon them. Allahazwj Revealed unto Hisaswj Prophetasws: ‘(I Swear) by the running (steeds) snorting [100:1] – up to the end of it.’

4 – You, the emigrants and the helpers, do then say: ‘Let no one among you separate from you. Whatever you (may) hear, fear me. I swear you will not regret it even after you have been separated from them.”

(The book) ‘Al-Kharaj Al-Jaraish’ – It is reported that when the Prophetasws sent a battalion of Zat Al-Salasil and tied the flag, and Abu Bakr travelled with it until when he came with it near the Polytheists, their news arrived. So, they protected themselves and the Muslims could not arrive to them.

So Umar took the flag and went out with the battalion, but their news arrived to them and they protected themselves and the Muslims could not arrive to them. So, Amro Bin Al-Aas
took the flag and went out among the battalion and they were defeated. So he took the flag and there assembled to him\textsuperscript{asws}, Abu Bakr and Umar and Amro Bin Al-Aas and the ones who were with him in that battalion.

And the Polytheists had made their corporals to stand upon their mountains looking at every soldier coming out to them from Al-Medina at the pathway. They were taking their precaution and their preparedness. When Ali\textsuperscript{asws} came out, he\textsuperscript{asws} ignored the pathway and took with the battalion in the valleys between the mountains. When Amro Bin Al-Aas saw and Ali\textsuperscript{asws} had done that he knew that he\textsuperscript{asws} would be victorious with them, he envied him\textsuperscript{asws}.

He said to Abu Bakr and Umar and the faces of the battalion, ‘Surely, Ali\textsuperscript{asws} is an inexperienced man. There is no good for him\textsuperscript{asws} with this path, and we are more knowing with it than he\textsuperscript{asws} is, and this is the road which he\textsuperscript{asws} is heading in is with a lot of lions, and the people will be facing from its bareness what they are being cautious from the enemy, so ask him\textsuperscript{asws} to return from it to the pathway’.

Amir Al-Momineen\textsuperscript{asws} realised that. He\textsuperscript{asws} said: ‘One from you who was obedient to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{asws} then let him follow me, and the one who wants the opposition to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{asws}, then let him leave from me\textsuperscript{asws}. So, they were silent and travelled with him\textsuperscript{asws}. He\textsuperscript{asws} travelled with them between the mountains during the night and concealed in the valleys by the day; and the lions who were in it became like the cats until he\textsuperscript{asws} raided the Polytheists, and they were surprised, feeling safe in the time of the morning.

He\textsuperscript{asws} won with the men and the offspring and the wealth, and he\textsuperscript{asws} won all of that, and the men were tied in the ropes like the chains, therefore due to that the military expedition was names at military expedition of Zat Al-Salasil (chains).
When it was the morning during which Amir Al-Momineen asws attacked upon the enemy, and from Al-Medina to over there were five stages, The Prophet saww came out and prayed Salat Al-Fajr with the people and recited (Surah) *(I Swear by the running (steeds)) [100:1]* in the first Cycle, and he saww said: 'This is a Chapter Allah azwj has Revealed unto me saww during this time Informing me saww during it with the attacked of Ali asws upon the enemies.

And the ones who envied him asws went on to envy Ali asws, so He azwj Said: *Surely the human being is ungrateful to his Lord [100:6]*, and ‘Al-Kunoud’ is the envying one, and he is Amro Bin Al-Aas over here, when he used to love the goodness, and it is the life when he manifested the fear from the lions, then Allah azwj Threatened him’.

(The book) ‘Al-Irshad’ – Then it was the military expedition of Zat Al-Salasil, and that is that a Bedouin came to the presence of the Prophet saww and kneeled in front of him saww and said to him saww: ‘I have come to you saww to advise you saww’. He saww said: ‘And what is your advice?’ He said, ‘A group of people from the Arabs have gathered in a valley of sand and they are working to attack you saww at night in Al-Medina’, and he described them to him saww.

The Prophet saww ordered that there be a call for the congregational Salat. So, the Muslims gathered and he saww ascended the pulpit and praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! These enemies of Allah azwj and your enemies have worked upon attacking you at night, so who is for it?’ A group from the people of the platform (destitute emigrants) stood up and said, ‘We will go out to them, so make a commander upon us whoever you saww so like to’.

Lots were drawn between them and the lots came out upon eighty men from them and from others. He saww summoned Abu Bakr and said to him: ‘Take the flag and go to the clan of Suleym as they are nearby from Al-Hira’. He went and with him was the group until he was near their land, and it was of a lot of stones and trees, and they were in the middle of the valley, and the slope towards it was difficult. When Abu Bakr came to the valley and wanted to go down, they came out to him and defeated him and they killed a large group from the Muslims, and Abu Bakr was defeated from the people.

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58 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 25 H 4
When he returned to the Prophet saww, he saww tied (the flag) to Umar Bin Al-Khattab and sent him to them. They lied in wait for him beneath the rocks and the trees. When he went to descend, they came out to him and defeated him. Rasool-Allah saww was saddened at that. Amro Bin Al-Aas said to him saww, ‘Send me to them, O Rasool-Allah saww, for the war is a deception, and it is upon me to deceive them’. So, he saww dispatched him with a group and advised him. When he came to the valley, they came out to him and defeated him, and they killed a group from his companions.

And Rasool-Allah saww remained for days supplicated against them, then he saww called Amir Al-Momineen asws and tied (the flag) to him asws, then said: ‘I saww am sending an attacker, nor a fleer’. Then he saww raised his asws hands towards the sky and said: ‘O Allah azwj! You azwj Know that I saww am Your saww Rasool, so Preserve me saww in it, and Deal with him asws and Do so’. He saww supplicated for him asws what Allah azwj so Desired.

And Ali asws Bin Abu Talib asws went out and Rasool-Allah saww came out to escort him asws and reached with him asws to the Masjid Al-Ahzaab, and Ali asws was upon a blonde sheared horse, upon him asws were two Yemeni cloaks, and in his asws hand was lined spear. Rasool-Allah saww escorted him asws and supplicated for him asws, and he saww sent with him asws among the ones he saww had sent with Abu Bakr and Umar and Amro Bin Al-Aas.

He asws travelled with them in the direction of Al-Iraq, concealing to the (intended) road until they thought he asws wanted with them other than that direction. Then he asws went down with them upon a mysterious target and travelled with them until he asws face the valley from its entrance; and he asws used to travel at night and conceal by the day. When he asws was near the valley, he asws ordered his asws companions that they pack up their horses and pause them in a place, and said: ‘Do not move’, and he asws went in front of them and stood near from them.

فِ وَ خَرَجَ عَلَى بَنَ أبي طَالِب عَ وَ خَرَجَ رَسُولُ الله صِ لِّنْشِيِعُه وَ بَلَغَ مَعَهُ إِلَى مَسْجِدِ الْحَزَابِ وَ عَلِيُّ عَلَى فَرْسٍ أَشْقَرٍ مَّهْلُوِبٌ عَلَيْهِ بُرْدَانٌ يَمِينَيْانَ وَ يَدَهُ كَانَتْ خَطِيَّة فَشَيَعَهُ رَسُولُ الله صِ وَ دَعَاهُ وَ أَنْفَذَ مَعَهُ أَبَا بَكْر وَ عُمْرَ وَ عُمْرُو بْنُ عَالِثِ.

فِسرَ بِهِمْ عَ نَوَ الْعَرَبَ مَتَنَكِبًا لِلْطَّرِيقِ حَتَّى أَظَنُوْا أَنَّهُ يَرْتَبِيْنَهُمُ عَلَى الْقُرْأَةِ وَ كَانَتْ يَسَبِيلُ اللَّيْلِ وَ يَكْرُمُ النَّهَارِ فَلَمَّا قَرَبَ مِنَ الْوَادِ امْتَدَّ أَهْلُهُ أَن يَعْمَلُوا الْيَلَّ وَ وَقُفُوا مَعَاءَدًا وَ قَالُوا لاَ تَبْرُحُوا وَ افْتَرُحُوا أَبَيْنَاءَهُ وَ خَرَجُوا مَعَهُ نِشِيَّةً مَّيْلًا مِّنْهُ وَ كَانَ يُسْرَبُ الْيَلَّ وَ يَكْرُمُ الْبَيْدَاءَ فَلَمَّا قَرَبَ مِنَ الْوَادِ أَمْتَمَّهُمْ أَنْ يَسْتَقِيمُوا الْبَيْدَاءَ وَ أَنتَ بَيْتُ أَنْفَذَ عَلَى الْحَزَابِ وَ عَلِيُّ عَلَى فَرْسٍ أَشْقَرٍ مَّهْلُوِبٌ عَلَيْهِ بُرْدَانٌ يَمِينَيْانَ وَ يَدَهُ كَانَتْ خَطِيَّة فَشَيَعَهُ رَسُولُ الله صِ وَ دَعَاهُ وَ أَنْفَذَ مَعَهُ أَبَا بَكْر وَ عُمْرَ وَ عُمْرُو بْنُ عَالِثِ.

فَسَارَ بِهِمْ عَ نَوَ الْعَرَبَ مَتَنَكِبًا لِلْطَّرِيقِ حَتَّى أَظَنُوْا أَنَّهُ يَرْتَبِيْنَهُمُ عَلَى الْقُرْأَةِ وَ كَانَتْ يَسَبِيلُ اللَّيْلِ وَ يَكْرُمُ النَّهَارِ فَلَمَّا قَرَبَ مِنَ الْوَادِ أَمْتَمَّهُمْ أَنْ يَسْتَقِيمُوا الْبَيْدَاءَ وَ أَنتَ بَيْتُ أَنْفَذَ عَلَى الْحَزَابِ وَ عَلِيُّ عَلَى فَرْسٍ أَشْقَرٍ مَّهْلُوِبٌ عَلَيْهِ بُرْدَانٌ يَمِينَيْانَ وَ يَدَهُ كَانَتْ خَطِيَّة فَشَيَعَهُ رَسُولُ الله صِ وَ دَعَاهُ وَ أَنْفَذَ مَعَهُ أَبَا بَكْر وَ عُمْرَ وَ عُمْرُو بْنُ عَالِثِ.
When Amro Bin Al-Aas saw what he asws had done he had no doubt that the victory would happen to be for him, so he said to Abu Bakr, ‘I am more knowing with this city than Ali asws is, and therein is what is more difficult upon us than the clan of Suleym and it is the hyenas and the wolves. So, if they come out to us, I fear that they will tear us apart. Speak to him asws to vacate us from the high valley’.

He said, ‘Abu Bakr went and spoke to him asws, and persisted, but Amir Al-Momineen asws did not answer him even one letter. He returned to them and said, ‘By Allah azwj, he asws did not answer me even one letter’. Amro Bin Al-Aas said to Umar Bin Al-Khattab, ‘You are stronger upon it’. Umar went and he asws did with him similar to what he asws had done with Abu Bakr. He returned to them and informed them that he asws did not answer him.

After Ummro Bin the people. It was Revealed unto the Prophet saww (Surah): ‘(I Swear) by the running (steeds) [100:1] – up to its end. The Prophet saww gave the glad tidings to his saww companions with the victory and instructed them that they should welcome Amir Al-Momineen asws. So, they welcomed him asws and the Prophet saww was in front of them, and they established two rows for him asws. When he asws sighted the Prophet saww, he asws got down from his asws horse, and the Prophet saww said to him asws: ‘Ride, for Allah azwj and His azwj Rasool saww are pleased from you asws’.

Amir Al-Momineen asws wept out of happiness, so the Prophet saww said to him asws: ‘O Ali asws! Had I saww not feared that a sect from my saww community would say regarding you asws what the Christians say regarding the Messiah Isa as Bin Maryam as, I saww would have said regarding
you asws today such words, you asws would not have passed by any group from the people except they would have taken the dust from under your asws feet (as Blessing)

I (Majlisi) am saying, ‘Al-Mufeed mentioned this military expedition upon this aspect after the military expedition of Tabuk, and mentioned in upon another aspect upon what is in one of the ancient copies after the military expedition of the clan of Qureyza and before the military expedition of the clan of Al-Mustaliq.

He said, ‘And Amir Al-Momineen asws, during the expedition, was in a sandy valley’; and it is said it was named at military expedition of Al-Salasil (the chains), what the scholars and jurists have preserved and the companions of the Hadeeth have transmitted, and the transmitters of Hadeeth have reported from what has added to his asws virtues during the battles, and resemble his asws merits during the Jihad and what is united with it in its meaning from all the servants, and that is:

An أصحاب السير ذكروا أن النبي ص كان ذات يوم جالسا إذ جاء أعرابٍ فجلس بين يديه ثم قال إنِّ جئت لْنصحتك قال و ما نصيحتك قال قوم من العرب قد عملوا على أن يبيتوك بالمدينة و وصفهم له

The companions of Seerah have mentioned that the Prophet saww was one day seated when a Bedouin came and knelt in front of him saww, then said, ‘I have come to advise you saww’. He saww said: ‘And what is your advice?’ He said, ‘A group from the Arabs have worked upon that they will attack you saww at night in Al-Medina’, and he described them to him saww.

قال فأمر أمير المؤمنين ع أن ينادي ب الصلاة جامعة فاجتمع المسلمون فصعد المنبر فحمد الله و أثنى عليه ثم قال أيها الناس إن هذا عدو الله و عدوكم قد قبل على أن يتوبوا بالملتية و وصفهم له

He said, ‘He saww instructed Amir Al-Momineen asws to call for the congregational Salat. So, the Muslims gathered, and he saww ascended the pulpit and praised Allah azwj and extolled upon Him azwj, then said: ‘O you people! These enemies of Allah azwj and your enemies have come to you, claiming that they would be attacking you at night in Al-Medina. So, who is for the valley?’ A man from the Emigrants stood up and said, ‘I am for it, O Rasool-Allah saww’.  

فتاوله اللواء و ضم إليه سبعمائة رجل و قال له امض على اسم الله فمْى فوافى القوم ضحوة فقالوا له من الرجل قالوا رسول لرسول الله ص إما أن نقولا لا إله إلا الله و وحده لا شريك له و أن محمد عبده و رسوله و أرضيكم بالسيف

He saww gave him the flag and gave the responsibility to him of seven hundred men and said to him: ‘Go upon the Name of Allah azwj’. He went and met the people in the morning. They said to him, ‘Who is the man’. They said, ‘A messenger of Rasool-Allah saww! Either you say,

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‘There is no god except Allahazwj Alone, there being no associate for Himazwj and that Muhammadsaww is Hisazwj servant and Hisazwj Rasoolsaww, or we will strike you with the sword’.

قالوا له ارجع إلى صاحبك فإننا في جمع لا تقوم له فرفع الرجل فأمر رسول الله صبديل يص من الوداد فقال النبي ص من الله فقام رجل من المهاجرين فقال ألا يا رسول الله

They said to him, ‘Return to your companions, for we are in a gathering you cannot stand to it’. The man returned and informed Rasool-Allahsaww, and the Prophetsaww said: ‘Who (else) is for the valley?’ A man from the Emigrants stood up and said, ‘I am for it, O Rasool-Allahsaww!’

قال فدفع إليه الراية و مْى ثم عاد بِثلما عاد به صاحبه الْول فسأى النبِ ص بِالوادي قال النبِ ص من للوادي فقام رجل من المهاجرين

He said, ‘Heasws handed the flag to him and he went. Then he returned with similar to what his first companion had returned with. Rasool-Allahsaww said: ‘Where is Aliasws Bin Abu Talibasws?’ Amir Al-Momineenasws stood up and said: ‘Iasws here, O Rasool-Allahsaww!’ Heasws said: ‘Go to the valley’. Heasws said: ‘Yes’, and there was bandage for him heasws did not bandage with it until the Prophetsaww sent himasws giving himasws severe pain in hisasws face.

فمْى إلى منزل فاطمةع فالتمس العصابة منها فقالت أين تريد و أين أبِي قال إلى وادي الرمل فبكت إشفاقا عليه فدخل النبِ ص و هي على تلك الحال فسأى النبِ ص

Heasws went to the house of (Syeda) Fatimaasws and sought the bandage from herasws. Sheasws said: ‘To a sandy valley’. Sheasws cried in compassion upon himasws. The Prophetsaww entered and sheasws was upon that state. Heasws said to herasws: ‘What is the matter youasws are crying such? Are you fearing that yourasws husbandasws would be killed?’ Sheasws said: ‘Never, if Allahazwj so Desires’.

قال له علي ع لا تنفس علي بالجنة يا رسول الله ثم خرج و معه لواء النبِ ص فمْى حتَّ وافى القوم بسحر فأقام حتَّ أصبح ثم صلى بأصحابه الغداة و صفهم صفوفا و اتكأ على سيفه مقبلا على العدو

Heasws went out and with himasws was the flag of the Prophetsaww. Heasws went until heasws met the people in a desert. Heasws stayed there until morning, then prayed with hisasws companions the morning Salat and rowed them into rows and leaned upon hisasws sword facing towards the enemy.

فقال له ما هؤلاء أن رسول رسول الله إليكم أن تقولوا لا إله إلا الله و أن محمدا عبده و رسوله و إلا أضربنكم بالسيف قالوا ارجع كما رجع صاحبكم

Heasws said to them: ‘O you all asws am a messenger of Rasool-Allahsaww to you! Either you were to say, ‘There is no god except Allahazwj and that Muhammadsaww is Hisazwj servant and
His \textit{ras} Rasool\textsuperscript{sa}, or else \textit{asws} strike you with the sword’. They said, ‘Return just as your two companions have returned’. He \textit{asws} said: ‘\textit{asws} should return? No, by Allah \textit{azwj}, until you submit or I \textit{asws} strike you with this sword of mine. \textit{asws} am Ali\textit{asws} Bin Abu Talib\textit{asws} Bin Abdul Muttalib\textit{asws}.

The people trembled due to what they had recognised, then they became audacious upon battling him\textit{asws}, so he\textit{asws} battled them and killed from them six or seven, and the Polytheists were defeated and the Muslims were victorious, and they attained the booty, and he\textit{asws} headed towards the Prophet\textit{saww}.

It is reported from Umm Salma\textsuperscript{ra} having said, ‘The Prophet\textit{saww} of Allah \textit{azwj} has snoozing in my\textsuperscript{ra} house when he\textit{saww} woke up alarmed from his\textit{saww} sleep. \textit{ra} said to him\textit{saww}, ‘May Allah\textit{azwj} Save you\textit{saww}. \textit{ra} speak the truth, Allah\textit{azwj} will Save me\textit{saww}, but this here is Jibraeel\textit{as} informing me\textit{saww} that Ali\textit{asws} is arriving’.

Then he\textit{saww} went out to the people and instructed them to welcome Ali\textit{asws}. The Muslims stood in two rows to him\textit{asws} along with Rasool-Allah\textit{saww}. When he\textit{asws} sighted the Prophet\textit{saww}, he\textit{asws} got down from his\textit{asws} horse and inclined towards his\textit{saww} feet to kiss them. He\textit{saww} said to him\textit{asws}: ‘Ride, for Allah\textit{azwj} the Exalted and His\textit{azwj} Rasool\textit{saww} are both pleased from you\textit{asws}.

Amir Al-Mumineen\textit{asws} wept out of happiness and left to go to his\textit{asws} house, and submitted the booty to the Muslims. The Prophet\textit{saww} said to some of the ones who was with him\textit{asws} in the army; ‘How did you see your commander?’ They said, ‘We did not dislike anything from him\textit{asws} except he\textit{asws} did not lead us in the Salat except he\textit{asws} recited in it: \textit{Say: \textit{He, Allah, is One [112:1] (Surah Al-Tawheed)}. The Prophet\textit{saww} said: ‘\textit{asws} shall ask him\textit{asws} about that’.

When he\textit{saww} came to him\textit{asws}, said to him\textit{asws}: ‘Why did you\textit{asws} not recite with them in your\textit{asws} Obligatory (Salats) except with Surah Al-Ikhlaas?’ He\textit{asws} said: ‘O Rasool-Allah\textit{saww}!’
I\textsuperscript{asws} love it’. The Prophet\textsuperscript{saww} said to him\textsuperscript{asws}, ‘Surely Allah\textsuperscript{azwj} Loves you\textsuperscript{asws} just as you\textsuperscript{asws} love it’. Then he\textsuperscript{saww} said to him\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}! Had I\textsuperscript{saww} not feared that a sect from my\textsuperscript{saww} community would be saying regarding you\textsuperscript{asws} what the Christians say regarding Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, I\textsuperscript{saww} would have said regarding you\textsuperscript{asws} such words today, you\textsuperscript{asws} would not pass by any group from them except they would take the dust from under your\textsuperscript{asws} feet (as a Blessing)’.

O Ali\textsuperscript{asws}! Had I\textsuperscript{saww} not feared that a sect from my\textsuperscript{saww} community would be saying regarding you\textsuperscript{asws} what the Christians say regarding Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, I\textsuperscript{saww} would have said regarding you\textsuperscript{asws} such words today, you\textsuperscript{asws} would not pass by any group from them except they would take the dust from under your\textsuperscript{asws} feet (as a Blessing)’.

Then he\textsuperscript{saww} said to him\textsuperscript{asws}: ‘O Ali\textsuperscript{asws}! Had I\textsuperscript{saww} not feared that a sect from my\textsuperscript{saww} community would be saying regarding you\textsuperscript{asws} what the Christians say regarding Isa\textsuperscript{as} Bin Maryam\textsuperscript{as}, I\textsuperscript{saww} would have said regarding you\textsuperscript{asws} such words today, you\textsuperscript{asws} would not pass by any group from them except they would take the dust from under your\textsuperscript{asws} feet (as a Blessing)’.

60 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 25 H 6
He said, ‘Ali asws said to them: ‘Hasn’t Rasool-Allah saww ordered you all that you should listen to me asws and obey?’ They said, ‘Yes’. He asws said: ‘Then descend’. So, they returned. They refused to be criticised and Khalid provoked secondly, and they said that speech to him asws. He asws said to them: ‘Hasn’t Rasool-Allah saww ordered you that you should listen to me asws and obey?’ They said, ‘Yes’. He asws said: ‘Then descend, Allah azwj will Bless in you, there wouldn’t be any problems with you’. He said, ‘They descended and they were awed.

He said, ‘And Ali asws did not cease to be standing during his asws night praying Salat until when it was pre-dawn he asws said to them: ‘Ride, may Allah azwj Bless you all’. They rode and ascended the mountain until when they rolled down upon the people and overlooked upon them. He asws said to them: ‘Remove the muzzles from your animals’. The horses smelt the aroma of the female horses and they snorted. The people heard the snorting of their horses and they turned fleeing. He said, ‘Their (Muslim) fighters fought and captured their offspring.

He said, ‘Jibraeel as descended unto Rasool-Allah saww and said: ‘O Muhammad saww (I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3] So they raise the dust by it [100:4] And they clear through the gathered (army) [100:5]. Rasool-Allah saww said and mingled with the people: ‘By the Lord azwj of the Kabah’. And the good news came’.

Tafseer Furaat Bin Ibrahim – Al-Husayn Bin Saeed and Ja’far Bin Muhammad Al-Fazari transmitting from Abu Zarr Al-Ghafary and others that the Prophet saww had drawn lots between the people of the platform (destitute emigrants) and sent eight men from them and from others to the clan of Suleym, and made a commander to be upon them, and they were defeated time after time.

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61 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 25 H 7
He sahw remained with that for days supplicating against them, then he sahw called Bilal and said to him, ‘Bring to me sahw my Najranite cloak and my sahw lined spear’. He came to him sahw with the two, and he sahw called Ali asws and sent him asws among an army to them and said: ‘I am diverting him asws as an attacker not a fleer’, then sent Ali asws. And the Prophet saww went out with him asws escorting him asws, and it is as if I saww am looking at them by the Masjid Al-Ahzaab, and Ali asws is upon his asws blonde horse, and he saww is advising him asws.

Then the Prophet saww bade him asws farewell and left, And Ali asws travelled among the ones with him asws heading towards Iraq, and they thought that he asws intended with them other than that direction until he asws came to the entrance of the cave, then went on to travel at night and concealing at daytime. When he asws was near from the people, he asws ordered his asws companions and they unmuzzled the horses and stopped them and he asws said: ‘Do not move’, and he asws went in front of them.

Some of his asws companions craved and the others disagreed until when the dawn emerged Ali asws attacked upon them, and Allah azwj Granted him asws their shoulders and Caused him asws to prevail upon them.

Allah azwj Revealed unto His azwj Prophet saww the Verse: (I Swear) by the running (steeds) snorting [100:1]. The Prophet saww came out for Salat Al-Fajr and he saww was saying: ‘Morning, by Allah azwj, gather the people!’ Then he saww prayed Salat with the Muslims and he saww recited: (I Swear) by the running (steeds) snorting [100:1].

He said, ‘One hundred and twenty men were killed from them, and the chief of the people was Al-Haris Bin Bishr, and one hundred and twenty girls were captured from it’.

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62 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 25 H 8
Tafseer Furaat Bin Ibrahim Ali Bin Muhammad Bin Umar Al-Zuhry transmitting from Salman Al-Farsi asw having said: ‘While we were gathered and were around the Prophet saww apart from Amir Al-Momineen Ali asw Bin Abu Talib asw when a Bedouin of the valleys came and making way in the rows of the Emigrants and the Helpers until he knelt in front of Rasool-Allah saww and said, ‘The greetings be upon you saww, O Rasool-Allah saww, may my father and my mother be sacrificed for you saww, O Rasool-Allah saww!’

The Prophet saww said: ‘Upon you be the greetings, who are you, O Bedouin?’ He said, ‘A man from the clan of Lujeym, O Rasool-Allah saww!’ The Prophet saww said: ‘What is behind you with what (you have come, O brother of)?’ He said, ‘O Rasool-Allah saww! I left them and Khas'am had prepared and mobilised their battalions, and I left behind the flags were fluttering above their heads, led by Al-Haris Bin Makayda Al-Khas’ami among five hundred from the men of Khas’am, ululating with Al-Laat and Al-Uzza (two idols) that they will not be returning until they reach Al-Medina and they kill you saww and the ones with you saww, O Rasool-Allah saww!’

He said, ‘The eyes of the Prophet saww filled up with tears until the entirety of his saww companions cried. Then he saww said: ‘O community of people! You heard the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee the Paradise for him upon Allah azwj’.

He said, ‘By Allah azwj, no one said, ‘I will, O Rasool-Allah saww!’ So the Prophet saww stood upon his feed and he saww said: ‘Community of my saww companions! Did you hear the words of the Bedouin?’ They said, ‘All of us have heard it, Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to them before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

He said, ‘The Prophet saww said: ‘O community of my companions! Did you hear the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

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He said, ‘By Allah azwj, no one said, ‘I will, O Rasool-Allah saww!’ So the Prophet saww stood upon his feed and he saww said: ‘Community of my saww companions! Did you hear the words of the Bedouin?’ They said, ‘All of us have heard it, Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to them before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

He said, ‘The Prophet saww said: ‘O community of my companions! Did you hear the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

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He said, ‘The Prophet saww said: ‘O community of my companions! Did you hear the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

He said, ‘The Prophet saww said: ‘O community of my companions! Did you hear the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.

He said, ‘The Prophet saww said: ‘O community of my companions! Did you hear the words of the Bedouin?’ They said, ‘Yes, we heard, O Rasool-Allah saww!’ He saww said: ‘So, who from you will go out to these people before they tread upon us in our homes and our sanctuaries, perhaps Allah azwj will Grant victory upon his hands, and I saww guarantee upon Allah azwj for twelve castles to be for him in the Paradise’.
He said, ‘By Allah azwj, no one said, ‘I will, O Rasool-Allah saww!’ ‘While the Prophet saww was paused when Amir Al-Momineen Ali saws Bin Abu Talib saws came. When he saws looked at the Prophet saww standing and his saws tears rolling down as if they were pearls travelling upon his saws cheeks, he saws could not control himself saws and threw himself saws from his saws camel to the ground, then came sprinting towards the Prophet saws wiping the tears with his saws robe from the face of Rasool-Allah saws and he saws said: ‘What is that which makes you saws cry? May Allah saws not Make you saws cry, O Beloved of Allah azwj, has anything been Revealed regarding your saws community, from the sky?’

He saws said: ‘O Ali saws! Nothing has been Revealed regarding them except good, but this Bedouin narrated to me saws about the men of Khas’am that they have mobilised their battalions and unfurled their flags above their heads belying my saws words and they are claiming they do not recognise my saws Lord azwj.

Al-Haris Bin Makeyda Al-Khas’am is leading them among five hundred from the men of Khas’am, ululating with Al-Laat and Al-Uzza (two idols) they will not be returning until they arrive at Al-Medina and they (want to) kill me saws and the ones with me saws, and I saws said to my saws companions: ‘Who from you will go out to these people from before they tread upon our homes and our sanctuaries, perhaps Allah Lord azwj will Grant victory upon his hands, and I saws guarantee for him upon Allah Lord azwj twelve castles in the Paradise’.

Amir Al-Momineen Ali saws Bin Abu Talib saws said: ‘May my saws father as and my saws mother as be sacrificed for you saws, O Rasool-Allah saww! Describe these castles to me saws. Rasool-Allah saww said: ‘O Ali saws! The construction of these castles are bricks of gold and bricks of silver, its mortar is of white gems, there is neither any cut in it nor gap. He saws Said to it: “Be!” And it came into being. Its interior cane be seen from its outside and its outside from its inside, in each tent
is a bed lobed with red rubies, its legs are from green emeralds, and the marrow of her legs can been seen from behind her bones and her skin, and her garments and her ornaments are as you tend to see the clear wine in the glass.

She is crowned with jewels, for each Hourie are seventy plaits, each plait plaited by the hand of a servant, and in the hand of every attendant is an incense burner steaming that plaft, there comes out an aroma from that incense burner a steaming having no fire for it, but by the Power of the Subduer’.

Ibn Abbas stood up and said, ‘May my father and my mother be sacrificed for you, O Rasool-Allah! You equipping my cousin among one hundred and fifty men from the Arabs to five hundred men, and among them is Al-Haris Bin Makeysa prepared with five hundred horsemen?’ The Prophet saww said: ‘Away from me, O Ibn Abbas! By the One Who Sent me with the Truth! If there were upon the number of the soil (grains of sand) and Al asws was alone, Allahazwj would Grant victory to Al asws until he comes to us with all of them as captives’.

The Prophet saww equipped him and he saww said: ‘Go, O my beloved, may Allah Protect from under you, and from above you, and from your right, and from your left. Allahazwj is my Caliph upon you. So, Alasws travelled with the ones with him until they descended by a valley behind Al-Medina by three miles, called ‘the valley with wood’.

He said, ‘Amir Al-Momineen Alasws Bin Abu Talib asws said: ‘May my mother and my father be (sacrificed) for you, O Rasool-Allah, I am for them’. The Prophet saww said: ‘O Ali! This is for you and youasws are for it. Go to the people!’ And Rasool-Allah saww equipped himasws among one hundred and fifty men from the Helpers and the Emigrants.
He said, 'They came to the valley at night and they lost the way, so Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} raised his\textsuperscript{asws} head towards the sky and he\textsuperscript{asws} said: 'O Guide of every lost one! And O Reliever of every distressed! Do not Let the unjust be stronger upon us, nor Let our enemies win against us. Guide us to the right way'. He said, 'So, there were the horses throwing out sparks from stones of finer with their hooves until they recognised the way they and they travelled it.

Allah\textsuperscript{azwj} Revealed unto His\textsuperscript{azwj} Prophet Muhammad\textsuperscript{saww}. (I Swear) by the running (steeds) snorting [100:1] – meaning the horses, And (by) the striking sparks [100:2] – The horses (struck) the stone with their hooves to (produce) sparks: And (by) the morning raiders [100:3]. In the morning Ali\textsuperscript{asws} woke them up with the emergence of the day, and not one preceded him\textsuperscript{asws} to the (proclamation of) Azan. When the Polytheists heard the Azan they said to each other, 'There happens to be a shepherd in the top of this mountain mentioning Allah\textsuperscript{azwj}.

When he\textsuperscript{saww} said: 'I\textsuperscript{saww} testify that Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}', they said to each other, 'It is befitting that the shepherd happens to be from the companions of the sorcerer, the liar', and Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} did not tend to fight until the sun emerged and the Angels of the day had descended. When the day entered, Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} turned towards the bearer of the flag of the Prophet\textsuperscript{saww} and said to him: ‘Raise it!’

When he\textsuperscript{saww} raised it and the Polytheists recognised it and they said to each other, 'This is your enemy who has come to you is this Muhammad\textsuperscript{saww} and his\textsuperscript{saww} companions you are seeking. A slave from the Polytheist came out, being their severest of evil and their most disbelieving in disbelief, and called out to the companions of the Prophet\textsuperscript{saww}, ‘O companions of the sorcerer, the liar! Which one of you is Muhammad\textsuperscript{saww}? Let him come out for duel to me’.
Amir Al-Momineen Ali ASws Bin Abu Talib ASws came out and he ASws said: ‘May your mother be bereft of you, you are the sorcerer, the liar! Muhammad SAWW has come with the Truth from the Presence of the Truth (Allah AZwj). He said to him ASws, ‘Who are you ASws?’ He ASws said: ‘I ASws am Ali ASws Bin Abu Talib ASws, brother ASws of Rasool-Allah SAWW and his SAWW cousin and husband of his SAWW daughter ASws. For you ASws is this status from Muhammad SAWW?’ Ali ASws said to him: ‘Yes’. He said, ‘Then you ASws and Muhammad SAWW are one. I do not mind if I meet you (in battle) or meet Muhammad SAWW’.

Then he intensified against Ali ASws and he said (a poem), ‘You ASws have met a roaring lion, O Ali ASws, gnawing, benevolent in the roaring, a severe lion from the men of Khaysam, helping a religion, a teacher and wise’.

Then each one of them attacked upon his counterpart, and two strikes were exchanged between them. Then Ali ASws struck him with a strike and killed him, and Allah AZwj Hastened his soul to the Fire. Then Amir Al-Momineen ASws called out: ‘Is there anyone for duel?’ A brother of the killed one duelled and each one of them attacked upon his counterpart. Amir Al-Momineen ASws struck him a strike and killed him, and Allah AZwj Hastened his soul to the Fire.

Then Ali ASws called out: ‘Is there anyone for duel?’ Al-Haris Bin Makeyda duelled to him ASws, and he was the commander of the forces and he was prepared with five hundred horsemen and he was the one regarding whom Allah AZwj Revealed: Surely, the human being is ungrateful to his Lord [100:6], he said, ‘Kufr’, And he is a witness upon that [100:7], he said,
‘Testifying upon it with the Kufr’. And he is strong for the love of the good [100:8], Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘It means in his\textsuperscript{asws} following Muhammad\textsuperscript{asws}.

And he is strong for the love of the good [100:8], Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} said: ‘It means in his\textsuperscript{asws} following Muhammad\textsuperscript{saww}.

When Al-Haris duelled, each one of them attacked upon his counterpart. Ali\textsuperscript{asws} struck him a strike and killed him, and Allah\textsuperscript{azwj} Hastened his soul to the Fire. Then Ali\textsuperscript{asws} called out: ‘Is there anyone for duel?’ A cousin of his - called Amro Bin Al-Futtak duelled to him\textsuperscript{asws} and he said (a poem), ‘I am Amro and my father is Al-Futtak, and in my hand is my blade, my sword, I will cut with it the heard of the ones I see like that’.

Amir Al-Momineen\textsuperscript{asws} answered him and he\textsuperscript{asws} said (a poem): ‘Here, behold the thundering one, a cup of chalice blowing a tear, my\textsuperscript{asws} father\textsuperscript{as} is a man when you have not met him\textsuperscript{as} (in battle), \textsuperscript{asws} lead the inspiration and find a leg’.

When Al-Haris duelled, each one of them attacked upon his counterpart. Ali\textsuperscript{asws} struck him a strike and killed him, and Allah\textsuperscript{azwj} Hastened his soul to the Fire. Then Ali\textsuperscript{asws} called out: ‘Is there anyone for duel?’ A cousin of his - called Amro Bin Al-Futtak duelled to him\textsuperscript{asws} and he said (a poem), ‘I am Amro and my father is Al-Futtak, and in my hand is my blade, my sword, I will cut with it the heard of the ones I see like that’.

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Then each one of them attacked upon his counterpart, and Ali\textsuperscript{asws} struck him a strike and killed him, and Allah\textsuperscript{azwj} Hastened his soul to the Fire. Then Ali\textsuperscript{asws} called out: ‘Is there anyone for duel?’ But no one came out for duel to him\textsuperscript{asws}. Amir Al-Momineen\textsuperscript{asws} intensified upon them until he cleaved their forces and for that are the Words of Allah\textsuperscript{azwj}: And they cleave through the gathered (army) [100:5].

Ali\textsuperscript{asws} fought their fighters and captured their offspring and took their wealth and came with their captives to Rasool-Allah\textsuperscript{saww}. That reached the Prophet\textsuperscript{saww}. He\textsuperscript{saww} and the entirety of his\textsuperscript{saww} companions until he\textsuperscript{saww} welcomed Ali\textsuperscript{asws} upon three miles from Al-Medina, and the Prophet\textsuperscript{saww} came and wiped off the dust from the face of Amir Al-Momineen Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} with his\textsuperscript{saww} cloak and kissed between his\textsuperscript{asws} eyes and cried and he\textsuperscript{saww} said: ‘The Praise is for Allah\textsuperscript{azwj} O Ali\textsuperscript{asws}, the One\textsuperscript{azwj} Who Strengthened my\textsuperscript{saww} back by you\textsuperscript{asws}.’
O Ali asws! I asked Allah azwj regarding you asws just as my saww brother Musa as Bin Imran as asked to participate Haroun as in his as matter, and I saww had asked my saww Lord azwj to Strengthen my saww back by you asws. Then he saww turned towards his saww companions and he saww said: ‘Community of my saww companions! Do not blame me saww regarding my saww love for Ali asws Bin Abu Talib asws, for rather my saww love for Ali asws is from the Commands of Allah azwj, and Allah azwj Commanded me asws to love Ali asws and draw him asws near.

O Ali asws! One who loves you asws so he has loved me saww, and one who loves me saww so he has loved Allah azwj, and the one who loves Allah azwj, Allah azwj would Love him and has a right upon Allah azwj that He azwj Settles the ones who love Him into the Paradise.

O Ali asws! One who hates you asws, so he has hated me saww, and one who hates me saww so he has hated Allah azwj, and one who hates Allah azwj, I saww will hate him and curse him, and there would be a right upon Allah azwj that He azwj Pauses him on the Day of Qiyamah among the pausing of the haters, and neither Accept from him any exchange nor ransom’. 63

63 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 25 H 9
CHAPTER 26 –CONQUEST OF MAKKAH

The Verses – (Surah) Al-Asra: And say: ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]

وَ قُلْ جاءَ الحَْقُ وَ زَهَقَ الْباطِلُ إنَّ الْباطِلَ كانَ زَهُوقاً

And say: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]

(Surah) Al-Qasas: Surely the One Who Imposed the Quran upon you would Take you back to the Return [28:85]

القصص إنَّ الَّذِي فُرَضَ عَلَيْكَ الْقُرْآنَ لَرادُّكَ إِلى مَعادٍ

(Surah) Al-Tanzeel): And they are saying, ‘When would this victory be, If you are truthful?’ [32:28]

قُلْ يَوْمَ الْفَتْحِ لا يَنْفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَ لا هُمْ يُنْظَرُونَ

Say: ‘On the Day of the victory, those who committed Kufr (before), their expressing Eman (then) would not benefit them nor would they be Respited’ [32:29]

فَأَعْرِضْ عَنْهُمْ وَ انْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ

Therefore turn away from them and wait, surely they too are waiting [32:30]

الفتح إِنْ كُنْتُمْ صادِقِينَ

(Surah) Al-Fat’h: Surely, We Opened for you a clear victory [48:1]

لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ وَ يُتِمَّ نِعْمَتَهُ عَلَيْكَ وَ يُهْدِيَكَ صِراطاً مُسْتَقِيمَا

For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]

وَ يُضِعِّرُكَ اللَّهُ لَنَصْراً غَيْرَاً
And Allah will Help you with a Mighty Help [48:3]

He is the One Who Sent down the tranquillity into the hearts of the Momineen in order to increase Eman along with their Eman, and for Allah are the armies of the skies and the earth, and Allah was always Knowing, Wise [48:4]

(Surah) Al-Mumtahana: O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality and they have committed Kufr with what has come to you from the Truth, driving out the Rasool and you all? If you believe in Allah, your Lord, then go out struggling in My Way and seek My Pleasure. You are with the cordiality with them in secret, and I am more Knowing of what you conceal and what you reveal. And one from you who does so, so he has strayed from the way [60:1]

If they were to dominate you, they would become enemies of yours and they would extend towards you their hands and their tongues with the evil, and they would love it if you were to become Kafirs [60:2]

Your relationships (with Kafirs) will never benefit you nor will your children on the Day of Judgment. He will Decide between you, and Allah Sees what you are doing [60:3]

There has been a beautiful example for you in Ibrahim and those with him when they said to their people: We disavow from you all and from what you are worshipping from besides Allah. We deny you, and the enmity and the hatred has appeared between us and you (to remain) forever until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: ‘I will seek Forgiveness for you and I do not control for you of anything from Allah’. ‘Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!’ [60:4]
**Our Lord! Do not Make us to be a Fitna for those who commit Kufr, and Forgive us, our Lord, surely, You are the Mighty, the Wise [60:5]**

لقد كان لكُم فِيهِمُ أُسْوَةٌ حَسَنَةٌ لِمَنْ كانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الآْخِرَ وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَفُورُ رَحِيمٌ

There has been a beautiful example for you all in them, for one who hoped in Allah and the Last Day. One who turns back, then surely Allah, He is the Needless, the Praised [60:6]

وَ الْغَنُِِّ الحَْمِيدُ

Perhaps Allah would Make cordiality to be between you and those you are inimical to, and Allah is Powerful, and Allah is Forgiving, Merciful [60:7]

عَسَى اللَّهُ أَنْ يَُْعَلَ ب َيْنَكُمْ وَ ب َينَْ الَّذِينَ عادَي ْتُمْ مِنْهُمْ مَوَدَّةً وَ اللَّهُ قَدِيرٌ وَ اللَّهُ غَفُورٌ رَحِيمٌ

Allah does not Forbid you about those who did not fight against you regarding the Religion and did not throw you out from your houses, from being righteous with them and being fair to them. Surely Allah Loves the equitab

إِنََّّا يَنْهاكُمُ اللَّهُ عَنِ الَّذِينَ قات َلُوكُمْ فِِ الدِّينِ وَ أَخْرَجُوكُمْ مِنْ دِيارِكُمْ وَ ظاهَرُوا عَلى إِخْراجِكُمْ أَنْ تَوََُِّّمْ فَأُولئِكَ هُمُ الظَّالِمُونَ

But rather, Allah Forbids you about those who did fight against you regarding the Religion and threw you out from your houses and backed others upon throwing you out, from befriend ing them. And one who befriends them, so those, they are the unjust ones [60:9]

إِنََّّا يَنْهاكُمُ اللَّهُ عَنِ الَّذِينَ لََْ يُقاتِلُوكُمْ فِِ الدِّينِ وَ لََْ يَُْرِجُوكُمْ مِنْ دِيارِكُمْ أَنْ تَبرَُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَُُِبُّ الْمُقْسِطِينَ

Up to His**azwj** Words: O you the Prophet! When the Mominaat come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12]

(105)َالنصر

(Surah) Al-Nasr: When Help of Allah comes and the victory [110:1]

و زَائِتُ الثَّامِن يُدْخِلنَّ فِي دِينِ اللَّهِ أُولوا

And you see the people entering into the Religion of Allah in droves [110:2]

فَسَبِّحَ بِحْبَسِ رَبِّكَ وَ اسْتَغْفِرْهُ إِنَّهُ كانَ تَوَّاباً

Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]
عن ابن عباس وعندما قام وروى عن ابن مسعود قال: دخل النبي ص مكة وحول البيت ثلاثمائة وسبعون صنعا فجعل يطعنها و يقول جاء الحلف ورغم البيتان إن الباطل كان زهقاً - أورد الحنابي في الصحيح.

From Ibn Abbas and others said, ‘And it is reported by Ibn Masoud who said, ‘The Prophet saww entered Makkah and around the House (Kabah) were three hundred the sixty idols, and he saww went on to stab these and saying: And say: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]’ – Al-Bukhari has referred it in his Al-Saheeh.

And Al-Kalby said, ‘The (idol) went on to fall down to is face when he saww that and the people of Makkah said, ‘We have not seen any man more a sorcerer than Muhammad saww’.

And he said regarding the Words of the Exalted: O you those who believe! Do not take My enemy and your enemy as friends. [60:1] – It was Revealed regarding Hatab Bin Abu Balta’a and that is that Sarah a slave girl of Abu Amro Bin Sayfi Bin Hisham came to Rasool-Allah saww from Makkah to Al-Medina after Badr by two years. Rasool-Allah saww said to her: ‘Have you come as a Muslim woman?’ She said, ‘No’. He saww said: ‘You have come as an emigrant?’ She said, ‘No’. He saww said: ‘So what have you come for?’

She said, ‘You (Muslims) were the origin and the clan and the friend, and my master is gone and I am experiencing a severe need, so I came to you so you would give me and clothe me and carry me’. He saww said: ‘So where are you from the youths of Makkah?’, and she was a singer, a (professional) lamenter. She said, ‘No one seek from me after the event of Badr’. Rasool-Allah saww urged the clan of Abdul Muttalib saws upon her, and they clothed her and carried her and gave her expense monies.

And was preparing for the conquest of Makkah, and Hatab Bin Abu Balta’a came, so he saww wrote a letter (to be sent) with her to the people of Makkah and gave her twenty Dinars. (from Ibn Abbas, ‘and ten Dirhams’, from Maqatail, ‘And clothed her with a cloak upon the condition that she would deliver the letter to the people of Makkah), and he saww wrote in the letter: ‘From Hatab Bin Abu Balta’a to the people of Makkah. Rasool-Allah saww intends you all, so take your precautions’.
Sarah went out and Jibraeel as descended and informed the Prophet ﷺ with what had happened. So, Rasool-Allah ﷺ sent Ali asws and Ammar and Amro and Al-Zubeyr and Talha and Al-Miqdad Bin Al-Aswad and Abu Marsad, and all of them were horsemen, and said to them: ‘Go until you come to the garden of Khaj for at it is a women who has the letter from Hatab to the Polytheists with her, and seize it from her’.

When she saw the seriousness, she brought it out from her forelock, she had hidden it to be in her hair. They returned with the letter to Rasool-Allah ﷺ, and he ﷺ sent for Hatab and he came to him ﷺ. He ﷺ said to him: ‘Do you recognise the letter?’ He said, ‘Yes’. He ﷺ said: ‘So what carried you upon what you did?’

He said, ‘O Rasool-Allah ﷺ! By Allah azwj, I have not disbelieved since I became a Muslim, nor have I cheated you ﷺ since I accompanied you ﷺ, nor answered them since their separation, but there does not happen to be anyone from the Emigrants except and for him there is one who prevents his clan in Makkah, and I was dear among them, i.e., a stranger, and my family is between their midst, and I feared upon my family and I intended that I take a favour in their presence and I have known that Allah azwj will Send down Punishment with them and that my letter will not avail them anything’.

Rasool-Allah ﷺ ratified him and excused him, but Umar Bin Al-Khattab stood up and said, ‘Leave me O Rasool-Allah ﷺ, I will strike off the neck of this hypocrite’. Rasool-Allah ﷺ said: ‘And what would make you know, O Umar, perhaps Allah azwj will Consider upon the
people of Badr and Forgive (their sins) for them’. He said to them: ‘Do what you like, for (your sins) have been Forgiven for you’.

And it is reported by Al-Bukhari and Muslim in their ‘Saheeh’, from Abdullah Bin Abu Rafie who said, ‘I heard Ali saws saying: ‘Rasool-Allah saww sent us, I saws and Al-Miqdad, and Al-Zubeyr and said: ‘Go until you come to the garden of Khaj, and at it is a woman having the letter with her’ – and mentioned approximate to it.

And it is reported that the Prophet saww took allegiances of the women and he saww was upon Al-Safa, and Umar was lower than him saww, and Hind Bint Utba was hiding disguised with the women out of fear that Rasool-Allah saww mighty recognise her. He saww said: ‘I saww take your allegiances upon that you will not associate anything with Allah azwj’. Hind said, ‘You saww are taking a matter upon us we have not seen you saww taking upon the men’, and that is because he saww had taken the allegiances of the men on that day upon Al-Islam and the Jihad only.

The Prophet saww said: ‘And (upon that) you will not steal’. Hind said, ‘Abu Sufyan is a withholder (of wealth), and I took from his evil wealth and I don’t know whether it is Permissible for me or not’. Abu Sufyan said, ‘Whatever you have attained of anything in what has passed and the bygone days, so it is Permissible for you’. Rasool-Allah saww chuckled and recognised her and said to her: ‘And you are Hind Bint Utba’. She said, ‘Yes, so excuse me from what is past, O Prophet saww of Allah azwj, may Allah azwj Pardon you saww’.

He saww said: ‘And (upon that) you will not commit adultery’. Hind said, ‘Or would a free woman commit adultery?’ Umar Bin Al-Khattab smiled due to what had passed between him and her during the pre-Islamic period. He saww said: ‘And (upon that) you will not kill your children’. Hind said, ‘We nourish them when young and you kill them when older, so you saww and they are more knowing’, and her son Hanzala Bin Abu Sufyan was killed by Ali asws Bin Abu Talib asws on the day of Badr’.
Umar laughed until he lied down and the Prophet saws smiled and when he saws said: ‘And you will not make false accusations’. Hind said, ‘By Allah azwj! The slander is ugly and you saws are not instructing us except with the correct guidance and the noble manners’, and when he saws said: ‘nor disobey you in good (deeds). [60:12]’, Hind said, ‘We will not sit in this gathering of ours and within ourselves there is that we will disobey you saws in something’.

And it is reported by Al-Zuhry, from Arafat, from Ayesha who said, ‘The Prophet saws had taken allegiances of the women with the speech by this Verse: that they will not associate anything with Allah [60:12], and a hand of Rasool-Allah saws did not touch a hand of a woman at all except a wife he saws possessed’ – and it is reported by Al-Bukhari in Al-Saheeh.

Maqatil said, ‘When this Chapter was Revealed he saws recited it to his saws companions. They were happy and rejoiced and Al-Abbas heard it and he cried, so he saws said: ‘What make you cry O uncle?’ He said, ‘I thought that it had been obituarised (news of death) to you saws yourself saws, O Rasool-Allah saws. He saws said to him: ‘It is as you two are saying’, and he saws lived after it for two years and he saws was not seen laughing, cheerful during these two years’.

And Ibn Abbas said, ‘When it was Revealed: Surely, We Opened for you a clear victory [48:1], he saws said: ‘It has been obituarised (news of death) to me saws myself saws, and he saws would be passing away during this year’.

And from Abdullah Bin Masoud who said, ‘When the Chapter was Revealed, the Prophet saws was frequently saying: Glory be to You azwj O Allah azwj and with Your azwj Praise O Allah azwj Forgive me saws, surely You azwj are the oft-Turning, the Merciful’.
And from Umm Salma, she said, ‘Rasool-Allah at his end, would neither sit, nor come nor go, except he said: ‘Glory be to Allah, and with His praise, I seek forgiveness and repent to Him’. We asked him about that, and he said: ‘I have been Commanded with it. Then he recited: When Help of Allah comes and the victory’.

And in a report of Ayesha, he was saying: ‘Glory be to You O Allah, and with Your praise, I seek Your forgiveness and repent to You’.

Then he said, ‘When Rasool-Allah reconciled with Quraysh in the year of Al-hudaybiya it was in their stipulated conditions that one who loves to enter into a pact of Rasool-Allah can enter into it, so (clan of) Khuza’a entered into a pact of Rasool-Allah and the clan of Bakr entered into a pact of Quraysh, and there used to be ancient evil between the two tribes.

Then battles took place between the clans of Bakr and Khuza’a, and Quraysh supported the clan of Bakr with the weapons and fought, and there were killed from Quraysh the ones who fought at night, in concealment, and from the ones who had assisted the clan of Bakr against Khuza’a by himself was Ikrimah Bin Abu Jahl and Suheyl Bin Amro.

Amro Bin Salim Al-Khuzaie rode until he arrived to Rasool-Allah at Al-Medina, and that was from what stirred the conquest of Makkah. He paused to him and he was in the Masjid in the midst of the people. He said, (a poem), ‘No worries I am appealing to Muhammad, our fathers and his father had sworn the positions, Quraysh has opposed you of the promise, and have broken your binding agreement, and they killed us in Ruku’u and Sajdah’.
Rasool-Allah saws said: ‘It suffices you, O Amro’. Then he saws arose and entered the house of Maymuna and said: ‘Scoop out some water for me saws, and he saws went on to wash and he saws was saying: ‘There is no victory if I saws do not support the clan of Ka’ab’, and they were a tribe of Amro Bin Salim. Then Badeel Bin Al-Warqa’Al-Khuzaie came out among a number from (clan of) Khuza’a until they arrived to Rasool-Allah saws and informed him asws with what had been injured (or killed) from them, and the backing of Quraysh to the clan of Bakr against them.

Then they left returning to Makkah, and he saws had said to the people, ‘It as if you are with Abu Sufyan who has come to tighten the agreement and increase in the term, and will be meeting Badeel Bin Warqa’a’. They met Abu Sufyan at Asfan and Quraysh had sent him to the Prophet saws in order to strengthen the agreement. When Abu Sufyan met Badeel, he said, ‘Where are you coming from, O Badeel?’ He said, ‘I travelled in this desert and in the middle of this valley’. He said, ‘You did not go to Muhammad saws?’ He said, ‘No’.

When Badeel went to Makkah, Abu Sufyan said, ‘If he had come from Al-Medina, then his fodder (for the camel) would have been its dates’. So he deliberated to the dung of his camel and took from it and separated it and saw the cores in it. He said, ‘I swear by Allah awj, Badeel have come from Muhammad saws’.

Then Abu Sufyan went out until he arrived to Rasool-Allah saws and he said, ‘O Muhammad saws! Save the blood of your saws people and between Quraysh and increase us in the term’. He saws said: ‘Have I saws betrayed you, O Abu Sufyan?’ He saws said: ‘Then we are upon what we have been upon’. He went out and met Abu Bakr and said, ‘O Abu Bakr! Assist between Quraysh’. He said, ‘Woe be unto you, and can anyone assist against Rasool-Allah saws?’ Then he met Umar Bin Al-Khattab and he said to him similar to that.
Then he went out and entered to see Umm Habeeba, and he went on to sit upon the rug but she folded it, so he said, ‘O daughter! Are you more caring of this rug than me’. She said, ‘Yes, this is a rug of Rasool-Allah saww and I will not let you sit upon it and you are an unclean Polytheist’. Then he went out and came to at the (door of Syeda) Fatima asws and said, ‘O daughter of the chief of the Arabs! Assist between Quraysh and increase in the term and you asws will become the most honourable chiefess among the people’.

He said, ‘And do you asws see that availing me of anything?’ He asws said: ‘No, by Allah azwj! I asws do not think that, but I asws cannot find for you (anything) other than that’. Abu Sufyan stood up in the Masjid and said, ‘O you people! I have sought assistance between Quraysh!’ Then he rode his camel and went. When he arrived to Quraysh, they said, ‘What is behind you?’ He informed them the story. They said, ‘By Allah azwj! The son asws of Abu Talib has increased playing with you, so it does not avail us from what you say’. He said, ‘No, by Allah azwj, I do not find other than that’.

He (the narrator) said, ‘Rasool-Allah saww ordered with the mobilisation for the war and ordered the people with the preparations and said: ‘O Allah azwj! Seize the spied and the news from Quraysh until we surprise them in their city’; and Hatab Bin Abu Balta wrote to Quraysh, and news came to Rasool-Allah saww from the sky, and he saww sent Ali asws and Al-Zubeyr until they seized his letter from the woman, and this story has passed in Surah Al-Mumtahana.
Then Rasool-Allah saww left behind Abu Daham Al-Ghafari (in charge) and went out deliberating to Makkah on the ten (days) passed from the Month of Ramazan of the year eight, among ten thousand from the Muslims and approximately four hundred horsemen, and no one from the Emigrants and the Helpers stayed behind from him saww.

And it had been so that Abu Sufyan Bin Al-Haris Bin Abd Al-Muttalib and Abdullah Bin Amiya Bin Al-Mugheira had both met Rasool-Allah saww Neyq Al-Aqaab in what is between Makkah and Al-Medina and they sought the entry to see him saww. But he saww did not permit for them and Umm Salma spoke to him saww regarding them and said, ‘O Rasool-Allah saww! A son of your saww uncle and a son of your aunt and your saww in-law’.

He saww said: ‘There is no need for me asws regarding them both. As for the son of my saww uncle, he is the one who violated my saww honour, and as for the son of my aunt and my in-law, he is the one who said to me saww at Makkah what he said’.

He (the narrator) said, ‘When the news came out to them with that, and with Abu Sufyan a son of his, he said, ‘By Allah azwj! Either he saww will permit for me or I shall grab the hand of this son of mine, then we shall go in the land until we die of thirst and hunger’. When that reached Rasool-Allah saww, he saww felt pity to them and permitted them. They entered to see him saww, and greeted.

He (the narrator) said, ‘When the news came out to them with that and with Abu Sufyan, when Rasool-Allah saww had descended at Mar Al-Zahran and the news was hidden from Quraysh and no news came out from Rasool-Allah saww during that night, Abu Sufyan Bin Harb and Hakeem Bin Hazam and Badeel Bin Warqa investigated the news, and Al-Abbas had said to Labeed, ‘O evil morning of Quraysh! By Allah azwj, if Rasool-Allah saww were to surprise them in their city and enters Makkah forcibly, it would be the destruction of Quraysh up to the end of times’.

فخرج العباس على بغلة رسول الله ص و قال أخرج إلى الرك لعلي أرى حطابا أو صاحب لبْ أو داخلا يدخل مكة فيخبرهم بِكان رسول الله ص فياتهم و يستأمنونه قال العباس فو الله إنَّ لطوف فِ الرك ألمتسم ما خرجت له إذ سمعت صوت أبي سفيان و حكيم بن حرام و بديل بن ورقاء و سمعت أبا سفيان يقول و الله ما رآيت كاليوم قط نيرانا
Al-Abbas came out upon a mule to Rasool-Allah saww and said, ‘I have come out to Al-Arak perhaps I would see a woodcutter or a milkman or an entering one to enter Makkah. So he informed them of the place of Rasool-Allah saww, so they could come to him saww and get security from him saww. Al-Abbas said, ‘By Allah azwj, I was circling around in Al-Arak seeking what to bring to him saww when I heard the voices of Abu Sufyan and Hakeem Bin Hazam and Badeel Bin Warqa, and I heard Abu Sufyan saying, ‘By Allah azwj, I have not seen fires on any day like today at all’.

Badeel said, ‘There are fires of (clan of) Khuza’a’). Abu Sufyan said, ‘Khuza’a are lower than that’. He said, ‘So I recognised his voice and I said, ‘O Abu Hanzala!’ – meaning Abu Sufyan’. He said, ‘Abu Al-Fazl’. I said, 'Yes'. He said, ‘Here I am, may my father and my mother be sacrificed for you, what is behind you?’ I said, ‘This is Rasool-Allah saww behind you. He saww has come with what you cannot face him saww with, then thousand from the Muslims’.

He said, ‘So what do you instruct me’. I said, ‘Ride this mule having been frustrated and Rasool-Allah saww will grant safety to you. By Allah azwj, if he saww were to be victorious with you, he saww will strike off your neck’. He answered me and went out hastening the mule to Rasool-Allah saww. Every time he passed by a fire from the fires of the Muslims, they said, ‘This is an uncle of Rasool-Allah saww upon a mule of Rasool-Allah saww, until he passed by a fire of Umar Bin Al-Khattab and he, meaning Umar, said, ‘O Abu Sufyan! The Praise is for Allah azwj Who Enabled (us) from you without any pact or an agreement’.

Then he went around Rasool-Allah saww and hastened the mule until he stormed the door of the tent, and Umar preceded with what the animal precedes with the man in slow motion. Umar entered and said, ‘O Rasool-Allah saww! This is Abu Sufyan, enemy of Allah azwj. Allah azwj has Enabled (us) from him without any pact or an agreement, so leave me to strike off his neck’.

I said, ‘O Rasool-Allah saww! I have hired him’. Then I sat to Rasool-Allah saww and grabbed his saww head and said, ‘By Allah azwj! No one will rescue him today besides me’. When Umar persisted regarding him, I said, ‘Shh! No, O Umar. By Allah azwj do not do this with the man,
except that he is a man from the clan of Abd Manaf, and had he been from (the clan of) Aday Bin Ka’ab (Umar’s clan), you would not have said this’. He said, ‘Shh, no, O Abbas! By Allahazwj, your Islam on the day you became a Muslims was more beloved to me than the Islam of Al-Khattab, had he become a Muslim’.

He said: ‘Go, for I have granted him safety, until you come with him to me in the morning’.

He said, ‘When it was morning I went with him to Rasool-Allahsaww. When he saw him he said: ‘Woe be unto you, O Abu Sufyan! Is it not time for you to know that there is no god except Allahazwj?’ He said, ‘May my father and my mother be (sacrificed) for you! What has brought you and honoured you and Mercied you, by Allahazwj, if I had thought there would was any god along with Himazwj, I would have availed on the day of Badr and day of Ohad’.

He said: ‘Woe be unto you, O Abu Sufyan!’ Is it not time for you to know that I am a Rasool of Allahsaww? He said, ‘May my father and my mother be (sacrificed) for you! As for this, so there is a doubt within me from it’. Al-Abbas said, ‘I said to him, ‘Woe be unto you! Testify with the testimony of the truth before he strikes off your neck’. So, he testified’. He said to Al-Abbas: ‘Leave, O Abbas and withhold him in the narrow valley until the army of Allahazwj passes by him’.

He said: ‘So I withheld him by the top of the mountain in the narrow valley and the tribes passed by it, tribe after tribe, and he was saying, ‘Who are they and who are they?’ And I was saying, ‘The clans of Aslam, and Juheynay, and so and so’, until Rasool-Allahsaww passed by among the green battalion from the Emigrants and the Helpers in the iron (armour), nothing could be seen from them except the eyes. He said, ‘Who are they, O Abu Al-Fazl?’ I said, ‘This is Rasool-Allahsaww among the Emigrants and the Helpers’.
He said, ‘O Abu Al-Fazl! The son of your brother has become a king’. I said, ‘Woe be unto you! It is the Prophet-hood’. He said, ‘Yes, then’. And there came Hakeem Bin Hazam and Badeel Bin Warqa to Rasool-Allah saww and greeted and he saww took their allegiances. When he saww had taken their allegiances, Rasool-Allah saww sent them in front of him to Quraysh calling them to Al-Islam and said: ‘One who enters the house of Abu Sufyan and he is at the top of Makkah, so he is safe, and one who enters the house of Hakeem and he is at the bottom of Makkah so he is safe, and one who locks his door and refrains his hand (from fighting), so he is safe’.

And when Abu Sufyan and Hakeen came out from the presence of Rasool-Allah saww deliberating towards Makkah, he saww sent Al-Zubeyr Bin Al-Awwan in their footsteps and instructed him that he installs his flag at the top of Makkah with the pilgrims and said: ‘Do not move until I saww come to you’.

Then Rasool-Allah saww entered Makkah and struck his tent over there, and sent Sa’ad Bin Abada among a battalion of the Helpers among his saww frontmen, and sent Khalid Bin Waleed among the ones from Qaza’a and the clan of Suleym who had become Muslims and instructed him to enter from the lower part of Makkah and install his flag below the houses.

And Rasool-Allah saww instructed them all that they should refrain their hands and not fight except the ones who fight them, and instructed them with killing four persons – Abdullah Bin Sa’ad Bin Abu Sarh, and Al-Huweyras Bin Nafeel, and Ibn Khatal and Muqeys Bin Sababa, and instructed them with killing the two singers who used to sing satirising Rasool-Allah saww and said: ‘Kill them and even if you find them adhering with the curtain of the Kabah’.

Ali asws killed Al-Huweyris Bin Nafeel and one of the two singers and the other one escaped, and he asws killed Muqeys Bin Sababa in the market, and came across Ibn Khatal and he was adhering with the curtains of the Kabah, but Saeed Bi Hareys and Ammar Bin Yasser preceded him asws to him, and killed him.

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He said, ‘And Abu Sufyan sprinted to Rasool-Allah saww and grabbed his saww saddle and kissed it and said, ‘May my father and my mother (be sacrificed for) you saww! Do you not hear what Sa’ad is saying? He is saying, ‘Today is the day of carnage! Today the sanctity will be taken captives!’

فقال ص لعلي ع أدركه فخذ الراية منه و كن أنت الذي يدخل بها و أدخلها إدخالا رفيقا فأخذها علي و أدخلها كما أمر و ما دخل رسول الله ص و وقف فائما على باب التك越来越 فقال لا إلا الله و خطة أثر و عطا و نصر عائدة و هزم الأخزاء و خُذه

He saww said to Ali asws: ‘Go to him and take the flag from him, and you asws become the one who will enter with it, and enter it a friendly entering’. So Ali asws took it and entered it just as he asws had been instructed to, and when Rasool-Allah saww entered Makkah, the chiefs of Quraysh entered the Kabah, and they were thinking that the sword with not be raised from them. Rasool-Allah saww came and paused standing at the door of the Kabah and said: ‘There is no god except Allah azwj Alone. He azwj has Fulfilled His azwj Promise and Helped His azwj servant, and defeated the allies Alone!

ألا إن كُلَّ مَالٍ وَ مَأْث ُرَةٍ وَ دَمٍ يُدَّعَى تََْتَ قَدَمَيَّ هَات َينِْ إِلاَّ سَدَانَةَ الْكَعْبَةِ وَ سِقَايَةَ الحَْاجِّ فَإِن َّهُمَا مَرْدُودَتَانِ إِلَّا لِأَهْلِيهِمَا أَلاَ إنَّ مَكَّةَ محَُرَّمَةٌ بِتَحْرِيَِ اللَّهِ لََْ لِِ إِلَّا سَاعَةً مِنْ ن َهَارٍ وَ هِيَ محَُرَّمَةٌ إِلىَ أنْ تََّلَى خَلاَصُهَا وَ لاَ يَُقْطَعُ شَجَرُهَا وَ لاَ يَُنَفَّرُ صَيْدُهَا وَ لاَ تََِلُّ لُقَطَتُهَا إِلاَّ لِمُنْشِدٍ

Indeed! All wealth and properties and blood (donated to the Kabah) are to be claimed beneath these two feet of mine saww, except for the gatekeepers of the Kabah and the quenchers of the pilgrims, for these two are returned to their rightful ones. Indeed! Makkah is forbidden by the Prohibition of Allah azwj, it is not Unrestricted for anyone who was before me saww and will not be Unrestricted for me except for a while from the day, and it is Prohibited up to the establishment of the Hour, it will not be left vacant, nor can you cut down its trees, nor scare away its prey (doves etc.), nor is a lost property Unrestricted except for a ‘Munshid’ (one who advertises it and asks about it)’.

ثمَُّ قَالَ أَلاَ لَبِئْسَ جِيرَانُ النَّبِِِّ كُنْتُمْ لَقَدْ كَذَّب ْتُمْ وَ طَرَدْتُِْ وَ أَخْرَجْتُ تُمْ وَ آذَي ْتُمْ ثمَُّ مَا رَضِيتُمْ حَتََّّ جِئْتُمُونِِّ فِِ بِلاَدِي ت ُقَاتِلُونِِّ أذَهَبُوا فَأَن ْتُمُ الطُّلَقَاءُ فيخرج القوم فكأنَّا أنشرو من القبور و دخلوا فِ الْسلام و قد كان الله سبحانه أمكنه من رقابهم عنوة و كانوا له فيئا فلذلك سَي أهل مكة

And from Ibn Masoud who said, ‘The Prophet saww entered (Makkah) on the day of the conquest and around the House (Kabah) were three hundred and sixty idols, and he saww
went on to stab them with the stick in his saww hand and saying: ‘Say: ‘The Truth came and what the falsehood started, will not be restored’ [34:49] ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81].’

And from Ibn Abbas who said, ‘When the Prophet saww set foot in Makkah, he saww refused to enter the House (Kabah) and there were gods (idols) in it. He saww ordered with these to be taken out, and brought out the images of Ibrahim as and Ismail as and in their hands were the divining arrows. He saww said: ‘May Allah azwj Curse them (idolaters)! By Allah azwj they knew that these two as were no not divining with these at all!’’

I (Majlisi) am saying, ‘It is reported by Seyyid Al-Saoud from Tafseer Al-Kalby – ‘When Rasool-Allah saww conquered Makkah, found idols by the (Black) Stone, rowed around it with three hundred and sixty idols, an idol for every people and with him asws was a stick and he saww went on coming to the idol and stabbed in its eye or in its belly, then he saww said: ‘The Truth came – the appearance of Islam, and the Falsehood vanished – and the Polytheism and its people and Satan as and his as people were destroyed, surely the falsehood would always vanish’ [17:81] – destroyed, and the idol went on to fall to its face.

If Rasool-Allah saww said that, the people went on to be astounded and they were saying in what is between them, ‘We have not seen any man more a sorcerer than Muhammad saww’.

1 ـ أُقِلِّ ي رَوَى السَّيِّدُ فِِ سَعْدِ السُّعُودِ مِنْ ت َفْسِيرِ الْكَلْبِِِ

2 ـ كِتَابُ صِفَاتِ الشِّيعَةِ لِلصَّدُوقِ رَحمَِهُ اللَّهُ عَنِ الحِْمْيرَِي

(The book) ‘Sifaat Al-Shia’ of Al-Sadouq ‘From Al-Himeyri, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

‘I heard Abu Abdullah asws saying: ‘When Rasool-Allah saww conquered Makkah he saww stood upon Al-Safa and said: ‘O Clan of Hashim asws! O Clan of Abd Al-Muttalib asws! I saww am a Rasool saww of Allah asws to you all and I saww am compassionate you all.

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Do not say, ‘Muhammad saww is from us’, for by Allah azwj my saww friends are not from you nor from others except the pious ones, and I saww will not recognise you on the Day of Qiyamah if you come to me carrying the world upon your necks and the (other) people come carrying the Hereafter. Indeed, I saww pardoned regarding what is between me saww and you and regarding what is between Allah azwj Mighty and Majestic and you, and that For me are my deeds and for you are your deeds. [10:41].

O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] -

‘It was Revealed regarding Hatib Bin Abu Balta’at, and the Words of the Verse are general, but their Meaning is special. And the reason for that was that Hatib Bin Abu Balta’at had become a Muslim and migrated to Al-Medina, and his family was in Makkah, and the

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65 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 2
66 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 3
67 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 4
Quraysh were afraid that Rasool-Allah\textsuperscript{saww} would embark upon a military expedition against them. They came to the relatives of Hatib and asked them that they should write to Hatib asking him about the news of Rasool-Allah\textsuperscript{saww}, and whether he\textsuperscript{saww} intends to send a military expedition to Makkah (or not).

They wrote to Hatib asking him about that. Hatib wrote back to them that Rasool-Allah\textsuperscript{saww} does intend to do that, and handed over the letter to a woman called Safiya. She hid that inside her hair (in the shape of a horn) and went. Jibraeel\textsuperscript{as} descended upon Rasool-Allah\textsuperscript{saww} and informed him about that.

Rasool-Allah\textsuperscript{saww} sent Amir-Al-Momineen\textsuperscript{asws} and Al-Zubeyr Bin Al-Awwam to seek her out. When they met her, Amir-Al-Momineen\textsuperscript{asws} said to her: ‘Where is the letter?’ But she said, ‘There is nothing with me’. They checked her, but did not find anything with her, so Al-Zubeyr said, ‘We do not see anything with her’.

She said, ‘Step back while I bring it out’. So she brought the letter out from (the mound of) her hair. Amir-al-Momineen\textsuperscript{asws} grabbed it and went with it to Rasool-Allah\textsuperscript{saww}.

Rasool-Allah\textsuperscript{saww} said: ‘O Hatib, what is this?’ Hatib said, ‘By Allah\textsuperscript{azwj} - O Rasool-Allah\textsuperscript{saww} - I have neither become a hypocrite, nor have I changed, nor have I switched sides, and I hereby testify that there is no god except for Allah\textsuperscript{azwj}, and you\textsuperscript{saww} are Rasool-Allah\textsuperscript{saww} truly. But, it was my relatives who wrote to me with the good dealings of the Quraysh towards them, and I wanted to repay the Quraysh for their goodness towards them’.

فَكَتَبُوا إِلَىِ حَاطِبٍ يَسْأَلُونَهُ عَنْ ذَلِكَ فَكَتَبَ إِلَيْهِمْ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص يُرِيدُ ذَلِكَ وَ دَفَعَ الْكِتَابَ إِلَيْهِمْ حَاطِبٌ أَنَّ رَسُولَ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع وَ الزُّبَيرُ بْنَ الْعَوَّامِ فِِ طَلَبِهَا فَلَحِقَاهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيْنَ الْكِتَابُ فَقَالَتْ مَا مَعِي مَا شَيْءٌ فَتَّشَاهَا فَلَمْ يُعْلَى مَعَهَا شَيْئاً فَقَالَ الزُّبَيرُ مَا نَرَى مَعَهَا شَيْئاً

فَأَن ْزَلَ اللَّهُ جَلَّ ث َنَاؤُهُ عَلَى رَسُولِ اللَّهِ ص يا أَي ُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوِّي وَ عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ إِلَىَ قَوْلِهِ لَنْ تَنْفَعَكُمْ أَرْحامُكُمْ وَ لا أَوْلادُكُمْ يَوْمَ الْقِيا مَةِ يَفْصِلُ بَيْنَكُمْ وَ اللَّهُ بِِا ت َعْمَلُونَ بَصِيرٌ
Thus Allah azwj, Majestic is His azwj Praise, Revealed upon Rasool-Allah saww: O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] - up to His azwj Words: Your relationships will never benefit you nor will your children on the Day of Judgment He will Decide between you, and Allah Sees what you are doing [60:3].

Tafseer Qummi - O you the Prophet! When the Mominaat come to you to pledge allegiance to you [60:12] - up to the Words of the Exalted: surely Allah is Forgiving, Merciful [60:12]. It was Revealed during the day of the conquest of Makkah, and that is that Rasool-Allah saww sat in the Masjid taking allegiances of the men up to Al-Zohr and Al-Asr Salats. Then he saww sat in taking the allegiances of the women, and took a container of water and inserted his saww hand in it, then said to the women: ‘One who intends to pledge allegiance then let her insert her hand in the container, for I saww do not shake hands of the women’.

Then he saww recited to them what Allah azwj had Revealed from the stipulated conditions of the allegiance upon them, so he saww said: upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances [60:12].

Umm Hakeem Bint Al-Haris Bin Abdul Muttalib stood up and said, ‘O Rasool-Allah saww! What is this good deeds which Allah azwj has Commanded that we should not disobey you saww in it?’ He saww said: ‘That you will not scratch a face, nor slap a cheek, nor tear off any hair, nor tear a pocket, nor blacken your clothes, nor call for the woe and the ruination, nor stand at any grave’. They pledged allegiance upon these conditions’.  

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68 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 5
69 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 6
to enter it, Allahazwj Revealed: *And say:* - O Muhammad saww - ‘Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80] – i.e., an assistant.

وَ قُلْ جاءَ الحَْقُ وَ زَهَقَ الْباطِلُ إِنَّ الْباطِلَ كانَ زَهُوقاً

And say: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81] – Makkah trembled from the words of the companions of Rasool-Allahsaww:

When Rasool-Allahsaww came out to conquer Makkah, Abdullah Bin Abu Ameet met himsaww and he greeted upon Rasool-Allahsaww, but hesaww did not return the greetings upon him, and hesaww turned away from him and did not answer him anything. And his sister Umm Salma ra was (married) with Rasool-Allahsaww. So he went over to herra and said, ‘O my sister! Rasool-Allahsaww has accepted the Islam of the people, all of them, and he rejected my Islam upon me, for hesaww didn’t accept me like what hesaww accepted from others’.

When Rasool-Allahsaww came to Umm Salma ra, shera said, ‘May myra and myra mother be (sacrificed for) yousaww, O Rasool-Allahsaww! The entirety of the people are happy with yousaww except myra brother from between Quraysh and the Arabs. Yousaww rejected his Islam, and accepted Islam of the people, all of them?’

Rasool-Allahsaww said: ‘O Umm Salma! Your brother belied measaww with such a belying, no one from the people had belied measaww with. He is the one who said, And they say: ‘We will never believe in you until you cause a spring to gush out for us from the ground as a
fountain [17:90] – up to Hisawj Words: *for us a letter to read*. [17:93]. Umm Salma® said, 'May my® father and my® mother be (sacrificed for) yousaww, O Rasool-Allahsaww! Did yousaww not say that Al-Islam annuls whatever happened before it?' Hesaww said: 'Yes', and Rasool-Allahsaww accepted his Islam'. 71

I heard Abu Budeyl Bin Waqra Al-Khuzaie saying, 'When it was the day of the conquest Al-Abbas paused me in front of Rasool-Allahsaww and said, 'O Rasool-Allahsaww! This day a people have been ennobled, so what is the matter with yoursaww maternal uncle Budeyl Bin Waqra’a and he is a base of his tribe?'

The Prophetsaww said: ‘Part your eyebrows, O Budeyl!’ He parted them and inclined towards Saamy and he sawaw saw blackness in my cheeks. He sawaw said: ‘How much is your age, O Budeyl?’ I said, ‘Ninety seven, O Rasool-Allahsaww’. The Prophet sawaw smiled and said: ‘May Allahazwj Increase you in beauty and blackness (of the cheeks) and Grant pleasure of your children’; and Rasool-Allahsaww had almost reached sixty and the grey hair had hastened in himsaww.

Ride this camel of yours Al-Awraq, and call out among the people, ‘These are the days of eating and drinking’, and I was loud and you would have seen me between their tents and I was saying, ‘I am a messenger of Rasool-Allahsaww! He sawaw is saying to you these are days of eating and drinking’, and it is a language of Khuzaie, meaning the gathering, and from over here Abu Amro recited, *And they would be drinking (like) the thirsty camel drinks [56:55]*’. 72

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71 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 8
72 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 9
From Al-Reza asws, having said: ‘Rasool-Allah saww entered on the day of conquest of Makkah and the idols were around the Kabah, and there were three hundred and sixty idols, so he saww went on to stab them with a stick in his hand and saying: ‘And say: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81] ‘The Truth came and what the falsehood started, will not be restored’ [34:49], and these went on to fall to their faces’.

When the Prophet saww entered Makkah on the day of conquest, Usman Abu Talha Al-Abdy locked the door of the House (Kabah) and climbed upon the roof. The Prophet saww sought the keys from him, and he said, ‘If I knew he saww was a Rasool asws of Allah aswj, I would not refuse him saww.

Ali asws Bin Abu Talib asws climbed upon the roof and twisted his hand and took the keys from him and opened the door. The Prophet saww entered the House (Kabah) and prayed Salat in it of two Cycles. When he saww came out Al-Abbas asked him saww to give him the keys, so it was Revealed: Allah Commands you to render the entrustments to their owners, [4:58].
The Prophet ﷺ instructed that he ﷺ returns the keys to Usman, and he ﷺ excused to him. Usman said to him ﷺ: ‘O Ali! I hated and I hurt, then I came with kindness’. He ﷺ said: ‘Allah Almighty and Majestic has Revealed regarding you and recited the Verse to him, so Usman became a Muslim and the Prophet ﷺ acknowledged it in his hand’. 

(75) 

(76) 

(77) 

(78)
The Prophet saww sent for them and they came with them. Attab said, ‘We seek Forgiveness of Allah azwj and repent to Him azwj. By Allah azwj, O Rasool-Allah saww, we had said it’. He became a Muslim and his Islam was good, so Rasool-Allah saww made him to be in charge of Makkah’. 79

79 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 16
So Abu Sufyan rode behind him and Ikrimah left to go to Makkah. He came to Rasool-Allah⁴⁴ and Al-Abbas said, ‘This is Abu Sufyan who has come with me to you⁴⁴, so grant him safety due to my reason’. He⁴⁴ said: ‘Become a Muslim you will be safe, O Abu Sufyan’. He said, ‘O Abu Al-Qasim⁴⁴! How (much) is your⁴⁴ honour and your⁴⁴ forbearance’. He⁴⁴ said: ‘Become a Muslims you will be safe’. He said, ‘How (much) is your⁴⁴ honour and your⁴⁴ forbearance’. He⁴⁴ said: ‘Become a Muslims you will be safe’.

When he⁴⁴ prayed the morning Salat with the people, he⁴⁴ said to Al-Abbas: ‘Take him to the top of (mount) Al-Aqaba and make him to be seated over there for the people to see the army of Allah⁴⁴ and he will see it’. Abu Sufyan said, ‘How great is the kingdom of the son⁴⁴ of your brother⁸⁵? Al-Abbas said, ‘O Abu Sufyan! It is Prophet-hood’. He said, ‘Yes’. 
Then Rasool-Allah saww said: ‘Proceed to Makkah and let them know of the safety (stipulations)’. When he entered it Hind said, ‘Kill this old man, the strayed’. The Prophet saww entered, and it was the time of Al-Zohr, so he saww ordered Bilal and he climbed upon the back (top) and proclaimed Azaan, and there did not remain any idol in Makkah except it fell down upon its face. When the faces of Quraysh heard the Azaan one of them said within himself, ‘The entering into the belly of the earth is better than hearing this’. And another said, ‘The Praise be to Allah azwj Who did not Make my parents to live up to this day’.

The Prophet saww said: ‘O so and so. You have said such and such within yourself, and O so and so, you have said such and such within yourself’. Abu Sufyan said, ‘You saww know I did not say anything’. He saww said: ‘O Allah azwj! Guide my saww people for they are not knowing’.

Hatib Bin Abu Balta wrote to the people of Makkah informing them with the determination of Rasool-Allah saww upon conquering it and he gave the letter to a black woman who had passed by Al-Medina to listen to the people and find out about them, and it was made for her that you would arrive to the people with what she had heard and they had instructed her to take to another road.

The Revelation descended unto Rasool-Allah saww with that and he saww called Amir Al-Momineen asws and said to him asws: ‘One of my saww companions has written to the people of Makkah informing them of our news and I saww had asked Allah azwj to hide our news from them, and the letter is with a black women who has taken to another road. Take your asws
sword and catch up with her and snatch the letter from her leave her and come with it to me.

Then he called Al-Zubeyr Bin Al-Awwam and said to him: ‘Go with Ali Bin Abu Talib in this direction’. So they both went and took to the other road and came across the woman. Al-Zubeyr preceded to her and asked her about the letter which was with her, but she denied and swore that there is nothing with her and she cried. Al-Zubeyr said, ‘O Abu Al-Hassan! I do not see any letter with her, so let us return to Rasool-Allah and inform him of her innocence’.

Then Amir Al-Momineen said to him: ‘Rasool-Allah informed me that there is a letter with her and instructed me with taking it from her and you are saying that there is no letter with her?’ Then he unsheathed the sword and proceeded to her and said: ‘By Allah! If you don’t inform me of the letter I will uncover you (your head gear) then strike off your neck’. She said, ‘When there is no escape from that, then turn your face around from me O son of Abu Talib’.

He turned his face away from her, and she uncovered her hair and brought out the letter from her hair. Amir Al-Momineen took it and came with it to the Prophet and he ordered with a call for the congregation Salat. So, it was called for among the people and they gathered to the Masjid until it was filled with them. Then the Prophet ascended the pulpit and took the letter in his hand and said: ‘O you people! Rasool-Allah has asked Allah Mighty and Majestic to hide our news from Quraysh, and a man from you has written to the people of Makkah informing them of our news, so let the owner of this letter stand up or else the Revelation will expose him’.

But no one stood up, and Rasool-Allah repeated the words three times and said: ‘Let the owner of the letter stand up or else the Revelation will expose him’. Then Hatib Bin Abu Balta stood up and he was trembling like a leaf on a day of stormy wind. He said, ‘I am the owner of the letter, O Rasool-Allah, and I have not enacted hypocrisy after my Islam nor
any doubt after my certainty’. The Prophet saww said to him: ‘So what carried you upon writing this letter?’

He said, ‘O Rasool-Allah saww! There is a family for me in Makkah and there isn’t any clan for me at it, so I feared that if there happens to be a surveying for them upon us, this letter of mine would suffice for them to refrain from my family, and there would be a favour for me in their present, and I did not do that for the doubt in the Religion’.

Umar Bin Al-Khattab stood up and said, ‘O Rasool-Allah saww! Order me with killing him, for he is a hypocrite’. Rasool-Allah saww said: ‘He is from the people of Badr and perhaps Allah aswj the Exalted will Notice upon them and Forgive (their sins) for them. Expel him from the Masjid!’

He (the narrator) said, ‘The people went pushing in his back until they expelled him and he kept turning towards the Prophet saww, so Rasool-Allah saww ordered with returning him and said to him: ‘saww have pardoned you and your crime, so seek Forgiveness of your Lord and do not repeat the like of what you committed’.

Tafseer Al-Ayyashi, from Dawood Bin Sirhan,

‘From Abu Abdullah asws having said: ‘The conquest was in the year eight, and disownment (Surah Al-Tawbah) was in the year nine, and the farewell Hajj was in the year ten’.

Tafseer Imam (Hassan Al-Askari asws: The Words of the Mighty and Majestic: And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114].

81 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 18
82 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 19
The Imam (Hassan Al-Askari\textsuperscript{asws}) said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} at Makkah and Manifested his\textsuperscript{saww} call in it, and Publicised his\textsuperscript{saww} ‘Kalima’ (There is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}), and Faulted their religions with regards to their worshipping the idols, his\textsuperscript{saww} community seized him\textsuperscript{saww} and mistreated him\textsuperscript{saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Shias, and the Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

There used to be Masjids in the courtyard of the Kabah wherein was being revived what killed the falsities. So those polytheists strived in ruining these, and hurt Muhammad\textsuperscript{saww} and the rest of his\textsuperscript{saww} companions, made him\textsuperscript{saww} a refugee to exit from Makkah to Al-Medina. He\textsuperscript{saww} turned behind him\textsuperscript{saww} towards it (Makkah) and he\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Knows that I\textsuperscript{saww} love you (Makkah), and had not your inhabitants exited me\textsuperscript{saww} from you, I\textsuperscript{saww} would not have preferred a (another) city over you, nor would I\textsuperscript{saww} have sought a replacement from you, and I\textsuperscript{saww} am gloomy upon separating from you’.

Allah\textsuperscript{azwj} Revealed unto him\textsuperscript{saww}: ‘O Muhammad\textsuperscript{saww}! The Most Exalted Conveys the greetings upon you\textsuperscript{saww}, and is Saying: “I\textsuperscript{azwj} will Return you\textsuperscript{saww} to this city, triumphant, victorious, unscathed, powerful, compelling” – and these are the Words of the Exalted: \textit{Surely He Who has made the Quran Binding on you will bring you back to the destination} [28:85] – meaning, to Makkah, triumphant, victorious. And Rasool-Allah\textsuperscript{aww} informed his\textsuperscript{saww} companions with that. So it was transmitted to the people of Makkah, and they laughed from it.

Allah\textsuperscript{azwj} the Exalted Said to His\textsuperscript{azwj} Rasool\textsuperscript{saww}: “Soon I\textsuperscript{azwj} shall Make you\textsuperscript{saww} triumphant in Makkah, and My\textsuperscript{azwj} Judgment would flow upon them, and soon I\textsuperscript{azwj} shall Forbid the polytheists from entering it until not one would be entering it except as fearful, or he enters it stealthily fearing that if he is traced upon it, he would be killed!”

There is no god except Allah\textsuperscript{azwj} who is the Most High, Exalted, and the Last of the creations. He is the Lord of the worlds and the worlds of the worlds, the Lord of the morning and the Lord of the evening. He is the One who created all things, the Maker of all things, the Lord of all things. He is the One who sent His Messengers, the Lord of all creation.

\textit{Q\textsuperscript{al\textsuperscript{alam}} said: ‘Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} said: ‘When Allah\textsuperscript{azwj} Sent Muhammad\textsuperscript{saww} at Makkah and Manifested his\textsuperscript{saww} call in it, and Publicised his\textsuperscript{saww} ‘Kalima’ (There is no god except Allah\textsuperscript{azwj} and Muhammad\textsuperscript{saww} is Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj}), and Faulted their religions with regards to their worshipping the idols, his\textsuperscript{saww} community seized him\textsuperscript{saww} and mistreated him\textsuperscript{saww}, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammad\textsuperscript{saww} and his\textsuperscript{saww} Shias, and the Shias of Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}.

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When the Ordainment of Allahawj came to pass, by the conquest of Makkah, rescuing it (from the idols), hesaww appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, ‘Muhammad saww does not cease to take us lightly until he saww has made a boy of young age rule upon us – one of eighteen years of age, and we are elders, ones with the age, servants of the Sacred House of Allahawj and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth’.

And Rasool-Allahsaww wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: ‘In the Name of Allahazwj the Beneficent, the Merciful. From Muhammadasw, Rasoolasw of Allahazwj to the neighbours of the House of Allahazwj and settlers in the Sanctuary of Allahazwj:

أَمَّا بِعْدَ فَمَنْ كَانَ مِنْكُمْ بِاللَّهِ مُؤْمِنًا وَ بُِِحَمَّدٍ رَسُولِهِ فِِ أَق ْوَالِهِ مُصَدِّقاً وَ فِِ أَف ْعَالِهِ مُصَوِّ
باً وَ لِعَلِيٍّ أَخِي محَُمَّدٍ رَسُولِهِ وَ نَبِيِّهِ وَ صَفِيِّهِ وَ وَصِيِّهِ وَ خَيرِْ خَلْقِ اللَّهِ ب َعْدَهُ مُوَالِياً فَهُوَ مِنَّا وَ إِلَيْنَا

And the one who was opposed to that, or anything from that, so he would be crushed and be distance to the companions of the Blazing Fire. Allahazwj will not Accept anything from his deeds, and even if these are great and numerous, and his destination would be the Fire of Hell, eternally abiding in it forever.

And Muhammadasw has collared Attab Bin Aseyd as your decider and your reconciler. Heasw has delegated to him to awaken your heedless ones, and teach your ignorant ones, and straighten the crookedness of your confused ones, and educate the one from you who has strayed from the Education of Allahazwj – due to what heasw knows from his merits over you, from his befriending Muhammadasw, Rasoolasw of Allahazwj, and from his attention regarding the bias towards Aliasws, the Guardianasws of Allahazwj.

فَهُوَ لَنَا خَادِمٌ وَ فِِ اللَّهِ أَخٌ وَ لَِْوْلِيَائِنَا مُوَالٍ وَ لَِْعْدَائِنَا مُعَادٍ وَ هُوَ لَكُمْ سَََاءٌ ظَلِيلَ

Thus, he is a servant of oursasws, and a brother for the Sake of Allahazwj, and a friend to ourasws friends, and an enemy to ourasws enemies, and a shading sky, and a pure ground, and
an illuminating sun, and a radiant moon. Allah azwj the Exalted has Merited him upon all of you by the Grace of his friendship and his love for Muhammad saww and Ali asws, and the goodly ones from their Progeny.

And he saww made him a governor upon you all that he should act with what Allah azwj Wants – so he will never be devoid of His Inclination – just as He azwj Perfected his nobility and his share from the Wilayah of Muhammad saww and Ali asws. Rasool-Allah saww did not make him the emir nor exalted him, but he is the upright, the trustworthy. The obedient ones from you, let him act with goodly dealings in order to be joyful with the noble Recompense, and great gifts, and let him fear the severe Punishment by opposition to him, and the Wrath of the King, the Mighty, the Subduer.

And there is need for a protester from you that he opposes him due to his young age, for the oldest is not the superior, but it is the superior who is the greatest, and he is the greatest in having our Wilayah – and the friendship of our friends, and enmity to our enemies. Therefore, due to that, we saww made him as the emir for you all and the head upon you. So the one who obeys him, congratulations to him, and the one who opposes him, Allah azwj would not Distance other than him'.

He (Imam Hassan Al-Askari asws) said: ‘So when Attab arrived to them and read out his pact, he paused among them pausing in public and called out in their group until they attended. And he said to them, ‘Community of the inhabitants of Makkah! Rasool-Allah saww Fired me (as an arrow) of flame to incinerate your hypocrites and as a mercy and Blessing upon your Momineen, and I am more knowing of the people than you are, and of your hypocrites, and soon I shall be ordering with the Salat and the establishment of it.

Then I shall wait observing the people. So the one I find to have necessitated the congregation (of Salat), I shall necessitate for him the rights of the Momin upon the Momin; and the one I find to have sat back from it, I shall investigate him. So, if I find a valid excuse for him, I shall excuse him, and if I do not find a valid excuse for him, I shall strike off his neck without fail, as an Ordainment from Allah azwj upon all of you, in order to purify the Harram (House) of Allah azwj from the hypocrites.
As for afterwards, so it is the honesty of the entrustments and the immorality of the betrayal. And the immoralities never spread among a people except Allah\textsuperscript{azwj}. Struck them with the disgrace. The strong ones in my presence are weak until I take the right from him, and your weak ones in my presence are strong until I take the right for him. Fear Allah\textsuperscript{azwj} and ennoble yourselves with the obedience to Allah\textsuperscript{azwj}, and do not be disgraced by opposing your Lord\textsuperscript{azwj}.

He did, by Allah\textsuperscript{azwj}, just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah\textsuperscript{azwj}, without being needy to a consultation nor a referral’.

'TFrom Abu Abdullah\textsuperscript{asws}, he (the narrator) said, ‘I asked him\textsuperscript{asws} about the Words of Allah\textsuperscript{azwj} And We Had Not Affirmed you, you would have almost inclined towards them something little \[17:74\]. He\textsuperscript{asws} said: ‘When it was the day of the conquest (of Makkah), Rasool-Allah\textsuperscript{saww} brought the idols out from the Masjid, and from these was an idol (upon the hill) Al-Marwa. So the Quraysh requested him\textsuperscript{saww} to leave it alone, but he\textsuperscript{saww} was bashful, thinking of leaving it, then ordered with breaking it, so this Verse was Revealed’.

(The book) ‘Alam Al-Wara’ – The military expedition of the conquest took place during the Month of Ramazan of the year eight, and that is that when Rasool-Allah\textsuperscript{saww} had reconciled with Quraysh in the year of Al-hudaybiya, (the clan of) Khuza’a entered into an alliance of the Prophet\textsuperscript{saww} and his\textsuperscript{saww} pact, and (the clan of) Kana entered into an alliance of Quraysh.

When two years passed by from the issue, a man from Kanana started reporting satire of Rasool-Allah\textsuperscript{saww}. A man from Khuza’a said to him, ‘Do not mention this’. He said, ‘And what

\textsuperscript{83} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww} P 3 Ch 26 H 20
\textsuperscript{84} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 26 H 21
is it to you and that?’ He said, ‘If you were to repeat it I will break your mouth’. He repeated it, and the Khuzaita raised his hand and struck his mouth with it. The Kananite was helped by his people, and the Kananites used to be more (in number), and they hit them until then entered them into the Sanctuary and they killed from them, and Quraysh assisted them with the horses and the weapons.

Amro Bin Salim rode to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} the news and said couplets of poetry, from it was, ‘\textit{No worries I am appealing to Muhammad}\textsuperscript{saww}, our fathers and his\textsuperscript{saww} father had sworn the positions, Quraysh has opposed you of the promise, and have broken your\textsuperscript{saww} binding agreement, and they killed us in Ruku’u and Sajdah’.

Rasool-Allah\textsuperscript{saww} said: ‘It suffices you, O Amro!’ Then he\textsuperscript{saww} stood up and entered the house of Maymuna and said, ‘Scoop some water for me\textsuperscript{saww}, and he\textsuperscript{saww} went on to wash and said, ‘There is no victory if I\textsuperscript{saww} do not help the clan of Ka’ab’. Then Rasool-Allah\textsuperscript{azwj} gathered upon the journey to Makkah and said, ‘O Allah\textsuperscript{azwj}! Seize the spies from Quraysh until we come to them in their city’.

Hatab Bin Abu Bata wrote (a letter and sent it) with Sarah, a slave girl of Abu Lahab\textsuperscript{a} to Quraysh, ‘Rasool-Allah\textsuperscript{saww} is coming out to you on such and such day’. She went out and neglected the (main) road, then took to the left in the rocky area. Jibraeel\textsuperscript{as} descended and informed him\textsuperscript{saww}, so he\textsuperscript{saww} called Ali\textsuperscript{asws} and Al-Zubeyr and said to them: ‘Catch up with her and that the left from her’.

Ali\textsuperscript{asws} and Al-Zubeyr went out not meeting anyone until they reached Zul Huleyfa, and the Prophet\textsuperscript{saww} had placed guard patrols around Al-Medina, and (in charge) upon the guards was Haris Bin Al-Numan. They came to the guards and asked them, they said, ‘No one has passed by us’. Then they turned towards Hataba and asked him, he said, ‘I saw a black woman coming down from the rock area’. They caught up with her and Ali\textsuperscript{asws} seized the letter from her and returned it to Rasool-Allah\textsuperscript{saww}.

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He (the narrator) said, ‘He saww called Hatib and said to him: ‘Look at what you have done’.

He said, ‘But by Allah azwj I am a believer in Allah saww and His azwj Rasool saww. I have not doubted, but I am a man, there isn’t any clan for me at Makkah, and there is a family for me at it, and I intended that take a favour in their (Quraysh) presence so they would protect me regarding them’.

Umar Bin Al-Khattab said, ‘Leave me, O Rasool-Allah azwj! I will strike off his neck, for by Allah azwj he is a hypocrite’. He saww said: ‘He is from the people of Badr and perhaps Allah azwj will be Considerate upon them and Forgive (their sins) for them. Expel him from the Masjid!’

The people went on pushing him in his back and he kept turning towards Rasool-Allah saww to pity upon him, so he saww ordered with his return and said: ‘I saww have pardoned your crime so seek Forgiveness of your Lordazwj and do not repeat to the like of what you have committed’.

So, Allah azwj the Glorious Revealed: O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1] – up to the middle of the Chapter’.”

Aban said, ‘And it is narrated to me by Isa Bin Abdullah Al-Qummi,

‘From Abu Abdullah saww: ‘When the news ended up to Abu Sufyan, and he was in Syria, with what Quraysh had done with (the clan of) Khuza’a, he came until he entered to see Rasool-Allah saww and said: ‘O Muhammad saww! Save the blood of your people and assist between Quraysh, and increase for us in the term (of peace)’. He saww said: ‘Have I saww betrayed you, O Abu Sufyan?’ He said, ‘No’. He saww said: ‘So we are upon what we used to be upon’.

He went out and met Abu Bakr and said, ‘O Abu Bakr! Assist between Quraysh’. He said, ‘Woe be unto you, and will anyone assist against Rasool-Allah saww?’ Then he met Umar and
he (also) said to him similar to that. Then he went out and entered upon Umm Habeeba (his daughter), and he went on to sit upon the rug, but she folded it, so he said, 'O daughter! Are you more caring for this rug and about me?' She said, 'Yes, this is a rug of Rasool-Allah saww what he saww used to sit upon, and you are an unclean Polytheist.'

Then he went out and came to the door of (Syeda) Fatima asws and said, 'O daughter asws of the Chief of the Arabs! Will you asws assist between Quraysh and get an increase in the term, and you asws will become the most honourable chieftess among the people?' She asws said: 'My saww proximity is the proximity of Rasool -Allah saww'. He said, 'Then order your asws two sons to assist between the people'. She asws said: 'By Al lah azwj! My asws two sons would not know what to assist from Quraysh'.

He went out and met Ali asws and said, 'You asws are the kindest of the people, have mercy with me, and the matters have become difficult upon me, so make a way for me from it'. He asws said: 'You are a sheykh of Quraysh, you stand at the door of the Masjid and choose between Quraysh, then sit upon your ride and join up with your people'. He said, 'And do you asws see that benefitting me?' He asws said: 'I asws don’t know'.

He said, 'O you people! I seek assistance with you between Quraysh'. Then he rode his camel and went. He arrived to Quraysh and they said, 'What is behind you?' He said, 'I went to Muhammad saww and spoke to him saww. By Allah asw! He saww did not return anything upon me. Then I went to Ibn Abu Qohafa, but I did not find any goodness with him. Then I went to Ibn Al-Khattab, and he was like that (as well). Then I entered to see (Syeda) Fatima asws, but she asws did not answer me’. Then I met Ali asws and he asws instructed me that I seek assistance between the people. I did so’. They said, 'Did Muhammad saww allow that?' He said, ‘No’. They said, ‘Woe be unto you! The man played with you, and you were seeking assistance between Quraysh?’

He (the narrator) said, ‘And Rasool-Allah saww came out on the day of Friday when he saww prayed Al-Asr Salat two nights past from the Month of Ramazan, and he saww left behind Abu Lubaba Bin Abdul Munzar in charge upon Al-Medina and he saww called a chief of every people and ordered him to go to his people and turn them away’.

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Al-Baqir asws said: ‘Rasool-Allah sawa went out in the military expedition of the conquest (of Makkah). He sawa Fasted and the people Fasted until he sawa descended at Kura Al-Ghanam and instructed with the breaking of the Fast. He sawa broke the Fast and some people broke their Fast and a group kept Fasting, and they were called ‘the disobedient ones’, because they Fasted. Then he sawa travelled until he sawa descended at Mar Al-Zahran and with him were around ten thousand men and approximately four hundred horsemen, and the news had been concealed from Quraysh.

And Rasool-Allah sawa was in his sawa tent, and the one in charge upon his sawa guards on that day was Ziyad Bin Aseyd and Ziyad met them and he said, ‘As for you, Abu Al-Fazal, go to the Qiblah, and as for you two, return’. So Al-Abbas went until he entered to see Rasool-Allah sawa and greeted unto him sawa and said, ‘May my father and my mother (be sacrificed for) you sawa! This is a son of your sawa uncle who has come repentant, and a son of your aunt’.

He sawa said: ‘There is no need for me sawa regarding them both. The one of my sawa uncle violated my sawa honour and as for the son of my sawa aunt, he is the one who was saying at Makkah, ‘We will never believe in you until you cause a spring to gush out for us from the ground as a fountain [17:90]’.

When Al-Abbas came out Umm Salma ra spoke to him sawa and said, ‘May my ra father and my ra mother (be sacrificed for) you sawa! The son of your sawa uncle came repentant. He does not happen to be the most wretched of the people with you sawa, and my brother, son of your sawa aunt and your sawa in-law, so they will not become wretched with you sawa. And Abu Sufyan Bin Al-Haris called out to the Prophet sawa: ‘Be towards us just as the righteous
servant has said: ‘(There shall be) no reproach against you today. [12:92]’. So he saww called him and accepted from him, and he saww called Abdullah Bin Abu Umaya and accepted from him.

And Al-Abbas said, ‘By Allah sawwj, it is the destruction of Quraysh up to the end of times if Rasool-Allah saww were to enter it (Makkah) forcibly. I went out riding the mule (called) ‘Al-Bayza’a’ of Rasool-Allah saww and went out seeking the woodcutter or the milkman perhaps I could instruct him to go to Quraysh, and they could ride to Rasool-Allah saww and seek amnesty to him saww, when I met Abu Sufyan and Budeyl Bin Warqa’a and Hakeem Bin Hizam.

And Abu Sufyan said to Budeyl, ‘What are these fires?’ He said, ‘These are (the clan of) Khuza’a’. He said, ‘Khuza’a are few, and they are fewer than for these to be their fires, but perhaps these are (clan of) Tameem or Rabie’. Al-Abbas said, ‘I recognised the voice of Abu Sufyan and I said, ‘Abu Hanzala!’ He said, ‘Here I am, so who are you?’ I said, ‘I am Al-Abbas’. He said, ‘So what are these fires, may my father and my mother be (sacrificed for) you?’ I said, ‘This is Rasool-Allah saww among ten thousand from the Muslims’.

He said, ‘So what is the way out?’ He said, ‘Ride behind this mule and I shall get amnesty for you from Rasool-Allah saww’. So he rode behind me, then I came with him and every time we passed by a fire they stood up to me, and when they saw me they said, ‘This is Abu Sufyan. Allah azwj has Enable us from him without any pact nor agreement, so leave me, I will strike off his neck’. Al-Abbas said, ‘So I sat by the head of Rasool-Allah saww and said, ‘May my father and my mother (be sacrificed for) you saww! Abu Sufyan, I have sheltered him’. He saww said: ‘Let him enter’. He entered and stood in front of him saww. He saww said: ‘Woe be unto you, O Abu Sufyan! But is it not time for you to testify that there is no god except Allah azwj and that I saww am a Rasool saww of Allah azwj?’

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He said, ‘May my father and my mother (be sacrificed) for you! How much is your honour, and your help, and your forbearance. As for Allah, if there was another god along with Him I would have availed on the day of Badr and day of Ohad, and as for you being a Rasool of Allah, by Allah there is something (doubt) within myself’.

Al-Abbas said, ‘By Allah he will strike off your neck at this moment or you testify that there is no god except Allah and that he is a Rasool of Allah’. He said, ‘So I hereby testify that there is no god except Allah and you are a Rasool of Allah’, and his mouth was stammering.

Abu Sufyan said to Al-Abbas, ‘So what shall we do with Al-Laat and Al-Uzza (two idols)’. Umar said to him, ‘Defecate upon them both’. Abu Sufyan said, ‘Ugh to you! How obscene of you, O Umar and how much is your interference in my speech and the speech of the son of my uncle!’

Rasool-Allah said to him: ‘With whom will you happen to be tonight?’ He said, ‘With Abu Al-Fazl (Al-Abbas)’. He said: ‘Then go with him, O Abu Al-Fazl and let him stay tonight with you and come with him to me in the morning’. When it was morning he heard Bilal proclaiming Azaan, he said, ‘What is this caller, O Abu Al-Fazl?’ He said, ‘A Muezzin of Rasool-Allah’. Arise, perform Wudu’u and pray Salat’. He said, ‘How do I perform Wudu’u?’ So he taught him.

He (the narrator) said, ‘And Abu Sufyan looked at the Prophet and he was performing Wudu’u and the hands of the Muslims were under his hair, so there wasn’t any drop a man would attain except he wiped his face with it. He said, ‘By Allah! This day is neither seen my Chosroe or Caesar at all’. 
When he had prayed Salat he went with him to Rasool-Allah\textsuperscript{saww} and said, ‘O Rasool-Allah\textsuperscript{saww}! I would love it if you\textsuperscript{saww} could permit me to go to your\textsuperscript{saww} people so I could warn them and call them to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}'. He\textsuperscript{saww} permitted for him and he said to Al-Abbas, ‘How shall I say to them, explain a matter for me from that, they would be reassured to it’.

He\textsuperscript{saww} said: ‘You say to them, ‘One who says there is no god except Allah\textsuperscript{azwj} Alone, there being no associates for Him\textsuperscript{azwj}, and testifies that Muhammad\textsuperscript{saww} is a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} and refrains his hand, then he is safe, and one who sits by the Kabah and places his weapons down, so he is safe’.

Al-Abbas said, ‘O Rasool-Allah\textsuperscript{saww}! Abu Sufyan is a man who loves the pride, if you\textsuperscript{saww} could assign him with an act of kindness’. He\textsuperscript{saww} said: ‘One who entered the house of Abu Sufyan, so he is safe’. Abu Sufyan said, ‘My house?’ He\textsuperscript{saww} said: ‘Your house’. Then he\textsuperscript{saww} said: ‘And one who locks his door, so he is safe’.

And when Abu Sufyan went, Al-Abbas said, ‘O Rasool-Allah\textsuperscript{saww}! Abu Sufyan is a man, from his traits is the treachery, and he has seen the Muslims scattered’. He\textsuperscript{saww} said: ‘Then catch up with him and withhold him in the narrowness of the valley until the armies of Allah\textsuperscript{azwj} passes by him’.

He (the narrator) said, ‘Al-Abbas caught up with him and said, ‘Abu Hanzala!’ Am I being betrayed by the Clan of Hashim\textsuperscript{asws}?’ He said, ‘You will know that the treachery isn’t from our traits, but come until you look at the armies of Allah\textsuperscript{azwj}. Al-Abbas said, ‘Khalid Bin Al-Waleed passed by and Abu Sufyan said, ‘This is Rasool-Allah\textsuperscript{saww}.’ He said, ‘No, but this is Khalid Bin Al-Waleed among the frontmen’.
Then Al-Zubeyr passed by among (the clans of) Juheyna and Ashja’a. Abu Sufyan said, ‘O Abbas, this is Muhammad sallallahu alaihi wasallam’. He said, ‘This is Al-Zubeyr’. The armies kept passing by him until Rasool-Allah sallallahu alaihi wasallam passed among the Helpers. The Sa’ad Bin Ubada ended up to him and in his hand was a flag of Rasool-Allah sallallahu alaihi wasallam and he said, ‘O Abu Hanzala! Today is the epic day! Today the sanctity will be made captives! O community of Al-Aws and Al-Khazraj! Your rebellion is on the day of the mountain’.

When he heard if from Sa’ad he left Al-Abbas and sprinted to Rasool-Allah sallallahu alaihi wasallam and approached until he passed under the spears and grabbed his sallallahu alaihi wasallam rein, then said, ‘May my father and my mother (be sacrificed for) you sallallahu alaihi wasallam! Did you sallallahu alaihi wasallam not hear what Sa’ad said?’, and he mentioned those words. He sallallahu alaihi wasallam said: ‘There isn’t anything in what Sa’ad said’.

Then he asws said to Ali asws: ‘Go to Sa’ad and take the flag from him and enter it (Makkah) with a kind entering’. So Ali asws took it and entered it just as he asws had been instructed.

He (the narrator) said, ‘And Hakeem Bin Hizam and Budeyl Bin Warqa and Jubeyr Bin Mut’am became Muslims on that day, and Abu Sufyan came hurriedly until he entered Makkah and the dust had raised from above the mountain and Quraysh did not know, and Abu Sufyan came from the bottom of the valley running. Quraysh met him and they said, ‘What is behind you, and what is this dust?’ He said, ‘Muhammad sallallahu alaihi wasallam among people’. Then he shouted, ‘O family of Ghalib! The houses! The houses! One who enters my house so he will be safe’.

Hind understood and she took to returning them, then said, ‘Kill the wicked sheykh, may Allah azwj Curse him from the arrival of people and forefront of people’. He said, ‘Woe be unto you! I have seen the ones with the horns, and I saw the horsemen, the honourable sons, and I saw kings of Kinda and youths of Himeyr surrendering at the end of the day. Be quiet, for by Allah azwj the Truth has come and the scourge has drawn near’.

Then he asws said to Al-Aws: ‘O community of Al-Aws and Al-Khazraj! Your rebellion is on the day of the mountain’.

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He (the narrator) said, ‘And Rasool-Allah saww had instructed Muslims that they will not kill anyone in Makkah except the ones who fight them apart from a number who had been hurting the Prophet saww from them being Miqyas Bin Subaba, and Abdullah Bin Sa’ad Bin Abu Sarh, and Abdullah Bin Khatl, and two singers who had been singing satirising Rasool-Allah saww, and said: ‘Kill them and even if you find them adhering with the curtains of the Kabah’.

Ibn Khatal was caught while he was adhering with the curtains of the Kabah and Saeed Bin Hureys and Ammar Bin Yasser raced towards him, and Saeed preceded Ammar and killed him, and Miqays Bin Subaba was killed in the market, and Ali asws killed one of the singers and the other one escaped, and Ali asws killed Al-Huweryris bin Nufeyl Bin Ka’b as well, and it reached him asws that Umm Hany daughter of Abu Talib asws had sheltered some people from the clan of Makhzoum, from them were Ali asws Kill, and Qays Bin Al-Saib.

He asws aimed to around her house clad in iron (armour) and called out, ‘Bring out the ones you have sheltered!’ They started squealing just as the bustard (bird) tends to squeal out of fear from him asws. So, Umm Hany came out to him asws, and she did not recognise him asws. She said, ‘O servant of Allah asws! I am Umm Hany, daughter of uncle asws of Rasool-Allah asws and sister of Ali asws Bin Abu Talib asws. Leave from my house’. Ali asws said: ‘Bring them out!’ She said, ‘By Allah aswj! I shall complain of you asws to Rasool-Allah asws’.

He asws removed the helmet from his asws head and she recognised him asws, and she came until she hugged him asws. She said, ‘May I be sacrificed for you asws! I vowed that I shall complain about you to Rasool-Allah asws’. He asws said to her: ‘Go and fulfil your vow, for he asws is at the top of the valley’.

Umm Hany said, ‘I came to the Prophet aswsw and he aswsw was in a tent, washing, and (Syeda) Fatima aswsw was veiling him aswsw. When Rasool-Allah aswsw heard my speech, he aswsw said: ‘Welcome to you, O Umm Hany’. I said, ‘By my father and my mother, what I have faced from Ali aswsw today’. He aswsw said: ‘You sheltered the ones you sheltered’. (Syeda) Fatima aswsw
said: ‘But rather Umm Hany has come to companion about Ali asws that he asws frightened the enemies of Allah azwj and enemies of His Rasool saww.

فَقُلْتُ احْتَمِلِينِِ فَدَي ْتُكِ ف َقَالَ رَسُولُ اللَّهِ ص قَدْ شَكَرَ اللَّهُ ت َعَالَىَ سَعْيَهُ وَ أَجَرْتُ مَنْ أَجَارَ أُمُّ هَانِئٍ لِمَكَانََِا مِنْ عَلِيِّ بْنِ أَبِِ طَالِبٍ.

Then he saww stood up and opened it and veiled it. Thus, from that day on it is veiled. Then he saww called the boy and spread out his saww robed and made the key to be in it and said: ‘Return it to your mother’.

Then he saww said: ‘What are you thinking of and what are you saying?’ Suheyl Bin Amro said, ‘We are saying (you saww) are a good benevolent brother and cousin’. He saww said: ‘saww say to you just as the brother of Yusuflas said: He said: (There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones [12:92].
Indeed! Every blood and wealth and property deed (donated to the Kabah) which was during the pre-Islamic period, it’s place is under my saww feet, except the servants of the Kabah and quenchers of the pilgrims, for these two are returned to its people.

Indeed! Makkah is Sacred by the Prohibitions of Allah azwj! It is not Unrestricted for anyone who was before me saww and is not Unrestricted for me saww except for a moment from the day, so it is a sanctuary up to the establishment of the Hour. Neither will it be isolated to be vacant, nor can its trees be cut down, nor can its preys (doves) be scared away; and it’s lost property is not Unrestricted except for a ‘Munshid’ (one who advertises it and asks about it)

Then he saww said: ‘Indeed! You were evil neighbours of the Prophet saww! You have belied, and evicted and thrown out, and confiscated (wealth). Then you were (still) not pleased until you came to me saww in my saww city to fight me saww. Go now, for you are freed’. The people went out as if they had been resurrected from the graves and they entered into Al-Islam.

He (the narrator) said, ‘And Rasool-Allah saww entered Makkah without Ihraam, and upon him saww was the weapon, and he saww entered the House (Kabah), and he saww did not enter it during Hajj nor Umrah, and he saww entered it at the time of Al-Zohr. He saww ordered Bilal and he ascended upon the Kabah and proclaimed Azan.

Ikrimah said, ‘By Allah azwj! I used to abhor listening to the voice of Ibn Riyah squawking upon the Kabah’, and Khalid Bin Aseyd said, ‘The Praise is for Allah azwj! Who Honoured Abu Attab from this day, that he had seen Ibn Riyah standing upon the Kabah’. Suheyl said, ‘It is Kabah of Allah azwj’, and he sees, and if he saww so desires, he saww would change’. And he meant them. And Abu Sufyan said, ‘As for I, I am not saying anything. By Allah azwj! If I were to speak, these wall will speak with it and inform Muhammad saww.

وَ بعْدَ صِنْعِهِمْ فَعَلَّهُمْ مَا قُلْوْاْ فَقَالَ عَلَى غَنْتِهِ وَ اللَّهُ فَلَنَا بِرَسُولِ اللَّهِ ُأَنْفَعْضَلُ اللَّهُ وَ تَبْعَثُ إِلَيْهِ قَافِلَةَ وَ حَمِيْنَ إِسْلاَمًا وَ وَلَّاهُ رَسُولُ اللَّهِ صِنْعَة
And he\textsuperscript{sa}\textsuperscript{w}w sent for them and informed them with what they had said. Attab said, ‘By Allah\textsuperscript{azwj}, we have said that, O Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w, so we seek Forgiveness of Allah\textsuperscript{azwj} and repent to Him\textsuperscript{azwj}.’ He became a Muslims and his Islam was good, and Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w made him governor of Makkah.

He (the narrator) said, ‘And the conquest of Makkah was on the thirteen (days) vacant from the Month of Ramazan, and three persons from the Muslims were martyred. They had entered in the lower end of Makkah and mistook the road and they were killed’.

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Al-Kafi – ‘Ali, from his father, from Al-Bazanty, from Aban,
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‘From Abu Abdullah\textsuperscript{asws} having said: ‘When Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w conquered Makkah, the men pledged their Allegiances, then the women came to pledge their Allegiances. So Allah\textsuperscript{azwj} Mighty and Majestic Revealed: O you the Prophet! When the Mominah come to you to pledge allegiance to you, (it should be) upon (the stipulation) that they will not associate anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12].

\begin{flushright}
Faqat Hind Amma al wulda fad Zakira wa qatilhum kabara wa qaatilhum Kobeena wa umm Hakeem Bint Hisham wa kana ana amkinah bint hijam wa kana an qabitha bi ini ba rauli ba rauli ma zaik al muqufu ali ma amrana an la na usyai ka feeh.
\end{flushright}

Hind said, ‘We raised our children since they were young and you\textsuperscript{sa}\textsuperscript{w}w killed them when they were grown up’. And Umm Hakeem, daughter of Hisham, who was married to Akramat Bin Abu Jahl said, ‘O Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w! What is that ‘good’ which Allah\textsuperscript{azwj} has Commanded us with that we should not disobey you\textsuperscript{sa}\textsuperscript{w}w with regards to it?’

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Faqal la tleesna biina wa la tleesna wieha wa la tleesna shaawra wa la tleesna feeha wa la tleesna lehba wa la tleesna laa ya allah ma zaik bi na shaawra wa la tleesna lehba.
\end{flushright}

He\textsuperscript{sa}\textsuperscript{w}w said: ‘You will not slap a cheek, nor scratch a face, nor pluck out a hair, nor tear up a garment, nor blacken the clothes, nor call out for woe’. So they pledged their Allegiance to Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w upon this’.

\begin{flushright}
Fqatil bi asbaa bila sahaa qabulil hadda fad biqolemu bina wa qeblemu bina
\end{flushright}

She said, ‘O Rasool-Allah\textsuperscript{sa}\textsuperscript{w}w! How do we pledge our Allegiances to you\textsuperscript{sa}\textsuperscript{w}w?’ He\textsuperscript{sa}\textsuperscript{w}w said: ‘I\textsuperscript{sa}\textsuperscript{w} do not shake hands with the women’. Then he\textsuperscript{sa}\textsuperscript{w}w called for a container of water, and

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85 Bihar Al Anwar – V 21, The book of our Prophet\textsuperscript{sa}\textsuperscript{w}w, P 3 Ch 26 H 22
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immersed his hand in it, then took it out’. He said: ‘Immerse your hands in this water, so it would be the pledge of Allegiance’.

24- كَا الْكَافِئُ أَبُو عَلِيٍّ الَّـْشْعَرِيُّ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ الَّـْلهِ عَنْ أُبَايِعُكُنَّ عَلَى أَنْ لاَ تُشْرِكْنَ بِاللَّهِ شَيْئاً وَ لاَ تَسْرِقْنَ وَ لاَ تَزْنِينَ وَ لاَ تَقْتُلْنَ أَوْلاَدَكُنَّ وَ لاَ تَأْتِينَ بِبُهْتَانٍ تَفْتََِينَهُ بَيْنَ يَدِيكُنَّ وَ أَرْجُلِكُنَّ وَ لاَ تَعْصِينَ بُعُولَتَكُنَّ فِِ مَعْرُوفٍ أَقَرْرُنَّ قُلْنَ نَعَمْ.

Al-Kafi – Abu Ali Al-Ashari, from Ahmad Bin Is’haq, from Sa’adan Bin Muslim who said,

‘Abu Abdullah said: ‘Do you know how Rasool-Allah took the allegiances of the women?’ I said, ‘Allah and the son of His are more knowing’. He said: ‘They gathered around him, then he called for an earthen bowl and poured a little water in it, then he immersed his hand in it, then said: ‘Listen you all! hereby take your allegiances upon that you will not associate anything with Allah, nor steal, nor commit adultery, nor kill your children, nor slander fabricating with your hands and your feet, nor disobey your husbands regarding the good. Do you acknowledge?’ They said, ‘Yes’.

He brought out his hand from the bowl, then said to them: ‘Immerse your hands’. They did so. The hand of Rasool-Allah is clean, cleaner than to touch a palm of a woman who isn’t Permissible for him.

25- كَا الْكَافِئُ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوْنُسَ بْنِ عَبْدِ الرَّحْمَٰنِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ ضُرِبَتْ عَلَى رَسُولِ اللَّهِ صَبْرَةٌ سَوْدَاءُ مِنْ شَعْرٍ بِالَْْبْطَحِ ثمَّ أَفَاضَ عَلَيْهِ الْمَاءَ مِنْ جَفْنَةٍ يُرَى فِيهَا أَثْرُ الْحَجْرَةِ ثُمَّ رَكَعَ ثََانِيَةَ رَكَعَاتٍ لََ يَرْكَعْهَا رَسُولُ اللَّهِ صَبْرَةٌ قَبْلَ ذَلِكَ وَ لَا بَعْدُ.

Al-Kafi – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Wahab who said,

‘When it was the day of the conquest of Makkah, a tent of black hair (animal-skin) was pitched up for Rasool-Allah at Al-Abtah. The water was poured upon it for the traces of the dust seen in it. Then the direction of the Qiblah was investigated at forenoon, so he prayed eight Rak’at (of Salāt). Never had Rasool-Allah prayed these before that, nor (did he pray these) afterwards.’

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86 Bihar Al Anwaar – V 21, The book of our Prophet, P 3 Ch 26 H 23
87 Bihar Al Anwaar – V 21, The book of our Prophet, P 3 Ch 26 H 24
88 Bihar Al Anwaar – V 21, The book of our Prophet, P 3 Ch 26 H 25
‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww stepped into Makkah on the day he saww conquered Makkah, opened the door of the Kabah and ordered with the images in the Kabah so they were obliterated. Then he saww grabbed to two sides of the door, so he said: ‘There is no god except for Allah azwj, One, there being no associates for Him azwj. True in His azwj Promise, Helping His azwj servants, and Defeating the (Polytheist) confederates Alone. What is that which you all are saying, and what is that you are thinking?’

He saww said: ‘So I saww am saying just as my saww brother as Yusuf as said: He said: ‘(There shall be) no reproach against you today. May Allah Forgive you, and He is the most Merciful of the merciful ones’ [12:92]. Indeed! Allah azwj had Sanctified Makkah on the day He azwj Created the skies and the earth. Thus, it would be Al-Harram (The Sanctuary) by the Sanctity of Allah azwj up to the Day of Judgement. Neither can anyone drive away its preys, nor tamper with its trees, nor vacate it to be empty, nor to keep lost items except for one publicising it’.

Al-Abbas said, ‘O Rasool-Allah saww! Except for Al-Izkhir (a fragrant tropical grass), for it is for the grave and the houses’. So Rasool-Allah saww said: ‘Except for Al-Izkhir (a fragrant tropical grass)”.

Al-Kafi – Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin Shazan altogether, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘Rasool-Allah saww said on the day of conquest of Makkah: ‘Allah azwj Sanctified Makkah on the day He azwj Created the skies and the earth it is a Sanctuary up to the establishment of the

89 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 26
Hour. It is not unrestricted for anyone before me saww nor unrestricted for anyone after me saww, and it is not unrestricted for me saww except for a moment from the day’. 90

28- كَ، الَّذِي عَلِيٌّ عَنْ أَبِيهِ وَ الْقَاسَانِِِّّ جََِيعاً عَنِ الَْْصْفَهَانِِِّّ عَنِ الْمِنْقَرِيِّ عَنْ فَُْيْلِ بْنِ عِيَاضٍ عَنِ عِبَادِ اللَّهِ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص يَوْمَ فَتْحِ مَكَّةَ لََْ يَسْبِيْلُ ذُرِّيَّةً وَ

29- بي، قَدْ قَضَى الأَحْكَامُ الطَّاطَرِيُّ عَنْ محَُمَّدِ بْنِ أَبِِ حمَْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: سََِعْتُهُ يَقُولُ لَيْتَ أَنَّ رَسُولَ اللَّهِ ص لََْ يَدْخُلْهَا فِِ حَجٍّ وَ لاَ عُمْرَةٍ وَ لَكِنْ دَخَلَهَا فِِ فِتْحِ مَكَّةَ فَصَلَّى فِيهَا رَكْعَتَينَْ بَينَ الْعَمُودَيْنِ وَ مَعَهُ أُسَامَةَ.

(The book) ‘Tahzeeb Al-Ahkam – Al-Tatary, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar,

90 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 27
91 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 28
92 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 29
Jibraeel\textsuperscript{as} descended unto the Prophet \textsuperscript{saww} of Allah \textsuperscript{azwj} and informed him \textsuperscript{saww}, so Rasool-Allah \textsuperscript{saww} sent two men from his \textsuperscript{saww} companions in her footsteps – Amir Al-Momineen Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} and Zubeyr Bin Al-Awwam, and informed them the news of the letter. He \textsuperscript{saww} said: ‘When she gives you the letter free her way, or else strike off her neck’.

They caught up with Sarah and said, ‘Where is the letter which has been written with you, O enemy of Allah \textsuperscript{azwj}?’. She swore by Allah \textsuperscript{azwj}, ‘There is no letter with me’. They searched her but did not find anything with her. They thought of leaving her, then one of them said, ‘By Allah \textsuperscript{azwj}! Neither has he \textsuperscript{saww} lied to us nor will we belie him \textsuperscript{saww}’. He bared his sword and said, ‘I swear by Allah \textsuperscript{azwj}, I will not sheathe it until you bring out the letter, or it will fall in your head’.

They claimed that he was Ali \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws}. She said, ‘For the Sake of Allah \textsuperscript{azwj}, the covenant is upon you both if I give you the letter that you will not kill me nor plunder me and you will not return me to Al-Medina’. They said, ‘Yes’. She brought it out from her hair and they freed her way, then returned to the Prophet \textsuperscript{saww} and gave him \textsuperscript{saww} the letter.

It was (written) in the letter, ‘From Hatib Bin Abu Balta to the people of Makkah. Muhammad \textsuperscript{saww} has mobilised and I do not know whether he \textsuperscript{saww} intends you or others, therefore it is upon you to be cautious’. Rasool-Allah \textsuperscript{saww} sent for him and he came to him \textsuperscript{saww}. He \textsuperscript{saww} said: ‘Do you recognise this letter, O Hatib?’ He said, ‘Yes’. He \textsuperscript{saww} said: ‘So what carried you upon it?’ He said, ‘But by the One \textsuperscript{azwj} Who Sent down the Book upon you \textsuperscript{saww}, neither have I disbelieved since I believed nor have I answered them since I separated from them, but there does not happen to be any companion of yours \textsuperscript{saww} except and for them there is a clan in Makkah, so I loved to take a favour with them, and I know that Allah \textsuperscript{azwj} will send down Punishment upon them and His \textsuperscript{azwj} Scourge, and my letter will not avail them of anything’.

فَنَزَلَ جَبْرِئِيلُ عَلَى نَبِيِّ اللَّهِ صَفَّ، فَأَخْبرَهُ بِالْكِتَابِ الَّتِي كُتِبَتْ مَعَكَ، فَلَمْ يَرْجَعَا إِلَى النَّبِيِّ صَفَّ، فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَتَّخِذُوا عَدُوَّكُمْ أَوْلِياءَ تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ فَاللَّهُ سَأَلَّكُمُ عِنْهُ مَا كَذَبْتُمْ وَ لَا تَصْلِبَانِ، لَا تَرُدْنِ إِلَى الْمَدِينَةِ قَالا نَعْمَ، فَأَخْرَجَتْهُ مِنْ شَعْرِهَا فَخَلَّى سَبِيلَهَا ثُمَّ رَجَعَا إِلَى النَّبِيِّ صَفَّ، فَأَعْطَيَاهُ الصَّحِيفَةَ.
Rasool-Allah⁹⁴ ratified him and excused him, and Allah⁹⁴ Revealed: \textit{O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality} [60:1].

Al-Kafi – Ali, from his father, from Hanan, from his father,

‘From Abu Ja’far⁹⁵ having said: ‘Rasool-Allah⁹⁴ ascended the pulpit on the day of conquest of Makkah and he⁹⁴ said: ‘O you people! Allah⁹⁴ has Done away from you the arrogance of the pre-Islamic period, and priding upon your forefathers. Indeed! You are all from Adam⁹⁴, and Adam⁹⁴ is from clay.

Indeed! The best servant of Allah⁹⁴ is the most pious. The Arabic isn’t with a father (and grand) father, but it is a spoken tongue, so the one whose deed is deficient, his lineage will not reach him. Indeed! Every blood (shed) during the pre-Islamic period, or a feud, and the feud is the enmity, so it is under these feet of mine⁹⁴ up to the day of Qiyamah’.

The book of Husayn Bin Saeed, and (the book) ‘Al-Nawadir’ of Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

‘From Abu Ja’far⁹⁵ having said: ‘When it was the day of conquest of Makkah, Rasool-Allah⁹⁴ stood addressing among the people. He⁹⁴ praised Allah⁹⁴ and extolled upon Him⁹⁴ then said: ‘O you people! Let the ones present deliver to the ones absent that Allah⁹⁴ Blessed and Exalted has Done away from you, through Al-Islam, arrogance of the pre-Islamic period, and the priding with your forefathers and tribes.

O you people! You are all from Adam⁹⁵ and Adam⁹⁵ is from clay. Indeed, and the best of you in the Presence of Allah⁹⁵ and the most honourable of you to Him⁹⁵ today is your most pious one and the one most obedient to Him⁹⁵.\\[93\textsuperscript{Bihar Al Anwaar – V 21, The book of our Prophet⁹⁴ P 3 Ch 26 H 30}\\[94\textsuperscript{Bihar Al Anwaar – V 21, The book of our Prophet⁹⁴ P 3 Ch 26 H 31}\\]
Indeed! And the Arabic isn’t by a father and a grandfather, but it is a spoken tongue, so the one who taunts between you and knows his affiliations will not reach the Pleasure of Allahazwj. Indeed! And every blood, or injustice, or grudge which was during the pre-Islamic period, so it is hereby suspended under my saww feet up to the day of Qiyamah.” 95

Al-Kafi – Muhammad Bin Al-Hassan, from one of our companions, from Ali Bin Al-Hakam, from Al-Hakam Bin Miskeen, from a man from Quraysh, from the people of Makkah,

‘From Al-Sadiqasws having said: ‘Rasool-Allahsaww addressed in Masjid Al-Khief: ‘May Allahazwj Brighten a servant who hears my saww speech and retains it and delivers it to one whom it did not reach. O you people! Let the one present deliver to the ones absent! Sometimes a bearer, his understanding isn’t like (the receiver’s) understanding, and sometimes a bearer would (be transmitting) to one who is of more understanding than him.

Three, do not bear a grudge upon them – a heart of a Muslim person (performing) a sincere deed for Allahazwj, and advice of the Imamsasws of the Muslims, and the necessitation to theirasws gathering, for their invitation will be encompassing from after themasws. The Momineen are brothers, their blood is a match for each other, and they are one hand against the ones besides them, and their lowest one strives for their responsibilities’. 96

Al-Kafi – Al-Husayn Bin Muhammad, from Al-Moalla, from Al-Washa, from Aban, from Al-Sumali who said,

‘I said to Aliasws Bin Al-Husaynasws, ‘Surely Aliasws dealt with the people of the Qiblah (general Muslims) opposite to the way of Rasool-Allahsaww regarding the people of Shirk’.

He (the narrator) said, ‘Heasws got angry, then sat up, then said: ‘By Allahazwj heasws dealt among them with the way of Rasool-Allahsaww on the day of the conquest (of Makkah). Aliasws wrote to Malik (Al-Ashtar), and he was at the forefront on the day of (battle of) Basra,

95 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 32
96 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 33
that he should neither stab (a spear) in the one not facing him, nor kill a fleeing one, nor finish off upon an injured one, and the one who locks his door, so he is safe”.97

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97 Bihar Al Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 26 H 34
CHAPTER 27 – MENTION OF THE EVENTS AFTER THE CONQUEST UP TO THE BATTLE OF HUNAYN

And they killed Awf father of Abdul Rahman Bin Awf, and Rasool-Allah saww sent him for that, and sent with him Abdul Rahman Bin Awf for the same reason which was between him saww and them, and had it not been that, Rasool-Allah saww had not made Khaaleed Bin Waleed as a commander upon the Muslims. So, from his matter happened what happened, and he opposed during it the Covenant of Allah azwj and covenant of His Rasool saww, and did during it upon the way of the pre-Islamic period, so Rasool-Allah saww disavowed from his work and sent Amir Al-Momineen asws regarding his excesses’. 98

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98 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 27 H 1
And he\textsuperscript{saww} sent Amro Bin Umayya Al-Zamri to the clan of Al-Deyl and called them to Allah\textsuperscript{azwj} and His\textsuperscript{saww} Rasool\textsuperscript{saww}, but they refused with the severest of refusals. The people said, ‘Battle them, O Rasool-Allah\textsuperscript{saww}!’ \textbf{He\textsuperscript{saww} said:} ‘Their chief will be coming to you shortly having become a Muslim and he will say to them, ‘Become Muslims’, and they will say, ‘Yes’.\textsuperscript{99}

And he\textsuperscript{saww} sent Abdullah Bin Suheyl Bin Amro to the clan of Muharib Bin Fihr, and they became Muslims and a number of them came with him to Rasool-Allah\textsuperscript{saww}.

And he\textsuperscript{saww} sent Khalid Bin Al-Waleed to the clan of Juzeyman Bin Aamir, and they had attained women during the pre-Islamic period from the clan of Al-Mugheir\textsuperscript{a}, and they had killed an uncle of Khalid. They faced him and the weapons were upon them, and they said, ‘O Khalid! We will not take up the weapons against Allah\textsuperscript{azwj} and against His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and we are (now) Muslims, so look, if your sending by Rasool-Allah\textsuperscript{saww} as a courier, then these here are our camels and our sheep’.

He was angered upon it. He said, ‘Place down the weapons’. They said, ‘We fear from you if you were to seize us with arrogance of the pre-Islamic period, as Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} have forbidden it’. He left from them with the ones with him and they descended at a town, then he triggered the cavalry against them and he killed and captured men from them. Then he said, ‘Let each man from you kill a captive’. So they killed the captives.

And their messenger came to Rasool-Allah\textsuperscript{saww} and informed him\textsuperscript{saww} with what Khalid had done with them. He\textsuperscript{saww} raised his\textsuperscript{saww} hands towards the sky and said: ‘O Allah\textsuperscript{azwj}!’ \textsuperscript{saww} disavow to You\textsuperscript{azwj} from what Khalid has done’\textsuperscript{99}, and he\textsuperscript{saww} cried, then called Al\textsuperscript{asws} and said: ‘Go out to them and look into their matter, and he\textsuperscript{saww} gave him\textsuperscript{asws} a basket of gold (as compensation). He\textsuperscript{asws} did what he\textsuperscript{asws} had been instructed with and pleased them’.

\textsuperscript{99} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 27 H 2
to the clan of Juzeyma, and Rasool-Allah saww had sent the battalion after the conquest in what was around Makkah calling the people to Allah azwj and did not instruct them with the fighting, and it was from the ones he sent, Khalid Bin Al-Waleed as a caller and did not send him as a fighter.

He descended upon Al-Ghameysa, a well from the waterholes of the clan of Jazeeyma Bin Aamir, and Jazeiman had killed during the pre-Islamic period, Awf Bin Abdul Awf, father of Abdul Rahman and Al-Fakah Bin Al-Mugheira an uncle of Khalid and they had seized whatever (merchandise) was with them.

When Khalid descended at that waterhole, the clan of Juzeyma grabbed the weapons. Khalid said, ‘Abandon the weapons!’ The people had already become Muslims, so they placed them down, and during that Khalid ordered with them and presented the sword upon them. He killed from them the ones he killed.

When the news ended to the Prophet saww, he saww raised his saww hands, then said: ‘O Allah azwj! I saww disavow to You azwj from what Khalid has done’. Then he saww sent Ali asws and there was wealth with him asws, and instructed him asws that he asws looks at their matter. He asws was compassionate towards them, the women and the wealth, to the extent that he asws gave the dog’s watering trough. He asws gave extra with it from the wealth with grace.

Ali asws said to them: ‘Does there remain any wealth for you or blood (wergild) not paid?’ They said, ‘No’. He asws said: ‘I asws give you this remainder as a precaution for Rasool-Allah saww’. He asws did so, then returned to Rasool-Allah saww and informed him asws. He saww said: ‘You asws were correct and good’.

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100 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 27 H 3

Then I asws adjured them with Allah aswj: ‘Does there remain anything?’ They said, ‘Since you asws are adjuring us with Allah aswj, then there is the water container of our dogs and water troughs of our camels’. So I asws gave these to them, and there still remained a lot of gold with me, so I asws gave it to them and said: ‘This is for the responsibility of Rasool-Allah sawa, and of what you know and of what you do not know, and for the frightening the women and the children’.

Then I asws came to Rasool-Allah sawa and informed him sawa. He sawa said: ‘By Allah aswj! You asws have cheered me sawa, O Ali asws, with what you asws have done, with plentiful Blessings?’ They said, ‘O Allah aswj, yes’.

From Abu Ja’far Al-Baqi asws having said: ‘Rasool-Allah sawa sent Khalid Bin Al-Waleed to a tribe called the clan of Al-Mustaliq from the clan of Juzeyman, and there was an unjust killing between them and him swa and the clan of Makhzum during the pre-Islamic period.

When he arrived to them they had already obeyed Rasool-Allah sawa and taken an agreement from him sawa. When Khalid arrived to them he ordered a caller to all for the Salat. He and they prayed Salat. When it was the Fajr Salat, he ordered a caller to call out, and he and they prayed Salat. Then he ordered the cavalry and they attacked upon them in surprise attack. He killed and injured. They sought their agreement and found it and came with it to the Prophet sawa and narrated to him sawa with what Khalid Bin Al-Waleed had done.

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101 Bihar Al Anwaar – V 21, The book of our Prophet sawa, P 3 Ch 27 H 4
He saww faced the Qiblah, then said: ‘O Allah azwj! I saww disavow to You azwj from what Khalid Bin Al-Waleed has done’. Then gold nuggets and chattels arrived to Rasool-Allah saww. He saww said to Ali asws: ‘O Ali asws! Go to the clan of Juzeyman from the clan of Al-Mustaliq and please them from what Khalid has done’. Then gold nuggets and chattels arrived to Rasool-Allah saww. He saww said: ‘O Ali asws! Make the judgments of the people of the pre-Islamic period to be under your asws feet’.

And there still remained extra with me asws, so I asws gave them for the frightening of their women and panic of their children, and there still remained extra with me asws. So, I asws gave them for that they knew and there was still extra left with me asws. So, I asws gave them to please them about you saww, O Rasool-Allah saww.

He saww said: ‘O Ali asws! You asws gave them for them to be pleased from me saww, May Allah azwj be Pleased from you asws. O Ali asws! But rather you asws are from me asws at the status of Haroun as from Musa as except there will be no Prophet saww after me aswaww, 102

And there still remained extra with me asws, so I asws gave them for the frightening of their women and panic of their children, and there still remained extra with me asws. So, I asws gave them for that they knew and there was still extra left with me asws. So, I asws gave them to please them about you saww, O Rasool-Allah saww.

The book ‘Al-Amaali’ of the sheykh Al-Tusi – ‘A group, from Abu Al-Mufazzal, from Al-Qasim Bin Zakiya, from Muhammad Bin Tasneem Al-Hazrami, from Amro Bin Ma’mar,

‘From Ali son of Ja’far asws, from his brother asws Musa as from his asws father asws Ja’far asws, from his asws father asws Muhammad Bin Ali asws, from Jabir Bin Abdullah who said, ‘The Prophet saww send Khalid Bin Al-Waleed (to be in charge) upon the charities of the clan of Al-

102 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 27 H 5
Mustaliq, a tribe from Khuza’a, and between him and them was vindictiveness during the pre-Islamic period. Khalid attacked them and killed from them and confiscated their wealth.

It reached the Prophet saww what he had done, so he saww: ‘I disavow to You aswj from what Khalid has done’, and he saww sent Ali asws Bin Abu Talib asws to them with some wealth and instructed him asws to pay wergilds to them of their (killed) men and whatever had gone from them of their wealth. There still remained with him asws from the wealth a portion.

He asws said to them: ‘Are you missing anything from your chattels?’ They said, ‘We are not missing anything except a watering trough of our dogs’. So he asws handed over to them the remainder of the wealth and said: ‘This is for a watering trough for your dogs and whatever you are forgetting from your chattels’, and he asws came back to the Prophet saww. He saww said: ‘What did you asws do?’ He asws informed him saww with its news until he asws came to his asws narration.

The Prophet saww said: ‘You asws have pleased me asws, may Allah aswj be Pleased from you asws, O Ali asws! You asws are a guide of my saww community. Indeed! The fortunate of all fortunate ones is one who loves you asws and takes with your asws ways. Indeed! The wretched of all wretched ones is one who opposes you asws and turns away from your asws way, up to the day of Qiyamah’. 103

I (Majlisi) am saying, ‘Al-Kazruni said, The conquest of was on the day of Friday of the ten (days) remaining from the Month of Ramazan. He saww stayed at it for fifteen nights praying two Cycles Salat, then he saww went out to Hunayn’.

And he said regarding the events of year eight, ‘And during this year, Ikrimah Bin Abu Jahl became a Muslim’.

103 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 27 H 6
It is reported from Abdullah Bin Al-Zubeyr who said, ‘When it was the day of conquest of Makkah, Ikrimah Bin Abu Jahl fled to Al-Yemen and feared that Rasool-Allahsaww would kill him, and his wife was Umm Hakeem Bint Al-Haris Bin Hisham, was a woman who had intellect for her, and she had followed Rasool-Allahsaww. She came to Rasool-Allahsaww and said, ‘My cousin Ikrimah has fled from you to Al-Yemen and fears that yousaww will kill him, so grant him amnesty’. He said: ‘I have granted safety to him with the Safety of Allahazwj, so the one who meets him, he will not be exposed to him’.

She went out to seek him and came across him in a coast from the coasts of Tihama, and he had sailed the sea. She went on to wave at him and saying, ‘O cousin! I have come to you from the most helpful of the people, and the most righteous of the people, and the best of the people. Do not destroy yourself, and hesaww has granted amnesty to you, so you are safe!’ He said, ‘Did you do that?’ She said, ‘Yes, I spoke to himsaww, and hesaww has granted you amnesty’.

He returned with her. When they were near from Makkah, Rasool-Allahsaww said to his companions: ‘Ikrimah is coming to you as an emigrant, so do not insult his fatherla, for an insult of the deceased would hurt the living one, and would not accomplish (anything)’. Rasool-Allahsaww said: ‘She speaks the truth, for you are safe’.

Ikrimah said, ‘So I said, ‘I testify that there is no god except Allahazwj Alone, there being no associates for Himazwj, and yousaww are Hisazwj servant and Hisazwj Rasoolaswaww’. And I said, ‘Yousaww are the most righteous of the people, and the most loyal of the people. I am saying that and I am lowering the head in shame from it’. Then I said, ‘O Rasool-Allahaswaww! Seek
Forgiveness for me of all enmity I have been inimical with, or indulging in any act I intended the manifestation of Shirk in it’.

Then Ikrimah said, ‘But, by Allah azwj, I will not leave any money I had spent in hindering from the Way of Allah azwj, except I will spend double it in the Way of Allah azwj, nor any fight I had fought in hindering from the Way of Allah azwj except I will replace its double in the Way of Allah azwj’, then he struggled until he was killed during the caliphate of Abu Bakr’.

And from Abu Maleyka who said, ‘When it was the day of conquest, Ikrimah sailed the sea fleeing. The sea was turbulent with them and the ones in the ship supplication to Allah azwj Mighty and Majestic and professing His azwj Oneness. He said, ‘What is this?’ They said, ‘This is a place nothing benefits in it except Allah azwj Mighty and Majestic. He said, ‘But this is a God of Muhammad saww Who we are supplicating to. Let us return. He returned and became a Muslim, and his wife had become a Muslim before him, and they were both upon their marriage.

And during it Rasool-Allah saww sent Khalid Bin Al-Waleed to Al-Uzza on the five (days) remaining from Ramazan in order to demolish it. He went out until he ended up to it among thirty and demolished it. Then he returned to Rasool-Allah saww and informed him saww. He saww said: ‘Did you see anything?’ He said, ‘No’. He saww said: ‘Then you did not demolish it’. He returned in anger and bared his sword. A black woman came towards him, nude, anger in her head. He went on to shout at her, and Khalid struck her cutting her in two halves, and returned and informed the Prophet saww.'
He\textsuperscript{س} saww said: ‘That is Al-Uzza. She had despaired from being worshipped in your city, every, and she was by a palm tree, and she was for Quraysh and the entirety of the clan of Kanana, and she was the biggest of their idols, and the clan of Shayban buried her, and there has been a differing regarding Al-Uzza, and it is said, rather it is a tree which used to be for (clan of) Ghatfan, they were worshipping it, and it is said, it is an idol.

And during it Rasool-Allah\textsuperscript{س} saww sent Amro Bin Aas to Suwa’a, and it is an idol of Hazeyl in order to demolish it. Amro said, ‘I ended up to it and Sadaan was with it. He said, ‘What do you want?’ I said, ‘Rasool-Allah\textsuperscript{س} has ordered me to demolish it’. He said, ‘You will not be able to’. I said, ‘Why’. He said, ‘It will prevent you’. I said, ‘Woe be unto you! Does it hear or see?’ I broke it and instructed my companions and they demolished the house of its treasures. I said to Al-Sadaan, ‘How is your view?’ He said, ‘I have become a Muslim’.

And during it, he\textsuperscript{س} saww sent Sa’ad Bin Zayd to Manat with the flame in order to demolish it, and it was (an idol) for Al-Aws and Al-Khazraj and Sadaan. He went out among twenty (men) and that was when Makkah was conquered. Al-Sadaan said, ‘What do you want’. He said, ‘To demolish it’. He said, ‘(It is up to) you and that’. So, he went walking towards it and a black nude woman came out to him, anger in her head, calling for the doom and striking her chest. Sa’ad struck her and killed her, and they demolished the idol’.\textsuperscript{104}
CHAPTER 28 – MILITARY EXPEDITION OF HUNAYN, AND AL-TAIF, AND AWTAAS, AND THE REST OF THE EVENTS UP TO THE MILITARY EXPEDITION OF TABUK

The Verses – (Surah) Al-Tawbah: *Allah has Helped you in many places, and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]*

Then *Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr, and that is a Recompense of the Kafirs [9:26]*

Then *Allah will Turn (Mercifully) from after that to whom He so Desires to, and Allah is Forgiving, Merciful [9:27]*

And the Exalted Said: *And among them are ones who criticise you regarding the charities; so if they are given from it they are pleased, and if they are not given from it, then they are angered [9:58]*.

And it is reported by Al-Hassan Bin Ali Bin Fazzal,

‘From Abu Al-Hassan Al-Rezaasws having said: ‘The tranquillity is a wind from the Paradise, coming out goodly, having a face for it like that face of the human being, and it happens to be with the Prophetsas – Al-Ayyash referred to it with a chain’. 
and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25] – it was the cause of the military expedition of Hunayn.

When Rasool-AllahSAW went out to conquer Makkah, manifested that heSAW intended Hawazin, and the news reached Hawazin. So they prepared and gathered the forces and the weapons, and the chiefs of Hawazin gathered to Malik Bin Awf Al-Nazri. He led them and they came out and ushered with them their wealth, and their women, and their offspring, and they went until they descended at Awtaas, and Dureyd Bin Al-Simma Al-Jushmy was among the people, and he was an old chief of Jusham, and he was an old man whose sight had gone.

He touched the ground with his hands and said, ‘In which valley are you?’ They said, ‘In the valley of Awtaas’. He said, ‘Good is the field of horses, neither grief of teeth, nor easy to run over. What is the matter I hear the gurgling of camels, and braying of donkeys, and mooing of cows, and bleating of sheep, and crying of children?’

They said, ‘Malik Bin Awf has ushered with the people, their wealth and their women and their offspring for every person to fight for himself and his wealth and his family’. He said, ‘Dureyd is a shepherd of sheep. By the LordAZW of the Kabah! What is to him and the war?’

Then he said, ‘Call Malik for me’. When he came, he said to him, ‘O Malik! What have you done?’ He said, ‘I ushered with the people, their wealth and their women and their sons in order to make every man to have his family and his wealth behind his back, so he will become intense for his battle’. He said, ‘O Malik! You have become a chief of people and you are fighting against an honourable man, and this day (is for himSAW) to what is after it, and why did you not forward gifts of Hawazin to sacrifice something of the horses?’
Woe be unto you! And can the defeated one bend upon anything? Return the helmets of Hawazin to the high part of their cities, and abstain from their neighbourhood, and the men will shine upon places of the horses, for it will not benefit you except a man with his sword and his horse. So, if (the battle) goes for you they will join up with you from your behind, and if it goes against you, you will not have happened to expose regarding your family and your dependants.

Malik said to him, ‘You have become old and your knowledge is old, and he did not accept from Dureyd. Dureyd said, ‘What have Ka’ab and Kilaab done?’ They said, ‘Not one of them is present’. He said, ‘The effort and firmness is absent. If it was the day of elation and happiness, Ka’ab would not have been absent nor Kilaab. So who attended it from Hawazin?’ He said, ‘Amro Bin Aamir, and Aowf Bin Aamir’. He said, ‘Your forces are weak, these two will neither benefit you nor harm you’.

Then Dureyd inhaled and said, ‘War assistance, (a poem), ‘I wish there was a trunk therein, I could dwell in it and sit and lead extinguishing the plan, as if it was a flawed sheep’.

And it reached Rasool-Allah ﷺ the gathering of Hawazin at Awtaas, so he gathered the tribes and made them desirous regarding the Jihad and promised them the victory, and that Allah ﷺ had Promised him ﷺ that He will Make them attain their wealth and their women and their offspring. So the people became desirous and went out upon their flags, and he tied the big flag and handed it to Amir Al-Momineen ﷺ, and everyone who entered Makkah, he instructed him to carry it, and he went out among twelve thousand men, ten thousand from the ones who were with him.

And in a report of Abu Al-Jaroud,

‘From Abu Ja’far ﷺ having said: ‘And with him’, from the clan of Suleym, there were a thousand men, their chief was Abbas Bin Mirdas Al-Sulmy; and from Muzeyna there were a thousand men.
He said, ‘They went until there were from the people at a travel distance of part of a night, and Malik Bin Awf said to his people, ‘Let each man from you go to his family and his wealth behind his back, and break the sheaths of your swords and remain in the mountain passes of the valley and among the trees. So when it is during darkness of the dawn, then attack with an attack of one man and calm down the people, so if Muhammad 

He asws said: ‘When Rasool-Allah saww prayed the morning Salat, he saww went down into the valley of Hunayn, and it is a valley having a far reaching slope for it, and the clan of Sulaymn was upon his saww forefront. The brigades of Hawazin came out to them from every direction and the clan of Suleym was defeated, and the ones behind them were defeated, and there did not remain anyone except he was defeated, and Amir Al-Momineen asws remained fighting them among a small number.

And the defeated ones passed by Rasool-Allah aswj not turning around to anything, and Al-Abbas grabbed a rein of the mule of Rasool-Allah saww from his saww right, and Abu Sufyan Bin Al-Haris Bin Abdul Muttalib was on his saww left. Rasool-Allah saww turned back calling out: ‘O community of Helpers! Where are you going? I saww am Rasool-Allah saww’. But no one turned towards him saww.

And Nuseyba Bint Ka’ab Al-Maziyah was throwing soil in the faces of the defeated one and saying, ‘Where are you fleeing, from Allah aswj and from His aswj Rasool saww?‘ And Umar passed by her and she said to him, ‘Woe be unto you! What is this which you are doing?’ He said to her, ‘This is a Command of Allah aswj’. 

When Rasool-Allah saww saw the defeat, he saww hastened towards Ali asws with his saww mule, and saw him asws to have bared his asws sword. He saww said: ‘O Abbas! Climb upon this hill and call out, ‘O companions of (Surah) Al-Baqarah! And O companions of the tree (of Al-hudaybiya)! To where are you fleeing? This is Rasool-Allah saww (here)’. 

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Then Rasool-Allah saww raised his hands and said: ‘O Allah azwj! For You is the Praise, and to You are the complaint, and You are the Aider!’ Jibraeel as descented and said: ‘O Rasool-Allah saww! You saww have supplicated with what Musa as had supplicated with when the sea was parted for him saww and his as rescue from Pharaoh lb.

Then Rasool-Allah saww said to Abu Sufyan Bin Al-Haris: ‘Give me a handful of pebbles’. He gave it, and he saww threw it in the faces of the Polytheists, then said: ‘Ugly be the faces!’ Then he saww raised his head towards the sky and said: ‘O Allah azwj! If You Let this group to be defeated, You will not be worshipped, and if You Desire not to be worshipped, You will not be worshipped’.

When the Helpers heard the call of Al-Abbas, they turned and broke the sheaths of their swords, and they were saying, ‘At your service!’, and they passed by Rasool-Allah saww and were embarrassed from returning to him saww and joined up with the flag. Rasool-Allah saww said to Al-Abbas: ‘Who are they, O Abu Al-Fazl?’ He said, ‘O Rasool-Allah saww! They are the Helpers’. Rasool-Allah saww said: ‘Now the oven (war) is hot’.

And the Help descended from the sky and the Hawazin were defeated, and they were listening to the rattle of the weapons in the air and they were defeated in every direction, and Allah azwj Caused His Rasool saww to attain the war booty of their wealth, and their weapon, and their offspring; and it is the Words of Allah azwj the Exalted: Allah has Helped you in many places, and the day of (battle of) Hunayn [9:25]’.

‘From Abu Ja’far asws regarding His Words: Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, and Sent down armies you did not see, and Punished those who committed Kufr – and it is the killing, and that is a Recompense of the Kafirs [9:26].

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He asws said: ‘And a man from the Clan of Nasr Bin Muawiya said, when it was said to him, ‘The Shajarat Bin Rabi’e is a captive in the hands of the Momineen’, said: ‘Where is the Balkan cavalry and the men clad in white? For we were being killed by their hands, and we did not see them among them except as moles?’ They said, ‘Those were the Angels’.

When the Prophet saww conquered Makkah, he saww left to go to Al-Taif, meaning to Hunayn, and besieged them, then up to ten or seventeen (days) but could not conquer it. Then he saww (attacked) surprise attack or early morning, then descended, then midday heat (but was not successful).

He saww said: ‘O you people! I saww am further for you all and that your appointment is at the Fountain, and I saww advise you to be good with my saww family’. Then he saww said: ‘By the One azwj in Whose Hand is my saww soul! You will establish the Salat and give the Zakaat or I saww will sent to you a man from me saww or like my saww own self, so let him strike off the necks of your fighters and make captives of your offspring’.

The people viewed that he saww meant Abu Bakr or Umar, but he saww grabbed a hand of Ali asws and said: ‘He asws is this one!’ Al-Muttalib Bin Abdullah said, ‘I said to Mus’ab Bin Abdul Rahman, ‘So what carried your father upon what he did?’ He said, ‘By Allah aszw! I wonder from that’.

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105 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 28 H 1  
106 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 28 H 2
(The book) ‘Al-Amaali’ of the sheykh Al-Tusi – ‘A group, from Abu Al-Mufazzal, from Ibrahim Bin Hafs Al-Askari, from Ubeyd Bin Al-Haysam, from Abbad Bin Suheyb Al-Kalby,

‘From Ja’far asws Bin Muhammad asws, from his asws father asws, from Jabir Bin Abdullah Al-Ansari who said, ‘When Rasool-Allah saww was alarmed from Hawazin, travelled until he saww descended at Al-Taif. He saww besieged the people of Wakha for days. The people asked him saww if he saww could move further away from them in order to advance upon their delegate to it, so they could place conditions to him saww and for themselves.'

فَسَارَ ص حَتََّّ ن َزَلَ مَكَّةَ ف َقَدِمَ عَلَيْهِ ن َفَرٌ مِنْهُمْ بِإِسْلاَمِ ق َوْمِهِمْ وَ لََْ ي َبْخَعِ الْقَوْمُ لَهُ بِال صَّلاَةِ وَ لاَ الزَّكَاةِ ف َقَالَ ص إِنَّهُ لاَ خَيرَْ فِِ دِينٍ لاَ رُكُوعَ فِيهِ وَ لاَ سُجُودَ أَمَا وَ الَّذِي نَفْسِي بِيَدِهِ لَيُقِيمُنَّ الصَّلاَةَ وَ لَيُؤْتُنَّ الزَّكَاةَ أَوْ لََْب ْعَثَنَّ إِلَيْهِمْ رَجُلاً هُوَ مِنِِّ كَنَفْسِي ف َلَيَْْرِبُ أَعْنَاقَ مُقَاتِلِيهِمْ وَ لَيَسْبِينََّ ذَرَارِي َّهُمْ هُوَ هَذَا وَ أَخَذَ بِيَدِ عَلِيٍّ ع فَأَشَاََِا

He saww travelled until he saww descended at Makkah. A number of persons arrive to him saww with Islam of their people, and the people did not humble to him saww with the Salat nor the Zakat. He saww said: ‘There is no good in a Religion there is no Ruku'u in it nor Sajdah. But, by the One azwj in Whose Hand is my saww soul, they must establish the Salat and pay the Zakat or I saww will send to them a man who is from me saww like my own self, and he will strike off the necks of their fighters and make captives of their offspring. He is this one’ – and he saww grabbed a hand of Ali asws and raised it.

فَقَالَ ص مَا اسْتَعْصَى عَ لَيَّ أَهْلُ مَِْلَكَةٍ وَ لاَ أُمَّةٌ إِلاَّ رَمَيْتُهُمْ بِسَهْمِ اللَّهِ عَزَّ وَ جَلَّ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا سَهْمُ اللَّهِ قَالَ عَلِيُّ بْنُ أَبِِ طَالِبٍ مَا ب َعَثْتُهُ فِِ سَرِيَّةٍ إِلاَّ رَأَيْتُ جَبرَْئِيلَ عَنْ يمَِينِهِ وَ مِيكَائِيلَ عَنْ يَسَارِهِ وَ مَلَكاً أَمَامَهُ وَ سَحَابَةً تُظِلُّهُ حَتََّ ي ُعْطِيَ اللَّهُ عَزَّ وَ جَلَّ حَبِيبِِ النَّصْرَ وَ الظَّفَرَ.

When the group came to their people at Al-Taif, they informed them with what they had heard from Rasool-Allah saww, and they acknowledged to him saww with the Salat, and they acknowledge to him saww with whatever he saww had stipulated upon them.

فَقَالُوا لِلصَّالِحُ وَ لِالجَرِائِ حُرَّمْ أَنْ يَنْتَهِ إِلَّا َّمِنْ مُثَانِيّ مَا كَانَ أَحَدٌ أَبْغَضَ إِلََِّ مِنْ محَُمَّدٍ وَ كَيْفَ لاَ يَكُونُ وَ قَدْ قَتَلَ مِنَّا ثَََانِيَةً كُلٌّ مِنْهُمْ َُْمِلُ اللِّوَاءَ

He saww said: ‘No people of the kingdom will be difficult upon me saww nor any community except I saww shall shoot at them with an arrow of Allah azwj Mighty and Majestic’. They said: ‘O Rasool-Allah saww! What is the arrow of Allah azwj’. He saww said: ‘Ali asws Bin Abu Talib asws I saww did not send him asws in any battalion except I saww saw Jibraeel as on his asws right, and Mikaeeal as on his asws left, and an Angel in front of him asws, and a cloud shading him saww until Allah azwj Mighty and Majestic Gave my saww beloved asws the Help and the victory’.

107 ـ يـِـيـِـحـِـ، المـِـجـِـرـِـانـِـ وـِـالـِـجـِـرـِـانـِـ رَوِيَ أَنَّ شَيْبَةَ بْنَ عُثْمَانَ بْنِ أَبِِ طَلْحَةَ قَالَ مَا كَانَ أَحَدٌ أَبْغَضَ إِلََِّ مِنْ مُثَانِيّ مَا كَانَ أَحَدٌ أَبْغَضَ إِلََِّ مِنْ محَُمَّدٍ وَ كَيْفَ لاَ يَكُونُ وَ قَدْ قَتَلَ مِنَّا ثَََانِيَةً كُلٌّ مِنْهُمْ َُْمِلُ اللِّوَاءَ

(4) ـُـي–ِـحـِـ، المـِـجـِـرـِـانـِـ وـِـالـِـجـِـرـِـانـِـ رَوِيَ أَنَّ شَيْبَةَ بْنَ عُثْمَانَ بْنِ أَبِِ طَلْحَةَ قَالَ مَا كَانَ أَحَدٌ أَبْغَضَ إِلََِّ مِنْ مُثَانِيّ مَا كَانَ أَحَدٌ أَبْغَضَ إِلََِّ مِنْ محَُمَّدٍ وَ كَيْفَ لاَ يَكُونُ وَ قَدْ قَتَلَ مِنَّا ثَََانِيَةً كُلٌّ مِنْهُمْ َُْمِلُ اللِّوَاءَ

107 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 28 H 3
When Makkah was conquered I despaired from what I had been wishing of killing him\textsuperscript{saww}, and I said within myself, ‘And the Arabs have entered into his\textsuperscript{saww} Religion, so when can I realised my revolt from him\textsuperscript{saww}? When Hawazin gather at Hunayn I shall aim for them in order to take the surprise from it and kill him\textsuperscript{saww}, and I planned within myself how I would be doing it.

When the people were defeated and Muhammad\textsuperscript{saww} remained alone and the (small) number, those who were with him\textsuperscript{saww}, I came from behind him\textsuperscript{saww} and raised the sword until when I had almost overcame him\textsuperscript{saww}, my heart was overwhelmed and I could not bear that, so I knew that he\textsuperscript{saww} is protected.

And it is reported that he said, ‘A flame of fire was raised towards me until it almost obliterated me. Then Muhammad\textsuperscript{saww} turned towards me and said to me: ‘Come near, O Shayba, and fight’, and he\textsuperscript{saww} placed his\textsuperscript{saww} hand upon my chest, and he\textsuperscript{saww} became the most loving of the people to me, and I went forwards and fought in front of him\textsuperscript{saww}. If my father had presented to me I would have killed him in helping Rasool-Allah\textsuperscript{saww}."

When the fighting ended, we entered to see Rasool-Allah\textsuperscript{saww}. He\textsuperscript{saww} said to me: ‘That which Allah\textsuperscript{azwj} Wants with you is better than what you wanted for yourself’, and he\textsuperscript{saww} narrated to me the entirety of what I had discussed within myself. I said, ‘No one was notified upon this except Allah\textsuperscript{azwj}', and I became a Muslim”\textsuperscript{108}.

\textsuperscript{108} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 4

(The book) ‘Al-Kharajj Wa Al-Jaraikh’ – ‘It is reported that when the Prophet\textsuperscript{saww} besieged the people of Al-Taif, Utabin Al-Husayn said, ‘Permit me until I go to the fort of Al-Taif and speak to them’. Rasool-Allah\textsuperscript{saww} permitted, and he came to them and said, ‘Can I come near you and I am safe’. They said, ‘Yes’, and Abu Mihjan recognised him and said, ‘Approach’. So I entered to them.
He said, 'May my father and my father be sacrificed you for you all! It has cheered me what I see from you, and there is no one like you among the Arabs apart from you. By Allah, there are none like you among Muhammad and little is the saying and you food provisions are a lot, and your water is plentiful. Do not fear its termination'.

When he went out, Saqeef said to Abu Mihjan, ‘We have disliked his entry and we fear that Muhammad might be informed with the interference if he sees him among us or in our fort’. Abu Mihjan said, ‘I used to recognise him, and there wasn’t anyone from us more severely against Muhammad than him, and even if he was with him.

When he returned to Rasool-Allah, he said, ‘I said to them, ‘Enter into Al-Islam, for by Allah, Muhammad will not move from slaying your houses until you descend, so take the amnesty for yourselves’, I betrayed them whatever I could’. Rasool-Allah said to him: ‘You have lied. You said such and such to them’, and a group of the companions rebuked him. He said, ‘I seek Forgiveness of Allah and repent to Him, and I will not repeat, ever’.

(The book) ‘Al-Irshad’ – ‘Then there was the military expedition of Hunayn when Rasool-Allah appeared in it with a large force. He went out heading towards the people among ten thousand from the Muslims. Most of them thought that they would not be overcome when they witnessed their gathering and the their large number and their weaponry, and Abu Bakr was astounded at the large number of that day and he said, ‘We will never be overcome today from a scarcity’, and the matter during that was opposite to what they thought, and Abu Bakr made them suffer with his astonishment with them.'
When they met (in battle) with the Polytheists it was not long before they were defeated with their gathering, and there did not remain from them with the Prophet ﷺ except ten persons, nine from the Clan of Hashim ﷺ in particular and their tenth one was Ayman Ibn Um Ayman. Ayman was killed, may Allah azwj have Mercy on him, and nine Hashemite’s were steadfast until the ones who had been defeated returned to Rasool-Allah ﷺ. The first one was first (to return) until they joined up and there was the turning for them against the Polytheists.

And regarding that Allah ﷻ the Exalted Revealed, and regarding the fascination of Abu Bakr with the large numbers: **and the day of (battle of) Hunayn when your great numbers fascinated you but they did not avail you of anything, and the earth was straitened upon you despite its vastness, then you turned back retreating [9:25]** Then Allah Sent down His Tranquillity upon His Rasool and upon the Momineen, [9:26] – meaning Amir Al-Momineen ﷺ and the ones who were steadfast with him from the Clan of Hashim ﷺ, and on that day they were eight, Amir Al-Momineen ﷺ being their ninth.

Al-Abbas Bin Abdul Muttalib was on the right of Rasool-Allah ﷺ and Al-Fazl Bin Al-Abbas on his left, and Abu Suifyan Bin Al-Haris was holding a rein of his mule among a number, and Amir Al-Momineen ﷺ was in front of him striking with the sword, and Nowfal Bin Rabie Bin Al-Haris, and Abdullah Bin Al-Zubeyr Bin Abdul Muttalib, and Utba and Ma'tab Abu Lahab were around him, and the generality of them had turned back fleeing besides the ones we mentioned.

And regarding that Malik Bin Abada Al-Ghafiqy said (a poem): -

And regarding that Malik Bin Abada Al-Ghafiqy said (a poem): -

و قال العباس بن عبد الملك في عيد الغافقي

و في ذلك يقول مالك بن عبادة الغافقي

And regarding that Malik Bin Abada Al-Ghafiqy said (a poem): -

و قال العباس بن عبد الملك في عيد الغافقي
And Al-Abbas Bin Abdul Muttalib said in this place (a poem):

و لما رأى رسول الله ص هزيمة القوم عنده قال للعباس و كان رجلا جهوريا صيتا ناد بالقوم و ذكرهم العهد فنادى العباس بأعلى صوته يا أهل بيعة

And when Rasool-Allah saww saw the defeat of the people from it, he saww said to Al-Abbas, and he was a man of loud voice: ‘Call out among the people and mentioned to them the covenant’. So Al-Abbas called out at the top of his voice, ‘O people of allegiance of the tree (Al-Hudaybiya)! O companions of Surah Al-Baqarah! To where are you fleeing? Remember the covenant which you have covenanted Rasool-Allah saww upon!’

و القوم على وجههم قد ولوا مدبرين و كانت ليلة ظلماء و رسول الله ص في الوادي و المشركون قد خرجوا عليه من شعاب الوادي و جنباته و مضايق مسلمين بسوءهم و عدهم و فسيهم

And the people were upon their direction having had turned back, and it was a dark night and Rasool-Allah saww was in the valley, and the Polytheists had come out to him saww from a mountain pass of the valley, and its shrubs and its narrowness, baring their swords and their spears and their hardness.

قال فنظر رسول الله ص إلى الناس ببعض وجهه فِ الظلماء فأضاء كأنه القمر ليلة البدر ثم نادى المسلم أين ما عاهدتِ الله عليه فأسَع أوِم و آخرهم فلم يسمعها رجل إلا رمي بنفسه إلى الْرض فانَدروا إلى حيث كانوا من الوادي حتَّ لحقوا بالعدو فقاتلوه.

He (the narrator) said, ‘Rasool-Allah saww looked at the people with part of his saww face in the darkness and it illuminated as if it was the full moon on the night of the full moon. Then he saww called out to the Muslims: ‘Where is what you had covenanted Allah saww upon?’ Their first ones heard just as their last ones did. No man heard it except he threw himself to the ground, and they went down to where they were from the valley until they met the enemy and fought him’.

ف كانت هزيمة المشركين بقتل أبو جرول لعنه الله ثم التأم الناس و صفوا للعدو ف قال Rasool-Allah saww: ‘أنا النَّبُِِّ لاَ كَذِبَ أنا ابن عَبْدِ الْمُطَّلِبِ.

The defeat of the Polytheists was due to Abu Jarwal, may Allah azwj Curse him, being killed. Then the people (Muslims) rallied and formed rows for (facing) the enemy. Rasool-Allah saww said: ‘O Allah azwj! You azwj Made Quraysh taste the Punishment, so the last of them tasted Punishment, and the Muslims and the Polytheists are duelling’. When the Prophet saww saw them, he saww stood in the stirrups of his saww saddle until he saww overlooked upon their group, then he saww said: ‘Now the over (war) is hot. I saww am the Prophet saww, not a liar, I saww am a son saww of Abdul Muttalib azwj.’
It was very quick from the people turning their back and the quickness of their coming to 
Rasool-Allah⁵⁵⁵⁵. And when Amir Al-Momineen⁵⁵⁵⁵ killed Abu Jarwal and the people 
abandoned due to him being killed. The people (Muslims) had laid down their swords 
among them, and Amir Al-Momineen⁵⁵⁵⁵ went ahead of them until he⁵⁵⁵⁵ killed forty men 
from the people (Polytheists) by himself. Then there was the defeat and the capturing at 
that time, and Abu Sufyan Sakhr Bin Harb Bin Amiya was in this defeat among the to 
ta"l of the ones from the Muslims who were defeated'.

And it is reported from Muawiya Bin Abu Sufyan having said,\(^{110}\)

و روي عن معاوية بن أبي سفيان أنه قال
لقيت أبي منهزما مع بن أمية من أهل مكة فصحت به يا ابن حرب و الله ما صبرت
من ابن عمك و لا قاتلت عن دينك و لا كففت هؤلاء العرب عن حريمك فقال من أنت قلت
Muawiya said, 'I fought with Abu Manhama from the people of Makkah and I
was poles apart from you, my nephew. I did not participate in your faith or
protected you from the Hz. Abu Sufyan's raid on you.'
فَمَا كَانَ حِصْنٌ وَ لاَ حَابِسٌ ِا وَ مَا كُنْتُ دُونَ امْرٍِ مِن ْهُ وَ مَنْ تََْعِ الْي َوْمَ لََْ يُرْفَعِـ، فَبَلَغَ النَّبَِِّ ص قَوْلُهُ فَاسْتَحَْْرَهُ وَ قَالَ لَهُ أَنْتَ الْقَائِلُ أَ تََْعَلُ ن َهْبِِ وَ ن َهْبَ الْعُبَيْدِ ب َينَْـبَْ عُيَيْنَةَ ف َقَالَ لَهُ أَبُو بَكْرٍ بِأَبِِ أَنْتَ وَ أُمِّي لَسْتَ بِشَاعِرٍ وَ كَيْفَ قَالَ قَالَ ب َينَْ عُيَيْنَةَ وَ الَْْق ْرَعِ ف َقَالَ رَسُولُ اللَّهِ ص لَِْمِيرِ الْمُؤْمِنِينَ ع قُمْ يَا عَلِيُّ وَ اقْطَعْ لِسَانَهُ قَالَ ف َقَالَ الْعَبَّاسُ بْنُ مِرْدَاسٍ وَ اللَّهِ ﴿ذِهِ﴾ الْكَلِمَةُ كَانَتْ أَشَدَّ عَلَيّ مِنْ يَوْمِ خَثْعَمٍ حِينَ أَتَوْنَا فِِ دِيَارِنَا فَأَخَذَ بِيَدِي عَلِيُّ بْنُ أَبِِ طَالِبٍ ع فَانْطَلَقَ بِِ وَ لَ وَ أَدْرِي أَنَّ أَحَداً يََُلِّصُنِِ مِنْهُ لَدَعَوْتُهُ فَقُلْتُ يَا عَلِيُّ إِنَّكَ لَقَاطِعٌ لِسَانِِّ قَالَ إِنِِّّ لَمُمْضٍ فِ ِكَ مَا أُمِرْتُ قَالَ ثمَُّ مََْى بِِ ف َقُلْتُ يَا عَلِيُّ إِنَّكَ لَقَاطِعٌ لِسَانِِّ قَالَ إِنِِّّ لَمُمْضٍ فِ ِكَ مَا أُمِرْتُ قَالَ ﴿قَوْلُهُ﴾ ﴿قَأْبَلَ رَجُلٌ طَوِيلٌ آدَمُ أَحْنىَ ب َينَْ عَيْنَيْهِ أَث َرُ...
He said, ‘Is there anyone for duel?’ Amir Al-Momineen\textsuperscript{asws} said: ‘Who is for him?’ But no one stood up to him, so Amir Al-Momineen\textsuperscript{asws} stood up to him. Abu Al-Aas Bin Al-Rabie husband of a daughter of the Prophet\textsuperscript{saww} leapt and said, ‘Suffice him\textsuperscript{asws} of commander!’ He said, ‘No, but if I am killed then you would be in charge upon the people.’


Amir Al-Momineen\textsuperscript{asws} duelled to him and he\textsuperscript{asws} was saying (a couplet): ‘Upon every chief there is a reality, either to rise or to be hammered down’.

Then he\textsuperscript{asws} struck him and killed him, and went among that cavalry until he\textsuperscript{asws} broke the idols and returned to Rasool-Allah\textsuperscript{saww} and he\textsuperscript{saww} was besieging the people of Al-Taif. When the Prophet\textsuperscript{saww} saw him\textsuperscript{asws}, he\textsuperscript{saww} exclaimed Takbeer of the victory and grabbed his\textsuperscript{asws} hand and isolated with him\textsuperscript{asws} for a long time’.

It is reported by Abdul Rahman Bin Sayaba and took it in its entirety from Abu Al-Zubeyr, from Jabi Bin Abdullah Al-Ansari, ‘When Rasool-Allah\textsuperscript{saww} was along with Ali\textsuperscript{asws} on the day of Al-Taif, Umar Bin Al-Khattab came to him\textsuperscript{saww} and said, ‘You\textsuperscript{saww} are whispering to him\textsuperscript{asws} besides us and are being alone with him\textsuperscript{asws}?’ He\textsuperscript{saww} said: ‘O Umar! I\textsuperscript{saww} am not whispering to him\textsuperscript{asws}, but Allah\textsuperscript{azwj} is Whispering to him\textsuperscript{asws}.

He (the narrator) said, ‘So Umar turned away from him\textsuperscript{saww} (in disgust) and he said, ‘He\textsuperscript{saww} is saying this just as he\textsuperscript{saww} had said to us before Al-hudaybiya: ‘You will be entering the Sacred Masjid safely if Allah\textsuperscript{azwj} so desires’, but we did not enter it and we were blocked from it’. The Prophet\textsuperscript{saww} called out to him: ‘Did I\textsuperscript{saww} say to you all that you will be entering it during that year?’

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Then there came out from the fort of Al-Taif, Nafou Bin Gaylan Bin Ma’tab among a cavalry from Sasqeef, and Amir Al-Momineen\textsuperscript{saww} faced him in the middle of the valley and killed him and defeated the Polytheist, and the people faced the awe. A group from them descended to the Prophet\textsuperscript{saww} and they became Muslims, and the siege of the Prophet\textsuperscript{saww} of Al-Taif for some ten days”\textsuperscript{111}

\begin{quote}
Tafseer Al-Ayyashi – ‘From Sama’at,

‘From Abu Abdullah\textsuperscript{saww} or Abu Al-Hassan\textsuperscript{saww} having said: ‘One of the two\textsuperscript{saww} mentioned that a man came to Rasool-Allah\textsuperscript{saww} on the day of the war booty of Hunayn, and he\textsuperscript{saww} was giving to the ones (recently) inclined of their hearts (to Al-Islam) [9:60], giving to the man from them one hundred rides and approximate to that, and Rasool-Allah\textsuperscript{saww} distributed wherever he\textsuperscript{saww} had been Commanded to (by Allah\textsuperscript{azwj}).

He\textsuperscript{saww} gave to that man whose heart Allah\textsuperscript{azwj} had Deflected and overwhelmed upon it, but he said, ‘You\textsuperscript{saww} have not been fair when you\textsuperscript{saww} apportioned’. Rasool-Allah\textsuperscript{saww} said to him: ‘Woe be unto you! What are you saying: ‘Don’t you see I\textsuperscript{saww} have distributed the sheep until there does not remain with me\textsuperscript{saww} even one sheep? Or have I\textsuperscript{saww} not distributed the cows until there does not remain with me\textsuperscript{saww} even one cow? Or have I\textsuperscript{saww} not distributed the camels until there does not remain with me even one camel?’

One of his\textsuperscript{saww} companions to him\textsuperscript{saww}, ‘Leave us, O Rasool-Allah\textsuperscript{saww} until we strike the neck of this wicked one’. He\textsuperscript{saww} said: ‘This one has gone out among his people reciting the Quran, not exceeding their ways, but other than me\textsuperscript{saww} (Allah\textsuperscript{azwj}) killed him’\textsuperscript{112}

\begin{quote}
(111) Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 7

(112) Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 8

\end{quote}

111 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 7
112 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 8

\end{quote}
Rasool-Allah saww went out from Makkah among two thousand and ten thousand who were with him saww. One of his companions said, ‘We will never be overcome today from scarcity’. That was grievous upon Rasool-Allah saww, and Allah azwj the Glorious Revealed: and the day of (battle of) Hunayn when your great numbers fascinated you [9:26] – the Verse.

And Malik Bin Awf Al-Nasry came among the ones with him from the tribes of Qays and Saqeeef, and Rasool-Allah saww sent Abdullah Bin Abu Hadra to a spring. He heard Ibn Awf saying, ‘O community of Hawazin! You are one of the Arabs and its prepared ones, and this man saww does not meet a people in battle who ratify him saww. When you meet him saww, then break the sheaths of your swords and attack upon him saww an attack of one man’.

Ibn Abu Hadard came to Rasool-Allah saww and informed him saww. Umar said, ‘Did you saww not hear, O Rasool-Allah saww, what Ibn Abu Hadard said?’ He saww said: ‘You (yourself) had strayed, then Allah azwj Guided you, O Umar, and Ibn Abu Hadard is truthful’.

Al-Sadiq saww said: ‘And with Hawazin was Dureyd Bin Saha, and old man they went out with him hoping for his advice. When they descended at Awtaas, he said: ‘A good field for the horses. There is neither any hardness (like) teeth, nor ease of running over. What is the matter I heard the rumbling of the camels, and braying of the donkeys and crying of the young ones?’ They said, ‘Mali Bin Awf as ushered with the people, their wealth and their women and their offspring’.

He said, ‘So where is Malik?’ They called Malik for him and he came to him. He said, ‘O Malik! You have become a chief of your people, and that this day is like as if there will be no days for it after it. What is the matter I heard rumbling of the camels, and braying of the donkeys and crying of the young ones, and bleating of the sheep?’ He said, ‘I wanted to make behind every man, his family and his wealth for him to fight about them’.
He said, ‘Woe be unto you! You have not done anything. You advanced the helmets of Hawazin among the cavalry, and can anything return the face of defeat? If it (battle) goes for you, then it will not benefit you except a man with his sword and his spear, and if it goes against you, you would have exposed regarding your family and your wealth’.

He said, ‘You have grown too old and your intellect is old’. Dureyd said, ‘If I have grown too old then you will inherit humiliation for your people tomorrow due to the deficiency of your opinion and your intellect. This day, I will not witness it and I will not be absent from it’.

Then Harb Awan said (a couplet), ‘I wish there was a trunk therein, I could dwell in it and sit’.

Jabir said, ‘We travelled until when we faced the valley of Hunayn, the people had conceal in the mountain pass of the valley and its narrowness, so we did not see except a battalion of the men having the swords in their hands and the spears and the arrows. They came forcefully upon us with the force of one man and the people (Muslims) were defeated, returning, no one was turning to anyone, and Rasool-Allahsaww took to the right and nine from the Clan of Abdul Muttalib saww surrounded him saww (for protection).

And Malik Bin Awf said, ‘Show me Muhammad saww’. They showed him, and he attacked upon Rasool-Allahsaww, and he was a reckless man. A man from the Muslims faced him and Malik killed him, and it is said he is Ayman Ibn Um Ayman. Then he advanced his horse but it refused to go ahead near Rasool-Allahsaww; and Kaldah Bin Al-KhabAl-shouted, and he is brother of Safwan Bin Amiya of his mother, and on that day Safwan was a Polytheist. (He said), ‘Today I will invalidate the sorcery’. Safwan said, ‘Be quiet, may Allahazwj Break your mouth. By Allahazwj! If a man from Quraysh were to be my master, it would be more beloved to me that if a man from Hawazin were to be my master’.

قال محمد بن إسحاق و قال شيبة بن عثمان بنِ عبد الدار اليوم أدرك ثاري و كان أبوه قتل يوم أحد اليوم أقتل مُها و فرح كان معه فلم أطق ذلك فعرفت أنه مِنوع.
Muhammad Bin Is’haq said, ‘And Shayba Bin Usman Bin Abu Talha, brother of the clan of Abd Al-Dar said, ‘Today I shall see my revenge’ - and his father had been killed on the day of Ohad. ‘Today I shall kill Muhammad\textsuperscript{saww}.’ He said, ‘I turned towards Rasool-Allah\textsuperscript{saww} to kill him\textsuperscript{saww}, and I faced something until my heart was overwhelmed and I could not tolerated that, so I realised that it is forbidden’.

And it is reported by Ikrimah from Shayba who said, ‘When I saw Rasool-Allah\textsuperscript{saww} on the day of Hunayn exposed, I remembered my father and my mother, and Ali\textsuperscript{saww} and Hamza\textsuperscript{saww} had killed them, I said, ‘I shall see my revenge from Muhammad\textsuperscript{saww}.’ I went to come to him\textsuperscript{saww} from his\textsuperscript{saww} right, and there I was with Al-Abbas Bin Abdul Muttalib standing having a white armour upon him as if it was silver, uncovering the dust from it. I said, ‘His\textsuperscript{saww} uncle, and he will never abandon him\textsuperscript{saww}.

Then I came to him\textsuperscript{saww} from his\textsuperscript{saww} left, and there I was with Abu Sufyan Bin Al-Haris Bin Abdul Muttalib. I said, ‘A son of his\textsuperscript{saww} uncle, and he will never abandon him\textsuperscript{saww}.’ Then I came to him\textsuperscript{saww} from behind him\textsuperscript{saww}, and there did not remain except that I strike him\textsuperscript{saww} with the sword when a flame of fire was raised towards me to be between me and him\textsuperscript{saww} as if it was emitting lightning. I feared that it might blind me, so I placed my hand upon my eyes and walked backwards.

And Rasool-Allah\textsuperscript{saww} turned around and said, ‘O Sheyb! O Sheyb! Come closer to me\textsuperscript{saww}. O Allah\textsuperscript{azwj}! Remove the Satan\textsuperscript{la} from him’. He said, ‘I raised my sight towards him\textsuperscript{saww} and he\textsuperscript{saww} was the more beloved to me than my hearing and my sight’. And he\textsuperscript{saww} said: ‘O Sheyb! Fight the Kafirs!’

And from Musa Bin Uqba who said, ‘Rasool-Allah\textsuperscript{saww} stood in the stirrups and he\textsuperscript{saww} was upon the mule, and raised his\textsuperscript{saww} hands to Allah\textsuperscript{azwj} in supplication and said, ‘O Allah\textsuperscript{azwj}! Adjure You\textsuperscript{awj} of what You\textsuperscript{awj} had Promised me\textsuperscript{saww}. O Allah\textsuperscript{azwj}! It is not befitting for them that they achieve victory upon us’.

\textsuperscript{w}w
And he saww called out to his companions and roared at them: ‘O companions of the allegiance on the day of Al-hudaybiya! Allahazwj, Allahazwj! Turn to your Prophet saww’. And it is said that he saww said: ‘O helpers of Allahazwj and helpers of Hisazwj Rasool saww. O clan of Al-Khazraj!’ And he saww ordered Al-Abbas Bin Abdul Muttalib to call out among the people with that. His companions returned to him quickly, rushing.

وَ رُوِيَ أَنَّهُ ص قَالَ الآْنَ حمَِيَ الْوَطِيسُ أَنَا النَّبُِِّ لاَ كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

And it is reported that he saww said: ‘Now the over (war) is hot. I am the Prophet saww, not a liar. I am a son of Abdul Muttalib.

قال سلمة بن الْكوع و نزل رسول الله ص عن البغلة ثم قبض قبْة من تراب ثم استقبل به وجوههم و قال شاهت الوجوه فما خلق الله منهم إنسانا إلا ملَ عينه ترابا بتلك القبْة فولوا مدبرين و اتبعهم المسلمون فقتلوهم و خضمهم الله نساءهم و ذراريهم و أمواتهم

Salma Bin Al-Akou said, ‘And Rasool-Allah saww descended from the mule, then grabbed a handful of soil and faced their faces with it and said: ‘May the faces be ugly!’ So, there was no human being Created by Allah azwj except his eyes were filled with the soil with that handful, and they turned back and the Muslims pursued them and killed them, and Allahazwj Gave them the war booty of their women, and their offspring, and their livestock, and their wealth.

و فر مالك بن عوف حتَّ دخل حصن الطائف فِ ناس من أشراف قومه و أسلم عند ذلك كثير من أهل مكة حين رأوا نصر الله و إعزاز دينه.

And Malik Bin Awf fled until he entered the fort of Al-Taif among people from the nobles of his people, and during that a lot of people from Makkah became Muslims when they saw the Victory of Allah azwj and the Mighty of Hisazwj Religion’.

قَالَ أَبَانِ وَ حَدَّثَنِِ محَُمَّدُ بْنُ الحَْسَنِ بْنِ زِيَادٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ سَبى رَسُولُ اللَّهِ ص ي َوْمَ حُنَينٍْ أَرْب َعَةَ آلاَفِ رَأْسٍ وَ اث ْنَِْ عَشَرَ أَلْفَ نَاقَةٍ سِوَى مَا لاَ يُعْلَمُ مِنَ الْغَنَائِمِ وَ خَلَّفَ رَسُولُ اللَّهِ ص الَْْن ْفَالَ وَ الَْْمْوَالَ وَ السَّبَايَا بِالجِْعْرَانَةِ وَ ا

Aban said, ‘And it was narrated to me by Muhammad Bin Al-Hassan Bin Ziyad,

‘From Abu Abdullahasws having said: ‘On the day of Hunyn Rasool-Allah saww made captives of four thousand heads and twelve thousand camels besides what is not known from the booty, and Rasool-Allahsaww left behind the spoils of war and the wealth and the captives at Al-Jiranah, and the Polytheists separated into two sets. The Bedouins and the ones who followed them took to Awttaas, and Saqeed and the ones who followed them took to Al-Taif.

وَ ب َعَثَ رَسُولُ اللَّهِ ص أَبَا عَامِرٍ الَْْشْعَرِيَّ إِلىَ أَوْطَاسٍ فَقَاتَلَ حَتََّّ قُتِلَ فَأَخَذَ الرَّايَةَ أَبُو مُ وَى الَْْشْعَرِيُّ وَ هُوَ ابْنُ عَمِّهِ ف َقَاتَلَ بهَِا حَتََّّ ف َتَحَ عَلَيْهِ.

And Rasool-Allah saww sent Abu Aamir Al-Ashari to Awttaas and he fought until he was killed, so Abu Musa Al-Ashari took the flag, and he is his cousin, and fought with it until he achieved victory upon it.

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ثم كانت غزوة الطائف سار رسول الله ص إلى الطائف في شوال سنة ثمان فحاصرهم في بضع عشر يوما و خرج نافع بن غيلان بن معتب في خيل من أثقاله على عينه و قتلوه الله و أعد المشركين و نزل من حصن الطائف إلى رسول الله ص جمعة من أفرائهم منهم أبو بكرة و كان عبدا للحارث بن كلدة و المبعوث و كان اسمه المضاف فسماه رسول الله ص النبوع عشرة و وردان و كان عبدا لله بن زيدة فأسلموا

و ذكر الواقدي عن شيوخه قال شاور رسول الله ص أصحابه في حصن الطائف فقال له سلمان الفارسي يا رسول الله أرى أن تنصب المنجنيق على حصنهم فأمر رسول الله ص فعمل منجنيق و يقال قدم بالمنجنيق يزيد بن زمعة و دبابتين و يقال خالد بن سعيد

And Al-Waqidy (wahabi imam) mentioned from his elders, said, ‘Rasool-Allah saww consulted his companions regarding the fort of Al-taif. Salman Al-Farsi ra said to him saww, ‘O Rasool-Allah saww! I ra view that you saww should install the catapult (aimed) at their fort’. Rasool-Allah saww ordered and a catapult was made, and it is said, Yazeed Bin Zam’a went ahead with the catapult and two slings; and it is said (it was) Khalid Bin Saeed.

فأرسل عليهم ثقيف سكك الحديد محماة بالناصر و فجروت الدبابة فأمر رسول الله بقطع أنابيبهم و تريقها فنادى سفيان بن عبد الله الثقفي لِ تقطع أموالنا إما أن تأخذها إن ظهرت علينا و إما أن تدعها لله و الرحم فقال رسول الله ص فإن أدعها لله و الرحم فتقيقها.

Saqeef sent a tool of iron towards them doused with fire and burnt the sling. Rasool-Allah saww ordered with cutting down their grapevines and burning them. Sufyan Bin Abdullah Al-Saqafi called out, ‘Why are you saww cutting down our wealth! But, if you saww take it you saww would have a backing against us, or you saww could leave it for Allah azwj and the relatives’. Rasool-Allah saww said: ‘So I saww leave it for Allah azwj and the relatives’, and he saww left it.

و أنفذ رسول الله ص عليه في خيل عند عاصمته أهل الطائف و أمر أن يكسر كل شمع و وجدت فتح قلبه و جمع كثير من خالع ضرر له رحل من القوم و قال هل من مبازر فلم يقم أحد مقام إله على غ فتندب أبو العاص بن يزيد النبي صلى الله عليه و سلم تكفاه أهل الأرض فقال لا و لكن إن كنت فاقت على الناس فليس به إله إلا ع و هو يقول إن على كل ملأ خلاصة

Then the military expedition of Al-Taif took place. Rasool-Allah saww travelled during Shawwal of the year eight and besieged them for some days, and Nafau Bin Gaylan Bin Ma’tab came out among a cavalry from Saqeef and Al-i saww met him among his saww cavalry. They met in the middle of Waj. Al-i saww killed him and the Polytheists were defeated, and a group descended from the fort of Al-Taif to Rasool-Allah saww, among them were Abu Bakra, and he was a slave of Al-haris Bin Kaldah, and Al-Mandab, and his name was Al-Muztaja, and Rasool-Allah saww named him as Al-Manbas, and Wardan, and he was a slave of Abdullah Bin Rabie, and they became Muslims.

When a delegate arrived to Rasool-Allah saww and they became Muslims, they said, ‘O Rasool-Allah saww! Return our slave, those who came to you saww. He saww said: ‘No, they are the freed ones of Allah azwj’.

فلما قدم وفد الطائف على رسول الله فأسلموا قالوا يا رسول الله رد علينا رقيقنا الذين أتوك فقال لا أولئك عتقاء

و أنفذ رسول الله ص عليه في خيل عند عاصمته أهل الطائف و أمر أن يكسر كل شمع و وجدت فتح قلبه و جمع كثير من خالع ضرر له رحل من القوم و قال هل من مبازر فلم يقم أحد مقام إله على غ فتندب أبو العاص بن يزيد النبي صلى الله عليه و سلم تكفاه أهل الأرض فقال لا و لكن إن كنت فاقت على الناس فليس به إله إلا ع و هو يقول إن على كل ملأ خلاصة

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And Rasool-Allah⁵ saw wrote Ali⁴ asws among a cavalry during his⁵ saww besieging the people of Al-Taif and instructed that he⁵ saw breaks all idols he⁴ asws finds. He⁵ saw went out and a large force from Khas'am met him⁴ asws. A man from the people came out for duel to him⁴ saw but no one stood up. Ali⁴ asws stood up, and Abu Al-Aas Bin Al-Rabie, husband of a daughter of the Prophet⁵ saww leapt and said, ‘Suffice him⁷ asws, O commander!’ He said, ‘No, but if I am killed then you would be in charge upon the people’. Ali⁴ asws duelled to him and he⁵ asws was saying (a couplet): ‘Upon every chief there is a reality, either to rise or to be hammered down’.

Then he⁷ asws struck him and went until he⁷ asws broke the idols, and left to go to Rasool-Allah⁵ saww, and it was after the siege of the people of Al-Taif, awaiting him⁷ asws. When he⁵ saww saw him⁷ asws, he⁵ saww exclaimed Takbeer and grabbed his⁷ asws hand and isolated with him⁷ asws.

It is reported by Jabir Bin Abdullah who said, ‘When Rasool-Allah⁵ saww isolated with Ali⁴ asws Bin Abu Talib⁷ asws on the day of Al-Taif, Umar Bin Al-Khattab came to him⁵ saww and said, ‘Are you⁵ saww whispering to him⁴ asws besides us, and you⁵ saww are isolating with him⁷ asws besides us?’ He⁵ saww said: ‘O Umar! It is not⁵ saww whispering to him⁷ asws, but Allah⁷ azwj is Whispers to him⁷ asws’.

He (the narrator) said, ‘He turned away and he was saying, ‘This is just as he⁵ saww had said to us on the day of Al-hudaybiya: You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven [48:27], but we did not entered it and we were blocked from it’. He⁵ saww called out to him: ‘I⁵ saww did not say to you all that you will be entering it that year!’’

And from Muhammad Bin Is’haq who said, ‘Rasool-Allah⁵ saww besieged the people of Al-Taif for thirty nights or near from that, then he⁵ saww left from them and did not permit regarding them. Then its delegate came to him⁵ saww during the Month of Ramazan and they became Muslims.

Then Rasool-Allah⁵ saww returned to Al-Ja’rana with the ones with him⁴ asws from the people, and distributed at it what he⁵ saww had attained from the booty on the day of Hunayn in...
inclining their hearts from Quraysh and from the rest of the Arabs, and there did not happen
to be anything for the Helpers from it, neither little nor more. It is said he saww made
something little to be for the Helpers and gave to the crowd for inclining them’.

Muhammad Bin Is’haq said, ‘And he saww gave Abu Sufyan Bin Harb one hundred camels, to
his son Muawiya one hundred camels, and hakeem Bin Hazam from the clan of Asad Bin
Abdul Uzza one hundred camels, and gave Al-Zanar Bin Al-Haris Bin Kalada one hundred
camels, and gave Al-A’ala Bin Haris Al-Saqafi, an ally of the clan of Wahda one hundred
camels, and gave Al-Haris Bin Hisham from the clan of Makhzum one hundred (camels).

And to Jubeyr Bin Mat’am from the clan of Nowfal Bin Abd Manaf one hundred (camels),
and to Malik Bin Awf Al-Nasri one hundred (camels). They are the companions of the
hundred (camels), and it is said he saww gave Alqamah Bin Alata one hundred (camels), and
Al-Aqra Bin Habis one hundred (camels), and Uuyyna Bin Hasan one hundred (camels), and
gave Al-Abbas Bin Mardaas four (camels), so they were both angered and prosed saying,
‘Are you saww making the loot and the loot is of the slaves between Uuyyna and Al-Aqra, so
there was not fort nor locked up and they surpassed Mardass in the forces, and I was not
below any person from them, and the one placed down today will not rise, and I had been in
the war lying in wait, but I was not given anything and was not conferred upon’.

Rasool-Allah saww said to him: ‘Are you the speaker of, ‘Are you saww making the loot and the
loot is of the slaves between Uuyyna and Al-Aqra’?’ Abu Bakr said, ‘May my father and my
mother (be sacrificed) for you saww! He isn’t a poet’. He saww said: ‘How’. He said, ‘I prosed it,

Abbas (Bin Madras) said, ‘By Allah azwj this phrased was more severe upon me than the day
of Khas’am. Ali asws grabbed my hand and went with me, and I said, ‘O Ali asws! You saww are
going to cut off my tongue?’ He said: ‘I shall accomplish regarding you until the prevention enters into me. He said, ‘Be reasonable between four to a hundred’.

He said, ‘I said, ‘May my father and my mother be (sacrificed for) you! how much is your benevolence, and your forbearance, and your knowledge’. He said: ‘For me is that Rasool-Allah has already given you four and made you to be with the Emigrants, so if you like take it and if you like then take the hundred and be with the people of the hundred’.

He said, ‘I said to Ali, ‘You are indicating upon me’. He instructed you to take what I give you and be pleased (with it)’. He said, ‘I shall do so’.

He said, ‘And a group from the Helpers were angered at that and ugly talk appeared from them until their speaker said, ‘The man met his family, and a son his uncle, and we are the companions of all misfortunes’.

When Rasool-Allah saw what had entered from that upon the Helpers, he instructed them that they should be seated and no one from the others should sit, then came to them resembling the anger. Ali followed him until he sat in their midst and said: ‘Did not come to you and you were upon the edge of a pit of the Fire, and Saved you all from it through me?’ They said, ‘Yes, and for and His is the favour, and the forbearance and the grace upon us’.

He said: ‘Did not come to you and you were enemies, so harmonised between your heart through me? Then he said: ‘Did not come to you and you were few, so Multiplied you through me? – and he said whatever so Desired him to say, then he was silent, then said: ‘Will you not answer me?’ They said, ‘With what should we answer you, O Rasool-Allah, may our fathers and our mother be (sacrificed) for you, and the conferment, and the grace and the forbearance’.
He saww said: ‘If you like you can say, ‘You saww came to us as a fugitive and we sheltered you saww and ratified you saww and you saww came to us fearing and we granted you safety’. So, their voices were raised and their elders stood to him saww and they kissed his saww hands and his saww legs and his saww shoulder, then said, ‘We are pleased from Allah azwj and from His azwj Rasool saww, this here is our wealth as well in front of you saww, so distribute it between your saww people if you saww so like’.

فقال يا معشر النصار أ وجدتِ فِ أنفسكم إذ قسمت مالا أتألف به قوما و وكلتم إلى إيمانكم أ ما ترضون أن يرجع غيركم بالشاء و النعم و رجعتم أنتم و رسول الله في سهمكم

He saww said: ‘O community of the Helpers! Will you find within yourself (any objection) when j saww distribute wealth to inclined a people with it, and you are to your Eman, are you pleased if others return with livestock and the bounties, while you return and Rasool-Allah saww is in your share?’

ثم قال ص الأنصار كرشي و عيبتِ لو سلك الناس واديا و سلك النصار شعبا لسلكت شعب النصار اللهم اغفر للنصر و لبناء النصار و لبناء أبناء النصار

Then he saww said: ‘The Helpers are like my saww hands and my saww feet. If the people were to travel a valley and the Helpers travel a mountain pass, j saww would travel the mountain pass of the Helpers. O Allah azwj! Forgive the Helpers and the sons of the Helpers and the sons of the sons of the Helpers’.

 قال و قد كان فيما سبِ أخته بنت حليمة فلما قامت على رأسه قالت يا محمد أختك سبِ بنت حليمة قال فنزع رسول الله ص برده فبس طه ِا فأجلسها عليه ثم أكب عليها يسائلها و هي التِ كانت تَْنه إذا كانت أمها ترضعه.

He said, ‘And among the ones who were made captives was his sister Bint haleema. When she stood by his saww head, she said, ‘O Muhammad saww! Your saww sister Bint Halima is a captive’. He saww removed his saww cloak and spread it for her and made her to be seated upon it, then faced her asking her, and she is the one who used to hug him saww when her mother had-breasted him saww.

وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أَمْسَكْ مِنْكُمْ بَِِقِّهِ فَلَهُ بِكُلِّ إِنْسَانٍ سِتُّ فَرَائِضَ مِنْ أَوَّلِ فَِْ ءٍ يُصِيبُهُ رفردوا إلى الناس نساءهم و أبناءهم قال و كلمته أخته فِ مالك بن عوف فقال إن جاءنِّ فهو آمن فأتاه فرد عليه ماله و أعطاه مائة من الْبل.

And in a report, ‘Rasool-Allah saww said: ‘One from you who withholds his right, for him would be, for every human being, six Obligatory (portions) from the first ‘Fey’ he attains’. So they returned to the people, their women and their sons. And his saww sister (from breast-feeding) spoke to him saww regarding Malik Bin Awf. He saww said: ‘If he comes to me saww, then he is safe’. He came to him saww, and he saww returned to him his wealth and gave him one hundred camels’.

وَ رَوَى الزُّهْرِيُّ عَنْ أَبِِ سَلَمَةَ عَنْ أَبِِ سَعِيدٍ الُْْدْرِيِّ قَالَ بَيْنَا نََْنُ عِنْدَ رَسُولِ اللَّهِ وَ هُوَ ي َقْسِمُ إِذْ أَتَاهُ ذُو الُْْوَيْصِرَةِ رَجُلٌ مِنْ بَنِِ تَِيمٍ ف َقَالَ يَا رَسُولَ اللَّهِ اعْدِلْ ف َقَالَ رَسُولُ اللَّهِ ص وَيْلَكَ مَنْ يَعْدِلُ إِنْ أَنَا لََْ أَعْدِلْ وَ قَدْ خِبْتُ أَوْ خَسِرْتُ إِنْ أَنَا لََْ أَعْدِلْ
And it is reported by Al-Zuhry, from Abu Salma, from Abu Saeed Al-Khudry who said, ‘While we were in the presence of Rasool-Allah ﷺ and he ﷺ was distributing when Zul Khuweysara came to him ﷺ, and he said, ‘O Rasool-Allah ﷺ! Be fair’. He ﷺ said: ‘Woe be unto you, and who will be fair if I ﷺ am not fair (if) I ﷺ have swindled or incurred you a loss then I ﷺ am not being fair’.

فَقَالَ عُمَرُ بْنُ الَْْطَّابِ يَا رَسُولَ اللَّهِ ائْذَنْ لِِ فِيهِ أَضْرِبْ عُنُقَهُ ف َقَالَ رَسُولُ اللَّهِ ص دَعْهُ فَإِنَّ لَهُ أَصْحَاباًَُُقِّرُ أَحَدُكُمْ صَلاَتَهُ مَعَ صَلاَتِهِ وَ صِيَامَهُ مَعَ صِيَامِهِ ي َقْرَءُونَ الْقُرْآنَ لاَ يُُاوِزُ ت َرَاقِيَهُمْ يمَْرُقُونَ مِنَ الِْْسْلاَمِ كَمَا يمَْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ.

Umar Bin Al-Khattab said, ‘O Rasool-Allah ﷺ! Can you permit me regarding him, I will strike off his neck’. Rasool-Allah ﷺ said: ‘Leave him, for there are such companions for him, the Salat of one of you is degraded by his Salat, and his Fast with his Fast. They are reciting the Quran not exceeding their ways, passing from Al-Islam just as the arrow passes from the shooting.

فَقَالُوا ثُمَُّ رَكِبَ رَسُولُ اللَّهِ ص وَ اتُّبَعَهُ النَّاسُ ي َقُولُونَ يَا رَسُولَ اللَّهِ اقْسِمْ عَلَيْنَا ف َيْئَنَا حَأَّلْوهُ إِلىَ شَجَرَةٍ فَان ْتَزَعَ عَنْهُ رِدَاؤُهُ ف َقَالَ أَي ُّهَا النَّاسِ رُدُّوا عَلَيَّ رِدَائِي فَوَ الَّذِي ن َفْسِي بِيَدِهِ لَوْ كَانَ عِنْدِي عَدَدُ شَجَرَتَِِا ن َعَماً لَقَسَمْتُهُ عَلَيْكُمْ ثمَُّ مَا أَلْفُيْلَامِ وَ لاَ جَبَاناً

They said, ‘Then Rasool-Allah ﷺ rode and the people followed him ﷺ saying, ‘O Rasool-Allah ﷺ! Distribute upon us our booty until they backed him ﷺ to a tree and snatched his ﷺ robe from him ﷺ. He ﷺ said: ‘O you people! Return my ﷺ robe back to me ﷺ! By the One azwj in Whose Hand is my ﷺ soul, if there was with me ﷺ bounties of the number of its trees I ﷺ would have distributed it upon you all, then you would have neither found me ﷺ stingy nor a coward’.

فَجَاءَهُ رَجُلٌ مِنَ الَْْنْصَارِ بِكُبَةٍ مِنْ خُيُوطِ شَعْرٍ ف َقَالَ يَا رَسُولَ اللَّهِ أَخَذْتُ هَذَا لَِْخِيطَ بهَِا ب َرْذَعَةَ بَعِيرٍ لِِ ف َقَالَ رَسُولُ اللَّهِ ص أَمَّا حَقِّي مِنْهَا ف َلَكَ ف َقَالَ الرَّجُلُ أَمَّا إِذِّ الَْْمْرُ هَذَا فَلاَ حَاجَةَ لِِ بهَِا وَ رَمَى بهَِا مِنْ يَدِهِ.

Then he ﷺ stood to the side of a camel and took fur from its hump and made it to be between his ﷺ fingers and said: ‘O you people! By Allah azwj, there is not for me from your booty even this fur, except for the fifth, and the fifth it returned to you all, so deliver the sewing and the sewn, for the swindling is a shame, and fire and a disgraceful action upon it doer up to the Day of Qiyamah’.

فَخَانَةُ رَجُلٍ مِنَ الْأَفْقَادِ يَكْبُرُ مِنْ خُيوطِ شَعْرٍ فَقَالَ نَأَخَذْتُ هَذَا لَِْخِيطَهُ بِهَا أَصْبَعْهَا فَقَالَ يَا رَسُولَ اللَّهِ أَخَذْتُ هَذَا لَِْخِيطَهُ بِهَا أَصْبَعْهَا فَقَالَ يَا رَسُولَ اللَّهِ ص أَمَّا إِذِّ الَْْمْرُ هَذَا فَلاَ حَاجَةَ لِِ بهَِا وَ رَمَى بهَِا مِنْ يَدِهِ.
A man from the Helpers came to him with a ball of hair threads and said, ‘O Rasool-Allah! I took this to sew with it a saddlecloth of a camel of mine’. Rasool-Allah said: ‘As for my right in it, so it is for you’. The man said, ‘But when the matter has this, so there is no need for me with it’, and he threw it from his hand.

Then Rasool-Allah went out from Al-Ja’rana during Zil Qadah to Makkah and fulfilled his Umrah at it, then went to Al-Medina and he left behind Muaz Bin Jabal in charge upon the people of Makkah. And Muhammad Bin Is’haq said, ‘He left behind Ataab Bin Aseyd and left behind with him Muaz to make the people understand regarding the Religion and teach them, and Atab Bin Aseyd performed Hajj during that year, and it is the year eight, and he stayed in Al-Medina for what is between Zul Hijjah up to Rajab’.113

I heard Abu Abdullah saying: ‘Ali Bin Abu Talib killed forty by his hands on the day of Hunayn’.114

‘From Abu Ja’far, he (the narrator) said, ‘I asked him about the Words of Allah Mighty and Majestic: and the ones (recently) inclined of their hearts (to Al-Islam) [9:60]. He said: ‘They were a people professing to the Tawheed of Allah Mighty and Majestic, and they kept away from worshipping the ones besides Allah, and they testified that there is no god except for Allah and that Muhammad is Rasool-Allah, and there were doubtful regarding part of what Muhammad came with.’

Allah Mighty and Majestic Commanded His Prophet that he should be kind to them with the wealth and the gifts perhaps their Islam would improve and they would be...
affirmed upon their Religion which they had entered into and acknowledged with; and on
the Day (battle) of Hunayn, Rasool-Allahsaww was kind to their chiefs of the Arabs from
Quraysh and the rest of the (tribe of) Muzar. From them was Abu Sufyan Bin Harb, and
Uyyayna Bin Huswayn Al-Fazary and the likes of them from the people.

The Helpers (Ansaar) were angered and gathered to Sa’ad Bin Ubada. So he went with them
to Rasool-Allahsaww with Al-Ji’rana and he said, ‘O Rasool-Allahsaww! Would you permit me
regarding the speech?’ He saww said: ‘Yes’. He said, ‘If this matter from this wealth was such
which yousaww have distributed between yoursaww people, a Revelation from Allahazwj, we are
pleased, and if it was other than that, we are not pleased’.

Zurara said,

all of you upon the word of your chief (Sa’ad)?’ They said, ‘Our Chiefs are Allahazwj and Hisazwj
Rasoolsaww. Then they said regarding the third, ‘We are upon the like of his word and his
opinion’.

Zurara said, ‘I heard Abu Ja’farasws saying, ‘Allahazwj Dropped their light, and Allahazwj
Obligated a share for the ones (recently) inclined of their hearts (to Al-Islam) [9:60] in the
Quran’.

Tafseer Al-Ayyashi – From Zurara, similar to it. Then he said, ‘Zurara said, ‘Abu Ja’farasws said:
‘When it was the net year they came with double of which they had taken, and a lot of
people became Muslims. So, Rasool-Allahsaww stood addressing and said: ‘Is this better or
that which you said? They have come from the camel with such and such, double of what
saww had given them, and the world, a lot of people have submitted to Allahazwj. By the
Oneazwj in Whose Hand is the soul of Muhammadsaww! I saww would love to have with mesaww
what I saww could give every human being his wergild upon that he submits to Allahazwj
Lordazwj of the worlds’.

115 Bihar Al Anwaar – V 21, The book of our Prophetsaww, P 3 Ch 28 H 11
116 Bihar Al Anwaar – V 21, The book of our Prophetsaww, P 3 Ch 28 H 12
Then Al-Hassan Bin Musa said, and from other than this direction, raising it, saying, ‘A man from them said when the Prophet saww distributed the booty of Hunayn, ‘What is this distribution? What does Allah azwj Want with it?’ One of them said to him, ‘O enemy of Allah azwj! You are saying this to Rasool-Allah saww?’ Then he came to the Prophet saww and informed him saww with his words. He saww said: ‘They had hurt my saww brother as Musa as with more than this, and he was patient’.

And Rasool-Allah saww unsheathed his saww sword and he saww was upon his saww mule ‘Al-Duldul’, and he saww said: ‘I saww am the Prophet saww, not a liar. I saww am son saww of Abdul Muttalib asws’.

He used to narrated about the day of Hunayn saying, ‘The people fled in their entirety and exposed Rasool-Allah saww, and there did not remain with him saww except seven persons from the Clan of Abdul Muttalib asws – Al-Abbas and his son Al-Fazal, and Aliasws and hisasws brother Aqeel, and Abu Sufyan, and Rabie and Nowfal sons of Al-Haris Bin Abdul Muttalib.

The book of our Prophet saww, P 3 Ch 28 H 13 117

The book of our Prophet saww, P 3 Ch 28 H 14 118

117 Bihar Al Anwaar – V 21, The book of our Prophet saww P 3 Ch 28 H 13
118 Bihar Al Anwaar – V 21, The book of our Prophet saww P 3 Ch 28 H 14
From Abu Zarr having said, ‘Rasool-Allah (saww)’, and a delegate from the people of Al-Taif had arrived to him (saww). ‘O people of Al-Taif! By Allah (azwj), you will (have to) establish the Salat and pay the Zakat or else I (saww) will send to you a man like myself (asws). He loves Allah (azwj) and His (azwj) Rasool (saww), and Allah (azwj) and His (azwj) Rasool (saww) love him (asws). He (asws) will cut you with the sword’.

The companions of Rasool-Allah (saww) prolonged (their necks) for it, and he (saww) grabbed a hand of Ali (asws) and raised it, then said: ‘He is this one!’ Abu Bakr and Umar said, ‘We have not seen like today regarding the merits, at all’.

From Abu Abdullah (asws) having said: ‘There did not pass upon the Prophet (saww) any day more difficult upon him (saww) than the day of Hunayn, and that is that the Arabs surprised (attack) upon him (saww)’. 120

Amir Al-Momineen (asws) said on the day of the consultation: ‘We adjure you all with Allah (azwj)! Is there anyone among you Rasool-Allah (saww) said to him: ‘Let the sons of Walia desist or I (saww) will send to them a man like myself (saww). Obeying him (asws) is like obeying me (saww), and disobeying him (asws) is like disobeying me (saww). He (asws) will overwhelm them with the sword’, apart from me (asws)’? They said, ‘O Allah (azwj)! No’.

Amir Al-Momineen (asws) said on the day of the consultation: ‘We adjure you all with Allah (azwj)! Is there anyone among you Rasool-Allah (saww) whispered to
him on the day of Al-Taif? Abu Bakr and Umar said, ‘He is whispering to Ali besides us’. The Prophet said to them: ‘It was not who whispered to him, but said to the Prophet with that’, apart from me?’ They said, ‘No’.

He said: ‘We adjure you all with ! Is there anyone among you Rasool-Allah who will send to you a man whose hear has Tested for the Eman’, apart from me?’ They said, ‘No’. 122

I (Majlisi) am saying, ‘Al-Tabarsy said in (the book) ‘Majma Al-Bayan’ – The people of Tafseer and the companions of the Seerah mentioned that when Rasool-Allah conquered Makkah, he went out from it heading to Hunayn to fight (the tribes of) Hawazin and Saqeeaf at the end of the month of Ramazan, or in Shawwal of the year eight from the emigration, and he mentioned the story approximate from what has passed up to that he mentioned the defeat of the Muslims and the call of Al-Abbas.

Then he said, ‘When the Muslims heard the voice of Al-Abbas they returned and said, ‘Here we are, here we are!’, and the Helpers in particular rushed, and the Help descended from the Presence of !, and Hawazin were defeated with an ugly defeat. They ran in every direction and the Muslims did not cease being in their pursuit, and Malik Bin Awf passed and entered the fort of Al-Taif, and one hundred men from them were killed.

And caused the Muslims to attain their wealth and their women, and Rasool-Allah ordered with their offspring and the wealth that it be sent to Al-Ja’rana, and made Badeyl Bin Warqa Al-Khuzaie to be in charge upon the booty, and he went in pursuit of the people. He came across Al-Taif in seeking Malik Bin Awf and besieged the people of Al-Taif for the remainder of the month. When Zul Qadah entered, he left to go to Al-Ja’rana and distributed the booty of Hunayn and Awtaas at it’.

122 Bihar Al Anwaar – V 21, The book of our Prophet , P 3 Ch 28 H 18
Al-Zuhry said, ‘And it has reached me that Shayba Bin Usman said, ‘Rasool-Allah\textsuperscript{saww} advanced on the day of Hunayn and I wanted to kill him\textsuperscript{saww} along with Talha Bin Usman, and Usman Bin Talha, and they had both fought on the day of Ohad, but Allah\textsuperscript{azwj} Notified His\textsuperscript{azwj} Rasool\textsuperscript{saww} upon what was within myself, so he\textsuperscript{saww} turned towards me and struck in my chest and said: ‘May Allah\textsuperscript{azwj} Shelter you, O Shayba!’ My limbs trembled and I looked at him\textsuperscript{saww} and he\textsuperscript{saww} was the more beloved to me than my hearing and my sight. I said, ‘I testify that you\textsuperscript{saww} Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} and that Allah\textsuperscript{azwj} Notified you\textsuperscript{saww} of what is within myself’.

And Rasool-Allah\textsuperscript{saww} distributed the booty at Al-Ja’rana and there were with him\textsuperscript{saww} from the captives of Hawazin, six thousand from the offspring, and the women, and from the camels and the sheep the number of which is not known.

Anas Bin Malik (famous Ahadith fabricator) said, ‘Rasool-Allah\textsuperscript{saww} had instructed a caller and he called out on the day of Awtas, ‘Indeed! Do not copulate with the pregnant ones until they give birth, nor the non-pregnant ones until they are free of menstruation!’

Then a delegation of Hawazin came and Muslims arrived to Rasool-Allah\textsuperscript{saww} at Al-Ja’rana, and he\textsuperscript{saww} had stood to address them. He said, ‘O Rasool-Allah\textsuperscript{saww}! There aren’t in the enclosures of the captives, your\textsuperscript{saww} maternal aunt and your\textsuperscript{saww} nurse-maid, those who used to be responsible for you\textsuperscript{saww}. If we could insist Ibn Abu Shimr or Al-Numan Bin Al-Munzar, then we could attain from these two like that which we attained from you\textsuperscript{saww}, we could hope for their aid and their affection, and you\textsuperscript{saww} are the best of the guarantors’. Then he prosed a poem.

He\textsuperscript{saww} said: ‘Which of the two matters is more beloved to you, the captives or the wealth?’ They said, ‘O Rasool-Allah\textsuperscript{saww}! Given a choice between the captives and the wealth, the captives are more beloved to us and we will not speak regarding the sheep nor the camels’. Rasool-Allah\textsuperscript{saww} said: ‘As for that which is for the Clan of Hashim\textsuperscript{as}, it is for you, and soon I\textsuperscript{saww} shall speak to you, the Muslims, and interceded for you, so speak to them and manifest your Islam’.

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When Rasool-Allahsaww prayed Salat Al-Hajirah (immigrant), they stood up and spoke. The Prophetsaww said: ‘I have returned what which was for the Clan of Hashimsaww, and that which is in my hands, to them. So the one from you loves to give (back) without coercion, the let him do so, and one who dislikes to give, then let him take the ransom, and upon melsaww is their ransom’. The people gave (back) whatever was in their hands except for a few from the people, they asked for the ransom’. 123

20- قب، المنافق لأبين شهراً ثم lawmaker ع منى رسول الله ص يوَمَ حُنَينٍ أَرْبَعَةَ آلاَفِ رَأْسٍ وَ اثْنََانِ عَشَرَ أَلْفَ نَاقَةٍ سِوَى مَا لا يُعْلَمُ مِنَ الْغَنَائِمِ (The book) ‘Al-Manaqib’ of Ibn Shehr Ashub

And Al-Zuhry said, ‘Six thousand from the offspring and the women, and from the animals what cannot be counted nor is it known’”. 124

1 (Majlisi) am saying, ‘Al-Kazruni said in (the book) ‘Al-Muntaqa’, after those military expeditions, ‘And during that year, meaning the eight, Rasool-Allahsaww married Muleykat Al-Kindiya, and he saww had killed her father on the day of the conquest. One of the wives of the Prophet saww said to her, ‘Are you not ashamed marrying a man who killed your father?’ She sought refuge from it, and he saww separated from her.

And during it he saww was blessed Ibrahimas, sonas of Rasool-Allahsaww, from Mariah, during Zil Hijjah, and her midwife was (Salma) a slave girl of Rasool-Allahsaww. She went out to her husband Abu Rafie and informed him with that a boy had been born. Abu Raife came to Rasool-Allahsaww and gave himsaww the glad tidings with that (he saww) blessed with a boy. He saww gifted a slave to him and he saww named him as ‘Ibrahim’, and performed Aqeeqa from himas on the seventh day and shaved his head, and he saww gave silver in charity with the weight of hisas hair, upon the poor, and instructed for hisas hair to be buried in the ground.

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And the women of the Helpers competed regarding him as to which of them would breast-feed him. Rasool-Allah ﷺ handed him over to Umm Burdah Bint Al-Munzar Bin Zayd and her husband Al-Bara’a Bin Aws, and he ﷺ went to Umm Burdah; and it is said during it, ‘And he ﷺ came with Ibrahim as and the women of Rasool-Allah ﷺ were jealous and it was grievous upon them when he ﷺ had been Graced with the son as from her (Mariah)’.

And it is reported from Anas (famous Ahadith fabricator) who said, ‘When Ibrahim as was blessed, Jibraeel as came to Rasool-Allah ﷺ and said: ‘The greetings be upon you, O father of Ibrahim as’.

And it is reported from him (Anas the famous Ahadith fabricator) as well who said, ‘Rasool-Allah ﷺ said: ‘Tonight I saww been blessed with a boy and I saww have named him as with the name of my saww father as Ibrahim as’.

He said, ‘Then he saww handed him as over to Umm Sayf, a wife of a guard at Al-Medina called Abu Yusuf’.

And during it Zaynab, (step) daughter of Rasool-Allah saww, died, and she was the eldest of his saww daughters and the first one of them to get married. As son of her maternal aunt, Abu Al-Aas Bin Al-Rabie married her before the Prophet hood. Ali and Amamah were born for him. As for Ali, he died during the rule of Umar, and as for Amamah, she died in the year fifty’.

Ibn Al-Aseer said, said in (the book) ‘Al-Kamil’ – ‘And during it Rasool-Allah saww sent Amro Bin Al-Aas to Jayfar, and Amro Ibn Al-Jalandy, and took the charities from their booty and returned it to their poor ones. And during it Rasool-Allah saww sent Ka’ab Bin Umeyr to Zat Al-Itla’a from Syria. He and his companions were killed. During it as well he saww sent Uyayna Bin Hasan Al-Fazary to the clan of Al-Anbar. He attacked upon them and captured women from them’.

125 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 28 H 21
126 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 28 H 22
وجدتِ طر الشيخ محمد بن علي الجبعي رحمه الله نقلا من خط الشيخ الشهيد قدس الله روحه من طرق العامة مرفوعا إلى أبي عمرو زياد بن طارق عن أبي حور زمر الجشمي قال لما أسرنا رسول الله صلى الله عليه وسلم يوم هوازن وذهب فيفرق السباع والنساء أنه أطعمنا

هذَا شعر لما أسرنا رسول الله صلى الله عليه وسلم يوم هوازن وذهب فيفرق السباع والنساء

قَالَ فلَمَّا سََِِعَ هَذَا الشِّعْرَ قَالَ س لِمَا كَانَ لِِ وَلِبَنِِ عَبْدِ الْمُطَّلِبِ فَهُوَ لِِمْ وَ قَالَ ق ُرَيْشٌ مَّا كَانَ لَنَا فَهُوَ لِلَّهِ وَ لِرَسُولِهِ وَ قَالَتِ الَْْنْصَارُ مَا كَانَ لَنَا فَهُوَ لِلَّهِ وَ لِرَسُولِهِ.

قال فلما سمع هذا الشعر قال صلى الله عليه وسلم: ‘Whatever was for me صلى الله عليه وسلم and for the Clan of Abdul Muttalib السَّوَّامِ، so it is for them’. And Quraysh said: ‘Whatever was for us, so it is for Allah السَّوَّامِ and for His السَّوَّامِ Rasool السَّوَّامِ’. And the Helpers said, ‘Whatever was for us, so it is for Allah السَّوَّامِ and for His السَّوَّامِ Rasool السَّوَّامِ’. 127

And it has been found in the handwriting of the sheykh Muhammad Bin Ali Al-Jabaie, copied from the handwriting of the sheykh, the martyr, from the way of the general Muslims, raised to Abu Amro Ziyad Bin Tariq, from Abu Jowl Zaheer Al-Jashmy who said,

He said, ‘When he السَّوَّامِ heard this poem, he السَّوَّامِ said: ‘Whatever was for me السَّوَّامِ and for the Clan of Abdul Muttalib السَّوَّامِ، so it is for them’. And Quraysh said, ‘Whatever was for us, so it is for Allah السَّوَّامِ and for His السَّوَّامِ Rasool السَّوَّامِ’. And the Helpers said, ‘Whatever was for us, so it is for Allah السَّوَّامِ and for His السَّوَّامِ Rasool السَّوَّامِ’. 127

127 Bihar Al Anwaar – V 21, The book of our Prophet السَّوَّامِ, P 3 Ch 28 H 23
CHAPTER 29 – MILITARY EXPEDITION OF TABUK AND STORY OF AL-AQABA

The Verses – (Surah) Al-Tawba: *Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled* [9:29]

And the Glorious Said: *O you who believe! What is the matter with you when it is said to you: ‘Advance in the Way of Allah’, you cling heavily to the earth? Are you pleased with the life of the world rather than the Hereafter? So what is provision of the life of the world compared to the Hereafter except for a little?* [9:38]

*If you do not advance, He will Punish you with a painful Punishment and He will Replace you with a people other than you, and you will not (be able to) Harm him of anything; and Allah is Able upon all things* [9:39]

Up to His\textsuperscript{azwj} Words: *Advance lightly and heavily, and fight with your wealth and your selves in the Way of Allah; that would be better for you if you were knowing* [9:41]

*If it had been a nearby gain and an easy journey, they would have followed you, but the distance was far upon them. And they are swearing by Allah, ‘If we had been able to, we would have gone out along with you’. They are destroying themselves, and Allah Knows they are lying* [9:42]

*May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars?* [9:43]
They do not seek your permission, those who are believing in Allah and the Last Day, from striving with their wealth and their selves; and Allah is Knowing the pious [9:44]

But rather, they are seeking your permission, those who are not believing in Allah and the Last Day and their hearts are doubtful, so they are wavering in their doubts [9:45]

And had they intended the going forth, they would have prepared for it with a preparation, but Allah Disliked their being Sent forth, so He Inhibited them, and it was said, ‘Sit back with the sitting ones’ [9:46]

Had they gone forth among you, it would not have increased you except for ruination, and they would have been active in your midst seeking the Fitna, and among you (some) would have listened to them; and Allah is Knowing of the unjust ones [9:47]

They had sought the Fitna from before and overturn the matters to you until there came the Truth and the Command of Allah prevailed, and they were disliking it [9:48]

And from them is one who is saying, ‘Permit me and do not try me’. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49]

If good befalls you, it grieves them, and if a calamity befalls you, they are saying, ‘We have taken (care of) our affairs from before’, and they are turning around and they are joyful [9:50]

Say: ‘It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely’ [9:51]
Say: ‘Are you waiting with us except for one of the two excellent things? And we are waiting with you that Allah would Afflict you with a Punishment from Him or by our hands. Therefore wait, we (too) are waiting along with you’ [9:52]

فَلَنْ أُفْلِقُوا طَوْعاً أَوْ كَرْهًا لَنْ تَنَأَّفُنَّ مَنْ تَقْتُلُهُمْ إِنّهُمْ كُنُّوُّمَا فَاسِقِينَ

Say: ‘Spend willingly or unwillingly, it will never be Accepted from you. You were a mischief making people’ [9:53]

وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتٌ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالُةُ وَ لا يْنْفِقُونَ إِلَّا وَ هُمْ كاَفِرُونَ

And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54]

فَلا تَعْجِبْكَ أَمْوَاهُمْ وَ لا أَوْلَادُهُمْ إِنَّ اللَّهَ يُعَذِّبُهُمْ بِهِ أَحَدَهُمْ دُنْيَةً وَ تُزَهَّقُ قُلُوبَهُمْ إِنَّ اللَّهَ يُعَذِّبُهُمْ فِي النَّارِ

So do not let their wealth or their children fascinate you. But rather, Allah Intends to Punish them with it in the life of the world and their souls would depart while they are Kafirs [9:55]

وَ خَلَفُونَ بِاللَّهِ إِنَّهُمْ لَمِنْكُمْ وَ ما هُمْ مِنْكُمْ وَ لَكِنَّهُمْ قَوْمٌ يَفْرَقُونَ

And they are swearing by Allah they are from you, and they are not from you, but they are a people (who are) different [9:56]

لَوْ يُجِدُونَ مَلْجَأً أَوْ مَغَارَةً أَوْ مَدْخَلًا لَوَلَّوْا إِلَيْهِ وَ هُمْ يَُحَارِضُونَ

If they could find a refuge or caves or places to enter into, they would have turned towards it, rushing [9:57]

إِلَى فِوَالِهِ سَبِيلِهِ وَ مِنْهُمْ أَذِينُونَ الْيَتِّيِهِ وَ يَقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيرٍ لَكُمْ يُؤْمِنُ بِاللَّهِ وَ يُؤْمِنُ لِلْمُؤْمِنِينَ

Up to the Words of the Glorious: And from them are those who are hurting the Prophet and they are saying, ‘He is (only) a hearer’. Say: ‘A hearer of good for you all. He believes in Allah and has faith in the Momineen, [9:61]

إِلَى فِوَالِهِ خَلَفُونَ بِاللَّهِ لِكُلِّ مُؤْمِنٍ وَلِلَّهِ وَ رَسُولُهُ أَحَقُّ أَنْ يُرْضَوُهُ إِنَّ اللَّهَ مُرِجٌ ما تَذَرُونَ

Up to His azwj Words: They are swearing by Allah to you in order to please you, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62]

إِلَى فِوَالِهِ يُخَذِّرُ النَّافِقُونَ أَنْ يَتَّذَلُّلُوا عَلَيْهِمْ سَوْرَةً لِتُقَلِّلُهُمْ مَا قُلُوبُهُمْ قُلْ إِنَّ اللَّهَ عَلِيمٌ مَا تَخَافُونَ
Up to His\textsuperscript{awj} Words: \textit{The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: ‘Keep mocking! Surely Allah will Bring forth what you are being cautious of’ [9:64]}

وَ لَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنََّّا كُنَّا نَُُوضُ وَ ن َلْعَبُ قُلْ أَ بِاللَّهِ وَ آياتِهِ وَ رَسُولِهِ كُنْتُ مْ تَسْتَهْزِؤُنَ

And if you question them, they would say, ‘But rather, we were just talking and playing’. Say: ‘Was it Allah and His Signs and His Rasool you were mocking at?’ [9:65]

لا تَعْتَذِرُوا قَدْ كَفَرْتُِْ ب َعْدَ إِيمانِكُمْ إِنْ ن َعْفُ عَنْ طا

Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66]

إِلَى قَوْلِهِمْ بِاللَّهِ ما قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بِعَدَّ إِسْلامِهِمْ وَ هُمْ لَنْ يُنَالُوا وَ ما كُفَّرُوا إِلَّا أَنْ أَقْتَلُوا نَعْظَمُهُمْ وَ رَسُولُهُ مِنْ فَْْلِهِ فَإِنْ يُتُوبُوا يَكُ خَيرْاً َُِمْ وَ إِنْ يَتَوَلَّوْا يُعَذِّبَهُمُ اللَّهُ عَذاباً أَلِيماً فِِ الدُّنْيا وَ الآْخِرَةِ وَ ما نَصِيرٍ

Up to His\textsuperscript{awj} Words: \textit{They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; and they hated except if Allah and His Rasool was to Enrich them from His Grace. So if they were to repent, it would be better for them, and if they turn back, Allah would Punish them with a painful Punishment in the world and the Hereafter; and there isn’t for them in the earth from a guardian, nor a helper [9:74]}

إِنْ رَجَعَكَ اللَّهُ إِ طائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ ف َقُلْ لَنْ تُرُجُوا مَعِيَ أَبَداً وَ لَنْ تُقاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْْالِفِينَ

And the Exalted Said: \textit{Those who stayed behind rejoiced with their sitting back from Rasool-Allah and they were unwilling to fight with their wealth and their selves in the Way of Allah, and they said, ‘We will not go out in the heat’. Say: ‘The Fire of Hell is more intense in heat’, if they had been pondering [9:81]}

فَلْيَْْحَكُوا قَلِيلاً وَ لْيَبْكُوا كَثِيراً جَزاءً بِِا كانُوا يَكْسِبُونَ

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

إِنْ رَجَعَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ فَلَنْ تُقْتَلُوا مِنْهُمْ أَبَداً وَ لَنْ تُقْتَلُوا مِنْهُمْ عَدُوًا إِنَّكُمْ رَضِيتُمْ رَفِيعِ رُقَبَهُمْ أَوَّلَ مَرَّةٍ فَاسْتَأْذَنُوكَ لِلْخُرُوجِ

So, if Allah Returns you to a party from them, then they would seek your permission for the going out. Say to them: ‘You will never go out with me, ever, and will never fight an enemy with me. You were pleased with the sitting back first time, then sit back with the ones staying behind’ [9:83]

وَ لا تَقْلِلَ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَداً وَ لا تَقْلِلَ عَلَى تَأْتِيِّهِ كَفَرُوا بِاللَّهِ وَ رَسُولُهُ وَ ماتُوا وَ هُمْ فاسِقُونَ
And do not pray Salat upon anyone of them who dies, ever, and do not stand by his grave. They committed Kufr with Allah and His Rasool, and they are dying while they are mischief-makers [9:84]

And let not their wealth and their children fascinate you. But rather, Allah Intends to Punish them with these in the world and their souls would depart while they are Kafirs [9:85]

And whenever a Chapter is Revealed that they should believe in Allah and along with His Rasool, those of them with ampleness seek your permission and they are saying, ‘Leave us to be with the ones sitting back’ [9:86]

They are pleased to be with those who stay behind, and there is a seal-upon their hearts, so they don’t understand [9:87]

But the Rasool and those who are believing in him are striving with their wealth and their selves. Those, for them would be the good things, and those, they are the successful ones [9:88]

Allah has Prepared for them Gardens beneath which the rivers flow, to abide therein eternally; that is the mighty achievement [9:89]

And the excused ones from the Bedouins came for permission to be granted to them, and those belied Allah and His Rasool sat back. Those of them who were committing Kufr would be hit by a painful Punishment [9:90]

There isn’t any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91]
Nor upon those when they came to you that you might carry them. You said: ‘I cannot find what I can carry you upon. They turned back and their eyes overflowed from the tears in grief of not finding what they could be spending [9:92]

But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind; and Allah Sealed upon their hearts, so they don’t know [9:93]

They will be making excuses to you when you return to them. Say: ‘Do not make excuses. We will never believe you. Allah has Informed us of your news, and Allah and His Rasool would be seeing your deeds, then you will be returned to the Knower of the unseen and the seen, so He will Inform you with what you were doing [9:94]

They will swear to you by Allah when you return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is Hell; a Recompense for what they earned [9:95]

They will swear to you for you to be pleased from them. So even if you are pleased from them, Allah will not be Pleased from the mischief-making people [9:96]

Up to the Words of the Glorious: And others are acknowledging their sins, mingling one righteous deed and another evil one. Perhaps Allah will Turn towards them (Mercifully), surely Allah is Forgiven, Merciful [9:102]

Up to His\textsuperscript{awj} Words: And others are waiting hopefully for the Command of Allah. Either He would Punish them or He would Turn to them (Mercifully), and Allah is Knowing, Wise [9:106]

Up to the Words of the Glorious: Allah has Turned (Mercifully) to the Prophet and the Emigrants and the Helpers, those who followed him during the time of difficulty, from
after the hearts of a group of them had almost deviated, then He Turned to them (Mercifully); He is Kind, Merciful with them [9:117]

And upon the three, those who stayed behind until when the earth became straitened upon them with (all) its vastness, and their selves were constricted upon them, and they thought that there was no Refuge from Allah except (returning) to him. Then He Turned to them so they would repent. Surely Allah, He is the Oft-Turning, the Merciful [9:118]

Up to His Words: It was not for the people of Al-Medina and those around them from the Bedouins, to stay behind from Rasool-Allah, nor should they be desiring their own selves over his self. That is because they would neither be hit by thirst, nor fatigue, nor hunger in the Way of Allah, nor be treading a path enraging the Kafirs, nor attaining an injury from an enemy, except it would be Written for them as a righteous deed; surely Allah does not Waste a Recompense of the good doers [9:120]

Nor would they be spending an expenditure, small or big, nor traverse a valley, except it would be Written for them for Allah to Recompense them goodly for what they had been doing [9:121]

From Ibn Abbas and Mujahid, ‘When it was Revealed, Rasool-Allah said to the clan of Salama: ‘Who is your chief?’ They said, ‘Jaddu Bin Qays, apart from that he is stingy, a coward’. He said: ‘And which illness is more an illness than the stinginess? But your chief is the white youth, the curly haired, Bishr Bin Bara’a Bin Marour’’.

When it was Revealed Al-Huzeyfa said, ‘Whom do you recognise from the people?’ He said, ‘I do not recognise anyone of them’. Rasool-Allah said: ‘He is so and so and so and so’, until he counted all of them. Huzeyfa said, ‘Will you not send to them and you will kill them’. He said: ‘dislike it that the Arabs may be saying that when I had achieved victory with his companions, I came to the kill them’.
From Ibn Kaysan – ‘And it is reported from Abu Ja’far asws, similar to it, except that he said: ‘They conspired between them to kill him sallaullahualayhiwasallam and they said to each other, ‘If we are caught we would say, ‘But rather, we were just talking and playing’ [9:65], and if we do not get caught, we will kill him sallaullahualayhiwasallam’.

And it is reported that he sallaullahualayhiwasallam prayed Salat upon (the deceased) Abdullah Bin Abayy and put his sallaullahualayhiwasallam shirt on him before he sallaullahualayhiwasallam was Forbidden from the Salat upon the (deceased) hypocrites; and it is said, he sallaullahualayhiwasallam wanted to pray Salat upon him, but Jibraeel as grabbed his sallaullahualayhiwasallam cloth and recited unto him sallaullahualayhiwasallam: ‘And do not pray Salat upon anyone of them who dies, ever, [9:84].

And it is reported that it was said to Rasool-Allah sallaullahualayhiwasallam, ‘Why did you sallaullahualayhiwasallam go ahead with your sallaullahualayhiwasallam shirt towards him to enshroud him in it and he is a Kafir?’ He sallaullahualayhiwasallam said: ‘My sallaullahualayhiwasallam shirt will never avail him of anything from Allah azwj, and I sallaullahualayhiwasallam am hoping from Allah azwj that due to this reason a lot of people will enter into Al-Islam’.

And others are acknowledging their sins, [9:102] – Abu Hamza Al-Sumali said, ‘It has reached us that they were three persons from the Helpers – Abu Lababa Bin Abdul Manzar, and Sa’albat Bin Wadiya, and Aws Bin Hazaam. They stayed behind from Rasool-Allah sallaullahualayhiwasallam during his sallaullahualayhiwasallam going out (military expedition) to Tabuk. So when it reached them what Allah azwj has Revealed for the ones who stay behind from His sallaullahualayhiwasallam Prophet, they were convinced of their destruction, and tied themselves to the pillars of the Masjid.

They did not cease to be like that until Rasool-Allah sallaullahualayhiwasallam came over, and he sallaullahualayhiwasallam asked about them. It was mentioned to him sallaullahualayhiwasallam that they have vowed that they would not untie themselves until Rasool-Allah sallaullahualayhiwasallam comes over and unties them. And, Rasool-Allah sallaullahualayhiwasallam said: ‘And I sallaullahualayhiwasallam vow that I sallaullahualayhiwasallam shall not be the first one to untie them except that I sallaullahualayhiwasallam am Commanded with regards to them with a Command’.
When (the Verse) Perhaps Allah will Turn towards them (Mercifully) [9:102] was Revealed, Rasool-Allah ﷺ deliberated towards them and untied them. Then they went away and came back with their wealth to Rasool-Allah ﷺ, and they said, ‘This is our wealth which was left behind from you ﷺ, therefore take it and give it in charity from it on our behalf’. Rasool-Allah ﷺ said: ‘[saww have yet to be Commanded for it’. So it was Revealed: Take charity out from their wealth [9:103] – the Verse’.

It is reported from Abu Ja’far ﷺ: ‘It was Revealed regarding Abu Lubaba’.

And it is said it was Revealed regarding him in particular when he delayed from the Prophet saww regarding the military expedition of Tabuk, so he tied himself with a mast, upon what its mention has preceded from Al-Zuhry who said, ‘Then Abu Lubaba said, ‘O Rasool-Allah saww! From my repentance is that I will emigrate from the house of my people in which I had committed the sin and I should vacate from my wealth, all of it’. He saww said: ‘I Abu Lubaba! The third will suffice you’.

Mujahid and Qatada said, ‘The Verse was Revealed regarding Hilal Bin Aiya Al-Waqifi and Marara Bin Al-Rabie and Ka’ab Bin Malik, and they were from Al-Aws and Al-Khazraj, and Ka’ab was a truthful man without any accusation upon him, and rather he stayed behind lingering from the preparations until he missed the journey, and Rasool-Allah saww left. He said, ‘There is no excuse for me and I will not present excuses to him with a lie’. He saww said: ‘You speak the truth. Arise, until Allah azwj Decrees His Command regarding you’.

And two others came and said similar to that and ratified, but Rasool-Allah saww forbid from speaking to them and ordered their wives with isolating from them until until when the earth became straitened upon them with (all) its vastness, [9:118]. They stayed upon that for fifty night and Ka’ab built a tent to be along in it and said regarding that (a couplet),
‘Distant are the houses of the clan of Al-Qayn the honourable, and they hailed upon me a construction of the house of leaves’.

The repentance descended upon them after the fifty (days) during the night, and it is His azwj Word: And upon the three, those who stayed behind [9:118] – the Verse. The Muslims woke up in the morning rushing to them and giving them the good news. Ka’ab said, ‘I went to Rasool-Allahsaww in the Masjid and there he saww was cheerful giving glad tidings, it is as if hissaww face was a piece of the moon. He saww said to me, and hissaww face flashing from the cheerfulness: ‘Receive good news of the goodness which has emerged upon you its honour since your mother gave you birth’.

Ka’ab said, ‘I said to himsaww, ‘Is it from the Presence of Allahazwj or from yousaww, O Rasool-Allahsaww?’ He saww said: ‘From the Presence of Allahazwj’. And Ka’ab gave in charity with a third of his wealth in thanks to Allahazwj upon his repentance’.

Al-Hassan said, ‘The ten from the Muslims went out upon a camel, taking turns between them. A man would ride for a while, then he descended and his companion rode like that, and their provision was the decayed barley and the worm-infested dates, and smelly sauces; and the number from them were going out not having any dates with them between them. When the hunger reached from one of them such, that he grabbed the seed of the dates until he found its taste, then he gave to his companions, and he licked it, then drank upon it a gulp of water. Like that it was until it came upon their last one, and there did not remain from the dates except the husk’.

Tafseer Al-Qummi - Advance lightly and heavily, [9:41], he (Ali Bin Ibrahim) said, ‘Youths and elderly, meaning to the military expedition of Tabuk. And in a report of Abu Al-Jaroud regarding Hisazwj Words: if it had been a nearby gain [9:42], said, ‘They were saying, ‘Had there been (easy to gain) war booty, we would have followed yousaww.’

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His \( \text{azwj} \) Words: **but the distance was far upon them.** [9:42] – meaning to Tabuk, and that is that Rasool-Allah \( \text{saww} \) did not travel on any journey further than it nor more difficult that it, and the reason for that is that the summer travellers were arriving at Al-Medina from Syrian, with them was the merchandise (carpets) and the food, and they spread (the news) in Al-Medina that the Romans had gathered intending to battle Rasool-Allah \( \text{saww} \) among a large army and that Hercules had travelled among his army, and with them were (the tribes of) Gasaan, and Juzaam, and Fihr, and Aamilah, and his army had arrived at Al-Balqa’a, and he had descended at Homs.

Rasool-Allah \( \text{saww} \) ordered the preparations to Tabuk, and it is from the cities of Al-Balqa’a, and he \( \text{saww} \) sent messages to Al-Balqa’a and around it and to Makkah and to the ones who had become Muslim, from (the clans of) Khuza’a, and Muzeyna, and Juheyna, and urged them upon the Jihad, and Rasool-Allah \( \text{saww} \) ordered with his \( \text{saww} \) army, and they gathered in the valley, and he \( \text{saww} \) ordered the people of strength to assist the ones who had not strength with it, and the one who had something with him should bring it out and carry and strengthen and urge upon that.

And Rasool-Allah \( \text{saww} \) addressed. He \( \text{saww} \) said after he \( \text{saww} \) had praised Allah \( \text{azwj} \) and extolled upon Him \( \text{as} \): ‘O you people! The most truthful of the narrations is the Book of Allah \( \text{azwj} \), and the first word is the phrase of piety, and the best of the religions is the Religion of Ibrahim \( \text{as} \), and the best of the Sunnahs is the Sunnah of Muhammad \( \text{saww} \), and the noblest of the Hadeeth is the Mention of Allah \( \text{azwj} \), and the best of the stories is this Quran;

And the best of the matters are its determinations, and the most evil of the matters are its innovations, and the best of the guidance is the guidance of the Prophets \( \text{as} \), and the noblest of the deaths is the deaths of the martyrs, and the blindest of the blind is the straying after the guidance, and the best of the deeds is what benefits, and the best of the guidance is what is followed, and the evilest of the blindness is the blindness of the heart, and the higher hand is better than the lower hand;
And what is less and suffices is better than what is more which diverts, and the evilest of the excuses is when the death presents, and from the people is one who does not come to the Friday except a little, and from them is one who does not mention Allah except in avoidance, and from the greatest of the mistakes (sins) is of the lying tongue, and the best of the riches is the riches of the self, and the best of the provision is the piety, and the head of the wisdom is fear of Allah;

And the best of what is cast into the heart is the certainty, and the suspicions are from the Kufr, and the alienation is from the deeds of the pre-Islamic period, and the sip of wine is from the pus of Hell, and the intoxicant is a sip of wine, and the poetry (fiction) is from Iblees, and the wine is a sum total of the sins, and the women are ropes of Iblees, and the youth is a branch of the insanity, and the evilest of the eating is eating the wealth of the orphan;

And the fortunate is one who is advised by others, and the wretched is one who is wretched in the belly of his mother, and rather (each) one of you will come to a place of four cubits, and the matter is to its ending, and a framework of the deed is its conclusion, and the most compounding is the interest of the lie, and all was is coming is nearby, and enmity of the Momin is immorality, and killing the Momin is Kufr, and eating his flesh (backbiting) is from the disobeying Allah, and sanctity of his wealth is like sanctity of his blood;

And one who relies upon Allah, He would Suffice him, and one who is patient will win, and one who pardons Allah will Pardon him, and one who swallows the anger Allah will Reward him, and one who pursues the reputation Allah Make him be heard with it, and one who is unheard of Allah would Double it for him, and one who disobeys Allah He would Punish him.

O Allah! Forgive for me and my community! O Allah! Forgive for me and my community! I seek Forgiveness of Allah for me and for you all!’
He (the narrator) said, ‘The people became desirous regarding the Jihad when they heard this from Rasool-Allahsaww, and tribes from the Arabs came, from the ones he sawsaww had mobilised them, and a group from the hypocrites and others sat back from himsaww, and Rasool-Allahsaww met Al-Jadd Bin Qays and said to him: ‘O Abu Wahab! Will you not come with us regarding this town (Tabuk), perhaps you will attain the yellow daughters (Roman girls)?’

He said, ‘O Rasool-Allahsaww! By Allahazwj, my people know that there isn’t anyone among them more intensely fascinated with the women than me, and I fear that if I go out with yousaww, I will not be patient when I see the yellow daughters, so do not tempt me, and permit me to stay’.

And he said to a group from his people, ‘Do not go out in the heat. His daughter said, ‘Return to Rasool-Allahsaww and say to himsaww what you are saying, then say to your people not to be going out in the heat. By Allahazwj! Allahazwj will Reveal Quran (Verses) regarding this, the people will be reading it up to the Day of Qiyaamah’. Allahazwj Revealed regarding that: So Allahazwj Revealed unto Hisazwj Rasoolsaww regarding that: And from them is one who is saying, ‘Permit me and do not try me’. Indeed! Into the Fitna they have fallen, and surely Hell would be encompassing with the Kafirs [9:49].

Then Aljad Bin Qays said, ‘Is Muhammad saww coveting that a war against Rome is like a war against others? Not one of them would return, ever!’

And in a report of Abu Al-Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: If good befalls you, it grieves them, and if a calamity befalls you [9:50]. Heasws said: ‘As for the good so it is the war booty and the health. And as for the calamity, so it is the affliction and the hardship, they are saying, ‘We have taken (care of) our affairs from before’, and they are turning around and they are joyful [9:50] Say: ‘It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely’ [9:51].’
And His\textsuperscript{azwj} Words: *Say: ‘Are you waiting with us except for one of the two excellent things?’* [9:52] – He\textsuperscript{asws} is saying, the booty and the Paradise, up to His\textsuperscript{azwj} Words: *we (too) are waiting along with you’* [9:52].

It was Revealed as well regarding Al-Jadd Bin Qays, in a report of Ali Bin Ibrahim, ‘When he said to his people, ‘Do not go out in the heat’: 

When the cavalry horses gathered to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} departed from the pagan farewell, and made Amir Al-Momineen\textsuperscript{asws} a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali\textsuperscript{asws} and they said, ‘He\textsuperscript{asws} did not leave him\textsuperscript{asws} behind except he\textsuperscript{saww} was annoyed with him’. So Allah\textsuperscript{azwj} Exposed Al-Jadd Bin Qays and his companions.

He\textsuperscript{saww} said: ‘The hypocrites are lying, O Ali\textsuperscript{asws}! But are you\textsuperscript{asws} not pleased that you\textsuperscript{asws} happen to be my\textsuperscript{saww} brother\textsuperscript{asws} and I\textsuperscript{asws} am your\textsuperscript{asws} brother\textsuperscript{saww}? at the status of Haroun\textsuperscript{as} from Musa\textsuperscript{as}, except there would not be a Prophet\textsuperscript{as} after me\textsuperscript{asws}, and you\textsuperscript{asws} are my\textsuperscript{saww} Caliph in my\textsuperscript{saww} community, and you\textsuperscript{asws} are my\textsuperscript{saww} Vizier, and my\textsuperscript{saww} successor\textsuperscript{asws}, and my\textsuperscript{saww} brother\textsuperscript{asws} in the world and the Hereafter?’ So Ali\textsuperscript{asws} returned to Al-Medina’.

And the wailers came to Rasool-Allah\textsuperscript{saww}, and there were seven from the clan of Amro Bin Awf, Salim Bin Umeys who had attended Badr, there being no differing in it, and from the clan of Waqif Harmiyu Bin Umeyr, and from the clan of Hari Ulya Bin Zayd and he is the who gave his land in charity, and that is that Rasool-Allah\textsuperscript{saww} instructed with the giving of charity and the people came with it. Ulya came and said, ‘O Rasool-Allah\textsuperscript{as}! By Allah\textsuperscript{azwj} there nothing with me I can give in charity with, and I have made my land as settlement’. Rasool-Allah\textsuperscript{saww} said to him: ‘Allah\textsuperscript{azwj} has Accepted your charity’.

وَ قَوْلِهِ قُلْ هَلْ تَرَبَّصُونَ إِلاَّ إِحْدَى الحُسْنَيَينِْ يَقُولُ الْغَنِيمَةَ وَ الجَْنَّةَ إِلَىَ قَوْلِهِ إِنَّا مَعَكُمْ مُتََََابِ. And His\textsuperscript{azwj} Words: *Say: ‘Are you waiting with us except for one of the two excellent things?’* [9:52] – He\textsuperscript{asws} is saying, the booty and the Paradise, up to His\textsuperscript{azwj} Words: *we (too) are waiting along with you’* [9:52].

وَ نُزِّلَ أَيْاً فِِ الجَْدِ بْنِ قَيْسٍ فِِ رِوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ. It was Revealed as well regarding Al-Jadd Bin Qays, in a report of Ali Bin Ibrahim, ‘When he said to his people, ‘Do not go out in the heat’:

فَلَمَّا اجْتَمَعَ لِرَسُولِ اللَّهِ ص الُْْيُولُ رَحَلَ مِنْ ثَنِيَّةِ الْوَدَاعِ وَ خَلَّفَ أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْمَدِينَةِ فَأَرْجَفَ الْمُنَافِقُونَ بِعَلِيٍّ ع فَقَالُوا مَا خَلَّفَهُ إِلاَّ تَشَؤُّماً بِهِ وَ ماتُوا وَ هُمْ فاسِقُونَ فَحَلَ اللَّهُ الجَْدَ بْ قَيْسٍ وَ أَصْحَابَهُ. When the cavalry horses gathered to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} departed from the pagan farewell, and made Amir Al-Momineen\textsuperscript{asws} a Caliph upon Al-Medina. Th\textsuperscript{e} hypocrites spread false rumours about Ali\textsuperscript{asws} and they said, ‘He\textsuperscript{asws} did not leave him\textsuperscript{asws} behind except he\textsuperscript{saww} was annoyed with him’. So Allah\textsuperscript{azwj} Exposed Al-Jadd Bin Qays and his companions.

فُلِلَّا اجْتَمَعَ لِرَسُولِ اللَّهِ ص الُْْيُولُ رَحَلَ مِنْ ثَنِيَّةِ الْوَدَاعِ وَ خَلَّفَ أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْمَدِينَةِ فَأَرْجَفَ الْمُنَافِقُونَ بِعَلِيٍّ ع فَقَالُوا مَا خَلَّفَهُ إِلاَّ تَشَؤُّماً بِهِ وَ ماتُوا وَ هُمْ فاسِقُونَ فَحَلَ اللَّهُ الجَْدَ بْ قَيْسٍ وَ أَصْحَابَهُ. When the cavalry horses gathered to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} departed from the pagan farewell, and made Amir Al-Momineen\textsuperscript{asws} a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali\textsuperscript{asws} and they said, ‘He\textsuperscript{asws} did not leave him\textsuperscript{asws} behind except he\textsuperscript{saww} was annoyed with him’. So Allah\textsuperscript{azwj} Exposed Al-Jadd Bin Qays and his companions.

فُلِلَّا اجْتَمَعَ لِرَسُولِ اللَّهِ ص الُْْيُولُ رَحَلَ مِنْ ثَنِيَّةِ الْوَدَاعِ وَ خَلَّفَ أَمِيرَ الْمُؤْمِنِينَ ع عَلَى الْمَدِينَةِ فَأَرْجَفَ الْمُنَافِقُونَ بِعَلِيٍّ ع فَقَالُوا مَا خَلَّفَهُ إِلاَّ تَشَؤُّماً بِهِ وَ ماتُوا وَ هُمْ فاسِقُونَ فَحَلَ اللَّهُ الجَْدَ بْ قَيْسٍ وَ أَصْحَابَهُ. When the cavalry horses gathered to Rasool-Allah\textsuperscript{saww}, he\textsuperscript{saww} departed from the pagan farewell, and made Amir Al-Momineen\textsuperscript{asws} a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali\textsuperscript{asws} and they said, ‘He\textsuperscript{asws} did not leave him\textsuperscript{asws} behind except he\textsuperscript{saww} was annoyed with him’. So Allah\textsuperscript{azwj} Exposed Al-Jadd Bin Qays and his companions.
And from the clan of Mazin Bin Al-Najjar, Abu Layli Abdul Rahman Bin Ka’ab, and from the clan of Salima Umar Bin Ghanma, and from the clan of Zureyq Salman Bin Sakhar, and from the clan of Al-Ghar Nasir Bin Sariya Al-Sulmy. They came to Rasool-Allahsaww wailing and they said, ‘O Rasool-Allahsaww! There isn’t any strength with us to be going out with yousaww (to Tabuk)’.

Allahazwj Revealed regarding them: ‘There isn’t any blame upon the weak, nor upon the sick, nor upon those who cannot find what they could be spending, when they are sincere to Allah and His Rasool. There is no way (to a blame) upon the good doers, and Allah is Forgiving, Merciful [9:91] – up to Hisazwj Words: not finding what they could be spending [9:92]. He said, ‘And rather these wailers asked himsaww for slippers they could be wearing.

Then Heazwj Said: But rather, the way (to blame) is upon those who seek your permission and they are rich. They are pleased to be with the ones staying behind [9:93], and the seekers of permission were eighty men from various tribes, and the ones staying behind were the women’.

And in a report of Abu Al-Jaroud,

‘From Abu Ja’farasws regarding Hisazwj Words: May Allah Pardon you! Why did you permit for them until it became clear to you, those who were truthful and you came to know the liars? [9:43], saying: ‘The people of the excuse (false excuses) and those who sat back without an excuse (not going to fight at Tabuk)’.

Hisazwj Words: They do not seek your permission, those who are believing in Allah and the Last Day, from striving with their wealth and their selves; and Allah is Knowing the pious [9:44] – up to Hisazwj Words: Had they gone forth among you, it would not have increased you except for ruination, - i.e. woe, and they would have been active in your midst [9:47] – i.e., fleeing from yousaww.

And there stayed back from Rasool-Allahsaww a group of the people of steadfasted-ness and insight. Neither any doubts adhered with them nor any suspicions, but they said, ‘We shall
catch up with Rasool-Allah ﷺ. From them were Abu Khaysama, and there were two wives for him and two tents, and they were both his wives who had made his tents, and the water rolled to it, and they prepared food for him. He overlooked to his tents.

When he looked that them, he said, 'No, by Allah azwj! This is not with fairness to Rasool-Allah ﷺ. Allah has Forgiven for him whatever has preceded from his sins and what is delayed (and) he has gone out in the sun (heat) and the (stormy) wind, and he has carried the weapon fighting in the Way of Allah azwj, and Abu Khaysama is strong, sitting in his tents and two beautiful wives. No, by Allah azwj, this is not with fairness'.

Then he grabbed his camel and tightened his saddle and joined up with Rasool-Allah ﷺ. The people looked at a rider upon the road and they informed Rasool-Allah ﷺ with that. Rasool-Allah ﷺ said: ‘It will be Abu Khaysama coming’. Thus the Prophet ﷺ informed with what was to happen. He recompensed him goodly and supplicated for him.

And Abu Zarr' had stayed behind from Rasool-Allah ﷺ for three days, and that is that his was weak, so he joined up after three days, and his camel had stopped in one of the roads, so he had left it and carried his clothes upon his back. When the day rose, the Muslims looked at a person coming. Rasool-Allah ﷺ said: ‘It is be Abu Zarr’ra. They said, ‘It is Abu Zarr’ra.

Rasool-Allah ﷺ said: ‘Meet himra with the water for he is thirsty’. They met himra with the water and Abu Zarr’ra came to Rasool-Allah ﷺ and with himra was a container having water in it. Rasool-Allah ﷺ said: ‘O Abu Zarr’ra! There is water with youra and youra are thirsty?’ He said, ‘Yes, O Rasool-Allah ﷺ! My father and my mother (be sacrificed) for yousaww! Ira ended up to a rock which had rain water upon it, so Ira tasted it, there it was fresh, cool. Ira said, ‘Ira will not drink it until myra beloved Rasool-Allahsaww drinks it’. 
Rasool-Allah s\textsuperscript{aww} said: ‘O Abu Zarr\textsuperscript{ra}! May Allah\textsuperscript{azwj} have Mercy on you\textsuperscript{ra}. You\textsuperscript{ra} are living alone and will be dying alone and be resurrected alone and enter the Paradise alone. A group from the people of Iraq will be fortunate with you to be in charge of your\textsuperscript{ra} washing and your\textsuperscript{ra} preparation (for funeral), and the Salat upon you\textsuperscript{asws} and your\textsuperscript{ra} burial’.

Tafseer Qummi – ‘There was a man with Rasool-Allah\textsuperscript{saww} at Tabuk called Al-Muzrab (the struck one) due to the frequency of hits he had been hit with at Badr and Ohad. Rasool-Allah\textsuperscript{saww} said to him: ‘Count the people of the army for me\textsuperscript{saww’}. He counted them and said, ‘They are twenty five thousand men besides the slaves and the followers’. He\textsuperscript{saww} said: ‘Count the Momineen’. He counted them and said, ‘They are twenty five men’. And a group of the hypocrites had stayed behind from Rasool-Allah\textsuperscript{saww}, and a group of Momineen had foresight, they did not stumble into hypocrisy, from them was Ka’ab Bin Malik the poet and Marara Bin Al-Rabie and Hilal Bin Umayya Al-Rafiqy. When Allah\textsuperscript{azwj} Turned to them, Ka’ab said, ‘There was no one stronger than me at all during that time in which Rasool-Allah\textsuperscript{saww} went out to Tabuk, and no rides were gathered to me at all except during that day, and I was saying, ‘I will go out tomorrow’ (and) ’I will go out after tomorrow for I am strong’.

And I lingered and remain for days after the Prophet\textsuperscript{saww} had gone out. I entered the market and I could not fulfil any need. Then I met Hilal Bin Umaya and Marara Bin Al-Rabie, and they had both stayed behind as well. We were co-incidental in that we came to the market early morning and could not fulfil any need of ours. We did not cease saying that we will be going out tomorrow and after tomorrow until the (news) reached of the return of Rasool-Allah\textsuperscript{saww}, and we regretted.

When Rasool-Allah\textsuperscript{saww} arrived we received him\textsuperscript{saww} congratulating him\textsuperscript{saww} with the safe return. We greeted unto him\textsuperscript{saww} but he\textsuperscript{saww} did not return the greeting and turned away from us; and we greeted unto our brothers but they did not return the greeting to us. That reached our families and they cut off speaking to us; and we attend the Masjid but no one greeted to us nor spoke to us.

\textsuperscript{129} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 21 H 2
Our women came to Rasool-Allah\textsuperscript{saww} and they said, ‘Your\textsuperscript{saww} anger upon our husbands has reached us, shall we isolate from them?’ Rasool-Allah\textsuperscript{saww} said: ‘Do not isolate from that, but do not go near them’. When Ka’b Bin Malik and his companions saw what had been released with them, he said, ‘No one is sitting with us in Al-Medina, nor does Rasool-Allah\textsuperscript{saww} speak to us, nor our brothers, nor our families, so come, let us go out to this mountain, and we will not come down from it until Allah\textsuperscript{azwj} Turns to us (with Mercy) or we die’.

They went out to the top of the mountain in Al-Medina, and they were Fasting, and their families used to come to them with the food, and they would place it in a corner, then turning back from them, and not speaking to them. They remained upon this (state) for a lot of days, crying night and day and supplicating to Allah\textsuperscript{azwj} that He\textsuperscript{azwj} Forgive them.

When it was during the third night and Rasool-Allah\textsuperscript{saww} was in the house of Umm Salma\textsuperscript{ra}, their repentance was Revealed unto Rasool-Allah\textsuperscript{saww} in His\textsuperscript{azwj} Words: *Allah has Turned (Mercifully) with the Prophet to the Emigrants and the Helpers [9:117]* – those who had followed him\textsuperscript{saww} in the time of difficulties’.

Al-Sadiq\textsuperscript{asws} said: ‘That is how it was Revealed, and it was Abu Zarr\textsuperscript{ra}, and Abu Khaysama, and Amo Bin Wahab, those who had stayed behind then joined up with Rasool-Allah\textsuperscript{saww}.’
Then He azwj Said regarding these three: **And upon the three, those who stayed behind [9:118]**. The knowledgeable one asws said: ‘But rather it was Revealed: ‘And upon the three who had opposed (Khalafu), and had they (just) stayed behind, there would not have been any fault upon them: **until when the earth became straitened upon them with (all) its vastness** – when Rasool-Allah saww did not speak to them, nor did their brothers, nor their families, so Medina was straitened upon them until they went out from it: **and their selves were constricted upon them**, - when they vowed that they will not speak to each other, so they separated and Allah azwj Turned to them due to what He azwj Recognised from the truthfulness of their intentions’’. 

Tafseer Qummi – His aswj Words regarding the hypocrites: **Say: to them O Muhammad saww, ‘Spend willingly or unwillingly [9:53]’** – up to His aswj Words: **while they are Kafirs [9:55]** – and they were swearing to Rasool-Allah saww that they are Momineen, so Allah aswj Revealed: **And they are swearing by Allah they are from you, and they are not from you, but they are a people (who are) different [9:56]** If they could find a refuge or caves – meaning caves in the mountains, or places [9:57]. He (Ali Bin Ibrahim) said, ‘A place they could be taking shelter to, they would have turned towards it, rushing [9:57]’ – i.e., turning away from you.

His aswj Words: **They are swearing by Allah to you in order to please you**, - It was Revealed regarding the hypocrites, those who had been swearing to the Momin that they were from them, perhaps the Momineen would be pleased from them, and Allah and His Rasool have a greater right that they should please Him, if they are Momineen [9:62].

And His aswj Words: **The hypocrites are cautious that a Chapter might be Revealed against them manifesting what is in their hearts. Say: ‘Keep mocking! Surely Allah will Bring forth what you are being cautious of’ [9:64]**. He (Ali Bin Ibrahim) said, ‘There was a group from the hypocrites, when Rasool-Allah saww went out to Tabuk they were discussing in what is between them and saying, ‘Do you see Muhammad saww to battle Rome like he saww has battled others? Not one of them will return, ever!’

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130 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 21 H 3
One of them said, ‘Do not be swearing, for Allah azwj will Inform Muhammad saww with what we are (discussing) in and with what is in your hearts, and it will be Revealed to him saww regarding this (Verses of) Quran, and the people will be reciting it’. And they said, ‘This is a limit of mockery’.

Rasool-Allah saww said to Ammar Bin Yasser: ‘Meet the people, for they have moved (instigated)’. Ammar met them and said, ‘What are you all saying?’ They said, ‘We did not say anything. But rather we are just saying something upon a limit of the playfulness and the joke’. So Allah azwj Revealed: 

And if you question them, they would say, ‘But rather, we were just talking and playing’. Say: ‘Was it Allah and His Signs and His Rasool you were mocking at?’ [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you, We will Punish a group because they were criminals [9:66].

And in a report of Abu Al-Jaroud,

‘From Abu Ja’far asws regarding His Words: Do not make excuses. You have committed Kufr after your Eman [9:66]. He asws said: ‘They were a group who used to be Momineen, but they were suspicious and they doubted, and they became hypocrites after their (having expressed) Eman, and they were four in number.

And His Words: If We Pardon a group from you [9:66]. It so happened that one of the four was Mukhsy Bin Humeyr but he acknowledged and repented, and said, ‘O Rasool-Allah saww! My name (reputation) has destroyed me’. So, Rasool-Allah saww named him as Abdullah bin Abdul Rahm an, and he said, ‘O Lord azwj! Make me to be martyred where no one knows where I am!’ He was killed on the day (battle of) Yamama, and no one knew where he was killed. Thus, he was one whom Allah azwj Forgave’.

He (Ali Bin Ibrahim) said, ‘And when the Prophet saww arrived from Tabuk, his companions, the Momineen were presenting to the hypocrites and hurting them. They were swearing to them that they are upon the truth and they were hypocrites, perhaps they would display about them and they would be pleased from them. So Allah azwj the Glorious
Revealed: They will swear to you by Allah when you return to them so that you may turn aside from them [9:95] – the Verse.\(^{131}\)

5- ل، اتخاذ الأمل في أن يكون إخبار العامة عن ابن حبيب معدوداً على أبيه عن عبد الله في الخلل الماجم، في أمير عبد الله في الخلل الماجم، في حذف جملة من المحفوظ على أبيه عن عبد الله في الخلل الماجم، في حذف جملة من المحفوظ.

And the mischievous Kafirs wished to kill Rasool-Allah\(^{saww}\) during his\(^{saww}\) departure from Tabuk were fourteen – Abu Al-Shurooq, and Abu Al-Dawahi, and Abu Al-Ma’azif, and his father, and Talha, and Sa’ad Bin Abu Waqas, and Abu Ubuyda, and Abu Al-Awr, and Al-Mugheira, and Salim Mawla Abu Huzyefa, and Khalid Bin Al-Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abdul Rahman Bin Awf – and they those regarding whom Allah\(^{azwj}\) Mighty and Majestic Revealed: and they planned with what they could not attain [9:74].\(^{132}\)

Those who repelled (scared) the camel of Rasool-Allah\(^{saww}\) during his\(^{saww}\) departure from Medina wished to kill Ali\(^{saww}\) Bin Abu Talib\(^{asws}\) during his departure from Medina, and he\(^{saww}\) went out from Al-Medina, and he\(^{saww}\) had left him\(^{asws}\) behind upon it, said to him\(^{asws}\) : ‘Jibraeel\(^{as}\) came to me\(^{saww}\) and said to me: ‘O Muhammad\(^{saww}\)! The most Exalted Conveys the Greetings and is saying to you\(^{saww}\), ‘O Muhammad\(^{saww}\)! Either you\(^{saww}\) go out and Ali\(^{asws}\) stays, or Ali\(^{asws}\) goes out and you\(^{saww}\) stay. It is a must from that, for Ali\(^{asws}\) has been Mandated with one of the two. No one knows the majesty of the one who obeys Me\(^{aswj}\) in these two (choices), and the greatness of its Rewards apart from Me\(^{aswj}\).

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

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

\(^{131}\) Bihar Al Anwaar – V 21, The book of our Prophet\(^{saww}\), P 3 Ch 21 H 4

\(^{132}\) Bihar Al Anwaar – V 21, The book of our Prophet\(^{saww}\), P 3 Ch 21 H 5
So when he saw left him behind, most of the hypocrites taunted him with regards to it and they said, ‘He is fed up with him, and is tired of him, and dislikes his company’. So Ali followed him until he met him, and he had found (grief) from what they had said regarding him.

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

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

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

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

Ali saww said to it: ‘May Allah Reward you for good advice. Just as you thought about me, so Allah Mighty and Majestic would not let you be bereft of beautiful dealing’.

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And it went until it was by the place, and the horse paused, fearing from passing over the place.

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

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

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

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

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

Then Ali asws turned the face of the animal towards its rump, and the group was with him, some of them were in front of him, and some of them behind him, and he said: ‘Uncover from this place!’ So they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. The people displayed the panic and astonishment from what they had seen.
Amir Al-Momineen asws! This was done by so and so, and so and so, and so and so’- until it mentioned the ten colluders from the twenty four who were with Rasool-Allah sawa in his saww way. Then they deliberated upon killing Rasool-Allah sawa upon Al-Aqaba (a hillock), and Allah azwj Mighty and Majestic Protected Rasool-Allah sawa from behind, and a Guardian asws of Allah azwj is such that the Kafirs cannot overcome him asws.

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

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

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

And Rasool-Allah sawa did not inform them with that Ali asws had said at the gateway of Al-Medina, that the ones with Rasool-Allah sawa would be plotting against him sawa, and that Allah azwj the Exalted would Defend him sawa.
When the twenty four companions at Al-Aqaba heard what he said regarding the matter of Ali, some of them said to the others, 'What an expert Muhammad is with the trickery. A quick pigeon came to him as or a bird from Al-Medina from one of his family members and fell upon him! Ali has already been killed by such and such a ploy – and it is which has occurred upon him by our companions, but he at the moment, due to what has reached him is concealing the news, and facing it to its opposite, intending to calm the ones who are with him, lest they extend their hands against him (now that Ali has been killed).

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

So they presented themselves to him and congratulated him upon the safety of Ali from the predicament which his enemies had wished it.

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

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

And was Allah Commanding the Angels with the Sajda to Adam except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him in the Religion excessively, and more knowledgeable with and His Prophet in knowledge.
Allah	extsuperscript{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. So He	extsuperscript{azwj} Created Adam	extsuperscript{as} and Taught him	extsuperscript{as} the Names, all of them. Then He	extsuperscript{azwj} Displayed these to them, but they were unable from recognising these (names). Then He	extsuperscript{azwj} Commanded Adam	extsuperscript{as} to inform them of these, and they recognised his	extsuperscript{as} superiority regarding the knowledge, over them.

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

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

Allah	extsuperscript{azwj} Mighty and Majestic Made them recognise that the best of the Momineen – they are bearing these afflictions and are being finished off from these, and they are battling the Satans	extsuperscript{la} and are defeating them, and they are fighting against their own selves by defending from their own lustful desires and are overcoming these, along with whatever is within them from the desires of the virility – and the love of the clothes, and the food, and the honour, and the governance, and the pride, and the snobbery, and causing troubles and the afflictions (to others).
(They are defending against these) from Ibleesla, may Allahazwj Curse himla, and hisla audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allahazwj, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allahazwj.

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

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

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

When Hisazwj Angels recognised the merits of the best of the community of Muhammadasww and the Shias of Aliasws, and hisasws Caliphs upon them, and their bearing regarding a side of the love of their Lordazwj – what the Angels are not bearing – it became clear that the sons of Adamas, the good, the pious are with the superiority over them.

Then Allahazwj Said, for that, “Perform Sajda to Adamas! It was due to what was contained (within himas) of the lights of these peopleasws, the meritorious onesasws.
And their Sajdas did not happen to be to Adam as. But rather, Adam as was a Qiblah (direction) for them – they were doing Sajdas towards him as, (but) to Allah azwj Mighty and Majestic – and it was a veneration, a dignity to him as with that, and it is not befitting for anyone that he does Sajda to anyone besides Allah azwj, and be humble to him like his humbleness to Allah azwj, and venerate him – with the Sajdas to him – like his veneration to Allah azwj.

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

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

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

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

وَ لََْ يَكُنْ سُجُودُهُمْ لآِدَمَ إِنَََّّا كَانَ آدَمُ قِبْلَةً َُِمْ يَسْجُدُونَ نََْوَهُ لِلَّهِ عَزَّ وَ جَلَّ وَ كَانَ بِذَلِكَ مُعَظَّماً لَهُ مُبَجَّلاً وَ لاَ يَنْبَغِي لِحَدٍ أَنْ يَسْجُدَ لِحَدٍ مِنْهُ كَذَٰلِكَ فَانْعِظِ بِهِ وَ أَبْكِ إِلَى أَحَدٍ وَ لَا يَنْبَغِي لَهُ خُُْوعَهُ لِلَّهِ وَ لََْ يَعَظِّمُ بِهِ السُّجُودَ كَتَعْظِيمِهِ لِلَّهِ وَ لَوْ أَمَرْتُ أَحَداً أَنْ يَسْجُدَ هَكَذَا لِغَيرِْ اللَّهِ لََْمَرْتُ ضُعَفَاءَ شِيعَتِ نَا وَ سَائِرَ الْمُكَلَّفِينَ أَنْ يَسْجُدُوا لِمَنْ تَوَسَّطَ فِِ عُلُومِ عَلِيٍّ وَصِيِّ رَسُولِ اللَّهِ ص وَ محََضَ وِدَادَ خَيرِْ خَلْقِ اللَّهِ عَلِيٍّ ب َعْدَ محَُمَّدٍ رَسُولِ اللَّهِ ص وَ احْتَمَلَ الْمَكَارِهَ وَ الْبَلاَيَا فِِ التَّصْرِيحِ بِإِظْهَارِ حُقُوقِ اللَّهِ وَ لََْيُنْكِرْ عَلَيَّ حَقّاً أَرْقُبُهُ عَلَيْهِ قَدْ كَانَ جَهِلَهُ أَوْ أَغْفَلَهُ وَ ذَلِكَ أَنَّ اللَّهَ ت َعَالىَ قَالَ لَهُ يَا آدَمُ عَصَانِِّ فِيكَ إِبْلِيسُ ف َهَلَكَ لِمَا كَانَتْ مَعْصِيَتُهُ بِالْكِبرِْ عَلَى آدَمَ وَ عَصَى اللَّهَ آدَمُ بِأَكْلِ الشَّجَرَةِ فَسَلِمَ وَ لََْ ي َهْلِكْ لِمَا لََْ ي ُقَارِنْ بَِِعْصِيَتِهِ التَّكَبرَُّ عَلَيْهِ محَُمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ أَنْتَ عَصَيْتَنِِ بِأَكْلِ الشَّجَرَةِ وَ بِالتَّوَاضُعِ لِمُحَُمَّدٍ وَ آلِ محَُمَّدٍ ت ُفْلِحُ كُلَّ الْفَلاَحِ وَ ت َزُولُ عَنْكَ وَصْمَةُ الزَّلَّةِ فَادْعُنِِ بُِِحَمَّدٍ و آلِهِ الطَّيِّبِينَ ع لِذَلِكَ وَ أَنْتَ عَصَيْتَنِِ بِأَكْلِ الشَّجَرَةِ وَ بِالتَّوَاضُعِ لِمُحَُمَّدٍ وَ آلِ محَُمَّدٍ ت ُفْلِحُ كُلَّ الْفَلاَحِ وَ ت َزُولُ عَنْكَ وَصْمَةُ الزَّلَّةِ فَادْعُنِِ بُِِحَمَّدٍ و آلِهِ الطَّيِّبِينَ ع لِذَالِكَ
فَدَعَا بهِمْ فَأَفْلَحُ لِمَا تََسَّكَبِعُرْوَتِنَا أَهْلَ الْبَيْتِ

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

ثمَّ إن رسول الله ص أَمَرَ بِالرَّحِيلِ فِِ أَوَّلِ نِصْفِ اللَّيْلِ الَْْخِيرِ وَ أَمَرَ مُنَادِيَهُ ف َنَادَى أَلاَ لاَ يَسْبِقَنَّ رسول الله ص أَحَدٌ إِلىَ الْعَقَبَ

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

ف َقَالَ حُذَي ْفَةُ يَا رَسُولَ اللَّهِ ص إِنِِّّ أَتَبَينَّ الشَّرَّ فِِ وُجُوهِ رُؤَسَاءِ عَسْكَرِكَ وَ إِنِِّّ أَخَافُ أَنْ ي َتَقَدَّمَكَ إِلىَ هُنَاكَ لِلتَّدْبِيرِ عَلَيْكَُُِسُّ بِِ ف َيَكْشِفُ عَنِِّ ف َيَعْرِفُنِِ وَ مَوْضِعِي مِنْ نَصِيحَتِكَ ف َيَتَّهِمُنِِ وَ يَََافُنِِ ف َيَقْتُلُنِِ

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

فَأَدَّى حُذَي ْفَةُ الرِّسَالَةَ وَ دَخَلَ جَوْفَ الصَّخْرَةِ وَ جَاءَ الَْْرْب َعَةُ وَ الْعِشْرُونَ عَلَى جََِاِِِمْ وَ ب َينَْأَيْدِيهِمْ رَجَّالَتُهُمْ ي َقُولُ ب َعُْْهُمْ لِبَعْضٍ مَنْ رَأَيْتُمُ هُ هَاهُنَا كَائِناً مَنْ كَانَ فَاقْتُلُوهُ لِئَلاَّ يَُْبرُِوا محَُمَّداً أَن َّهُمْ قَدْ رَأَوْنَا هُنَا فَيَنْكُصَ محَُمَّدٌ وَ لاَ يَصْعَدَ هَذِهِ الْعَقَبَةَ إِلاَّ ن َهَاراً ف َيَبْطُلَ تَدْبِيرُنِِ عَلَيْهِ

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

فَقَالَ حُذَي ْفَةُسُّ بِِ ف َيَكْشِفُ عَنِِّ ف َيَعْرِفُنِِ وَ مَوْضِعِي مِنْ نَصِيحَتِكَ ف َيَتَّهِمُنِِ وَ يَََافُنِِ ف َيَقْتُلُنِِ

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

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah\textsuperscript{azwj} had Veiled Huzeyfa from them with the rock. They dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, ‘Are you not seeing where Muhammad\textsuperscript{saww}, how he\textsuperscript{saww} was lured into preventing the people from ascending Al-Aqaba until he\textsuperscript{saww} has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him\textsuperscript{saww} and his\textsuperscript{saww} companions are away from him\textsuperscript{saww}.

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

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

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

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

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

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

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

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

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

And for that, Rasool-Allahsaww said regarding Huzeyfa and Amir Al-Momineenasws: ‘Both of them are the most knowing of the people with the hypocrites’. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allahsaww. And Allahazwj Sufficed Hisazwj Rasoolsaww of the matter of the ones who had aimed for himasws, and Rasool-Allahsaww returned to Al-Medina.

Thus Allahazwj Disgraced and Shamed the ones who had sat (in ambush) from himsaww, and Clothed in humiliation the ones who had plotted against Alasws, what Allahazwj had Defended himasws from it’’. 133

(The book) ‘Al-Kharajj Wa Al-Jaraih’ – It is reported that in the military expedition of Tabuk, when they travelled during their day the thirst grabbed hold of them and thirst almost cut the necks of the men and the horses and the riders. So, hesaww called for a container and poured a little water (reserved for) medication which was himsaww and placed hissaww fingers upon it, and the water sprang from beneath hissaww fingers. So, they were quenched and saturated, and the soldiers were thirty thousand men besides the horses and the camels’’. 134

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

‘Rasool-Allahsaww said to Alasws Bin Abu Talibasws during the military expedition of Tabuk: ‘Take myasws place among myasws family’. Aliasws said: ‘O Rasool-Allahsaww Iasws dislike it that the Arabs would be saying, ‘Heasws abandoned hisasws cousinasws and stayed behind from himasws’. Heasws said: ‘But are youasws not pleased the youasws happen to be from measws at

133 Bihar Al Anwaar – V 21, The book of our Prophetasws P 3 Ch 21 H 6
134 Bihar Al Anwaar – V 21, The book of our Prophetasws P 3 Ch 21 H 7
the status of Harun\textsuperscript{as} from Musa\textsuperscript{as}? He\textsuperscript{asws} said: ‘Yes’. He\textsuperscript{saww} said: ‘Then take my\textsuperscript{saww} place’\textsuperscript{135}.

9— ما، الأمالي لخليفة多层次ي السلم من الخلق الذي لا يحكم من حي إلى آخر عن غيابه عن خلق الله من حي إلى آخر عن خضر، ويبتغى من الحسن الذي لا يحكم من حي إلى آخر عن خضر، ويبتغى من الخلق الذي لا يحكم من حي إلى آخر عن خضر، ويبتغى من الخلق الذي لا يحكم من حي إلى آخر عن خضر، ويبتغى من الخلق الذي لا يحكم من حي إلى آخر عن خضر.

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

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} appointed Ali\textsuperscript{asws} as Caliph during the military expedition of Tabuk. He\textsuperscript{asws} said: ‘O Rasool-Allah\textsuperscript{saww}! Are you\textsuperscript{saww} making me\textsuperscript{asws} a Caliph after you\textsuperscript{saww}?’ He\textsuperscript{saww} said: ‘Are you\textsuperscript{asws} not pleased that you happen to be from me\textsuperscript{saww} at the status of Harun\textsuperscript{as} from Musa\textsuperscript{as}, except that there will be no Prophet\textsuperscript{saww} after me\textsuperscript{saww}?’\textsuperscript{136}

10— ص، قصص الْنبياء عليهم السلام الصَّدُوقُ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِهِ عَلِيٍّ عَنِ النَّْْْْْْْْْْرِ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ:

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

(He\textsuperscript{asws} said): ‘Jibraeel\textsuperscript{as} came to him\textsuperscript{saww} and said: ‘So and so, and so and so have been sitting in wait for you\textsuperscript{saww} upon Al-Aqaba in order to frighten your\textsuperscript{saww} camel’. Rasool-Allah\textsuperscript{saww} called out to them: ‘O so and so, and so and so, and so and so! You are the ones sitting in order to frighten my\textsuperscript{saww} camel!’ And Huzeyfa was behind it, and he joined up with them (him\textsuperscript{saww}). He\textsuperscript{saww} said: ‘O Huzeyfa! Did you hear?’ He said, ‘Yes’. He\textsuperscript{saww} said: ‘Conceal’\textsuperscript{137}.

\textsuperscript{135} Bihar Al Anwar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 21 H 8
\textsuperscript{136} Bihar Al Anwar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 21 H 9
\textsuperscript{137} Bihar Al Anwar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 21 H 10
And Huzeyfa said, ‘When Rasool-Allahsaww wanted to sleep upon hissaww camel, he saww became moderate in the travel’. Huzeyfa said, ‘I said on a night from the nights, ‘No by Allahawj! I will not separate from Rasool-Allahsaww. So I went on to withhold my camel upon it.

Jibraeelas descended unto Rasool-Allahsaww and said: ‘This so and so, and so and so, and so and so’ – until heas counted them – ‘have sat to frighten (the camel) with yousaww’. Rasool-Allahsaww said: ‘O so and so! O so and so! O so and so! O enemies of Allahazwj!’ – until hesaww named them with their names, all of them.

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

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

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11- B) the hypocrites and the hereticspertaining to the narrations that the Quran did not cease to be revealed with the talk of the hypocrites until they left the talking and they were limited to winking with their eyebrows. Some of them said, ‘There is no safety that you will be named in the Quran then you will be exposed and (so will) your posterity, this posterity in front of us. If we were to shoot (arrows) we would be terminated with it’. They sat upon the Aqaba, and it is called ‘Aqaba with crevice’.

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

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He saww said: ‘I saww do not know except what Allah azwj Teaches me saww, and He azwj has Informed me saww now that it is at such and such mountain pass and its rein is stuck in a tree’. It was just as he saww said’. 139

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – From his saww miracles is that when the military of Tabuk occurred, there were twenty five thousand from the Muslims with him saww besides their servants. He saww passed in his saww journey by a mountain, the water was trickling from its top to its bottom without a torrent. They said, ‘How strange is the trickle of this mountain’.

He saww said: ‘It is crying’. They said, ‘And the mountain cries?’ He saww said: ‘Would you like to learn that?’ They said, ‘Yes’. He saww said: ‘O you mountain! What are you crying from?’ The mountain answered, and the gathering heard, in an eloquent tongue, ‘O Rasool-Allah saww! Isa as Bin Maryam as passed by me and he as was reciting: the Fire the fuel of which are the people and stones; [2:24], so I have been crying since that day fearing from me being from those stones’. 140

He saww said: ‘Calm down in your place, for you aren’t from it. But rather, those are the stones of sulphur’. That trickle from the mountain dried up at that time until nothing trickled from that, and from that wetness which it used to’.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It became such at Tabuk, the messengers were exchanged between Rasool-Allah saww and the king of Rome, and the days were prolonged during that until the provisions were depleted. They complained to him saww of its depletion. He saww said: ‘One who has something with him from the flour, or dates, or sauce, so let him bring it to me saww. One came with flour, and another came with a handful of dates, and another with a handful of sauce. He saww spread out his saww cloak and made (all) that to be

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139 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 21 H 12
140 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 21 H 13
upon it and place his\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w} upon each one from it, then said: ‘Call out among the people, one who wants the provision then let him come’.

The people came taking the flour and the dates and the sauce until they all filled up whatever was with them from the containers, and that flour and dates and sauce was upon its (original) state, nothing was reduced from any one from it, nor increased upon what it had been.

Then he\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w} travelled to Al-Medina, and one day he\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w} descended at a valley which was known to have water in it in the past, but they found it to be dry, there being no water in it. They said, ‘There isn’t any water in the valley, O Rasool-Allah\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w}!’ He\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w} grabbed an arrow from his\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w} quiver and said to a man: ‘Take it and install it in the top part of the valley’. He installed it and twelve springs burst forth from around the arrow flowing into the valley from its top to its bottom, and they were watered and filled the containers’.’

141

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

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

142

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far\textsuperscript{as}\textsuperscript{w}\textsuperscript{w} and Abu Abdullah\textsuperscript{as}\textsuperscript{w}\textsuperscript{w}: ‘If it had been a nearby gain and an easy journey, they would have followed you [9:42] – the Verse: ‘They did have the capacity, and it was in the Knowledge of Allah\textsuperscript{as}\textsuperscript{w}\textsuperscript{w} and it there had been a nearby gain and an easy journey, they would have done so’.’

143

141 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w}, P 3 Ch 21 H 14
142 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w}, P 3 Ch 29 H 15
143 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{sa}\textsuperscript{w}\textsuperscript{w}, P 3 Ch 29 H 16
Tafseer Al Ayyashi, from Al Mugheira who said,

‘I heard him\textsuperscript{asws} saying regarding the Words of Allah\textsuperscript{azwj}: And had they intended the going forth, they would have prepared for it with a preparation [9:46]. He\textsuperscript{asws} said: ‘It means by the preparation – the intention. He\textsuperscript{azwj} is Saying: “If they had the intention for it, they would have gone forth”.\textsuperscript{144}

Tafseer Al Ayyashi – From Jabir Al Jufy who said,

‘Abu Ja’far\textsuperscript{asws} said: ‘This Verse was Revealed: And if you question them, they would say, ‘But rather, we were just talking and playing’. [9:65] – up to His\textsuperscript{azwj} Words: We will Punish a group [9:66]. I said to Abu Ja’far\textsuperscript{asws}, ‘(What about) the interpretation of this Verse?’ He\textsuperscript{asws} said: ‘It’s interpretation – by Allah\textsuperscript{azwj} – there was not Revealed a Verse at all except that there is an interpretation for it’.

Then he\textsuperscript{asws} said: ‘Yes, this was Revealed regarding Al-Taymi (Abu Bakr) and Al-Udayy (Umar) and the family of these two. Twelve of them gathered in order to ambush Rasool-Allah\textsuperscript{saww} in Al-Aqaba, and they conferred among them to murder him\textsuperscript{saww}. So some of them said to the others, ‘If we are caught out we would say, ‘But rather we were just talking idly and playing’. And if we are not caught out, we would murder him\textsuperscript{saww}.

Thus, Allah\textsuperscript{azwj} Revealed this Verse: And if you question them, they would say, ‘But rather, we were just talking and playing’ [9:65]. So Allah\textsuperscript{azwj} Said to His\textsuperscript{azwj} Prophet\textsuperscript{asws}: Say: ‘Was it Allah and His Signs and His Rasool you were mocking at?’ [9:65] Do not make excuses. You have committed Kufr after your Eman. If We Pardon a group from you [9:66] - Meaning (their cursing of) Ali\textsuperscript{asws} if he\textsuperscript{asws} were to tolerate them regarding their cursing upon the Pulpit (on Ali\textsuperscript{asws}) as well as cursing others (companions of Ali\textsuperscript{asws}), so these are the Words of the Exalted: If We Pardon a group from you, We will Punish a group [9:66]’\textsuperscript{145}

Tafseer Al Ayyashi – ‘From Jabir,
‘From Abu Ja’far asws regarding the Words of the Exalted: *They are pleased to be with those who stay behind, [9:87]*, he asws said: ‘With the women’.

And Al-Husayn Bin Al-Mukhtar increased from him asws: ‘Had they (just) stayed behind there would not have been any way (to blame) upon them, but they opposed (khalafu) – Usman and his two companions. But, by Allah azwj, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, ‘They are coming for us!’ Allah azwj Made fear to overcome them until the morning’.

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146 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 19
147 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 20
148 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 21
Safwan said, ‘Abu Abdullah asws said: ‘Abu Lubaba was one of them – meaning regarding: And upon the three, those who stayed behind [9:118]’. 149

23- ... The book of our Prophet saww, P 3 Ch 29 H 22

Tafseer Al Ayyashi – From Sallam,

‘From Abu Ja’far asws regarding His asws Words: Then He Turned to them so they would repent. [9:118]. He asws said: ‘He Dismissed them. By Allah aswj, they did not repent’. 150

Tafseer Al-Imam (Hassan Al-Askari) asws – ‘Ali asws Bin Al-Husayn asws said: ‘And there were from the hypocrites and the weak ones resembling the hypocrites – with Rasool-Allah saww as well – aiming to ruin the Masjids in Al-Medina, and (aiming) to ruin the Masjids of the world, all of them, due to what they planned with from killing Amir Al-Momineen Alasws in Al-Medina, and from killing Rasool-Allah saww in their asws way to Al-Aqaba.

And Allah aswj the Exalted had Increased in the insight of the insightful ones during that journey to Tabuk, and in cutting off the excuses of their obstinate ones – with Increases befitting the Majesty of Allah aswj and His aswj Leniency upon His aswj servants.

From that - when they were with Rasool-Allah saww during his saww journey to Tabuk, they (also) said, ‘We can never be patient upon one food [2:61], just as the Children of Israel had said to Musa as, and a Sign of Rasool-Allah saww was Manifested to them regarding that – one greater than the Sign Manifested for the people of Musa as.

And that is when Rasool-Allah saww ordered with the journeying to Tabuk, he saww instructed with leaving Ali asws behind in Al-Medina. So Alasws said: ‘O Rasool-Allah saww! I asws never liked to be left behind from you saww regarding anything from your saww affairs, and that I asws should be absent from witnessing you, and looking at your saww guidance and hearing you saww.

149 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 22
150 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 23

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Rasool-Allah saww said: ‘O Ali asws! Are you asws not pleased that you asws happen to be from me saww at the status of Haroun as from Musa as, except that there would be no Prophet as after me saww? Stay, O Ali asws, for there would be for you asws in your asws staying, from the Recompense, similar to that which would have happened to be for you asws if you asws had come out along with Rasool-Allah saww, and for you asws would be similar to the Recompenses of every one who is with Rasool-Allah saww, convinced, obedient, and that would be for you asws upon Allah azwj.

O Ali asws, I saww shall ask Allah azwj by your asws Love that you asws should witness from Muhammad saww, in his saww way in the rest of his saww states. Allah azwj should Command Jibraeel as in the entirety of this journey of ours saww that he as raises the ground which we saww travel upon, and the ground which you asws happen to be upon, and strengthen your asws vision until you asws witness Muhammad saww and his saww companions, in the rest of your asws situations and their situations. Therefore, no closeness would be lost from your asws visualising him saww and visualising his saww companions, and that would make you asws needless from the letter-writing and messages’.

So a man from the gathering of Zayn Al-Abideen asws stood up, when he asws mentioned this, and said to him asws, ‘O son asws of Rasool-Allah saww! How can this happen to be for Ali asws? But rather, this happens for the Prophets as, not for others!’

Then Al-Baqir asws said: ‘O Abdullah! How often so many from this community are unjust to Ali asws Bin Abu Talib asws, and how little is their fairness to him asws! They are denying Ali asws...
what they are accepting for the rest of the companions, and (although) Ali asws is the most superior of them. So how can they be denying a status which they are accepting for others?’

It was said, ‘And how is that so, O son asws of Rasool-Allah saww?’ He asws said: ‘Because they are befriending the ones who love Abu Bakr Bin Abu Qohafa and they are disavowing from his enemies, whoever he may be. And similar to that, they are befriending Umar Bin Khattab and are disavowing from his enemies, whoever it may be. And they are befriending Usman Bin Affan and they are disavowing from his enemies whoever it may be, until when they come to Ali asws Bin Abu Talib asws, they are saying, ‘We love those that love him asws, and (but) we do not disavow from his enemies! This is not with fairness!’

And how can this be allowable for them, and Rasool-Allah saww is saying regarding Ali asws: ‘O Allah, I Particularised Ali asws with by the supplication of Rasool-Allah saww and his asws prestige to his asws Lord the Exalted, they are rejecting it, and they are accepting what is mentioned to them regarding others from the companions. So what is that which prevents Ali asws what is made to be for the rest of the companions of Rasool-Allah saww?

This is Umar Bin Al-Khattab. When it is said to them that he was upon the pulpit, addressing (the people) in Al-Medina, when he called out in the middle of his sermon, ‘O battalion of the mountain!’ And the companions wondered and they said, ‘This is not from the speech of this sermon!’ So when they finished the sermon and the Salat, they said, ‘What was your speech in your sermon, ‘O battalion of the mountain!’?’

فقال اطنعوا أيضًا أخطب رضي الله تعالى به الذئب بصره الناجي أي خرج فيها إخوانكم إلى غزوة الكافرين بنهالك وأثبهم صبح بئين أي واصف فتح الله به الأشياء وأختم لها حتى وإنهم قد استطعلوا بئين دنيي حلي هناك وقد جاء بعض الأخلاق ليدفع في تأثيث سارية ففيههم على عليه وعلى سائر من نوع المسلمين ليحيطوا بهم فيلكتهم.
So he said, ‘Know that I – and while I was addressing – I glanced with my sight towards the area wherein your brethren went out to attack the Kafirs at Nahawand, and upon them (as a commander) was Sa’ad Bin Abu Waqas. So Allah azwj Opened for me the coverings and the veils and Strengthened my vision until I saw them – and they had lined upon in front of the mountain over there. And some of the Kafirs had come to encircle behind the battalion and the rest of the ones who were with him from the Muslims, so they could encompass them and kill them.

I said, ‘O battalion of the mountain!’ in order to (tell him to seek) shelter, thus preventing them from encompassing him, then he could fight back. And Allah azwj Prevented your Momineen brethren of being defeated by the Kafirs, and Allah azwj Made them victorious upon their cities. So, memorise this time, and Allah azwj would be Returning the news of that to you all’.

And between Al-Medina and Nahawand was a travel distance of more than fifty days.

Al-Baqir asws said: ‘So what this can happen for Umar, then how can similar to this not happen to be for Ali asws Bin Abu Talib asws? But they are a people who are not being fair. But they are being stubborn’.

Then Al-Baqir asws returned to his asws Hadeeth from Ali asws Bin Al-Husayn asws. He asws said: ‘It was so that Allah azwj the Exalted Raised the spot upon which was Muhammad saww and he saww travelled in it, for Ali asws Bin Abu Talib asws, until he asws witnessed them upon their situations.

Ali asws said: ‘And it was so that whenever Rasool-Allah saww intended a military expedition, concealed (his saww intended target) with something else, except for the military expedition of Tabuk, for he saww made them recognise that it was what he saww intended, and he saww ordered them that they should make provisions for it.

So, they provided flour for it to make bread in their way, and salted meat, and honey, and dates. And their provisions were a lot, because Rasool-Allah saww had urged them upon the
provisions due to the difficulties of the distance and difficulties of the environment, and scarcity of what is therein from the goodness.

They travelled for days, and their foodstuff started going off and their chests were constricted from its remaining, and they loved fresh food. A group from them said, ‘O Rasool-Allah\textsuperscript{saww}! We are fed up from this which is with us, from the foodstuff, for it has gone off and become bad, and it smells, and there is no patience for us upon it’.

Rasool-Allah\textsuperscript{saww} said: ‘And what is with you?’ They said, ‘Bread, and cured salted meat, and honey and dates’.

Rasool-Allah\textsuperscript{saww} said: ‘Then you at the moment, are like the people of Musa\textsuperscript{as}, when they said, ‘\textit{We can never be patient upon one food} [2:61]. So what is that which you desire?’ They said, ‘We want fresh cured meat, and grilled meat from the flesh of the birds, and from the sweets, the (freshly) made’.

Rasool-Allah\textsuperscript{saww} said: ‘But you are differing in this one (from) the Children of Israel, because they wanted the herbs and the cucumbers, and the garlic, and the lentils, and the onions. Thus, they (wanted to) replace that which was good by that which was worse, and you are (desire to) replace that which is superior by that which is below it, and soon \textit{saww} shall ask my\textsuperscript{azwj} Lord\textsuperscript{azwj} for you all’.

They said, ‘O Rasool-Allah\textsuperscript{saww}! Among us (also) are ones who seek similar to what they sought \textit{of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions} [2:61]’. So Rasool-Allah\textsuperscript{saww} said: ‘Soon \textit{azwj} would Give you that, by a supplication of Rasool-Allah\textsuperscript{saww}’.
Then Rasool-Allah ﷺ said to them: ‘O servants of Allah ﷺ! The people of Isa as, when they asked Isa as that he as descends food to them from the sky, Allah azwj the Exalted Said: ‘Allah said: Surely I will Send it down to you, but whoever shall disbelieve afterwards from among you, surely I will Punish him with such a Punishment with which I have not Punished anyone from among the nations [5:115].

He azwj did Send it down upon them, and the one from who committed Kufr afterwards, Allah azwj Transformed him to either a pig, or a monkey, or a bear, or a cat, or upon an image of some of the birds and the animals which are in the land and the sea, to the extent that He azwj Transformed (them) upon a variety of four hundred transformations.

Muhammad saww is a Rasool saww of Allah azwj. He saww will not cause to descend from the sky what you are asking for, until it gets released with your Kafirs what was released with the Kafirs of the people of Isaas, and that Muhammad saww is more understanding with you all than that he saww should expose you all to that’.

Then Rasool-Allah saww looked at the birds in the air, and he saww said to one of his saww companions: ‘Say to this bird that Rasool-Allah saww is ordering you to fall upon the ground’. So he said it, and it fell down.

Then Rasool-Allah saww said: ‘O you bird! Allah azwj is Commanding you that you to be bigger and increase in bones’. So it became bigger and increased bones until it became like a large hill.

Then Rasool-Allah saww said to his saww companions: ‘Encircle it’. So they encircled it, and the greatness of that bird was such that the companions of Rasool-Allah saww – and (although) they were above ten thousand – they lined upon around it and their rows encircled it.
Then Rasool-Allah saww said: ‘O you bird! Allah azwj Commands you that you should separate your wings, and your fluff and your feathers’. So it separated all that, and the bird remained as flesh upon bones, and its skin was above it.

Rasool-Allah saww said: ‘Allah azwj Commands you, O you bird, that you separate the bones of your body, and your feet, and your beak’. So it separated all that, and these became around the bird, and the people were around all that.

Then Rasool-Allah saww said: ‘Allah azwj the Exalted Commands these bones that they become cucumbers’. So they became just as he saww said. Then he saww said: ‘Allah azwj the Exalted Commands these wings, and the fluff, and the feathers that they become herbs, and onions, and garlic, and a variety of vegetables’. So they became just as he saww said.

Then Rasool-Allah saww said: ‘O servants of Allah azwj! Now place your hands upon it, and tear off from it with your hands, and cut from it with your knives, and eat it!’ So they did.

One of the hypocrites said, and he was eating, ‘Muhammad saww claims that in the Paradise would be such birds, the inhabitants of it would be eating cured meat from it from one side of it, and grilled meat from (another) side of it. But we cannot see a match of that in the world!’

Allah azwj Transmitted the knowledge of that to the heart of Muhammad saww, and he saww said: ‘Servants of Allah azwj! Let each one of you take a morsel and let him say, ‘In the Name of Allah azwj the Beneficent, the Merciful, and may Allah azwj Send Salawat upon Muhammad saww and his saww goodly Progeny asws’, and let him place the morsel in his mouth, so he would find the taste of whatever he so desires – cured (meat), and if he so desire, grilled, and if he so desires cooked broth, and if he so desires, the rest of whatever he desired from the types of the cooking, of whatever he desires from the types of the sweets’.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُفَارِقَ عِظَامُ بَدَنِكَ وَ رِجْلَيْكَ وَ مِنْقَارُكَ فَفَارَقَهُ ذَلِكَ أَجََْعُ وَ صَارَ حَوْلَ الطَّائِرِ وَ الْقَوْمُ حَوْلَ ذَلِكَ أَجََْعَ ٍ قِثَّاءً كَمَا قَالَ وَفَعَالَتْ كَمَا قَالَ
They did that, and they found the matter – just as Rasool-Allah ﷺ said, until they were satiated. Then they said, ‘O Rasool-Allah ﷺ! Allah azwj Satiated us, and we are needy to water we can drink it’.

فقال رسول الله ﷺ وألا تريدون المجнь؟ وألا تريدون من الشرابات؟ قالوا نى يا رسول الله ﷺ. فقال فآخذ كل واحد منكم لقطة من هذا وأكلها في مOUTH واعف الله الرحمن الرحيم. وأكلها في مOUTH واعف الله الرحمن الرحيم. محمد ﷺ nodds Progeny ﷺ Conditions, so it would be released in his mouth whatever he wants – if he wants water, or milk, or another drink from the drinks’.

So they did, and they found the matter to be as what Rasool-Allah ﷺ said.

Then Rasool-Allah ﷺ said: ‘O you bird! Allah azwj Commands you that you should rise and fly away just as you used to fly’.

فقال يا الطائر! إن الله ﷺ يأمرك أن تقام وأن تطير كما كنت تطير. So, the bird flew into the air and they were looking on at it. Then they looked at what was in front of them, and there had not remained over there anything from the herbs, and the cucumbers, and the onions, and the garlic’.

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(The book) ‘Al-Ihtijaj’ with the chain going up to Muhammad Al Askari asws having said: ‘Ali Bin Al Husayn asws had said one day in his asws gathering: ‘When Rasool-Allah saww ordered with the travelling to Tabuk, he saww instructed that Ali asws stay behind at Al Medina’.

When he saww had prepared for the going, he saww stood to address. He saww praised Allah aswj and extolled upon Him aswj and incited them upon the consoling, and strengthening the weak, and the spending. The first one to spend regarding it was Usman Bin Affan.

He came with a basket of silver and poured it in the lap of Rasool-Allah saww. So, he saww equipped the people of the weak ones and it is which is said that he equipped the army (with) difficulty; and Al-Abbas arrived to Rasool-Allah saww and spent a good spending, and equipment, and the helpers hastened, and Abdul Rahman and Al-Zubeyr and Talha spent, and some people from the hypocrites spent to show-off and to be heard.

The Quran (Verses) were Revealed with that and Rasool-Allah saww established his saww army at the top of the valley with the ones from the Emigrants and the Arab tribes who followed him saww, and the clans of Kanana, and the people of Tahama, and Muzeyna, and Juheyna, and Taie, and Tameem; and he saww utilised Ali asws upon Al-Medina and said: ‘There is no escape for Al-Medina from either me saww or you asws’, and he saww utilised Al-Zubeyr upon the flag of the Emigrants, and Talha Bin Ubeydullah upon the right flank, and Abdul Rahman Bin Awf upon the left flank.

151 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 24
And Rasool-Allah ﷺ travelled until he ﷺ descended at Al-Jarf. Abdullah Bin Abay returned without permission. He ﷺ said: ‘Allah azwj suffices me ﷺ. He azwj is the One azwj Who Aided me ﷺ with His Help and with the Momineen [8:62] And He United their hearts. [8:63] – the Verse. When he ﷺ ended up to Al-Jarf, Ali asws joined up with him ﷺ and grabbed a rein of his ride and said: ‘O Rasool-Allah ﷺ! Quraysh are alleging that you ﷺ rather left me asws behind as resignation to (fed up with) me asws’. He asws said: ‘Protracted was the harm which the communities caused their Prophetsas. Are you asws not pleased that you asws happen to be from me asws at the status of Harun as from Musa as?’ He asws said: ‘I asws am pleased, I asws am pleased!’ Then he asws returned to Al-Medina, and Rasool-Allah ﷺ arrived at Tabuk on the day of Tuesday and stayed the remainder of Shaban and some days from the month of Ramazan.

And Nahba Bin Rawba, a ruler of Elat came to him saww while he saww was at Tabuk, and gave him saww the tax (tribute), and Rasool-Allah saww wrote a letter for him, and the letter is with them, and he saww wrote as well to the people of Jarba’a and perfumed the letter, and Rasool-Allah saww, when he saww was at Tabuk, sent Abu Ubeyda Bin Al-Jarrah to the forces from Jazam along with Zaba’a Bin Rawh Al-Jazamy, and attained weapons and captives.

And he saww send Sa’ad Bin Abada to some people from the clan of Suleym and the crowds. When they went near the people, they fled; and he saww send Khalid to Al-Akeydar, ruler of Dowmat Al-Jandal and said to him: ‘Perhaps Allah azwj will Suffice with hunting the cow, so seize him’. While Khalid and his companions were in a moonlit night when the cow came and rubbed against the door of the fort of Akeydar, and he was with his two wives of his drinking the wine.

He and his brother Hasan and some people from his family rode and sought it, and Khalid and his companions had been lying in wait for him. They met Akeydar while he was hunting the cow. He seized him and they killed his brother Hasan, and upon him (Akeydar) was a
golden robe, and his companions fled and entered the fort and locked the door below them. Khalid came with Akeydar and his companions came with him, and they asked them to open (the door) for him, but they refused.

He (Akeydar) said, ‘Send me and I will open the door’. He took a covenant upon him and sent him. He entered and opened the door until Khalid and his companions entered, and he gave eight hundred heads, and two thousand camel, and four hundred armours, and four hundred spears, and five hundred swords. He accepted that from him and came with it to Rasool-Allahsaww, and saved his blood and reconciled with him upon the tribute’.

‘When Rasool-Allahsaww returned as a convoy from Tabuk to Al-Medina until when hesaww was in one of the roads some people from hissaww companions plotted with himsaww and they consulted each other that they will push himsaww from Aqaba in the road they wanted to travel with himsaww. Rasool-Allahsaww informed their news and hesaww said: ‘One from you who desired that he takes with the middle of the valley, it would be more capacious for you all’. The Prophetsaww took to Al-Aqaba and the people took to the middle of the valley, except the persons, those who wanted to plot with himsaww, got ready and wore masks.

And Rasool-Allahsaww instructed Huzeyfa Bin Al-Yaman and Ammar Bin Yasser, and they both walked with himsaww, and hesaww instructed Ammar to grab the rein of hissaww camel, and instructed Huzeyfa to usher it. While they were travelling when they heard the jostling of the people from behind them to deceive himsaww. Rasool-Allahsaww was angered and instructed Huzeyfa to see them.

He turned back and with him was a stick, and faced the faces of their rides and struck them with a strike with the stick and he saw the group and they were wearing masks. Allahazwj Frightened them when they saw Huzeyfa and they thought that their plot had been successful upon himsaww until they mingled with the people, and Huzeyfa came until he met
Rasool-Allah ﷺ. When he saww met him, he saww said: ‘Strike the ride, O Huzeyfa and O Ammar, you walk’.

They hastened and came out from Al-Aqaba awaiting the people. The Prophet saww said: ‘O Huzeyfa! Did you recognise who the group was, or the rider, anyone?’ Huzeyfa said, ‘I recognised the ride of so and so, and so and so, and the dark night had covered them and they were wearing masks’. He saww said: ‘Do you know what the riders were doing and what they intended?’ He said, ‘No, O Rasool-Allah saww.

He saww said: ‘They had plotted that they would be travelling with me saww until when Al-Aqab was dark with me saww, they would throw me saww down from it’. He said, ‘So why don’t you saww order with them, O Rasool-Allah saww, when the people come to you saww, and you saww can strike off their neck’. He saww said: ‘I saww dislike it that the people will be narrating and saying that Muhammad saww has placed his saww hand among his saww companion, and he saww named them to them’. Then he saww said: ‘Conceal them (their identities)’.

And in the book of Aban Bin Usman – ‘Al-Amsh said, ‘And they were twelve, seven being from Quraysh. And Rasool-Allah saww arrived at Al-Medina, and it was so that whenever he saww arrived from a journey he saww was received by Al-Hassan asws and Al-Husayn asws, and he saww would grab them asws to him asws, and the Muslims would crowd around him saww until he asws entered to see (Syeda) Fatima asws and they would sit by the door, and when he saww would come out, they would walk with him saww, and when he saww entered his saww house, they would disperse from him saww.’

And from Abu Humeyd Al-Sa’idy who said, ‘We came back with Rasool-Allah saww from the military expedition of Tabuk until when we overlooked upon Al-Medina, he saww said: ‘This is Tabah, and this is Ohad a mountain which loves us and we love it’.

And Anas Bin Malik (the Ahadith fabricator) said, ‘When Rasool-Allah saww was near from Al-Medina, he saww said: ‘There are a people at Al-Medina, you do not travel any journey nor do you cut through any valley except they would be with you in it’. They said, ‘O Rasool-
Allah saww, and they are at Al-Medina?’ He saww said: ‘Yes, and they are at Al-Medina, the (valid) excuse withholds them’.

And Tabuk was the last of the military expeditions of Rasool-Allah saww and Abdullah Bin Abay died after the return of Rasool-Allah saww from the military expedition of Tabuk’.

‘From Abu Abdullah asws having said: ‘When they frightened the camel of Rasool-Allah saww, the camel said to him saww, ‘I will not slip a hoof from (my) hooves, and even if I am cut into pieces and pieces’.”

I (Majlisi) am saying, ‘He said in (the book) ‘Al-Mantaqa’, ‘The Prophet saww was in the military expedition of Tabuk, and various miracles had been manifested from him saww. From these is that when he saww arrived at the valley of Al-Qura and spent the evening at Al-Hijr. He saww said: ‘A severe strong wind will be blowing so no one from you will be safe except with his companions, and one who has a camel for him so let him tie it with its shackles’.

A severe wind attacked and the people panicked, and no one could stand except with his companion, except for two men from the clan of Saida. One of them went out for his need and the other to search for a camel of his. As for the one who had gone out for his need, he suffocated in his place, and as for the one who had gone out in search for the camel, the wind carried him and dropped him in mount Taie. Then he saww supplicated for the one who was injured in his place and he returned to him saww, and as for the one who fell in mount Taie, Taie gifted him to the Prophet saww when he saww arrived at Al-Medina.

And from it is that when he saww departed from Al-Hijr, morning came and there was no water for him nor with his saww companions, and they had descended at (a place) without

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water. They complained to him sasaww of the thirst. He sasaww faced towards the Qiblah and supplicated and there did not happen to be any cloud in the sky. He sasaww did not cease supplicating until the clouds gathered from every direction. He sasaww did not moved from his sasaww position until they were saturated.

فَانْكَشَفَتِ السَّحَابَةُ مِ نْ سَاعَتِهَا فَسُقِيَ النَّاسُ وَ ارْتَوْوا وَ مَلَئُوا الَْْسْقِيَةَ قَالَ ب َعْضُ الصَّحَابَةِ قُلْتُ لِرَجُلٍ مِنَ الْمُنَافِقِينَ وَي ْلَكَ أَ ب َعْدَ هَذَٰٰلِكَ شَيْءٌ فَقَالَ سَحَابَةٌ مَارَّةٌ

The clouds moved away from its time and the people were quenched and saturated and they filled up their container. One of the companions said, ‘I said to a man from the hypocrites, ‘Woe be unto you! Is there anything after this?’ The companion said, ‘A cloud passed by’.

فَخَرَجَ ص فَقَالَ ي َزْعُمُ مُنَافِقٌ أَنَّ محَُمَّداً ص ي َقُ وَلُ إِنَّهُ نَبٌِِّ وَ يَُْبرُِكُمْ َِِبرَِ السَّمَاءِ وَ لاَ يَدْرِي أَيْنَ نَاقَتُهُ وَ إِنِِّّ وَ اللَّهِ لاَ أَعْلَمُ إِلاَّ ما عَلَّمَنَِِ اللَّهُ وَ لَقَدْ أَعْلَمَنَِِ الآْنَ وَ دَلَّنِِ عَلَيْهَا وَ أَن َّهَا فِِ الْوَادِي فِِ شِعْبِ كَذَا وَ أَشَا رَ إِلىَ الشِّعْبِ حَبَسَتْهَا شَجَرَةٌ بِزِمَامِهَا فَذَهَبُوا وَ جَاءُوا بهَِا.

He sasaww came out and said: ‘A hypocrite claims that Muhammad sasaww is saying he sasaww is a Prophet sasaww and informs you all with news of the sky and he sasaww does not know where his sasaww camel is?’

ثمَُّ ارْتَََلَ النَّبُِِّ ص مُتَوَجِّهاً إِلَىَ ت َبُوكَ فَأَصْبَحَ فِِ مَنْزِلٍ فََْلَّتْ نَاقَةُ النَّبِِِّ ص ف َقَالَ مُنَافِقٌ يَُْبرُِكُمْ َِِبَرَِ السَّمَاءِ وَ لاَ يَدْرِي أَيْنَ نَاق َتُهُ وَ إِنِِّّ وَ اللَّهِ لاَ أَعْلَمُ إِلاَّ ما عَلَّمَنَِِ اللَّهُ وَ لَقَدْ أَعْلَمَنَِِ الآْنَ وَ دَلَّنِِ عَلَيْهَا وَ أَن َّهَا فِِ الْوَادِي فِِ شِعْبِ كَذَا وَ أَشَا رَ إِلىَ الشِّعْبِ حَبَسَتْهَا شَجَرَةٌ بِزِمَامِهَا فَذَهَبُوا وَ جَاءُوا بهَِا.

And from it is that he sasaww said: ‘Tomorrow you will be coming to a spring of Tabuk, if Allah azwj so Desire, and you will never come to it except when the day illuminates. So the one who comes to is, he should not touch anything from its water until I sasaww come over’.

وَ مِنْهَا أَنَّهُ ص قَالَ إِنَّكُمْ سَتَأْتُونَ غَداً إِنْ شَاءَ اللَّهُ عَينَْ ت َبُوكَ وَ إِنَّكُمْ لَنْ تَأْتُوهَا إِلاَّ حِينَ يَْْحَى النَّهَارُ فَ مَنْ جَاءَهَا فَلاَ يمََسَّ مِنْ مَائِهَا شَيْئاً حَتََّّ اجْتَمَعَ شَيْءٌ ثمَُّ أَمَرَ ف َغَرَفُوا مِنَ الْعَينِْ قَلِيلاً قَلِيلاً حَتََّ اجْتَمَعَ شَيْءٌ ثمَُّ غَسَلَ النَّبُِِّ ص فِيهِ وَجْهَهُ وَ يَدَيْهِ ثمَُّ أَعَادَهُ فِيهَا فَجَاءَتِ الْعَينُْ بَِِاءٍ كَثِيرٍ فَاسْتَقَى النَّاسُ وَ كَفَاهُمْ.

Muaz said, ‘We came to it and two men preceded to it, and the spring was like a laid trap with something little from the water. He sasaww asked them both, ‘Did you touch anything from its water?’ They said, ‘Yes’. He sasaww said to them whatever he sasaww desired to say, then instructed, so they scooped from the spring little by little until something gathered. Then the Prophet sasaww washed his sasaww face in it and his sasaww hands, then repeated in it, and the spring came with a lot of water, and the people were quenched and it suffice them.
وَ مِنْهَا أَنَّ ذَا الْبِجَادَيْنِ لَمَّا أَسْلَمَ وَلَبِثَ زَمَانًا وَتَعَلَّمَ الْقُرْآنَ خَرَجَ مَعَهُ صِلِّيَ تُبُوكَ فَلَمَّا حَصَلَ بِتَبُوكَ قَالَ يَا رَسُولَ اللَّهِ صِلِّيَ اللَّهَ لِِ بِالشَّهَادَةِ مَا آدرُكَ فِي هَذِهِ النَّارِ نَكَبَ دَعَا مِرَارًا كَثِيرًا بِالطَّعَامِ فَجَاءَهُ بِلاَلٌ بِبَقِيَّةٍ مِنَ الطَّعَامِ قَلِيلَةٍ وَكَانَتْ عِنْدَهُ جَََاعَةٌ كَثِيرَةٌ فَمَسَّ بِيَدِهِ الطَّعَامَ وَكَانَ تَْراً وَ غَيرَْهُ فَ أَكَلُوا مِنْهُ جََِيعاً حَتََّ شَبِعُوا وَبَقِيَ مِنَ الطَّعَامِ أَكْثَرَ مَِِّا كَانَ أَوَّلاً.

وَ هِيَ نَذَى النَّارُ وَلَمْ يَفْضَنَّ عَلَيْهِ مِنَ الْمَذَابِيْنِ وَقَالَ ائْتِنِِ بِلِحَاءِ سََُرَةٍ فَأَتَاهُ رَسُولُ اللَّهِ صِلِّي عَلَى عَُْدِهِ وَقَالَ اللَّهُمَّ حَرِّمْ دَمَهُ عَلَى الْكُفَّارِ وَقَالَ يَا رَسُولَ اللَّهِ مَا هَذَا أَرَدْتُ فِي مَعَالَةِ دَارِكَ فِي أَرْضِ الْمَجَالِدِ وَقَالَ ائْتِنِِ بِلِحَاءِ سََُرَةٍ فَأَتَاهُ رَسُولُ اللَّهِ صِلِّي عَلَى عَُْدِهِ وَقَالَ اللَّهُمَّ حَرِّمْ دَمَهُ عَلَى الْكُفَّارِ.

فَ أَكَلُوا مِنْهُ جََِيعاً حَتََّ شَبِعُوا وَبَقِيَ مِنَ الطَّعَامِ أَكْثَرَ مَِِّا كَانَ أَوَّلاً.

وَ مِنْهَا أَنَّهُ صِلِّي تُبُوكَ دَعَا مِرَارًا كَثِيرًا بِالطَّعَامِ فَجَاءَهُ بِلاَلٌ بِبَقِيَّةٍ مِنَ الطَّعَامِ قَلِيلَةٍ وَكَانَتْ عِنْدَهُ جَََاعَةٌ كَثِيرَةٌ فَمَسَّ بِيَدِهِ الطَّعَامَ وَكَانَ تَْراً وَ غَيرَْهُ فَ أَكَلُوا مِنْهُ جََِيعاً حَتََّ شَبِعُوا وَبَقِيَ مِنَ الطَّعَامِ أَكْثَرَ مَِِّا كَانَ أَوَّلاً.

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did not permit to fight him, and returned. They said, ‘And a severe wind blew at Tabuk and Rasool-Allah⁵¹⁵⁴ said: ‘This is for the death of a hypocrite of big hypocrisy. They arrived at Al-Medina and found a hypocrite to have died that day’.⁵¹⁵⁴

From the register attributed to Amir Al-Momineen⁵¹⁵⁵ (a poem): ‘Indeed! Allah⁵¹⁵⁵ has distanced the people of hypocrisy, and the people of false rumours and the falsehood. They were saying to me⁵¹⁵⁵⁵¹⁵⁵ the Rasool⁵¹⁵⁵ hates you⁵¹⁵⁵, so he⁵¹⁵⁵ has left you⁵¹⁵⁵ behind, forsaken. And what is that except that the Prophet⁵¹⁵⁵ has abandoned you⁵¹⁵⁵, but he⁵¹⁵⁵ had not done so. When he⁵¹⁵⁵ saw me⁵¹⁵⁵ his⁵¹⁵⁵ heart was calm, and he⁵¹⁵⁵ said words of the questioning brother: ‘From where is it, O cousin⁵¹⁵⁵?’ So I⁵¹⁵⁵ informed him⁵¹⁵⁵ with the trembling of the ones with envy, the obscure of identity. He⁵¹⁵⁵ said: ‘My⁵¹⁵⁵ brother⁵¹⁵⁵! You⁵¹⁵⁵ are from besides them like Haroun⁵¹⁵⁵ (from) Musa⁵¹⁵⁵, and was not offended’.⁵¹⁵⁵
CHAPTER 30 – STORY OF ABU AAMIR THE MONK, AND MASJID AL ZARAR (THE HARMFUL MOSQUE), AND IN IT IS WHAT LEATES WITH THE MILITARY EXPEDITION OF TABUK

The Verses – (Surah) Al Tawba: And those who took a Masjid for harm, and Kufr, and to cause dissent between the Momineen, and as an outpost for the ones who made war against Allah and his Rasool from before, and they are swearing, ‘We only wanted the good’. And Allah Testifies that they are liars [9:107]

Do not stand in it, ever, for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]

Is the one who lays the foundation of his building on fear of Allah and Pleasure, better, or the one who lays the foundation of his building upon the brink of a cliff so it collapses with him into the Fire of Hell? And Allah does not Guide the unjust people [9:109]

Al-Tabarsy said regarding the Words of the Exalted: And those who took a Masjid for harm [9:107], ‘The interpreters said that the clan of Amro Bin Awf took Masjid Quba and sent a message to Rasool-Allah\textsuperscript{saww} to come to them. He\textsuperscript{saww} came to them and prayed Salat in it. A group of hypocrites from the clan of Ghanam Bin Awf envied them and they said: We shall build a Masjid to pray Salat in it and we will not attend the congregation of Muhammad\textsuperscript{saww}.\’
And they were twelve men, and it is said fifteen men, from them was Sa’lba Bin Hatib and Ma’tab Bin Qasheyr and Nabtal Bin Al-Haris. They built a Masjid to the side of Masjid Quba. When they were free from (building) it, Rasool-Allah ﷺ was preparing to go to Tabuk. They said, ‘O Rasool-Allah ﷺ! We have built, and the reason for it is the rainy night and the cold night, and we would love it if you ﷺ could come to us and pray Salat in it for us and supplicate for the Blessings’.

He ﷺ said: ‘I am upon the wings of the journey, and when we arrive, I shall come to you if Allah azwj so Desires and pray for you all’. When Rasool-Allah ﷺ left from Tabuk the Verse was Revealed regarding the affair of Masjid for harm [9:107].

So, Rasool-Allah ﷺ, on his ﷺ arrival from Tabuk, sent Aasim Bin Awf Al-Ajlany and Malik Bin Al-Dakhsham, and Malik was from the clan of Amro Bin Awf, and said to them: ‘Go to this Masjid whose people are unjust and demolish it and burn it down’.

And it is reported that he ﷺ sent Ammar Bin Yasser and a savage and they burnt it, and he ﷺ ordered that it be taken as a dump-yard and the carcass be thrown in it.

And it is reported from the Prophet ﷺ having said to the people of Quba: ‘What is that which you are doing during your cleansing, for Allah azwj the Exalted has Extolled goodly upon you’. They said, ‘We are washing the traces of the faeces (after toilet)’. He ﷺ said: ‘Allah azwj has Revealed regarding you: and Allah Loves the purifying ones [9:108].

Tafseer Qummi – ‘His azwj Words: And those who took a Masjid for harm, and Kufr, [9:107] – The reason for its Revelation was that a group from the hypocrites came to Rasool-Allah ﷺ and they said, ‘O Rasool-Allah ﷺ! Can you permit us to build a Masjid among the clan of Salim for the reason of the rainy nights and the aged old men’. So, Rasool-Allah ﷺ permitted for them and he ﷺ was upon going out to Tabuk.
They said, ‘O Rasool-Allah ﷺ! If you could come to us and pray Salat in it’. He ﷺ said: ‘(At the moment) I upon the wings of the bird (travelling). When I come back, if Allah azwj so Desires, I will come to it and pray Salat in it’. When Rasool-Allah ﷺ returned from Tabuk, this Verse was Revealed unto him ﷺ regarding the affair of the Masjid and Abu Aamir the Monk.

And they had vowed to Rasool-Allah ﷺ that they were building that for the correct and the good (reasons). Allah azwj Revealed unto His ﷺ Rasool ﷺ: And those who took a Masjid for harm [9:107] – up to the Word of the Exalted: and as an outpost for the ones who made war against Allah and his Rasool from before, [9:107] – meaning Abu Aamir the Monk who had come to them.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far asws having said: ‘Masjid Zaraar is that which is founded on the brink of a cliff so it collapses with him into the Fire of Hell? [9:109]. His aswj Words: until their hearts are cut into pieces [9:110], except in a place, until Rasool-Allah saww sent Dakhsham Al-Khuzaie and Aamir Bin Adayy brother of clan of Amro Bin Awf upon (the task) that they should demolish it and burn it. Malik came and said to Aamir, ‘Wat for me until I bring fire from my house’. He entered and came with fire and the flam was in a branch of the palm tree, then inflamed it in the Masjid, and they dispersed, and Zayd Bin Haris sat until the building was burnt down, then instructed with demolishing its walls”.'  

And in a report of Abu Al Jaroud,

‘Masjid Quba is that which is founded upon the piety – meaning Masjid Quba. His aswj Words: Therein are men who love to be purified [9:108]. He said, ‘They were cleaning with the water.

And in a report of Abu Al Jaroud,

Kafi – Ali, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya and Ibn Yahya and Ibn Abu Umeyr altogether from Muawiya Bin Ammar who said,
'Abu Abdullah asws said: 'Do not leave going to the Monuments, all of them, (including) Masjid Quba, for it is a Masjid founded upon the piety from the first day [9:108]' .

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

'From Abu Abdullah asws having said: 'Begin with (visiting Masjid) Quba and pray Salat in it and frequently, for it is the first Masjid Rasool-Allah saww prayed Salat in it in this land'.

Tafseer Al Ayyashi – ‘From Al Halby,

'From Abu Ja'far asws and Abu Abdullah asws about His azwj Words: Masjid founded upon the piety from the first day [9:108]. He asws said: ‘Masjid Quba’.

I asked him asws, ‘Did the Prophet saww used to pray Salat in Masjid Quba?’ He asws said: ‘Yes, it was his saww pausing place, at Sa’ad Bin Khaysama Al-Ansary’.
Tafseer Al Ayyashi – from Al Halby,

‘From Abu Abdullah asws, he (the narrator) said, ‘I asked him asws about the Words of Allah azwj. Therein are men who love to be purified [9:108]. He asws said: ‘The ones who loved that they should purify with clean Wudu, and it is the cleaning with the water (after toilet)’. And he asws said: ‘This Verse was Revealed regarding the people of (Masjid) Quba’.

And in a report of Ibn Sinan,

‘From him asws, he (the narrator) said, ‘I said, ‘What is what cleansing?’ He asws said: ‘Cleaning for the Wudu’u when one of you comes out from the toilet. Allah azwj Praised them for their cleanliness’.

Tafseer Imam (Hassan Al-Askari) asws – when Sa’ad Bin Muaz died after recuperating from the clan of Qureyza being killed in their entirety, Rasool-Allah saww said: ‘May Allah azwj have Mercy on you, O Sa’ad, for you have been brave in the circles of the Kafirs. Had you remained (alive), you would have prevented the calf, which they intended to appoint among the Muslims like the calf of the people of Musa as.

They said, ‘O Rasool-Allah asww! And a calf is intended to be take in this city of yours asww’. He saww said: ‘Yes, by Allah azwj they do intend to. And if Sa’ad had been alive among them, they would not have continued with their plan, and they would have continued with part of their plans. Then Allah azwj the Exalted would be Invalidating it’.

They said, ‘Inform us how that would happen’. He saww said: ‘Leave that! Whenever Allah azwj Intends, He azwj would Plan it’.
And Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said: ‘And they had taken, the hypocrites from the community of Muhammad\textsuperscript{saww}, after the death of Sa’ad Bin Muaz, and after departure of Muhammad\textsuperscript{saww} to (the military expedition of) Tabuk, Abu Aamir the Rabbi, taking him as an Emir and a leader, and pledged allegiance to him, and colluded upon plundering Al-Medina and imprisoning the offspring of Rasool-Allah\textsuperscript{saww} and the rest of his\textsuperscript{saww} family members, and his\textsuperscript{saww} companions.

They said, ‘O son\textsuperscript{asws} of Rasool-Allah\textsuperscript{saww}! And what was this calf, and what was this plan?’

He\textsuperscript{asws} said: Know, that Rasool-Allah\textsuperscript{saww} used to get the news about the leader of Dowmat Al-Jandal, and that area was a great kingdom of his, from what follows Syria. And he used to restrict Rasool-Allah\textsuperscript{saww} by aiming for him\textsuperscript{saww} and killing his\textsuperscript{saww} companions and distance the ones present with him\textsuperscript{saww}. And the companions of Rasool-Allah\textsuperscript{saww} were fearful and apprehensive from facing him, to the extent that twenty of them used to take turns every day (guarding) Rasool-Allah\textsuperscript{saww}.

And every time someone shouted a scream, they thought that the foreword infantry and companions of his had emerged. And the hypocrites used to frequently spread rumours and lies, and they went on interfering with the companions of Muhammad\textsuperscript{saww}, and they were saying, ‘Akeydar (Bin Abdul Malik – leader of Dowmat Al-Jandal) has prepared (an army) of such and such (a number of) men, and such and such weapons, and such and such wealth, and he has called out – in what (areas) which follows his from his rule – ‘I shall be attacking and pillaging, and raiding in Al-Medina!’
Then they would be insinuating to the weak Muslims, saying to them, ‘And where can the companions of Muhammad saww save from the companions of Akeydar? There is no doubt that he is aiming for Al-Medina, so he would kill its men, and imprison its offspring and its women’ – until that hurt the hearts of the Momineen. They complained to Rasool-Allah saww of what panic they were upon.

Then the hypocrites feared, and they pledged their allegiance to Aamir the Rabbi, the one who Rasool-Allah saww had named as ‘the mischief maker’, and they made him as emir upon them, and they thronged to him with the obedience. So he said to them, ‘The view is that I should disappear from Al-Medina lest I get accused by them, until your plans are completed’. And they wrote to Akeydar in Dowmat Al-Jandal to aim for Al-Medina for them to be upon it, and he would aim for them (companions of Rasool-Allah saww), and they would be helping him.

Allah azwj the Exalted Revealed unto Muhammad saww and Caused him saww to recognise what had been gathered against him saww from their matter, and Commanded him saww with the travelling to Tabuk.

And it was so that every time Rasool-Allah saww intended a military expedition, kept it a secret, except for the military expedition of Tabuk, for he openly stated what he saww intended, and ordered them that they should stock up the provisions for it. And it is the military expedition which the hypocrites were exposed in it, and Allah azwj Condemned them for being too pre-occupied from it, and Rasool-Allah saww made it apparent what Allah azwj had Revealed to him saww – that Allah azwj would Make him saww victorious over Akeydar until he is seized, and reconciles upon a thousand ounces of gold in Safar, and a thousand ounces of gold in Rajab, and two hundred garments in Rajab, and two hundred garments in Safar, and he saww would leave safely for up to eighty days (journey),

Rasool-Allah saww said to them: ‘Musa as promised his as people, forty days, and I saww am promising you all eighty nights. I saww shall return safely, victorious, successful, without a war taking place, nor anyone from the Momineen having been harmed’.

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The hypocrites said, ‘No, by Allah! But it is the last of his defeats which he will not be stable after it. His companions would be dying, some of them in this heat, and the winds of the valleys, and its waters of the places, the harmful, the spoilt. And the (remaining) ones safe from that, they would be captured in the hands of Akeydar, and killed and injured’.

And the hypocrites sought his permission by mentioning reasons – one of them (said he) would be falling sick by the heat, and one of them with an illness of his body, and one of them with illness of his dependants. And it was so that Rasool-Allah permitted to them.

When the correct determination of Rasool-Allah (was known) upon the departure to Tabuk, those hypocrites deliberated and built a Masjid outside of Al-Medina, and it is Masjid Zarar, intending to gather in it. And they were pretending that is was for the Salat, and rather it was for they own gatherings in it due to the reason of the Salat, so they could complete their places, and it would take place over there what would make it easy for them what they were intending with.

Then a group of them came to Rasool-Allah and they said, ‘O Rasool-Allah! Our houses are remote from your Masjid, and we dislike to pray Salat other than in a congregation, and the attending (here) is difficult upon us, and so we have built a Masjid. So if you view (as proper), if you could come and pray Salat in it, in order to be favoured and Blessed with the Salat in the place of your praying’. Rasool-Allah did not introduced them what Allah had Made him recognise from their affair and their hypocrisy.

So he said: ‘Come to me with my donkey’. So they came with Al-Yafour (name of the donkey), and he rode it intending to head towards their Masjid. But, every time he spurred it – him and his companions – he would not move forward and would not walk. And whenever he would turn its head away from it towards another (direction), it would travel excellently and goodly.
They said, ‘Perhaps this donkey has seen something in this road which it dislikes, and due to that it is not moving towards it’. So Rasool-Allah(saww) said: ‘Come to me(saww) with a horse!’ So they came with a horse, and he(saww) rode it. But, every time he(saww) spurred it towards their Masjid, it would not move, and every time he(saww) moved it towards it, it would not move – until when he(saww) turned its head around towards another (direction), it travelled with excellent travelling.

They said, ‘And perhaps this horse has disliked something in this road’. So Rasool-Allah(saww) said: ‘Come, let us walk to it’. So when they stepped forward – him(saww) and the ones who were with him(saww) towards the Masjid, they got weighed down in their places and were not able upon the movement. And when they thought of another place, their movement was light, and their bodies were light, and their hearts were invigorated.

Rasool-Allah(saww) said: ‘This is a matter which Allah(azwj) has Disliked, so He(azwj) does not Want it now, and I(saww) am upon embarking on a journey, therefore wait until I(saww) return – Allah(azwj) Willing – then I(saww) shall look into this with a consideration Allah(azwj) the Exalted is Pleased with’.

And he(saww) renewed in the determination upon the going out to Tabuk, and the hypocrites were determined upon plotting their opposition when they did go out.

And Allah(azwj) the Exalted Revealed unto him(saww): ‘O Muhammad(saww)! The Most Exalted Conveys the Greetings to you and is Saying: “Either you(saww) go out and Ali(asws) stays, or Ali(asws) goes out and you(saww) stay’.

Rasool-Allah(saww) said: ‘That is up to Ali(asws). So Ali(asws) said: ‘The listening and the obedience is to the Command of Allah(azwj) the Exalted and orders of His(azwj) Rasool(saww), and even though I(asws) would love not to be left behind from Rasool-Allah(saww) during a state from the states’. 
Rasool-Allah saww said: ‘Are you asws not please that you asws happen to be from me saww at the status of Haroun as from Musa as except there would be no Prophet as saww after me?’ He asws said: ‘I asws am pleased, O Rasool-Allah saww.’

When Rasool-Allah saww went out and Ali asws escorted him saww, the hypocrites rushed and they said, ‘But rather, Muhammad saww has left him asws behind in Al-Medina due to his hatred for him asws, and due to a grudge from him asws, and he saww did not intend with that except that he asws would face the hypocrites (alone), so they would (be able to) kill him asws, and battle him asws and destroy him asws.

That was transmitted to Rasool-Allah saww, and Ali asws said: ‘Did you saww hear what they are saying, O Rasool-Allah saww?’ So Rasool-Allah saww said: ‘Is it not sufficient for you asws that you asws are the skin what is between my saww eyes, and light of my saww vision, and like the soul in my saww body?’

Then Rasool-Allah saww went with his saww companions and Ali asws stayed in Al-Medina. It was so that every time the hypocrites planned to attack the Muslims, they dreaded from Ali asws and feared that there is someone who would be standing (at the forefront) who would be defending them from that, and they went on saying between them, ‘This is a game of Muhammad saww which there is no repelling from it’.

فقال رسول الله ص ما ترضى أن تكون مني بنية هال澳大 من مومن إلا أن لا نب بعدي فقال رضيت يا رسول الله

Rasool-Allah saww said: ‘Are you asws not please that you asws happen to be from me saww at the status of Haroun as from Musa as except there would be no Prophet as saww after me?’ He asws said: ‘I asws am pleased, O Rasool-Allah saww.’

فقال له رسول الله ص يا أبو الحسن إن لك أجر خروجك معي في مقامك بالمنبدهة وإن الله قد حفلك أمة وحذرك كما حفل إبراهيم أمة فكَجمعاء المنافقين والكفار هبنين في الحركة على المسلمين

Rasool-Allah saww said: ‘O Abu Al-Hassan asws! For you asws would be the Recompense of your asws going out with me saww during your asws staying in Al-Medina, and that Allah azwj has Made you asws alone as a community just as He azwj Made Ibrahim as (alone) as a community. Your asws awe will prevent the group of hypocrites and the Kafirs from the movement against the Muslims’.

فلمما خرج رسول الله ص وشيَعه علي ع خاض المنافقون وقلوا إننا خلفه باليه لدهنه ملائلاء منه وما أراد بذلك إلا أن يصبح المنافقون مظلومين ونكاية فيهم

When Rasool-Allah saww went out and Ali asws escorted him saww, the hypocrites rushed and they said, ‘But rather, Muhammad saww has left him asws behind in Al-Medina due to his saww hatred for him asws, and due to a grudge from him asws, and he saww did not intend with that except that he asws would face the hypocrites (alone), so they would (be able to) kill him asws, and battle him asws and destroy him asws.

فأصل ذلك رسول الله ص فقال علي ع تسعي ما يقولون يا رسول الله فقال رسول الله ص أما ما يكلفك أنت جلد ما بين عيني ونور بصري وكمأروع في نبدي

That was transmitted to Rasool-Allah saww, and Ali asws said: ‘Did you saww hear what they are saying, O Rasool-Allah saww?’ So Rasool-Allah saww said: ‘Is it not sufficient for you asws that you asws are the skin what is between my saww eyes, and light of my saww vision, and like the soul in my saww body?’

ثم سار رسول الله ص يمشيهما وأقام علي [عليه] ع بالمنبدهة وكان كنما ذكر المنافقون أن يفقو بالمسلمين فرفعوا من علي ع حاووا أن يقوم معه عليهم من بذلههم عن ذلك وجعلوا يقولون فيما ينهدهم هم كأنه يدنىآ إلى يلو نبدهها

Then Rasool-Allah saww went with his saww companions and Ali asws stayed in Al-Medina. It was so that every time the hypocrites planned to attack the Muslims, they dreaded from Ali asws and feared that there is someone who would be standing (at the forefront) who would be defending them from that, and they went on saying between them, ‘This is a game of Muhammad saww which there is no repelling from it’.

فلمما منازن بنين رسول الله ص وبنين أكبرر مرحلة قال تلك العشيئه يا أعزرا بن العقاب يا سماك بن حزينة المضيا في عشرين من المسلمين إلى ناب قصر

Akhbar Fad'laa wa Alayha
So when a phase came between Rasool-Allah saww and Akeydar, he saww said that evening: ‘O Zubeyr Bin Al-Awwam! O Simak Bin Kharsha! Both of you go among twenty from the Muslims to the door of the castle of Akeydar, seize him and bring him to me!’

Al-Zubeyr said, ‘O Rasool-Allah saww! And how can we come with him, and with him are from the army which you saww have known, and with him in his castle, besides his attendants are a thousand and two hundred slaves and maids and servants’.

Rasool-Allah saww said: ‘Just go to him and seize him’. He said, ‘O Rasool-Allah saww! And how can we seize him and this is a moonlight night, and our path is a plain ground, and we are in the desert, we cannot hide!’

Rasool-Allah saww said: ‘Would you love it that Allah saww should Veil both of you from their eye, nor Make shadows for you when He saww Does Veil you, and Make (radiant) light for you like the light of the moon not being discerned from it?’ They said, ‘Yes’.

He saww said: ‘Upon you is with the Salawat upon Muhammad saww and his saww goodly Progeny asws – (while) believing that the most superior of his saww Progeny asws is Ali asws Bin Abu Talib asws. And you should believe in particular, O Zubeyr, that Ali asws will not happen to be in a community except that he asws would be the most rightful with the Wilayah upon them. It is not for anyone that he should precede him asws.

When you both do that – and you reach the shadow that is in front of his castle, from the wall of his castle – then Allah aszw the Exalted will Send to gazelles and two Alpine goats to his door. So they would knock their horns with it and he would be saying, ‘Who is for Muhammad saww in the likes of this?’, and he would ride with his horse in order to descend, so he can catch them.
So his wife would be saying, ‘Beware of going out – for Muhammad saww has determined to perish you – and it isn’t safe that he saww happens to have played a trick, and hidden someone who would attack you’. So he would be saying to her, ‘To you is my concern, but if there was anyone who goes out during this night, in this moonlight, the eyes of our companions would see him in the road. And here is the world, while (clear), there is no one in it. And had there been anyone in the shadow of this castle of ours - out of forgetfulness, he would flee from it for the wild animals’.

He would come down to catch the two gazelles and the two Alpine goats, but they would flee from his hands and go distant, then you and your companions can surround him and seize him’.

It happened just as Rasool-Allah saww had said, they seized him. He said, ‘There is a need for me to you’. They said, ‘And what is it. We shall fulfil it except if you as use to let you go’.

He said, ‘Remove these clothes from me, and this sword of mine, and my belt, and take me to him saww in my shirt, lest he saww sees me in this attire. But he saww should see me in humble attire, and perhaps he saww would be merciful to me’.

They did that, and the Muslims and the Bedouins went on to wear that clothing – and it was in the moonlight, and they were saying, ‘This is from the garments of the Paradise, and this is from the ornaments of the Paradise, O Rasool-Allah saww!’ He saww said: ‘No, but it is a clothing of Akeydar, and his sword, and his belt; and a towel of the son of my saww aunt Al-Zubeyr, and Simak in the paradise is superior than this, of they both remain steadfast upon what they accomplish from my saww agreements – until they meet me saww at my saww fountain in the (plains) of the Resurrection’.

They said, ‘And that is superior to this?’ He saww said: ‘But, a thread of a towel of their table-spread in the Paradise is superior than the earth filled up to the sky with the likes of this gold’. 
So when they came with him to Rasool-Allah ﷺ, he said to him ﷺ, ‘O Muhammad ﷺ! Save me and leave me upon (the stipulation) that I shall defend from you ﷺ from behind my back, from your enemies’. Rasool-Allah ﷺ said to him: ‘Supposing you do not fulfil it?’

He said, ‘O Muhammad ﷺ! If I do not fulfil with that, then if you ﷺ were a Rasool ﷺ of Allah azwj, so He azwj would Make you win against me - the One azwj Who Prevented the shadows of your companions from falling upon the ground until they seized me, and the One azwj Who Ushered the two gazelles to my door until I came out from my castle, and Made me fall into the hands of your companions.

And if you ﷺ were other than a Prophet ﷺ, then your technique which made me fall into your hands, by these strange qualities and the subtle causes, would make me fall into your hands (again) with the like of it’.

He ﷺ said: ‘So Rasool-Allah ﷺ reconciled with him upon a thousand ounces of gold in (the month of) Rajab and two hundred garments, and a thousand ounces in Safar and two hundred garments, and upon that they would be hosting (as guests) the ones from the Muslims who passes by, for three days, and they would be providing for him to the place which he is going to, on top of that, if they were to break anything from that (stipulated clauses), so the Guarantee of Allah azwj is disavowed from them, and the guarantee of Muhammad ﷺ, Rasool ﷺ of Allah azwj.

Then Rasool-Allah ﷺ returned to Al-Medina not invalidate the plot of the hypocrites in establishing that calf. He is Abu Aamir, the one whom the Prophet ﷺ named as being the mischief-maker, and Rasool-Allah ﷺ returned (from Tabuk), victorious, successful, and Allah azwj the Exalted Invalidated the plots of the hypocrites, and Commanded Rasool-Allah ﷺ with the burning down of Masjid Al-Zarar. And Allah azwj the Exalted Revealed: And those who built a Masjid for harm and for Kufr [9:107] – the Verse’.

وَ قَالَ مُوسَى بْنُ جَعْفَرٍ عَفَّفَ عَلَى هذَا الْعِجْلِ فِِ حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ رَمَّهَا اللَّهُ عَلَيْهِ وَ أَصَابَهُ بِقُولَ جَنَّةٍ وَ فَالِجٍ وَ جُذَامٍ وَ لَقْوَةٍ وَ بَقِيَ أَرْبَعِينَ صَبَاحًا فِِ أَشَدِّ عَذَابٍ صَارَ إِلىَ عَذَابِ اللَّهِ وَ الَّذِينَ اتََّذُوا مَسْجِداً ضِراراً وَ كُفْراً وَ تفْرِيقاً الآْيَاتِ.
And Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} said: ‘So this is the calf (Abu Aamir the Rabbi) – during his\textsuperscript{saww} lifetime – Brought destruction upon him and Struck him with the colitis, and vitiligo, and leprosy, and paralysis, and stroke. And he remained (alive) for forty mornings in severe punishment, then went to the Punishment of Allah\textsuperscript{azwj} the Exalted’\textsuperscript{162}.\textsuperscript{162}

\textsuperscript{162} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 30 H 7
CHAPTER 31 – REVELATION OF SURAH BARA’AT (TAWBA), AND THE PROPHET saww SENT ALI asws WITH IT TO THE PEOPLE DURING THE SEASON (HAJJ) AT MAKKAH

The Verses – (Surah) Al Tawba: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1]

So go about in the land for four months and know that you cannot frustrate Allah and that Allah will Frustrate the Kafirs [9:2]

And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj that Allah and His Rasool are disavowed from the Polytheists. So if you were to repent, then it would be better for you, and if you turn back, then know that you cannot frustrate Allah. And announce to those who are committing Kufr a painful Punishment [9:3]

Except those of the Polytheists you had a treaty with, then they did not break anything (from it) and did not back anyone against you, so complete their treaty to them up to their term; surely Allah Loves the pious [9:4]

So when the Sacred Months have passed, then kill the Polytheists wherever you find them, and take them as captives and sit waiting for them in every ambush. So if they repent and establish the Salat and give the Zakat, then free their way; surely Allah is Forgiving Merciful [9:5]

And if one of the Polytheists seeks asylum from you, grant him asylum until he hears the Speech of Allah, then make him reach his safety. That is because they are a people who don’t know [9:6]
How can there be for the Polytheists an agreement with Allah and His Rasool, except for those with whom you made an agreement in the Sacred Masjid? So as long as they are straight with you, be straight with them; surely Allah Loves the pious [9:7]

How (can it be)! And if they were to prevail upon you, they would neither have any regard for you only nor for any guarantee. They are pleasing you with their mouths and their hearts are refusing, and most of them are mischief-makers [9:8]

They have taken a small price for the Signs of Allah, so they are hindering from His Way. It was evil, what they were doing [9:9]

They are not giving any regard for a Momin only nor any guarantee; and these, they are the aggressors [9:10]

But if they were to repent and establish the Salat and give the Zakat, then they are your brethren in the Religion; and We Clarify the Signs for a people who know [9:11]

And if they break their oaths after their agreement and are taunting regarding your Religion, then fight the imams of Kufr - surely their oaths (mean) nothing, perhaps they would desist [9:12]

Will you not fight a people who broke their oaths and they are aiming to expel the Rasool, and they initiated (attacking) you first time? Are you fearing them? But Allah is more Rightful of being feared, if you were Momineen [9:13]

Fight them, Allah will Punish them by your hands and Humiliate them and Help you against them, and He would Heal the chests of a Momineen people [9:14]
And he would Remove the rage of their hearts; and Allah Turns (Mercifully) to whoever He so Desires to, and Allah is Knowing, Wise [9:15]

And the Exalted Said: O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; and if you fear poverty then soon Allah will Enrich you from His Grace if He so Desires to; surely Allah is Knowing, Wise [9:28]

It is said, ‘And its beginning was on the day of the sacrifice up to the tenth of the month of Rabbi Al-Awwal – and it is reported from Abu Abdullahasws.

The interpreters are united and transmitted the new (Hadeeth) – ‘When (Surah) Bara’at Tawba) was Revealed, Rasool-Allahsaww handed it over to Abu Bakr, then hesaww took it (back) from him and handed it to Alisaww Bin Abu Talibasws, and they differ in the detail of that. It is said that hesaww sent him and instructed him to recite ten Verses from the beginning of this Chapter, and he should discard to every one with an agreement, his agreement.

Then hesaww sent Alisaww after him to take it and recite it to the people. Heasws went out upon a camel of Rasool-Allahsaww, Al-Azaba’a, until heasws caught up with Abu Bakr at Zul Huleyfa and took it from him. And it is said Abu Bakr returned and he said, ‘Has anything been Revealed regarding me?’ Heasws said: ‘No, ‘ إلا خيرًا’ except khair (the Holy Verse), but no one shall deliver it on my behalf except I or a man from me.’

And it is said Alisaww recited (Surah) Bara’at to the people and Abu Bakr was a commander upon the season (Hajj). And it is said hesaww took it from Abu Bakr before the going out and handed it to Alisaww and said: ‘None shall deliver it from me except I or a man from me.’
And our companions have reported that the Prophet saww made him asws in charge of the season (Hajj) as well, and that when he asws took (Surah) Al Bara'at from Abu Bakr, Abu Bakr returned.

وَ رَوَى الحَْاكِمُ أَبُو الْقَاسِمِ الحَْسْكَانُِّّ بِإِسْنَادِهِ عَنْ سََِاكِ بْنِ حَرْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ص ب َعَثَ ب َرَاءَةَ مَعَ أَبِِ بَكْرٍ إِلَيْهِمَا فَ لَمَّا بَلَغَ ذَا الْحُْلَيْفَةِ بَعَثَ إِلَيْهِ فَرَدَّهُ وَ قَالَ لاَ يَذْهَبُ بهَا إِلاَّ رَجُلٌ مِنْ أَهْلِ بَيْتِِ فَ بَعَثَ عَلِيّاً.

And it is reported by al Hakim Abu Al Qasim Al Haskany by his chain from Simak Bin Harb, from Anas Bin Mali (fabricator),

‘Rasool-Allah saww sent (Surah) Bara’at with Abu Bakr to the people of Makkah. When he reached Zul Huleyfa, sent a message to him and returned him and said, ‘No one shall go with it except a man from my family’. So, he saww sent Ali asws.

وَ رَوَى الشَّعْبُِِّ عَنْ مُهْرِزٍ عَنْ أَبِِهِ أَبِِ هُرَي ْرَةَ قَالَ: كُنْتُ أُنَادِي مَعَ عَلِيٍّ حِينَ أَذَّنَ الْمُشْرِكِينَ وَ كَانَ إِذَا صَحِلَ صَوْتُهُ فِيمَا ي ُنَادِي دَعَوْتُ مَكَانَهُ وَ رَضِي َأَنِ اخْتَََطَ سَيْفَهُ وَ قَالَ لاَ يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لاَ َُُجَّنَّ الْبَيْتَ مُشْرِكٌ وَ مَنْ كَانَتْ لَهُ مُدَّةٌ فَهُوَ إِلَىَ مُدَّتِهِ وَ مَنْ لََْ تَكُنْ لَهُ مُدَّةٌ فَمُدَّتُهُ أَرْب َعَةُ أَشْهُرٍ.

And it is reported by Al Shaby, from Muhriz, from his father Abu Hureyra (fabricator) who said,

‘I was calling out along with Ali asws when he asws proclaimed to the Polytheists, and whenever his asws voice weakened in what he asws called out, I would call out in his asws place.

قَالَ فَ قُلْتُ يَا أَبَهْ أَيَّ شَيْءٍ كُنْتُمْ تَقُولُونَ قَالُوا لَّا أَنّا نُقُولُ لَا َُُجَّ بَعْدَ عَامٍ هَذَا مُشْرِكٌ وَ لاَ يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لاَ يَدْخُلْ الْبَيْتَ إِلاَّ مُؤْمِنٌ وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ مُدَّةٌ فَإِنَّ أَجَلَهُ إِلَى أَرْبَعَةِ أَشْهُرٍ فَإِذَا انْ تَقَتْ أَرْبَعَةُ أَشْهُرٍ فَلْيَفْتَازِلُ عَلَى أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ .

He (the narrator) said, ‘I said, ‘O father! Which thing were you saying?’ He (Abu Hureyra) said, ‘We were saying, ‘No Polytheist can perform Hajj after this year, nor can they perform Tawaaf of the House (Kabah) naked, nor can anyone enter the House (Kabah) except A Momin; and the one who has a term between him and Rasool-Allah saww, so its term is up to four months. So, when the four months expire, the Allah and His Rasool are disavowed from the Polytheists [9:3]’.

وَ رَوَى عَاصِمُ بْنُ حمَُيْدٍ عَنْ أَبِِ بَصِيرٍ عَنْ أَبِِ جَعْفَرٍ قَالَ خَطَبَ عَلِيٌّ عَنِ النَّاسِ وَ اخْتَََطَ سَيْفَهُ فَ قَالَ لاَ يَطُوفَنَّ بِالْبَيْتِ عُرْيَانٌ وَ لاَ َُُجَّنَّ الْبَيْتَ مُشْرِكٌ وَ مَنْ كَانَتْ لَهُ مُدَّةٌ فَهُوَ إِلَىَ مُدَّتِهِ وَ مَنْ لََْ تَكُنْ لَهُ مُدَّةٌ فَمُدَّتُهُ أَرْبَعَةُ أَشْهُرٍ.

And it is reported by Aasim Bin Humeyd, from Abu Baseer,

‘From Abu Ja’far asws having said: ‘Ali asws addressed the people and unsheathed his asws sword and said: ‘No one will perform Tawaaf of the House (Kabah) naked, nor will any Polytheist perform Hajj of the House (Kabah), and the one who had a term, so it is to his term, and one who does not happen to have a term for him, so his term is four months’’.

وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ الحَْافِظُ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ بَقِيعٍ قَالَ: سَأَلْنَا عَلِيّاً بِأَيِّ شَيْءٍ بُعِثْتَ فِِ ذِي الحِْجَّةَ قَالَ بُعِثْتُ بِأَرْبَعَةٍ لاَ تَدْخُلُ الْكَعْبَةَ إِلاَّ نَفْسٌ مُؤْمِنَةٌ وَ لاَ يَطُوفُ بِالْبَيْتِ غَزِيَانٌ وَ لاَ يُجْمَعُ مُؤْمِنٌ وَ كَافِرٌ فِِ الْمَسْجِدِ الحَْرَامِ بَعْدَ عَامِهِ هَذَا وَ مَنْ كَانَ بَيْنَهُ وَ بَيْنَ رَسُولِ اللَّهِ عَهْدٌ فَعَهْدُهُ إِلَىَ مُدَّتِهِ وَ مَنْ لََْ يَكُنْ لَهُ عَهْدٌ فَأَجَلُهُ أَرْبَعَةُ أَشْهُرٍ.

And Abu Abdullah Al Hafiz mentioned by his chain from Zayd Bin Baqie who said,
‘We asked Ali(asws), ‘With which thing were you(asws) sent during Zil Hijja?’ He(asws) said: ‘I(asws) was sent with four (matters) – None will enter the Kabah except a Momin soul, nor perform Tawaaf of the House naked, nor will a Momin and a Kafir gather in the Sacred Masjid after this year of his, and the one who had a covenant between him and Rasool-Allah(saww), so his agreement is up to its term, and the one who does not happen to have a covenant for him, his term is four months’. And it is reported that he(asws) stood by the rock of Al-Aqaba and said: ‘O you people! I(asws) am a messenger of Rasool-Allah(saww) to you all with that no Kafir will enter the House (Kabah), nor will any Polytheist perform Hajj of the House (Kabah), nor will anyone perform Tawaaf of the House (Kabah) naked, and the one who has a pact for him with Rasool-Allah(saww), then for him his agreement is to four months, and the one who has no pact for him, then for him his term is the remainder of the sacred months’. And he(asws) recited to them Surah Bara’at’. And Ali(asws) recited this Verse on the day of (battle of) Al-Basra, then said: ‘But by Allah(aswj)! Rasool-Allah(saww) had a pact with me(asws) and said: ‘O Ali(asws)! You(asws) will be fighting against the group of breakers (of the allegiance), and the rebellions group, and the group of the renegades’.1

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah(asws) about the day of the greatest Hajj. He(asws) said: ‘It is the day of the sacrifice and the smaller Hajj is the Umrah’.163

Al Kafi – Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Zareeh,

‘From Abu Abdullah(asws) having said: ‘The greatest Hajj is day of the sacrifice’.164

163 Bihar Al Anwaar – V 21, The book of our Prophet(saww), P 3 Ch 31 H 1
164 Bihar Al Anwaar – V 21, The book of our Prophet(saww), P 3 Ch 31 H 2
‘I asked Abu Abdullah⁴⁵⁻⁴⁶ asws about the greatest Hajj, ‘Ibn Abbas was saying (it is) the day of Arafat. Abu Abdullah⁴⁵⁻⁴⁶ asws said: ‘Amir Al-Momineen⁴⁶⁻⁴⁶ asws said: ‘The greatest Hajj is the day of the sacrifice, and he⁴⁶⁻⁴⁶ argued by the Words of the Exalted: So go about in the land for four months [9:2] – and it is from the twentieth of Zul Hijja, and Al-Muharram, and Safar, and the month of Rabbi Al-Awwal, and ten (days) from Rabbi Al-Akhar, and it the greatest Hall was the day of Arafat, it would have been four months and one day’’.

Tafseer Al Ayyashi – ‘From Dawood Bin Sirhan,

‘From Abu Abdullah⁴⁶ asws having said: ‘The conquest (of Makkah) was during year eight, and (Surah) Bara’at was during year nine, and the farewell Hajj was during year ten’’. ¹⁶⁶

Tafseer Al Ayyashi – ‘From Hareyz,

‘From Abu Abdullah⁴⁶ asws having said: ‘Surely, Rasool-Allah⁴⁶ saww sent Abu Bakr with (Surah) Bara’at during the season (of the Hajj) to recite it to the people. Jibraeel⁴⁶ ascended and said: ‘None should deliver it except Ali⁴⁶ asws!’ So Rasool-Allah⁴⁶ saww called Ali⁴⁶ asws and ordered him⁴⁶ asws that he⁴⁶ asws should ride upon his⁴⁶ she-camel Al-Azba’a, and ordered him⁴⁶ asws that he⁴⁶ asws should meet up with Abu Bakr and take (Surah) Baraat back from him, and recite it to the people at Makkah.

Abu Bakr said, ‘(Is it out of) anger?’ So he⁴⁶ asws said: ‘No, except that it has been Revealed unto him⁴⁶ saww: “None should deliver it from you⁴⁶ saww except for a man from you⁴⁶ saww”.

When he⁴⁶ asws proceeded to Makkah, and it was the day of the sacrifice after the midday, and it is the day of the Greatest Hajj (الحج الأكبر), he⁴⁶ asws stood, then said: ‘⁴⁶ asws am a Rasool⁴⁶ asws of Allah⁴⁶ azwj to you all!’ and he⁴⁶ asws recited it to them: (This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with [9:1] So go about in the land for four months [9:2]. Twentieth from Zilhajj, and Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Akhar.

¹⁶⁵ Bihar Al Anwaar – V 21, The book of our Prophet⁴⁵⁻⁴⁶ saww, P 3 Ch 31 H 3
¹⁶⁶ Bihar Al Anwaar – V 21, The book of our Prophet⁴⁵⁻⁴⁶ saww, P 3 Ch 31 H 4
And he\textsuperscript{asws} said: ‘No naked man nor naked woman should perform \textit{Tawaaf} of the House (Kabah), nor any Polytheist after this year. And the one for whom is a treaty with Rasool-Allah\textsuperscript{saww}, so its term is up to these four months’.  

And in a Hadeeth of Muhammad Bin Muslim – ‘He (Abu Bakr) said, ‘O Ali\textsuperscript{asws}! Has anything been Revealed regarding me since I separated from Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘No, but Allah\textsuperscript{azwj} Refused that no one should deliver it on behalf of Rasool-Allah\textsuperscript{saww} except a man from him\textsuperscript{saww}.’

He\textsuperscript{asws} came during the season (Hajj) and delivered from Allah\textsuperscript{azwj} and from His\textsuperscript{aswj} Rasool\textsuperscript{saww} at Arafat and Muzdalifa, and on the day of the sacrifice at the rocks, and during the days of Tashreek (11\textsuperscript{th}, 12\textsuperscript{th} & 13\textsuperscript{th} Zil Hijja), all of these, calling out: \textit{(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with} [9:1] \textit{So go about in the land for four months} [9:2], and no naked person will perform \textit{Tawaaf} of the House (Kabah)’\textsuperscript{167}.

\textit{Tafseer Al Ayyashi} – From Zurara and Humran and Muhammad Bin Muslim,  

‘From Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{asws} about His\textsuperscript{aswj} Words: \textit{So go about in the land for four months} [9:2], he\textsuperscript{asws} said: ‘Twenty (days) from Zil-Hijjah, and Al-Muharram, and Safar, and month of Rabbi Al-Awwal, and ten from the month of Rabbi Al-Akhar’\textsuperscript{168}.

\textit{Tafseer Al Ayyashi} – ‘From Hakeem Bin Jubeyr,  

‘From Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} having said: ‘By Allah\textsuperscript{azwj}! There are for Ali\textsuperscript{asws}, certain names in the Quran which are not recognised by the people’. I said, ‘And which thing are you\textsuperscript{asws} talking about, may I be sacrificed for you\textsuperscript{asws}?’ So he\textsuperscript{asws} said to me: ‘And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]’.

\textsuperscript{167} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww} P 3 Ch 31 H 5
\textsuperscript{168} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 31 H 6
He** saws** said: ‘Rasool-Allah** saw** sent Amir-Al-Momineen** asws** and he** asws** was, by Allah** azwj**, the proclaimer (المؤذن). Therefore, he** asws** called with the Call of Allah** azwj** and His** asws** Rasool** saw** on the day of the Greatest Hajj, from every pausing place. What he** asws** called out with was that: ‘No naked person shall perform **Tawaaf** after this year, nor a Polytheist is to come near to the Sacred Masjid after this year’.

8-9... Shi, Tafsir Al Ayyashi –‘From Zurara,

‘From Abu Ja’far** asws** regarding the Words of Allah** azwj**: So when the Sacred Months have passed, then kill the Polytheists wherever you find them, [9:5], he** asws** said: ‘It is the day of the sacrifice up to ten past from the month of Rabbi Al-Akhar’.

(The book) ‘Alaam Al-Wara’ – Surah (This is) a disavowment from Allah and His Rasool [9:1] during year nine. He** saw** handed it to Abu Bakr, so he travelled with it. Then, Jibraeel** as** descended and said: ‘No one should fulfil from you** saw** except you** saw** or Ali** asws**. So, he** saw** sent Ali** asws** upon his** saw** camel Al-Azba’a, and he** asws** caught up with him. Abu Bakr said to him** asws**, ‘Has something been Revealed regarding me?’ He** asws** said: ‘No, but none shall fulfil from Rasool-Allah** saw** except him** saw** or I** asws**.

Ali** asws** travelled with it until he proclaimed at Makkah on the day of the sacrifice and the days of Al-Tashreek (11th, 12th & 13th Zul Hijja), and it was in his** saw** covenant that he** saw** will accomplish to the Polytheists their agreements, and that no one will perform Tawaaf of the House (Kabah) naked, nor will any Polytheist enter the (Sacred) Masjid, and the one who had a pact for him, then it would be to its term, and the one who did not happen to have a pact for him, then for him would be four months, and if we were to seize him after four months, we will kill him’ – and that is the Words of the Exalted: So when the Sacred Months have passed – up to His** aswj** Words: every ambush. [9:5].

\[169\] Bihar Al Anwaar – V 21, The book of our Prophet** saw** P 3 Ch 31 H 7

\[170\] Bihar Al Anwaar – V 21, The book of our Prophet** saw**, P 3 Ch 31 H 8
And when he entered Makkah, he bared his sword and said: ‘By Allah! No naked person will perform Tawaaf of the House (Kabah) except I will strike him with the sword until I make them wear the clothes’. So they (started) performing Tawaaf having clothes upon them’.¹⁷¹

(The book) ‘Al-Irshad – From his merits is what has come in the story of (Surah) Bara’at, and the Prophet had handed it to Abu Bakr in order to accomplish with it the agreements of the Polytheists. When he travelled, not far, Jibraeel descended unto the Prophet and said: ‘Allah Conveys the Greetings to you and is saying to you that none shall fulfil it from you except you or a man from you’.

Rasool-Allah summoned Ali and said to him: ‘Ride my camel Al-Azba’a and join up with Abu Bakr and take (Surah) Bara’at from his hand and go with it to Makkah and accomplish with it the agreements of the Polytheists to them, and give Abu Bakr a choice between travelling with you or returning to me’.

Amir Al-Momineen rode the camel of Rasool-Allah Al-Azba’a and travelled until he caught up with Abu Bakr. When he saw him, he panicked from him catching up with him and faced him and said, ‘Regarding what have you come, O Abu Al Hassan? Are you going to be travelling with me, or for (something) other than that?’

Amir Al-Momineen said: ‘Rasool-Allah has instructed me that I catch up with you and take possession from you the Verses from (Surah) Bara’at and accomplish with it the pacts of the Polytheists to them, and he instructed me to give you a choice between travelling with me or returning to him. He said, ‘But I shall return to him, and he returned to the Prophet’.

When he came up to him, he said, ‘O Rasool-Allah! You released me for a matter the necks (of others) stretched towards me regarding it. When I headed for it, you

¹⁷¹ Bihar Al Anwaar – V 21, The book of our Prophet, P 3 Ch 31 H 9
returned me from it. What is the matter with me, has Quran (Verse) been Revealed regarding me?'

فَقَالَ لَهُ النَّبِِّ ص لاَ وَ لَكِّنَّ الَْْمِينَ جَبرَْئِيلَ ع هَبَطَ إِلََِّ عَنِ اللَّهِ عَزَّ وَ جَلَّ بِأَنَّهُ لاَ ي ُؤَدِّي عَنْكَ إِلاَّ أَنْتَ أَوْ رَجُلٌ مِنْكَ وَ عَلِيٌّ مِنِِّ وَ لاَ ي ُؤَدِّي عَنِِّ إِلاَّ عَلِيٌّ.

The Prophet saww said to him: ‘No, but the trustworthy Jibraeel as descended to me saww from Allah azwj Mighty and Majestic with: “None will fulfil it from you saww except you saww or a man from you saww”, and Ali asws is from me saww, and no one will fulfil it from me saww except Ali asws’. 172

Al Kafi – The number, from Sahl, from Ibn Shamoun, from Al Asamm, from Misma’a,

‘From Abu Abdullah asws having said: ‘When Rasool-Allah saww sent (Surah) Bara’at with Ali asws, he saww sent some people with him asws, and Rasool-Allah saww said: ‘One who let himself be captured from without (having sustained) any heavy injuries, so he isn’t from us”. 173
CHAPTER 32 – THE IMPRECATION (AL-MUBAHILA) AND WHAT APPEARED DURING IT FROM THE EVIDENCES AND THE MIRACLES

The Verses – (Surah) Aal-e-Imran: Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]

(This is) the Truth from your Lord, so be not of the disputers [3:60] So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61].

From Ibn Abbas and Qatadah and Al-Hassan – When Rasool-Allahsaww called them to the imprecation, they made himsaww wait up to the next morning from that day of theirs. When they returned to their rides the Bishop said to them, ‘Look at Muhammad in the morning, so if hesaww comes with hissaww children and hissaww family then be cautious of imprecating with himsaww, and if in the morning hesaww comes with hissaww companion, then imprecate with himsaww, for hesaww is upon another thing.

When it was the next morning the Prophet saww came having grabbed a hand of Ali asws Bin Abu Talib asws, and Al-Hassan asws and Al-Husayn asws walking in front of himsaww, and (Syeda) Fatima asws walking behind himsaww, and the Christians came out with their Bishop in front of them. When he saw the Prophet saww to have come with the ones with himsaww, he asked about them asws. It was said to him, ‘This one is hissaww cousin and husband of hissaww daughter and the most beloved of the people to himsaww, and these two are sonsasws of hissaww daughterasws from Ali asws, and this girl is hissaww daughterasws (Syeda) Fatima asws, the dearest of the people to himsaww and their closest to himsaww.'
And Rasool-Allahsaeww came forward and kneeled upon hissaww knees. Abu Haris the Bishop said, ‘By Allahazwj! He saww knelt just as the Prophetsas tend to kneel for the imprecation’. So, he returned and did not come forward for the imprecation. The chief said to him, ‘Approach, O Haris, for the imprecation’. He said, ‘No, I see a man who is bold upon the imprecation and I fear that he saww would happen to be truthful, and if he saww was truthful, then the year would not turn upon us, by Allahazwj, and in the world there would be any Christian eating (and drinking) the water’.

The Bishop said, ‘O Abu Al-Qasimsaww! We will not imprecate with yousaww, but we shall reconcile upon what we can withstand with it’. So, Rasool-Allahsaww reconciled upon the thousand garments from Al-Awaqy garments, the value of each garment being forty Dirhams. So whatever increases or decreases, it would be upon the accounting of that, and upon the weapons, thirty armours, and thirty spears, and thirty horses even though these may be at Yemen, and Rasool-Allahsaww was a guarantor until it is performed, and he saww wrote out an agreement for them with that.

And it is reported that the Bishop said to them, ‘I see such faces, if they were to ask Allahaswj to move a mountain from its place, Heaswj would Move it, so do not imprecate for you will be destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah’.

And the Prophet saww said: ‘By the One aswj in Whose Hand is my saww soul! If they had cursed measaww, they would have been morphed into monkeys and pigs and the valley would rain fire upon them, and a year would not pass by upon them until they would be destroyed, all of them!’ They said, ‘When the delegation of Najran returned, the chief and Al-Aqib did not wait except for a little while until they both returned to the Prophetasws and Al-Aqib gifted to himsaww a garment, and a stick, and a cup, and two slippers, and they both became Muslims.'
The words of the Prophet saw: ‘These two (Al-Hassan asws and Al-Husayn asws) are two Imams asws, whether they asws are standing (in battle) or sitting (in Taqiyyah)’.

The Prophet saw said: ‘Fatima asws is a part of me saw. He azwj Nourished me saw what nourished her asws.

And he saw said: ‘Allah azwj is Angered to an anger of (Syeda) Fatima asws and is Pleased to her asws pleasure’.

And it has held good from Huzeyfa that he said, ‘I heard the Prophet saw saying: ‘An Angel came to me saw and gave me saw the glad tidings that (Syeda) Fatima asws is the Chieftess of the women of the inhabitants of the Paradise and womenfolk of my saww community’.

And from Al-Shaby, from Amsrouq, from Ayesha who said, ‘The Prophet saw divulged a secret to (Syeda) Fatima asws of something, and she asws laughed. She asws said: ‘He saww said to me asws: ‘Are you asws not pleased that you asws happen to be the Chieftess of the women of this community, or women of the Momineen?’ So I asws laughed at that’.

What holds good from the Prophet saw – He saww was asked about one of his saww companions. A speaker said to him saw, ‘So Ali asws?’ He saww said: ‘But rather you asked me saw about the people and did not ask me saw about my saww self’.

And his saww words to Bureyda: ‘Do not hate Ali asws for he asws is from me saww and I saww am from him saw, and that the people have been Created from various trees (of lineages) while I saww and Ali asws have been Created from one tree (lineage)’.

And it is reported that when he saw called them to the imprecation, they said, ‘Until we return and consider’. When they were alone, they said to Al-Aqib, and he was with their view, ‘O servant of the Messiah! What is your view?’ He said, ‘By Allah azwj, I have recognised
community of Christians! Surely, Muhammad saww is a Sent Prophet saww, and he saww come to you with the decisiveness from the matter of your master. By Allah azwj! No people have imprecated with a Prophet as at all and their elders have lived nor their young ones affirmed, and if you were to do so, you will be destroyed, and if you refuse then your Religion will survive and the standing upon what you are upon. So bid farewell to the (holy) man saww and leave to go to your cities’.

They came to Rasool-Allah saww and he saww had come carrying Al-Husayn asws, grabbing a hand of Al-Hassan asws, and (Syeda) Fatima asws walking behind him saww and Ali asws being behind her asws, and he saww was saying: ‘When I saww supplicate then you sawws all say ‘Ameen’.

The Bishop of Najran said, ‘O community of Christians! I see such faces, if they asws so desire for Allah azwj to move a mountain from its place, He azwj would Move it, due to these, so do not imprecate, you will be destroyed and there will not remain upon the surface of the earth any Christian up to the Day of Qiyamah’.

They said, ‘O Abu Al-Qasim saww! We view that we should not imprecate with you saww and that we acknowledge you saww upon your saww Religion and we shall be upon our Religion’. He saww said: ‘So, if you are refusing the imprecation, then become Muslims, there would happen to be for you what is for the Muslims and against you what is against them’. They refused.

He saww said: ‘Then I saww shall overcome you all’. They said, ‘There is no strength for us to battle the Arabs, but we shall reconcile with you saww upon that you saww will not battle us nor return us from our Religion upon that we shall give to you saww, every year, two thousand garments – a thousand during Safar and a thousand during Rajab, and thirty state of the art iron shields’.

He saww reconciled with them upon that and said: ‘By the One azwj in Whose Hand is my saww soul! The destruction had dangled upon the people of Najran, and if they had cursed me saww, they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah azwj would have Eradicated Najran and Destroyed it to the extent of the
bird upon the top of the tree, a year would not have passed by upon the Christians until they would have been destroyed’.

And from Ayesha – Rasool-Allah ﷺ went out and upon him ﷺ was a cloak made of black hair with prints of camel. Al-Hassan al-Asws came and he ﷺ entered him asws into it, then Al-Husayn al-Asws came, and he ﷺ entered him asws into it, then (Syeda) Fatima al-Asws, then Ali al-Asws. Then he ﷺ said: ‘But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]

His ﷺ words: ‘One who wants to see Adam as in his as knowledge, and Noah as in his as obedience, and Ibrahim as in his as mannerisms, and Musa as in his as proximity, and Isa as in his as description, then let him look at Ali asws Bin Abu Talib asws.

And Al Suyuti said in (the book) ‘Al Durr Al Mansur’, ‘Al Bayhaqi brought out the proofs from the way of Salma Bin Abd Yashu, from his father, from his grandfather,

‘Rasool-Allah ﷺ wrote to the people of Najran: ‘In the Name of the God azwj of Ibrahim as and Is’haq as and Yaqoub as. From Muhammad ﷺ Rasool azwj of Allah azwj to the Bishop of Najran and the people of Najran. If you become Muslims, the I asww shall praise you to Allah azwj, God of Ibrahim as and Is’haq as and Yaqoub as. As for after, so I asww hereby call you to worship Allah azwj from worshipping the servants, and I asww call you to the Wilayah of Allah azwj from the wilayah of the servant. But if you refuse, the I asww shall tax you, and if you refuse, then I asww shall proclaim the war. And the Greetings (be on you)’.

When the Bishop read the letter, isolated with it and was alarmed with intense alarm. He sent for a man from the people of Najran called Shirjeel Bin Wada’a and handed over the letter of Rasool-Allah ﷺ to him. He read it, and the Bishop said to him, ‘What is your view?’ Shirjeel said, ‘You have known what Allah azwj Promised Ibrahim as regarding his as offspring Ismail as of the Prophet-hood, so it is possible that it would happen to be this man. There is no opinion for me regarding the Prophet-hood. If the matter had been from the matters of the world I would have indicated to you regarding it and would have exerted myself for you’.
Al-Asqaf sent for one after another from the people of Najran, and all of them said similar to the word of Shirjeel. He gathered their views upon that they should send Shirjeel and Abdullah Bin Shirkeel and Jabar Bin Fayz and they should come with the news of Rasool-Allah saww. The delegation went until they came to Rasool-Allah saww. He saww asked them and they asked him saww, and the questions neither ceased with him saww and them. They said to him saww, 'What are you saww saying regarding Isa as Bin Maryam as?'

Rasool-Allah saww said: 'There is nothing with me saww regarding him as during this day of mine, so wait until I inform you with what He azwj Says to me saww regarding Isa as tomorrow morning'. Then Allah azwj Revealed this Verse: Surely the example of Isa with Allah is like the example of Adam [3:59] - up to His azwj Words and make the Curse of Allah to be upon the liars [3:61]. But they refused to acknowledge that.

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Rasool-Allah saww said: 'There is nothing with me saww regarding him as during this day of mine, so wait until I inform you with what He azwj Says to me saww regarding Isa as tomorrow morning'. Then Allah azwj Revealed this Verse: Surely the example of Isa with Allah is like the example of Adam [3:59] - up to His azwj Words and make the Curse of Allah to be upon the liars [3:61]. But they refused to acknowledge that.

فقال رسول الله ص ما عندي فيه شيء يومي هذا فأقيموا حتّ أخبركم بما يقال لِ عيسى ابن مريَّ

When it was the next morning after he saww had informed them the news, Rasool-Allah saww came together with Al-Hassan asws and Al-Husayn asws in a cloak of his saww, and (Syeda) Fatima asws was walking behind him saww, and behind her asws was Ali asws, for the cursing, and on that day there was a number of wives for him saww.

فقال شرحبيل لصاحبه إنَّ أرى أمرا مقبلا إن كان الرجل نبيا مرسلا فلعناه لا يبقى على وجه الْرض منا شعر و لا ظفر إلا هلك فقالا له ما رأيك

Shirjeel said to his companions, 'I see such persons coming that if the man was a (true) Sent Prophet saww and we curse him saww, there will neither remain upon the surface of the earth any hair from us, nor a nail, except it would be destroyed'. They both said to him, 'What is your view?' He said, 'My view is that I shall make him saww decide for I see a man who will not decide excessively, ever!' They said to him, '(Up to) you to you and that'.

Shirjeel met Rasool-Allah saww and said, 'I have a view better than cursing you saww'. He saww said: 'And what is it?' He said, 'You saww decide today up to the night, and your saww night up to the morning. So, whatever you saww decide regarding us, it is acceptable'. Rasool-Allah saww returned and did not curse them, and reconciled with them upon the tribute’.

فقال شرحبيل لصاحبه إنَّ أرى أمرا مقبلا إن كان الرجل نبيا مرسلا فلعناه لا يبقى على وجه الْرض منا شعر و لا ظفر إلا هلك فقالا له ما رأيك
(The book) ‘Alaam Al-Wara’ – A delegation of Najran arrived to Rasool-Allahsaww some ten men from the nobles and three persons, their affairs being under Al-Aaqib, and he is their commander and in charge of their consultation which they were not implementing except upon his view and his orders, and his name was Abdul Maseeh, and the chief, he was in charge of their camel, and his name was Al-Ayham, and Abu Haris Bin Alqama the Bishop, and he was their priest and their leader and in charge of their schools, and there was nobility for him among them and a status, and the kings of Rome had built Churches for him and spread the honours upon him when it reached of his knowledge and his striving in their religion.

When they headed to Rasool-Allahsaww, Abu Haris sat upon a mule and to his side was a brother of his Karz or Bishr Bin Alqama on his left, when his mule stumbled. Karz said, ‘May the servant be ruined!’ – meaning Rasool-Allahsaww; and Abu Haris said to him, ‘But you will be ruined’. He said to him, ‘And why, O my brother?’ He said, ‘By Allahazwj! He saww is the one whom we had been waiting for’. Karz said, ‘So, what prevents you from following himsaww?’

He said, ‘What will these people do with us? They are ennobling us, and befriending us, and honouring us, and they have refused except to oppose himsaww, and if I were to do so (become a Muslim), they will snatch away from us all what you see’. His brother Karz cherished it more than him until he became a Muslim. Then he passed on striking his camel and saying, (a poem), ‘We come to yousaww worried, objecting its seed in its belly, opposing the religion of the Christians, its religion’.

When he arrived to the Prophet saww, he became a Muslim. He (the narrator) said, ‘They arrived to Rasool-Allahsaww at the time of Al-Asr and in their clothes was the brocade and clothes of silk upon the body, no one from the Arabs came forward with it. Abu Bakr said, ‘May my father and my mother be (sacrificed for) yousaww O Rasool-Allahsaww!’ If yousaww
could wear your garment which Caesar has gifted to you, so they can see you in it'.

He (the narrator) said, ‘They came to Rasool-Allah and greeted to him, but he did not return (the greeting) and did not speak to them. They went to seek Usman Bin Affan and Abdul Rahman Bin Awf, as they knew them, and found them in a gathering of the Emigrants. They said, ‘Your Prophet wrote a letter to us and we came answering to him. We went to him and greeted him, but he did not return our greetings and did not speak to us. So, what is the opinion?’

They said to Ali Bin Abu Talib, ‘What is your view, O Abu Al-Hassan, regarding these people?’ He said: ‘I view that you should replace these clothes of yours and your rings, then you return to him’. They did that and greeted, and he returned their greetings, then said: ‘By the One Who Sent me with the Truth! They had come to me the first time and Iblees had clothed them’. Then they asked him and learnt from him in their day.

And the Bishop said, ‘What are you saying regarding the Master, the Messiah, O Muhammad?’ He said: ‘He is a servant of Allah and His Rasool’. He said, ‘But he is such and such’. He said: ‘But he is such and such’. They argued. Then it was Revealed unto Rasool-Allah from the middle of Surah Aal-e-Imran, approximately seventy Verses following each other, and among what Allah Revealed was: Surely the example of Isa with Allah is like the example of Adam - up to His Words and make the Curse of Allah to be upon the liars.

They said to the Prophet, ‘We shall imprecate with you tomorrow’, and Abu Haris said to his companions, ‘Look, if Muhammad comes with his children and family members, then be cautious of imprecating with him, and if he comes with his companions and his followers, then imprecate with him.'
Aban said, ‘It was narrated to me by Al Husayn Bin Dinar, from Al Hassan Al Basry who said,

‘Rasool-Allah saww came holding the hands of Al-Hassan asws and Al-Husayn asws, followed by (Syeda) Fatima asws, and Ali asws was in front of him asws, and Al-Aaqib and the chief came with two sons, upon one of them were two armours as if they were two white pigeons, and they whispered with Abu Haris. Abu Haris said, ‘Who are they asws with him saww?’ They said, ‘This one is his saww cousin asws husband of his saww daughter asws, and these two are sons asws of his saww daughter asws, and this is his saww daughter asws, the dearest of the people to him saww and their closest to his saww heart’.

Rasool-Allah saww came and knelt upon his saww knees. Abu Haris said, ‘By Allah azwj, he saww knelt just as the Prophets as tend to kneel for the imprecation’. He paused and did not go ahead upon the imprecation. The chief said to him, ‘Approach, O Abu Haris, for the imprecation’. He said, ‘No, I see a man bold upon the imprecation and I fear that he saww would happen to be truthful, so by Allah azwj, a year will not pass upon us in the world and no Christian would not be eating and drinking’.

He (the narrator) said, ‘And the Punishment would have descended from the sky if they had imprecated with him saww. They said, ‘O Abu Al-Qasim saww! We will not imprecate with you saww’, but we shall reconcile with you saww. Rasool-Allah saww reconciled with them upon the two thousand garments from the new Al-Awaqy garments, the value of each garment being forty Dirhams, and he saww wrote out a letter for them with that and said to Abu Haris the Bishop: ‘It is as if I saww am with you and you have gone to your ride and you are sleeping, and I saww went to its front and its back’. When he returned to prepare his ride, his ride he came turning back and said, ‘I testify that Muhammad saww is a Rasool saww of Allah azwj’. 174

2- ما، الْمالِ للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ محَُمَّدِ بْنِ أَحمَْدَ بْنِ الحُْسَينِْ عَنْ أَبِيهِ عَنْ هَاشِمِ بْنِ الْمُنْذِرِ عَنِ الحَْارِثِ بْنِ الحُْصَينِْ عَنْ أَبِِ صَادِقٍ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ عَنْ عَلِيٍّ ع قَالَ:

(The book) ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro, from Ibn Uqda, from Muhammad Bin Ahmad Bin Al Husayn, from his father, from Hashim Bin Al Munzir, from Al Haris Bin Al Husayn, from Abu Sadiq, from Rabie Bin Najid,

174 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 1
From Ali asws: ‘Rasool-Allah saww came out when he saww went out for imprecation with the Christians, with measws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws, may Allah azwj be Pleased with themasws’.  

From Abu Abdullah asws: ‘When the Christians of Najran sent a delegation to Rasool-Allah saww, and their chiefs were Al-Ahtan and Al-Aaqib and Al-Seyyid, and their prayer time presented, they went on to ring the bells and prayed. The companions of Rasool-Allah saww said, ‘O Rasool-Allah saww! This (is happening) in your saww Masjid?’ He saww said: ‘Leave them’.

The book ‘Al Amaali’ of the sheykh Al Tusi – ‘Abu Amro and Ibn Al Salt both together from Ibn Uqada, from Ahmad Bin Yahya, from Yaqoub Bin Yusuf Al Zahy, from Muhammad Bin Is’haq Bin Ammar, from Hilal Bin Ayoub, from Abdul Kareem, from Abu Umayya, from Mujahid who said, ‘I said to Ibn Abbas, ‘Who are the ones whom Rasool-Allah saww wanted to imprecate with them?’ He said, ‘Ali asws, and (Syeda) Fatima asws, and Al-Hassan asws, and Al-Husayn asws, and (the word) ‘yourselves [3:61]’ (refers to) the Prophet saww and Ali asws’.  

When this Verse was Revealed: Come, let us call our sons and your sons [3:61], Rasool-Allah saww called Ali asws, and (Syeda) Fatima asws, and Hassan asws and Husayn asws and said: ‘O Allah azwj! They are the people asws of my saww Household’.

‘From Abu Abdullah asws: ‘When the Christians of Najran sent a delegation to Rasool-Allah saww, and their chiefs were Al-Ahtan and Al-Aaqib and Al-Seyyid, and their prayer time presented, they went on to ring the bells and prayed. The companions of Rasool-Allah saww said, ‘O Rasool-Allah saww! This (is happening) in your saww Masjid?’ He saww said: ‘Leave them’.

175 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 32 H 2
176 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 32 H 3
177 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 32 H 4
When they were free, they came near Rasool-Allah ﷺ and said, ‘What are you calling to?’ He ﷺ said: ‘To the testimony that there is no god except Allah azwj and that I am Rasool of Allah azwj, and that Isa is a Created being, eating and drinking and excreted’. They said, ‘Yes, so who is his father?’ The Revelation descended unto Rasool-Allah ﷺ: ‘Say to them, “What are you saying regarding Adam, was he a Created servant, eating and drinking and excreted, and marrying?” The Prophet ﷺ asked them. They said, ‘Yes’. He ﷺ said: ‘So who is his father?’ They remained silent.

Allah azwj Revealed: Surely the example of Isa with Allah is like the example of Adam [3:59] - up to His Words and make the Curse of Allah to be upon the liars [3:61]. Rasool-Allah ﷺ said: ‘Then imprecate me. If I am truthful the Curse would be upon you, and if you are truthful it would befall upon me’. They said, ‘You are being fair’, and they made an appointment for the imprecation.

When they returned to their houses, their chiefs Al-Seyyid, and Al-Aaqib and Al-Ahtam said, ‘If he ﷺ imprecates us with his people, imprecate with him for he isn’t a Prophet, and if he imprecates with us with his family members in particular, then do not imprecate with him, for he would not place his family ahead unless he was truthful’.

When it was morning they came to Rasool-Allah ﷺ and with him were Amir Al-Momineen asws, and (Syeda) Fatima asws, and Al-Hassan asws and Al-Husayn asws. The Christians said, ‘Who are they?’ It was said to them, ‘This is his cousin and his successor and his son-in-law Ali asws Bin Abu Talib asws, and this is his daughter (Syeda) Fatima asws, and these two are his sons Al-Hassan asws and Al-Husayn asws.

They dispersed and said to Rasool-Allah ﷺ, ‘We shall give you the pleasing (tribute), so excuse us from the imprecation’. He ﷺ reconciled with them upon the tribute and they left’. 178
(The book) ‘Al-Kharajj Wa Al-Jaraih’ – It is reported that when the delegation of Najran arrived, the Prophet saws called Al-Aaqib and Al-Atayyiv, their chiefs, to Al-Islam. They said, ‘We became Muslims before (coming to) you saws’. He saws said: ‘You are both lying. The love of the crucifix and drinking the wine has prevented you from that’.

Then he saws called them to the cursing. They promised him asws upon coming in the morning. Rasool-Allah saws came holding the hand of Ali asws and Al-Hassan asws and Al-Husayn asws and Fatima asws. They said, ‘He saws has come with his special ones. They have trust upon their Religion’. They refused the cursing. He saws said: ‘Had they done so, the valley would have rained fire upon them’.

Tafseer Al Ayyashi – ‘From Hareez,

‘From Abu Abdullah asws having said: ‘Amir Al-Momineen asws was asked about his own merits, so he asws mentioned some of them. Then they said him asws, ‘Increase us’. He asws said: ‘Two monks from the Christian monks came to Rasool-Allah saws and they spoke regarding the matter of Isa as. So, Allah azwj Revealed this Verse: Surely, the example of Isa with Allah is like the example of Adam [3:59] – up to the end of the Verse.

So, Rasool-Allah saws entered holding that hand of Ali asws and Al-Hassan asws and Al-Husayn asws and (Syeda) Fatima asws, then he saws went out and raised his saws hand towards the sky and separated between his saws fingers and called them to the imprecation’.

He asws said, ‘And Abu Ja’far asws said: ‘And like that is the imprecation. He saws interlocked his saws hand in his saws hand and raised them towards the sky. When the two monks saw him saws, one of them said to his companion, ‘By Allah aswj! If he saws was a Prophet saws, we will be destroyed, and if he saws was other than a Prophet saws, he saws will restrain his saws people and we shall restrain’, and they both left’.

179 Bihar Al Anwaar – V 21, The book of our Prophet saws, P 3 Ch 32 H 6
180 Bihar Al Anwaar – V 21, The book of our Prophet saws, P 3 Ch 32 H 7
Tafseer Al Ayyashi – ‘From Muhammad Bin Saeed Al Arduni, from Musa Bin Muhammad Bin Al Reza, from his brother, ‘From Abu Al-Hassan**asws** having said regarding this Verse: *then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]:* ‘And had He**azwj** Said: ‘Come, let us imprecate and make the Curse of Allah**azwj** to be upon you, they would not be coming for the imprecation, and He**azwj** Knew that His**azwj** Prophet**saww** is such, His**azwj** Message is confirmed from him**saww**, and he**saww** is not from the liars’’.

Tafseer Al Ayyashi – ‘From Al Munzir who said, ‘It was narrated to us by Ali**asws** having said: ‘When this Verse was Revealed: *Come, let us call our sons and your sons [3:61] –* the Verse, he**saww** held the hand of Ali**asws** and (Syeda) Fatima**asws** and their**asws** two sons**asws**. A man from the Jews said, ‘Do not do it, for an affliction will hit you’. They did not invoke it’.

Tafseer Al Ayyashi, from Aamir Bin Sa’ad who said, ‘Muawiya said to my father, ‘What prevents you from reviling (abusing – God Forbid) Abu Turab (Ali**asws**)?’ He said, ‘From three things reported from the Prophet**saww**. When the Verse of the imprecation was Revealed: *Come, let us call our sons and your sons [3:61] –* the Verse. Rasool-Allah**saww** held the hand of Ali**asws** and (Syeda) Fatima**asws** and Al-Hassan**asws** and Al-Husayn**asws**. He**saww** said: ‘They**asws** are my**saww** family**asws**. ’

(The books) ‘Al-Manaqib’ of Ibn Shehr Ashub, Tafseer Ibn Abbas, and Qatadah, and Mujahid, and Ibn Jubeyr, and Kalby, and Al-Hassan, and Abu Salih, and Al-Qazrunci, and Al-Magribi, and Al-Walie, and in Saheeh Muslim, and Sharaf Al-Kharkushki, and Ithiqad Al-Ashnahi, - regarding the Words of the Exalted: *our women and your women, [3:61],* it was (Syeda) Fatima**asws** only – and it is reported from Al-Sadiq**asws** and the rest of the People**asws** of the Household’.
(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Hadeeth of the imprecation’ – ‘It is reported by Al-Tirmizi in his (book) ‘Jam‘i’e’ and said, ‘This is a Hadeeth which is good, correct, and Muslim mentioned that Muawiya ordered Sa‘ad Bin Abu Waqas to revile Abu Turab (Ali asws), but he remembered the words of the Prophet saww: ‘Are you asws not please that you asws happen to be from me saww at the status of Harun as from Musa as, the Hadeeth, and his saww words: ‘Tomorrow I saww will give the flag to a man’, the Hadeeth, and the Words of the Exalted: let us call our sons and your sons [3:61] – the story.

And it has been reported that Abu Al-Fatah Muhammad Bin Ahmad Bin Abu Al-Farous, by his chain from Sa‘ad Bin Abu Waqas, ‘He saww said, ‘For Ali asws there are three (qualities), if one of these happened to be for me saww, it would have been more beloved to me than all the bounties’ – then he reported the Hadeeth exactly as it.

And in another (Hadeeth) of Muslim, ‘Sa‘ad Bin Abu Waqas said, ‘When these Words of the Exalted were Revealed: then say: ‘Come, let us call our sons and your sons [3:61]. Rasool-Allah saww called Ali asws and (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws and said: ‘O Allah aswj! These are my saww family asws.


And Al-Wahidy reported in (the book) ‘Asbaab Al-Nuzool Al-Quran, by his chain from Abdullah Bin Ahmad Bin Hanbal, from his father, and it is reported by Ibn Al-Bayya in (the book) Ma‘raif Al-Hadeeth’, from Al-Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Muslim in (the book) ‘Al-Saheeh’, and Al-Tirmizi and Ahmad Bin Hanbal in (the book) ‘Al-
And Al-Kharkushi in (the book) ‘Sharah Al-Nabi’, and it has been reported by Muhammad Bin Is’haq, and Quteyba Bin Saeed, and Al-Hassan Al-Basry, and Mahmoud Al-Zamakhshari, and Ibn Jareer Al-Tabari, and the judge Al-Yusuf, and the judge Al-Mo’tamad Abu Al-Abbas, and it is reported from Ibn Abbas, and Saeed Bin Jubeyr, and Mujahid, and Qatatdah, and Al-Hassan, and Abu Salih, and Al-Shabi, and Al-Kalby, and Muhammad Bin Ja’far Bin Zubeyr, and Asnad Abu Al-Faraj Al-Isfahany in (the book) ‘Al-Agany’,

There was a delegation of Najran who were forty men, and among them was Al-Seyyid, and Al-Aaqib, and Qays, and Al-Haris, and Abdul Maseeh bin Yunan Bishop of Najran. The Bishop said, ‘O Abu Al-Qasim wasws! Musa as, who is his as father?’ He wasws said: ‘Imran as. He said, ‘Yusuf as, who is his as father?’ He wasws said: ‘Yaqub as. He said, ‘So, you wasws, who is your wasws father?’ He wasws said: ‘My wasws father as is Abdullah Bin Abdul Muttalib wasws. So, Isas, who is his as father?’

The Prophet wasws turned away from them, and it was Revealed: **Surely the example of Isa with Allah [3:59]** – the Verse. Rasool-Allah wasws recited it, and there was fainting upon him. When he woke up, he said, ‘Are you wasws alleging that Allah as Revealed to you wasws that Isas is Created from soil. We do not find this in what is Revealed to you wasws nor do we find in what is Revealed to us, nor do these Jews find in what is Revealed to them’.
It was Revealed: ‘So the one who argues with you in this matter after what has come to you from the Knowledge, [3:61] – the Verse. They said, ‘You saww are being fair with us, O Abu Al-Qasim saww! So, when should we imprecate you saww?’ He saww said: ‘In the morning, if Allah azwj so Desires, and the Christians left. Al-Seyyid said to Abu Al-Haris, ‘What are you doing with his saww imprecation? If he saww was a liar (God Forbid), what do we have to do with his saww imprecation, and if he saww was truthful, we will be destroyed’.

The Bishop said, ‘If tomorrow he saww comes with his saww children and his saww family, be cautious of imprecating him asws, and if he saww comes with his saww companions, then he saww isn’t with anything’. Rasool-Allah saww came carrying Al-Husayn asws, holding a hand of Al-Hassan asws, and (Syeda) Fatima asws was walking behind him saww, and Ali asws (walking) behind her asws.

And in another report: ‘He saww was holding the hand of Ali asws and Al-Hassan asws and Al-Husayn asws were in front of him saww, and (Syeda) Fatima asws following him saww. Then he saww knelt on his saww knees and made Ali asws to be in front of him saww, and (Syeda) Fatima asws between his saww shoulders, and Al-Hassan asws on his saww right, and Al-Husayn asws on his saww left, and he saww said to them asws: ‘When I saww supplicate, then say ‘Ameen’’.

The Bishop said, ‘By Allah azwj! Muhammad saww kneels just as the Prophet as have knelt for the imprecation’, and they feared and said, ‘O Abu Al-Qasim saww! Save us, may Allah azwj Save your saww effects’. He saww said: ‘Yes, I saww have saved you all’. They reconciled with him saww upon two thousand garments, and thirty armours, and thirty harniers, and thirty camel; and Al-Seyyid and Al-Aaqib did not wait long except a little until they both returned to the Prophet saww and became Muslims; and Al-Aaqib gifted to him saww a garment, and a stick, and a cup, and slippers’.

And it is reported that the Prophet saww said: ‘By the One azwj in Whose Hand is my saww soul! The Punishment had dangled upon the people of Najran, and had they cursed, they would have been morphed into monkeys and pigs and the valley would have rained fire upon them, and Allah azwj would have Eradicated Najran and its people to the extent of the bird
upon the top of the tree, and the year would not have passed upon the Christians all of them, until they would have been destroyed.

And in a report – (He said): ‘If you were to imprecate me with the ones under the cloak, Allah would Rain fired upon you all, flaring up’. Then he continued it up to: ‘Ones behind you in quicker than the blink of an eyes, and it would incinerates them with flares’.

And in a report – (He said): ‘If they had cursed me, every house of a Christian in the world would have been uprooted’.

And in a report – (He said): ‘But by the One in Whose Hand is my soul! If they had cursed me, the year would not have passed upon them and no person would have been in their presence’.

And the imprecation was on the twenty-fourth of Zul Hijjah, and it is reported, on the day of Thursday and twenty fifth, and the first is stronger.

(The book) Rowzat Al-Waizeen – ‘Ibn Abbas said regarding the Words of the Exalted: then say: ‘Come, let us call our sons and your sons [3:61], he said, ‘A delegation of Najran was delegated to Rasool-Allah, and among them was Al-Seyyid, and Al-Aaqib, and Abu Al-Haris and he is Abdul Maseeh Bin Yoman, Bishop of Najran, chief of the people of Najran.

They said, ‘Why don’t you mention our Master?’ He said: ‘And who is your Master?’ They said, ‘Isa Bin Maryam. You are alleging that he is a servant of Allah’. He said: ‘Yes, he is a servant of Allah’. They said, ‘Show us among the ones Allah Created, a servant like him’. The Prophet turned away from them.

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185 Bihar Al Anwaar – V 21, The book of our Prophet, P 3 Ch 32 H 12
Jibraeel ascended with the Words of the Exalted: 

Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59] – up to His Words: and make the Curse of Allah to be upon the liars [3:61]. He ascended said to them: ‘Come, let us call our sons and your sons ,and make our Curse and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61]’. They said, ‘Yes, we will curse you’.

فَخَرَجَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ مَعَهُ فَاطِمَةُ وَ الحَْسَنُ وَ الحُْسَينُْ ف َقَالَ رَسُولُ اللَّهِ ص هؤلاء أبْنَاؤُنَا وَ نِسَاءُنَا وَ أَنفُسُنَا فَهُمُأَنْتُمُوا فَإِنْ كَانَ كَاذِبٌ مَا تَصْنَعُ بُِِلاَعَنَتِهِ شَيْئاً وَ إِنْ كَانَ صَادِقاً لَنَهْلِكَنَّ

They reconciled with him upon the tribute. Rasool-Allah came out holding a hand of Ali and with him were (Syeda) Fatima and Al-Hassan and Al-Husayn. Rasool-Allah came out holding a hand of Ali and with him were (Syeda) Fatima and Al-Hassan and Al-Husayn. Rasool-Allah came out holding a hand of Ali and with him were (Syeda) Fatima and Al-Hassan and Al-Husayn. Rasool-Allah came out holding a hand of Ali and with him were (Syeda) Fatima and Al-Hassan and Al-Husayn.

And Rasool-Allah came forward and knelt to his knees. The Bishop said, ‘By Allah! If tomorrow he comes with his children and his family members, then be cautious of imprecating with him, and if he comes with his companions, then he isn’t with anything’. Rasool-Allah came holding a hand of Ali, and Al-Hassan, and Al-Husayn in front of him, and (Syeda) Fatima following him.

And Rasool-Allah came forward and knelt to his knees. The Bishop said, ‘By Allah! If they had cursed me, the year would not have passed and there would have been a (single) person left in their presence’.

فَخَرَجَ رَسُولُ اللَّهِ ص فَأَخَذَ بِيَدِ عَلِيٍّ وَ مَعَهُ فَاطِمَةُ وَ الحَْسَنُ وَ الحُْسَينُْ ف َقَالَ رَسُولُ اللَّهِ ص هؤلاء أبْنَاؤُنَا وَ نِسَاءُنَا وَ أَنفُسُنَا فَهُمُأَنْتُمُوا فَإِنْ كَانَ كَاذِبٌ مَا تَصْنَعُ بُِِلاَعَنَتِهِ شَيْئاً وَ إِنْ كَانَ صَادِقاً لَنَهْلِكَنَّ

Rasool-Allah⁵⁷⁸⁹ called Ali⁵⁷⁸⁹ hand and leant upon him⁵⁷⁸⁹, and with him⁵⁷⁸⁹ were his⁵⁷⁸⁹ sons Al-Hassan⁵⁷⁸⁹ and Al-Husayn⁵⁷⁸⁹, and (Syeda) Fatima⁵⁷⁸⁹ was behind them. When the Christians saw (this), a man from them indicated to them and said, ‘I do not view for you to be cursing him⁵⁷⁸⁹, for if he⁵⁷⁸⁹ was a Prophet⁵⁷⁸⁹ you will be destroyed, but reconcile with him⁵⁷⁸⁹.’

He (the narrator) said, ‘They reconciled with him⁵⁷⁸⁹. Rasool-Allah⁵⁷⁸⁹ said: ‘Had they cursed me⁵⁷⁸⁹, they would not have found for themselves any family, nor children nor wealth’.⁵⁸⁰

‘Al-Aaqib and Al-Seyyid the two Najranites came to Rasool-Allah⁵⁷⁸⁹. He⁵⁷⁸⁹ invited them to Al-Islam, they said, ‘But rather we are already Muslims’. He⁵⁷⁸⁹ said: ‘Surely, three things are preventing you from Al-Islam – eating the pig (pork), and hanging (wearing) the crucifix, and your words regarding Isa⁵⁷⁸⁹ Bin Maryam⁵⁷⁸⁹.

...
They said, ‘And from where is Isa as?’ He saww was silent. The Quran was Revealed: **Surely, the example of Isa with Allah is like the example of Adam; He Created him from dust [3:59] – up to the end of the story (Verses). So, we should invoke and make the Curse of Allah to be upon the liars [3:61].** They said, ‘We will imprecate with you saww. They made the appointment for the next morning.

When it was morning, the Prophet saww grabbed the hand of Ali asws, and Al-Hassan asws and Al-Husayn asws, and forwarded them, and made (Syeda) Fatima asws to be behind them asws, and this is our women, (Syeda) Fatima asws, and our selves Ali asws. They said, ‘We will not curse you saww.’

Tafseer Furaat Bin Ibrahim – ‘Ahmad Bin Ja’far transmitting from Ali asws having said: ‘When a delegate of Najran arrived to the Prophet saww, among them were three from the Christians from their elders – Al-Aaqib and Mohassan, and the Bishop. They came to the Jews and they were in the house of teaching. They (Christians) shouted at them (Jews), ‘O brothers of the pigs and the monkeys! This man is in your midst who has overcome you. Descend to us’. Mansour the Jew and Ka’ab Bin Al-Ashraf the Jew descended to them. They said to them, ‘Be cautious tomorrow, we shall test him saww’.

He asws said: ‘And is was so that the Prophet saww, whenever he saww prayed the morning (Salat), said: ‘Over here are the examiners’ so if he found anyone, he saww would answer him, and if he did not find anyone, he saww would recite to his saww companions what had been Revealed to him during that night. When he saww had prayed the morning Salat, they sat in front of him saww, the Bishop said to him saww, ‘O Abu Al-Qasim saww! That Musa as, who is his as father?’ He saww said: ‘Imran as’. He said, ‘Yusuf as, who is his as father?’ He saww said: ‘Yaqoub as’. So, you saww, may my father and my mother be (sacrificed for) you saww, who is your saww.

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189 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 16
father as? He saww said: ‘Abdullah Bin Abdul Muttalib asws. He said, ‘So, Isa as, who is his as father?’

He asws said: ‘The Prophet saww was silent, and it was so that whenever he saww was needy to something from the talk, Jibraeel as would swoop down to him saww from the seventh sky and deliver to him saww his saww talk in quicker than the blink of an eye. That that is the Word of Allah azwj the Exalted: And Our Command is not, except one, like the blink of the eye [54:50].

He asws said: ‘Jibraeel as came and said: ‘He as is a Spirit of Allah azwj and His azwj Word’. The Bishop said to him saww: ‘Can the spirit happen to be without a body?’

He asws said: ‘The Prophet saww was silent, and it was Revealed to him saww: ‘Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59].

He asws said: ‘The Bishop jumped a great leap, ‘It is grievous for them that it be said for him as (Isa as) being from dust!’ Then he said, ‘O Muhammad saww. We neither find this in the Torah nor in the Evangel nor in the Psalmss, nor do we find this (except) with you saww.

He asws said: ‘Allah azwj Revealed to him saww: ‘then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, [3:61]. They said, ‘You saww are being fair to us, O Abu Al-Qasim saww! So when is your saww appointment?’ He saww said: ‘In the morning, if Allah azwj so Desires’.

He asws said: ‘They left and they were saying, ‘There is no god except Allah azwj ‘We do not mind which of the two Allah azwj Destroys, the Christians and the upright ones, when they are destroyed tomorrow’. 
Ali asws Bin Abu Talib asws said: ‘When the Prophet saww had prayed the morning Salat, grabbed hold of my asws hand and made me asws to be in front of him saww, and grabbed (Syeda) Fatima asws and made her asws to be behind his saww back, and grabbed Al-Hassan asws and Al-Husayn asws to be on his saww right and on his saww left, then blessed them asws with a Blessing.

When they saw him saww do that, they regretted in what is between them and they said, ‘By Allah azwj! Surely, he saww is a Prophet saww, and if he saww were to imprecate us, Allah azwj will Answer him saww against us and Destroy us and none of us will be saved from it with anything except we will be resigned to it’.

He asws said: ‘They came until they sat in front of him saww, then they said, ‘O Abu Al-Qasim saww I Save us’. He saww said: ‘Yes, I asws have saved you all. But, by the One azwj Who Sent me saww with the Truth, had you imprecated, Allah azwj would not have Left any Christian upon the surface of the earth except He azwj would have Destroyed him’.

Tafseer Furaat Bin Ibrahim – ‘Ahmad bin al Hassan Bin Ismail Bin Sabeeh transmitting from Shahr Bin Howshab who said,

‘Abdul Maseeh Bin Abqa arrive to Rasool-Allah saww and with him was Al-Aaqib and Qays his brother, and with him was Haris Bin Abdul Maseeh, and they were boys, and with him were forty priests. He said, ‘O Muhammad saww! How are you saww saying regarding the Messiah as, for by Allah azwj, we are denying what you saww are saying’.

He (the narrator) said, ‘Allah azwj the Exalted Revealed to him saww: ‘Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, “Be”, so he became [3:59]. He said snorting to him saww from what he saww said, ‘But, he as is Allah azwj’. So Allah azwj Revealed: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call [3:61] – up to the end of the Verse.

190 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 17
When he saw the mention of the ‘sons’, he was aggravated with intense anger (against the Christians) and called Al-Hassan asws and Al-Husayn asws and Ali asws and Fatima asws. He got Al-Hassan asws to stand on his right, and Al-Husayn on his left, and Ali asws to his front, and Fatima asws to his back and he said: ‘These are our sons and our women and our selves’. They came to him with the restraint.

He said: ‘Al-Aaqib leapt and said, ‘I remind you of Allah if you were to curse this man! By Allah, if he was a liar, there is no good in you cursing him, and if he was truthful, a year would not pass by and there would be from you one blowing a fire’. So they reconciled with him with every reconciliation’.

Tafseer Furaat Bin Ibrahim – ‘Ahmad Bin Yahya transmitting from Al-Shabi who said, ‘When the Verse: *Come, let us call our sons and your sons, and our women and your women, and ourselves and our selves*, [3:61], was Revealed, Rasool Allah saww held a hand of Al-Hassan asws and Al-Husayn asws, and (Syeda) Fatima asws followed them, and he saww said: ‘These are our sons, and this is our women and this is our selves’.

A man said to Shareek, O Abu Abdullah, ‘Surely those who are concealing what We Revealed from the clear Proofs and the Guidance [2:159] – up to the end of the Verse’. He said, ‘All things curse them, even the beetles in their burrows’. Then Shareek was angered and fumed. A man called Ibn Al-Muqa’ad said to him, ‘O Abu Abdullah! It does not mean you’. He said, ‘You are more beneficial for it. But rather, he intended me. You neglected the mention of Ali Bin Abu Talib asws.

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191 Bihar Al Anwaar – V 21, The book of our Prophet asws, P 3 Ch 32 H 18
192 Bihar Al Anwaar – V 21, The book of our Prophet asws, P 3 Ch 32 H 19
I (Majlisi) am saying, ‘Al-Seyyid Bin Tawoos said in the book ‘Sa’ad Al Saoud’ – I saw in the book of Tafseer of what had been Revealed from the Quran regarding the Prophet 
 saw, the People
 asws of his
 saw Household, compiled by Muhammad Bin Al-Abbas Bin Marwan, he reported the Hadeeth of the imprecation from fifty one ways, from the ones who heard it from the companions and others. It is reported from Abu Al Tufayl Aamir Bin Wasila, and from Jareer Bin Abdullah I Sijistany, and from Abu Qays Al Madani, and from Abu Uweys Al Madani, and from Al-Hassan
 asws Bin our Master Ali
 asws,

And from Usman Bin Affan, and from Sa’ad Bin Abu Waqqas, and from Bakr Bin Sammal, and from Talh Bin Abdullah, and from Al-Zubeyr Bin Al-Awwam, and from Abdul Rahman Bin Awf, and from Abdullah Bin Al-Abbas, and from Abu Rafie a slave of Rasool-Allah
 saww, and from Jabir Bin Abdullah, and from Al-Bara’a Bin Aazib, and from Anas Bin Malik (the famous Ahaadeeth fabricator), and from Al-Munkadir Bin Abdullah, from his father, and from Al
 asws Bin Al-Husayn
 asws, and from Abu Ja’far Muhammad
 asws Bin Ali
 asws Bin Al-Husayn
 asws, and from Abu Abdullah Ja’far Al-Sadiq
 asws,

And from Al-Hassan Al-Basry, and from Qatadah, and from Ilba’a Bin Ahmar, and from Aamir Bin Shiraeel Al-Shaby, and from Yahya Bin Ya’mur, and from Mujahid, and from Shahr Bin Howshab, and we remember one Hadeeth, so it is a summary, and it is from the first part from the sixth list from the second volume in the words of Al-Munkadir Bin Abdullah, from his father, it was narrated to us by Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Al-Bazaz, from Muhammad Bin Al-Fayz Bin Fayaz Abu Al-Hassan at Damascus, from Abdul Razzaq Bin Hammam Al-Sana’any, from Umar Bin Rashid, from Muhammad Bin Al-Munkadir, from his father who said,

I (Majlisi) am saying, ‘Al-Seyyid Bin Tawoos said in the book ‘Sa’ad Al Saoud’ – I saw in the book of Tafseer of what had been Revealed from the Quran regarding the Prophet
 saw, the People
 asws of his
 saw Household, compiled by Muhammad Bin Al-Abbas Bin Marwan, he reported the Hadeeth of the imprecation from fifty one ways, from the ones who heard it from the companions and others. It is reported from Abu Al Tufayl Aamir Bin Wasila, and from Jareer Bin Abdullah I Sijistany, and from Abu Qays Al Madani, and from Abu Uweys Al Madani, and from Al-Hassan
 asws Bin our Master Ali
 asws,

And from Usman Bin Affan, and from Sa’ad Bin Abu Waqqas, and from Bakr Bin Sammal, and from Talh Bin Abdullah, and from Al-Zubeyr Bin Al-Awwam, and from Abdul Rahman Bin Awf, and from Abdullah Bin Al-Abbas, and from Abu Rafie a slave of Rasool-Allah
 saww, and from Jabir Bin Abdullah, and from Al-Bara’a Bin Aazib, and from Anas Bin Malik (the famous Ahaadeeth fabricator), and from Al
 asws Bin Al-Husayn
 asws, and from Abu Ja’far Muhammad
 asws Bin Ali
 asws Bin Al-Husayn
 asws, and from Abu Abdullah Ja’far Al-Sadiq
 asws,

And from Al-Hassan Al-Basry, and from Qatadah, and from Ilba’a Bin Ahmar, and from Aamir Bin Shiraeel Al-Shaby, and from Yahya Bin Ya’mur, and from Mujahid, and from Shahr Bin Howshab, and we remember one Hadeeth, so it is a summary, and it is from the first part from the sixth list from the second volume in the words of Al-Munkadir Bin Abdullah, from his father, it was narrated to us by Abu Abdullah Al-Husayn Bin Muhammad Bin Saeed Al-Bazaz, from Muhammad Bin Al-Fayz Bin Fayaz Abu Al-Hassan at Damascus, from Abdul Razzaq Bin Hammam Al-Sana’any, from Umar Bin Rashid, from Muhammad Bin Al-Munkadir, from his father who said,
فقال لأنثى النُّعُوش النَّبِيِّ الأَمِيُّ أحمد قُلْل وَ مَا عَلِمْتُ بِذَلِكَ قَالَ أَمَا نَفَرْتُ السَّلَاةُ الرَّافِعَةُ لِلَّيْلِ وَ الْيَرَبْعِ مِنَ النَّوْعِ إِلَى الْمَسِيحِ قَالَ لَنَّكَ أَتْعَسْتَ النَّبِيِّ أَحْمَدٌ وَ مَا عِلْمُكَ بِذَلِكَ قَالَ أَمَا تَقْرَأُ الْمِصْبَاحَ

He said, ‘Because you said the Ummy Prophet Ahmad\textsuperscript{saww} should be ruined’. He said, ‘And what is your knowledge with that?’ He said, ‘Have you not read the fourth part of the Revelation to the Messiah\textsuperscript{as} that he\textsuperscript{as} said to the children of Israel! How ignorant you are, perfuming with the perfume in order to be good with it in the world with its people and your people, and your insides with me\textsuperscript{saww} is the carcass of the deceased. O clan of Israel! Believe in the Rasool\textsuperscript{saww}, the Prophet\textsuperscript{saww}, the Ummy who will happen to be at the end of the times.

فِِ آخِرِ الزَّمَانِ

He\textsuperscript{saww} is the one with the face (more radiant than the) moon, and the red camel, saturated with the Light with the constant beauty, and the coarse clothes, chief of the past ones in my\textsuperscript{as} presence, and the most honourable of the remaining ones, assisting upon me\textsuperscript{as} with my\textsuperscript{as} sunnah, and the patient with myself\textsuperscript{as}, and fighter by his\textsuperscript{saww} hands against the Polytheists for my\textsuperscript{as} reason, so give glad tidings to the children of Islam that they should reinforce him\textsuperscript{as} and help him\textsuperscript{as}.

كَجِيفَةِ

Isa\textsuperscript{as} said, ‘Who is this righteous servant whom my\textsuperscript{as} heart loves and my eyes have not seen him\textsuperscript{saww}?’ He\textsuperscript{saww} said, ‘He\textsuperscript{saww} is from you\textsuperscript{as} and you\textsuperscript{as} are from him\textsuperscript{saww}, and he\textsuperscript{saww} is your\textsuperscript{as} in-law upon your mother, being of few children and a lot of wives. He\textsuperscript{saww} will dwell in Makkah from the place of the foundation trodden by Ibrahim\textsuperscript{saww}. His\textsuperscript{saww} offspring is from the Blessed one, and she is the peak of your mothers in the Paradise, and for him\textsuperscript{saww} is an occupation from the occupations. His\textsuperscript{saww} eyes sleep and his\textsuperscript{saww} heart does not sleep. He\textsuperscript{saww} eats the gifts and does not eat the charities.

لَهُ حَوْضٌ مِنْ شَفِيرِ زَمْزَمَ إِلَىَ مَغْرِبِ

For him\textsuperscript{saww} is a Fountain at the edge of Zamzam to the west of the sun where two drinking places are well known – of the sealed nectar and al Tasneem, wherein are cups of the number of start in the sky. One who drinks a drink from it will not be thirsty after it, ever, and that is what merits him\textsuperscript{saww} over the rest of the Messengers. His\textsuperscript{saww} words are in accordance with his\textsuperscript{saww} deeds, and his secretive (acts) with his\textsuperscript{saww} public (acts).

فَطُوبَاهُ وَطُوبََ أُمَّتِهِ الَّذِينَ عَلَى مِلَّتِهِ َُْيَوْنَ وَ عَلَى سُنَّتِهِ يمَُوتُونَ وَ مَعَ أَهْلِ بَيْتِهِ يمَِيلُونَ آمِنِينَ مُؤْمِنِينَ مُطْمَئِنِّينَ مُبَارَكِينَ يَكُونُ فِِ زَمَنِ قَحْطٍ وَ جَدْبٍ
So beatitude to him saww and beatitude to his saww community, those who are upon his saww Religion, living and dying upon his saww Sunnah and with the People saww of his saww Household, inclining, safe, believing, content, Blessed, happening to be in the time of drought and sterility. He saww will supplicate to Me azwj, and the sky would release its water until the impact of its Blessings would be seen in its treasures, and I azwj shall Bless in what he saww does with his saww hand regarding it”.

قَالَ إِلَى سَمِّى فَأَقْرَبَهُ وَ هُوَ أَعمَّدُ وَ هُوَ محَّمَّدٌ رَسُولِِ إِلَىَ الَْْلْقِ كَافَّةً أَق ْرَب ُهُمْ مِنِِّ مَنْ زِلَةً وَ أَخَصُّهُمْ مِنِِّ شَفَاعَةً لاَ يَأْمُرُ إِلاَّ بَِِا أُحِبُّ وَ لاَ يَنْهَى إِلاَّ عَمَّا أَكْرَهُ

He as said: ‘My as God azwj, Name him saww. He azwj Said: “Yes, he saww is Ahmad saww, and he saww is Muhammad saww My aswj Rasool saww to the people, all of them. He azwj is the closest of them from My aswj and their most special of them from Me azwj of Intercession. He saww will not instruct except with what I azwj Love, nor forbid except from what I azwj Dislike”.

قَالَ لَهُ صَاحِبُهُ فَأَتَقْدِمُ بِنَا عَلَى مَنْ هَذِهِ صِفَتُهُ قَالَ نَشْهَدُ أَق ْوَالَهُ وَ نَنْظُرُ آيَاتِهِ فَإِنْ يَكُنْ هُوَ هُوَ سَاعَدْنَاهُ بِالْمُسَالَمَةِ وَ نَكُفُّهُ بِأَمْوَالِنَا عَنْ أَهْلِ دِينِنَا مِنْ حَيْثُ لاَ يَشْعُرُ بِنَا وَ إِنْ يَكُنْ كَذَّاباً كَفَيْنَاهُ بِكَذِبِهِ عَلَى اللَّهِ

His companion said to him, ‘Then let us go ahead to the one of this description’. He said, ‘We shall witness his saww words and look at his saww signs, so if he saww happens to be him saww, we shall assist him asws with the peace and suffice him saww with our wealth from the people of our religion from where he saww is not aware with us, and if he saww happens to be a liar, his saww lies upon Allah azwj would suffice us’.

قَالَ لَهُ صَاحِبُهُ وَ لََِ إِذَا رَأَيْتَ الْعَلاَمَةَ لاَ تَتَّبِعُهُ قَالَ أَ مَا رَأَيْتَ مَا فَعَلَ بِنَا هؤُلاءِ الْقَوْمُ كَرَّمُونَا وَ مَوَّلُونَا وَ نَصَبُوا لَنَا كَنَائِسَنَا وَ أَعْلَوْا فِيهَا ذِكْرَنَا فَكَيْفَ تَطِيبُ النَّفْسُ بِدِينٍ يَسْتَوِي فِيهِ الشَّرِيفُ وَ الْوَضِيعُ

His companion said to him, ‘And why, when I see the signs, I should not follow him saww?’ He said, ‘But have you not considered what these people would do with us? They are honour us and befriending us and they are establishing churches for us, and they are raising our mention in these, so can the soul feel good with a religion wherein the noble and the base are equalised?’

فَلَمَّا قَدِمُوا الْمَدِينَةَ قَالَ مَنْ يُرَاهُمْ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مَا رَأَيْنَا وَفْداً مِنْ وُفُودِ الْعَرَبِ كَانُوا أَجََْلَ مِنْ هؤُلاءِ َُِمْ شُعُورٌ وَ عَلَيْهِمْ ثِيَابُ الحَْبرِِ وَ كَانَ رَسُولُ اللَّهِ ص مُتَنَاءٍ عَنِ الْمَسْجِدِ فَحََْرَتْ صَلاَتُهُمْ فَقَامُوا يُصَلُّونَ فِِ مَسْجِدِ رَسُولِ اللَّهِ ص تِلْقَاءَ الْمَشْرِقِ فَهَمَّ رِجَالٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص بَِِنْعِهِمْ

When they arrived at Al-Medina, the one from the companions of Rasool-Allah saww who saw them, said, ‘We have not seen any delegation from the delegations of the Arabs who were more grand that these. There are ranks for them and upon them are clothes of monks’. And Rasool-Allah saww was lenient about the Masjid, and their prayer time came, so they stood up to pray in the Masjid of Rasool-Allah saww facing the east. The companions of Rasool-Allah saww thought of preventing them.
Rasool-Allah saww came and said: ‘Leave them!’ When they had accomplished their prayers, they sat to him saww and debated him saww. They said, ‘O Abu Al-Qasim saww! Argue with us regarding Isa as’. He saww said: ‘He is a servant of Allah azwj and His azwj Word He azwj Cast to Maryam as, and is a Spirit from Him azwj’. One of them said, ‘But he as is His azwj son and a second of the two’. And another said, ‘But, he as is a third of the three – father and so and Holy Spirit; and we have heard in the Quran Revealed unto you saww Him azwj Saying: “We did”, and We made”, and if He azwj was One, He azwj would have Said: “I azwj Created”, and “I azwj Made”, and “I azwj Did it”.

The Revelation overwhelmed the Prophet saww and Surah Aal-e-Imran was Revealed on his saww chest up to His azwj Words of sixty (Verses) from it: So the one who argues with you in this matter after what has come to you from the Knowledge, then say: ‘Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves, then let us imprecate and make the Curse of Allah to be upon the liars [3:61] – the Verse.

Rasool-Allah saww related the story to them and recited the Quran to them. They said to each other, ‘By Allah azwj he saww has come to you all with the decisiveness from the news of your Master (Isa as)’. And Rasool-Allah saww said to them: ‘Allah azwj has Commanded me saww with imprecating you all’. They said, ‘Then we shall imprecate you saww tomorrow’.

The people said to each other, ‘(Wait) until we look at who he saww imprecates us with tomorrow, with the large numbers of his saww followers from the generality or the people of with his saww family from the elite people and the clean, for they are the close ones of the Prophets as and the place of their as imprecations’.

When it was the next morning, Rasool-Allah saww, Ali asws was on his saww right and Al-Hassan asws and Al-Husayn asws on his saww left, and (Syeda) Fatima asws behind them asws; upon them were garments of the Najranites, and upon the shoulder of Rasool-Allah saww was a Qatwany cloak, thin, coarse, not with heaviness nor softness. He saww ordered two trees and swept what is between the two and place the cloak upon them and entered them asws.

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beneath the cloak and he included his own right shoulder with them beneath the cloak, leaning upon his bow and raised his right hand towards the sky for the imprecation.

And the people were looking, and the colour of Al-Seyyid and Al-Aaqib paled and they both trembled until their intellects were almost reckless. One of them said to his companion, ‘Shall we imprecate him?’ He said, ‘Or do you not know that no people have imprecate a Prophet at all and that their young ones have grown and their elders have remain? But, show him that you are indifference, and give him from the wealth and the weapons whatever he wants, for he is a fighting man, and say to him, ‘Are you going to imprecate us with them?’ Perhaps he will see that you have proceeded our recognition of his merits and merits of the People of his Household’.

When the Prophet raised his hand towards the sky for the imprecation, one of them said to his companion, ‘Whichsoever monk meets the man, he would die with imprecation. We will not return to any family nor any wealth. He said, ‘O Abu Al-Qasim! Are you going to imprecate us with them?’ He said: ‘They are the most honourable. Who upon the surface of the earth after me is more honourable and closest to Him as intermediaries?’

He (the narrator) said, ‘They whispered, meaning hesitated, and came forwards and said to him, ‘O Abu Al-Qasim! We shall give you a thousand swords, and a thousand armours, and a thousand leather skins, and a thousand Dinars every year upon (a stipulation) that the armours and the swords and the skins would be with you as a loan until they comes, the ones behind us from our people, and we let them know with that which we have seen and witnessed, so the matter with become upon their assemblies, and either it would be the tribute, or the cuts (piece of land) during every year’.

The Prophet said: ‘I have accepted from you both. But, by the One Who Sent me with the honour, had you imprecate me with the ones beneath the cloak,
Allah\textsuperscript{azwj} would have Caused the valley to rain fire upon you all, inflaming, then Sending it to the ones behind you in quicker than the blink of an eye and incinerate them with flames’.

فَهَبَطَ عَلَيْهِ جَبرَْئِيلُ الرُّوحُ الَْْمِينُ ف َقَالَ يَا محَُمَّدُ إِنَّ اللَّهَ ي ُقْرِئُكَ السَّلاَمَ وَ ي َقُولُ لَكَ وَ عِزَّتِِ وَ جَلاَلِِ

Jibraeel\textsuperscript{as} the Trustworthy Spirits descended unto him\textsuperscript{saww} and said: ‘O Muhammad\textsuperscript{saww}! Allah\textsuperscript{azwj} Conveys the Greetings to you\textsuperscript{saww} and is Saying to you\textsuperscript{saww}: “By My\textsuperscript{azwj} Mighty and My\textsuperscript{azwj} Majesty! If you\textsuperscript{saww} had imprecated with the ones\textsuperscript{asws} beneath the cloak (against) the people of the sky and people of the earth, the sky would have fallen upon them in pieces crushing them, and the earth would have been cut into pieces and no one could have dwelled upon it after that!’

\textsuperscript{193} Bih\textsuperscript{Ar} Al \textsuperscript{Anwar} Vol. \textsuperscript{21}, The book of our Prophet\textsuperscript{saww}, P 3 Ch \textsuperscript{32} H \textsuperscript{20}

The Prophet\textsuperscript{saww} raised his\textsuperscript{saww} hand until the whiteness of his\textsuperscript{saww} armpits was seen, then he\textsuperscript{saww} said: ‘One who in unjust to you\textsuperscript{asws} of your\textsuperscript{asws} rights and reduces the recompense to me\textsuperscript{saww} which Allah\textsuperscript{azwj} has Obligated regarding you\textsuperscript{asws}, the Curse of Allah\textsuperscript{azwj} will follow (him) up to the Day of Qiyamah’\textsuperscript{193}.
CHAPTER 33 – MILITARY EXPEDITION OF AMRO BIN MA’DÉYKARB

The book ‘Al-Irshad’ – ‘When Rasool-Allah⁷⁷ returned from Tabuk to Al-Medina, Amro Bin Ma’daykarb arrived to him⁷⁷. The Prophet⁷⁷ said to him: ‘Become a Muslim’. He said, ‘And what is the greatest panic, and I don’t panic?’ He⁷⁷ said: ‘O Amro! It isn’t as you are thinking it to be, and you reckon that the people, on scream would be screamed at them, so there is not remain any dead one except he would be Resurrected not any one living except he will die except what Allah⁷⁷ so Desires.

Then another scream would be screamed at them, and the ones who dies would be Resurrected and they, in their entirety will form rows, and the sky will be cleft asunder, and the earth will be demolished and the mountains will shake violently, and the flames like the mountains would be thrown out in sparks, so there will not remain anyone with a soil except his heart would be vacated, and he would remember his sins and his self would be pre-occupied with himself except the ones Allah⁷⁷ so Desires. So, where are you, O Amro, from this?’

He said, ‘Indeed, I have heard a mighty matter’. He believed in Allah⁷⁷ and His⁷⁷ Rasool⁷⁷, and some persons from his people believed along with him, and they returned to their people. Then Amro Bin Ma’deykarb looked at Abay Bin As’as Al-Khas’amy, and seized him by his neck then came with him to the Prophet⁷⁷ and said, ‘Assist me against this immoral one who killed my parents’. Rasool-Allah⁷⁷ said: ‘Islam has nullified whatever happened during the pre-Islamic period’.

Amro left as an apostate and attacked upon a group from the clan of Al-Haris Bin Ka’ab and went to his people. Rasool-Allah⁷⁷ called Ali⁷⁷ Bin Abu Talib⁷⁷ and made him⁷⁷ a commander upon the Emigrants and sent him⁷⁷ to the clan of Ziyad, and sent Khalid Bin Al-
Waleed among the Bedouins and instructed him to deliberate to Al-Ju’fy, so when the two meet, then the commander of the people is Amir Al-Momineen\textsuperscript{asws}.

Amir Al-Momineen\textsuperscript{asws} travelled and utilised Khalid Bin Saeed Bin Al-Aas upon his\textsuperscript{asws} frontmen, and Khalid utilised Abu Musa Al-Ashary upon his frontmen. As for Ju’fy, when he heard the army, they separated into two sects – one sect went to Al-Yemen and the other sect joined up to the clan of Ziyad. That reached Amir Al-Momineen\textsuperscript{asws}, so he\textsuperscript{asws} wrote to Khalid Bin Al-Waleed: ‘Stop when my\textsuperscript{asws} messenger come to us’. But he did not stop.

He wrote to Khalid Bin Saeed Bin Al-Aas objecting to him until he withheld him. Khalid objected to him until he withheld him, and Amir Al-Momineen\textsuperscript{asws} came up to him and was harsh to him upon his opposition. Then he\textsuperscript{asws} travelled until he\textsuperscript{asws} met the clan of Ziyad by a valley called Kaseer. When the clan of Ziyad saw him\textsuperscript{asws}, they said to Amro, ‘How will you be, O Abu Sowr, when this Qureshi boy meets you, and he\textsuperscript{asws} takes the royalty from you’. He said, ‘It will soon be known if he\textsuperscript{asws} meets me’.

He (the narrator) said, ‘And Amro went out and said, ‘Anyone for duel!’ So, Amir Al-Momineen\textsuperscript{asws} got up and Khalid Bin Saeed stood up to him and said to him\textsuperscript{asws}, ‘Leave me O Abu Al Hassan\textsuperscript{asws}! May my father and my mother be (sacrificed for) you\textsuperscript{asws}, I will duel him’. Amir Al-Momineen\textsuperscript{asws} said to him: ‘If you see that for me\textsuperscript{asws} upon you there is obedience, pause in your place’. He paused. Then Amir Al-Momineen\textsuperscript{asws} duelled to him and shouted a shout with him, and Amro was defeated; and he\textsuperscript{asws} killed his brother, and so\textsuperscript{asws} of his brother, and\textsuperscript{asws} made captive his wife Rakanah Bint Salama, and women from them were made captives.

And Amir Al-Momineen\textsuperscript{asws} left and made Khalid Bin Saeed a caliph upon the clan of Ziyad in order to take their charities, and the ones who returned to him, from their fleeing ones, believed and became Muslims. Amro Bin Ma’deykarb returned and sought permission to see Khalid Bin Saeed. He permitted for him, and he returned to Al-Islam. He spoke to him regarding his wife and his son. He gifted them to him; and it had been so that when Amro
paused at the door of Khalid Bin Saeed found a camel to have been slaughtered. He gathered its legs then struck it with his sword and cut them all, and his sword was called Al-Samsama.

When Khalid Bin Saeed gifted to Amro his wife and his children, Amro gifted Al-Samsama to him; and Amir Al-Momineen\textsuperscript{asws} has chosen a girl from the captives. Khalid Bin Al-Waleed sent Bureyda Al-Aslami to the Prophet\textsuperscript{saww} and said to him, ‘Send the army ahead to him\textsuperscript{saww} and inform him\textsuperscript{asws} with what Ali\textsuperscript{asws} has done from his\textsuperscript{asws} choosing the girl from the ‘Khums’ for himself\textsuperscript{asws} and fell into it.

Bureyda travelled until he ended up to the door of Rasool-Allah\textsuperscript{saww}. Umar Bin Al-Khattab met him and asked him about the situation of their booty, and about that which he has brought forwards and about that which had been delayed.

He informed him that rather he had come regarding Ali\textsuperscript{asws}, and mentioned to him his\textsuperscript{asws} choosing the girl from the ‘khums’ for himself\textsuperscript{asws}. Umar said to him, ‘Go for what you have come to, for he\textsuperscript{saww} will be angered for his\textsuperscript{saww} daughter\textsuperscript{asws} from what Ali\textsuperscript{asws} has done’.

Bureyda entered to see the Prophet\textsuperscript{saww} and there was a letter with him from Khalid with what he Bureyda had been sent with. He went on to read it and the face of Rasool-Allah\textsuperscript{saww} changed. Bureyda said, ‘O Rasool-Allah\textsuperscript{saww}! If you\textsuperscript{saww} were to allow to the people regarding the likes of this, their booty would be gone’. The Prophet\textsuperscript{saww} said: ‘Woe be unto you, O Bureyda! You have brought about hypocrisy! Surely, Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, it is Permissible for him\textsuperscript{asws} from the ‘Fey’ (war booty) what is Permissible for me\textsuperscript{saww}. Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} is best of the people for you and for your people and best of the ones I leave behind after me\textsuperscript{saww} for the whole of my\textsuperscript{saww} community. O Bureyda! Beware of hating Ali\textsuperscript{asws}, for Allah\textsuperscript{azwj} will Hate you’.

Bureyda said, ‘I wished the ground would split up for me and I submerge into it’, and I said, ‘I seek Refuge with Allah\textsuperscript{azwj} from the Wrath of Allah\textsuperscript{azwj} and anger of Rasool-Allah\textsuperscript{saww}. O
Rasool-Allah\(^\text{saww}\) says, ‘Seek Forgiveness for me\(^\text{saww}\) so I will never hate Ali\(^\text{asws}\), ever, nor will I say regarding him\(^\text{asws}\) except good’. The Prophet\(^\text{saww}\) sought Forgiveness for him’.

In the register attributed to Amir Al-Momineen\(^\text{asws}\) and its explanation – Amro Bin Ma’deykarb addressed Ali\(^\text{asws}\) (with a poem).

He\(^\text{asws}\) answered him (with a poem): ‘The protagonist has been heated and set on fire against you and a terrible matters has arrived, and the heroes have invalidated a full cup where are offspring and soaked in poison. So, to you, from me\(^\text{asws}\) is a paw not getting to you except you will become like the yesterday which does not return. I\(^\text{asws}\) am person who protects my\(^\text{asws}\) father-in-law\(^\text{aww}\) with honour. And Allah\(^\text{azwj}\) will Debase and Raises the one He\(^\text{awwj}\) so Desires to. I\(^\text{asws}\) aim to the Guidance and His\(^\text{awwj}\) Way and to the Laws of His\(^\text{awwj}\) Religion quickly. And I\(^\text{asws}\) am pleased with Quran as a RevelationSend down, and with our Lord\(^\text{awwj}\) as a Lord\(^\text{awwj}\) Who Harms and Benefits. Among us is Rasool-Allah\(^\text{aww}\), assisting with the guidance, so his\(^\text{saww}\) flag will shine up to the Day of Qiyamah’.

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194 Bihar Al Anwaar – V 21, The book of our Prophet\(^\text{saww}\) P 3 Ch 33 H 1
195 Bihar Al Anwaar – V 21, The book of our Prophet\(^\text{saww}\) P 3 Ch 33 H 2
CHAPTER 34 – SENDING OF AMIR AL-MOMINEEN\textsuperscript{asws} TO YEMEN

And it is reported by Al-Hakim Abu Abdullah Al-Hafiz by his chain raising it to Amro Bin Shas Al-Aslamy who said, ‘I was with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} in his\textsuperscript{asws} cavalry. Ali\textsuperscript{asws} was harsh with me with some harshness, and I found (discontent) against him\textsuperscript{asws} with in myself. When I arrived at Al-Medina, I complained in the presence of the ones I met.

One day I came and Rasool-Allah\textsuperscript{saww} was seated in the Masjid. He\textsuperscript{saww} looked at me until I was seated to him\textsuperscript{saww}. He\textsuperscript{saww} said: ‘O Amro Bin Shas! You have hurt me\textsuperscript{saww}. I said, ‘We are for Allah and we are returning to Him [2:156]. I seek Refuge with Allah\textsuperscript{azwj} and Al-Islam if I were to hurt you\textsuperscript{saww}, O Rasool-Allah\textsuperscript{saww}!’ He\textsuperscript{saww} said: ‘One who hurts Ali\textsuperscript{asws} so he has hurt me\textsuperscript{saww}.’

And before that Rasool-Allah\textsuperscript{saww} had sent Khalid Bin Al-Waleed to the people of Yemen calling them to Al-Islam, but they did not respond to him. Al-Bara’a said, ‘I was with Ali\textsuperscript{asws}, when we were beside the people, they came to us, and Ali\textsuperscript{asws} prayed Salat (leading) us, then he\textsuperscript{asws} rowed us into one row, then went ahead in front of us. He\textsuperscript{asws} recited to them the letter of Rasool-Allah\textsuperscript{saww}, so the whole of Hamdan became Muslims. Ali\textsuperscript{asws} wrote to Rasool-Allah\textsuperscript{saww}. When he\textsuperscript{saww} read the letter, he\textsuperscript{saww} fell down in Sajdah, then raised his\textsuperscript{saww} head and he\textsuperscript{saww} said: ‘The greetings be upon Hamdan! The greetings be upon Hamdan!’

(The book) ‘Alaam Al-Wara’ – Rasool-Allah\textsuperscript{saww} sent Ali\textsuperscript{asws} to Yemen in order to invite them to Islam, and it is said in order to ‘Khums’ their minerals and teach them the rulings and explain to them the Permissible(s) and the Prohibitions to the people of Najran, in order to gather their charities and to send to him\textsuperscript{saww} their tribute.

And it is reported that Al-Aslama\textsuperscript{asws} sent an envoy to Yemen to invite them to Islam, before that the Prophet\textsuperscript{sa} sent Khaleel Bin Al-Waleed to Yemen with a message of peace, but they did not respond to him. Al-Aslama\textsuperscript{asws} said, ‘I was with Ali\textsuperscript{asws}, and we were beside the people when they came to us, Ali\textsuperscript{asws} led us in prayer, and he\textsuperscript{asws} recited to them the letter of the Prophet\textsuperscript{sa}, so the whole of Hamdan became Muslims. Ali\textsuperscript{asws} wrote to the Prophet\textsuperscript{sa}. When the Prophet\textsuperscript{sa} read the letter, he\textsuperscript{saww} fell down in Sajdah, then raised his\textsuperscript{saww} head and he\textsuperscript{saww} said: ‘The greetings be upon Hamdan! The greetings be upon Hamdan!’
And it is reported by Al Amsh, from Amro Bin Murrah, from Abu Al Bakhtari,

‘From Ali\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} sent me\textsuperscript{asws} to Al-Yemen. I\textsuperscript{asws} said, ‘O Rasool-Allah\textsuperscript{saww}! You\textsuperscript{saww} are sending me\textsuperscript{asws}, and I\textsuperscript{asws} am a youth, to judge between them and I\textsuperscript{asws} don’t know what the judgment is’. He\textsuperscript{saww} struck his\textsuperscript{asws} hand in my\textsuperscript{asws} chest and said: ‘O Allah\textsuperscript{azwj}! Guide his\textsuperscript{asws} heart and affirm (it)’’.

Al-Kafi – The number, from Sahl and Ahmad Bin Muhammad altogether from Bakr Bin Salih, from Suleyman Al Ja'fary,

‘From Abu Al-Hassan\textsuperscript{asws}, he (the narrator) said, ‘I heard him\textsuperscript{asws} saying: ‘Amir Al-Momineen\textsuperscript{asws} gifted to Rasool-Allah\textsuperscript{saww}, four horses from Al-Yemen. He\textsuperscript{saww} said: ‘Name them for me’. He\textsuperscript{saww} said: ‘They are a different variety’. He\textsuperscript{saww} said: ‘Is there a spotted one among them?’ He\textsuperscript{saww} said: ‘A blonde one having spots with it’. He\textsuperscript{saww} said: ‘Withold it for me\textsuperscript{saww}.

He\textsuperscript{saww} said: ‘And among them are two yellow ones with spots’. He\textsuperscript{saww} give them to your\textsuperscript{asws} two sons\textsuperscript{asws}. He\textsuperscript{saww} said: ‘And the fourth one is a plain one with no spots with it’. He\textsuperscript{saww} said: ‘Sell it, and replace by it the expenditure for your\textsuperscript{asws} dependants. But rather the good fortune of the horse is in one of the spots’.

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

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Amir Al-Momineen\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} sent me\textsuperscript{asws} to Al-Yemen and said to me\textsuperscript{asws}, ‘O Ali\textsuperscript{asws}! Do not fight anyone until you\textsuperscript{asws} invite him (to Islam), and I\textsuperscript{saww} swear by Allah\textsuperscript{azwj}, if Allah\textsuperscript{azwj} were to Guide you\textsuperscript{asws} one man upon your\textsuperscript{asws} hands, it would be better for you\textsuperscript{asws} than (all) what the sun emerges upon and sets, and for you\textsuperscript{asws} would be his friendship, O Ali\textsuperscript{asws}’.

196 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 34 H 1
197 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 34 H 2
198 Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 34 H 3

309 out of 368
(The book) ‘Al Amaali’ of the sheykh Al Tusi
– ‘A group, from Abu Al Mufazzal, from Abdul Razzaq Bin Suleyman, from Al Fazl Bin Al Fazl Al Ash’ary,

‘From Al-Reza asws, from his asws forefathers asws: ‘Rasool-Allah saww sent Ali asws to Al-Yemen and said to him asws and he saww was advising him asws. ‘O Ali asws! I saww advise you asws with the supposition, for with it is the Answer, and with the thanking with it is the increase; and beware from breaking pacts and assisting upon it, and forbid from the plotting for *the evil plot does not affect any except its perpetrators.* [35:43], and forbid from the punishing, for surely the on *is punished upon it, Allah will Help him.* [22:60]”’. 199

5- ص، قصص الْنبياء عليهم السلام الصَّدُوقُ عَنِ ابْنِ مُوسَى عَنِ الَْْسَدِيِّ عَنِ النَّخَعِيِّ عَنْ إِب ْرَاهِيمَ بْنِ الحَْكَمِ عَنْ عَمْرِو بْنِ جُبَيرٍْ عَنْ أَبِي هِ عَنِ الْبَاقِرِ قَالَ:

فَجَاءَ أَوْلِيَاءُ الْمَقْتُولِ مِنَ الْيَمَنِ إِلىَ النَّبِِِّ ص يَشْكُونَ عَلِيّاً فِيمَا حَكَمَ عَلَيْهِمْ ف َقَا

The guardians of the killed one came from Al-Yemen to the Prophet saww complaining of Ali asws regarding what he asws had judged against them. They said, ‘Ali asws has been unjust to us and invalidated the blood (wergild) of our companion’.

فُلْما سََِعَ النَّاسُ قَوْلَ رَسُولِ اللَّهِ ص قَالُوا يَا رَسُولَ اللَّهِ رَضِينَا بِقَوْلِ عَلِيٍّ وَ حُكْمِهِ ف َقَالَ رَسُولُ اللَّهِ ص هُوَ ت َوْ بَتُكُمْ مَِِّا ق ُلْتُمْ.

When the people heard the words of Rasool-Allah aswj, they said, ‘O Rasool-Allah saww! We are pleased with the word of Ali asws and his saww judgment’. Rasool-Allah aswj said: ‘It is your repentance from what you had said’’. 200

199 Bihar Al Anwaar – V 21, The book of our Prophet saww P 3 Ch 34 H 4
200 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 34 H 5
From Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww called me asws and diverted me asws to Al-Yemen in order to reconcile between them. I asws said to him saww, ‘O Rasool-Allah saww! They are a lot of people and I asws am a young man asws. He saww said to me asws: ‘O Ali asws! When you asws come to the top of mount Feyq, then call out at the top of your asws voice: ‘O tree! O mud! O soil! Muhammad saww, Rasool saww of Allah azwj conveys the greetings to you all!’

He asws said: ‘So, I asws went. When I asws came to the top of mount Feyq asws, he asws overlooked upon Al-Yemen, and there they were with their families coming towards me asws, led by their elders and their priests, baring their weapons. I asws called out at the top of my asws voice: ‘O tree! O mud! O soil! Muhammad saww, Rasool saww of Allah asws conveys the greetings to you all!’

He asws said: ‘There did not remain any tree, nor mud, nor soil except it trembled with one voice: ‘And upon Muhammad saww, Rasool saww of Allah asws be the greetings!’ The legs of the people shook and their knees knocked and the weapons fell down from their hands, and they came quickly and I asws reconciled between them and left’.201

From Amir Al-Momineen Ali asws Bin Abu Talib asws having said: ‘Rasool-Allah saww called me asws and diverted me asws to Al-Yemen in order to reconcile between them. I asws said to him saww, ‘O Rasool-Allah saww! They are a lot of people and I asws am a young man asws. He saww said to me asws: ‘O Ali asws! When you asws come to the top of mount Feyq, then call out at the top of your asws voice: ‘O tree! O mud! O soil! Muhammad saww, Rasool saww of Allah asws conveys the greetings to you all!’

He asws said: ‘So, I asws went. When I asws came to the top of mount Feyq asws, he asws overlooked upon Al-Yemen, and there they were with their families coming towards me asws, led by their elders and their priests, baring their weapons. I asws called out at the top of my asws voice: ‘O tree! O mud! O soil! Muhammad saww, Rasool saww of Allah asws conveys the greetings to you all!’

He asws said: ‘There did not remain any tree, nor mud, nor soil except it trembled with one voice: ‘And upon Muhammad saww, Rasool saww of Allah asws be the greetings!’ The legs of the people shook and their knees knocked and the weapons fell down from their hands, and they came quickly and I asws reconciled between them and left’.201

(7) Shaa, the endorsement of fast tall Amir Al-Momineen asws what the people of the Seerah are united upon is that the Prophet saww sent Khalid Bin Al-Waleed to the people of Al-Yemen calling them to Al-Islam and sent with him a group of Muslims, among them being Al-Bara’a Bin Aazib; and Khalid stood upon the people for a year and a month calling them (to Islam), but not even one of them responded to him.

That saddened Rasool-Allah saww, so he saww called Amir Al-Momineen asws and instructed him asws to return Khalid and the ones with him, and said to him asws: ‘If anyone from the ones with Khalid wants to follow you asws, then let him’.201

201 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 34 H 6
Al-Bara’ said, ‘I was with the ones who stayed with him. When we ended up to the chiefs of the people of Al-Yemen and the news reached the people, they gathered to him. Ali Bin Abu Talib prayed Salat Al-Fajr leading us, then went ahead in front of us. He praised Allah and extolled upon Him, then he read out to the people the letter of Rasool-Allah. (The clan of) Hamdan, all of them became Muslims in one day, and Amir Al-Momineen wrote with that to Rasool-Allah.

When he read his letter he became cheerful and rejoiced and fell down in Sajdah in thanks to Allah the Exalted. Then he raised his head and sat and said: ‘The greetings be upon Hamdan’. Then, after the Islam of Hamdan, it was followed by the people of Al-Yemen upon Islam’.

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202 Bihar Al Anwaar – V 21, The book of our Prophet , P 3 Ch 34 H 7
CHAPTER 35 – ARRIVAL OF THE DELEGATIONS TO RASOOL-ALLAH\textsuperscript{saww} AND THE REST OF WHAT FLOWED UP TO THE FAREWELL PILGRIMAGE

1- عمٍ؛ إعلام الورى قال بعد ذكر نزول براءة ثم قدم على رسول الله ص و سائر ما جرى إلى حجة الوداع
قال إنِّي أخف أن يقتلوك فقال إن وجدونِّ نائماً ما أيقظونِّ فأذن له رسول الله ص و نصح هم عفضوه و أسمعوَّ الأذى حين إذا طلع الفجر قام في غرفة من داره فأذن و تشهد فوماه رجل بسهم فقتله

(The book) ‘Alaam Al-Wara’ – He said after the Revelation of (Surah) Al-Bara‘at – Then Urwa Bin Masoud Al-Saqafy Maslama arrived to Rasool-Allah\textsuperscript{saww} and sought permission of Rasool-Allah\textsuperscript{saww} regarding the returning to his people. He\textsuperscript{saww} said, ‘I\textsuperscript{saww} fear that they will kill you’. He said, ‘If they find me sleeping, they will wake me up’. Rasool-Allah\textsuperscript{saww} permitted him, and he returned to Al-Taif and called them to Al Islam and advised to them, but they disobeyed him and they made him hear hurtful talk until when the dawn emerged, he stood in a room of his house and proclaimed Azaan and testified. A man shot at him with an arrow and killed him.

و أقبل بعد قتله من وفد لقيف بِعَشْرِ رجُمٍ أشراف لقيف فأسلموا وَ أدركهم رسول الله ص و حباهم و أمر عليهم عثمان بن أبِ العاص بن بشر و قد كان تعلم سوراً من القرآن و قد ورد فِ الْبَرْ عَنْهُ أ نَصْرَتِهِ وَاشتهى كَمَا أذَنَّهُـ وَ مَعَ الرَّجُمِ وَ أَسَعَوهُ الْذَّي فْيَنَتَ لَهُ ثَلَاثاً فَعَلَّ يَسَارِيَ ثَلاَثاً قال

And after his killing there came a delegation of Saqeef with some ten men. They were the nobles of Saqeef, and they became Muslims. Rasool-Allah\textsuperscript{saww} honoured them and gifted to them and made Usman bin Abu Al-Aas Bin Bishr a commander upon them and he had learnt Chapters from the Quran, and it has come in the news from him that he said, ‘I said, ‘O Rasool-Allah\textsuperscript{saww}! The Satan\textsuperscript{la} has formed a barrier between my Salat and my recitation’.

قَالَ ذَٰلِكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزَبٌ فَإِذَا خَشِيتَ فَتَعَوَّذْ بِاللَّهِ مِنْهُ وَ اتْفُلْ عَنْ يَسَارِيَ ثَلاَثاً قال

He\textsuperscript{saww} said: ‘That is a Satan\textsuperscript{la} called Khanzab. So, when you fear, then seek Refuge with Allah\textsuperscript{azwj} from him\textsuperscript{la} and spit on your left thrice’. He said, ‘I did so and Allah\textsuperscript{azwj} Removed him\textsuperscript{la} from me’ – it is reported by Muslim in the Saheeh’.}

فَلَمۡا أَسْلَمَتْ لَقِيفُ ضَرِّبَتْ إِلَى رَسُولِ اللَّهِ ص و وَفِدُوَاتُ النَّعَمُ وَعَدَّلَهَا فِي دِينِ اللَّهِ أَفْوَاجاً كَأَمَا قَالَ اللَّهُ ﻋَلَّمَهُ كَمَا قَالَ فِ الرُّسُلِ أَنَّ لَهُ كَفَّارَةً فَنَادَى مَعَهُ عِيَّانَةُ بْنُ حُسَنٍ فَزَاغَةً وَةِلَّةُ وَعِيَّانَةٌ شَهِدَا مِنْ رَسُولِ اللَّهِ ص وَفَتَحَ مَكَّةَ وَحَنَّةَ وَالْطَّيْفَ

When (clan of) Saqeef became Muslims, a delegation of the Arabs came to Rasool-Allah\textsuperscript{saww} and they entered into the Religion of Allah\textsuperscript{azwj} in droves just as Allah\textsuperscript{azwj} the Glorious has Said (Surah Al Nasr). There arrived to him\textsuperscript{saww} Ataarid Bin Hajab Bin Zurara among nobles from the clan of Tameem, from them were Al-Aqra’a Bin Habis, and Al-Zabaqan Bin Badr, and Qasy Bin Aasim, and Ayayna Bin Hassan Al-Fazary, and Amro Bin Al-Ahtam; and Al-Aqra and
Ayayna had attended the conquest of Makkah with Rasool-Allah\(^\text{saww}\), and (battle) of Hunayn and (military expedition of) Al-Taif.

When a delegation of Tameem entered with them, Rasool-Allah\(^\text{saww}\) made them his\(^\text{saww}\) neighbours, and they were good neighbours. And from the ones who arrived to him\(^\text{saww}\) was a delegation of the clan of Aamir, among them was Aamir Bin Al-Tufayl and Arbad bin Qays brother of his mother Rabie; and Aamir had said to Arbad, ‘I am concerned about you heading to him\(^\text{saww}\), so when you do it, then be on top of him\(^\text{saww}\) with the sword’.

When they arrived to him\(^\text{saww}\), ‘Aamir said, ‘O Muhammad\(^\text{saww}\)! Be alone with me’. He\(^\text{saww}\) said: ‘No, until you believe in Allah\(^\text{azwj}\) Alone’. He said it twice. When Rasool-Allah\(^\text{saww}\) refused to him, he said, ‘By Allah\(^\text{azwj}\)! I will fill it against you\(^\text{asws}\) with red horses (cavalry) and men (Infantry)’. When he turned back, Rasool-Allah\(^\text{saww}\) said: ‘O Allah\(^\text{azwj}\)! Suffice me\(^\text{saww}\) (against) Aamir Bin Al-Tufayl’.

When they went out, Aamir said to Al-Arbad, ‘Where is what I had instructed you with?’ He said, ‘By Allah\(^\text{azwj}\)! I did not think of that which you had instructed me with except there entered between me and the man\(^\text{saww}\) (someone who said): ‘Shall I strike you with the sword?’ And Allah\(^\text{azwj}\) Sent the plague upon Aamir Bin Al-Tufayl in that road of his, in his neck, and he was killed in a house of a women from Saloul, and his companions came out when they saw when they returned to their city; and Allah\(^\text{azwj}\) Sent a thunderbolt upon Arbad and upon his camel and it incinerated them.

And in the book of Aban Bin Usman, ‘These two arrived to Rasool-Allah\(^\text{saww}\) after the military expedition of the clan of Al-Nazeer. He said, ‘And Aamir went on to say during his death, ‘I became sick like the illness of the young camel, and am dying in the house of a Saloul woman’. And Rasool-Allah\(^\text{saww}\) had said regarding Aamir and Arbad: ‘O Allah\(^\text{azwj}\)! Replace these two for me\(^\text{saww}\) with two Arabian horses’. Zayd Bin Mhalhal arrived to him\(^\text{saww}\), and he is Zayd Al-Kheyl, and Amro Bin Ma’deykarb.
And from the ones who arrived to Rasool-Allah saww was a delegation of Taie, among them was Zayd Al-Khayl, and Uday Bin Hatim. He saww presented Al-Islam to them and they became Muslims, and their Islam was good, and Rasool-Allah saww named him as Zayd Al-Khayr (Zayd the good), and cut out a piece of land for him and wrote a letter for him. When Zayd went out from the presence of Rasool-Allah saww returning to his people, Rasool-Allah saww said: ‘If Zayd survives from the fever of Al-Medina, or from ‘Umm Mildam’ (high fever). When he ended up to his city, he rushed towards a spring called Qaradat, the fever afflicted him and he died at it, and his wife deliberated to what was with him from the letter, and burnt them’.

And Muhammad Bin Is’haq mentioned that Uday Bin Hatim fled and the cavalry of Rasool-Allah saww had seized his sister. They arrived with her to Rasool-Allah saww, and he saww conferred upon her and clothed her and gave her expense money. She went out with riders until she arrived at Syria, and indicated upon her brother with going out. He arrived and became a Muslim, and Rasool-Allah saww honoured him and made him to be seated upon a pillow he saww placed it towards him with his saww own hand’.

I (Majlisi) am saying, ‘He said in (the book) ‘Al-Mantaqa’ in continuing the events of the year nine, ‘And during it a letter arrived to Rasool-Allah saww of the kings of Humeyr upon his saww arrival from Tabuk, and sent as messenger with their Islam, Al-Haris Bin Abd Kalal and Nueym Bin Kalal, and others.

And during it Rasool-Allah saww has Al-Ghamadiyah pelted (with stones).

From Bashir Bin Al-Muhajir, from his father who said, ‘I was seated in the presence of the Prophet saww, and a woman from Ghamid came to him saww and said, ‘O Prophet saww of Allah saww! I have committed adultery and want you saww to purify me’. The Prophet saww said to
When it was the next morning, she came and reiterated in his *saww* presence with the adultery. She said, ‘O Prophet *saww*! Purify me. Perhaps you *saww* want to return me just as you *saww* returned Maiz Bin Malik. By Allah *azwj*! I am pregnant’. The Prophet *saww* said to her: ‘Return until you have given birth’.

The Prophet *saww* ordered with the child and he was handed over to a man from the Muslims, and he *saww* ordered with her, and a hole was dug out for her and she was made to be in it up to her chest. Then he *saww* instructed the people to pelt her. Khalid Bin Al-Waleed came with a stone and pelted her head, and the blood splattered upon the face of Khalid, and he reviled her. The Prophet *saww* heard his revile and he *saww* said: ‘Shh! No, O Khalid! Do not revile her, for by the One in Whose Hand is my *saww* soul! She had repented with a repentance, even if the perpetrator covered in sins would have repented such, he would have been Forgiven for it. He *saww* order with her, and prayed Salat upon her and she was buried’.

And during it Rasool-Allah *saww* cursed between Uweymir Bin Al Haris al Ijlany and his wife after Al Asr (afternoon) in his *saww* Masjid, and he had slandered her with Shareek Bin Sahma’a.َ
Upon what is reported from Ibn Abbas having said: ‘When it was Revealed: And those who slander the chaste women [24:4] – the Verse. The Prophet saws recited it on the day of Friday upon the pulpit. Aasim Bin Aday the Helper stood up and said, ‘May Allah azwj Make me to be sacrificed for you saws! If a man from us were to see a man with his wife and informs with what he has seen, he would be whipped eighty and the Muslims would call him a mischief-maker, his testimony would not be accepted, ever. So how is it with us with the witnesses and we, when we seek the witnesses, and the man would have been free from his need’.

And he passed, and for this Aasim was a cousin called Uweymir, and for him was a wife called Khowlat Bint Qays Bin Mihsan. Uweymir came to Aasim and said, ‘I have seen Shareek Bin al Sahma’a upon the belly of my wife Khowlat’. Aasim said, ‘We are from Allah azwj and are returning to Him azwj, and came to Rasool-Allah saws during another Friday. He said, ‘O Rasool-Allah saws How quickly I have been Tried with the question which I had asked during last Friday regarding my family’.

And it was so that Uweymir and Khowlat and Al-Shareek, all of them were from the clan of an uncle of Aasim. Rasool-Allah saws called them all and said to Uweymir: ‘Fear Allah azwj regarding your wife and the daughter of your uncle and do not accuse her with the slander’. He said, ‘I swear by Allah azwj, I saw Shareek upon her belly, and I have not gone near her since four months and she is pregnant from someone other than me’.

Rasool-Allah saws said to the wife: ‘Fear Allah azwj and do not inform me except with what you have done’. She said, ‘O Rasool-Allah saws! Uweymir is a jealous man and he saw me and Shareek having a friendly conversation and discussing, and the jealousy carried him upon what he said’. Rasool-Allah saws said to Shareek: ‘What are you saying?’ He said, ‘What the woman is saying’.

Allah azwj Mighty and Majestic Revealed: And those who accuse their wives [24:6] – the Verse. So Rasool-Allah saws ordered until the congregational Salat was called for, and he saws
prayed Al-Asr Salat then said to Uweymir: 'Stand up’. He stood up and said, 'I testify that Khwlat is an adulteress and I am from the truthful ones'. Then said regarding the second, 'I testify with Allahazwj that I saw Shareek upon her belly and I am from the truthful ones'. Then he said regarding the third, 'She is pregnant from other than me, and I am from the truthful ones'. Then he said regarding the fourth, 'I testify with Allahazwj I have not gone near her since four months and I am from the truth ful ones’. Then he said regarding the fifth, ‘May Allahazwj Curse Uweymir’ – meaning himself – ‘if he was from the liars regarding what he has said’.

Then heazwj ordered him with sitting down and said to Khowlat: 'Stand up’. She stood up and said, 'I testify with Allahazwj that I am not with adultery and Uweymir is from the liars’. Then she said regarding the second, 'I testify with Allahazwj he did not see Shareek upon my belly and he is from the liars’. Then she said regarding the third, 'I testify with Allahazwj he has not seen me at all upon an immorality and he is from the liars’. Then she said regarding the fourth, 'I testify with Allahazwj I am pregnant from him and he is from the liars’. Then she said regarding the fifth, ‘May the Wrath of Allahazwj be upon Khowlat’ – meaning herself – ‘if he was from the truthful ones’.

Rasool-Allahazwj effected separation between the two and said: 'Had it not been for these two oaths, the view would have been regarding her matter'; and heazwj said: 'Wait with her for the birth, so if she comes with reddish/ginger leaning towards the black, then he is for Shareek, and if she comes with wrinkled skin, beautiful left, then he is for other than the one who has been accused with'. Ibn Abbas said, 'She came (the child) resembling the creation of Shareek’.

And during this year Al-Najashy died, and his names was As’hama, and he is the one to whom the Muslims had emigrated, and he became a Muslim and died during Rajab of this year. Rasool-Allahazwj gave the news of his death to the Muslims and went out to the praying place and rowed hisazwj companions behind himazwj and prayed Salat over him’.

And it is reported from Ayesha. She said, ‘When Al-Najashy died we used to narrated that light did not cease to be upon his grave’. (comments)
And during it Um Kulsoom daughter of Rasool-Allah ﷺ died. She was married to Utba Bin Abu Lahab before the Prophet-hood. When its was Revealed: May both the hands of Abu Lahab perish, [111:1] (Surah Lahab), his father said to him, ‘My head is prohibited from your head if you do not divorce his’ ﷺ daughter’. So he separated from her and he had yet to have copulated with her. She did not cease to be at Makkah with Rasool-Allah azwj, the emigrated. When Ruqaiya died, Usman replaced her with her during Rabbi Al-Awwal in the year three from the Emigration, and she entered (his house) to him during Jamadi Al-Akhira. She died with him during Shaban of this years. She was washed by Asma’a Bint Umeyr and Safiya Abdul Muttalib and Umm Atiya and Abu Talha descended into her grave. (comments)

و فيها مات عبد الله بن سلول المنافق.

And during it Abdullah Bin Saloul the hypocrite died’.

Then he mentioned regarding the events of the year ten – ‘During it he ﷺ sent Khalid Bin Al-Waleed to the clan of Al-Haris Bin Ka’ab, and that is that Rasool-Allah ﷺ sent Khalid during Rabbi Al-Akhar of the year ten to the clan of Al-Haris at Najran and instructed him to call them to Al-Islam for three (days) before he fights them. If they respond, then accept from them and stay among them and teach them the Book of Allah azwj and the Sunnah of His ﷺ Prophet ﷺ and teaching of Al-Islam, and if they do not do it, then fight them.

فخرج خالد حتَّ قدم عليهم فبعث الركبان يْربون فِ كل ناحية يدعون الناس إلى الْسلام و يقولون يا أيها الناس أسلموا تسلموا فأسلم الناس و دخلوا فيما دعاهم إليه فأتاه خالد فهمهم الإسلام و كتاب الله و سنة نبيه و معالَ الْسلام و إن لَ يفعلوا فقاتلهم.

So Khalid went out until he arrived to them. He sent riders in every area calling the people of Al-Islam and saying, ‘O you people! Become Muslims, you will be safe’. The people became Muslims and entered into what they had been called to. Khalid stayed among them teach Al-Islam and the Book of Allah azwj and the Sunnah of His ﷺ Prophet azwj.

ثم كتب إلى رسول الله ص ﷺ بِسْمِ اللَّهِ الرَّحمْنِ الرَّحِيمِ للْهُدِيٍّ هو ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

Then he wrote to Rasool-Allah ﷺ, ‘In the Name of Allah azwj the Beneficent the Merciful. To Muhammad ﷺ, Rasool-Allah azwj from Khalid Bin Al Waleed. The greeting be upon you ﷺ, O Rasool-Allah ﷺ, and Mercy of Allah azwj and His ﷺ Blessings. I praise Allah azwj to
you saww, the One Who, there is no god except He azwj. As for after, O Rasool-Allah saww! You saww sent me to the clan of Al Haris Bin Ka’ab and instructed me that when I come to them I should not fight them for three days, and that I should call them to Al Islam for three days, so if they become Muslims, I should accept from them, and I proceeded to them and called them to Islam, and they became Muslims, and I am staying teaching them the teachings of Al Islam’.

Rasool-Allah saww wrote: ‘From Muhammad saww, Rasool-Allah saww to Khalid Bin Al Waleed. Greetings be upon you. I saww praise Allah azwj to you Who there is no god except He azwj. As for after, your letter came to me saww with your messenger informing me that the clan of Al Haris have become Muslims before they fought, so give them glad tidings and warn them and accept from them, and let their delegation come with you. And the greetings be upon you, and Mercy of Allah azwj and His azwj Blessings’.

Khalid Bin Al Waleed came back to Rasool-Allah saww and a delegation of the clan of Al Haris came with him, among them was Qays Bin Al Husayn, and they greeted to him saww and said, ‘We testify that you saww are Rasool saww of Allah azwj, and that there is no god except Allah azwj. Rasool-Allah saww said: ‘And I saww testify that there is no god except Allah azwj and I saww am Rasool saww of Allah azwj’.

And he saww made Qays a commanded upon them and they did not remain among their people except for four months until Rasool-Allah saww passed away, and he saww sent to the clan of Al Haris after their delegation had returned, Amro Bin Hazam the Helper in order to make them understand and teach them the Sunnah and Al Islam and take the charities from them.

And during it arrived a delegation of Salaman during Shawal and they were seven persons, their chief was Habeeb Al Salamany.
And during it arrived a delegation of Maharib during the farewell Hajj and they were ten persons, among them being Sawa Bin Al-Haris and his son Khuzeyman, and there did not happen to be anyone more blunt nor ruder to Rasool-AllahٰSAW than them; and there was a man from them among the delegation, Rasool-AllahٰSAW recognised him. He said: ‘The Praise is for Allahazwj Who Cause me to live until I ratified youSAW’. Rasool-AllahٰSAW said: ‘These hearts are in the Hand of Allahazwj’, and heSAW wiped the face of Khuzeyma and a white surprise came to be for him, and authorised them just as the delegation tended to be authorised, and they left’.

و فيها قدم وفد الأردن رأسهم صرد بن عبد الله الأردي في بضعة عشر.

And during it arrive a delegation of Al-Azd, their chief was Sard Bin Abdullah Al-Azdy among some ten (persons).

و فيها قدم وفد غسان و وفد عامر كلاَا فِ شهر رمْان.

And during it arrived a delegation of Gasaan and a delegation of Aamir, both of them during the month of Ramazan.

و فيها قدم وفد زبيد على رسول الله ص فيهم عمرو بن معديكرب فأسلم فلما توفِ رسول الله ص ارتد عمرو ثم عاد إلى الإسلام.

And during it arrived a delegation of Zayd to Rasool-AllahٰSAW, among them was Amro Bin Ma’dykarb, and he became a Muslim. When Rasool-AllahٰSAW passed away, Amro reneged, then returned to Al Islam.

و فيها قدم وفد عبد القيس و الْشعث بن قيس فِ وفد كندة و وفد بنِ حنيفة معهم مسيلمة الكذاب ارتد بعد أن رجع إلى وطنه.

And during it arrived a delegation of Abdul Qays and Al Ashas Bin Qays among a delegation of Kinda and a delegation of the clan of Haneefa, with them was Musaylam the liar, then he became an apostate after he returned to his homeland.

و فيها قدم وفد بِيلة قدم جرير بن عبد الله البجلي و معه من قومه مائة و خَسون رجلا فَقَالُ رَسُولُ اللَّهِ ص يَطْلُعُ عَلَيْكُمْ مِنْ هَذَا الْفَجِّ مَنْ خَيرُْ ذِي يِمُْنٍ عَلَى وَجْهِهِ مَسْحَةُ مَلَكٍ فطلع جرير على راحلته و معه قومه فأسلموا و بايعوا

And during it arrived a delegation of Bajeela. Jareer Bin Abdullah Al Bajali arrived and with him from his people were one hundred and fifty men. Rasool-AllahٰSAW said: ‘There will be emerging to you all from this mountain pass, one who is best with conferred upon the face of an anointed king’. Jareer emerged upon his ride and with him were his people. They became Muslims and they pledged their allegiances.

قال جرير و بسط رسول الله يده فبايعنِ و قَالَ عَلَى أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَ أَنِِّّ رَسُولُ اللَّهِ وَ تُقِيمَ الصَّلاَةَ وَ تُؤْتَِِ الزَّكَاةَ وَ تَصُومَ شَهْرَ رَمََْانَ وَ تَنْصَحَ لِلْمُسْلِمِينَ وَ تُطِيعَ الْوَالَِِ وَ إِنْ كَانَ عَبْداً حَبَشِيّاً فقلت نعم فبايعته

Jareer said, ‘And Rasool-AllahٰSAW spread out hisSAW hand and took my allegiance and said: ‘Upon that you testify that there is no god except Allahazwj and I SAW am RasoolSAW of Allahazwj, and you will establish the Salat and give the Zakat and Fast the Month of Ramazan,'
and advise the Muslims, and obey the governor and even if he was an Ethiopian slave’. I said, ‘Yes’. And I pledge allegiance to him saww.

و كان رسول الله ص يسأله عما وراءه وقيل يا رسول الله قد أظهر الله الإسلام و الأذان و هدمت القبائل أصنامهم التي تعبد فما فعل ذو الخصلة قال هو على حاله فبعثه رسول الله ص إلى هدم ذي الْلصة و عقد له لواء فقال إنِّ لا أثبت على الْيل فمسح رسول الله ص صدره و قَالَ اللَّهُمَّ اجْعَلْهُ هَادِياً مَهْدِيّاً

And Rasool-Allah saww asked him about what was behind him. He said, ‘O Rasool-Allah saww! Allah azwj has Caused Islam to prevail, and the Azaan, and the tribes demolished their idols which they used to worship. He saww said: ‘What happened to Al Khalsa?’ He said, ‘He is upon his state’. Rasool-Allah saww sent him to demolish Zul Khalsa and tied a flag for him. He said, ‘I am not firm upon the horse’. Rasool-Allah saww wiped his chest and said: ‘O Allah azwj! Make him a guide, guided’.

فخرج في قومه و هو زهاء مائتين فما أطال الغيبة حتَّ رجع فقال رسول الله ص أهدمته قال نعم و الذي بعثك بالحق و أحرقته بالنار فتَكت ه كما يسوء أهله فبرك رسول الله ص على خيل أخَس و رجاا.

He went out among his people and they were almost two hundred. The absence was not prolonged until he returned. Rasool-Allah saww said: ‘Did you demolish it?’ He said, ‘Yes, by the One azwj Who Sent you saww with the Truth, and I incinerated it with the fire, and I left it just as worse for its people’. Rasool-Allah saww Blessed upon the horses of Akhmas and its men’.

و فيها قدم السيد و العاقب من نَران فكتب ِم رسول الله ص كتاب صلح

And during it arrive Al-Seyyid and Al-Aaqib from Najran, and Rasool-Allah saww wrote a letter of reconciliation for them.

و فيها قدم وفد عبس و وفد خولان و هم عشرة و كان رسول الله ص إذا قدم الوفد لبس أحسن ثيابه و أمر أصحابه بذلك

And during it arrive a delegation of Abas, and a delegation of Khowlan and they were ten, and Rasool-Allah saww was such that whenever a delegation arrived, he saww word good clothes and ordered his saww companions with that.

و فيها قدم وفد عامر بن صعصعة و فيهم عامر بن الطفيل و أربد بن ربيعة و كانا قد أقبلوا يريدان رسول الله ص فقيل يا رسول الله ص دعه فان تُنفِع به ما هو خيرًا فتهذه و اقنعه في ذلك و قال رسول الله ص فان تُنفِع به ما هو خيرًا فتهذه

And during it arrive a delegation of Aamir Bin Sa’sa, and among them was Aamir Bin Al Tufayl and Arbad Bin Rabie, and they had both come intending Rasool-Allah saww. It was said, ‘O Rasool-Allah saww! This is Aamir Bin Al Tufayl who is coming towards you saww’. Rasool-Allah saww said: ‘Leave him, for it Allah azwj Wants good with him, He azwj will Guide him’.

فأقبل حتى قال عليه فقال يا محمدً ما بين إسْلَمْت فألَّه لِكَ ما مَا لِكَشْتَيْنِينَ و عَلِيَّكَ ما عَلِيَّكَ الْخَيْرَةً فأنْتَ بِعَرْقٍ فان تُنفِعُ به ما هو خيرًا فتهذه و اقنعه في ذلك و قال رسول الله ص فان تُنفِع به ما هو خيرًا فتهذه إلى الله يَعْلَهُ بِحَيْثُ شَاء

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He came until he stood to him saww and said, ‘O Muhammad saww! What will be for me if I were to become a Muslim?’ He saww said: ‘For you would be what is for the Muslims and against you would be what is against them’. He said, ‘Make the command to be for me after you saww’. He saww said: ‘That isn’t up to me saww, but rather that is up to Allah azwj. He azwj Makes it to be wherever He azwj so Desires’.

قد قال لأریث إذا رأيت تكلم من حبله ضارب بالسيف

He said, ‘You saww make be in charge upon the rural areas and you saww be in charge upon the towns’. He saww said: ‘No’. He said, ‘So what is that you saww will make to be for me?’ He saww said: ‘I saww shall make for you a designation of the cavalry you can battle upon it’. He said, ‘That isn’t for me today’. And Aamir had said to Arbad, ‘When you see me speaking to him and circle from behind him saww and strike him saww with the sword’.

فرد أریث ليضربه فاختط من سيفه شبرا ثم حبسه الله فلَ يقدر على سله فعصم الله نبيه فرأى أریث ما يصنع به

Arbad circled in order to strike him saww, and he unsheathed from his sword a palms width, then Allah azwj Withheld his hand upon his sword and he was not able upon removing it. So, Allah azwj Saved His saww sword, and Arbad sword and what had happened with his sword. He saww said: ‘Suffice me saww for both of them with whatever You azwj so Desire to’. So, Allah azwj the Exalted Sent a thunderbolt upon Arbad and incinerated him, and Aamir turned around fleeing and said, ‘O Muhammad saww! You saww supplicate to your saww Lord azwj and kill Arbad. By Allah azwj! I will gather the cavalry against you saww and youths’.

فقال رسول الله صلى الله عليه وسلم: أتى آدم آدم و قائل اليوسف فشد له بسكينه فأسلمت له و رجع

Rasool-Allah saww said: ‘Allah azwj will Prevent you from that and the sons of Qayla, meaning Al-Aws and Al-Khazraj’. Aami descended at a house of a woman of Salouliya. When it was morning, he took his weapon and went out and he was saying, ‘By Allah azwj! Even if I come to Muhammad saww and his saww companion, meaning the Angel of death, I will kill them both with my spear’. Allah azwj the Exalted Sent and Angel who made him stumble in the dust, and a disease came out upon him like the disease of the large camel, and he returned to the house of the Salouliya and he was saying, ‘I have become sick like the sickness of the camel, and dying in the house of Salouliya’.

ثم ركب فرسه فما باله نظر الفرس فأسلمت له و رجع

Then he rode his horse and died upon the back of the horse. Allah azwj the Exalted Revealed:

and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, [13:13].

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And during it Badeel Bin Abu Marya a slave of Al-Aas bin Wail went out regarding trading to Syria, and he was accompanied by Nameem Al-Dary, and Ady Bin Bada’a, and they were both upon the Christianity. Ibn Abu Marya became sick and he had written a will and made it to be in his wealth. They arrived with the wealth and the will. They missed a cup. Tameem and Ady took it, and Rasool Allah saww made them both swear an oath after Al Asr, then it appeared. Abdullah Bin Amro Bin Al-Aas and Al-Matlab Abin Abu Wada’at swore and they were both deserving.”  

And he said in (the book) ‘Al-Kaamil’ – ‘And during the tenth year Rasool-Allah saww sent Amro to be in charge upon the charities; and he saww sent Al-Nuhajir Bin Abi Umayya Bin Al-Mugheira to Sana’a. Al-Absy came out to him and he was at it; and he saww sent Ziyad Bin Asad the Helper to Hazramaut to be in charge upon the charities; and he saww sent Uday Bin Hatim Al-Taie to be in charge upon the charities of Tai’e and Asad; and he saww sent Malik Bin Nuweyra to be in charge upon the charities of Hanzala; 

And he saww made Al-Zabarqan Bin Badr and Qays Bin Aasim to be in charge upon the charities of Zayd Bin Manat Bin Tameem; and he saww sent Al-A’ala Bin Al-Hazrami to Al Bahrain; and he saww sent Ali asws Bin Abu Talib asws to Najran in order to gather their charities and their taxes. He asws did so and returned. He asws met Rasool-Allah saww during the farewell Hajj; 

And he saww left behind a man from his saww companions to be in charge upon the army of those who were with him saww, and he preceded them to the Prophet saww. He met him saww at Makkah, and the man deliberated to the army and clothed every man with a garment from the cold which was with Ali asws. When the army neared, Ali asws came out to meet them and saw the garments upon them. He asws removed these from them, and the army complained of him asws to Rasool-Allah saww. Rasool-Allah saww stood to address and said: ‘O you people! Do
not complain of Ali asws, for by Allah azwj he asws is the toughest regarding the Self of Allah azwj, or in the Way of Allah azwj, 205

And the clan of Haneega and among them were Masaylama the liar, and Taie and among them were Zayd Al-Kheel and Uday Bin Hatim, and Zubeyd and among them was Amro Bin Ma'deykarb, and Kinda and among them was Al-Ash'as Bin Qays, and Najran and among them was Al-Seyyid and Al-Aaqib and Abu Al-Haris and Al-Azd and they sent Humeyr to Rasool-Allah saww with their Islam; and he saww sent Farwa Al Jazamy as a messenger with his name, and clan of Al-Haris Bin Ka'ab and among them was Qays Bin Al-Husayn and Yazeed Bin Abdul Madan and Saqef and their chief was Abdu Na'il of clan of Asad and Aslam''.

When he came in front of Rasool-Allah saww he took off his veil, then thought of speaking, but stuttered. Then he thought of speaking, but stuttered. Then he thought of speaking, but stuttered until that hindered him three times. When the Prophet saww saw him and the frustration was riding him, initiated the discussion in order to remove from him part of that which had afflicted him, and Allah azwj had Clothed His Prophet saww is majesty and awe.

205 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 35 H 3
206 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 35 H 4
When he was comfortable and his dread calmed, the Prophet saww said to him: ‘Say for the Sake of Allah azwj what you were going to say’. So he prosed a poem excusing from what had afflicted him. Rasool-Allah saww sat evenly, and he saww was reclining, and said: ‘You are Uhayb Bin Sama’a’, and he saww had not seem him before that time at all. He saww said, ‘I am Uhayb Bin Sama’a Al-Aby, the defender, the strong, the protector’. He saww said: ‘You are the one who did away with the majority of your people with the attacks and did not shake the dust from their heads except since months and years’. He said, ‘I am that’. He saww said: ‘Do you remember the calamity which afflicted your people and the hyenas gathered to it, and succeeded by a variety of wolves, and the sky prevented (rain), and the vegetation was cut off, and the plants were burnt down, and the population was weakened to the extent that the guest would descend with your people and there would be no milk in the sheep nor abundance, and the wolf lied in wait, hidden, and hunted it.

And it is as if you said in your way to me saww to ask me saww about the solution of that, and about its problem. Indeed! And there is no problem upon the desperate one, and from the honourable mannerisms is being kind to the guest’.

He (the narrator) said, ‘He said, ‘No by Allah azwj! I will not seek any traces (news) after an eye (witnessing you saww), it is as if you saww are with me saww in my way and my participant in my matter. I testify that there is no god except Allah saww and you saww Muhammad saww are Rasool saww of Allah azwj.’

Then he said, ‘O Rasool-Allah saww! Increase for me its commentary and explanation, I can increase my belief in you saww’. The Prophet saww said to him: ‘Do you remember when you went to your idol in the afternoon and offered a sacrifice to it?’ He said, ‘Yes, may my father and my mother be (sacrificed for) you saww, O Rasool-Allah saww! Al-Haris Bin Abu Zarar Al-Mustalqy gathered a force in order to raid you saww at Al-Medina, and sought assistance with me upon battling you saww, and there was an idol for me called Waqab.’
فرقبت خلوته و قممت ساحته ثم نفت التَاب عن رأسه ثم عتَت له عتيرة فإنِّ لْستخبره فِ أمري و أستشيره فِ حربك
إذ سَعت له صوتا قف له
شعري و اشتد منه ذعري فوليت عنه و هو يقو
أهيب ما لك تَزع
لا تنأ عنه و ارجع
هدوئ ما لا يدفع
فاقد إلى إليه و اسرع
تأمن وبال المصرع

So I went to be alone with it and stood at its site, then I shook off the dust from its head, then I offered an offering (sacrifice) for it, for I was informing of my matter and consulting it regarding battling yousaww when I heard a voice, my hair stood up to it, and my panic intensified from it, and I turned around from it, and it (the voice) was saying (a poem),
‘What are you panicking for? Do not stay away from me and turn back, and listen to beneficial word. There is coming to you what cannot be repelled, a truthful Prophetsaww, magnificent, so aim to go to himsaww and be quick, you will be safe from the consequences of death’.

He said, ‘I was alarmed and I came to my wife and did not notify anyone upon my matter. When it was the next morning I went to it in the afternoon, and isolated with it and stood at its site, and offered an sacrificial offering to it, then I stained it with its blood. While I was like that when I heard a tremendous voice from it. I turned around from it fleeing and it was saying a speech in the meaning of its first speech’.

He said, ‘When it was the next morning, I rode my camel and wore my dress and took to the road until I came to yousaww, so radiate yoursaww lantern for me and illuminate yoursaww manifesto for me’.

He (the narrator) said, ‘The Prophet saww said: ‘Say, there is no god except Allahazwj Alone, there is no associate for Himazwj and saww Muhammadazwj, Hisazwj Rasoolazwj. He said it without any objection and became a Muslim, and his Islam was good, and love of Islam was dignified in his heart.

فقال فقال النبي صلى الله عليه وسلم للمرء الذي قال له: إن الحارث بن أبي ضرار قد جمعكم لي لبايعتكم بالمدينة فلما وجدتم علّيكم الفداء فلتم بذلك، فخضعت لهم فوهة النبي صلى الله عليه وسلم من عمة أمير المؤمنين و جماعة من المؤمنين فطلبوا يثوم و استأثروا إيمانهم و ماتتهم.
The Prophet ṣaww said to Amir Al-Momineen Ali Ḥusayn b. Abī Mūsā Ḥasan b. Abī Ṭalib asws: ‘Grab his hand and teach him the Quran’. He stayed with the Prophet ṣaww. When he was proficient with something from the Quran he said, ‘O Prophet ṣaww of Allah azwj! Al-Hāris b. Abī Zirr has gathered a force to raid you ṣaww at Al-Madīnah, so if you ṣaww could divert a people with him with a battalion, you ṣaww can mount a raid upon them’. So the Prophet ṣaww sent Amir Al-Momineen Ḥasan b. Abī Mūsā Ḥasan b. Abī Ṭalib asws and a group from the Momineen with him, and they were successful with them and took their camels and whatever they so desired from them’.

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CHAPTER 36 – THE FAREWELL HAJJ AND WHAT FLOWED DURING IT UP TO THE RETURN TO AL MEDINA, AND NUMER OF HIS saww HAJJ AND HIS saww UMRAHS AND THE REST OF THE EVENTS UP TO HIS saww EXPIRY

The Verses – (Surah) Al Hajj: And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]

So they would witness the benefits for them, and they would mention the Name of Allah during the well-known days upon what He has Graced them from the beasts, the cattle. Therefore, eat from these and feed the destitute, the poor [22:28]

Then let them accomplish their rituals, and let them fulfil their vows and let them perform Tawaaf of the Ancient House [22:29].

Al Kafi - The number, from Ahmad, from Al Husayn Bin Saeed, from Fazalat, from Umar Bin Aban Al Kalby who said,

'I mentioned to Abu Abdullah asws, the inter-period bleeding woman, so he asws mentioned Asma’a Bint Umays, and he asws said: ‘Asma’a gave birth to Muhammad Bin Abu Bakr at Al Bayda, and in her giving birth was a Blessing for the women, for the ones from them who give birth, or menstruate. So, Rasool-Allah saww ordered her so she stuffed herself underneath, and she wore Ihraam’.

Al Kafi – Ali, from his father, from Hammad, from Hareyz, from Zurara,

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‘From Abu Ja’far\textsuperscript{asws}: ‘Asma Bint Umeys experienced post-childbirth bleeding with Muhammad Bin Abu Bakr, so Rasool-Allah\textsuperscript{saww} instructed her when she wanted to wear Ihraam from Zul Huleyfa that she should stuff herself with the cotton and the rag, and to begin with the Hajj. So when they proceeded to Makkah and they had performed their rituals, and eighteen days had passed for her, then Rasool-Allah\textsuperscript{saww} ordered her that she should perform \textit{Tawaaf} by the House (Kabah), and she should Pray, and the blood had not been cut off from her. So she did that’’.\footnote{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 36 H 2}

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} cut off the \textit{Talbiyya} when the sun declined, and Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws} used to cut off the \textit{Talbiyya} when the sun set on the Day of Arafaat’’.\footnote{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 36 H 3}

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl, from Safwan, from Muawiya Bin Ammar who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘The Polytheists were departing from before the disappearance of the sun, so Rasool-Allah\textsuperscript{saww} opposed them, and he\textsuperscript{saww} departed after the setting of the sun’.

\begin{center}
\textit{فَخَالَفَهُمْ رَسُولُ اللَّهِ ص فَأَفَاضَ بَعْدَ غُرُوبِ الشَّمْسِ وَ قَالَ أَي ُّهَا النَّاسُ إِنَّ الحَْجَّ لَيْسَ بِوَجِيفِ الْيَلِّ وَ لَا إِيَْاعِ الْبِلِ وَ لَكِنِ اتَّقُوا اللَّهَ وَ سِيرُوا سَيرْاً جََِيلاً وَ لَا تُوَطِّئُوا ضَعِيفاً وَ لَا تُوَطِّئُوا مُسْلِماً}
\end{center}

Rasool-Allah\textsuperscript{saww} opposed them and departed after the setting of the sun and said: ‘O you people! The Hajj isn’t with the excitement of the horses nor racing of the camels, but fear Allah\textsuperscript{azwj} and travel a beautiful journey and neither trample a weak one, nor trample a Muslim’.

\begin{center}
\textit{وَ كَانَ ص يَكُفُّ نَاقَتَهُ حَتََّّ يُصِيبَ رَأْسُهَا مُقَدِّمَ الرَّحْلِ وَ ي َقُولُ أَي ُّهَا النَّاسُ عَلَيْكُمْ بِالدَّ عَةِ وَ الَْْبرَُ مَُْتَصَرٌ.}
\end{center}

And he\textsuperscript{saww} would restrain his\textsuperscript{saww} she-camel until its head would touch its front legs, and he\textsuperscript{saww} was saying: ‘O you people! It is upon you with the calmness’ – and the Hadeeth is abridged’’.\footnote{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 36 H 4}
‘From Abu Ja‘far asws the 2nd having said: ‘Rasool-Allah saww, when it was the day of the sacrifice, a group of Muslims came over to him saww, and they said, ‘O Rasool-Allah saww! We slaughtered before we pelted (the Jamaraat), and we shaved off (our heads) before we slaughtered’, and there did not remain anything from what was befitting for them that they should bring it forwards, except that they delayed it, and there was nothing from what was befitting for them that they should be delaying it, except that they brought it forward. So Rasool-Allah saww said: ‘Nothing wrong! Nothing wrong!’’  

‘Abu Al-Hassan asws said: ‘The Prophet saww entered the Kabah, so he saww Prayed Salaat in its four corners, Praying two Cycles in each corner’.

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww did not enter the Kabah except on the day of conquest of Makkah’.

‘This Chapter: (When Help of Allah comes and the victory [110:1] (Surah Al-Nasr) was Revealed unto Rasool-Allah saww in the middle of the days of Al-Tashreek (11th, 12th & 13th Zilhajj), and he saww recognise that it is the farewell. He saww rode his camel Al-Azba‘a, praise Allah azwj and extolled upon Him azwj, then said: ‘O you people! Every blood (compensation) which was during the pre-Islamic period, so it is forfeited, and the first blood to be forfeited,
and the first blood to be forfeited was the blood of Al-Hais Bin Rabie Bin Al-Haris, satisfied regarding (clan of) Huzeyl. The sons of Al-Lays killed him.

Or he said, 'Satisfied regarding (clan of Lays), and he was killed by (clan of) Huzeyl. And all interest (usury) which was (due) during the pre-Islamic period, so it is dropped, and the first interest to be dropped is the interest of Al-Abbas Bin Abdul Muttalib. O you people! The times have circled, so today is like the day Allah Created the skies and the earths: 

\[\text{Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth - from these four are Sacred.} \text{[9:36]} \]

- Rajab is harmful between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al-Muharram - therefore do not be unjust to yourselves regarding these, [9:36]

But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. [9:37], and they used to sanctify Al-Muharram one year and de-sanctifying Safar, and sanctifying Safar for a year and de-sanctifying Al-Muharram.

O you people! The satan has despaired that another servant be worshipped in your city and is pleased from you with minor sins. O you people! One who had a deposit with him, then let him pay it back to the one who had entrusted it to him. O you people! The women with you are assistants. They neither control harm for themselves nor benefits. Take them in the Trust of Allah, and make their private parts Permissible by the Word of Allah, so there will be a right for you upon them, and for them upon you will be rights.

And from your rights upon them is that they will not refuse in your beds, nor disobey you in the good deeds. So when they do that, then for them would be their sustenance and their clothing with reasonableness \[2:233], and do not hit them. O you people! I am leaving behind you all what if you were to take with it, you will never go astray – Book of Allah Mighty and Majestic, so hold tightly to it.
O you people! Which day is this?’ They said, ‘A sacred say’. He saww said: ‘O you people! So which month is this?’ They said, ‘A sacred month’. Then he saww said: ‘O you people! Which city is this?’ They said, ‘A sacred city’. He saww said, ‘Allah azwj Mighty and Majestic has Prohibited upon you your blood and your wealth and your honour like the sanctity of this day of yours in this month of yours in this city of yours up to the day until you receive it. So, let your present ones deliver to your absent ones, there is neither any Prophet saww after me nor any community after you all’. Then he saww raised his saww hand until the whiteness of his saww armpits was seen, then he saww said: ‘O Allah azwj! Bear witness that I saww have d delivered’.

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A lot of people arrive at Al-Medina, all of them seeking to complete it with Rasool-Allah saww and do whatever he saww “does. He saww went out and we went out with him saww until we came to Zul Huleyfa’. He mentioned the Hadeeth, ‘And Ali saww arrived from Al-Yemen with a camel
of the Prophet saww and found (Syeda) Fatima asws among the ones not wearing Ihraam and she asws had worn dyed clothes and had applied Kohl. Ali asws disliked that being upon her. She asws said: ‘My asws father asws instructed me asws with this’.

And Ali asws had said at Al-Iraq: ‘I asws went to Rasool-Allah saww provoked against Fatima asws by that which she asws had done to seek a verdict of Rasool-Allah saww with what which asws mentioned to him asws and I asws had disliked it. He saww said: ‘She asws is correct, she asws is correct’.

(Alaam Al Wara’) (and) ‘Al Irshad’ – ‘When Rasool-Allah saww wanted to head to the Hajj and fulfil the Obligations of Allah aszw the Exalted during it, he saww proclaimed among the people with it and his saww call reached to the outskirts of the cities of Islam. The people prepared for the going out with him saww and they presented at Al-Medina from its areas and from around it and a lot of people came near it, and they prepared for the going out with him saww.

He saww went out with them on five (days) remaining from Zul-Qadah and communicated with Amir Al-Momineen asws with heading to Al-Hajj from Al Yemen, and did not mention to him asws with the type of Hajj which he saww had determined upon. And he saww went out in pairs for the Hajj ushering the sacrificial animal, and he saww wore Ihraam from Zul Huleyfa, and the people wore Ihraam along with him saww and exclaimed Talbiyya from the milestone at Al-Bayda.

He saww linked what is between the two Sanctuaries with the Talbiyya until he saww ended up to Kara’a Al-Ghameem, and the people were with him saww, riding and walking. The journey was difficult upon the walkers and their striving and tiredness of the travelling. They complained of that to the Prophet saww and he saww let them know that he saww cannot find a back (ride) for them and instructed them that they should tighten their belts and mingle the sand with the cattle (walk on foot). They did that and they rested to it.
And Amir Al-Momineen\textsuperscript{asws} came out with the ones from the soldiers with him\textsuperscript{asws}, those who had accompanied him\textsuperscript{asws} to Al-Yemen, and with him\textsuperscript{asws} were the garments which he\textsuperscript{asws} had taken from the people of Najran. When Rasool-Allah\textsuperscript{saww} came near Makkah from the road of Al-Medina, Amir Al-Momineen\textsuperscript{asws} came near it from the road of Al-Yemen, and forwarded the army for meeting the Prophet\textsuperscript{saww} and made a man from them to be in charge upon them.

He\textsuperscript{asws} came across the Prophet\textsuperscript{saww} and he\textsuperscript{saww} was looking upon Makkah. He\textsuperscript{asws} greeted him\textsuperscript{saww} and informed him\textsuperscript{saww} of what he\textsuperscript{asws} had done and with the possessions he\textsuperscript{asws} had possessed, and as the leader of the army rushed for meeting him\textsuperscript{saww}. Rasool-Allah\textsuperscript{saww} was cheered to that and rejoiced with meeting him\textsuperscript{asws}, and said to him\textsuperscript{asws}: ‘With what have you\textsuperscript{asws} commenced, O Ali\textsuperscript{asws}?\textsuperscript{a}

Rasool-Allah\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} is the Greatest! I\textsuperscript{saww} have ushered sixty six and you\textsuperscript{asws} are my\textsuperscript{asws} participant in my\textsuperscript{saww} Hajj and my\textsuperscript{saww} rituals and my\textsuperscript{saww} offerings, therefore stay upon your\textsuperscript{asws} Ihraam and return to your\textsuperscript{asws} army and hasten with them to me\textsuperscript{saww} until we gather at Makkah, if Allah\textsuperscript{azwj} so Desires’.

Amir Al-Momineen\textsuperscript{asws} bade him\textsuperscript{saww} farewell and returned to his\textsuperscript{asws} army and met them nearby and found them to have worn the garments which were with them. He disliked that upon them and said to the one whom he\textsuperscript{saww} had placed in charge upon them: ‘Woe be unto you! What called you to giving them the garments from before we handed them over to Rasool-Allah\textsuperscript{saww}, and I\textsuperscript{saww} did not happen to have permitted you regarding that?\textsuperscript{b}’
He said, ’They asked me that they wanted to look good at it and they will be wearing Ihraam in it (Makkah), then they would return these to me’. So Amir Al Momineen\textsuperscript{aww} snatched these away from the people and tightened these among the luggage, and they resented him\textsuperscript{aww} for that. When they entered Makkah their complaints of Amir Al Momineen\textsuperscript{aww} were a lot. Rasool Allah\textsuperscript{saww} ordered a caller to call out among the people: ’Raise (control) your tongues from Ali Bin Abu Talib\textsuperscript{aww}, for he\textsuperscript{aww} is tough regarding the Self of Allah\textsuperscript{azwj} Mighty and Majestic without slackness in his\textsuperscript{aww} Religion’.

So the people restrained from mentioning him\textsuperscript{saww} and knew his\textsuperscript{saww} position from the Prophet\textsuperscript{saww} and his\textsuperscript{saww} anger upon the one who accuses of any shortcomings regarding him\textsuperscript{saww}; and Amir Al-Momineen\textsuperscript{aww} stayed upon his\textsuperscript{aww} Ihraam along with Rasool-Allah\textsuperscript{aww}, and a lot of the Muslims had come out with the Prophet\textsuperscript{saww} without ushering a sacrificial animal, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{And complete the Hajj and the Umrah for Allah [2:196]}.

And Rasool-Allah\textsuperscript{saww} said: ‘The Umrah is included in the Hajj up to the Day of Qiyamah’, and he\textsuperscript{saww} inter-twined one finger of his\textsuperscript{saww} hand upon the other. Then he\textsuperscript{saww} said: ’And had I\textsuperscript{saww} accepted from my\textsuperscript{saww} matter what I\textsuperscript{saww} manages, I\textsuperscript{saww} would not have ushered the sacrificial animals’. Then he\textsuperscript{saww} ordered a caller to call out: ‘One who did not usher a sacrificial animal then let him take off his Ihraam and make it to be an Umrah, and the one from you who has ushered a sacrificial offering then let him stay upon his Ihraam.’

Fātāf in that some believed and some opposed and arguments flowed between them regarding it, and the speakers from them said, ‘Rasool-Allah\textsuperscript{saww} is shabby, dusty, and we should wear the clothes and go near the women and use oil?’ And some of them said, ‘But you are embarrassed from bringing out your heads dripping from the washing (sexual impurity) while Rasool-Allah\textsuperscript{saww} is still in his\textsuperscript{saww} Ihraam’.

And Rasool-Allah\textsuperscript{saww} said: ’Then they would return these to me’. So Amir Al Momineen\textsuperscript{aww} snatched these away from the people and tightened these among the luggage, and they resented him\textsuperscript{aww} for that. When they entered Makkah their complaints of Amir Al Momineen\textsuperscript{aww} were a lot. Rasool Allah\textsuperscript{saww} ordered a caller to call out among the people: ’Raise (control) your tongues from Ali Bin Abu Talib\textsuperscript{aww}, for he\textsuperscript{aww} is tough regarding the Self of Allah\textsuperscript{azwj} Mighty and Majestic without slackness in his\textsuperscript{aww} Religion’.

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So the people restrained from mentioning him\textsuperscript{saww} and knew his\textsuperscript{saww} position from the Prophet\textsuperscript{saww} and his\textsuperscript{saww} anger upon the one who accuses of any shortcomings regarding him\textsuperscript{saww}; and Amir Al-Momineen\textsuperscript{aww} stayed upon his\textsuperscript{aww} Ihraam along with Rasool-Allah\textsuperscript{aww}, and a lot of the Muslims had come out with the Prophet\textsuperscript{saww} without ushering a sacrificial animal, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{And complete the Hajj and the Umrah for Allah [2:196]}.

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So the people restrained from mentioning him\textsuperscript{saww} and knew his\textsuperscript{saww} position from the Prophet\textsuperscript{saww} and his\textsuperscript{saww} anger upon the one who accuses of any shortcomings regarding him\textsuperscript{saww}; and Amir Al-Momineen\textsuperscript{aww} stayed upon his\textsuperscript{aww} Ihraam along with Rasool-Allah\textsuperscript{aww}, and a lot of the Muslims had come out with the Prophet\textsuperscript{saww} without ushering a sacrificial animal, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{And complete the Hajj and the Umrah for Allah [2:196]}.

And Rasool-Allah\textsuperscript{saww} said: ‘The Umrah is included in the Hajj up to the Day of Qiyamah’, and he\textsuperscript{saww} inter-twined one finger of his\textsuperscript{saww} hand upon the other. Then he\textsuperscript{saww} said: ’And had I\textsuperscript{saww} accepted from my\textsuperscript{saww} matter what I\textsuperscript{saww} manages, I\textsuperscript{saww} would not have ushered the sacrificial animals’. Then he\textsuperscript{saww} ordered a caller to call out: ‘One who did not usher a sacrificial animal then let him take off his Ihraam and make it to be an Umrah, and the one from you who has ushered a sacrificial offering then let him stay upon his Ihraam.’

So the people restrained from mentioning him\textsuperscript{saww} and knew his\textsuperscript{saww} position from the Prophet\textsuperscript{saww} and his\textsuperscript{saww} anger upon the one who accuses of any shortcomings regarding him\textsuperscript{saww}; and Amir Al-Momineen\textsuperscript{aww} stayed upon his\textsuperscript{aww} Ihraam along with Rasool-Allah\textsuperscript{aww}, and a lot of the Muslims had come out with the Prophet\textsuperscript{saww} without ushering a sacrificial animal, so Allah\textsuperscript{azwj} the Exalted Revealed: \textit{And complete the Hajj and the Umrah for Allah [2:196]}.
Rasool-Allah ﷺ denied upon the ones who had opposed regarding that and said: ‘Had I ﷺ ushered the offering I ﷺ would have removed the Ihraam and made it to be an Umrah (as well). So, the one who did not usher an offering, let him remove Ihraam’. The people returned and others stayed upon the opposition, and among the ones who stayed upon the opposition was Umar Bin Al-Khattab. Rasool-Allah ﷺ summoned him and said: ‘What is the matter I ﷺ see you, O Umar, in Ihraam? Have you ushered an offering?’

He said, ‘I did not usher’. He ﷺ said: ‘Then why are you not taking off the Ihraam and I ﷺ had ordered the ones who did not usher with the releasing the Ihraam?’ He said, ‘O Rasool-Allah ﷺ! I will not release (the Ihraam) while you ﷺ are in Ihraam’. The Prophet ﷺ said to him: ‘You will never believe in it until you die’. Therefore, due to that, he stayed upon the denial of Mutah until the pulpit was erected during his rule and he prohibited from it with a prohibition renewing and threatened upon it with the punishment.

And when Rasool-Allah ﷺ had fulfilled his ﷺ rituals, he ﷺ participated Ali ﷺ in his ﷺ offering and returned to Al-Medina and he ﷺ was with him ﷺ and the Muslims until he ﷺ ended up to the famous place at Ghadeer Khumm, and there wasn’t any place there which was correct for the encampment due to the lack of water and the pasture therein. He ﷺ descended in the place and the Muslims descended with him ﷺ, and the reason for his ﷺ descent in this place was the Revelation of the Quran unto him ﷺ with his ﷺ nomination of Amir Al-Momineen Ali ﷺ Bin Abu Talib ﷺ as a Caliph in the community from after him ﷺ.

And the Revelation had preceded to him ﷺ regarding that from another timing to him, but he ﷺ delayed it (announcement) for the presenting of the time he ﷺ felt safe in it of the differing from them upon it, and Allah ﷻ Mighty and Majestic Knew that if he ﷺ crossed over Ghadeer Khumm, a lot of the people would separate from him ﷺ to go to their cities and their dwelling and their valleys. Therefore, Allah ﷻ Wanted that he ﷺ gathered them to hear the text upon Amir Al-Momineen ﷺ and an emphasis of the argument/proof upon them regarding him ﷺ.
Allah
azwj
declared: **O you Rasool! Deliver what has been Revealed unto you from your Lord** – meaning regarding the successorship of Ali
asws and the word with the Imamate to him
asws, and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].

Thus, He
azwj
Emphasised the Obligation upon it with that and His Reservation from delaying the matter regarding him
asws
and Guaranteed the Protection for him
asws
and Preventing the people from him
asws.

Allah
azwj
the Exalted Revealed:

O you Rasool! Deliver what has been Revealed unto you from your Lord – meaning regarding the successorship of Ali
asws and the word with the Imamate to him
asws, and if you don’t do so, then you have not delivered His Message, and Allah will Protect you from the people. Surely Allah does not Guide the Kafir people [5:67].

Thus, He
azwj
Emphasised the Obligation upon it with that and His Reservation from delaying the matter regarding him
asws
and Guaranteed the Protection for him
asws
and Preventing the people from him
asws.

Rasool-Allah
saww
descended in the place which we mentioned and described for the Command to him
saww with that, and we commented upon it, and the Muslims descended around him
saww, and it was a day of intense heat. He
saww
ordered with tents, and he
saww
stood in what is beneath it and instructed with gathering of the saddles in that place and placed them above each other then ordered a caller to call out among the people for the congregational Salat. So, they gathered from their rides to him
saww, and a lot of them had wrapped their cloaks upon their feet from the severity of the heat.

When they had gathered, he
saww
climbed upon those saddles until he
saww came to be in its peak and called Amir Al-Momineen
asws. He
asws ascended to be with him
saww
and stood on his
saww right. Then he
saww addressed the people. He
azwj praised Allah
azwj
and extolled upon Him
azwj and preached. He
saww reached in the preaching gave the news of his
saww own death to the community and said: ‘I
saww have been Called and no doubt I
saww shall answer and the steps have come near me
saww in your midst, and I
saww am leaving behind among you all what if you were to adhere with it, you will never stray from after me
saww – Book of Allah
azwj and my
asws family
asws, the People
asws of my
saww Household, for these two will never separate until they return to me
saww at the Fountain’.

Then he
saww called out at the top of his
saww voice: ‘Am I
saww not foremost with you all that you are with yourselves?’ They said, ‘O Allah
azwj, yes!’ He
saww said to them from without any doubt, and he
saww had grabbed the forearms of Amir Al-Momineen
asws and raised them until the whiteness of their
asws armpits were seen: ‘So the one whose Master
saww I
saww was, this Ali
asws is his Master
asws. O Allah
azwj! Befriend the one who befriends him
asws and Be Inimical to the one who is inimical to him
asws, and Help the one who helps him
asws and abandon the ones who abandons him
asws.

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Then he saww descended, and it was the time of the noon so he saww prayed two cycles Salat, then the sun (started to) decline. His saww Muezzin proclaimed the Azan for Al-Zohr Salat, and he saww prayed leading Salat Al-Zohr with them and sat down in his saww tent, and instructed Ali asws to be seated in a tent of his asws facing towards him saww. Then he saww ordered the Muslims to enter to see him asws in droves and droves and congratulate him asws with the position and greet to him asws as the Emir of the Mostumineen.

The people did that, all of them. Then he saww ordered his saww wives and the rest of the women of the Mostumineen with him saww that they enter to see him asws and greet to him asws as Emir of the Mostumineen. They did that, and among the ones who exaggerated in congratulating him asws with the position was Umar Bin Al-Khattab and manifested to him asws the cheerfulness with it, and he said among what he said, ‘Congratulations! Congratulations to you asws, O Ali asws. You asws have become my Master asws and Master asws of every Mostomin man and Mostomin woman’.

And Hasaan Bin Sabit came to Rasool-Allah saww and said, ‘O Rasool-Allah saww! I Will you saww permit me that I say regarding this position what Allah aswj would be Pleased with?’ He saww said to him: ‘Say (it) O Hasaan, upon the Name of Allah aswj’.

He stood upon a hill from the ground and the Muslims hearkened to listen to his speech. He prosed saying (a poem), ‘Their Prophet saww called out to them on the day of Ghadeer at Khumm and a call was hear from the Rasool saww and he saww said: ‘So who is your Master and your Guardian?’ They said and did not begin the hostility over there, ‘Your saww God aswj is our Master and you saww are our Guardian, and you saww will never find from us any disobedience to you saww today’. So, he saww said to him asws: ‘Stand, O Ali asws, for I saww am pleased with you asws as an Imam asws from after me saww and as a guide, so the one whose Master I saww was, this one is his Master, therefore become followers of his asws, sincere, friendly’. Over here
he saww supplicated: ‘O Allahazwj! Befriend the one who befriends himasws, and become towards those who are inimical to Aliasws, Inimical’.

Rasool-Allahsaww said to him: ‘O Hasan! You will not cease to be aided by the Holy Spirit for as long as you help usasws with your tongue’.

(The book) ‘Al Sarair’ – Ibn Mahboub said in his book, ‘Rasool-Allahsaww went out from Al-Medina on four (days) remaining from Zul Qadah and then entered Al-Muzdalifa on four (days) remaining from Zul Hijja, and entered from the top of Makkah from Aqaba, the two cities, and went out from their bottom’.

(The book) ‘Alaam Al-Wara’ – Rasool-Allahsaww went out from Al-Medina heading to the Hajj during the year ten on five (days) remaining from Zul Qadah, and proclaimed among the people with the hajj. So, the people prepared for the going out with himsaww and a lot of people arrived at Al-Medina from their areas and from its sides.

When hesaww ended up to Zul Huleyfa, Asma Bint Umays gave birth to Muhammad Bin Abu Bakr over there, so hesaww stayed that night due to her reason and wore Ihraam from Zul Huleyfa and the people wore Ihraam along with himsaww, and hesaww had paired for the hajj ushering the sacrificial offerings with himsaww, sixty six animals, and Alisws came for Hajj from Al-Yemen and ushered thirty four sacrificial animals.

And it has been reported as well from Al-Sadiqasws that Rasool-Allahsaww ushered one hundred sacrificial animals during hissaww Hajj and sacrificed more than sixty. Then hesaww gave Alisasws, and hesaww sacrificed more than thirty’.

217 Bihar Al Anwaar – V 21, The book of our Prophetasws, P 3 Ch 36 H 10
218 Bihar Al Anwaar – V 21, The book of our Prophetasws, P 3 Ch 36 H 11
219 Bihar Al Anwaar – V 21, The book of our Prophetasws, P 3 Ch 36 H 12
‘From Abu Abdullah asws having said: ‘Rasool-Allah saww stayed in Al-Medina for ten years not performing Hajj. Then Allahazwj Mighty and Majestic Revealed upon him: And proclaim among the people with the (performance of) Hajj. They would come to you on foot, and upon every lean camel, coming from every deep ravine [22:27]. So he saww ordered the proclaimers that they should be proclaiming in their loud voices that Rasool-Allah saww would be performing (Hajj) during this year of his saww.

فَعَلْتُمْ بِهِ مِنْ خَطِّيِّ الْمَدِينةِ وَ أَهْلَ الْعَوَالِ وَ الْأَحْرَافِ وَ احْتَمَلْوا لِحَجِّ رَسُولِ اللَّهِ ص وَ إِنَّهَا كَانَتْ لَعَلِينَ يَتْبَعُونَهَا وَ يَبُلْغُونَهَا أَوْ يَصْبُغُ شَيْئًا فِي بَيْنَهَا.

So the one who were present in Al-Medina came to know of it, and the people of Al-Awaly, and the Bedouins, and they gathered for the Hajj of Rasool-Allah saww during the four days remaining from Zil-Qadah. And rather, they were following awaiting what he saww would ordered them with so they would follow it, or he saww would do something, so they would be doing it.

فَخَرَجَ رَسُولُ اللَّهِ ص فِِ أَرْبَعٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ فَلَمَّا اتَّهَى إِلَى ذِي الحُْلَيْفا حَمَّلَهُ النَّاسُ فَلَمْ يَنْفُرَ فَنَفُرَ وَ حَلَّ فِي بَيْتِ الْمَسْجِدِ الَّذِي عِنْدَ الشَّجَرَةِ وَ فَصَلَّى فِيهِ الظُّهْرَ ثُمَّ عَزَمَ بِالحَْجِّ مُفْرِداً وَ خَرَجَ حَتََّّ أَتَى الْبَيْدَاءِ عِنْدَ الْمِيلِ الَْْ وَّلِ فَصُفَّ لَهُ سََِاطَانِ.

Rasool-Allah saww went out with four days remaining from Zil-Qadah. So when he saww ended up to Zul Huleyfa, the sun declined, so he saww washed, then went out until he saww came over to the Masjid which was by the tree. He saww prayed Al-Zohr Salat therein, and determined with the individual Hajj, and went out until he saww ended up to Al-Bayda at the first mile. They stood in two rows for him saww.

فَلَبىَّ بِالحَْجِّ مُفْرِداً وَ سَاقَ اَِْدْيَ سِتّاً وَ سِتِّينَ أَوْ أَرْبَعاً وَ سِتِّينَ حَتََّّ ان ْتَهَى إِلىَ مَكَّةَ فِِ سَلْخِ أَرْبَعٍ مِنْ ذِي الحِْجَّةِ فَطَافَ بِالْبَيْتِ سَبْعَةَ أَشْوَاطٍ ثُمَّ صَلَّى رَكْعَتَينِ خَلْفَ مَقَامِ إِبْرَاهِيمَ ع ثُمَّ عَادَ إِلَى الحَْجَرِ فَاسْتَلَمَهُ وَ قَدْ كَانَ اسْتَلَمَهُ فِِ أَوَّلِ طَ وَافِهِ.

Then he saww exclaimed Talbiyya with the individual Hajj and ushered the sacrificial animals, sixty-six or forty-six, until he saww ended up to Makkah during the end part of the fourth of Zil-Hijja. So he saww circumambulated with the House (Kabah) seven circuits, then prayed two Cycles Salat behind the Standing Place of Ibrahim as. Then he saww turned back to the (Black) Stone, so he saww kissed it, and he saww had kissed it during his saww first Tawaaf.

ثُمَّ قَالَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَأَبْدَأَ بَِِا بَدَأَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ إِنَّ الْمُسْلِمِينَ كَانُوا يَظُنُّونَ أَنَّ السَّعْيَ ب َينَْ الصَّفَا وَ الْمَرْوَةِ شَيْئٌ صَنَعَهُ الْمُشْرِكُونَ فَأَن ْزَلَ اللَّهُ عَزَّ وَ جَلَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلا جُناحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِِما. Then he saww said: ‘Al-Safa and Al-Marwa are from the Rituals of Allahazwj, therefore begin with what Allahaulaa the Exalted Began with. And the Muslims were thinking that the Sa’ee between Al-Safa and Al-Marwa was something which the Polytheists used to do. So Allahazwj Mighty and Majestic Revealed: Surely Al-Safa and Al-Marwa are among the Rituals of Allah; so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaaf of both of them [2:158].

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Then he came to Al-Safa, so he climbed upon it and faced the Yemeni corner (of the Kabah), and he Praised Allah and Exhausted upon Him, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he went down to Al-Marwah, so he paused upon it just as he had paused upon Al-Safa. Then he came down and returned to Al-Safa. So he paused upon it, then went down to Al-Marwah, until he was free from (doing it) seven (times).

When he was free from his seventh circuit, and he was upon Al-Marwah, faced towards the people with his face, and he Praised Allah and Exhausted upon Him, then said: 'This is Jibreel, and he gestured by his hand to behind him, 'Instructing me that I should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had faced from my matters what I managed, I would have done the like of what I am ordering you all for, but I ushered the sacrificial animal, and it is not befitting for an usherer of the sacrificial animal that he frees (from wearing the Ihram) until the sacrificial animal reaches its place.

He said: 'A man from the group said, 'We were brought out as Pilgrims and our heads are dripping'. Rasool-Allah said to him: 'But, you will never believe in this, ever!' Suraqat Bin Malik Bin Ju’sham Al-Kinany said to him, 'O Rasool-Allah! Teach us our Religion as if we have been Created today. So this, which you are ordering us with, is for this year of our or (we) do this in the future (as well)?' Rasool-Allah said to him: 'But, it is forever, up to the Day of Judgement'. Then he clasped (held) his fingers and said: 'The Umra is included in the Hajj up to the Day of Judgement'.

He said: 'And Ali came back from Al-Yemen to Rasool-Allah, and he was in Makkah. He went over to Syeda Fatima and she had freed (from wearing Ihram), so he found an aromatic fragrance, and found dyed clothes upon her. He said: 'What is this, O Fatima?' She said: 'Rasool-Allah ordered us with this'.

فَقَالَ فَقَالَ لَهُ رَجُلٌ مِّنَ الْقَوْمِ لَنَخْرُجَنَّ حُجَّاجاً وَ رُؤُوسُنَا وَ شُعُورُنَا تَقْطُرُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَمَا إِنَّكَ لَنْ تُؤْمِنَ كَثَّرَ عَلَيْهِ فَقَالَ إِنَّ هَذَا جَبرَيْلُ وَ أَوْمَأَ بِيَدِهِ إِلَىَ خَلْفِهِ يَأْمُرُنِِّ أَنْ آمُرَ مَنْ لََْ
Ali asws went out to Rasool-Allah saww to follow up, and he asws said: ‘O Rasool-Allah saww! I asws saw Fatima asws to have freed (from wearing Ihram), and upon her asws were dyed clothes’. Rasool-Allah saww said: ‘I saww ordered the people with that. But you asws, O Ali asws, with what have you asws welcomed (commenced) (the Hajj)?’ He asws said: ‘O Rasool-Allah saww! My asws welcoming is like the welcoming of the Prophet saww’. Rasool-Allah saww said to him asws: ‘Remain upon your asws Ihram like me saww, and you asws are a participant in my saww sacrificial offerings’.

He asws said: ‘And Rasool-Allah saww encamped in Makkah at Al-Bat’ha, him saww and his companions, and he saww did not lodge in the houses. So when it was the day of Al-Tarwiyya (8th of Zil-Hijja), at the decline of the sun, he saww ordered the people that they should wash and commence with the Hajj, and these are the Words of Allah azwj Mighty and Majestic which were Revealed unto His saww Prophet saww: therefore follow the Religion of Ibrahim [3:95].

The Prophet saww and his companions went out inclined with the Hajj until he saww came to Mina. So he saww Prayed Al-Zohr, and Al-Asr, and Al-Magrib, and Al-Isha the last, and Al-Fajr. Then he saww went in the morning, and the people were with him saww. And the Quraysh used to hasten from Al-Muzdalifa, and it is Jam’a, and they were preventing people that they should be hastening from it. Rasool-Allah saww came back, and Quraysh were hoping that his saww hastening would be from where they were hastening from.

But, Allah azwj the Exalted Revealed unto him saww: Then hasten on from where the people (Ibrahim and Ismail and Is’haq) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199], Meaning Ibrahim as, and Ismail as, and Is’haq as during their as hastening from it, and the ones who were after them as. When the Quraysh saw that the tent of Rasool-Allah saww had passed, it was as if something had entered into their selves which they were hoping for from the hastening from their places, until they ended up to Namira, and it is middle of Urana around Al-Arak. He saww struck his saww tent, and the people pitched their tents by it.
When the sun declined, Rasool-Allah ﷺ went out and with him ﷺ were the Quraysh, and he ﷺ had washed and cut-off the Talbiyya until he ﷺ paused by the Masjid. He preached the people and ordered them and forbid them. Then he ﷺ prayed Al-Zohr Salat, and Al-Asr Salat with one Azan and two Iqamas. Then he ﷺ went to the Pausing Station, so he ﷺ paused in it. The people went on to crowd with their sandals by his ﷺ camel, pausing by his ﷺ side. He ﷺ forbade it, but they did similar to that. He ﷺ said: ‘O you people! The place of the sandals is not by my ﷺ camel with the Pausing, but all this’, and he ﷺ gestured by his ﷺ hand to the Pausing Station’. So the people dispersed.

And he ﷺ did similar to that in Al-Muzdalifa. The people paused until the disc fell, the disc of the sun. Then he ﷺ departed and ordered the people with the gentleness until he ﷺ ended up to Al-Muzdalifa, and it is the Sacred Ritual. He ﷺ Prayed Al-Magrib, and Al-Isha the last, with one Azan and two Iqamas.

And the sacrificial animals which Rasool-Allah ﷺ came with were sixty-four to sixty-six, and Ali ﷺ came with thirty-four to thirty-six. Rasool-Allah ﷺ sacrificed sixty six, and Ali ﷺ sacrificed thirty-four camels. And Rasool-Allah ﷺ ordered a piece of flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

Rasool-Allah ﷺ and Ali ﷺ ate and sipped from its soup, and did not give to the butchers, their skins, nor their decorations, nor their reins, but gave in charity with it. And he ﷺ shaved (his ﷺ head), and visited the House (Kabah), and returned to Mina and stayed in it until it was the third day from the last days of Al-Tashreek (11th, 12th, and 13th of Zilhajj).
Then he saww pelted the rocks and went until he saww ended up to Al-Bat’ha. So Ayesha said to him saww, ‘O Rasool-Allah saww! You saww are returning your saww wives with Hajj and Umra together, and I should return (only) with Hajj?’ He saww stayed at Bat’ha and sent her with Abdul Rahman Bin Abu Bakr to Al-Tan’eem. She commenced with her Umra, then came over and performed Tawaaf with the House, and prayed two Cycles Salat by the Standing Place of Ibrahim azwj, and performed Sa’ee between Al-Safa and Al-Marwa. Then she came over to the Prophet saww.

He saww travelled from that day of his saww and did not enter the Sacred Masjid and did not performed Tawaaf with the House, and entered from the high ground of Makkah from Aqaba, of the two cities and went out from the lower ground of Makkah, from Zi-Tuwwa”. 220

‘I heard Abu Abdullah asws saying that Rasool-Allah saww hastened the people at night from Al-Muzdalifa to go to Mina, and ordered the ones who were female from them upon whom was an animal to sacrifice that she should pelt the Jamarah, and she should not depart until she has (got an animal) slaughtered (on her behalf); and the ones from them who did not have a sacrificial animal upon her that she should go to Makkah until she has performed visitation (Ziyaarat of the Kabah)’’. 221

‘From him asws: ‘Rasool-Allah saww sent Asama Bin Zayd with them’’. 222

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww ordered, when he saww sacrificed, that a piece should be taken from its meat, then it should be thrown in a cooking pot, then cooked. And, Rasool-Allah azwj, and Ali asws ate from it, and sipped from its stew.’ 223

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220 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 13
221 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 14
222 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 15
‘From Abu Al-Hassan\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww}, when he\textsuperscript{saww} went from Mina, took the Zabb road, and returned by what is between Al-Mazimayn, and it was such that whenever he\textsuperscript{saww} travelled by a road, did not return in it (i.e. came back from another way).’\textsuperscript{224}

Then he\textsuperscript{saww} Prayed two Cycles by the Standing Place (of Ibrahim\textsuperscript{as}), and kissed the (Black) Stone, then said: ‘Begin with what Allah\textsuperscript{saww} Mighty and Majestic Began with’. He\textsuperscript{saww} came over to Al-Saffa and began with it. Then he\textsuperscript{saww} performed Tawaaf between Al-Safa and Al-Marwa, seven (times). So when he\textsuperscript{saww} had completed his\textsuperscript{saww} Tawaaf at Al-Marwa, he\textsuperscript{saww} stood to address.

He\textsuperscript{saww} ordered them that they should free (themselves from the Ihram), and make it to be an Umrah, and it is something which Allah\textsuperscript{saww} Mighty and Majestic had Commanded with. So, the people freed (themselves from the Ihram), and Rasool-Allah\textsuperscript{saww} said: ‘Had I\textsuperscript{saww} faced from my\textsuperscript{saww} matters what I\textsuperscript{saww} managed, I\textsuperscript{saww} would have done the like of what I\textsuperscript{saww}

\textsuperscript{223} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww} P 3 Ch 36 H 16
\textsuperscript{224} Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 36 H 17
am ordering you all for’, and he saww did not have the leeway that he saww frees (from his saww Ihram) due to the reason of the sacrificial animal which were with him saww. Allah saww Mighty and Majestic is Saying: and do not shave your heads until the offering reaches its place [2:196].

Suraqat Bin Malik Bin Ju’sham said, ‘O Rasool-Allah saww! Teach us as if we were Created today. What is your saww view of this which you saww are ordering us with. Is it for this year of ours, or for every year?’ Rasool-Allah saww said: ‘No, but it is forever and ever’. And a man stood up, so he said, ‘O Rasool-Allah saww! We came out as Pilgrims and our heads are dripping’. Rasool-Allah saww said: ‘You will never believe in this, ever!’

He asws said: ‘And Ali asws came back from Al-Yemen until fulfilled the Hajj. So he asws found Syeda Fatima asws having had freed (from wearing the Ihram), and found aromatic fragrance. He asws went to Rasool-Allah saww to follow up. Rasool-Allah saww said: ‘O Ali asws! With which thing have you asws welcomed (the Hajj)?’ He asws said: ‘I asws welcomed with the welcoming of the Prophet saww’. He saww said: ‘Do not free (from the Ihram), for you are a participant in the sacrifice’, and he saww made thirty-seven to be for him asws, and Rasool-Allah saww sacrificed sixty-three, which he saww sacrificed with his saww own hands.

Then he saww grabbed a piece from each camel to be in one pot. Then he saww ordered with it, so it was cooked. He saww ate from it and sipped from the soup, and said: ‘We saww have eaten from it now together, and the Mut’a (of the Hajj) is better than pairing the usherer, and better than the individual Hajj’.

He (the narrator) said, ‘And I asked him asws, ‘Did Rasool-Allah saww wear the Ihram at night or at daytime?’ He asws said: ‘Daytime’. I said, ‘Which time?’ He asws said: ‘Al-Zohr Salat’.

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225 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 18
'Abu Abdullah asws said: 'The Hajj was mentioned to Rasool-Allah saww, so he saww wrote to the ones to whom his saww letter reached, from the ones who had entered into Al-Islam, that Rasool-Allah saww intended the Hajj, proclaiming with that, the one who can bear the Hajj should perform the Hajj. So the people came over. When he saww encamped at Al-Shajara, he saww ordered the people with the plucking of the armpit (hairs), and shaving the pubic (hair), and the bathing, and the stripping off their trousers and wearing of a cloak, or a loincloth and a turban, placing it upon his shoulders for the one who does not happen to have a cloak for him.
what Allah ﷺ Began with’. Then he saww ascended upon Al-Safa. He saww stayed upon it and recited Surah Al-Baqarah’.226

Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman,

‘From Abu Abdullah asws, he (the narrator) said, ‘I heard him asws saying: ‘Rasool-Allah saww slaughtered sixty three (animals), and Ali asws sacrificed what remained’. I said, ‘Thirty seven?’ He asws said: ‘Yes’’.227

The book) ‘Al Khisaal’ – Ibn Bundar, from Abu Al Abbas Al Hammady, from Ahmad Bin Muhammad Al Safie, from his uncle, from Dawood Bin Abdul Rahman, from Amro, from Ikrimah, from Ibn Abbas,

‘The Prophet saww performed four Umrah – Umrah of Al Hudaybiya, and Umrah of the expired one the next year, and the fourth along with his saww Hajj’.228

The book) ‘Al Illal Al Sharaie’ – Al Sinani, and Al Daqqaq, and Al Muktib, and Al Warraq and Al Qattan altogether from Ibn Zakiya Al Qatan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abu Al Hassan Al Abdy, from Suleyman Bin Mihran who said,

‘I said to Ja’far asws Bin Muhammad asws, ‘How many were the Hajj (s) of Rasool-Allah saww?’ He asws said: ‘Twenty Hajj (s) in concealment during every Hajj, passing by the altars, and he saww would descend and urinate’. I said, ‘O son asws of Rasool-Allah saww! And why was he saww descending over there and urinating?’

He asws said: ‘Because it was the first place wherein the idols were worshipped, and from it the stone was taken from which Hobal (idol) was sculpted, the one which Ali asws threw down from the top of the Kabah when he asws was at the top. Rasool-Allah saww appeared and instructed with burying it by the door of the clan of Shayba. Thus, the entering into the
Masjid from the door of the clan of Shayba became a Sunnah due to the reason of that stone”.

229

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub (and) Al-Bukhari – ‘The Prophet saww performed Hajj before the Prophet-hood and after it, its number is not known, and did not perform Hajj after the Emigration except for the farewell Hajj’.

وَ عَنْ خَالِدَ الأَنْصَارِيِّ أَنَّهُ حَجَّ ثَلاَثَ حِجَّتَينِ قَبْلَ اِِْجْرَةِ وَ حَجَّةَ الْوَدَاعِ.

And from Jabir Al-Ansari – ‘He saww performed three Hajj (s) – two Hajj (s) before the Emigration and the farewell Hajj’.

الْعَلاَءُ بْنُ رَزِينٍ وَ عُمَرُ بْنُ يَزِيدَ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ حَجَّ رَسُولُ اللَّهِ ص عِشْرِينَ حَجَّةً.

Al A’ala Bin Razeyn and Umair Bin Yazeed,

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww performed twenty Hajj (s).’”.

الطَّبَّارِيُّ عَنِ ابْنِ عَبَّاسٍ اعْتَمَرَ النَّبُِِّ ص أَرْبَعَ عُمَرٍ الحُْدَيْبِيَةَ وَ الْقََْاءَ وَ الجِْعْرَانَةَ وَ أَقَامَ بِالْمَدِيْنَةِ عَشْرَ سِنِينَ ثمَُّ حَجَّ حَجَّةَ الْوَدَاعِ وَ نَصَبَ عَلِيّاً إِمَاماً يَوْمَ غَدِيرِ خُمٍّ.

Muawiya Bin Ammar, ‘From Al-Sadiq asws: ‘Rasool-Allah saww performed three Umrahs separately’. Then he asws mentioned Al-Hudaybiya, and the expired (the following year), and Al-Ji’rana, and that which was along with his saww (farewell) Hajj’.

Muawia Bin Ammar, ‘From Al-Sadiq asws: ‘Rasool-Allah saww performed three Umrahs separately’. Then he asws mentioned Al-Hudaybiya, and the expired (the following year), and Al-Ji’rana, and he saww stayed at Al-Medina for ten years, then he saww performed the farewell Hajj and nominated Ali asws as an Imam asws on the day of Ghadeer Khumm’.

230

I heard Abu Ja’far asws and Abu Abdullah asws both saying: ‘Rasool-Allah saww performed twenty Hajj (s) in concealment, from these ten’ or he asws said, ‘seven’ – the uncertainty being from the narrator, ‘before the Prophet-hood, and he saww had prayed Salat before that and he saww

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229 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 22
230 Bihar Al Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 23

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was four years of age and he saw was with Abu Talib asws in the land of Busra and it was a place used to trade to from Makkah".  

231 Al Kafi – The number, from Ahmad Bin Muhammad Bin Yahya, from Giyas Bin Ibrahim,  

‘From Ja’far asws having said: ‘The Prophet saww did not perform any Hajj after his saww arrival to Al-Medina except one, and he saww had been performing Hajj (s) along with his saww people at Makkah’".  

232 Al Kafi – The number, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Isa Al Farra, from Abdullah Bin Abu Yafou,  

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww performed ten Hajj (s) in concealment, during all of these he saww passed by the altars and he saww descended and urinated".  

233 Al Kafi – The number, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Yunus Bin Yaqoub, from Umar Bin Yazeed,  

‘From Abu Abdullah asws having said: ‘Rasool-Allah saww performed twenty Hajj (s)’’.  

234 Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,  

‘From Abu Abdullah asws having said: ‘The one who was in charge upon the camels of Rasool-Allah saww was Najiya Bin Jundub Al-Khuzai’e Al-Aslamy, and the one who shaved the head of the Prophet saww during his saww Hajj was Mo’mar Bin Abdullah Bin Harasat Bin Nasr Bin Awf Bin Aweyj Bin Adayy Bin Ka’ab. 

231 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 36 H 24  
232 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 36 H 25  
233 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 36 H 26  
234 Bihar Al Anwar – V 21, The book of our Prophet saww, P 3 Ch 36 H 27
He said: ‘And when it was the Hajj of Rasool-Allah sallallahu alayhi wa sallam and he was shaving him, the Quraysh said, ‘Mo’mar! The ear of Rasool-Allah sallallahu alayhi wa sallam is in your hands, and in your hand is the razor’. Mo’mar said, ‘By Allah! I count it as a great favour from Allah upon me’.

He said: ‘And Mo’mar was the one who used to prepare the ride for Rasool-Allah sallallahu alayhi wa sallam. So Rasool-Allah sallallahu alayhi wa sallam said: ‘O Mo’mar! The ride tonight is loose’. So Mo’mar said, ‘By my father and my mother! I had tightened it just as I used to tighten it, but some of the ones who envy me for my place from you, O Rasool-Allah sallallahu alayhi wa sallam, intending that you would replace me’.

So Rasool-Allah sallallahu alayhi wa sallam said: ‘I would have not done it’.

Al Kafi – Ali, from his father, and Muhammad bin Ismail, from Al Fazl Bin Shazan altogether from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah having said: ‘Rasool-Allah sallallahu alayhi wa sallam performed Umra with three individual Umras – an Umra during Zil-Qadah, commencing from Usfan, and it is an Umra of Al-Hudaybiya; and an Umra commencing from Al-Juhfa, and it is an Umra of the compliance (Qaza); and an Umra commencing from Al-Ji’rana after having returned from Al-Ta’if from the military expedition of Hunayn’”.

Al Kafi – The number, from sahl, from Ibn Abu Najran, from Al A’ala Bin Razeyn, from Umar Bin Yazeed who said,

‘I said to Abu Abdullah, ‘Did Rasool-Allah sallallahu alayhi wa sallam perform any Hajj other than the farewell Hajj?’ He said: ‘Yes, twenty Hajj (s)’.

Al Kafi – The number, from Sahl Bin Ziyad, from Ibn Fazzal, from Isa Al Farra, from Ibn Abu Yafour,

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235 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 36 H 28
236 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 36 H 29
237 Bihar Al Anwaar – V 21, The book of our Prophet sallallahu alayhi wa sallam, P 3 Ch 36 H 30
‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} performed twenty Hajj (s) in concealment, all of these he\textsuperscript{saww} passed by the altart, and he\textsuperscript{saww} descended and urinated’.\textsuperscript{238}

\begin{align*}
&\text{Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammed Bin Sama’at, from mJa’far Bin Sama’at and Muhammad Bin Yahya, from Abdullah Bin Muhammed, from Ali Bin Al Hakam altogether from Aban,} \\
&\text{‘From Abu Abdullah\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} performed Umrahs – Umrah of Al-Hudaybiya, and expired one of Al-Hudaybiya the following year, and from Al-Ji’rana when he\textsuperscript{saww} came back from Al-Taif, three Umrahs all of these in Zul Qadah’}.\textsuperscript{239}
\end{align*}

\begin{align*}
&\text{Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammed, from Usman Bin Isa, from Sama’at,} \\
&\text{‘From Abu Abdullah\textsuperscript{asws} having mentioned that Rasool-Allah\textsuperscript{saww} performed Umrah during Zul Qadah, three Umrahs, all of that in accordance with his\textsuperscript{saww} Umrah of Zul Qadah’}.\textsuperscript{240}
\end{align*}

\begin{align*}
&\text{(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammed, from Ibn Fazzal, from Yunus Bin Yaqoub, from Aslam al Makky, from Aamir Bin Wasila} \\
&\text{‘It was said to him\textsuperscript{asws}, ‘How many were the Hajj (s) of Rasool-Allah\textsuperscript{saww}?’ He\textsuperscript{asws} said: ‘Ten. But have you not heard of ‘the farewell Hajj’, so can a farewell happen except and he\textsuperscript{saww} had already performed Hajj before it’’}.\textsuperscript{241}
\end{align*}

\begin{align*}
&\text{Al Kafi – The number, from Ahmad, from Al Hassan Bin Ali, from one of our companions,} \\
&\text{‘From one of them\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} wore Ihraam in two cotton clothes’’}.\textsuperscript{242}
\end{align*}

\begin{align*}
&\text{35-3} 238 \text{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}. P 3 Ch 36 H 31} \\
&\text{239} \text{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}. P 3 Ch 36 H 32} \\
&\text{240} \text{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}. P 3 Ch 36 H 33} \\
&\text{241} \text{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{saww}. P 3 Ch 36 H 34} \\
&\text{242} \text{Bihar Al Anwaar – V 21, The book of our Prophet\textsuperscript{asws}. P 3 Ch 36 H 35}
\end{align*}
‘From Abu Abdullah{asws} having said: ‘The two (pieces of) clothes which Rasool-Allah{saww} wore as Ihraam were both (made in) Yemen, Ibriy and Zafar (two towns), and in these two he{saww} was shrouded’.”\(^{243}\)

37-38 كَاء الكافِ عَلِيٌّ عَنْ أَبِيهِ عَنْ حمََّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبرََهُ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ مَرَّ رَسُولُ اللَّهِ ص عَلَى كَعْبِ بْنِ عُجْرَةَ وَ الْقَمْلُ ت َتَنَاث ُْرِ مِنْ رِأسِهِ وَ هُوَ محُْرِمٌ ف َقَالَ لَهُ أَيْوَذِيكَ هَوَامُّكَ ف َقَالَ ن َعَمْ فَأُنْزِلَتْ هَذِهِ الآْيَةُ فَمَنْ كانَ مِنْكُمْ مَرِيْاً أَوْ بِهِ أَذىً مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَأَمَرَهُ رَسُولُ اللَّهِ ص أَنْ ُْلِقَ رَأْسَهُ وَ جَعَلَ الصِّيَامَ ثَلاَثَةَ أَيَّامٍ وَ الصَّدَقَةَ عَلَى سِتَّةِ مِسْكِينٍ لِكُلِّ مِسْكِينٍ مُدَّيْنِ وَ النُّسُكَ شَاةً.

Al Kafi – Ali, from his father, from Hammad, from Hareyz, from the one who informed him,

‘From Abu Abdullah{asws} having said: ‘Rasool-Allah{saww} passed by Ka'ab Bin Ujra and lice was scattering from his head, and he was in Ihraam. So he{saww} said to him: ‘Your vermins are harming you?’ So he said, ‘Yes’. So this Verse was Revealed: but the one from you who was sick or with an ailment of his head, so an expiation from Fasting of either charity or an offering [2:196].’ So Rasool-Allah{saww} ordered him that he should shave off his head and make the Fasting to be for three days, and to give charity upon six poor ones, for each poor one being two Mudds (750 gms x 2), and sacrifice a sheep’.”\(^{244}\)

39-40 كَاء الكافِ محَُمَّدُ بْنُ َُْيََ عَنْ أحمَْدَ بْنِ محَُمَّدٍ عَنْ عَلِيِّ بْنِ الحَْكَمِ عَنِ الْكَاهِلِيِّ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ: طَافَ رَسُولُ اللَّهِ ص عَلَى نَاقَتِهِ الْعَْْبَاءِ وَ جَعَلَ يَسْتَلِمُ الَْْ رْكَانَ بِِِحْجَنِهِ وَ ي ُقَبِّلُ الْمِحْجَنَ.

Al Kafi – Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al Hakam, from Al Kahily,

‘From Abu Abdullah{asws} having said: ‘Rasool-Allah{saww} performed Tawaaf upon his{saww} camel Al-Azba’a and went on to touch the corners by his{saww} stick and kissed his{saww} stick’.”\(^{245}\)

39 كَاء الكافِ عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِِ عُمَيرٍْ وَ محَُمَّدُ بْنُ إِسََْاعِيلَ عَنِ الْفَْْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ وَ ابْنِ أَبِِ عُمَيرٍْ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِِ عَبْدِ اللَّهِ ع قَالَ أَبْدَأُ بَِِا بَدَأَ اللَّهُ بِهِ مِنْ إِت ْيَانِ ا لصَّفا إِنَّ اللَّهَ عَزَّ وَ جَلَّ ي َقُولُ إنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr and Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan and Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah{asws} having said: ‘When Rasool-Allah{saww} was free from performing his{saww} Tawaaf and praying his{saww} two Cycles of Salat, said: ‘If Allah{azwj} has Begun with from going to Al-Safa. Allah{azwj} Mighty and Majestic is Saying: ‘Surely Al-Safa and Al-Marwa are among the Rituals of Allah [2:158]’.

وَ قَالَ إِنَّ رَسُولُ اللَّهِ ص كَانَ يَقِفُ عَلَى الصَّفَا بِقَدْرِ مَا ي ُقْرَأُ سُورَةُ الْبَقَرَةِ مُتَََسِّلاً.

243 Bihar Al Anwaar – V 21, The book of our Prophet{saww}, P 3 Ch 36 H 36
244 Bihar Al Anwaar – V 21, The book of our Prophet{saww}, P 3 Ch 36 H 37
245 Bihar Al Anwaar – V 21, The book of our Prophet{saww}, P 3 Ch 36 H 38
And he said: ‘Rasool-Allah (saww) had stopped at Al-Safa by a measurement of what he could recite Surah Al-Baqarah slowly’. 46

And it is reported in (the book) ‘Al-Mantaqa’, by his chain to Ja'far (asws) Bin Muhammad Al-Sadiq (asws), from his father Abu Ja'far Al-Baqir (asws) having said: I went to Jabir Bin Abdullah Al Ansari and he asked about the group until he ended up to me. I said, 'I am Muhammad (asws) Bin Ali (asws) Bin Al Husayn (asws). He hovered his hand to my head and he moved my head up then moved it down, then he placed his hand in my chest, and on that day I was a young boy.

He said, 'Welcome to you, O son of my brother, ask whatever you like', and he was blind, and the time for Salat had present. He stood in his robe and wrapped himself with it. When he placed it upon his shoulder, both its ends returned to him from its small end and his cloak to his side upon the peg. He prayed Salat with us. I said: 'Inform me about the Hajj of Rasool-Allah (saww)'. He said (gestured) with his hand and indicated nine'.
And Rasool-Allahsa was in our midst and upon himsa the Quran (some Verses) were Revealed and he saws recognised its interpretation, and whatever he saws did of anything, we did it with himsaww. He saws proclaimed the Tawheed (Talbiyya): ‘Here I saws am, O Allahazwj here I saws am! Here I saws am, there is no associate for Youazwj, here I saws am! The Praise, and the Bounty is for Youazwj and the Kingdom. There is no associate for Youazwj’. And the people exclaimed with that which he saws had exclaimed. Rasool-Allahsaww did not reject anything from it, and Rasool-Allahsaww necessitated the Talbiyya.

فَقَالَ جَابِرٌ لَسْنَا نَوْيِإِلاَّ الحَْجَّ لَسْنَا نَعْرِفُ الْعُمْرَةَ حَتََّ إِذَا أَتَيْنَا الْبَيْتَ مَعَهُ اسْتَلَمَ الْرُّكْنَ فَرَمَ لَّثَلاَثاً وَ مَشَى أَرْبَعاً ثمَُّ نَفَذَ إِلىَ مَقَامِ إِبْراهِيمَ فَقَرَأَ وَ اتَُِّذُوا مِنْ مَقامِ إِبْراهِيمَ مُصَلًّى فَصَلَّى فَجَعَلَ الْمَقَامَ بَيْنَهُ وَ بَيْنَ الْبَيْتِ

Jabir said, ‘We had not intended except Hajj and we did not know Umrah until when we came to the House (Kabah) with himsaww, He saws kissed the corner and he saws sprinted three and walked four, then went to the standing place of Ibrahim saws and recited: and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]. So he saws prayed Salat and made the standing place to be between hims and the House (Kabah).

فَكَانَ أَبِِ يَقُولُ وَ لاَ أَعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِِِّ صَابَرَتُهُ فِِ الرَّكْعَتَينِْ قُلْ يَا أَي ُّهَ ا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثمَُّ رَجَعَ إِلىَ الرُّكْنِ فَاسْتَلَمَهُ ثمَُّ خَرَجَ مِنَ الْبَابِ إِلىَ الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ أَبْدَأُ بِيَا بَِِا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتََّ رَأَى الْبَيْتَ

My father said, ‘And I do not know it was mentioned except from the Prophet saws that he saws had recited during the two Cycles of Salat: Say: ‘O you Kafirs!’ [109:1] (Surah Al-Kafiroun) and Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). Then he saws returned to the corner and kissed it, then went out from the door to Al-Safa. When he saws was close to Al-Safa, he saws recited: Surely Al-Safa and Al-Marwa are among the Rituals of Allah; [2:158]. saws begin with what Allahazwj has Begun with’. He saws began with Al-Safa and climbed upon it until he saws could see the House (Kabah).

فُمِكَانَ بُيَّنَ أَنْ وَلا إِلَاعْلَمُهُ ذَكَرَهُ إِلاَّ عَنِ النَّبِِِّ صَابَرَتُهُ فِِ الرَّكْعَتَينِْ قُلْ يَا أَي ُّهَ ا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثمَُّ رَجَعَ إِلىَ الرُّكْنِ فَاسْتَلَمَهُ ثمَُّ خَرَجَ مِنَ الْبَابِ إِلىَ الصَّفَا فَلَمَّا دَنَا مِنَ الصَّفَا قَرَأَ إِنَّ الصَّفا وَ الْمَرْوَةَ مِنْ شَعائِرِ اللَّهِ أَبْدَأُ بِيَا بَِِا بَدَأَ اللَّهُ بِهِ فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهِ حَتََّ رَأَى الْبَيْتَ

He saws faced the Qiblah and proclaimed the Oneness of Allahazwj and exclaimed Hisazwj Greatness and said: ‘There is no god except Allahazwj Alone, there is no associate for Himazwj, ‘For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1]. There is no god except Allahazwj Alone. Heazwj Fulfilled Hisazwj Promise and Helped Hisazwj servant and Defeated the allies alone’.

ثُمَّ دَخَلَ بَيْنَ ذَلِكَ فَلَأَيْنَا ثَلَاثَ مَرَاتٍ تُنَزِّلُ إِلَى الْمَرْوَةِ حَتََّ إِذَا أَتَيْنَا الْمَرْوَةَ فَقَلَتْ لَهُمْ مَا أَسْتَنْبِثُونَ مِنْ أَيْمَانِكُمْ إنَّ قَلَبَكُمْ حَيَاةً مِّنْهَا وَ لاَ يَشِيدُ الشَّيْءُ فِيهَا وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ لَهُ الْمُلْكُ وَ لَهُ الْحَْمُدُ وَ هُوَ عَاّلٌ عَلىَ كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَاّلٌ عَلىَ كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَاّلٌ عَلىَ كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَاّلٌ عَلىَ كُلِّ شَيْءٍ قَدِيرٌ وَ هُوَ عَا**
upon Al-Marwa, he said: ‘If I had accepted from my matter what I managed, I would not have ushered the sacrificial animal and would have made it to be an Umrah.

So, the one from you who does not have a sacrificial animal, then let him loosen (Ihraam) and made it to be an Umrah’.

Suraqa Bin Ju’sham stood up and said, ‘O Rasool-Allah! Is it for this year of ours or for ever?’ Rasool-Allah intertwined his one into the other and said: ‘The Umrah is included in the Hajj twice. No, but for ever (and) ever’.

And Ali arrived from Al-Yemen with the sacrificial animals of the Prophet and he found Fatima to be from the ones with no Ihraam and she had worn a dyed cloth and applied Kohl. He disliked that upon her. She said: ‘My father instructed me with this’.

He (the narrator) said, ‘Ali was saying at Al Iraq, ‘I went to Rasool-Allah by that which she had done to seek a verdict of Rasool-Allah with what which I mentioned to him and I had disliked it. He said: ‘She is correct, she is correct what she said when the Hajj was Obligated’.

He said: ‘O Allah! I permit with whatever Your permits with. He said: ‘There are sacrificial animals with me so I cannot take off Ihraam’.

He (the narrator) said, ‘The total of the sacrificial animals which Ali arrived with from Al Yemen and the ones which the Prophet came with, were one hundred. So the people, all of them took off Ihraam and they shortened (the Salats) except the Prophet and the one who had a sacrificial animal with him. When it was the day of Al Tarwiyya, they headed to Mina, and they commenced with the Hajj, and the Prophet rode and prayed Salats at it, Al Zohr and Al Asr and Al Maghrib and Al Isha and Al Fajr. Then he waited a little until the sun emerged, and he ordered for a tent of tiger hair to be struck for him’.
Rasool-Allah saww—travelled and Quraysh had not doubt except that he saww will be pausing at the Sacred Monuments just as Quraysh used to do during the pre-Islamic period, but Rasool-Allah saww exceeded until he saww came to Arafat and found the tent of tiger (skin) to have been struck. He saww descended at it until when the sun had set, he saww with the camel and it was saddled for him saww, and he saww came to the middle of the valley.

He saww addressed the people and said: ‘Your blood, and your wealth is sacred upon you like the sanctity of this day of yours, during this month of yours, in this city of yours. Indeed! All things from the matters of the pre-Islamic people are hereby placed under my feet and blood (feuds) of the pre-Islamic period are hereby dropped, and that the first blood dropped among our blood is the blood of Ibn Rabie Bin Al Haris which had been agreed among the clan of Saad, so Huzeyl killed him; and the interest (usury) of the pre-Islamic period is hereby dropped, and the first interest of our interest dropped is the interest of Abbas Bin Abdul Muttalib saww, so it is dropped, all of it.'

And you will be asked about me saww, so what will you be saying?’ They said, ‘We testify that you saww have delivered and fulfilled and advised’. He saww said (gestured) with his index fingers and raised them towards the sky and pointed them towards the people: ‘O Allah azwj! Bear witness! O Allah azwj! Bear witness!’ – three times. Then he saww proclaimed Azaan, then stood to pray Salat Al-Zohr. Then he saww stood and prayed Al-Asr, and did not pray anything between the two.
Then Rasool-Allah saww rode until he came to the pausing station, then made the belly of his saww camel Al Qaswa’a towards the rocks, and made the rope of the walking in front of him saww and faced the Qiblah. He saww did not cease to pause (there) until the sun had set; and Asama followed behind him saww, and Rasool-Allah saww handed over the rope of Al-Qaswa’a, the rein, until its head hit the stump of his saww saddle, and he saww said (gesturing) with his saww right hand: ‘You people! The tranquillity! The tranquillity!’

Every time he saww came to a rope from the ropes, he saww slackened it a little until he saww came to Al-Muzdalifa and prayed Al-Maghrib Salat at it, and Al-Isham, with one Azaan and two Iqaamas, and did not Glorify anything between the two. Then Rasool-Allah saww lied down until the emergence of the dawn. Then he saww prayed Al-Fajr Salat when the morning appeared to him saww, with an Azaan and a Iqaama. Then he saww rode Al-Qaswa’a until he saww came to the Sacred Monuments and faced the Qiblah, and he saww supplied to Him azwj, and exclaimed His azwj Greatness, and His azwj Holiness, and His azwj Oneness.
Then he saw ordered from each sacrificed animal, with a part, and made it to be in a pot and it was cooked. He saw ate from its flesh and drank from its broth. Then Rasool-Allah saw rode and went to the House (Kabah) and prayed Salat Al-Zohr at Makkah. Then Ali saw came with the clan of Abdul Muttalib saw ushering at Zamzam. He saw said: 'Draw water, Clan of Abdul Muttalib saw, for if the people had not overcome upon you waterings, I saw would have drawn along with you'. They gave him saw a bucked and he saw drank from it.

Al-Kazruni said regarding the farewell Hajj – ‘They came with a child to Rasool-Allah saw on the day he had been born. He saw said: ‘Who am I saw’? He said, ‘Rasool of Allah azwj’. He saw said: ‘You speak the truth, may Allah azwj Bless you’. Then the boy did not speak after it until he had grown, and he was named as the Blessed of on of Yamama’.

Then he said regarding the events of the year ten – ‘And during it Bazan the governor of Al-Yemen died, so Rasool-Allah saw divided its work between Shahr Bin Bazan and Aamir Bin Shahr Al-Hamdany and Abu Musa Al-Ashary and Khalid Bin Saeed Bin Al-Aas and Ya’la Bin Amiya and Amro bin Hazm and Ziyad bin Labeyd Al-Bayazi, to be in charge upon Hazramaut, and Akasha Bin Sowr to be in charge upon Al-Sakasak and Al-Sakun.

And he saw sent Muaz Bin Jabal to the people of the two cities, Al-Yemen and Hazramaut and said to them: ‘O Muaz! Beware of going ahead to a group of the people of the Book, and they would be asking you about the keys of the Paradise, so inform them that the keys of the Paradise is (saying the phrase), ‘There is no god except Allah azwj’, and it tears apart all thing until you end up to Allah azwj Mighty and Majestic, not veiling besides it. One who comes with it on the Day of Qiymah sincerely, will outweigh all sins’.

I (Muaz) said, ‘What is your saw view of what I am asked about and it is contended to me regarding it, from what isn’t in the Book of Allah azwj, and I have not hear any Sunnah (Hadeeth) from you saw?’ He saw said: ‘Be humble to Allah azwj, Allah azwj will Raise you, and do not pass judgment except with knowledge.

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If a matter is difficult/ambiguous to you, then ask and do not be embarrassed, and consult, then strive, for Allahazwj Mighty and Majestic would Know the sincerity from you, Heazwj will Make you understand. If it is obscure upon you, then stop until it is proven, or you write to me saww regarding it. And be cautious of the whims/opining for it is a guide of the wretched ones to the Fire, and upon you is to be with the kindness”.

Then he said, ‘And during it Rasool-Allahsaww sent Jareer Bin Abdullah Al-Bajali to Zi Al Kala’a Bin Nakour Bin Habeeb Bin Malik Bin Hasaan Bin Tab’a. He became a Muslim and his wife Zareeba Bint Abrah Bin Al-Sabah became a Muslim’.

And it is reported by Al-Rayashi, from Al-Asmaie who said, ‘Rasool-Allahsaww communicated with Zal Kala’a from the kings of Al Taif upon Jareer Bin Abdullah inviting him to Al-Islam, and he had quit his matter until he claimed Lordship, so he obeyed’.

It is reported from Rashid Bin Amro Al-Jazami who said, ‘Farwa Bin Amro Al-Jazani was a governor for Rome. He became a Muslim and wrote to Rasool-Allahsaww with his Islam and sent it with a man from his people called Masoud Bin Sa’ad and sent a mule for himsaww (called) Bayza’a, with a horse and a donkey and garments and a cloak of brocade woven with gold.

And Rasool-Allahsaww wrote to him: ‘From Muhammadsaww, Rasoolsaww of Allahazwj, to Farwa Bin Amro. As for after, your messenger has arrived to us and delivered what you had sent him with and news of what is before you and has come to us with your Islam, and that Allahazwj Guides us with Hisazwj Guidance’.

And he saww instructed Bilal and gave his messengers, twelve ounces (gold), and half of everything. And the Islam of Farwa reached the king of Rome. He summoned him and said to him, ‘Return from your Religion, we shall make you a king’. He said, ‘I will not separate from the Religion of Muhammadsaww, and you know that Isaas had given the glad tidings with
him as, but you are being stingy with your kingdom’. He imprisoned him, and killed him and crucified him’.

And during it, Ibrahim as son of Rasool-Allah saww passed away. He saww was born in Zul Hijjah of the year eight, and he expired during Rabbi Al Awwal of this year and was buried at al Baqie (cemetery), and the sun eclipsed on the day of his passing away.

Rasool-Allah saww said: ‘The sun and the moon are two Signs from the Signs of Allah aswj. They did not eclipse to the death of anyone. So when you do see them (to have eclipsed), then it is up to you with the supplications until it (eclipse) is removed’.

And he said regarding the events of the year eleven, ‘During this year a delegation of Al-Nakha’a came to Rasool-Allah saww from Al-Yemen in the middle of Al-Muharram, and they were two hundred men acknowledging with Al-Islam, and they had pledged allegiance to Muaz Bin Jabal at Al-Yemen, and they were the last of the delegations to arrive to Rasool-Allah saww’.

And during this year, Rasool-Allah saww sought Forgiveness of the people of Al-Baqie.

It is reported from Abu Muweyhib a slave of Rasool-Allah saww having said, ‘Rasool-Allah saww alerted me during Al-Muharran of his saww returned from his saww Hajj and I do not know what had passed from the night and what had remained, and he saww said: ‘Come for I saww have been Commanded that I saww should seek Forgiveness for the people (occupants) of this Al-Baqie (cemetery)’.

So I went out with him saww and he saww sought Forgiveness for them for a long time, then said: ‘May it be destroyed what you have come to be in. The Fitna has approached like a piece of the dark night, its last one following its first one, and the last one being more evil than the first. O Abu Muweyhib! I saww am being Given the treasures of the world and the
eternity in it, then the Paradise, so I saww have to choose between that and the Paradise, and between meeting my saww Lord azwj and the Paradise’.

I said, ‘May my father and my mother be (sacrificed for) you! Take the treasures of the world and the eternity in it, then the Paradise’. He saww said: ‘No, by Allah azwj, O Abu Muweyhib! I saww have chosen to meet my saww Lord azwj and the Paradise’, and I complained after that for days’.

And in a report from him as well, ‘He saww did not live after that seeking of Forgiveness except seven or eight (days) until he saww passed away’.

And during this year was the battalion of Asama bin Zayd and that is that Rasool-Allah saww ordered the people with preparation to battle Rome on four nights remaining from Safar of the year eleven.

When it was the next morning, he saww called Asama Bin Zayd and said: ‘Travel to the place of the killing of your father and trample them with the horses for I saww have made you in charge of this army, and attack in the morning upon the people of Ubna and burn upon them, and Allah azwj will Grant you victory with them. Wait a little among them, taking the guides and the spies and the notifiers ahead of you’.

When it was the day of Wednesday Rasool-Allah saww had fever and headache. When it was the morning of the day of Thursday, he saww tied the flag for Asama with his saww own hands, then said: ‘Battle in the Name of Allah azwj, in the Way of Allah azwj. Fight the ones who disbelieve in Allah azwj’.

He and the soldiers went out at the cliff, and there did not remain anyone from the face of the Emigrants and the Helpers except he had been assigned for that military expedition, among them being Abu Bakr, and Umar, and Sa’ad Bin Abu Waqas, and Saeed Bin Zayd, and Abu Ubeyda, and Qatada Bin Al-Numan. The people spoke and they said, ‘He saww uses this boy (Asama) to be upon the Emigrants, the first ones?’
فغضب رسول الله ص غضبا شديدا فخرج و قد عصب على رأسه عصابة و عليه قطيفة من عصبة فصعد المنبر و حمد الله و أثنى عليه ثم قال: "أما بعدها النداء، فما نقالة يلبسن عن يتبقيكم في أمامي أسماءاً و ليه طلعتم في أمامي أسماءاً فقد طلعتوني في أمامي أنا فقيلة.

Rasool-Allah \(\text{saww}\) was angered with severe anger. He \(\text{saww}\) came out and he \(\text{saww}\) had bandaged a bandage upon his \(\text{saww}\) head, and upon him \(\text{saww}\) was a thick soft cloth. He \(\text{saww}\) ascended the pulpit and praised Allah \(\text{azwj}\) and extolled upon Him \(\text{azwj}\), then said: 'As for after, O you people! So what are these words, which have reached me \(\text{saww}\) from some of you regarding the command of Asama? And if you are taunting me \(\text{saww}\) regarding the command of Asama, so you had taunted me regarding my giving the command to his father before him.

And \(\text{saww}\) swear by Allah \(\text{azwj}\)! If there is to be a successor for the command, it would be his son from after him for the creation of the command, and that it would be for the one from the people who is the most beloved to me \(\text{saww}\). So, deal goodly with him for he is from your best ones'.

فتم نزل فدخل بيته و ذلك يوم السبت لعشر خلون من ربيع الْول و جاء المسلمون الذين يَرجون مع أسامة يودعون رسول الله ص و يمْون على

Then he \(\text{saww}\) descended and entered his \(\text{saww}\) house, and that was on the day of Saturday of the ten (days) vacant from Rabbi Al-Awwal. And the Muslims came, those who had gone out with Asama, bidding farewell to Rasool-Allah \(\text{saww}\) and went to the military.

ثم ذكر تُلف القوم على ما سيأتِ بيانه

Then he (the narrator) mentioned the opposition of the people upon what I (Majlisi) would be coming with its explanation.

قال فلمما بويع لْبِ بكر أمر بريدة باللواء إلى أسامة ليمْي لوجهه فمْى بريدة إلى معسكرهم الْول فلما كان هلال ربيع الآخر سنة إحدى عشرة

He (the narrator) said, 'When allegiances were pledged to Abu Bakr, he ordered Bureyda with the flag to Asama in order to accomplish his task. Bureyda went to their former soldiers. When it was the crescent of Rabbi Al-Akhar of the year eleven, Asama went out and travelled to the people of Ubna for twenty nights and started the attack upon them. He killed the ones who faced to him and captured the ones he was able upon and killed the killer of his father and returned to Al Medina. Abu Bakr came out among the Emigrants and the people of Al Medina meeting them with joy for their safety.

و في مدة مرضه ص جاه أصيب في نسيانه و مسجت و كان ليستعونه أهل بلاده إلا أنه لم يظهر أمرها إلا في حال مرض رسول الله ص و كان

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And during the period of his illness, the news came of the appearance of Musaylama and Al-Aswad, and they were both deviating the people of their cities except that their matter had not manifested except during the state of the illness of Rasool-Allah saww, and he had faced illness far back from the Hajj, then had recovered, then the illness returned, the illness of the death.

Abu Muweyhib said, ‘When Rasool-Allah saww returned from his Hajj, the news flew the he has a complaint (become ill). Al Aswad leapt at Al-Yemen, and Musaylama at Al-Yamama. As for Al-Aswad, his name is Aheyla Bin Ka'ab, and he was a soothsayer conjuring and showing them the wonders and his talk would captivate the heart of the one who listened to him.

And the beginning of his advent was after the Hajj of Rasool-Allah saww. He traveled to Sana’a and seized it. Farwa Bin Maseyk wrote to Rasool-Allah azwj with his news, and he was the governor of Rasool-Allah saww upon Murad, and Muaz Bin Jabal went out fleeing until he passed by Abu Musa Al-Ashari, and he was at Marat. They stormed into Hazramaut, and Amro Bin Khalid returned to Al-Medina and he killed Shahr Bin Bazan and married his wife, and she was a daughter of an uncle of Feyrouz.

Rasool-Allah saww sent a message to a number of the sons as messengers and wrote to them that they should attempt against Al-Aswad either by assassination or a fight, and ordered them that they should appeal to the men, he named them from the ones around them, from Humeyr and Hamdan; and he saww sent a message to those persons that they should appeal to them. They entered to see his wife and they said, ‘This one has killed your father and your husband, so what is with you?’ She said, ‘He is the most hateful of the creatures of Allah azwj to me, and he is bare (without weapons), and the guards are surrounding his castle except this room’.

They dug in the ground and Feyrouz Al-Daylami entered and wrestled him grabbing his head and killed him. He snorted the snorting of a bull. The guards came to the door and they said, ‘What is this (going on)’? (The wife) said, ‘The prophet, it is being revealed to him’. Then he
died. And Satan used to come to him to whisper to him, so he would cover himself and work with what he said.

When the dawn emerged, they called out with their slogans which was between them, then with the Azan, and they said during it, ‘I testify that Muhammad is Rasool of Allah, and that Aheela is a liar and she launched a raid’. The companions of Rasool-Allah returned to their work and wrote to Rasool-Allah with the news, but the news of the sky had already preceded to him.

Rasool-Allah came out before his expiry by a day or a night, and informed the people with that. He said: ‘Al-Aswad has been killed last night. A Blessed man from the Blessed family has killed him’. It was said, ‘And who is he?’ He said: ‘Feyrouz Faz Feyrouz’.

And the letter arrived, and Rasool-Allah had already passed away, to Abu Bakr, and it was from the first of his going out up to he was killed, around four months, and (as for) Feyrouz, it is said he as a son of a sister of Al-Najashy, and it is said he is from the sons of Persia (Persian).

And as for Musaylama Bin Habeeb the liar – he used to be called ‘The Beneficent of Al-Yamama’, because he was saying, ‘The one who is coming to me his name is ‘The beneficent’. And he arrived to Rasool-Allah among the ones who had become Muslims, then reneged when he returned to his city.

And he had written to Rasool-Allah, ‘From Musaylama, Rasool of Allah’ to Muhammad. As for after, surely the earth is half for us and half for Quraysh, but Quraysh are a transgressing people’. And he sent the letter with two men. Rasool-Allah said to them: ‘Are you two testifying that I am Rasool of Allah?’ They said, ‘Yes’. He said: ‘Are you testifying that Musaylama is a Rasool of Allah?’ They said, ‘Yes, he is a partner with you’.
فقال لو لا أن الرسول لا يقتل لْربت أعناقكما ثمَّ كتَب إِلَيْهِ مِنْ محَّمَّدٍ رَسُولِ اللَّهِ إِلَىَ مُسَيْلَمَةَ الْكَذَّا بِأَمَّا ب َعْدُ فَ إِنَّ الَْْرْضَ لِلَّهِ يُورِثُها مَنْ يَشاءُ مِنْ عِبَادِهِ وَ الْ عاقِبَةُ لِلْمُتَّقِينَ وَ قَدْ أَهْلَكْتَ أهْلَ حِجْرٍ أَبَادَكَ اللَّهُ وَ مَنْ صَوَّبَ مَعَكَ.

He said: ‘Had you two not been messengers I would have struck off your necks!’ Then he wrote to him: ‘From Muhammad Rasool Allah of Allah to Musaylama the liar. As for after, Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128], and the people of Hijr (a tribe at Yamama) have been Destroyed. May Allah Distance you and the ones who approve (your claim) with you’.

و ادعى مسيلمة أنه قد اشتَك مع محمد ص فِ النبوة فأتته امرأة فقالت ادع الله لنخلنا و لمائنا فإن محمدا دعا لقومه فجاشت آبارهم وقال و كيف صنع

And Musaylama claimed that he had participated with Muhammad in the Prophet-hood. A woman came to him and she said, ‘Supplicate to Allah for our palm trees and our springs, for Muhammad has supplicated for his people and their wells filled up’. He said, ‘And how can I do so’. She said, ‘all for a large bucket and supplicate for them in it, then rinse and spit out into it, then pour into those wells’. He did is like that and those water holes dried up.

و قال رجل برك على ولدي فإن محمدا يبرك على أولاد أصحابه فلم يؤت بصبِ مسح رأسه إلا قرع و توضأ مسيلمة فِ حائط فصب وضوءه فيه فلم يبت و وضع في الآخر عرشهم الصلاة و أحل لهم الحمر و الزنا و نحو ذلك

And a man said, ‘Bless upon my son for Muhammad blesses upon the children of his companions’. They did not bring a child to him and he wiped his head except he went bald. And Musaylama washed in a garden and poured his water in it, and nothing grew; and regarding others he dropped the Salat from them and permitted the wine and the adultery and approximate to that.

قافتا معه بنو حنيفة إلا القليل و غلب على حجر اليمامة و أخرج قتلة بن أثال و كتب ثَامة إلى رسول الله ص ِبره و كان عامل رسول الله ص على اليمامة فلما مات رسول الله ص أرسل أبو بكر خالد ب الوليد إلى مسيلمة فلما بلغ اليمامة تقاتلوا و كان عدد بنِ حنيفة يومئذ أربعين ألف مقاتل فقتل من المسلمين ألف و مائتان و من المشركين نحو عشرين ألفا

The clan of Haneefa united with him except for the few and he overcame upon the (tribe of) Hijr and expelled Samama Bin Asaal; and Samama wrote to Rasool-Allah with his news, and he was a governor of Rasool-Allah upon Al Yamama. When Rasool-Allah passed away, Abu Bakr sent Khalid Bin Al-Waleed to Musaylama. When he reached Al-Yamama they fought; and the number of the clan of Haneef on that day was forty thousand fighters. One thousand two hundred from the Muslims were killed, and from the Polytheists around twenty thousand.

و كانت بنو حنيفة حين رأوا خذلانَا تقول لمسيلمة بنو ما كنت تعدنا فيقول قتلة عمن أحسابكم و قتل الله عز و جل مسيلمة اشترك في قتله وحشي و أبو دجانة فكان وحشي يقول قتلت خير الناس و شر الناس همزة و مسيبنة.
And it was so that the clan of Haneefa, when they saw their abandonments, said to Musaylama, ‘Where is what you had promised us?’ He said, ‘Fight for your affiliations’. And Allahazwj Mighty and Majestic Killed Musaylama, and there participated in his killing, the savage and Abu Dajjana. The savage was saying, ‘I killed the best of the people and the most evil of the people, Hamzaas and Musaylama’.

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