BIHAR AL-ANWAAR

Volume 21

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

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

CHAPTER 22 – MILITARY EXPEDITION OF KHYBER AND FADAK AND THE ADVENT OF JA’FAR BIN ABU TALIB asws ................................................................. 3

CHAPTER 23 – MENTION OF THE EVENTS AFTER THE MILITARY EXPEDITION OF KHYBER UP TO THE MILITARY EXPEDITION OF MOTAH ................................ 50

CHAPTER 24 – MILITARY EXPEDITION OF MOTAH AND WHAT FLOWED AFTER IT UP TO THE MILITARY EXPEDITION OF ZAT AL-SALASIL ............................................................... 60

CHAPTER 25 – MILITARY EXPEDITION OF ZAT AL-SALASIL ........................................ 77

CHAPTER 26 – CONQUEST OF MAKKAH ........................................................................ 103

CHAPTER 27 – MENTION OF THE EVENTS AFTER THE CONQUEST UP TO THE BATTLE OF HUNAYN .......................................................................................... 154


CHAPTER 29 – MILITARY EXPEDITION OF TABUK AND STORY OF AL-AQABA ............... 197

CHAPTER 30 – STORY OF ABU AAMIR THE MONK, AND MASJID AL ZARAR (THE HARMFUL MOSQUE), AND IN IT IS WHAT LEATIES WITH THE MILITARY EXPEDITION OF TABUK ......................................................................................... 251

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 .................. 265

CHAPTER 32 – THE IMPRECATION (AL-MUBAHILA) AND WHAT APPEARED DURING IT FROM THE EVIDENCES AND THE MIRACLES ................................................................................................. 275

CHAPTER 33 – MILITARY EXPEDITION OF AMRO BIN MA’DEYKARB ................................ 304

CHAPTER 34 – SENDING OF AMIR AL-MOMINEEN asws TO YEMEN .................................. 308

CHAPTER 35 – ARRIVAL OF THE DELEGATIONS TO RASOOL-ALLAH saww AND THE REST OF WHAT FLOWED UP TO THE FAREWELL PILGRIMAGE .............................................. 313

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 .......................................................... 329
CHAPTER 22 – MILITARY EXPEDITION OF KHYBER AND FADAK AND THE ADVENT OF JA’FAR BIN ABU TALIB—ASWS

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]

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

Allah Promises you many spoils of war you would be taking, and He Hastened this one for you and Restricted 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—SAWW came to Al-Medina from Al-hudaybiya, he—SAWW 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—SAWW to Khyber until when we were near from it and we overlooked upon it, Rasool-Allah—SAWW said: ‘Stop!’ So the people stopped. He—SAWW said: ‘O Allah—AZwj, Lord—AZwj of the seven skies and what they shade, and Lord—AZwj of the seven earths and what they support, and Lord—AZwj of the Satan’–LA and what he—LA misleads! We ask You—AZwj for goodness of this town and goodness of its people and
And from Salama Bin Al-Akwy who said, ‘We went out with Rasool-Allah-saww to Khyber, and we travelled at night. A man from the people said to Aamir Bin Al-Akwy, ‘Will you not make us listen from your felicitation?’ And Aamir was a poetic man, so he went on say (a poem), ‘No worries, had it not been for you-saww 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’.

Rasool-Allah-saww said: ‘Who is this driver (of camels)?’ They said, ‘Aamir’. He-saww said: ‘May Allah-azwj have Mercy on him’, and he was upon a camel and answered, O Rasool-Allah-saww! If we had not enjoyed with it’, and that is that Rasool-Allah-saww 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’.

So Aamir duelled to him and he was saying (a poem), ‘Khyber has known I am Aamir, the weapons complain of the adventurous hero’.
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-saww said, ‘The deed is invalidated, Aamir killed himself’. So, I went to the Prophet-saww and I was crying and said, ‘They are saying that Aamir invalidated his deed’. He-saww said: ‘Who said that?’ I said, ‘A number of your-saww companions’. He-saww 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-azwj gave us victory upon it, and that is that the Prophet-saww gave the flag to Umair 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 Umair and his companions were uncovered, so they returned to Rasool-Allah-saww. His companions called him a coward and he called them cowards.

And Rasool-Allah-saww was seized by headache and he-saww did not come out to the people. He-saww said when he-saww awoke from his-saww pain and said: ‘What did the people do with Khyber?’ He-saww was informed. He-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, 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-saww said on the day of Khyber: ‘I-saww Tomorrow morning I-saww will give the flag to a man, Allah-azwj will Grant victory upon his hands. He loves Allah-azwj and His-azwj Rasool-saww, and Allah-azwj and His-azwj Rasool-saww love him-asws’.

FAQ: What is the significance of the passage regarding Aamir's death and the reaction of his companions?
He said, ‘The people, all of them spent the night contemplating which of them he-Saww would give it to. When it was morning, the people rushed to Rasool-Allah-Saww, all of them hoping that he would be given it. He-Saww said: ‘Where is Ali Bin Talib-asws?’ They said, ‘O Rasool-Allah-Saww! He-asws has a complaint of his-saww eyes’. He-Saww said: ‘Send for him-asws’. They came with him-asws, and Rasool-Allah-Saww apply saliva in his-asws eyes and supplicated for him-asws and he-asws was cured as if there did not happen to be any pain with him-asws.

Salama said, ‘Marhab came for duel and he was saying, ‘Khyber has known that I am Marhab’ – the couplets. So, Ali-asws duelled to him and he-asws said (a poem): ‘I-asws am the one my-asws mother-asws named me-asws as ‘Haider’, like a lion of the forest, destruction is (in) the scene. I-asws shall fulfil them the measure of all the attrition’.

He struck Marhab and split his head and killed him, and the victory was upon his-asws hands – 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-Allah-Saww. He said, ‘We went out with Ali-asws when Rasool-Allah-Saww sent him-asws. When we were near from the fortress, its people came out to him-asws. He-asws fought them. A man from the Jews struck him-asws and his-asws shield dropped. Ali-asws grabbed the door of the fortress and shield with it from himself-asws. It did not cease to be in his-asws hands and he-asws was fighting until Allah-azwj Granted victory to him-asws. ’
Then he-asws threw it from his-asws hands. You could have seen me being among seven persons struggling upon overturning that door, but we were not able to overturn it’.¹

By his chain from Lays Bin Abu Saleem, from Abu Ja’far Muhammad Bin Ali-asws having said: ‘It is narrated to me-asws by Jabir Bin Abdullah that Ali-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-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-asws, so have you seen it?’ I said, ‘And what is it?’ They said, ‘We see him-asws coming out to us in the severe heat in the thick stuffed coat and does not care of the heat, and he-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’-aswp. So I asked him and he said, ‘I have not heard anything regarding that’. He went to Ali-asws and held an evening chat with him-asws and asked him-asws about that.

He-asws said: ‘Or did you not witness Khyber with us?’ I said, ‘Yes’. He-asws said: ‘Or did you not see Rasool-Allah-saww when he-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’.

1 Bihar ul Anwar, vol. 21.
He asws said: ‘Then he 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.

ف قَالَ رَسُولُ اللَّهِ ص لَُّلٌّ عَطِينَ الْرَّايَةَ الْيَوْمَ رَجُلاً يُُِبُّ اللَّهَ وَ رَسُولَهُ وَ يُُِبُّهُ اللَّهَ وَ رَسُولَهُ يَفْتَحُ اللَّهَ عَلَى يَدَيْهِ كَرَّاراً غَيرَْ ف َرَّارٍ فَدَعَانِّ فَأَعْطَانِّ الرَّايَةَ ثمَُّ قَالَ

Rasool-Allah saww said: ‘Today I asws 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. Allah azwj will Grant victory upon his asws hands, he asws being an attacker not a fleer’. So he saww called me asws and gave me asws the flag, then said: ‘O Allah azwj! Suffice him asws of the heat and the cold’. Thus, I asws neither find any heat nor any cold after that’.

و هذا كله منقول من كتاب دلائل النبوة للإمام أبِ بكر البيهقي.

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.

قَالَ ابْنُ إِسْحَاقَ وَ لَمَّا افْتُحَ الْقَمُوصُ حِصْنُ ابْنٍ أَبِِ الحُْقَيْقِ أُتَِِ رَسُولُ اللَّهِ ص بِصَفِيَّةَ بِنْ تِحُيَيِّ بْنِ أَخْطَبَ وَ بُِِخْرَى مَعَهَا فَمَرَّ بَِِمَا بِلاَلٌ وَ هُوَ اَلَّذِي جَاءَ بَِِمَا عَلَى ق َتْلَى مِنْ ق َتْلَى الْيَهُودِ ف َلَمَّا رَأَتُْْمُ الَّتِِ مَعَهَا صَفِيَّةُ صَاحَتْ وَ صَكَّتْ وَجْهَهَا وَ حَثَتِ التََُّابَ عَلَى رَأْسِهَا ف َلَمَّا رَآهَا رَسُولُ اللَّهِ ص

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 from 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-ila’, 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.

وَ قَالَ ص لِبِلاَلٍ لَمَّا رَأَي مِنْ تِلْكَ الْيَهُودِيَّةِ مَا رَأَي أَ نُزِعَتْ مِنْكَ الرَّحمَْةُ ياَ بِلاَلُ حَيْثُ تََُرُّ بِِمْرَأَتَينِْ عَلَى ق َتْلَى رِجَالِِِمَ ا. 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-saww', and she slapped his face with such a slap her eye turned green from it. He came with her to Rasool-Allah-saww and with her was the effect from it. Rasool-Allah-saww asked her: 'What is it?' She informed him-saww.'
And when Rasool-Allah-saww 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-saww, and she had asked, ‘Which part of the sheep is most beloved to Rasool-Allah-saww?’ It was said to her, ‘The forearm’. So, she put a lot of poison on in it, and poisoned the rest of the sheep, then came with it. When she placed it in front of him-saww, he-saww gave him a piece and he bit from it.

Rasool-Allah-saww said: ‘Raise your hands, for a shoulder of this sheep, I-saww am informed it is poisoned. He-saww called her and she acknowledged. He-saww said: ‘What carried you upon that?’ She said, ‘It reached me from my people what is not hidden to you-saww, so I said, ‘If he-saww was a Prophet-saww, he-saww would be informed, and if he-saww was a king, I would be at rest from him. Rasool-Allah-saww 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-saww to console him-saww during his-saww illness in which he-saww passed away. He-saww said: ‘O Umm Bishr! (The effects of) of what I-saww ate at Khyber which I-saww ate at Khyber with your son has not ceased to return to me-asws. The time has come for my-asws aorta (my breathing) to be cut’. The Muslim are viewing that Rasool-Allah-saww passed away as a martyr along with what Allah-aswj had Honoured him-asws with of the Prophet-hood.

And Al-Jazry said in (the book) ‘Al-Nihaya’ in a Hadeeth of Khyber, ‘I-saww will give the flag tomorrow morning to a man who loves Allah-aswj and His-aswj Rasool-saww, and Allah-aswj and His-aswj Rasool-saww love him-asws. Allah-aswj 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-saww would be handing it over to. And it is said, ‘The people fell into anticipation, i.e., discussion and mingling’.

و قال الناس أخذ اللحم بأخذ الأسنان والنهش الأخذ جميعها.
And Al-Naha said, ‘He⁷⁻⁸ saww 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-Allah⁷⁻⁸ saww. 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-Allah⁷⁻⁸ saww. We went out and found the Prophet⁷⁻⁸ saww standing by his⁷⁻⁸ saww ride at Kara’a Al-Ghameem.

When the people gathered to him⁷⁻⁸ saww, he⁷⁻⁸ saww recited: **Surely, We Opened for you a clear victory [48:1]**, the Chapter. Umar said, ‘Is it a victory, O Rasool-Allah⁷⁻⁸ saww?’ He⁷⁻⁸ saww said: ‘Yes, by the One⁷⁻⁸ azwj in Whose Hand is my⁷⁻⁸ saww 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.

---

2 Bihar Al-Anwaar – V 21, The book of our Prophet⁷⁻⁸ saww, P 3 Ch 22 H 1
3 Bihar Al-Anwaar – V 21, The book of our Prophet⁷⁻⁸ 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 overcomes 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, he fled and did not stop out of fear cautioned by his foster mother about him. Ibleesºla 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'. Ibleesºla 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 would kill me'.

فَأَقَلَ عَلِيٌّ عَفَّ وَ هُوَ يَقُولُ أَنَّا الَّذِي سََِّتْنِِ أُمِي مَرْحَباً فَخَرَجَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَفَّ وَ هُوَ يَقُولُ أَناَ الَّذِي سَََّتْنِِ أُمِي حَيْدَرَةَ
Iblees⁴la 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 I⁴la am covering your back getting the Jews to scream their support for you’.

So he⁴la returned him. By Allah asw! 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’.

4 Ma'amani Al-Mishiekh Al-Tusi Abu Amro, from Ibn Uqda, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is'haq, from Muhammad Bin Muslim Abu Shihad Al-Zuhry, from Urwar Bin Al-Zubeir, and Miswar Bin Makhrama,

‘When the Prophet saww of Allah asww 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.

فكان عمر بن الخطاب رأساً و علي بن أبي طالب رأساً و عاصم بن عدي رأساً فكان سهم النبي صلى الله عليه وسلم بن عدي.
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 Adaya.

I heard Rasool-Allah-saww saying to Ali-asws, and he-asws had left him-asws behind during one of his-saww 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-saww at the status of Haroun-as from Musa-as except that there will be no Prophet-saww after me-saww’.

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-asws 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-saww family’.

In 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] –

5 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 4
6 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. 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-saww 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]’.

---

7 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 6
(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.

Rasool-Allah-saww said: ‘Like this the Emigrants and the Helpers are doing? – until he-saww had said it thrice. Then he-saww said: ‘I-saww will give the flag to a man who isn’t a fleer. Allah-asws and His-aswj Rasool-saww love him-asws, and he-asws loves Allah-aswj and His-aswj Rasool-saww’. 8

‘Rasool-Allah-saww had made us captives on the day of the victory of Khyber. While he-saww was distinguishing between the men and the women, when I leapt until I sat in front of Rasool-Allah-saww and made him-saww listen to a poem, and I remembered it when I was

8 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 7
young and I had grown up in Hawazin, and where I had been breast-fed. I prosed saying, (a poem)

Rasool-Allah \textsuperscript{saaww} said: ‘As for whatever was for me \textsuperscript{saaww} and for the clan of Abdul Muttalib \textsuperscript{asws}, so it is for Allah \textsuperscript{azwj} and for you all’. And the Helpers said, ‘Whatever was for us, so it is for Allah \textsuperscript{azwj} and for His \textsuperscript{azwj} Rasool \textsuperscript{saaww}’, and the Helpers returned whatever was in their hands from the offspring and the wealth’.\textsuperscript{9}

\textsuperscript{9} Bihar Al-Anwar – V 21, The book of our Prophet \textsuperscript{saaww}, P 3 Ch 22 H 8

Note – It appears that it was the day of Hunayn just as is in one of the copies, or the day of Al-Ahzaab\textsuperscript{10}.

\textsuperscript{10} Bihar Al-Anwar – V 21, The book of our Prophet \textsuperscript{saaww}, P 3 Ch 22 H 9

(11) Bihar Al-Anwar – V 21, The book of our Prophet \textsuperscript{saaww}, 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'haq and other from the companions of Al-Asaar, they said,

‘When Rasool-Allah ﷺ was near from Khyber, he ﷺ said to the people: ‘Stop!’ The people stopped. He ﷺ raised his hands towards the sky and said: ‘O Allah azwj, Lord azwj of the seven skies and what they shade, and Lord azwj of the seven earths and what they support, and Lord azwj of Satan and what he la misleads! I ask you for good of this town, and good of what is therein, and I seek Refuge with You azwj from its evil and evil of what is in it’.

Then he ﷺ descended beneath a tree in the place, then stood and we stood for the remainder of our day and from its midday. When it was mid-day a caller of Rasool-Allah ﷺ called out, so we gathered to him ﷺ, and there was a man seated in his presence. He ﷺ said: ‘This one has come to me ﷺ and I was asleep, and he ﷺ bared his sword and said, ‘O Muhammad ﷺ! Who will defend you from me today?’ I ﷺ said: ‘Allah azwj will Defend me 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-Allah azwj! Perhaps there is something in his mind?’ Rasool-Allah azwj said: ‘Yes, call him’. Then he azwj dismissed him and did not punish him. And Rasool-Allah azwj besieged Khyber for about twenty nights, and the flag on that day was for Amir Al-Momineen as, but eye sore afflicted him as and prevented him as 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-Allah azwj 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 Prophet saww said: 'This flag is not for the one who carries it. Come to me saww with Ali asws Bin Abu Talib asws'. It was said to him saww, 'He asws sore eyes'. He asws said: 'Show me saww and you will see a man who loves Allah aswj 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'.

They came with Ali asws guiding him asws 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 asws 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 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 asws said in his saww supplication: 'O Allah aswj! 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 aswj 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'.

فُلَّمْ كَانَ مِنْ أَلْهَمِ تُعْرَضَ لَهُ كَأَنَّ فَمْسَارَ يَا غُلُوِّي بَعْدَ لَمْ تَرْجِعَ مُجْبِينَ أَصْحَابُكَ وَ جِبَّتَكَ فَقَالَ لَهُ النَّصْرُ أَمَامَكَ وَ الرُّعْبُ فَجَاءُوا بِعَلِيٍّ عِنْدَكَ إِنَّهُ أَرْمَدُ قَالَ أَرُونِيهِ تُرُونِّ رَجُلاً يُبُّ اللَّهَ وَ رَسُولَهُ وَ يُبُّهُ اللَّهَ وَ رَسُولُهُ يََْخُذُهَا رَايَةً بَيَْْاءَ وَ قَالَ لَهُ خُذِ الرَّايَةَ وَ ا
So I\textsuperscript{asws} said (war rhetoric): ‘\textit{I\textsuperscript{asws} am the one my\textsuperscript{asws} mother named me\textsuperscript{asws} as Haider, like a forest lion of severe ferocity, dealing out to you with my\textsuperscript{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.’

And it has come in the Hadeeth that Amir Al-Momineen\textsuperscript{asws}, when he\textsuperscript{asws} said: ‘\textit{I\textsuperscript{asws} am Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}}, a Rabbi from the Rabbis of the people said, ‘\textit{You (Jews) will be overcome and what has been Revealed unto Musa\textsuperscript{aswr}}’. 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{asws} from it with his\textsuperscript{saww} spittle. Blessed is the healed and Blessed is the healer; and he\textsuperscript{saww} said: ‘\textit{I\textsuperscript{saww} 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{asws} God Loves him\textsuperscript{asws}. By him\textsuperscript{asws}...}’
Allah^azwj^ Opened the strong fortress, so He^azwj^ Cleaned by Ali besides the wilderness, all of it, and he^asws^ named him^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^asws^ made it to be a shield for me^asws^ and fought with them. When Allah^azwj^ Defeated them, I^asws^ placed the door upon their fortress as a road then threw it into their trench’. A man said to him^asws^, ‘You had carried a heavy load from it’. He^asws^ said: ‘It wasn’t except like my^asws^ shield which tends to be in my^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^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^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’.

و ذكر أصحاب السيرة أن المسلمين لما انصرفوا من خيبر راموا حمل الباب فلم يقله منهم إلا سبعون رجلا.

و فيه أيّا قال راعر من رعراء الشيعة يمدح أمير المؤمنين ع و يهجو أعداءه على ما رواه أبو محمد الحسن بن جَهور قال قرأت ع

فقال ما كان إلا مثل جَهُّلٌ أَلَّي بِهِمْ فِي غَيْرِ ذَلِكْ أَطْلَقْ.

و في إضاها قال شاعر من شعراء الشيعة يمدح أمير المؤمنين ع و يهجو أعداءه على ما رواه أبو محمد الحسن بن محمد بن جهور قال قرأت على أبي

عثمان المازنّ

Beautified my poetry in praise

و في إضاها قال شاعر من شعراء الشيعة يمدح أمير المؤمنين ع و يهجو أعداءه على ما رواه أبو محمد الحسن بن محمد بن جهور قال قرأت على أبي

عثمان المازنّ
And regarding it as well, a poet from the Shia poets said in praise of Amir Al-Momineen\textsuperscript{asws}, and satirising his\textsuperscript{asws} 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 القبوان المنشوب إليه ع

I (Majlisi) am saying, ‘In the register attributed to him\textsuperscript{asws}: ‘I\textsuperscript{asws} am the one my\textsuperscript{asws} mother named me as Haider, a strong lion, a lion of ferocity, short arms of intense strength, like a forest lion abhorrent of the scenery. I\textsuperscript{asws} will measure to you all with the sword a measure of attrition. I\textsuperscript{asws} will strike you a sword between the vertebra, and leave the generation remaining in blood. I\textsuperscript{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. I\textsuperscript{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\textsuperscript{saww} rode him\textsuperscript{asws} on the horse on the day of Khyber, and turbaned him\textsuperscript{asws} with his\textsuperscript{saww} own hands, and put his\textsuperscript{saww} cloth on him\textsuperscript{asws}, and rode him\textsuperscript{asws} upon his\textsuperscript{saww} mule, then said, ‘Go, O Ali\textsuperscript{asws}, and Jibraeel\textsuperscript{as} is on your\textsuperscript{asws} right and Mikaeel\textsuperscript{as} on your\textsuperscript{asws} left, and Israeel\textsuperscript{as} (Angel of death) in front of you\textsuperscript{asws}, and Israfeel\textsuperscript{as} behind you\textsuperscript{asws}, and Victory of Allah\textsuperscript{azwj} above you\textsuperscript{asws} and my\textsuperscript{saww} supplication behind your\textsuperscript{asws}.

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

12 Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 11
13 Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 12
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 ASWS and His ASWS Rasool Saww, and Allah ASWS and His ASWS 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 on to on that day, from the display of gold or silver’. 

He asws said embarrassed from him saww and benevolence: ‘Yes, O Rasool-Allah saww, and enter in the grace and capacity, O Prophet saww of Allah azwj, you saww and the ones with you saww.

He said, ‘So the Prophet saww entered, then said to us: ‘Enter’. Huzeyfa said, ‘And we were five persons, I and Ammar, and Salman ra and Abu Zarr ra, and we entered and Ali asws went to (Syeda) Fatima asws seeking something with her asws from provision. He asws 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. Ali asws carried it until he asws place it in front of Rasool-Allah saww and the ones present with him saww.

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 he saww went to (Syeda) Fatima asws and said: ‘From where did this food come to you asws, O Fatima asws?’ She asws replied to him asws and we were listening to their asws words. She asws 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 he saww was saying: ‘The Praise is for Allah asw, Who did not Cause me asws to die until I asws saw for my asws daughter asws what Zakariya asw had seen for Maryam asw. Whenever Zakariya 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 asws said: ‘It is from Allah. Surely Allah Gives to whom He so Desires to without measure’ [3:37]’.  

15 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 14
(The book) ‘Al-Khisaal’, by his chain from Aamir Bin Wasila who said, ‘I heard Ali-asws saying on the day of the consultation: ‘We adjure you all with Allah-aszw! Is there anyone among you Rasool-Allah-saww said to him when Umar returned accusing his companions of being cowards and they accused him of being a coward having returned the flag to him-saww defeated, so Rasool-Allah-saww said: ‘Tomorrow morning I-saww will give the flag to a man who isn’t a fleer. He-asws loves Allah-aszw and His-aszw Rasool-saww, and Allah-aszw and His-aszw Rasool-saww love him-asws. He-saww will not return until Allah-aszw Grants victory to him-asws.

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

He-asws said: ‘We adjure you all with Allah-aszw! 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-aszw! No’.

‘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-aszw! 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’.

16 Bihar Al-Anwar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 15
He\textsuperscript{asws} said: ’We adjure you all with Allah\textsuperscript{azwj}! Is there anyone among you who killed Marhab the Jew in a duel, horseman of the Jews, apart from me\textsuperscript{asws}?’ They said, ‘No’.

He\textsuperscript{asws} said: ‘We adjure you all with Allah\textsuperscript{azwj}! 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\textsuperscript{asws}?’ 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\textsuperscript{saww} besieged them for about twenty nights and there were fourteen thousand Jews at Khyber in their fortress.

Rasool-Allah\textsuperscript{saww} 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\textsuperscript{saww} was saddened and he\textsuperscript{saww} said: ‘\textsuperscript{aswn} will give the flag tomorrow morning to an attacking man not a fleer, who loves Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww} loves him. He\textsuperscript{asws} will not return until Allah\textsuperscript{azwj} Grants victory upon his\textsuperscript{asws} hands’.

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

\textsuperscript{17} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 22 H 16
Rasool-Allah-saww woke up in the morning and gathered the people to him-saww. 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-saww would called me. He-saww said: ‘Call Ali-asws for me-saww.’ The people shouted from every side, ‘He-asws is with sore eyes. He-asws cannot even see the place of his-asws 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-aswj! 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 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 upon his-asws back and broke into the fortress with a breaking, and the Muslims stormed in (stamping upon the door over the trench) while the door was upon his-asws back.’

He-asws said: ‘By Allah-aswj! 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, ‘Ali-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-aswj 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-aswj and His-saww Rasool-saww are both pleased from me-asws’.

27 out of 368
and among the ones he-asws seized was Safiya Bint Huyay. He-asws called Bilal and handed 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 Sa’ad stood up to him, and he said: ‘(You are) not correct for it’. Then he-asws chose her for himself-saww, then freed her and married her.

Then he-saww said: ‘O Ali saww! Stand to it and take it’. He-asws 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-asws took it, and he-saww sent him-asws with it to Fadak and reconciled with them upon that he-asws would save their blood, and the gardens of Fadak would be for Rasool-Allah saww in particular, purely’.

Jibraeel-asws descended and said: ‘Allah-aswj Mighty and Majesty Commands you-saww that you-saww give to the one with kinship his right [17:26].’ He-saww said: ‘O Jibraeel-asws! Who are my-asws near relatives and what are their rights?’ He-asws said: (Syeda) ‘Fatima asws and whatever was for Allah-aswj and for His-aswj Rasool-saww in it’.

Rasool-Allah-saww called (Syeda) Fatima-asws and wrote out a letter for her-asws. She-asws came with it to Abu Bakr after the passing away of her-asws father-saww and said: ‘This is a letter of Rasool-Allah-saww for me-asws and for my-asws two sons-asws’.

He-asws said: ‘And when Rasool-Allah-saww opened (conquered) Khyber, the giver of good news came of the arrival of Ja’far-asws Bin Abu Talib-asws 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’far-asws Bin Abu Talib-asws arrived from the land of Ethiopia, Rasool-Allah-saww 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 Umayya 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”.18

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-aswj so Desires”’.19

18 Bihar Al-Anwaar – V 21, The book of our Prophet-saww P 3 Ch 22 H 17
19 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 18
(The books) ‘Al-Khisaal (and) ‘Uyoon Akhabar Al-Reza-asws – Al-Mufassir, by his chain to Abu Muhammad Al-Askari-asws, from his forefathers, from Ali-asws having said: ‘Rasool-Allah-saww, when Ja’far-asws Bin Abu Talib-asws came to him-saww from Ethiopia, stood to him-asws and welcomed him-asws for twelve steps and kissed what is between his-asws eyes and wept, and said: ‘I-saww do not know with which of the two I-saww am more cheerful, with your-asws arrival O Ja’far-asws or with Allah-aswj Granting victory of Khyber to your-asws brother-(asws), and he-saww wept out of happiness of seeing him-asws’.  

20- بِيِبِ، قَدَّمَ الْأَحْكَامُ ٱلْمُحْمَّدُيَّ بِمَعْتِمِ عَنْ صُفَّوَانِ عَنْ أبِي عَلِيِّ صَلَّىٱلۡلَّهُ عَلَيهِ ٱلسَّمَۡعَةَ: قَالَ لِلْرَّجُلِ ٱلْمُجَمَّعِ: ذَٰلِكَ إِنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أُعْطَيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ رَسُولُ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ أَنَّ رَسُولَ ٱلۡلَّهِ صَلَّىۡلَهُ ٱلسَّمَۡعَةَ يُعْطِيْهِ ذَهَباً أَوْ فِتْحَ خَيْبَرَُ كَيِّمَتْهُ R

2021) ‘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 ﷺ: ‘Descend so I can speak to you’. He ﷺ said: ‘Yes’. He ﷺ descended and the Prophet ﷺ 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 ﷺ asking him to cover them with the clothes. When they descended they asked the Prophet ﷺ to employ them for the wealth upon the half. He ﷺ reconciled with them upon that, and like that he ﷺ dealt with the people of Khyber’.

Ja’far ﷺ Bin Abu Talib ﷺ arrived from the land of Ethiopia and he ﷺ was an emigrant at it, and that was on the day of the conquest of Khyber. The Prophet ﷺ stood up and kissed between his eyes, then said: ‘I do not know with which of the two I ﷺ am more cheerful with, with the arrival of Ja’far ﷺ or with the conquest of Khyber’.

‘I was in the vicinity of Makkah and I asked Abu Abdullah ﷺ, ‘From where should I wear Ihraam for the Hajj?’ He ﷺ said: ‘From where Rasool-Allah ﷺ wore Ihraam, from Al-Ji’rana (near Makkah). In that place came the conquest of Al-Taif, and conquest of Khyber, and the conquest (of Makkah)’.

22 Bihar Al-Anwaar – V 21, The book of our Prophet ﷺ P 3 Ch 22 H 21
23 Bihar Al-Anwaar – V 21, The book of our Prophet ﷺ P 3 Ch 22 H 22
24 Bihar Al-Anwaar – V 21, The book of our Prophet ﷺ P 3 Ch 22 H 23
‘Rasool-Allah saws handed of the flag on the day of Khyber to a man from his companions, but he returned defeated. So, he saws handed it over to another, and he returned accusing his companions of cowardice and they accused him of cowardice, and the flag returned defeated. So, Rasool-Allah saws said: ‘Tomorrow morning I saws will give the flag to a man who loves Allah azwj and His saws Rasool saws, and Allah azwj and His saws Rasool saws love him asws. He asws will not return until Allah azwj Grants victory upon his asws hands’.

When it was morning, he saws said: ‘Call Ali asws for me-saws’. It was said to him saws, ‘O Rasool-Allah saws! He asws is with sore eyes’. He saws said: ‘Call him asws’.

Then he (the narrator) said, ‘When he was near from Al-Qamus (a fortress), the enemies of Allah azwj 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 saws 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 azwj. 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 saws was informed of that, and he saws said: ‘By the One azwj in Whose Hand is my saws soul! He asws has been assisted upon it by forty Angels’.

Ibn Sadiq asws, from his asws forefathers asws: ‘Amir Al-Momineen asws said in a message of his asws to Sahl Bin Huneyf: ‘By Allah azwj! I saws did not uproot the door of Khyber and threw it behind my asws back to forty cubits by the strength of my asws body, nor by the movement of

---

25 Bihar Al-Anwaar – V 21, The book of our Prophet saws, P 3 Ch 22 H 24
nutrition, but I\textsuperscript{\textregistered} was assisted by the Divine Strength and a breath illuminated by the Radiance of its Lord\textsuperscript{\textregistered}.

And I\textsuperscript{\textregistered} am from Ahmad\textsuperscript{\textregistered} like the illumination is from the light. By Allah\textsuperscript{\textregistered}! If the Arabs were to back each other upon fighting against me\textsuperscript{\textregistered}, I\textsuperscript{\textregistered} will not turn around, and if I\textsuperscript{\textregistered} get the opportunity from their necks, I\textsuperscript{\textregistered} would not remain (wait), and one who does not care when death falls upon him, then his Paradise is connected in the deeds\textsuperscript{33}.

(The book) \textquoteleft Al-Khisaal\textquoteright – \textquoteleft Among what Amir Al-Momineen\textsuperscript{\textregistered} answered the Jew who had asked him\textsuperscript{\textregistered} about the signs of the successors\textsuperscript{\textregistered} is that he\textsuperscript{\textregistered} said: \textquoteleft And as for the sixth, O Jewish brother! We arrived with Rasool-Allah\textsuperscript{\textregistered} 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.

Every caller called and rushed to the fighting, but no one from my\textsuperscript{\textregistered} companions duelled to them except they killed him. When the pupils were red and I\textsuperscript{\textregistered} was called to the descending, and every person thought of himself, and my\textsuperscript{\textregistered} companions turned to each other, and each one was saying, \textquoteleft O Abu Al-Hassan\textsuperscript{\textregistered}, stand up\textquoteright. So, Rasool-Allah\textsuperscript{\textregistered} stood me\textsuperscript{\textregistered} up to their houses, but not one of them duelled to me\textsuperscript{\textregistered} except I\textsuperscript{\textregistered} killed him, not did any horseman stand to me except I\textsuperscript{\textregistered} crushed him.

Then I\textsuperscript{\textregistered} intensified upon them the severity of the lion upon its prey until I\textsuperscript{\textregistered} entered into the interior of their city aiming to them, and I\textsuperscript{\textregistered} uprooted the door of their fortress with my\textsuperscript{\textregistered} hands until I\textsuperscript{\textregistered} entered to them in their city alone. I\textsuperscript{\textregistered} killed the ones from their men who appeared to me, and I\textsuperscript{\textregistered} captured the ones from their women I\textsuperscript{\textregistered} found until I\textsuperscript{\textregistered} conquered it alone, and there did not happen to be any assistance for me\textsuperscript{\textregistered} during it except Allah\textsuperscript{\textregistered} Alone\textsuperscript{368}.

\textsuperscript{26} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{\textregistered}, P 3 Ch 22 H 25
\textsuperscript{27} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{\textregistered}, P 3 Ch 22 H 26
The book ‘Al-Amaali’ of the sheykh Al-Tusi – ‘Ibn Al-Hammamy 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 awj and His-aswj Rasool’ saww, and Allah-aswj and His-aswj Rasool-saww love him-asws. He-asws will not return until Allah-aswj Grants victory to him-asws.

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-aswj 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-aswj What should I-saww fight the people upon?’ He-asww said: ‘Fight them until they testify that there is no god except Allah-aswj and that Muhammad-saww is Rasool-saww of Allah-aswj. 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-aswj Mighty and Majestic’.

The book ‘Al-Amaali’ of the sheykh 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’.

The book ‘Al-Kharajj Wa Al-Jaraih’ – ‘It is reported from Ali-asws having said:’ We 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].

He-saww said: ‘O Allah-aswj! You-saww Made a sign to be for every Messenger-as. Show us Your-aswj Power’. He-saww rode and the cavalry crossed over, and (so did) the camels, without even wetting their hooves and their shoes. They conquered it’.  

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – ‘From his-saww military expeditions – when he-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-saww was angered and said: ‘What is the matter with the people returning defeated accusing their companions of being cowards? But 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’, a man who is an attacker not a fleer. He-asws will not return until Allah-aswj Grants victory upon his-asws hands’.

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

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

30 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 22 H 29
ثمَّ دَفَعَ إِلَيْهِ الرَّايَةَ وَ قَالَ لَهُ سِرْ فِِ الْمُسْلِمِينَ إِلىَ بَِبِ الحِْصْنِ وَ ادْعُهُمْ إِحْدَى ثَلاَثِ خِصَالٍ إِمَّا أَنْ يَدْخُلُوا فِِ الِْْسْلاَمِ وَ لَُِمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْهِمْ مَا عَلَيْهِمْ وَ أَمْوَالُُِمْ لَُِمْ وَ إِمَّا أَنْ يُذْعِنوا لِلْجِزْيَةِ وَ الصُّلْحِ وَ لَُِمُ الذ ِمَّةُ وَ أَمْوَالُُِمْ لَُِمْ وَ إِمَّ}

فُمَّا يَذْهَبُ عَلَيْهِمْ وَ إِمَّا أَنْ يُذْعِنوا لِلْجِزْيَةِ وَ الصُّلْحِ وَ لَُِمُ الذ ِمَّةُ وَ أَمْوَالُُِمْ لَُِمْ وَ إِمَّ}

فأخذها و سار بما وال المسلمون خلفه حَ وافى بِب الحصن فاستقبله حماة اليهود و فِ أولِم مرحب يهدر كما يهدر البعير فدعاهم إلى الْس

و كان الباب حجرا منقورا فِ صخر و الباب من الحجر فِ ذلك الصخر المنقور كأنه حجر رحى و فِ وسطه ثقب لطيف فرمى أمير المؤمنين ع بقو

و كان الباب حجرا منقورا في صخر و الباب من الحجر في ذلك الصخر المنقور كأنه حجر رحى و في وسطه ثقب لطيف فرمى أمير المؤمنين ع بقوه

فحملت عليه اليهود فجعل ذلك ترسا له و حمل عليهم فرب مرحبا فقتله و انَزم اليهود من بين يديه و دخلوا الحصن و ردوا بابه

فحملت عليه اليهود فجعل ذلك ترسا له و حمل عليهم فرب مرحبا فقتله و انَزم اليهود من بين يديه و دخلوا الحصن و ردوا بابه

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.

فحملت عليه اليهود فجعل ذلك ترسا له و حمل عليهم فرب مرحبا فقتله و انَزم اليهود من بين يديه و دخلوا الحصن و ردوا بابه

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’.31

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’.32

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 asws presence. He asws said: ‘Upon you is this one. He came to me asws while I asws was asleep and took my asws sword and said: ‘Who will defend you asws from me?’ I asws said: ‘Allah azwj will Defend me asws from you’, and he became as you are seeing, there is no movement with him’. Then he asws said: ‘Leave him’, and he asws did not punish him.

31 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 30
32 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 31
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 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-azwj 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’.”

---

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

He 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 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 came out with him saww.

When he 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 saww they said, ‘Muhammad saww and the army!’ They turned around running to their fortress, and Rasool Allah saww went on saying: ‘Allah 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’.

35 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 34

39 out of 368
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 azwj Pointed to him, so he was brought; and from ninety-three men from the Jews were killed until he saww respited them to their forts and overcame them upon the land and the palm trees.

He saww reconciled them upon that he saww would save their blood and for them would be what their riders could carry and for the Prophet saww 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 saww that they will not conceal anything from him saww, and if they did that, there will be no guarantee for them, not any pact.

When the money was found which they had hidden it in the bags of the camels, their women were made captives and they were overcome upon the land and the palm trees, and he saww handed over to them upon the half (yield).

Then he mentioned the Hadeeth of the flag and the return of Abu Bakr and Umar and both of their defeats.
When it was night, he saww descended and entered the tent, and she entered with him saww, and Abu Ayoub came and spent the night by the tent, the sword being with him, placing his head at the tent. When Rasool Allah saww woke up in the morning he saww heard a voice so he saww said: ‘Who is this?’ He said, ‘I am Abu Ayoub’. He saww said: ‘What is your concern?’

He said, ‘O Rasool Allah saww! 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 saww 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 saw 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 saw conquered her and struck off the neck of her husband, then married her’. 36

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 slapped her face and her eye turned green from it. He came to Rasool Allah saw with her and with her was the impact from it. He saw asked her what it is and she informed him saw this news’.

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

Rasool Allah saw ordered with the ruin, and it was dug up and some of their treasure was extracted from it. Then he saw asked him, ‘What remains?’ But he refused to give it, so he saw ordered Al Zubeir Bin Al Awwam saying: ‘Punish him until gives what is with him’; and Al Zubeir found an item until he overlooked at it himself, then Rasool Allah saw handed him

36 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 22 H 35
over to Muhammad-Bin Maslama and his neck was struck off by his brother Mahmoud-Bin Maslama.

By his chain from Anas (famous Ahadith fabricator) who said, ‘When Rasool-Allah saws conquered Khyber Hajjaj Bin Alat said, ‘O Rasool-Allah saws! 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 saws’, or said something. Rasool-Allah saws permitted for 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 saws 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 saws 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 saws had selected Safiya and take her for himself saws, and give her a choice between that he frees her and she becomes his saws wife or she joins up with her family. She chose that he saws frees her and become his saws wife.

و لكن جئت لمال لِ هاهنا أردت أن أجعله فأذهب به فاستأذنت رسول الله ص فأذن لِ أن أقول ما رأيت فاخف علي ثلاثا ثم اذكر ما بدا لك قال

فجمعت امرأته ما كان عندها من حلي و متاع فدفعته إليه ثم انشمر به فلما كان بعد ثلاث أتى العباس امرأة الحجاج فقال ما فعل زوجك فأخبرته أنه اذهب يوم كذا و كذا

و فيمناده عن أنس قال لما افتتح رسول الله ص خيبر قال الحجاج بن علاط يا رسول الله إن لِ بِكة مالا و إن لِ بَا أهلا أريد أن آتيهم فأنا فِ حل إن أنا نلت منك و قلت رئا فأذن له رسول الله ص أن يقول ما رأيت فأتى امرأته حين قدم و قال اجَعي لِ ما ك من عندك فإنّ أريد أن أرتِي من أموالِم

و فشا ذلك فِ مكة فانقمع المسلمون و أظهر المشركون فرحا و سرورا فبلغ الْبر العباس بن عبد المطلب فعقر و جعل لا يستطيع أن يقوم ثم أرسل الغلام إلى الحجاج ويلك ما ذا جئت به و ما ذا تقول فما وعد الله خير مِا جئت به فقال الحجاج اقرأ على أبِ الفْل السلام و قل له فل يخل لِ بعض بيوته لآتيه فإن الْبر على ما يسره
But I have come here for the wealth of mine over there, I wanted to gather it. I went with it and sought permission of Rasool-Allah^{saww}, and he^{saww} permitted for 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’. 37

(This is not a Hadith)
From the register attributed to Amir Al-Momineen asws from what he asws prosed during the military expedition of Khyber: 'The flag will testify for me asws with the attacking and the stabbing, gifted to me asws by the clean Prophet asaws, the polite, and you know that I asws am in the wars when I asws thirst with its flames, the whisper of the experience lion, and the like of me asws tends to meet the horrors during its tragedies, and the huge army seems little to him, and the living have learned that I asws am their leader, and I asws went during the war against the wicked, the awed'.

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

And from it – Therein he 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 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
asws sword will send you to the Punishment by the Assistance of my asws Lord aswj, the One, the Provider'.

And from it, therein addressing to Rabie Bin Abu Huqeyq: ‘I asws am Ali asws and a son of Abdul Muttalib asws, I asws protect my asws 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 asws am Ali asws and son of Abdul Muttalib asws! Polite with the power and with the affiliations of a generation, when I asws meet a generation I asws do not gift the one who meets me asws, he meets the death and the distress’.

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

Today I asws 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 I asws 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’.

And from it therein answering to Yasser the Khyberite: ‘Repentance and despair is for you, O son of the Kafir, I-azwj am Ali-azwj, the victor of the soldiers, I-azwj am the one who will strike you and the True God-azwj is my-azws Helper, and to Him-azwj I-azws am emigrating. I-azws will strike you with the sword among the belittled ones, perfect with the stabbing and the pure strikes, with my-azws 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’.

And as well in answering him: ‘My-azws Lord-azwj Helps me-azws, the best of the helpers, I-azws believe in Allah-azwj with a heart of the grateful one, I-azws strike with the sword upon the multitude with the prophet-saww, the Chosen one, the emigrant’.

And from it therein answering to Abu Al-Buleyt Antar: ‘I-azws am Ali-azwj, the victorious hero, the braveness of the heart is mentioned with that, and in my-azws right hand is to meet the greenery, shining from its edge, the lightning blossoms, for the severe stabbing and the striking I-azws proceed with the Prophet-saww, the pure, the Purified. Allah-azwj the Exalted, the Greatest Choose him-saww. Today he-saww will be pleased and Antar will be disgraced’.
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–azwj, I will not become a Muslims until deprived’.

He–asws answered him: ‘Stay where you are for meeting Allah–azwj if you don’t become a Muslim, for the fall of the sword upon the abundantly arrogant, you will bear it from me–asws with the flick of the wrist, I–asws will protect by it my–asws brigades and protect, I–asws and Lord–azwj of the Honourable (Black) Stone, for I–asws have been fighting for the Sake of Allah–azwj with my–asws flesh and my–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–asws will protect by it my–asws brigades, in the field of the cavalry with the infantry’.
And from it during killing the Khyberite: ‘I-asws am Ali-asws, Hashim-asws begot me-asws, a lion of war incisive to the men, blind in punishing the frontmen, one who meets me-asws meets the assault of death’.

Al-Bursy in (the book) ‘Mashariq Al-Anwaar’ said, ‘When Safiya came to Rasool-Allah-asws, and she was from the most beautiful of the people of face, he-asws saw a bruise in her face. He-asws said: ‘What is this, and you are a daughter of the king?’ She said, ‘When Ali-asws came to the fort, he-asws 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-asws said to her: ‘O Safiya! Ali-asws is magnificent in the Presence of Allah-aswq, and when he-asws 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-asws.

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

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

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

38 Bihar Al-Anwaar – V 21, The book of our Prophet-asws, P 3 Ch 22 H 36
And as for my** as admiration, so when I** as was Commanded with destroying the people of Lut** as, I** as carried their cities, and these were seven cities, from the seventh lowest firmament to the highest seventh firmament, upon a feather from my** as wing and raised it until the bearers of the Throne heard the shouts of their roosters and the crying of their children, and I** as saw paused with it up to the morning awaiting the Command, and I** as did not feel the weight of it.

And today, when Ali** as Hashemite strike and exclaimed Takbeer, I** as was Commanded to capture the strength of his** as sword so that the earth would not be cleft asunder and it would arrive to ‘Al-Sowr’ the carrier of it. He** as bisected him into two sections, and the earth would have overturned with its inhabitants. The strength of his** as sword was heavier upon me** as than the cities of Lut** as. This, and Israfeel** as and Mikaeel** as had withheld his** as forearm in the air (mid-strike)”.

---

39 Bihar Al-Anwaar – V 21, The book of our Prophet** asaww, 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-saww 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 ushering 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-saww. Rasool-Allah-saww applied saliva in the bruise of Abdullah Bin Aneys, and it did not hurt him until he died.

و بعث غالب بن عبد الله الكلي إلى أرض بني مرة فقتل و أسر.

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

و بعث عيسى بن حصن البدر إلى أرض بني العمير فقتل و أسر.

And he-saww 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-Allahsaww and those who had attended Al-hudaybiya with himsaww performed Umrah, and when that reached Quraysh, they came out scattered. He saww entered Makkah and performed Tawaaf of the House (Kabah) upon his saww camel and in his saww hand was a staff to kiss the Black Stone with it, and Abdullah Bin Rawha grabbed his saww rein and he said, (a poem), ‘Vacate, sons of Kafirs, from his saww way, vacate, for all goodness is in His azwj Rasool saww’ – up to the end for has passed from the couplets.

And he saww stayed at Makkah for three days, marrying Maymuna Bint Al-Haris Al-Hilaliya at it, then he saww went out, and she adopted with it with honour, and returned to Al-Medina, and stayed with her until year eight entered”.

(Majlisi) am saying, ‘Al-Kazruni said regarding the events of the year seven, and during it Rasool-Allahsaww slept from his saww Salat until the sun emerged.

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

Rasool-Allahsaww was alarmed and said: ‘Oh Bilal!’ Bilal said, ‘It seized myself that which seized yourself, may my father be sacrificed for yousaww, O Rasool-Allahsaww!’ He saww said: ‘Take away’. They took their rides away a bit, then Rasool-Allahsaww performed Wudu’ and instructed Bilal and he established the Salat, and he saww prayed Salat (leading) them the morning (Salat). When the Salat was fulfilled, he saww said: ‘One who forgets a Salat, then let

40 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 23 H 1
him pray it when he remembers it, for Allah saws said: ‘and establish the Salat to My Zikr [20:14]’.

Then he said, ‘And during it the sun emerged after having had set for Ali asws, 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 saws and his saws head was in a lap of Ali asws, and he saws did not pray Al-Asr until the sun set. Rasool-Allah saws said: ‘Have you asws prayed, O Ali asws?’ He asws said: ‘No’.

Rasool-Allah saws said: ‘O Allah azwj! It would always be in Your azwj obedience and obedience of Your azwj Rasool-saws. So, the sun returned to him saws. Asma said, ‘I had seen it emerging after having had 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 azwj, his state has altered’. When it was morning, there he was saying, ‘O Umm Habeeba, I looked into the religion but I could not find any religion better than Christianity, and I used to make it a religion with it, then entered into the Religion of Muhammad saws, I have not returned to the Christianity’.

I said, ‘By Allah azwj! 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 saws would be marrying me’.

فقالت فما هو إلا أن اقتعت عدّتي فيما شعرت إلا رسول النجاري على بِبِ يستأذن فإذا جارية له يقال

I said, ‘By Allah azwj! 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 saws would be marrying me’.

فقالت فما هو إلا أن اقتعت عدّتي فيما شعرت إلا رسول النجاري على بِبِ يستأذن فإذا جارية له يقال

Futhermore, the text contains additional excerpts in Arabic.
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 girl 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-Allah-saww has written to me that I marry you to him-saww, so I said, ‘May Allah-azwj 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'far-asws Bin Abu Talib-asws and the one over there from the Muslims, and they presented.

And Al-Najashy addressed saying, ‘The Praise is for Allah-azwj, 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 Allah-azwj and that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww and he-saww is the one whom Isa-as son of Maryam-as had given glad tidings with. As for after, Rasool-Allah-saww wrote to me that I get him-saww married with Umm Habeeba Bint Abu Sufyan, so I answered to what Rasool-Allah-saww 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 Allah-azwj! I praise Him-azwj, and seek His-azwj Assistance, and seek His-azwj Forgiveness, and I testify that there is no god except Allah-azwj and that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww. 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-Allah-saww has called to and married him-saww to Umm Habeeba Bint Abu Sufyan, so may Allah-azwj Bless Rasool-Allah-saww’. 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 as when they as 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 what 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 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.

و فيها قتل شروره ياها قال الفاوقدي كأن ذلك في ليلة الثلاثات لعشر معين من جمادات الأشهر سنة سبع لست ساعات معين من الليل و روى أنه لما

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.

و فيها وصلت هدية المقوقس و هي مارية و سيرين أخت مارية و يعفور و دلدال كانت بيْاء فاتُذ لنفسه مارية و وهب سيرين لحسان بن وهب و

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.

و كان رسول الله ص معجبا بِم إبراهيم و كانت بيْاء جَيلة و ضرب عليها الحجاب و كان يطؤها بِلك اليمين فلما

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.

و فيها كانت عمرة القْاء و ذلك أن رسول الله ص أمر أصحابه حين رأوا هلال ذي القعدة أن يعتمروا قْاء لعمرتْم ال

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.

و استخلف على المدينة أبا رهم الفاوقدي و ساق رسول الله ص ستين بدين و جعل على هديه ناجية بن جندب الأسفل و خل رسل الله ص

و فيها قتل شروره ياها قال الفاوقدي كأن ذلك في ليلة الثلاثات لعشر معين من جمادات الأشهر سنة سبع لست ساعات معين من الليل و روى أنه لما

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.

و فيها وصلت هدية المقوقس و هي مارية و سيرين أخت مارية و يعفور و دلدال كانت بيْاء فاتُذ لنفسه مارية و وهب سيرين لحسان بن وهب و

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.

و كان رسول الله ص معجبا بِم إبراهيم و كانت بيْاء جَيلة و ضرب عليها الحجاب و كان يطؤها بِلك اليمين فلما

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.

و فيها كانت عمرة القْاء و ذلك أن رسول الله ص أمر أصحابه حين رأوا هلال ذي القعدة أن يعتمروا قْاء لعمرتْم ال

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.

و استخلف على المدينة أبا رهم الفاوقدي و ساق رسول الله ص ستين بدين و جعل على هديه ناجية بن جندب الأسفل و خل رسل الله ص
And he-saww 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.

فدخل رسول الله ص من الثنية بطلعة الحجون و عبد الله بن رواحة أخذ بزمام راحلته و لم يزل رسول الله ص يلِ حَ استلم الركن بِحجنه و أمر النِ

And during it 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 Huweytan 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.

و فيها اتُذ المنبر لرسول الله ص و قي

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-azwj from you-saww’. Rasool-Allah-saww said: ‘You are seeking Refuge with my-saww great right with your family?’
And during it a pulpit was taken for Rasool-Allah-saww, and it is said that was during the year seven, and the former is more correct”.

And from Jabir who said, ‘Rasool-Allah-saww 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-Allah-saww! There is a boy for me, a carpenter. Shall I instruct him to take (make) a pulpit for you-saww to address upon?’ He-saww said: ‘Yes’.

He said, ‘So a pulpit was taken for him. When it was the day of Friday, he-saww addressed upon the pulpit. The palm trunk which he-saww used to stand upon started whining like the child. The Prophet-saww 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-Allah-saww descended to caress it with his-saww hand until it calmed down. Then he-saww 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

---

41 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, 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\textsuperscript{azwj}, but we did not remove ourselves from him until we killed him. We arrived to the Prophet\textsuperscript{saww} and informed him\textsuperscript{asws} the news. He\textsuperscript{saww} said: ‘How we deal with ‘There is no god except Allah\textsuperscript{azwj}’.

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\textsuperscript{saww} 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, but 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\textsuperscript{saww} 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 continued until they came to the Cid. He said, ‘If you were truthful, then we would have trusted you, and if you were a liar, we would have been trusting you’, and he allocate one of his companions with him, and said to him, ‘If he contends you, then order him with the standing until he retracts.

58 out of 368
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 into the top of my shoulder. So, I removed it but did not move from it’.

He said, ‘But by Allah! 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 attained 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, Allah 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-Allah 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-Allah 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’.

---

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

When Ja’far\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} arrived from the land of Ethiopian, Rasool-Allah\textsuperscript{saww} sent him\textsuperscript{asws} to Motah and appointed him\textsuperscript{asws} to be in charge of the army, with him\textsuperscript{asws} was Zayd Bin Haris and Abdullah Bin Rawha. The people went with them until they were at around Al-Balqa’a a group of Hercules from the Romans and the Arabs met them.

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 kil

He (the narrator) said, ‘And Ja’far\textsuperscript{asws} 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\textsuperscript{saww} with the news.

Abdul Rahman said, ‘I travelled to the Prophet\textsuperscript{saww}. When I arrived to the Masjid Rasool-Allah\textsuperscript{saww} said to me: ‘Upon your messengers, O Abdul Rahman’. Then he\textsuperscript{saww} said: ‘Zayd took the flag and fought with it, and Zayd was killed, may Allah\textsuperscript{azwj} have Mercy on him. Then Ja’far\textsuperscript{asws} took the flag and fought and was killed, may Allah\textsuperscript{azwj} have Mercy on Ja’far\textsuperscript{asws}.}
Then Abdullah Bin Rawaha took the flag and fought and he was killed, so may Allah azwj have Mercy on Abdullah'.

قَالَ فَبَكَى أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ حَوْلَهُ وَمَا يَكُونُ رَكَأَتُهُ وَمَا يَكُونُ سُلْطَانُهُ وَمَا أَنتَ لَا تَنْبِكْ وَقَدْ ذَهَبَ جَبَرِيْلُ وَأَشْرَاطُ وَأَفْلَحُ النَّافِلُ

He said, ‘The companions of Rasool-Allah saww wept and they were around him saww. The Prophet saww 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?’

فَقَالَ ﷺ لَُِمْ ص لاَ تَبْكُوا فَأَََِّا مَثَلُ أُمَّتِِ مَثَلُ حَدِيقَةٍ قَامَ عَلَيْهَا صَاحِبُهَا فَأَصْلَحَ رَوَاكِبَ هَا وَ بَنىَ مَسَاكِنَهَا وَ حَلَقَ سَعَفَهَا فَأَطْعَمَتْ عَاماً فَوْجاً ثُمَّ عَامَاً فَوْجاً ثُمَّ عَامَاً فَوْجاً فَلَعَلَّ آخِرَهَا طَعْماً أَنْ يَكُونَ أَجْوَدَهَا قِنْوَاناً وَ أَطْوَلََِا شَِْرَاخاً وَ الَّذِي بَعَضُهَا بِِلحَْق ِ نَبِي اً لَيَجِدَنَّ عِيسَى ابْنُ مَرْيَََ فِِ أُمَّتِِ خَلَفاً مِنْ حَوَارِي ِهِ

He said to them: ‘Do not cry, for rather an example of my saww 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 One azwj Who Sent me saww with the Truth as a Prophet saww, you will be finding Isa saw Bin Maryam as to be among my saww community, behind him as would be his as disciples’.

قال و قال كعب بن مالك يرثي جعفر بن أبِ طالب رضي الله عنه و المستشهدين معه

سحا كمَا وُكَفَّ الضباب المخضل
ما تأوِيِّن شهاب مدخل
يَوْمَا تَمُوتُّ مصْحَبَةٌ نَََّا من باقيا
و الْشَمْسِ قد كَفَسَتْ و كادتْ تَقَلَّ
وعلى ذَا نَزْلُ الكتاب المزنل
فَرْعُ أَشْمَ اَتْ و سَوَدَ ما يَتَقَل
و جَدْهَمْ نَزْرُ النَّهيَ المَرْسل
تَنْدِيْ إِذَا الْرَّمَانُ المِمْلَح
هدت العيون و دمع عينك يهمل
و كان ما بين الجوانح و الخشنا
وجدد على النور الذين تابعوا
فَتَمَّعَ القُمْرُ المذب لفقدهم
فَوَمَّ عَمْ نَصْرَ الْهَلْبِ عَبَادَهُ
فَوَمَّ عَمْ نَصِرَ الْهَلْبِ عَبَادَهُ
و هذينهم نصر الهاء الخلق
وجرهم لقاء من هاشم
و هذينهم نصر الهاء الخلق
بضن الوجوه ترى بطول أكفهم

He said, ‘And Ka‘ab Bin Malik recited an elegiac poem (Marsiya) of Ja‘far asws Bin Abu Talib asws and the ones martyred with him asws, ‘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 azwj servants stood with them to help the God, and upon them the Revealed Book descended, standing upon them their building from Hashim asws, a branch I smell and block what is transferred, and guided them the Pleasure of God to His azwj creatures, and the help of the
Sent Prophet saww found them, white faces you see the palm of their hands, calling out when the times are barren''.

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that when Zayd Bin Haris was killed at Motah, he saww said at Al-Medina: ‘Zayd has been killed, and Ja’far asws has taken the flag’. Then he saww said: ‘Ja’far asws 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 asws’. Then he saww said: ‘Abdullah is killed’.

Then the Prophet saww stood to go to the house of Ja’far asws to his asws family. Then came the news that they had been killed upon that manner’.

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that when the Prophet saww sent soldiers to Motah and made Zayd Bin Haris a commander over them and handed the flag to him and said: ‘If Zayd is killed, then the commander over you is Ja’far asws Bin Abu Talib asws, and if Ja’far asws is killed, then the commander over you is Abdullah Bin Rawaha the Helper’, and he asws was silent.

When they travelled, and this sequence presented regarding the command, from Rasool-Allah saww, a man from the Jews said, ‘If Muhammad saww was a Prophet saww 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 as of the children of Israel were such, whenever a Prophet as sent from them regarding the Jihad, he as said: ‘So and so, would be killed, so the one in charge upon you after him would be so and so. If he as 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’.

---

43 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 24 H 1
44 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 24 H 2

62 out of 368
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’. 46

45 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 24 H 3
46 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 24 H 4
‘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 Umayas 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’’. 48

Rasool-Allah-saww caressed their heads, so she said, ‘You-saww are caressing their heads as if they are orphans’. Rasool-Allah-saww was astounded from her intellect and he-saww said: ‘O Asma! Do you not know that Ja’far-asws, may Allah-asws be Pleased with him-asws, has been martyred?’ She cried. Rasool-Allah-saww said to her: ‘Don’t cry, for Allah-aswj informs me-saww that there are two wings of red ruby for him-asws in the Paradise’.

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’’. 49

6. - (The book) ‘Al-Kafi’ – Ali, from his father, from Al-Nowfali – similar to it. 47


(The book) ‘Al-Mahasin’ – ‘One of our companions, from Al-Abbas son of Musa-asws Bin Ja’far-asws having said, ‘I asked my father-asws about the memorial gathering (Ma’tam). He-asws said: ‘Rasool-Allah-saww, when the news of the killing of Ja’far-asws Bin Abu Talib-asws ended up to him-saww, entered to see Asma Bint Umayas, wife of Ja’far-asws. He-saww said: ‘Where are the sons?’ She called them, and they were three – Abdullah and Awn and Muhammad.

فَجَرَتِ السُّنَّةُ أَنْ يُصْنَعَ لَِْهْلِ الْمَيَّتِ طَعَامٌ ثَلاَثَةَ أَيَّامٍ لَِْهَا، الْمَالِ للشيخ الطوسي الحُْسَينُْ بْنُ إِبْرَاهِيمَ الْقَزْوِينُِِّ عَنْ محَُمَّدِ بْنِ وَهْبَانَ عَنْ أَحمَْدَ بْنِ إِبْرَاهِيمَ ws

Rasool-Allah-saww caressed their heads, so she said, ‘You-saww are caressing their heads as if they are orphans’. Rasool-Allah-saww was astounded from her intellect and he-saww said: ‘O Asma! Do you not know that Ja’far-asws, may Allah-asws be Pleased with him-asws, has been martyred?’ She cried. Rasool-Allah-saww said to her: ‘Don’t cry, for Allah-aswj informs me-saww that there are two wings of red ruby for him-asws in the Paradise’.

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’’. 49

---

47 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 24 H 5
48 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 24 H 6
49 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 24 H 7
(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’’. 50

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 Rawaha. Then they went out until they reached Ma’an and it reached their eyes: Hercules king of Rome has descended at Ma’arib among a hundred thousand from the Romans and one hundred thousand from the Arabs’.

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 his-saww eyes were rolling with tears until they wet his-saww beard. Then he-saww said: ‘O Allah’.”

50 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 24 H 8
Ja’far-asws has proceeded to You-aswj to the excellent Rewards so Replace him-asws in his-asws offspring with the best of what You-aswj have Replaced anyone from Your-aswj servants in his offspring’.

Then he-saww said: ‘O Asmal 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’. 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’far-asws 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 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.

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-aswj!’
Rasool-Allah^saww^ said: ‘They aren’t fleers, but they are the attackers, if Allah^azwj^ so Desires’".51

And in a report in (the book) ‘Ja'mi-Il-Usool’ – From Ibn Umar, ‘The Prophet^saww^, in the military expedition of Motah, ordered Zayd Bin Haris saying: ‘If Zayd is killed, then Ja'far^asws^, and if Ja'far^asws^ is killed then Abdullah Bin Rawaha’.

Ibn Umar said, ‘I was with them in that military expedition, and we sought Ja'far^asws^ and found him^asws^ among the killed ones and we found among what was faced by his^asws^ body, some ninety stab and arrow wounds’. And in another report, he paused at Ja'far^asws^ on that day and he^asws^ had been killed, and he counted fifty (injuries) between stabs and strikes, there was nothing from it in his^asws^ back’.53

And Abdullah Al-Hameed Bin Abu Al-Hadeed said in the commentary on (the book) ‘Nahj Al-Balaghah’ – It is reported by Al-Waqidy (wahabi imam), from Umar Bin Al-Hakam who said, ‘Rasool-Allah^saww^ 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^saww^’. He said, ‘Yes’.

---

51 Bihar Al-Anwaar – V 21, The book of our Prophet^saww^, P 3 Ch 24 H 9
52 Bihar Al-Anwaar – V 21, The book of our Prophet^saww^, P 3 Ch 24 H 10
53 Bihar Al-Anwaar – V 21, The book of our Prophet^saww^, 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-Allah sallallahu 'alayhi wa sallam was killed apart from him, and that reached Rasool-Allah sallallahu 'alayhi wa sallam 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-Allah sallallahu 'alayhi wa sallam had prayed Al-Zohr Salat, he sallallahu 'alayhi wa sallam was seated and his companions sat around him sallallahu 'alayhi wa sallam, and Al-Numan Bin Mahz the Jew came and paused with the people.

Rasool-Allah sallallahu 'alayhi wa sallam said: 'Zayd Bin Haris is commander of the people, and if Zayd is killed, then Ja'far Bin Ab Talib sallallahu 'alayhi wa sallam, and if Ja'far sallallahu 'alayhi wasallam is injured, then Abdullah Bin Rawaha sallallahu 'alayhi wa sallam, 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'.

Then the Jew went on to say to Zayd Bin Haris, 'Be certain you will not be returning to Muhammad sallallahu 'alayhi wa sallam, ever, if he was a Prophet sallallahu 'alayhi wa sallam'. When they had gathered for the journey and Rasool-Allah sallallahu 'alayhi wa sallam tied the flag for them with his hands, he sallallahu 'alayhi wa sallam handed it to Zayd Bin Haris, and it was a white flag, and the people walked to the commanders of Rasool-Allah sallallahu 'alayhi wa sallam bidding farewell to them and supplication for them, and they were three thousand. When they travelled among their soldiers, the Muslims called out to them, 'May Allah azwj Defend you all and Return you safely, victorious'.
And it is reported by Al-Waqidy, by his chain from Zayd Bin Arqam, ‘Rasool-Allah ﷺ addressed them and advised them saying: ‘I ﷺ 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.

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 ﷺ Rasool ﷺ, do not make for them a Responsibility of Allah ﷺ and responsibility of His ﷺ 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 ﷺ Rasool ﷺ.
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’. 

فبينا الناس على ذلك إذ جاءهم عبد الله بن رواحة فشجعهم وقال و الله ما كنت قائل الناس بكتيره عدد و لا كتيره سلاح و لا كتيره خبل إلا هذا الدين الذي أكرمنا الله به انطلقوا فقالوا قد و الله رأينا يوم بدر ما معنا إلا إفرسان إنا هم إحدى الحسنيين إما الظهور عليهم فإنا نكتب إلى رسول الله ص فتيح الحير إنا أن يرن طنيت رجلاء)

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 (wahabi 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’ aswj has Replaced with 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-azwj 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’.

قال الواقدي و قد روی أن خادلما لبث الناس فلم يهموا و الصحيح أن خادلما نقم بالناس.

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’.

و روی محمد بن إسحاق قال لما أخذ جعفر بن أبي طالب الراية قالن قتالا شديدا حتى إذا أتخمه القتال افتحم عن فرس له شقرا فعقرها ثم قاتل القوم حي قبل فكان جعفر ع أول رجل عفر في الإسلام.

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

قال الواقدي و قال عبيد الله بن عبد الله أن جيش بعثوا مبعثا ما لقي أصحاب مؤتة من أهل المدينة لقوهم بلشر حتى الرجل أفسى إلى بيه و أهل الفيدر عليهم فابتولون أن يفتحوا له بقولون إلا تقدمت مع أصحابك فقتلت و جلس الكبار منهم في بيوت استحياء من الناس حتى أرسل النبي ص رجلا رجلا يقول لِم أنتم الكرار في سبيل الله فخرجوا.

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-saww sent man by man saying to them, ‘You are the attackers in the Way of Allah-aswj, so come out’.

و روی الواقدي بإسناده عن عايضا بن عميس قالت أصبت في اليوم الذي أصيب في جعفر و أصحابه أثناي رسول الله ص و قد منأت أربعين منا من أدم و عجفت عجينة و أخذت عيني بغصل و وجههم و دهنتهم فدخل على رسول الله ص فقال يا أخاه أبو جعفر فجلست بكم إليه نقضهم و ضمه ثم ذرفت عيناه فيكي.

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-asws and his-asws companions had been killed, and Rasool-Allah-saww 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-saww entered to see me and he-saww said: ‘O Asma! Where are the sons of Ja’far-asws?’ I came
with them to him \textsuperscript{saww}. He \textsuperscript{saww} hugged them and smelt them, then his \textsuperscript{saww} eyes filled up with tears and he \textsuperscript{saww} cried.

فقلت يا رسول الله لعله بلغك عن جعفر شيء قال نعم إنه قتل اليوم فقمت أصيح و اجتمعت إلِّى النساء فجعل رسول الله ص يقول يا أسَاء لا تقولِ هجرا و لا تْربِ صدرا

Then he \textsuperscript{saww} went out until he \textsuperscript{saww} entered to see his \textsuperscript{saww} daughter \textsuperscript{asws} (Syeda) Fatima \textsuperscript{asws} and she \textsuperscript{asws} was saying: ‘O my \textsuperscript{asws} uncle!’ He \textsuperscript{saww} said: ‘Upon the like of Ja'far \textsuperscript{asws} the crying ones should cry’. Then he \textsuperscript{saww} said: ‘Make some food for the family of Ja'far \textsuperscript{asws} 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 \textsuperscript{asws} Bin Abu Talib \textsuperscript{asws} was ‘Abu Al-Masakeen’ (Father of the poor), and they were three brothers for him \textsuperscript{asws} from the sons of Abu Talib \textsuperscript{asws}. Their eldest was Talib \textsuperscript{asws}, and after him was Aqeel \textsuperscript{asws}, and after him was Ja'far \textsuperscript{asws}, and after him \textsuperscript{asws} Ali \textsuperscript{asws}, and each one of them was older than the other by ten years, and the mother of all of them was Fatima \textsuperscript{asws} Bint Asad \textsuperscript{asws}, and she \textsuperscript{asws} is the first Hashemite who was blessed with a Hashemite, and her \textsuperscript{asws} merits are a lot, and her \textsuperscript{asws} nearness from Rasool-Allah \textsuperscript{saww} and his \textsuperscript{saww} revering to her \textsuperscript{asws} is well known with the people of the Hadeeth. Abu Al-Faraj said, ‘And for Ja'far \textsuperscript{asws}, there is merit’.

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

وَ عَنْ أَبِ سَعِيدٍ الُْْدْرِي ِ قَالَ قَالَ رَسُولُ اللََِّّ ص خَيرُْ النَّاسِ حمَْزَةُ وَ جَعْفَرٌ وَ عَلِيٌّ ع.
He said, ‘And it has been reported by Ja’far-asws Bin Muhammad-asws, from his-asws father-asws having said: ‘Rasool-Allah-saww said: ‘The people have been Created from various trees (lineages), and I-saww and Ja’far-asws are from one tree’, or said: ‘From one essence (clay)”.

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

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

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

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

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

---

54 Bihar Al-Anwaar – V 21, The book of our Prophet-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-Allah-saww sent us among three hundred riders and mad Abu Ubayda 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 Ubayda 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 Ubayda 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-Allah-saww 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 Allah-azwj’. So the Helper stopped and I stabbed him with my spear until I killed him.

When we arrived and reached the Prophet-saww, he-saww said: ‘O Asama! You killed him after he said, ‘There is no god except Allah-azwj’? I said, ‘But rather he was seeking refuge’. He-saww said: ‘You killed him after he said, ‘There is no god except Allah-azwj’? He-saww 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-Allah-saww 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 Allah-azwj’. I stabbed him and there occurred (bad feeling) in myself from that. I mentioned it to the Prophet-saww and he-saww said: ‘Did he say, ‘There is no god except Allah-azwj and you killed him?’ I said, ‘O Rasool-Allah-saww! But rather he said it out of fear from the weapon’. He-saww said: ‘Did you split open his heart until you knew whether he said it (out of
fear) or not?" He-saww did not cease repeating it until I wished I had become a Muslims on that day (not before)".55

55 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, 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-saww Salat, his-saww 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-azwj, and Jibraeel-asgave 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".56

Tafseer Qummi - (I Swear) by the running (steeds) snorting [100:1] And (by) the striking sparks [100:2] And (by) the morning raiders [100:3]. It is narrated to us by Ja’far Bin Ahmad, from Ubeyd Bin Musa, from Al-hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

‘From Abu Abdullah-asws regarding His-asws Words: (I Swear) by the running (steeds) snorting [100:1], he-asws said: ‘This Surah was Revealed regarding the people of the valley of Al-Yaabas’.

He (the narrator) said, ‘I said, ‘And what was their state and their story?’

He-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-saww and Ali-asws Bin Abu Talib-asws.

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

Rasool-Allah-saww ascended the Pulpit, praised Allah-aswj and Extolled Him-aswj, then said: ‘O group of Emigrants and Helpers! Jibraeel-asw has informed me-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

---

56 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 1

78 out of 368
companion, nor flee from him, nor abandon him until they have killed me-\textsuperscript{saww} and my-\textsuperscript{saww} brother Ali-\textsuperscript{asws} Bin Abu Talib-\textsuperscript{asws}.

And he-\textsuperscript{aswj} has Commanded me-\textsuperscript{saww} that I-\textsuperscript{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-\textsuperscript{azwj} and His-\textsuperscript{azwj} Blessings on the day of Monday, if Allah-\textsuperscript{azwj} so Desires’.

The Muslims counted themselves and made their preparations, and Rasool-Allah-\textsuperscript{saww} ordered Abu Bakr with the instructions. Regarding what he-\textsuperscript{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-\textsuperscript{saww}. They said, ‘What made you come to us?’ He said, ‘Rasool-Allah-\textsuperscript{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’.

قَالَ مَا أَقْدَمَكَ عَلَيْنَا قَالَ أَمَرَنِّ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمُ أَنْ أَعْرِضَ عَلَيْكُمُ الِّقَلْمَ وَ أَنْ تَدْخُلُوا فِيمَا دَخَلَ فِيهِ الْمُسْلِمُونَ وَ لَكُمْ مَا لَمْنَ وَ عَلَيْكُمْ مَا عَلَيْهِمْ وَ إِلاَّ فَالحَْرْبُ بَيْنَنَا وَ بَيْنَكُمْ.
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 saww and his saww brother Ali asws Bin Abu Talib 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 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 saww and what he saww had ordered you with. So fear Allah azwj and stop these people, and do not oppose the Rasool-Allah 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 saww of the conversation with those people, and what Abu Bakr replied to them. So Rasool-Allah saww said: ‘O Abu Bakr! You have opposed my saww order, and did not do what I saww commanded you to, and by Allah azwj, you have been disobedient regarding what I azwj ordered you for’.

The Prophet saww ascended the Pulpit, and he saww praised Allah azwj and Exalted Him azwj, then said: ‘O group of Muslims! I 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 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 saww words, and did not obey my 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.

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 that he had left, and the Muslims had left with him.

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. He\textsuperscript{saww} went to them and they informed him of what they had informed his companion’.

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{as} and to his\textsuperscript{as} companion.  

فَخَرَجَ عُمَرُ وَ الْمُهَاجِرُونَ وَ الَْْنْصَارُ الَّذِينَ كَانُوا مَعَ أَبِِ بَكْرٍ ي َقْتَصِدُ بَِِمْ فِِ سَيرِْهِمْ حَََّ رَارَفَ الْقَوْمَ وَ كَانَ قَرِيباً مِنْهُمْ حَيْثُ ي َرَاهُمْ وَ ي َرَوْنَهُ وَ خَرَجَ إِلَيْهِمْ مِائ َتَا رَجُلٍ ف َقَالُوا لَهُ وَ لَِْصْحَابِهِ مِثْلَ مَقَالَتِهِمْ لَِْبِِ بَكْرٍ
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’.

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.

He-asws said to them: ‘Do not fear, for Rasool-Allah-saww has ordered me-asws with a matter, and informed me-asws that Allah-azwj will Grant us victory by my-asws hand to you, therefore receive glad tidings, for you are upon good and towards good’.

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.

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?’

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-aswj, and that Muhammad-saww is His-aswj 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’.

He-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.

He-asws said to them: ‘Do not fear, for Rasool-Allah-saww has ordered me-asws with a matter, and informed me-asws that Allah-azwj will Grant us victory by my-asws hand to you, therefore receive glad tidings, for you are upon good and towards good’.

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.

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?’

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-aswj, and that Muhammad-saww is His-aswj 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’.

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-aswj, and that Muhammad-saww is His-aswj 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’.

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-aswj, and that Muhammad-saww is His-aswj 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’.

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-aswj, and that Muhammad-saww is His-aswj 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’.

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-aswj, and that Muhammad-saww is His-aswj 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’.

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-aswj, and that Muhammad-saww is His-aswj 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’. 
But they said to him ‑asws, ‘You ‑asws are the one we want, and you ‑asws are seeking us? We have heard your ‑asws speech, and what you ‑asws 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 ‑asws and your ‑asws companions. And the promised battle starts tomorrow between us and you ‑asws, and we have excused ourselves between us and you ‑asws.

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

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

They did not even know about it until the horses trod upon them. The last of their companions were not even aware that his companion had been killed. And he ‑asws captivated their people, and captured their wealth, and ruined their dwellings, and went with the prisoners of war and the wealth with him ‑asws.

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

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

Then Ja'far\textsuperscript{asws} Bin Muhammad\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} has Told you that they raided them in the morning'.

I asked, '(What about) His\textsuperscript{azwj} Words: So they raise the dust by it [100:4]?' He\textsuperscript{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\textsuperscript{azwj} Words: Surely the human being is ungrateful to his Lord [100:6]?' He\textsuperscript{asws} said: 'Committing Kufr'.

And for): And he is a witness upon that [100:7]? He\textsuperscript{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\textsuperscript{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\textsuperscript{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\textsuperscript{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-Adiyat”.

3- ما، الْمَالِ للشيخ الطوسي قَالَ رَيْخُ الطَّائِفَةِ قُرِئَ عَلَى أَبِِ الْقَاسِمِ بْنِ رِبْلٍ وَ أَنَا أَسََْعُ حَدَّثَنَا ظَفَرُ بْنُ حمُْدُونِ بْنِ أَحمَْدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الَْْحمَْرِي ِ عَنْ محَُمَّدِ بْنِ ثاَبِتٍ وَ أَبِِ الْمَغْرَاءِ الْعِجْلِي ِ قَالا حَدَّثَنَا الحَْلَُِِّ قَالَ: سَأَلْتُ أَبَِ عَبْدِ اللََِّّ ع عَنْ ق َوْلِ اللََِّّ عَزَّ وَ جَلَ وَ الْعادِياتِ ضَبْحاً قَالَ وَجَّهَ رَسُولُ اللََِّّ ص عُمَرَ بْنَ الَْْطَّابِ فِِ سَرِيَّةٍ ف َرَجَعَ مُنْهَزِماً يَُُبْ ُِ أَصْحَابَهُ وَ يَُُب ِنُونَهُ أَصْحَابُهُ ف َلَّمَّا ان ْتَهَى إِلىَ النَِِّ ِ ص قَالَ لِعَلِيٍّ أَنْتَ صَاحِبُ الْ قَوْمِ ف َتَهَيَّأْ أَنْتَ وَ مَنْ تُرِيدُ مِنْ ف ُرْسَانِ الْمُهَاجِرِينَ وَ الَْْنْصَارِ وَ سِرِ اللَّيْلَ وَ لاَ يَُفَارِقْكَ الْعَينُْ (I Swear) by the running (steeds) snorting [100:1]. He-asws said: ‘Rasool-Allah-saww 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 Prophet-saww said to Ali-asws: ‘You-asws are the master of the people, so prepare, you-asws and the ones you-asws want from the horsemen from the Emigrants and the Helpers, and travel at night and the spy should not separate from you-asws’.

قَالَ فَان ْتَهَى عَلِيٌّ إِلَىَ مَا أَمَرَهُ بِهِ رَسُولُ اللََِّّ ص فَسَارَ إِلَيْهِمْ ف َلَّمَّا كَانَ عِنْدَ وَجْهِ الصُّبْحِ أَغَارَ عَلَيْهِمْ فَأَخَذَ الرَّايَةَ عَمْرُو بْنُ الْعَاصِ فَخَرَجَ فِِ السَّرِيَّةِ فَاتَّصَلَ بَِِمْ خَبرَُهُمْ ف َتَحَرَّزُوا وَ مَْْ يَصِلِ الْمُسْلِمُونَ إِلَيْهِمْ (I Swear) by the running (steeds) snorting [100:1] – up to the end of it’.

4- بِعِيْنِ الْخَرَاجِ وَ الْجَرَاحِ وَ يَوْى أَنْ الْيَتِّى صَ لَّمْ بَعْدَ سَرِيَّةٍ ذَابَ السَّلاَسِلِ وَ عَقَدَ الرَّايَةَ وَ سَارَ بََِا أَبُو بَكْرٍ حَََّ إِذَا صَ ُابَ بِقُرْبِ الْمُشْرِكِينَ اتَّصَلَ خَبرَُهُمْ فَتَحَرَّزُوا وَ مَْْ يَصِلِ الْمُسْلِمُونَ إِلَيْهِمْ حَزَْهَمْ فَتَحَزَّذَوا وَ لَمْ يَُصِلِ المُسْلِمُونَ إِلَيْهِمْ (I Swear) by the running (steeds) snorting [100:1]. He-asws said: ‘So, Ali-asws ended up to what Rasool-Allah-saww had instructed him-asws with and he-asws travelled towards them. When it was during face of the morning (early), he-asws attacked upon them. Allah-aszw Revealed unto His-aszw Prophet-saww: ‘(I Swear) by the running (steeds) snorting [100:1]’.

(الكتاب) ‘Al-Kharaj Wa Al-Jaarih’ – It is reported that when the Prophet-saww 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.

فَأَخَذَ الرَّايَةَ عُمَرُ وَ خَرَجَ مَعَ السَّرِيَّةِ فَاتَّصَلَ بَِِمْ خَبرَُهُمْ فَتَحَزَّذَوا وَ لَمْ يَُصِلِ المُسْلِمُونَ إِلَيْهِمْ (I Swear) by the running (steeds) snorting [100:1] – up to the end of it’.

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

57 Bihar Al-Anwar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 2
58 Bihar Al-Anwar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 3
took the flag and went out among the battalion and they were defeated. So he took the flag and there assembled to him\textsuperscript{asw}. 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. There were taking their precaution and their preparedness. When Ali\textsuperscript{asw} came out, he\textsuperscript{asw} ignored the pathway and took with the battalion in the valleys between the mountains. When Amro Bin Al-Aas saw and Ali\textsuperscript{asw} had done that he knew that he\textsuperscript{asw} would be victorious with them, he envied him\textsuperscript{asw}.

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

Amir Al-Mumineen\textsuperscript{asw} realised that. He\textsuperscript{asw} said: ‘One from you who was obedient to Allah\textsuperscript{azwj} and to His\textsuperscript{azwj} Rasool\textsuperscript{asw}, then let him follow me, and the one who wants the opposition to Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Rasool\textsuperscript{saww}, then let him leave from me\textsuperscript{asw}’. So, they were silent and travelled with him\textsuperscript{asw}. He\textsuperscript{asw} 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{asw} raided the Polytheists, and they were surprised, feeling safe in the time of the morning.

He\textsuperscript{asw} won with the men and the offspring and the wealth, and he\textsuperscript{asw} 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-Salasils (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-aswj 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-aswj 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-aswj 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.

59 – Then the Muslims gathered and he-saww ascended the pulpit and praised Allah-aswj and extolled upon Him-aswj, then said: ‘O you people! These enemies of Allah-aswj 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

59 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 4
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.

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 saww hands towards the sky and said: 'O Allah aswj! You aswj Know that I saww am Your aswj Rasool saww, so Preserve me saww in it, and Deal with him asws and Do so'. He saww supplicated for him asws what Allah aswj 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.
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 as was 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-aswj, 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.

Amro Bin Al-Aas said, ‘It is not befitting for us that we waste ourselves. Let us go to the high valley’. The Muslims said to him, ‘By Allah-aswj, we will not do it. Rasool-Allah-saww ordered us that we listen to Ali-asws and obey, so we would not neglect his-saww ordered and be obedient to you and listen’. They did not cease to be like that until Amir Al-Momineen-asws sensed the dawn, and he-asws attacked the people while they were heedless, and Allah-azwj the Exalted Enabled him-asws from them.

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-aswj and His-aswj Rasool-Allah-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 I 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

فلما رأى عمرو بن العاص ما صنع لم يشك أن الفتح يكون له فقال لأبي بكر أن أعلم به البلاد من علي و فيها ما هو أشد علية من بني سليم و هي الحضائر والذناب فإنه خرجت علينا فكلمه يُل عنا نعلو الوادي

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 as was 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’.

قال فانطلق أبو بكر فكلمه فأطال فلم يُبه أمير المؤمنين ع حرفا واحدا فرجع إليهم وقال لا و الله ما أجابنِ حرفا واحدا فقال عمرو بن العاص لعمر بن الْطاب أنت أقوى عليه فانطلق عمر فخاطبه فصنع به مثل ما صنع بِبِ بكر فرجع إليهم فأخبرهم أنه مْ يُبه

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-aswj, 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.

قال فانطلق أبو بكر فكلمه فأطال فلم يُبه أمير المؤمنين ع حرفا واحدا فرجع إليهم وقال لا و الله ما أجابنِ حرفا واحدا فقال عمرو بن العاص لعمر بن الْطاب أنت أقوى عليه فانطلق عمر فخاطبه فصنع به مثل ما صنع بِبِ بكر فرجع إليهم فأخبرهم أنه مْ يُبه

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-aswj, 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.

وأخذ عمرو بن العاص وقد رأى ما ما صنع فلما رأى ما صنع لم يشك أن الفتح يكون له فقال لأبي بكر أنا أعلم به البلاد من علي و فيها ما هو أشد عليا من بني سليم و هي الحضائر والذناب فإنه خرجت علينا فكلمه يُل عنا نعلو الوادي

And when Amro Bin Al-Aas saw what he 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 as was 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’.

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 as was 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’.
regarding you\textsuperscript{asws} today such words, you\textsuperscript{asws} would not have passed by any group from the people except they would have taken the dust from under your\textsuperscript{asws} feet (as Blessing)\textsuperscript{60}. }

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\textsuperscript{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\textsuperscript{asws} virtues during the battles, and resemble his\textsuperscript{asws} merits during the Jihad and what is united with it in its meaning from all the servants, and that is: -

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

He said, ‘He\textsuperscript{saww} instructed Amir Al-Momineen\textsuperscript{asws} to call for the congregational Salat. So, the Muslims gathered, and he\textsuperscript{saww} ascended the pulpit and praised Allah\textsuperscript{azwj} and extolled upon Him\textsuperscript{azwj}, then said: ‘O you people! These enemies of Allah\textsuperscript{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\textsuperscript{saww}.’

He\textsuperscript{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\textsuperscript{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\textsuperscript{saww}! Either you say,
‘There is no god except Allah azwj. Alone, there being no associate for Him azwj and that Muhammad sAWW is His azwj servant and His azwj Rasool sAWW, or we will strike you with the sword’.

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-Allah sAWW, and the Prophet sAWW said: ‘Who (else) is for the valley?’ A man from the Emigrants stood up and said, ‘I am for it, O Rasool-Allah sAWW!’

He sAWW handed the flag to him and he went. Then he returned with similar to what his first companion had returned with. Rasool-Allah sAWW said: ‘Where is Ali asws Bin Abu Talib asws?’ Amir Al-Momineen asws stood up and said: ‘I asws here, O Rasool-Allah sAWW!’ He sAWW said: ‘Go to the valley’. He asws said: ‘Yes’, and there was bandage for him he asws did not bandage with it until the Prophet sAWW sent him asws giving him asws severe pain in his asws face.

He asws went to the house of (Syeda) Fatima asws and sought the bandage from her asws. She asws said: ‘Where are you asws intending, and where has my asws father sAWW sent you asws?’ He asws said: ‘To a sandy valley’. She asws cried in compassion upon him asws. The Prophet sAWW entered and she asws was upon that state. He sAWW said to her asws: ‘What is the matter you asws are crying such? Are you fearing that your asws husband asws would be killed?’ She asws said: ‘Never, if Allah azwj so Desires’.  

He asws said to him sAWW: ‘Don’t breathe to me asws with the Paradise, O Rasool-Allah sAWW!’ Then he asws went out and with him sAWW was the flag of the Prophet sAWW. He asws went until he asws met the people in a desert. He asws stayed there until morning, then prayed with his asws companions the morning Salat and rowed them into rows and leaned upon his asws sword facing towards the enemy.

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

The people trembled due to what they had recognised, then they became audacious upon battling him^asws^, so he^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^asws^ headed towards the Prophet-saww’.  

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

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

Amir Al-Momineen^asws^ wept out of happiness and left to go to his^asws^ house, and submitted the booty to the Muslims. The Prophet-saww said to some of the ones who was with him^asws^ in the army; ‘How did you see your commander?’ They said, ‘We did not dislike anything from him^asws^ except he^asws^ did not lead us in the Salat except he^asws^ recited in it: Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed)’. The Prophet-saww said: ‘I^saww^ shall ask him^asws^ about that’.
When he-saww came to him-asws, said to him-asws: ‘Why did you-asws not recite with them in your-asws Obligatory (Salats) except with Surah Al-Ikhaas?’ He-asws said: ‘O Rasool-Allah-saww! I-asws love it’. The Prophet-saww said to him-asws: ‘Surely Allah-aswj Loves you-asws just as you-asws love it’. Then he-saww said to him-asws: ‘O Ali-asws! Had I-asws not feared that a sect from my-asww community would be saying regarding you-asws what the Christians say regarding Isa-asws Bin Maryam-as, I-asww would have said regarding you-asws such words today, you-asws would not pass by any group from them except they would take the dust from under your-asws feet (as a Blessing)’.

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim transmitting from Ibn Abbas who said, ‘The Prophet-saww called Abu Bakr to the military expedition of Zat Al-Salasil and gave him the flag. He returned it (after being defeated). Then he-saww called Umar and gave him the flag. He returned it (after being defeated). Then he-saww called Khalid Bin Al-Waleed and gave him the flag. He returned (defeated).

He-saww called Amir Al-Momineen Ali-asws Bin Abu Talib-asws and enabled him-asws from the flag and made them travel with him and ordered them that they should listen to him-asws and obey him-asws.

He said, ‘Amir Al-Momineen Ali-asws Bin Abu Talib-asws went with the soldiers and they were with him-asws until he-asws ended up to the people, and there did not happen to be anything between him-asws and them except a mountain. He-asws ordered them that they should descend to the base of the mountain. He-asws said to them; ‘Ride your animals’.

Khalid Bin Al-Waleed said, ‘O Abu Bakr, and you O Umar! Are you not looking that this boy where he-asws is descending us? In a valley with a lot of snakes, and a lot of insects, and a lot of wild animals. We are upon one of the three characteristics from it – either the wild animals eat us and eat our animals, or the snakes sting us and sting our animals, or the enemies know of us and they kills us. Arise with us to go to him-asws’.

61 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 6
He said, 'They came to Ali-asws and said, ‘O Ali-asws! You-asws have descended us in a valley with a lot of wild animals, a lot of vermin’s and a lot of snakes. We are from it upon three characteristics – either the animals eat us and eat our animals, or the snakes sting us and sting our animals, or our enemies know of us and they attack us and kills us’.

قَالَ فَقَالَ لَُِمْ عَلِيٌّ ع أَلَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللََِّّ ص أَنْ تَسْمَعُوا لِِ وَ تُطِيعُوا قَالُوا بَلَى قَا لَ فَانْزِلُوا فَرَجَعُوا قَالَ فَأَبَوْا أَنْ يُقَادُوا وَ اسْتَفَزَّهُمْ خَالِدٌ ثاَنِيَةً فَقَالُوا لَهُ ذَلِكَ الْكَلاَمَ فَقَالَ لَُِمْ أَلَيْسَ قَدْ أَمَرَكُمْ رَسُولُ اللََِّّ ص أَنْ تَسْمَعُوا لِِ وَ تُطِيعُوا قَالُوا بَلَى قَالَ فَانْزِلُوا بَِ رَكَ اللََُّّ فِيكُمْ لَيْسَ عَلَيْكُمْ بَِْ مٌ قَالَ فَنَزَلُوا وَ هُمْ مَرْعُوبُونَ

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 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.

قَالَ وَ مَا زَالَ عَلِيٌّ لَيْلَتَهُ قَائِماً يُصَلِّي حَََّ إِذَا كَانَ فِِ السَّحَرِ قَالَ لَُِمُ ارْكَبُوا بَِرَكَ اللََُّّ فِيكُمْ قَالَ فَرَكِبُوا وَ طَلَعَ الجَْبَلُ حَََّ إِذَا انََْدَرَ عَلَى الْقَوْمِ فَأَرْرَفَ عَلَيْهِمْ قَالَ لَُِمُ انْزِعُوا عَكْمَةَ دَوَابِكُمْ قَالَ فَشَمَّتِ الَْْيْلُ رِيحَ الِْْناَثِ فَصَهَلَتْ فَسَمِعَ الْقَوْمُ صَهِي لَ خَيْلِهِمْ فَوَلَّوْا هَارِبِينَ قَالَ فَقَتَلَ مُقَاتِلِيهِمْ وَ سَبىَ ذَرَارِي َّهُمْ

He said, ‘Jibraeel-asws 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 cleave 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-ra 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.

He saww remained with that for days supplicating against them, then he-saww called Bilal and said to him, ‘Bring to me-saww my Najranite cloak and my-saww lined spear’. He came to him-saww with the two, and he-saww called Ali-asws and sent him-asws among an army to them and said: ‘I-saww 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-ra 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-aswj Granted him-asws their shoulders and Caused him-asws to prevail upon them.

Allah-aswj Revealed unto His-aswj 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-aswj, 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’.

---

63 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 8
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’am among five hundred from the men of Khas’am, ululating with Laat and 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-aswj will Grant victory upon his hands, and I-saww guarantee the Paradise for him upon Allah-aswj.’

He said, ‘By Allah-aswj, 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-aswj will Grant victory upon his hands, and I-saww guarantee upon Allah-aswj for twelve castles to be for him in the Paradise’.
He said, ‘By Allah-aswj, no one said, ‘I will, O Rasool-Allah-saww!’ While the Prophet-saww was paused when Amir Al-Momineen Ali-asws Bin Abu Talib-asws came. When he-asws looked at the Prophet-saww standing and his-saww tears rolling down as if they were pearls travelling upon his-saww cheeks, he-asws could not control himself-asws and threw himself-asws from his-asws camel to the ground, then came Sparting towards the Prophet-saww wiping the tears with his-asws robe from the face of Rasool-Allah-saww and he-asws said: ‘What is that which makes you-saww cry? May Allah-aswj not Make you-saww cry, O Beloved of Allah-aswj, has anything been Revealed regarding your-saww community, from the sky?’

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

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-asws and the ones with me-saww, and I-saww said to my-saww companions: ‘Who from you will go out to these people from before they tread upon us in our homes and our sanctuaries, perhaps Allah-aswj will Grant victory upon his hands, and I-saww guarantee for him upon Allah-aswj twelve castles in the Paradise’.

Amir Al-Momineen Ali-asws Bin Abu Talib-asws said: ‘May my-asws father-as and my-asws mother-as be sacrificed for you-saww, O Rasool-Allah-saww! Describe these castles to me-asws’. Rasool-Allah-saww said: ‘O Ali-asws! The construction of these castles are bricks of gold and bricks of silver, its mortar is of the yellow musk and the amber, its pebbles are the gems and the rubies, its soil is saffron, its dunes are of camphor, in the courtyard of every castle from these castles are four rivers – a river of water, a river of wine, and a river of milk and a river of water.

It is fraught with the trees and coral, upon the banks of each river from these rivers is a tent of white gems, there is neither any cut in it nor gap. He-aswj Said to it: “Be!” And it came into
being. It’s 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, upon each bed is a Houri from the Maiden Houries, upon each Houri are seventy green garment and seventy yellow ornaments, and the marrow of her legs cane 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 Houri 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 plait, there comes out an aroma from that incense burner a steaming having no fire for it, but by the Power of the Subduer’. 

He said, ‘Amir Al-Momineen Ali-asws Bin Abu Talib-asws said: ‘May my-asws mother-as and my-asws father-as be (sacrificed) for you-saww, O Rasool-Allah-saww, I-asws am for them’. The Prophet-saww said: ‘O Ali-asws This is for you and you-asws are for it. Go to the people!’ And Rasool-Allah-saww equipped him-asws among one hundred and fifty men from the Helpers and the Emigrants.

Ibn Abbas stood up and said, ‘May my father and my mother be sacrificed for you-saww, O Rasool-Allah-saww! You-saww equipping my cousin-asws 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-saww, O Ibn Abbas! By the One-aswj Who Sent me-saww with the Truth! If there were upon the number of the soil (grains of sand) and Ali-asws was alone, Allah-aswj would Grant victory to Ali-asws until he-asws comes to us with all of them as captives’.

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

Allah\textsuperscript{azwj} Revealed unto His\textsuperscript{azwj} Prophet Muhammad\textsuperscript{saww}: \textit{(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{asws} said: ‘I\textsuperscript{asws} 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 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’.

99 out of 368
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-asws 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-am Ali-asws Bin Abu Talib-asws, brother-asws of Rasool-Allah-saww and his-asws cousin and husband of his-asws daughter-asws’. For you-asws is this status from Muhammad-asws?’ Ali-asws said to him: ‘Yes’. He said, ‘Then you-asws and Muhammad-asws are one. I do not mind if I meet you-asws (in battle) or meet Muhammad-asws’.

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’.

Ali-asws Bin Abu Talib-asws answered him, and he-asws said (a poem): ‘You have met a new generation and a roaring lion, severe in the roar, I-asws am Ali-asws and I-asws shall cross over Khas’am with each of my-asws step will be seen the scourge of blood, and every steadfast one will be struck, and every strike will be (on) top’ (head).

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-asws Bin Abu Talib-asws said: ‘It means in his-asws following Muhammad-saww’.

Then Ali-asws called out: ‘Is there anyone for duel?’ A cousin of his-asws called Amro Bin Al-Futtak duelled to him-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-asws answered him and he-asws said (a poem): ‘Here, behold the thundering one, a cup of chalice blowing a tear, my-asws father-asws is a man when you have not met him-as (in battle), I-asws lead the inspiration and find a leg’.

Then each one of them attacked upon his counterpart, and Ali-asws struck him a strike and killed him, and Allah-aswj Fastened his soul to the Fire. Then Ali-asws called out: ‘Is there anyone for duel?’ But no one came out for duel to him-asws. Amir Al-Momineen-asws intensified upon them until he cleaved their forces and for that are the Words of Allah-azwj:

And they cleave through the gathered (army) [100:5].

Ali-asws fought their fighters and captured their offspring and took their wealth and came with their captives to Rasool-Allah-saww. That reached the Prophet-saww. He-saww and the entirety of his-saww companions until he-saww welcomed Ali-asws upon three miles from Al-
Medina, and the Prophet saww came and wiped off the dust from the face of Amir Al-Momineen Ali-asws Bin Abu Talib-asws with his-saww cloak and kissed between his-asws eyes and cried and he-saww said: ‘The Praise is for Allah-azwj O Ali-asws, the One-azwj Who Strengthened my-saww back by you-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 Setstles the ones who love Him-azwj 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’. 64

64 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 25 H 9

102 out of 368
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]*

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]*

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

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]

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

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

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]
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 لكم فيهم أسوة حسنة لمن كان ي 짍وا الله واليوم الآخر ومن ينفق فلله هو الغني الحميد.

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 الْيَوْمَ الآْخِرَ وَ مَنْ يَتَوَلَّ فَإِنَّ اللَّهُ هُوَ الْغَنُِّ 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]

لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ مَاتُوا 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 equitable people [60:8]

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

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 befriendning them. And one who befriends them, so those, they are the unjust ones [60:9]

إِلَى فِي نَفْسِهِ لَا يَصْفَحُ عَلَى أَنْ يَمَاتِيَ اللَّهُ مَحْمُودًا وَ لَا يَرْجُوُ عَلَى الْجَاهِلِيَّةِ أَنْ يَشْرَكُوا عَلَيْهِمْ يَا أَيُّهَا النَّازِلُ إِنَّ اَللَّهَ غَفُورٌ رَحِيمٌ

Up to His\textsuperscript{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]

وَ رَأَيْتَ النَّاسَ يَدْخُلُونَ فِِ دِينِ اللَّهِ أَفْواجاً

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

وَ فَسَبُحُ بِحْبَسَ لَبَدْعَالَةٍ وَ اسْتَغْفِرْلَهُ إِنَّهُ كانَ تُوَّابًا

Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (to Mercy) [110:3]
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) lamerter. She said, ‘No one seek from me after the event of Badr’. Rasool-Allah saww urged the clan of Abdul Muttalib asws upon her, and they clothed her and carried her and gave her expense monies.

And Rasool-Allah saww 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-\textsuperscript{as} descended and informed the Prophet-\textsuperscript{saww} with what had happened. So, Rasool-Allah-\textsuperscript{saww} sent Al-\textsuperscript{asws} and Ammar and Amro and Al-Zubeyr and Talha and Al-Miqdad Bin Al-Awsad 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’.

They went out until they came across in that place that which Rasool-Allah-\textsuperscript{saww} had mentioned and they said to her, ‘Where is the letter?’ She swore by Allah-\textsuperscript{azwj} there was no letter with her. They isolated her and searched her belongings, but did not find any letter with her, and they thought of returning. Al-\textsuperscript{asws} said: ‘By Allah-\textsuperscript{azwj}, Rasool-Allah-\textsuperscript{saww} did not lie to us, nor will we belie him-\textsuperscript{saww}, and he-\textsuperscript{asws} bared his-\textsuperscript{asws} sword and said: ‘Bring out the letter or else, by Allah-\textsuperscript{azwj}, I-\textsuperscript{asws} will strike off your neck!’

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-\textsuperscript{saww}, and he-\textsuperscript{saww} sent for Hatab and he came to him-\textsuperscript{saww}. He-\textsuperscript{saww} said to him: ‘Do you recognise the letter?’ He said, ‘Yes’. He-\textsuperscript{saww} said: ‘So what carried you upon what you did?’

He said, ‘O Rasool-Allah-\textsuperscript{saww}! By Allah-\textsuperscript{azwj}, I have not disbelieved since I became a Muslim, nor have I cheated you\textsuperscript{saww} since I accompanied you\textsuperscript{saww}, 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-\textsuperscript{azwj} will Send down Punishment with them and that my letter will not avail them anything’.

Rasool-Allah\textsuperscript{saww} ratified him and excused him, but Umar Bin Al-Khattab stood up and said, ‘Leave me O Rasool-Allah-\textsuperscript{saww}, I will strike off the neck of this hypocrite’. Rasool-Allah-\textsuperscript{saww} said: ‘And what would make you know, O Umar, perhaps Allah-\textsuperscript{azwj} will Consider upon the
people of Badr and Forgive (their sins) for them’. He-saww 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-asws saying: ‘Rasool-Allah-saww sent us, I-asws 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.

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 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’.

108 out of 368
Umar laughed until he lied down and the Prophet-saww smiled and when he-saww said: ‘And you will not make false accusations’. Hind said, ‘By Allah-azwj! The slander is ugly and you-saww are not instructing us except with the correct guidance and the noble manners’, and when he-saww 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’. [60:12] And it is reported that he-saww, when he-saww took allegiances of the women, had called for a container of water and immersed his-saww hand in it, then they (women) immersed their hands in it, and it is said that he-saww took their allegiances from behind the (piece of) cloth – from Al-Shabi’.

Mqatil said, ‘When this Chapter was Revealed he-saww recited it to his-saww companions. They were happy and rejoiced and Al-Abbas heard it and he cried, so he-saww said: ‘What make you cry O uncle?’ He said, ‘I thought that it had been obituarised (news of death) to you-asws yourself-saww, O Rasool-Allah-saww’. He-saww said to him: ‘It is as you two are saying’, and he-saww lived after it for two years and he-saww 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-saww said: ‘It has been obituarised (news of death) to me-saww myself-saww’, and he-saww would be passing away during this year’.

...
And from Abdullah Bin Masoud who said, ‘When the Chapter was Revealed, the Prophet ﷺ was frequently saying: ‘Glory be to You-azwj O Allah-azwj and with Your-azwj Praise O Allah-azwj Forgive me-saww, surely You-azwj are the oft-Turning, the Merciful’.

وَ عَنْ أُمَّ سَلَمَةَ قَالَتْ كَانَ رَسُولُ اللَّهِ ﷺ صَباً صَبِيخًاهُ لَا يَقْعُدُ وَ لَا يَقُومُ وَ لَا يَذْهَبُ إِلاَّ قَالَ سُبْحَانَ اللَّهِ وَ بَِِمْدِهِ أَسْتَغْفِرُ اللَّهِ وَ أَتُوبُ إِلَيْهِ

And from Umm Salma -ra, she -ra said, ‘Rasool-Allah-saww at his-saww end, would neither stand, nor sit, nor come nor go, except he-saww said: ‘Glory be to Allah-azwj, and with His-azwj Praise. I-saww seek Forgiveness of Allah-azwj and I-saww repent to Him-azwj’. We asked him-saww about that, and he-saww said: ‘I-saww have been Commanded with it. Then he-saww recited: When Help of Allah comes and the victory [110:1].

وَ فِِ رِوَايَةِ عَائِشَةَ أَنَّهُ كَانَ يَقُولُ سُبْحَانَ اللَّهِمَّ وَ بَِِمْدِكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

And in a report of Ayesha, he-saww was saying: ‘Glory be to You-azwj O Allah-azwj, and with Your-azwj Praise. I-saww seek Your-azwj Forgiveness and repent to You-azwjrr.

ثم قال رحمه الله لما صار حلما رسول الله ص قريشة عام الحديبية كان في أشرافهم أنه من احب أن يدخل في عهد رسول الله ص صن و دخلت خزاعة في عهد رسول الله ص و دخلت بنو بكر في عهد قريش و كان بين القبيلتين شر قدم.

Then he said, ‘When Rasool-Allah-saww 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-saww can enter into it, so (clan of) Khuza’a entered into a pact of Rasool-Allah-saww and the clan of Bakr entered into a pact of Quraysh, and there used to be ancient evil (enmity) between the two tribes.

ثم وقعت فيما بعد بين بنِ بكر و خزاعة مقاتلة و رفدت قريش بنِ بكر بِلسلاح و قاتل معهم من قريش من قاتل بِلليل مستخفيا و كان مِن أعان

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.

فركب عمرو بن سامْ الْزاعي حَ قدم على رسول الله ص المدينة و كان ذلك مِا هاج فتح مكة فوقف عليه و هو فِ المسجد بين ظهرانّ القوم

Amro Bin Salim Al-Khuzaie rode until he arrived to Rasool-Allah-saww at Al-Medina, and that was from what stirred the conquest of Makkah. He paused to him-saww and he-saww was in the Masjid in the midst of the people. He said, (a poem), ‘No worries I am appealing to Muhammad-saww, our fathers and his-saww 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’.

فقال رسول الله ص حسبك يا عمرو ثم قام فدخل دار ميمونة و قال اسكِ لِ ماء فجعل يغتسل و هو يقول لا نصرت إن مْ أنصر بنِ كعب و هم

Rasool-Allah said: ‘It suffices you, O Amro’. Then he arose and entered the house of Maymuna and said: ‘Scoop out some water for me’, and he went on to wash and was saying: ‘There is no victory if I do not support the clan of Ka’ab’, and they were a tribe of Amro Bin Salim. Then Badeel Bin Warqa’a Al-Khuzaie came out among a number from (clan of) Khuza’a until they arrived to Rasool-Allah and informed him 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 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 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?’ 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, Badeel have come from Muhammad’.

Then Abu Sufyan went out until he arrived to Rasool-Allah and he said, ‘O Muhammad! Save the blood of your people and between Quraysh and increase us in the term’. He said: ‘Have I betrayed you, O Abu Sufyan?’ He 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?’ 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 the (door of Syeda) Fatima-asws and said, ‘O daughter-asws of the chief of the Arabs! Assist between Quraysh and increase in the term and you-asws will become the most honourable chieftess among the people’.

She-asws said, ‘My-asws proximity is proximity of Rasool-Allah-saww’. He said, ‘Can you-asws instruct your-asws two sons-asws to assist between the people?’ She-asws said: ‘By Allah-azwj! My-asws sons-asws have not reached (maturity) to assist between the people, and no one will assist against Rasool-Allah-saww’. He said, ‘O Abu Al-Hassan-asws! I see the matters to have become difficult upon me, so advise me’. He-asws said: ‘You are a sheikh of Quraysh, so stand at the door of the Masjid and seek assistance between Quraysh, then join up with your land’.

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-asws has increased playing with you, so it does not avail us from what you say’. He said, ‘No, by Allah-aswj, 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 came to Rasool-Allah-saww from the sky, and he-asws 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-Aqaib 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-ra 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-aswj! 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-aswj, 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’.
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-aszw, 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-aszw, 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-aszw, 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 to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or agreement, so leave me to strike off his neck’.

Then he went to 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-aszw. Allah-aszw has Enabled (us) from him without any pact or 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 Allah{azwj}, 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{saww} said: ‘Go, for I{saww} have granted him safety, until you come with him to me{saww} in the morning’.

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

He{saww} said: ‘Woe be unto you, O Abu Sufyan!’ Is it not time for you to know that I{saww} am a Rasool{saww} of Allah{azwj}?’ He said, ‘May my father and my mother (be sacrificed) for you{saww}? 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{saww} strikes off your neck’. So, he testified’. He{saww} said to Al-Abbas: ‘Leave, O Abbas and withhold him in the narrow valley until the army of Allah{azwj} passes by him’.

He{saww} 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 Juheyna, and so and so’, until Rasool-Allah{saww} 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-Allah{saww} among the Emigrants and the Helpers’.

115 out of 368
He said, ‘O Abu Al-Fazl! The son of your brother-as 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-saww tent over there, and sent Sa’ad Bin Abada among a battalion of the Helpers among his-saww frontmen, and sent Khalid Bin Al-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-Huweyras 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.
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-saww not hear what Sa'ad is saying? He is saying, ‘Today is the day of carnage! Today the sanctity will be taken captives!’

Then he-saww said: ‘You have been evil neighbours of the Prophet-saww. You have belied, and driven out, and expelled and harmed, then you were not pleased until you came to me-saww in my-saww city to fight against me-saww. Go, for you are the freed ones!’ So the people went out at if they had been resurrected from the graves and they entered into Al-Islam, and Allah-sawj the Glorious had Enabled him-saww from their necks to use force, and they were war booty for him-saww, and for that reason the people of Makkah are named as the ‘freed ones’.

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-aswj, 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)’.
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-asw Curse them (idolaters)! By Allah-aswj they knew that these two-as were 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-saww 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 Al-Islam, and the Falsehood vanished – and the Polytheism and its people and Satan-ia and his-ia people were destroyed, surely the falsehood would always vanish’ [17:81] – destroyed, and the idol went on to fall to its face.

When 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- أُلْوَى مَعْنَى الْيَوْمِ مِنْ تَفْسِيرِ الْكَلِِِْثْعُرُ وَ شَرْكُ وَ أَهْلُهُ وَ الشَّيْطَانُ وَ أَهْلُهُ

2- كُتُبُ صِفَاتِ الش ِيعَةِ، لِلصَّدُوقِ رَحمَهُ اللََُّّ عَنِ الحِْمْيرَِي
'I heard Abu Abdullah\textsuperscript{asws} saying: 'When Rasool-Allah\textsuperscript{saww} conquered Makkah he\textsuperscript{saww} stood upon Al-Safa and said: 'O Clan of Hashim\textsuperscript{asws}! O Clan of Abd Al-Muttalib\textsuperscript{asws}! I\textsuperscript{saww} am a Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} to you all and I\textsuperscript{saww} am compassionate you all.

Do not say, 'Muhammad\textsuperscript{saww} is from us', for by Allah\textsuperscript{azwj} my\textsuperscript{saww} friends are not from you nor from others except the pious ones, and I\textsuperscript{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\textsuperscript{saww} pardoned regarding what is between me\textsuperscript{saww} and you and regarding what is between Allah\textsuperscript{azwj} Mighty and Majestic and you, and that For me are my deeds and for you are your deeds. [10:41]'\textsuperscript{66}

(The book) 'Al-Adad Al-Qawiya' – During the twentieth day of (Month of) Ramazan of the year eight from the emigration was the conquest of Makkah'\textsuperscript{67}

From Ja'far\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws} having said: 'Rasool-Allah\textsuperscript{saww} entered the House (Kabah) on the day of the Conquest and he\textsuperscript{saww} saw therein two images. He\textsuperscript{saww} called for a cloth and soaked it in water then deleted them'.

He\textsuperscript{asws} said: 'Then Rasool-Allah\textsuperscript{saww} ordered with killing Abdullah Bin Abay Sarh and even if he was found to be in the interior of the House (Kabah), and with killing Abdullah Bin Khatal, and killing Miqays Bin Sababa, and with killing Fartana and Umm Sara – and they were both singer committing adultery and singing satirising the Prophet\textsuperscript{saww}, and instigating on the day of Ohad against Rasool-Allah\textsuperscript{saww}'\textsuperscript{68}

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

\textsuperscript{66} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 26 H 2
\textsuperscript{67} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 26 H 3
\textsuperscript{68} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 26 H 4
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 Quraysh were afraid that Rasool-Allah ﷺ 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 ﷺ, and whether he- Allahu-akbar 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 ﷺ 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 ﷺ descended upon Rasool-Allah ﷺ and informed him- Allahu-akbar about that.

Amir-Al-Momineen-azwj said: ‘By Allah-azwj! Rasool-Allah ﷺ did not lie to us, nor did Rasool-Allah ﷺ lie against Jibraeel-azwj, nor did Jibraeel-azwj lie against Allah-azwj, Majestic is His-azwj Praise. By Allah-azwj! if you do not display the letter, I-azwj will return your head to Rasool-Allah-azwj!’

She said, ‘Step back while I bring it out’. So she brought the letter out from (the mound of) her hair. Amir-al-Momineen-azwj grabbed it and went with it to Rasool-Allah-azwj.
Rasool-Allah-saww said: ‘O Hatib, what is this?’ Hatib said, ‘By Allah-azwj - O Rasool-Allah-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-azwj, and you-saww are Rasool-Allah-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’.

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

---

69 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 5
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’.

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] – It was Revealed on the day of conquest of Makkah when Rasool-Allah-saww wanted to enter it, Allah -azwj- 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.

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-Allah-saww: ‘The Truth came and the Falsehood vanished, surely the falsehood would always vanish’ [17:81]’.

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] - ‘These (Verses) were Revealed regarding Abdullah Bin Abu Ameet, brother of Umm Salma -ra-, and that is because he said this to Rasool-Allah-saww at Makkah before the Hijra.

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

70 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 6
71 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 7
When Rasool-Allah saww came to Umm Salma ra, she ra said, ‘May my-ra and my-ra mother be (sacrificed for) you saww, O Rasool-Allah saww! The entirety of the people are happy with you saww except my-ra brother from between Quraysh and the Arabs. You saww rejected his Islam, and accepted Islam of the people, all of them?’

Rasool-Allah saww said: ‘O Umm Salma ra! Your brother belied me saww with such a belying, no one from the people had belied me saww 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 His-awj Words: for us a letter to read’. [17:93]’. Umm Salma ra said, ‘May my-ra father and my-ra mother be (sacrificed for) you saww, O Rasool-Allah saww! Did you saww not say that Al-Islam annuls whatever happened before it?’ He saww said: ‘Yes’, and Rasool-Allah saww accepted his Islam’.

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

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

---

72 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 8
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-Allah sallallahu ‘alayhi wa sallam saying to you these are days of eating and drinking’, and it is a language of Khazaie, meaning the gathering, and from over here Abu Amro recited, And they would be drinking (like) the thirsty camel drinks [56:55]’.73

(10) – 000

(11) – 000

(12) – 000

(73) Bihar Al-Anwaar – V 21, The book of our Prophet sallallahu ‘alayhi wa sallam, P 3 Ch 26 H 9

(74) Bihar Al-Anwaar – V 21, The book of our Prophet sallallahu ‘alayhi wa sallam, P 3 Ch 26 H 10

(75) Bihar Al-Anwaar – V 21, The book of our Prophet sallallahu ‘alayhi wa sallam, P 3 Ch 26 H 11
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-saww instructed that he-asws returns the keys to Usman, and he-saww excused to him. Usman said to him-asws: ‘O Ali-asws! I hated and I hurt, then I came with kindness’. He-saww said: ‘Allah-aswj Mighty and Majestic has Revealed regarding you and recited the Verse to him, so Usman became a Muslim and the Prophet-saww acknowledged it in his hand’. 76

From Abu Abdullah-asws, from his-asws father-asws having said: ‘One the day of conquest of Makkah Rasool-Allah-saww did not make captives of the offspring and said: ‘One who locks his door and throws down his weapon or enters the house of Abu Sufyan, so he will be safe’’. 77

From Abu Ja’far-asws the 2nd having said: ‘The taking of allegiances of the women by Rasool-Allah-saww was that he-saww immersed his-saww hand in a container wherein was water, then he-saww took it out, then the women immersed their hands in that container with the acknowledgment and the belief in Allah-aswj and the ratification of His-aswj Rasool-saww upon what he-saww took upon them’. 78
of pebbles and threw them during the conquest, then said: ‘*The Truth came and the Falsehood vanished, surely the falsehood would always vanish*’ [17:81]. There did not remain any idol in it except it fell to its face and he-saww ordered with these, and they were brought out from the Masjid and thrown and broken’.

The Prophet-saww sent for them and they came with them. Attab said, ‘We seek Forgiveness of Allah-aswj and repent to Him-aswj. By Allah-aswj, 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’.

When they came to know who the fires were for, and Al-Abbas had come out from Makkah facing towards Al-Medina, Rasool-Allah-saww returned him with him-saww, and the correct is that since the day of Badr he was at Al-Medina’. When he-saww descended beneath Al-Aqaba, Al-Abbas rode his mule to Rasool-Allah-saww and came to Al-Aqabah in desired that he might fine from the people of Makkah one he can warn them, when he heard the speech of Abu Sufyan saying to Ikrimah, ‘What are these fires?’

---

79 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 15
80 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 16
Al-Abbas said, 'O Abu Sufyan!' He said, 'Yes'. (He said), 'This is Rasool-Allah(saww). Abu Sufyan said, ‘What do you see that I should do?’ He said, ‘You should ride behind me and I shall come with you to Rasool-Allah(saww) and take the safety for you’. He said, ‘And you see that he(saww) would grant me safety?’ He said, ‘Yes, for whenever I ask him(saww) for something, he(saww) does not refuse me’.

So Abu Sufyan rode behind him and Ikrima left to go to Makkah. He came to Rasool-Allah(saww) and Al-Abbas said, ‘This is Abu Sufyan who has come with me to you(saww), so grant him safety due to my reason’. He(saww) said: ‘Become a Muslim you will be safe, O Abu Sufyan’. He said, ‘O Abu Al-Qasim(saww) How (much) is your(saww) honour and your(saww) forbearance’. He(saww) said: ‘Become a Muslims you will be safe’. Al-Abbas nudged him and said, ‘Woe be unto you! If he(saww) says it a fourth time and you do not become a Muslim, he(saww) will kill you’. He(saww) said: ‘Take him to your tent, O uncle!’, and it was nearby. When he sat in the tent he regretted upon his coming with Al-Abbas and said within himself, ‘Who does with himself the like of what I have done? I came and displayed my hand, and if I could just leave to go to Makkah and gather the Ethiopians and others, perhaps I can defeat him(saww)’. Rasool-Allah(saww) called out to him from his(saww) tent saying: ‘Then Allah(azwj) will Disgrace you!’ Al-Abbas came to him(saww) and said: ‘Abu Sufyan wants to come to you(saww), O Rasool-Allah(saww)!’ He(saww) said: ‘Bring him’. When he entered, he(saww) said: ‘Is it not time you became a Muslim?’ Al-Abbas said to him, ‘Say (the testimony) or else he(saww) will kill you?’ He said, ‘I testify that there is no god except Allah(azwj) and you(saww) are a Rasool of Allah(azwj)’. Rasool-Allah(saww) chuckled and said, ‘Return him to be with you’. Al-Abbas said, ‘Surely Abu Sufyan loves the nobility, so ennoble him’. He(saww) said: ‘One who enters his house so he would be safe, and one who throws down his weapon, so he will be safe’.
When he saww prayed the morning Salat with the people, he saww 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 Allah azwj and he will see it’. Abu Sufyan said, ‘How great is the kingdom of the son saww of your brother as’. Al-Abbas said, ‘O Abu Sufyan! It is Prophethood’. 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 Azan 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

---

81 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 26 H 17

128 out of 368
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 ﷺ with that and he ﷺ called Amir Al-Momineen ﷺ and said to him ﷺ: ‘One of my companions has written to the people of Makkah informing them of our news and I ﷺ had asked Allah ﷺ to hide our news from them, and the letter is with a black women who has taken to another road. Take your sword and catch up with her and snatch the letter from her leave her and come with it to me ﷺ.

Then he ﷺ called Al-Zubeyr Bin Al-Awwam and said to him: ‘Go with Ali ﷺ Bin Abu Talib ﷺ 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 ﷺ I do not see any letter with her, so let us return to Rasool-Allah ﷺ and inform him ﷺ of her innocence’.

Then Amir Al-Momineen ﷺ said to him: ‘Rasool-Allah ﷺ informed me that there is a letter with her and instructed me ﷺ with taking it from her and you are saying that there is no letter with her?’ Then he ﷺ unsheathed the sword and proceeded to her and said: ‘By Allah ﷺ! If you don’t inform me of the letter I ﷺ 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 ﷺ of Abu Talib ﷺ.

He ﷺ turned his face away from her, and she uncovered her hair and brought out the letter from her hair. Amir Al-Momineen ﷺ took it and came with it to the Prophet ﷺ and he ﷺ ordered with a call for the congregational Salat. So, it was called for among the people and they gathered to the Masjid until it was filled with them. Then the Prophet ﷺ ascended the pulpit and took the letter in his hand and said: ‘O you people! I ﷺ has asked Allah ﷺ 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 ﷺ 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 ﷺ, and I have not enacted hypocrisy after my Islam nor any doubt after my certainty’. The Prophet-ṣaww said to him: ‘So what carried you upon writing this letter?’

He said, ‘O Rasool-Allah ﷺ! 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 ﷺ! Order me with killing him, for he is a hypocrite’. Rasool-Allah ﷺ said: ‘He is from the people of Badr and perhaps Allah azwj 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-ṣaww, so Rasool-Allah-ṣaww ordered with returning him and said to him: ‘I-ṣaww have pardoned you and your crime, so seek Forgiveness of your Lord-azwj and do not repeat the like of what you committed’”. 82

---

82 Bihar Al-Anwaar – V 21, The book of our Prophet-ṣaww, P 3 Ch 26 H 18
‘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’.

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].

قال الإمام قال المنصهر بن عليّ ع لمأ بو الله ممتحنا ص مطحهاة وأظهرها ذرهها ونشأها كمكلفة وغابت أشخاصها في جنازتهم الأصوات وأذوها وانفلولا معاشرة ونعلم في خراب المسااجد السنية كانت للقوم من جيابر أشخاص متحدر وشيعه عليّ يأب طالب ع

The Imam (Hassan Al-Askari)asws said: ‘Ali-asws Bin Al-Husayn-asws said: ‘When Allahazwj Sent Muhammadasws at Makkah and Manifested his asws call in it, and Publicised his asws ‘Kalima’ (There is no god except Allahazwj and Muhammadasws is Rasoolasws of Allahazwj), and Faulted their religions with regards to their worshipping the idols, his asws community seized himas and mistreated himas, and they strive in ruining the constructed Masjids – which were for a group of the good companions of Muhammadasws and hisasws Shias, and the Shias of Ali-asws Bin Abu Talib-asws.

كان ينعن كماله مساجد يحرون فيها ما عامة المبطلون فسفع هؤلاء الشوكرون في خراصو وأذى متحدر وأصحابه واجتهاد إلى الهجر من مكانة فهو المدينة التفت خلفه إليها وقال الله يعلم أني أحبك ولوا أن أهلك الحروفي عليك لما أثر علىك بردا ولأنتي غلبت عليك بدلا ولأني لعنته على عليك على مفاقيباك

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 Muhammadasws and the rest of hisasws companions, made himas a refugee to exit from Makkah to Al-Medina. Heasws turned behind himas towards it (Makkah) and heasws said: ‘Allahazwj Knows that Iasws love you (Makkah), and had not your inhabitants exited measws from you, Iasws would not have preferred a (another) city over you, nor would Iasws have sought a replacement from you, and Iasws am gloomy upon separating from you’.

فأرعر الله يا بحمد الله يا أحب把手 راعيها عليكم السلام وقلت ستزل إلى هذا البلد طافرا غاضبا سلما فدارا فاعرا فاعرا وذلك فوله للعالم إذ الذي فرض عليكم الظلم أراك إلى ماعدا يقع إلى مكانة غامضه طافردا بذلك رضو الله ص أشباحا قلنا فلما تفنحن مما

Allahazwj Revealed unto himasws: ‘O Muhammadasws! The Most Exalted Conveys the greetings upon youasws, and is Saying: ‘Î¹î³zwj will Return youasws to this city, triumphant, victorious, unscathed, powerful, compelling’ – and these are the Words of the Exalted: 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-Allahasws informed his

83 Bihar Al-Anwaar – V 21, The book of our Prophetasws, P 3 Ch 26 H 19
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{saww} 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!”

When the Ordainment of Allah\textsuperscript{azwj} came to pass, by the conquest of Makkah, rescuing it (from the idols), he\textsuperscript{saww} appointed Attab Bin Aseyd as an emir upon them. So when the news arrived to them, they said, ‘Muhammad\textsuperscript{saww} does not cease to take us lightly until he\textsuperscript{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 Allah\textsuperscript{azwj} and its vicinity, the sanctuary of safety, and the best spot for it upon the surface of the earth’.

And Rasool-Allah\textsuperscript{saww} wrote to Attab bin Aseyd, a pact upon the people of Makkah, and wrote in the beginning of it: ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful. From Muhammad\textsuperscript{saww}, Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} to the neighbours of the House of Allah\textsuperscript{azwj} and settlers in the Sanctuary of Allah\textsuperscript{azwj}.

As for afterwards, so the one from you who was a believer in Allah\textsuperscript{azwj}, and in Muhammad\textsuperscript{saww} as Rasool\textsuperscript{saww} of Allah\textsuperscript{azwj} being truthful in his\textsuperscript{saww} words, and correct in his\textsuperscript{saww} deeds, and (a believer) of Ali\textsuperscript{asws} being a brother\textsuperscript{asws} of Muhammad\textsuperscript{saww} His\textsuperscript{azwj} Rasool\textsuperscript{saww}, and his\textsuperscript{saww} elite, and his\textsuperscript{saww} successor\textsuperscript{asws} – and the best of the creatures after him\textsuperscript{saww}, as a Guardian\textsuperscript{asws}, so he is from us\textsuperscript{asws} and towards us\textsuperscript{asws}.

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. Allah\textsuperscript{azwj} 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 Muhammad-saww has collared Attab Bin Aseyd as your decider and your reconciler. He-saww 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 Allah-azwj – due to what he-saww knows from his merits over you, from his befriending Muhammad-saww, Rasool-saww of Allah-azwj, and from his attention regarding the bias towards Ali-asws, the Guardian-asws of Allah-azwj.

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-azwj 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-asws Wilayah – and the friendship of our-asws friends, and enmity to our-asws 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-saww 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-Allah⁵⁵⁰⁰ 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 Allah⁵⁵⁰⁰ upon all of you, in order to purify the Harram (House) of Allah⁵⁵⁰⁰ 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 Allah⁵⁵⁰⁰ 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 Allah⁵⁵⁰⁰ and ennoble yourselves with the obedience to Allah⁵⁵⁰⁰, and do not be disgraced by opposing your Lord⁵⁵⁰⁰!’

He did, by Allah⁵⁵⁰⁰, just as he said, and was just, and fair, and implemented the Ordinances, being Guided by the Guidance of Allah⁵⁵⁰⁰, without being needy to a consultation nor a referral’.⁸⁴

‘From Abu Abdullah⁵⁵⁰⁰, he (the narrator) said, ‘I asked him⁵⁵⁰⁰ about the Words of Allah⁵⁵⁰⁰
And we have not Affirmed you, you would have almost inclined towards them something little [17:74]. He⁵⁵⁰⁰ said: ‘When it was the day of the conquest (of Makkah), Rasool-Allah⁵⁵⁰⁰ brought the idols out from the Masjid, and from these was an idol (upon the hill) Al-

---

⁸⁴ Bihar Al-Anwaar – V 21, The book of our Prophet⁵⁵⁰⁰, P 3 Ch 26 H 20
When two years passed by from the issue, a man from Kanana started reporting satire of Rasool-Allah sâw. A man from Khuza’a said to him, ‘Do not mention this’. He said, ‘And what is it to you and that?’ He said, ‘If you were to repeat it I will break your mouth’. He repeated it, and the Khuzaite raised his hand and struck his mouth with it. The Kananite was helped by his people, and the Kananites used to be more (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 sâw and informed him sâw the news and said couplets of poetry, from it was, ‘No worries I am appealing to Muhammad sâw, our fathers and his sâw father had sworn the positions, Quraysh has opposed you of the promise, and have broken your sâw binding agreement, and they killed us in Ruku’u and Sahdaj’.

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

85 Bihar Al-Anwaar – V 21, The book of our Prophet sâw, P 3 Ch 26 H 21
Hatab Bin Abu Bata wrote (a letter and sent it) with Sarah, a slave girl of Abu Lahab to Quraysh, ‘Rasool-Allah-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. Jibrael-as descended and informed him-saww, so he-saww called Ali-asws and Al-Zubeyr and said to them: ‘Catch up with her and that the left from her’.

Ali-asws and Al-Zubeyr went out not meeting anyone until they reached Zul Huleyfa, and the Prophet-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-asws seized the letter from her and returned it to Rasool-Allah-saww.

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-azwj 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 for him-saww to pity upon him, so he-saww ordered with his return and said: ‘If-saww have pardoned your crime so seek Forgiveness of your Lord-azwj and do not repeat to the like of what you have committed’.

فكتب حاطب بن أبِ بلتعة مع سارة مولاة أبِ لِب إلى قريش أن رسول الله خارج إليكم يوم كذا و كذا فخرجت و تركت

فخرج علي و الزبير لا يلقيان أحدا حَ وردا ذا الحليفة و كان النِ ص وضع حرسا على المدينة و كان على الحرس حارثة بن النعمان فأتي

قُلْ فدُعِيْتُ مِنْ أَهْلِ بَدْرِ وَلِفَتْ سَيْرَهُمْ إِلَى صِدْرِ السَّورَة.
So, Allah 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”.

فقال: ألاَّ أنت وحذذي عيسى بن عبد الله التلميذ عن أبي عبد الله للعُلْيَا، لئنما انهى الحديث إلى أبي شفيي، وهو بالشام، مما صنعت فرُقبت بخزاعة أقبل حتى دخل على رسول الله ص فقال فلتَحمد الحسن دم فومة، وأجَرَ بن قريش ورَدَّها في المهد، فقال أبا شفيي، فقلت، فقلت، عليه.

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

‘From Abu Abdullah –asws: ‘When the news ended up to Abu Sufyan, and he was in Syria, with what Quraysh had done with (the clan of) Khuza’a, ‘From Abu Abdullah –asws: ‘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’.

فخرج قلقين أبا بن قرك فصال يا أبا بن قرك فصال والمُوقف، وأُحَددًَدَّ جَلِبَ على رسول الله ص لم يُلبَّي عليه فصال له ماً ذلك ثم خرج فدخل على أم خيفة فذجع نَيْفَة لعبد الله تأقوت إلى الوراء فطلَّوَّ فصال يا ينطأني أتلك أنْبَطَهُ هذا الوراء، خليت نَعَّمَهُ هذا فران قرك قص ما كنت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. وكان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت لتنَبَل في ذلك. كان كُنْت L
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-azwj! 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’.

Al-Baqir-asws said: ‘Rasool-Allah-saww went out in the military expedition of the conquest (of Makkah). He-saww Fasted and the people Fasted until he-saww descended at Kura Al-Ghanam and instructed with the breaking of the Fast. He-saww 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-saww travelled until he-saww 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.

Abu Sufyan and Hakeem Bin Hizam and Budeyl Bin Warqa came out during that night whether they could hear some news, and Al-Abbas Bin Abdul Muttalib came out to meet Rasool-Allah-saww and with him was Abu Sufyan Bin Al-Haris, and Abdullah Bin Umayya, and they had both met him at Saniyat Al-Iqab.
And Rasool-Allah ﷺ was in his ﷺ tent, and the one in charge upon his ﷺ 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 ﷺ and greeted unto him ﷺ and said, ‘May my father and my mother (be sacrificed for) you ﷺ! This is a son of your ﷺ uncle who has come repentant, and a son of your aunt’.

And Abu Sufyan called out to the Prophet ﷺ: ‘Be towards us just as the righteous servant has said: ‘(There shall be) no reproach against you today. [12:92]’. So he ﷺ called him and accepted from him, and he ﷺ called Abdullah Bin Abu Umayya and accepted from him.

And Al-Abbas said, ‘By Allah azwj, it is the destruction of Quraysh up to the end of times if Rasool-Allah ﷺ were to enter it (Makkah) forcibly. I went out riding the mule (called) ‘Al-Bayza’a’ of Rasool-Allah ﷺ 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 ﷺ and seek amnesty to him ﷺ, 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’.

قَالَ فَمَا الحِْيلَةُ قَالَ ترْكَبُ فِِ عَجُزِ هَذِهِ الْبَغْلَةِ فَأَسْتَأْمِنُ لَكَ رَسُولَ اللََِّّ ص قَالَ فَأَرْدَفْتُ هُْهُ خَلْفِي ثمَُّ جِئْتُ بِهِ فَكُلَّمَا انْتَهَيْتُ إِلََِّ ثُمَّ جِئْتُ بِهِ فَكُلَّمَا انْتَهَيْتُ إِلََِّ فَإِذَا رَأَوْنِّ هَذَا عَمُّ رَسُولِ اللََِّّ ص خَلُّوا سَبِيلَهُ حَََّ فَإِذَا رَأَوْنِّ هَذَا عَمُّ رَسُولِ اللََِّّ ص خَلُّوا سَبِيلَهُ حَََّ فَإِذَا رَأَوْنِّ هَذَا عَمُّ رَسُولِ اللََِّّ ص خَلُّوا سَبِيلَهُ حَََّ فَإِذَا رَأَوْنِّ هَذَا عَمُّ رَسُولِ اللََِّّ ص خَلُّوا سَبِيلَهُ حَََّ

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 an uncle of Rasool-Allah-saww, free his way!’, until I ended up to the door of Umar. He recognised Abu Sufyan and said, ‘Enemy of Allah-azwj! The Praise is for Allah-azwj Who Enabled from you’, so I quickened the mule until we gathered at the door of the tent and entered unto Rasool-Allah-saww.

قَالَ هَذَا أَبُو سُفْيَانَ قَدْ أَمْكَنَكَ اللََُّّ مِنْهُ بِغَيرِْ عَهْدٍ وَ لاَ عَقْدٍ فَدَعْنِِ أَضْرِبْ عُنُقَهُ قَالَ الْعَبَّاسُ فَجَلَّسْتُ عِنْدَ رَسُولِ اللََِّّ ص فَقُلْتُ بَِِبِِ أَنْتَ وَ أُمِي أَبُو سُفْيَانَ وَ قَدْ أَجَرْتُهُ قَالَ أَدْخِلْهُ فَدَخَلَ فَقَامَ بَينَْ يَدَيْهِ فَقَالَ وَيَُْكَ ياَ بَِ سُفْيَانَ أَ مَا آنَ لَكَ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللََُّّ وَ أَنّ ِ رَسُولُ اللََِّّ

He said, ‘This is Abu Sufyan. Allah-azwj has Enabled 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?’

قَالَ الْعَبَّاسُ يَْْرِبُ وَ اللََِّّ عُنُقَكَ السَّاعَةَ أَوْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللََُّّ وَ أَنَّهُ رَسُولُ اللََِّّ قَالَ فَإِنّ ِ أَرْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللََُّّ وَ أَنَّكَ رَسُولُ اللََِّّ

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

قَالَ رَأْيُ إِنْ فِِ نْفْسِي مِنْهَا لَشَيْئاً

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

فَقَالَ أَبُو سُفْيَانُ الْعَبَّاسِ فَمَا نَصْنَعُ بِِللاَّتِ وَ الْعُزَّى فَقَالَ لَهُ عُمَرُ اسْلَحْ عَلَيْهِمَا قَالَ أَبُو سُفْيَانَ أُف ٍ لَكَ مَا أَفْحَشَكَ مَا يُدْخِلُكَ ياَ عُمَرُ فِِ كَلاَمِي وَ كَلاَمِ ابْنِ عَم ِي
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-saww of my uncle!’

Rasool-Allah-saww said to him: ‘With whom will you happen to be tonight?’ He said, ‘With Abu Al-Fazl (Al-Abbas)’. He-saww said: ‘Then go with him, O Abu Al-Fazl and let him stay tonight with you and come with him to me-saww 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-saww. Arise, perform Wudu’u and pray Salat’. He said, ‘How do I perform Wudu’u?’ So he taught him.

Rasool-Allah-saww said to him: ‘You say to them, ‘One who says there is no god except Allah Azwj Alone, there being no associates for Him-Azwj, and testifies that Muhammad-saww is a Rasool-saww of Allah 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’. He-saww said: ‘One who says there is no god except Allah Azwj Alone, there being no associates for Him-Azwj, and testifies that Muhammad-saww is a Rasool-saww of Allah 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-saww! Abu Sufyan is a man who loves the pride, if you-saww could assign him with an act of kindness’. He-saww said: ‘One who entered the house of Abu
Sufyan, so he is safe’. Abu Sufyan said, ‘My house?’ He-saww said: ‘Your house’. Then he-saww said: ‘And one who locks his door, so he is safe’.

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

He (the narrator) said, ‘Al-Abbas caught up with him and said, ‘O Abu Hanzala!’ Am I being betrayed by the Clan of Hashim-asws?’ He said, ‘You will know that the treachery isn’t from our traits, but come until you look at the armies of Allah-azwj’. Al-Abbas said, ‘Khalid Bin Al-Waleed passed by and Abu Sufyan said, ‘This is Rasool-Allah-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-saww’. He said, ‘This is Al-Zubeyr’. The armies kept passing by him until Rasool-Allah-saww passed among the Helpers. The Sa’ad Bin Ubada ended up to him and in his hand was a flag of Rasool-Allah-saww and he said, ‘O Abu Hanzal! 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-saww and approached until he passed under the spears and grabbed his-saww rein, then said, ‘May my father and my mother (be sacrificed for) you-saww! Did you-saww not hear what Sa’ad said?’, and he mentioned those words. He-saww said: ‘There isn’t anything in what Sa’ad said’.
Then he as 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.

قَالَ وَ أَسْلَمَ يَوْمَئِذٍ حَكِيمُ بْنُ حِزَامٍ وَ بُدَيْلُ بْنُ وَرْقَاءَ وَ جُبَيرُْ بْنُ مُطْعِمٍ وَ أَقْبَلَ أَبُو سُفْيَانَ مِنْ أَسْفَلِ الْوَادِي يَرْكُضُ فَاسْتَقْبَلَهُ قُرَيْشٌ وَ قَالُوا مَا وَ رَاكَ وَ مَا هَذَا الْغُبَارُ قَالَ محَُمَّدٌ فِِ خَلْقٍ ثُمَّ صَاحَ ياَ آلَ غَالِبٍ الْبُيُوتَ الْبُيُوتَ مَنْ دَخَلَ دَارِي فَََُهُوَ آمِنٌ

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-saww among people’. Then he shouted, ‘O family of Ghalib! The houses! The houses! One who enters my house so he will be safe’.

فَغَرَفَتْ هِنْدٌ فَأَخَذَتْ تَطْرُدُهُمْ ثمَّ قَالَتْ اقْتُلُوا الشَّيْخَ الَّْبِيثَ لَعَنَّهُ اللَّهُ مِنْ وَافِدِ قَوْمٍ وَ طَلِيعَةِ قَوْمٍ قَالَ وَيْلَكِ إِنّ ِ رَأَيْتُ ذَاتَ الْقُرُونِ وَ رَأَيْتُ فَارِسَ أَبَنَاءِ الْكِرَامِ وَ رَأَيْتُ مُلُوكَ كِنْدَةَ وَ فِتْيَانَ حمِّيرٍ يُسْلِمْنَ آخِرَ النَّهَارِ وَيْلَكِ اسْكُتِِ فَقَدْ وَ اللَّهُ جَاءَ الحَْقُ وَ دَنَتِ الْبَلِيَّةُ

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’.

فَأُدْرِكَ ابْنُ خَطَلٍ وَ هُوَ مُتَعَلَِق بَِِسْتَارِ الْكَعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَ عَمَّارُ بْنُ يَاصِرٍ فَسَبَقَ سَعِيدٌ عَمَّاراً فَ قَتَلَهُ وَ قُتِلَ مِقْيَسُ بْنُ صُبَابَةَ فِِ السُّوقِ وَ قَتَلَ عَليَّ عِنْدِيَّ عُمَّارٍ فَنَفَّسَهُ وَ قَتَلَ عِنْدَيْ بُلَغَهُ أَنَّ أُمَّ هَانِئٍ بَنْتَ أَبِِ طَالِبٍ قَدْ آوَتُ نَاٰسًا مِنْ بَنِِ مََْزُومٍ مِنْهُ الحَْارِثُ بْنُ هِشَامٍ وَ قَيْسُ بْنُ السَّائِبِ

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’.

فُادِرَكَ ابْنُ خَطَلٍ وَ هُوَ مُتَعَلَِق بَِِسْتَارِ الْكَعْبَةِ فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَ عَمَّارُ بْنُ يَاصِرٍ فَسَبَقَ سَعِيدٌ عَمَّاراً فَ قَتَلَهُ وَ قُتِلَ مِقْيَسُ بْنُ صُبَابَةَ فِِ السُّوقِ وَ قَتَلَ عَليَّ عِنْدِيَّ عُمَّارٍ فَنَفَّسَهُ وَ قَتَلَ عِنْدَيْ بُلَغَهُ أَنَّ أُمُّ هَانِئٍ بَنْتَ أَبِِ طَالِبٍ قَدْ آوَتُ نَاٰسًا مِنْ بَنِِ مََْزُومٍ مِنْهُ الحَْارِثُ بْنُ هِشَامٍ وَ قَيْسُ بْنُ السَّائِبِ

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-Huweyris 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 Al-Haris Bin hisham, and Qays Bin Al-Saib.
He 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. So, Umm Hany came out to him, and she did not recognise him. She said, ‘O servant of Allah! I am Umm Hany, daughter of uncle of Rasool-Allah and sister of Ali. Leave from my house’. Ali said: ‘Bring them out!’ She said, ‘By Allah! I shall complain of you to Rasool Allah!’

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

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

Tolerate me, may I be sacrificed for you’. Rasool-Allah said: ‘Allah the Exalted Thanked for his efforts and will Reproduce the ones He.Recompenses due to her position from Ali Bin Abu Talib’.

Aban said, ‘And Bashir Al-Nabbal narrated to me from Abu Abdullah having said: ‘When it was the conquest of Makkah, Rasool-Allah said: ‘With whom is the key (of the Kabah)?’ They said, ‘With Umm Shayba’. He called Shayba and said: ‘Go to your mother and tell her to send the key’. She said, ‘Tell him I said, ‘You killed our fighters and (now) you want to take our honourable things from us?’ He said, ‘Either you send them
or I will kill you’. So she placed it in the hand of the boy and he-saww took it and called Umar and said to him: ‘This is interpretation of the dream of before’.

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’.

He (the narrator) said, ‘And the chiefs of Quraish entered the Kabah and they were thinking that the sword will not be raised from them. Rasool-Allah-saww came to the House (Kabah) and grabbed the framework of the door, then said: ‘There is no god except Allah-azwj. He-azwj Fulfilled His-azwj Promised, and Helped His-azwj servant, and Overcame the allies Alone’.

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: ‘I-saww say to you just as the brother of 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! 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 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’.

And he-saww sent for them and informed them with what they had said. Attab said, ‘By Allah-azwj, we have said that, O Rasool-Allah-saww, so we seek Forgiveness of Allah-azwj and repent to Him-azwj’. He became a Muslims and his Islam was good, and Rasool-Allah-saww 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’.

---

86 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 22
‘From Abu Abdullah-asws having said: ‘When Rasool-Allah-saww conquered Makkah, the men pledged their Allegiances, then the women came to pledge their Allegiances. So Allah-azwj Mighty and Majestic Revealed: O you the Prophet! When the Momenaat 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].

Hind said, ‘We raised our children since they were young and you-saww 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-saww! What is that ‘good’ which Allah-azwj has Commanded us with that we should not disobey you-saww with regards to it?’

He-saww 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-saww upon this’.

She said, ‘O Rasool-Allah-saww! How do we pledge our Allegiances to you-saww?’ He-saww said: ‘I-saww do not shake hands with the women’. Then he-saww called for a container of water, and immersed his-saww hand in it, then took it out’. He-saww said: ‘Immerse your hands in this water, so it would be the pledge of Allegiance’.

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

‘Abu Abdullah-asws said: ‘Do you know how Rasool-Allah-saww took the allegiances of the women?’ I said, ‘Allah-azwj and the son-asws of His-azwj Rasool-saww are more knowing’.

87 Bihar Al-Anwar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 23
He-saww said: ‘They gathered around him-saww, then he-saww called for an earthen bowl and poured a little water in it, then he-saww immersed his-saww hand in it, then said: ‘Listen you all! I-saww hereby take your allegiances upon that you will not associate anything with Allah-azwj, 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-saww brought out his-saww hand from the bowl, then said to them: ‘Immerse your hands’. They did so. The hand of Rasool-Allah-saww is clean, cleaner than to touch a palm of a woman with it who isn’t Permissible for him-saww’.

---

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-saww 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-saww prayed eight Rak’at (of Salāt). Never had Rasool-Allah-saww prayed these before that, nor (did he-saww pray these) afterwards’.

Al-Kafi – Ali, from his father, from Hammad, from Hareez,

‘From Abu Abdullah-saww 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-saww 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?’ They (people) said, ‘We think good and we are saying good, O son-saww of a benevolent one, and a cousin of a benevolent one, and you have become powerful’.

---

88 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 24
89 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 25
He said: ‘So I am saying just as my brother 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 had Sanctified Makkah on the day He Created the skies and the earth. Thus, it would be Al-Haram (The Sanctuary) by the Sanctity of Allah 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’.

He said: ‘Rasool-Allah said on the day of conquest of Makkah: ‘Allah Sanctified Makkah on the day He Created the skies and the earth it is a Sanctuary up to the establishment of the Hour. It is not unrestricted for anyone before me nor unrestricted for anyone after me, and it is not unrestricted for me except for a moment from the day’.’

‘Rasool-Allah said on the day of conquest of Makkah: ‘Allah Sanctified Makkah on the day He Created the skies and the earth it is a Sanctuary up to the establishment of the Hour. It is not unrestricted for anyone before me nor unrestricted for anyone after me, and it is not unrestricted for me except for a moment from the day’.’

‘From Abu Abdullaahas, from his father having said: ‘Rasool-Allah on the day of conquest of Makkah, no offspring were made captives for him and he said: ‘One who locks his door so he is safe, one who throws down his weapon, so he is safe’.’

(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, P 3 Ch 26 H 26
91 Bihar Al-Anwaar – V 21, The book of our Prophet, P 3 Ch 26 H 27
92 Bihar Al-Anwaar – V 21, The book of our Prophet, P 3 Ch 26 H 28
'From Abu Abdullah-asws, he (the narrator) said, 'I heard him-asws saying: ‘Do not pray the Obligatory Salat in the interior of the Kabah, for Rasool-Allah-saww did not enter it during Hajj nor Umrah, but he-saww entered it during conquest of Makkah and prayed two Cycles Salat in it between the two pillars, and Asma was with him-saww.’

‘Regarding the Words of the Exalted: O you those who believe! Do not take My enemy and your enemy as friends. Would you meet them with the cordiality [60:1]. He said, ‘Sarah, a slave girl of the Clan of Hashim-asws arrived at Medina. She came to Rasool-Allah-saww and the ones with him-saww from the Clan of Abdul Muttalib-asws. She said, ‘I am your slave girl and fatigue has hit me and I came to you to present to your goodness’.

She was clothed, and loaded up, and equipped, and helped by Hatib Bin Abu Balta, brother of the clan of Asan Bin Abdul Uzza. He wrote a letter with her to the people of Makkah that Rasool-Allah-saww had ordered the people to mobilise and Hatib understood that Rasool-Allah-saww intended the people of Makkah. He wrote to them to make them beware, and made a reward to be for Sarah upon if she were to conceal (the matter) upon him and deliver his message’. She agreed to do so.

They caught up with Sarah and said, ‘Where is the letter which has been written with you, O enemy of Allah-aswj?’ She swore by Allah-aswj, ‘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-aswj! Neither has he-saww lied to us nor will we belie him-saww’. He bared his sword and said, ‘I swear by Allah-aswj, 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 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’.

Rasool-Allah\textsuperscript{saww} ratified him and excused him, and Allah\textsuperscript{azwj} 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]’}.\textsuperscript{94}

\textsuperscript{94} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 26 H 30
Indeed! The best servant of Allah –azwj 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 mine –saww up to the day of Qiyamah”.

‘From Abu Ja’far-asws having said: ‘When it was the day of conquest of Makkah, Rasool-Allah-saww stood addressing among the people. He-saww praised Allah-azwj and extolled upon Him-azwj, then said: ‘O you people! Let the ones present deliver to the ones absent that Allah-azwj 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 Adam-as and Adam-as is from clay. Indeed, and the best of you in the Presence of Allah-azwj and the most honourable of you to Him-azwj today is your most pious one and the one most obedient to Him-azwj.

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 Allah-azwj. 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’.

‘From Al-Sadiq-asws having said: ‘Rasool-Allah-saww addressed in Masjid Al-Khief: ‘May Allah-azwj 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.

---

95 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 31
96 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 32
Three, do not bear a grudge upon them – a heart of a Muslim person (performing) a sincere deed for Allah-aswj, and advice of the Imams-asws of the Muslims, and the necessitation to their-asws gathering, for their invitation will be encompassing from after them-asws. 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’’. 97

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

‘I said to Ali-asws Bin Al-Husayn-asws, ‘Surely Ali-asws dealt with the people of the Qiblah (general Muslims) opposite to the way of Rasool-Allah-saww regarding the people of Shirk’.

He (the narrator) said, ‘He-asws got angry, then sat up, then said: ‘By Allah-aswj he-asws dealt among them with the way of Rasool-Allah-saww on the day of the conquest (of Makkah). Ali-asws wrote to Malik (Al-Ashtar), and he was at the forefront on the day of (battle of) Basra, 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’’. 98

97 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 33
98 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 26 H 34
CHAPTER 27 – MENTION OF THE EVENTS AFTER THE CONQUEST UP TO THE BATTLE OF HUNAYN

The book ‘Al-Irshad’ – ‘Then connected with conquest of Makkah, Rasool-Allah-saww sent Khalid Bin Al-Waleed to the clan of Jazeyma Bin Aamir, and they were at Al-Ghameysa, calling them to Allah-azwj Mighty and Majestic, and rather his-saww sending him to them due to an unjust killing between him-saww and them, and that is because they had attained women during the pre-Islamic period from the clan of Al-Mugheira and they killed Al-Fakah Bin Al-Mugheira, an uncle of Khalid Bin Al-Waleed.

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 Khaleed 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-azwj 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-as regarding his excesses’.99

(The book) ‘Alaam-Al-Wara’ – ‘After the conquest of Makkah, Rasool-Allah-saww sent the battalion in what is around Makkah calling to Allah-azwj Mighty and Majestic and did not order them with fighting. He-saww sent Ghalib Bin Abdullah to the clan of Madlaj and they said, ‘We are neither against you-saww nor are we for you-saww’. The people said, ‘Battle them, O Rasool-Allah-saww!’ He-saww said: ‘For them is a chief, courteous, intelligent, and perhaps he will battle from the clan of Madlaj a martyr in the Way of Allah-azwj’.

99 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 27 H 1
And he-saww sent Amro Bin Amayya Al-Zamri to the clan of Al-Deyl and called them to Allah-azwj and His-azwj Rasool-saww, but they refused with the severest of refusals. The people said, ‘Battle them, O Rasool-Allah-saww!’ He-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’.

And he-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-saww.

And he-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-Mugheira, 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-azwj and against His-azwj Rasool-saww, and we are (now) Muslims, so look, if your sending by Rasool-Allah-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-azwj and His-azwj Rasool-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-saww and informed him-saww with what Khalid had done with them. He-saww raised his-saww hands towards the sky and said: ‘O Allah-azwj! I-saww disavow to You-azwj from what Khalid has done’, and he-saww cried, then called Ali-asws and said: ‘Go out to them and look into their matter, and he-saww gave him-asws a basket of gold (as compensation). He-asws did what he-asws had been instructed with and pleased them’. 100

I (Majlisi) am saying, ‘Ibn Al-Aseer said in (the book) ‘Al-Kamil’ – ‘And during this year, meaning year eight, after the conquest was the military expedition of Khalid Bin Al-Waleed

---

100 Bihar Al-Anwaar – V 21, The book of our Prophet-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-asw 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 Jazeyma Bin Aamir, and Jazeyman 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 Juzeyman 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-aswj! disavow to You-aswj 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’.101

---

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

165 out of 368

Then I-asws adjured them with Allah-aswj, ‘Does there remain anything?’ They said, ‘Since you-asws are adjourning 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-saww, 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-saww and informed him-saww. He-saww said: ‘By Allah-aswj! You-asws have cheered me-saww, O Ali-asws, with what you-asws have done, with plentiful Blessings?’ They said, ‘O Allah-aswj, yes’.

The books) ‘Al-Khisaal’ (and) ‘Al-Amaali’ of Al-Sadouq – ‘Ibn Al-Waleed, from Al-Saffar, from Ibn Marouf, from Ibn Mahziyar, from Fazalat, from aban, from Muhammad Bin Muslim, ‘From Abu Ja’far Al-Baqir-asws having said: ‘Rasool-Allah-saww 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-saww and the clan of Makhzum during the pre-Islamic period.

When he arrived to them they had already obeyed Rasool-Allah-saww and taken an agreement from him-saww. 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...”

---

102 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 27 H 4
with it to the Prophet-saww and narrated to him-saww with what Khalid Bin Al-Waleed had done.

He-saww faced the Qiblah, then said: 'O Allah-aswj! I-saww disavow to You-aswj 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'. The he-asws raised his-asws leg, so he-saww said: 'O Ali-asws! Make the judgments of the people of the pre-Islamic period to be under your-asws feet'.

Ali-asws came to them. When he-asws ended he-asws issued a judgment regarding them with a Judgment of Allah-aswj. When he-asws returned to the Prophet-saww, he-saww said: 'O Ali-asws! Inform me-saww with what you-asws'. He-asws said: 'O Rasool-Allah-saww! I-asws deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me-asws, so I-asws gave extra, and gave them a water tank for their dogs, and ropes for their flock.

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-aswj 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-saww'.

6– ما الأهمي للشيعي الطوسي جمعة غز أبي المغفل عن أغز وعم دينه عن تشير الخضر عن غز وعم دينه عن تشير الخضر عن

He-saww faced the Qiblah, then said: 'O Allah-aswj! I-saww disavow to You-aswj 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'. The he-asws raised his-asws leg, so he-saww said: 'O Ali-asws! Make the judgments of the people of the pre-Islamic period to be under your-asws feet'.

Ali-asws came to them. When he-asws ended he-asws issued a judgment regarding them with a Judgment of Allah-aswj. When he-asws returned to the Prophet-saww, he-saww said: 'O Ali-asws! Inform me-saww with what you-asws'. He-asws said: 'O Rasool-Allah-saww! I-asws deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me-asws, so I-asws gave extra, and gave them a water tank for their dogs, and ropes for their flock.

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-aswj 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-saww'.

6– ما الأهمي للشيعي الطوسي جمعة غز أبي المغفل عن أغز وعم دينه عن تشير الخضر عن غز وعم دينه عن تشير الخضر عن

He-saww faced the Qiblah, then said: 'O Allah-aswj! I-saww disavow to You-aswj 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'. The he-asws raised his-asws leg, so he-saww said: 'O Ali-asws! Make the judgments of the people of the pre-Islamic period to be under your-asws feet'.

Ali-asws came to them. When he-asws ended he-asws issued a judgment regarding them with a Judgment of Allah-aswj. When he-asws returned to the Prophet-saww, he-saww said: 'O Ali-asws! Inform me-saww with what you-asws'. He-asws said: 'O Rasool-Allah-saww! I-asws deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me-asws, so I-asws gave extra, and gave them a water tank for their dogs, and ropes for their flock.

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-aswj 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-saww'.

6– ما الأهمي للشيعي الطوسي جمعة غز أبي المغفل عن أغز وعم دينه عن تشير الخضر عن غز وعم دينه عن تشير الخضر عن

He-saww faced the Qiblah, then said: 'O Allah-aswj! I-saww disavow to You-aswj 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'. The he-asws raised his-asws leg, so he-saww said: 'O Ali-asws! Make the judgments of the people of the pre-Islamic period to be under your-asws feet'.

Ali-asws came to them. When he-asws ended he-asws issued a judgment regarding them with a Judgment of Allah-aswj. When he-asws returned to the Prophet-saww, he-saww said: 'O Ali-asws! Inform me-saww with what you-asws'. He-asws said: 'O Rasool-Allah-saww! I-asws deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me-asws, so I-asws gave extra, and gave them a water tank for their dogs, and ropes for their flock.

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-aswj 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-saww'.

6– ما الأهمي للشيعي الطوسي جمعة غز أبي المغفل عن أغز وعم دينه عن تشير الخضر عن غز وعم دينه عن تشير الخضر عن

He-saww faced the Qiblah, then said: 'O Allah-aswj! I-saww disavow to You-aswj 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'. The he-asws raised his-asws leg, so he-saww said: 'O Ali-asws! Make the judgments of the people of the pre-Islamic period to be under your-asws feet'.

Ali-asws came to them. When he-asws ended he-asws issued a judgment regarding them with a Judgment of Allah-aswj. When he-asws returned to the Prophet-saww, he-saww said: 'O Ali-asws! Inform me-saww with what you-asws'. He-asws said: 'O Rasool-Allah-saww! I-asws deliberated and gave a wergild for each blood (killed one), and a nugget for every foetus, and wealth for every wealth, and there was a remainder left with me-asws, so I-asws gave extra, and gave them a water tank for their dogs, and ropes for their flock.

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-aswj 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-saww'.
From Ali son of Ja'far— asws, from his brother— asws Musa— asws, 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-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 said: ‘I— saww disavow to You— azwj 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— azwj 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’.104

I (Majlisi) am saying, ‘Al-Kazruni said, ‘The conquest of Makka 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’.

104 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, Ikriham Bin Abu Jahl fled to Al-Yemen and feared that Rasool-Allah-saww would kill him, and his wife was Umm Hakeem Bint Al-Harish Bin Hisham, was a woman who had intellect for her, and she had followed Rasool-Allah-saww. She came to Rasool-Allah-saww and said, ‘My cousin Ikrimah has fled from you-saww to Al-Yemen and fears that you-saww will kill him, so grant him amnesty’. He-saww said: ‘I-saww have granted safety to him with the Safety of Allah-azwj, so the one who meets him, he will not be exposed to him’. He returned with her. When they were near from Makkah, Rasool-Allah-saww said to his-saww companions: ‘Ikrimah is coming to you as an emigrant, so do not insult his father-la, for an insult of the deceased would hurt the living one, and would not accomplish (anything)’. He (the narrator) said, ‘Ikrimah arrived and ended up to the door of Rasool-Allah-saww and his wife was with him discussing a lot. She said, ‘I sought permission to see Rasool-Allah-saww and entered and informed Rasool-Allah-saww with the arrival of Ikrimah. He-saww was cheerful and said, ‘Let him enter’. He said, ‘O Muhammad-saww! This one has informed me that you-saww have granted me amnesty’. Rasool-Allah-saww said: ‘She speaks the truth, for you are safe’.”

Ikrimah said, ‘So I said, ‘I testify that there is no god except Allah-azwj Alone, there being no associates for Him-azwj, and you-saww are His-azwj servant and His-azwj Rasool-azwj’. And I said, ‘You-saww 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-Allah-saww! 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'.

Rasool-Allah-saww said: 'O Allah-azwj! Forgive for Ikrimah every enmity he has been inimical with, or words he has spoken with, or indulging in any act intending to hinder from Your Way'. I said, 'O Rasool-Allah-saww! Order me with goodness. Whatever you-saww teach, I will learn it'. He-saww said: 'Say, 'I testify that there is no god except Allah-azwj, and I testify that Muhammad-saww is His-saww servant and His-azwj Rasool-saww, and strive in the Way of Allah-azwj'.

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 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 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 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 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'.

105 Bihar Al-Anwaar – V 21, The book of our Prophet , P 3 Ch 27 H 7
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-Reza asws 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 Prophets as – Al-Ayyash referred to it with a chain’.

1 - فس، تفسير الفصي و يوم خفني إ ذ أهبحتهمك فلم لغو عذكم شيئا و ضافه عليكم الأرض بما رجحت ثن وليلكم مدبرين فإذك كنهر في غزاة خفني

Tafseer Al-Qummi - 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-Allah saww went out to conquer Makkah, manifested that he saww 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 Afw 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 a 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 Afw 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 Lord azwj 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 him saww) 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 Awf 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-Allahazwj the gathering of Hawazin at Awtaas, so he-saww gathered the tribes and made them desirous regarding the Jihad and promised them the victory, and that Allahazwj had Promised himsaww that Heazwj 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-saww tied the big flag and handed it to Amir Al-Momineenasws, and everyone who entered Makkah, he-saww instructed him to carry it, and he-saww went out among twelve thousand men, ten thousand from the ones who were with himsaww’.

And in a report of Abu Al-Jaroud,

‘From Abu Ja’farasws having said: ‘And with himsaww, 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-saww does not meet anyone, the war will be good'.

And the defeated ones passed by Rasool-Allah-saww 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)’. 

166 out of 368
ثمَّ رفع رسول الله ص فَقال: اللَّهُمَّ لَكَ الحَْمْدُ وَ إِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ فَنَزَلَ جِبْرَْئِيلُ فَقال: يا رسول الله دَعَوْتَ بِهِ مُوسَى حَيْثُ فَلَقَ لَهُ الْبَحْرَ وَ نَََّاهُ مِنْ فِرْعَوْنَ

فَلَمَّا سََِعَتِ النَّصَارُ نِدَاءَ الْعَبَّاسِ عَطَفُوا وَ كَسَرُوا جُفُونَ سُيُوفِهِمْ وَ هُمْ يَقُولُونَ لَبَّيْكَ وَ مَ رُّوا بِرَسُولِ اللََِّّ صَ وَ اسْتَحْيَوْا أَنْ يَرْجِعُوا إِلَيْهِ وَ لحَِقُوا بِِ لرَّايَةِ

وَ فِِ رِوَايَةِ أَبِِ الجَْارُودِ عَنْ أَبِِ جَعْفَرٍ عَفِِ قُوْلُهِ ثُمَّ أَن ْزَلَ اللََُّّ سَكِينَتَهُ عَلى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَن ْزَلَ جُنُوداً مَْْ ت َرَوْها وَ عَذَّبَ الَّذِينَ كَفَرُوا وَ هُوَ قَتْلُ اللََُّّ ت َعَالىَ لَقَدْ نَصَرَكُمُ اللََُّّ فِِ مَواطِنَ كَثِيرَةٍ وَ يَوْمَ حُنَينٍْ

وَ هُوَ قَوْلُ اللََِّّ ت َعَالى:

وَ هُوَ قَوْلُ اللََُّّ ت َعَالى: बहुत से प्रभावित जीवन जीने के लिए, ताकि उन्हें चेहरे की टक्कर में न देखा जाए और उन्हें तब भी नहीं, जब तक उन्हें नहीं. तो यह मृत्यु है, और यह है का फर्क करने के काफियों के लिए.

And in a report of Abu Al-Jaroud,

‘From Abu Ja’far-asws regarding His-aswj 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].’
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’. 106

The people viewed that he-saww meant Abu Bakr, 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! I wonder from that’.107
'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 Wakra 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.

فعمال صلى الله عليه وسلم سميهم بالنسج، ومنهم بإسلام فقومهم، ولم يبكيهم فقال صلى الله عليه وسلم: لا ينبغي أن يفزع قومك، فإن لا يجده في الله إلا وصية. إنها دينهم، وليقصدهم وليتصابح. وليجعلهم ساكنين، وليكونوا حريصين.

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 Whose Hand is my Soul, they must establish the Salat and pay the Zakat and for themselves.

فقال من محمد: لا أحد أبغض إلى أنا، ولا أعمل عمل إلا كأنني أعمله لأهل ملك، وألا ولا أعمله إلا كأنني أعمله لنفس، وإن كتبرا فصلى، فاستحب سجوده، و끔 سجوداً.

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.

فقال: من أهل ملك، لا يحذرا، ولا يتقوا. إنها دينهم، وإن كتبرا فصلى، فاستحب سجوده، وليب سجوداً.

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-aswj Mighty and Majestic'. They said: 'O Rasool-Allah-saww! What is the arrow of Allah-aswj'. He-saww said: 'Ali-asws Bin Abu Talib-asws. I-saww did not send him-asws in any battalion except I-saww saw Jibraeel-asw on his-asws right, and Mikael-asw on his-asws left, and an Angel in front of him-asws until Allah-aswj Mighty and Majestic Gave my-saww beloved-asws the Help and the victory’.108

(From the book) 'Al-Kharajir Wa Al-Jaraih' – 'It is reported that Shayba Bin Usman Bin Abu Talha said, 'There was no one more hateful to me than Muhammad-saww, and how could that not have been so and he-saww had killed eighty of us, all of them being bearers of the flag.

ف克拉 ناقة ناقة و جربيلو ناقة، فإنما ينكره على أهل ملك، فإن أمل في الله، وليقرروا على الله، وليعتبروا الله، وليكن عزراً، وليكون عزاً، وليكون عزراً، وليكن عزاً.

When Makkah was conquered I despaired from what I had been wishing of killing him ﷺ, and I said within myself, ‘And the Arabs have entered into his Religion, so when can I realised my revolt from him ﷺ? When Hawazin gather at Hunayn I shall aim for them in order to take the surprise from it and kill him ﷺ, and I planned within myself how I would be doing it.

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

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

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

(The book) ‘Al-Kharajj Wa Al-Jaraij’ – ‘It is reported that when the Prophet ﷺ besieged the people of Al-Taif, Utba Bin Al-Husayn said, ‘Permit me until I go to the fort of Al-Taif and speak to them’. Rasool-Allah ﷺ 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.

109 Bihar Al-Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 28 H 4
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 among the Arabs apart from you. By Allah –azwj! There are none like you among Muhammad-saww, 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-saww mighty be informed with the interference if he-saww 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-saww than him, and even if he was with him-saww’.

When he returned to Rasool-Allah-saww, he said, ‘I said to them, ‘Enter into Al-Islam, for by Allah azwj Muhammad-saww will not move from slaying your houses until you descend, so take the amnesty for yourselves’, I betrayed them whatever I could’. Rasool-Allah-saww 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-azwj and repent to Him-azwj, and I will not repeat, ever’’. 110

(The book) ‘Al-Irshad’ – ‘Then there was the military expedition of Hunayn when Rasool-Allah-saww appeared in it with a large force. He-saww 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-saww except ten persons, nine from the Clan of Hashim-asws in particular and their tenth one was Ayman Ibn Um Ayman. Ayman was killed, may Allah-azwj have Mercy on him, and nine Hashemit’s were
steadfast until the ones who had been defeated returned to Rasool-Allah-saww. 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-saww 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-asws and the ones who were steadfast with him-asws from the Clan of Hashim-asws, and on that day they were eight, Amir Al-Momineen-asws being their ninth.

Al-Abbas Bin Abdul Muttalib was on the right of Rasool-Allah-saww and Al-Fazl Bin Al-Abbas on his-saww left, and Abu Sufyan Bin Al-Haris was holding a rein of his-saww mule among a number, and Amir Al-Momineen-asws was in front of him-saww 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-saww, 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 Al-Abbas Bin Abdul Muttalib said in this place (a poem): -
And when Rasool-Allah\textsuperscript{saww} saw the defeat of the people from it, he\textsuperscript{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\textsuperscript{saww} upon!’

And the people were upon their direction having had turned back, and it was a dark night and Rasool-Allah\textsuperscript{saww} was in the valley, and the Polytheists had come out to him\textsuperscript{saww} from a mountain pass of the valley, and its shrubs and its narrowness, baring their swords and their spears and their hardness.

He (the narrator) said, ‘Rasool-Allah\textsuperscript{saww} looked at the people with part of his\textsuperscript{saww} face in the darkness and it illuminated as if it was the full moon on the night of the full moon. Then he\textsuperscript{saww} called out to the Muslims: ‘Where is what you had covenanted Allah\textsuperscript{azwj} 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’.

The defeat of the Polytheists was due to Abu Jarwal, may Allah\textsuperscript{azwj} Curse him, being killed. Then the people (Muslims) rallied and formed rows for (facing) the enemy. Rasool-Allah\textsuperscript{saww} said: ‘O Allah\textsuperscript{azwj}! You\textsuperscript{azwj} Made Quraysh taste the Punishment, so the last of them tasted Punishment, and the Muslims and the Polytheists are dwelling’. When the Prophet\textsuperscript{saww} saw them, he\textsuperscript{saww} stood in the stirrups of his\textsuperscript{saww} saddle until he\textsuperscript{saww} overlooked upon their group, then he\textsuperscript{saww} said: ‘Now the over (war) is hot. I\textsuperscript{saww} am the Prophet\textsuperscript{saww}, not a liar, I\textsuperscript{saww} am a son\textsuperscript{saww} of Abdul Muttalib\textsuperscript{asw}’.

فَمَا كَانَ بَِِسْرَعَ مِنْ أَنْ وَلىَّ الْقَوْمُ أَدْبَِرَهُمْ وَ جِيءَ بِِلَْْسْرَى إِلَىَ رَسُولِ اللََِّّ ص مُكَتَّفِينَ وَ لَمَّا قَتَلَ أمير المؤمنين ع أبِ جرول و خَذَل الْقَوْمَ بَقَتَلْهُ وَ قَالَ الْقَوْمُ لَهُمُ الْقَوْمُ سَيَوْفُهُمْ فِيهِم و أمير المؤمنين ع يُقْدِعُهُمْ حَُّ قَتِلَ بَعْضُهُمْ أَجْرَهَا نَوَاءًا وَ تَحَادَّ الْمُسْلِمُونَ وَ الْمُشْرِكُونَ فَلَا رَبِّ الْيَمِينِ الَّذِي صَامَ فَيْرَانَيْنَ سَيَرِجُونَ حَيَّةً أَشْرَفَ عَلَى خَمَاَنِهِمْ فَلَا قَالُ الآنَ حَجِي الْيَمِينِ أَنَّا الْيَمِينِ لَا كَأْبِذَتَ

أَنَّا الْيَمِينِ لَا كَأْبِذَتَ
It was very quick from the people turning their back and the quickness of their coming to Rasool-Allah SAW. And when Amir Al-Momineen--ASWS 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-Momineen--ASWS went ahead of them until he--ASWS killed forty men from the people (Polytheists) by himself--ASWS. 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 tal of the ones from the Muslims who were defeated'.

And it is reported from Muawiya Bin Abu Sufyan having said,

و و روي عن معاوية بن أبي سفيان أنه قال: قلت لقيت أبي منهزما مع بن أمية من أهل مكة فصحت به يا ابن حرب و الله ما صبرت من ابن عمك و لا يقاتلت عن دينك و لا كففت هؤلاء الْعراب عن حريمك فقال من أنت قلت معاوية قال: ابن هند قلت نعم قال بِبِ و أمي ثم وقف و اجتمع معه الناس من أهل مكة و انْمت إليهم ثم حملنا على القوم فْعْعناهم و ما زال المسلمون يقتلون المشركين و لا يرون منهم من يرفع النبار فأمر رسول الله ص بِلكف و نادى أن لا يقتل أسير من القوم و كانت هذيل بعث رسولا يقال له: ابن الْك و أياَم. أيام الفتح عينا على النِص حَ علم علمه فجاء إلى هذيل برهم و أسر يوم حنين فمر به عمر بن الْطاب فلما رآه أقبل على رجل من الْنصار و قال: هذا عدو الله الذي كان علينا عينا ها هو أسير فاقتله فْرب الْنصاري عنقه و بلغ ذلك النِص فكره ذلك و قال: أَمْ آمركم أن لا تقتلوا أسيرا و قتل بعده جَيل بن معمر بن زهير و هو أسير فبعث رسول الله ص إلى الْنصار و هو مغْب فقال: ما حملكم على قتله و قد جاءكم الرسول أن لا تقتلوا أسيرا فقالوا: إِا قتلناه بقول عم ر فأعرض رسول الله ص حَ كلمه عمير بن وهب فِ الصفح عن ذلك و قسم رسول الله ص غنائم حنين فِ قريش خاصة و أجزل القسم للمؤلفة قلوبَم كأبِ سفيان صخر بن حرب و عكرمة بن أبِ جهل و صفوان بن أمية و الحارث بن هشام و سهيل بن عمرو و زهير بن أبِ أمية و معاوية بن أبِ سفيان و هشام بن المغيرة و الْقرع بن حابس و عيينة بن حُصن فِ أمثالِم و قيل إنه جعل للْنصار ريئا يسيرا و أعطى الجمهور لمن سَيناه فغْب قوم من الْنصار لذلك و بلغ رسول الله ص عنهم مقال أسخطه فنادى فيهم فاجتمعوا و قال: لِمْ اجلسوا و لا يقعد معكم أحد من غيركم فَلَمَّا قَعَدُوا جَاءَ النَُِِّّ ص يَتْبَعُهُ أميرُ الْمُؤْمِنِينَ صَلَوَاتُ اللََِّّ عَلَيْهِمَا حَََّ جَلَسَ وَسْطَهُمْ وَ قَالَ لَُِمْ إِنّ ِ سَائِلُكُمْ عَنْ أَمْرٍ فَأَجِيبُونِّ عَنْهُ فَقَالُوا قُلْ ياَ رَسُولَ اللََِّّ قَالَ أَ لَسْتُمْ كُنْتُمْ ضَالِّينَ فَهَدَاكُمُ اللََُّّ بِِ فَ قَالُوا بَلَى فَلِلَّ هِ الْمِنَّةُ وَ لِرَسُولِهِ قَالَ أَ مَْْ تَكُونُوا عَلَى رَفَا حْفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمُ اللََُّّ بِِ قَالُوا بَلَى فَلِلَّ هِ الْمِنَّةُ وَ لِرَسُولِهِ قَالَ أَ مَْْ تَكُونُوا قَلِيلاً فَكَثَّرَكُمُ اللََُّّ بِِ قَالُوا بَلَى فَلِلَّ هِ الْمِنَّةُ وَ لِرَسُولِهِ ثمَُّ سَكَتَ النَُِِّّ ص هُنَيْئَةً ثمَُّ قَالَ أَ لاَ تَُِيبُونِّ بَِِا عِنْدَكُمْ قَالُوا بَِِ نَُِيبُكَ فِدَاؤُكَ آبَِؤُناَ وَ أُمَّهَاتُنَا قَدْ أَجَبْنَاكَ بَِِنَّ لَكَ الْفَْْلَ وَ الْمَنَّ وَ الطَّوْلَ عَلَيْنَا قَالَ أَمَا لَوْ رِئْتُمْ لَقُلْتُمْ وَ أَنْتَ قَدْ كُنْتَ جِئْتَنَا طَرِيداً فَآوَيْنَاكَ وَ جِئْتَنَا خَائِفاً فَآمَنَّاكَ وَ جِئْتَنَا مُكَذَّبًِ فَصَدَّقَ نَاكَ فَارْتَفَعَ أصْوَاتُُْم بِِلْبُكَاءِ وَ قَامَ رُيُوخُهُمْ وَ سَادَاتُُْم إِلَيْهِ فَقَبَّلُوا يَدَيْهِ وَ رِجْلَيْهِ ثمَُّ قَالُوا رَضِينَا بِِللََِّّ وَ عَنْهُ وَ بِرَسُولِهِ وَ عَنْ هُ وَ هَذِهِ أَمْوَالُنَا بَينَْ يَدَيْكَ فَإِنْ رِئْتَ فَاقْسِمْهَا عَلَى قَوْمِكَ وَ إَََِّا قَالَ مَنْ قَالَ مِنَّا عَلَى غَيرِْ وَغْرِ صَدْرٍ وَ غِلٍ فِِ قَلْبٍ وَ لَكِنَّهُمْ ظَنُّوا سَخَطاً عَلَيْهِمْ وَ تُقْصِيراً لَُِمْ وَ قَدِ اسْتَغْفَرُوا اللَََّّ مِنْ ذُنُوبَِِمْ فَاسْتَغْفِرْ لَُِمْ ياَ رَسُولَ اللََِّّ فَقَالَ: اللَّهُمَّ اغْفِرْ لِلْنَّصَارِ وَ لَِّب ْنَاءِ الَْْنْصَارِ وَ لَِّب ْنَاءِ أَب ْنَاءِ الَْْنْصَارِ ياَ مَعْشَرَ الَْْنْصَارِ أَ مَا تَرْضَوْنَ أَنْ يَرْجِعَ غَيرُْكُمْ بِِلشَّاءِ وَ النَّعَمَ وَ تَرْجِعُونَ أَنْتُمْ وَ
The Prophet saww was silent from him. Then he saww travelled to Al-Taif by himself saww and besieged them, and sent Amir Al-Momineen asws among a cavalry and instructed him asws that he asws treads upon whatever he asws finds and breaks every idol he asws finds. He asws went out until a cavalry of Khash'am met him among a large number. A man from the people called Shaabaad duelled to them in the remainder of the night.

As for Abu Aamir, he went forward with the flag and fought until he was killed under it. The Muslims said to Abu Musa, 'You are a cousin of Al-Aamir and he has been killed'. So he took the flag until he was killed under it. Abu Musa took it and fought (alongside) the Muslims.

And as for Abu Sufyan, he was met by (clan of) Saqeeef and the ones with it took to Awtaas among a group, from them being Abu Musa the ree, and they hit him in his face, and he returned to the Prophet saww.

The book 'Al-Irhasad' – 'When Allah saww the Exalted Broke the force of the Polytheist at Hunayn, they scattered into two sects. The Bedouins and the ones who followed them took to Al-Watas, and (clan of) Saqeeef and the ones with it took to Al-Taif. The Prophet saww sent Abu Aamir Al-Ash'ary to Al-Awtaas among a group, from them being Abu Musa Al-Ashari, and he saww sent Abu Sufyan Sakhr to Al-Taif.
He said, ‘Is there anyone for duel?’ Amir Al-Momineen-asws said: ‘Who is for him?’ But no one stood up to him, so Amir Al-Momineen-asws stood up to him. Abu Al-Aas Bin Al-Rabie husband of a daughter of the Prophet-saww leapt and said, ‘Suffice him-asws of commander!’ He said, ‘No, but if I am killed then you would be in charge upon the people.

تم ضربه و قتلِه و هو يقول إن علَى كُل رَئِيس حَقَّا أن يروَى الصَّعْدَة أو يدَقَّه.

Amir Al-Momineen-asws duelled to him and he-asws was saying (a couplet): ‘Upon every chief there is a reality, either to rise or to be hammered down’.

فرَّ إلَيْهِ أمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلاَمُهُ عَلَيْهِ وَ هوَ يَقُولُ أن يُؤْمِن العَتَّادَ أَوْ يَدَقَّه.

Then he-asws struck him and killed him, and went among that cavalry until he-asws broke the idols and returned to Rasool-Allah-saww and he-saww was besieging the people of Al-Taif. When the Prophet-saww saw him-asws, he-saww exclaimed Takbeer of the victory and grabbed his-asws hand and isolated with him-asws and whispered to him-asws for a long time.

فَرَّ إلَيْهِ أمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلاَمُهُ عَلَيْهِ وَ هوَ يَقُولُ أن يُؤْمِن العَتَّادَ أَوْ يَدَقَّه.

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-saww was along with Ali-asws on the day of Al-Taif, Umar Bin Al-Khattab came to him-saww and said, ‘You-saww are whispering to him-asws besides us and are being alone with him-asws?’ He-saww said: ‘O Umar! I-saww am not whispering to him-asws, but Allah-azwj is Whispering to him-asws’.

فَرَّ إلَيْهِ أمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلاَمُهُ عَلَيْهِ وَ هوَ يَقُولُ إن علَى كُل رَئِيس حَقَّا أن يروَى الصَّعْدَة أو يدَقَّه.

He (the narrator) said, ‘So Umar turned away from him-saww (in disgust) and he said, ‘He-saww is saying this just as he-saww had said to us before Al-hudaybiya: ‘You will be entering the Sacred Masjid safely if Allah-azwj so desires’, but we did not enter it and we were blocked from it’. The Prophet-saww called out to him: ‘Did I-saww say to you all that you will be entering it during that year?’

فَرَّ إلَيْهِ أمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ وَ سَلاَمُهُ عَلَيْهِ وَ هوَ يَقُولُ إن علَى كُل رَئِيس حَقَّا أن يروَى الصَّعْدَة أو يدَقَّه.

Then there came out from the fort of Al-Taif, Nafau Bin Gaylan Bin Ma’tab among a cavalry from Sasqeef, and Amir Al-Momineen-asws 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 ﷺ and they became Muslims, and the siege of the Prophet ﷺ of Al-Taif for some ten days”.112

From Abu Abdullah- asws or Abu Al-Hassan- asws having said: 'One of the two- asws mentioned that a man came to Rasool-Allah saww on the day of the war booty of Hunayn, and he- saww was giving to the ones (recently) inclined of the hearts (to Islam) [9:60], giving to the man from them one hundred rides and approximate to that, and Rasool-Allah saww distributed wherever he- saww had been Commanded to (by Allah- azwj).

One of his- saww companions to him- saww, 'Leave us, O Rasool-Allah saww until we strike the neck of this wicked one’. He- saww said: 'This one has gone out among his people reciting the Quran, not exceeding their ways, but other than me- saww (Allah- azwj) killed him”.113

(The book) ‘Alaam Al-Wara’ – ‘The cause of the military expedition of Hunayn was that a lot of forces gathered at Hawazin, and it was mentioned to Rasool-Allah saww that Safwan Bin Amiya had one hundred armours with him. He- saww asked him for that. He said, ‘You- saww are usurping, O Muhammad- saww?’ He- saww said: 'No, but a guaranteed loan’. He said, ‘There is no problem with this’. He gave it to him- saww.

He- saww gave to that man whose heart Allah-azwj had Deflected and overwhelmed upon it, but he said, ‘You- saww have not been fair when you- saww apportioned’. Rasool-Allah- saww said to him: ‘Woe be unto you! What are you saying: ‘Don’t you see I- saww have distributed the sheep until there does not remain with me- saww even one sheep? Or have I- saww not distributed the cows until there does not remain with me- saww even one cow? Or have I- saww not distributed the camels until there does not remain with me even one camel?’

He- saww gave to that man whose heart Allah-azwj had Deflected and overwhelmed upon it, but he said, ‘You- saww have not been fair when you- saww apportioned’. Rasool-Allah- saww said to him: ‘Woe be unto you! What are you saying: ‘Don’t you see I- saww have distributed the sheep until there does not remain with me- saww even one sheep? Or have I- saww not distributed the cows until there does not remain with me- saww even one cow? Or have I- saww not distributed the camels until there does not remain with me even one camel?’

One of his- saww companions to him- saww, ‘Leave us, O Rasool-Allah saww until we strike the neck of this wicked one’. He- saww said: 'This one has gone out among his people reciting the Quran, not exceeding their ways, but other than me- saww (Allah- azwj) killed him”.

The cause of the military expedition of Hunayn was that a lot of forces gathered at Hawazin, and it was mentioned to Rasool-Allah saww that Safwan Bin Amiya had one hundred armours with him. He- saww asked him for that. He said, ‘You- saww are usurping, O Muhammad- saww?’ He- saww said: 'No, but a guaranteed loan’. He said, ‘There is no problem with this’. He gave it to him- saww.
Rasool-Allah-saww went out from Makkah among two thousand and ten thousand who were with him-saww. One of his-saww companions said, ‘We will never be overcome today from scarcity’. That was grievous upon Rasool-Allah-azwj 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 Saqeef, 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’.


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 the rumbling of the camels, and braying of the donkeys, and crying of the young ones?’ He called Malik Bin Awf and gave him what he had said before. Then Malik Bin Awf said: ‘This is a Man, and this is a Man, and this is a Man. 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’.

ثم قال حرب عوان
أجيبه و أفنع.

Then Harb Awan said (a couplet), ‘I wish there was a trunk therein, I could dwell in it and sit’.

قال جابر فسرنا حِ إذا استقبلنا وادي حنين كأن القوم قد كمنوا فِ رعاب الوادي و مِاميّه فما راعنا إلا كتائب الرجال بِيديها السيوف و العمد و الفقي فشلنا عليها شدة رجل واحد فاؤمن الناس راجعين لا يلوى أحد على أحد و أخذ رسول الله ص ذات اليمين و أخذت بيطلا تسعة من بن عبد المطلب

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-Allah-saww took to the right and nine from the Clan of Abdul Muttalib-asws surrounded him-saww (for protection).

و أقبل مالك بن عوف يقول أرونّ محمدا فأروه فحمل على رسول الله ص و كان رجلا أهوج فلقيه رجل من المسلمين فيسرب من المسلمين فألقى يده وقبل إنه أبتين ابن أم أيمن ثم أقدم فرم فأتي أن يقدم نحو رسول الله ص و صاح كثيلة بن الحبل و هو آخر صفوان بن أمية لأنه لأمه و صفوان يؤمن من شمله آلا يطلق السحر اليوم فقال صفوان اسكت فض الله فاك فو الله لْن يربنِ رجل من قريش أحبت إلي من أن يربنِ رجل من هوازن.

And Malik Bin Awf said, ‘Show me Muhammad-saww’. They showed him, and he attacked upon Rasool-Allah-saww, 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 Ayma. Then he advanced his horse but it refused to go ahead near Rasool-Allah-saww; 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 Allah-azwj Break your mouth. By Allah-azwj! 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 ريبة بن عثمان بن أبِ طلحة أخو بنِ عبد الدار اليوم أدرك ثاري و كان أبوه قتل يوم أحد اليوم أقتل محمدا قا فألقت برميله فأدرت برميله رجلا ألم يسبح و أنسل فأتي أن أركب يوم أحد اليوم أقتل محمودا قال فأدرت برميله.

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-saww’. He said, ‘I turned towards Rasool-Allah-saww to kill
And it is reported by Ikrımah from Shayba who said, ‘When I saw Rasool-Allah-saww on the day of Hunayn exposed, I remembered my father and my mother, and Ali-asws and Hamza-as had killed them, I said, ‘I shall see my revenge from Muhammad-saww’. I went to come to him-saww from his-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-saww uncle, and he will never abandon him-saww’.

And Rasool-Allah-saww turned around and said, ‘O Sheyb! O Sheyb! Come closer to me-saww. O Allah-azwj! Remove the Satan-ла from him’. He said, ‘I raised my sight towards him-saww and he-saww was the more beloved to me than my hearing and my sight’. And he-saww said: ‘O Sheyb! Fight the Kafirs!’

And from Musa Bin Uqba who said, ‘Rasool-Allah-saww stood in the stirrups and he-saww was upon the mule, and raised his-saww hands to Allah-azwj in supplication and said, ‘O Allah-azwj! I-saww Adjure You-azwj of what You-azwj had Promised me-saww. O Allah-azwj! It is not befitting for them that they achieve victory upon us’.

And he-saww called out to his-saww companions and roared at them: ‘O companions of the allegiance on the day of Al-hudaybiya! Allah-azwj, Allah-azwj! Turn to your Prophet-saww. And it is said that he-saww said: ‘O helpers of Allah-azwj and helpers of His-azwj 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-saww companions returned to him-saww quickly, rushing’.

And it is reported that 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-asws.’

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-aswj except his eyes were filled with the soil with that handful, and they turned back and the Muslims pursued them and killed them, and Allah-aswj Gave them the war booty of their women, and their offspring, and their livestock, and their wealth.

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-aswj and the Mighty of His-aswj Religion’.

Aban said, ‘And it was narrated to me by Muhammad Bin Al-Hassan Bin Ziyad,

‘From Abu Abdullah-asws having said: ‘On the day of Hunayn Rasool-Allah-saww made captives of four thousand heads and twelve thousand camels besides what is not known from the booty, and Rasool-Allah-saww left behind the spoils of war and the wealth and the captives at Al-Jirana, and the Polytheists separated into two sets. The Bedouins and the ones who followed them took to Awtaas, and Saqeed and the ones who followed them took to Al-Taif.

And Rasool-Allah-saww sent Abu Aamir Al-Ashari to Awtaas 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.

181 out of 368
Then the military expedition of Al-Taif took place. Rasool-Allah-saww travelled during Shawwal of the year eight and besieged them for some tend days, and Nafuu Bin Gaylan Bin Ma’tab came out among a cavalry from Saqeef and Ali-asws met him among his-asws cavalry. They met in the middle of Waj. Ali-asws 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’.

And Al-Waqidy (wahabi imam) mentioned from his elders, said, ‘Rasool-Allah-saww consulted his-saww 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.

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’.

And Rasool-Allah-saww sent Ali-asws among a cavalry during his-saww besieging the people of Al-Taif and instructed that he-asws breaks all idols he-asws finds. He-asws went out and a large force
from Khas'am met him\textsuperscript{asws}. A man from the people came out for duel to him\textsuperscript{asws} and said, ‘Is there any one for duel?’ But no one stood up. Ali\textsuperscript{asws} stood up, and Abu Al-Aas Bin Al-Rabie, husband of a daughter of the Prophet\textsuperscript{saww} leapt and said, ‘Suffice him\textsuperscript{asws}, O commander!’ He said, ‘No, but if I am killed then you would be in charge upon the people’. Ali\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 went until he\textsuperscript{asws} broke the idols, and left to go to Rasool-Allah\textsuperscript{saww}, and it was after the siege of the people of Al-Taif, awaiting him\textsuperscript{asws}. When he\textsuperscript{saww} saw him\textsuperscript{asws}, he\textsuperscript{saww} exclaimed Takbeer and grabbed his\textsuperscript{asws} hand and isolated with him\textsuperscript{asws}.

It is reported by Jabir Bin Abdullah who said, ‘When Rasool-Allah\textsuperscript{saww} isolated with Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} on the day of Al-Taif, Umar Bin Al-Khattab came to him\textsuperscript{saww} and said, ‘Are you\textsuperscript{saww} whispering to him\textsuperscript{asws} besides us, and you\textsuperscript{saww} are isolating with him\textsuperscript{asws} besides us?’ He\textsuperscript{saww} said: ‘O Umar! It is not I\textsuperscript{saww} whispering to him\textsuperscript{asws}, but Allah\textsuperscript{azwj} is Whispering to him\textsuperscript{asws}’.

He (the narrator) said, ‘He turned away and he was saying, ‘This is just as he\textsuperscript{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’. He\textsuperscript{saww} called out to him: ‘I\textsuperscript{saww} did not say to you all that you will be entering it that year!’

And from Muhammad Bin Is’haq who said, ‘Rasool-Allah\textsuperscript{saww} besieged the people of Al-Taif for thirty nights or near from that, then he\textsuperscript{saww} left from them and did not permit regarding them. Then its delegate came to him\textsuperscript{saww} during the Month of Ramazan and they became Muslims.

Then Rasool-Allah\textsuperscript{saww} returned to Al-Ja’rana with the ones with him\textsuperscript{asws} from the people, and distributed at it what he\textsuperscript{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 Uyayna 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 Uyayna 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 Uyayna 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, Abu Bakr’. Rasool-Allah saww said: ‘O Ali-asws! Arise and cut off his tongue’.

Abbas (Bin Madras) said, ‘By Allah-aswj 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-asws are
going to cut off my tongue?’ He-asws said: ‘I-asws shall accomplish regarding you until the prevention enters into me-asws’. He said, ‘Be reasonable between four to a hundred’.

قال فقت بِبِ أنتم و أمي ما أكرمكم و أحلمكم و أعلمنكم فقال لي إن رسول الله ص أعلمكم أربعا و جعلك مع المهاجرين فإن شئت فخذها و إن شئت فخذ المائة و كن مع أحيل المائة

He said, ‘I said, ‘May my father and my mother be (sacrificed for) you-asws! how much is your-asws benevolence, and your-asws forbearance, and your-asws knowledge’. He-saww said: ‘For me-asws is that Rasool-Allah-saww 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’.

قال و غضب فوم من الأنصار لذلك و ظهر منهم كلام قبيح حَ قال قائلهم لقي الرجل أهله و بنِ عمه و نَن أصحاب كل كريهة.

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’.

فلمّا رأى رسول الله ص ما دخل على الْنصار من ذلك أمرهم أن يقعدوا و لا يقعد معهم غيرهم ثم أتهم ربه المغْب يتبعه علي ع حَ جلس وسطهم فقال أ مْ آتكم و أنتم أعداء فألف الله بين قلوبكم بِ قالوا أجل ثم قال أ مْ آتكم و أنتم قليل فكثركم الله بِ و قال ما راء الله أن يقول ثم سكت ثم قال أ لا تَيبونّ قالوا بِ نَيبك يا رسول الله فداك أبونا و أمنا لك المن و الفْل و الطول

He-saww said: ‘Did I-saww not come to you and you were enemies, so Allah-aswj harmonised between your heart through me-saww?’ Then he-saww said: ‘Did I-saww not come to you and you were few, so Allah-aswj Multiplied you through me-saww?’ – and he-saww said whatever Allah-aswj so Desired him-saww to say, then he-saww was silent, then said: ‘Will you not answer me-saww?’ They said, ‘With what should we answer you, O Rasool-Allah-saww, may our fathers and our mother be (sacrificed) for you-saww, and the conferment, and the grace and the forbearance’.

قال بل لو شئت قلنا طبدا ماكدا فأؤنك و صدناك و جنتنا خلافا فأنامنا فارفعت أصوائنا و قام إليه شيوخهم قبلوا بديبه و رجليه و ركبته ثم قالوا رضينا عن الله و عن رسوله و هذه أموالنا أيضا بين بديله فاقسمها بين قومكم إن شئت
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’.

قال: ‘إذا كنت قد جمعتمكم في أنفسكم إذ قسمت مالا أتَلف به قوما و وكلتم إلى إيمانكم ما ترضون أن يرجع غيركم بِلشاء 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 I-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 كرري و عيبتِ لو سلك الناس واديا و سلك الأنصار رعبا لسلكت رعب الأنصار اللهم اغفر للَنصار و لْبناء الْنصار و لْبناء أبناء الْنصار

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, I-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 سِ أخته بنت حليمة فلما قامت على رأسه قالت يا محمد أختك سِ بنت حليمة قال فنزع رسول الله ص برده فبسطه لِا فأجلسها عليه ثم أكب عليها يسائلها و هي التِ كانت تَْنه إذا كانت

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 breastfed him-saww.

وَ رُوِيَ أَنَّ رَسُو لَ اللََِّّ ص قَالَ: مَنْ أَمْسَكَ مِنكُمْ بَِِق ِهِ ف َلَهُ بِكُل ِ إِنْسَانٍ سِتُّ ف َرَائِضَ مِنْ أَوَّلِ فَِْءٍ يُصِيبُهُ فردوا إلى الناس نساءهم و أبناءهم و كلمته أخته فِ مالك بن عوف فقال إن جاءنّ فهو آمن فأته فرد عليه 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 رُوِيَ أَنَّ رَسُو لَ اللََِّّ ص قَالَ: َيْلَكَ مَنْ يَعْدِلُ إِنْ أَناَ أَعْدِلْ وَ قَدْ خِبْتُ أَوْ خَسِرْتُ إِنْ أَناَ 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\textsuperscript{saww} and he\textsuperscript{saww} was distributing when Zul-Khuweysara, a man from the clan of Tameem came to him\textsuperscript{saww}, and he said, ‘O Rasool-Allah\textsuperscript{saww}! Be fair’. He\textsuperscript{saww} said: ‘Woe be unto you, and who will be fair if I\textsuperscript{saww} am not fair (if) I\textsuperscript{saww} have swindled or incurred you a loss then I\textsuperscript{saww} am not being fair’.

فقال أن来的 بن المطاب ييا رسول الله ﷺ لي فيه أضرب علقة فقال رسول الله ص ﷺ ذفه فإن له أصحاباً يُعطى أحاديث صالّة مع صلاحهم و صيامهم مع

But he\textsuperscript{saww} 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.

Omar Bin Al-Khattab said, ‘O Rasool-Allah\textsuperscript{saww}! Can you\textsuperscript{saww} permit me regarding him, I will strike off his neck’. Rasool-Allah\textsuperscript{saww} said: ‘O you people! Return my\textsuperscript{saww} robe back to me\textsuperscript{saww}! By the One\textsuperscript{azwj} in Whose Hand is my\textsuperscript{saww} soul, if there was with me\textsuperscript{saww} bounties of the number of its trees I\textsuperscript{saww} would have distributed it upon you all, then you would have neither found me\textsuperscript{saww} stingy nor a coward’.

Then he\textsuperscript{saww} stood to the side of a camel and took fur from its hump and made it to be between his\textsuperscript{saww} fingers and said: ‘O you people! By Allah\textsuperscript{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 act upon it doer up to the Day of Qiyamah’.

فخاده رجل من الأنصار يركب من خيوط شعر فقال يا رسول الله أأخذه هذا الرجل من خيوط شعر في فقال رسول الله ص ﷺ أها خبرت بهذا فقال الرجل أها حتى منها تلك فقال
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’.

I heard Abu Abdullah saying: ‘Ali Bin Abu Talib killed forty by his hands on the day of Hunayn’.

‘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 Islam) [9:60]. He said: ‘They were a people professing to the Tawheed of Allah Mighty and Majestic, and they kept away from worshipping’s 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. The 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

---

114 Bihar Al-Anwaar – V 21, The book of our Prophet, P 3 Ch 28 H 9
115 Bihar Al-Anwaar – V 21, The book of our Prophet, P 3 Ch 28 H 10
affirmed upon their Religion which they had entered into and acknowledged with; and on the Day (battle) of Hunayn, Rasool-Allah [saww] 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 Uuyayna 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-Allah [saww] with Al-Ji’rana and he said, ‘O Rasool-Allah [saww]! Would you permit me regarding the speech?’ He [saww] said: ‘Yes’. He said, ‘If this matter from this wealth was such which you [saww] have distributed between your [saww] people, a Revelation from Allah [azwj], we are pleased, and if it was other than that, we are not pleased”.

Zurara said,

‘And I heard Abu Ja’far [asws] saying: ‘Rasool-Allah [saww] said: ‘O community of the Helpers! Are all of you upon the word of your chief (Sa’ad)?’ They said, ‘Our Chiefs are Allah [azwj] and His [azwj] Rasool [saww]. Then they said regarding the third, ‘We are upon the like of his word and his opinion’.


Tafseer Al-Ayyashi – From Zurara, similar to it. Then he said, ‘Zurara said, ‘Abu Ja’far [asws] 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-Allah [saww] 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 I [saww] had given them, and the world, a lot of people have submitted to Allah [azwj]. By the One [azwj] in Whose Hand is the soul of Muhammad [saww] I [saww] would love to have with me [saww] what I [saww] could give every human being his wergild upon that he submits to Allah [azwj] Lord [azwj] of the worlds”.

---

116 Bihar Al-Anwaar – V 21, The book of our Prophet [saww], P 3 Ch 28 H 11
117 Bihar Al-Anwaar – V 21, The book of our Prophet [saww], P 3 Ch 28 H 12
Then Al-Hassan Bin Musa said, and from other than this direction, raising it, said, ‘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-Musa-as with more than this, and he-as was patient’.

He said, ‘And he-saww gave to every man from the ones (recently) inclined of their hearts (to Al-Islam) [9:60], one hundred rides (camels etc.).’

(118) 15- ما، الأمام للشيخ الطوسي جِمَاعةً عن أبي المفضل عن أحمد بن عبيد الله بن عمر الثقفي عن علي بن محمد بن سليمان النوفلي سنة خمس و أربعين، والأخير عن أبيه عن محمد بن عبد الملك بن الحارث بن نوفل بن الحارث بن عبد المطلب عن علي بن محمد بن عبيد الله بن عبد الملك بن الحارث بن نوفل بن الحارث بن عبد المطلب عن جده نوفل بن الحارث بن عبد الله بن عبد المطلب عن أحمد بن عبد الله بن أحمد بن سفيان بن الحارث بن عبد المطلب "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 Ali-asws and his-asws brother Aqeeq, and Abu Sufyan, and Rabie and Nowfals sons of Al-Haris Bin Abdul Muttalib.

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!’

118 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 28 H 13
119 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 28 H 14
The companions of Rasool-Allah-saww prolonged (their necks) for it, and he-saww grabbed a hand of All-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’.

120

16—Q. the companions of Rasool-Allah-saww prolonged (their necks) for it, and he-saww grabbed a hand of All-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’.

121

17—Q. the companions of Rasool-Allah-saww prolonged (their necks) for it, and he-saww grabbed a hand of All-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’.

122

18—Q. the companions of Rasool-Allah-saww prolonged (their necks) for it, and he-saww grabbed a hand of All-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’.

191 out of 368
him on the day of Al-Taif? Abu Bakr and Umar said, ‘He-asws is whispering to Ali-asws besides us’. The Prophet-saww said to them: ‘It was not I-saww who whispered to him-asws, but Allah-azwj Commanded me-saww with that’, apart from me?’ They said, ‘No’.

He-asws said: ‘We adjure you all with Allah-azwj! Is there anyone among you Rasool-Allah-saww to you a man whose hear Allah-azwj has Tested for the Eman’, apart from me-asws?’ They said, ‘No’.123

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 Allah-azwj, 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 Allah-azwj Caused the Muslims to attain their wealth and their women, and Rasool-Allah-saww 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-saww went in pursuit of the people. He-saww 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-saww left to go to Al-Ja’rana and distributed the booty of Hunayn and Awtas at it’.

123 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 28 H 18
Al-Zuhry said, ‘And it has reached me that Shayba Bin Usman said, ‘Rasool-Allah-saww advanced on the day of Hunayn and I wanted to kill him-saww along with Talha Bin Usman, and Usman Bin Talha, and they had both fought on the day of Ohad, but Allah-azwj Notified His-azwj Rasool-saww upon what was within myself, so he-saww turned towards me and struck in my chest and said: ‘May Allah-azwj Shelter you, O Shayba!’ My limbs trembled and I looked at him-saww and he-saww was the more beloved to me than my hearing and my sight. I said, ‘I testify that you-saww Rasool-saww of Allah-azwj and that Allah-azwj Notified you-saww of what is within myself’.

And Rasool-Allah-saww distributed the booty at Al-Ja’rana and there were with him-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-saww had instructed a caller and he called out on the day of Awtaas, ‘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-saww at Al-Ja’rana, and he-saww had stood to address them. He said, ‘O Rasool-Allah-saww! There aren’t in the enclosures of the captives, your-saww maternal aunt and your-saww nurse-maid, those who used to be responsible for you-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-saww, we could hope for their aid and their affection, and you-saww are the best of the guarantors’. Then he prosed a poem.

He-saww said: ‘Which of the two matters is more beloved to you, the captives or the wealth?’ They said, ‘O Rasool-Allah-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-saww said: ‘As for that which is for the Clan of Hashim-asws, it is for you, and soon I-saww shall speak to you, the Muslims, and interceded for you, so speak to them and manifest your Islam’. 
When Rasool-Allah⁷⁸⁶-saww prayed Salat Al-Hajirah (immigrant), they stood up and spoke. The Prophet⁷⁸⁶-saww said: 'I⁷⁸⁶-saww have returned what which was for the Clan of Hashim⁷⁸⁶-asws, and that which is in my⁷⁸⁶-saww 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 me⁷⁸⁶-saww is their ransom’. The people gave (back) whatever was in their hands except for a few from the people, they asked for the ransom’.


‘From Al-Sadiq⁷⁸⁶-asws: ‘On the day of Hunayn Rasool-Allah⁷⁸⁶-saww captured four thousand heads and twelve thousand camels besides what is not known from the sheep’.

And Al-Zuhry said, ‘Six thousand from the offspring and the women, and from the animals what cannot be counted nor is it known’.

(125) I (Majlisi) am saying, ‘Al-Kazruni said in (the book) ‘Al-Munţaqa’, after those military expeditions, ‘And during that year, meaning the eight, Rasool-Allah⁷⁸⁶-saww married Muleykat Al-Kindiya, and he⁷⁸⁶-saww had killed her father on the day of the conquest. One of the wives of the Prophet⁷⁸⁶-saww said to her, ‘Are you not ashamed marrying a man who killed your father?’ She sought refuge from it, and he⁷⁸⁶-saww separated from her.

And during it he⁷⁸⁶-saww was blessed Ibrahim⁷⁸⁶-as, son⁷⁸⁶-as of Rasool-Allah⁷⁸⁶-saww, from Mariah, during Zil Hijjah, and her midwife was (Salma) a slave girl of Rasool-Allah⁷⁸⁶-saww. She went out to her husband Abu Rafie and informed him with that a boy had been born. Abu Raife came to Rasool-Allah⁷⁸⁶-saww and gave him⁷⁸⁶-saww the glad tidings with that (he⁷⁸⁶-saww) blessed with a boy. He⁷⁸⁶-saww gifted a slave to him and he⁷⁸⁶-saww named him⁷⁸⁶-as ‘Ibrahim’, and performed Aqeeqa from him⁷⁸⁶-as on the seventh day and shaved his head, and he⁷⁸⁶-saww gave silver in charity with the weight of his⁷⁸⁶-as hair, upon the poor, and instructed for his⁷⁸⁶-as hair to be buried in the ground.

---

124 Bihar Al-Anwaar – V 21, The book of our Prophet⁷⁸⁶-saww, P 3 Ch 28 H 19
125 Bihar Al-Anwaar – V 21, The book of our Prophet⁷⁸⁶-saww, P 3 Ch 28 H 20
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)’.

He said, ‘Then he ﷺ handed him as over to Umm Sayf, a wife of a guard at Al-Medina called Abu Yusuf’.

And during it Sayf, (step) daughter of Rasool-Allah ﷺ, died, and she was the eldest of his ﷺ 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 ﷺ 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 ﷺ sent Ka’ab Bin Umeyr to Zat Al-Ilta’a from Syria. He and his companions were killed. During it as well he ﷺ sent Uuyayna’.

126 Bihar Al-Anwaar – V 21, The book of our Prophet ﷺ, P 3 Ch 28 H 21
Bin Hasan Al-Fazary to the clan of Al-Anbar. He attacked upon them and captured women from them\textsuperscript{127}

ووجدت في كتاب الشيخ محمد بن علي الجبعي رحمه الله نقلًا من خط الشيخ الشهيد قدس الله روحه من طرق العامة مرفوعا إلى أبو عمرو زياد بن طارق عن أبي جوزة زهير الجشمي قال ما أسأنا رسول الله ص يوم حواران و ذهب بفرق السي، النساء أنه دافعهم.

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,

‘When Rasool-Allah\textsuperscript{saww} captured us on the day of Hawazin and went to separate the captives and the women, I came to him\textsuperscript{saww} and prosed (a poem).

He said, ‘When he\textsuperscript{saww} heard this poem, he\textsuperscript{saww} said: ‘Whatever was for me\textsuperscript{saww} and for the Clan of Abdul Muttalib\textsuperscript{asws}, so it is for them’. And Quraysh said, ‘Whatever was for us, so it is for Allah\textsuperscript{azwj} and for His\textsuperscript{aswj} Rasool\textsuperscript{saww}’. And the Helpers said, ‘Whatever was for us, so it is for Allah\textsuperscript{azwj} and for His\textsuperscript{aswj} Rasool\textsuperscript{saww}’.\textsuperscript{128}

\textsuperscript{127} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 28 H 22

\textsuperscript{128} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, 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{\textregistered} 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]

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]

قُلُ أَنْفِقُوا طَوْعاً أَوْ كَرْهاً لَنْ يُتَقَبَّلَ مِنْكُمْ إِنَّكُمْ قَوْمٌ فَاسِقِينَ

Say: ‘Spend willingly or unwillingly, it will never be Accepted from you. You were a mischief making people’ [9:53]

وَ مَنْ مَنَعَهُمْ أَنْ تَُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلاَّ أَنََُّمْ كَفَرُوا بِِللََِّّ وَ بِرَسُولِهِ وَ لا يََْتُونَ الصَََّلاةَ إِلاَّ وَ هُمْ كُسالى وَ لا يَُنْفِقُونَ إِلاَّ وَ هُمْ كَافِروُنَّ

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 أَمْوالُُِمْ وَ لا أَوْلادُهُمْ إَِّا يُرِيدُ اللََُّّ لِيُعَذِّبَهُمْ بِِالحَُّياةِ الدُّنْيَا وَ تَزْهَقَ أَنفُسُهُمْ وَ هُمْ كافِروُنَّ

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 لَعْلَمُونَ بِِللََِّّ إِنََُّمْ لَمِنْكُمْ وَ ما هُمْ مِنْكُمْ وَ لَكِنَّهُمْ قَوْمٌ يُؤْذِينَ

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]

إِنَّ اللَََّيَُْلِفُونَ بِِللََِّّ إِلَّا الَّذِينَ يَُؤْذِينَ النََِِّّ وَ يََِّقُولُونَ هُوَ أُذُنٌ قُلْ أُذُنُ خَيرٍْ لَكُمْ يَُؤْمِنُ بِِللََِّّ وَ يَُؤْمِنُ 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]

إِنَّ اللَََّيَُْذَرُ الْمُنافِقُونَ أَنْ تَُنَزَّلَ عَلَيْهِمْ سُورَةٌ تَُنَبَِئُهُمْ بِِقُلُوبَِِمْ قِلِ اسْتَهْزِؤُا إِنَّ اللَََّ مَُْرِجٌ ما تََْذَرُونَ

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]
Up to His-azwj 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]**

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]

Up to His-azwj Words: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they have 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]**

And the Exalted Said: **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]**

So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82]

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]
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 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 Forgiving, Merciful [9:102]

Up to His azwj 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]

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 Kaysan – ‘And it is reported from Abu Ja’far-asws, similar to it, except that he-saww said: ‘They conspired between them to kill him-saww 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-saww’.

And it is reported that he-saww prayed Salat upon (the deceased) Abdullah Bin Abayy and put his-saww shirt on him before he-saww was Forbidden from the Salat upon the (deceased) hypocrites; and it is said, he-saww wanted to pray Salat upon him, but Jibraeel-as grabbed his-saww cloth and recited unto him-saww: ‘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-saww, ‘Why did you-saww go ahead with your-saww shirt towards him to enshroud him in it and he is a Kafir?’ He-saww said: ‘My-saww shirt will never avail him of anything from Allah-azwj, and I-saww 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-saww during his-saww going out (military expedition) to Tabuk. So when it reached them what Allah-azwj has Revealed for the ones who stay behind from His-azwj Prophet-saww, 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-saww came over, and he-saww asked about them. It was mentioned to him-saww that they have vowed that they would not untie themselves until Rasool-Allah-saww comes over and unties them. And, Rasool-Allah-saww said: ‘And I-saww vow that I-saww shall not be the first one to untie them except that I-saww am Commanded with regards to them with a Command’.

204 out of 368
When (the Verse) **Perhaps Allah will Turn towards them (Mercifully)** [9:102] was Revealed, Rasool-Allah-saww deliberated towards them and untied them. Then they went away and came back with their wealth to Rasool-Allah-saww, and they said, ‘This is our wealth which was left behind from you-saww, therefore take it and give it in charity from it on our behalf’. Rasool-Allah-saww said: ‘I-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-asws: ‘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 Allâh-azwj Decrees His-azwj Command regarding you’.

And two others came and said similar to that and ratified, but Rasool-Allah-saww forbade 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-Allah-saww in the Masjid and there he-saww was cheerful giving glad tidings, it is as if his-saww face was a piece of the moon. He-saww said to me, and his-saww 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 him-saww, ‘Is it from the Presence of Allah-azwj or from you-saww, O Rasool-Allah-saww?’ He-saww said: ‘From the Presence of Allah-azwj’. And Ka’ab gave in charity with a third of his wealth in thanks to Allah-azwj 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 His-azwj 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 you-saww’.
His words: but the distance was far upon them. [9:42] — meaning to Tabuk, and that is that Rasool-Allah 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 among a large army and that Hercules had travelled among his army, and with them were (the tribes of) Gasaan, and Juzaam, and Fihra, and Aamilah, and his army had arrived at Al-Balqa’, and he had descended at Homs.

And Rasool-Allah addressed. He said after he had praised Allah and extolled upon Him: ‘O you people! The most truthful of the narrations is the Book of Allah, and the first word is the phrase of piety, and the best of the religions is the Religion of Ibrahim, and the best of the Sunnahs is the Sunnah of Muhammad, and the noblest of the Hadeeth is the Mention of Allah, and the best of the stories is this Quran;
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 the evilest of the regrets is on the day of Qiyamah, 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-azwj 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-azwj;

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 pus of the Fire, and the poetry (fiction) is from Iblees- la, and the wine is a sum total of the sins, and the women are ropes of Iblees-la, and the youth is a branch of the insanity, and the evilest of the earning is the earning of the interest, 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-azwj, and sanctity of his wealth is like sanctity of his blood;

And one who relies upon Allah-azwj, He-azwj would Suffice him, and one who is patient will win, and one who pardons Allah-azwj will Pardon him, and one who swallows the anger Allah-azwj will Reward him, and one who is patient upon the calamity Allah-azwj will Compensate him, and one who pursues the reputation Allah-azwj Make him be heard with it, and one who is unheard of Allah-azwj would Double it for him, and one who disobeys Allah-azwj He-azwj would Punish him.

O Allah-azwj! Forgive for me-saww and my-saww community! O Allah-azwj! Forgive for me-saww and my-saww community! O-saww seek Forgiveness of Allah-azwj for me-saww and for you all!'
He (the narrator) said, 'The people became desirous regarding the Jihad when they heard this from Rasool-Allah-saww, and tribes from the Arabs came, from the ones he-saww had mobilised them, and a group from the hypocrites and others sat back from him-saww, and Rasool-Allah-saww 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)\textsuperscript{9:49}.'

He said, 'O Rasool-Allah-saww! By Allah-azwj, 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 you-saww, I will not be patient when I see the yellow daughters, so do not tempt me, and permit me to stay'.

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!'\textsuperscript{9:50}

And in a report of Abu Al-Jaroud,

'From Abu Ja’far-asws regarding His-aswj Words: If good befalls you, it grieves them, and if a calamity befalls you [9:50]. He-asws 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].\textsuperscript{9:51}.'
And His ṣaww Words: **Say: ‘Are you waiting with us except for one of the two excellent things? [9:52] – He ṣaww is saying, the booty and the Paradise, up to His ṣaww 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’: **Those who stayed back rejoiced with their sitting back from Rasool-Allah [9:81] – up to His ṣaww Words: and they are dying while they are mischief-makers [9:84]. So Allah ṣaww Exposed Al-Jadd Bin Qays and his companions.**

When the cavalry horses gathered to Rasool-Allah ṣaww, he ṣaww departed from the pagan farewell, and made Amir Al-Momineen ṣaww a Caliph upon Al-Medina. The hypocrites spread false rumours about Ali ṣaww and they said, ‘He ṣaww did not leave him ṣaww behind except he ṣaww was annoyed with him ṣaww’. **He ṣaww said: ‘The hypocrites are lying, O Ali ṣaww! But are you ṣaww not pleased that you ṣaww happen to be my ṣaww brother ṣaww and I ṣaww am your ṣaww brother ṣaww, at the status of Haroun ṣaww from Musa ṣaww, except there would not be a Prophet ṣaww after me ṣaww, and you ṣaww are my ṣaww Caliph in my ṣaww community, and you ṣaww are my ṣaww Vizier, and my ṣaww successor ṣaww, and my ṣaww brother ṣaww in the world and the Hereafter?’ So Ali ṣaww returned to Al-Medina’.**

And the wailers came to Rasool-Allah ṣaww, 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 ṣaww instructed with the giving of charity and the people came with it. Ulya came and said, ‘O Rasool-Allah ṣaww! By Allah ṣaww, there nothing with me I can give in charity with, and I have made my land as settlement’. Rasool-Allah ṣaww said to him: ‘Allah ṣaww Has Accepted your charity’.
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 Zureqy Salman Bin Sakhar, and from the clan of Al-Ghar Nasir Bin Sariya Al-Sulmy. They came to Rasool-Allah-saww wailing and they said, ‘O Rasool-Allah-saww! There isn’t any strength with us to be going out with you-saww (to Tabuk)’.

Allah-aswj 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 His-aswj Words: not finding what they could be spending [9:92]. He said, ‘And rather these wailers asked him-saww for slippers they could be wearing.

Then He-aswj 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’far-asws regarding His-aswj 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)’.

His-aswj 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 His-aswj 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 you-saww.

211 out of 368
And there stayed back from Rasool-Allah\textsuperscript{saww} 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\textsuperscript{saww}. 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.

Then he looked that them, he said, ‘No, by Allah\textsuperscript{azwj}! This is not with fairness to Rasool-Allah\textsuperscript{saww}. Allah\textsuperscript{azwj} has Forgiven for him\textsuperscript{saww} whatever has preceded from his\textsuperscript{saww} sins and what is delayed (and) he\textsuperscript{saww} has gone out in the sun (heat) and the (stormy) wind, and he\textsuperscript{saww} has carried the weapon fighting in the Way of Allah\textsuperscript{azwj}, and Abu Khaysama is strong, sitting in his tents and two beautiful wives. No, by Allah\textsuperscript{azwj}, this is not with fairness’.

When he looked that them, he said, ‘Yes, O Rasool\textsuperscript{azwj}! There is water with you. They met him\textsuperscript{ra} said: ‘Meet him\textsuperscript{ra} with the water for he\textsuperscript{ra} is thirsty’. They met him\textsuperscript{ra} with the water and Abu Zarr\textsuperscript{ra} came to Rasool-Allah\textsuperscript{saww} and with him\textsuperscript{ra} was a container having water in it. Rasool-Allah\textsuperscript{saww} said: ‘O Abu Zarr\textsuperscript{ra}! There is water with you and you\textsuperscript{ra} are thirsty?’ He\textsuperscript{ra} said, ‘Yes, O Rasool-Allah\textsuperscript{saww}! May my\textsuperscript{ra} father and my\textsuperscript{ra} mother (be sacrificed) for you\textsuperscript{saww}! I\textsuperscript{ra} ended up to a rock which had rain water upon it, so I\textsuperscript{ra} tasted it,'
there it was fresh, cool. I-ra said, ‘I-ra will not drink it until my-ra beloved Rasool-Allah-saww drinks it’.

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ ِرَابِيَتُوهُ وَ تَوَهُّوهُ وَ تَبَّعُوهُ وَ لَمْ يَبْخَطُوا وَ لَمْ يَذْكُروْهُ وَ لَمْ يَنْتَفُّوا بِكَ قَوْمٍ مِّنْ أَهْلِ الْدُّعَا وَ لَمْ يَقُولُوا يَا رَبِّ أَمِينَ أَنْ أَمَالُنَا ِهِلَّ نَبْلٌ وَ سُلْطَانٌ وَ وَلَدٌ وَ نَاسَ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ وَ نَاسٍ W

Rasool-Allah-saww said: ‘O Abu Zarr-ra! May Allah-aswj have Mercy on you-ra. You-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-ra washing and your-ra preparation (for funeral), and the Salat upon you-asw and your-ra burial’.130

And a group of the hypocrites had stayed behind from Rasool-Allah-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 Umaya Al-Rafiqy. When Allah-aswj Turned to them, Ka’ab said, ‘There was no one stronger than me at all during that time in which Rasool-Allah-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’.

وَ قَدْ كَانَ تََُلَّفَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ قَوْمٌ مِّنَ الْمُنَافِقِينَ وَ قَوْمٌ مِّنَ الْمُؤْمِنِينَ مُسْتَبْصِرِينَ مَْْ يُعْثَرْ عَلَيْهِمْ فِِ نِفَاقٍ مِّنْهُمْ كَعْبُ بْنُ مَالِكٍ الشَّاعِرُ وَ مَرَارَةُ بْنُ الرَّبِيعِ وَ هِلاَلُ بْنُ أُمَيَّةَ الرَّافِقِيُّ فَلَمَّا تَبَ اللَّهُ عَلَيْهِمْ قَالَ كَعْبٌ مَا كُنْتُ قَطُّ أَقْوَى مِنِ ِ فِِ ذَلِكَ الْوَقْتِ الَّذِي خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِلَىَ ت َبُوكَ وَ مَا اجْتَمَعَ لِِ رَاحِلَتَانِ قَطُّ إِلاَّ فِِ ذَلِكَ الْيَوْمِ فَكُنْتُ أَقُولُ أَخْرُجُ غَداً أَخْرُجُ ب َعْدَ غَدٍ فَإِنّ ِ مُقَوًّي وَ تَوَانَيْتُ وَ بَقِيتُ ب َعْدَ خُرُوجِ النَِِّ ِ ص أَياَّماً أَدْخُلُ السُّوقَ وَ لاَ أَقِْْي حَاجَةً فَلِيَتَ مِنْهُمَا وَ الْعَبِيدِ وَ الت ِبَاعِ فَقَالَ عُدَّ الْمُؤْمِنِينَ فَعَدَّدَهُمْ فَقَالَ هُمْ خََْسَةٌ وَ عِشْرُونَ رَجُلاً وَ الْمُنَافِقِينَ مُسْتَبْصِرِينَ مَْْ يُعْثَرْ عَلَيْهِمْ فِِ نِفَاقٍ مِّنْهُمْ كَعْبُ بْنُ مَالِكٍ الشَّاعِرُ وَ مَرَارَةُ بْنُ الرَّبِيعِ وَ هِلاَلُ بْنُ أُمَيَّةَ الرَّافِقِيُّ فَلَمَّا تَبَ اللََُّّ عَلَيْهِمْ قَالَ كَعْبٌ مَا كُنْتُ قَطُّ أَقْوَى مِنِ ِ فِِ ذَلِكَ الْوَقْتِ الَّذِي خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمُ إِلَىَ ت َبُوكَ وَ مَا اجْتَمَعَ لِِ رَاحِلَتَانِ قَطُّ إِلاَّ فِِ ذَلِكَ الْيَوْمِ فَكُنْتُ أَقُولُ أَخْرُجُ غَداً أَخْرُجُ ب َعْدَ غَدٍ فَإِنّ ِ مُقَوًّي And I lingered and remain for days after the Prophet-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-incident 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-saww, and we regretted.

130 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 2
When Rasool-Allah-SAW arrived we received him-SAW congratulating him-SAW with the safe return. We greeted unto him-SAW but he-SAW 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.

Our women came to Rasool-Allah-SAW and they said, 'Your-SAW anger upon our husbands has reached us, shall we isolate from them?' Rasool-Allah-SAW 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-SAW 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-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-azwj that He-azwj Forgives them.

When the matter prolonged upon them, Ka'ab said to them, 'O people! Allah-azwj is Angry upon us and His-azwj Rasool-SAW is angry upon us, and our brothers are angry upon us, and our families are angry upon us and no one speaks to us, so we should not speak to each other'. They separated during the night and vowed that no one from them would speak to his companion until he dies or Allah-azwj Turns to him. They remained upon this (state) for three days, each one of them in a corner of the mountain, not one of them could see his companion nor speak to him.

When it was during the third night and Rasool-Allah-SAW was in the house of Umm Salma-RA, their repentance was Revealed unto Rasool-Allah-SAW in His-azwj Words: Allah has Turned...
(Mercifully) with the Prophet to the Emigrants and the Helpers [9:117] – those who had followed him⁸⁹ in the time of difficulties'.

قال الصادق ع هكذا نزَّلت و هو أبو ذار و أبو خيثماة و عمرو بن وهب الذين انْتَلَّلُوا ثم خرجوا برسول الله ص ص

Al-Sadiq⁰⁰ said: ‘That is how it was Revealed, and it was Abu Zarr⁰¹, and Abu Khaysama, and Amo Bin Wahab, those who had stayed behind then joined up with Rasool-Allah⁰².

ثمَ قَالَ فِِ هؤلاء الثلاثة و على الثلاثة الذين تََُلَّفُوا ثمَُّ لحَِقُوا بِرَسُولِ الله ص و لا إخْوَانَُُم و لا أهْلُوهُ فضاتِ الشَّرْفِ المدينة عليهم خرجوا منها و ضاقت عليهم أنفسهم

Then He⁰³ Said regarding these three: And upon the three, those who stayed behind [9:118]. The knowledgeable one⁰⁴ 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-Allah⁰⁵ 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 Allah⁰⁶ Turned to them due to what He⁰⁷ Recognised from the truthfulness of their intentions’⁰⁸.

His⁰⁹ Words regarding the hypocrites: Say: - to them O Muhammad⁰¹⁰, ‘Spend willingly or unwillingly [9:53] – up to His⁰¹¹ Words: while they are Kafirs [9:55] – and they were swearing to Rasool-Allah⁰¹² that they are Momineen, so Allah⁰¹³ 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.

وفعلوا أن لا يَُّمَحُونْ إِنْ يُعْرِضُونَ عَنْكُمْ أَيْ يُعْرِضُونَ عَنْكُم

Tafseer Qummi – His⁰¹⁴ Words regarding the hypocrites: 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].

¹³¹ Bihar Al-Anwar – V 21, The book of our Prophet⁰¹⁵, P 3 Ch 21 H 3
And His\textsuperscript{azwj} 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]. He (Ali Bin Ibrahim) said, ‘There was a group from the hypocrites, when Rasool-Allah\textsuperscript{saww} went out to Tabuk they were discussing in what is between them and saying, ‘Do you see Muhammad\textsuperscript{saww} to battle Rome like he\textsuperscript{saww} has battled others? Not one of them will return, ever!’}

One of them said, ‘Do not be swearing, for Allah\textsuperscript{azwj} will Inform Muhammad\textsuperscript{saww} with what we are (discussing) in and with what is in your hearts, and it will be Revealed to him\textsuperscript{saww} regarding this (Verses of) Quran, and the people will be reciting it’. And they said, ‘This is a limit of mockery’.

Rasool-Allah\textsuperscript{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\textsuperscript{azwj} Revealed: \textit{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].}

\textit{And in a report of Abu Al-Jaroud,}

‘From Abu Ja’far\textsuperscript{as} regarding His\textsuperscript{azwj} Words: \textit{Do not make excuses. You have committed Kufr after your Eman [9:66].} He\textsuperscript{as} 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.'
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 saws 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’.

(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 during his saww departure from Tabuk were fourteen – Abu Al-Shuroor, and Abu Al-Dawahi, and Abu Al-Ma’azif, and his father, and Talha, and Sa’ad Bin Abu Waqas, and Abu Ubeysa, and Abu Al-Awr, and Al-Mugheira, and Salim Mawla Abu Huzeyfa, and Khalid Bin Al-Waleed, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abdul Rahman Bin Awf – and they those regarding whom Allah azwj Mighty and Majestic Revealed: *and they planned with what they could not attain [9:74]”.

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 azwj. That which carried them upon that was their envy to Rasool-Allah saww regarding Ali asws due to the grandness of his asws matter and the greatness of his asws glory.
From that – When he-saww went out from Al-Medina, and he-saww had left him-asws behind upon it, said to him-asws: ‘Jibraeel-asw 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-asws in these two (choices), and the greatness of its Rewards apart from Me-asw.

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

Rasool-Allah-saww said: ‘What made you-asws come back from your-asws position?’ He-asws said: ‘It reached me-asws, such and such from the people’. He-saww said to him-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?’

Ali-asws left to go (back) to his-asws place, and they (hypocrites) pondered on killing him-asws and they preceded in digging a pit for him-asws (to fall into it) on his-asws way, a long pit of a measurement of fifty cubits. Then they covered it with palm leaves and spread some soil above it, by a measurement of what was required to cover up the face of the palm leaves.

And that was upon the way of Ali-asws which was a must for him-asws from travelling it – so that he-asws and his-asws ride would fall into the pit which they had dug deep. And it was so that around the dugout was rocky ground, and they pondered upon that he-asws, when he-asws does fall along with his-asws ride into that place, they would pelt him-asws with the stones until they kill him-asws.
When Ali-asws reached near to the place, his-asws horse twisted its neck and Allah-azwj elongated it and it reached to his-asws ears, and it said, ‘O Amir Al-Momineen-asws! They have dug out over here and contrived a doom upon you-asws and you-asws are more knowing that you-asws should not be passing therein’.

Ali-asws said to it: ‘May Allah-azwj Reward you for good advice. Just as you thought about me-asws, so Allah-azwj Mighty and Majestic would not let you be bereft of beautiful dealing’. And it went until it was by the place, and the horse paused, fearing from passing over the place.

Ali-asws said: ‘Pass, by the Permission of Allah-azwj the Exalted, safely correctly, incredible would be your state, adorable would be your matter!’ So the animal kept coming, and Allah-azwj Mighty and Majestic had Hardened the ground and Solidified it, and Repaired the pit and Made it to be like the rest of the ground (surrounding it).

When Ali-asws had crossed over it, the horse twisted its neck, and placed its mouth upon his-asws ears, then said, ‘How prestigious you-asws are upon the Lord-azwj of the worlds! He-azwj Made you-asws cross upon this empty place!’ Amir Al-Momineen-asws said: ‘Allah-azwj Reward you with the safety, for that advice which you advised me-asws with’.

Then he-asws turned the face of the animal towards its rump, and the group was with him-asws, some of them were in front of him-asws, and some of them behind him-asws, and he-asws said: ‘Uncover from this place!’ So they uncovered from it, and it was empty, and no one would have travelled upon it except he would have fallen into the pit. The people displayed the panic and astonishment from what they had seen.

Ali-asws said to the people: ‘Do you know who did this?’ They said, ‘We don’t know’. He-asws said: ‘But this horse of mine knows’.
Then he\textsuperscript{asws} said: ‘O you horse! How was this (done), and who masterminded this?’ So the horse said, ‘O Amir Al-Momineen\textsuperscript{asws}! If it was such that Allah\textsuperscript{azwj} Mighty and Majestic Does what the ignorant people want undone, or He\textsuperscript{azwj} Undoes what the ignorant people want to be done, then Allah\textsuperscript{azwj}, He\textsuperscript{asws} is the Conqueror, and they (people) are the defeated ones.

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

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

When Rasool-Allah\textsuperscript{saww} came closer to Al-Aqaba which faced him\textsuperscript{saww}, he\textsuperscript{saww} gathered the hypocrites and the Kafirs who had descended below Al-Aqaba, and he\textsuperscript{saww} said to them: ‘This is Jibraeel\textsuperscript{as}, the trustworthy messenger. He\textsuperscript{as} is informing me that Ali\textsuperscript{asws}, such and such colluded against him\textsuperscript{asws}, but Allah\textsuperscript{azwj} Mighty and Majestic Protected him\textsuperscript{asws} from it by His\textsuperscript{azwj} Kindness and wonders of his\textsuperscript{asws} miracles by such and such. He\textsuperscript{azwj} Solidified the ground of a pit beneath his\textsuperscript{asws} ride and the legs of his\textsuperscript{asws} companions.

Then Ali\textsuperscript{asws} turned back to that place and uncovered from it, and the pit was seen. Then Allah\textsuperscript{azwj} Mighty and Majestic Returned it to be just as it was before due to His\textsuperscript{azwj} Prestige upon him\textsuperscript{asws}. And it was said to him\textsuperscript{asws}, ‘Write with this and send a messenger to Rasool-Allah\textsuperscript{saww}! But Ali\textsuperscript{asws} said: ‘The messenger of Allah\textsuperscript{azwj} to Rasool-Allah\textsuperscript{saww} would be quicker and His\textsuperscript{azwj} letter to him\textsuperscript{saww} would get there earlier’.
And Rasool-Allah⁷ saww did not inform them with that Ali⁷ asws had said at the gateway of Al-Medina, that the ones with Rasool-Allah⁷ saww would be plotting against him⁷ saww, and that Allah⁷ azwj the Exalted would Defend him⁷ saww.

When the twenty four companions at Al-Aqaba heard what he⁷ saww said regarding the matter of Ali⁷ asws, some of them said to the others, 'What an expert Muhammad⁷ saww is with the trickery. A quick pigeon came to him⁷ saww or a bird from Al-Medina from one of his⁷ saww family members and fell upon him⁷ saww! Ali⁷ asws has already been killed by such and such a ploy – and it is which has occurred upon him⁷ saww, lest they extend their hands against him⁷ saww.'

And far be it! However, Allah⁷ azwj did not Let Ali⁷ asws remain in Al-Medina except for a while, and He⁷ azwj did not Let Muhammad⁷ saww come out to over here except for a while. And Ali⁷ asws has perished, and he⁷ saww will be perishing over here inevitably. But, come, until we go to him⁷ saww and display the cheerfulness to him⁷ asws with the matter of Ali⁷ asws (that he⁷ asws is safe) in order for his⁷ saww heart to be at rest towards us, until we accomplish our plot regarding him⁷ saww.

So they presented themselves to him⁷ asws and congratulated him⁷ saww upon the safety of Ali⁷ asws from the predicament which his⁷ asws enemies had wished it.
And was Allah\textsuperscript{as} Commanding the Angels with the \textit{Sajda} to Adam\textsuperscript{as} except due to what they had placed it within themselves that there would be coming into the world, a creature after them when they have been Raised from it – except and they were meaning their own selves – (who would be) superior than him\textsuperscript{as} in the Religion excessively, and more knowledgeable with Allah\textsuperscript{azwj} and His\textsuperscript{azwj} Prophet\textsuperscript{saww} in knowledge.

Allah\textsuperscript{azwj} Wanted them to understand that they were mistaken in their thinking and their beliefs. So He\textsuperscript{azwj} Created Adam\textsuperscript{as} and Taught him\textsuperscript{as} the Names, all of them. Then He\textsuperscript{azwj} Displayed these to them, but they were unable from recognising these (names). Then He\textsuperscript{azwj} Commanded Adam\textsuperscript{as} to inform them of these, and they recognised his\textsuperscript{as} superiority regarding the knowledge, over them.

Then He\textsuperscript{azwj} Extracted from the forehead of Adam\textsuperscript{as}, his\textsuperscript{as} offspring – from whom were the Prophets\textsuperscript{as}, and the Rasools\textsuperscript{as}, and the Chosen ones from the servants of Allah\textsuperscript{azwj}, the most superior of them being Muhammad\textsuperscript{saww}, the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww}, and from the Chosen ones\textsuperscript{asws} from them, the meritorious ones, the companions of Muhammad\textsuperscript{saww} and the Chosen ones\textsuperscript{asws} of the community of Muhammad\textsuperscript{saww}.

And due to that, the Angels recognised that they\textsuperscript{asws} are more superior than the Angels (when they\textsuperscript{asws} are bearing) what they\textsuperscript{asws} are bearing from the load – and they compared what (situations) they\textsuperscript{asws} were in from the exposure to the seduction of the Satans\textsuperscript{la} and struggles of the selves and bearing the hardship of the weight of the dependants, and the striving in seeking the Permissible (earnings), and the risk of suffering from the enemies, fearing from the thieves, and the coercion from the tyrannical -ruling authorities – and the difficulties of travelling in the narrow and fearful ways, and the valleys, and the mountains and the hills – in order to attain the livelihoods for themselves and their dependants from the good, the Permissible.
Allah\textsuperscript{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\textsuperscript{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 Iblees\textsuperscript{la}, may Allah\textsuperscript{azwj} Curse him\textsuperscript{la}, and his\textsuperscript{la} audacious ones, and their insinuating thoughts, and their straying, and their luring. And they defend against what they make him suffer from the pain of patience – upon hearing the taunts from the enemies of Allah\textsuperscript{azwj}, and hearing the amusements (noise of parties etc.), and the insults to the friends of Allah\textsuperscript{azwj}.

And along with (that), they are experiencing during their journeys to seek their livelihoods and the wars from the enemies of their Religion, and seeking (needs) to the one who are office bearers of their affairs, from the adversaries in their Religion.

Allah\textsuperscript{azwj} Mighty and Majestic Said: “O My\textsuperscript{azwj} Angels! And you all are aloof from the entirety of that – there are neither any lustful desires of virility bothering you, nor are there any desires for the food making you crave, nor is there any fear from the enemies of your Religion and your world (affairs) a setback in your hearts, nor is Iblees\textsuperscript{la}, in the kingdoms of My\textsuperscript{azwj} skies and My\textsuperscript{azwj} earth too pre-occupied upon straying My\textsuperscript{azwj} Angels, those from whom I\textsuperscript{azwj} have Protected.

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

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

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

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 Sajda 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} the Rasool{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-as goodly 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 I-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\textsuperscript{as} (also) disobeyed Me\textsuperscript{azwj} by eating (from) the tree, but the humbleness to Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} (made) you\textsuperscript{as} victorious with every success, and the stigma of humiliation was removed from you\textsuperscript{as}. Therefore, supplicate to Me\textsuperscript{azwj} by Muhammad\textsuperscript{saww} and his\textsuperscript{saww} goodly Progeny\textsuperscript{asws}, for that!”

So he\textsuperscript{saww} supplicated by them\textsuperscript{asws}, and succeeded with every success – due to having attached with our\textsuperscript{asws} handhold, the People\textsuperscript{asws} of the Household’.

Then Rasool-Allah\textsuperscript{saww} ordered with the departure – during the first half of the last night, and ordered his\textsuperscript{saww} caller to call out, ‘Indeed! No one should precede Rasool-Allah\textsuperscript{saww} to Al-Aqaba (ravine), nor tread upon it until Rasool-Allah\textsuperscript{saww} has crossed it’.

Then he\textsuperscript{saww} instructed Huzeyfa that he be seated at the base of Al-Aqaba and look at the ones who pass by it, and he should inform Rasool-Allah\textsuperscript{saww}; and Rasool-Allah\textsuperscript{saww} had instructed him that he should conceal himself by (behind) the rocks.

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

Rasool-Allah\textsuperscript{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\textsuperscript{azwj} orders you that you cleave asunder for me until I enter into your inside. Then he\textsuperscript{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\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds!’
Huzeyfa repeated the message and entered into the inside of the rock, and there came twenty (men) upon their camels, and in front of them were their infantry. Some of them were saying to the others, ‘If you see anyone over here, whoever it may be, kill him, lest he informs Muhammad-saww that he has seen us over here, and Muhammad-saww would turn back and will not ascend this Al-Aqaba (ravine) except at daytime, and it would invalidate our plot against him-saww.

And they heard Huzeyfa (some noise), and they investigated, but they could not find anyone, and Allah-azwj had Veiled Huzeyfa from them with the rock. They dispersed, and some of them ascended upon the mountain and altered from the travelled path, and some of them paused at the foot of the mountain, on the right and left, and they were saying, ‘Are you not seeing where Muhammad-saww, how he-saww was lured into preventing the people from ascending Al-Aqaba until he-saww has crossed it in order to be alone with it over here? So (now) we will accomplish our plot regarding him-saww and his-saww companions are away from him-saww.

And all of that, Allah-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-saww, and inform him-saww with what you have seen and what you heard’. Huzeyfa said, ‘How can I exit from you, and if the people were to see me, they would kill me fearing upon themselves from my informing upon them’.

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

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

Then he  said: ‘O Huzeyfa! Arise with us, you, and Salman, and Ammar, and rely upon Allah. So when we have crossed the difficult ravine (Al-Aqaba), then (only) permit the people that they should follow us’.

Rasool-Allah ascended, and he was upon his she-camel; and Huzeyfa and Salman, one of them grabbed the rein of his she-camel guiding it, and the other one was behind it, ushering it, and Ammar 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, and it would fall with him 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, Allah the Exalted Permitted to it, and it arose with a great rising – and the she-camel of Rasool-Allah 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 was as if it had not felt anything – from that from the rumbling of the stones.
Then Rasool-Allah-saww said to Ammar-ra: ‘Ascend the mountain, and strike with this staff of yours at the faces of their rides, and toss with it’. Ammar-ra did that, and they (the rides) were frightened with them, and one of them fell down and broke his arms, and from them was 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.

وَ لِذَلِكَ قَالَ رَسُولُ اللَّٰهِ صِفْحَةَ وَ أَمِيرِ الْمُؤْمِنِينَ عِنْمَا أَعْلَمُ النَّاسِ بِِلْمُنَافِقِينَ لِقُعُودِهِ فِِ أَصْلِ الجَْبَلِ وَ مُشَاهَدَتِهِ مَنْ مَرَّ سَابِقاً لِرَسُولِ اللَّٰهِ صِفْحَةَ وَ كَفَى اللَّٰهُ رَسُولَهُ أَمْرَ مَنْ قَصَدَ لَهُ وَ عَادَ رَسُولُ اللَّٰهِ صِفْحَةَ إِلَى الْمَدِينَةِ.

And for that, Rasool-Allah-saww said regarding Huzeyfa and Amir Al-Momineen-asws: ‘Both of them are the most knowing of the people with the hypocrites’. (For Huzeyfa) it was due to his being seated at the base of Al-Aqaba and his witnessing the ones who passed by preceding Rasool-Allah-saww. And Allah-azwj Sufficed His-azwj Rasool-saww of the matter of the ones who had aimed for him-saww; and Rasool-Allah-saww returned to Al-Medina.

فَكَسَى اللَّٰهُ الذُّلَّ وَ الْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ وَ أَلْبَسَ الِْْزْيَ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ عِنْمَا دَ.

Thus Allah-azwj Disgraced and Shamed the ones who had sat (in ambush) from him-saww, and Clothed in humiliation the ones who had plotted against Ali-asws, what Allah-azwj had Defended him-asws from it’.134

فُكْسَى اللهُ الذُّلَّ وَ الْعَارَ مَنْ كَانَ قَعَدَ عَنْهُ وَ أَلْبَسَ الِْْزْيَ مَنْ كَانَ دَبَّرَ عَلَى عَلِيٍّ عِنْمَا دَ.

(The book) ‘Al-Kharaij 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, he-saww called for a container and poured a little water (reserved for) medication which was him-saww and placed his-saww fingers upon it, and the water sprang from beneath his-saww fingers. So, they were quenched and saturated, and the soldiers were thirty thousand men besides the horses and the camels”’.135

(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,


134 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 6
135 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 7
that the Arabs would be saying, ‘He-asws abandoned his-asws cousin-saww and stayed behind from him-saww’. He-saww said: ‘But are you-asws not pleased the you-asws happen to be from me-saww at the status of Harun-as from Musa-as?’ He-asws said: ‘Yes’. He-saww said: ‘Then take my-saww place’.

9- ما، الأمازيغي للفتوح الطوسي ابن الصلوط عن ابن معدة عن علي بن أبي طالب عن جعفر بن أبي طالب عن علي بن أبي طالب عن رسل الله صلى الله عليه وسلم عن أبي عبيدة بن أبي سفيان عن عائشة بنت أبي بكر أن العرب كانوا يقولون: للمغزاة ناقوتكم، فوالله يا رسول الله أتمنى أن يكون بيني وبينكم من موسي إلا أن الله لا ينفعني.

(The book) ‘Al-Amaali’ of the sheikh 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-asws having said: ‘Rasool-Allah-saww appointed Ali-asws as Caliph during the military expedition of Tabuk. He-asws said: ‘O Rasool-Allah-saww! Are you-saww making me-asws a Caliph after you-saww?’ He-asws said: ‘Are you-asws not pleased that you-asws happen to be from me-saww at the status of Harun-as from Musa-as’, except that there will be no Prophet-saww after me-saww’.

10- ص، قصص الأئمة عليهم السلام الصادق عن أبيه عن ابن إبراهيم عن ابن معدة عن علي بن أبي طالب عن ابن عبيدة بن أبي سفيان عن رسل الله صلى الله عليه وسلم عن أبي عبيدة بن أبي سفيان عن علي بن أبي طالب، قال: قال بعض أصحابنا لأبي عبد الله نحن أبناء المهاجرين نحن أبناء عبد الله نحن أبناء المهاجرين، فكان رسل الله صلى الله عليه وسلم لما كان في غزوة تكلم وكان يسبر على ناقةه وثامن أمهما فلما انطلقت إلى الغزوة فدَفَن جلست عليهما أربعة عشر رجلة من سلطة، ثم فتحا من الألفان الناس أو على علمك هذا.

(The book) ‘Qasas Al-Anbiya’ of Al-Sadouq – From his father, from Sa’ad, from Ibrahim Bin Mahazim, from his brother Ali, from Al-Nazar, from Musa Bin Bakr who said,

‘One of our companions said to Abu Abdullah-asws, ‘Did Rasool-Allah-saww know the names of the hypocrites?’ He-asws said: ‘No, but when Rasool-Allah-saww was in the military expedition of Tabuk he-saww had travelled upon his-saww camel and the people were in front of him-saww. When he-saww ended up to Al-Qaba, 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.

فأجاب جرير بن فلال أنن ناقل ناقوتكم، فأنا ناقل ناقوتكم، فوالله ناقل ناقوتكم، ناقل ناقوتكم ناقل ناقوتكم، فوالله يا قلائد أنت له الفوغد في خليفة، وفقال ناقل ناقوتكم، فوالله يا قلائد، فقال ناقل أنت له الفوغد.

(He-asws said): ‘Jibraeel-as came to him-saww and said: ‘So and so, and so and so have been sitting in wait for you-saww upon Al-Qaba in order to frighten your-saww camel’. Rasool-Allah-saww called out to them: ‘O so and so, and so and so, and so and so! You are the ones sitting in order to frighten my-saww camel!’ And Huzyefa was behind him, and he joined up with them (him-saww). He-saww said: ‘O Huzyefa! Did you hear?’ He said, ‘Yes’. He-saww said: ‘Conceal’.

11- بني، الخراعج و الجراح يروى عن أبي عبد الله قال: ما زال الأقران يوتر يكلام المتنافين حتى تركوا الكلام واصغوا بالمحاجج يغعبرون فقال بعضهم: أتنبأ أن نستروا في الأرض، فمستوا أئتم وعاصم هذاء عقبة بين أبدين أو زمناً بما فيها يفتحون فغدا على العقبة ونكله فلا عقبة في الظي.

136 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 8
137 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 9
138 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 10
(The book) ‘Al-Kharaj Wa Al-Jaraih’ – it is reported from Abu Abdullah-اسلام having said: ‘The Quran did not cease to be revealed with the talk of the hypocrites until they left the talking and they were limited to winking with their eyebrows. Some of them said, ‘There is no safety that you will be named in the Quran then you will be exposed and (so will) your posterity, this posterity in front of us. If we were to shoot (arrows) we would be terminated with it’. They sat upon the Aqaba, and it is called ‘Aqaba with crevice’.

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

Jibraeel-الجبرئيل-as descended unto Rasool-الله-saww and said: ‘This so and so, and so and so, and so and so’ – until he-as counted them – ‘have sat to frighten (the camel) with you’. Rasool-الله-saww said: ‘O so and so! O so and so! O so and so! O enemies of Allah-الله’ – until he-saww named them with their names, all of them.

Then he-saww looked and there was Huzeyfa, so he-saww said: ‘Did you recognise them?’ I said, ‘Yes, by their camels, and they were masked’. He-saww said: ‘Do not inform anyone about them’. I said, ‘O Rasool-الله-saww! So, shall I kill them?’ He-saww said: ‘I 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’. 139

12-13, The narrations recount the Prophet-saww heard that hiscamel Al-Qaswa strayed, and in hispresence was Umarah Bin Hazam. He said like mocking, ‘Muhammad-saww informs us with news of the sky and does not know where hiscamel is’.

139 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 11
He-saww said: ‘I-saww do not know except what Allah-aswj Teaches me-saww, and He-aswj 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’.

(The book) ‘Al-Kharaj 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’.

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-Kharaj 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 upon it and place his-saww upon each one from it, then said: ‘Call out among the people, one who wants the provision then let him come’.

---

140 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 12
141 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 21 H 13
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-saww travelled to Al-Medina, and one day he-saww 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 saww!’. He-saww grabbed an arrow from his-saww 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’.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

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

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws: ‘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 aswj and it there had been a nearby gain and an easy journey, they would have done so’.

Tafseer Al Ayyashi, from Al Mugheira who said,

142 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 21 H 14
143 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 15
144 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 29 H 16
'I heard him asws saying regarding the Words of Allah azwj: And had they intended the going forth, they would have prepared for it with a preparation [9:46]. He asws said: ‘It means by the preparation – the intention. He azwj is Saying: “If they had the intention for it, they would have gone forth”’. 145

And had they intended the going forth, they would have prepared for it with a preparation [9:46]. He asws said: ‘It means by the preparation – the intention. He azwj is Saying: “If they had the intention for it, they would have gone forth”’. 145

Abu Ja’far 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 azwj Words: We will Punish a group [9:66].’ I said to Abu Ja’far asws, ‘(What about) the interpretation of this Verse?’ He asws said: ‘It’s interpretation – by Allah azwj – there was not Revealed a Verse at all except that there is an interpretation for it’.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Thus, Allah azwj Revealed this Verse: And if you question them, they would say, ‘But rather, we were just talking and playing’ [9:65]. So Allah azwj Said to His azwj Prophet saww: 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 asws if he asws were to tolerate them regarding their cursing upon the Pulpit (on Ali asws) as well as cursing others (companions of Ali asws), so these are the Words of the Exalted: If We Pardon a group from you, We will Punish a group [9:66]’. 146

Thus, Allah azwj Revealed this Verse: And if you question them, they would say, ‘But rather, we were just talking and playing’ [9:65]. So Allah azwj Said to His azwj Prophet saww: 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 asws if he asws were to tolerate them regarding their cursing upon the Pulpit (on Ali asws) as well as cursing others (companions of Ali asws), so these are the Words of the Exalted: If We Pardon a group from you, We will Punish a group [9:66]’.

Thus, Allah azwj Revealed this Verse: And if you question them, they would say, ‘But rather, we were just talking and playing’ [9:65]. So Allah azwj Said to His azwj Prophet saww: 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 asws if he asws were to tolerate them regarding their cursing upon the Pulpit (on Ali asws) as well as cursing others (companions of Ali asws), so these are the Words of the Exalted: If We Pardon a group from you, We will Punish a group [9:66]’.

Tafseer Al Ayyashi – From Jabir Al Jufy who said,

Abu Ja’far 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 azwj Words: We will Punish a group [9:66].’ I said to Abu Ja’far asws, ‘(What about) the interpretation of this Verse?’ He asws said: ‘It’s interpretation – by Allah azwj – there was not Revealed a Verse at all except that there is an interpretation for it’.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Then he 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 saww in Al-Aqaba, and they conferred among them to murder him 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 saww.

Thus, Allah azwj Revealed this Verse: And if you question them, they would say, ‘But rather, we were just talking and playing’ [9:65]. So Allah azwj Said to His azwj Prophet saww: 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 asws if he asws were to tolerate them regarding their cursing upon the Pulpit (on Ali asws) as well as cursing others (companions of Ali asws), so these are the Words of the Exalted: If We Pardon a group from you, We will Punish a group [9:66]’.

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’.

Tafseer Al Ayyashi – From Ubeydullah Al Halby who said,

‘I asked him-asws about His-aswj Words: *They are pleased to be with those who stay behind, [9:87]*, he-asws said: ‘The women. They said, ‘Our houses are exposed’. And their houses were on the outskirts where the people were attached to them. So, Allah-aswj Belied them by Saying: and these were not exposed. They were only intending to flee [33:13]. And these were fortified’.

Tafseer Al Ayyashi – From Ali Bin Abu Hamza,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I asked him-asws about the Words of Allah-aswj: *And upon the three, those who stayed behind [9:118]*. he-asws said: ‘Ka’ab and Marara Bin Al-Rabie and Hilal Bin Umayya’.

Tafseer Al Ayyashi, from Fayz Bin Al Mukhtar who said,

‘Abu Abdullah-asws said: ‘How do you-asws recited this Verse in (Surah) Al Tawba: *And upon the three, those who stayed behind [9:118]?’ He (the narrator) said, ‘I asked about, ‘خُلَفُوا’ (Khullifu) ‘stayed behind’. He-asws said: ‘Had they (just) stayed behind they would have (still) been in a state of obedience’.

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-aswj, they did not hear the sound of hooves, or the rumble of the pebbles except that they said, ‘They are coming for us!’ Allah-aswj Made fear to overcome them until the morning’.

---

147 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 29 H 19
148 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 29 H 20
149 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].’

Tafseer Al Ayyashi – From Salla

‘From Abu Ja’far-asws regarding His-aswj Words: Then He Turned to them so they would repent. [9:118]. He-aswj said: ‘He-aswj Dismissed them. By Allah-aswj, they did not repent’.

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 Ali-asws 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 Ali-asws 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

---

150 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 29 H 22
151 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 29 H 23
should be absent from witnessing you, and looking at your guidance and hearing you.

Rasool-Allah said: ‘O Ali! 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? Stay, O Ali, for there would be for you in your staying, similar to that which would have happened to be for you if you had come out along with Rasool-Allah, and for you would be similar to the Recompenses of every one who is with Rasool-Allah, convinced, obedient, and that would be for you upon Allah.

O Ali, I shall ask Allah by you Love that you should witness from Muhammad, in his way in the rest of his states. Allah should Command Jibraeel in the entirety of this journey of ours that he raises the ground which we travel upon, and the ground which you happen to be upon, and strengthen your vision until you witness Muhammad and his companions, in the rest of your situations and their situations. Therefore, no closeness would be lost from your visualising him and visualising his companions, and that would make you needless from the letter-writing and messages’.

So a man from the gathering of Zayn Al-Abideen stood up, when he mentioned this, and said to him, ‘O son of Rasool-Allah! How can this happen to be for Ali? But rather, this happens for the Prophets, not for others!’

Zayn Al-Abideen said: ‘This, it is a miracle for Muhammad, Rasool of Allah, not for other than him, because Allah the Exalted, when He Raised him by the supplication of Muhammad, Increased in his light by the supplication of Muhammad until he witnessed what he witnessed, and realised what he realised’.

فقال رسول الله نبا عليهما ما نترنى أن تكون بيني وبينهما من فوائش إلا أنه لا ينفي و أنك في مشارك من الآخر مثل الذي يكون لك ليخرجت مع رسول الله و م كان من خرجت مع رسول الله فمويا طاعة و أنك نزل على الله
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-asws enemies. But, (instead) we love them!’

And how can this be allowable for them, and Rasool-Allah-saww is saying regarding Ali-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 one who abandoned him-asws! So, are you not seeing that they are not being inimical to the one who is inimical to him-asws, nor are they abandoning the one who abandoned him-asws! This is not with fairness!

Then, another (thing). They, when it is mentioned to them what Allah-azwj Particularised Ali-asws with by the supplication of Rasool-Allah-saww and his-asws prestige to his-asws Lord-azwj 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!’?’
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\textsuperscript{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\textsuperscript{azwj} Prevented your Momineen brethren of being defeated by the Kafirs, and Allah\textsuperscript{azwj} Made them victorious upon their cities. So, memorise this time, and Allah\textsuperscript{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\textsuperscript{asws} said: ‘So what this can happen for Umar, then how can similar to this not happen to be for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}? But they are a people who are not being fair. But they are being stubborn’.

Then Al-Baqir\textsuperscript{asws} returned to his\textsuperscript{asws} Hadeeth from Ali\textsuperscript{asws} Bin Al-Husayn\textsuperscript{asws}. He\textsuperscript{asws} said: ‘It was so that Allah\textsuperscript{azwj} the Exalted Raised the spot upon which was Muhammad\textsuperscript{saww} and he\textsuperscript{saww} travelled in it, for Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws}, until he\textsuperscript{asws} witnessed them upon their situations.

Ali\textsuperscript{asws} said: ‘And it was so that whenever Rasool-Allah\textsuperscript{saww} intended a military expedition, concealed (his\textsuperscript{saww} intended target) with something else, except for the military expedition of Tabuk, for he\textsuperscript{saww} made them recognise that it was what he\textsuperscript{saww} intended, and he\textsuperscript{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-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-saww said: ‘And what is with you?’ They said, ‘Bread, and cured salted meat, and honey and dates’.

Rasool-Allah-saww said: ‘Then you at the moment, are like the people of Musa-as, when they said, ‘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-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 I-saww shall ask my-Lord-azwj for you all’.

They said, ‘O Rasool-Allah-saww! Among us (also) are ones who seek similar to what they sought of its herbs, and its cucumbers, and its garlic, and its lentils, and its onions [2:61]’. So Rasool-Allah-saww said: ‘Soon Allah-azwj would Give you that, by a supplication of Rasool-Allah-saww’.
Then Rasool-Allah—saww said to them: ‘O servants of Allah—azwj! 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 Isa—as, 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.
ثمَّ قَالَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ يَا الطَّائِرُ إِنَّ اللهَ يَأْمُرُكَ أَنْ تُفَارِقَكَ أَجْنِحَتُكَ وَ زَغَبُكَ وَ رِيشُكَ فَفَارَقَهُ ذَلِكَ أَجََْعُ وَ بَقِيَ الطَّائِرُ لحَْماً عَلَى عَظْمٍ وَ جِلْدُهُ.

اِنَّ اللَّهَ يَأْمُرُكَ أَنْ تُفَارِقَ عِظَامُ بَدَنِكَ وَ رِجْلَيْكَ وَ مِنْقَارُكَ فَفَارَقَهُ ذَلِكَ أَجََْعُ وَ صَارَ حَوْلَ الطَّائِرِ وَ الْقَوْمُ حَوْلَ ذَلِكَ أَجََْعَ.

فَقَالَ رَسُولُ اللَّهِ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ يَا الطَّائِرُ إِنَّ اللهَ يَأْمُرُكَ أَنْ تَعَالَىَ يََْمُرُ هَذِهِ الْعِظَامَ أَنْ تَعُودَ كَمَا قَالَ ثمَّ قَالَ إِنَّ اللَّهَ يَأْمُرُ هَذِهِ الَْْجْنِحَةَ وَ الزَّغَبَ وَ الرِيشَ أَنْ يَعُودَ بِقْلاً وَ بَصَلاً وَ فُوماً وَ أَنْ وَاعَ الْبُقُولِ فَعَادَتْ كَمَا قَالَ.

اِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَعَالَىَ يََْمُرُ هَذِهِ الطَّي ِبِينَ وَ لْيََْعُ لُقْمَتَهُ فِِ فِيهِ فَإِنَّهُ يَُِدُ طَعْمَ مَا رَاءَ قَدِيداً وَ إِنْ رَاءَ مَشْوِياً وَ إِنْ رَاءَ مَرَقاً طَبِيخاً وَ إِنْ رَاءَ سَائِرَ مَا رَاءَ مِنْ أَلْوَانِ الطَّبِيخِ أَوْ مَا رَاءَ مِنْ أَلْوَانِ الحَْلْوَاءِ.

فَأَوْصَلَ اللَّهُ تَعَالَى عِلْمَ ذَلِكَ إِلَى قَلْبِ محَُمَّدٍ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ، وَأَيْنَ يَا عِبَادُ اللَّهِ ضَعُوا الآْنَ أَيْدِيَكُمْ عَلَيْهَا فَمَزْقُوا مِنْهَا بَِِيْدِيكُمْ وَ قَطْعُوا مِنْهَا بِسَكَاكِينِكُمْ فَكُلُوهُ فَفَعَلُوا.

فَأَوْصَلَ اللَّهُ تَعَالَى عِلْمَ ذَلِكَ إِلَى قَلْبِ محَُمَّدٍ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ، وَأَيْنَ يَا عِبَادُ اللَّهِ ضَعُوا الآْنَ أَيْدِيَكُمْ عَلَيْهَا فَمَزْقُوا مِنْهَا بَِِيْدِيكُمْ وَ قَطْعُوا مِنْهَا بِسَكَاكِينِكُمْ فَكُلُوهُ فَفَعَلُوا.

فَأَوْصَلَ اللَّهُ تَعَالَى عِلْمَ ذَلِكَ إِلَى قَلْبِ محَُمَّدٍ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ، وَأَيْنَ يَا عِبَادُ اللَّهِ ضَعُوا الآْنَ أَيْدِيَكُمْ عَلَيْهَا فَمَزْقُوا مِنْهَا بَِِي์ْدِيكُمْ وَ قَطْعُوا مِنْهَا بِسَكَاكِينِكُمْ فَكُلُوهُ فَفَعَلُوا.

فَأَوْصَلَ اللَّهُ تَعَالَى عِلْمَ ذَلِكَ إِلَى قَلْبِ محَُمَّدٍ صَلِّي اللهُ عَلَيْهِ وَ سَلَّمَ، وَأَيْنَ يَا عِبَادُ اللَّهِ ضَعُوا الآْنَ أَيْدِيَكُمْ عَلَيْهَا فَمَزْقُوا مِنْهَا بَِِيْدِيكُمْ وَ قَطْعُوا مِنْهَا بِسَكَاكِينِكُمْ فَكُلُوهُ فَفَعَلُوا.
They did that, and they found the matter – just as Rasool-Allah saww said, until they were satiated. Then they said, ‘O Rasool-Allah saww! Allah azwj Satiated us, and we are needy to water we can drink it’.

Rasool-Allah saww said: ‘And don’t you fancy the milk? And don’t you fancy the rest of the drinks?’ They said, ‘Yes, O Rasool-Allah saww! Among us are ones who want that’. Rasool-Allah saww said: ‘Let each one of you take a morsel from it, and place it in his mouth, and let him say, ‘In the Name of Allah azwj the Beneficent, the Merciful, and may Allah Send Salawat upon Muhammad saww and his saww goodly Progeny asws’, 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 saww said.

Then Rasool-Allah saww said: ‘Allah azwj Commands you – O you bird – that you become just as you were (beforehand), and Commands these wings, and the beak, and the feathers, and the fluff which had converted to the vegetables, and the cucumbers, and the onions, and the garlic – that they should return to be wings, and feathers, and bones – just as they were upon a measurement of its moulding’. So, it was converted, and its wings, and its feathers, and its fluff, and its bones returned, then they mounted upon a measurement of the bird, just as they had been.

Then Rasool-Allah saww said: ‘O you bird! Allah azwj Commands the soul which was inside you which exited, that it should return back to you’. So its soul returned inside its body. Then he saww said: ‘O you bird! Allah azwj Commands you that you should arise and fly away just as you used to fly’.

فَعَلُوا فَجَدُوا الْمَرْأَ عَلَى مَا قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم أَيْهَا الطَّائِرُ إِنَّ اللَّهَ يَوْمَ يَُؤْمِنُونَ بِالْحَقِّ يُؤْمِنُونَ بِهِ إِنَّهُ لَرَحْمَةٌ مِّنَ اللَّهِ إِلَيْهِ يَشْكُرُونَ وَ يََْمُرُ هَذِهِ الْجَنَحَةَ وَ الْمَنَاقِيرَ وَ الرْيْشَ وَ الزَّغَبَ الَّتِِ قَدْ اسْتَحَالَتْ إِلَىَ الْبَقْلِ وَ الْقِثَّاءِ وَ الْبَصَلِ وَ الْفُومِ أَنْ تََْمُرَ جَنَاحاً وَ رِيشاً وَ عَظْماً كَمَّ كَانَتْ عَلَى قِلَّتِهَا فَانْقَلَبَتْ وَ عَادَتْ أَجْنِحَةً وَ رِيشاً وَ زَغْباً وَ عَظْماً ثَمَّ تَرَكَّبَتْ عَلَى قَدْرِ الطَّائِرِ كَمَّ كَانَتْ

فَقَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم إِنَّ اللَّهَ يَوْمَ يَُؤْمِنُونَ بِالْحَقِّ يُؤْمِنُونَ بِهِ إِنَّهُ لَرَحْمَةٌ مِّنَ اللَّهِ إِلَيْهِ يَشْكُرُونَ وَ يََْمُرُكَ أَنْ تََْمُرَ جَنَاحاً وَ رِيشاً وَ عَظْماً كَمَّ كَانَتْ عَلَى قِلَّتِهَا فَانْقَلَبَتْ وَ عَادَتْ أَجْنِحَةً وَ رِيشاً وَ زَغْباً وَ عَظْماً ثَمَّ تَرَكَّبَتْ عَلَى قَدْرِ الطَّائِرِ كَمَّ كَانَتْ

فَقَامَ وَ طَارَ فِِ الَِْوَاءِ وَ هُمْ يََْمُرُونَ إِلَيْهِ ثُمَّ نَظَرُوا إِلَىَ مَا بَينَْ أَيْدِيهِمْ فَإِذَا مَْْ يََْبِقَ هُنَاكَ مِنْ ذَلِكَ الْبَقْلِ وَ الْقِثَّاءِ وَ الْبَصَلِ وَ الْفُومِ رَيْءٌ.
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”.

(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’. 152

When he-saww had prepared for the going, he-saww stood to address. He-saww praised Allah-aswj and extolled upon Him-asw, 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 fastened, 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 Tahoma, 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

152 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 29 H 24
the flag of the Emigrants, and Talha Bin Ubeydullah upon the right flank, and Abdul Rahman Bin Awf upon the left flank.

And Rasool-Allah⁵⁶⁷⁸⁹ travelled until he⁵⁶⁷⁸⁹ descended at Al-Jarf. Abdullah Bin Abay returned without permission. He⁵⁶⁷⁸⁹ said: ‘Allah⁵⁶⁷⁸⁹ Suffices me⁵⁶⁷⁸⁹. He⁵⁶⁷⁸⁹ is the One⁵⁶⁷⁸⁹ Who Aided me⁵⁶⁷⁸⁹ with His Help and with the Momineen [8:62] And He United their hearts. [8:63] – the Verse. When he⁵⁶⁷⁸⁹ ended up to Al-Jarf, Ali⁵⁶⁷⁸⁹ joined up with him⁵⁶⁷⁸⁹ and grabbed a rein of his⁵⁶⁷⁸⁹ ride and said: ‘O Rasool-Allah⁵⁶⁷⁸⁹! Quraysh are alleging that you⁵⁶⁷⁸⁹ rather left me⁵⁶⁷⁸⁹ behind as resignation to (fed up with) me⁵⁶⁷⁸⁹’.

He⁵⁶⁷⁸⁹ said: ‘Protracted was the harm which the communities caused their Prophets⁵⁶⁷⁸⁹. Are you⁵⁶⁷⁸⁹ not pleased that you⁵⁶⁷⁸⁹ happen to be from me⁵⁶⁷⁸⁹ at the status of Harun⁵⁶⁷⁸⁹ from Musa⁵⁶⁷⁸⁹?’ He⁵⁶⁷⁸⁹ said: ‘I⁵⁶⁷⁸⁹ am pleased, I⁵⁶⁷⁸⁹ am pleased!’ Then he⁵⁶⁷⁸⁹ returned to Al-Medina, and Rasool-Allah⁵⁶⁷⁸⁹ 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 Eilat came to him⁵⁶⁷⁸⁹ while he⁵⁶⁷⁸⁹ was at Tabuk, and gave him⁵⁶⁷⁸⁹ the tax (tribute), and Rasool-Allah⁵⁶⁷⁸⁹ wrote a letter for him, and the letter is with them, and he⁵⁶⁷⁸⁹ wrote as well to the people of Jarba’a and perfumed the letter, and Rasool-Allah⁵⁶⁷⁸⁹, when he⁵⁶⁷⁸⁹ was at Tabuk, sent Abu Ubeyda Bin Al-Jarrah to the forces from Jazam along with Rawba’s Bin Rawba Al-Jazamy, and attained weapons and captives.

And he⁵⁶⁷⁸⁹ 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 he⁵⁶⁷⁸⁹ send Khalid to Al-Akeydar, ruler of Dowmat Al-Jandal and said to him: ‘Perhaps Allah⁵⁶⁷⁸⁹ 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.

Fragment:

And he⁵⁶⁷⁸⁹ 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 he⁵⁶⁷⁸⁹ send Khalid to Al-Akeydar, ruler of Dowmat Al-Jandal and said to him: ‘Perhaps Allah⁵⁶⁷⁸⁹ 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.

Fragment:
He and his brother Hasaan 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 Hasaan, 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-Allah saww, and saved his blood and reconciled with him upon the tribute’.

And in the book ‘Dalail Al Nabuwwah’ of the sheykh Abu Bakr Ahmad Al Bayhaqi – ‘We are informed by Abu Abdullah Al Hafiz and he mentioned the unbroken chain up to Abu Al Aswad from Urwa who said,

‘When Rasool-Allah saww returned as a convoy from Tabuk to Al-Medina until when he saww was in one of the roads some people from his saww companions plotted with him saww and they consulted each other that they will push him saww from Aqaba in the road they wanted to travel with him saww. Rasool-Allah saww informed their news and he saww said: ‘One from you who desired that he takes with the middle of the valley, it would be more capacious for you all’. The Prophet saww took to Al-Aqaba and the people took to the middle of the valley, except the persons, those who wanted to plot with him saww, got ready and wore masks.

And Rasool-Allah saww instructed Husayfa Bin Al-Yaman and Ammar Bin Yasser, and they both walked with him saww, and he saww instructed Ammar to grab the rein of his saww camel, and instructed Husayfa to usher it. While they were travelling when they heard the jostling of the people from behind them to deceive him saww. Rasool-Allah saww was angered and instructed Husayfa 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. Allah azwj
Frightened them when they saw Huzeyfa and they thought that their plot had been successful upon him-saww until they mingled with the people, and Huzeyfa came until he met Rasool-Allah-saww. 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 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 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-âsWS and Al-Husayn-âsWS, and he-saww would grab them-âsWS to him-saww, and the Muslims would crowd around him-saww until he-âsWS entered to see (Syeda) Fatima-âsWS 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’iddy 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.

وَمِنْهَا أنَّهُ لَمَّا ارتَََلَ عَنِ الحِْجْرِ أَصْبَحَ وَ لاَ مَاءَ مَعَهُ وَ لاَ مَعَ أَصْحَابِهِ وَ ن َزَلُوا عَلَى غَ يرِْ مَاءٍ فَشَكَوْا إِلَيْهِ الْعَطَشَ فَاسْتَقْبَلَ الْقِبْلَةَ وَ دَعَا وَ مَْْ تَكُنْ فِِ السَّمَاءِ سَحَابَةٌ فَمَا زَالَ يَدْعُو حَََّ اجْتَمَعَتِ السَّحَائِبُ مِنْ كُل ِ ناَحِيَةٍ فَمَا بَرِحَ مِنْ مَقَامِهِ حَََّ سَحَّتْ بِِلرَّوَاءِ وَ مَنْ نَزَلَ لَعمِدَ فَهَاجَ بِِلرَّوَاءِ وَ أَصْيَابُهُ وَ فُرِخَانُهُ وَ أَصْحَابُهُ أَصْيَابُهُ الَّذِي وَقَعَ بَِِبَلَيْ طَيَّا فَإِنَّ طَيَّا أَهْدَتْهُ لِلنَِِّ ِ صِنَّعَهُ مِلْعَاباً صِنَّعَهُ الْمَدِينَةَ وَ أَرْمَى مِلْعَابًا فَهُمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِينَةَ وَ أَرْمَى مِلْعَابًا فَهُمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِينَةَ وَ أَرْمَى مِلْعَابًا فَهُمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِینَةَ وَ أَرْمَى مِلْعَابًا فَهُمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِینَةَ وَ أَرْمَى مِلْعَابًا Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ فَمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِینَةَ وَ أَرْمَى مِلْعَابًا Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ فَمَا تَحْلَّلُوْا فِي صِنَّعَهُ الْمَدِینَةَ وَ أَرْمَى مِلْعَابًا Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ Fahaath رَيْحُ شَهِيدَةٍ مُتَّمَّةَ الْحَمِيدُ
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 water. They complained to him-saww of the thirst. He-saww faced towards the Qiblah and supplicated and there did not happen to be any cloud in the sky. He-saww did not cease supplicating until the clouds gathered from every direction. He-saww did not moved from his-saww position until they were saturated.

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’.

Then the Prophet-saww departed heading to Tabuk. In the morning a camel of the Prophet-saww strayed. A hypocrite said, ‘Muhammad-saww alleges that he-saww is a Prophet-saww and informs you all with news from the sky and he-saww does not know where his-saww camel is?’

He-saww came out and said: ‘A hypocrite claims that Muhammad-saww is saying he-saww is a Prophet-saww and informs you all with news of the sky and he-saww does not know where his-saww camel is, and by Allah-azwj, I-saww do not know except what Allah-azwj Teaches me-saww, and now He-azwj has Taught me-saww and Pointed me-saww upon it, and it is in a valley in such and such mountain pass’ – and he-saww gestured to the cave – ‘its rein is tangle in a tree’. So, they went and came with it.

And from it is that he-saww 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-saww come over’.

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-saww asked them both, ‘Did you touch anything from its water?’ They said, ‘Yes’. He-saww said to them whatever he-saww desired to say, then instructed, so they scooped from the spring little by little until something gathered. Then
the Prophet-saww washed his-saww face in it and his-saww hands, then repeated in it, and the spring came with a lot of water, and the people were quenched and it suffice them.

And from it is that Zul Bijadeyn became a Muslim and remained for a time and learnt the Quran, went out with him-saww to Tabuk. When he arrived at Tabuk, he said, ‘O Rasool-Allah-saww! Supplicate to Allah-azwj for me with the martyrdom’. He-saww said: ‘Bring me a bark of Samura (tree)’. He came with it. Rasool-Allah-saww tied it upon his upper arm and said: ‘O Allah-azwj! Prohibit his blood upon the Kafirs’.

He said, ‘O Rasool-Allah-saww! What is this you-saww are intending?’ The Prophet-saww said: ‘When you go out to battle in the Way of Allah-azwj, the fever will seize you and you will be killed, so you will be a martyr’. When they stayed at Tabuk for days, (and) the fever seized him and he died’.

And from it is that in Tabuk he-saww supplicated many times for the food. Bilal came to him-saww with little left-overs of the food, and there was a large gathering with him-saww. He-saww touched the food with his-saww hand, and it was dates and other such, and they all ate from it until they were satiated and there (still) remained from the food more than what had been there before’.

And when the Prophet-saww descended at Tabuk and stayed at it for two months, and what the Prophet-saww had been informed with from the sending of Hercules and his companions, and his approaching to near Syrian and his determination upon fighting the Prophet-saww and the Muslims was false; and Hercules sent men from Gasaan to the Prophet-saww to look at his-saww description and his-saww signs and at the redness in his-saww eyes and to the seal of the Prophet-hood and ask that he does not accept the charities. So, he retained (some) things from the attributes of the Prophet-saww.
Then he left to go to Hercules and mentioned them to him. Hercules called his people to the verification with it, but they refused to him until he scared them upon his kingdom; and he secretly became a Muslim and prohibited from fighting the Prophet \textit{saww}, and the Prophet \textit{saww} did not permit to fight him, and returned. They said, ‘And a severe wind blew at Tabuk and Rasool-Allah \textit{saww} 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’.’\textsuperscript{155}

From the register attributed to Amir Al-Momineen\textsuperscript{asws} (a poem): ‘Indeed! Allah\textit{azwj} has distanced the people of hypocrisy, and the people of false rumours and the falsehood. They were saying to me\textit{asws} the Rasool\textit{saww} hates you\textit{asws}, so he\textit{saww} has left you\textit{asws} behind, forsaken. And what is that except that the Prophet\textit{saww} has abandoned you\textit{asws}, but he\textit{saww} had not done so. When he\textit{saww} saw me\textit{asws} his\textit{saww} heart was calm, and he\textit{saww} said words of the questioning brother: ‘From where is it, O cousin\textit{asws}?’ So I\textit{asws} informed him\textit{saww} with the trembling of the ones with envy, the obscure of identity. He\textit{saww} said: ‘My\textit{saww} brother\textit{asws}! You\textit{asws} are from besides them like Haroun\textit{as}, (from) Musa\textit{as}, and was not offended’.’\textsuperscript{156}

\textsuperscript{155} Bihar Al-Anwaar – V 21, The book of our Prophet \textit{saww}, P 3 Ch 29 H 27
\textsuperscript{156} Bihar Al-Anwaar – V 21, The book of our Prophet \textit{saww}, P 3 Ch 29 H 28
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 ﷺ to come to them. He ﷺ 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 ﷺ.

وكانوا التي عشر راحلاً و قبل خمسة عشر راحلاً منهم لعلة بن حاطب و معتم بن قشير و نبتل بن الحارث فنيوا مسجداً إلى جنب مسجد قباء فلما فرغوا منه أتوا رسول الله ﷺ و هو يتجهز إلى تبوك فقالوا يا رسول الله ﷺ إذا قد بنينا مسجداً لذي العلة و الحاجة و الليلة الظهيرة و الليلة الثانية و إذا تجب أن نأتي فأصلنا لنا فيه و ندعو باللقاء
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-saww came, and he-saww was preparing to go to Tabuk. They said, ‘O Rasool-Allah-saww! We have built, and the reason for it is the rainy night and the cold night, and we would love it if you-saww could come to us and pray Salat in it for us and supplicate for the Blessings’.

He-saww said: ‘I-saww am upon the wings of the journey, and when we arrive, I-saww shall come to you if Allah-saww so Desires and pray for you all’. When Rasool-Allah-saww left from Tabuk the Verse was Revealed regarding the affair of Masjid for harm [9:107].

فقال ص إنّ على جناح السفر و لو قدمنا أتيناكم إن راء الله فصلينا لكم
فلما انصرف رسول الله من تبوك نزلت عليه الآية فِ رأن المسجد ضِراراً

So, Rasool-Allah-saww, on his-saww 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’.

وَ رُوِيَ أنَّهُ بعث عمار بن ياسر و وحشي اً فحرقه و أمر بِِن يّتَّخَذَ كُنَاسَةً تَّلْقَى فِيهِ الجِّْيَفُ.

And it is reported that he-saww sent Ammar Bin Yasser and a savage and they burnt it, and he-saww ordered that it be taken as a dump-yard and the carcass be thrown in it.

وَ رُوِيَ عنِ النَِِّ ص أَنَّهُ قَالَ لِهْلِ قُبَا مَا ذَا تَفْعَلُونَ فِِ طُهْرِكُمْ فَإِنَّ اللَََّّ تَعَالىَ قَدْ أَحْسَنَ عَلَيْكُمُ الثَّنَاءَ

And it is reported from the Prophet-saww 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-saww said: ‘Allah-saww has Revealed regarding you: and Allah Loves the purifying ones [9:108].

ف َوَجَّهَ رَسُولُ اللَٰلَّ ص عِنْدَ قُدُومِهِ مِنْ تَبُوكَ عَاصِمَ بْنَ عَوْفٍ الْعَجْلاَنَِّّ وَ مَالِكَ بْنَ الدُّخْشُمِ وَ كَانَ مَالِكٌ مِنْ بَنِِ عَمْرِو بْنِ عَوْفٍ ف َقَالَ لَُِمَ نْطَلِقَا إِلَىَ هَذَا الْمَسْجِدِ الظَّامِِْ أَهْلُهُ فَاهْدِمَاهُ وَ حَرِقَاهُ.

So, 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’.

فِ رأن المسجد ضِراراً.

Tafseer Qummi – ‘His-saww 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-saww and they said, ‘O Rasool-Allah-saww! 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-saww permitted for them and he-saww was upon going out to Tabuk.

فقالوا يا رسول الله لو أنتما فصلتيت فيهم قال أنا على جناح الطير فإذا وافيت إذ شاء الله أنثى ففصلت فيهم فلما أقبل رسول الله ص من تبوك نزلت عليه هذى الآية في شأن المسجد و أي عامر الزهاب

252 out of 368
They said, ‘O Rasool-Allah-saww! If you-saww could come to us and pray Salat in it’. He-saww said: ‘(At the moment) I-saww upon the wings of the bird (travelling). When I-saww come back, if Allah-azwj so Desires, I-saww will come to it and pray Salat in it’. When Rasool-Allah-saww returned from Tabuk, this Verse was Revealed unto him-saww regarding the affair of the Masjid and Abu Aamir the Monk.

And they had vowed to Rasool-Allah-saww that they were building that for the correct and the good (reasons). Allah-azwj Revealed unto His-saww Rasool-saww: 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-asw 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”.

157 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 30 H 1

Al 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-\textit{asws} said: ‘Do not leave going to the Monuments, all of them, (including) Masjid Quba, for it is \textit{a Masjid founded upon the piety from the first day} [9:108].’\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 2}

\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 3}
\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 4}
\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 5}

\textit{Al Kafi} – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba Bin Khalid,

‘From Abu Abdullah-\textit{asws} having said: ‘Begin with (visiting Masjid) Quba and pray Salat in it and frequently, for it is the first Masjid Rasool-Allah-\textit{saww} prayed Salat in it in this land’.\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 5}

\textit{Tafseer Al Ayyashi} – ‘From Al Halby,

‘From Abu Ja’far-\textit{azwj} and Abu Abdullah-\textit{asws} about His-\textit{azwj} Words: \textit{Masjid founded upon the piety from the first day} [9:108]. He-\textit{asws} said: ‘Masjid Quba’.\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 4}

\textit{Tafseer Al Ayyashi} – ‘From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far-\textit{azwj} and Abu Abdullah-\textit{asws} about His-\textit{azwj} Words: \textit{Masjid founded upon the piety from the first day} [9:108]. He-\textit{asws} said: ‘Masjid Quba.

And as for His-\textit{azwj} Words: \textit{is more rightful that you should be standing in it} [9:108], he-\textit{asws} said: ‘It Means – (rather) than a Masjid of hypocrisy. And it was upon his-\textit{saww} was when he-\textit{saww} came to Masjid Quba. So he-\textit{saww} would sprinkle with the water and the lotus, and he-\textit{saww} would raise his-\textit{saww} clothes from his-\textit{saww} ankles, and he-\textit{saww} would walk upon a rock in the side of the road, and quicken the walk, and he-\textit{saww} disliked it that his-\textit{saww} clothes be hit by something from it’.

I asked him-\textit{asws}, ‘Did the Prophet-\textit{saww} used to pray Salat in Masjid Quba?’ He-\textit{asws} said: ‘Yes, it was his-\textit{saww} pausing place, at Sa’ad Bin Khaysama Al-Ansary’.\footnote{Bihar Al-Anwaar – V 21, The book of our Prophet-\textit{saww}, P 3 Ch 30 H 5}
‘From Abu Abdullah\textsuperscript{-asws}, he (the narrator) said, ‘I asked him\textsuperscript{-asws} about the Words of Allah\textsuperscript{-azwj}: Therein are men who love to be purified [9:108]. He\textsuperscript{-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\textsuperscript{-asws} said: ‘This Verse was Revealed regarding the people of (Masjid) Quba’.’

And in a report of Ibn Sinan,

‘From him\textsuperscript{-asws}, he (the narrator) said, ‘I said, ‘What is what cleansing?’ He\textsuperscript{-asws} said: ‘Cleaning for the Wudu’u when one of you comes out from the toilet. Allah\textsuperscript{-azwj} Praised them for their cleanliness’.\textsuperscript{162}

Tafseer Imam (Hassan Al-Askari)\textsuperscript{-asws} - when Sa’ad Bin Muaz died after recuperating from the clan of Qureyza being killed in their entirety, Rasool-Allah\textsuperscript{-saww} said: ‘May Allah\textsuperscript{-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\textsuperscript{-as}.

قبلنا يا رسول الله ص أ و عبقك يبرأ أن يتخذ في مدائن هذة قال بالى و الله يبرأ و لو كان قلم سنع خيا ما استمر الاديرهم و نشتمرون بغض نذيرهم لم الله يبطله

They said, ‘O Rasool-Allah\textsuperscript{-saww}! And a calf is intended to be take in this city of yours\textsuperscript{-saww}? He\textsuperscript{-saww} said: ‘Yes, by Allah\textsuperscript{-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\textsuperscript{-azwj} the Exalted would be Invalidating it’.

قالوا أخبرنا كيف يكون ذلك قال دعوا ذلك لما يريده الله أن يهديه

They said, ‘Inform us how that would happen’. He\textsuperscript{-saww} said: ‘Leave that! Whenever Allah\textsuperscript{-azwj} Intends, He\textsuperscript{-azwj} would Plan it’.

قال موسي بين جبلين وأ لد أخذ الممالقون من أمة تكلمتون ص بغذ موحد ص بغذ موحد ص بغذ موحد ص إلى أكله أبا عابذ الراهم أبى و رئيسا و نابغة له و نواطروا على إمام المدينة و نسي ذريته رسول الله ص و نسيج أفده و خصائبه

\textsuperscript{162} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{-saww}, P 3 Ch 30 H 6
And Musa-ASws Bin Ja’far-ASws said: ‘And they had taken, the hypocrites from the community of Muhammad-SAWW, after the death of Sa’ad Bin Muaz, and after departure of Muhammad-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-SAWW and the rest of his-SAWW family members, and his-SAWW companions.

و دبّروا التَّبْيِيتَ عَلَى محَُمَّدٍ لِيَقْتُلُوهُ فِِ طَرِيقِهِ إِلىَ ت َبُوكَ فَأَحْسَنَ اللََُّّ الد ِفَاعَ عَنْ محَُم

And they masterminded the premeditation against Muhammad-SAWW to kill him-SAWW in his-SAWW way to Tabuk. But, excellent was the defending of Allah-azwj of Muhammad-SAWW and unmasking of the hypocrites and disgracing them, and that is that Rasool-Allah-SAWW said: ‘You will be travelling the way of the ones who were before you – like the slipper following the slipper, and the step by step – to the extent that if one of them had entered the hole of a lizard, you would be entering it’.

قَالُوا ياَ ابْنَ رَسُولِ اللََِّّ مَنْ كَانَ هَذَا الْعِجْلُ وَ مَا ذَا كَانَ هَذَا التَّدْبِيرُ

They said, ‘O son-ASws of Rasool-Allah-SAWW! And what was this calf, and what was this plan?’

ف َقَالَ ع اعْلَمُوا أَنَّ رَسُولَ اللََِّّ ص كَانَ يََْتِيهِ الَْْخْبَارُ عَنْ صَاحِبِ دُومَةِ الجَْنْدَلِ وَ كَانَ ملِكُ تِلْكَ النَّوَاحِي لَهُ مَِْلَكَةٌ عَظِيمَةٌ مَِِّا يَلِي الشَّامَ وَ كَانَ يُهَدُ رَسُولَ اللََِّّ ص كُلَّ ي َوْمٍ عِشْرُونَ مِنْهُمْ

He-ASws said: Know, that Rasool-Allah-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-SAWW by aiming for him-SAWW and killing his-SAWW companions and distance the ones present with him-SAWW. And the companions of Rasool-Allah-SAWW were fearful and apprehensive from facing him, to the extent that twenty of them used to take turns every day (guarding) Rasool-Allah-SAWW.

و كُلَّما صَاحَ صَائِحٌ ظَنُّوا أَنَّهُ قَدْ طَلَعَ أَوَائِلُ رِجَالِهِ وَ أَصْحَابِهِ وَ أَكْثَرَ الْمُنَافِقُونَ الَْْرَا

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-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!’

*256 out of 368*
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-saww 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-aswj Condemned them for being too pre-occupied from it, and Rasool-Allah-saww made it apparent what Allah-aswj had Revealed to him-saww – that Allah-aswj 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’.
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 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 goody.
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 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.

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 ﷺ 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 after me-saww?’ 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-asws 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’.
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-azwj should Veil both of you from their eye, nor Make shadows for you when He-azwj 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-azwj 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  he said to him, ‘O Muhammad ! Save me and leave me upon (the stipulation) that I shall defend from you from behind my back, from your enemies’. Rasool-Allah  said to him: ‘Supposing you do not fulfil it?’

He said, ‘O Muhammad ! If I do not fulfil with that, then if you were a Rasool of Allah , so He would Make you win against me - the One Who Prevented the shadows of your companions from falling upon the ground until they seized me, and the One 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 were other than a Prophet , 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  said: ‘So Rasool-Allah 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 is disavowed from them, and the guarantee of Muhammad , Rasool of Allah .

Then Rasool-Allah returned to Al-Medina not invalidate the plot of the hypocrites in establishing that calf. He is Abu Aamir, the one whom the Prophet named as being the mischief-maker, and Rasool-Allah returned (from Tabuk), victorious, successful, and the Exalted Invalidated the plots of the hypocrites, and Commanded Rasool-Allah with the burning down of Masjid Al-Zarar. And Allah the Exalted Revealed: And those who built a Masjid for harm and for Kufr – the Verse’. 
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{163}.

\textsuperscript{163} 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\textsuperscript{saaw} SENT ALI\textsuperscript{asws} WITH IT TO THE PEOPLE DURING THE SEASON (HAJJ) AT MAKKAH

The Verses – (Surah) Al Tawba: \textit{(This is) a disavowment from Allah and His Rasool to those of the Polytheists you had a treaty with} [9:1]

فسيخوا في الأرض أربعة أشهر و أطلقوا انتم غيّرٌ مفعجي الله و أن الله يغفر الكفارين

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]

و أذانٌ من الله و رسوله إلَى النَّاسِ يَوْمَ الحَجِّ الْكَبَّرِ أَنَّ اللَّهَ بَرِيٌّ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ فَإِنْ تَبَوَّتُمْ فَهُوَ خَيْرٌ لَّكُمْ وَ إِنْ تَوَلَّيْتُمْ فَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهَ وَ بَشِّرِ الَّذِينَ كَفَرُوا بِعَذابٍ أَلِيمٍ

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]

إِلاَّ الَّذِينَ عاهَدْتُِْ مِنَ الْمُشْرِكِينَ ثُمَّ مَّنْ نُقُصُوكُمْ رَيْئاً وَ مَّنْ يُظاهِرُوْا عَلَيْكُمْ أَحَداً فَأَتَِ إِلَى هُمْ عَهْدَهُمْ إِلَيْهِمْ إِنَّ اللَّهَ يُُبُّ الْمُتَّقِينَ

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]

فَإِذَا انْسَلَخَ الَْْرْهُرُ الحُْرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتَُُوهُمْ وَ خَذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَُِمْ كُلَّ مَرْصَدٍ فَإِنْ تَبَوَّا وَ أَقَامُوا الصَّلاةَ وَ آتُوا الزَّكاةَ فَخَلُّوا سَبِيلَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

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]

وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ اسْتَجارَكَ فَأَجِرْهُ حَََّ يَسْمَعَ كَلامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذلِكَ بَِِ نََُّمْ ق َوْمٌ لا يَعْلَمُونَ

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 Abdullah-asws.

The interpreters are united and transmitted the new (Hadeeth) – ‘When (Surah) Bara’at Tawba) was Revealed, Rasool-Allah-saww handed it over to Abu Bakr, then he-saww took it (back) from him and handed it to Ali-asws Bin Abu Talib-asws, and they differ in the detail of that. It is said that he-saww 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 he-saww sent Ali-asws after him to take it and recite it to the people. He-asws went out upon a camel of Rasool-Allah-saww, Al-Azaba’a, until he-asws 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?’ He-saww said: ‘No, except khair (the Holy Verse), but no one shall deliver it on my-saww behalf except I-saww or a man from me-saww.

And it is said Ali-asws recited (Surah) Bara’at to the people and Abu Bakr was a commander upon the season (Hajj). And it is said he-saww took it from Abu Bakr before the going out and handed it to Ali-asws and said: ‘None shall deliver it from me-saww except I-saww or a man from me-saww.'
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.

And it is reported by Al Hakim Abu 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 saww family’. So, he saww sent Ali asws.

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.

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, no r 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]’.’

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’”.

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’.

وَ رُوِيَ أَنَّهُ ع قَامَ عِنْدَ جََْرَةِ الْعَقَبَةِ وَ قَالَ ياَ أَي ُّهَا النَّاسُ إِنّ ِ رَسُولُ رَسُو لِ اللََِّّ إِلَيْكُمْ بَِِنْ لاَ يَدْخُلَ الْبَيْتَ كَافِرٌ وَ لاَ يُُجَّ الْبَيْتَ مُشْرِكٌ وَ لاَ يَطُوفَ بِِلْبَيْتِ عُرْياَنٌ وَ مَنْ كَانَ لَهُ عَهْدٌ عِنْدَ رَسُولِ اللََِّّ ص ف َلَهُ عَهْدُهُ إِلىَ أَرْب َعَةِ أَرْهُرٍ وَ مَنْ لاَ عَهْدَ لَهُ فََِّ لَهُ مُدَّةُ بَقِيَّةِ الَْْرْهُرِ الحُْرُمِ وَ ق َرَأَ عَلَيْهِمْ سُورَةَ ب َرَاءَةَ.

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’.

وَ ق َرَأَ عَلِيٌّ ع هَذِهِ الآْيَةَ ي َوْمَ الْبَصْرَةِ ثمَُّ قَالَ أَمَا وَ اللََِّّ لَقَدْ عَهِدَ إِلََِّ رَسُولُ اللََِّّ ص وَقَالَ ياَ عَلِيُّ لَتُقَاتِلَنَّ الْفِئَةَ النَّاكِثَةَ وَ الْفِئَةَ الْبَاغِيَةَ وَ الْفِئَةَ الْمَارِقَةَ.

And Ali-asws recited this Verse on the day of (battle of) Al-Basra, then said: ‘But by Allah-azwj! 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- كا، الكافِ عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِِ عُمَيرٍْ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَا لَ: سَأَلْتُ أَبَِ عَبْدِ اللََِّّ ع عَنْ ي َوْمِ الحَْجِ الَْْكْبرَِ ف َقَالَ هُوَ ي َوْمُ النَّحْرِ وَ الحَْجُّ الَْْصْغَرُ الْعُمْرَةُ.

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”.

2- كا، الكافِ أَبُو عَلِي ٍ الَْْرْعَرِيُّ عَنْ محَُمَّدِ بْنِ عَبْدِ الجَْبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنِ ابْنِ أَبِِ عُمَيرٍ قَا لَ: سَأَلْتُ أَبَِ عَبْدِ اللََِّّ ع عَنِ الحَْجِ الَْْكْبرَُ فَإِنَّ ابْنَ عَبَّاسٍ كَانَ ي َقُولُ ي َوْمُ عَرَفَةَ ف َقَالَ أَبُو عَبْدِ اللََِّّ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الحَْجُّ الَْْكْبرَُ ي َوْمُ النَّحْرِ وَ يَُْتَجُّ بِقَوْلِهِ ت َعَالىَ فِِ الَْْرْضِ أَرْب َعَةَ أَرْهُرٍ وَ هُوَ عِشْرُ مِنْ ذِي الحِْجَّةِ وَ الْمُحَرَّمُ وَ صَفَرٌ وَ رَهْرُ رَبِيعٍ الَْْوَّلِ وَ عَشْرٌ مِنْ رَبِيعٍ الآْخِرِ وَ لَوْ كَانَ الحَْجُّ الَْْكْبرَُ ي َوْمُ عَرَفَةَ لَكَانَ أَرْب َعَةَ أَرْهُرٍ وَ ي َوْماً.

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 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 31 H 1
165 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 31 H 2
Al Kafi – Ali, from his father and Ali Bin Muhammad Al Qasani both together from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Fuzeyl Bin Ayaz who said,

'I asked Abu Abdullah-asws about the greatest Hajj, ‘Ibn Abbas was saying (it is) the day of Arafat. Abu Abdullah-asws said: 'Amir Al-Momineen-asws said: ‘The greatest Hajj is the day of the sacrifice, and he-asws 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”.

166 Tafseer Al Ayyashi – ‘From Dawood Bin Sirhan,

‘From Abu Abdullah-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”.

167 Tafseer Al Ayyashi – ‘From Hareyz,

‘From Abu Abdullah-asws having said: ‘Surely, Rasool-Allah-saww sent Abu Bakr with (Surah) Bara’at during the season (of the Hajj) to recite it to the people. Jibraeel-as descended and said: ‘None should deliver it except Ali-asws!’ So Rasool-Allah-saww called Ali-as and ordered him-asws that he-asws should ride upon his-asws she-camel Al-Azba’a, and ordered him-asws that he-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 he-asws said: ‘No, except that it has been Revealed unto him-saww. “None should deliver it from you-saww except for a man from you-saww”.

When he-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), he-asws stood, then said: ‘I-asws am a Rasool-asws of Allah-aszw to you all!’, and he-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.

---

166 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 31 H 3
167 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 31 H 4

270 out of 368
And he asws said: ‘No naked man nor naked woman should perform Tawaaf of the House (Kabah), nor any Polytheist after this year. And the one for whom is a treaty with Rasool-Allah saww, so its term is up to these four months’.

And in a Hadeeth of Muhammad Bin Muslim – ‘He (Abu Bakr) said, ‘O Ali asws I Has anything been Revealed regarding me since I separated from Rasool-Allah saww?’ He asws said: ‘No, but Allah azwj Refused that no one should deliver it on behalf of Rasool-Allah saww except a man from him saww’.

He asws came during the season (Hajj) and delivered from Allah azwj and from His aszw Rasool saww at Arafaat and Muzdalifa, and on the day of the sacrifice at the rocks, and during the days of Tashreek (11th, 12th & 13th Zil Hijja), all of these, calling out: (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], and no naked person will perform Tawaaf of the House (Kabah)’.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far asws and Abu Abdullah asws about His aszw Words: So go about in the land for four months [9:2], he 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’.

Tafseer Al Ayyashi – ‘From Hakeem Bin Jubeyr,

‘From Ali asws Bin Al-Husayn asws having said: ‘By Allah aszw! There are for Ali asws, certain names in the Quran which are not recognised by the people’. I said, ‘And which thing are you asws talking about, may I be sacrificed for you asws?’ So he asws said to me: ‘And a proclamation from Allah and His Rasool to the people on the day of the Greatest Hajj [9:3]’.

168 Bihar Al-Anwar – V 21, The book of our Prophet saww, P 3 Ch 31 H 5
169 Bihar Al-Anwar – V 21, The book of our Prophet saww, P 3 Ch 31 H 6
He-asws said: ‘Rasool-Allah-saww sent Amir-Al-Momineen-asws and he-asws was, by Allah-aswj, the proclaiming Call of Allah-aswj and His-aswj Rasool-saww 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- شر، تفسیر العبایش للَّبَّ، وَلعَهْدُهُمْ عَلَى النَّحْرِ إِلَى مُدَّتِهِ وَ مَنْ كَانَ لَهُ عَهْدٌ فَلَهُ أَرْبَعَةُ أَرْهُرٍ فَالْمَسْجِدَ مُشْرِكٌ وَ مَنْ كَانَ لَهُ عَهْدٌ فَإِلى مُدَّتِهِ.

Tafseer Al Ayyashi – ‘From Zurara,

‘From Abu Ja’far-asws regarding the Words of Allah-aswj: 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’.

9- عم، إعلام الورى تزلت شروة برودة من الله و رسوله في سنة يسبر- فأخذوها إلى أبي بكر فسائر مما فنّزل حذرهم ع فقال إله لا يؤدي علنك إلا أن أو على يفث ع على نافك العضضا، لملبّة فأخذ منه الكتاب فقال أبو بكر أنت ﷺ، فهذا فقال لا، ولكن لا يؤدي عرش رسول الله ص ﷺ إلا هو أو أن أ

(The book) ‘Alaam Al-Wara’ – Surah (This is) a disavowment from Allah and His Rasool [9:1] during year nine. He-saww handed it to Abu Bakr, so he travelled with it. Then, Jibraeel-asws descended and said: ‘No one should fulfil from you-saww except you-saww or Ali-asws. So, he-saww sent Ali-asws upon his-saww 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-saww except him-saww or I-asws’.

 всякرا بما يفث ع على أن كمحة بت cmake the polytheists, or كأن في غده أن بندش إلى المشتركتين عدهم وأن لا يفطون باللبث عينان ولا يدخل المسجد المشرك و من كان له عهد فإلى مذبح من لا يشبه عهد ملتها آفة و إنما أخدته بعد أربعة أشه على ذلك فعال فإذا السلم الآخرين إلى فوا كل مصد.

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-saww covenant that he-saww 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].

وَأَلَّا دَخُلَ مَكَّةَ الخَرْطُحُ صَبْبَأَةٍ وَقَالَ وَلَدَأَ لا يَطُوفُ بِلْبَيْتِ عُرْياَنٌ إِلاَّ ضَرَبْتُهُ بِالْسَّيْفِ حَتَّى أَغْلَصُوهُمْ بَيْنَ الْيَبَابُ وَعَلَى الْيَبَابَ.
And when he-asws entered Makkah, he-asws bared his-asws sword and said: ‘By Allah-azwj! No naked person will perform Tawaaf of the House (Kabah) except I-asws will strike him with the sword until I-asws make them wear the clothes’. So they (started) performing Tawaaf having clothes upon them’.\(^{172}\)

(The book) ‘Al-Irshad – From his-asws merits is what has come in the story of (Surah) Bara’at, and the Prophet-saww had handed it to Abu Bakr in order to accomplish with it the agreements of the Polytheists. When he travelled, not far, Jibraeel-as descended unto the Prophet-saww and said: ‘Allah-azwj Conveys the Greetings to you-saww and is saying to you-saww that none shall fulfil it from you-asws except you-saww or a man from you-saww’.\(^{172}\)

Rasool-Allah-saww summoned Ali-asws and said to him-asws: ‘Ride my-saww 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 your-asws ride or returning to me-saww’.\(^{172}\)

Amir Al-Momineen-asws rode the camel of Rasool-Allah-saww Al-Azba’a and travelled until he caught up with Abu Bakr. When he saw him-asws he panicked from him-asws and said, ‘Regarding what have you-asws come, O Abu Al Hassan-asws? Are you-asws going to be travelling with me-asws or for (something) other than that?’\(^{172}\)

Amir Al-Momineen-asws said: ‘Rasool-Allah-saww has instructed me-asws that I-asws 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-saww instructed me-asws to give you a choice between travelling with me-asws or returning to him-saww’. He said, ‘But I shall return to him-saww’, and he returned to the Prophet-saww.

When he came up to him-saww, he said, ‘O Rasool-Allah-saww! You-saww released me for a matter the necks (of others) stretched towards me regarding it. When I headed for it, you-
saww returned me from it. What is the matter with me, has Quran (Verse) been Revealed regarding me?’

فقال له النبي ص لا و لكن الأمين جنويل ع خبط أي غن الله عز و جل بآله لا يؤوي عليك إلا أنت أو رجل منك و علمني و لا يؤوي علي إلا علي.

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.‘ 173

173 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”’. 174

173 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 31 H 10
174 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 31 H 11
CHAPTER 32 – THE IMPRECAITION (AL-MUBAHILA) AND WHAT APPEARED DURING IT FROM THE EVIDENCES AND THE MIRACLES

The Verses – (Surah) Aal-e-Imran: Surely the example of Isā 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-Allah \textit{saww} called them to the imprecation, they made him \textit{saww} 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 he \textit{saww} comes with his \textit{saww} children and his \textit{saww} family then be cautious of imprecating with him \textit{saww}, and if in the morning he \textit{saww} comes with his \textit{saww} companion, then imprecate with him \textit{saww}, for he \textit{saww} is upon another thing.

When it was the next morning the Prophet \textit{saww} came having grabbed a hand of Alí \textit{asws} Bin Abu Talib \textit{asws}, and Al-Hassan \textit{asws} and Al-Husayn \textit{asws} walking in front of him \textit{saww}, and (Syeda) Fatima \textit{asws} walking behind him \textit{saww}, and the Christians came out with their Bishop in front of them. When he saw the Prophet \textit{saww} to have come with the ones with him \textit{saww}, he asked about them \textit{asws}. It was said to him, ‘This one is his \textit{saww} cousin and husband of his \textit{saww} daughter and the most beloved of the people to him \textit{saww}, and these two are sons \textit{asws} of his \textit{saww} daughter \textit{asws} from Alí \textit{asws}, and this girl is his \textit{saww} daughter \textit{asws} (Syeda) Fatima \textit{asws}, the dearest of the people to him \textit{saww} and their closest to him \textit{saww}.}
And Rasool-Allah ﷺ came forward and kneeled upon his knees. Abu Haris the Bishop said, ‘By Allah ﷺ! He ﷺ knelt just as the Prophets ﷺ 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 would happen to be truthful, and if he was truthful, then the year would not turn upon us, by Allah ﷺ, and in the world there would be any Christian eating (and drinking) the water’.

The Bishop said, ‘O Abu Al-Qasim ﷺ! We will not imprecate with you, but we shall reconcile upon what we can withstand with it’. So, Rasool-Allah ﷺ 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-Allah ﷺ was a guarantor until it is performed, and he ﷺ 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 Allah ﷺ to move a mountain from its place, He ﷺ 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 ﷺ said: ‘By the One ﷺ in Whose Hand is my soul! If they had cursed me, 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 Prophet ﷺ and Al-Aqib gifted to him a garment, and a stick, and a cup, and two slippers, and they both became Muslims.'
The words of the Prophet-saww: ‘These two (Al-Hassan-asws and Al-Husayn-asws) are two Imams-asws, whether they-asws are standing (in battle) or sitting (in Taqiyah)’.

And he-saww said: ‘Allah-aswj 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-saww saying: ‘An Angel came to me-saww and gave me-saww the glad tidings that (Syeda) Fatima-asws is the Chieftress of the women of the inhabitants of the Paradise and wom-enfolk of my-saww community’.

And from Al-Shaby, from Amsrouq, from Ayesha who said, ‘The Prophet-saww 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-saww – He-saww was asked about one of his-saww companions. A speaker said to him-saww, ‘So Ali-asws?’ He-saww said: ‘But rather you asked me-saww about the people and did not ask me-saww 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-saww, 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-saww 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-aswj, I have recognised
them. O 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 -saww 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 -asws 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 your 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
But rather, Allah Intends to Keep the uncleanness away from you, from the way of Salma.

And from Ayesha – Rasool-Allah saww went out and upon him was a cloak made of black hair with prints of camel. Al-Hassan asws came and he entered him asws into it, then Al-Husayn asws, and he saww entered him asws into it, then (Syeda) Fatima asws, then Ali asws. Then he saww 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 saww 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 Al asws Bin Abu Talib aswsrr.

And Al Suyuti said in (the book) ‘Al Durr Al Mansur’, ‘Al Bayhaqi brought out the proofs f

And Al Suyuti said in (the book) ‘Al Durr Al Mansur’, ‘Al Bayhaqi brought out the proofs of the People of the Household, and Purifying them.

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 saww to him. He read it, and the Bishop said to him, ‘What is your view?’ Shirjeel said, ‘You have known what Allah asw 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’.

Vol. 21
www.hubeali.com
279 out of 368
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-asw says to me-saww regarding Isa-as tomorrow morning’. Then Allah-aswj Revealed this Verse: Surely the example of Isa with Allah is like the example of Adam [3:59] - up to His-aswj Words and make the Curse of Allah to be upon the liars [3:61]. But they refused to acknowledge that.

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.

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 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’.

280 out of 368
(The book) ‘Alaam Al-Wara’ – ‘A delegation of Najran arrived to Rasool-Allah\textsuperscript{saww} 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-Allah\textsuperscript{saww}, 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-Allah\textsuperscript{saww}; and Abu Haris said to him, ‘But you will be ruined’. He said to him, ‘And why, O my brother?’ He said, ‘By Allah-azwj! He\textsuperscript{saww} is the one whom we had been waiting for’. Karz said, ‘So, what prevents you from following him\textsuperscript{saww}?’

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 him\textsuperscript{saww}, 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 you\textsuperscript{saww} worried, objecting its seed in its belly, opposing the religion of the Christians, its religion’.

When he arrived to the Prophet\textsuperscript{saww}, he became a Muslim. He (the narrator) said, ‘They arrived to Rasool-Allah\textsuperscript{saww} 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) you\textsuperscript{saww} O Rasool-Allah\textsuperscript{saww}! If you\textsuperscript{saww}
could wear your-saww garment which Caesar has gifted to you-saww, so they can see you-saww in it'.

He (the narrator) said, ‘They came to Rasool-Allah-saww and greeted to him-saww, but he-saww 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-saww wrote a letter to us and we came answering to him-saww. We went to him-saww and greeted him-saww, but he-saww did not return our greetings and did not speak to us. So, what is the opinion?'

They said to Ali-asws Bin Abu Talib-asws, ‘What is your-asws view, O Abu Al-Hassan-asws, regarding these people?’ He-asws said: ‘I-asws view that you should replace these clothes of yours and your rings, then you return to him-asws’. They did that and greeted, and he-saww returned their greetings, then said: ‘By the One-azwj Who Sent me-saww with the Truth! They had come to me-saww the first time and Iblees-la had clothed them’. Then they asked him-saww and learnt from him-saww in their day.

And the Bishop said, ‘What are you-saww saying regarding the Master, the Messiah-as, O Muhammad-saww?’ He-saww said: ‘He-as is a servant of Allah-azwj and His-azwj Rasool-asws’. He said, ‘But he-as is such and such’. He-asws said: ‘But he-as is such and such’. They argued. Then it was Revealed unto Rasool-Allah-saww from the middle of Surah Aal-e-Imran, approximately seventy Verses following each other, and among what Allah-azwj Revealed was: 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].

They said to the Prophet-saww, ‘We shall imprecate with you-saww tomorrow’, and Abu Haris said to his companions, ‘Look, if Muhammad-saww comes with his-saww children and family members, then be cautious of imprecating with him-saww, and if he-saww comes with his-saww companions and his-saww followers, then imprecate with him-saww’.

282 out of 368
Rasool-Allah 

\textit{saww} came holding the hands of Al-Hassan-\textit{asws} and Al-Husayn-\textit{asws}, followed by (Syeda) Fatima-\textit{asws} and Ali-\textit{asws} was in front of him-\textit{saww} 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-\textit{asws} with him-\textit{saww}?’ They said, ‘This one is his-\textit{saww} cousin-\textit{asws} husband of his-\textit{saww} daughter-\textit{asws}, and these two are sons-\textit{asws} of his-\textit{saww} daughter-\textit{asws}, and this is his-\textit{saww} daughter-\textit{asws}, the dearest of the people to him-\textit{saww} and their closest to his-\textit{saww} heart’.}

Rasool-Allah-\textit{saww} came and knelt upon his-\textit{saww} knees. Abu Haris said, ‘By Allah-\textit{azwj}, he-\textit{saww} knelt just as the Prophets-\textit{azwj} 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-\textit{saww} would happen to be truthful, so by Allah-\textit{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-\textit{saww}. They said, ‘O Abu Al-Qasim-\textit{saww}! We will not imprecate with you-\textit{saww}, but we shall reconcile with you-\textit{saww}. Rasool-Allah-\textit{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-\textit{saww} wrote out a letter for them with that and said to Abu Haris the Bishop: ‘It is as if I-\textit{saww} am with you and you have gone to your ride and you are sleeping, and I-\textit{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-\textit{saww} is a Rasool-\textit{saww} of Allah-\textit{azwj}'.

\textit{He} (the book) ‘\textit{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,
‘From Ali-asws: ‘Rasool-Allah-saww came out when he-saww went out for imprecation with the Christians, with me-asws and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws, may Allah-aszw be Pleased with them-asws’.176

3- مَ-أَمَامِيِّي لِتَصْيَيْطِ النَّاسِيِّيْ فَيُنْفَعُونَ عَنْ أَحَدْ يُنْفَع، بَيْنِيَا بَيْنَ يُغُوءُونَكَ بِهِ الرَّجُلُ عَنْ إسْحَاقِيْنَ بَيْنَ عَشَاءِيْنَ بَيْنَ عَلَىِّ النَّاسِ بِنِعْمَتهَا عَلَىِّ أَصْحَابِيْنَ بَيْنَ عَفْوُكَ لَيْتْ أَنْ هُمْ يَتَأَهَّلُوا بِهِ فَلاَ يَشَرَّوْنَ عَنْ آنَهُمْ وَ لَا يَخْسَأُنَّهَا عَنْ أَصْحَابِيْنَ بَيْنَ نَفْسَيْنِهَا وَ نَفْسِيْنِهَا بَيْنَ نَفْسَيْنِهَا وَ نَفْسِيْنِهَا بَيْنَ نَفْسَيْنِهَا مَا عَلَّىِّ الرَّجُلُ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَىِّ الرَّجُلَ عَلَي
When they were free, they came near Rasool-Allah \( ^{saww} \) and said, 'What are you \( ^{saww} \) calling to?' He \( ^{saww} \) said: 'To the testimony that there is no god except Allah \( ^{azwj} \) and I \( ^{saww} \) am Rasool Allah \( ^{saww} \), and that Isa \( ^{as} \) is a Created being, eating and drinking and excreted'. They said, 'Yes, so who is his \( ^{as} \) father?' The Revelation descended unto Rasool-Allah \( ^{saww} \). 'Say to them, 'What are you saying regarding Adam \( ^{as} \), was he \( ^{as} \) a Created servant, eating and drinking and excreted, and marrying?' The Prophet \( ^{saww} \) asked them. They said, 'Yes'. He \( ^{saww} \) said: 'So who is his \( ^{as} \) 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 \( ^{azwj} \) Words and make the Curse of Allah to be upon the liars [3:61]. Rasool-Allah \( ^{saww} \) said: 'Then imprecate us with his \( ^{saww} \) family, for he \( ^{as} \) is truthfull the Curse would be upon you, and if you are truthful it would befall upon me \( ^{saww} \). 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 \( ^{saww} \) imprecates us with his \( ^{saww} \) people, imprecate with him \( ^{saww} \) for he \( ^{saww} \) isn’t a Prophet \( ^{saww} \), and if he \( ^{saww} \) imprecates us with us with his \( ^{saww} \) family members in particular, then do not imprecate with him \( ^{saww} \), for he \( ^{saww} \) would not place his \( ^{saww} \) family ahead unless he \( ^{saww} \) was truthful'.

When it was morning they came to Rasool-Allah \( ^{saww} \) and with him \( ^{saww} \) were Amir Al-Momineen \( ^{asws} \), and (Syeda) Fatima \( ^{asws} \), and Al-Hassan \( ^{asws} \) and Al-Husayn \( ^{asws} \). The Christians said, 'Who are they \( ^{asws} \)?' It was said to them, 'This is his \( ^{asws} \) cousin \( ^{asws} \) and his \( ^{saww} \) successor \( ^{asws} \) and his \( ^{saww} \) son-in-law Ali \( ^{asws} \) Bin Abu Talib \( ^{asws} \), and this is his \( ^{saww} \) daughter \( ^{asws} \) (Syeda) Fatima \( ^{asws} \), and these two are his \( ^{saww} \) sons \( ^{asws} \) Al-Hassan \( ^{asws} \) and Al-Husayn \( ^{asws} \). They dispersed and said to Rasool-Allah \( ^{saww} \), 'We shall give you \( ^{saww} \) the pleasing (tribute), so excuse us from the imprecation'. He \( ^{saww} \) reconciled with them upon the tribute and they left'.

---

179 Bihar Al-Anwaar – V 21, The book of our Prophet \( ^{saww} \), P 3 Ch 32 H 5
(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that when the delegation of Najran arrived, the Prophet -saww called Al-Aaqib and Al-Atayyiv, their chiefs, to Al-Islam. They said, ‘We became Muslims before (coming to) you’-saww. He-saww said: ‘You are both lying. The love of the crucifix and drinking the wine has prevented you from that’.

Then he-saww called them to the cursing. They promised him- asws upon coming in the morning. Rasool-Allah-saww came holding the hand of Al- asws and Al-Hassan-asws and Al-Husayn-asws and Fatima-asws. They said, ‘He-saww has come with his-saww special ones. They have trust upon their-asws Religion’. They refused the cursing. He-saww 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-asws 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-saww and they spoke regarding the matter of Isa-as. So, Allah-asw 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-saww entered holding that hand of Al-asws and Al-Hassan-asws and Al-Husayn-asws and (Syeda) Fatima-asws, then he-saww went out and raised his-saww hand towards the sky and separated between his-saww fingers and called them to the imprecation’.

He-asws said, ‘And Abu Ja’far-asws said: ‘And like that is the imprecation. He-saww interlocked his-saww hand in his-saww hand and raised them towards the sky. When the two monks saw him-saww, one of them said to his companion, ‘By Allah-asw! If he-saww was a Prophet-saww, we will be destroyed, and if he-saww was other than a Prophet-saww, he-saww will restrain his-saww people and we shall restrain’, and they both left’.

---

180 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 32 H 6
181 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, 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 Allahazwj 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 himsaww, and he-saww is not from the liars’’.\(^{182}\)

9–9، تفسير البكاء عن المبصرين قال خذلاً ع قال: لما تزلف هذه الآية تعالوا ندع أبناءنا وأبنائكم المبصرين قال أخذ بيد عليّم وفاطمة وابنيهما ع فقال رجلك من اليهود لا تفعلوا فصبعكم غنت فلم يدعوه.

Tafseer Al Ayyashi – ‘From Al Munzir who said,

‘It was narrated to us by Al-azwj 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 Al-azwj 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’’.\(^{183}\)

10–9، تفسير البكاء عن عامر بن سعد قال: قال سمعة لأبي ما ينفّذ أن نستم أن ترابي إبل إبلات رزقين عن النّبي ص لفتم تزلف آية المبصرين تعالوا دع أبنائي وأبنائكم المبصرين على الله يرق عليّم وفاطمة والمسلمين عن قال هؤلاء أهلٍ.

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 (Al-azwj)?’ 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 Al-azwj and (Syeda) Fatima-asws and Al-Hassan-asws and Al-Husayn-asws. He saww said: ‘They-saww are my-saww family asws’’.\(^{184}\)

11–9، منافق لابن شهراشوب تفسير ابن طهان وقادرة وصحبة وابن جنير وطيب وحسن وابن صالح وفطري ودغري والويلي وصحيح اسماع وشرف الخضري وخطاب الأنجلس في قوله تعالى ونساءنا ونساءكم كنتم فاطمة ع فلت وللمولدين عن الصادقين وسائر أهل البيت ع.

(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-Qazruni, and Al-Magribi, and Al-Walie, and in Saheeh Muslim, and Sharaf Al-Kharkushi, and Itiqad Al-Ashnahi, - regarding the Words of the Exalted: *and 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’.\(^{185}\)

\(^{182}\) Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 8

\(^{183}\) Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 9

\(^{184}\) Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 10

\(^{185}\) Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 11
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-asw! These are my-asws 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’raifat Al-Hadeeth’, from Al-Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Muslim in (the book) ‘Al-Saeeeh’, and Al-Tirmizi and Ahmad Bin Hanbal in (the book) ‘Al-

---

12 - If you remove the condition of a pledge, then the Hadeeth of Sa’ad Bin Abu Waqas, as transmitted by Ibn Abi Salih, from Ibn Abbas, and it is reported by Ibn Al-Farous, is admitted to the Books of the Hadith, and it is reported by Ibn Al-Bayya, in ‘Ma’raifat Al-Hadeeth’, from Al-Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Muslim in (the book) ‘Al-Saeeeh’, and Al-Tirmizi and Ahmad Bin Hanbal in (the book) ‘Al-

---

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘Hadeeth of the imprecation – ‘It is reported by Al-Tirmizi in his (book) ‘Jamie’ and said, ‘This is a Hadeeth which is good, correct, and Muslim mentioned that Muawiya ordered Sa’ad Bin Abu Waqas to revile (insult – God Forbid) 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-asw, the Hadeeth, and his-saww words: ‘Tomorrow I-asw 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-asw! These are my-asws 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’raifat Al-Hadeeth’, from Al-Kalby, from Abu Salih, from Ibn Abbas, and it is reported by Muslim in (the book) ‘Al-Saeeeh’, and Al-Tirmizi and Ahmad Bin Hanbal in (the book) ‘Al-

---

288 out of 368
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 Abu Yusuf, and the judge Al-Mo‘tamad Abu Al-Abbas, and it is reported from Ibn Abbas, and Saeed Bin Jubeyr, and Mujahid, and Qataadah, 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’,

From Shehr Bin Ashub, and from Umar Bin Ali, and from Al-Kalby, and from Abu Salih, and Ibn Abbas, and from Al-Shabi, and from Al-Sumali, and from Shareek, and from Jabir, and from Abu Rafie, and from Al-Sadiq asws, and from Al-Baqir asws, and from Amir Al-Momineen asws, and the Imamates and the Zaydites are united along with differences in their reporting upon that, and the total of the Hadeeth from all the ways:

An’ and what flawed them was ‘Al-Shaheen’ and ‘Al-Qa’qam’ and ‘Al-Majid’. And the ‘Ammahah and the Zaydites and ‘Al-Ma‘tammah’ and differences in their reporting upon that, and the total of the Hadeeth from all the ways:

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 saww! Musa as, who is his as father?’ He saww said: ‘Imran as’. He said, ‘Yusuf as, who is his as father?’ He saww said: ‘Yaqub as’. He said, ‘So, you saww, who is your saww father as?’ He saww said: ‘My saww father as is Abdullah Bin Abdul Mutllilah asws. So, Isa as, who is his as father?’

The Prophet saww turned away from them, and it was Revealed: **Surely the example of Isa with Allah [3:59]** – the Verse. Rasool-Allah saww recited it, and there was fainting upon him. When he woke up, he said, ‘Are you saww alleging that Allah asw Revealed to you saww that Isa as is Created from soil. We do not find this in what is Revealed to you saww nor do we find in what is Revealed to us, nor do these Jews find in what is Revealed to them’.

فأُفَاعِرَ الْيَهُودُ مِنْ عِلْمِهِمْ فَنُزَلَ إِنَّ مَثَلَ عِيسَى عِنْدَ اللَّهِ الْأَلَّهَةُ فَقَالُوا رُسُولُ اللَّهِ عَلَيْهِمْ عِلْمٌ كَأَنْ كَانَ الْمَثَلُ رُفِّيَظَ عَلَيْهِمْ فَقَالَ أَ رَأُعْبَدَ اللَّهَ اللَّهَ الْأَلَّهَةَ فَقَالَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ مَا أُخْرِجْتُ مِنْهُ فَأَفَادُكَ أَنَّ اللَّهَ أَوْحَى إِلَيْكَ أَنَّ عِيسَى مَنْ أَبُوهُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مَنْ أَبُوهُ قَالَ يُعْقُوبُ قَالَ فَأَنْتَ مَنْ أَبُوكَ قَالَ أَبِِ عَبْدُ اللَّهِ مَنْ أَبُوهُ قَالَ يُوسُفُ قَالَ عِمْرَانُ قَالَ فَيُوسُفُ مَنْ أَبُوهُ قَالَ يُعْقُوبُ قَالَ فَأَنْتَ مَنْ أَبُوكَ! فَمَنْ حَا لَى عِنْدَ اللَّهِ عَنْ رَهْرِ بْنِ حَوْرَبٍ وَ عَنْ عُمَرَ بْنِ عَلِي ٍ وَ عَنِ الْكَلِِْ ِ وَ عَنْ أَبِِ صَالِحٍ وَ ابْنِ عَبَّاسٍ وَ عَنِ ال
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** are being fair with us, O Abu Al-Qasim-saww! So, when should we imprecate you**? He-saww said: ‘In the morning, if Allah-aszw 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, then 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-aszw! 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-aszw 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 horses, 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-aszw 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-aszw 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-saww said): ‘If you were to imprecate me-saww with the ones under the cloak, Allah-azwj 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-saww said): ‘If they had cursed me-saww, every house of a Christian in the world would have been uprooted’.

And in a report – (He-saww said): ‘But by the One-azwj in Whose Hand is my-saww soul! If they had cursed me-saww, 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 stronger186.

(13-14) It is narrated that the Prophet-saww said: ‘If they had cursed me, every house of a Christian in the world would have been uprooted.’

186 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 32 H 12

---

They said, ‘Why don’t you-saww mention our Master?’ He-saww said: ‘And who is your Master?’ They said, ‘Isa-as Bin Maryam-as’. You-saww are alleging that he-as is a servant of Allah-azwj. He-saww said: ‘Yes, he-as is a servant of Allah-azwj’. They said, ‘Show us among the ones Allah-azwj Created, a servant like him-as’. The Prophet-saww turned away from them.

---

Bihar Al-Anwaar Vol. 21  www.hubeali.com

291 out of 368
Jibreel 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 saww said to them: ‘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]’. They said, ‘Yes, we will curse you saww’.

فخرج رسول الله ص فأخذ بيد عليّ ونُعِة دائمة وحسنٌ وصحبٌ فقال رسول الله ص هؤلاء أندلُعًا ونساءنا وأئمنًا فهُم أن يَّنطَعُونَ إِن فِي السّيدٍ قال أبين الحارث والصديق ما تَّقَدَّم بثقة هذا وإن كان كاذباً ما تَّقَدَّم بثقة هذا وإن كان صادقاً كُلّهُ كُلّهُ.

Rasool-Allah saww came out holding a hand of Ali asws and with him saww were (Syeda) Fatima asws and Al-Hassan asws and Al-Husayn asws. Rasool-Allah saww said: ‘These are our sons, and our women, and our selves’. They thought of cursing him saww, then Al-Seyyid said to Abu Al-Haris and Al-Aaqib, ‘What which you do with curing this one? If he saww was a liar, we will not be doing anything by cursing him saww, and if he saww was truthful, we would be destroyed’.

فقضاءً على الجرَّاء فعل رسول الله ص أبا وآله لنفسي بيد الوافدين ما خال الخال وتخضيعهم بيدهم.

They reconciled with him saww upon the tribute. Rasool-Allah saww said: ‘By the One saww in Whose Hand is my saww soul! If they had cursed me saww, the year would not have passed and there would have been a (single) person left in their presence’.

قال الصادق ع إن الأسفل قال قلت إن هذا فلا يعزعجه وله يمكنه فائدة و إن هذا بمنهاج يَّقِع فعودنادع أبا يَّنذِر عليّ وحسنٍ والحسن بن يَّتاق وقائمة بالثقة.

Al-Sadiq asws said: ‘The Bishop said to them, ‘If tomorrow he saww comes with his saww children and his saww family members, then be cautious of imprecating with him saww, and if he saww comes with his saww companions, then he saww isn’t with anything’. Rasool-Allah saww came holding a hand of Ali asws, and Al-Hassan asws, and Al-Husayn asws in front of him saww, and (Syeda) Fatima asws following him saww.

و تقدَّم رسول الله ص فحَلَّوا بكلِّ إيمانه فقايل الأسفل حنا وابن التوادع كما يَّلقي الآية لمنهاجه وكما عن القُلُوم والبقاء رسل الله ص لآياته يُغْفِر التصرُّف للفظ صادقًا كُلًا في النَّبِيّ.

And Rasool-Allah saww came forward and knelt to his saww knees. The Bishop said, ‘By Allah: aswj Muhammad saww kneels just as the Prophets as knelt for the imprecation, and paused from proceeding; and Rasool-Allah saww said: ‘If they had cursed me saww, meaning the Christians, the lineage of every Christian in the world would have been cut off’’.

14- فنفر نفسي غان بن إبراهيم المحسن بن سعيد متفعنًا عن أبي جفَّة في قول الله تعالى أبناءنا وآبائكم الحسن والمسنودون والمستники رسل الله ص وعليهم أن أبي طالب ع نبأنا وناسنا ونسائكم قائمة الدفء في ع.

Tafseer Furaat Bin Ibrahim – Al-Husayn bin Saud transmitting from Abu Ja’far asws regarding the Words of the Exalted: *our sons and your sons [3:61] – Al Hassan asws and Al Husayn asws*.

---

187 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 13

فَدَعَا رَسُولُ اللَّهِ صَلَّيْهِ وَسَلَّمَ أُمَّةَ أَبْنَاءَهُ وَ أَبْنَاءَكُمْ وَ نِساءَهُ وَ نِساءَكُمْ إِلَىَ آخِرِ الآْيَةِ

He (the narrator) said, ‘They reconciled with him-saww. Rasool-Allah-saww said: ‘Had they cursed me-saww, they would not have found for themselves any family, nor children nor wealth’.”¹⁸⁹

Al-Aaqib and Al-Seyyid the two Najranites came to Rasool-Allah-saww. He-saww invited them to Al-Islam, they said, ‘But rather we are already Muslims’. He-saww said: ‘Surely, three things are preventing you from Al-Islam – eating the pig (pork), and hanging (wearing) the crucifix, and your words regarding Isa-as Bin Maryam-asv.

¹⁸⁸ Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 14
¹⁸⁹ Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 32 H 15
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.

---

One of them said to his companion, ‘Do not curse him-saww, for by Allah-azwj, if he-saww was a Prophet-saww, you will not be returning to your families and there would neither be a family for you on the surface of the earth, nor any wealth’.

---

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, then said to them: ‘Come you both, for these are our sons Al-Hassan-asws and Al-Husayn-asws, and this is our women, (Syeda) Fatima-asws, and our selves Ali-asws’. They said, ‘We will not curse you-asws’.

---

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 Mohassin, 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 is one of 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

---

190 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 32 H 16
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 your-saww father-as?’ He-saww said: ‘Abdullah Bin Abdul Muttalib-asws’. He said, ‘So, Isa-as, who is your-saww father-as?’

قَالَ فَسَكَتَ النَُِِّّ ص وَ كَانَ رَسُولُ اللََِّّ ص وَ مَا احْتَاجَ إِلَىَ رَيْءٍ مِنَ الْمَنْطِقِ فَيَنْقَضُّ عَلَيْهِ جَبرَْئِيلُ ع مِنَ السَّمَاءِ السَّابِعَةِ فَيَصِلُ لَهُ مَنْطِقُهُ فِِ أَسْرَعَ مِنْ طَرْفَةِ الْعَينِّْ فَذَاكَ قَوْلُ اللََِّّ تَعَالىَ وَ ما أَمْرُنا إِلاَّ واحِدَةٌ كَلِمَةً بِِلْبَصَرِ

قَا لَ فَنَزَا الُْْسْقُفُّ ن َزْوَةً إِعْظَاماً لِعِيسَى أَنْ يَُقَالَ لَهُ مِنْ تُرابٍ ثمَُّ قالَ لَهُ كُنْ فَيَكُونُ وَ ما نََِدُ هَذَا ياَ محَُمَّدُ فِِ التَّوْرَاةِ وَ لاَ فِِ الِْْنَِْيلِ وَ لاَ تََِدُ هَذَا عِنْدَكَ

قَا لَ فَأُوحِيَ إِلَيْهِ إنَّ مَثَلَ عِيسى عِنْدَ اللََِّّ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ ثمَُّ قالَ لَهُ كُنْ فَيَكُونُ وَ نَزَا الُْْسْقُفُّ ن َزْوَةً إِعْظَاماً لِعِيسَى أَنْ يَُقَالَ لَهُ مِنْ تُرابٍ ثمَُّ قالَ مَا نََِدُ هَذَا ياَ محَُمَّدُ فِِ التَّوْرَاةِ وَ لاَ فِِ الِْْنَِْيلِ وَ لاَ تََِدُ هَذَا عِنْدَكَ

قَا لَ فَانْصَرَفَ وَ هُمْ يَقُولُونَ لاَ إِلَهَ إِلاَّ اللََُّّ مَا نُبَالِِ أَي ُّهُمَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً

قَا لَ فَأُوحِيَ إِلَيْهِ أَنْ تَعالوَا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِسَاءَنا وَ نِسَاءَكُمْ وَ أَنَّفُسُنا وَ أَنَّفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا ياَ أَبَِ الْقَاسِمِ فَمَََ مَوْعِدُكَ قَالَ بِِلْغَدَاةِ إِنْ رَأَيْتَ اللََُّّ مَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً

قَا لَ فَأُوحِيَ إِلَيْهِ أَنْ تَعالوَا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِسَاءَنا وَ نِسَاءَكُمْ وَ أَنَّفُسُنا وَ أَنَّفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا ياَ أَبَِ الْقَاسِمِ فَمَََ مَوْعِدُكَ قَالَ بِِلْغَدَاةِ إِنْ رَأَيْتَ اللََُّّ مَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً

قَا لَ فَأُوحِيَ إِلَيْهِ أَنْ تَعالوَا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِسَاءَنا وَ نِسَاءَكُمْ وَ أَنَّفُسُنا وَ أَنَّفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا ياَ أَبَِ الْقَاسِمِ فَمَََ مَوْعِدُكَ قَالَ بِِلْغَدَاةِ إِنْ رَأَيْتَ اللََُّّ مَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً

قَا لَ فَانْصَرَفَ وَ هُمْ يَقُولُونَ لاَ إِلَهَ إِلاَّ اللََُّّ مَا نُبَالِِ أَي ُّهُمَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً

قَا لَ فَأُوحِيَ إِلَيْهِ أَنْ تَعالوَا نَدْعُ أَبْناءَنا وَ أَبْناءَكُمْ وَ نِسَاءَنا وَ نِسَاءَكُمْ وَ أَنَّفُسُنا وَ أَنَّفُسَكُمْ فَقَالُوا أَنْصَفْتَنَا ياَ أَبَِ الْقَاسِمِ فَمَََ مَوْعِدُكَ قَالَ بِِلْغَدَاةِ إِنْ رَأَيْتَ اللََُّّ مَا أَهْلَكَ اللََُّّ النَّصْرَانِيَّةَ وَ الحَْنِيفِيَّةَ إِذَا هَلَكُوا غَداً
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 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! Save us’. He-saww said: ‘Yes, I-asws have saved you all. But, by the One-asws Who Sent me-saww with the Truth, had you imprecated, Allah-aszw would not have Left any Christian upon the surface of the earth except He-aszw would have Destroyed him’. 191

Tafseer Furaat Bin Ibrahim – ‘Ahmad bin al Hassan Bin Ismail Bin Sabeeh transmitting from Shahr Bin Howshab

‘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-asws, for by Allah-aszw, we are denying what you-saww are saying’.

He (the narrator) said, ‘Allah-aszw 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-asws is Allah-aszw’. So Allah-aszw 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.

When he-saww heard the mention of the ‘sons’, he-saww was aggravated with intense anger (against the Christians) and called Al-Hassan-asws and Al-Husayn-asws and Ali-asws and (Syeda) Fatima-asws. He-saww got Al-Hassan-asws to stand on his-saww right, and Al-Husayn on his-saww left, and Al-asws to his-saww front, and (Syeda) Fatima-asws to his-saww back and he-saww said: ‘These are our sons and our women and our selves’. They came to him-saww with the restraint.

He said: ‘Al-Aaqib leapt and said, ‘I remind you of Allah-aswj if you were to curse this man-azwj, By Allah-aswj, if he-saww was a liar, there is no good in you cursing him-saww, and if he-saww was truthful, a year would not pass by and there would be from you one blowing a fire’. So they reconciled with him-saww 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 yourselves, [3:61], was Revealed, Rasool-Allah-saww held a hand of Al-Hassan-asws and Al-Husayn-asws, and (Syeda) Fatima-asws followed them-asws, 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-asws Bin Abu Talib-asws”.

---

192 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 32 H 18
193 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, 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 

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-Ba’abas, and from Abu Rafie a slave of Rasool-Allah 

And from Al-Hassan Bin Al-Asyws, and from Abu Ja’far Muhammad 

And from Al-Hassan Al-Asyws, and from Qatadah, and from Ilba’a Bin Ahmar, and from Aamir Bin Shiracheel Al-Shaby, and from Yahya Bin Ya’mur, and from Mujahid, and from Shahr Bin Hoyshab, 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,


‘When Al-Seyyid and Aaqib, Bishops of Najran arrived among seventy riders as a delegate to the Prophet 

298 out of 368
– intending the Prophet^saww^ with that. His companion said to him, and he is Al-Aaqib, ‘But you will be ruined and you will be set back’. He said, ‘And why is that so?’

He said, ‘Because you said the Ummy Prophet Ahmad^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^as^ as that he^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^saww^ is the carcass of the deceased. O clan of Israel! Believe in the Rasool^saww^, the Prophet^saww^, the Ummy who will happen to be at the end of the times.

He^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^as^ presence, and the most honourable of the remaining ones, assisting upon me^as^ with my^as^ sunnah, and the patient with myself^as^, and fighter by his^saww^ hands against the Polytheists for my^as^ reason, so give glad tidings to the children of Islam that they should reinforce him^as^ and help him^as^.

Isa^saww^ said, ‘Who is this righteous servant whom my^as^ heart loves and my eyes have not seen him^saww^?’ He^azwj^ said, “He^saww^ is from you^as^ and you^as^ are from him^saww^, and he^saww^ is your^as^ in-law upon your mother, being of few children and a lot of wives. He^saww^ will dwell in Makkah from the place of the foundation trodden by Ibrahim^saww^. His^saww^ offspring is from the Blessed one, and she is the peak of your mothers in the Paradise, and for him^saww^ is an occupation from the occupations. His^saww^ eyes sleep and his^saww^ heart does not sleep. He^saww^ eats the gifts and does not eat the charities.

For him^saww^ is a Fountain at the edge of Zamzam to 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^saww^ over the rest of the Messengers. His^saww^ words are in accordance with his^saww^ deeds, and his secretive (acts) with his^saww^ public (acts).
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-asws of his-saww Household, inclining, safe, believing, Blessed, happening to be in the time of drought and sterility. He-saww will supplicate to Me-aswj, and the sky would release its water until the impact of its Blessings would be seen in its treasures, and I-aswj shall Bless in what he-saww does with his-saww hand regarding it”.

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-aswj would suffice us’.

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 befriend 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?’

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-as is a servant of Allah-as and His-as Word He-as 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-as 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-AImran was Revealed on his-azwj 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-as 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-asw has Commanded me-saww with impreating 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-azwj 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 beneath the
cloak and he-saww included his-saww own right shoulder with them-asws beneath the cloak, leaning upon his-saww bow and raised his-saww right hand towards the sky for the imprecation.

And the people were overlooking, 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-saww?’ He said, ‘Or do you not know that no people have imprecate a Prophet-as all at and that their young ones have grown and their elders have remain? But, show him-saww that you are indifference, and give him-saww from the wealth and the weapons whatever he-saww wants, for he-saww is a fighting man, and say to him-saww, ‘Are you-saww going to imprecate us with them-asws?’ Perhaps he-saww will see that you have proceeded our recognition of his-saww merits and merits of the People-asws of his-saww Household’.

When the Prophet-saww raised his-saww hand towards the sky for the imprecation, one of them said to his companion, ‘Whichever monk meets the man-saww, he would die with imprecation. We will not return to any family nor any wealth. He said, ‘O Abu Al-Qasim-saww! Are you-saww going to imprecate us with them-asws?’ He-saww said: ‘They-asws are the most honourable. Who upon the surface of the earth after me-saww is more honourable and closest to Him-aswj as intermediaries?’

He (the narrator) said, ‘They whispered, meaning hesitated, and came forwards and said to him-saww, ‘O Abu Al-Qasim-saww! We shall give you-saww 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-saww 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-saww said: ‘I-saww have accepted from you both. But, by the One-aswj Who Sent me-saww with the honour, had you imprecated me-saww with the ones-asws 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'.

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 af

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 Qi\textsubscript{y}mah’.

\textsuperscript{194} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 32 H 20
CHAPTER 33 – MILITARY EXPEDITION OF AMRO BIN MA’DEYKARB

(The book) ‘Al-Irshad’ – ‘When Rasool-Allah-saww returned from Tabuk to Al-Medina, Amro Bin Ma’daykarb arrived to him-saww. The Prophet-saww said to him: ‘Become a Muslim’. He said, ‘And what is the greatest panic, and I don’t panic?’ He-saww 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 Allah-azwj 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 Allah-azwj so Desires. So, where are you, O Amro, from this?’

He said, ‘Indeed, I have heard a mighty matter’. He believed in Allah-azwj and His-azwj Rasool- saww, 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 Prophet-saww and said, ‘Assist me against this immoral one who killed my parents’. Rasool-Allah-saww 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-Allah-saww called Ali-asws Bin Abu Talib-asws and made him-asws a commander upon the Emigrants and sent him-asws 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 asws.

Amir Al-Momineen asws travelled and utilised Khalid Bin Saeed Bin Al-Aas upon his frontmen, and Khalid utilised Abu Musa Al-Asihary 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 asws, so he asws wrote to Khalid Bin Waleed: ‘Stop when my 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 asws came up to him and was harsh to him upon his opposition. Then he asws travelled until he asws met the clan of Ziyad by a valley called Kaseer. When the clan of Ziyad saw him asws, they said to Amro, ‘How will you be, O Abu Sowr, when this Qureshi boy meets you, and he asws takes the royalty from you’.

He said, ‘It will soon be known if he asws meets me’.

And Amro went out and said, ‘Anyone for duel!’ So, Amir Al-Momineen asws got up and Khalid Bin Saeed stood up to him and said to him asws, ‘Leave me O Abu Al Hassan asws! May my father and my mother be (sacrificed for) you asws, I will duel him’. Amir Al-Momineen asws said to him: ‘If you see that for me asws upon you there is obedience, pause in your place’. He paused. Then Amir Al-Momineen asws duelled to him and shouted a shout with him, and Amro was defeated; and he asws killed his brother, and son of his brother, and made captive his wife Rakanah Bint Salama, and women from them were made captives.

And Amir Al-Momineen 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 him 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-Samsaama.

When Khalid Bin Saeed gifted to Amro his wife and his children, Amro gifted Al-Samsaama to him; and Amir Al-Momineen- asws has chosen a girl from the captives. Khalid Bin Al-Waleed sent Bureyda Al-Aslami to the Prophet-saww and said to him, ‘Send the army ahead to him- saww and inform him-asws with what Ali-asws has done from his-asws choosing the girl from the ‘Khums’ for himself-asws and fell into it.

Bureyda travelled until he ended up to the door of Rasool-Allah-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-asws, and mentioned to him his-asws choosing the girl from the ‘khums’ for himself-asws. Umar said to him, ‘Go for what you have come to, for he- saww will be angered for his- saww daughter-asws from what Ali-asws has done’.

Bureyda entered to see the Prophet-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-saww changed. Bureyda said, ‘O Rasool-Allah-saww! If you-saww were to allow to the people regarding the likes of this, their booty would be gone’. The Prophet-saww said: ‘Woe be unto you, O Bureyda! You have brought about hypocrisy! Surely, Ali-asws Bin Abu Talib-asws, it is Permissible for him-asws from the ‘Fey’ (war booty) what is Permissible for me-saww. Ali-asws Bin Abu Talib-asws is best of the people for you and for your people and best of the ones I-saww leave behind after me-saww for the whole of my-saww community. O Bureyda! Beware of hating Ali-asws, for Allah-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-azwj from the Wrath of Allah-azwj and anger of Rasool-Allah-saww. O

In the register attributed to Amir Al-Momineen[asws] and its explanation – Amro Bin Ma’deykarb addressed Ali[asws] (with a poem).

He[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[asws] is a paw not getting to you except you will become like the yesterday which does not return. I[asws] am person who protects my[asws] father-in-law[asaww] with honour. And Allah[azwj] will Debase and Raises the one He[azwj] so Desires to. I[asws] aim to the Guidance and His[azwj] Way and to the Laws of His[azwj] Religion quickly. And I[asws] am pleased with Quran as a Revelation Send down, and with our Lord[azwj] as a Lord[azwj] Who Harms and Benefits. Among us is Rasool-Allah[saww], assisting with the guidance, so his[saww] flag will shine up to the Day of Qiyamah’196.

195 Bihar Al-Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 33 H 1
196 Bihar Al-Anwaar – V 21, The book of our Prophet[saww], P 3 Ch 33 H 2
CHAPTER 34 — SENDING OF AMIR AL-MOMINEEN\textsuperscript{asws} TO YEMEN

1— إعلام الورى ببعث رسول الله ص ع إلى اليمن لينذغوه إلى الإسلام وقيل في خمسين كركهم ويخضعهم أحكامهم ويبنيهم البلد ويزعمون أنهم سنداقهم، ويدعوا عليه وجهتهم.

(The book) ‘Alaam Al-Wara’ – Rasool-Allah\textsuperscript{saww} sent Ali\textsuperscript{ws} 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 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{saww} with 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, ‘\textit{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!’
And it is reported by Al Amsh, from Amro Bin Murrah, from Abu Al Bakhtari,

‘From Ali-asws having said: ‘Rasool-Allah-saww sent me-asws to Al-Yemen. I-asws said, ‘O Rasool-Allah-saww! You-saww are sending me-asws, and I-asws am a youth, to judge between them and I-asws don’t know what the judgment is’. He-saww struck his-saww hand in my-asws chest and said: ‘O Allah-aszw! Guide his-asws heart and affirm (it)’.” 197

2- كأ، الكافي المعذبة عن سهل و أخهد بن مخلد جمعه عن بكر بن صالح عن شاهاب بن الجعفر عن أبي الحسن ع قال صنعته يقول وأنا راحل أحيى أمير ال стоимين إلى رسول الله صآ لقيته قول أكثر فيها وضرع قال نعم فيها أشبه به وضع قال فأديبه على

Al-Kafi – The number, from Sahl and Ahmad Bin Muhammad altogether from Bakr Bin Salih, from Suleyman Al Ja’fary,

‘From Abu Al-Hassan-asws, he (the narrator) said, ‘I heard him-asws saying: ‘Amir Al-Momineen-asws gifted to Rasool-Allah-saww, four horses from Al-Yemen. He-saww said: ‘Name them for me’. He-asws said: ‘They are a different variety’. He-saww said: ‘Is there a spotted one among them?’ He-asws said: ‘A blonde one having spots with it’. He-saww said: ‘Withhold it for me-saww’. He-asws said: ‘And among them are two yellow ones with spots’. He-saww give them to your-asws two sons-asws’. He-asws said: ‘And the fourth one is a plain one with no spots with it’. He-saww said: ‘Sell it, and replace by it the expenditure for your-asws dependants. But rather the good fortune of the horse is in one of the spots’”. 198

3- كأ، الكافي المعذبة عن أبيه عن التوفيق عن الشكركي عن أبي عبد الله ص قال أمير ال стоимين عن عطته رسول الله ص إلى إلى اليمن و قال لي باعلي لا تقاوم أخدد حلي للذخوة و أمه الله لا يهدى الله على بنابيك رحب خير لك ما طلعت عليه الشرسة و غريثه و ذلك و لا أدره قلبي

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

‘From Abu Abdulla asws having said: ‘Amir Al-Momineen-asws said: ‘Rasool-Allah-saww sent me-asws to Al-Yemen and said to me-asws, ‘O Ali-asws! Do not fight anyone until you-asws invite him (to Islam), and I-asws swear by Allah-aszw, if Allah-aszw were to Guide you-asws one man upon your-asws hands, it would be better for you-asws than (all) what the sun emerges upon and sets, and for you-asws would be his friendship, O Ali-asws!” 199

197 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 34 H 1
198 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 34 H 2
199 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 34 H 3
4- ما الأمامى للمشير الطوسي جامعًا عن أبي المظلوم عن عليّ الزيدى بن معاذ بن أبي منهل عن أبيه عن النبي ﷺ: 


The book) ‘Al Amaali’ of the sheykh Al Tusi

5- وص، قصص الأدباء عليه السلام علماً عن ابن موسى بن الحكيم عن إبراهيم بن عبد الرحمن بن عبد الرحمن قتلى إليه بخيل من أهل اليمن فjfحت رجلًا فقلت ورفعوا إلى عليّ على تقديم صاحب الفرس

The book of our Prophet ﷺ

Rasool-Allah ﷺ said: ‘Surely Ali asws isn’t unjust and Ali asws has not been Created for the injustice, and the Wilayah after me asww is for Ali asws, and the judgment is his asws judgment, and the (final) word is his asws word. No one will refute his asww judgment and his asws word and his asws Wilayah except a Kafir, nor will anyone be pleased with his asws judgment and his asws Wilayah except a Momin’.

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’.

The owners of the horse established the proof that the horse had bolted from his house and kicked the man with its legs. Ali asws invalidated the blood (wergild) of the man.

No one will refute his asws judgment and his asws word and his asws Wilayah except a Kafir, nor will anyone be pleased with his asws judgment and his asws Wilayah except a Momin’.

---

200 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 34 H 4

310 out of 368
When the people heard the words of Rasool-Allah ﷺ, they said, ‘O Rasool-Allah ﷺ! We are pleased with the word of Ali ﷺ and his judgment’. Rasool-Allah ﷺ said: ‘It is your repentance from what you had said’.

6- By, buscant the governors An-Adam Bin Muhammad Bin Abu Talib asws and diverted me asws to Al-Yemen in order to reconcile between them. I asws said to him: ﷺ: ‘O Rasool-Allah ﷺ! 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 aszzw conveys the greetings to you all!’

He asws said: ‘So, I asws went. When I asws came to the top of mount Feyq I 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 aszzw 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 aszzw 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’.

7- Sha, the guidance of Allah ﷻ to the governors that the Prophet saww was pleased with what Ali asws and his companions of the believers that they supported with their swords and support them with the sword and the sword and the sword and the sword and the sword. Allah ﷻ rewarded the governors with the reward of the believers, and the believers with the reward of the sword. (The book) ‘Al-Irshad’, from the merits of 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’ 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.

201 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 34 H 5
202 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 34 H 6
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.’

Al-Bara’a said, ‘I was with the ones who stayed with him-asws. When we ended up to the chiefs of the people of Al-Yemen and the news reached the people, they gathered to him-asws. Ali-asws Bin Abu Talib-asws prayed Salat Al-Fajr leading us, then went ahead in front of us. He-asws praised Allah-azwj and extolled upon Him-azwj, then he-asws read out to the people the letter of Rasool-Allah-saww. (The clan of) Hamdan, all of them became Muslims in one day, and Amir Al-Momineen-asws wrote with that to Rasool-Allah-saww.

When he-saww read his-asws letter he-saww became cheerful and rejoiced and fell down in Sajdah in thanks to Allah-azwj the Exalted. Then he-saww raised his-saww 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’.

203 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 34 H 7
CHAPTER 35 – ARRIVAL OF THE DELEGATIONS TO RASOOL-ALLAH saww AND THE REST OF WHAT FLOWED UP TO THE FAREWELL PILGRIMAGE

1- عمّم إعلام الورى قال بعد ذكر نزول براءة ثم قدم على رسول الله ص عروة بن مسعود الثقفي مسلماً و استأذن رسول الله ص في الرجوع إلى قومه فقال إياه أن يببلك قُسْ طُوِّيُّوَ اذْ وَ جَوَّدُوْ نَا مَا أَيْتَقُو نُّهَاذًا لِّلْرَّسُولِ اللهِ صَلَّىُلِهِ وَ سَلَّمُ إِلَىِّالْطَّافِقِ وَ دَعاهم إلى الإسلام و نصحهم عفوهم و اسمعوا الأذى حين إذا طلع الفجر قام في غرفة من داره فآذاه و شهدوا فوماء رجل بسه فقتلته.

(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 saww and sought permission of Rasool-Allah saww regarding the returning to his people. He saww said, ‘I saw fear that they will kill you’. He said, ‘If they find me sleeping, they will wake me up’. Rasool-Allah 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 ثقيف بمئة رجل هم أرراح ثقيف فأسلموا فأكرمهم رسول الله ص و حباهم و أمر عليهم عثمان بن أبِ العاص بن بشر و قد كان تعلم سورا من القرآن و قد ورد فِ الْبر عنِهِ أنه قال قلت يا رسول الله إن الشيطان قد حال بين صلاتِ و قراءتِ حنافيم النبي صلى الله عليه وسلم و حفيظ و هو بسم الله و هو مسجد الصلاة و الزهراء.

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 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 saww! The Satan-la has formed a barrier between my Salat and my recitation’. He saww said: ‘That is a Satan-la called Khanzab. So, when you fear, then seek Refuge with Allah azwj from him-la and spit on your left thrice’. He said, ‘I did so and Allah azwj Removed him-la from me – it is reported by Muslim in the Saheeh’.

فلم أرسلت لييفي ضرعت إلى رسول الله ص رفوف العرب فدخلوا في دين الله أتوا كما قال الله سبحانه في أشاف من بني تميم منهم الأفرع بن حاسب و الزرقاء بن بدر و قيس بن عاصم و عيوب بن حسن القرائي و عمر بن الأهمة و كان الأفرع و عيوب شهدوا مع رسول الله ص مع فئة و حبيبة و الطائف.

When (clan) Saqeef became Muslims, a delegation of the Arabs came to Rasool-Allah saww and they entered into the Religion of Allah azwj in droves just as Allah azwj the Glorious has Said (Surah Al Nasr). There arrived to him 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-Allahsaww, and (battle) of Hunayn and (military expedition) of Al-Taif.

When a delegation of Tameem entered with them, Rasool-Allahsaww made them hissaww neighbours, and they were good neighbours. And from the ones who arrived to himsaww 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 himsaww, so when you do it, then be on top of himsaww with the sword’.

When they arrived to himsaww, ‘Aamir said, ‘O Muhammadsaww! Be alone with me’. HeSaww said: ‘No, until you believe in Allahazwj Alone’. He said it twice. When Rasool-Allahsaww refused to him, he said, ‘By Allahazwj! I will fill it against youasw with red horses (cavalry) and men (infantry)’. When he turned back, Rasool-Allahsaww said: ‘O Allahazwj! Suffice measw (against) Aamir Bin Al-Tufayl’.

When they went out, Aamir said to Al-Abrad, ‘Where is what I had instructed you with?’ He said, ‘By Allahazwj! I did not think of that which you had instructed me with except there entered between me and the manasw (someone who said): ‘Shall I strike you with the sword?’ And Allahazwj 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 Allahazwj 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-Allahsaww 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-Allahsaww had said regarding Aamir and Arbad: ‘O Allahazwj! Replace these two for measw with two Arabian horses’. Zayd Bin Mhalhal arrived to himsaww, 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-Kheyyl, and Uday Bin Hatim. He 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 Qardat, 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 own hand”.

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 Ghirmid came to himsaww and said, ‘O Prophet of Allah! I have committed adultery and want yousaww to purify me’. The Prophet’saww said to her:
'Return'. When it was the next morning, she came and reiterated in his presence of having committed adultery. She said, 'O Rasool-Allah! I have committed adultery and I want you to purify me'. He said to her: 'Return'.

When it was the next morning, she came to him and reiterated in his presence with the adultery. She said, 'O Prophet of Allah! Purify me. Perhaps you want to return me just as you returned Maiz Bin Malik. By Allah! I am pregnant'. The Prophet said to her: 'Return until you have given birth'.

When she had given birth, she came with the child carrying him. She said, 'O Prophet of Allah! This here, I have given birth'. He said: 'Go and breastfeed him until you have weaned him'. When she had weaned him, she came with the child and in his hand was a piece of bread. She said, 'O Prophet of Allah! This here, I have weaned him'.

The Prophet ordered with the child and he was handed over to a man from the Muslims, and he 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 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 heard his revile and he said: 'Shh! No, O Khalid! Do not revile her, for by the One in Whose Hand is my 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 order with her, and prayed Salat upon her and she was buried'.

And during it Rasool-Allah cursed between Uweymir Bin Al Haris al Ijlany and his wife after Al Asr (afternoon) in his Masjid, and he had slandered her with Shareek Bin Sahma’a.

على ما زوى عن ابن عطام أثقال قال: لما تلزت و الذين يتزورون الشخصيات أيها قرأة الذين ص يؤهم الحفظة على السطر قائمين إلا عندى الأفضل وأنا جاء إلى يبلغ رجلًا فأخبر بما نرى كذابين و حسبنا المظلومين فاصفا إلا لُقبن شهادة أبا تكفيتنا أنا بالشهداء و لكن إذا أفسنت السهداء كان الرجل قد قرر من خالته
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 saww 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! 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 saww during another Friday. He said, ‘O Rasool-Allah saww! 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 Shareek, all of them were from the clan of an uncle of Aasim. Rasool-Allah saww 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 saww said to the wife: ‘Fear Allah azwj and do not inform me except with what you have done’. She said, ‘O Rasool-Allah saww! 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 saww 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 saww ordered until the congregational Salat was called for, and he saww
prayed Al-Asr Salat then said to Uweymir: ‘Stand up’. He stood up and said, ‘I testify that Khowlat is an adulteress and I am from the truthful ones’. Then said regarding the second, ‘I testify with Allah\textsuperscript{azwj} 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 Allah\textsuperscript{azwj} I have not gone near her since four months and I am from the truthful ones’. Then he said regarding the fifth, ‘May Allah\textsuperscript{azwj} Curse Uweymir’ — meaning himself — ‘if he was from the liars regarding what he has said’.

Then he\textsuperscript{saww} ordered him with sitting down and said to Khowlat: ‘Stand up’. She stood up and said, ‘I testify with Allah\textsuperscript{azwj} that I am not with adultery and Uweymir is from the liars’. Then she said regarding the second, ‘I testify with Allah\textsuperscript{azwj} he did not see Shareek upon my belly and he is from the liars’. Then she said regarding the third, ‘I testify with Allah\textsuperscript{azwj} 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 Allah\textsuperscript{azwj} I am pregnant from him and he is from the liars’. Then she said regarding the fifth, ‘May the Wrath of Allah\textsuperscript{azwj} be upon Khowlat’ — meaning herself — ‘if he was from the truthful ones’.

Rasool\textsuperscript{Allah}-saww effected separation between the two and said: ‘Had it not been for these two oaths, the view would have been regarding her matter’; and he\textsuperscript{saww} 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 Allah\textsuperscript{saww} gave the news of his death to the Muslims and went out to the praying place and rowed his\textsuperscript{saww} companions behind him\textsuperscript{saww} 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 $saww$ 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 $saww$ 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 Muttali 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 $saww$ sent Khalid Bin Al-Waleed to the clan of Al-Haris Bin Ka’ab, and that is that Rasool-Allah $saww$ sent Khalid during Rabbi Al-Akhir 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 $azwj$ Prophet $saww$ and teaching of Al-Islam, and if they do not do it, then fight them.

فخرج خالد حتي 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 فأقام خالد فيهم يعلمهم معامْ الْسلام و كتاب الله و سنة نبيه و معامْ الْسلام و إن لم يفعلوا فقاتلهم.

Then he wrote to Rasool-Allah $saww$, ‘In the Name of Allah $azwj$ the Beneficent the Merciful. To Muhammad $saww$, Rasool $saww$ of Allah $azwj$ from Khalid Bin Al Waleed. The greeting be upon you $saww$, O Rasool-Allah $saww$, and Mercy of Allah $azwj$ and His $azwj$ 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-azwj 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-Allah-saww than them; and there was a man from them among the delegation, Rasool-Allah-saww recognised him. He said: ‘The Praise is for Allah-azwj Who Cause me to live until I ratified you-saww’. Rasool-Allah-saww said: ‘These hearts are in the Hand of Allah-azwj’, and he-saww 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’.

And during it arrive a delegation of Al-Azdi, their chief was Sard Bin Abdullah Al-Azdy among some ten (persons).

And during it arrived a delegation of Gasaan and a delegation of Aamir, both of them during the month of Ramazan.

And during it arrived a delegation of Zayd to Rasool-Allah-saww, among them was Amro Bin Ma’dykarb, and he became a Muslim. When Rasool-Allah-saww passed away, Amro reneged, then returned to Al Islam.

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.

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-Allah-saww said: ‘There will be emerging to you all from this mountain pass, one who is best with conferment 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.

Jareer said, ‘And Rasool-Allah-saww spread out his-saww hand and took my allegiance and said: ‘Upon that you testify that there is no god except Allah-azwj and I-saww am Rasool-saww of Allah-azwj, 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 ﷺ.

و كان رسول الله ص سأله عنما وراءه فقال ﷺ يا رسول الله قد أظهر الله السلام والذان و هدمت القبائل أصنامهم التي نبأنا فما فعل ذو الخلصة قال هو علي حالة فبعثه رسول الله ص إلى هدي هذا الخلقه وعقد له وراءه إني لا أليم علي الخلق فسمح رسول الله ص صدره و قال اللهم

اجعله هادياً مهدياً

And Rasool-Allah ﷺ asked him about what was behind him. He said, ‘O Rasool-Allah ﷺ! Allah ﷺ has Caused Islam to prevail, and the Azaan, and the tribes demolished their idols which they used to worship. He ﷺ said: ‘What happened to Al Khalsa?’ He said, ‘He is upon his state’. Rasool-Allah ﷺ sent him to demolish Zul Khalsa and tied a flag for him. He said, ‘I am not firm upon the horse’. Rasool-Allah ﷺ wiped his chest and said: ‘O Allah ﷺ! Make him a guide, guided’.

فخرج في قومه وهم زهاء مائتين فما أطال الغيبة حَرِجَّعُ فقال رسول الله ص أهدمته قال نعم و الذي بعثك بِلحق و أحرقته بِلنار فتَكتِه كما يسوء أهله فبرك رسول الله ص على خيل أخَسٍّ و رجالِا.

He went out among his people and they were almost two hundred. The absence was not prolonged until he returned. Rasool-Allah ﷺ said: ‘Did you demolish it?’ He said, ‘Yes, by the One ﷺ Who Sent you ﷺ with the Truth, and I incinerated it with the fire, and I left it just as worse for its people’. Rasool-Allah ﷺ Blessed upon the horses of Akhmas and its men’.

و فيها قدم السيد و العاقب من نَران فكتب لِم رسول الله ص كتاب صلح

And during it arrive Al-Seyyid and Al-Aaqib from Najran, and Rasool-Allah ﷺ 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 ﷺ was such that whenever a delegation arrived, he ﷺ word good clothes and ordered his ﷺ companions with that.

و فيها قدم وفد عامر بن صعصعة و فيهم عامر بن الطفيل و أربد بن ربيعة و كانا قد أقُبلا يريدان رسول الله ص فقيل يا رسول الله هذا عامر بن الطفيل قد أقبل نوك ف َقَالَ رَسُولُ اللََِّّ ص دَعْهُ فَإِنْ يُرِدِ اللََُّّ بِهِ خَيرْاً يَهْدِهِ

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 ﷺ. It was said, ‘O Rasool-Allah ﷺ! This is Aamir Bin Al Tufayl who is coming towards you ﷺ. Rasool-Allah ﷺ said: ‘Leave him, for it Allah ﷺ Wants good with him, He ﷺ will Guide him’.

فَأَقَبَلْ عَلَيْهِ فَقَامَ عَلَيْهِ فَقَالَ مَا لِِ إِنْ أَسْلَمْتُ قَالَ لَكَ مَا لِلْمُسْلِمِينَ وَ عَلَيْكَ مَا عَلَىٰهُمْ قَالَ تََْعَلُ لَِِ الَْْمْرُ ب َعْدَكَ قَالَ لَيْسَ ذَلِكَ إِلََِّ إَََِّا ذَلِكَ إِلَى اللََِّّ يَُْعَلُهُ حَيْثُ رَاءَ
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’.

قَالَ فَيَتَجْعَلُنِِ عَلَى الْوَبَرِ وَ أَنْتَ عَلَى الْمَدَرِ قَالَ لاَ قَالَ فَمَا ذَا تََْعَلُ لِِ
قَالَ أَجْعَلُ لَكَ أَعِنَّةَ الْيْلِ ت َغْزُو عَلَيْهَا قال أ و ليس ذلك إلِ اليوم و كان عامر

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’.

فدار أريد ليضربه فاخترع من سيفه شرا ثم حبسه الله فيبست يده على سيفه و مْ يقدر على سله فعصم الله نبيه فرأى أربد و ما يصنع بسي

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—azwj 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 رَسُولُ اللََِّّ ص يمَْنَعُ كَ اللََُّّ مِنْ ذَلِكَ وَ أَب ْنَاءُ ق َيْلَةَ يعنِ الْوس و الْزرج فنزل عامر بيت امرأة سلولية فلما أصبح ضم عليه سلاحه و خرج و ه

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 فمات على ظهر الفرس فأثر الله تعالى و يُرْسِلُ الصَّواعِقَ فِ التَاب

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].
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 ﷺ 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 ﷺ sent Amro to be in charge upon the charities; and he sent Al-Nuhajir Bin Abu Umayya Bin Al-Mugheira to Sana’a. Al-Absy came out to him and he was at it; and he sent Ziyad Bin Asad the Helper to Hazramaut to be in charge upon the charities; and he sent Uday Bin Hatim Al-Taie to be in charge upon the charities of Tai’e and Asad; and he sent Malik Bin Nuweyra to be in charge upon the charities of Hanzala;

And he made Al-Zabarqan Bin Badr and Qays Bin Aasim to be in charge upon the charities of Zayd Bin Manat Bin Tameem; and he sent Al-A’ala Bin Al-Hazrami to Al Bahrain; and he sent Ali As Bin Abu Talib to Najran in order to gather their charities and their taxes. He did so and returned. He met Rasool-Allah ﷺ during the farewell Hajj;

And he left behind a man from his companions to be in charge upon the army of those who were with him, and he preceded them to the Prophet ﷺ. He met him at Makkah, and the man deliberated to the army and clothed every man with a garment from the cold which was with Ali. When the army neared, Ali came out to meet them and saw the garments upon them. He removed these from them, and the army complained of him to Rasool-Allah ﷺ. Rasool-Allah ﷺ stood to address and said: ‘O

---

205 Bihar Al-Anwaar – V 21, The book of our Prophet, P 3 Ch 35 H 2
you people! Do not complain of Ali-asws, for by Allah-aswj he-asws is the toughest regarding the Self of Allah-aswj or in the Way of Allah-aswj. 206

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – ‘He-saww sent his-saww messengers to Al-Afqaq during year ten, and between conquest of Makkah and his-saww passing away were the delegations; from them was the clan of Salem, and among them was Al-Abbas Bin Mardas, and the clan of Taym and among them was Atarad Bin Zurara, and clan of Aamir and among them was Aamir Bin Al-Tufayl and Arbad Bin Qays, and the clan of Sa’ad Bin Bakr and among them was Zamam Bin Sa’alba and Abdul Qays and Al-Jaroud Bin Amro;

And the clan of Haneega and among them was 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’deyykarb, and Kinda and among them was Al-Ashe’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 Abu Na’il clan of Asad and Aslam’. 207

(The book) ‘Kunz’ of Al Karajaky – ‘It is reported that one day the Prophet-saww was seated among a number of his-saww companions and he-saww had already prayed the morning Salat when a bedouin came upon a camel of his until he paused at the door of the Masjid and knelt it then tied it and entered the Masjid cleaving apart the people, and the people were giving space to him, and he was a tall man of large stature (his face) covered by his turban.

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-aswj had Clothed His-aswj Prophet-saww is majesty and awe.

206 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 35 H 3
207 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 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 weaken 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-azwj 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.'
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 a sacrifice (sacrifice) for it, for I was informing it of my matter and consulting it regarding battling you-saww 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 Prophet-saww, magnificent, so aim to go to him-saww 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 (the narrator) said, ‘The Prophet-saww said: ‘Say, there is no god except Allah-azwj Alone, there is no associate for Him-azwj, and I-saww Muhammad-azwj, His-azwj Rasool-saww’. He said it without any objection and became a Muslim, and his Islam was good, and love of Islam was dignified in his heart.

"
The Prophet saww said to Amir Al-Momineen Ali-asws Bin Abu Talib-asws: ‘Grab his hand and teach him the Quran’. He stayed with the Prophet saww. When he was proficient with something from the Quran he said, ‘O Prophet saww of Allahazwj Al-Haris Bin Abu Zirar has gathered a force to raid you saww at Al-Medina, so if you saww could divert a people with him with a battalion, you saww can mount a raid upon them’. So the Prophet saww sent Amir Al-Momineen-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’’. 208

208 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 35 H 5
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]

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 stuff herself underneath, and she wore Ihraam’.

Al Kafi – Ali, from his father, from Hammad, from Hareyz, from Zurara,

209 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 1
'From Abu Ja'far-asws: ‘Asma Bint Umeys experienced post-childbirth bleeding with Muhammad Bin Abu Bakr, so Rasool-Allah-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-saww ordered her that she should perform Tawaaf by the House (Kabah), and she should Pray, and the blood had not been cut off from her. So she did that’.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww cut off the Talbiyya when the sun declined, and Ali-asws Bin Al-Husayn-asws used to cut off the Talbiyya when the sun set on the Day of Arafaat’.

Al Kafi – Ali, from his father and Muhammad Bin Ismail, from Al Fazl, from Safwan, from Muawiya Bin Ammar who said,

‘Abu Abdullah-asws said: ‘The Polytheists were departing from before the disappearance of the sun, so Rasool-Allah-saww opposed them, and he-saww departed after the setting of the sun’.

Rasool-Allah-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 Allahazwj and travel a beautiful journey and neither trample a weak one, nor trample a Muslim’.

And he-saww would restrain his-saww she-camel until its head would touch its front legs, and he-saww was saying: ‘O you people! It is upon you with the calmness’ – and the Hadeeth is abridged’.

---

210 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 2
211 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 3
212 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 4
'From Abu Ja’far\textsuperscript{asws} the 2\textsuperscript{nd} having said: ‘Rasool-Allah\textsuperscript{asw}\textsuperscript{a}', when it was the day of the sacrifice, a group of Muslims came over to him\textsuperscript{asw}\textsuperscript{a}, and they said, ‘O Rasool-Allah\textsuperscript{asw}\textsuperscript{a}! 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\textsuperscript{asw}\textsuperscript{a} said: ‘Nothing wrong! Nothing wrong!’\textsuperscript{213}

\textsuperscript{213} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{asw}\textsuperscript{a}, P 3 Ch 36 H 5

\textsuperscript{214} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{asw}\textsuperscript{a}, P 3 Ch 36 H 6

\textsuperscript{215} Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{asw}\textsuperscript{a}, P 3 Ch 36 H 7
Or he-ra 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-azwj Created the skies and the earths: 

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. [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-azwj 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-azwj, and make their private parts Permissible by the Word of Allah-azwj, 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-saww am leaving behind you all what if you were to take with it, you will never go astray – Book of Allah-azwj Mighty and Majestic, so hold tightly to it.
O you people! Which day is this?’ They said, ‘A sacred say’. He said, ‘O you people! So which month is this?’ They said, ‘A sacred month’. Then he said: ‘O you people! Which city is this?’ They said, ‘A sacred city’. He said, ‘Allah 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 after you all’. Then he raised his hand until the whiteness of his armpits was seen, then he said: ‘O Allah! Bear witness that I have delivered’. 216

(9) - Al Amaali’ of the sheykh Al Tusi – Hammawiya Bin Ali, from Muhammad Bin Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Makky Bin Marwak Al Ahwazi, from Ali Bin Bahr, from Hatim Bin Ismail, ‘From Ja’far Bin Muhammad, from his father having said: ‘We entered to see Jabir Bin Abdullah. When we ended up to him, he asked about the group until he ended up to us. He inclined by his hand to my head and grabbed the top and grabbed the bottom then placed his palm upon my chest and said, ‘Welcome to you and hello, O son of my brother, ask whatever you like’. I asked him (questions), and he was blind, and the time of Salat came, so 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. He said, ‘Inform me about the Hajj of Rasool-Allah’. He said (gestured) with his hand, nine, and said, ‘Rasool-Allah remained for nine years not performing Hajj, then proclaimed among the people during the tenth that Rasool-Allah is to be a pilgrim. A lot of people arrive at Al Medina, all of them seeking to complete it with Rasool-Allah and do whatever he does. He went out and we went out with him until we came to Zul Huleyfa’. He mentioned the Hadeeth, ‘And Ali arrived from Al Yemen with a camel of the Prophet and found (Syeda) Fatima among the ones not wearing Ihraam and she had worn dyed clothes and had applied Kohl. Ali disliked that being upon her. She said: ‘My father instructed me with this’.

216 Bihar Al-Anwaar – V 21, The book of our Prophet P 3 Ch 36 H 8
And Ali\textsuperscript{217} saww had said at Al-Iraq: ‘I\textsuperscript{217} saww went to Rasool-Allah\textsuperscript{saww} provoked against Fatima\textsuperscript{saww} by that which she\textsuperscript{saww} had done to seek a verdict of Rasool-Allah\textsuperscript{saww} with what which I\textsuperscript{saww} mentioned to him\textsuperscript{saww} and I\textsuperscript{saww} had disliked it. He\textsuperscript{saww} said: ‘She\textsuperscript{saww} is correct, she\textsuperscript{saww} is correct’.”

\textsuperscript{217}Bihar Al-Anwaar – V 21, The book of our Prophet\textsuperscript{saww}, P 3 Ch 36 H 9
asws had taken from the people of Najran. When Rasool-Allah saww came near Makkah from the road of Al-Medina, Amir Al-Momineen asws came near it from the road of Al-Yemen, and forwarded the army for meeting the Prophet saww and made a man from them to be in charge upon them.

فأدرك النبي صلى الله عليه وسلم و خبره بما صنع، و ابتهج بلقاء و قال له: "بِتَأْجُّلْ، يا عليُّ".

He asws came across the Prophet saww and he asws was overlooking upon Makkah. He asws greeted to him saww and informed him saww of what he asws had done and with the possessions he asws had possessed, and as the leader of the army rushed for meeting him saww. Rasool-Allah saww was cheered to that and rejoiced with meeting him saww, and said to him asws: 'With what have you asws commenced, O Ali asws?'

فقال رسول الله صلى الله عليه وسلم: "أكبر! إنك مكتوب لِهْلِكَ وَ لا تعرف مكتوب مثلي. فعقدت نيةك، و أقول لله: إهلال النبى، و طعنت معي من البعد أربعة و ثلاثين بذلة".

Rasool-Allah saww said: 'Allah aswj is the Greatest! I saww have ushered sixty six and you asws are my asws participant in my saww Hajj and my saww rituals and my saww offerings, therefore stay upon your asws Ihraam and return to your asws army and hasten with them to me saww until we gather at Makkah, if Allah aswj so Desires'.

فقال رضوان اللهم إن كنت أبنيا و كنت أدرك في حجي و مناسكى و فاعلا للخيرات و أعطيت إحسان على إخوانك و عدي إلى جيشه ففعل.

Amir Al-Momineen asws bade him saww farewell and returned to his 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 asws had placed in charge upon them: 'Woe be unto you! What calle you to giving them the garments from before we handed them over to Rasool-Allah saww, and I asws did not happen to have permitted you regarding that?'

فقال سألونّ أن يتجملوا به و يرمو فيها ثم يردوها على إخوانك و عدي إلى جيشه ففعل.
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 as snatched these away from the people and tightened these among the luggage, and they resented him for that. When they entered Makkah their complaints of Amir Al-Momineen as were a lot. Rasool-Allah sallallahu alayhi wasallam ordered a caller to call out among the people: ‘Raise (control) your tongues from Ali Bin Abu Talib as, for he is tough regarding the Self of Allah azwj Mighty and Majestic without slackness in his Religion’.

So the people restrained from mentioning him as and knew his position from the Prophet sallallahu alayhi wasallam, and Amir Al-Momineen as stayed upon his Ihraam along with Rasool-Allah sallallahu alayhi wasallam, and a lot of the Muslims had come out with the Prophet sallallahu alayhi wasallam without ushering a sacrificial animal, so Allah the Exalted Revealed: And complete the Hajj and the Umrah for Allah [2:196].

And Rasool-Allah sallallahu alayhi wasallam said: ‘The Umrah is included in the Hajj up to the Day of Qiyamah’, and he sallallahu alayhi wasallam inter-twined one finger of his hand upon the other. Then he sallallahu alayhi wasallam said: ‘And had I accepted from my matter what I manages, I would not have ushered the sacrificial animals’. Then he sallallahu alayhi wasallam 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.'

Some people obeyed regarding that and some opposed and arguments flowed between them regarding it, and the speakers from them said, ‘Rasool-Allah sallallahu alayhi wasallam 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 sallallahu alayhi wasallam is still in his Ihraam’.

Rasool-Allah sallallahu alayhi wasallam denied upon the ones who had opposed regarding that and said: ‘Had I ushered the offering I 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 sallallahu alayhi wasallam summoned him and said: ‘What is the matter I see you, O Umar, in Ihraam? Have you ushered an offering?’
He said, 'I did not usher'. He-saww said: ‘Then why are you not taking off the Ihraam and I-saww had ordered the ones who did not usher with the releasing the Ihraam?’ He said, 'O Rasool-Allah-saww I will not release (the Ihraam) while you-saww are in Ihraam'. The Prophet-saww 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-saww had fulfilled his-saww rituals, he-saww participated Ali-asws in his-saww offering and returned to Al-Medina and he-asws was with him-saww and the Muslims until he-saww 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-saww descended in the place and the Muslims descended with him-saww, and the reason for his-saww descent in this place was the Revelation of the Quran unto him-saww with his-saww nomination of Amir Al-Momineen Ali-asws Bin Abu Talib-asws as a Caliph in the community from after him-saww.

And the Revelation had preceded to him-saww regarding that from another timing to him, but he-saww delayed it (announcement) for the presenting of the time he-saww felt safe in it of the differing from them upon it, and Allah-aswj Mighty and Majestic Knew that if he-saww crossed over Ghadeer Khumm, a lot of the people would separate from him-saww to go to their cities and their dwelling and their valleys. Therefore, Allah-aswj Wanted that he-saww gathered them to hear the text upon Amir Al-Momineen-asws and an emphasis of the argument/proof upon them regarding him-asws.

Allah-aswj 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-aswj Emphasised the Obligation upon it with that and His-aswj Reservation from delaying the matter regarding him-asws and Guaranteed the Protection for him-saww and Preventing the people from him-saww.
Rasool-Allah s.a.w.w descended in the place which we mentioned and described for the Command to him s.a.w. with that, and we commented upon it, and the Muslims descended around him s.a.w., and it was a day of intense heat. He s.a.w. ordered with tents, and he s.a.w. 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 s.a.w., and a lot of them had wrapped their cloaks upon their feet from the severity of the heat.

When they had gathered, he s.a.w. climbed upon those saddles until he s.a.w. came to be in its peak and called Amir Al-Momineen a.s.w. He a.s.w. ascended to be with him s.a.w. and stood on his s.a.w. right. Then he s.a.w. addressed the people. He a.z.w. praised Allah a.z.w. and extolled upon Him a.z.w. and preached. He s.a.w. reached in the preaching gave the news of his s.a.w. own death to the community and said: 'I s.a.w. have been Called and no doubt I s.a.w. shall answer and the steps have come near me s.a.w. in your midst, and I am leaving behind among you all what if you were to adhere with it, you will never stray from after me s.a.w. – Book of Allah a.z.w. and my s.a.w. family a.s.w., the People a.s.w. of my s.a.w. Household, for these two will never separate until they return to me s.a.w. at the Fountain'.

Then he s.a.w. called out at the top of his s.a.w. voice: 'Am I s.a.w. not foremost with you all that you are with yourselves?' They said, 'O Allah a.z.w., yes!' He s.a.w. said to them from without any doubt, and he s.a.w. had grabbed the forearms of Amir Al-Momineen a.s.w. and raised them until the whiteness of their a.s.w. armpits were seen. 'So the one whose Master s.a.w. I s.a.w. was, this Ali a.s.w. is his Master a.s.w. O Allah a.z.w! Befriend the one who befriends him a.s.w. and Be Inimical to the one who is inimical to him a.s.w., and Help the one who helps him a.s.w. and abandon the ones who abandons him a.s.w.'

Then he s.a.w. descended, and it was the time of the noon so he s.a.w. prayed two Cycles Salat, then the sun (started to) decline. His s.a.w. Muezzin proclaimed the Azaan for Al-Zohr Salat, and he s.a.w. prayed leading Salat Al-Zohr with them and sat down in his s.a.w. tent, and instructed All a.s.w. to be seated in a tent of his a.s.w. facing towards him s.a.w.. Then he s.a.w.
ordered the Muslims to enter to see him \( \text{asws} \) in droves and droves and congratulate him \( \text{asws} \) with the position and greet to him \( \text{asws} \) as the Emir of the Momineen.

The people did that, all of them. Then he \( \text{saww} \) ordered his \( \text{saww} \) wives and the rest of the women of the Momineen with him \( \text{saww} \) that they enter to see him \( \text{asws} \) and greet to him \( \text{asws} \) as Emir of the Momineen. They did so, and among the ones who exaggerated in congratulating him \( \text{asws} \) with the position was Umar Bin Al-Khattab and manifested to him \( \text{asws} \) the cheerfulness with it, and he said among what he said, ‘Congratulations! Congratulations to you \( \text{asws} \), O Ali \( \text{asws} \). You \( \text{asws} \) have become my Master \( \text{asws} \) and Master \( \text{asws} \) of every Momin man and Momin woman’.

And Hasaan Bin Sabit came to Rasool-Allah \( \text{saww} \) and said, ‘O Rasool-Allah \( \text{saww} \)! Will you \( \text{saww} \) permit me that I say regarding this position what Allah \( \text{azwj} \) would be Pleased with?’ He \( \text{saww} \) said to him: ‘Say (it) O Hasaan, upon the Name of Allah \( \text{azwj} \)’.

He stood upon a hill from the ground and the Muslims hearkened to listen to his speech. He prosed saying (a poem), ‘Their Prophet \( \text{saww} \) called out to them on the day of Ghadeer at Khumm and a call was hear from the Rasool \( \text{saww} \) and he \( \text{saww} \) said: ‘So who is your Master and your Guardian?’ They said and did not begin the hostility over there, ‘Your \( \text{saww} \) God \( \text{azwj} \) is our Master and you \( \text{saww} \) are our Guardian, and you \( \text{saww} \) will never find from us any disobedience to you \( \text{saww} \) today’. So, he \( \text{saww} \) said to him \( \text{asws} \): ‘Stand, O Ali \( \text{asws} \), for I \( \text{saww} \) am pleased with you \( \text{asws} \) as an Imam \( \text{asws} \) from after me \( \text{saww} \) and as a guide, so the one whose Master I \( \text{saww} \) was, this one is his Master, therefore become followers of his \( \text{asws} \) sincere, friendly’. Over here he \( \text{saww} \) supplicated: ‘O Allah \( \text{azwj} \)! Befriend the one who befriends him \( \text{asws} \), and become towards those who are inimical to Ali \( \text{asws} \), Inimical’.
Rasool-Allah⁵¹{saww} said to him: ‘O Hasaan! You will not cease to be aided by the Holy Spirit for as long as you help us⁵¹{saww} with your tongue’⁵¹.²¹⁸

(The book) ‘Al Sarair’ – Ibn Mahboub said in his book, ‘Rasool-Allah⁵¹{saww} 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’.²¹⁹

When he⁵¹{saww} ended up to Zul Huleyfa, Asma Bint Umays gave birth to Muhammad Bin Abu Bakr over there, so he⁵¹{saww} stayed that night due to her reason and wore Ihraam from Zul Huleyfa and the people wore Ihraam along with him⁵¹{saww}, and he⁵¹{saww} had paired for the hajj ushering the sacrificial offerings with him⁵¹{saww}, sixty six animals, and Ali⁵¹⁶{saww} came for Hajj from Al-Yemen and ushered thirty four sacrificial animals.

And it has been reported as well from Al-Sadiq⁵¹{saww} that Rasool-Allah⁵¹{saww} ushered one hundred sacrificial animals during his⁵¹{saww} Hajj and sacrificed more than sixty. Then he⁵¹{saww} gave Ali⁵¹{saww}, and he⁵¹{saww} sacrificed more than thirty”.²²⁰

²¹⁸ Bihar Al-Anwaar – V 21, The book of our Prophet⁵¹{saww}, P 3 Ch 36 H 10
²¹⁹ Bihar Al-Anwaar – V 21, The book of our Prophet⁵¹{saww}, P 3 Ch 36 H 11
²²⁰ Bihar Al-Anwaar – V 21, The book of our Prophet⁵¹{saww}, 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 Allah azwj 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.

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.

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.

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.

Then he-saww said: ‘Al-Safa and Al-Marwa are from the Rituals of Allah azwj, therefore begin with what Allah azwj 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 Allah azwj 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 Tawaaf of both of them [2:158].

341 out of 368
Then he saww came to Al-Safa, so he saww climbed upon it and faced the Yemeni corner (of the Kabah), and he saww Praised Allah azwj and Exalted upon Himazwj, and supplicated for a measurement of what it takes to recite Surah Al-Baqarah slowly. Then he saww went down to Al-Marwa, so he saww paused upon it just as he saww had paused upon Al-Safa. Then he saww came down and returned to Al-Safa. So he saww paused upon it, then went down to Al-Marwa, until he saww was free from (doing it) seven (times).

When he saww was free from his saww seventh circuit, and he saww was upon Al-Marwa, faced towards the people with his saww face, and he saww Praised Allah azwj and Exalted upon Himazwj, then said: ‘This is Jibraeelaww, and he saww gestured by his saww hand to behind him saww, ‘Instructing me saww that I saww should order the one who did not usher a sacrificial animal, that he should free (himself from the wearing of Ihram), and had I saww faced from my saww matters what I saww managed, I saww would have done the like of what I saww am ordering you all for, but I saww 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 saww said: ‘A man from the group said, ‘We were brought out as Pilgrims and our heads and our hairs are dripping’. Rasool-Allah saww said to him: ‘But, you will never believe in this, ever!’ Suraqat Bin Malik Bin Ju’sham Al-Kinany said to him saww, ‘O Rasool-Allah saww! Teach us our Religion as if we have been Created today. So this, which you saww are ordering us with, is for this year of our or (we) do this in the future (as well)?’ Rasool-Allah saww said to him: ‘But, it is forever, up to the Day of Judgement’. Then he saww clasped (held) his saww fingers and said: ‘The Umra is included in the Hajj up to the Day of Judgement’.

He saww said: ‘And Ali saww came back from Al-Yemen to Rasool-Allah saww, and he saww was in Makkah. He saww went over to Syeda Fatima saww and she saww had freed (from wearing Ihram), so he saww found an aromatic fragrance, and found dyed clothes upon her. He saww said: ‘What is this, O Fatima saw?’ She saww said: ‘Rasool-Allah saww ordered us with this’. 
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-saww 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): therefore follow the Religion of Ibrahim [3:95].

The Prophet-saww and his-saww 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-asws 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-Ark. He-saww struck his-saww tent, and the people pitched their tents by it.

But, Allah-asws 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-Ark. He-saww struck his-saww tent, and the people pitched their tents by it.
When the sun declined, Rasool-Allah-saww went out and with him-saww were the Quraysh, and he-saww had washed and cut-off the Talbiyya until he-saww paused by the Masjid. He preached the people and ordered them and forbid them. Then he-saww prayed Al-Zohr Salat, and Al-Asr Salat with one Azan and two Iqamas. Then he-saww went to the Pausing Station, so he-saww paused in it. The people went on to crowd with their sandals by his-saww camel, pausing by his-saww side. He-saww forbid it, but they did similar to that. He-saww said: ‘O you people! The place of the sandals is not by my-saww camel with the Pausing, but all this’, and he-saww gestured by his-saww hand to the Pausing Station’. So the people dispersed.

And he-saww did similar to that in Al-Muzdalifa. The people paused until the disc fell, the disc of the sun. Then he-saww departed and ordered the people with the gentleness until he-saww ended up to Al-Muzdalifa, and it is the Sacred Ritual. He-saww Prayed Al-Magrib, and Al-Isha the last, with one Azan and two Iqamas.

Then he-saww stayed until he-saww prayed Al-Fajr Salat therein, and urged the weak ones of the Clan of Hashim to leave at night and ordered them that they should not pelt the rock, the rock of Al-Aqaba, until the emergence of the sun. So when the day illuminated for him-saww, he-saww departed until he-saww ended up to Mina, so he-saww pelted the rock of Al-Aqaba.

And the sacrificial animals which Rasool-Allah-saww came with were sixty-four to sixty-six, and Ali-asws came with thirty-four to thirty-six. Rasool-Allah-saww sacrificed sixty six, and Ali-asws sacrificed thirty-four camels. And Rasool-Allah-saww ordered a piece of flesh be taken from each camel sacrificed from it, then placed in a cooking pot, then cooked.

Rasool-Allah-saww and Ali-asws 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-saww shaved (his-saww 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-as, 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’.

---

221 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 13
222 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 14
223 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 15
17- كن الكافي تحدث عن أبي يحيى عن حفص بن عبد الرحمن عن إسماعيل بن حمزة عن أبي المحسن فقال: أخذ رسول الله ص ص حين غدا من ميناء في طريق ضِبْب ورجع ما بين المأزمين وكان إذا صلى إلى الوجه.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ismail Bin Hammam,

‘From Abu Al-Hassan-asws having said: ‘Rasool-Allah-saww, when he-saww went from Mina, took the Zabb road, and returned by what is between Al-Mazimayn, and it was such that whenever he-saww travelled by a road, did not return in it (i.e. came back from another way)’.

18- كن الكافي علَى ابن أبيه و محمد بن يحيى عن أحمد بن محمد تحدث sobre عن أحمد بن محمد بن حسبان عن إسحاق بن أحمد بن عبد الله فقال: إن رسول الله ص ص حين جمعت حمَّة الإيمان خرج في أربعين من ذي المصادف حتى إلى الشجرة ثم صلى بما قام راجلة حتى إلى الحديث فأمر بنهبها وأهل بالحج و ساق ما بين البداره وأهل الأمر قال لهما أهْلَيْ الحاج لا تلوين عمرة ولا بُدْرُ من ما استدعى حتى إذا قبَل رسل الله ص ص مكة طاف بِهِ فأنفَصَلَ الحجاء.

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Ahmad Bin Muhammad altogether, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww, when he-saww performed Hajj, the Hajj of Al-Islam, went out during where there remained four days from Zil-Qadah until he-saww came over to Al-Shajara. He-saww prayed by it, then sat upon his-saww ride until he-saww came to Al-Bayda. He-saww wore the Ihram from it, and commenced with the Hajj, and ushered one hundred camels. And the people, all of them, wore their Ihrams with the Hajj, not intending an Umra, nor knowing what the Mut’a (of Hajj) was, until when Rasool-Allah-saww set foot in Makkah, he-saww performed Tawaf by the House, then the people performed Tawaf along with him-saww.

فَأَمَرَهُمْ أَنْ يُُِلُّوا وَ يَُّعَلُوهَا عُمْرَةً وَ هُوَ رَيْءٌ أَمَرَ اللَّهِ عَزَّ وَ جَلَّ بِهِ فَأَحَلَّ النَّاسُ وَ قَالَ رَسُولُ اللَّهِ صَ لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَ اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُكُمْ وَ مَْْ يَكُنْ يَسْتَطِيعُ أَنْ يُُِ لَّ مِنْ أَجْلِ الَِْدْيِ الَّذِي كَانَ مَعَهُ إِنَّ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ وَ لا تََْلِقُوا رُؤُسَكُمْ حَََّ يَبْلُغَ الَِْدْيُ محَِلَّهُ.

Then he-saww Prayed two Cycles by the Standing Place (of Ibrahim-as), and kissed the (Black) Stone, then said: ‘Begin with what Allah azwj Mighty and Majestic Began with’. He-saww came over to Al-Saffa and began with it. Then he-saww performed Tawaf between Al-Safa and Al-Marwa, seven (times). So when he-saww had completed his-saww Tawaf at Al-Marwa, he-saww stood to address.

فَأَمَرَهُمْ أَنْ يُُِلُّوا وَ يَُّعَلُوهَا عُمْرَةً وَ هُوَ رَيْءٌ أَمَرَ اللَّهِ عَزَّ وَ جَلَّ بِهِ فَأَحَلَّ النَّاسُ وَ قَالَ رَسُولُ اللَّهِ صَ لَوْ كُنْتُ اسْتَقْبَلْتُ مِنْ أَمْرِي مَ اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا أَمَرْتُكُمْ وَ مَْْ يَكُنْ يَسْتَطِيعُ أَنْ يُُِ لَّ مِنْ أَجْلِ الَِْدْيِ الَّذِي كَانَ مَعَهُ إِنَّ اللَّهِ عَزَّ وَ جَلَّ يَقُولُ وَ لا تََْلِقُوا رُؤُسَكُمْ حَََّ يَبْلُغَ الَِْدْيُ محَِلَّهُ.

He-saww ordered them that they should free (themselves from the Ihram), and make it to be an Umrah, and it is something which Allah azwj Mighty and Majestic had Comanded with. So, the people freed (themselves from the Ihram), and Rasool-Allah-saww said: ‘Had I-saww faced from my-saww matters what I-saww managed, I-saww would have done the like of what I-saww am ordering you all for’, and he-saww did not have the leeway that he-saww frees (from his-

224 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 16
225 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 17

346 out of 368
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 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-asws 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’.


Al Kafi – The number, from Ahmad Bin Muhammad, from al Husayn Bin saeed, from Al Nazar Bin suweyd, from Abdullah Bin Sinan who said,

226 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.

And he-asws mentioned that when he-saww exclaimed Talbiyya, said, ‘Here I-saww am O Allah-azwj! Here I-saww am! Here I-saww am! There is no associate for You-azwj! Here I-saww am! The Praise, and the Bounties are for You-azwj, and the Kingdom! There is no associate for You-azwj!’ And Rasool-Allah-saww would frequent in saying: ‘O the One with the Loftiness!’ And he-saww would exclaim Talbiyya every time he-saww met a rider, or ascend a high ground or go down a valley, and at the end of the night, and after the Salats.

When he-saww entered Makkah, he-saww entered from its high ground, from Al-Aqaba, and when he-saww went out, went from Zi-Tuwwa (a low ground). When he-saww ended up to the door of the (Sacred) Masjid, faced the Kabah’. And Ibn Sinan (the narrator) mentioned that it is (now where) the door of the Clan of Shayba is.

He-saww praised Allah-azwj and Extolled upon Him-azwj, and sent Blessings upon his-saww father as Ibrahim-as. Then he-saww went over to the (Black) Stone. When he-saww circumambulated with the House (Kabah), Prayed two Cycles behind the Standing Place of Ibrahim-as. And he-saww entered Zamzam, so he-saww drank from it, then said: ‘O Allah-azwj! I-saww ask You-azwj for beneficial knowledge, and extensive sustenance, and a healing from every disease and sickness’.

So he-saww went on saying that, and he-saww was facing the Kabah. Then he-saww said to his-saww companions: ‘Let the last of your promised with the Kabah be the submission to the Black) Stone, therefore submit to it’. Then he-saww went out to Al-Safa, then said: ‘I-saww begin with
what Allah-azwj Began with’. Then he-saww ascended upon Al-Safa. He-saww stayed upon it of a measurement of what it takes the human being to recite Surah Al-Baqarah’.  

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’.’  

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 Umrahs – Umrah of Al Hudaybiya, and Umrah of the expired one the next year, and the third from Al-Jir’ana and the fourth along with his-saww Hajj’.”  

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’.

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’.

And from Jabir Al-Ansari – ‘He-saww performed three Hajj (s) – two Hajj (s) before the Emigration and the farewell Hajj’.

Al A’ala Bin Razeyn and Umar Bin Yazeed,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww performed twenty Hajj (s).’”.

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’.

(Two days later) – From the book ‘Jamie’ of Al Bazanty, from Zurara who said,

‘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^ was four years of age and he-^saww^ was with Abu Talib-^asws^ in the land of Busra and it was a place used to trade to from Makkah".232

25- كَا الْكَافِي الْعِدَّةُ عَنْ أَحمَْدَ بْنِ محَُمَّدٍ عَنْ محَُمَّدِ بْنِ يَُْيََ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ حُجَّةٍ عَلَى: "لا يَلْبِغُ النَّبِيُّ ص نَفَعُ مَاذِمَهُ المِدْنِيَّةُ إِلاَّ وَاحِدَةٌ وَفَذَّ حَجَّ مَكْهَّةَ مِنْ قَوْمِهِ حَجَّاجِ.

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”233

26- كَا الْكَافِي الْعِدَّةُ عَنْ أَحمَْدَ بْنِ محَُمَّدٍ عَنِ الحَْسَنِ بْنِ عَلِي ٍ عَنْ عِيسَى الْفَرَّاءِ عَنْ عَبْدِ اللََِّّ بْنِ أَبِِ يعْفُورٍ عَنْ أَبِِ عَبْدِ اللََِّّ ع قَالَ:

حَجَّ رَسُولُ اللََِّّ ص عَشْرَ حَجَّاتٍ مُسْتَسِر اً فِِ كُل ِهَا يمَُرُّ بِِلْمَأْزِمَينِْ فَيَنْزِلُ وَ يَبُولُ.

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”234

27- كَا الْكَافِي الْعِدَّةُ عَنْ أَحمَْدَ بْنِ محَُمَّدٍ عَنِ الحَْسَنِ بْنِ عَلِي ٍ عَنْ يُونُسَ بْنِ ي َعْقُوبَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِِ عَبْدِ اللََِّّ ع قَالَ:

الَّذِي كَانَ عَلَى بُدْنِ رَسُولِ اللََِّّ ص ناَجِيَةُ بْنُ جُنْدَبٍ الْخُزَازِيَّ الْعَسْلَمِيُّ وَ الَّذِي حَلَقَ رَأْسَ النَِِّ ِ ص فِِ حَجَّتِهِ مَعْمَارُ بْنُ عَبْدِ اللََِّّ بْنِ حَرَابَةَ بْنِ نَصْرِ بْنِ غَوْثِ بْنِ عَوِيجِ بْنِ عَدِيِّ بْنِ كَعْبٍ.

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-Khuza’i 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.

232 Bihar Al-Anwaar – V 21, The book of our Prophet-^saww^, P 3 Ch 36 H 24
233 Bihar Al-Anwaar – V 21, The book of our Prophet-^saww^, P 3 Ch 36 H 25
234 Bihar Al-Anwaar – V 21, The book of our Prophet-^saww^, P 3 Ch 36 H 26
235 Bihar Al-Anwaar – V 21, The book of our Prophet-^saww^, P 3 Ch 36 H 27
He-asws said: ‘And when it was the Hajj of Rasool-Allah-saww and he was shaving him-saww, the Quraysh said, ‘Mo‘mar! The ear of Rasool-Allah-saww is in your hands, and in your hand is the razor’. Mo‘mar said, ‘By Allah-azwj! I count it as a great favour from Allah-azwj upon me’.

He-asws said: ‘And Mo‘mar was the one who used to prepare the ride for Rasool-Allah-saww. So Rasool-Allah-saww 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 one(s) who envy me for my place from you-saww, O Rasool-Allah-saww, intending that you-saww would replace me’. So Rasool-Allah-saww said: ‘I-saww 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 Muawiyah Bin Ammar,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-saww 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-asws, ‘Did Rasool-Allah-saww perform any Hajj other than the farewell Hajj?’ He-asws said: ‘Yes, twenty Hajj (s)’.

Al Kafi – The number, from Sahl Bin Ziyad, from Ibn Fazzal, from Isa Al Farra, from Ibn Abu Yafour,
‘From Abu Abdullah-asws having said: ‘Rasool-Allah-sawww performed twenty Hajj (s) in concealment, all of these he-sawww passed by the altart, and he-sawww descended and urinated’.’

Al Kafi – Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama’at, from Ja’far Bin Sama’at and Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam altogether from Aban,

‘From Abu Abdullah-asws having said: ‘Rasool-Allah-sawww performed Umrahs – Umrah of Al-Hudaybiya, and expired one of Al-Hudaybiya the following year, and from Al-Ji’rana when he-sawww came back from Al-Taif, three Umrahs all of these in Zul Qadah’.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

‘From Abu Abdullah-asws having mentioned that Rasool-Allah-sawww performed Umrah during Zul Qadah, three Umrahs, all of that in accordance with his-sawww Umrah of Zul Qadah’.

(The book) ‘Tahzeeb Al Ahkaam’ – Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub, from Aslam al Makky, from Aamir Bin Wasila

‘It was said to him-asws, ‘How many were the Hajj (s) of Rasool-Allah-sawww?’ He-asws said: ‘Ten. But have you not heard of ‘the farewell Hajj’, so can a farewell happen except and he-sawww had already performed Hajj before it?’

Al Kafi – The number, from Ahmad, from Al Hassan Bin Ali, from one of our companions,

‘From one of them-asws having said: ‘Rasool-Allah-sawww wore Ihraam in two cotton clothes’.”

239 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 31
240 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 32
241 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 33
242 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 34
243 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 35
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'.\(^{244}\)

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: \textit{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'.\(^{245}\)

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'.\(^{246}\)

From Abu Abdullah\(^{asws}\): 'When Rasool-Allah\(^{saww}\) was free from performing his\(^{saww}\) Tawaaf and praying his\(^{saww}\) two Cycles of Salat, said: 'I\(^{saww}\) begin with what 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]'.

\(^{244}\) Bihar Al-Anwaar – V 21, The book of our Prophet\(^{saww}\), P 3 Ch 36 H 36
\(^{245}\) Bihar Al-Anwaar – V 21, The book of our Prophet\(^{saww}\), P 3 Ch 36 H 37
\(^{246}\) Bihar Al-Anwaar – V 21, The book of our Prophet \(^{saww}\), P 3 Ch 36 H 38
And he-ṣaww said: ‘Rasool-Allah-ṣaww had stopped at Al-Safa by a measurement of what he-ṣaww could recite Surah Al-Baqarah slowly’.

فَرَأَّتْ إِلَىُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَيْفَ أَصْنَعُ قَالَ اغْتَسِلِي وَ اسْتَثْفِرِي بِثَوْبٍ وَ أَحْرِمِي فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكْعَتَينِ فِي الْمَسْجِدِ ثُمَّ رَكِبَ الْقَصْوَاءَ حَاََّلَ وَ قَنَّسَ فَقَالَ: Қُلُبِّي بِذَٰلِكِ ۤوَ أَنَا يَوْمَئِذٍ عَلَى ضَمْرٍ شَامِ.

And it is reported in (the book) ‘Al-Mantaqa’, by his chain to Ja’far-ṣaww Bin Muhammad Al-Sadiq-ṣaww, from his-ṣaww father-ṣaww Abu Ja’far Al-Baqr-ṣaww having said: ‘I-ṣaww went to Jabir Bin Abdullah Al Ansari and he asked about the group until he ended up to me. I said, ‘I am Muhammad-ṣaww Bin Ali-ṣaww Bin Al Husayn-ṣaww’. He hovered his hand to my-ṣaww head and he moved my head up then moved it down, then he placed his hand in my-ṣaww chest, and on that day I-ṣaww was a young boy.

فَقَالَ مَرْحَباً بِكَ ياَ ابْنَ أَخِي سَلْ عَمَّا رِئْتَ فَسَأَلْتُهُ وَ هُوَ أَعْمَى وَ حََْرَ وَقْتُ الصَّلاَةِ فَقَامَ فِِ النَّاسِ مُلْتَحِفاً بََِا كُلَّمَا وَضَعَهَا عَلَى مَنْكِبِهِ رَ جَعَ طَرَف ُهَا إِلَيْهِ مِنْ صِغَرِهَا وَ رِدَاؤُهُ عَلَى الْمِشْجَبِ فَصَلَّى بِنَا ف قُلْتُ أَخْبرِْنِّ عَنْ حَجَّةِ رَسُولِ اللَّهِ ص ف قَالَ بِيَدِهِ ف عَقَدَ تِسْعاً.

He said, ‘Welcome to you-ṣaww, O son-ṣaww of my brother, ask whatever you-ṣaww 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-ṣaww said: ‘Inform me about the Hajj of Rasool-Allah-ṣaww’. He said (gestured) with his hand and indicated nine’.

فَأَرْسَلَتْ إِلَىُ رَسُولِ اللَّهِ صُلْيَا فَقُلْتُ أَخْبرِْنِّ عَنْ حَجَّةِ رَسُولِ اللَّهِ ص ف قَالَ بِيَدِهِ ف عَقَدَ تِسْعاً.

He said, ‘Rasool-Allah-ṣaww remained for nine years not performing Hajj, then he-ṣaww proclaimed among the people during the tenth that Rasool-Allah-ṣaww will be performing Hajj. A lot of people arrived at Al-Medina, all of them seeking to complete (Hajj) with Rasool-Allah-ṣaww and doing the deeds similar to his-ṣaww deeds. So, we went out with him-ṣaww until when we came to Zul Huleyfa, Asma Bint Umeys gave birth to Muhammad Bin Abu Bakr.

فَأَرْسَلَتْ إِلَىُ رَسُولِ اللَّهِ صُلْيَا فَقُلْتُ أَخْبرِْنِّ عَنْ حَجَّةِ رَسُولِ اللَّهِ ص ف قَالَ بِيَدِهِ ف عَقَدَ تِسْعاً.

I sent a message to Rasool-Allah-ṣaww, ‘Who should I be doing?’ He-ṣaww said: ‘Wash and strip the clothes and wear Ihraam’. Rasool-Allah-ṣaww prayed two Cycles Salat in the Masjid, then rode the camel until his-ṣaww camel was at Al-Bayda’a, he-ṣaww looked at the extent of his-ṣaww vision in front of him-ṣaww, there was a rider coming and they were walking on his right similar to that and on his left similar to that, and from behind him similar to that.
And Rasool-Allah ﷺ was in our midst and upon him ﷺ the Quran (some Verses) were Revealed and he-ṣaww recognised its interpretation, and whatever he-ṣaww did of anything, we did it with him-ṣaww. He-ṣaww proclaimed the Tawheed (Talbiyya): ‘Here I-ṣaww am, O Allah azwj, here I-ṣaww am! Here I-ṣaww am, there is no associate for You-azwj, here I-ṣaww am! The Praise, and the Bounty is for You-azwj and the Kingdom. There is no associate for You-azwj. And the people exclaimed with that which he-ṣaww had exclaimed. Rasool-Allah-ṣaww did not reject anything from it, and Rasool-Allah-ṣaww necessitated the Talbiyya.

Jabir said, ‘We had not intended except Hajj and we did not know Umrah until when we came to the House (Kabah) with him-ṣaww. He-ṣaww kissed the corner and he-ṣaww sprinted three and walked four, then went to the standing place of Ibrahim-ṣaww and recited: and Take for yourselves a place for Salat at the standing-place of Ibrahim. [2:125]. So he-ṣaww prayed Salat and made the standing place to be between him-azwj and the House (Kabah).

My father said, ‘And I do not know it was mentioned except from the Prophet-ṣaww that he-ṣaww had recited during the two Cycles of Salat: Say: ‘O you Kafirs!’ [109:1] (Surah Al-Kafirun) and Say: ‘He, Allah, is One [112:1] (Surah Al-Tawheed). Then he-ṣaww returned to the corner and kissed it, then went out from the door to Al-Safa. When he-ṣaww was close to Al-Safa, he-ṣaww recited: Surely Al-Safa and Al-Marwa are among the Rituals of Allah; [2:158]. He-ṣaww begin with what Allah-azwj has Begun with’. He-ṣaww began with Al-Safa and climbed upon it until he-ṣaww could see the House (Kabah).

He-ṣaww faced the Qiblah and proclaimed the Oneness of Allah-azwj and exclaimed His-azwj Greatness and said: ‘There is no god except Allah-azwj Alone, there is no associate for Him-azwj. ‘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 Allah-azwj Alone. He-azwj Fulfilled His-azwj Promise and Helped His-azwj servant and Defeated the allies alone’. 
Then he saww supplicated between that, he saww said similar to this three times. Then he saww descended to Al-Marwa until he saww affirmed his saww feet in the middle of the valley when he saww had ascended, he saww walked until he saww came to Al-Marwa. He saww did upon Al-Marwa just as he saww had done upon Al-Safa, until when it was the last of his saww Tawaaf upon Al-Marwa, he saww said: ‘If I saww had accepted from my saww matter what I saww managed, I saww 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 saww! Is it for this year of ours or for ever?’ Rasool-Allah saww intertwined his saww one into the other and said: ‘The Umrah is included in the Hajj twice. No, but for ever (and) ever’.

And Ali saww arrived from Al Yemen with the sacrificial animals of the Prophet saww, and he saww found Fatima saww to be from the ones with no Ihraam and she saww had worn a dyed cloth and applied Kohl. He saww disliked that upon her saww. She saww said: ‘My saww father saww instructed me saww with this’.

He (the narrator) said, ‘Ali saww was saying at Al Iraq, ‘I saww went to Rasool-Allah saww provoked against Fatima saww by that which she saww had done to seek a verdict of Rasool-Allah saww with what which I saww mentioned to him saww and I saww had disliked it. He saww said: ‘She saww is correct, she saww is correct what she saww said when the Hajj was Obligated’.

He saww said: ‘O Allah saww I saww permit with whatever Your saww Rasool saww permits with. He saww said: ‘There are sacrificial animals with me saww so I saww cannot take off Ihraam’.

He (the narrator) said, ‘The total of the sacrificial animals which Ali saww arrived with from Al Yemen and the ones which the Prophet saww came with, were one hundred. So the people, all of them took off Ihraam and they shortened (the Salats) except the Prophet saww 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 saww rode and prayed Salats at
it, Al-Zohr and Al Asr and Al Maghrib and Al Isha and Al Fajr. Then he**saw** waited a little until the sun emerged, and he**saw** ordered for a tent of tiger hair to be struck for him**saw**.

فَسَارَ رَسُولُ اللََِّّ ص وَ لاَ تَشُكُّ قُرَيْشٌ إِلاَّ أَنَّهُ وَاقِفٌ عِنْدَ الْمَشْعَرِ الحَْرَامِ كَمَا كَانَتْ قُرَيْشٌ تََْتَ قَدْ مَوْضُوعٌ وَ دِمَاءُ الجَْاهِلِيَّةِ مَوْضُوعَةٌ وَ إِنَّ أَوَّلُ دَمٍ أَضَعُ فِِ دِمَائِنَا دَمُ ابْنِ رَبِيعَةَ بْنِ الحَْا رِثِ كَانَ مُسْتَقَّمَتْ فِِ بَنِِ سَعْدٍ فَ قَتَلَهُ هُذَيْلٌ وَ رِبَِ الجَْاهِلِيَّةِ مَوْضُوعَةٌ وَ أَوَّلُ رِبًِ أَضَعُ رِبَِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ فَإِنَّهُ مَوْضُوعٌ كُلُّهُ

Rasool-Allah**saw** travelled and Quraysh had not doubt except that he**saw** will be pausing at the Sacred Monuments just as Quraysh used to do during the pre-Islamic period, but Rasool-Allah**saw** exceeded until he**saw** came to Arafaat and found the tent of tiger (skin) to have been struck. He**saw** descended at it until when the sun had set, he**saw** with the camel and it was saddled for him**saw**, and he**saw** came to the middle of the valley.

Fear Allah**azwj** regarding the women for you are taking them in the security of Allah**azwj** and permitting their private parts with the Words of Allah**azwj**; and for you upon them is that they will not permit anyone else in your beds, you dislike it, but if they do that, then hit them with a strike without anguish, and for them upon you is their sustenance and their clothing with the moderation; and I**saw** am leaving behind among you--all you will never stray if you were to hold on to it, Book of Allah**azwj**.

And you will be asked about me**saw**; so what will you be saying?’ They said, ‘We testify that you**saw** have delivered and fulfilled and advised’. He**saw** said (gestured) with his**saw** 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**saw** proclaimed Azaan, then stood to pray Salat Al-Zohr. Then he**saw** stood and prayed Al-Asr, and did not pray anything between the two.
Them (came) and offered what was left and he offered sixty three animals with his own hands. Then Ali-AS participated him is-h-AS offerings.

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 supplicated to Him-ASW, and exclaimed His-ASW Greatness, and His-ASW Holiness, and His-ASW Oneness.

He-SAWW did not stop staying until there was yellowness, and he-SAWW moved forward before the emergence of the sun and Al-Fazl Bin Al-Abbas followed, and he was a man of beautiful white hair and posture. When Rasool-Allah-SAWW moved ahead, some women passed by, and Al-Fazl began to look at them, so Rasool-Allah-SAWW placed his-SAWW hand upon the face of Al-Fazl, but Al-Fazl turned his face looking towards the other woman. Rasool-Allah-SAWW turned his-SAWW hand upon the face of Al-Fazl away from the other woman and turned his face away from the other woman he was looking at, until he came to the middle of Muhassir and move a little.

Then he-SAWW travelled the middle road which comes out to the rock which is by the tree. He-SAWW pelted it (rock) with seven pebbles, exclaiming the Takbeer with every pebble thrown from it, thrown from the middle of the valley. Then he-SAWW left to go to Al-Manhar (sacrificial offering place). He-SAWW offered sixty three animals with his-SAWW own hands. Then Ali-ASWS came and offered what was left and he-SAWW participated him-ASWS is his-SAWW offerings.
Then he-saww ordered from each sacrificed animal, with a part, and made it to be in a pot and it was cooked. He-saww ate from its flesh and drank from its broth. Then Rasool-Allah-saww rode and went to the House (Kabah) and prayed Salat Al-Zohr at Makkah. Then Ali-asws came with the clan of Abdul Muttalib-asws ushering at Zamzam. He-saww said: ‘Draw water, Clan of Abdul Muttalib-asws, for if the people had not overcome upon your waterings, I-asws would have drawn along with you’. They gave him-saww a bucked and he-saww drank from it’.  

Al-Kazrunci said regarding the farewell Hajj – ‘They came with a child to Rasool-Allah-saww on the day he had been born. He-saww said: ‘Who am I-saww?’ He said, ‘Rasool-saww of Allah-azwj’. He-saww 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 Yamama’.  

Then he said regarding the evens of the year ten – ‘And during it Bazan the governor of Al-Yemen died, so Rasool-Allah-saww 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-saww sent Muaz Bin Jabal to the people of the two cities, Al-Yemen and Hazramaut and said to him: ‘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 Qiyamah sincerely, will outweigh all sins’.  

248 Bihar Al-Anwaar – V 21, The book of our Prophet-saww, P 3 Ch 36 H 40
I (Muaz) said, ‘What is your-saww 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-saww?’ He-saww said: ‘Be humble to Allah-azwj, Allah-azwj will Raise you, and do not pass judgment except with knowledge.

If a matter is difficult/ambiguous to you, then ask and do not be embarrassed, and consult, then strive, for Allah-azwj Mighty and Majestic would Know the sincerity from you, He-azwj 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-Allah-saww 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-Allah-saww 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-Allah-saww with his Islam and sent it with a man from his people called Masoud Bin Sa’ad and sent a mule for him-saww (called) Bayza’a, with a horse and a donkey and garments and a cloak of brocade woven with gold.

And Rasool-Allah-saww wrote to him: ‘From Muhammad-saww, Rasool-saww of Allah-azwj, 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 Allah-azwj Guides us with His-azwj Guidance”.

و أمر باللّا فاعطى رسوله النبي عشرة أوقية و نشا و بلغ ملك الروم إسلام فروة فدعاه ففقل له ارجع عن دينك فلك قال لا أفارق دينك فإنك تعلم أن عيسى قد بشر به و لئلك تنص تمثالك فحسبه ثم أخرجته فاقطعه و صبه...
And he referred to 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 Muhammad, and you know that Isa had given the glad tidings with his, 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 as 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 azwj. 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 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 Lord 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, O Abu Muweyhib! I saww have chosen to meet my Lord 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 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 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 own hands, then said: ‘Battle in the Name of Allah, in the Way of Allah. Fight the ones who disbelieve in Allah’.

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 غُبا رديدا فخرج و قد عصب على رأسه عصابة و عليه فطينة فقص ضعف المرء فحمد الله و أوى عليه ثم قال: أَايَا بَعْدَ أَهْلٍ النَّمْر
فمن مقالة يُلْعِنُّ أَنْ يُقَبَّلَ فِي نَبِيٍّ أَسَامَةَ وَ لَنْ يُقَبَّلَ فِي نَبِيٍّ أَسَامَةَ فقد طَعَنَُّهُ فِي نَبِيٍّ أَسَامَةَ أَبَاهُ فِيْهِ

Rasool-Allah saww was angered with severe anger. He saww came out and he saww had bandaged a bandage upon his head, and upon him was a thick soft cloth. He ascended the pulpit and praised Allah azwj and extolled upon Him, then said: ‘As for after, O you people! So what are these words, which have reached me from some of you regarding the command of Asama? And if you are taunting me regarding the command of Asama, so you had taunted me regarding my giving the command to his father before him.

وَ احْتَلَّ اللَّهُ إِنْ كَانَ لِلإِمَارَةِ خَلِيقاً وَ إِنَّ ابْنَهُ مِنْ بَعْدِهِ لََْلِيقٌ لِلإِِمَارَةِ وَ إِنْ كَانَ لُمْنَابَ إِلََِّ فَاسْتَوْصُوا بِهِ خَيرَاً فَإِنَّهُ مِنْ خِيَارِكُمْ

And I swear by Allah 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. So, deal goodly with him for he is from your best ones’.

ثم 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 descended and entered his 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 saww and went to the military.

وَ احْتَلَّ اللَّهُ إِنْ كَانَ لِلإِمَارَةِ خَلِيقاً وَ إِنَّ ابْنَهُ مِنْ بَعْدِهِ لََْلِيقٌ لِلإِِمَارَةِ وَ إِنْ كَانَ لُمْنَابَ إِلََِّ فَاسْتَوْصُوا بِهِ خَيرَاً فَإِنَّهُ مِنْ خِيَارِكُمْ

Then he (the narrator) mentioned the opposition of the people upon what I (Majlisi) would be coming with its explanation.

قال فلمما بوعي لأبي بكر أمر بريدة بِللواء إلى أسامة لِعِيمَ أَسَامَةَ وَ لِعِيمَ أَسَامَةَ فِي مَعْسِكَرِهِمْ إِلَى مَعْسِكَرِهِمْ إِلَى مَعْسِكَرِهِمْ إِلَى مَعْسِكَرِهِمْ إِلَى مَعْسِكَرِهِمْ إِلَى مَعْسِكَرِهِمْ

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 Ubnra 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.'
And during the period of his illness, the news came of the appearance of Musaylama and Al-Ansy, 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, 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 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. He travelled to Sana’a and seized it. Farwa Bin Maseyk wrote to Rasool-Allah with his news, and he was the governor of Rasool-Allah 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 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 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 to me, and he is bare (without weapons), and the guards are surrounding his castle except this room’.

Fandrewes. Onfles and fefuyied the ffeal of the ffeal by feenw or a ffeal, and ordeired the ffeal that they should apeal to the men, he named them from the one around them, from Humeyr and Hamdan; and he 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 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 Azaan, 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 Rasool of Allah. 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 \textit{sa}\textit{w}\textit{w} said to them: ‘Are you two testifying that I \textit{sa}\textit{w}\textit{w} am Rasool \textit{sa}\textit{w}\textit{w} of Allah \textit{azwj}?’ They said, ‘Yes’. He \textit{sa}\textit{w}\textit{w} said: ‘Are you testifying that Musaylama is a Rasool of Allah \textit{azwj}?’ They said, ‘Yes, he is a partner with you \textit{sa}\textit{w}\textit{w}’.

He \textit{sa}\textit{w}\textit{w} said: ‘Had you two not been messengers \textit{sa}\textit{w}\textit{w} would have struck off your necks!’ Then he \textit{sa}\textit{w}\textit{w} wrote to him: ‘From Muhammad \textit{sa}\textit{w}\textit{w} Rasool \textit{sa}\textit{w}\textit{w} of Allah \textit{azwj} to Musaylama the liar. As for after, \textit{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 \textit{azwj} Distance you and the ones who approve (your claim) with you’.

And Musaylama claimed that he had participated with Muhammad \textit{sa}\textit{w}\textit{w} in the Prophethood. A woman came to him and she said, ‘Supplicate to Allah \textit{azwj} for our palm trees and our springs, for Muhammad \textit{sa}\textit{w}\textit{w} has supplicated for his \textit{sa}\textit{w}\textit{w} 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.

And a man said, ‘Bless upon my son for Muhammad \textit{sa}\textit{w}\textit{w} blesses upon the children of his \textit{sa}\textit{w}\textit{w} 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.

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 \textit{sa}\textit{w}\textit{w} with his news, and he was a governor of Rasool-Allah \textit{sa}\textit{w}\textit{w} upon Al Yamama. When Rasool-Allah \textit{sa}\textit{w}\textit{w} 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 رأى خذلانَا تقول لمسيلمة أين ما كنت تعدنا فيقول قالوا عن أحسابكم و قال الله عز و جل مسيلمة ارتَّك فِ قتل
و وحشي

And it was so that the clan of Haneefa, when they saw their abandonments, said to Musaylarna, ‘Where is what you had promised us?’ He said, ‘Fight for your affiliations’. And Allah azwj 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, Hamza as and Musaylarna’.249

249 Bihar Al-Anwaar – V 21, The book of our Prophet saww, P 3 Ch 36 H 41