

بحار الأنوار

BIHAR AL-ANWAAR

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
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باب 5 دخوله الشعب و ما جرى بعده إلى الهجرة و عرض نفسه على القبائل و بيعة الأنصار و موت أبي طالب و خديجة رضي الله عنهما

CHAPTER 5 – HIS^{-saww} ENTERING THE CANYON AND WHAT FLOWED AFTER IT UP TO THE EMIGRATION, AND EXPOSURE OF HIS^{-saww} SELF TO THE TRIBES AND THE ALLEGIANCES OF THE HELPERS, AND EXPIRY OF ABU TALIB^{-asws} AND KHADEEJA^{-asws}

1- عم، إعلام الورى ص، قصص الأنبياء عليهم السلام اجتمعت فُرَيْشٌ فِي دَارِ النَّدْوَةِ وَ كَتَبُوا صَحِيفَةً بَيْنَهُمْ أَنْ لَا يُؤَاكِلُوا بَنِي هَاشِمٍ وَ لَا يَكَلِمُوهُمْ وَ لَا يُبَايِعُوهُمْ وَ لَا يَزَوِّجُوهُمْ وَ لَا يَتَزَوَّجُوا إِلَيْهِمْ وَ لَا يَحْضُرُوا مَعَهُمْ حَتَّى يَدْفَعُوا إِلَيْهِمْ مُحَمَّدًا فَيَقْتُلُوهُ وَ أَنَّهُمْ يَدُّ وَاحِدَةً عَلَى مُحَمَّدٍ يَقْتُلُونَهُ غِيْلَةً أَوْ صِرَاحًا

(The book) 'Aalam Al-Wara' in the story of the Prophets^{-as} – Quraysh gathered in the house of consultation and they wrote out a parchment (pact) between them that they will neither eat with the Clan of Hashim^{-as}, nor speak to them, nor sell to them, nor marry from them, nor marry to them, nor be present with them until they hand over Muhammad^{-saww} to them so they can kill him^{-saww}, and they will be one hand against Muhammad^{-saww} either by assassination or abruptly.

فَلَمَّا بَلَغَ ذَلِكَ أَبَا طَالِبٍ جَمَعَ بَنِي هَاشِمٍ وَ دَخَلُوا الشَّعْبَ وَ كَانُوا أَرْبَعِينَ رَجُلًا فَحَلَفَ لَهُمْ أَبُو طَالِبٍ بِالْكَعْبَةِ وَ الْحَرَمِ وَ الرَّجْنِ وَ الْمَقَامِ إِنْ شَاكَتْ مُحَمَّدًا شَوْكَةً لِأَنْبِيَاءِ عَلَيْنَا يَا بَنِي هَاشِمٍ وَ حَصَّنَ الشَّعْبَ وَ كَانَ يَحْرُسُهُ بِاللَّيْلِ وَ النَّهَارِ

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

فَإِذَا جَاءَ اللَّيْلُ يُقُومُ بِالسَّيْفِ عَلَيْهِ وَ رَسُولُ اللَّهِ ص مُضْطَجِعٌ ثُمَّ يَقِيمُهُ وَ يُضَجِّعُهُ فِي مَوْضِعٍ آخَرَ فَلَا يَزَالُ اللَّيْلُ كُلَّهُ هَكَذَا وَ يُؤَكِّلُ وُلْدَهُ وَ وُلْدَ أَخِيهِ بِهِ يَحْرُسُونَهُ بِالنَّهَارِ فَأَصَابَهُمُ الْجُهْدُ

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

وَ كَانَ مَنْ دَخَلَ مَكَّةَ مِنَ الْعَرَبِ لَا يَحْسُرُ أَنْ يَبِيعَ مِنْ بَنِي هَاشِمٍ شَيْئًا وَ مَنْ بَاعَ مِنْهُمْ شَيْئًا انْتَهَبُوا مَالَهُ وَ كَانَ أَبُو جَهْلٍ وَ الْعَاصُ بْنُ وَاثِلِ السَّهْمِيِّ وَ النَّضْرُ بْنُ الْحَارِثِ بْنِ كَلْدَةَ وَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ يَخْرُجُونَ إِلَى الطَّرِيقَاتِ الَّتِي تَدْخُلُ مَكَّةَ فَمَنْ رَأَوْهُ مَعَهُ مِيرَةٌ نَحَوَهُ أَنْ يَبِيعَ مِنْ بَنِي هَاشِمٍ شَيْئًا وَ يَخْدَرُونَ إِنْ بَاعَ شَيْئًا مِنْهُمْ أَنْ يَنْتَهَبُوا مَالَهُ

And the ones from the Arabs who entered Makkah did not have the courage to sell anything to the Clan of Hashim^{-as}, and the one from them who did sell something, his wealth would be confiscated. And Abu Jahl^{-la}, and Al-Aas Bin Wail Al-Sahmy, and Al-Nazar Bin Al-Haris Bin Kaladah and Uqaba Bin Aboy Mueet were going out to the road which enter Makkah, so, the

one they saw having any food with him about to sell anything to the Clan of Hashim^{-as}, would caution him that if he were to sell anything his wealth would be confiscated.

وَكَانَتْ خَدِيجَةُ رَضِيَ اللَّهُ عَنْهَا لَهَا مَالٌ كَثِيرٌ فَأَنْفَقَتْهُ عَلَى رَسُولِ اللَّهِ ص فِي الشَّعْبِ وَ لَمْ يَدْخُلْ فِي حَلْفِ الصَّحِيفَةِ مُطْعِمٌ بِنُ عَدِيٍّ بِنِ نَوْفَلِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَقَالَ هَذَا ظَلَمٌ وَ خَتَمُوا الصَّحِيفَةَ بِأَرْبَعِينَ خَاتَمًا خَتَمَهَا كُلُّ رَجُلٍ مِنْ رُؤَسَاءِ قُرَيْشٍ بِخَاتَمِهِ وَ عَلَّقُوهَا فِي الْكَعْبَةِ وَ تَابَعَهُمْ عَلَى ذَلِكَ أَبُو هَبْ

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

وَ كَانَ رَسُولُ اللَّهِ ص يَخْرُجُ فِي كُلِّ مَوْسِمٍ فَيَدُورُ عَلَى قَبَائِلِ الْعَرَبِ فَيَقُولُ لَهُمْ تَمْتَعُونَ لِي جَانِبِي حَتَّى أَتْلُوَ عَلَيْكُمْ كِتَابَ رَبِّكُمْ وَ ثَوَابِكُمْ الْجَنَّةُ عَلَى اللَّهِ وَ أَبُو هَبٍّ فِي أَنْتَرِهِ فَيَقُولُ لَا تَقْبَلُوا مِنْهُ فَإِنَّهُ ابْنُ أُخِي وَ هُوَ كَذَّابٌ سَاحِرٌ

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

فَلَمْ يَزَلْ هَذَا حَالَهُمْ وَ بَقُوا فِي الشَّعْبِ أَرْبَعَ سِنِينَ لَا يَأْمَنُونَ إِلَّا مِنْ مَوْسِمٍ إِلَى مَوْسِمٍ وَ لَا يَبَايِعُونَ إِلَّا فِي الْمَوْسِمِ وَ كَانَ يَقُومُ بِمَكَّةَ مَوْسِمَانِ فِي كُلِّ سَنَةٍ مَوْسِمُ الْعُمْرَةِ فِي رَجَبٍ وَ مَوْسِمُ الْحَجِّ فِي ذِي الْحِجَّةِ

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

فَكَانَ إِذَا اجْتَمَعَتِ الْمَوَاسِمُ تَخْرُجُ بَنُو هَاشِمٍ مِنَ الشَّعْبِ فَيَبْتَغُونَ وَ يَبِيعُونَ ثُمَّ لَا يَجْسُرُ أَحَدٌ مِنْهُمْ أَنْ يَخْرُجَ إِلَى الْمَوْسِمِ الثَّانِي وَ أَصَابَهُمُ الْجُهْدُ وَ جَاعُوا وَ بَعَثَتْ قُرَيْشٌ إِلَى أَبِي طَالِبٍ اذْفَعْ إِلَيْنَا مُحَمَّدًا حَتَّى نَقْتُلَهُ وَ مُلْكَكَ عَلَيْنَا

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

فَقَالَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ فَصِيدَتْهُ اللَّامِيَّةُ يَقُولُ فِيهَا

Abu Talib^{-asws} said a lyric poem saying in it: -

وَ قَدْ قَطَعُوا حُلُقَ الْعُرَى وَ الْوَسَائِلِ

وَ لَمَّا رَأَيْتُ الْعَوْمَ لَا وَدَّ فِيهِمْ

أَمْ تَعْلَمُوا أَنَّ ابْنَنَا لَا يُكَدِّبُ
وَأَبِيضَنَ يُسْتَشْفَى الْعَمَامُ بِرُوحِهِ
يَطُوفُ بِهَذَا الْمَلَاكُ مِنْ آلِ هَاشِمٍ
كَذَبْتُمْ وَبَيَّتَ اللَّهُ يُبْرِئُ مُحَمَّدًا مِنْ
وَنُدْخِلَ عَنْ أَبْنَانِنَا وَالْمَلَاحِلِ
لَدَيْنَا وَ لَا يَغِي بِعَدْلِ الْأَبَابِلِ
فَقَالَ الْيَتَامَى عَصْمَةَ لِأَبْرَاهِيلَ
فَهُمْ عِنْدَهُ فِي نِعْمَةٍ وَ فَوَاضِلِ
وَلَنَا طَاعِينَ دُونَهُ وَ نُفَاتِلَ وَ نُسَلِّمُهُ حَتَّى نُصْرَعَ دُونَهُ

لَعَمْرِي لَقَدْ كُفِّتُ وَجِدًا بِأَحْمَدَ
وَ جُدْتُ بِنَفْسِي دُونَهُ وَ حَمِيَّتُهُ
وَ شَيْعًا لِمَنْ عَادَى وَ زَيْنَ الْمَخَافِلِ
يُرَالِي إِلَهَ الْحَقِّ لَيْسَ بِمَحَلِّ فَأَيْدِهِ رَبُّ الْعِبَادِ بِنَصْرِهِ
وَ أَحْبَبْتُهُ حُبَّ الْمَلِيحِ الْمُوَاصِلِ
وَ دَارَأْتُ عَنْهُ بِالذَّرَى وَ الْكَوَابِلِ فَلَا زَالَ فِي الدُّنْيَا جَمَالًا لِأَهْلِهَا
خَلِيصًا رَشِيدًا حَازِمًا غَيْرَ طَائِشِ
وَ أَظْهَرَ دِينًا حَقًّا غَيْرَ يَاطِلِ

فَلَمَّا سَمِعُوا هَذِهِ الْقَصِيدَةَ آيَسُوا مِنْهُ وَ كَانَ أَبُو الْعَاصِ بْنِ الرَّبِيعِ وَ هُوَ حَتَّى رَسُولُ اللَّهِ يَأْتِي بِالْعِيرِ بِاللَّيْلِ عَلَيْهَا الْبُرُ وَ التَّمْرُ إِلَى بَابِ الشَّعْبِ ثُمَّ يَصْبِحُ بِهَا
فَتَدْخُلُ الشَّعْبَ فَيَأْكُلُهُ بَنُو هَاشِمٍ

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

وَ قَدْ قَالَ رَسُولُ اللَّهِ ص لَقَدْ صَاحَرْنَا أَبُو الْعَاصِ فَأَحْمَدْنَا صَهْرَهُ لَقَدْ كَانَ يَعْمِدُ إِلَى الْعِيرِ وَ نَحْنُ فِي الْحِصَارِ فَيُرْسِلُهَا فِي الشَّعْبِ لَيْلًا وَ لَمَّا أَتَى عَلَى رَسُولِ
اللَّهِ فِي الشَّعْبِ أَرْبَعِ سِنِينَ بَعَثَ اللَّهُ عَلَى صَحِيفَتِهِمُ الْقَاطِعَةَ دَابَّةَ الْأَرْضِ فَلَحَسَتْ جَمِيعَ مَا فِيهَا مِنْ قِطْعَةٍ وَ ظَلَمَ وَ تَرَكْتُ بِاسْمِكَ اللَّهُمَّ وَ نَزَلَ جِبْرَائِيلُ
عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ بِذَلِكَ

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

فَأَخْبَرَ رَسُولُ اللَّهِ أَنَا طَالِبٍ فَقَامَ أَبُو طَالِبٍ وَ لَيْسَ ثِيَابُهُ ثُمَّ مَشَى حَتَّى دَخَلَ الْمَسْجِدَ عَلَى قُرَيْشٍ وَ هُمْ مُجْتَمِعُونَ فِيهِ فَلَمَّا أَبْصَرُوهُ قَالُوا قَدْ ضَجَرَ أَبُو
طَالِبٍ وَ جَاءَ الْآنَ لِيُسَلِّمَ ابْنَ أَخِيهِ

Rasool-Allah^{-saww} informed Abu Talib^{-asws}, so Abu Talib^{-asws} stood and wore his^{-asws} clothes, then walked until he^{-asws} entered the Masjid to Quraysh, and they were gathering in it. When they saw him^{-asws}, they said, 'Abu Talib^{-asws} has become fed up and has come not to submit the son^{-saww} of his^{-asws} brother^{-asws}'.

فَدَنَا مِنْهُمْ وَ سَلَّمَ عَلَيْهِمْ فَقَامُوا إِلَيْهِ وَ عَظَّمُوهُ وَ قَالُوا قَدْ عَلِمْنَا يَا أَبَا طَالِبٍ أَنَّكَ أَرَدْتَ مُوَاصَلَتَنَا وَ الرَّجُوعَ إِلَى جَمَاعَتِنَا وَ أَنْ تُسَلِّمَ ابْنَ أَخِيكَ إِلَيْنَا

They approached him^{-asws} and greeted him^{-asws} and stood to him^{-asws}, and revered him^{-asws} and said, 'We have always known, O Abu Talib^{-asws}, and you^{-asws} want to be connected to us and return to our community and to submit the son^{-saww} of your^{-asws} brother^{-asws} to us'.

قَالَ وَ اللَّهُ مَا جِئْتُ هَذَا وَ لَكِنْ ابْنُ أُخِي أَحْبَبَنِي وَ لَمْ يَكْذِبْنِي أَنَّ اللَّهَ تَعَالَى أَحَبَّهُ أَنَّهُ بَعَثَ عَلَيَّ صَحِيفَتَكُمْ الْفَاطِمَةَ ذَاتَةَ الْأَرْضِ فَلَحِسَتْ جَمِيعَ مَا فِيهَا مِنْ قَطِيعَةِ رَحِمٍ وَ ظَلَمٍ وَ جَوْرِ وَ تَرَكَ [تَرَكَتْ] اسْمَ اللَّهِ

He^{-asws} said: 'By Allah^{-azwj}! I^{-asws} have not come for this, but the son^{-saww} of my^{-asws} brother^{-asws} informed me^{-asws}, and he^{-saww} did not lie to me^{-asws}, that Allah^{-azwj} the Exalted Informed him^{-saww} that He^{-azwj} has Sent the devouring vermin of the earth upon your parchment, and it has chewed up the entirety of what is therein from the cutting-off of relationships, and injustice, and tyranny, but left the Name of Allah^{-azwj}.

فَابْعَثُوا إِلَيَّ صَحِيفَتَكُمْ فَإِنْ كَانَ حَقًّا فَأَتَقُوا اللَّهَ وَ ارْجِعُوا عَمَّا أَنْتُمْ عَلَيْهِ مِنَ الظُّلْمِ وَ الْجَوْرِ وَ قَطِيعَةِ الرَّحِمِ وَ إِنْ كَانَ بَاطِلًا دَفَعْتُهُ إِلَيْكُمْ فَإِنْ شِئْتُمْ قَتَلْتُمُوهُ وَ إِنْ شِئْتُمْ اسْتَحْيَيْتُمُوهُ

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

فَبَعَثُوا إِلَى الصَّحِيفَةِ وَ أَنْزَلُوهَا مِنَ الْكَعْبَةِ وَ عَلَيْهَا أَرْبَعُونَ خَاتَمًا فَلَمَّا أَتَوْا بِهَا نَظَرَ كُلُّ رَجُلٍ مِنْهُمْ إِلَى خَاتَمِهِ ثُمَّ فَكَّوهَا فَإِذَا لَيْسَ فِيهَا حَرْفٌ وَاحِدٌ إِلَّا بِاسْمِكَ اللَّهُمَّ فَقَالَ لَهُمْ أَبُو طَالِبٍ يَا قَوْمِ اتَّقُوا اللَّهَ وَ كُفُّوا عَمَّا أَنْتُمْ عَلَيْهِ فَتَفَرَّقَ الْقَوْمُ وَ لَمْ يَتَكَلَّمْ أَحَدٌ وَ رَجَعَ أَبُو طَالِبٍ إِلَى الشَّعْبِ

They sent someone to the parchment and brought it down from the Kabah, and upon it were forty seals. When they came with it, each man from them looked to his own seal, then opened it, and there wasn't a single letter in it except for the Name of Allah^{-azwj}. Abu Talib^{-asws} said to them: 'O people! Fear Allah^{-azwj} and refrain from what you are upon'. The people dispersed and not one of the spoke, and Abu Talib^{-asws} returned to the canyon".¹

2- عم، إعلام الورى و قَالَ فِي ذَلِكَ فَصِيدَتْهُ الْبَائِيَّةُ الَّتِي أَوْلَاهَا

(The book) 'Aalam Al-Wara' – And he^{-asws} (Abu Talib^{-asws} said regarding that the lyric poem, the beginning of which is: -²

وَ شَعْبُ الْعَصَا مِنْ قَوْمِكَ الْمُشْتَرِبِ

أَلَا مَنْ لَيْمَ آخِرِ اللَّيْلِ مَنْصِبِ

وَ فِيهَا

مَنْ مَاتَ يُدِيرُ غَايِبِ الْقَوْمِ مُجِيبِ

وَ قَدْ كَانَ فِي أَمْرِ الصَّحِيفَةِ حَيْرَةٌ

وَ مَا تَقْتَضِيهِ مِنْ نَاطِقِ الْمَلِكِ مُعْرِبِ

عَا اللَّهُ مِنْهَا كُفْرُهُمْ وَ عُشْرُهُمْ

وَ مَنْ يَخْتَلِقُ مَا لَيْسَ بِالْحَقِّ يَكْذُوبِ

وَ أَصْبَحَ مَا قَالُوا مِنَ الْأَمْرِ بَاطِلًا

¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 1

² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 2

عَلَى سَخَطٍ مِنْ قَوْمِنَا غَيْرِ مُتَعَبٍ
لِيَذِي عَرَّةٍ مِتَّأَوْ لَا مُتَمَرِّبٍ
مُرَكَّبِيهَا فِي النَّاسِ خَيْرٌ مَرَكَّبٍ

وَ أَمْسَى ابْنُ عَبْدِ اللَّهِ فِينَا مُصَدِّقًا
وَ لَا تُحْسِبُونَا مُسَلِّبِينَ مُحَمَّدًا
سَمَّعْتُهُ مِنَّا يَا هَاشِمِيَّةَ

.unsuitable to translate?

3- ص، قصص الأنبياء عليهم السلام وَ قَالَ عِنْدَ ذَلِكَ نَفَرٌ مِنْ بَنِي عَبْدِ مَنَافٍ وَ بَنِي قُصَيٍّ وَ رِجَالٌ مِنْ قُرَيْشٍ وَ لَدَتْهُمُ نِسَاءُ بَنِي هَاشِمٍ مِنْهُمْ مُطْعَمُ بْنُ عَدِيٍّ بْنِ عَامِرِ بْنِ لُؤَيٍّ وَ كَانَ شَيْخًا كَبِيرًا كَثِيرَ الْمَالِ لَهُ أَوْلَادٌ وَ أَبُو الْبَحْتَرِيِّ بْنُ هِشَامٍ وَ زُهَيْرُ بْنُ أُمَيَّةَ الْمُخَزُومِيُّ فِي رِجَالٍ مِنْ أَشْرَافِهِمْ نَحْنُ بُرَاءٌ بِمَا فِي هَذَا الصَّحِيفَةِ

(The book) 'Qasas Al-Anbiya' – and during that, a number of the clan of Abd Manaf and the clan of Qusay and men from Quraysh, the women of the Clan of Hashim^{as} from them, Mu'tim Bin Aday Bin Aamir Bin Lawy, and he was an aged old man having a lot of wealth and children for him, and Abu Al-Bakhtary Bin Hisham and Zuhayr Bin Amiya Al-Makhzoumy among men from their nobles, said during that, 'We are disavowed from what is in this parchment (pact)'.

فَقَالَ أَبُو جَهْلٍ هَذَا أَمْرٌ قُضِيَ بِاللَّيْلِ وَ خَرَجَ النَّبِيُّ ص وَ زَهَطَهُ مِنَ الشَّعْبِ وَ خَالَطُوا النَّاسَ وَ مَاتَ أَبُو طَالِبٍ بَعْدَ ذَلِكَ بِشَهْرَيْنِ وَ مَاتَتْ خَدِيجَةُ رَضِيَ اللَّهُ عَنْهَا بَعْدَ ذَلِكَ وَ وَرَدَ عَلَى رَسُولِ اللَّهِ ص أَمْرَانِ عَظِيمَانِ وَ جَزَعٌ جَزَعًا شَدِيدًا وَ دَخَلَ عَلَى أَبِي طَالِبٍ وَ هُوَ يَجُودُ بِنَفْسِهِ وَ قَالَ يَا عَمَّ رَبَّتِ صَغِيرًا وَ نَصَرْتِ كَبِيرًا وَ كَفَلْتِ يَتِيمًا فَجَزَاكَ اللَّهُ عَنِّي خَيْرُ الْجَزَاءِ أُعْطِنِي كَلِمَةً أَشْفَعُ لَكَ بِهَا عِنْدَ رَبِّي

Abu Jahl^{la} said: 'This is a matter to be carried out at night'. And the Prophet^{saww} and his^{saww} group came out and mingled with the people, and Abu Talib^{asws} passed away after that by two months, and (Syeda) Khadeeja^{asws} passed away after that, and two grievous matters came upon Rasool-Allah^{saww} and he^{saww} was alarmed with intense alarm, and he^{saww} went to Abu Talib^{asws}, and he^{asws} was preparing himself^{asws}, and said: 'O Uncle^{asws}! You^{asws} nourished me^{saww} when small, and helped when I^{saww} was older, and took responsibility of me^{saww} as an orphan, so may Allah^{azwj} Recompense you^{asws} with the nest of the Recompenses on my^{saww} behalf! Give me^{saww} a phrase I^{saww} will interceded for you^{asws} due to it in the Presence of my^{saww} Lord^{azwj}'.

قَالَ ابْنُ عَبَّاسٍ فَلَمَّا تَعَلَّقَ أَبُو طَالِبٍ رُؤْيِي مُرَكَّبٍ شَمَعْتِي فَأَصْحَى إِلَيْهِ الْعَبَّاسُ يَسْمَعُ قَوْلَهُ فَرَفَعَ الْعَبَّاسُ عَنْهُ رَأْسَهُ وَ قَالَ يَا رَسُولَ اللَّهِ وَ اللَّهُ قَدْ قَالَ الْكَلِمَةَ الَّتِي سَأَلْتَهُ بِهَا.

Ibn Abbas said, 'When the sight of Abu Talib^{asws} became heavy, he^{asws} moved his^{asws} lips, and Al-Abbas went near to him^{asws} to hear his^{asws} words. Al-Abbas raised his head from him^{asws} and said, 'O Rasool Allah^{saww}! By Allah^{azwj} he^{asws} has said the phrase (Kalima) which you^{saww} had asked him^{asws} to'.

: وَ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ص عَارِضَ جِنَازَةَ أَبِي طَالِبٍ فَقَالَ وَصَلْتَ رَجْمًا وَ لَجِزْتِ خَيْرًا يَا عَمَّ.

And from Ibn Abbas having said, 'Rasool-Allah^{-saww} presented at the funeral of Abu Talib^{-asws} and said: 'I^{-saww} have maintained relationship and may you^{-asws} be Recompensed with goodly Recompense, O uncle^{-asws!}³

4- عم، إعلام الوری و ذکر مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ يَسَارٍ أَنَّ خَدِيجَةَ بِنْتَ حُوَيْلِدٍ وَ أَبَا طَالِبٍ رَضِيَ اللَّهُ عَنْهُمَا مَاذَا فِي عَامٍ وَاحِدٍ وَ تَتَابَعَتْ عَلَى رَسُولِ اللَّهِ ص الْمَصَائِبُ بِحَلَاقِ خَدِيجَةَ وَ أَبِي طَالِبٍ وَ كَانَتْ خَدِيجَةُ وَزِيرَةَ صِدْقٍ عَلَى الْإِسْلَامِ وَ كَانَ يَسْكُنُ إِلَيْهَا.

(The book) 'Aalam Al-Wara', and Muhammad Bin Is'haq Yasar mentioned that (Syeda) Khadeeja^{-asws} Bint Khuwaylid^{-as} and Abu Talib^{-asws} both passed away in one year, and the difficulties fatigued Rasool-Allah^{-saww} by the expire of Khadeeja^{-asws} and Abu Talib^{-asws}, and Khadeeja^{-asws} was a sincere minister upon Islam and he^{-saww} was soothed to her^{-asws}.

وَ ذَكَرَ أَبُو عَبْدِ اللَّهِ فِي كِتَابِ الْمَعْرِفَةِ أَنَّ وَفَاةَ خَدِيجَةَ كَانَتْ بَعْدَ وَفَاةِ أَبِي طَالِبٍ بِثَلَاثَةِ أَيَّامٍ وَ زَعَمَ الْوَأَقِيدِيُّ أَنَّهُمْ خَرَجُوا مِنَ الشَّعْبِ قَبْلَ الْهِجْرَةِ بِثَلَاثِ سِنِينَ وَ فِي هَذِهِ السَّنَةِ تُوفِّيَتْ خَدِيجَةُ وَ أَبُو طَالِبٍ وَ بَيْنَهُمَا حَمْسٌ وَ ثَلَاثُونَ لَيْلَةً.

And Abu Abdullah Bin Manda mentioned in the book 'Al-Ma'rifa' that the expiry of Khadeeja^{-asws} was after the expire of Abu Talib^{-asws} by three days, and Al-Waqidi (Wahhabi imam) claims that they came out from the canyon before the Hijra by three years, and during these years Khadeeja^{-asws} and Abu Talib^{-asws} passed away, and between the two were thirty five nights".⁴

5 عم، إعلام الوری فِي كِتَابِ دَلَائِلِ النُّبُوَّةِ عَنِ الرَّهْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ يَغْرُضُ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ فِي كُلِّ مَوْسِمٍ وَ يُكَلِّمُ كُلَّ شَرِيفٍ قَوْمٍ لَا يَسْأَلُهُمْ مَعَ ذَلِكَ إِلَّا أَنْ يُؤْوَهُ وَ يَمْتَعُوهُ وَ يَقُولُ لَا أُكْرِهُ أَحَدًا مِنْكُمْ عَلَى شَيْءٍ مِنْ رَضِي مِنْكُمْ بِالَّذِي أَدْعُوهُ إِلَيْهِ فَذَاكَ وَ مَنْ كَرِهَ لَمْ أُكْرِهُهُ

(The book) 'Aalam Al-Wara', in the book 'Dalail Al-Nabuwah', from Al Zuhry who said, 'Rasool-Allah^{-saww} used to present himself^{-saww} to the Arab tribes during every season and speak to every nobleman of a people, not asking them with that except that they should support him^{-saww} and they refused him^{-saww}, and he^{-saww} was saying I^{-saww} will not coerce anyone of you upon anything. Anyone from you who agrees with that which I^{-saww} am calling him to, so that, and one who dislikes it, I^{-saww} will not force him.

إِنَّمَا أُرِيدُ أَنْ تُحْرَزُوا بِمَا يُرَادُ بِي مِنَ الْقَتْلِ حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي وَ حَتَّى يَفْضِي اللَّهُ عَزَّ وَ جَلَّ لِي وَ لِمَنْ صَحِبَنِي بِمَا شَاءَ اللَّهُ فَلَمْ يَقْبَلْهُ أَحَدٌ مِنْهُمْ وَ لَمْ يَأْتِ أَحَدًا مِنْ تِلْكَ الْقَبَائِلِ إِلَّا قَالَ قَوْمُ الرَّجُلِ أَعْلَمُ بِهِ أَمْ تَرَوْنَ أَنَّ رَجُلًا يُضِلُّحُنَا وَ قَدْ أَفْسَدَ قَوْمَهُ وَ لَفْظُوهُ

But rather, I^{-saww} want you to protect me^{-saww} from what is intended with me^{-saww} from the killing until I^{-saww} deliver the Message of my^{-saww} Lord^{-azwj}, and until Allah^{-azwj} Mighty and Majestic Decrees for me^{-saww} and for the ones who accompany me^{-saww} with what Allah^{-azwj} so Desires'. But not one of them accepted him^{-saww} and he^{-saww} did not come to anyone from those tribes except the people of the man said, 'I am more knowing with it. Do you view that a man would correct us and he^{-saww} has already spoilt his^{-saww} own people?' And they gave him^{-saww} words (of advice on the contrary).

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

⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 4

فَلَمَّا تُوُفِّيَ أَبُو طَالِبٍ اشْتَدَّ الْبَلَاءُ عَلَى رَسُولِ اللَّهِ ص أَشَدَّ مَا كَانَ فَعَمَدَ لِتَقْيِيفِ بِالطَّائِفِ رَجَاءً أَنْ يُؤْوَاهُ فَوَجَدَ ثَلَاثَةَ نَفَرٍ مِنْهُمْ هُمْ سَادَاتُ تَقْيِيفٍ يَوْمَئِذٍ وَ هُمْ إِخْوَةُ عَبْدِ يَالِيلِ بْنِ عَمْرٍو وَ حَبِيبُ بْنُ عَمْرٍو وَ مَسْعُودُ بْنُ عَمْرٍو فَعَرَضَ عَلَيْهِمْ نَفْسَهُ وَ شَكَا إِلَيْهِمُ الْبَلَاءَ وَ مَا انْتَهَكَ مِنْهُ قَوْمُهُ

When Abu Talib^{-asws} expired, the afflictions intensified upon Rasool-Allah^{-saww} more severely than what they had been, and he^{-saww} deliberated to Saqeef at Al-Taif hoping that they would support him^{-saww}. He found three persons from them, they were chiefs of Saqeef in those days, and they were brothers – Yaley Bin Amro, and Habeeb Bin Amro, and Masoud Bin Amro. He^{-saww} presented himself^{-saww} to them and complained to them of the afflictions and what his^{-saww} people had violated from him^{-saww}.

فَقَالَ أَحَدُهُمْ أَنَا أَسْرَقُ اسْتِنَارَ الْكُفْبَةِ إِنْ كَانَ اللَّهُ بَعَثَكَ بِشَيْءٍ قَطُّ وَ قَالَ الْآخَرُ أَعْجَزُ عَلَى اللَّهِ أَنْ يُرْسِلَ غَيْرَكَ وَ قَالَ الْآخَرُ وَ اللَّهُ لَا أُكَلِّمُكَ بَعْدَ مَجْلِسِكَ هَذَا أَبَدًا وَ اللَّهُ لَئِنْ كُنْتُ رَسُولَ اللَّهِ لَأَنْتَ أَكْبَرُ شَرَفًا مِنْ أَنْ أُكَلِّمَكَ وَ لَئِنْ كُنْتُ تَكْذِبُ عَلَى اللَّهِ لَأَنْتَ شَرٌّ مِنْ أَنْ أُكَلِّمَكَ

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

وَ تَهَرَّؤا بِهِ وَ أَفْشَوْا فِي قَوْمِهِمُ الَّذِي رَاجِعُوهُ بِهِ

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

فَقَعَدُوا لَهُ صَفَيْنَ عَلَى طَرِيقِهِ فَلَمَّا مَرَّ رَسُولُ اللَّهِ ص بَيْنَ صَفَيْهِمْ كَانَ لَا يَرْفَعُ رِجْلَيْهِ وَ لَا يَضَعُهُمَا إِلَّا رَضَخُوهُمَا بِالْحِجَازَةِ وَ قَدَّ كَانُوا أَعَدُّوهُمَا حَتَّى أَدْمَعُوا رِجْلَيْهِ فَخَلَصَ مِنْهُمْ وَ رَجَلَاهُ تَسِيلَانِ الدَّمَاءِ فَعَمَدَ إِلَى حَائِطٍ مِنْ حَوَائِطِهِمْ وَ اسْتَتَلَ فِي ظِلِّ حَبَلَةٍ وَ هُوَ مَكْرُوبٌ مُوجِعٌ

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

فَإِذَا فِي الْحَائِطِ عُثْبَةُ بْنُ رَبِيعَةَ وَ شَيْبَةُ بْنُ رَبِيعَةَ فَلَمَّا رَأَاهُمَا لِمَا يَغْلَمُ مِنْ عَدَاوَتِهِمَا لِلَّهِ وَ لِرَسُولِهِ وَ لَمَّا رَأَاهُ أَرْسَلَا إِلَيْهِ غُلَامًا لَهْمَا يُدْعَى عَدَّاسٌ وَ هُوَ نَصْرَانِيٌّ مِنْ أَهْلِ نَيْنَوَى مَعَهُ عَنَبٌ فَلَمَّا جَاءَهُ عَدَّاسٌ قَالَ لَهُ رَسُولُ اللَّهِ ص مِنْ أَيِّ أَرْضٍ أَنْتَ قَالَ أَنَا مِنْ أَهْلِ نَيْنَوَى

There in the orchard was Utbah Bin Rabie, and Shayba Bin Rabie. When he^{-saww} saw them, he^{-saww} disliked their placing due to what he^{-saww} knew of their enmity to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and when they saw him^{-saww}, they sent a slave of theirs to him^{-saww} called Addas, and he was a Christian from the people of Ninevah, having grapes with him. When Addas came to him^{-saww}, Rasool-Allah^{-saww} said to him: 'Which land are you from?' He said, 'I am from the people of Neineveh'.

فَقَالَ ص مِنْ مَدِينَةِ الرَّجُلِ الصَّالِحِ يُونُسُ بْنُ مَتَّى فَقَالَ لَهُ عَدَّاسٌ وَ مَا يُدْرِيكَ مَنْ يُونُسُ بْنُ مَتَّى فَقَالَ لَهُ رَسُولُ اللَّهِ ص وَ كَانَ لَا يُحِبُّ أَحَدًا أَنْ يُبَلِّغَهُ رِسَالَةَ رَبِّهِ أَنَا رَسُولُ اللَّهِ وَ اللَّهُ تَعَالَى أَخْبَرَنِي خَبَرَ يُونُسُ بْنُ مَتَّى فَلَمَّا أَخْبَرَهُ بِمَا أَوْحَى اللَّهُ إِلَيْهِ مِنْ شَأْنِ يُونُسُ بْنُ مَتَّى خَرَّ عَدَّاسٌ سَاجِدًا لِلَّهِ وَ جَعَلَ يُقْبِلُ قَدَمَيْهِ وَ هُمَا تَسِيلَانِ اللَّيْمَاءَ

He^{-saww} said: 'From the city of the righteous man Yunus Bin Mata^{-as}'. Addas said to him^{-saww}, 'And what make you^{-saww} know who Yunus Bin Mata^{-as} was?' Rasool-Allah^{-saww} said to him: 'And he^{-as} was such that he^{-as} did not belittle anyone and delivered the Message of his^{-as} Lord^{-azwj} to him, and Allah^{-azwj} the Exalted Informs me^{-saww} the news of Yunus Bin Mata^{-as}'. When he^{-saww} informed him with what Allah^{-azwj} have Revealed to him^{-saww} from the glory of Yunus Bin Mata^{-as}, Addas fell down in Sajdah to Allah^{-azwj} and went on to kiss his^{-saww} feet, and they were flowing with the blood.

فَلَمَّا بَصُرَ عُنْبَةُ وَ شَيْبَةُ مَا يَصْنَعُ عَلَاهُمَا سَكَتَا فَلَمَّا أَتَاهُمَا قَالَا لَهُ مَا شَأْنُكَ سَجَدْتَ لِمُحَمَّدٍ وَ قَبَّلْتَ قَدَمَيْهِ وَ لَمْ تَرَكَ فَعَلْتَهُ بِأَحَدٍ مِنَّا قَالَ هَذَا رَجُلٌ صَالِحٌ أَخْبَرَنِي بِشَيْءٍ عَرَفْتُهُ مِنْ شَأْنِ رَسُولِ بَعَثَهُ اللَّهُ إِلَيْنَا يُدْعَى يُونُسُ بْنُ مَتَّى فَضَحِكَ وَ قَالَا لَا يَفْتِنُكَ عَنْ نَصْرَانِيَّتِكَ فَإِنَّهُ رَجُلٌ خَدَّاعٌ فَرَجَعَ رَسُولُ اللَّهِ ص إِلَى مَكَّةَ.

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

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنَ الطَّائِفِ وَ أَشْرَفَ عَلَى مَكَّةَ وَ هُوَ مُعْتَمِرٌ كَرِهَ أَنْ يَدْخُلَ مَكَّةَ وَ لَيْسَ لَهُ فِيهَا مُجِيرٌ فَتَنَظَّرَ إِلَى رَجُلٍ مِنْ قُرَيْشٍ قَدْ كَانَ أَسْلَمَ سِرًّا فَقَالَ لَهُ أَنْتَ الْأَخْسَنُ بْنُ شَرِيْقٍ فَعُلَّ لَهُ إِنَّ مُحَمَّدًا يَسْأَلُكَ أَنْ تُجِيرَهُ حَتَّى يَطُوفَ وَ يَسْعَى فَإِنَّهُ مُعْتَمِرٌ

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

فَأَتَاهُ وَ أَدَى إِلَيْهِ مَا قَالَ رَسُولُ اللَّهِ فَقَالَ الْأَخْسَنُ إِنِّي لَسْتُ مِنْ قُرَيْشٍ وَ إِنَّمَا أَنَا خَلِيفٌ فِيهِمْ وَ الْحَلِيفُ لَا يُجِيرُ عَلَى الصَّمِيمِ وَ أَخَافُ أَنْ يَخْفِرُوا جَوَارِي فَيَكُونُ ذَلِكَ مَسْبَبَةً فَرَجَعَ إِلَى رَسُولِ اللَّهِ فَأَخْبَرَهُ وَ كَانَ رَسُولُ اللَّهِ فِي شِعْبِ جِرَاءَ مُحْتَفِيًّا مَعَ زَيْدٍ

He went to him and told him what Rasool-Allah^{-saww} had said. Al-Akhnas said, 'I am not from Quraysh and rather I am an ally among them, and the ally cannot be hired against the origin, and I fear that they would stop not respect my neighbourhood and that would become an insult'. He returned to Rasool-Allah^{-saww} and informed him^{-saww}, and Rasool-Allah^{-saww} was in the cave of Hira, fearing, with Zayd.

فَقَالَ لَهُ أَنْتَ سُهَيْلُ بْنُ عَمْرٍو فَاسْأَلْهُ أَنْ يُجِيرَنِي حَتَّى أَطُوفَ بِالْبَيْتِ وَ أَسْعَى فَأَتَاهُ وَ أَدَى إِلَيْهِ قَوْلَهُ فَقَالَ لَهُ لَا أَفْعَلُ

He^{-saww} said to him: 'Go to Suhayl Bin Amro and ask him to hire me^{-saww} until I^{-saww} perform Tawaaf of the House (Kabah) and Sa'ee'. He went to him told him his^{-saww} words. He said to him, 'I will not do it'.

فَقَالَ لَهُ رَسُولُ اللَّهِ اذْهَبْ إِلَى مُطْعِمِ بْنِ عَدِيٍّ فَاسْأَلْهُ أَنْ يُجِيرَنِي حَتَّى أَطُوفَ وَ أَسْعَى فِجَاءَ إِلَيْهِ وَ أَحْبِرُهُ فَقَالَ أَيْنَ مُحَمَّدٌ فَكَرِهَ أَنْ يُجِيرَهُ بِمَوْضِعِهِ فَقَالَ هُوَ قَرِيبٌ فَقَالَ اثْبِتْهُ فَقَالَ لَهُ إِنَّي قَدْ أَجْرْتُكَ فَتَعَالَ وَ طُفْ وَ اسْعَ مَا شِئْتَ

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

فَأَقْبَلَ رَسُولُ اللَّهِ ص وَ قَالَ مُطْعِمٌ لَوْلَيْدِهِ وَ أختَانِهِ وَ أَحِبِّهِ طُعْمَةَ بْنِ عَدِيٍّ لِحُدُودِ سِلَاحِكُمْ فَإِنِّي قَدْ أَجْرْتُ مُحَمَّدًا وَ كُونُوا حَوْلَ الْكَعْبَةِ حَتَّى يَطُوفَ وَ يَسْعَى وَ كَانُوا عَشْرَةً فَأَخَذُوا السِّتْلَاحَ وَ أَقْبَلَ رَسُولُ اللَّهِ حَتَّى دَخَلَ الْمَسْجِدَ وَ رَأَهُ أَبُو جَهْلٍ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ هَذَا مُحَمَّدٌ وَحْدَهُ وَ قَدْ مَاتَ نَاصِرُهُ فَمَشَانُكُمْ بِهِ

Rasool-Allah^{-saww} came, and Mut'am said to his son and his in-laws and his brother Tayma Bin Aday, 'Grab your weapons, for I have hired Muhammad^{-saww} and come to be around the Kabah until he^{-saww} performs Tawaaf and Sa'ee'. And they were ten, and they grabbed the weapons. Rasool-Allah^{-saww} came until he^{-saww} entered the Masjid, and Abu Jahl^{-la} saw him^{-saww}. He^{-la} said: 'O community of Quraysh! This is Muhammad^{-saww}, alone and his^{-saww} helper has died, so your concern is with him^{-saww}'.

فَقَالَ لَهُ طُعْمَةُ بْنُ عَدِيٍّ يَا عَمَّ لَا تَتَكَلَّمْ فَإِنَّ أَبَا وَهْبٍ قَدْ أَجَارَ مُحَمَّدًا فَوَقَفَ أَبُو جَهْلٍ عَلَى مُطْعِمِ بْنِ عَدِيٍّ فَقَالَ أَبَا وَهْبٍ أَمْ صَابِيٌّ قَالَ بَلَى مُجِيرٌ قَالَ إِذَا لَا نُخْفِرُ جَوَارِكَ فَلَمَّا

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

فَرَعَ رَسُولُ اللَّهِ ص مِنْ طُؤْفَاهِ وَ سَعِيَ جَاءَ إِلَى مُطْعِمِ فَقَالَ أَبَا وَهْبٍ قَدْ أَجْرْتَ وَ أَحْسَنْتَ فَرَدَّ عَلَى جَوَارِي قَالَ وَ مَا عَلَيْكَ أَنْ تُقِيمَ فِي جَوَارِي قَالَ أَكْرَهُ أَنْ أُقِيمَ فِي جَوَارٍ مُشْرِكٍ أَكْثَرَ مِنْ يَوْمٍ قَالَ مُطْعِمٌ يَا مَعْشَرَ قُرَيْشٍ إِنَّ مُحَمَّدًا قَدْ خَرَجَ مِنْ جَوَارِي.

When Rasool-Allah^{-saww} was free from his^{-saww} Tawaaf and his^{-saww} Sa'ee, he^{-saww} came to Mu'tam and Abu Wahab said, 'I hired and I was good, so return my neighbourliness to me, and it is not upon you^{-saww} that you^{-saww} stand in my neighbourhood'. He^{-saww} said: 'I^{-saww} dislike to stand in the Polytheist neighbourhood more than a day'. Mut'am said, 'O community of Quraysh! Muhammad^{-saww} has gone out from my neighbourhood!'

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ قَدِيمُ بْنُ زُرَّارَةَ وَ ذَكْوَانُ بْنُ عَبْدِ قَيْسٍ فِي مَوْسِمٍ مِنْ مَوَاسِمِ الْعَرَبِ وَ هُمَا مِنَ الْمُتَزَجِّجِ وَ كَانَ بَيْنَ الْأَوْسِ وَ الْمُتَزَجِّجِ حَرْبٌ قَدْ بَقُوا فِيهَا ذَهْرًا طَوِيلًا وَ كَانُوا لَا يَضَعُونَ السِّتْلَاحَ لَا بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ كَانَ آخِرُ حَرْبٍ بَيْنَهُمْ يَوْمَ بُعَاثٍ وَ كَانَتْ لِلْأَوْسِ عَلَى الْمُتَزَجِّجِ

Ali Bin Ibrahim said, 'As'ad Bin Zurara and Zakwan Bin Abd Qays came in a season from the seasons of the Arabs and they were from the (tribe of) Khazraj and there was a war between

(the tribes of) Al-Aws and Al-Khazraj and they had remained in it for a long time, and they were not placing down their weapons, neither by the night nor by the day, and the last battle between them was on the day of Bo'as (near Medina), and it was for Al-Aws over Al-Khazraj.

فَحَرَجَ أَسْعَدُ بْنُ زُرَّارَةَ وَ دَكْوَانَ إِلَى مَكَّةَ فِي عُمْرَةِ رَجَبٍ يَسْأَلُونَ الْخَلِيفَ عَلَى الْأَوْسِ وَ كَانَ أَسْعَدُ بْنُ زُرَّارَةَ صَدِيقاً لِعُثْبَةَ بْنِ رَبِيعَةَ فَتَزَلَّ عَلَيْهِ فَقَالَ لَهُ إِنَّهُ كَانَ بَيْنَنَا وَ بَيْنَ قَوْمِنَا حَرْبٌ وَ قَدْ جِئْنَاكَ نَطْلُبُ الْخَلِيفَةَ عَلَيْهِمْ فَقَالَ لَهُ عُثْبَةُ بَعُدَتْ دَارُنَا مِنْ دَارِكُمْ وَ لَنَا شُغْلٌ لَا نَتَفَرَّغُ لِشَيْءٍ قَالَ وَ مَا شُغْلُكُمْ وَ أَنْتُمْ فِي حَرَمِكُمْ وَ أَمْنِكُمْ

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

قَالَ لَهُ عُثْبَةُ حَرَجَ فِينَا رَجُلٌ يَدْعِي أَنَّهُ رَسُولُ اللَّهِ سَفَّهَ أَحْلَامَنَا وَ سَبَّ آهْلَنَا وَ أَفْسَدَ شُبَّانَنَا وَ فَرَّقَ جَمَاعَتَنَا فَقَالَ لَهُ أَسْعَدُ مَنْ هُوَ مِنْكُمْ قَالَ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ مِنْ أَوْسَطِنَا شَرَفًا وَ أَعْظَمِنَا بَيْنًا

Utbah said to him, 'A man has come out among us claiming that he^{-saww} is a Rasool^{-saww} of Allah^{-azwj}. He^{-saww} has vilified our dreams and insulted our gods and corrupted our youth and separated our community'. As'ad said to him, 'Who is he^{-saww} from you?' He said, 'A son^{-saww} of Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, from our middle nobles and great households'.

وَ كَانَ أَسْعَدُ وَ دَكْوَانُ وَ جَمِيعُ الْأَوْسِ وَ الْمُزَجِجِ يَسْمَعُونَ مِنَ الْيَهُودِ الَّذِينَ كَانُوا بَيْنَهُمُ النَّضِيرِ وَ قُرَيْظَةَ وَ قَيْنُقَاعَ أَنَّ هَذَا أَوَانٌ نَبِيٍّ يَخْرُجُ بِمَكَّةَ يَكُونُ مُهَاجِرُهُ بِالْمَدِينَةِ لَتَقْتُلَنَّكُمْ بِهِ يَا مَعْشَرَ الْعَرَبِ

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

فَلَمَّا سَمِعَ ذَلِكَ أَسْعَدُ وَقَعَ فِي قَلْبِهِ مَا كَانَ سَمِعَ مِنَ الْيَهُودِ قَالَ فَأَيْنَ هُوَ قَالَ جَالِسٌ فِي الْحِجْرِ وَ إِيَّاهُمْ لَا يَخْرُجُونَ مِنْ شِعْبِهِمْ إِلَّا فِي الْمَوْسِمِ فَلَا تَسْمَعُ مِنْهُ وَ لَا تُكَلِّمُهُ فَإِنَّهُ سَاحِرٌ يَسْحَرُكَ بِكَلَامِهِ وَ كَانَ هَذَا فِي وَقْتِ مُحَاصِرَةِ بَنِي هَاشِمٍ فِي التَّيْبِ

So, when As'ad heard that, it occurred in his hear what he had heard from the Jews. He said, 'So, where is he^{-saww}? He said, 'He^{-saww} is seated among the (Black) Stone. They are not coming out from their canyon except during the season, therefore neither listen from him^{-saww} nor speak to him^{-saww} for he^{-saww} is a sorcerer. He^{-saww} cast a spell with his^{-saww} speech', and this was during the time of the siege of the Clan of Hashim^{-as} in the canyon.

فَقَالَ لَهُ أَسْعَدُ فَكَيْفَ أَصْنَعُ وَ أَنَا مُعْتَمِرٌ لَا بُدَّ لِي أَنْ أَطُوفَ بِالْبَيْتِ قَالَ ضَعْ فِي أُذُنَيْكَ الْقُطْنَ فَدَخَلَ أَسْعَدُ الْمَسْجِدَ وَ قَدْ حَشَا أُذُنَيْهِ بِالْقُطَنِ فَطَافَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ جَالِسٌ فِي الْحِجْرِ مَعَ قَوْمٍ مِنْ بَنِي هَاشِمٍ

As'ad said to him, 'So what shall I do and I am an Umrah performer, it is inevitable that I perform Tawaaf of the House (Kabah)'. He said, 'Place the cotton in your ears'. As'ad entered

the Masjid and he had stuffed his ears with the cotton. He performed Tawaaf of the House and Rasool-Allah^{-saww} was seated by the (Black) Stone along with the group of the Clan of Hashim^{-as}.

فَنظَرَ إِلَيْهِ نَظْرَةً فَجَازَهُ فَلَمَّا كَانَ فِي السُّوْطِ الثَّانِي قَالَ فِي نَفْسِهِ مَا أَجِدُ أَجْهَلَ مِنِّي أَيْ يَكُونُ مِثْلُ هَذَا الْحَدِيثِ بِمَكَّةَ فَلَا أُنْعَرِفُهُ حَتَّى أَرْجِعَ إِلَى قَوْمِي فَأُخْبِرُهُمْ ثُمَّ أَحَدَ الْقَطْنَ مِنْ أُذُنَيْهِ وَرَمَى بِهِ وَ قَالَ لِرَسُولِ اللَّهِ أَنْعِمَ صَبَاحًا فَرَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ إِلَيْهِ وَ قَالَ قَدْ أَبَدَلْنَا اللَّهَ بِهِ مَا هُوَ أَحْسَنُ مِنْ هَذَا تَحِيَّةً أَهْلِ الْجَنَّةِ السَّلَامُ عَلَيْكُمْ

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

فَقَالَ لَهُ أَسْعَدُ إِنَّ عَهْدَكَ بِهَذَا لَقَرِيبٌ إِلَى مَا تَدْعُو يَا مُحَمَّدُ قَالَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ أَدْعُوكُمْ إِلَى آلَا تُشْرِكُوا بِهِ شَيْئاً وَ بِالْوَالِدَيْنِ إِحْسَاناً وَ لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ إِيَّاهُمْ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّأَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

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

وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْساً إِلَّا وُسْعَهَا وَ إِذَا قُلْتُمْ فَاعْدُوا وَ لَوْ كَانَ ذَا قُرْبَى وَ يَعْهَدُ اللَّهُ أَوْفُوا ذَلِكُمْ وَصَّأَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ

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

فَلَمَّا سَمِعَ أَسْعَدُ هَذَا قَالَ لَهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي أَنَا مِنْ أَهْلِ يَثْرِبَ مِنَ الْخِزْرَجِ وَ بَيْنَنَا وَ بَيْنَ إِخْوَتِنَا مِنَ الْأَوْسِ جِبَالٌ مَقْطُوعَةٌ فَإِنْ وَصَلَهَا اللَّهُ بِكَ وَ لَا أَجِدُ أَعَزَّ مِنْكَ وَ مَعِيَ رَجُلٌ مِنْ قَوْمِي فَإِنْ دَخَلَ فِي هَذَا الْأَمْرِ رَجُوتُ أَنْ يُنْتَمِ اللَّهُ لَنَا أَمْرًا فِيكَ

When As'ad heard this, he said to him^{-saww}, 'I testify that there is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}. May my father and my mother be sacrificed for you^{-saww}! I am from the people of Yasrib, from the (tribe of) Al-Khazraj, and there is between us and our brothers from the (tribe of) Al-Aws, cut off ropes (relationships). So, if Allah^{-azwj} can

connect these through you^{-saww}, and I cannot find anyone more honourable than you^{-saww}, and with me there is a man from my people, and if he were to enter into this matter, I hope that Allah^{-azwj} will Complete our matter for us regarding you^{-saww}.

وَاللّٰهُ يَا رَسُوْلَ اللّٰهِ لَقَدْ كُنَّا نَسْمَعُ مِنَ الْيَهُودِ حَبْرِكَ وَ يُبَشِّرُوْنَنا بِمَحْرَجِكَ وَ يُخْبِرُوْنَنا بِصِفَتِكَ وَ أَرْجُوْا أَنْ يَكُوْنَ دَارُنَا دَارَ هِجْرَتِكَ عِنْدَنَا فَقَدْ أَعْلَمْنَا الْيَهُودَ ذَلِكَ فَالْحَمْدُ لِلّٰهِ الَّذِي سَاقَى إِلَيْكَ وَ اللّٰهُ مَا جِئْتُ إِلَّا لِنَطْلُبَ الْحُلْفَ عَلَى قَوْمِنَا وَ قَدْ آتَانَا اللّٰهُ بِالْفَضْلِ بِمَا أَتَيْتُ لَهُ

By Allah^{-azwj}, O Rasool-Allah^{-saww}! We had heard your^{-saww} news from the Jews and they gave us the glad tidings of your^{-saww} advent and informed us with your^{-saww} characteristics, and I hope that our house would become a house of your^{-saww} emigration with us, for the Jews have informed us of that. The Praise is for Allah^{-azwj} Who Ushered me to you^{-saww}. By Allah^{-azwj}! I did not come except to seek the allies against our people, and Allah^{-azwj} has Given us better than what I had come to Him^{-azwj} for’.

ثُمَّ أَقْبَلَ ذَكْوَانَ فَقَالَ لَهُ أَسْعَدُ هَذَا رَسُوْلَ اللّٰهِ الَّذِي كَانَتْ الْيَهُودُ تُبَشِّرُنَا بِهِ وَ تُخْبِرُنَا بِصِفَتِهِ فَهَلُمَّ فَأَسْلِمَ فَأَسْلَمَ ذَكْوَانُ ثُمَّ قَالَ يَا رَسُوْلَ اللّٰهِ ابْعَثْ مَعَنَا رَجُلًا يُعَلِّمُنَا الْقُرْآنَ وَ يَدْعُو النَّاسَ إِلَى أَمْرِكَ

Then Zakwan came, so As’ad said to him, ‘This is the Rasool^{-saww} of Allah^{-azwj} who the Jews used to give us the glad tidings with and informed us with his^{-saww} characteristics, therefore become a Muslim’. Zakwan became a Muslim. Then they said, ‘O Rasool-Allah^{-saww}! Send some men with us to teach us the Quran and call the people to your^{-saww} matter’.

فَقَالَ رَسُوْلَ اللّٰهِ لِمُصْعَبِ بْنِ عُمَيْرٍ وَ كَانَ فِئِي حَدَثًا مُّثَرَفًا بَيْنَ أَبَوَيْهِ يُكْرِمَانِهِ وَ يُفَضِّلَانِيهِ عَلَى أَوْلَادِهِمْ وَ لَمْ يَخْرُجْ مِنْ مَكَّةَ فَلَمَّا أَسْلَمَ جَفَاهُ أَبَوَاهُ وَ كَانَ مَعَ رَسُوْلِ اللّٰهِ فِي الشَّعْبِ حَتَّى تَغَيَّرَ وَ أَصَابَهُ الْجُهْدُ وَ أَمَرَهُ رَسُوْلُ اللّٰهِ بِالْمُخْرَجِ مَعَ أَسْعَدَ وَ قَدْ كَانَ تَعَلَّمَ مِنَ الْقُرْآنِ كَثِيرًا

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

فَخَرَجَا إِلَى الْمَدِيْنَةِ وَ مَعَهُمَا مُصْعَبُ بْنُ عُمَيْرٍ فَقَدِمُوا عَلَى قَوْمِهِمْ وَ أَخْبَرُوهُمْ بِأَمْرِ رَسُوْلِ اللّٰهِ وَ حَبْرِهِ فَأَجَابَ مِنْ كُلِّ بَطْنِ الرَّجُلِ وَ الرَّجُلَانِ وَ كَانَ مُصْعَبُ نَارِلًا عَلَى أَسْعَدَ بْنِ زُرَّارَةَ وَ كَانَ يُخْرُجُ فِي كُلِّ يَوْمٍ فَيَطُوفُ عَلَى مَجَالِسِ الْمَخْرَجِ يَدْعُوهُمْ إِلَى الْإِسْلَامِ فَيُجِيبُهُ الْأَحْدَاثُ

They both went to Al-Medina and with them was Mus’ab Bin Umeyr. They arrived to their people and informed them with the matter of Rasool-Allah^{-saww} and his^{-saww} news. So, they answered from every belly (family), one man and two men, and Mus’ab had lodged with As’ad Bin Zurara, and he used to go out during every day and go around the gatherings of Al-Khazraj, inviting them to Al-Islam. The youths responded to him.

وَ كَانَ عَبْدُ اللّٰهِ بْنُ أَبِي شَرِيْفًا فِي الْمَخْرَجِ وَ قَدْ كَانَ الْأَوْسُ وَ الْمَخَزْنَجِيَّةُ اجْتَمَعَتْ عَلَى أَنْ يُمْلِكُوهُ عَلَيْهِمْ لِيَشْرَفَهُ وَ سَخَائِهِ وَ قَدْ كَانُوا اتَّخَذُوا لَهُ إِكْلِيْلًا اخْتِاجُوا فِي تَمَامِهِ إِلَى وَاسِطَةٍ كَانُوا يَطْلُبُونَهَا وَ ذَلِكَ أَنَّهُ لَمْ يَدْخُلْ مَعَ قَوْمِهِ الْمَخْرَجِ فِي حَرْبٍ بُعَاثٍ وَ لَمْ يُعِنْ عَلَى الْأَوْسِ وَ قَالَ هَذَا ظَلَمٌ مِنْكُمْ لِلْأَوْسِ وَ لَا أُعِينُ عَلَى الظُّلْمِ

And Abdullah Bin Abay was a nobleman among Al-Khazraj, and Al-Aws and Al-Khazraj had united upon that they would make him a ruler upon them due to his nobility and his generosity, and they had taken a crown for him, being needy in its completion to a means. They were seeking it, and that is because Al-Khazraj did not enter with his people during the battle of Buas, and did not assist against Al-Aws, and said, 'This is unjust from you to Al-Aws, and I will not assist upon the injustice'.

فَرَضِيَتْ بِهِ الْأَوْسُ وَ الْخَزْرَجُ فَلَمَّا قَدِمَ أَسْعَدُ كَرِهَ عَبْدُ اللَّهِ مَا جَاءَ بِهِ أَسْعَدُ وَ دَكَّوَانُ وَ فَتَرَ أَمْرَهُ فَقَالَ أَسْعَدُ لِمُصْعَبٍ إِنَّ خَالِي سَعْدَ بْنَ مُعَاذٍ مِنْ رُؤُسَاءِ الْأَوْسِ وَ هُوَ رَجُلٌ عَاقِلٌ شَرِيفٌ مُطَاعٌ فِي بَيْتِي عَمْرُو بْنُ عَوْفٍ فَإِنْ دَخَلَ فِي هَذَا الْأَمْرِ تَمَّ لَنَا أَمْرُنَا فَهَلُمُّ نَأْتِي مَحَلَّتَهُمْ

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

فَجَاءَ مُصْعَبٌ مَعَ أَسْعَدٍ إِلَى مَحَلَّةِ سَعْدِ بْنِ مُعَاذٍ فَفَعَدَ عَلَى بَيْتِهِ مِنْ آبَائِهِمْ وَ اجْتَمَعَ إِلَيْهِ قَوْمٌ مِنْ أَخْدَانِهِمْ وَ هُوَ يَقْرَأُ عَلَيْهِمُ الْقُرْآنَ فَبَلَغَ ذَلِكَ سَعْدَ بْنَ مُعَاذٍ فَقَالَ لِأَسِيدِ بْنِ حُضَيْرٍ وَ كَانَ مِنْ أَشْرَافِهِمْ بَلِّغْنِي أَنَّ أَبَا أُمَامَةَ أَسْعَدَ بْنَ زُرَّارَةَ قَدْ جَاءَ إِلَى مَحَلَّتِنَا مَعَ هَذَا الْفُرْسِيِّ يُفْسِدُ شُبَّانَنَا فَأَيُّهُ وَ أَنَّهُ عَنْ ذَلِكَ

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

فَجَاءَ أُسَيْدُ بْنُ حُضَيْرٍ فَنَظَرَ إِلَيْهِ أَسْعَدُ فَقَالَ لِمُصْعَبٍ إِنَّ هَذَا رَجُلٌ شَرِيفٌ فَإِنْ دَخَلَ فِي هَذَا الْأَمْرِ رَجَوْتُ أَنْ يَبِمَّ أَمْرُنَا فَاصْطِقِ اللَّهَ فِيهِ فَلَمَّا قَرَّبَ أُسَيْدٌ مِنْهُمْ قَالَ يَا أَبَا أُمَامَةَ يَقُولُ لَكَ خَالَكَ لَا تَأْتِنَا فِي نَادِيَتِنَا وَ لَا تُفْسِدُ شُبَّانَنَا وَ اخْذِرِ الْأَوْسَ عَلَى نَفْسِكَ

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

فَقَالَ مُصْعَبٌ أَوْ تَجْلِسُ فَتَعْرِضَ عَلَيْكَ أَمْرًا فَإِنْ أَحْبَبْتَهُ دَخَلْتَ فِيهِ وَ إِنْ كَرِهْتَهُ نَحَيْتُنَا عَنْكَ مَا تَكْرَهُ فَجَلَسَ فَقَرَأَ عَلَيْهِ سُورَةَ مِنَ الْقُرْآنِ فَقَالَ كَيْفَ تَصْنَعُونَ إِذَا دَخَلْتُمْ فِي هَذَا الْأَمْرِ قَالَ نَعْتَسِلُ وَ نَلْبَسُ ثَوْبَيْنِ طَاهِرَيْنِ وَ نَشْهَدُ الشَّهَادَتَيْنِ وَ نُصَلِّي رَكَعَتَيْنِ

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

فَرَمَى بِنَفْسِهِ مَعَ تِيَابِهِ فِي الْبُئْرِ ثُمَّ خَرَجَ وَ عَصَرَ ثَوْبَهُ ثُمَّ قَالَ اغْرِضْ عَلَيَّ فَعَرَضَ عَلَيْهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَهَا ثُمَّ صَلَّى رَكَعَتَيْنِ ثُمَّ قَالَ لِأَسْعَدِ يَا أَبَا أُمَامَةَ أَنَا أَبْعَثُ إِلَيْكَ الْآنَ خَالَكَ وَ أَحْتَالَ عَلَيْهِ فِي أَنْ يَجِيْعَكَ

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

فَرَجَعَ أُسَيْدٌ إِلَى سَعْدِ بْنِ مُعَاذٍ فَلَمَّا نَظَرَ إِلَيْهِ سَعْدٌ قَالَ أَقْسِمُ أَنَّ أُسَيْدًا قَدْ رَجَعَ إِلَيْنَا بِعَيْرِ الْوَجْهِ الَّذِي ذَهَبَ مِنْ عِنْدِنَا وَ أَنَاهُمْ سَعْدُ بْنُ مُعَاذٍ فَقَرَأَ عَلَيْهِ مُصْعَبٌ حَمَّ تَنْزِيلٍ مِنَ الرَّحْمَنِ الرَّحِيمِ فَلَمَّا سَمِعَهَا قَالَ مُصْعَبٌ وَ اللَّهُ لَقَدْ رَأَيْنَا الْإِسْلَامَ فِي وَجْهِهِ قَبْلَ أَنْ يَتَكَلَّمَ

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

فَبَعَثَ إِلَى مَنْزِلِهِ وَ أَبِي بَقْرَةَ طَاهِرِينَ وَ اغْتَسَلَ وَ شَهِدَ الشَّهَادَتَيْنِ وَ صَلَّى رَكَعَتَيْنِ ثُمَّ قَامَ وَ أَخَذَ بِيَدِ مُصْعَبٍ وَ حَوْلَهُ إِلَيْهِ وَ قَالَ أَظْهَرَ أَمْرَكَ وَ لَا تَحَابِرَ أَحَدًا

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

ثُمَّ جَاءَ فَوَقَفَ فِي بَنِي عَمْرٍو بْنِ عَوْفٍ وَ صَاحَ يَا بَنِي عَمْرٍو بْنِ عَوْفٍ لَا يَبْقِيَنَّ رَجُلًا وَ لَا امْرَأَةً وَ لَا بَكَرًا وَ لَا ذَاتَ بَغْلٍ وَ لَا شَيْخًا وَ لَا صَبِيًّا إِلَّا أَنْ يَخْرُجَ فَلَيْسَ هَذَا يَوْمٌ سَتْرٌ وَ لَا حِجَابٍ فَلَمَّا اجْتَمَعُوا قَالَ كَيْفَ حَالِي عِنْدَكُمْ قَالُوا أَنْتَ سَيِّدُنَا وَ الْمَطَاعُ فِينَا وَ لَا نَرُدُّكَ لَكَ أَمْرًا فَمَرْنَا بِمَا شِئْتُمْ

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

فَقَالَ كَلَامٌ رِجَالِكُمْ وَ نِسَائِكُمْ وَ صِبْيَانِكُمْ عَلَيَّ حَرَامٌ حَتَّى تَشْهَدُوا أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَالْحَمْدُ لِلَّهِ الَّذِي أَحْرَمَنَا بِذَلِكَ وَ هُوَ الَّذِي كَانَتْ الْيَهُودُ تُخْبِرُنَا بِهِ فَمَا بَقِيَ دَارٌ مِنْ دُورِ بَنِي عَمْرٍو بْنِ عَوْفٍ فِي ذَلِكَ الْيَوْمِ إِلَّا وَ فِيهَا مُسْلِمٌ أَوْ مُسْلِمَةٌ

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

وَ حَوْلَ مُصْعَبِ بْنِ عَمْرِئِ إِلَيْهِ وَ قَالَ لَهُ أَظْهَرَ أَمْرَكَ وَ ادْعُ النَّاسَ عَلَانِيَةً وَ شَاعَ الْإِسْلَامُ بِالْمَدِينَةِ وَ كَثُرَ وَ دَخَلَ فِيهِ مِنَ الْبَطْنِيِّنَ جَمِيعًا أَشْرَافُهُمْ وَ ذَلِكَ لِمَا كَانَ عِنْدَهُمْ مِنَ أَخْبَارِ الْيَهُودِ وَ بَلَغَ رَسُولَ اللَّهِ ص أَنَّ الْأَوْسَ وَ الْخَزْرَجَ قَدْ دَخَلُوا فِي الْإِسْلَامِ وَ كَتَبَ إِلَيْهِ مُصْعَبٌ بِذَلِكَ

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

وَكَانَ كُلُّ مَنْ دَخَلَ فِي الْإِسْلَامِ مِنْ قُرَيْشٍ صَرِيحُهُ قَوْمُهُ وَ عَدُوُّهُ فَكَانَ رَسُولُ اللَّهِ ص يَأْمُرُهُمْ أَنْ يَخْرُجُوا إِلَى الْمَدِينَةِ فَكَانُوا يَتَسَلَّلُونَ رَجُلًا فَرَجُلًا فَصَبِرُوا إِلَى الْمَدِينَةِ فَبَيَّنَّتْهُمْ الْأَوْسُ وَالْحِزْرَجُ عَلَيْهِمْ وَ يُوَأَسُوهُمْ.

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

قَالَ فَلَمَّا قَدِمَتِ الْأَوْسُ وَالْحِزْرَجُ مَكَّةَ جَاءَهُمْ رَسُولُ اللَّهِ ص فَقَالَ لَهُمْ مَنْعُونَ لِي جَانِبِي حَتَّى أَتْلُوَ عَلَيْكُمْ كِتَابَ رَبِّكُمْ وَ نَوَائِبَكُمْ عَلَى اللَّهِ الْجَنَّةُ قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ فَخُذْ لِنَفْسِكَ وَ لِرَبِّكَ مَا شِئْتَ فَقَالَ مَوْعِدُكُمْ الْعَقَبَةُ فِي اللَّيْلَةِ الْوُسْطَى مِنْ لَيْلِي التَّشْرِيقِ

He (the narrator) said, 'When Al-Aws and Al-Khazraj proceeded to Makkah, Rasool-Allah^{-saww} came to them and said to them: 'Can you come by my^{-saww} side until I^{-saww} recite unto you all the Book of your Lord^{-azwj} and your Rewards upon Allah^{-azwj} is the Paradise?'

They said, 'Yes, O Rasool-Allah^{-saww}! Take for yourself^{-saww} and for your^{-saww} Lord^{-azwj} whatever you^{-saww} like'. He^{-saww} said: 'Your appointment is Al-Aqabah during the night of the middle from the nights of Al-Tashreeq (ten days following the day of the sacrifice).

فَلَمَّا حَجُّوا رَجَعُوا إِلَى مِيٍّ وَ كَانَ فِيهِمْ مَنُّ قَدْ أَسْلَمَ بَشَرٌ كَثِيرٌ وَ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ عَلَى دِينِهِمْ وَ عَبْدُ اللَّهِ بْنُ أَبِي فِيهِمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ فِي الْيَوْمِ الثَّانِي مِنْ أَيَّامِ التَّشْرِيقِ فَاحْضَرُوا دَارَ عَبْدِ الْمُطَّلِبِ عَلَى الْعَقَبَةِ وَ لَا تُنَبِّهُوا نَائِمًا وَ لَيْتَسَلَّلَ وَاحِدٌ فَوَاجِدٌ

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

Rasool-Allah^{-saww} said to them during the second day from the days of Al-Tashreeq: 'Be present at the house of Abdul Muttalib^{-asws} upon Al-Aqaba and do not wake up the sleeping ones, and sneak out one by one'.

وَ كَانَ رَسُولُ اللَّهِ ص نَارِلًا فِي دَارِ عَبْدِ الْمُطَّلِبِ وَ حَمْرَةَ وَ عَلِيٍّ وَ الْعَبَّاسُ مَعَهُ فَجَاءَهُ سَبْعُونَ رَجُلًا مِنَ الْأَوْسِ وَ الْحِزْرَجِ فَدَخَلُوا الدَّارَ فَلَمَّا اجْتَمَعُوا قَالَ لَهُمْ رَسُولُ اللَّهِ ص مَنْعُونَ لِي جَانِبِي حَتَّى أَتْلُوَ عَلَيْكُمْ كِتَابَ رَبِّي وَ نَوَائِبَكُمْ عَلَى اللَّهِ الْجَنَّةُ فَقَالَ أَسْعَدُ بْنُ زُرَّارَةَ وَ الْبَرَاءُ بْنُ مَعْرُورٍ وَ عَبْدُ اللَّهِ بْنُ حِزَامٍ نَعَمْ يَا رَسُولَ اللَّهِ فَاشْتَرَطَ لِنَفْسِكَ وَ لِرَبِّكَ

Rasool-Allah^{-saww} had lodged in the house of Abdul Muttalib^{-asws}, and Hamza^{-asws} and Ali^{-asws} and Al-Abbas were with him. Seventy men from Al-Aws and Al-Khazraj came and entered the house. When they had gathered, Rasool-Allah^{-saww} said to them: 'Can you come by my^{-saww} side unto I^{-saww} recite to you all the Book of my^{-saww} Lord^{-azwj} and your Reward upon Allah^{-azwj} is the Paradise?' As'ad Bin Zurara, and Bara'a Bin Marour, and Abdullah Bin Hizam said, 'Yes, O Rasool-Allah^{-saww}! Stipulate for yourself^{-saww} and for your^{-saww} Lord^{-azwj}'.

فَقَالَ رَسُولُ اللَّهِ تَمَعُونَنِي مِمَّا تَمَعُونَ أَنْفُسَكُمْ وَ تَمَعُونَ أَهْلِي مِمَّا تَمَعُونَ أَهْلِيكُمْ وَ أَوْلَادَكُمْ قَالُوا فَمَا لَنَا عَلَى ذَلِكَ قَالَ الْجَنَّةُ تَمَلِكُونَ بِهَا الْعَرَبَ فِي الدُّنْيَا وَ تَدِينُ لَكُمْ الْعَجَمَ وَ تَكُونُونَ مُلُوكًا فَقَالُوا قَدْ رَضِينَا

Rasool-Allah^{-saww} said: ‘You will protect me^{-saww} from what you protect yourself, and prevent my^{-saww} family from what you protect your families and your children’. They said, ‘So what is for us upon that?’ He^{-saww} said:’ The Paradise. You will rule the Arabs in the world by it and the non-Arabs will follow you all, and you will become kings’. They said, ‘We have agreed’.

فَقَامَ الْعَبَّاسُ بْنُ نَصْلَةَ وَ كَانَ مِنَ الْأَوْسِ فَقَالَ يَا مَعْشَرَ الْأَوْسِ وَ الْحَزْرَجِ تَعْلَمُونَ عَلَى مَا تُقْدِمُونَ عَلَيْهِ إِنَّمَا تُقْدِمُونَ عَلَى حَرْبِ الْأَحْمَرِ وَ الْأَبْيَضِ وَ عَلَى حَرْبِ مُلُوكِ الدُّنْيَا فَإِنْ عَلِمْتُمْ أَنَّهُ إِذَا أَصَابَتْكُمْ الْمُصِيبَةُ فِي أَنْفُسِكُمْ خَذَلْتُمُوهُ وَ تَرَكْتُمُوهُ فَلَا تُعْرُوهُ فَإِنَّ رَسُولَ اللَّهِ وَ إِنْ كَانَ قَوْمُهُ خَالَفُوهُ فَهُوَ فِي عَزْرٍ وَ مَنَعَةٍ

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

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ حِزَامٍ وَ أَسْعَدُ بْنُ زُرَّارَةَ وَ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ مَا لَكَ وَ لِلْكَلامِ يَا رَسُولَ اللَّهِ بَلْ دَمْنَا بِدَمِكَ وَ أَنْفُسَنَا بِنَفْسِكَ فَاشْتَرَطْ لِرَبِّكَ وَ لِنَفْسِكَ مَا شِئْتَ

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

فَقَالَ رَسُولُ اللَّهِ ص أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنَيْ عَشَرَ نَقِيبًا يَكْفُلُونَ عَلَيْكُمْ بِذَلِكَ كَمَا أَخَذَ مُوسَى عَلَيْهِ السَّلَامُ مِنْ بَنِي إِسْرَائِيلَ اثْنَيْ عَشَرَ نَقِيبًا فَقَالُوا اخْتَرْنَا مَنْ شِئْنَا فَأَشَارَ جِبْرِيلُ إِلَيْهِمْ فَقَالَ هَذَا نَقِيبٌ وَ هَذَا نَقِيبٌ وَ هَذَا نَقِيبٌ حَتَّى اخْتَارَ تِسْعَةً مِنَ الْحَزْرَجِ وَ هُمْ أَسْعَدُ بْنُ زُرَّارَةَ وَ الْبَرَاءُ بْنُ مَعْرُورٍ وَ عَبْدُ اللَّهِ بْنُ حِزَامٍ أَبُو جَابِرٍ بْنُ عَبْدِ اللَّهِ وَ رَافِعُ بْنُ مَالِكٍ وَ سَعْدُ بْنُ عُبَادَةَ وَ الْمُنْذِرُ بْنُ عَمْرٍو وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ سَعْدُ بْنُ الرَّبِيعِ وَ عُبَادَةُ بْنُ الصَّامِتِ

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

وَ ثَلَاثَةٌ مِنَ الْأَوْسِ وَ هُمْ أَبُو الْهَيْثَمِ بْنُ التَّيْهَانِ وَ كَانَ رَجُلًا مِنَ الْيَمَنِ خَلِيفًا فِي بَنِي عَمْرٍو بْنِ عَوْفٍ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَعْدُ بْنُ حَيْثَمَةَ

And three from Al-Aws, and they were – Abu Al-Haysam Bin Al-Tayhan, and he was a man from Al-Yemen, an ally among the clan of Amro bin Awf, and Aseyd Huzayr, and Sa’ad bin Khaysama.

فَلَمَّا اجْتَمَعُوا وَ بَايَعُوا رَسُولَ اللَّهِ صَاحَ بِهِمْ إِبْلِيسُ يَا مَعْشَرَ قُرَيْشٍ وَ الْعَرَبِ هَذَا مُحَمَّدٌ وَ الصُّبَاءُ مِنَ الْأَوْسِ وَ الْخَزْرَجِ عَلَى بَجْرَةَ الْعَقْبَةِ يُبَايِعُونَهُ عَلَى خِرْبَكُمُ فَاسْمِعْ أَهْلًا مَنِي فَهَاجَتْ قُرَيْشٌ وَ أَقْبَلُوا بِالسَّلَاحِ

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

وَ سَمِعَ رَسُولُ اللَّهِ النَّبَاءَ فَقَالَ لِلْأَنْصَارِ تَفَرَّقُوا فَقَالُوا يَا رَسُولَ اللَّهِ إِنَّ أَمْرَنَا أَنْ نَمِيلَ عَلَيْهِمْ بِأَسْيَافِنَا فَعَلْنَا فَقَالَ رَسُولُ اللَّهِ ص لَمْ أُوْمَرْ بِذَلِكَ وَ لَمْ يُأْذِنِ اللَّهُ لِي فِي مُحَارَبَتِهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ فَتَخْرُجْ مَعَنَا قَالَ أَنْتَظِرُ أَمْرَ اللَّهِ

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

فَجَاءَتْ قُرَيْشٌ عَلَى بَكْرَةَ أَبِيهَا فَذُ أَخَذُوا السَّلَاحَ وَ حَرَجَ حَمْرُهُ وَ مَعَهُ السَّيْفُ فَوَقَفَ عَلَى الْعَقْبَةِ هُوَ وَ عَلِيٌّ بِنُ أَبِي طَالِبٍ فَلَمَّا نَظَرُوا إِلَى حَمْرَةَ قَالُوا مَا هَذَا الَّذِي اجْتَمَعْتُمْ عَلَيْهِ قَالُوا مَا اجْتَمَعْنَا وَ مَا هَاهُنَا أَحَدٌ وَ اللَّهُ لَا يَجُوزُ أَحَدٌ هَذِهِ الْعَقْبَةَ إِلَّا ضَرَبْتُهُ بِسَيْفِي

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

فَرَجَعُوا وَ غَدَوْا إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَقَالُوا لَهُ قَدْ بَلَّغْنَا أَنَّ قَوْمَكَ بَايَعُوا مُحَمَّدًا عَلَى خِرْبَتِنَا فَحَلَفَ لَهُمْ عَبْدُ اللَّهِ أَنَّهُمْ لَمْ يَفْعَلُوا وَ لَا عَلِمَ لَهُ بِذَلِكَ وَ أَنَّهُمْ لَمْ يَطَّلِعُوهُ عَلَى أَمْرِهِمْ فَصَدَّقُوهُ وَ تَفَرَّقَتِ الْأَنْصَارُ وَ رَجَعَ رَسُولُ اللَّهِ إِلَى مَكَّةَ.

They returned and went to Abdullah Bin Abay and said to him, 'It has reached us that your people pledged allegiance to Muhammad^{-sawww} upon battling against us'. Abdullah vowed to them that they had not done it nor was there any knowledge for him of that, and they had not notified him upon their matter'. They ratified him, and the Helpers dispersed, and Rasool-Allah^{-sawww} returned to Makkah"⁵.

6- كا، الكافي علي عن أبيه عن ابن أبي نصر عن إبراهيم بن محمد الأشعري عن عبيد بن زرارة عن أبي عبد الله عليه السلام قال: لما توفى أبو طالب رضي الله عنه نزل جبرئيل على رسول الله فقال يا محمد اخرج من مكة فليس لك بها ناصر و نارت قريش بالنبي ص فخرج هاربا حتى جاء إلى جبل بمكة يقال له الحجون فصار إليه.

Al Kafi – Ali, from his father, from Ibn Abu Nasr, from Ibrahim Bin Muhammad Al Ash'ary, from Ubeyd Bin Zurara,

⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 5 H 5

‘From Abu Abdullah^{-asws} having said: ‘When Abu Talib^{-asws} passed away, Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and said: ‘O Muhammad^{-saww}! Exit from Makkah for there isn’t any helper for you^{-saww} in it’, and Quraysh retaliated with the Prophet^{-saww}, so he^{-saww} exited fleeing until he^{-saww} went to a mountain of Makkah called Al-Hajoun, and came to it’.⁶

7- قب، المناقب لابن شهر آشوب ثُوِي أَبُو طَالِبٍ بَعْدَ بُيُوتِهِ بِتِسْعِ سِنِينَ وَ تَمَانِيَةِ أَشْهُرٍ وَ ذَلِكَ بَعْدَ خُرُوجِهِ مِنَ الشَّعْبِ بِشَهْرَيْنِ

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

وَ زَعَمَ الْوَأَقِدِيُّ أَنَّهُمْ خَرَجُوا مِنَ الشَّعْبِ قَبْلَ الْهِجْرَةِ بِثَلَاثِ سِنِينَ وَ فِي هَذِهِ السَّنَةِ ثُوِي أَبُو طَالِبٍ وَ ثُوِيَتْ خَدِيجَةُ بَعْدَهُ بِسِتَّةِ أَشْهُرٍ وَ لَهُ سِتٌّ وَ أَرْبَعُونَ سَنَةً وَ تَمَانِيَةِ أَشْهُرٍ وَ أَرْبَعَةٌ وَ عَشْرُونَ يَوْمًا وَ يُقَالُ وَ هُوَ ابْنُ سِنَعٍ وَ أَرْبَعِينَ سَنَةً وَ سِتَّةِ أَشْهُرٍ وَ أَيَّامًا.

‘And Al-Waqidi (Wahhabi imam) claimed that they came out from the canyon before the Hijra by three years, and during this year Abu Talib^{-asws} passed away and (Syeda) Khadeeja^{-asws} after him^{-asws} by six months, and for him^{-saww} were forty six years and eight months and twenty four days; and it is said that he^{-saww} was forty seven years and six months and some days old’.

أَبُو عَبْدِ اللَّهِ اللَّهِ بْنُ مَنَدَةَ فِي كِتَابِ الْمَعْرِفَةِ أَنَّ وَفَاةَ خَدِيجَةَ بَعْدَ مَوْتِ أَبِي طَالِبٍ بِثَلَاثَةِ أَيَّامٍ.

Abu Abdullah bin Mandah in the book ‘Al-Ma’rifa’ – The expiry of (Syeda) Khadeeja^{-asws} was after the expiry of Abu Talib^{-asws} by three days’.

الْمَعْرِفَةُ، عَنِ النَّسَوِيِّ ثُوِيَتْ خَدِيجَةُ بِمَكَّةَ قَبْلَ الْهِجْرَةِ مِنْ قَبْلِ أَنْ تُفْرَضَ الصَّلَاةُ عَلَى الْمَوْتَى وَ سُمِّيَ ذَلِكَ الْعَامَ عَامَ الْحُزْنِ وَ لَبِثَ صَ بَعْدَهَا بِمَكَّةَ ثَلَاثَةَ أَشْهُرٍ فَأَمَرَ أَصْحَابَهُ بِالْهِجْرَةِ إِلَى الْحَبَشَةِ فَخَرَجَ جَمَاعَةٌ مِنْ أَصْحَابِهِ بِأَهْلِيهِمْ وَ ذَلِكَ بَعْدَ تَمَسُّسٍ مِنْ بُيُوتِهِ وَ كَانَ حِصَاؤُ الشَّعْبِ وَ كِتَابَةُ الصَّحِيفَةِ أَرْبَعِ سِنِينَ وَ قَبْلَ ثَلَاثِ سِنِينَ وَ قَبْلَ سَنَتَيْنِ

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

فَلَمَّا ثُوِي أَبُو طَالِبٍ خَرَجَ إِلَى الطَّائِفِ وَ أَقَامَ فِيهِ شَهْرًا وَ كَانَ مَعَهُ زَيْدُ بْنُ الْحَارِثِ ثُمَّ انْصَرَفَ إِلَى مَكَّةَ وَ مَكَثَ فِيهَا سَنَةً وَ سِتَّةَ أَشْهُرٍ فِي جَوَارِ مُطْعَمِ بْنِ عَدِيٍّ وَ كَانَ يَدْعُو الْقَبَائِلَ فِي الْمَوَاسِمِ فَكَانَتْ بَيْعَةُ الْعُقَبَةِ الْأُولَى بِحَيْثُ قَبَايَعُهُ خَمْسَةٌ نَقَرٍ مِنَ الْحَزْرَجِ وَ وَاحِدٌ مِنَ الْأَوْسِ فِي حُفْيَةٍ مِنْ قَوْمِهِمْ وَ هُمْ جَابِرُ بْنُ عَبْدِ اللَّهِ وَ فِطْنَةُ بْنُ عَامِرٍ بْنُ جَزَلٍ وَ عَوْفُ بْنُ الْحَارِثِ وَ حَارِثَةُ بْنُ ثَعْلَبَةَ وَ مَرْثَدُ بْنُ الْأَسَدِ وَ أَبُو أَمَامَةَ ثَعْلَبَةُ بْنُ عَمْرٍو وَ يُقَالُ هُوَ أَسْعَدُ بْنُ زُرَّارَةَ

When Abu Talib^{-asws} expired, he^{-saww} went out to Al-Taif and stayed in it for a month, and with him^{-saww} was Zayd Bin Al-Haris. Then he^{-saww} left to go to Makkah and remained therein for a year and six months in the neighbourhood of Mat’am Bin Adayy, and he^{-saww} was inviting the tribes during the seasons. The allegiance at Aqaba was the first at Mina and five persons from

⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 6

Al-Khazraj and one from Al-Aws pledged their allegiances in concealment from their people, and they were Jabir Bin Abdullah, and Fitna Bin Aamir Bin Hazam, and Awf Bin Al Haris, and Harisa bin Sa'alba, and Marsad Bin Al Asad, and Abu Amama Sa'alba Bin Amro, and it is said he is As'ad Bin Zurara.

فَلَمَّا انْصَرَفُوا إِلَى الْمَدِينَةِ وَذَكَرُوا الْفِصَّةَ وَقَرَأُوا الْقُرْآنَ صَدَّقُوهُ وَ فِي السَّنَةِ الْقَابِلَةِ وَ هِيَ الْعَقَبَةُ الثَّانِيَةُ أَنْفَدُوا مَعَهُمْ سِتَّةً أُخْرَى بِالسَّلَامِ وَ النَّبِيعَةِ وَ هُمْ أَبُو الْهَيْثَمِ بْنِ التَّيْهَانِ وَ عَبَادَةُ بْنُ الصَّامِتِ وَ ذَكْوَانُ بْنُ عَبْدِ اللَّهِ وَ نَافِعُ بْنُ مَالِكِ بْنِ الْعَجْلَانَ وَ عَبَّاسُ بْنُ عَبَادَةَ بْنِ نَضَلَةَ وَ يَزِيدُ بْنُ ثَعْلَبَةَ حَلِيفٌ لَهُ وَ يُقَالُ مَسْعُودُ بْنُ الْحَارِثِ وَ عُوثُ بْنُ سَاعِدَةَ حَلِيفٌ لَهُمْ

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

ثُمَّ أَنْفَذَ النَّبِيَّ مَعَهُمْ ابْنَ عَمِّهِ مُصْعَبُ بْنُ هَاشِمٍ فَتَزَلَّ دَارَ أَسْعَدِ بْنِ زُرَّارَةَ فَاجْتَمَعُوا عَلَيْهِ وَ أَسْلَمَ أَكْثَرُهُمْ إِلَّا دَارَ أُمَيَّةَ بْنِ زَيْدٍ وَ حَطَمَةَ وَ وَائِلٍ وَ وَاقِفٍ فَاتَّخَمُوا بَعْدَ بَدْرٍ وَ أُحُدٍ وَ الْحُنْدَقِ وَ فِي السَّنَةِ الْقَابِلَةِ كَانَتْ بَيْعَةُ الْحَرَسِ [الْحَارِثِ]

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

كَانُوا تِسْعَةً مِنَ الْخُزْجِ وَ ثَلَاثَةً مِنَ الْأَوْسِ فَمِنْ الْخُزْجِ أَسْعَدُ وَ جَابِرٌ وَ الْبَرَاءُ بْنُ مَعْرُورٍ وَ عَبْدُ اللَّهِ بْنُ حَزَامٍ وَ سَعْدُ بْنُ عَبَادَةَ وَ الْمُنْذِرُ بْنُ قَمَرٍ وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ سَعْدُ بْنُ الرَّبِيعِ وَ مِنَ الْقَوَائِلِ عَبَادَةُ بْنُ الصَّامِتِ وَ مِنَ الْأَوْسِ أَبُو الْهَيْثَمِ وَ أُسَيْدُ بْنُ حُضَيْنٍ وَ سَعِيدُ بْنُ حَيْثَمَةَ.

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

8- بيح، الجرائح و الجرائح من معجزاته ص أَنَّ قُرَيْشًا كُتِبَتْ لَهُمْ اجْتَمَعُوا وَ أَخْرَجُوا بَنِي هَاشِمٍ إِلَى شَيْبِ أَبِي طَالِبٍ وَ مَكَثُوا فِيهِ ثَلَاثَ سِنِينَ إِلَّا شَهْرًا ثُمَّ أَنْفَقَ أَبُو طَالِبٍ وَ حَدِيحَتُهُ جَمِيعَ مَا لِيَهُمَا وَ لَا يَتَقَدَّرُونَ عَلَى الطَّعَامِ إِلَّا مِنْ مَوْسِمٍ إِلَى مَوْسِمٍ فَلَقُوا مِنَ الْجُوعِ وَ الْعُرْيِ مَا اللَّهُ أَعْلَمُ بِهِ وَ أَنَّ اللَّهَ قَدْ بَعَثَ عَلَى صَحِيحَتِهِمُ الْأَرْضَةَ فَأَكَلَتْ كُلَّ مَا فِيهَا إِلَّا اسْمَ اللَّهِ

(The book) 'Al-Kharaij Wa Al-Kharaij' – from his^{-saww} miracles is that all of the Quraysh united and expelled the Clan of Hashim^{-as} a canyon of Abu Talib^{-asws} and they remained therein for

⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 7

three years less a month. Then Abu Talib^{-asws} and (Syeda) Khadeeja^{-asws} spent the entirety of their^{-asws} wealth and they were no able upon the good except from a season to a season.

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

فَذَكَرَ ذَلِكَ رَسُولُ اللَّهِ ص لِأَبِي طَالِبٍ فَمَا رَاعَ قُرَيْشًا إِلَّا وَ بَنِي [بَنُو] هَاشِمٍ عُنُقٌ وَاجِدٌ قَدْ خَرَجُوا مِنَ الشَّعْبِ فَقَالُوا الْجُوعُ أَخْرَجَهُمْ فَجَاءُوا حَتَّى أَتَوْا الْحِجْرَ وَ جَلَسُوا فِيهِ وَ كَانَ لَا يَمْعُدُ فِيهِ صَبِيَانُ قُرَيْشٍ فَقَالُوا يَا أَبَا طَالِبٍ قَدْ آتَاكَ أَنْ تُصَالِحَ قَوْمَكَ

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

قَالَ قَدْ جِئْتُمْ مَخْبِرًا ابْعَثُوا إِلَيَّ صَحِيفَتَكُمْ لَعَلَّهُ أَنْ يَكُونَ بَيْنَنَا وَ بَيْنَكُمْ صُلْحٌ فِيهَا فَبَعَثُوا إِلَيْهَا وَ هِيَ عِنْدَ أُمِّ أَبِي جَهْلٍ وَ كَانَتْ قَبْلُ فِي الْكَعْبَةِ فَخَافُوا عَلَيْهَا السُّرَّاقَ فَوَضَعَتْ نَيْزَ أَيْدِيهِمْ وَ حَوَاتِيمَهُمْ عَلَيْهَا

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

فَقَالَ أَبُو طَالِبٍ هَلْ تُنْكِرُونَ مِنْهَا شَيْئًا قَالُوا لَا قَالَ إِنَّ ابْنَ أَخِي حَدَّثَنِي وَ لَمْ يَكْذِبْنِي فَطُ أَنَّ اللَّهَ قَدْ بَعَثَ عَلَيَّ هَذِهِ الصَّحِيفَةَ الْأَرْضَةَ فَأَكَلَتْ كُلَّ قِطْعَةٍ وَ إِنَّمِ وَ تَرَكْتَ كُلَّ اسْمٍ هُوَ لِلَّهِ فَإِنْ كَانَ صَادِقًا أَفْلَعْتُمْ عَنْ ظُلْمِنَا وَ إِنْ يَكُنْ كَاذِبًا نَدْفَعُهُ إِلَيْكُمْ فَتَقْتُلُونَهُ

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

فَصَاحَ النَّاسُ أَنْصَفْتَنَا يَا أَبَا طَالِبٍ فُفُتِحَتْ ثُمَّ أُخْرِجَتْ فَإِذَا هِيَ مَشْرَبَةٌ كَمَا قَالَ ص فَكَذَّبَ الْمُسْلِمُونَ وَ اغْتَمَقَتِ وُجُوهُ الْمُشْرِكِينَ فَقَالَ أَبُو طَالِبٍ أ تَبَيَّرَ لَكُمْ أَيُّنَا أَوْلَى بِالسِّخْرِ وَ الْكِهَانَةِ فَاسْلَمَ يَوْمَئِذٍ عَالَمٌ مِنَ النَّاسِ ثُمَّ رَجَعَ أَبُو طَالِبٍ إِلَى شِعْبِهِ ثُمَّ عَرَّبَهُمْ هِشَامُ بْنُ عَمْرٍو الْعَامِرِيُّ بِمَا صَنَعُوا بِبَنِي هَاشِمٍ.

The people shouted, 'You are being fair with us, O Abu Talib^{-asws}'. They opened it and brought out, and there it was just as he^{-saww} had said. The Muslims exclaimed Takbeer and the faces of the Polytheists darkened. Abu Talib^{-asws} said: 'Is it clear to you all which one of us is foremost with the sorcery and the sooth-saying?' On that day the scholars from the people became Muslim. The Abu Talib^{-asws} returned to his^{-asws} canyon. Then Hisham Bin Amro and Al-Aamiri faulted them with what they had done with the Clan of Hashim^{-asws}.⁸

⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 8

9- قب، المناقب لابن شهر آشوب رَوَى الرَّهْرِيُّ فِي قَوْلِهِ تَعَالَى وَ لَقَدْ مَكَّنَّاهُمْ الْآيَاتِ قَالَ لَمَّا تُؤَيِّ أَبُو طَالِبٍ لَمْ يَجِدِ النَّبِيَّ ص نَاصِرًا وَ نَثَرُوا عَلَى رَأْسِهِ الْكُرَابَ قَالَ مَا نَالَ مِنِّي فُرَيْشٌ شَيْئًا حَتَّى مَاتَ أَبُو طَالِبٍ وَ كَانَ يَسْتَتِرُ مِنَ الرَّمِي بِالْحَجَرِ الَّذِي عِنْدَ بَابِ الْبَيْتِ مِنْ يَسَارِ مَنْ يَدْخُلُ وَ هُوَ ذِرَاعٌ وَ شِبْرٌ فِي ذِرَاعٍ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – It is reported by Al-Zuhry regarding the Words of the Exalted: **And We have Enabled them [46:26]** – the Verses. He said, 'When Abu Talib^{asws} passed away, the Prophet^{saww} did not find a helper and scattered the dust upon his^{saww} head. He^{saww} said: 'Quraysh could not attain (anything) from me^{saww} until Abu Talib^{asws} passed away', and he^{saww} used to conceal himself^{saww} from the pelting by the (Black) Stone by the Door of the House (Kabah), from the left of the one who enters and it is a cubit and a palm by a cubit.

إِذَا جَاءَهُ مِنْ دَارِ أَبِي لَهَبٍ وَ دَارِ عَدِيِّ بْنِ حُمْرَانَ وَ قَالُوا لَوْ كَانَ مُحَمَّدٌ نَبِيًّا لَسَعَلْتَهُ النَّبُوَّةَ عَنِ النِّسَاءِ وَ لَأَمَكَّنْتَهُ جَمِيعَ الْآيَاتِ وَ لَأَمَكَّنْتَهُ مَنَعَ الْمَوْتِ عَنْ أَقَارِبِهِ

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

وَ لَمَّا مَاتَ أَبُو طَالِبٍ وَ خَدِيجَةُ فَتَزَلَّ وَ لَقَدْ أَرْسَلْنَا رَسُولًا مِنْ قَبْلِكَ الْآيَةَ.

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

الرُّهْرِيُّ فِي قَوْلِهِ تَعَالَى فَإِنْ تَوَلَّوْا فَعُلَّ حَسْبِيَ اللَّهُ الْآيَةَ لَمَّا تُؤَيِّ أَبُو طَالِبٍ وَ اسْتَدَّ عَلَيْهِ الْبَلَاءُ عَمَدًا إِلَى تَقْيِفِ الطَّائِفِ رَجَاءً أَنْ يُؤَوِّهُ سَادَتُهَا فَلَمْ يَقْبَلُوهُ وَ تَبِعَهُ سَفَهَاؤُهُمْ بِالْأَحْجَارِ وَ دَمَّوْا رِجْلَيْهِ

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

فَحَلَّصَ مِنْهُمْ وَ اسْتَظَلَ فِي ظِلِّ حَبَلَةٍ مِنْهُ وَ قَالَ اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ مِنْ ضَعْفِ قُوَّتِي وَ قِلَّةِ حِيلَتِي وَ نَاصِرِي وَ هَوَانِي عَلَى النَّاسِ يَا أَرْحَمَ الرَّاحِمِينَ ثُمَّ ذَكَرَ حَدِيثَ عَدَّاسٍ كَمَا مَرَّ فِي رِوَايَةِ الطَّبْرَسِيِّ.

He^{saww} finished off from them and took shade in the shade of an orchard from it and said: 'O Allah^{azwj}! I^{saww} complain to You^{azwj} of the weakness of my^{saww} strength and scarcity of my^{saww} means and my^{saww} helpers and of my^{saww} degradation by the people. O most Merciful of the merciful ones!' Then he mentioned the Hadeeth of Addas just as has passed in the report of Al-Tabarsy'.

ابْنُ مَسْعُودٍ لَمَّا دَخَلَ النَّبِيُّ ص الطَّائِفَ رَأَى عُتْبَةَ وَ شَيْبَةَ جَالِسَيْنِ عَلَى سَرِيرٍ فَقَالَ هُوَ يَقُومُ قَبْلَنَا فَلَمَّا قَرَّبَ النَّبِيُّ مِنْهُمَا خَرَّ السَّرِيرُ وَ وَقَعَا عَلَى الْأَرْضِ فَقَالَ عَجَزَ سِخْرُكَ عَنْ أَهْلِ مَكَّةَ فَأَتَيْتِ الطَّائِفَ.

Ibn Masoud – ‘When the Prophet^{-saww} entered Al-Taif, saw Utbah and Shaybah seated upon a bed. They said, ‘He^{-saww} is standing right in front of us’. When the Prophet^{-saww} came near them, the bed broke and they fell upon the ground. They said, ‘Your^{-saww} sorcery was frustrated from the people of Makkah so you^{-saww} come to Al-Taif!’⁹

10- شي، تفسير العياشي عن مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: أَكْتَمَمَ رَسُولُ اللَّهِ ص بِمَكَّةَ سِنِينَ لَيْسَ يَظْهَرُ وَعَلَيْهِ مَعَهُ وَخَدِجَةُ ثُمَّ أَمَرَهُ اللَّهُ أَنْ يَصْدَعَ بِمَا يُؤْمَرُ فَظَهَرَ رَسُولُ اللَّهِ ص فَجَعَلَ يَعْزُضُ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ فَإِذَا أَتَاهُمْ قَالُوا كَذَّابٌ أَفْضَى عَنَّا.

In Tafseer Al Ayyashi, from Muhammad Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} concealed in Makkah for two years not appearing, and Ali^{-asws} and (Syeda) Khadeeja^{-asws} were with him^{-saww}. Then Allah^{-azwj} Commanded him^{-saww} to proclaim with what he^{-saww} had been Commanded. So, Rasool-Allah^{-saww} appeared and went on exposing himself^{-saww} (to danger) to the Arab tribes. When he^{-saww} came to them, they said, ‘Liar (God Forbid)! Go away from us’.¹⁰

11- أَقُولُ قَالَ الْكَازِرُونِيُّ فِي الْمُنتَقَى وَغَيْرِهِ فِي سَنَةِ ثَمَانٍ مِنْ بُيُوتِهِ ص تَعَاهَدَ قُرَيْشٌ وَتَقَاعَمَتْ عَلَى مُعَادَاةِ رَسُولِ اللَّهِ ص وَ ذَلِكَ أَنَّهُ لَمَّا أَسْلَمَ حَمْرَةُ وَ حَتَّى النَّجَاشِيُّ مِنْ عِنْدِهِ مِنَ الْمُسْلِمِينَ وَ حَامَى رَسُولَ اللَّهِ ص عَنْهُ أَبُو طَالِبٍ وَ قَامَتْ بَنُو هَاشِمٍ وَ بَنُو عَبْدِ الْمُطَّلِبِ ذُونَهُ وَ أَبَوْا أَنْ يُسَلِّمُوهُ فَشَاءَ الْإِسْلَامُ فِي الْقَبَائِلِ وَ اجْتَهَدَ الْمُشْرِكُونَ فِي إِخْفَاءِ ذَلِكَ النَّوْرِ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنَمَّ نَوْرُهُ فَعَرَفَتْ قُرَيْشٌ أَنَّهُ لَا سَبِيلَ إِلَى مُحَمَّدٍ ص

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

اجْتَمَعُوا عَلَى أَنْ يَكْتُبُوا فِيمَا بَيْنَهُمْ عَلَى بَنِي هَاشِمٍ وَ بَنِي عَبْدِ الْمُطَّلِبِ أَنْ لَا يُنَاكِحُوهُمْ وَ لَا يُبَايِعُوهُمْ فَكَتَبُوا صَحِيفَةً فِي ذَلِكَ وَ كَتَبَ فِيهَا جَمَاعَةٌ وَ عَلَّقُوهَا بِالْكَعْبَةِ ثُمَّ عَدُوا عَلَى مَنْ أَسْلَمَ فَأَوْثَقُوهُمْ وَ آذَوْهُمْ وَ اشْتَدَّ الْبَلَاءُ عَلَيْهِمْ وَ عَظُمَتِ الْفِتْنَةُ فِيهِمْ وَ زُلُّوا زَلْزَالًا شَدِيدًا وَ أَبَدَتْ قُرَيْشٌ لِبَنِي عَبْدِ الْمُطَّلِبِ الْجَفَاءَ وَ نَارَ بَيْنَهُمْ شَرًّا وَ قَالُوا لَا صُلْحَ بَيْنَنَا وَ بَيْنَكُمْ وَ لَا رَحْمَ إِلَّا عَلَى قَتْلِ هَذَا الصَّابِئِ

They united upon that they would write up (an agreement) in what is between them against the Clan of Hashim^{-as} and the Clan of Abdul Muttalib^{-asws} that they will neither inter-marry with them, nor trade with them, and they wrote out a parchment regarding that and a group of Quraysh wrote in it and they hung it in the Kabah. Then they went back to the ones who had become Muslims and pressurised them, and hurt them, and intensified the afflictions upon them, and enlarged the strife among them, and they were shaken with a severe shaking, and Quraysh manifest to the Clan of Abdul Muttalib^{-asws}, the disloyalty and evil came to be between them and they said, ‘There will be no reconciliation between us and you nor any relationships except upon the killing of this renegade’.

⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 9

¹⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 10

فَعَمَدَ أَبُو طَالِبٍ فَأَدْخَلَ الشَّعْبَ ابْنَ أُخِيهِ وَ بَنِي أَبِيهِ وَ مَنْ اتَّبَعَهُمْ فَدَخَلُوا شَعْبَ أَبِي طَالِبٍ وَ آذُوا النَّبِيَّ وَ الْمُؤْمِنِينَ أَدَى شَدِيداً وَ ضَرَبُوهُمْ فِي كُلِّ طَرِيقٍ وَ حَصَرُوهُمْ فِي شِعْبِهِمْ وَ قَطَعُوا عَنْهُمْ الْمَارَّةَ مِنَ الْأَسْوَاقِ وَ نَادَى مُنَادٍ الْوَلِيدُ بِنُ الْمُغَيْرَةِ فِي فُرَيْشٍ لَمَّا رَجَلَ مِنْهُمْ وَجَدُّهُمْ عِنْدَ طَعَامٍ يَشْتَرِيهِ فَرِيدُوا عَلَيْهِ

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

فَبَقُوا عَلَى ذَلِكَ ثَلَاثَ سِنِينَ حَتَّى بَلَغَ الْقَوْمَ الْجُهْدُ الشَّدِيدُ حَتَّى سَمِعُوا أَصْوَاتَ صِبْيَانِهِمْ يَتَضَاعَوْنَ أَيَّ يَصِيحُونَ مِنَ الْجُوعِ مِنْ وَرَاءِ الشَّعْبِ وَ كَانَ الْمُشْرِكُونَ يَكْرَهُونَ مَا فِيهِ بُنُو هَاشِمٍ مِنَ الْبَلَاءِ حَتَّى كَرِهَ عَامَّةُ فُرَيْشٍ مَا أَصَابَ بَنِي هَاشِمٍ وَ أَظْهَرُوا كِرَاهِيَتَهُمْ لِصَحْبَتِهِمْ الْقَاطِعَةَ الظَّالِمَةَ حَتَّى أَرَادَ رَجُلٌ أَنْ يَبْرَهُوا مِنْهَا

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

وَ كَانَ أَبُو طَالِبٍ يَخَافُ أَنْ يَغْتَالُوا رَسُولَ اللَّهِ لَيْلاً أَوْ سِرّاً وَ كَانَ النَّبِيُّ ص إِذَا أَخَذَ مَضْجَعَهُ أَوْ رَقَدَ جَعَلَهُ أَبُو طَالِبٍ بَيْنَهُ وَ بَيْنَ بَنِيهِ حَشِيئَةً أَنْ يَقْتُلُوهُ وَ يُصِيخُ فُرَيْشٌ وَ قَدْ سَمِعُوا أَصْوَاتَ صِبْيَانِ بَنِي هَاشِمٍ مِنَ اللَّيْلِ يَتَضَاعَوْنَ مِنَ الْجُوعِ فَيَجْلِسُونَ عِنْدَ الْكَعْبَةِ فَيَسْأَلُ بَعْضُهُمْ بَعْضاً فَيَقُولُ الرَّجُلُ لِأَصْحَابِهِ كَيْفَ بَاتَ أَهْلُكَ الْبَارِحَةَ فَيَقُولُونَ بِخَيْرٍ فَيَقُولُ لَكِنْ إِخْوَانُكُمْ هَؤُلَاءِ الَّذِينَ فِي الشَّعْبِ بَاتَتْ صِبْيَانُهُمْ يَتَضَاعَوْنَ مِنَ الْجُوعِ

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

فَمِنْهُمْ مَنْ يُعْجِبُهُ مَا يَلْفِي مُحَمَّدٌ وَ رَهْطُهُ وَ مِنْهُمْ مَنْ يَكْرَهُ ذَلِكَ فَأَتَى مِنْ فُرَيْشٍ عَلَى ذَلِكَ مِنْ أَمْرِهِمْ فِي بَنِي هَاشِمٍ سَنَتَيْنِ أَوْ ثَلَاثًا حَتَّى جَهَدَ الْقَوْمَ جَهْداً شَدِيداً لَا يَصِلُ إِلَيْهِمْ شَيْءٌ إِلَّا سِرّاً وَ مُسْتَخْفَى [مُسْتَخْفَى] بِهِ مَنْ أَرَادَ صَلَاتَهُمْ مِنْ فُرَيْشٍ حَتَّى رُوي أَنَّ حَكِيمَ بْنَ حَزَامٍ خَرَجَ يَوْماً وَ مَعَهُ إِنْسَانٌ يَحْمِلُ طَعَاماً إِلَى عَمَّتِهِ خَدِيجَةَ بِنْتِ حُوَيْلِدٍ وَ هِيَ تَحْتَ رَسُولِ اللَّهِ ص فِي الشَّعْبِ

From them was one whom fascinated what Muhammad^{-saww} and his^{-saww} group faced, and from them was one who disliked that. Quraysh stayed upon that for two years of their matter regarding the Clan of Hashim^{-as} or three, until the people (Clan of Hashim^{-as}) struggled with severe struggle, nothing arriving to them except secretly or fearing with it from the one from Quraysh who wanted to help them, to the extent that it is reported that Hakeem Bin Hizam

went out one day and with him were some people carrying food to his paternal aunt Khadeeja^{-asws} Bint Khuwaylid^{-as}, and she^{-asws} was under (married to) Rasool-Allah^{-saww}, in the canyon.

إِذْ لَقِيَهُ أَبُو جَهْلٍ فَقَالَ تَذَهَبُ بِالطَّعَامِ إِلَى بَنِي هَاشِمٍ وَاللَّهِ لَا تَبْرُحُ أَنْتَ وَلَا طَعَامُكَ حَتَّى أَفْضُخَكَ عِنْدَ قُرَيْشٍ فَقَالَ لَهُ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامِ بْنِ الْحَارِثِ مَنَعَهُ أَنْ يُرْسَلَ إِلَى عَمَّتَيْهِ بِطَّعَامٍ كَانَ لَهَا عِنْدَهُ فَأَبَى أَبُو جَهْلٍ أَنْ يَدْعَهُ فَقَامَ إِلَيْهِ أَبُو الْبَخْتَرِيُّ بِسَاقٍ بَعِيرٍ فَشَجَّهَ وَوَطَّئَهُ وَطَعًا شَدِيدًا وَحَزَّرَهُ بْنُ عَبْدِ الْمُطَّلِبِ قَرِيبٌ يَرَى ذَلِكَ وَهُمْ يَكْرَهُونَ أَنْ يَبْلُغَ ذَلِكَ رَسُولَ اللَّهِ وَأَصْحَابَهُ فَيَشْتَمُوا بِهِمْ

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

وَ حَتَّى رَوَى أَنَّ هِشَامَ بْنَ عَمْرٍو بْنِ رَبِيعَةَ أَدْخَلَ عَلَى بَنِي هَاشِمٍ فِي لَيْلَةٍ ثَلَاثَةَ أَحْمَالٍ طَعَامٍ فَعَلِمَتْ بِذَلِكَ قُرَيْشٌ فَمَشُوا إِلَيْهِ فَكَلَّمُوهُ فِي ذَلِكَ فَقَالَ إِنِّي غَيْرٌ غَائِبٌ لِيَشِيءَ يُخَالِفُكُمْ ثُمَّ غَادَ الثَّانِيَةَ فَأَدْخَلَ حَمَلًا أَوْ حَمَلَيْنِ لَيْلًا وَ صَادَفْتُهُ قُرَيْشٌ وَ هَمُّوا بِهِ

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

فَقَالَ أَبُو سُفْيَانَ دَعُوهُ رَجُلٌ وَصَلَّ رَحْمَهُ أَمَا إِنِّي أَخْلِفُ بِاللَّهِ لَوْ فَعَلْنَا مِثْلَ مَا فَعَلَ كَانَ أَجْمَلُ بِنَا وَ وَفَّقَ اللَّهُ هِشَامًا لِلْإِسْلَامِ يَوْمَ الْفَتْحِ.

Abu Sufyan said, 'Leave him! He is a man helping his relatives. But I swear by Allah^{-azwj}! If we were to do similar to what he did, it would be majestic with us; and Allah^{-azwj} Harmonised Hisham to Al-Islam on the day of the conquest'.

قَالَ وَ فِي سَنَةِ عَشْرٍ مِنْ بُنُوهِ ص تُوِّفِيَ أَبُو طَالِبٍ قَالَ ابْنُ عَبَّاسٍ عَارَضَ رَسُولَ اللَّهِ ص جِنَازَةَ أَبِي طَالِبٍ فَقَالَ وَصَلَّتْكَ رَجْمٌ وَ حَزَّكَ اللَّهُ خَيْرًا يَا عَمَّ.

He said, 'In the year ten from his^{-saww} Prophet-hood Abu Talib^{-asws} passed away'. Ibn Abbas said, 'Rasool-Allah^{-saww} attended the funeral of Abu Talib^{-asws} and said: 'I^{-saww} have maintained relationship. May Allah^{-azwj} Recompense you^{-asws} good, O Uncle^{-asws}!'

وَ فِي هَذِهِ السَّنَةِ تُوِّفِيَتْ خَدِيجَةُ بَعْدَ أَبِي طَالِبٍ بِأَيَّامٍ وَ لَمَّا مَرَضَتْ مَرَضَهَا الَّذِي تُوِّفِيَتْ فِيهِ دَخَلَ عَلَيْهَا رَسُولُ اللَّهِ فَقَالَ لَهَا بِالْكُزِّ مَعِيَ مَا أَرَى مِنْكَ يَا خَدِيجَةُ وَ قَدْ يَجْعَلُ اللَّهُ فِي الْكُزِّ خَيْرًا كَثِيرًا أَمَا عَلِمْتِ أَنَّ اللَّهَ قَدْ رَوَّحَنِي مَعَكَ فِي الْجَنَّةِ مَرِّمَ بِنْتِ عِمْرَانَ وَ كُنْتُمْ أُخْتِ مُوسَى وَ أَسِيَّةِ امْرَأَةِ فِرْعَوْنَ

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

قَالَتْ وَ قَدْ فَعَلَ اللَّهُ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ قَالَتْ بِالرِّفَاءِ وَ النَّبِينِ وَ تُؤَقِّمَتْ خَدِيجَةُ وَ هِيَ بِنْتُ حَمْسٍ وَ سَيِّتِنِ وَ دُفِنَتْ بِالْحُجُونِ وَ نَزَلَ رَسُولُ اللَّهِ ص قَبْرَهَا وَ لَمْ يَكُنْ يَوْمَئِذٍ سُنَّةَ الْجَنَازَةِ وَ الصَّلَاةَ عَلَيْهَا.

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

وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صَغِيرٍ قَالَ: لَمَّا تُؤَيُّ أَبُو طَالِبٍ وَ خَدِيجَةُ وَ كَانَ بَيْنَهُمَا شَهْرٌ وَ حَمْسَةُ أَيَّامٍ اجْتَمَعَتْ عَلَى رَسُولِ اللَّهِ ص مُصِيبَتَانِ فَلَرِمَ بَيْنَهُ وَ أَقْلَ الْحُرُوجِ وَ نَالَ مِنْهُ فُرَيْشٌ مَا لَمْ تَكُنْ تَنَالُ وَ لَا تَطْمَعُ

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

فَبَلَغَ ذَلِكَ أَبَا لَهَبٍ فَجَاءَهُ فَقَالَ يَا مُحَمَّدُ امْضِ لِمَا أَرَدْتَ وَ مَا كُنْتُ صَانِعاً إِذْ كَانَ أَبُو طَالِبٍ حَيًّا فَاصْنَعُهُ لَا وَ اللَّاتِ لَا يُوصِلُ إِلَيْكَ حَتَّى أَمُوتَ وَ سَبَّ ابْنُ غَيْطَلَةَ النَّبِيِّ ص فَأَقْبَلَ عَلَيْهِ أَبُو لَهَبٍ فَتَنَالَ مِنْهُ قَوْلٌ يَصِيحُ يَا مَعْشَرَ فُرَيْشٍ صَبَأَ أَبُو عُثْبَةَ فَأَقْبَلَتْ فُرَيْشٌ حَتَّى وَقَفُوا عَلَى أَبِي لَهَبٍ

That reached Abu Lahab^{-la}, so he^{-la} came and said, 'O Muhammad^{-sawww}! Continue to what you^{-sawww} want and what you^{-sawww} were doing when Abu Talib^{-asws} was alive, and do it. No, by Al Laat, no one will get to you^{-sawww} until I^{-la} die'. And Ibn Gaytala reviled the Prophet^{-sawww}, so Abu Lahab^{-la} turned to him and got the best from him, and he turned around shrieking, 'O community of Quraysh, Abu Utba has reneged!' Quraysh came and paused by Abu Lahab^{-la}.

فَقَالَ مَا فَارَقْتُ دِينَ عَبْدِ الْمُطَّلِبِ وَ لَكِنِّي أَمْنَعُ ابْنَ أَخِي أَنْ يُضَامَ حَتَّى يَمُوتَ لِمَا يُرِيدُ قَالُوا أَحْسَنْتَ وَ أَجْمَلْتَ وَ وَصَلْتَ الرَّحِمَ

He^{-la} said, 'I^{-la} have not separated from the religion of Abdul Muttalib^{-asws}, but I^{-la} prevented the son^{-sawww} of my brother^{-asws} to be coerced until he^{-sawww} goes to what he^{-sawww} wants'. They said, 'You have done good, and beautiful, and maintained the relationship'.

فَمَكَتَ رَسُولُ اللَّهِ ص كَذَلِكَ أَيَّاماً يَذْهَبُ وَ يَأْتِي لَا يَتَعَرَّضُ لَهُ أَحَدٌ مِنْ فُرَيْشٍ وَ هَابُوا أَبَا لَهَبٍ إِذَا جَاءَ عُثْبَةُ بْنُ أَبِي مُعَيْطٍ وَ أَبُو جَهْلٍ إِلَى أَبِي لَهَبٍ فَاحْتَلَا حَتَّى صَرَفَاهُ عَنْ نُصْرَتِهِ ص. وَ فِي هَذِهِ السَّنَةِ خَرَجَ إِلَى الطَّائِفِ وَ إِلَى تَقِيفٍ

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

عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ قَالَ لَمَّا تُؤَيُّ أَبُو طَالِبٍ تَنَاولَتْ فُرَيْشٌ مِنْ رَسُولِ اللَّهِ ص فَخَرَجَ إِلَى الطَّائِفِ وَ مَعَهُ زَيْدُ بْنُ حَارِثَةَ وَ ذَلِكَ فِي لَيْالٍ بَعِيْنَ مِنْ سُؤَالِ سَنَةِ عَشْرِ مِنْ النَّبُوَّةِ فَأَقَامَ بِهَا عَشْرَةَ أَيَّامٍ وَ قِيلَ شَهْرًا فَأَذُوهُ وَ رَمُوهُ بِالْحِجَارَةِ فَانصَرَفَ إِلَى مَكَّةَ فَلَمَّا نَزَلَ نَحْلَةَ صَرَفَ اللَّهُ إِلَيْهِ التَّفَرُّ مِنَ الْحَيِّ.

From Muhammad Bin Jubeyr who said, 'When Abu Talib^{-asws} passed away, Quraysh attained from Rasool-Allah^{-sawww}, so he^{-sawww} went to Al-Taif and with him^{-sawww} was Zayd Bin Haris, and

that was during two nights remaining from Shawal in the year ten from the Prophet-hood. He^{-saww} stayed at it for ten days, and it is said a month. They hurt him^{-saww} and pelted him^{-saww} with the stones, and he^{-saww} left to go to Makkah. When he^{-saww} descended by a palm tree, Allah^{-azwj} Turned toward him^{-saww} and number of the Jinn’.

وَرُوِيَ أَنَّهُ لَمَّا انْصَرَفَ مِنَ الطَّائِفِ عَمَدَ إِلَى ظِلِّ حَبَلَةٍ مِنْ عِنَبٍ فَجَلَسَ فِيهِ وَ قَالَ اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ ضَعْفَ قُوَّتِي وَ قِلَّةَ حِيلَتِي وَ هَوَانِي عَلَى النَّاسِ أَنْتَ أَرْحَمُ الرَّاحِمِينَ أَنْتَ رَبُّ الْمُسْتَضْعَفِينَ وَ أَنْتَ رَبِّي

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

إِلَى مَنْ تَكَلَّمْتُ إِلَى بَعِيدٍ يَتَجَهَّمُنِي أَوْ إِلَى عَدُوٍّ مَلَكَتُهُ أَمْرِي إِنْ لَمْ يَكُنْ بِكَ عَلَيَّ غَضَبٌ فَلَا أُبَالِي وَ لَكِنْ عَافَيْتُكَ هِيَ أَوْسَعُ لِي أَعُوذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ صَلَحَ عَلَيْهِ أَمْرُ الدُّنْيَا وَ الآخِرَةِ مِنْ أَنْ يَنْزِلَ بِ عِزَابِكَ أَوْ يَجِلَّ عَلَيَّ سَخَطُكَ لَكِنْ لَكَ الْعُتْبَى حَتَّى تَرْضَى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ

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

قَالَ وَ لَمَّا دَخَلَ مَكَّةَ كَانَ يَقِفُ بِالْمَوْسِمِ عَلَى الْقَبَائِلِ فَيَقُولُ يَا بَنِي فُلَانٍ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ يَا أُمَّتِكُمْ أَنْ تَعْبُدُوا اللَّهَ وَ لَا تُشْرِكُوا بِهِ شَيْئاً وَ كَانَ خَلْفَهُ أَبُو هَبْ فَيَقُولُ لَا تُطِيعُوهُ

He said, ‘And when he^{-saww} entered Makkah, he^{-saww} during the season at the tribes and he^{-saww} said: ‘O clan of so and so! I^{-saww} am Rasool^{-saww} of Allah^{-azwj} to you all. He^{-azwj} Commands you that you should worship Allah^{-azwj} and not associate anything with Him^{-azwj}!’ And behind him^{-saww} was Abu Lahab^{-la} saying, ‘Do not obey him^{-saww}’.

وَ أَتَى رَسُولُ اللَّهِ ص كِنْدَةَ فِي مَنَازِلِهِمْ فَدَعَاهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ فَأَبَوْا وَ أَتَى كَلْباً فِي مَنَازِلِهِمْ فَلَمْ يَقْبَلُوا مِنْهُ وَ أَتَى بَنِي حَنِيفَةَ فِي مَنَازِلِهِمْ فَرَدُّوا عَلَيْهِ أَفْبَحَ رَدًّا.

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

و فِي هَذِهِ السَّنَةِ تَزَوَّجَ رَسُولُ اللَّهِ بِعَائِشَةَ وَ سَوْدَةَ وَ كَانَتْ عَائِشَةُ بِنْتُ سِتِّ سِنِينَ حَبِيبَةٌ وَ رُوِيَ لَمَّا هَلَكَتْ حَبِيبَةُ جَاءَتْ خَوْلَةُ بِنْتُ حَكِيمِ الْمُرَادِ
عُثْمَانَ بْنِ مَطْعُونٍ فَقَالَتْ يَا رَسُولَ اللَّهِ أَلَا تَتَزَوَّجُ قَالَ مَنْ قَالَتْ إِنَّ شَيْئاً بِحُرّاً وَ إِنْ شِئْتَ نَيْباً

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

قَالَ فَمَنْ الْبُحْرُ قَالَ بِنْتُ أَبِي بَكْرٍ قَالَ وَ مَنْ الْبَيْبُ قَالَتْ سَوْدَةُ بِنْتُ زَمْعَةَ قَدْ آمَنَتْ بِكَ وَ اتَّبَعَتْكَ عَلَى مَا تَقُولُ قَالَ فَادْعِي فَاذْكُرِيهِمَا عَلَيَّ فَذَهَبَتْ
إِلَى أَبِيهِمَا وَ حَبِيبَتُهُمَا فَتَبَيَّلَا وَ تَزَوَّجَهُمَا

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

وَ فِي سَنَةِ إِحْدَى عَشْرَةَ مِنْ بُنُوْتِهِ كَانَ بَدَأَ إِسْلَامَ الْأَنْصَارِ وَ ذَلِكَ مَا رُوِيَ أَنَّ رَسُولَ اللَّهِ صَ حَرَجَ فِي الْمَوْسِمِ يَعْرِضُ نَفْسَهُ عَلَى الْقَبَائِلِ فَبَيْنَا هُوَ عَلَى الْعَقَبَةِ إِذْ لَقِيَ رَهْطاً مِنَ الْخَزْرَجِ فَقَالَ مَنْ أَنْتُمْ فَقَالُوا مِنَ الْخَزْرَجِ قَالَ أَ فَلَا تَجْلِسُونَ أَكَلِمَتِكُمْ قَالُوا بَلَى فَجَلَسُوا مَعَهُ فَدَعَاهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ عَرَضَ عَلَيْهِمُ الْإِسْلَامَ وَ تَلَا عَلَيْهِمُ الْقُرْآنَ

And in the year eleven from his ^{-sawww} Prophet-hood, it was the early stage of Islam of the Helpers, and what is what is reported that Rasool-Allah ^{-sawww} went out during the season to present himself ^{-sawww} to the tribes. While he ^{-sawww} was upon Al-Aqaba when he ^{-sawww} met a group from Al-Khazraj. He ^{-sawww} said: 'Who are you?' They said, 'From Al-Khazraj'. He ^{-sawww} said: 'Will you not be seated until I ^{-sawww} speak to you all?' They said, 'Yes'. They sat down with him ^{-sawww} and he ^{-sawww} invited them to Allah ^{-azwj} Mighty and Majestic and presented Al-Islam to them, and recited the Quran to them.

وَ كَانَ أَوْلَيْكَ يَسْمَعُونَ مِنَ الْيَهُودِ أَنَّهٗ قَدْ أَظْلَمَ زَمَانٌ نَبِيٌّ يُبْعَثُ فَلَمَّا كَلَّمَهُمْ قَالَ بَعْضُهُمْ لِبَعْضٍ وَ اللَّهُ إِنَّهٗ لَلنَّبِيِّ الَّذِي يَعِدُّكُمْ بِهِ الْيَهُودُ فَلَا يَسْتَقِيمُكُمْ إِلَيْهِ وَ انصَرَفُوا رَاجِعِينَ إِلَى بِلَادِهِمْ وَ قَدْ آمَنُوا وَ كَانُوا سِنَةً أَنْفُسِ اسْعَدَ بِنُ زُرَّارَةَ وَ عَوْنُ بِنُ الْحَارِثِ وَ هُوَ ابْنُ عَفْرَاءَ وَ رَافِعُ بِنُ مَالِكِ بِنِ عَجْلَانَ وَ قُطْبَةَ بِنِ عَامِرِ بِنِ حَبِيبَةَ وَ عَقْبَةَ بِنِ عَامِرٍ وَ جَابِرَ بِنِ عَبْدِ اللَّهِ

And they used to hear from the Jews that there has come the era of a Prophet ^{-as} to be Sent. When he ^{-sawww} spoke to them, one of them said to the other, 'By Allah ^{-azwj}! He ^{-azwj} is the Prophet ^{-sawww} whom the Jews were preparing you with, so do not let them precede you all to him ^{-sawww}'.

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

فَلَمَّا قَدِمُوا الْمَدِينَةَ عَلَى قَوْمِهِمْ ذَكَرُوا لَهُمْ رَسُولَ اللَّهِ صَ وَ دَعَوْهُمْ إِلَى الْإِسْلَامِ حَتَّى فَشَسَ فِيهِمْ دِينَهُمْ فَلَمْ يَبْقَ دَارٌ مِنْ دُورِ الْأَنْصَارِ إِلَّا وَ فِيهَا ذِكْرُ رَسُولِ اللَّهِ صَ.

When they arrived at Al-Medina to their people, they mentioned Rasool-Allah^{-saww} to them and called them to Al-Islam until their Religion spread among them. There did not remain any house from the houses of the Helpers except and therein was mention of Rasool-Allah^{-saww}.

و فِي سَنَةِ اثْنَتَيْ عَشْرَةَ مِنْ نُبُوَّتِهِ كَانَ الْمِعْرَاجُ وَ فِي هَذِهِ السَّنَةِ كَانَتْ بَيْعَةُ الْعَقْبَةِ الْأُولَى وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ عَامِلِيذٍ إِلَى الْمُؤَسِّمِ وَ قَدْ قَدِمَ مِنَ الْأَنْصَارِ اثْنَا عَشَرَ رَجُلًا فَلَقُوهُ بِالْعَقْبَةِ وَ هِيَ الْعَقْبَةُ الْأُولَى فَبَايَعَهُمْ رَسُولُ اللَّهِ ص قَالَ عُبَادَةُ بْنُ الصَّامِتِ بَايَعَنَا رَسُولُ اللَّهِ لَيْلَةَ الْعَقْبَةِ الْأُولَى وَ نَحْنُ اثْنَا عَشَرَ رَجُلًا أَنَا أَحَدُهُمْ فَلَمَّا انْصَرَفُوا بَعَثَ مَعَهُمْ مُصْعَبَ بْنَ عَمْرِو بْنِ عُمَيْرٍ إِلَى الْمَدِينَةِ يُفَقِّهُ أَهْلَهَا وَ يُفَرِّقُهُمُ الْقُرْآنَ.

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

وَ فِي سَنَةِ ثَلَاثَ عَشْرَةَ كَانَتْ بَيْعَةُ الْعَقْبَةِ الثَّانِيَةِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ إِلَى الْمُؤَسِّمِ فَلَقِيَهُ جَمَاعَةٌ مِنَ الْأَنْصَارِ فَوَاعَدُوهُ الْعَقْبَةَ مِنْ أَوْسَطِ أَيَّامِ النَّشْرِيقِ

And in the year thirteen was the second allegiance of Al-Aqabah, and that is that Rasool-Allah^{-saww} went out to the season (Hajj) and there met him^{-saww} a group from the Helpers, and he^{-saww} gave them an appointment at Al-Aqabah in the middle of the days of Al-Tashreeq (ten days after the day of the sacrifice).

قَالَ كَعْبُ بْنُ مَالِكٍ اجْتَمَعْنَا فِي الشَّعْبِ عِنْدَ الْعَقْبَةِ وَ نَحْنُ سَبْعُونَ رَجُلًا وَ مَعَهُمُ امْرَأَتَانِ مِنْ نِسَائِهِمْ نَسِيبَةُ بِنْتُ كَعْبٍ أُمُّ عُمَارَةَ وَ أَسْمَاءُ بِنْتُ عَمْرِو بْنِ عَدِيٍّ وَ هِيَ أُمُّ مَبِيعِ فَبَايَعَنَا وَ جَعَلَ عَلَيْنَا اثْنَا [اثْنَيْ] عَشَرَ نَقِيبًا مِنَّا تِسْعَةٌ مِنَ الْخَزْرَجِ وَ ثَلَاثَةٌ مِنَ الْأَوْسِ ثُمَّ أَمَرَ رَسُولُ اللَّهِ ص أَصْحَابَهُ بِالْخُرُوجِ إِلَى الْمَدِينَةِ فَخَرَجُوا أَرْسَالًا وَ أَقَامَ هُوَ بِمَكَّةَ يَنْتَظِرُ أَنْ يُؤَدَّنَ لَهُ.

Ka'ab Bin Malik said, 'We gathered in the canyon by Al-Aqaba and we were seventy men, and with them were two women from their womenfolk – Naseeba Bint Ka'ab mother of Ammar, and Asma'a Bint Amro Bin Aday and she is mother of Manie. He^{-saww} took our allegiances and made twelve captains from us to be upon us, nine from Al-Khazraj and three from Al Aws. Then Rasool-Allah^{-saww} instructed his^{-saww} companions with the exit to Al-Medina, so they went out with a sending, and he^{-saww} stayed at Makkah awaiting His^{-azwj} Permission to him^{-saww}'. 11

12- من لا يحضره الفقيه دخل رسول الله ص على خديجة و هي ليما يمنا فقال لنا بالرفق منا ما ترى بك يا خديجة فإذا قدمت على ضربائك فأقرئيه السلام فقالت من هن يا رسول الله

(The book) 'Man La Yahzahu Al Faqeeh' — 'Rasool Allah^{-saww} went to (Syeda) Khadeeja^{-asws} and it is when he^{-saww} was with her^{-asws}, said to her^{-asws}: "Despite what we^{-saww} see with you^{-asws}, O

Khadeeja^{-asws}! So, when you^{-asws} proceed to your^{-asws} 'Zaraair' (My^{-saww} other wives), then convey the greetings to them'. She^{-asws} said: 'Who are they, O Rasool-Allah^{-saww}?'

قَالَ صَ مَرْيَمُ بِنْتُ إِيمْرَانَ وَ كُؤُومُ أُخْتِ مُوسَى وَ أَسِيَّةُ الْفِرْعَوْنِ فَوَدَّعَتْ بِالرِّجَاءِ يَا رَسُولَ اللَّهِ.

He^{-saww} said: 'Maryam Bint Imran^{-as}, and Kulsum sister of Musa^{-as}, and Aasiya wife of Pharaoh^{-la'}. She^{-asws} said with the harmony: '(Yes), O Rasool-Allah^{-saww}!' 12

13- مصبا، المصباحين في السادس و العشرين من شهر رجب كانت وفاة أبي طالب رحمة الله عليه على قول ابن عباس.

(The book) 'Masba Al Masbaheyn' – 'During the twenty sixth of the month of Rajab was the expiry of Abu Talib^{-asws}, upon the word of Ibn Ayyash". 13

14- ص، قصص الأنبياء عليهم السلام إِنَّ أَبَا طَالِبٍ رَضِيَ اللَّهُ عَنْهُ تُوُفِّيَ فِي آخِرِ السَّنَةِ الْعَاشِرَةِ مِنْ مَبْعَثِ رَسُولِ اللَّهِ ص ثُمَّ تُوُفِّيَتْ خَدِيجَةُ رَضِيَ اللَّهُ عَنْهَا بَعْدَ أَبِي طَالِبٍ بِثَلَاثَةِ أَيَّامٍ فَسَمَّى رَسُولُ اللَّهِ ذَلِكَ الْعَامَ عَامَ الْحُزْنِ فَقَالَ مَا زَالَتْ فُرَيْشٌ قَاعِدَةٌ عَنِّي حَتَّى مَاتَ أَبُو طَالِبٍ.

(The book) Qasas Al-Anbiya' – 'Abu Talib^{-asws} expired at the end of the tenth year from the Sending of Rasool-Allah^{-saww}, then Khadeeja^{-asws} passed away after Abu Talib^{-asws} by three days, so Rasool-Allah^{-saww} named that year as 'The year of grief'. He^{-saww} said: 'Quraysh did not cease to sit back from me^{-saww} until Abu Talib^{-asws} passed away'. 14

15- قب، المناقب لابن شهر آشوب كَانَ النَّبِيُّ ص يَعْزِضُ نَفْسَهُ عَلَى قَبَائِلِ الْعَرَبِ فِي الْمَوْسِمِ فَلَقِيَ رَهْطًا مِنَ الْخُزْجِ فَقَالَ أَلَا تَجْلِسُونَ أَحَدًا تَكْتُمُونَ قَالُوا بَلَى فَجَلَسُوا إِلَيْهِ فَدَعَاهُمْ إِلَى اللَّهِ وَ تَلَا عَلَيْهِمُ الْقُرْآنَ فَقَالَ بَعْضُهُمْ لِبَعْضٍ يَا قَوْمَ تَعْلَمُونَ وَ اللَّهُ أَنَّهُ النَّبِيُّ الَّذِي كَانَ يُوعِدُكُمْ بِهِ الْيَهُودُ فَلَا يَسْبِقَنَّكُمْ إِلَيْهِ أَحَدٌ

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

فَأَجَابُوهُ وَ قَالُوا لَهُ إِنَّا قَدْ تَرَكْنَا قَوْمَنَا وَ لَا قَوْمَ بَيْنَهُمْ مِنَ الْعَدَاوَةِ وَ الشَّرِّ مِثْلَ مَا بَيْنَهُمْ وَ عَسَى أَنْ يَجْمَعَ اللَّهُ بَيْنَهُمْ بِكَ فَسَتَقْدِمُ عَلَيْهِمْ وَ تَدْعُوهُمْ إِلَى أَمْرِكَ وَ كَانُوا سِنَّةً نَفَرٍ

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

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

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

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

قَالَ فَلَمَّا قَدِمُوا الْمَدِينَةَ فَأَخْبَرُوا قَوْمَهُمْ بِالْحَتْرِ فَمَا دَارَ حَوْلَ إِلَّا وَ فِيهَا حَدِيثُ رَسُولِ اللَّهِ ص حَتَّى إِذَا كَانَ الْعَامُ الْمُقْبِلُ أَتَى الْمُؤَسِّمَ مِنَ الْأَنْصَارِ اثْنَا عَشَرَ رَجُلًا فَلَمَّوْا النَّبِيَّ ص فَبَايَعُوهُ عَلَى بَيْعَةِ النِّسَاءِ إِلَّا يُشْرِكُوا بِاللَّهِ شَيْئًا وَ لَا يَسْرِفُوا إِلَى آخِرِهَا

He (the narrator) said, 'When they arrived at Al-Medina, they informed their people with the news, and there was not house around except and therein was discussion of Rasool-Allah^{-saww} until when it was the next year's season, there came from the Helpers, twelve men and met the Prophet^{-saww} and pledged allegiance to him^{-saww} and upon the women that **they will not associate anything with Allah, nor steal, [60:12]** – up to the end of it.

ثُمَّ انْصَرَفُوا وَ بَعَثَ مَعَهُمْ مُصْعَبَ بْنِ عُمَيْرٍ يُصَلِّيَ بِهِمْ وَ كَانَ بَيْنَهُمْ بِالْمَدِينَةِ يُسَمَّى الْمُقْرِيءَ فَلَمْ يَبْقَ دَارٌ فِي الْمَدِينَةِ إِلَّا وَ فِيهَا رَجُلٌ وَ نِسَاءٌ مُسْلِمُونَ إِلَّا دَارَ أُمَيَّةَ وَ حُطَيْمَةَ وَ وَائِلٍ وَ هُمْ مِنَ الْأَوْسِ ثُمَّ عَادَ مُصْعَبٌ إِلَى مَكَّةَ

Then they left and he^{-saww} sent Mus'ab Bin Umeyr with them to (lead) Salat with them, and between them in Al-Medina, he was named as 'The reciter'. There did not remain any house in Al-Medina except and in it was a Muslim man and a Muslim woman, except for the house of Amiya and Hutayman, and Wail, and they were from Al-Aws. Then Mus'ab returned to Makkah.

وَ خَرَجَ مِنَ الْأَنْصَارِ إِلَى الْمُؤَسِّمِ مَعَ حُجَّاجٍ قَوْمِهِمْ فَاجْتَمَعُوا فِي السَّبْعِ عِنْدَ الْعَقَبَةِ ثَلَاثَةَ وَ سَبْعُونَ رَجُلًا وَ امْرَأَتَانِ فِي أَيَّامِ التَّشْرِيقِ بِالْبَيْلِ فَقَالَ ص أَبَايَعُكُمْ عَلَى الْإِسْلَامِ فَقَالَ لَهُ بَعْضُهُمْ تُرِيدُ أَنْ تُعَرِّفَنَا يَا رَسُولَ اللَّهِ مَا لِلَّهِ عَلَيْنَا وَ مَا لَكَ عَلَيْنَا وَ مَا لَنَا عَلَى اللَّهِ

And a group from the Helpers went out to the season (Hajj) along with the pilgrims, and seventy three men and two gathered in the canyon by Al-Aqaba during the days of Al-Tashreeq (ten days after the day of the sacrifice), at night. He^{-saww} said: 'I^{-saww} take your allegiances upon Al-Islam'. Some of them said to him^{-saww}, 'We want you^{-saww} to introduce to us, O Rasool-Allah^{-saww}, what is for Allah^{-azwj} upon us, and what is for you^{-saww} upon us, and what is for us upon Allah^{-azwj}'.

فَقَالَ أَمَّا مَا لِلَّهِ عَلَيْنَا فَأَنْ تَعْبُدُوهُ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ أَمَّا مَا لِي عَلَيْنَا فَتَنْصُرُونِي مِثْلَ نِسَائِكُمْ وَ أَبْنَائِكُمْ وَ أَنْ تَصْبِرُوا عَلَى عَضِّ السَّيْفِ وَ إِنْ يُقْتَلَ خِيَارُكُمْ

He^{-saww} said: 'As for what is for Allah^{-azwj} upon you is that you should worship Him^{-azwj} and not associate anything with Him^{-azwj}; and as for what is for me^{-saww} upon you is you should be helping me^{-saww} like (you do) your womenfolk and your sons, and that you should be patient upon the pain of the sword, and you should kill your best ones'.

قَالُوا فَإِذَا فَعَلْنَا ذَلِكَ مَا لَنَا عَلَى اللَّهِ قَالَ أَمَّا فِي الدُّنْيَا فَالظُّهُورُ عَلَى مَنْ عَادَاكُمْ وَ فِي الْآخِرَةِ رِضْوَانُهُ وَ الْجَنَّةُ فَأَخَذَ الْبَرَاءُ بْنُ مَعْرُورٍ يَدَهُ ثُمَّ قَالَ وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَمَنْتَعِكَ بِمَا نَمُنُّعُ بِهِ أَرْزَأْنَا فَبَايَعَنَا يَا رَسُولَ اللَّهِ فَتَخُنْ وَ اللَّهُ أَهْلُ الْحُوبِ وَ أَهْلُ الْحَلْفَةِ وَرَثَانَهَا كِبَارًا عَنْ كِبَارٍ

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

فَقَالَ أَبُو الْهَيْثَمِ إِنَّ بَيْنَنَا وَبَيْنَ الرِّجَالِ جِبَالًا وَ إِنَّا إِنْ قَطَعْنَاهَا أَوْ قَطَعُوهَا فَهَلْ عَسَيْتَ إِنْ فَعَلْنَا ذَلِكَ ثُمَّ أَظْهَرَكَ اللهُ أَنْ تَرْجِعَ إِلَى قَوْمِكَ وَ تَدْعَنَا فَبَسَمَ رَسُولُ اللهِ ص ثُمَّ قَالَ بَلِ الدَّمُ الدَّمُ وَ الْهَدْمُ الْهَدْمُ أَحَارِبُ مَنْ حَارَبْتُمْ وَ أَسْلَامُ مَنْ سَأَلْتُمْ

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

ثُمَّ قَالَ أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنَيْ عَشَرَ نَقِيبًا فَاخْتَارُوا ثُمَّ قَالَ أَيَايِعُكُمْ كَيْبَعَةَ عَيْسَى ابْنِ مَرْيَمَ لِلْحَوَارِيِّينَ كُفَلَاءَ عَلَى قَوْمِهِمْ بِمَا فِيهِمْ وَ عَلَى أَنْ تَمْنَعُونِي بِمَا تَمْنَعُونَ مِنْهُ نِسَاءَكُمْ وَ أَبْنَاءَكُمْ فَبَايَعُوهُ عَلَى ذَلِكَ

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

فَصَرَخَ الشَّيْطَانُ فِي الْعَقَبَةِ يَا أَهْلَ الْجَبَابِجِ هَلْ لَكُمْ فِي مُحَمَّدٍ وَ الصُّبَاةِ مَعَهُ قَدْ اجْتَمَعُوا عَلَى خَرْبِكُمْ ثُمَّ نَفَرَ النَّاسُ مِنْ مِيٍّ وَ فَشَا الْحَبْرُ فَخَرَجُوا فِي الطَّلَبِ فَأَذْرَكُوا سَعْدَ بْنَ عُبَادَةَ وَ الْمُنْذِرَ بْنَ عَمْرٍو

The Satan^{-la} shrieked out in Al-Aqaba, 'O people of the abundant evil! O people of the abundant evil! Is there (anyone) for you regarding Muhammad^{-saww} and the renegades with him^{-saww}? They have gathered upon battling you all!' Then the people left from Mina and the news spread, and they went out in the seeking, and they came across Sa'ad Bin Ubada, and Al-Munzar Bin Amro.

فَأَمَّا الْمُنْذِرُ فَأَعَجَزَ الْقَوْمَ وَ أَمَّا سَعْدٌ فَأَخَذُوهُ وَ رَبَطُوهُ بِنَسْعِ رَحْلِهِ وَ أَدْخَلُوهُ مَكَّةَ يَضْرِبُونَهُ فَبَلَغَ حَبْرُهُ إِلَى جُبَيْرِ بْنِ مُطْعِمٍ وَ الْحَارِثِ بْنِ خَزْبِ بْنِ أُمَيَّةَ فَأَتَيْتَاهُ وَ خَلَصَاهُ وَ كَانَ النَّبِيُّ ص لَمْ يُؤْمَرْ إِلَّا بِالِدَعَاءِ وَ الصَّبْرِ عَلَى الْأَذَى وَ الصَّفْحِ عَنِ الْجَاهِلِ

As for Al-Munzar, the people were unable, and as for Sa'ad, they seized him and tied him with a rope of his riding animal, and entered him into Makkah hitting him. His news reached to Jubeyr Bin Mut'am and Al-Haris Bin Harb Bin Amiya and they came to him and finished him off from it, and the Prophet^{-saww} did not instruct except with the supplications and the patience upon the harm and the pardoning from the ignorant one.

فَطَالَتْ قُرَيْشٌ عَلَى الْمُسْلِمِينَ فَلَمَّا كَثُرَ عَذُّهُمْ أَمَرَ بِالْهَجْرَةِ فَقَالَ ص إِنَّ اللهَ قَدْ جَعَلَ لَكُمْ دَارًا وَ إِخْوَانًا تَأْمَنُونَ بِهَا فَخَرَجُوا أَرْسَالًا حَتَّى لَمْ يَبْقَ مَعَ النَّبِيِّ ص إِلَّا عَلِيٌّ وَ أَبُو بَكْرٍ

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

فَحَدَرَتْ فُرَيْشٌ خُرُوجَهُ وَ عَرَفُوا أَنَّهُ قَدْ أَجْمَعَ لِحُرْبِهِمْ فَاجْتَمَعُوا فِي دَارِ النَّدْوَةِ وَ هِيَ دَارُ فُصَيِّ بْنِ كِلَابٍ يَتَشَاوَرُونَ فِي أَمْرِهِ وَ سَأَقَ الْحَدِيثَ إِلَى آخِرِ مَا سَيَأْتِي فِي الْبَابِ الْآتِي بِرِوَايَةِ الشَّيْخِ عَنِ ابْنِ أَبِي هَالَةَ.

Quraysh were cautious of their exit and knew that they would be gathering to battle with them. They gathered in the house of consultation, and it is a house of Qusay Bin Kilab, they were consulting each other regarding his^{-saww} matter’ – and continued the Hadeeth up to the end of what I (Majlisi) will be coming within the following chapter with the report of the Sheykh, from Ibn Abu Halah’’.¹⁵

¹⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 5 H 15

باب 6 الهجرة و مبادئها و مبيت علي عليه السلام على فراش النبي ص و ما جرى بعد ذلك إلى دخول المدينة

CHAPTER 6 – THE HIJRA (EMIGRATION) AND ITS PRINCIPLES, AND ALI^{-asws} SPENDING THE NIGHT UPON THE BED OF THE PROPHET^{-saww} AND WHAT FLOWED AFTER THAT UP TO THE ENTRY INTO AL MEDINA

الآيات النساء إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

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

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

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

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُورًا غَفُورًا

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

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً وَمَنْ يُخْرَجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

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

الأنفال وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ أَوْ يُكْرِمُوكَ وَمَا كَانُوا أَولِيَاءَهُ إِلَّا الْمُتَّفِقُونَ وَكَانَ اللَّهُ خَيْرَ الْوَاكِلِينَ

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

وَقَالَ تَعَالَى وَ مَا لَهُمْ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَ هُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَ مَا كَانُوا أَولِيَاءَهُ إِلَّا الْمُتَّقُونَ وَ لَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

And the Exalted Said: *And (reason) is for them that Allah should not Punish them and they are hindering from the Sacred Masjid, and they were not its custodians? Surely, its custodians are only the pious ones, but most of them are not knowing [8:34]*

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَ الَّذِينَ آمَنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَ إِنْ اسْتَنْصَرْتُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَ فسادٌ كَبِيرٌ

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

وَ الَّذِينَ آمَنُوا وَ هَاجَرُوا وَ جَاهَدُوا فِي سَبِيلِ اللَّهِ وَ الَّذِينَ آوُوا وَ نَصَرُوا أَوْلِيَاءَ هُمْ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

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

وَ الَّذِينَ آمَنُوا مِنْ بَعْدِ وَ هَاجَرُوا وَ جَاهَدُوا مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

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

التوبة إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَ أَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَ كَلِمَةَ اللَّهِ هِيَ الْعُلْيَا وَ اللَّهُ عَزِيزٌ حَكِيمٌ

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

النحل 41 وَ الَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَ لَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

(Surah) Al Nahl: **And the ones who emigrate for the Sake of Allah after they are oppressed, We will Give them a good abode in the world, and the Recompense of the Hereafter is greater, if only they knew [16:41]**

الَّذِينَ صَبَرُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ

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

و قال تعالى مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَ لَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ عَذَابٌ مِنَ اللَّهِ وَ هُمْ عَذَابٌ عَظِيمٌ

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

إلى قوله تعالى ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَ صَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَفُورٌ رَحِيمٌ

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

الحج وَ الَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا وَ إِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ

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

لَيُدْخِلَنَّهُمْ مُدْخَلًا يَرْضَوْنَهُ وَ إِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ

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

العنكبوت يا عبادي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِنِّي فَاعْبُدُون

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

إلى قوله تعالى وَ كَاتِبِينَ مِنْ دَائِبَةٍ لَّا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَ إِنَّا كُنَّا مُعْلِمِينَ

Up to His^{-azwj} Words: **And how many a creature cannot carry its sustenance (so) Allah Sustains it and you, and He is the Hearing, the Knowing [29:60]**

محمد وَ كَاتِبِينَ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ

(Surah) Muhammad^{-sawww}: **And how many a town was stronger in prowess than your town which expelled you? We Destroyed them and there was no helper for them [47:13]**

المزمل وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْرًا جَمِيلًا

(Surah) Muzammil: **And be patient upon what they are saying, and avoid them with a beautiful avoidance [73:10].**

1- فس، تفسير النعمي وَ مَا كَانُوا أَوْلِيَاءَهُ يَحْيَى قُرَيْشًا مَا كَانُوا أَوْلِيَاءَهُ مَكَّةَ إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُشْرِكُونَ أَنْتَ وَ أَصْحَابُكَ يَا مُحَمَّدُ فَدَعَبْتُمْ اللَّهَ بِالسِّيفِ يَوْمَ بَدْرٍ فَتُتِلُوا.

(P.s. – This is just a comment)¹⁶

2- فس، تفسیر القمي إنَّ الَّذِينَ آمَنُوا وَ هَاجَرُوا إِلَى قَوْلِهِ أَوْلِيَاءُ بَعْضٌ فَإِنَّ الْكُفْرَ كَانَ فِي أَوَّلِ النَّبِيِّ أَنَّ الْمَوَارِيثَ كَانَتْ عَلَى الْأَحْوَةِ لَا عَلَى الْوَالِدَةِ فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ أَحَى بَيْنَ الْمُهَاجِرِينَ وَ بَيْنَ الْأَنْصَارِ وَ أَحَى بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَكَانَ إِذَا مَاتَ الرَّجُلُ يَرِثُهُ أَحْوَهُ فِي الدِّيْنِ وَ يَأْخُذُ الْمَالِ وَ كَانَ مَا تَرَكَ لَهُ دُونَ وَرَثَتِهِ فَلَمَّا كَانَ بَعْدَ نَزْلِ آيَةِ الْوَالِدِ أَنْزَلَ اللَّهُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْأَنْصَارِ وَ الْأَوْلِيَاءِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ قَوْلُهُ وَ الْأَرْحَامَ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَعْلَمُوا إِلَى أَوْلِيَاءِكُمْ مَعْرُوفًا فَتَسْخَرُوا آيَةَ الْأَحْوَةِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ قَوْلُهُ وَ الَّذِينَ آمَنُوا وَ لَمْ يَهَاجِرُوا الْآيَةَ فَإِنَّهَا نَزَلَتْ فِي الْأَعْرَابِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْ يَدْعَهُمْ فِي دِيَارِهِمْ وَ لَا يَهَاجِرُوا إِلَى الْمَدِينَةِ وَ عَلَى أَنَّهُ إِنْ أَرَادَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ غَيْرِهِمْ أَوْ دَعَاهُمْ دَعَمَ مِنْ حُدُودِهِمْ أَنْ يَنْصُرَهُمْ إِلَّا عَلَى قَوْمٍ بَيْنَهُمْ وَ بَيْنَ الرَّسُولِ مِنْ عَهْدٍ وَ مِيثَاقٍ إِلَى مُدَّةٍ وَ الَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَعْني يُوَالِي بَعْضُهُمْ بَعْضًا ثُمَّ قَالَ إِلَّا تَعْلَمُونَ يَعْني إِنْ لَمْ تَعْلَمُوا فَوَضِعَ عَرَفَ مَكَانَ عَرَفَ تَكُنْ فَيَنْتَهَى أَيْ حُفِرَ فِي الْأَرْضِ وَ فَسَادٌ كَبِيرٌ ثُمَّ قَالَ وَ الَّذِينَ آمَنُوا مِنْ بَعْدِ وَ هَاجَرُوا وَ جَاءَهُمْ مَعَكُمْ فَأُولَئِكَ مِنْكُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ قَالَ تَسْخَرُوا آيَةَ الْأَحْوَةِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فَتَأْتُوهُمْ نَاصِبِينَ.

(P.s. – This is just a comment)¹⁷

3- فس، تفسیر القمي وَ الَّذِينَ هَاجَرُوا فِي اللَّهِ أَيْ هَاجَرُوا وَ تَرَكَوا الْكُفْرَ فِي اللَّهِ لِيُؤْمِنَهُمْ أَيْ لِيُؤْمِنَهُمْ.

(P.s. – This is just a comment)¹⁸

4- فس، تفسیر القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ يَقُولُ لَا تُطِيعُوا أَهْلَ الْفِسْقِ مِنَ الْمُلُوكِ فَإِنْ خِفْتُمُوهُمْ أَنْ يَفْتِنُوكُمْ عَنْ دِينِكُمْ فَإِنَّ أَرْضِي وَاسِعَةٌ.

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

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **O My servants, those who believe! Surely, My earth is vast, [29:56].** He^{-azwj} is Saying: “Do not obey the mischievous people from the kings, so if you fear them that they would tempt you away from your Religion, then My^{-azwj} earth is vast”¹⁹.

5- فس، تفسیر القمي وَ كَاتِبِينَ مِنْ قَوْمِيَةِ الْآيَةِ قَالَ إِنَّ الَّذِينَ أَهْلَكْنَا مِنْ الْأُمَّمِ السَّالِفَةِ كَانُوا أَشَدَّ قُوَّةً مِنْ قَوْمِيَةِ يَعْني أَهْلَ مَكَّةَ الَّذِينَ أَهْرَجُوا مِنْهَا فَلَمْ يَكُنْ لَهُمْ تَأْسِيرٌ.

(P.s. – This is just a comment)²⁰

6- أَقُولُ قَالَ فِي الْمُنْتَهَى كَانَتْ الْهَجْرَةُ سَنَةَ أَرْبَعِ عَشْرَةَ مِنَ الْمَبْعَثِ وَ هِيَ سَنَةُ أَرْبَعِ وَ ثَلَاثِينَ مِنْ مُلْكِ كِسْرَى بِرَوِيْزَ سَنَةَ تِسْعِ هِرْقُلَ وَ أَوَّلُ هَذِهِ السَّنَةِ الْمُحَرَّمِ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَقِيمًا بِمَكَّةَ لَمْ يَخْرُجْ مِنْهَا وَ قَدْ كَانَ جَمَاعَةٌ خَرَجُوا فِي ذِي الْحِجَّةِ

I (Majlisi) am saying, ‘He said in (the book) ‘Al-Muntaqa’ – ‘The Hijra was in the year fourteen from the Sending, and it is the fourteenth year from the kingship of Chosroe Parveiz in the

¹⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 1

¹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 2

¹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 3

¹⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 4

²⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 5

year nine of Hercules, and the beginning of this year is Al-Muharram, and Rasool-Allah^{-saww} was staying at Makkah, not having going out from it, and a group had gone out during Zilhajj.

وَقَالَ مُحَمَّدُ بْنُ كَعْبٍ الْفَرَزِيُّ اجْتَمَعَ قُرَيْشٌ عَلَى بَابِهِ وَ قَالُوا إِنَّ مُحَمَّدًا يَزْعُمُ أَنَّكُمْ إِنْ بَايَعْتُمُوهُ كُنْتُمْ مَلُوكَ الْعَرَبِ وَ الْعَجَمِ ثُمَّ بَعِثْتُمْ بَعْدَ مَوْتِكُمْ فَجَعَلَ لَكُمْ جَنَّاتٍ كَجَنَّاتِ الْأَرْضِ وَ إِنْ لَمْ تَفْعَلُوا كَانَ لَكُمْ مِنْهُ الدَّبِيعُ ثُمَّ بَعِثْتُمْ بَعْدَ مَوْتِكُمْ فَجَعَلَتْ لَكُمْ نَارٌ تُحْرَقُونَ بِهَا

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

فَخَرَجَ رَسُولُ اللَّهِ ص فَأَخَذَ حَفْنَةً مِنْ تُرَابٍ ثُمَّ قَالَ نَعَمْ أَنَا أَقُولُ ذَلِكَ فَتَنَزَّرَ التُّرَابَ عَلَى رُءُوسِهِمْ وَ هُوَ يَقْرَأُ بِسِ إِلَى قَوْلِهِ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

Rasool-Allah^{-saww} came out and grabbed a handful of soil, then said: 'Yes! I^{-saww} am saying that'. And he^{-saww} scattered the soil upon their head and he^{-saww} was reciting (Surah) Yaseen up to His^{-azwj} Words: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].**

فَلَمْ يَبْقَ مِنْهُمْ رَجُلٌ وَضَعَ عَلَى رَأْسِهِ التُّرَابَ إِلَّا قُتِلَ يَوْمَ بَدْرٍ ثُمَّ انْصَرَفَ إِلَى حَيْثُ أَرَادَ فَأَتَاهُمْ آتٍ لَمْ يَكُنْ مَعَهُمْ فَقَالَ مَا تَنْتَظِرُونَ هَاهُنَا قَالُوا مُحَمَّدًا قَالَ قَدْ وَ اللَّهُ خَرَجَ مُحَمَّدٌ عَلَيْكُمْ ثُمَّ مَا تَرَكَ مِنْكُمْ رَجُلًا إِلَّا وَ قَدْ وَضَعَ عَلَى رَأْسِهِ التُّرَابَ وَ انْطَلَقَ لِحَاجَتِهِ

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

فَوَضَعَ كُلُّ رَجُلٍ مِنْهُمْ يَدَهُ عَلَى رَأْسِهِ فَإِذَا عَلَيْهِ التُّرَابُ ثُمَّ جَعَلُوا يَطَّلِعُونَ فَيَرَوْنَ عَلَيْنَا عَلَى الْفِرَاشِ مُتَشِحًا بِرِدِّ رَسُولِ اللَّهِ ص فَيَقُولُونَ إِنَّ هَذَا لِمُحَمَّدٍ نَأْتِيهِ عَلَيْهِ بُرْدُهُ فَلَمْ يَبْرَحُوا كَذَلِكَ حَتَّى أَصْبَحُوا فَقَامَ عَلَيْنَا مِنَ الْفِرَاشِ فَقَالُوا وَ اللَّهُ لَقَدْ صَدَقْنَا الَّذِي كَانَ حَدَّثَنَا بِهِ.

Every man from them placed his hand upon his head, and there the soil was upon it. Then they went seeking and they saw Ali^{-asws} upon the bed covered with the cloak of Rasool-Allah^{-saww}. They said, 'This one is sleeping for Muhammad^{-saww} having his^{-saww} cloak upon him^{-asws}. They did not cease to be like that until the morning. Ali^{-asws} stood up from the bed. They said, 'By Allah^{-azwj}! He had spoken the truth, the one who had narrated to us with it'.

وَ رَوَى الْوَاقِدِيُّ عَنْ أَشْيَاحِهِ أَنَّ الَّذِينَ كَانُوا يَنْتَظِرُونَ رَسُولَ اللَّهِ ص تِلْكَ اللَّيْلَةَ مِنَ الْمُشْرِكِينَ أَبُو جَهْلٍ وَ الْحَكَمُ بْنُ أَبِي الْعَاصِ وَ عَقْبَةُ بْنُ أَبِي مُعَيْطٍ وَ النَّضْرُ بْنُ الْحَارِثِ وَ أُمَيَّةُ بْنُ خَلْفٍ وَ ابْنُ الْغَيْطَلَّةِ وَ زَمْعَةُ بْنُ الْأَسْوَدِ وَ طُعْمَةُ بْنُ عَدِيٍّ وَ أَبُو هَبٍ وَ أَبِيُّ بْنُ خَلْفٍ وَ نَبِيَّةُ وَ مَنبِيَّةُ ابْنَا الْحُجَّاجِ

And it is reported by Al-Waqidi (Wahabi imam), from his sheykhs that those from the Polytheists who were awaiting Rasool-Allah^{-saww} on that night were Abu Jahl^{-la}, and Al-Hakam

Bin Abu Al-Aas, and Uqbah Bin Abu Mueet, and Al-Nazar Bin Al-Haris, and Amiya Bin Khalaf, and Ibn al-Ghaytala, and Zam'a Bin Al-Aswad, and Ta'ma Bin Aday, and Abu Lahab^{-la}, and Abay Bin Khalaf, and Nabeeh and Munabbih two sons of Al-Hajaj.

فَلَمَّا أَصْبَحُوا قَامَ عَلِيُّ عَلَيْهِ السَّلَامُ مِنَ الْفِرَاشِ فَسَأَلُوهُ عَنْ رَسُولِ اللَّهِ ص فَقَالَ لَا عِلْمَ لِي بِهِ.

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

و روي أنهم ضربوا عليا و حبسوه ساعة ثم تركوه.

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

و أوردَ الْعَزَلِيُّ فِي كِتَابِ إِخْتِيَاءِ الْعُلُومِ أَنَّ لَيْلَةَ بَاتِ عَلِيٍّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص أَوْحَى اللَّهُ تَعَالَى إِلَى جَبْرِئِيلَ وَ مِيكَائِيلَ أَيُّيَ أَخِيثَ بَيْنَكُمَا وَ جَعَلَتْ غُمْرُ أَحَدِكُمَا أَطْوَلَ مِنْ غُمْرِ الْآخَرِ فَأَيُّكُمَا يُؤَيِّرُ صَاحِبَهُ بِحَيَاتِهِ فَاخْتَارَ كُلُّ مِنْهُمَا الْحَيَاةَ وَ أَحَبَّاهَا

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

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِمَا أَمْ لَا كُنْتُمَا مِثْلَ عَلِيٍّ بِنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَخِيثَ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ فَبَاتَ عَلَى فِرَاشِهِ يَفْدِيهِ بِنَفْسِهِ وَ يُؤَيِّرُهُ بِالْحَيَاةِ أَهْبَطًا إِلَى الْأَرْضِ فَاحْفَظَاهُ مِنْ غَدْوِهِ فَكَانَ جَبْرِئِيلُ عِنْدَ رَأْسِهِ وَ مِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ يُنَادِي بِنَجِّ مَنْ مِثْلِكَ يَا ابْنَ أَبِي طَالِبٍ يُبَاهِي اللَّهُ بِكَ الْمَلَائِكَةَ

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

فَأُنزِلَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يُشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ.

So, Allah^{-azwj} Mighty and Majestic Revealed: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].**

أَقُولُ وَ سَاقَ حَدِيثَ الْغَارِ إِلَى أَنْ قَالَ: كَانَ رَسُولُ اللَّهِ ص حِينَ أَتَى الْغَارَ دَعَا بِشَجَرَةٍ فَأَتَتْهُ فَأَمَرَهَا أَنْ تَكُونَ عَلَى بَابِ الْغَارِ وَ بَعَثَ اللَّهُ حَمَامَتَيْنِ فَكَانَتَا عَلَى فَمِ الْغَارِ وَ نَسَجَ الْعُنْكَبُوتُ عَلَى فَمِ الْغَارِ

I (Majlisi) am saying, 'And he continued the Hadeeth of the cave up to he said, 'When Rasool-Allah^{-saww} came to the cave, called a tree and it came to him^{-saww}, and he^{-saww} instructed it to

be at the entrance of the cave, and Allah^{-azwj} Sent two doves and they came to be upon the opening of the cave, and the spider spun a web at the opening of the cave.

ثُمَّ أَقْبَلَ فِتْيَانُ قُرَيْشٍ وَكَانَ أَبُو جَهْلٍ قَدْ أَمَرَ مُنَادِيًا يُنَادِي بِأَعْلَى مَكَّةَ وَاسْتَفْهَلَهَا مِنْ جَاءَ بِمُحَمَّدٍ أَوْ دَلَّ عَلَيْهِ فَلَهُ مِائَةٌ بَعِيرٍ أَوْ جَاءَ بِابْنِ أَبِي قُحَافَةَ أَوْ دَلَّ عَلَيْهِ فَلَهُ مِائَةٌ بَعِيرٍ

Then two youths of Quraysh came, and Abu Jahl^{-la} had instructed a caller to call out at the top of Makkah and its bottom, 'One who comes with Muhammad^{-saww} or points out to him^{-saww}, one hundred camels would be for him, or if he comes with the son of Abu Quhafa or points out to him, for him would be a hundred camels!'

فَلَمَّا رَأَوْا الْحَمَامَتَيْنِ وَ نَسَخَ الْعَنْكَبُوتِ عَلَى فَمِ الْعَارِ انْصَرَفُوا فَدَعَا النَّبِيُّ ص لِلْحَمَامِ وَ فَرَضَ جَزَاءَهُنَّ وَ انْحَدَرْنَ فِي الْحَرَمِ وَ نَهَى عَنْ قَتْلِ الْعَنْكَبُوتِ وَ قَالَ هِيَ جُنْدٌ مِنْ جُنُودِ اللَّهِ.

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

وَ رُوِيَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص كَانَ لَا يَتَطَيَّرُ وَ كَانَ يَتَفَأَّلُ وَ كَانَتْ قُرَيْشٌ جَعَلَتْ مِائَةً مِنَ الْإِبِلِ فِيمَنْ يَأْخُذُ نَبِيَّ اللَّهِ ص فَيُرِدُّهُ عَلَيْهِمْ حِينَ تَوَجَّهَ إِلَى الْمَدِينَةِ

And it is reported from Abdullah Bin Bureydah, from his father, 'The Prophet^{-saww} was not suspicious of bad omen and was of good omen, and Quraysh made one hundred camels to be for the one who would seize the Prophet^{-saww} of Allah^{-azwj} and return him^{-saww} to them when he^{-saww} headed towards Al-Medina.

فَرَكِبَ بُرَيْدَةُ فِي سَبْعِينَ رَاكِبًا مِنْ أَهْلِ بَيْتِهِ مِنْ بَنِي سَهْمٍ فَتَلَقَى نَبِيَّ اللَّهِ ص فَقَالَ نَبِيُّ اللَّهِ ص مَنْ أَنْتَ قَالَ أَنَا بُرَيْدَةُ فَالْتَمَتُ إِلَى أَبِي بَكْرٍ فَقَالَ يَا أَبَا بَكْرٍ بَرَدٌ أَمْرُنَا وَ صَلَاحٌ

Bureydah rode among seventy riders from his family and from the clan of Sahm and met the Prophet^{-saww} of Allah^{-azwj}. The Prophet^{-saww} of Allah^{-azwj} said: 'Who are you?' He said, 'I am Bureyda'. He^{-saww} turned towards Abu Bakr and said, 'O Abu Bakr! Relate our matter and reconcile'.

ثُمَّ قَالَ وَ بَمَنْ أَنْتَ قَالَ مِنْ أَسْلَمَ قَالَ ص سَلِمْنَا قَالَ بَمَنْ قَالَ مِنْ بَنِي سَهْمٍ قَالَ حَرَجَ سَهْمُكَ

Then he^{-saww} said: 'Whom are you from?' He said, 'From (the clan of) Aslam'. He^{-saww} said: 'Submit to us'. He said, 'From the clan of Sahm?' He^{-saww} said: 'Bring out your arrow'.

فَقَالَ بُرَيْدَةُ لِلنَّبِيِّ ص مَنْ أَنْتَ فَقَالَ أَنَا مُحَمَّدٌ بِنُ عَبْدِ اللَّهِ رَسُولُ اللَّهِ فَقَالَ بُرَيْدَةُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَاسْلَمَ بُرَيْدَةُ وَ اسْلَمَ مِنْ كَانَ مَعَهُ جَمِيعًا

Bureydah said to the Prophet^{-saww}, 'Who are you^{-saww}?' He^{-saww} said: 'I^{-saww} am Muhammad^{-saww} Bin Abdullah^{-asws}, Rasool^{-saww} of Allah^{-azwj}'. Bureydah said, 'I testify that there is no god

except Allah^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. Bureydah and the ones who were with him became Muslims, in their entirety.

فَلَمَّا أَصْبَحَ قَالَ بُرَيْدَةُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نَبِيَّ اللَّهِ تَنْزِلُ عَلَيَّ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا بُرَيْدَةُ قَالَ بُرَيْدَةُ الْحَمْدُ لِلَّهِ أَسْلَمْتُ بِنُورِ سَهْمٍ طَائِعِينَ غَيْرَ مُكْرَهِينَ.

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

ثم قال في المنتقى و روي بالإسناد المتصل عن خرام بن هشام بن جيش عن أبيه عن جده صاحب رسول الله ص أن النبي ص لما خرج مهاجرا من مكة خرج هو و أبو بكر و مولى أبي بكر عامر بن فهيرة و دليلهم عبد الله بن الأريقط فمروا على خيمة أم معبد الخزاعية و كانت برزة جلدة تحتي بفناء الخيمة ثم تسقى و تطعم فسألوها تمرا و لحما يشترون فلم يصيبوا عندها شيئا من ذلك

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

فإذا القوم مرمولون مستنون فقالت و الله لو كان عندنا شيء ما أعوزناكم القرى فنظر رسول الله ص إلى شاة في كسر الخيمة فقال ما هذه الشاة يا أم معبد فقالت شاة خلفها الجهد من الغنم قال هل بها من لبن قالت هي أجهد من ذلك قال أ تأذنين أن أحلبها قالت نعم بأبي أنت و أمي إن رأيت بها حلبا فاحلبها

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

فدعا بها رسول الله ص فمسح بيده ضرعها و سمى الله عز و جل و دعا لها في شاتها فتفاجت عليه و درت و اجترت و دعا بإناء يريض الرهط فحلب فيه ثجا حتى علاه البهاء ثم سقاها حتى رويت و سقى أصحابه حتى رروا ثم شرب رسول الله ص آخرهم

Rasool-Allah^{-saww} called it and wiped his^{-saww} hand on its udder and Named Allah^{-azwj} Mighty and Majestic, and supplicated for her regarding her sheep. It swelled up and went around and regurgitated, and he^{-saww} called for a container and lied it down and milked in it until he^{-saww} had finished with it. Then he^{-saww} quencher her until she was saturated, and quenched his^{-saww} companions until they were saturated, then Rasool-Allah^{-saww} drank the last of them.

ثم أراضوا ثم حلب ثانيا بعد بدء حتى امتلأ الإناء ثم غادره عندها ثم بايعها و ارتحلوا فقل ما لبثت حتى جاء زوجها أبو معبد يسوق أعزنا عجافا يتساولون هزالا مخاخهن قليل فلما رأى أبو معبد اللبن عجب و قال من أين لك هذا اللبن يا أم معبد و الشاة عازب حيال و لا حلوبة بالبيت

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

قالت لا والله إلا أنه مر بنا رجل مبارك من حاله كذا وكذا قال صفيه لي يا أم معبد قالت رأيت رجلاً ظاهر الوضوء أبلج الوجه حسن الخلق لم تعبته ثجلة

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

قال أبو معبد هذا والله صاحب قريش الذي ذكرنا لنا من أمره ما ذكر بمكة ولقد هممت أن أصحبه ولأفعلن إن وجدت إلى ذلك سبيلاً .

Abu Ma'bad said, 'By Allah^{-azwj}! This is the one Quraysh had mentioned to us, from his^{-saww} matter what is mentioned at Makkah, and I was thinking of being his^{-saww} companions, and I would do so if I were to find a way to that''²¹

7- ل، الخصال قال أمير المؤمنين عليه السلام في جواب اليهودي الذي سأل عنما فيه من علامات الأوصياء فقال فيما قال وأما الثانية يا أبا اليهود فإن قريشاً لم تنزل تحيل الآراء وتعمل الحيل في قتل النبي ص حتى كان آخر ما اجتمعت في ذلك يوم الدار دار الندوة وإبليس الملعون حاضر في صورة أعور ثقيف

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

فلم تنزل تضرب أمرها ظهراً لبطن حتى اجتمعت آراؤها على أن يتتدب من كل فخذ من قريش رجل ثم يأخذ كل رجل منهم سيفه ثم يأتي النبي ص وهو نائم على فراشه فيضربوه جميعاً بأسنابهم ضربة رجل واحد فيقتلوه فإذا قتلوه منعت قريش رجالها ولم تسلمها فبمضي دمه هدراً

He^{-la} did not cease to strike its matter, back to its front until they united their opinions upon that one man would be chosen from every family of Quraysh, then each man from them would take his sword, then come to the Prophet^{-saww} while he^{-saww} was asleep upon his^{-saww} bed, and they would strike him^{-saww} altogether with their swords, each man with one strike, so they would kill him^{-saww}. So, when they have killed him^{-saww}, Quraysh would refuse its men and not submit them, and his^{-saww} blood would become wasted.

فهبط جبرئيل عليه السلام على النبي ص فأنبأه بذلك وأخبره بالليلة التي يجتمعون فيها والساعة التي تأتون فراشه فيها وأمره بالخروج في الوقت الذي خرج فيه إلى الغار

²¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 6

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

فَأَخْبَرَنِي رَسُولُ اللَّهِ ص بِالْحَبْرِ وَأَمَرَنِي أَنْ أَضْطَجِعَ فِي مَضْجَعِهِ وَأَقْبَلْتُ بِنَفْسِي فَأَسْرَعْتُ إِلَى ذَلِكَ مُطِيعاً لَهُ مَسْتَوْراً لِنَفْسِي بِأَنْ أُقْتَلَ ذُوئِهِ

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

فَمَضَى ص لِرُؤُوسِهِ وَاضْطَجَعْتُ فِي مَضْجَعِهِ وَأَقْبَلْتُ رَجَالَاتٍ فُرَيْشٍ مُوقِنَةً فِي أَنْفُسِهَا أَنْ تُقْتَلَ النَّبِيُّ ص فَلَمَّا اسْتَوَى بِي وَبِحِمِّ النَّبِيِّ الَّذِي أَنَا فِيهِ نَاهَضْتُهُمْ بِسَيْفِي فَدَفَعْتُهُمْ عَنِّي بِمَا قَدْ عَلَّمَهُ اللَّهُ وَ النَّاسُ

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

ثُمَّ أَقْبَلَ عَلَيَّ أَصْحَابِي فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Then he^{-asws} turned towards his^{-asws} companions and said: ‘Wasn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{-asws!}’²²

8- عم، إعلام الوری ص، قصص الأنبياء عليهم السلام فس، تفسير القمي و إذ يَمْكُرُ بِكَ الَّذِينَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَ يُكْرَهُونَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

(The books) ‘A’alam Al Wara’, ‘Qasas Al Anbiya’, ‘Tafseer Al Qummy’ - **And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30] –**

فَإِنَّمَا نَزَلَتْ بِمَكَّةَ قَبْلَ الْهِجْرَةِ وَ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ لَمَّا أَظْهَرَ رَسُولُ اللَّهِ ص الدَّعْوَةَ بِمَكَّةَ قَدِمَتْ عَلَيْهِ الْأَوْسُ وَ الْخَزْرَجُ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص تَمْتَعُونِي وَ تَكُونُونَ لِي جَاراً حَتَّى أَتْلُو عَلَيْكُمْ كِتَابَ رَبِّي وَ تَوَائِبُكُمْ عَلَى اللَّهِ الْجَنَّةُ فَقَالُوا نَعَمْ حُدِّ لِرَبِّكَ وَ لِنَفْسِكَ مَا شِئْتَ فَقَالَ لَهُمْ مَوْعِدُكُمْ الْعُقْبَةَ فِي اللَّيْلَةِ الْوَسْطَى مِنْ لَيْلِي التَّشْرِيقِ

It was Revealed at Makkah before the Emigration (Hijra), and the reason for its Revelation was: - When Rasool-Allah^{-saww} manifested the call (to Islam) at Makkah, the (tribes of) Al-Aws and Al-Khazraj came. So Rasool-Allah^{-saww} said to them: ‘Will you protect me^{-saww} and be in my^{-saww} vicinity until I^{-saww} recite to you the Book of my^{-saww} Lord^{-azwj}, and your Rewards upon Allah^{-azwj} would be the Paradise?’ They said, ‘Yes. Take for your^{-saww} Lord^{-azwj} and for yourself^{-saww} whatever you^{-saww} so desire to’. He^{-saww} said to them: ‘Your appointment (with me^{-saww}

²² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 7

would be at Al-Aqaba during the middle night from the nights of Al-Tashreek (tend days after the day of the sacrifice)'.
'

فَحَجُّوا وَرَجَعُوا إِلَى مِيٍّ وَكَانَ فِيهِمْ مِمَّنْ قَدْ حَجَّ بِشَرِّ كَثِيرٍ فَلَمَّا كَانَ الْيَوْمَ الثَّانِي مِنَ أَيَّامِ التَّشْرِيقِ قَالَ لَهُمْ رَسُولُ اللَّهِ ص إِذَا كَانَ اللَّيْلُ فَاحْضُرُوا دَارَ عَبْدِ الْمُطَّلِبِ عَلَى الْعُقَبَةِ وَلَا تُنَبِّهُوا نَائِمًا وَلَا تَبْسُلُوا وَاحِدًا فَوَجَدَ سَبْعُونَ رَجُلًا مِنَ الْأَوْسِ وَالْمُزَجِجِ فَدَخَلُوا الدَّارَ

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

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص تَمَعُونِي وَجَبْرُونِي حَتَّى أَتْلُو عَلَيْكُمْ كِتَابَ رَبِّي وَ ثَوَابِكُمْ عَلَى اللَّهِ الْجَنَّةُ فَقَالَ أَسْعَدُ بْنُ زُرَّارَةَ وَ الْبَرَاءُ بْنُ مَعْرُورٍ وَ عَبْدُ اللَّهِ بْنُ حَزَامٍ نَعَمْ يَا رَسُولَ اللَّهِ اشْتَرِطَ لِرَبِّكَ وَ لِنَفْسِكَ مَا شِئْتُمْ

Rasool-Allah^{-sawww} said to them: 'Will you protect me^{-asws} and be in my^{-sawww} vicinity until I^{-sawww} recite the Book of my^{-sawww} Lord^{-azwj}, and your Rewards upon Allah^{-azwj} would be the Paradise?' So Sa'ad Bin Zarara and Al-Bara'a and Abdullah Bin Haram said, 'Yes, O Rasool-Allah^{-sawww}! Stipulate for your^{-sawww} Lord^{-azwj} and for yourself^{-sawww} whatever you^{-sawww} so desire to'.

فَقَالَ أَمَّا مَا اشْتَرِطُ لِرَبِّي فَأَنْ تَعْبُدُوهُ وَ لَا تُشْرِكُوا بِهِ شَيْئًا وَ اشْتَرِطُ لِنَفْسِي أَنْ تَمْنَعُونِي بِمَا تَمْنَعُونَ أَنفُسَكُمْ وَ تَمْنَعُونَ أَهْلِي بِمَا تَمْنَعُونَ أَهْلِيكُمْ وَ أَوْلَادَكُمْ فَقَالُوا فَمَا لَنَا عَلَى ذَلِكَ فَقَالَ الْجَنَّةُ فِي الْآخِرَةِ وَ تَمْلِكُونَ الْعَرَبَ وَ تَدِينُ لَكُمْ الْعَجَمُ فِي الدُّنْيَا وَ تَكُونُونَ مُلُوكًا فِي الْجَنَّةِ فَقَالُوا قَدْ رَضِينَا

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

فَقَالَ أَخْرِجُوا إِلَيَّ مِنْكُمْ اثْنَيْ عَشَرَ نَقِيبًا يَكُونُونَ شُهَدَاءَ عَلَيْكُمْ بِذَلِكَ كَمَا أَخَذَ مُوسَى عَلَيْهِ السَّلَامُ مِنْ بَنِي إِسْرَائِيلَ اثْنَيْ عَشَرَ نَقِيبًا فَأَشَارَ إِلَيْهِمْ جِبْرَائِيلُ فَقَالَ هَذَا نَقِيبٌ وَ هَذَا نَقِيبٌ تِسْعَةٌ مِنَ الْمُزَجِجِ وَ ثَلَاثَةٌ مِنَ الْأَوْسِ

He^{-sawww} said: 'Bring out to me^{-sawww}, twelve chieftains from you who would become witnesses upon you with that, just as Musa^{-as} took twelve chieftains from the Children of Israel'. So Jibraeel^{-as} indicated to them, and he^{-as} said: 'This is a chieftain, and this is a chieftain – being nine from Al-Khazraj and three from Al-Aws.

فَمِنَ الْمُزَجِجِ أَسْعَدُ بْنُ زُرَّارَةَ وَ الْبَرَاءُ بْنُ مَعْرُورٍ وَ عَبْدُ اللَّهِ بْنُ حَزَامٍ أَبُو جَابِرِ بْنِ عَبْدِ اللَّهِ وَ رَافِعُ بْنُ مَالِكٍ وَ سَعْدُ بْنُ عُبَادَةَ وَ الْمُنْدَرُ بْنُ عَمْرِ وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ وَ سَعْدُ بْنُ الرَّبِيعِ وَ عُبَادَةُ بْنُ الصَّامِتِ وَ مِنَ الْأَوْسِ أَبُو الْهَيْثَمِ بْنُ التَّبَّهَانِ وَ هُوَ مِنَ الْيَمَنِ وَ أُسَيْدُ بْنُ حُضَيْرٍ وَ سَعْدُ بْنُ حَيْثَمَةَ

From Al-Khazraj were – Sa'ad Bin Zarara, and Al-bara'a Bin Marour, and Abdullah Bin Haram – and he is father of Jabir Bin Abdullah^{-ra} – and Rafi'e Bin Malik, and Sa'ad Bin Abada, and Al-

Manar Bin Amro, and Abdullah Bin Rawaha, and Sa'ad Bin Al-Rabi'e, and Abada Bin Al-Samit. And from Al-Aws were – Abu Al-Haysam Al-Tayhan – and he was from Al-Yemen, and Aseyd Bin Hazeyr, and Sa'ad Bin Khaysama.

فَلَمَّا اجْتَمَعُوا وَ بَايَعُوا لِرَسُولِ اللَّهِ صَاحَ إِبْلِيسُ يَا مَعْشَرَ قُرَيْشٍ وَ الْعَرَبِ هَذَا مُحَمَّدٌ وَ الصُّبَاءُ مِنْ أَهْلِ يَثْرِبَ عَلَى جَمْرَةِ الْعَقَبَةِ يُبَايِعُونَهُ عَلَى حَرْبِكُمْ فَأَسْمَعِ أَهْلَ مِيٍّ وَ هَاجَتْ قُرَيْشٌ فَأَقْبَلُوا بِالسِّلَاحِ وَ سَمِعَ رَسُولُ اللَّهِ ص التِّدَاءَ

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

فَقَالَ لِلْأَنْصَارِ تَفَرَّقُوا فَقَالُوا يَا رَسُولَ اللَّهِ إِنْ أَمَرْتَنَا أَنْ نَمِيلَ عَلَيْهِمْ بِأَسْيَافِنَا فَعَلْنَا فَقَالَ رَسُولُ اللَّهِ ص لَمْ أَوْمَرْ بِذَلِكَ وَ لَمْ يَأْذَنْ اللَّهُ لِي فِي مُحَارَبَتِهِمْ قَالُوا فَتَخْرُجُ مَعَنَا قَالَ أَنْتُمْ أَمَرَ اللَّهُ

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

فَجَاءَتْ قُرَيْشٌ عَلَى بَكْرَةَ أَبِيهَا فَذَ أَحَدُوا السِّلَاحَ وَ حَرَجَ حَمْرَهُ وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ مَعَهُمَا السَّيْفُ فَوَقَفَا عَلَى الْعَقَبَةِ فَلَمَّا نَظَرَتْ قُرَيْشٌ إِلَيْهِمَا قَالُوا مَا هَذَا الَّذِي اجْتَمَعْتُمْ لَهُ فَقَالَ حَمْرَهُ مَا اجْتَمَعْنَا وَ مَا هَاهُنَا أَحَدٌ وَ اللَّهُ لَا يَجُوزُ هَذِهِ الْعَقَبَةَ أَحَدٌ إِلَّا صَرَبْتُهُ بِسَيْفِي

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

فَرَجَعُوا إِلَى مَكَّةَ وَ قَالُوا لَا نَأْمَنُ أَنْ يُفْسِدَ أَمْرَنَا وَ يُدْخِلَ وَاحِدٌ مِنْ مَشَايخِ قُرَيْشٍ فِي دِينِ مُحَمَّدٍ فَاجْتَمَعُوا فِي دَارِ النَّدْوَةِ وَ كَانَ لَا يَدْخُلُ دَارَ النَّدْوَةِ إِلَّا مَنْ أَتَى عَلَيْهِ أَرْبَعُونَ سَنَةً فَدَخَلُوا أَرْبَعِينَ رَجُلًا مِنْ مَشَايخِ قُرَيْشٍ وَ جَاءَ إِبْلِيسُ فِي صُورَةِ شَيْخٍ كَبِيرٍ

They returned to Makkah and they were saying, 'We are not safe from spoiling our own affairs, and one of the Sheykhs of Quraysh to be entering into the Religion of Muhammad^{-saww}'. They gathered in the conference hall, and they did not use to enter into the conference hall except for the one who was forty years of age, and forty men from the sheykhs of Quraysh entered, and Iblees^{-la} came in an image of a very old man (sheykh).

فَقَالَ لَهُ الْبُؤَابُ مَنْ أَنْتَ قَالَ أَنَا شَيْخٌ مِنْ أَهْلِ نَجْدٍ لَا يَعْدُمُكُمْ مِنِّي رَأْيِي صَائِبٌ إِلَيَّ حَيْثُ بَلَغِي اجْتِمَاعَكُمْ فِي أَمْرِ هَذَا الرَّجُلِ فَجِئْتُ لِأَشِيرَ عَلَيْكُمْ فَقَالَ ادْخُلْ فَدَخَلَ إِبْلِيسُ

The doorman said to them, 'Who are you?' He^{-la} said, 'I^{-la} am a sheykh from the people of Najd. There will be given from me^{-la}, a correct opinion. I^{-la}, when there reached me^{-la} the news

of your gathering regarding this matter of this man^{-saww}, I^{-la} came over consulting to you all'. He said, 'Enter!' Iblees^{-la} entered.

فَلَمَّا أَخَذُوا مَجْلِسَهُمْ قَالَ أَبُو جَهْلٍ يَا مَعْشَرَ قُرَيْشٍ إِنَّهُ لَمْ يَكُنْ أَحَدٌ مِنَ الْعَرَبِ أَعَزَّ مِنَّا نَحْنُ أَهْلُ اللَّهِ تَفِدُ إِلَيْنَا الْعَرَبُ فِي السَّنَةِ مَرَّتَيْنِ وَ يُكْرِمُونَنَا وَ نَحْنُ فِي حَرَمِ اللَّهِ لَا يَطْمَعُ فِيْنَا طَامِعٌ فَلَمْ تَزَلْ كَذَلِكَ حَتَّى نَشَأَ فِيْنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ

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

فَكُنَّا نُسَمِّيهِ الْأَمِينَ لِصَلَاحِهِ وَ سُكُونِهِ وَ صِدْقِ لَهْجَتِهِ حَتَّى إِذَا بَلَغَ مَا بَلَغَ وَ أَكْرَمَنَاهُ ادَّعَى أَنَّهُ رَسُولُ اللَّهِ وَ أَنَّ أَحْبَابَ السَّمَاءِ تَأْتِيهِ فَسَفَهُ أَخْلَامَنَا وَ سَبَّ آلَهُنَا وَ أَفْسَدَ شُبَّانَنَا وَ فَرَّقَ جَمَاعَتَنَا وَ زَعَمَ أَنَّهُ مِنْ مَاتَ مِنْ أَسْلَافِنَا فِي النَّارِ فَلَمْ يَرِدْ عَلَيْنَا شَيْءٌ أَعْظَمُ مِنْ هَذَا وَ قَدْ رَأَيْتُ فِيهِ رَأْيًا

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

قَالُوا وَ مَا رَأَيْتَ قَالَ رَأَيْتُ أَنْ نُدْسَ إِلَيْهِ رَجُلًا مِنَّا لِيَقْتُلَهُ فَإِنْ طَلَبَتْ بَنُو هَاشِمٍ بِدَمِهِ أَعْطَيْنَاهُمْ عَشْرَ دِيَارٍ

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

فَقَالَ الْحَبِيبُ هَذَا رَأْيِي حَيْثُ قَالُوا وَ كَيْفَ ذَلِكَ قَالَ لِأَنَّ قَاتِلَ مُحَمَّدٍ مَقْتُولٌ لَا مَحَالَةَ فَمَنْ هَذَا الَّذِي يَبْدُلُ نَفْسَهُ لِلْقَتْلِ مِنْكُمْ فَإِنَّهُ إِذَا قُتِلَ مُحَمَّدٌ تَعَصَّبَ بَنُو هَاشِمٍ وَ حَلَفَاؤُهُمْ مِنْ حِرَاةٍ وَ إِنَّ بَنِي هَاشِمٍ لَا تَرْضَى أَنْ يَمُتِي قَاتِلُ مُحَمَّدٍ عَلَى وَجْهِ الْأَرْضِ فَيَقْعَ بَيْنَكُمْ الْحُرُوبُ فِي حَرَمِكُمْ وَ تَتَفَانُوا

So the wicked one^{-la} said, 'This is a bad opinion'. They said, 'And how is that so?' He^{-la} said, 'Because a killer of Muhammad^{-saww} would be killed, inevitably. So who is that from you all who would exert himself for the killing, for when he does kill Muhammad^{-saww}, the clan of Hashim^{-asws} and their allies would be prejudiced against him, and that the clan of Hashim^{-asws} would not be pleased that the killer of Muhammad^{-saww} should be walking upon the earth, and the war would ensure between you all inside your Harrum (Sanctuary), and you will perish'.

فَقَالَ آخَرُ مِنْهُمْ فَعُنْدِي رَأْيٌ آخَرُ قَالَ وَ مَا هُوَ قَالَ نُلْقِيهِ فِي بَيْتٍ وَ نُلْقِي إِلَيْهِ قُوْتَهُ حَتَّى يَأْتِيَهُ رَبُّ الْمُنُونِ فَيَمُوتَ كَمَا مَاتَ زُهَيْرٌ وَ النَّابِغَةُ وَ إِمْرُؤُ الْقَيْسِ

Another one of them said, 'Then, there is another opinion with me'. They said, 'And what is it?' He said, 'We shall confine him^{-saww} in a house and give him^{-saww} his daily bread until there

comes to him^{-saww} his^{-saww} fate, and he^{-saww} dies, just as Zuheyr and Al-Nabaghat, and Amro Al-Qays have died’.

فَقَالَ إِبْلِيسُ هَذَا أَحَبُّهُ مِنَ الْآخِرِ قَالَ وَكَيْفَ ذَلِكَ قَالَ لِأَنَّ بَنِي هَاشِمٍ لَا تَرْضَى بِذَلِكَ فَإِذَا جَاءَ مَوْسِمٌ مِنَ مَوَاسِمِ الْعَرَبِ اسْتَعَاثُوا بِهِمْ وَاجْتَمَعُوا عَلَيْكُمْ فَأَخْرَجُوهُ

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

قَالَ آخَرُ مِنْهُمْ لَا وَ لَكِنَّا نُخْرِجُهُ مِنْ بِلَادِنَا وَ نَتَفَرَّغُ نَحْنُ لِعِبَادَةِ آلِهَتِنَا

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

فَقَالَ إِبْلِيسُ هَذَا أَحَبُّهُ مِنَ الرَّأْيَيْنِ الْمُتَقَدِّمَيْنِ قَالُوا وَ كَيْفَ قَالَ لِأَنَّكُمْ تَعْمَدُونَ إِلَى أَصْبَحِ النَّاسِ وَجْهًا وَ أَنْطَقِ النَّاسِ لِسَانًا وَ أَفْصَحِهِمْ لَهْجَةً فَتَحْمَلُوهُ [فَتَحْمِلُونَهُ] إِلَى بَوَادِي الْعَرَبِ فَيَخْدَعُهُمْ وَ يَسْحَرُهُمْ بِلِسَانِهِ فَلَا يَفْجَأُكُمْ إِلَّا وَ قَدْ مَلَأَهَا عَلَيْكُمْ خَيْلًا وَ رَجُلًا

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

فَبَقُوا حَائِرِينَ ثُمَّ قَالُوا لِإِبْلِيسَ فَمَا الرَّأْيُ فِيهِ يَا شَيْخُ قَالَ مَا فِيهِ إِلَّا رَأْيٌ وَاجِدٌ قَالُوا وَ مَا هِيَ

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

قَالَ يَجْتَمِعُ مِنْ كُلِّ بَطْنٍ مِنْ بَطُونِ قُرَيْشٍ وَ قَبَائِلِ الْعَرَبِ مَا أَمَكَنَ وَ يَكُونُ مَعَهُمْ مِنْ بَنِي هَاشِمٍ رَجُلٌ فَيَأْخُذُونَ سِكِّينَةً أَوْ حَدِيدَةً أَوْ سِنْفًا فَيَدْخُلُونَ عَلَيْهِ فَيَضْرِبُونَهُ كُلُّهُمْ ضَرْبَةً وَاحِدَةً حَتَّى يَتَفَرَّقَ دَمُهُ فِي قُرَيْشٍ كُلِّهَا فَلَا يَسْتَطِيعُ بَنُو هَاشِمٍ أَنْ يَطْلُبُوا بَدْمِهِ وَ قَدْ شَارَكُوهُ فِيهِ فَإِنْ سَأَلُوكُمْ أَنْ تُعْطُوهُمْ الدِّيَةَ فَأَعْطُوهُمْ ثَلَاثَ دِيَّاتٍ

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

فَقَالُوا نَعَمْ وَ عَشْرَ دِيَّاتٍ ثُمَّ قَالَ الرَّأْيُ الرَّأْيُ السَّيِّئُ النَّجْدِيَّ فَاجْتَمَعُوا فِيهِ وَ دَخَلَ مَعَهُمْ فِي ذَلِكَ أَبُو هَبِّ عَمُّ النَّبِيِّ ص

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

وَنَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص وَ أَحْبَبَهُ أَنْ فُرِشًا قَدْ اجْتَمَعَتْ فِي دَارِ النَّدْوَةِ يُدِيرُونَ عَلَيْكَ وَ أَنْزَلَ اللَّهُ عَلَيْهِ فِي ذَلِكَ وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِحُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

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

وَ اجْتَمَعَتْ قُرَيْشٌ أَنْ يَدْخُلُوا عَلَيْهِ لَيْلًا فَيَقْتُلُوهُ وَ حَرَجُوا إِلَى الْمَسْجِدِ يُصَوِّرُونَ وَ يُصَفِّقُونَ وَ يَطُوفُونَ بِالْبَيْتِ فَأَنْزَلَ اللَّهُ وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءً وَ تَصْدِيَةً. فَاكْمَأُ التَّصْفِيرِ وَ التَّصَدِيقِ صَفَقَ الْيَدَيْنِ وَ هَذِهِ الْآيَةُ مَعْطُوفَةٌ عَلَى قَوْلِهِ وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا

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

و قد كتبت بعد آيات كثيرة.

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

فَلَمَّا أَمَسَى رَسُولُ اللَّهِ ص جَاءَتْ قُرَيْشٌ لِيَدْخُلُوا عَلَيْهِ فَقَالَ أَبُو هَبْ لَا أَدْعُكُمْ أَنْ تَدْخُلُوا عَلَيْهِ بِاللَّيْلِ فَإِنَّ فِي الدَّارِ صِبْيَانًا وَ نِسَاءً وَ لَا نَأْمَنُ أَنْ تَقَعَ يَدٌ خَاطِئَةٌ فَتَخْرِسُهُ اللَّيْلَةُ فَإِذَا أَصْبَحْنَا دَخَلْنَا عَلَيْهِ

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

فَنَامُوا حَوْلَ حُجْرَةِ رَسُولِ اللَّهِ ص وَ أَمَرَ رَسُولُ اللَّهِ ص أَنْ يُفْرَشَ لَهُ فُفْرَشَ لَهُ فَقَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ افْدِينِي بِنَفْسِكَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ تَمَّ عَلَى فِرَاشِي وَ التَّحْفَ بِرُذَاتِي فَنَامَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ التَّحْفَ بِرُذَاتِي

So they slept around the chamber of Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} ordered that a bed be prepared for him. It was prepared for him^{-saww}. He^{-saww} said to Ali^{-asws} Bin Abu Talib^{-asws}, 'Ransom me^{-saww} with yourself^{-asws}'. He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Sleep upon my^{-saww} bed and cover with my^{-saww} cloak'.

وَ جَاءَ جِبْرَائِيلُ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ فَأَخْرَجَهُ عَلَى فُفْرَشٍ وَ هُمْ نِيَامٌ وَ هُوَ يَقْرَأُ عَلَيْهِمْ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْسَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ قَالَ جِبْرَائِيلُ خُذْ عَلَى طَرِيقِ نُوْرٍ وَ هُوَ جَبَلٌ عَلَى طَرِيقِ مَعِي لَهُ سَنَامٌ كَسَنَامِ النَّوْرِ فَدَخَلَ الْعَارَ وَ كَانَ مِنْ أَمْرِهِ مَا كَانَ

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

فَلَمَّا أَصْبَحَتْ فُرَيْشٌ وَتَبُوا إِلَى الْحَجْرَةِ وَ قَصَدُوا الْفِرَاشَ فَوَثَبَ عَلَيَّ عَلَيْهِ السَّلَامُ فِي وُجُوهِهِمْ فَقَالَ مَا شَأْنُكُمْ قَالُوا لَهُ أَيْنَ مُحَمَّدٌ قَالَ أ جَعَلْتُمُونِي عَلَيْهِ زَقِيئاً
أ لَسْتُمْ قُلْتُمْ نُحْرِجُهُ مِنْ بِلَادِنَا فَقَدْ خَرَجَ عَنْكُمْ

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

فَأَقْبَلُوا عَلَى أَبِي هَبٍ يَضْرِبُونَهُ وَ يَقُولُونَ أَنْتَ تَخْدَعُنَا مِنْذُ اللَّيْلَةِ فَتَمَرَّقُوا فِي الْجِبَالِ وَ كَانَ فِيهِمْ رَجُلٌ مِنْ خِزَاعَةَ يُقَالُ لَهُ أَبُو كُرْزٍ يَقْفُو الْأَثَارَ فَقَالُوا يَا أَبَا
كُرْزٍ الْيَوْمَ الْيَوْمَ فَوَقَفَ بِهِمْ عَلَى بَابِ حُجْرَةِ رَسُولِ اللَّهِ ص فَقَالَ هَذِهِ قَدَمُ مُحَمَّدٍ وَ اللَّهُ لِأَنَّهَا لِأُحْثِ الْقَدَمِ الَّتِي فِي الْمَقَامِ

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

وَ كَانَ أَبُو بَكْرٍ اسْتَقْبَلَ رَسُولَ اللَّهِ ص فَرَدَّهُ مَعَهُ فَقَالَ أَبُو كُرْزٍ وَ هَذِهِ قَدَمُ أَبِي فُحَافَةَ أَوْ ابْنِهِ ثُمَّ قَالَ وَ هَاهُنَا عَزِيرُ ابْنِ أَبِي فُحَافَةَ فَمَا زَالَ بِهِمْ حَتَّى أَوْقَفَهُمْ
عَلَى بَابِ الْعَارِ ثُمَّ قَالَ مَا جَاؤُوا هَذَا الْمَكَانَ إِذَا أَنْ يَكُونُوا صَعِدُوا إِلَى السَّمَاءِ أَوْ دَخَلُوا تَحْتَ الْأَرْضِ

And Abu Bakr had met Rasool-Allah^{-saww}, and returned with him^{-saww}. So Abu Karz said, 'This is a footprint of Ibn Abu Qohafa or his father'. Then he said, 'And over here are the traces of Ibn Abu Qohafa'. He did not cease to be with them until he paused them at the entrance of the cave. Then he said, 'They have not crossed over this place. Either they have ascended to the sky or entered under the ground'.

وَ بَعَثَ اللَّهُ الْعُنْكَبُوتَ فَنَسَجَتْ عَلَى بَابِ الْعَارِ وَ جَاءَ فَارِسٌ مِنَ الْمَلَائِكَةِ حَتَّى وَقَفَ عَلَى بَابِ الْعَارِ ثُمَّ قَالَ مَا فِي الْعَارِ أَحَدٌ فَتَمَرَّقُوا فِي السِّعَابِ وَ
صَرَفَهُمُ اللَّهُ عَنْ رَسُولِ اللَّهِ ص ثُمَّ أَذِنَ لِنَبِيِّهِ فِي الْهِجْرَةِ.

And Allah^{-azwj} Sent the spider and it spun a web at the entrance of the cave, and a horse rider from the Angel came over and paused at the entrance of the cave, then said. Then he (Abu Karz) said, 'There is no one in the cave'. So they dispersed in the terrain, and Allah^{-azwj} Turned them away from His^{-azwj} Rasool^{-saww}. Then He^{-azwj} Permitted for His^{-azwj} Prophet^{-saww} with regards to the Emigration (Hijra)".²³

²³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 8

9- شي، تفسير العياشي عن زُرارة وَ حُمْران وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَحَدِهِمَا عَلَيْهِمُ السَّلَامُ أَنَّ قُرَيْشاً اجْتَمَعَتْ فَخَرَجَ مِنْ كُلِّ بَطْنٍ أَناسٌ ثُمَّ انْطَلَقُوا إِلَى دَارِ النَّدْوَةِ لِيُشَاوِرُوا فِيمَا يَصْنَعُونَ بِرَسُولِ اللَّهِ صَ فَإِذَا هُمْ بِشَيْخٍ قائِمٍ عَلَى البَابِ وَ إِذَا ذَهَبُوا إِلَيْهِ لِيَدْخُلُوا قَالَ أَدْخُلُونِي مَعَكُمْ قَالُوا وَ مَنْ أَنْتَ يَا شَيْخُ قَالَ أَنَا شَيْخٌ مِنْ مُضَرَ وَ لِي رَأْيٌ أَشِيرُ بِهِ عَلَيْكُمْ

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

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

فَدَخَلُوا وَ جَلَسُوا وَ تَشَاوَرُوا وَ هُوَ جَالِسٌ وَ أَجْمَعُوا أَمْرَهُمْ عَلَى أَنْ يُخْرِجُوهُ فَقَالَ لَيْسَ هَذَا لَكُمْ بِرَأْيٍ إِنْ أَخْرَجْتُمُوهُ أَجْلَبَ عَلَيْكُمُ النَّاسَ فَقَاتَلُوكُمْ قَالُوا صَدَقْتَ مَا هَذَا بِرَأْيٍ

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

ثُمَّ تَشَاوَرُوا فَأَجْمَعُوا أَمْرَهُمْ عَلَى أَنْ يُوتِقُوهُ- قَالَ هَذَا لَيْسَ بِالرَّأْيِ إِنْ فَعَلْتُمْ هَذَا وَ مُحَمَّدٌ رَجُلٌ خَلُوَ اللِّسَانَ أَفْسَدَ عَلَيْكُمْ أَنْبَاءَكُمْ وَ خَدَمَكُمْ وَ مَا يَنْفَعُكُمْ أَخَذَكُمْ إِذَا فَارَقَهُ أَحُوهُ وَ ابْنُهُ أَوْ امْرَأَتُهُ

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

ثُمَّ تَشَاوَرُوا فَأَجْمَعُوا أَمْرَهُمْ عَلَى أَنْ يَقْتُلُوهُ يُخْرِجُونَ مِنْ كُلِّ بَطْنٍ مِنْهُمْ بِسَاحِرٍ فَيَضْرِبُونَهُ بِأَسْيَافِهِمْ جَمِيعاً عِنْدَ الكَيْتَيْنِ

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

ثُمَّ قَرَأَ الآيَةَ وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ إِلَى آخِرِ الآيَةِ.

Then he^{-asws} recited the Verse: **And when those who committed Kufr plotted against you in order to confine you or kill you [8:30] – up to the end of the Verse**”.²⁴

10- فس، تفسير القمي أبي عن بعضِ رجاله رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ صَ فِي العَارِ قَالَ لِأَبِي بَكْرٍ كَأَنِّي أَنْظُرُ إِلَى سَفِينَةِ جَعْفَرٍ فِي أَصْحَابِهِ يَعْومُ فِي البَحْرِ وَ أَنْظُرُ إِلَى الأَنْصَارِ مُحْتَبِينَ فِي أَفْنِيَتِهِمْ

²⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 6 H 9

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

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

فَقَالَ أَبُو بَكْرٍ وَ تَرَاهُمْ يَا رَسُولَ اللَّهِ قَالَ نَعَمْ قَالَ فَأَرْنِيهِمْ فَمَسَحَ عَلَى عَيْنَيْهِ فَرَأَاهُمْ فَقَالَ فِي نَفْسِهِ الْآنَ صَدَقْتُ أَنَّكَ سَاحِرٌ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَنْتَ الصِّدِّيقُ.

Abu Bakr said, ‘And you^{-saww} can see them, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘Yes’. He said, ‘Show them to me’. He^{-saww} wiped upon his eyes and he saw them. He said within himself, ‘Now it is verified that you^{-saww} are a sorcerer’. Rasool-Allah^{-saww} said: ‘You are being truthful (to yourself)’²⁵.

11- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن سفيان بن العباس عن أحمد بن عبيد بن ناصح عن محمد بن عمرو بن وادئ الأسلمي عن إبراهيم بن إسماعيل عن داود بن حصين عن أبي غطفان عن ابن عباس قال: اجتمع المشركون في دار الندوة ليشاوروا في أمر رسول الله و أتى جبرئيل رسول الله فأخبره الخبر و أمره أن لا ينام في مضجعه تلك الليلة

(The book) ‘Al Amaaly’ for Al Sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Sufyan Bin Al Abbas, from Ahmad Bin Ubeyd Bin Nasih, from Muhammad Bin Umar Bin Waqad Al Aslami, from Ibrahim Bin, from Dawood Bin Husayn, from Abu Gatfan, from Ibn Abbas who said,

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

فَلَمَّا أَرَادَ رَسُولُ اللَّهِ ص الْمَيْتَ أَمَرَ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْ يَبِيتَ فِي مَضْجِعِهِ تِلْكَ اللَّيْلَةَ فَبَاتَ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ تَعَشَّى بِرِدِّ أَحْضَرَ حَضْرَمِي كَانَ لِرَسُولِ اللَّهِ ص يَنَامُ فِيهِ وَ جَعَلَ السَّيْفَ إِلَى جَنْبِهِ

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

فَلَمَّا اجْتَمَعَ أَوْلِيَاكَ النَّعْرُ مِنْ فُرَيْشٍ يَطِيمُونَ وَ يَرْصُدُونَهُ يُرِيدُونَ قَتْلَهُ فَخَرَجَ رَسُولُ اللَّهِ ص وَ هُمْ جُلُوسٌ عَلَى الْبَابِ خُمْسَةٌ وَ عِشْرُونَ رَجُلًا فَأَحَدَ حَفْنَةً مِنَ الْبَطْحَاءِ ثُمَّ جَعَلَ يَذُرُّهَا عَلَى رُءُوسِهِمْ وَ هُوَ يَقْرَأُ بِسِ وَ الْقُرْآنِ الْحَكِيمِ حَتَّى بَلَغَ فَأَعَشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ

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

²⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 10

فَقَالَ قَائِلٌ مَا تَنْتَظِرُونَ قَالُوا مُحَمَّدًا قَالَ خَبِثْتُمْ وَ خُرَيْبْتُمْ قَدْ وَ اللَّهُ مَرَّ بِكُمْ فَمَا مِنْكُمْ رَجُلٌ إِلَّا وَ قَدْ جَعَلَ عَلَى رَأْسِهِ تُرَابًا قَالُوا وَ اللَّهُ مَا أَبْصَرْنَا

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

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِحُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَبِيرُ الْمَاكِرِينَ.

He (the narrator) said, 'Allah^{-azwj} Mighty and Majestic Revealed: **And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30]**'.²⁶

12- ما، الأمامي للشيخ الطوسي جماعة عن أبي الفضل عن محمد بن أحمد بن يحيى بن صفوان عن مخلوط بن بحر عن الهيثم بن جميل عن قيس بن الربيع عن حكيم بن جبيرة عن علي بن الحسين عليه السلام في قوله عزَّ وَ جَلَّ وَ مِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ نَزَلَتْ فِي عَلِيِّ عَلَيْهِ السَّلَامُ حِينَ بَاتَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص.

(The book) 'Al Amaaly' of Sheykh Al Tusi – 'A group, from Abu Al Fazal, from Muhammad Bin Ahmad Bin Yahya Bin Safwan, from Mahfouz Bin Bahr, from Al Haysam Bin Jameel, from Qays Bin Al Rabie, from Hakeem Bin Jubeyr,

'From Ali^{-asws} Bin Al-Husayn^{-asws} regarding the Words of the Mighty and Majestic: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**. He^{-asws} said: 'It was Revealed regarding Ali^{-asws} when he^{-asws} spent the night upon the bed of Rasool-Allah^{-saww}'.²⁷

13- ما، الأمامي للشيخ الطوسي جماعة عن أبي الفضل عن محمد بن العباس النخوي عن الخليل بن أسد عن سعيد بن أوس قال: كَانَ أَبُو عَمْرٍو بِنِ الْعَلَاءِ إِذَا قَرَأَ وَ مِنْ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ قَالَ كَرَّمَ اللَّهُ عَلِيًّا عَلَيْهِ السَّلَامُ فِيهِ نَزَلَتْ هَذِهِ الْآيَةُ.

(The book) 'Al Amaaly' of the Sheykh Al Tusi – A group, from Abu Al Mufazzal, from Muhammad Bin Al Abbas Al Nahwy, from Al Khaleel Bin Asad, from Saeed Bin Aws who said,

'Abu Amro Al-Bala'a, whenever he read: **And from the people there is one who sells his self, seeking the Pleasure of Allah; [2:207]**, said, 'Allah^{-azwj} Honoured Ali^{-asws}. This Verse was Revealed regarding him^{-asws}'.²⁸

14- ما، الأمامي للشيخ الطوسي جماعة عن أبي الفضل عن محمد بن أحمد بن سليمان عن محمد بن الصباح عن محمد بن كثير عن عوف الأغراني عن أهل البصرة عن الحسن بن أبي الحسن عن أنس بن مالك قال: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ص إِلَى الْعَارِ وَ مَعَهُ أَبُو بَكْرٍ أَمَرَ النَّبِيَّ ص عَلِيًّا أَنْ يَتَأَمَّ عَلَى فِرَاشِهِ وَ يَتَعَشَّى بِبُرْدَتِهِ

²⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 11

²⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 12

²⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 13

(The book) 'Al Amaaly of the Sheykh Al Tusy – 'A group, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman, from Muhammad bin Al Sabah, from Muhammad Bin Kaseere, from Awf Al Araby, from the people of Basra, from Al Hassan Bin Abu Al Hassan, from Anas Bin Malik (fabricator) who said,

'When Rasool-Allah^{-saww} headed to the cave and Abu Bakr was with him^{-saww}, the Prophet^{-saww} instructed Ali^{-asws} to sleep upon his^{-saww} bed and cover himself^{-asws} with his^{-saww} cloak.

فَبَاتَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُوْطِنًا نَفْسَهُ عَلَى الْقَتْلِ وَ جَاءَتْ رِجَالُ قُرَيْشٍ مِنْ بُطُونِهَا يُرِيدُونَ قَتْلَ رَسُولِ اللَّهِ ص فَلَمَّا أَرَادُوا أَنْ يَضَعُوا عَلَيْهِ أَسْيَافَهُمْ لَا يَشْكُونَ أَنَّهُ مُحَمَّدٌ فَقَالُوا أَيْقِظُوهُ لِيَجِدَ أَلَمَ الْقَتْلِ وَ يَرَى السُّيُوفَ تَأْخُذُهُ

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

فَلَمَّا أَيْقِظُوهُ فَرَأَوْهُ عَلِيًّا نَرْكُوهُ وَ تَفَرَّقُوا فِي طَلَبِ رَسُولِ اللَّهِ ص فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُفٌ بِالْعِبَادِ.

When they awoke him^{-saww}, they saw it was Ali^{-asws}. They left him^{-asws} and dispersed in seeking Rasool-Allah^{-saww}. So, Allah^{-azwj} Revealed: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207]**".²⁹

15- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن محمد بن الحسين بن حفص عن محمد بن عبيد عن أبي يحيى التيمي عن عبد الله بن جندب عن أبي ثابت عن أبيه عن مجاهد قال: فخرت عائشة بأبيها و مكانه مع رسول الله ص في العار فقال عبد الله بن شداد بن الهاد و أين أنت من علي بن أبي طالب حيث نام في مكانه و هو يرى أنه يقتل فسكتت و لم تجز جواباً.

(The book) 'Al Amaaly' of Sheykh Al Tusy – A group, from Abu Al Mufazzal, from Muhammad Bin Al Husayn Bin Hafs, from Muhammad Bin Ubeyd, from Abu Yahya Al Taymi, from Abdullah Bin Jundab, from Abu Sabit, from his father, from Mujahid who said,

'Ayesha prided with her father and his position with Rasool-Allah^{-saww} in the cave, Abdullah Bin Shaddad bin Al-Haad said, 'And where are you from Ali^{-asws} Bin Abu Talib^{-asws} when he^{-asws} slept in his^{-saww} place and he^{-asws} saw that he^{-asws} could be killed?' She was silent and did not respond an answer".³⁰

16- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عفة عن الحسين بن عبد الرحمن الأزدي عن أبيه عن عبد النور بن عبد الله بن المغيرة القرشي عن إبراهيم بن عبد الله بن معبد عن ابن عباس قال: بات علي عليه السلام ليلة خرج رسول الله ص إلى المشركين على فراشه ليُعَمِّي على قريش و فيه نزلت هذه و من الناس من يشري نفسه ابتغاء مرضات الله.

(The book) 'Al Amaaly' of Sheykh Al Tusy – Abu Amro, from Ibn Uqda, from Al Husayn Bin Abdul Rahman Al Azdy, from his father, from Abdul Noor Bin Abdullah Bin Al Mugheira Al Qurshy, from Ibrahim Bin Abdullah Bin Ma'bad, from Ibn Abbas who said,

²⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 14

³⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 15

'Ali^{-asws} spent the night on his^{-saww} bed, when Rasool-Allah^{-saww} went out to the Polytheists in order to blind Quraysh, and regarding him^{-asws} this was Revealed: **And from the people there is one who sells his self, seeking the Pleasure of Allah [2:207]**'.³¹

17- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن عبيد الله بن الحسين عن إبراهيم العلوي عن محمد بن علي بن حمزة العلوي عن أبيه عن الحسين بن زيد عن عبد الله بن محمد بن عمر بن علي بن أبي طالب عن أبيه عن جدّه عن جعدة بن هبيرة عن أمه هاني بنت أبي طالب عليه السلام قالت لما أمر الله تعالى نبيه ص بالهجرة و أنام علياً عليه السلام على فراشه و سجّاه بزرد حضريري ثم خرج فإذا وحوه فريش على بابها فأخذ حفنة من ترابٍ فذرّها على رؤوسهم فلم يشعروا به أحدٌ منهم و دخل على بيتي

(The book) 'Al Amaaly' of the Sheykh Al Tusy – A group, from Abu Al Mufazzal, from Ubeydullah Bin Al Husayn, from Ibrahim Al Alawy, from Muhammad Bin Ali Bin Hamza Al Alawy, from his father, from Al Husayn Bin Zayd, from Abdullah Bin Muhammad Bin Umar son of Ali Bin Abu Talib^{-asws}, from his father, from his grandfather, from his grandmother Ja'da Bin Hubeyrah, from his paternal aunt Umm Hany,

'Daughter of Abu Talib^{-asws} who said, 'When Allah^{-azwj} the Exalted Commanded His^{-azwj} Prophet^{-saww} with the emigrating and Ali^{-asws} slept upon his^{-saww} bed, and covered him^{-asws} with the Yemeni cloak, then he^{-saww} went out, and there were Quraysh facing him^{-saww} at his^{-saww} door. So, he^{-saww} grabbed a handful of soil and scattered it upon their heads and not one of them was aware of it, and he^{-saww} entered to be in my house.

فَلَمَّا أَصْبَحَ أَقْبَلَ عَلِيَّ وَ قَالَ أَبِئْرِي يَا أُمَّ هَانِيءٍ فَهَذَا جَبْرِيْلُ يُخْبِرُنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَنْجَى عَلِيًّا عَلَيْهِ السَّلَامُ مِنْ عَدُوِّهِ

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

قَالَتْ وَ خَرَجَ رَسُولُ اللَّهِ ص مَعَ جَنَاحِ الصُّبْحِ إِلَى غَارِ نُورٍ فَكَانَ فِيهِ ثَلَاثًا حَتَّى سَكَنَ عَنْهُ الطَّلَبُ ثُمَّ أُرْسِلَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ أَمَرَهُ بِأَمْرِهِ وَ أَدَاءِ الْأَمَانَةِ.

She said, 'And Rasool-Allah^{-saww} went out with the early morning to the cave of Sowr. He^{-saww} was in it for three days until the search settled from him^{-saww}. Then he^{-saww} sent for Ali^{-asws} and instructed him^{-asws} with his^{-saww} affairs and the paying back of the entrustments''.³²

18- ما، الأماالي للشيخ الطوسي أخبرنا جماعة عن أبي المفضل قال حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ بْنِ عَمَّارٍ النَّقْفِيُّ سَنَةَ إِحْدَى وَ عِشْرِينَ وَ ثَلَاثِينَ قَالَ حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ بْنِ سُلَيْمَانَ النَّوْفَلِيُّ سَنَةَ حَمْسِينَ وَ مِائَتَيْنِ قَالَ حَدَّثَنِي الْحَسَنُ بْنُ حَمَزَةَ أَبُو مُحَمَّدٍ النَّوْفَلِيُّ قَالَ حَدَّثَنِي أَبِي وَ خَالِي يَعْقُوبُ بْنُ الْفُضْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْعَبَّاسِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ عَنْ يَزِيدَ بْنِ سَعِيدِ الْهَاشِمِيِّ قَالَ حَدَّثَنِي أَبُو عُبَيْدَةَ بْنُ مُحَمَّدٍ بْنِ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ بَيْنَ الْقَبْرِ وَ الرَّوْضَةِ عَنْ أَبِيهِ وَعُبَيْدِ اللَّهِ بْنِ أَبِي زَافِعٍ جَمِيعاً عَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ

(The book) 'Al Amaaly' of the Sheykh Al Tusy – A group informed us, from Abu Al Mufazzal, from Abu Al Abbas Ahmad Bin Ubeydullah Bin Ammar Al Saqafy in the year three hundred and eleven, from Ali Bin Muhammad Bin Suleyman Al Nowfaly in the year two hundred and fifty, from Al Hassan Bin Hamza Abu Muhammad Al Nowfaly, from his father and maternal uncle Yaquob Bin Al Fazl Bin Abdul Rahman Bin Al Abbas Bin Tabie Bin Al Haris bin Abdul Muttalib, from Yazeed Bin Saed Al Hashimy, from Abu Ubeyda Bin Muhammad Bin Ammar Bin Yasser

³¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 16

³² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 17

between the grave and the garden, from his father, from Ubeydullah Bin Abu Rafie altogether from Ammar Bin Yasser,

وَأَبِي رَافِعٍ مَوْلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو عُبَيْدَةَ وَ حَدَّثَنِيهِ سِنَانُ بْنُ أَبِي سِنَانَ الدَّوْلِيُّ وَ كَانَ مِمَّنْ وُلِدَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَنِي سِنَانُ بْنُ أَبِي سِنَانَ أَنَّ هِنْدَ بْنَ أَبِي هِنْدٍ بْنَ أَبِي هَالَةَ الْأَسَيْدِيَّ حَدَّثَهُ عَنْ أَبِيهِ هِنْدِ بْنِ أَبِي هَالَةَ رَبِيبِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أُمِّهِ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّهِ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا قَالَ أَبُو عُبَيْدَةَ وَ كَانَ هُوَ لِثَلَاثَةِ هِنْدِ بْنِ أَبِي هَالَةَ وَ أَبُو رَافِعٍ وَ عَمَّارُ بْنُ نَاسِرٍ جَمِيعاً يُحَدِّثُونَ عَنْ هِجْرَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ ذَلِكَ عَلَى فِرَاشِهِ

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

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

قَالَ وَ صَدَّرَ هَذَا الْحَدِيثَ عَنْ هِنْدِ بْنِ أَبِي هَالَةَ وَ اقْتِصَاصُهُ عَنِ الثَّلَاثَةِ هِنْدِ وَ عَمَّارِ وَ أَبِي رَافِعٍ وَ قَدْ دَخَلَ حَدِيثُ بَعْضِهِمْ فِي بَعْضِ قَالُوا كَانَ اللَّهُ عَزَّ وَ جَلَّ مِمَّا يَمْنَعُ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ قَوْمِهِ مَدَّةَ حَيَاتِهِ

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

فَلَمَّا مَاتَ أَبُو طَالِبٍ نَأَلَتْ فُرَيْشٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَيْنَيْهَا وَ أَصَابَتْهُ بِعَظِيمٍ مِنَ الْأَذَى حَتَّى تَرَكَتَهُ لَمَّى فَقَالَ ص لَأَسْرِعُ مَا وَجَدْنَا فَعُدَّكَ يَا عَمَّ وَ صَلَّاتِكَ رَحْمَةً وَ حُرَيْتَ خَيْرًا يَا عَمَّ

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

ثُمَّ مَاتَتْ خَدِيجَةُ بَعْدَ أَبِي طَالِبٍ بِشَهْرٍ وَ اجْتَمَعَ بِذَلِكَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُرَيْنَانَ حَتَّى عُرِفَ ذَلِكَ فِيهِ

Then (Syeda) Khadeeja^{-asws} passed away after Abu Talib^{-asws} by a month, and two griefs were gathered upon Rasool-Allah^{-sawww} due to that until that was recognised in him^{-sawww}.

قَالَ هِنْدٌ ثُمَّ انْطَلَقَ ذُوو الطَّوْلِ وَ الشَّرَفِ مِنْ فُرَيْشٍ إِلَى دَارِ النَّدْوَى لِيَرْتَمُوا وَ يَأْتَمِرُوا فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَيْنَهُمْ فَقَالَ بَعْضُهُمْ نَبِيٌّ لَهُ عِلْمًا وَ نَبْرًا فَرَجًا نَسْتَوْدِعُهُ فِيهِ فَلَا يَخْلُصُ مِنَ الصُّبَا فِيهِ إِلَيْهِ أَحَدٌ وَ لَا نَزَالُ فِي رَفَقٍ مِنَ الْعَيْشِ حَتَّى يَنْصَبَهُ رَبُّ الْمُنُونِ

Hind said, 'Then the powerful and the noblemen of Quraysh went around to the house of consultation in order consider and consult regarding Rasool-Allah^{-sawww}, and kept it a secret between them. One of them said, 'We should build a pipe for him^{-sawww} and leave a hole and

put him^{-saww} in it, so no one from the renegades will be able to rescue him^{-saww}, nor will there be any leniency of the life until he^{-saww} tastes the misfortunes of time’.

وَ صَاحِبُ هَذِهِ الْمَشُورَةِ الْعَاصُ بْنُ وَائِلٍ وَأُمَيَّةُ وَأَبِيُّ ابْنَا خَلْفٍ فَقَالَ قَائِلٌ كَلَّا مَا هَذَا لَكُمْ بِرَأْيٍ وَ لَيْنٍ صَنَعْتُمْ ذَلِكَ لَيْتَنَزَرَ لَهُ الْحَدِيثُ الْحَمِيمُ وَ الْمَوْلَى الْحَلِيفُ ثُمَّ لَيَاتِيَنَّ الْمَوَاسِمَ وَ الْأَشْهُرَ الْحُرْمَ بِالْأَمْنِ فَلَيَنْتَزِعَنَّ مِنْ أَنْشُوطَتِكُمْ قَوْلُوا قَوْلَكُمْ.

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

فَقَالَ عُتْبَةُ وَ شَيْبَةُ وَ شَرِكُهُمَا أَبُو سُفْيَانَ قَالُوا فَإِنَّا نَرَى أَنْ نُزْجَلَ بَعِيرًا صَغْبًا وَ نُوثِقَ مُحَمَّدًا عَلَيْهِ كِتَافًا ثُمَّ نَقْطَعُ الْبَعِيرَ بِأَطْرَافِ الرِّمَاحِ فَيُوشِكُ أَنْ يَقْطَعَهُ بَيْنَ الدَّكَادِكِ إِرْبًا إِرْبًا

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

فَقَالَ صَاحِبُ رَأْيِهِمْ إِنَّكُمْ لَمْ تَصْنَعُوا بِقَوْلِكُمْ هَذَا شَيْئًا أَرَأَيْتُمْ إِنْ خَلَصَ بِهِ الْبَعِيرُ سَالِمًا إِلَى بَعْضِ الْأَفَارِيقِ فَأَخَذَ بِقُلُوبِهِمْ بِسُخْرِهِ وَ بَيَانِهِ وَ طَلَاقَةِ لِسَانِهِ فَصَبَّ الْقَوْمُ إِلَيْهِ وَ اسْتَجَابَتِ الْقَبَائِلُ لَهُ قَبِيلَةَ فُقَيْبَةَ فَلَيَسِيرَنَّ حِينئذٍ إِلَيْكُمْ بِالْكَتَائِبِ وَ الْمَقَانِبِ فَلَتَهْلِكُنَّ كَمَا هَلَكْتَ أَيَّادٌ وَ مَنْ كَانَ قَبْلَكُمْ. قُولُوا قَوْلَكُمْ

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

فَقَالَ لَهُ أَبُو جَهْلٍ لَكِنْ أَرَى لَكُمْ أَنْ تَعْمَدُوا إِلَى قَبَائِلِكُمْ الْعَشْرَةَ فَتَنْتَدِبُوا مِنْ كُلِّ قَبِيلَةٍ مِنْهَا رَجُلًا نَجْدًا ثُمَّ تُسَلِّحُوهُ حُسَامًا عَضْبًا وَ تَمَهَّدَ الْفَيْتَةَ حَتَّى إِذَا عَسَقَ اللَّيْلُ وَ عَوَّرَ بَيْتُوا بَابِنِ أَبِي كَبْشَةَ تَيَانًا فَيَدْهَبُ دَمُهُ فِي قَبَائِلِ قُرَيْشٍ جَمِيعًا فَلَا يَسْتَطِيعُ بَنُو هَاشِمٍ وَ بَنُو الْمُطَّلِبِ مُتَاهِضَةً قَبَائِلِ قُرَيْشٍ فِي صَاحِبِهِمْ فَيَرْضَوْنَ حِينئذٍ بِالْعَقْلِ مِنْهُمْ

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

فَقَالَ صَاحِبُ رَأْيِهِمْ أَصَبْتَ يَا بَا الْحَكَمِ ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ هَذَا الرَّأْيُ فَلَا تُعَدِلَنَّ بِهِ رَأْيًا وَ أَوْكِنُوا فِي ذَلِكَ أَفْوَاحَكُمْ حَتَّى يَسْتَتِبَ أَمْرَكُمْ

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

فَخَرَجَ الْقَوْمُ عَزِينَ وَ سَبَقَهُمْ بِالْوَحْيِ بِمَا كَانَ مِنْ كَيْدِهِمْ جِبْرَائِيلُ ع فَتَلَا هَذِهِ آيَةَ عَلَى رَسُولِ اللَّهِ ص وَ إِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُجْرِحُوكَ وَ يَمْكُرُونَ وَ يَمْكُرُ اللَّهُ وَ اللَّهُ خَيْرُ الْمَاكِرِينَ

The people went out in separate groups, and Jibraeel^{-as} preceded them with the Revelation with what had transpired from their plots and he^{-as} recited this Verse unto Rasool-Allah^{-saww}: ***And when those who committed Kufr plotted against you in order to confine you or kill you or banish you, and they were plotting and Allah Planned, and Allah is the best of the planners [8:30].***

فَلَمَّا أَحْبَبَهُ جِبْرَائِيلُ بِأَمْرِ اللَّهِ فِي ذَلِكَ وَ وَحِيهِ وَ مَا عَزَمَ لَهُ مِنَ الْمُهْجَرَةِ دَعَا رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ لِيُوقِفَهُ فَقَالَ لَهُ يَا عَلِيُّ إِنَّ الرُّوحَ هَبَطَ عَلَيَّ بِهَذِهِ آيَةِ أَنْفَأَ يُخْبِرُنِي أَنَّ فُرُشًا اجْتَمَعَتْ عَلَى الْمَكْرِ بِي وَ قَتْلِي وَ إِنَّهُ أَوْحَى إِلَيَّ عَنْ رَبِّي عَزَّ وَ جَلَّ أَنَّ أَهْجَرَ دَارٍ قَوْمِي وَ أَنَّ أَنْطَلِقَ إِلَى غَارٍ ثَوْرٍ تَحْتِ لَيْلَتِي

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

وَ أَنَّهُ أَمَرَنِي أَنْ أَمْرَكَ بِالْمَبِيتِ عَلَى ضِجَاعِي أَوْ قَالَ مَضْجَعِي لِتُخْفِي بِمَبِيتِكَ عَلَيَّ أَنْرِي فَمَا أَنْتَ قَائِلٌ وَ صَانِعٌ

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ أ وَ تَسَلَّمَنَ مَبِيتِي هُنَاكَ يَا نَبِيَّ اللَّهِ قَالَ نَعَمْ فَتَبَسَّمَ عَلِيُّ عَلَيْهِ السَّلَامُ ضَاحِكًا وَ أَهْوَى إِلَى الْأَرْضِ سَاجِدًا شُكْرًا لِمَا أَنْبَأَهُ بِهِ رَسُولُ اللَّهِ ص مِنْ سَلَامَتِهِ فَكَانَ عَلِيُّ عَلَيْهِ السَّلَامُ أَوَّلَ مَنْ سَجَدَ لِلَّهِ شُكْرًا وَ أَوَّلَ مَنْ وَضَعَ وَجْهَهُ عَلَى الْأَرْضِ بَعْدَ سَجْدَتِهِ مِنْ هَذِهِ الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ ص

Ali^{-asws} said: 'And will you^{-saww} be safe with my^{-saww} spending the night over there, O Prophet^{-saww} of Allah^{-azwj}?' He^{-saww} said: 'Yes'. Ali^{-asws} smile chuckling and bowed down to the ground in Sajdah of gratitude for what Rasool-Allah^{-saww} had informed with of his^{-saww} safety. So, Ali^{-asws} was the first one to do Sajdah to Allah^{-azwj} of gratitude and the first one to place his^{-asws} face upon the ground after his^{-asws} Sajdah, from this community after Rasool-Allah^{-saww}.

فَلَمَّا رَفَعَ رَأْسَهُ قَالَ لَهُ امْضِ لِمَا أَمَرْتُ فِدَاكَ سَمْعِي وَ بَصَرِي وَ سُؤْدَاءُ قَلْبِي وَ مُزْنِي بِمَا شِئْتَ أَكُنْ فِيهِ كَمَسْرَتِكَ وَاقِعٌ مِنْهُ بِحَيْثُ مُرَادُكَ وَ إِنْ تَوَفَّقِي إِلَّا بِاللَّهِ

When he^{-asws} raised his^{-asws} head, he^{-asws} said to him^{-saww}: 'I^{-asws} shall go to what I^{-asws} have been instructed, may my^{-asws} hearing, and my^{-asws} sight, and my^{-asws} heart be ransomed for you^{-saww},

and you^{-saww} can order me^{-asws} with whatever you^{-saww} desire, I^{-asws} shall become regarding it like your^{-saww} happiness, occurring from it with wherever you^{-saww} want, and that my^{-asws} success is only with Allah^{-azwj}.

وَقَالَ وَ أَنْ أَلْقِي عَلَيْكَ شِبْهَ مِيٍّ أَوْ قَالَ شِبْهِي قَالَ إِنْ يَمْتَعْنِي نَعَمَ قَالَ فَأَرْفُدُ عَلَى فِرَاشِي وَ اسْتَمِعِلْ بِرُؤْيِي الْحَضْرَمِيِّ ثُمَّ إِنِّي أُحْبِرُكَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى يَمْتَحِنُ أَوْلِيَاءَهُ عَلَى قَدْرِ إِيْمَانِهِمْ وَ مَنَازِلِهِمْ مِنْ دِينِهِ

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

فَأَشَدُّ النَّاسِ بَلَاءً الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ وَ قَدْ امْتَحَنَكَ يَا ابْنَ أُمِّ وَ امْتَحَنِي فِيكَ بِمِثْلِ مَا امْتَحَنَ بِهِ خَلِيلَهُ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَ الذَّبِيحِ إِسْمَاعِيلَ عَلَيْهِ السَّلَامُ فَصَبْرًا صَبْرًا فَإِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

So, the people of the severest afflictions are the Prophets^{-as}, then the like for the like, and you^{-asws} are Tested O cousin^{-asws}, and I^{-saww} am being Tested regarding you^{-asws} with the like of what Ibrahim^{-as} the friend (of the Beneficent) was Tested with, and the slaughter of Ismail^{-as}, therefore be patient, be patient for the Mercy of Allah^{-azwj} is near from the good doers'.

ثُمَّ صَمَّهُ النَّبِيُّ صَ إِلَى صَدْرِهِ وَ بَكَى إِلَيْهِ وَجَدًا بِهِ وَ بَكَى عَلَيَّ عَ جَشَعًا لِفِرَاقِ رَسُولِ اللَّهِ ص وَ اسْتَتَبَعَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ بِنَ أَبِي فُحَافَةَ وَ هِنْدَ بِنَ أَبِي هَالَةَ فَأَمَرَهُمَا أَنْ يَقْعُدَا لَهُ بِمَكَانٍ ذَكَرَهُ لهُمَا مِنْ طَرِيقِهِ إِلَى الْعَارِ وَ لَبِثَ رَسُولُ اللَّهِ ص بِمَكَانِهِ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ يُوصِيهِ وَ يَأْمُرُهُ فِي ذَلِكَ بِالصَّبْرِ حَتَّى صَلَّى الْعِشَاءَ بَيْنَ

Then the Prophet^{-saww} pressed him^{-asws} to his^{-saww} chest and wept to him^{-asws} a lot with him^{-asws}, and Ali^{-asws} wept fearing the separation from Rasool-Allah^{-saww} and Rasool-Allah^{-saww} involved Abu Bakr Bin Quhafa and Hind Abu Hala and instructed them to be seated for him in a place he^{-saww} mentioned to them from his^{-saww} way to the cave, and Rasool-Allah^{-saww} slept in his^{-saww} place along with Ali^{-asws}, advising him^{-asws} and instructing him^{-asws} regarding that with the patience, until he^{-saww} prayed the two Ishas (Maghrib and Isha).

ثُمَّ خَرَجَ ص فِي فَحْمَةِ الْعِشَاءِ وَ الرَّصَدِ مِنْ قُرَيْشٍ قَدْ أَطَافُوا بِدَارِهِ يَنْتَظِرُونَ أَنْ يَنْتَصِفَ اللَّيْلُ وَ تَنَامَ الْأَعْيُنُ فَخَرَجَ وَ هُوَ يَقْرَأُ هَذِهِ آيَةَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ كَانَ بِيَدِهِ قُبْضَةٌ مِنْ تُرَابٍ فَرَمَى بِهَا فِي رُءُوسِهِمْ

Then he^{-saww} went out during the onset of Al-Isha, and the observers from Quraysh had encircled his^{-saww} house awaiting the midnight and the eyes to sleep. He^{-saww} went out and he^{-saww} was reciting this Verse: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]**, and in his^{-saww} hand was a handful of soil and he^{-saww} threw it in their heads.

فَمَا شَعَرَ الْقَوْمُ بِهِ حَتَّى تَجَاوَزَهُمْ وَ مَضَى حَتَّى أَتَى إِلَى هِنْدَ وَ أَبِي بَكْرٍ فَتَهَضَّنَا مَعَهُ حَتَّى وَصَلُوا إِلَى الْعَارِ ثُمَّ رَجَعَ هِنْدَ إِلَى مَكَّةَ بِمَا أَمَرَهُ بِهِ رَسُولُ اللَّهِ ص وَ دَخَلَ رَسُولُ اللَّهِ ص وَ أَبُو بَكْرٍ إِلَى الْعَارِ

The people became unaware of him^{-saww} until he^{-saww} had crossed over them and went until he^{-saww} came to Hind and Abu Bakr and they went with him^{-saww} until they arrive to the cave. Then Hind returned to Makkah due to what he had been instructed with by Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} and Abu Bakr entered the cave.

فَلَمَّا خَلَقَ اللَّيْلُ وَ انْقَطَعَ الْأَنْتَرُ أَقْبَلَ الْقَوْمُ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ قُدْفًا بِالْحِجَازَةِ وَ الخُلْمَ فَلَا يَشْكُونَ أَنَّهُ رَسُولُ اللَّهِ ص حَتَّى إِذَا بَرَقَ الْفَجْرُ وَ أَشْفَمُوا أَنْ يَفْضَحَهُمُ الصُّبْحُ هَجَمُوا عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ وَ كَانَتْ دُورٌ مَكَّةَ يَوْمَئِذٍ سَوَائِبَ لَا أَبْوَابَ لَهَا فَلَمَّا بَصُرَ بِهِمْ عَلِيٌّ عَلَيْهِ السَّلَامُ قَدِ انْتَضَوْا السُّيُوفَ وَ أَقْبَلُوا عَلَيْهِ بِمَا يَفْدُمُهُمْ خَالِدُ بْنُ الْوَلِيدِ بْنِ الْمُغَيْرَةِ وَتَبَّ بِهِ عَلِيٌّ عَلَيْهِ السَّلَامُ فَخَنَّتْهُ وَ هَمَزَ يَدَهُ

When the night moved on and the impact was cut off, the people came to Ali^{-asws} to pelt (Rasool-Allah^{-saww}) with the stones and the swords and there did not doubt that he^{-asws} is Rasool-Allah^{-saww}, until when the dawn broke and there was twilight and the morning disclosed them, they attacked upon Ali^{-asws}, and the houses of Makkah in those days were such that there were no doors for them. When Ali^{-asws} sighted them to have unsheathed the swords and coming with these to him^{-asws}, Khalid Bin Al Waleed Bin Al-Mugheira leading them, and Ali^{-asws} leapt up at him and fell him down and twisted his hand.

فَجَعَلَ خَالِدٌ يَفْمُصُ فِمَاصَ الْبَكْرِ وَ إِذَا لَهُ رُعَاءٌ فَأَبْدَعَرَ الصُّبْحَ وَ هُمْ فِي عَرَجِ الدَّارِ مِنْ خَلْفِهِ وَ شَدَّ عَلَيْهِمْ عَلِيٌّ عَلَيْهِ السَّلَامُ بِسَيْفِهِ يَعْغِي سَيْفَ خَالِدٍ فَأَجْفَلُوا أَمَامَهُ إِجْفَالَ النَّعَمِ إِلَى ظَاهِرِ الدَّارِ وَ تَبَصَّرُوهُ فَإِذَا عَلِيٌّ عَلَيْهِ السَّلَامُ قَالُوا وَ إِنَّكَ لَعَلِيٌّ قَالَ أَنَا عَلِيٌّ قَالُوا فَإِنَّا لَمْ نُرِدْكَ فَمَا فَعَلَ صَاحِبُكَ قَالَ لَا عِلْمَ لِي بِهِ

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

وَ قَدْ كَانَ عَلِيمٌ يَعْنِي عَلِيًّا أَنَّ اللَّهَ تَعَالَى قَدْ أَنْجَى نَبِيَّهُ ص بِمَا كَانَ أَحْبَرَهُ مِنْ مُضِيهِ إِلَى الْعَارِ وَ احْتِبَائِهِ فِيهِ فَأَذَكَّتْ قُرَيْشٌ عَلَيْهِ الْعُيُونَ وَ رَكِبَتْ فِي طَلَبِهِ الصَّعْبَ وَ الدَّلُولَ وَ أَمْهَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ حَتَّى إِذَا أَعْتَمَتْ مِنَ اللَّيْلِ الْقَابِلَةَ انْطَلَقَ هُوَ وَ هِنْدُ بْنُ أَبِي هَالَةَ حَتَّى دَخَلَا عَلَى رَسُولِ اللَّهِ ص فِي الْعَارِ

And he^{-asws} had known, meaning Ali^{-asws}, that Allah^{-azwj} the Exalted had Rescued His^{-azwj} Prophet^{-saww} with what he^{-saww} had informed him^{-asws} from his^{-saww} going to the cave, and his^{-saww} hiding in it. So, Quraysh placed some spied upon him^{-asws} and rode in seeking the difficult (Rasool-Allah^{-saww}) and the docile one (Abu Bakr), and respited Ali^{-asws} until when the next night darkened, he^{-asws} and Hind Bin Abu Hala went until they entered to Rasool-Allah^{-saww} in the cave.

فَأَمَرَ رَسُولُ اللَّهِ ص هِنْدًا أَنْ يَبْتَاعَ لَهُ وَ لِصَاحِبِهِ بَعِيرَيْنِ فَقَالَ أَبُو بَكْرٍ قَدْ كُنْتُ أَعْدَدْتُ لِي وَ لَكَ يَا نَبِيَّ اللَّهِ رَاحِلَتَيْنِ تَرْتَحِلُهُمَا إِلَيَّ يَتْرَبُ فَقَالَ إِنِّي لَا آخِذُهُمَا وَ لَا أَحَدُهُمَا إِلَّا بِالْتَّمَنِ قَالَ فَهِيَ لَكَ بِذَلِكَ فَأَمَرَ ص عَلِيًّا عَلَيْهِ السَّلَامُ فَأَقْبَضَهُ التَّمَنَ ثُمَّ وَصَّاهُ بِحِفْظِ ذِمَّتِهِ وَ أَدَاءِ أَمَانَتِهِ

Rasool-Allah^{-saww} instructed Hind to purchase two camels for him^{-saww} and his^{-saww} companion. Abu Bakr said, ‘I had prepared for me and you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}, two rides we can ride with to Yasrib’. He^{-saww} said: ‘I^{-saww} shall not take these, nor even one of them except

with the price'. He said, 'So, it is for you^{-asws} for that (price)'. He^{-saww} instructed Ali^{-asws} who gave him the price, and bequeathed to him^{-asws} with preserving his^{-saww} responsibilities and paying back his^{-saww} entrustments.

وَكَانَتْ فُرَيْشٌ تُدْعُو مُحَمَّدًا ص فِي الْجَاهِلِيَّةِ الْأَمِينِ وَكَانَتْ تَسْتَوْدِعُهُ وَ تَسْتَحْفِظُهُ أَمْوَالَهَا وَ أَمْتِعَتَهَا وَ كَذَلِكَ مَنْ يُقَدِّمُ مَكَّةَ مِنَ الْعَرَبِ فِي الْمَوْسِمِ وَ جَاءَتْهُ النَّبِيُّ وَ الرِّسَالَةَ وَ الْأَمْرَ كَذَلِكَ

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

فَأَمَرَ عَلِيًّا عَلَيْهِ السَّلَامُ أَنْ يُعِيْمَ صَارِحًا يَهْتِفُ بِالْأَنْطِحِ عُذْوَةَ وَ عَشِيئًا مَنْ كَانَ لَهُ قَبْلَ مُحَمَّدٍ أَمَانَةٌ أَوْ وَدِيْعَةٌ فَلْيَأْتِ فَلْيُوَدِّ إِلَيْهِ أَمَانَتُهُ

He^{-saww} instructed Ali^{-asws} to stand shouting with a notification at Al-Bat'ha, morning and evening: 'One who has for him with Muhammad^{-saww} any entrustment or deposit, so let him come and I^{-asws} shall return to him his entrustment!''

قَالَ فَقَالَ ص إِنَّهُمْ لَنْ يَصِلُوا مِنْ الْآنَ إِلَيْكَ يَا عَلِيُّ بِأَمْرِ تَكْرَهُهُ حَتَّى تَقْدِمَ عَلَيَّ فَأَدِّ أَمَانَتِي عَلَى أَعْيُنِ النَّاسِ ظَاهِرًا ثُمَّ إِنِّي مُسْتَحْلِفُكَ عَلَى فَاطِمَةَ ابْنَتِي وَ مُسْتَحْلِفُ رَبِّي عَلَيْكُمَا وَ مُسْتَحْفِظُهُ فَيَكُمَا فَأَمْرُهُ أَنْ يَبْتَاعَ زَوَاجِلَ لَهُ وَ لِلْفَوَاطِمِ وَ مَنْ أَرَمَعَ لِلْهَجْرَةِ مَعَهُ مِنْ بَنِي هَاشِمٍ.

He said, 'He^{-saww} said: 'They will never arrive to you^{-asws} from now on, O Ali^{-asws}, with any matter you^{-asws} dislike, until you^{-asws} go and return my^{-saww} entrustment upon the eyes of the people apparently. Then, I^{-saww} make you^{-asws} a Caliph upon (Syeda) Fatima^{-asws} my^{-saww} daughter and leave my^{-saww} Lord^{-azwj} upon you^{-asws} both and a Guardian among you^{-asws} both'. And he^{-saww} instructed him^{-asws} to buy riding animals for him^{-asws} and for (Syeda) Fatima^{-asws} and for the ones from the Clan of Hashim who determine for the emigration with him^{-asws}.

قَالَ أَبُو عُبَيْدَةَ فَقُلْتُ لِعُبَيْدِ اللَّهِ بَعْنِي ابْنِ أَبِي زَافِعٍ أ وَ كَانَ رَسُولُ اللَّهِ ص يَجِدُ مَا يُنْفِقُهُ هَكَذَا فَقَالَ إِنِّي سَأَلْتُ أَبِي عَمَّا سَأَلْتَنِي وَ كَانَ يُجَدِّثُ لِي هَذَا الْحَدِيثَ

Abu Ubeyda said, 'I said to Ubeydullah, meaning Ibn Abu Rafie, 'Was Rasool-Allah^{-saww} finding what he^{-saww} spent, like that?' He said, 'I asked my father about what you asked me, and he narrated to me this Hadeeth'.

فَقَالَ وَ أَيْنَ يَذْهَبُ بِكَ عَنْ مَالِ خَدِيْجَةَ عَلَيْهِ السَّلَامُ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ مَا نَفَعَنِي مَالٌ قَطُّ مَا نَفَعَنِي مَالُ خَدِيْجَةَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي مَالِهَا الْعَارِمَ وَ الْعَائِنِ وَ يُجْعِلُ الْكُلَّ وَ يُعْطِي فِي النَّائِبَةِ وَ يُرْفِدُ فُقَرَاءَ أَصْحَابِهِ إِذْ كَانَ بِمَكَّةَ وَ يُجْمِلُ مَنْ أَرَادَ مِنْهُمْ الْهَجْرَةَ

He said, 'And when are you going with about the wealth of (Syeda) Khadeeja^{-asws}? Rasool-Allah^{-azwj} said: 'Rasool-Allah^{-saww} said: 'No wealth benefitted at all what the wealth of Khadeeja^{-asws} benefitted me^{-saww}, and Rasool-Allah^{-saww} was spending her^{-asws} wealth on the creditors and the prisoners, and carrying the exhausted, and give during the misfortunes, and support the poor companions of his^{-saww} when he^{-saww} was at Makkah, and he^{-saww} carried the ones from them who wanted the emigration.

وَكَانَتْ فُرَيْشٌ إِذَا رَحَلَتْ عِيْرَهَا فِي الرَّحْلَتَيْنِ يَعْنِي رَحْلَةَ الشِّتَاءِ وَ الصَّيْفِ كَانَتْ طَائِفَةً مِنَ الْعِيْرِ لِحَدِيحَةِ عَلَيْهِ السَّلَامُ وَ كَانَتْ أَكْثَرَ فُرَيْشٍ مَالًا وَ كَانَ ص
يُنْفِقُ مِنْهُ مَا شَاءَ فِي حَيَاتِهَا ثُمَّ وَرَثَهَا هُوَ وَ وَلَدَهَا

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

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ عَلَيْهِ السَّلَامُ وَ هُوَ يُوصِيهِ فَإِذَا أُبْرِئْتَ مَا أَمْرُكَ مِنْ أَمْرِ فَكُنْ عَلَى أَهْبَةِ الْهَيْجَرَةِ إِلَى اللَّهِ وَ رَسُولِهِ وَ سِرِّ إِلَيَّ لِتُؤَدِّمَ كِتَابِي
عَلَيْكَ وَ لَا تَلْبَثْ

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

وَ انْطَلَقَ رَسُولُ اللَّهِ ص لَوَجْهِ يُؤْمُ الْمَدِينَةَ وَ كَانَ مُقَامُهُ فِي الْعَارِ ثَلَاثًا وَ مَبِيتُ عَلِيٍّ عَلَيْهِ السَّلَامُ عَلَى الْفِرَاشِ أَوَّلَ لَيْلَةٍ.

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

قَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ وَ قَدْ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَذْكُرُ مَبِيتَهُ عَلَى الْفِرَاشِ وَ مُقَامَ رَسُولِ اللَّهِ ص فِي الْعَارِ

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

وَمِنْ طَافَ بِأَبْنَيْتِ الْعَيْبِي وَ بِالْمَجْرِ	وَقَيْتُ بِنَفْسِي سَيْرٌ مِنْ وَطِيءِ الْحَصَى
فَوَقَّأْتُ رَبِّي ذُو الْجَلَالِ مِنَ الْمَكْرِبِ	مُحَمَّدٌ لَمَّا خَافَ أَنْ يَمْكُرُوا بِهِ
وَ قَدْ وَطَّئْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ يَا رَسُولَ اللَّهِ فِي الْعَارِ آمِنًا	وَ بَتُّ أَرَاغِيهِمْ مَعَى تَشْفُرُوْنِي
فَنَجَاهُ ذُو الطُّولِ الْإِلَهَ مِنَ الْمَكْرِ	هُنَاكَ وَ فِي حِفْظِ الْإِلَهِ وَ فِي سَيْرِ
فَقَدَّ وَطَّئْتُ نَفْسِي عَلَى الْقَتْلِ وَ الْأَسْرِ	رَسُولِ إِلَهٍ خَافَ أَنْ يَمْكُرُوا بِهِ
	وَ بَتُّ أَرَاغِيهِمْ وَ مَا يَتَّبِعُونِي
فَلَا تَحْسَبُنِي يَغْرِبِينَ الْحَصَى أَيْنَمَا تَغْرِبِي	أَقَامَ ثَلَاثًا ثُمَّ رَمَتْ فَلَا تَحْسَبُنِي

وَ لَمَّا وَرَدَ رَسُولُ اللَّهِ ص الْمَدِينَةَ نَزَلَ فِي بَيْتِ عَمْرٍو بْنِ عَوْفٍ بِبُغَاءَ فَأَرَادَهُ أَبُو بَكْرٍ عَلَى دُخُولِهِ الْمَدِينَةَ وَ الْأَصَهُ فِي ذَلِكَ فَقَالَ فَمَا أَنَا بِدَاخِلِهَا حَتَّى يَتَقَدَّمَ
ابْنُ أُمِّي وَ ابْنَتِي عَلِيًّا وَ فَاطِمَةَ.

And when Rasool-Allah^{-saww} arrived at Al-Medina he^{-saww} lodged among the clan of Amro Bin Awf at Quba, and Abu Bakr had wanted to enter Al-Medina from the right during that. He^{-saww}

said: 'I^{-saww} will not be entering it until my^{-saww} cousin^{-asws} and my^{-saww} daughter^{-asws}, Ali^{-asws} and Fatima^{-asws} arrive'.

قَالَ قَالَ أَبُو الْيَقْظَانَ فَحَدَّثَنَا رَسُولُ اللَّهِ ص وَ نَحْنُ مَعَهُ بِقُبَاءَ عَمَّا أَرَادَتْ فَرِيْشٌ مِنَ الْمَكْرِبِ بِهِ وَ مَبِيَّتِ عَلِيٍّ عَلَيْهِ السَّلَامُ عَلَى فِرَاشِهِ قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى جَبْرَائِيلَ وَ مِيكَائِيلَ عَلَيْهِ السَّلَامُ أَنِّي قَدْ آخَيْتُ بَيْنَكُمَا وَ جَعَلْتُ عُمرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمرِ صَاحِبِهِ فَأَيُّكُمَا يُؤْتِرُ أَخَاهُ

They both said, 'Abu Al-Yaqzan said, 'Rasool-Allah^{-saww} narrated to us and we were with him^{-saww} at Quba, about what Quraysh had intended from the plotting with him^{-saww} and Ali^{-asws} spending the night upon his^{-saww} bed, he^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Revealed to Jibraeel^{-as} and Mikaeel^{-as}: "I^{-azwj} have Established brother-hood between you^{-as} two and Made the lifespan of one of you^{-as} to be longer than the lifespan of his^{-as} companion, so which of you^{-as} would prefer his^{-as} brother?"

وَ كِلَاهُمَا كَرِهَ الْمَوْتَ فَأَوْحَى اللَّهُ إِلَيْهِمَا عَبْدَايَ الْأَكْثَمُ مِثْلَ وَلِيِّيَّ عَلِيٍّ آخَيْتُ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ نَبِيِّيَّ فَآخَيْتُهُ بِالْحَيَاةِ عَلَى نَفْسِهِ ثُمَّ ظَلَّ أَوْ قَالَ رَقَدَ عَلَى فِرَاشِهِ بَقِيَّةِ بِمُهْجَتِهِ اهْبِطًا إِلَى الْأَرْضِ جَمِيعًا فَاحْفَظَاهُ مِنْ عَدُوِّهِ

And both of them^{-as} disliked the death, so Allah^{-azwj} Revealed to them^{-as}: "My^{-azwj} servants! Why can't you^{-as} both be similar to My^{-azwj} Guardian Ali^{-asws}? I^{-azwj} Established brother-hood between him^{-asws} and My^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and he^{-asws} preferred him^{-saww} with the life over himself^{-asws}, then he^{-asws} lied down upon his^{-saww} bed, saving him^{-saww} by his^{-asws} method. Go down to the earth together and protect him^{-asws} from his^{-asws} enemies!"

فَهَبَطَ جَبْرَائِيلُ فَجَلَسَ عِنْدَ رَأْسِهِ وَ مِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَ جَعَلَ جَبْرَائِيلُ يَقُولُ بَخْ بَخْ مِنْ مِثْلِكَ يَا ابْنَ أَبِي طَالِبٍ وَ اللَّهُ عَزَّ وَ جَلَّ يُبَاهِي بِكَ الْمَلَائِكَةَ

So, Jibraeel^{-as} descended and sat by his^{-asws} head and Mikaeel^{-as} by his^{-asws} legs, and Jibraeel^{-as} went on to say: 'Congratulations! Congratulations! Who is like you^{-asws}, O son^{-asws} of Abu Talib^{-asws}! And Allah^{-azwj} Mighty and Majestic Boasts of you^{-asws} to the Angels!'

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِي عَلِيٍّ عَلَيْهِ السَّلَامُ وَ مَا كَانَ مِنْ مَبِيَّتِهِ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤْفٌ بِالْعِبَادِ

He said, 'Allah^{-azwj} Mighty and Majestic Revealed regarding Ali^{-asws} and what had happened from his overnight sleep upon the bed of Rasool-Allah^{-saww}: **And from the people there is one who sells his self, seeking the Pleasure of Allah; and Allah is Affectionate with the servants [2:207].**

قَالَ أَبُو عُبَيْدَةَ قَالَ أَبِي وَ ابْنُ أَبِي رَافِعٍ ثُمَّ كَتَبَ رَسُولُ اللَّهِ ص إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ كِتَابًا يَأْمُرُهُ فِيهِ بِالْمَسِيرِ إِلَيْهِ وَ قَلَّةِ التَّلَوُّمِ وَ كَانَ الرَّسُولُ إِلَيْهِ أَبَا وَاقِدِ اللَّيْسِيِّ فَلَمَّا آتَاهُ كِتَابُ رَسُولِ اللَّهِ ص تَهَيَّأَ لِلْخُرُوجِ وَ الْهِجْرَةِ فَأَذِنَ مَنْ كَانَ مَعَهُ مِنْ ضَعْفَاءِ الْمُؤْمِنِينَ فَأَمَرَهُمْ أَنْ يَتَسَلَّلُوا وَ يَتَخَفَّقُوا

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

إِذَا مَلَأَ اللَّيْلُ بَطْنَ كُلِّ وَادٍ إِلَى ذِي طُوًى وَ خَرَجَ عَلَيَّ عَلَيْهِ السَّلَامُ بِفَاطِمَةَ عَلَيْهِ السَّلَامُ بِنْتِ رَسُولِ اللَّهِ ص وَ أُمِّهِ فَاطِمَةَ بِنْتِ أُسَدِ بْنِ هَاشِمٍ وَ فَاطِمَةَ بِنْتِ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ وَ قَدْ قِيلَ هِيَ ضُبَاعَةُ وَ تَبِعَهُمْ لَأَمْنُ بْنُ أُمِّ أَيْمَانَ مَوْلَى رَسُولِ اللَّهِ ص وَ أَبُو وَاقِدٍ رَسُولُ رَسُولِ اللَّهِ ص فَجَعَلَ يَسُوقُ بِالرَّوَاهِلِ فَأَعْنَفَ بِهِمْ

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

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ ارْتَفِعْ بِالنِّسْوَةِ أَبَا وَاقِدٍ إِنَّهُمْ مِنَ الضَّعَائِفِ قَالَ إِنِّي أَخَافُ أَنْ يُدْرِكَنَا الطَّالِبُ أَوْ قَالَ الطَّلَبُ فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ ارْتَفِعْ عَلَيْكَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَا عَلِيُّ إِنَّهُمْ لَنْ يَصِلُوا مِنَ الْآنَ إِلَيْكَ بِأَمْرِ تَكْرَهُهُ ثُمَّ جَعَلَ يَعْغِي عَلِيًّا عَلَيْهِ السَّلَامُ يَسُوقُ بِهِمْ سَوْقًا رَفِيقًا وَ هُوَ يَرْتَجِرُ وَ يَقُولُ وَ سَارَ

يَكْفِيكَ رَبُّ النَّاسِ مَا أَهَمَّكَ.

لَيْسَ إِلَّا اللَّهُ فَارْفَعْ ظَنِّكَ

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

فَلَمَّا شَارَفَ صَجْنَانَ أَدْرَكَهُ الطَّلَبُ سَبْعُ فَوَارِسٍ مِنْ قُرَيْشٍ مُسْتَلْبِمِينَ وَ ثَامِنُهُمْ مَوْلَى الْحَارِثِ بْنِ أُمَيَّةَ يُدْعَى جَنَاحًا فَأَقْبَلَ عَلِيُّ عَلَيْهِ السَّلَامُ عَلَى أَيْمَانَ وَ أَبِي وَاقِدٍ وَ قَدْ تَرَاءَى الْقَوْمُ فَقَالَ لُهُمَا أَنْيخَا الْإِبِلَ وَ اغْقِلَاهَا وَ تَقَدَّمْ حَتَّى أَنْزَلَ النِّسْوَةَ وَ دَنَا الْقَوْمُ فَاسْتَقْبَلَهُمْ عَلِيُّ عَلَيْهِ السَّلَامُ مُنْتَضِيًا سَيْفَهُ

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

فَأَقْبَلُوا عَلَيْهِ فَقَالُوا ظَنَنْتَ أَنَّكَ يَا عَدَاؤُ نَاجٍ بِالنِّسْوَةِ ارْجِعْ لَا أَبَا لَكَ قَالَ فَإِنْ لَمْ أَفْعَلْ قَالُوا لَتَرْجِعَنَّ رَاغِمًا أَوْ لَتَرْجِعَنَّ بِأَكْبَرِكَ سِعْرًا وَ أَهْوُونَ بِكَ مِنْ هَالِكٍ وَ دَنَا الْقَوَارِسُ مِنَ النِّسْوَةِ وَ الْمَطَايَا لِيُتَوَرَّوْهَا فَحَالَ عَلِيُّ عَلَيْهِ السَّلَامُ بَيْنَهُمْ وَ بَيْنَهَا

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

فَأَهْوَى لَهُ جَنَاحَ بَسِينِهِ فَرَأَى عَلِيَّ عَلَيْهِ السَّلَامُ عَنْ ضَرْبَتِهِ وَ تَحْتَلُّهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَضْرَبَهُ عَلَى عَاتِقِهِ فَأَسْرَعَ السَّيْفُ مُضِيئاً فِيهِ حَتَّى مَسَّ كَاتِبَةَ فَرَسِهِ فَكَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَشُدُّ عَلَى قَدَمِهِ شَدَّ الْفَرَسِ أَوْ الْفَارِسِ عَلَى فَرَسِهِ فَشَدَّ عَلَيْهِمْ بِسِينِهِ وَ هُوَ يَقُولُ

أَلَيْتُ لَا أَعْبُدُ غَيْرَ الْوَاحِدِ

حَلُّوا سَبِيلَ الْجَاهِدِ الْمُجَاهِدِ

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

فَتَصَدَّعَ الْقَوْمُ عَنْهُ فَقَالُوا لَهُ أَعَنَّ نَفْسَكَ يَا ابْنَ أَبِي طَالِبٍ قَالَ قَلْبِي مُنْطَلِقٌ إِلَى ابْنِ عَمِّي رَسُولِ اللَّهِ بِيْتْرِبَ فَمَنْ سَرَّهُ أَنْ أَفْرِقَ لَحْمَهُ وَ أَهْرِيقَ دَمَهُ فَلْيَبْغِي أَوْ فَلْيَبْدُدْ مِنِّي

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

ثُمَّ أَقْبَلَ عَلَى صَاحِبَيْهِ أَيْمَانَ وَ أَبِي وَاقِدٍ فَقَالَ لُهُمَا أَطْلِقَا مَطَانِيكُمَا ثُمَّ سَارَ ظَاهِراً قَاهِراً حَتَّى نَزَلَ صَجَنَانَ فَتَلَوَّمَ بِمَا قَدَّرَ يَوْمِهِ وَ لَيْلَتِهِ وَ لَحِقَ بِهِ نَفَرٌ مِنَ الْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ وَ فِيهِمْ أُمُّ أَيْمَانَ مَوْلَاةُ رَسُولِ اللَّهِ ص فَصَلَّى لَيْلَتَهُ تِلْكَ هُوَ وَ الْفَوَاطِمُ أُمُّهُ فَاطِمَةُ بِنْتُ أَسَدٍ رَضِيَ اللَّهُ عَنْهَا وَ فَاطِمَةُ عَلَيْهِ السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ص وَ فَاطِمَةُ بِنْتُ الزُّبَيْرِ يُصَلُّونَ لِلَّهِ لَيْلَتَهُمْ وَ يَذْكُرُونَهُ قِيَاماً وَ قُعُوداً وَ عَلَى جُنُوبِهِمْ

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

فَلَنْ يَزَالُوا كَذَلِكَ حَتَّى طَلَعَ الْفَجْرُ فَصَلَّى عَلِيٌّ عَلَيْهِ السَّلَامُ بِحِمِّ صَلَاةِ الْفَجْرِ ثُمَّ سَارَ لَوْجِهِ فَجَعَلَ وَ هُمْ يَصْنَعُونَ ذَلِكَ مَنْزِلاً بَعْدَ مَنْزِلٍ يَعْبُدُونَ اللَّهَ عَزَّ وَ جَلَّ وَ يَرْعُبُونَ إِلَيْهِ كَذَلِكَ حَتَّى قَدِمَ الْمَدِينَةَ وَ قَدْ نَزَلَ الْوَحْيُ بِمَا كَانَ مِنْ شَأْنِهِمْ قَبْلَ فُلُومِهِمُ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَ قُعُوداً وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلاً

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

إِلَى قَوْلِهِ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَى الذِّكْرُ عَلَيَّ عَلَيْهِ السَّلَامُ وَ الْأُنْثَى فَاطِمَةُ عَلَيْهَا السَّلَامُ مِنْ بَعْضِكُمْ مِنْ بَعْضٍ يُقُولُ عَلَيَّ مِنْ فَاطِمَةَ أَوْ قَالَ الْمَوَاطِمِ وَ هُنَّ مِنْ عَلَيٍّ فَالَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أُودُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ تَوَاباً مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ

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

وَ تَلَا ص وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَ اللَّهُ رُؤُوفٌ بِالْعِبَادِ

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

قَالَ وَ قَالَ لَهُ يَا عَلِيُّ أَنْتَ أَوَّلُ هَذِهِ الْأُمَّةِ إِيمَانًا بِاللَّهِ وَ رَسُولِهِ وَ أَوْلَاهُمْ هِجْرَةً إِلَى اللَّهِ وَ رَسُولِهِ وَ آخِرُهُمْ عَهْدًا بِرَسُولِهِ لَا يُحِبُّكَ وَ الَّذِي نَفْسِي بِيَدِهِ إِلَّا مُؤْمِنٌ قَدْ ائْتَمَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ لَا يُبْغِضُكَ إِلَّا مُنَافِقٌ أَوْ كَافِرٌ.

He said, 'And he^{saww} said to him^{asws}: 'O Ali^{asws}! You^{asws} are the first one of this community in believing in Allah^{azwj}, and the first of them to emigrate to Allah^{azwj} and His^{azwj} Rasool^{saww}, and the other one in pact with His^{azwj} Rasool^{saww}. By the One^{azwj} in Who Hand is my^{saww} soul! No one will love you^{asws} except a Momin who heart Allah^{azwj} has Tested for the Eman, nor will anyone hate you^{asws} except a hypocrite or a Kafir".³³

19- ص، قصص الأنبياء عليهم السلام أقام ص بعد البعثة بمكة ثلاث عشرة سنة ثم هاجر منها إلى المدينة بعد أن استتر في الغار ثلاثة أيام و دخل المدينة يوم الإثنين الحادي عشر من شهر ربيع الأول و بقي بها عشر سنين.

(The book) 'Qasas Al-Anbiya' – 'He^{saww} in Makkah after the Sending for thirteen years, then emigrated from it to Al-Medina after hiding in the cave for three days, and he^{saww} entered Al-Medina on the day of Monday 11th of the month of Rabbi Al-Awwal and remained at it for ten years".³⁴

20- عم، إعلام الوری ص، قصص الأنبياء عليهم السلام بقي رسول الله ص في الغار ثلاثة أيام ثم أذن الله تعالى له في الهجرة و قال اخرج عن مكة يا محمد فليس لك بها ناصر بعد أبي طالب

(The book) 'A'lam Al-Wara', (the book) 'Qasas Al-Anbiya' – 'Rasool-Allah^{saww} remain in the cave for three days, then Allah^{azwj} the Exalted Permitted for him^{saww} regarding the emigration

³³ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 6 H 18

³⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 6 H 19

and Said: "Exit from Makkah, O Muhammad^{-saww}, for there isn't any helper for you^{-saww} at it after Abu Talib^{-asws!}"

فَخَرَجَ رَسُولُ اللَّهِ صَ وَ أَقْبَلَ رَاحٍ لِبَعْضِ قُرَيْشٍ يُقَالُ لَهُ ابْنُ أَرْيَقَاطٍ فَدَعَاهُ رَسُولُ اللَّهِ صَ فَقَالَ لَهُ يَا ابْنَ أَرْيَقَاطٍ أَمْنُكَ عَلَيَّ دَمِي فَقَالَ إِذَا وَاللَّهِ أَحْرَسُكَ وَ أَخْفَظُكَ وَ لَا أَذِلُّ عَلَيْكَ فَأَيْنَ تُرِيدُ يَا مُحَمَّدُ قَالَ يَثْرِبَ قَالَ لِأَسْلِكَنَّ بِكَ مَسْلَكَاً لَا يَهْتَدِي فِيهَا أَحَدٌ

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

فَقَالَ لَهُ رَسُولُ اللَّهِ صَ أَنْتِ عَلِيّاً وَ بَشِيرَةً بِأَنَّ اللَّهَ قَدْ أَذِنَ لِي فِي الْهِجْرَةِ فَهَيِّئِي لِي زَاداً وَ رَاحِلَةً وَ قَالَ لَهُ أَبُو بَكْرٍ ائْتِ أَسْمَاءَ ابْنَتِي وَ قُلْ لَهَا تُهَيِّئِي لِي زَاداً وَ رَاحِلَتَيْنِ وَ أَعْلِمِي عَامِرَ بَنَ فَهَيْرَةَ أَمْرَنَا وَ كَانَ مِنْ مَوَالِي أَبِي بَكْرٍ وَ كَانَ قَدْ أَسْلَمَ وَ قُلْ لَهُ ائْتِنَا بِالزَّادِ وَ الرَّاحِلَتَيْنِ

Rasool-Allah^{-saww} said to him: 'Go to Ali^{-asws} and give him^{-asws} the good news that Allah^{-azwj} has Permitted to me^{-saww} regarding the emigration, so prepare provisions and a ride for me^{-saww}'. And Abu Bakr said to him, 'Go to my daughter Asma and tell her to prepare provisions and two rides for me, and let Aamir Bin Faheyra of our matter', and he was from the slaves of Abu Bakr, and he had become a Muslim, 'and tell him to come to us with provisions and the two rides'.

فَجَاءَ ابْنُ أَرْيَقَاطٍ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَأَخْبَرَهُ بِذَلِكَ فَبَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِلَى رَسُولِ اللَّهِ صَ بِزَادٍ وَ رَاحِلَتَيْنِ وَ خَرَجَ رَسُولُ اللَّهِ صَ مِنَ الْعَارِ وَ أَخَذَ بِهِ ابْنُ أَرْيَقَاطٍ عَلَى طَرِيقِ نَخْلَةَ بَيْنَ الْجَبَالِ فَلَمْ يَرْجِعُوا إِلَى الطَّرِيقِ إِلَّا بِقَدِيدٍ فَتَزَلُّوا عَلَى أُمِّ مَعْبُدٍ هُنَاكَ وَ قَدْ مَرَّ حَدِيثُ شَاةٍ أُمِّ مَعْبُدٍ وَ الْمُعْجِزَةُ الَّتِي ظَهَرَتْ فِيهَا فِي أَبْوَابِ الْمُعْجِزَاتِ وَ كَذَا حَدِيثُ سُرَاقَةَ بْنِ مَالِكِ بْنِ جَعْفَرِ بْنِ الْمُذَلِّجِيِّ وَ رُسُوحِ قَوَائِمِ فَرَسِهِ فِي الْأَرْضِ وَ عَدَّيْهِمَا مِنَ الْمُعْجِزَاتِ

So, Ibn Areyqat came to Ali^{-asws} and informed him^{-asws} with that, and Ali^{-asws} Bin Abu Talib^{-asws} sent to Rasool-Allah^{-azwj} provisions and a ride, and Ibn Faheyra sent provisions and two rides, and Rasool-Allah^{-saww} went out from the cave, and Ibn Areyqat took the path of palm trees between the mountains and did not return to the road except at Qadeed. They descended to Umm Ma'bad over there and his^{-saww} Hadeeth of the sheep has passed and the miracles which appeared during it in the chapters of the miracles, and like that the Hadeeth of Suraqa Bin Malik Bin Ja'sham Al-Mudlajy, and the submergence of the legs of his horse in the ground, and other such miracles.

فَرَجَعَ عَنْهُ سُرَاقَةُ فَلَمَّا كَانَ مِنَ الْعَدِ وَافَتْهُ قُرَيْشٌ فَقَالُوا يَا سُرَاقَةُ هَلْ لَكَ عِلْمٌ بِمُحَمَّدٍ فَقَالَ بَلَّغْنِي أَنَّهُ خَرَجَ عَنْكُمْ وَ قَدْ نَفَضْتُ هَذِهِ النَّاحِيَةَ لَكُمْ وَ لَمْ أَرِ أَحَدًا وَ لَا أَثَرَ فَارْجِعُوا فَقَدْ كَفَيْتُكُمْ مَا هَاهُنَا وَ قَدْ كَانَتْ الْأَنْصَارُ بَلَّغَهُمْ خُرُوجَ رَسُولِ اللَّهِ صَ إِلَيْهِمْ وَ كَانُوا يَتَوَقَّعُونَ قُدُومَهُ إِلَى أَنْ وَاقَى مَسْجِدَ قُبَاءَ وَ نَزَلَ فَخَرَجَ الرَّجَالُ وَ التِّسَاءُ يَسْتَبْشِرُونَ بِقُدُومِهِ. إِلَى آخِرِ مَا سَيَأْتِي فِي النَّبَابِ الْآتِي.

Suraqa turned back from him^{-saww}. When it was the next morning, Quraysh met him and they said, 'O Suraqa! Is there any knowledge with you of Muhammad^{-saww}?'. He said, 'It reached me that he^{-saww} has gone out from you and has gone away from this area of yours, and I did not see anyone nor any trace, so I returned. I have sufficed you all of what is over there'. And it had reached the Helpers the coming out of Rasool-Allah^{-saww} to them, and they were

anticipating his^{-saww} advent to the Masjid of Quba, so the men and women came out to rejoice with his^{-saww} advent' – up to the end of what I (Majlisi) shall come with in the following chapter".³⁵

21- ير، بصائر الدرجات عَنُ اللهُ بِنُ مُحَمَّدٍ عَنُ إِبرَاهِيمَ بِنِ مُحَمَّدٍ عَنُ عَمْرٍو بِنِ سَعِيدِ التَّقْفِي عَنُ يَحْيَى بِنِ الْحَسَنِ بِنِ الْفَرَاتِ عَنُ يَحْيَى بِنِ الْمُسَاوِرِ عَنُ أَبِي الْجَارُودِ عَنُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا صَعِدَ رَسُولُ اللَّهِ ص الْعَارَ طَلَبَهُ عَلِيُّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ حَشِييَ أَنْ يَغْتَالَهُ الْمُشْرِكُونَ وَ كَانَ رَسُولُ اللَّهِ ص عَلَى حِزَاءٍ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى نَبِيرٍ

(The book) 'Basaair al Darajaat' - Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Amro Bin Saeed Al Saqafy, from Yahya Bin Al Hassan bin Al Furat, from Yahya Bin Al Musawir, from Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'When Rasool-Allah^{-saww} ascended to the cave, Ali^{-asws} sought him^{-saww} and he^{-asws} feared that the Polytheists might assassinate him^{-saww}, and Rasool-Allah^{-saww} was at (mount) Hira and Ali^{-asws} was upon (mount) Subeyr.

فَبَصُرَ بِهِ النَّبِيُّ ص فَقَالَ مَا لَكَ يَا عَلِيُّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي حَشِييَ أَنْ يَغْتَالَكَ الْمُشْرِكُونَ فَطَلَبْتُكَ فَقَالَ النَّبِيُّ ص نَاوِلْنِي يَدَكَ يَا عَلِيُّ فَزَحَفَ الْجَبَلُ حَتَّى خَطَا بِرِجْلِهِ إِلَى الْجَبَلِ الْآخَرَ ثُمَّ رَجَعَ الْجَبَلُ إِلَى قَرَارِهِ.

The Prophet^{-saww} saw him^{-asws} and said: 'What is the matter with you^{-asws}, O Ali^{-asws}?' He^{-asws} said: 'May my^{-asws} father^{-asws} and my^{-asws} mother be sacrificed for you^{-saww}! I^{-asws} feared that the Polytheists might assassinate you^{-saww}, so I^{-asws} sought you^{-saww}'. The Prophet^{-saww} said: 'Give me^{-saww} your^{-asws} hand, O Ali^{-asws}!' The mountain rose until he^{-asws} stepped to the mountain with his^{-asws} other leg to the other mountain, then the mountain returned to its settled state".³⁶

22- ير، بصائر الدرجات ابْنُ عَيْسَى وَ ابْنُ أَبِي الْحَطَّابِ مَعَا عَنِ ابْنِ حُبُوبٍ عَنِ ابْنِ رِثَابٍ عَنِ الْكُنَّاسِيِّ عَنُ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ص فِي الْعَارِ وَ مَعَهُ أَبُو الْفَصِيلِ قَالَ رَسُولُ اللَّهِ ص لِي لَأَنْظُرَ الْآنَ إِلَى جَعْفَرٍ وَ أَصْحَابِهِ السَّاعَةَ تَعُوْمُ بِهِمْ سَفِينَتُهُمْ فِي الْبَحْرِ إِنِّي لَأَنْظُرُ إِلَى رَهْطٍ مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ مُحْتَبِينَ بِأَفْنِيَتِهِمْ

(The book) 'Basaair Al Darajaat' – Ibn Isa and Ibn Abu Al Khatab both together, from Ibn Mahboub, from Ibn Raib, from Al Kunasy,

'From Abu Ja'far^{-asws} having said: 'When Rasool-Allah^{-saww} was in the cave and Abu Al-Faseyl was with him^{-saww}, Rasool-Allah^{-saww} said: 'At the moment I^{-saww} am looking at Ja'far^{-asws} and his^{-asws} companions, the ship is swaying with them in the sea. I^{-saww} am looking at a group of the Helpers in their gathering trapped by their anonymity'.

فَقَالَ لَهُ أَبُو الْفَصِيلِ أ تَرَاهُمْ يَا رَسُولَ اللَّهِ السَّاعَةَ قَالَ نَعَمْ قَالَ فَأَرْنِيهِمْ قَالَ فَمَسَحَ رَسُولُ اللَّهِ ص عَلَى عَيْنَيْهِ ثُمَّ قَالَ أَنْظُرْ فَتَنْظُرَ فَرَأَاهُمْ فَقَالَ رَسُولُ اللَّهِ ص أ رَأَيْتَهُمْ قَالَ نَعَمْ وَ أَسْرَّ فِي نَفْسِهِ أَنَّهُ سَاحِرٌ.

Abu Al-Faseyl said to him^{-saww}, 'And you^{-saww} can see them now, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes'. So, Rasool-Allah^{-saww} wiped upon his eyes then said: 'Look!' He looked and saw

³⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 20

³⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 21

them. Rasool-Allah^{-saww} said: 'Do you see them?' He said, 'Yes', and kept a secret within himself that he^{-saww} is a sorcerer". (P.s. – Abu Al-Fazeyl is Abu Bakr)".³⁷

23- ير، بصائر الدرجات موسى بن عُمَرَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ سَتَى رَسُولَ اللَّهِ صَ أَبَا بَكْرٍ الصِّدِّيقِ قَالَ نَعَمْ قَالَ فَكَيْفَ

(The book) 'Basaa'ir Al Darajaat' – Musa Bin Umar, from Usman Bin Isa, from Khalid Bin Naje'eh who said,

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

قَالَ حِينَ كَانَ مَعَهُ فِي الْغَارِ قَالَ رَسُولُ اللَّهِ صَ إِنِّي لَأَرَى سَفِينَةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ تَضْطَرِبُ فِي الْبَحْرِ ضَالَّةً قَالَ يَا رَسُولَ اللَّهِ وَ إِنَّكَ لَتَرَاهَا قَالَ نَعَمْ قَالَ فَتَقْدِرُ أَنْ تُرِيْبَهَا قَالَ أَذُنُ مِثِّي

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

قَالَ فِدَانًا مِنْهُ فَمَسَحَ عَلَى عَيْنَيْهِ ثُمَّ قَالَ أَنْظِرْ أَبُو بَكْرٍ فَرَأَى السَّفِينَةَ وَ هِيَ تَضْطَرِبُ فِي الْبَحْرِ ثُمَّ نَظَرَ إِلَى قُصُورِ أَهْلِ الْمَدِينَةِ فَقَالَ فِي نَفْسِهِ الْآنَ صَدَقْتُ أَنَّكَ سَاجِرٌ فَقَالَ رَسُولُ اللَّهِ الصِّدِّيقُ أَنْتَ.

He^{-asws} said: 'He went near him^{-saww}, and he^{-saww} wiped his^{-saww} hand upon his eyes, then said: 'Look!' Abu Bakr looked and saw the ship and it was swaying in the sea, then he looked at castles of the people of Medina. He said within himself, 'Now I can confirm you^{-saww} are a sorcerer'. So, Rasool-Allah^{-saww} said: 'You are being truthful 'Al-Siddique"'.³⁸

24- يج، الحرائج و الجرائح من معجزاته ص ما هو مشهور و هو أنه في توجهه إلى المدينة أوى إلى غارٍ بئر مكة يعنونه النزال و يأتي إليه الرعاء فلما تخلو من جماعة نارلين يستريحون به فأقام ص به ثلاثاً لا يطورونه بشر و خرج القوم في أثره فصددهم الله عنه بأن بعث عنكبوتاً فانسجت عليه فآيسهم من الطلب فيه و انصرفوا و هو نصب أعينهم.

(The book) 'Al-Kharaij Wal Al-Jaraij' from his^{-saww} miracles what is well-known, and it is that he^{-saww} was heading towards Al-Medina and sheltered to a cave near Makkah where the campers used to encamp and the shepherds used to shelter. When it was empty from a group of settlers resting at it, he^{-saww} stayed with it for three days. No person came by, and the people came in tracking him^{-saww}, but Allah^{-azwj} Blocked them by Sending a spider and it spun a web upon it and they despaired from seeking him^{-saww} and they left, and (although) he^{-saww} was right in front of their eyes".³⁹

25- يج، الحرائج و الجرائح روي أن نقرأ من فرئيس اجتمعوا و فيهم عنبه و شبيهه و أبو جهل و أمية بن أبي حلف فقال أبو جهل زعم محمد أنكم إن اتبعتموني كنتم ملوكاً فخرج إليهم رسول الله ص فقام على رؤوسهم و قد ضرب الله على أنصارهم

³⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 22

³⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 23

³⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 24

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

فَقَبَضَ قَبْضَةً مِنْ تُرَابٍ فَدَرَّهَا عَلَى رُءُوسِهِمْ وَ قَرَأَ يَسَ حَتَّى بَلَغَ الْعَشْرَ مِنْهَا ثُمَّ قَالَ إِنَّ أَبَا جَهْلٍ هَذَا يَزْعُمُ أَنِّي أَقُولُ إِنَّ خَالِقَتُمُونِي فَإِنَّ لِي فِيكُمْ رِيحًا وَ صَدَقَ وَ أَنَا أَقُولُ ذَلِكَ ثُمَّ انصرفت فقاموا ينفضون التراب عن رؤوسهم و لم يشعروا به و لا كانوا رأوه.

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

26- يج، الحرائج و الجرائح من معجزاته ص أنه لما كانت الليلة التي خرج فيها رسول الله ص إلى الغار كانت قرينش اختارت من كل بطن منهم رجلاً ليقتلوا محمداً فاختارت خمسة عشر رجلاً من خمسة عشر بطناً كان فيهم أبو هب من بطن بني هاشم ليتفرق دمه في بطون قرينش فلا يمكن بني هاشم أن يأخذوا بطناً واحداً فيرضون عند ذلك بالدية فيعطون عشر ديات

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

فَقَالَ النَّبِيُّ ص لِأَصْحَابِهِ لَا يَخْرُجُ اللَّيْلَةَ أَحَدٌ مِنْ دَارِهِ فَلَمَّا نَامَ الرَّسُولُ فَصَدُّوا جَمِيعاً إِلَى بَابِ عَبْدِ الْمُطَّلِبِ فَقَالَ لَهُمْ أَبُو هَبٍ يَا قَوْمِ إِنَّ فِي هَذِهِ الدَّارِ نِسَاءَ بَنِي هَاشِمٍ وَ بَنَاتِهِمْ وَ لَا نَأْمَنُ أَنْ تَقَعَ يَدٌ خَاطِئَةٌ إِذَا وَقَعَتِ الصَّيْحَةُ عَلَيْهِنَّ فَيَنْقَى ذَلِكَ عَلَيْنَا مَسَبَّةً وَ عَاراً إِلَى آخِرِ الدَّهْرِ فِي الْعَرَبِ وَ لَكِنْ اقْعُدُوا بِنَا جَمِيعاً عَلَى الْبَابِ نَحْرُسُ مُحَمَّدًا فِي مَرْقَدِهِ

The Prophet^{-saww} said to his^{-saww} companions: 'No one should go out from his house tonight'. When the Rasool^{-saww} slept, they all aimed to the door of Abdul Muttalib^{-asws}. Abu Lahab^{la} said to them, 'O people! In this house there are women from the Clan of Hashim^{-as} and their daughters, and there is no safety of the screaming upon them, if an erroneous hand were to fall when it does fall, and that would remain as an insult upon us, and a fault up to the end of times among the Arabs, but let us be seated at the door besieging Muhammad^{-saww} in his^{-saww} bed'.

فَإِذَا طَلَعَ الْفَجْرُ تَوَاتَبْنَا إِلَى الدَّارِ فَضَرَبْنَاهُ ضَرْبَةَ رَجُلٍ وَاحِدٍ وَ خَرَجْنَا فَإِلَى أَنْ تَجْتَمِعَ النَّاسُ وَ قَدْ أَضَاءَ الصُّبْحُ فَيُرْوَلُ عَنَّا الْعَارُ عِنْدَ ذَلِكَ فَاقْعُدُوا بِالْبَابِ يَحْرُسُونَهُ

⁴⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 25

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

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَدَعَانِي رَسُولُ اللَّهِ ص فَقَالَ إِنَّ قُرَيْشًا دَبَّرَتْ كَيْدًا وَكَيْدًا فِي قَتْلِي فَتَمَّ عَلَى فِرَاشِي حَتَّى أُخْرَجَ أَنَا مِنْ مَكَّةَ فَقَدْ أَمَرَنِي اللَّهُ بِدَلِّكَ فَقُلْتُ لَهُ السَّمْعُ وَالطَّاعَةُ فَبَسَّ عَلَى فِرَاشِهِ وَفَتَحَ رَسُولُ اللَّهِ الْبَابَ وَخَرَجَ عَلَيْهِمْ وَهُمْ جَمِيعًا جُلُوسٌ يَنْتَظِرُونَ الْفَجْرَ وَهُوَ يَقُولُ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ وَ مَضَى وَ هُمْ لَا يَرُونَهُ

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

فَرَأَى أَبَا بَكْرٍ قَدْ خَرَجَ فِي اللَّيْلِ يَتَجَسَّسُ مِنْ خَبْرِهِ وَ قَدْ كَانَ وَقَفَ عَلَى تَدْبِيرِ قُرَيْشٍ مِنْ جِهَتِهِمْ فَأَخْرَجَهُ مَعَهُ إِلَى الْعَارِ فَلَمَّا طَلَعَ الْفَجْرُ تَوَائِبُوا إِلَى الدَّارِ وَ هُمْ يَنْظُرُونَ أَبِي مُحَمَّدٍ ص فَوَثَّبَتْ فِي وُجُوهِهِمْ وَ صَحَّتْ بِهِنَّ فَقَالُوا عَلِيُّ فُلْتُ نَعَمْ قَالُوا وَ أَيْنَ مُحَمَّدٌ فُلْتُ خَرَجَ مِنْ بَلَدِكُمْ قَالُوا إِلَى أَيْنَ خَرَجَ فُلْتُ اللَّهُ أَعْلَمُ

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

فَتَرَكُونِي وَ خَرَجُوا فَاسْتَقْبَلَهُمْ أَبُو كُرَيْرٍ الْخُزَاعِيُّ وَ كَانَ عَالِمًا بِقِصَصِ الْأَنْبَاءِ فَقَالُوا يَا أَبَا كُرَيْرٍ الْيَوْمَ نُحِبُّ أَنْ تُسَاعِدَنَا فِي قِصَصِ أَمْرِ مُحَمَّدٍ فَقَدْ خَرَجَ عَنِ الْبَلَدِ فَوَقَفَ عَلَى بَابِ الدَّارِ فَتَنَظَّرَ إِلَى أَمْرِ رَجُلٍ مُحَمَّدٍ ص فَقَالَ هَذِهِ أَمْرٌ قَدِمَ مُحَمَّدٌ وَ هِيَ وَ اللَّهُ أَحْسَنُ الْقَدَمِ الَّتِي فِي الْمَقَامِ وَ مَضَى بِهِ عَلَى أَمْرِهِ حَتَّى إِذَا صَارَ إِلَى الْمَوْضِعِ الَّذِي لَقِيَهُ فِيهِ أَبُو بَكْرٍ قَالَ هُنَا قَدْ صَارَ مَعَ مُحَمَّدٍ آخِرٌ وَ هَذِهِ قَدَمُهُ إِمَّا أَنْ تَكُونَ قَدَمَ أَبِي فَحَافَةَ أَوْ قَدَمَ ابْنِهِ

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

فَمَضَى عَلَى ذَلِكَ إِلَى الْعَارِ فَانْقَطَعَ عَنْهُ الْأَثَرُ وَ قَدْ بَعَثَ اللَّهُ قَبِيحَةَ فَبَاضَتْ عَلَى بَابِ الْعَارِ وَ بَعَثَ اللَّهُ الْعَنْكَبُوتَ فَتَسَجَّتْ عَلَى بَابِ الْعَارِ فَقَالَ مَا جَارَ مُحَمَّدٌ هَذَا الْمَوْضِعَ وَ لَا مَنْ مَعَهُ إِمَّا أَنْ يَكُونَا صَعِدَا إِلَى السَّمَاءِ أَوْ نَزَلَا فِي الْأَرْضِ فَإِنَّ بَابَ هَذَا الْعَارِ كَمَا تَرَوْنَ عَلَيْهِ نَسْجَ الْعَنْكَبُوتِ وَ الْقَبِيحَةَ خَاضِعَةً عَلَى بَيْضِهَا بِبَابِ الْعَارِ فَلَمْ يَدْخُلُوا الْعَارَ وَ تَفَرَّقُوا فِي الْجَبَلِ يَطْلُبُونَهُ

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

وَ مِنْهَا أَنَّ أَبَا بَكْرٍ اضْطَرَّتْ فِي الْعَارِ اضْطِرَاباً شَدِيداً خَوْفاً مِنْ قُرَيْشٍ فَأَرَادَ الْخُرُوجَ إِلَيْهِمْ فَقَعَدَ وَاحِداً مِنْ قُرَيْشٍ مُسْتَقْبِلَ الْعَارِ يَبُولُ فَقَالَ أَبُو بَكْرٍ هَذَا قَدْ رَأَى قَالَ كَلَّا لَوْ رَأَى مَا اسْتَقْبَلَنَا بِعَوْرَتِهِ

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

وَ قَالَ لَهُ النَّبِيُّ ص لَا تَخَفْ إِنَّ اللَّهَ مَعَنَا لَنْ يَصِلُوا إِلَيْنَا فَلَمْ يَسْكُنِ اضْطِرَابُهُ فَلَمَّا رَأَى ص ذَلِكَ مِنْهُ رَفَسَ ظَهْرَ الْعَارِ فَانْفَتَحَ مِنْهُ بَابٌ إِلَى بَحْرٍ وَ سَفِينَةٍ فَقَالَ لَهُ اسْكُنْ الْآنَ فَإِنَّهُمْ إِنْ دَخَلُوا مِنْ بَابِ الْعَارِ خَرَجْنَا مِنْ هَذَا الْبَابِ وَ رَكِبْنَا السَّفِينَةَ فَسَكَنَ عِنْدَ ذَلِكَ

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

فَلَمْ يَزَالُوا إِلَى أَنْ مُسِمُوا فِي الطَّلَبِ فَيَسُبُّوا وَ انْصَرَفُوا وَ وَاقَى ابْنُ الْأُرَيْقِطِ بِأَعْتَامٍ يَدْعَاهَا إِلَى بَابِ الْعَارِ وَفَتِ اللَّيْلُ يُرِيدُ مَكَّةَ بِالْعَتَمِ فَدَعَاهُ رَسُولُ اللَّهِ ص وَ قَالَ أ فَيْكَ مُسَاعَدَةٌ لَنَا قَالَ إِي وَ اللَّهُ فَوَ اللَّهُ مَا جَعَلَ اللَّهُ هَذِهِ الْقُبْحَةَ عَلَى بَابِ الْعَارِ حَاضِنَةً لِيَبْضُهَا وَ لَا نَسِخَ الْعَنْكَبُوتَ عَلَيْهِ إِلَّا وَ أَنْتَ صَادِقٌ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

They (Quraysh) did not cease endeavouring in the seeking, but they despaired and left. And there came Ibn Areyqat with some sheep he was pasturing to the entrance of the cave at the time of the night intending Makkah with the sheep. Rasool-Allah^{-saww} called him and said: 'Is there in you any assistance for us?' He said, 'Yes, by Allah^{-azwj}. By Allah^{-azwj}, Allah^{-azwj} did not Make this pigeon to be at the entrance of the cave sitting upon her eggs, nor did the spider spin a web upon it except and you^{-saww} are a truthful one. I hereby testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool-Allah^{-saww}'.

فَقَالَ الْحَمْدُ لِلَّهِ عَلَى هِدَايَتِكَ فَصِرَ الْآنَ إِلَى عَلِيِّ فَعَرَفْتُهُ مُؤَضِعَنَا وَ مَرَّ بِالْعَتَمِ إِلَى أَهْلِهَا إِذْ نَامَ النَّاسُ وَ مَرَّ إِلَى عَبْدِ أَبِي بَكْرٍ فَصَارَ ابْنُ الْأُرَيْقِطِ إِلَى مَكَّةَ وَ فَعَلَ مَا أَمَرَهُ رَسُولُ اللَّهِ ص فَأَتَى عَلِيَّ عَلَيْهِ السَّلَامُ وَ عَبْدِ أَبِي بَكْرٍ فَقَالَ رَسُولُ اللَّهِ ص أَعِدْ لَنَا يَا أَبَا الْحَسَنِ زَاداً وَ رَاحِلَةً وَ ابْعَثْهَا إِلَيْنَا وَ أَصْلِحْ مَا نَحْتِاجُ إِلَيْهِ وَ الْحِمْلَ وَالِدَتَكَ وَ فَاطِمَةَ وَ الْحَفَنَةَ بِحِمَا إِلَى يَتْرَبَ

He^{-saww} said: 'The Praise is for Allah^{-azwj} upon Guiding you, so go now to Ali^{-asws} and let him^{-asws} know of our place, and pass by with the sheep to their owners. When the people are asleep, then pass by the slave of Abu Bakr'. Ibn Al Areyqat came to Makkah and did what Rasool-Allah^{-saww} had instructed him. He came to Ali^{-asws} and the slave of Abu Bakr and said: 'Rasool-

Allah^{-saww} says: 'O Abu Al-Hassan^{-asws}! Prepare provisions for us and a ride and send these to us and correct what we are needy to, and carry your^{-asws} mother^{-asws}, and Fatima^{-asws} and meet us with them^{-asws} to Yasrib.

وَ قَالَ أَبُو بَكْرٍ لِعَبْدِهِ مِثْلَهُ فَعَمَلَا ذَلِكَ فَأَرْذَفَ رَسُولُ اللَّهِ ص ابْنَ الْأُرَيْقِطِ وَ أَبُو بَكْرٍ عَبْدَهُ.

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

وَ مِنْهَا أَنَّ النَّبِيَّ ص لَمَّا خَرَجَ وَ هُوَ لَاءِ أَصْبَحُوا مِنْ تِلْكَ اللَّيْلَةِ الَّتِي خَرَجُوا فِيهَا عَلَى حَيِّ سُرَاقَةَ بْنِ جُعْشَمٍ فَلَمَّا نَظَرَ سُرَاقَةَ إِلَى رَسُولِ اللَّهِ ص قَالَ أَتَيْدُ يَدًا عِنْدَ فُرَيْشٍ وَ رَكِبَ فَرَسَهُ وَ فَصَدَّ مُحَمَّدًا ص قَالُوا قَدْ لَحِقَ بِنَا هَذَا الشَّيْطَانُ فَقَالَ إِنَّ اللَّهَ سَيَكْفِينَا أَمْرَهُ

And from it is that when the Prophet^{-saww} went out and they came to the morning from that night which they had come out in upon the ushering of Suraqa Bin Ju'sham, when Suraqa looked at Rasool-Allah^{-saww}, said, 'I shall take a favour in the presence of Quraysh', and he rode his horse and aimed for Muhammad^{-saww}'. They said, 'This Satan^{-la} has caught up with us'. He^{-saww} said: 'Allah^{-azwj} will Suffice us of his matter'.

فَلَمَّا قَرَّبَ قَالَ ص اللَّهُمَّ خُذْهُ فَارْتَطِمَ فَرَسُهُ فِي الْأَرْضِ فَصَاحَ يَا مُحَمَّدُ خَلِّصْ فَرَسِي لَا سَعَيْتُ لَكَ فِي مَكْرُوهِ أَبَدًا وَ عَلِمَ أَنَّ ذَلِكَ بِدُعَاءِ مُحَمَّدٍ ص فَقَالَ اللَّهُمَّ إِنْ كَانَ صَادِقًا فَخَلِّصْهُ فَوُتِبَ الْفَرَسُ

When he was nearby, he^{-saww} said: 'O Allah^{-azwj}! Seize him!' His horse got bogged down into the ground, and he shouted, 'O Muhammad^{-saww}! Rescue my horse and I will not strive to you^{-saww} in their plots ever!' And he knew that, that would be done by the supplication of Muhammad^{-saww}. He^{-saww} said: 'O Allah^{-azwj}! If he was truthful then Rescue it'. The horse leapt up.

فَقَالَ يَا أَبَا الْقَاسِمِ سَمِعْتُ بِرِعَائِي وَ عَيْبِدي فَخُذْ سَوْطِي فَكُلْ مِنْ تَمْرٍ بِهِ فَخُذْ مَا شِئْتُمْ فَقَدْ حَكَمْتُكَ فِي مَالِي فَقَالَ لَا حَاجَةَ لِي فِي مَالِكَ قَالَ فَسَلِّبِي حَاجَةً قَالَ رُدُّ عَنَّا مَنْ يَطْلُبُنَا مِنْ فُرَيْشٍ فَانصَرَفَ سُرَاقَةُ فَاسْتَقْبَلَهُ جَمَاعَةٌ مِنْ فُرَيْشٍ فِي الطَّلَبِ فَقَالَ لَهُمْ انصَرِفُوا عَنْ هَذَا الطَّرِيقِ فَلَمْ يَمُرَّ فِيهِ أَحَدٌ وَ أَنَا أَخْفِيكُمْ هَذَا الطَّرِيقَ فَعَلَيْكُمْ بِطَرِيقِ الْيَمَنِ وَ الطَّائِفِ.

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

وَ مِنْهَا أَنَّ النَّبِيَّ ص سَارَ حَتَّى نَزَلَ بِجَيْمَةِ أُمِّ مَعْبَدٍ فَطَلَبُوا عِنْدَهَا قَرِي فَقَالَتْ مَا يَحْضُرُنِي شَيْءٌ فَتَطَرَّ رَسُولُ اللَّهِ ص إِلَى شَاةٍ فِي نَاحِيَةِ الْجَيْمَةِ قَدْ تَخَلَّفَتْ مِنَ الْعَنَمِ لِضُرْعَا فَقَالَ أَ تَأْذِينِ فِي حَلِيهَا قَالَتْ نَعَمْ وَ لَا حَيْرَ فِيهَا

And from it is that the Prophet^{-saww} travelled until he^{-saww} descended by a tent of Umm Ma'bad, and they sought some food with her. She said, 'Nothing is present with me'. Rasool-Allah^{-saww} looked at a sheep in a corner of the tent, which had been left behind from the sheep

due to its harm. He^{-saww} said: ‘Do you permit me^{-saww} to milk it?’ She said, ‘Yes, and there is no good in it’.

فَمَسَحَ يَدَهُ عَلَى ظَهْرِهَا فَصَارَتْ مِنْ أَسْمَنِ مَا يَكُونُ مِنَ الْعَنَمِ ثُمَّ مَسَحَ يَدَهُ عَلَى ظَهْرِهَا فَأَبْرَحَتْ ضَرْعاً عَجِيباً وَ دَرَّتْ لَبناً كثيراً فَقَالَ يَا أُمَّ مَعْبِدِ هَاتِي الْعَسَّ فَشَرِبُوا جَمِيعاً حَتَّى رُوُوا

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

فَلَمَّا رَأَتْ أُمَّ مَعْبِدِ ذَلِكَ قَالَتْ يَا حَسَنَ الْوَجْهِ إِنَّ لِي وَلِذَا لَهُ سَبْعُ سِنِينَ وَ هُوَ كَقِطْعَةِ لَحْمٍ لَا يَتَكَلَّمُ وَ لَا يَمْشِي فَأَتَتْهُ بِهِ فَأَخَذَتْ مَرَّةً وَ قَدْ بَقِيَتْ فِي الْوِعَاءِ وَ مَضَعَهَا وَ جَعَلَهَا فِي فِيهِ فَتَهَضَّ فِي الْحَالِ وَ مَشَى وَ تَكَلَّمَ وَ جَعَلَ نَوَاهَا فِي الْأَرْضِ فَصَارَتْ فِي الْحَالِ نَخْلَةً وَ قَدْ هَدَّلَ الرُّطْبُ مِنْهَا وَ كَانَ كَذَلِكَ صَنِيفاً وَ شِتَاءً وَ أَشَارَ مِنَ الْجَوَائِبِ فَصَارَ مَا حَوْلَهَا مَرَاعِي وَ رَحَلَ رَسُولُ اللَّهِ ص

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

وَ لَمَّا تُؤَيِّي عَلَيْهِ السَّلَامُ لَمْ تُرْطَبْ تِلْكَ النَّخْلَةُ وَ كَانَتْ حَضْرَاءَ فَلَمَّا قُتِلَ عَلِيُّ عَلَيْهِ السَّلَامُ لَمْ تَحْضُرْ بَعْدَ وَ كَانَتْ بَاقِيَةً فَلَمَّا قُتِلَ الْحُسَيْنُ عَلَيْهِ السَّلَامُ سَالَ مِنْهَا الدَّمُ فَيَبَسَتْ

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

فَلَمَّا انْصَرَفَ أَبُو مَعْبِدٍ وَ رَأَى ذَلِكَ فَسَأَلَ عَنْ سَبَبِهِ قَالَتْ مَرَّ بِي رَجُلٌ مِنْ فُرَيْشٍ مِنْ خَالِهِ وَ قَصَبْتِهِ كَذَا وَ كَذَا قَالَ يَا أُمَّ مَعْبِدِ إِنَّ هَذَا الرَّجُلَ هُوَ صَاحِبُ أَهْلِ الْمَدِينَةِ الَّذِي هُمْ يَنْتَظِرُونَهُ وَ وَ اللَّهِ مَا أَشْكُ الْآنَ أَنَّهُ صَادِقٌ فِي قَوْلِهِ إِنَّ رَسُولَ اللَّهِ فَلَيْسَ هَذَا إِلَّا مِنْ فِعْلِ اللَّهِ ثُمَّ قَصَدَ إِلَى رَسُولِ اللَّهِ ص فَأَمَرَ هُوَ وَ أَهْلُهُ.

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

27- بيج، الحرائج و الجرائح يُوي أن ابن الكواء قال لعلي عليه السلام أين كنت حيث ذكر الله أبا بكر فقال ثابتي اثنتين إذ هما في الغار

⁴¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 26

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that Ibn Al Kawa said to Ali^{-asws}, 'Where were you^{-asws} where Allah^{-azwj} Mentioned Abu Bakr Saying: **him being the second of the two when they were both in the cave [9:40]?**'

فَقَالَ عَلَيْهِ السَّلَامُ وَبَلَكَ يَا ابْنَ الْكَوَاءِ كُنْتُ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ قَدْ طَرَحَ عَلَيَّ رِيْطَتَهُ فَأَقْبَلَ فُرَيْشٌ مَعَ كُلِّ رَجُلٍ مِنْهُمْ هِرَاوَةٌ فِيهَا شَوْكُهَا فَلَمْ يُبْصِرُوا رَسُولَ اللَّهِ ص فَأَقْبَلُوا عَلَيَّ يَضْرِبُونِي حَتَّى يَنْقَطَ جَسَدِي وَ أَوْثَقُونِي بِالْحَدِيدِ وَ جَعَلُونِي فِي بَيْتٍ وَ اسْتَوْتَقُوا الْبَابَ بِعُغْلٍ وَ جَاءُوا بِعَجُوزٍ تَحْرُسُ الْبَابَ

He^{-asws} said: 'Woe be unto you, O Ibn Al-Kawa! I^{-asws} was upon the bed of Rasool-Allah^{-saww}, and he^{-saww} had thrown his^{-saww} cloak upon me^{-asws}. Quraysh came, there being a truncheon wherein was its spike. They could not see Rasool-Allah^{-azwj} to they turned towards me^{-asws} hitting me until my^{-asws} body had sores (injuries), and they fastened me^{-asws} with the iron and made me to be in a room, and they locked the door with a lock, and they came with an old woman to guard the door.

فَسَمِعْتُ صَوْتًا يَقُولُ يَا عَلِيُّ فَسَكَنَ الْوَجْعَ فَلَمْ أَجِدْهُ وَ سَمِعْتُ صَوْتًا آخَرَ يَقُولُ يَا عَلِيُّ فَإِذَا الْحَدِيدُ الَّذِي عَلَيَّ قَدْ تَقَطَّعَ ثُمَّ سَمِعْتُ صَوْتًا يَا عَلِيُّ فَإِذَا الْبَابُ فُتِحَ وَ حُرِّجْتُ وَ الْعَجُوزُ لَا تَعْقِلُ.

I^{-asws} heard a voice saying: 'O Ali^{-asws}! The pain settled and I^{-asws} did not find it (anymore). And I^{-asws} heard another voice saying: 'O Ali^{-asws}!', and there the iron which was upon me^{-asws} had been cut into pieces'. Then I^{-asws} heard a voice: 'O Ali^{-asws}!', and there the door had opened up and I^{-asws} went out and the old woman did not even realise".⁴²

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

28- قب، المناقب لابن شهر آشوب علي بن إبراهيم بن هاشم ما زال أبو كرز الخزازي يفتو أثر النبي ص فوقف على باب الحجر يعني الغار فقال هذه قدم محمد والله أحث القدم التي في المقام وقال هذه قدم أبي قحافة أو ابنه

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Ali Bin Ibrahim Bin Hashim, 'Abu Kuz Al Khuzaie did not cease to understand the tracks of the Prophet^{-saww}, and he paused at the entrance of the rock, meaning the cave. He said, 'This is a footprint of Muhammad^{-saww}. By Allah^{-azwj} it is a counterpart of the footprint which is in the Standing Place (of Ibrahim^{-as})'. And he said, 'And this is the footprint of Abu Quhafa or his son'.

وَ قَالَ مَا جَازُوا هَذَا الْمَكَانَ إِذَا أَنْ يَكُونُوا صَعِدُوا فِي السَّمَاءِ أَوْ دَخَلُوا فِي الْأَرْضِ وَ جَاءَ فَارِسٌ مِنَ الْمَلَائِكَةِ فِي صُورَةِ الْإِنْسِ فَوَقَفَ عَلَيَّ بَابِ الْغَارِ وَ هُوَ يَقُولُ لَكُمْ أَطْلُبُوهُ فِي هَذِهِ النَّعَابِ فَلَيْسَ هَاهُنَا وَ تَبِعَهُ الْقَوْمُ فَعَمَى اللَّهُ أَنْتَرَهُ وَ هُوَ نَصَبَ أَعْيُنِهِمْ وَ صَدَّهُمْ عَنْهُ وَ هُمْ دُهَاةُ الْعَرَبِ وَ كَانَ الْغَارُ ضَيْقَ الرَّأْسِ فَلَمَّا وَصَلَ إِلَيْهِ النَّبِيُّ ص اتَّسَعَ بَابُهُ فَدَخَلَ بِالنَّاقَةِ فَعَادَ الْبَابَ وَ صَاقَ كَمَا كَانَ فِي الْأَوَّلِ.

And he said, 'They have not exceeded this place. Either they happen to have ascended into the sky or they entered into the ground'. And a horse rider from the Angels came in the face of the human being and paused at the entrance of the cave, and he was saying to them: 'Seek him^{-saww} in this canyon, and he^{-saww} is not over here', and the people followed him, but Allah^{-azwj} Obscured his^{-saww} tracks, and although he^{-saww} was in front of their eyes, and Blocked them

⁴² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 27

from him^{-saww}, and they were from the shrewd Arabs, and the cave of a narrow head. When the Prophet^{-saww} arrived to it, its entrance became capacious, and he^{-saww} entered with the camel, and the entrance returned and narrowed to just as it had been in the first place’.

الْوَأَقِدِيُّ لَمَّا خَرَجَ النَّبِيُّ ص إِلَى الْغَارِ فَبَلَغَ الْجَبَلَ وَجَدَهُ مُصَمَّتًا فَأَنْفَرَجَ حَتَّى دَخَلَ رَسُولُ اللَّهِ ص الْغَارَ.

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

رَزِدُ بْنُ أَرْقَمٍ وَ أَنَسٌ وَ الْمُغَيَّرَةُ أَمَرَ اللَّهُ شَجَرَةً صَغِيرَةً فَنَبَتَتْ فِي وَجْهِ الْغَارِ وَ أَمَرَ الْعَنْكَبُوتَ فَتَسَجَّتْ فِي وَجْهِهِ وَ أَمَرَ حَمَامَتَيْنِ وَحَشِيئَتَيْنِ فَوَقَفَتَا بِقَمِ الْغَارِ.

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

وَ رُوِيَ أَنَّهُ أُثْبِتَ اللَّهُ تَعَالَى عَلَى بَابِ الْغَارِ ثَمَامَةً وَ هِيَ شَجَرَةٌ صَغِيرَةٌ.

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

الرُّهْرِيُّ وَ لَمَّا قَرَّبُوا مِنَ الْغَارِ بِقَدْرِ أَرْبَعِينَ ذِرَاعًا تَعَجَّلَ بَعْضُهُمْ لِيَنْظُرَ مَنْ فِيهِ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالُوا لَهُ مَا لَكَ لَا تَنْظُرُ فِي الْغَارِ فَقَالَ رَأَيْتُ حَمَامَتَيْنِ بِقَمِ الْغَارِ فَعَلِمْتُ أَنَّ لَيْسَ فِيهِ أَحَدٌ وَ سَمِعَ النَّبِيَّ ص مَا قَالَ فَدَعَا لَهُنَّ وَ فَرَضَ جَزَاءَهُنَّ فَأُتِحَدَرْنَ فِي الْحَرَمِ

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

وَ رَأَى أَبُو بَكْرٍ وَاحِدًا يُبُولُ قَبْلَهُمْ فَقَالَ قَدْ أَبْصَرُونَا فَقَالَ النَّبِيُّ ص لَوْ أَبْصَرُونَا لَمَا اسْتَقْبَلُونَا بِغُورَاتِهِمْ.

And Abu Bakr saw one (of searchers) urinating in front of them, and he said, ‘He has seen us’. The Prophet^{-saww} said: ‘If they had seen us they would not be facing us with their private parts’^{.43}

29- شي، تفسير العياشي عن سعيد بن المسيب عن علي بن الحسين ع قال: كانت خديجة ماتت قبل الهجرة بسنة و مات أبو طالب بعد موت خديجة بسنة فلما فقدتها رسول الله ص شنأ المقام بمكة و دخله حزناً شديداً و أشفق على نفسه من كفار قريش

Tafseer Al Ayyashi – ‘From Saeed Bin Al Musayyab,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Khadeeja^{-asws} passed away before the emigration by a year, and Abu Talib^{-asws} passed away after Khadeeja^{-asws} by a year. When Rasool-Allah⁻

⁴³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 28

saww lost them^{-as} both, he^{-saww} hated the staying at Makkah, and severe grief entered into him^{-saww}, and he^{-saww} feared upon himself^{-saww} from the Kafirs of Quraysh.

فَشَكَاَ إِلَىٰ جِبْرَائِيلَ ذَلِكَ فَأَوْحَىٰ اللَّهُ إِلَيْهِ يَا مُحَمَّدُ اخْرُجْ مِنَ الْقُرَيْبَةِ الظَّالِمِ أَهْلِهَا وَ هَاجِرْ إِلَى الْمَدِينَةِ فَلَيْسَ لَكَ الْيَوْمَ بِمَكَّةَ نَاصِرٌ وَ انْصِبْ لِلْمُشْرِكِينَ حَزْبًا فَعِنْدَ ذَلِكَ تَوَجَّهَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ.

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

30- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: أمّا قوله و من الناس من يشري نفسه ابتغاء مرضات الله و الله رؤف بالعباد فإنها نزلت في علي بن أبي طالب ع حين بدّل نفسه لله و لرسوله ص لئلا اضطرّ على فراش رسول الله ص لما طلبته كفار قريش.

Tafseer Al Ayyashi, from Jabir,

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

31- شي، تفسير العياشي عن ابن عباس قال: فدّى علي ع بنفسه ليس ثوب النبي ص ثم نام مكانه فكان المشركون يرمون رسول الله قال فجاء أبو بكر و علي ع نائم و أبو بكر يحسب أنه نبي الله

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

فَقَالَ أَيُّ نَبِيِّ اللَّهِ فَقَالَ عَلِيُّ إِنَّ نَبِيَّ اللَّهِ قَدْ انْطَلَقَ نَحْوَ بئرِ مَيْمُونٍ فَأَذْرَكَ قَالَ فَاَنْطَلَقَ أَبُو بَكْرٍ فَدَخَلَ مَعَهُ الْعَارَ وَ جَعَلَ ع يُرْمَى بِالْحِجَارَةِ كَمَا كَانَ يُرْمَى رَسُولُ اللَّهِ ص وَ هُوَ يَتَضَوَّرُ قَدْ لَفَّ رَأْسَهُ فَقَالُوا إِنَّكَ كُنْتَ لَوْ كَانَ صَاحِبِكَ لَا يَتَضَوَّرُ قَدْ اسْتَنْكَرْنَا ذَلِكَ مِنْكَ.

He said, ‘Where is the Prophet^{-saww} of Allah^{-azwj}?’ Ali^{-asws} said: ‘The Prophet^{-saww} of Allah^{-azwj} has gone to around the well of Maymoun, go and meet him^{-saww}. Abu Bakr went and entered the cave with him^{-saww}, and he^{-asws} went on being pelted with the stone just as Rasool-Allah^{-saww} used to be pelted, and used to be dizzy having wrapped his^{-asws} head. They said, ‘You^{-asws}, if you^{-asws} were your^{-asws} companion, would not be pained. We have disliked that from you^{-asws}’.⁴⁶

⁴⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 29

⁴⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 30

⁴⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 31

32- قب، المناقب لابن شهر آشوب تاريخ الطبرسي أن أمير المؤمنين ع نزل ببناء على أم كلثوم بنت هدم وقت الهجرة ليكتن أو ثلاثاً فرأها تخرج كلاً ليلاً نصفت الليل إلى طارق و تأخذ منه شيئاً فسألها عن ذلك

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, history of Al-Tabarsy – 'Amir Al-Momineen^{-asws} descended at Quba at Umm Kulsoom daughter of Hidmi at the time of emigration, for two nights of three. He^{-asws} saw her going out every night at midnight to a night comer and take something from him. He^{-asws} asked her about that.

فَقَالَتْ هَذَا سَهْلُ بْنُ حُنَيْفٍ قَدْ عَرَفَ أَبِي امْرَأَةَ لَا أَحَدَ لِي فَإِذَا أَمْسَى عَدَا عَلَى أَوْثَانٍ فَوَمِهَ فَكَسَرَهَا ثُمَّ جَاءَنِي بِهَا وَ قَالَ احْتَطِي بِهَذَا فَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَخْتَرُمُهُ بَعْدَ ذَلِكَ.

She said, 'This is Sahl Bin Hunayf. He recognises that I am a woman, there is no one for me. So, when it is evening, he returns to the idols of his people and breaks them, then comes to me with these and says, 'Make firewood with this'. Amir Al-Momineen^{-asws} used to honour him after that'.⁴⁷

33- شي، تفسير العياشي عن عبد الله بن محمد الحجال قال: كنت عند أبي الحسن الثاني ع و معي الحسن بن الجهم فقال له الحسن إنهم يحتجون علينا بقول الله تبارك و تعالی ثانياً اثنتان إذ هما في الغار

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

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

قَالَ وَ مَا لَهُمْ فِي ذَلِكَ فَوَ اللَّهُ لَقَدْ قَالَ اللَّهُ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ مَا ذَكَرَهُ فِيهَا بِخَيْرٍ

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

قَالَ قُلْتُ لَهُ أَنَا جَعَلْتُ فِدَاكَ وَ هَكَذَا تَقْرَأُوهَا قَالَ هَكَذَا قَرَأْتُمَا.

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And are you^{-asws} reciting like this?' He^{-asws} said: 'Like this is how I^{-asws} am reciting''

قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ ع فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ أَلَا تَرَى أَنَّ السَّكِينَةَ إِذَا نَزَلَتْ عَلَى رَسُولِهِ وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى

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

فَقَالَ هُوَ الْكَلَامُ الَّذِي يَتَكَلَّمُ بِهِ عَتِيقٌ - رَوَاهُ الْحَلْبِيُّ عَنْهُ

⁴⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 32

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

34- م، تفسير الإمام عليه السلام إنَّ الله أَوْحَى إِلَى النَّبِيِّ يَا مُحَمَّدُ إِنَّ الْعَلِيِّ الْأَعْلَى يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ إِنَّ أَبَا جَهْلٍ وَ الْأَمْلَأُ مِنْ قُرَيْشٍ قَدْ دَبَّرُوا يُرِيدُونَ قَتْلَكَ وَ أَمْرَكَ أَنْ تُبَيِّتَ عَلِيًّا فِي مَوْضِعِكَ

Tafseer Imam (Hassan Al-Askari^{-asws}): 'Allah^{-azwj} the Exalted had Revealed unto him^{-saww}: 'O Muhammad^{-saww}! The most Exalted Conveys the Greetings to you^{-saww} and is Saying to you: "Abu Jahl^{-la} and the heads of the Quraysh have colluded intending to kill you^{-saww}, and I^{-azwj} Command you^{-saww} to get Ali^{-asws} to sleep overnight in your^{-saww} place".

وَ قَالَ لَكَ إِنَّ مَنْزِلَتَهُ مَنْزِلَةُ إِسْمَاعِيلَ الدِّيْبِ مِنْ إِبْرَاهِيمَ الْخَلِيلِ يَجْعَلُ نَفْسَهُ لِنَفْسِكَ فِدَاءً وَ رُوْحَهُ لِرُوْحِكَ وَفَاءً

And He^{-azwj} Says to you^{-saww}: "His^{-asws} status is the status of Ismail^{-as} the sacrificed from Ibrahim^{-as} the Friend. He^{-asws} should make his^{-asws} self to be sacrificed for your^{-saww} self, and his^{-asws} soul to save your^{-saww} soul.

وَ أَمْرَكَ أَنْ تَسْتَنْصِحَ أَبَا بَكْرٍ فَإِنَّهُ إِنْ أَنْسَكَ وَ سَاعَدَكَ وَ وَازَرَكَ وَ نَبَتَ عَلَى مَا يُعَاهِدُكَ وَ يُعَاقِدُكَ كَانَ فِي الْجَنَّةِ مِنْ مُفَقَّائِكَ وَ فِي عُرْفَاتِهَا مِنْ خُلَصَائِكَ

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

فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ ع أَرْضَيْتَ أَنْ أُطَلَّبَ فَلَا أُوجَدَ وَ تُوجَدَ فَلَعَلَّهُ أَنْ يُبَادِرَ إِلَيْكَ الْجُهَّالُ فَيَقْتُلُوكَ قَالَ بَلَى يَا رَسُولَ اللَّهِ رَضِيْتُ أَنْ يَكُونَ رُوْحِي لِرُوْحِكَ وَفَاءً وَ نَفْسِي لِنَفْسِكَ فِدَاءً

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

بَلَى رَضِيْتُ أَنْ يَكُونَ رُوْحِي وَ نَفْسِي فِدَاءً لِأَخٍ لَكَ أَوْ قَرِيبٍ أَوْ لِبَعْضِ الْحَيَوَانَاتِ تَمْتُهُنَهَا وَ هَلْ أَحَبُّ الْحَيَاةِ إِلَّا لِحَدْمَتِكَ وَ التَّصَرُّفِ بَيْنَ أَمْرِكَ وَ نَهْيِكَ وَ لِحَبَّةِ أَوْلِيَائِكَ وَ نُصْرَةِ أَصْفِيَائِكَ وَ مُجَاهَدَةِ أَعْدَائِكَ لَوْ لَا ذَلِكَ لَمَا أَحْبَبْتُ أَنْ أَعِيشَ فِي هَذِهِ الدُّنْيَا سَاعَةً وَاحِدَةً

For sure, I^{-asws} am pleased if my^{-asws} soul and my^{-asws} self is sacrificed for a brother of yours^{-saww}, or a near one, or for one of the animals of benefit (to you^{-saww}). And do I^{-asws} love the life except to serving you^{-saww} and to be expended between your^{-saww} orders and your^{-saww} prohibitions, and for the love of your^{-saww} friends, and helping your^{-saww} elites, and fighting against your^{-saww} enemies. Had it not been for that, I^{-asws} would not love to live in this world even for one moment'.

⁴⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 33

فَأَقْبَلَ رَسُولُ اللَّهِ ص عَلَى عَلِيٍّ ع فَقَالَ لَهُ يَا أَبَا الْحَسَنِ قَدْ قَرَأَ عَلَيَّ كَلَامَكَ هَذَا الْمُؤَكَّلُونَ بِاللُّوحِ الْمُحْفُوظِ وَ قَرَأُوا عَلَيَّ مَا أَعَدَّ اللَّهُ لَكَ مِنْ ثَوَابِهِ فِي دَارِ الْقَرَارِ مَا لَمْ يَسْمَعْ بِمِثْلِهِ السَّمَاعُونَ وَ لَا رَأَى مِثْلَهُ الرَّاوُونَ وَ لَا خَطَرَ مِثْلَهُ بِنَالِ الْمُتَفَكِّرِينَ

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِأَبِي بَكْرٍ أَرْضَيْتَ أَنْ تَكُونَ مَعِيَ يَا أَبَا بَكْرٍ تُطَلَّبُ كَمَا أُطَلَّبُ وَ تُعْرَفُ بِأَنَّكَ أَنْتَ الَّذِي تَحْمِلُنِي عَلَى مَا أَدْعِيهِ فَتَحْمِلُ عَنِّي أَنْوَاعَ الْعَذَابِ

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

قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ أَنَا لَوْ عَشْتُ عُمُرَ الدُّنْيَا أُعَذَّبُ فِي جَمِيعِهَا أَشَدَّ عَذَابٍ لَا يَنْزِلُ عَلَيَّ مَوْتُ مُرِيحٍ وَ لَا مِنْهُجٍ مُبِيحٍ وَ كَانَ ذَلِكَ فِي مَحَبَّتِكَ لَكَانَ ذَلِكَ أَحَبَّ إِلَيَّ مِنْ أَنْ أَتَنَعَمَ فِيهَا وَ أَنَا مَالِكٌ لَجَمِيعِ مَمَالِكِ مُلُوكِهَا فِي مَحَالَّتَيْكَ وَ هَلْ أَنَا وَ مَالِي وَ وُلْدِي إِلَّا فِدَاؤُكَ

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

فَقَالَ رَسُولُ اللَّهِ ص لَا جَزَمَ إِنْ أَطَّلَعَ اللَّهُ عَلَى قَلْبِكَ وَ وَجَدَ مَا فِيهِ مُوَافِقاً لِمَا جَرَى عَلَى لِسَانِكَ جَعَلَكَ مِنِّي بِمَنْزِلَةِ السَّمْعِ وَ الْبَصَرِ وَ الرَّأْسِ مِنَ الْجَسَدِ وَ مَنْزِلَةَ الرُّوحِ مِنَ الْبَدَنِ كَعَلِيِّ الَّذِي هُوَ مِنِّي كَذَلِكَ وَ عَلَى فَوْقِ ذَلِكَ لِرِزَادَةِ فَضَائِلِهِ وَ شَرَفِ حِصَالِهِ

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

يَا أَبَا بَكْرٍ إِنْ مِنْ عَاهَدَ تَمَّ لَمْ يَنْكُثْ وَ لَمْ يُعَيِّرْ وَ لَمْ يُبَدِّلْ وَ لَمْ يُجَسِّدْ مَنْ قَدْ أَبَانَهُ اللَّهُ بِالتَّفْضِيلِ فَهُوَ مَعَنَا فِي الرَّفِيقِ الْأَعْلَى وَ إِذَا أَنْتَ مَضَيْتَ عَلَى طَرِيقَةِ جُبُّهَا مِنْكَ رُبُّكَ وَ لَمْ تَتَّبِعْهَا بِمَا يُسْخِطُ وَ وَافَيْتَهُ بِهَا إِذَا بَعَثَكَ بَيْنَ يَدَيْهِ كُنْتَ لِرِزَادَةِ اللَّهِ مُسْتَحَقّاً وَ لِمُرَافَقَتِنَا فِي تِلْكَ الْجَنَانِ مُسْتَوْجِباً

O Abu Bakr! The one who pacts with Allah^{-azwj}, the does not break and does not change, and does not replace, and does not envy the one who Allah^{-azwj} Clarifies with the merits – so he would be with us among the lofty friends. And if you were to die upon the way your Lord^{-azwj} Loves you to be on, and you do not follow it up with what Angers Him^{-azwj}, and you are loyal

with it when He^{-azwj} does Resurrect you in front of Him^{-azwj}, you would be deserving of the Wilayah of Allah^{-azwj}, and obligated our^{-asws} friendship in those Gardens.

انظر أبا بكرٍ فنظر في آفاق السماء فرأى أملاكاً من نارٍ على أفراسٍ من نارٍ بأيديهم رماحٌ من نارٍ وكلُّ يُنادي يا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي مُخَالَفِكَ نَطْحِطُخُهُمْ

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

ثُمَّ قَالَ تَسْمَعُ عَلَى الْأَرْضِ فَتَسْمَعُ فَإِذَا هِيَ تُنَادِي يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَائِكَ أَمْتِنَاهُ أَمْرِكَ

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

ثُمَّ قَالَ تَسْمَعُ عَلَى الْجِبَالِ فَسَمِعَهَا تُنَادِي يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَائِكَ تُهْلِكُهُمْ

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

ثُمَّ قَالَ تَسْمَعُ عَلَى الْبَحَارِ فَأَحْضَرَتِ الْبِحَارُ بِحَضْرَتِهِ وَصَاحَتِ أَمْوَاجُهَا يَا مُحَمَّدُ مُرْنَا بِأَمْرِكَ فِي أَعْدَائِكَ تَمْتَلِئُهُ

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

ثُمَّ سَمِعَ السَّمَاءَ وَالْأَرْضَ وَالْجِبَالَ وَالْبِحَارَ كُلُّ يَبْعُولُ يَا مُحَمَّدُ مَا أَمْرَكَ رَبُّكَ يَدْخُلُ الْعَارَ لِعَجْرِكَ عَنِ الْكُفَّارِ وَ لَكِنِ امْتِحَانًا وَ ابْتِلَاءً لِيُخَلِّصَ الْحَيِّثَ مِنَ الطَّيِّبِ مِنْ عِبَادِهِ وَ إِقَائِهِ بِأَنَابَتِكَ وَ صَبْرِكَ وَ حِلْمِكَ عَنْهُمْ

Then he heard the sky, and the earth, and the mountains, and the oceans all saying, 'O Muhammad^{-saww}! Your Lord^{-azwj} did not Command you^{-saww} with the entering into the cave out of frustration (inability to defend) from the *Kafirs*. But, it is a Test and a Trial - in order to sift between the wicked from the good, from His^{-azwj} servants and His^{-azwj} maids – with your dignified patience and forbearance from them.

يَا مُحَمَّدُ مَنْ وَفَى بِعَهْدِكَ فَهُوَ مِنْ رُفَقَائِكَ فِي الْجَنَّةِ وَ مَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَ هُوَ مِنْ قُرْنَاءِ إِبْلِيسَ اللَّعِينِ فِي طَبَقَاتِ النَّارِ

O Muhammad^{-saww}! The one who fulfils with his pact – so he would be from your^{-saww} friends in the Gardens; and the one who breaks, so it would be against himself he would be breaking, and he would be from the pairings of Iblees^{-la} the accursed in the layers of the Fires'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ أَنْتَ مِنِّي بِمَنْزِلَةِ السَّمْعِ وَ الْبَصَرِ وَ الرَّأْسِ مِنَ الْجَسَدِ وَ الرُّوحِ مِنَ الْبَدَنِ حُبِّبْتَ إِلَيَّ كَالْمَاءِ الْبَارِدِ إِلَى ذِي الْعُلَّةِ الصَّادِي

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

ثُمَّ قَالَ لَهُ يَا أَبَا حَسَنِ تَغَشَّ بِبُرْدَتِي فَإِذَا أَتَاكَ الْكَافِرُونَ يُحَاطِبُونَكَ فَإِنَّ اللَّهَ يَفْرُقُ بَيْنَكَ وَتَوَفِيئِهِ وَبِهِ يُجِيبُهُمْ

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

فَلَمَّا جَاءَ أَبُو جَهْلٍ وَالْقَوْمُ شَاهِرُونَ سُبُوفَهُمْ قَالَ لَهُمْ أَبُو جَهْلٍ لَا تَفْعَلُوا بِهِ وَهُوَ نَائِمٌ لَا يَشْعُرُ وَ لَكِنِ ارْمُوهُ بِالْأَحْجَارِ لِيَتَنَبَّهَ بِهَا ثُمَّ اقْتُلُوهُ فَرَمَوْهُ بِأَحْجَارٍ نَقَالِ صَائِبَةٍ فَكَشَفَ عَنْ رَأْسِهِ وَقَالَ مَاذَا سَأَلْتُمْ فَعَرَفُوهُ فَإِذَا هُوَ عَلِيٌّ ع

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

فَقَالَ أَبُو جَهْلٍ أَمَا تَرَوْنَ مُحَمَّدًا كَيْفَ أَبَاتَ هَذَا وَ نَجَا بِنَفْسِهِ لِيَسْتَعْلُوا بِهِ وَ يَنْجُو مُحَمَّدٌ لَا تَسْتَعْلُوا بِعَلِيِّ الْمَحْدُوعِ لِيَنْجُو بِهَلَاكِهِ مُحَمَّدٌ وَ إِلَّا فَمَا مَنَعَهُ أَنْ يَبِيَّتَ فِي مَوْضِعِهِ إِنْ كَانَ رَبُّهُ يَمْنَعُ عَنْهُ كَمَا يَزْعُمُ

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

فَقَالَ عَلِيُّ ع أَلَيْ تَقُولُ هَذَا يَا بَا جَهْلٍ بَلِ اللَّهُ قَدْ أَعْطَانِي مِنَ الْعَقْلِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ حَمَقَاءِ [حَمَقَى] الدُّنْيَا وَ مَجَانِبِهَا لَصَارُوا بِهِ عُقَلَاءَ وَ مِنَ الْقُوَّةِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ ضِعْفَاءِ الدُّنْيَا لَصَارُوا بِهِ أَقْوِيَاءَ وَ مِنَ الشَّجَاعَةِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ جُبْنَاءِ الدُّنْيَا لَصَارُوا بِهِ شُجْعَانًا وَ مِنَ الْحِلْمِ مَا لَوْ قُسِمَ عَلَى جَمِيعِ سَفَهَاءِ الدُّنْيَا لَصَارُوا بِهِ حُلَمَاءَ

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

وَ لَوْ لَا أَنَّ رَسُولَ اللَّهِ ص أَمَرَنِي أَنْ لَا أُحْدِثَ حَدَثًا حَتَّى أَلْقَاهُ لَكَانَ لِي وَ لَكُمْ شَأْنٌ وَ لَأَقْتُلَنَّكُمْ قَتْلًا

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

وَيْلَكَ يَا أَبَا جَهْلٍ إِنَّ مُحَمَّدًا قَدْ اسْتَأْذَنَهُ فِي طَرِيقِهِ السَّمَاءِ وَالْأَرْضِ وَالْجِبَالِ وَالْبِحَارِ فِي إِهْلَاكِكُمْ فَأَبَى إِلَّا أَنْ يَرْفُقَ بِكُمْ وَيُدَارِيَكُمْ لِيُؤْمِنَ مَنْ فِي عِلْمِ اللَّهِ أَنَّهُ لِيُؤْمِنَ مِنْكُمْ وَيَخْرُجَ مُؤْمِنُونَ مِنْ أَصْلَابِ وَأَرْحَامِ كَافِرِينَ وَكَافِرَاتٍ أَحَبَّ اللَّهُ أَنْ لَا يَقْطَعَهُمْ عَنْ كِرَامَتِهِ بِاصْطِلَامِهِمْ

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

وَ لَوْ لَا ذَلِكَ لَأَهْلَكْتُكُمْ رَبُّكُمْ إِنَّ اللَّهَ هُوَ الْعَزِيزُ وَأَنْتُمْ الْفُقَرَاءُ لَا تَدْعُوهُمْ إِلَى طَاعَتِهِ وَأَنْتُمْ مُضْطَرُونَ بَلْ مَكَّنْتُكُمْ بِمَا كَلَّفْتُمْ وَ قَطَعَ مَعَادِيرَكُمْ

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

فَعَضِبَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ أَخُو أَبِي جَهْلٍ فَصَدَّهُ بِسَيْفِهِ فَرَأَى الْجِبَالَ قَدْ أَقْبَلَتْ لِتَفْعَ عَلَيْهِ وَالْأَرْضَ قَدْ انْشَقَّتْ لِتَحْسِبَ بِهِ وَأَمْوَاجَ الْبِحَارِ تَحْوُهُ مُقْبِلَةً لِتَعْرِفَهُ فِي الْبَحْرِ وَرَأَى السَّمَاءَ انْحَطَّتْ لِتَفْعَ عَلَيْهِ فَسَقَطَ سَيْفُهُ وَخَرَّ مَعْشِيَةً عَلَيْهِ وَاحْتَمَلَ وَ يَقُولُ أَبُو جَهْلٍ دِيرَ بِهِ لِصَفْرَاءَ هَاجَتْ بِهِ يُرِيدُ أَنْ يَلْبَسَ عَلَى مَنْ مَعَهُ أَمْرَهُ

Abu Al-Bakhtary Bin Hisham got angry and aimed at him^{-asws} with his sword, but he saw a mountain to have faced him about to fall upon him, and the ground to have clef sunder to submerge him with it. And he saw the waves of the sea around him, coming to drown him in the sea. And he saw the sky to have broken to fall upon him. So his sword fell off and he fell down with faintness upon him, and was carried off, and Abu Jahl^{-la} was saying, ‘He has been seized by the dizziness, and there is paleness with him’. He^{-la} wanted to cover up his matter from the ones who were with him^{-la}.

فَلَمَّا التَّمَّى رَسُولُ اللَّهِ ص مَعَ عَلِيِّ ع قَالَ يَا عَلِيُّ إِنَّ اللَّهَ رَفَعَ صَوْتَكَ فِي مُحَاطَبَتِكَ أَبَا جَهْلٍ إِلَى الْعُلُوِّ وَ بَلَعَهُ إِلَى الْجِبَانِ فَقَالَ مَنْ فِيهَا مِنَ الْحُرِّانِ وَالْحَوْرِ الْحِسَانِ مَنْ هَذَا الْمُتَعَصِّبُ لِمُحَمَّدٍ إِذْ قَدْ كَذَّبُوهُ وَ هَجَرُوهُ قِيلَ لَهُمْ هَذَا النَّائِبُ عَنْهُ وَ النَّائِبُ عَلَى فِرَاشِهِ يَجْعَلُ نَفْسَهُ لِنَفْسِهِ وَقَاءً وَ رُوحَهُ لِرُوحِهِ فِدَاءً

When Rasool-Allah^{-saww} met up with Ali^{-asws}, he^{-saww} said: ‘O Ali^{-asws}! Allah^{-azwj} Raised your^{-asws} voice during your addressing Abu Jahl^{-la}, up to the heights, and Made it reach to the Gardens. So the one who are therein, from the keepers and the beautiful Houries said, ‘Who is this - who is supporting Muhammad^{-saww}, when he^{-saww} has been belied and made to emigrate?’ It was said to them, ‘This is the representative from him^{-saww}, and overnight sleeper upon his^{-saww} bed. He^{-asws} made his^{-asws} self to save his^{-saww} (brother’s) self, and his^{-asws} soul to be sacrificed for his^{-saww} (brother’s) soul’.

فَقَالَ الْحُرَّانُ وَالْحَوْرُ الْحِسَانُ يَا رَبَّنَا فَاجْعَلْنَا حُرَّانَةً وَ قَالَتِ الْحَوْرُ الْحِسَانُ فَاجْعَلْنَا نِسَاءً

So the keepers and the beautiful Houries said, ‘O our Lord^{-azwj}! Make us to be his^{-asws} keepers’. And the Houries said, ‘Make us to be his^{-asws} women (maids)’.

فَقَالَ اللَّهُ تَعَالَى فَأَنْتُمْ لَهُ وَ لِمَنْ اخْتَارَهُ وَ هُوَ مِنْ أَوْلِيَانِهِ وَ مُحِبِّهِ يَفْسِسُكُمْ عَلَيْهِمْ بِأَمْرِ اللَّهِ عَلَى مَنْ هُوَ أَعْلَمُ بِهِ مِنَ الصَّلَاحِ أَرْضَيْتُمْ قَالُوا بَلَى رَبَّنَا وَ سَيِّدَنَا.

Allah^{-azwj} the Exalted Said to them: “You are for him^{-asws}, and for the one he^{-asws} chooses as being from his^{-asws} friends, and those that love him^{-asws} – distributing upon them – by the Command of Allah^{-azwj} – upon the ones, he^{-asws} is more knowing with from the righteousness. Are you pleased!” They said, ‘Yes, our Lord^{-azwj} and our Master^{-azwj}!’⁴⁹

35- عم، إعلام الوری قَالَ ابْنُ عَبَّاسٍ لَمَّا انْطَلَقَ النَّبِيُّ ص إِلَى الْعَارِ أَنَامَ عَلِيًّا فِي مَكَانِهِ وَ أَلْبَسَهُ بُرْدَهُ فَجَاءَتْ قُرَيْشٌ تُرِيدُ أَنْ يَقْتُلَ رَسُولَ اللَّهِ ص فَجَعَلُوا يَرْمُونَ عَلِيًّا ع وَ هُمْ يَرَوْنَ أَنَّهُ النَّبِيُّ ص فَجَعَلَ يَتَضَوَّرُ فَلَمَّا نَظَرُوا إِذَا هُوَ عَلِيٌّ ع.

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

وَ رَوَى عَلِيُّ بْنُ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ كَانَ عَلِيٌّ ع يُجَهِّزُ النَّبِيَّ ص حِينَ كَانَ فِي الْعَارِ يَأْتِيهِ بِالطَّعَامِ وَ الشَّرَابِ وَ اسْتَأْجَرَ لَهُ ثَلَاثَ رَوَاحِلَ لِلنَّبِيِّ ص وَ لِأَبِي بَكْرٍ وَ لِذَلِيلِهِمْ رَقِيدًا-

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

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

[وَ قِيلَ] وَ حَلَفَهُ النَّبِيُّ ص لِخُرُوجِ إِلَيْهِ أَهْلَهُ فَأَخْرَجَهُمْ وَ أَمَرَهُ أَنْ يُؤَدِّيَ عَنْهُ أَمَانَاتِهِ وَ وَصَايَاهُ وَ مَا كَانَ يُمَوِّمُنِ عَلَيْهِ مِنْ مَالٍ فَأَدَّى عَلِيٌّ ع أَمَانَاتِهِ كُلَّهَا وَ قَالَ لَهُ النَّبِيُّ ص إِنَّ قُرَيْشًا لَنْ يَمْتَقِدُونِي مَا رَأَوْكَ

And it is said, ‘And the Prophet^{-saww} left him^{-asws} behind for him^{-asws} to bring out his^{-saww} family to him^{-saww}, so he^{-asws} brought them out. And he^{-saww} instructed him that he^{-asws} pay back his^{-saww} entrustments on his^{-saww} behalf, and his^{-saww} bequests, and whatever had been entrusted unto him^{-saww} from any wealth. So, Ali^{-asws} paid back his^{-saww} entrustment, all of them, and the Prophet^{-saww} said to him^{-asws}: ‘Surely, Quraysh will never stop searching for me^{-saww} as you^{-asws} see’.

فَاضْطَجَعَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص فَكَانَتْ قُرَيْشٌ تَرَى رَجُلًا عَلَى فِرَاشِ النَّبِيِّ ص فَيَقُولُونَ هُوَ مُحَمَّدٌ فَحَبَسَهُمُ اللَّهُ عَنْ طَلْبِهِ وَ خَرَجَ عَلِيٌّ ع إِلَى الْمَدِينَةِ مَا شِيبًا عَلَى رِجْلَيْهِ فَتَوَرَّمَتْ قَدَمَاهُ

He^{-asws} lied down upon the bed of Rasool-Allah^{-saww}, and Quraysh saw a man upon the bed of the Prophet^{-saww} and they were saying, ‘It is Muhammad^{-saww}’. But Allah^{-azwj} Withheld them

⁴⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 34

from seeking him^{-saww}, and Ali^{-asws} went out to Al-Medina walking upon his^{-asws} legs and his^{-saww} feet had sores.

فَلَمَّا قَدِمَ الْمَدِينَةَ رَأَى النَّبِيَّ ص فَاعْتَنَقَهُ وَ بَكَى رَحْمَةً مِمَّا رَأَى بِقَدَمَيْهِ مِنَ الْوَرَمِ وَ إِنَّمَا يَقْطُرَانِ دَمًا فَدَعَا لَهُ بِالْعَافِيَةِ وَ مَسَحَ رِجْلَيْهِ فَلَمْ يَشْكُوهُمَا بَعْدَ ذَلِكَ.

When he^{-asws} proceeded to Al-Medina, the Prophet^{-saww} saw him^{-asws}, hugged him^{-asws} and cried as compassion from what he^{-saww} saw the sores in his^{-asws} feet, and rather they were dripping blood. He^{-saww} supplicated for him^{-asws} with the well-being and wiped his^{-asws} legs, and he^{-asws} had not complaints of them after that⁵⁰.

36- فض، كتاب الروضة بل، الفضائل لابن شاذان قيل لَمَّا آخَى سُبْحَانَهُ وَ تَعَالَى بَيْنَ الْمَلَائِكَةِ آخَى بَيْنَ جِبْرِئِيلَ وَ مِيكَائِيلَ فَقَالَ سُبْحَانَهُ وَ تَعَالَى لِي آخِيْتُ بَيْنَكُمَا وَ جَعَلْتُ عُمُرَ أَحَدِكُمَا أَطْوَلَ مِنْ عُمُرِ الْآخَرِ فَأَبْجُكُمَا يُؤَيِّرُ أَحَاهُ بِالْحَيَاةِ عَلَى نَفْسِهِ فَاخْتَارَ كِلَاهُمَا الْحَيَاةَ

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

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَ فَلَا تَكُونَا مِثْلَ عَلِيٍّ بِنِ أَبِي طَالِبٍ آخِيْتُ بَيْنَهُ وَ بَيْنَ حَبِيبِي مُحَمَّدٍ فَأَثَرُهُ بِالْحَيَاةِ عَلَى نَفْسِهِ فِي هَذِهِ اللَّيْلَةِ وَ قَدْ بَاتَ عَلَى فِرَاشِهِ يُغْدِيهِ بِنَفْسِهِ اهْمِطًا فَاحْفَظَاهُ مِنْ عَدُوِّهِ

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

فَهَبَطَا إِلَى الْأَرْضِ فَجَلَسَ جِبْرِئِيلُ عِنْدَ رَأْسِهِ وَ مِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَ هُمَا يَقُولَانِ بَعْ بَعْ لَكَ يَا ابْنَ أَبِي طَالِبٍ مَنْ مِثْلُكَ وَ قَدْ بَاهَى اللَّهُ بِكَ مَلَائِكَةَ السَّمَاوَاتِ وَ فَاحْزَرَ بِكَ.

They^{-as} went down to the earth and Jibraeel^{-as} sat by his^{-asws} head and Mikaeel^{-as} by his^{-asws} legs, and they^{-as} were saying: 'Congratulations! Congratulations to you^{-asws}, O son^{-asws} of Abu Talib^{-asws}! Who is like you^{-asws} and Allah^{-azwj} has Boasted to the Angels of the skies about you^{-asws} and Prided with/over you^{-asws}.'⁵¹

37- كُنز، كُنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَحْمَدُ بْنُ حَنْبَلٍ عَنْ عُمَيْرِ بْنِ مَيْمُونٍ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءً وَ ذَلِكَ حِينَ نَامَ عَلِيُّ ع عَلَى فِرَاشِ رَسُولِ اللَّهِ ص أَلْبَسَهُ ثُوبَهُ وَ جَعَلَهُ مَكَانَهُ وَ كَانَ الْمُشْرِكُونَ يَتَوَهَّمُونَ أَنَّهُ رَسُولُ اللَّهِ ص.

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Ahmad Bin Hanbal, from Umeyr Bin Maymoun who said,

⁵⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 35

⁵¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 36

‘The Words of the Mighty and Majestic: **And from the people there is one who sells his self, seeking [2:207]**, and that is when Ali^{-asws} slept upon the bed of Rasool-Allah^{-saww} wearing his^{-saww} cloth and he^{-saww} him^{-asws} to be in his^{-saww} place, and the Polytheists were imagining he^{-asws} is Rasool-Allah^{-saww}’.

وَرَوَى النَّعَلِيُّ فِي تَفْسِيرِهِ قَالَ: لَمَّا أَرَادَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَلْفَ عَلِيٍّ عَ لِقَاءِ دُيُونَهُ وَرَدَّ الْوَدَائِعَ الَّتِي كَانَتْ عِنْدَهُ وَ أَمَرَهُ لَيْلَةً خَرَجَ إِلَى الْعَارِ وَ قَدْ أَحَاطَ الْمُشْرِكُونَ بِالْأَبْوَابِ وَ قَالَ لَهُ يَا عَلِيُّ اتَّشِخِ بِرِدِّي الْحَضْرَمِيِّ ثُمَّ تَمَّ عَلَى فِرَاشِي فَإِنَّهُ لَا يَخْلُصُ إِلَيْكَ مِنْهُمْ مَكْرُوهٌ إِنْ شَاءَ اللَّهُ

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

فَفَعَلَ مَا أَمَرَهُ فَأَوْحَى عَزَّ وَ جَلَّ إِلَى جَبْرَائِيلَ وَ مِيكَائِيلَ أَنْ يَأْتِيَا بَيْنَهُمَا وَ يَجْعَلَا بَيْنَهُمَا حَبْرَةً وَ يَجْعَلَا عُمُرَ أَحَدِكُمَا أَطْوَلَ مِنَ الْآخَرِ فَأَبِيكَمَا يُؤَيِّرُ صَاحِبَهُ بِالْحَيَاةِ فَاخْتَارَ كُلٌّ مِنْهُمَا الْحَيَاةَ

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

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا [إِلَيْهِمَا] أَلَا كُنْتُمَا مِثْلَ عَلِيِّ بْنِ أَبِي طَالِبٍ آخِثٌ بَيْنَهُ وَ بَيْنَ مُحَمَّدٍ ص فَبَاتَ عَلَى فِرَاشِهِ يُعَدِّيهِ بِنَفْسِهِ وَ يُؤَيِّرُهُ بِالْحَيَاةِ أَهْبَاطًا إِلَى الْأَرْضِ فَاحْفَظَاهُ مِنْ عَدُوِّهِ

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

فَنَزَلَا فَكَانَ جَبْرَائِيلُ عِنْدَ رَأْسِهِ وَ مِيكَائِيلُ عِنْدَ رِجْلَيْهِ وَ جَبْرَائِيلُ يَقُولُ بَخْ بَخْ مَنْ مِثْلُكَ يَا ابْنَ أَبِي طَالِبٍ يُبَاهِي اللَّهُ بِكَ مَا لَمْ يَكُنْهُ

They^{-as} descended, and Jibraeel^{-as} came to be by his^{-asws} head and Mikaeel^{-as} by his^{-asws} legs, and Jibraeel^{-as} said: ‘Congratulations! Congratulations! Who is like you^{-asws}, O son^{-asws} of Abu Talib^{-asws}? Allah^{-azwj} Boasts about you^{-asws} to His^{-azwj} Angels’.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى رَسُولِهِ ص وَ هُوَ مُتَوَجِّهُ إِلَى الْمَدِينَةِ فِي شَأْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ الْآيَةَ.

So, Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Rasool^{-saww} and he^{-saww} was headed towards Al Medina, regarding the glory of Ali^{-asws} Bin Abu Talib^{-asws}: **And from the people there is one who sells his self [2:207] – the Verse’.**

وَرَوَى أَخْطَبُ حَوَارِزَمٌ حَدِيثًا يَرْفَعُهُ بِإِسْنَادِهِ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَزَلَ عَلَيَّ جَبْرَائِيلُ صَبِيحَةَ يَوْمِ الْعَارِ فَقُلْتُ حَبِيبِي جَبْرَائِيلُ أَرَاكَ فَرِحًا فَقَالَ يَا مُحَمَّدُ وَ كَيْفَ لَا أَكُونُ كَذَلِكَ وَ قَدْ قَرَّتْ عَيْنِي بِمَا أَكْرَمَ اللَّهُ بِهِ أَحَاكَ وَ وَصَيْتَكَ وَ إِمَامَ أُمَّتِكَ عَلَيَّ بِنَ أَبِي طَالِبٍ ع

And it is reported by Akhtab Khuwaizm a Hadeeth raising it by his chain to the Prophet^{-saww}. He said, 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} descended unto me^{-saww} in the morning on the day of the cave. I^{-saww} said: 'My^{-saww} beloved Jibraeel^{-as}! I^{-saww} see you^{-as} as happy'. He^{-as} said: 'O Muhammad^{-saww}! And how can I^{-as} not happen to be like that and my^{-as} eyes have been delighted with what Allah^{-azwj} has Honoured your^{-saww} brother^{-asws}, and your^{-saww} successor^{-asws}, and Imam^{-asws} of your^{-saww} community Ali Bin Abu Talib^{-asws} with?'

فَقُلْتُ بِمَا دَا أَكْرَمَهُ اللَّهُ قَالَ بَاهَى بِعِبَادَتِهِ الْبَارِحَةَ مَلَائِكَتَهُ وَ قَالَ مَلَائِكَتِي انظُرُوا إِلَى حُجَّتِي فِي أَرْضِي بَعْدَ نَبِيِّ وَ قَدْ بَدَّلَ نَفْسَهُ وَ عَفَّرَ خَدَّهُ فِي التُّرَابِ تَوَاضَعًا لِعَظَمَتِي أَشْهَدُكُمْ أَنَّهُ إِمَامٌ خَلَفِي وَ مَوْلَى بَرِّي.

I^{-saww} said: 'Allah^{-azwj} has Honoured him^{-asws} with what?' He^{-as} said: 'He^{-azwj} Boasted to His^{-azwj} Angels last night about his^{-asws} act of worship and said: "My^{-saww} Angels! Look at My^{-azwj} Divine Authority after My^{-azwj} Prophet^{-saww}, in My^{-azwj} earth, and he^{-asws} has sacrificed himself^{-asws} and covered his^{-asws} cheeks in the dust in humbleness to My^{-azwj} Magnificence. I^{-azwj} Keep you witnesses that he^{-asws} is an Imam^{-asws} of My^{-azwj} creatures and Master^{-asws} of My^{-azwj} citizens!"⁵²

38- مصبأ، المصباحين في أوّل لَيْلَةٍ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ هَاجَرَ النَّبِيُّ ص مِنْ مَكَّةَ إِلَى الْمَدِينَةِ سَنَةَ ثَلَاثِ عَشْرَةَ مِنْ مَبْعُوثِهِ وَ فِيهَا كَانَ مَبِثُ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى فِرَاشِهِ وَ كَانَتْ لَيْلَةَ الْحَمِيسِ وَ فِي لَيْلَةِ الرَّابِعِ مِنْهُ كَانَ خُرُوجَهُ مِنَ الْعَارِ مُتَوَجِّهًا إِلَى الْمَدِينَةِ.

(The book) 'Misbah Al-Misbaheyn' – During the first night of the month Rabbi Ul-Awwal, the Prophet^{-saww} emigrated from Makkah to Al-Medina in the year thirteen from his^{-saww} Sending, and during it Amir Al-Momineen^{-asws} slept overnight upon his^{-saww} bed, and it was the night of Thursday; and during the fourth night from it was his^{-saww} exit from the cave heading to Al-Medina"⁵³.

39- فر، تفسير فرات بن إبراهيم الحسني بن الحكم عن يحيى بن عبد الحميد عن أبي عوانة عن أبي بلج عن عمرو بن ميمون عن ابن عباس رضي الله عنه قال في علي بن أبي طالب ص لَمَّا انْطَلَقَ النَّبِيُّ ص إِلَى الْعَارِ فَأَتَاهُ النَّبِيُّ ص فِي مَكَانِهِ وَ أَلْبَسَهُ بُرْدَهُ فَجَاءَ فُرَيْشٌ يُرِيدُونَ أَنْ يَقْتُلُوا النَّبِيَّ ص فَجَعَلُوا يَزُومُونَ عَلِيًّا ع وَ هُمْ يَرَوْنَ أَنَّهُ النَّبِيُّ ص وَ قَدْ أَلْبَسَهُ النَّبِيُّ ص بُرْدَهُ فَجَعَلَ يَتَضَوَّرُ فَنَظَرُوا فَإِذَا هُوَ عَلِيٌّ ع فَقَالُوا إِنَّكَ لَنَايِمٌ وَ لَوْ كَانَ صَاحِبَكَ مَا تَضَوَّرَ لَقَدْ اسْتَكْرَمْنَا ذَلِكَ مِنْكَ.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Al Hakam, from Yahya Bin Abdul Hameed, from Abu Awana, from Abu Bakh, from Amro bin Maymoun, from Ibn Abbas who said,

'Regarding Ali^{-asws} Bin Abu Talib^{-asws}, when the Prophet^{-saww} went to the cave and the Prophet^{-saww} made him^{-asws} to sleep in his^{-saww} place, he^{-saww} made him^{-asws} wear his^{-saww} cloak. Quraysh came intending to kill the Prophet^{-saww} and they went on hitting Ali^{-asws} and they were viewing that he^{-asws} is the Prophet^{-saww}, and the Prophet^{-saww} had made him^{-asws} wear his^{-saww} cloak. He^{-asws} twitched (in pain) and they looked, there it was Ali^{-asws}. They said, 'You^{-asws} are sleeping? If it was your^{-asws} companion, he^{-saww} would not have twitched. We have disliked that from you^{-asws}'⁵⁴

⁵² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 37

⁵³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 38

⁵⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 39

40- كا، الكافي حميد بن زياد عن محمد بن أيوب عن علي بن أسباط عن الحكم بن مسكين عن يوسف بن صهيب عن أبي عبد الله ع قال سمعت أبا جعفر ع يقول إن رسول الله ص أقبل يقول لأبي بكر في الغار اسكن فإن الله معنا وقد أخذته الرعدة وهو لا يسكن فلما رأى رسول الله ص حاله قال له تريد أن أريك أصحابي من الأنصار في مجالسهم يتحدثون وأريك جعفر وأصحابه في البحر يعوضون

Al Kafi – Humeyd Bin Ziyad, from Muhammad Bin Awf, from Ali Bin Asbat, from Al Hakam Bin Miskeen, from Yusuf Bin Suheyb,

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} heard Abu Ja’far^{-asws} saying: ‘Rasool-Allah^{-saww} turned saying to Abu Bakr in the cave: ‘Calm down, for Allah^{-azwj} is with us!’ And the trepidation had seized him and he was not calming down. When Rasool-Allah^{-saww} saw his state, said to him: ‘Do you want me^{-saww} to show you my^{-saww} companions from the Helpers in their gathering narrating, and show you Ja’far^{-asws} and his^{-asws} companion in the immersing in the sea?’

قال نعم فمسح رسول الله ص بيده على وجهه فنظر إلى الأنصار يتحدثون ونظر إلى جعفر رضي الله عنه وأصحابه في البحر يعوضون فأضمر تلك الساعة أنه ساحر.

He said, ‘Yes’. Rasool-Allah^{-saww} wiped by his^{-saww} hand upon his face, and he looked at the Helpers narrating and looked at Ja’far^{-asws} and his^{-asws} companions swimming in the sea, and he conceived that very moment that he^{-saww} was a sorcerer⁵⁵.

41- كا، الكافي علي بن أبيه عن ابن أبي عمير عن معاوية بن عمار عن أبي عبد الله ع أن رسول الله ص لما خرج من الغار متوجهاً إلى المدينة وقد كانت فريش جعلت لمن أخذه مائة من الإبل فخرج سراقته بن مالك بن جعشم فيمن يطلب فلحق برسول الله ص فقال رسول الله ص اللهم اكفني شر سراقته بما شئت

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}: ‘When Rasool-Allah^{-saww} went out from the cave heading towards Al-Medina, and the Quraysh had made a hundred camels to be for the one who seizes him^{-saww}, Suraqa Bin Malik Bin Ja’sham went out among the searchers. He caught up with Rasool-Allah^{-saww}. Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Suffice me^{-saww} against the evil of Suaqa with whatever You^{-azwj} Desire to’.

فساخت قوائم فرسه فتى رجله ثم اشتد فقال يا محمد إني علمت أن الذي أصاب قوائم فرسه إنما هو من قبلك فادع الله أن يطلق لي فرسي فلعمري إن لم يصبكم خير مني لم يصبكم مني شر فدعا رسول الله ص فأطلق الله عز وجل فرسه

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

⁵⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 40

فَعَادَ فِي طَلَبِ رَسُولِ اللَّهِ ص حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولَ اللَّهِ فَيَأْخُذُ الْأَرْضُ قَوَاتِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّالِثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِلَيَّ بَيْنَ يَدَيْكَ فِيهَا عَلَامِي وَإِنْ اخْتَجْتَ إِلَى ظَهْرِي أَوْ لَبَنٍ فَخُذْ مِنْهُ وَهَذَا سَهْمٌ مِنْ كِنَانَتِي عَلَامَةٌ وَأَنَا أَرْجِعُ فَأَرْدُ عَنْكَ الطَّلَبَ فَقَالَ لَا حَاجَةَ لِي فِيهَا عِنْدَكَ.

He returned in seeking Rasool-Allah^{-azwj}, until he did that three times, during all that Rasool-Allah^{-sawww} supplicated and the ground seized the legs of his horse. When it was free during the third time, he said, 'O Muhammad^{-sawww}! This camel of mine is in front of you^{-sawww}, my servant is with it, and if you^{-sawww} are needy to a back (for riding) or milk, then take from it, and this arrow from my quiver is a sign, and I shall return, and repel the search away from you^{-sawww}. He^{-sawww} said:' There is no need for me^{-sawww} regarding what is with you'⁵⁶.

42- نَحَج، نَحَجُ الْبِلَاغَةَ مِنْ كَلَامٍ لَهُ عِ افْتِصَّ فِيهِ دِكْرٌ مَا كَانَ مِنْهُ بَعْدَ هِجْرَةِ النَّبِيِّ ص ثُمَّ سَأَلَهُ بِهِ فَبَعَثَتْ أَنْتِجُ مَا خَدَّ رَسُولَ اللَّهِ ص فَأَطَأَ دِكْرُهُ حَتَّى انْتَهَيْتُ إِلَى الْعَرَجِ.

في كلام طويل فقوله ع فأطأ ذكره من الكلام الذي رمي إلى غايبي الإيماز و الفصاحة و أراد أني كنت أعطي خبره ص من بدء خبري ص إلى أن انتهيت إلى هذا الموضع فكتبي ذلك بحذو الكتابة العجبية.

(These are just comments)⁵⁷

43- فس، تفسير التمي في رواية أبي الجارود عن أبي جعفر ع في قوله إن من أزواجكم و أولادكم عدوا لكم فاحذروهم و ذلك أن الرجل كان إذا أراد الهجرة إلى رسول الله ص تعلق به ابنه و امرأته فقالوا ننشدك الله أن تذهب عنا و تدعنا فنضيق بعدك

Tafseer Qummi – In a report of Abu Al Jaroud,

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

فَمِنْهُمْ مَنْ يُطِيعُ أَهْلَهُ فَيُتَمِّمُ فَحَدَّرَهُمُ اللَّهُ أَبْنَاءَهُمْ وَ نِسَاءَهُمْ وَ نَهَاَهُمْ عَنْ طَاعَتِهِمْ

Among them was one who obeyed his family, so he stayed (and did not migrate), therefore Allah^{-azwj} Cautioned them about their sons and their wives, and Prohibited them from obeying them.

وَ مِنْهُمْ مَنْ يَخْضِي وَ يَدْرُهُمْ وَ يَقُولُ أَمَا وَ اللَّهُ لَئِنْ لَمْ تَهَاجِرُوا مَعِيَ ثُمَّ جَمَعَ اللَّهُ بَيْنِي وَ بَيْنَكُمْ فِي دَارِ الْهِجْرَةِ لَا أَنْفَعُكُمْ بِشَيْءٍ أَبَدًا فَلَمَّا جَمَعَ اللَّهُ بَيْنَهُ وَ بَيْنَهُمْ أَمَرَهُ اللَّهُ أَنْ يَبُوءَ بِحُسْنٍ وَ بِصِلَةٍ فَقَالَ وَ إِنْ تَعَفُّوا وَ تَصَفَّحُوا وَ تَعَفَّرُوا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ.

And among them was one who went and left them, and he was saying, 'But, by Allah^{-azwj}! If you do not migrate with me, then Allah^{-azwj} would (one day) have a gathering between me and you in the house of the migration, nothing will benefit you, ever!' So, when Allah^{-azwj} did

⁵⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 6 H 41

⁵⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 6 H 42

Gather between him and them, Allah^{-azwj} Commanded him that he conduct himself with a goodly relationship, so He^{-azwj} Said: **and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]**.⁵⁸

44- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن أحمد بن محمد بن إسحاق الطالقاني عن أبيه قال: خلف رجل بخراسان بالطلاق أن معاوية ليس من أصحاب رسول الله ص أيام كان الرضا ع بها فأفتى الفقهاء بطلاقها فسئل الرضا ع فأفتى أنها لا تطلق

(The book) 'Uyoon Al Akhbar Al Reza^{-asws}' – Al Husayn Bin Ahmad L Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Ahmad Bin Muhammad Bin Is'haq Al Talaqany, from his father who said,

'A man vowed with the divorce at Khurasan that Muawiya isn't from the companions of Rasool-Allah^{-saww}, during the days Al-Reza^{-asws} was in it. The jurists issued Fatwa with her being divorced. Al-Reza^{-asws} was asked, and he^{-asws} issued a Fatwa: 'There is no divorce'.

فكتب الفقهاء رُفْعَةً فَأَنْفَدُوهَا إِلَيْهِ وَ قَالُوا لَهُ مِنْ أَيْنَ قُلْتَ يَا ابْنَ رَسُولِ اللَّهِ أَهْمَا لَمْ تُطَلِّقْ فَوَقَّعَ ع فِي رُفْعَتِهِمْ قُلْتُ هَذَا مِنْ رِوَايَتِكُمْ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ لِمُسْلِمَةِ الْفَتْحِ وَ قَدْ كَثُرُوا عَلَيْهِ أَنْتُمْ خَيْرٌ وَ أَصْحَابِي خَيْرٌ وَ لَا هِجْرَةَ بَعْدَ الْفَتْحِ - فَأَبْطَلُ الْهِجْرَةَ وَ لَمْ يَجْعَلْ هَذَا لِأَصْحَابِهِ لَهُ فَرَجَعُوا إِلَى قَوْلِهِ.

The jurists wrote a note and had it delivered to him^{-asws} and they said to him^{-asws}, 'From where are you^{-asws} saying, O son^{-asws} of Rasool-Allah^{-saww}, that she is not divorced?' He^{-asws} wrote back in their note: 'I^{-asws} say this from your own reports from Abu Saeed Al-Khudry that Rasool-Allah^{-saww} said to a Muslim woman: 'The victory (conquest of Makkah)', and you all have frequented a lot of good upon it, and my^{-saww} companions (as well), good, and there is no emigration after the conquest. Thus the emigration was invalidated (for those who immigrated to Madinah after victory of Mecca), they were not made to be companions for him^{-saww}'. So, they returned to his^{-asws} words"⁵⁹.

45- شي، تفسير العياشي عن زُرارة وَ حُمْران وَ مُحَمَّد بن مُسْلِمٍ عن أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالُوا سَأَلْنَا هُمَا عَنْ قَوْلِهِ وَ الَّذِينَ آمَنُوا وَ لَمْ يَهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا قَالَا بَأَنَّ أَهْلَ مَكَّةَ لَا يَرْتُونَ أَهْلَ الْمَدِينَةِ.

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

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, they (the narrators) said, 'We asked them^{-asws} both about His^{-azwj} Words: **and those who believed and did not emigrate, there is nothing for you of their guardianship until they do emigrate [8:72]**, said: 'The people of Makkah did not (used to) inherit from the people of Al-Medina"⁶⁰.

46- كا، الكافي علي بن إبراهيم عن هارون بن عبد الله ع قَالَ: إِنَّ عَمَّارَ بْنَ يَاسِرٍ أُرْهِهُ أَهْلَ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنَّ عَادُوا فَعُدَّ فَقَدْ أَنْزَلَ اللَّهُ عُدْرَكَ وَ أَمْرَكَ أَنْ تَعُودَ إِنْ عَادُوا.

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

⁵⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 43

⁵⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 44

⁶⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 45

‘From Abu Abdullah^{-asws} having said: ‘From Ammar Bin Yasser^{-ra} disliked the people of Makkah and his^{-ra} heart was contented with the Eman. So, Allah^{-azwj} Mighty and Majestic Revealed regarding him^{-ra}: **and his heart is content with the Eman [16:106]**. The Prophet^{-saww} said to him^{-ra} during it: ‘O Ammar^{-ra}! If they return, then return, so Allah^{-azwj} has Revealed your^{-ra} excuse and Commands you^{-ra} to return if they return’’.⁶¹

47- كما، الكافي عليّ عن أبيه عن ابن أبي عمير عن جميل عن محمد بن مروان قال: قال لي أبو عبد الله ع ما ميع ميثم رحمه الله من التقيّة فوالله لقد علم أنّ هذه الآية نزلت في عمارة وأصحابه إلا من أكرهه وقلبه مطمئن بالإيمان.

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

‘Abu Abdullah^{-asws} said to me: ‘What prevented Meysam^{-ra} from the dissimulation (Taqiyya)? By Allah^{-azwj}! He^{-ra} had known that this Verse has been Revealed regarding Ammar^{-ra} and his^{-ra} companions: **except for the one coerced, and his heart is content with the Eman [16:106]**’’.⁶²

48- أقول في تفسير النعماني بسنده المذكور في كتاب القرآن عن الصادق ع قال قال أمير المؤمنين ع إنّ رسول الله ص لَمَّا هَاجَرَ إِلَى الْمَدِينَةِ أَحَى بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ جَعَلَ الْمَوَارِيثَ عَلَى الْأُخُوَّةِ فِي الدِّينِ لَا فِي مِيرَاثِ الْأَرْحَامِ وَ ذَلِكَ قَوْلُهُ تَعَالَى إِنَّ الدِّينَ أَمْنُوا وَ هَاجَرُوا وَ جَاهَدُوا ... فِي سَبِيلِ اللَّهِ ... أَوْلِيكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَى قَوْلِهِ سُبْحَانَكَ وَ الدِّينَ أَمْنُوا وَ لَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا

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

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

فَأَخْرَجَ الْأَقَارِبَ مِنَ الْمِيرَاثِ وَ أَنْتَبَهُ لِأَهْلِ الْهِجْرَةِ وَ أَهْلِ الدِّينِ حَاصَّةً ثُمَّ عَطَفَ بِالْقَوْلِ فَقَالَ تَعَالَى وَ الدِّينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَتَّعَلَوْهُ تَكُنْ فِتْنَةً فِي الْأَرْضِ وَ فَسَادٌ كَبِيرٌ

So he^{-saww} took out the relations from the inheritances and affirmed it for the people of the emigration and the people of the Religion in particular. Then there was a Notification with the Word, so the Exalted Said: **And those who are committing Kufr are friends of each other, (therefore) if you do not do it, Fitna (strife) would occur in the land and a great mischief [8:73]**.

⁶¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 46

⁶² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 47

فَكَانَ مِنْ مَاتَ مِنَ الْمُسْلِمِينَ يَصِيرُ مِيرَاثُهُ وَ تَرَكَتُهُ لِأَخِيهِ فِي الدِّينِ دُونَ الْقَرَابَةِ وَ الرَّحِمِ الْوَشِيحَةِ فَلَمَّا قَوِيَ الْإِسْلَامُ أَنْزَلَ اللَّهُ النَّبِيَّ أُولَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَ أَرْوَاجُهُ أُمَّهَاتُهُمْ وَ أُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَى بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَى أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا فَهَذَا مَعْنَى نَسْخِ آيَةِ الْمِيرَاثِ.

So, the one from the Muslims who dies, his inheritance came to be and be left for his brother in the Religion, besides the relatives and the womb relationship connection. When Islam became strong, Allah^{-azwj} Revealed: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; and the possessors of the womb relationships, some of them are higher than the others in the Book of Allah, from the Momineen and the Emigrants, except that you should be doing good to your friends. That was in the Veiled Book [33:6].*** So, this is the meaning of the Abrogation of the inheritances".⁶³

49- ل، الخصال عَنْ عَامِرِ بْنِ وَائِلَةَ فِي خَبَرِ الشُّورَى قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَى رَسُولَ اللَّهِ ص حَيْثُ جَاءَ الْمُشْرِكُونَ يُرِيدُونَ قَتْلَهُ فَاضْطَجَعْتُ فِي مَضْجَعِهِ وَ ذَهَبَ رَسُولُ اللَّهِ ص نَحْوَ الْعَارِ وَ هُمْ يَرَوْنَ أَنِّي أَنَا هُوَ فَقَالُوا أَيْنَ ابْنُ عَمِّكَ فَقُلْتُ لَا أَدْرِي فَضَرَبُونِي حَتَّى كَادُوا يَقْتُلُونِي قَالُوا اللَّهُمَّ لَا.

(The book) 'Al-Khisal', from Aami Bin Wasila, in a Hadeeth of the consultative council, Amir Al-Momineen^{-asws} said: 'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who saved Rasool-Allah^{-saww} when the Polytheists came intending to kill him^{-saww}, so I^{-asws} lied down in his^{-saww} bed, and Rasool-Allah^{-saww} went towards the cave and they were viewing that I^{-asws} was him^{-saww}, so they said, 'Where is your^{-asws} cousin?' I^{-asws} said: 'I^{-asws} don't know'. So they hit me^{-asws} until they almost killed me^{-asws}? They said, 'O Allah^{-azwj}, no!'⁶⁴

50- ج، الإحتجاج عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الشُّورَى نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ كَانَ يَبْعَثُ إِلَى رَسُولِ اللَّهِ الطَّعَامَ وَ هُوَ فِي الْعَارِ وَ يُجْرَهُ الْأَحْبَارَ غَيْرِي قَالُوا لَا

(The book) 'Al Ihtijaj' –

'From Abu Ja'far^{-asws} having said: 'Ami Al-Momineen^{-asws} said on the day of the consultation: 'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who send food to Rasool-Allah^{-saww} while he^{-saww} was in the cave, and informed him^{-saww} with the news apart from me^{-asws}? They said, 'O Allah^{-azwj}, no!'

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ اضْطَجَعَ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص حِينَ أَرَادَ أَنْ يَسِيرَ إِلَى الْمَدِينَةِ وَ وَقَاهُ بِنَفْسِهِ مِنَ الْمُشْرِكِينَ حِينَ أَرَادُوا قَتْلَهُ غَيْرِي قَالُوا لَا.

He^{-asws} said: 'I^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who lied down upon the bed of Rasool-Allah^{-saww} when he^{-saww} wanted to travel to Al-Medina, and saved him^{-saww} with his own self from the Polytheists when they wanted to kill him^{-saww} apart from me^{-asws}? They said, 'No'.⁶⁵

⁶³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 48

⁶⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 49

⁶⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 50

51 قل، إقبال الأعمال ذكر ما ففصحه الله علينا من أسرار هذه المهاجرة و ما فيها من العجائب الباهرة منها تعريف الله جل جلاله لعباده لو أراد قهر أعداء رسوله محمد ص ما كان يحتاج إلى مهاجرة ليلا على تلك المأثرة و كان قادرا أن ينصره وهو بمكة من غير مخاطرة بآيات و عنایات باهرة كما أنه كان قادرا أن ينصر عيسى ابن مريم ع على اليهود بالآيات و العساكر و الجنود

فلم تقتض الحكمة الإلهية إلا رفعه إلى السماوات العلية و لم يكن له مصلحة في مقامه في الدنيا بالكلية فليكن العبد راضيا بما يراه مولاه له من التدبير في القليل و الكثير و لا يكن الله جل جلاله دون وكيل الإنسان في أموره الذي يرضى بتدبيره و لا دون جاريته أو زوجته في داره التي يثق إليها في تدبير أمره.

و منها التنبية على أن الذي صحبه إلى الغار على ما تضمنه وصف صحبه في الأخبار ما كان يصلح في تلك الحادثات إلا للهرب و لا في أوقات الذل و الخوف من الأخطار إلا لشيء يصلح لها مثل النساء الضعيفات و الغلمان الذين يصيحون في الطرقات عند الحرب من المخافات و ما كان يصلح للمقام بعده ليدفع عنه خطر الأعداء و لا أن يكون معه بسلاح و قوة لمنع شيء من البلاد.

و منها أن الطبري في تاريخه و أحمد بن حنبل روي في كتابيهما أن هذا الرجل المشرك إليه ما كان عارفا بتوجه النبي ص و أنه جاء إلى مولانا علي ع فسأله عنه فأخبره أنه توجه فقبه بعد توجهه حتى ظفر به و تأذى رسول الله ص بالظوف منه لما تبعه و عثر بحجر فلق قدمه فقال الطبري في تاريخه ما هذا لفظه فخرج أبو بكر مسرعا و لحق نبي الله ص في الطريق فسمع جرس أبي بكر في ظلمة الليل فحسبه من المشركين فأسرع رسول الله ص بمشي فقطع قبيل نعله فعلق بإمامه حجر و كثر دمها فأسرع المشي فخاف أبو بكر أن يشق على رسول الله ص حين أنه فأنطلقا و رجل رسول الله ص تسيل دما حتى انتهى إلى الغار مع الصبح فدخلاه و أصبح الذين كانوا يرصدون رسول الله ص فدخلوا الدار و قام علي ع على فراشه فلما دنوا منه عرفوه فقالوا له أين صاحبك قال لا أدري أ و رقيباً كنت عليه أمرتوه بالخروج فخرج فانتهره و ضربوه و أخرجوه إلى المسجد فحسبوه ساعة ثم تركوه و نجا رسول الله ص.

أقول و ما كان حيث لقيه يتهيأ أن يتركه النبي ص يبعد منه خوفاً أن يلزمه أهل مكة فيخبرهم عنه و هو رجل جبان فيؤخذ النبي ص و يذهب الإسلام بكامله لأن أبا بكر أراد الحرب من مكة و مفارقة النبي ص قبل هجرته

على ما ذكره الطبري في حديث الهجرة فقال ما هذا لفظه و كان أبو بكر كثيراً ما يستأذن رسول الله ص في الهجرة فيقول له رسول الله ص لا تعجل.

أقول فإذا كان قد أراد المفارقة قبل طلب الكفار له فكيف يؤمن منه الحرب بعد الطلب و كان أخذه معه حيث أدركه من الضرورات التي اقتضاها الاستظهار في حفظ النبي صلوات الله و سلامه عليه من كشف حاله لو تركه يرجع عنه في تلك الساعة و قد جرت العادة أن الحرب مقام تحريف يرضخ في الموافقة عليه قلب الجبان الضعيف و لا روي فيما علمت أن أبا بكر كان معه سلاح يدفع به عدواً عن النبي ص و لا حمل معه شيئاً يحتاج إليه و ما أدري كيف اعتقد المخالفون

أن لهذا الرجل فضيلة في الموافقة في الحرب و قد استأذنه مراراً أن يهرب و يترك النبي ص في يد الأعداء الذين يتهددونه بالعطب إن اعتقاد فضيلة لأبي بكر في هذا الذل من أعجب العجيب.

و منها التكدير على النبي ص بجرع صاحبه في الغار و قد كان يكفي النبي ص تعلق خاطره المقدس بالسلامة من الكفار فزاده جرع صاحبه شغلا في خاطره و لو لم يصحبه لاستراح من كدر برعه و اشتغال سرائره.

و منها أنه لو كان حزنه شفقة على النبي ص أو على ذهاب الإسلام ما كان قد نحي عنه و فيه كشف أن حزنه كان مخالفاً لما يراه منه.

و منها أن النبي ص ما بقي يأمن إن لم يكن أوحى إليه أنه لا خوف عليه أن يبلغ صاحبه من الجرع الذي ظهر عليه إلى أن يخرج من الغار و يخرج به الطالبين له من الأشرار فصار معه كالمشغول بحفظ نفسه من ذل صاحبه و ضعفه زيادة على ما كان مشغولاً بحفظ نفسه.

و من أسرار هذه المهاجرة أن مولانا علياً ع بات على فراش المخاطرة و جاد بمهجته لمالك الدنيا و الآخرة و لرسوله ص ففتح أبواب النعم الباطنة و الظاهرة و لو لا ذلك المبيت و اعتقاد الأعداء أن القائم على الفراش هو سيد الأنبياء ص لما كانوا صبروا عن طلبه إلى النهار حتى وصل إلى الغار فكانت سلامة صاحب الرسالة من قبل أهل الضلالة صادرة عن تدير الله جل جلاله بمبيت مولانا علي ع في مكانه و آية باهرة لمولانا علي ع شاهدة بتعظيم شأنه و أنزل الله جل جلاله في مقدس قرآنه و من الناس من يشري نفسه ابتغاء مرضات الله و الله رؤوف بالعباد فأخبر أن مولانا علي ع كانت بيما لنفسه الشريفة و طلباً لرضاء الله جل جلاله دون كل مراد و قد ذكرنا في الطرائف من روى هذا الحديث من المخالف و مباهاة الله جل جلاله تلك الليلة و جبرئيل و ميكايل في بيع مولانا علي ع بمهجته و أنه سمح بما لم يسمح به خواص ملائكته.

و منها أن الله جل جلاله زاد مولانا علياً ع من القوة الإلهية و القدرة الربانية إلى أنه ما قنع له أن يفدي النبي ص بنفسه الشريفة حتى أمره أن يكون مقبياً بعده في مكة مهاجراً للأعداء قد هربه منهم و ستره بالمبيت على الفراش و غطاه عنهم و هذا ما لا يحتسبه قوة البشر إلا بآيات باهرة من واهب النفع و دافع الضرر.

و منها أن الله جل جلاله لم يقنع لمولانا علي ع بحده الغاية الجلييلة حتى زاده من المناقب الجميلة و جعله أهلاً أن يقيم ثلاثة أيام بمكة لحفظ عيال سيدنا رسول الله ص و أن يسير بحم ظهرا على رخم الأعداء و هو وحيد من رجاله و من يساعده على ما بلغ من المخاطرة إليه.

و منها أن هذا الاستسلام من مولانا علي ع للقتل و فديه النبي ص أظهر مقاماً و أعظم تماماً من استسلام جده الذيح إسماعيل لإبراهيم الخليل عليه و عليهما السلام لأن ذلك استسلام لوالد شفيق يبرز معه أن يرحمه الله جل جلاله و يقبله من ذبح ولده كما جرى الحال عليه من التوفيق و مولانا علي ع استسلم للأعداء الذين لا يرحمون و لا يرحمون لمساهمة في البلاء.

قال ابن شهر آشوب في المناقب 1: 335: محمد الواقدي و أبو الفرج النجدي و أبو الحسن البكري و إسحاق الطبراني: إن علياً لما عزم على الهجرة قال له العباس: إن محمدنا ما خرج إلا غنياً و قد طلبته قريش أشد طلب، و أنت تخرج جهاراً في اناث و هوداج و مال و رجال و نساء، و تقطع بحم السباسب و الشغاب من بين قبائل قريش؟ ما أرى لك أن تقضى إلا في شغارة خراصة، فقال علي عليه السلام:

ان المنيبة شربة مورودة	لا تبرعن و شد للترحيل
ان ابن أمة النبي محمدنا	رجل صدوق قال عن جبريل
أرخ الرمام و لا تخف عن عائق	فإن الله يريد بهم عن التكيل
إني برى واثق و بأحمد	و سبيله مثلاً حق بسبيلي.

في نسخة؛ و أعظم شأننا.

و منها أن إسماعيل كان يجوز أن الله جل جلاله يكرم إياه بأنه لا يجد للذبح ألماً فإن الله تعالى قادر أن يجعله سهلاً رحمة لأبيه و تكريماً و مولانا علي ع استسلم للذين طبعهم القتل في الحال على الاستقصاء و ترك الإبقاء و التعذيب إذا ظفروا بما قدروا من الابتلاء.

و منها أن ذبح إسماعيل بيد أبيه الخليل ع ما كان فيه شماتة و مغالبة و مقاهرة من أهل العداوات و إنما هو شيء من الطاعات المقتضية للسعادات و العناية و مولانا علي ع كان قد خاطر بنفسه لشماتة الأعداء و الفتك به بأبلغ غايات الاشتقاء و الاعتداء و التمثيل بمهجته الشريفة و التعذيب له بكل إرادة من الكفار سخيفة.

و منها أن العادة قاضية و حاكسة أن زعيم العسكر إذا اختفى و اندفع عن مقام الأخطار و انكسر علم القوة و الاقتدار فإنه لا يكلف رحمة الملقون عليه أن يقفوا موقفاً قد فارقه زعيمهم و كان معذوراً في ترك الصبر عليه و مولانا علي ع كلف الصبر و الثبات على مقامات قد اختفى فيها زعيمه الذي يعول عليه و انكسر علم القوة الذي تنظر عيون الجيش إليه فوقف مولانا علي ع و زعيمه غير حاضر فهو موقف قاهر فهذا فضل من الله جل جلاله لمولانا علي ع باهر بمحرمات تحرق عقول ذوي الألباب و يكشف لك أنه القائم مقامه في الأسباب.

و منها أن فدية مولانا علي ع لسيدنا رسول الله ص كانت من أسباب التمكن من مهاجرته و من كل ما جرى من السعادات و العنايات ببوته فيكون مولانا علي ع قد صار من أسباب التمكن من كل ما جرت حال الرسالة عليه

و مشاركا في كل خير فعله النبي ص و بلغ حاله إليه و قد اقتصر في ذكر أسرار المهاجرة الشريفة النبوية على هذه المقامات الدينية و لو أردت بالله جل جلاله أوردت مجلدا منفردا في هذه الحال و لكن هذا كاف شاف للمصنفين و أهل الإقبال.

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

52- الفَائِئِي لِلرَّحْشَرِيِّ، خَرَجَ مِنْ مَكَّةَ مُهَاجِرًا إِلَى الْمَدِينَةِ وَ أَبُو بَكْرٍ وَ مَوْلَى أَبِي بَكْرٍ عَامِرُ بْنُ فَهْرَةَ وَ ذَلِيلُهُمَا اللَّيْثِيُّ عَبْدُ اللَّهِ بْنُ أَرْيَاطٍ فَمَرُّوا عَلَى حَيْمَيٍّ أُمِّ مَعْبِدٍ وَ كَانَتْ بَرْزَةً جَلْدَةً تَحْتِي بِفَنَاءِ الثُّبَّةِ ثُمَّ تَسْقَى وَ تُطْعَمُ فَسَأَلُوهَا لَحْمًا وَ تَمْرًا يَشْتَرُونَهُ مِنْهَا فَلَمْ يُصِيبُوا عِنْدَهَا شَيْئًا مِنْ ذَلِكَ

(The book) 'Al-Faiq' of Al-Zamakhshary – 'He^{-saww} went out from Makkah emigrating to Al-Medina, and Abu Bakr and a slave of Abu Bakr Aamir Bin Fuheyra, and Al-Laysi Abdullah Bin Areyqat guided them. They passed by two tents of Umm Ma'bad, and there was a lizard skin flapping at the courtyard of the dome. Then sought drink and food and they asked her for meat and dates they could buy from her, but they could not attain anything from that with her.

فَنظَرَ رَسُولُ اللَّهِ ص إِلَى شَاةٍ فِي كَسْرِ الْحَيْمَةِ فَقَالَ مَا هَذِهِ الشَّاةُ يَا أُمَّ مَعْبِدٍ قَالَتْ شَاةٌ خَلَفَهَا الْجُهْدُ عَنِ الْعَنَمِ فَقَالَ هَلْ بِهَا مِنْ لَبَنٍ قَالَتْ هِيَ أَجْهَدُ مِنْ ذَلِكَ قَالَ أَ تَأْتَيْنِ أَنْ أَحْلِبَهَا قَالَتْ بَابِي أَنْتَ وَ أُمِّي إِنْ رَأَيْتِ بِهَا حَلَبًا فَاحْلُبِيهَا.

Rasool-Allah^{-saww} looked at a sheep in the corner of the tent and he^{-saww} said: 'What is this sheep, O Umm Ma'bad?' She said, 'A sheep left behind from the flock'. He^{-saww} said: 'Is there any milk with it?' She said, 'It is bereft of that'. He^{-saww} said: 'Do you allow me^{-saww} to milk it?' She said, 'May my father and my mother be sacrificed for you^{-saww}! If you^{-saww} see any milk being with it, then milk it'.

وَ رُوي أَنَّهُ نَزَلَ هُوَ وَ أَبُو بَكْرٍ بِأُمَّ مَعْبِدٍ وَ ذَفَانَ مَخْرَجِهِ إِلَى الْمَدِينَةِ فَأَرْسَلَتْ إِلَيْهِمْ شَاةً فَرَأَى فِيهَا بُصْرَةً مِنْ لَبَنٍ فَتَنَظَرَ إِلَى ضَرْعِهَا فَقَالَ إِنَّ بِيَدِي لَبَنًا وَ لَكِنِ ابْغِينِي شَاةً لَيْسَ فِيهَا لَبَنٌ فَبَعَثَتْ إِلَيْهِ بِعِنَاقٍ جَدَعَةٍ فَدَعَا بِهَا رَسُولُ اللَّهِ ص فَمَسَحَ بِيَدِهِ ضَرْعَهَا وَ سَمَّى اللَّهَ وَ دَعَا لَهَا فِي شَاتِهَا فَتَفَاجَحَتْ عَلَيْهِ وَ دَرَّتْ وَ اجْتَرَّتْ.

And it is reported that he^{-saww} and Abu Bakr descended to Umm Ma'bad, and his^{-saww} going to Medina became untenable. She sent a sheep to them, and there was no drop of milk in her. He^{-saww} looked at her udders and said: 'There is milk with this, but seek a sheep for me^{-saww} not having any milk in her'. She sent a female goat. Rasool-Allah^{-saww} called it and wiped his^{-saww} hand upon her udder and named Allah^{-azwj}, and supplicated for her regarding (all) her sheep and she was surprised upon it, and its milk flowed.

وَ رُوي أَنَّهُ قَالَ لِابْنِ أُمَّ مَعْبِدٍ يَا عَلَامُ هَاتِ قَرِوًا فَأَتَاهُ بِهِ فَضْرَبَ ظَهْرَ الشَّاةِ فَاجْتَرَّتْ وَ دَرَّتْ وَ دَعَا بِإِنَاءٍ يُرْبِضُ الرُّهْطَ فَحَلَبَ فِيهِ نَجًّا حَتَّى عَلَاهُ الْبَهَاءُ وَ رُوي الثَّمَالُ.

And it is reported that he^{-saww} said to a son of Umm Ma'bad: 'O boy! Bring a container'. He came with it, and he^{-saww} struck the back of the sheep and it flowed with milk, and he^{-saww}

⁶⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 6 H 51

called for a utensil and lied it down and milked in it to the brim until its top was covered, and Al-Sumal was saturated.

ثُمَّ سَقَاهَا حَتَّى رَوَيْتَ وَ سَقَى أَصْحَابَهُ حَتَّى رُوُوا وَ شَرِبَ آخِرُهُمْ ثُمَّ أَرَاؤُهَا عَلَلًا بَعْدَ هَلٍ ثُمَّ حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدءِ حَتَّى مَلَأَ الْإِنَاءَ ثُمَّ غَادَرَهُ عِنْدَهَا ثُمَّ بَايَعَهَا ثُمَّ ارْتَحَلُوا عَنْهَا فَفَلَمَّا لَبِثَتْ حَتَّى جَاءَ زَوْجُهَا أَبُو مَعْبُدٍ يَسْئُوقُ أُعْزَرًا عِجَافًا تُشَارِكُنْ هَزْلًا.

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

فَلَمَّا رَأَى أَبُو مَعْبُدٍ اللَّبَنَ عَجِبَ وَ قَالَ مِنْ أَيْنَ لَكَ هَذَا يَا أُمَّ مَعْبُدٍ وَ الشَّاءُ عَازِبٌ حِيَالٌ وَ لَا حَلُوبٌ فِي الْبَيْتِ قَالَتْ لَا وَ اللَّهُ إِلَّا أَنَّهُ مَرَّ بِنَا رَجُلٌ مُبَارَكٌ مِنْ خَالِهِ كَذَا وَ كَذَا قَالَ صِفِيهِ لِي يَا أُمَّ مَعْبُدٍ قَالَتْ رَأَيْتُ رَجُلًا ظَاهِرَ الْوُضَاءِ أَتَلَجَ الْوَجْهَ حَسَنَ الْخُلُقِ لَمْ تَعْبَهُ نُجْلَةٌ وَ لَمْ تُزِرْ بِهِ صُفْلَةٌ.

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

قال أبو معبد هو و الله صاحب قريش الذي ذكر لنا من أمره ما ذكر بمكة لقد هممت أن أصحبه و لأفعلن إن وجدت إلى ذلك سبيلا و لقد أصبح صوت بمكة عاليا يسمعون الصوت و لا يدرون من صاحبه

جزى الله رب الناس خير جزائه	رفيقين قالوا خبيتي أم معبد
هما نزلها بالهدى و اهدت بهم	فقد فاز من أمسي رفيق محمد
فيا لتصبي ما زوى الله عنكم	به من فعال لا يجازى و سودد
ليهني بني كعب مقام فتاتهم	و مقدها للمؤمنين بمحصده
سلوا أختكم عن شاتها و إنائها	فإنكم إن تسألوا الشاة تشهد
دعاهما بشاة سائل فتحلبت	له بصريح ضرة الشاة مزبد
فغادرها رهنا لدهيها بحالب	يردها في مصدر ثم مورد

Abu Ma'bad said, 'By Allah^{-azwj}! He is the master of Quraysh whom they mentioned to us of his matter what is mentioned at Makkah. I had thought of accompanying him and I will do so if I find a way to that'. And in the morning a loud shout was heard in Makkah and it was not known who the shouter was: - (A poem)

ثم قال الرخشي البرزة العفيفة الرزينة التي يتحدث إليها الرجال فبرز لهم و هي كهلة قد خلا بها من فخرجت عن حد الحجابات و قد برزت برامة المرمل الذي نفذ زاده و فرقت حاله و سخرت من الرمل و هو نسج سخيف و منه الأرملة لرقه حالها بعد قيمها المشي الداخلي في الشتاء و المستد الداخل في السنة و هي القسط و تأوه بدل من ياء الكسر بالكسر و الفتح بجانب البيت.

وذئان مخزبه أي حدثان خروجه و هو من توذف إذا مر مرًا سريعًا البصرة أثر من اللبن يبصر في الضرع الفجاج تفاعل من الفجع و هو أشد من الفجع و منه قوس فجاء.

و عن ابنة الحسن في وصف نافقة ضبيعة عينها هاج و صلاها راج و تمشي و تفاج.

المقرو إناء صغرى يردد في الحوائج من قروت الأرض إذا جلت فيها و ترددت الإرياض الإرواء إلى أن يغفل الشارب فيربض.

انصبا شجا بفعل مضمر أي ينج شجا أو يجلب لأن فيه معنى شج و يحتمل أن يكون بمعنى قولك شجا نصبا على الحال المراد بالبهاء و يبيض الرغوة و الغمال جمع شمالة و هي الرغوة أراضوا من أراض الحوض إذا استنقع فيه الماء أي تقموا بالري مرة بعد أخرى تشارك هزلا أي عمن الهزال فكأنهم قد اشترك فيه و التساو كالتمايل من الضعف تساوق الغنم تتابعها في المسير كأن بعضها يسوق بعضها و المعنى أنها لضعتها و فرط هزالتها تتنازل و يتخلف بعضها عن بعض و الطلوب التي تحلب و هذا مما يستغربه أهل اللغة زاعمين أنه فعول بمعنى مفعولة نظرا إلى الظاهر و الحقيقة أنه بمعنى فاعلة و الأصل فيه أن الفعل كما يستند إلى مباشرة يستند إلى الحامل عليه و المطرق إلى إحدائه و منه قوله إذا رد عاني القدر من يستعيرها و قولهم هزم الأمير العدو و بني المدينة ثم قيل على هذا النهج نافقة حلوب لأنها تحمل على احتلامها بكونها ذات حلب فكأنها تحلب نفسها لحملها على الحلب و من ذلك الماء الشروب و الطريق الركوب و أشباههما بلج الوجه بياضه و إشراقه و منه الحلق أبلغ الفجلة و الفجل عظم البطن و الصقلة و الصقل طول الصقل و هو الخصر و قيل خصره و قلة لحمه و قد صقل و هو من باب قولهم صقلت النافقة إذا أخصرتها بالسير و المعنى أنه لم يكن بممتنع الخصر و لا ضامره جدا.

و النحل النحول و الصعلة صغر الرأس يقال صعل و أصعل و امرأة صعلاء القسام الجمال و رجل مقسم الوجه و كأن المعنى أخذ كل موضع منه من الجمال قسما فهو جميل كله ليس فيه شيء يستفبح.

العطف طول الأشجار و انعطافها أي تنهيتها و العطف انعطافها و انعطف و انعطف و انعطف أخوات و الوطف الطول الصقل صوت فيه بحة لا تبلغ أن تكون جشمة و هو يستحسن لظوه عن الحدة المؤدية للصمخ السطح طول العنق و رجل أسطح و امرأة سطعاء و هو من سطوع النار سما قيل ارتفع و علا على جلسائه و قيل علا برأسه أو بيده و يجوز أن يكون الفعل للبهاء أي سماه البهائم و علاه على سبيل التأكيد للمبالغة في وصفه بالبهاء و المروث إذا أخذ في الكلام لأنه كان من أفصح العرب فصل مصدر موضع موضع اسم الفاعل أي منطلقه وسط بين النزر و المذر فاحصل بينهما قالوا رجل ربعة فأنفوا و الموصوف مذكر على تأويل نفس ربعة و مثله غلام بفعة لا يأس من طول يروى أنه كان فريق الربعة فالمعنى أنه لم يكن في حد الربعة غير متجاوز له فجعل ذلك القدر من تجاوز حد الربعة عدم يأس من بعض الطول و في تنكير الطول دليل على معنى البعضية و روي ربعة لا يأس من طول.

يقال في المنظر المستفبح اقتحمته العين أي ازدرته كأنها وقعت من قبحة في قحمة و هي الشدة.

محفود محفوم و أصل الحفد مداركة الخطو محشود مجتبع عليه يعني أن أصحابه يرفون في خدمته يجتمعون عليه.

خبيعي نصب على الظرف أجرى الحدود مجرى الميهم كبيت الكتاب كما عسل الطريق الثعلب.

اللام في لغصي للتعجب كالتي في قولهم يا للدهاهي و يا للماء و المعنى تعالوا يا قصي ليتعجب منكم فيما أغفلتموه من حفظكم و أضتموه من عزكم بعضيانكم رسول الله و إلبائكم إياه إلى الخروج من بين أظهركم.

و قوله ما زوى الله عنكم تعجب أيضا معناه أي شيء زوى الله عنكم الضرة أصل الضرع الذي لا يخلو من اللبن و قيل هي الضرع كله ما خلا الأظباء.

(These are comments of Al-Zamakhshary)⁶⁷

CHAPTER 7 – HIS^{-saww} DESCENT AT AL MEDINA AND HIS^{-saww} BUILDING THE MASJID AND THE HOUSE AND A SUMMARY OF HIS^{-saww} SITUATIONS UP TO THE COMMENCEMENT OF THE JIHAD

1- عم، إعلام الوری زوی عن ابن شہاب الزہری قال کان بین لیلۃ العقبۃ و بین مہاجر رسول اللہ ص ثلاثۃ أشهر کانت بیعۃ الأنصار رسول اللہ ص لیلۃ العقبۃ فی ذی الحجۃ و قدوم رسول اللہ ص المدینۃ فی شہر ربیع الأول لاثنتی عشرۃ لیلۃ خلث منه یوم الإثنين

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

وَ کانت الأنصار خرجوا یتوکفون أخباره فلما أيسوا رجعوا إلى منازلهم فلما رجعوا أقبل رسول الله ص فلما وافی ذا الحلیفۃ سأل عن طریق بني عمرو بن عوف فدلوه فرفعه الال فنظر رجل من اليهود و هو علی أطم إلى ركنان ثلاثۃ يمرون علی طریق بني عمرو بن عوف

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

فصاح یا معشر المسلمۃ هذا صاحبکم قد وافی فوقعت الصیحة بالمدينة فخرج الرجال و النساء و الصبیان مستبشرين لقدومه یتعادون فوافی رسول الله ص و قصد مسجدا فباء و نزل و اجتمع إليه بنو عمرو بن عوف سرؤا به و استبشروا و اجتمعوا حوله

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

و نزل علی کلثوم بن الهدم شیخ من بني عمرو صالح مکفوف البصر و اجتمعت إليه بطون الأوس و کانت بین الأوس و الخزرج عداوة فلم یجسروا أن یأتوا رسول الله ص لیماکان بیئهم من الخروب فأقبل رسول الله ص یتصمخ الوجوه فلا یرى أحداً من الخزرج و قد کان قدم علی بني عمرو بن عوف قبل قدوم رسول الله ص ناس من المهاجرین فنزلوا فیهم.

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

anyone from Al-Khazraj, and people from the Emigrants had proceeded to the clan of Amro Bin Awf before the arrival of Rasool-Allah^{-saww} and they lodged with them.

وَرُوي أَنَّ النَّبِيَّ ص لَمَّا قَدِمَ الْمَدِينَةَ جَاءَ النِّسَاءَ وَ الصِّبْيَانَ فَعُلْنَ

وَجَبَّ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلَّهِ دَاعٍ

طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثِيَابِ الْوَدَاعِ

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

وَ كَانَ سَلْمَانَ الْفَارِسِيُّ عَبْدًا لِبَعْضِ الْيَهُودِ وَ قَدْ كَانَ حَرَجَ مِنْ بِلَادِهِ مِنْ فَارِسَ يَطْلُبُ الدِّينَ الْحَقِيفَ الَّذِي كَانَ أَهْلُ الْكُتُبِ يُخْرِطُونَهُ بِهِ فَوَقَعَ إِلَى زَاهِبٍ مِنْ زُهَبَانَ النَّصَارَى بِالنِّشَامِ فَسَأَلَهُ عَنْ ذَلِكَ وَ صَحَبَهُ فَقَالَ اطْلُبْهُ بِمَكَّةَ فَنَمَّ مَخْرَجُهُ وَ اطْلُبْهُ بِيَثْرِبَ فَنَمَّ مَهَاجِرُهُ

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

فَقَصَدَ يَثْرِبَ فَأَخَذَهُ بَعْضُ الْأَعْرَابِ فَسَبَّوهُ وَ اشْتَرَاهُ رَجُلٌ مِنَ الْيَهُودِ فَكَانَ يَعْمَلُ فِي نَخْلِهِ وَ كَانَ فِي ذَلِكَ الْيَوْمِ عَلَى النَّخْلَةِ يَصْرُمُهَا فَدَخَلَ عَلَى صَاحِبِهِ رَجُلٌ مِنَ الْيَهُودِ فَقَالَ يَا بَا فُلَانٍ أَ شَعَرْتَ أَنَّ هَؤُلَاءِ الْمُسْلِمَةَ قَدْ قَدِمَ عَلَيْهِمْ نَبِيُّهُمْ فَقَالَ سَلْمَانُ جَعِلْتُ فِدَاكَ مَا الَّذِي تَقُولُ فَقَالَ لَهُ صَاحِبُهُ مَا لَكَ وَ لِلسُّؤَالِ عَنْ هَذَا أَقْبَلْ عَلَى عَمَلِكَ

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

قَالَ فَتَرَلْ وَ أَحْذَ طَبَقًا فَصَبَّرَ عَلَيْهِ مِنْ ذَلِكَ الرُّطْبِ وَ حَمَلَهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا هَذَا قَالَ هَذِهِ صَدَقَةٌ تُمَوِّرُنَا بَلَعْنَا أَنْتُمْ قَوْمٌ غُرَبَاءُ قَدِمْتُمْ هَذِهِ الْبِلَادَ فَأَحْبَبْتُ أَنْ تَأْكُلُوا مِنْ صَدَقَاتِنَا

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

فَقَالَ رَسُولُ اللَّهِ ص سَمُّوا وَ كُلُوا فَقَالَ سَلْمَانُ فِي نَفْسِهِ وَ عَقَدَ بِإِصْبَعِهِ هَذِهِ وَاحِدَةً يَقُولُهَا بِالْفَارِسِيَّةِ

Rasool-Allah^{-saww} said (to his^{-saww} companions): 'Name (Allah^{-azwj}) and eat!' Salman^{-ra} said within himself^{-ra}, and clasped his^{-ra} finger, 'This is one', saying it in Persian.

ثُمَّ أَنَا بَطِيءٌ آخَرَ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا هَذِهِ فَقَالَ لَهُ سَلْمَانُ رَأَيْتَكَ لَا تَأْكُلِ الصَّدَقَةَ وَ هَذِهِ هَدِيَّةٌ أَهْدَيْتُهَا إِلَيْكَ فَقَالَ ص سَمُوا وَ كَلُوا وَ أَكَلِ ع
فَعَقَدَ سَلْمَانُ يَدَيْهِ اثْنَتَيْنِ وَ قَالَ هَذِهِ آيَتَانِ يَقُولُهَا بِالْفَارِسِيَّةِ

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

ثُمَّ دَارَ خَلْفَهُ فَأَلْقَى رَسُولُ اللَّهِ ص عَنْ كَتِفِهِ الْإِزَارَ فَتَنَظَّرَ سَلْمَانُ إِلَى خَاتَمِ النَّبِيِّ وَ الشَّمَامَةِ فَأَقْبَلَ يُقْبِلُهَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَنْ أَنْتَ قَالَ أَنَا رَجُلٌ مِنْ
أَهْلِ فَارِسٍ قَدْ خَرَجْتُ مِنْ بِلَادِي مُنْذُ كَذَا وَ كَذَا وَ حَدَّثَهُ بِحَدِيثِهِ.

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

فَأَسْلَمَ وَ بَشَّرَهُ رَسُولُ اللَّهِ ص فَقَالَ لَهُ أَبَشِّرْ وَ اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرْجاً مِنْ هَذَا الْيَهُودِيِّ.

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

فَلَمَّا أَمْسَى رَسُولُ اللَّهِ ص فَارِقُهُ أَبُو بَكْرٍ وَ دَخَلَ الْمَدِينَةَ وَ نَزَلَ عَلَى بَعْضِ الْأَنْصَارِ وَ بَقِيَ رَسُولُ اللَّهِ ص بِقُبَاءَ نَازِلًا عَلَى كُثُومِ بْنِ الْهَدَمِ فَلَمَّا صَلَّى
رَسُولُ اللَّهِ ص الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ جَاءَهُ أَسْعَدُ بْنُ زُرَّارَةَ مُقْتَعًا فَسَلَّمَ عَلَى رَسُولِ اللَّهِ وَ فَرِحَ بِعُدُومِهِ

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

ثُمَّ قَالَ يَا رَسُولَ اللَّهِ مَا ظَنَنْتُ أَنْ أَسْمَعَ بِكَ فِي مَكَانٍ فَأَقْعُدَ عَنْكَ إِلَّا أَنَّ بَيْنَنَا وَ بَيْنَ إِخْوَانِنَا مِنَ الْأَوْسِ مَا تَعْلَمُ فَكَرِهْتُ أَنْ آتِيَهُمْ فَلَمَّا أَنْ كَانَ هَذَا الْوَقْتُ
لَمْ أَحْتَمِلْ أَنْ أَقْعُدَ عَنْكَ

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

فَقَالَ رَسُولُ اللَّهِ ص لِلْأَوْسِ مَنْ يُجِيرُهُ مِنْكُمْ فَقَالُوا يَا رَسُولَ اللَّهِ جَوَارِنَا فِي جَوَارِكِ فَأَجْرُهُ قَالَ لَا بِنِ إِجِيرُهُ بَعْضُكُمْ فَقَالَ عُوَيْمُ بْنُ سَاعِدَةَ وَ سَعْدُ بْنُ حَيْثَمَةَ
نَحْنُ نُجِيرُهُ يَا رَسُولَ اللَّهِ فَأَجَارُوهُ وَ كَانَ يَخْتَلِفُ إِلَى رَسُولِ اللَّهِ ص فَيَتَحَدَّثُ عِنْدَهُ وَ يُصَلِّي خَلْفَهُ

Rasool-Allah^{-saww} said to Al-Aws, ‘Who from you will employ him?’ They said, ‘O Rasool-Allah^{-saww}! Our neighbourhood is in your^{-saww} neighbourhood’. He^{-saww} said: ‘But one of you should employ him’. Uwaym Bin Saida and Sa’ad Bin Khaysama said, ‘We will employ him, O Rasool-

Allah^{-saww}! So, they employed him and used to come and go to Rasool-Allah^{-saww} and discuss with him^{-saww}, and prayed Salat behind him^{-saww}.

فَبَقِيَ رَسُولُ اللَّهِ خَمْسَةَ عَشَرَ يَوْمًا فَجَاءَهُ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ تَدْخُلُ الْمَدِينَةَ فَإِنَّ الْقَوْمَ مُتَشَوِّقُونَ إِلَيَّ نَزُولِكَ عَلَيْهِمْ فَقَالَ ص لَا أَرِيمُ مِنْ هَذَا الْمَكَانِ حَتَّى يُؤَايِي أَخِي عَلِيٌّ ع وَكَانَ رَسُولُ اللَّهِ قَدْ بَعَثَ إِلَيْهِ أَنْ الْجَمَلُ الْعِيَالُ وَ أَقْدَمَ فَقَالَ أَبُو بَكْرٍ مَا أَحْسَبُ عَلِيًّا يُؤَايِي قَالَ بَلَى مَا أَسْرَعَهُ إِنْ شَاءَ اللَّهُ

Rasool-Allah^{-saww} remained for fifteen days, and Abu Bakr came to him^{-saww} and said, 'O Rasool-Allah^{-saww}! Enter Al-Medina for the people are desirous to your^{-saww} advent to them. He^{-saww} said: 'I^{-saww} will not move from this place until my^{-saww} brother^{-asws} Ali^{-asws} comes'; and Rasool-Allah^{-saww} had sent a message to him^{-asws} to carry the dependants and arrive. Abu Bakr said, 'I don't reckon Ali^{-asws} will come'. He^{-saww} said: 'Yes, very quickly, if Allah^{-azwj} so Desires'.

فَبَقِيَ خَمْسَةَ عَشَرَ يَوْمًا فَوَاقَى عَلِيٌّ ع بِعِيَالِهِ.

He^{-saww} remained for ten days and Ali^{-asws} arrived with his^{-saww} dependants.

فَلَمَّا وَاقَى كَانَ سَعْدُ بْنُ الرَّبِيعِ وَ عَبْدِ اللَّهِ بْنُ رَوَاحَةَ يَكْسِرَانِ أَصْنَامَ الْخَزْرَجِ وَ كَانَ كُلُّ رَجُلٍ شَرِيفٍ فِي بَيْتِهِ صَنَمٌ يَمْسُخُهُ وَ يُطِيبُهُ وَ لِكُلِّ بَطْنٍ مِنَ الْأَوْسِ وَ الْخَزْرَجِ صَنَمٌ فِي بَيْتٍ لِحِمَاةٍ يُكْرِمُونَهُ وَ يَجْعَلُونَ عَلَيْهِ مِنْدِيالًا وَ يَدْبَحُونَ لَهُ

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

فَلَمَّا قَدِمَ الْإِنْتِنَا عَشَرَ مِنَ الْأَنْصَارِ أَحْرَجُوهَا مِنْ بُيُوتِهِمْ وَ بُيُوتِ مَنْ أَطَاعَهُمْ فَلَمَّا قَدِمَ السَّبْعُونَ كَثُرَ الْإِسْلَامُ وَ فَشَا وَ جَعَلُوا يَكْسِرُونَ الْأَصْنَامَ.

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

قَالَ وَ بَقِيَ رَسُولُ اللَّهِ ص بَعْدَ فُتُومِ عَلِيٍّ ع يَوْمًا أَوْ يَوْمَيْنِ ثُمَّ رَكِبَ رَاحِلَةً فَاجْتَمَعَتْ إِلَيْهِ بَنُو عَمْرٍو بْنِ عَوْفٍ فَقَالُوا يَا رَسُولَ اللَّهِ أَقَمَ عِنْدَنَا فَإِنَّا أَهْلُ الْحَدِّ وَ الْجَلْدِ وَ الْحَلْقَةِ وَ الْمَنْعَةِ فَقَالَ ص خَلُّوا عَنْهَا فَإِنَّهَا مَأْمُورَةٌ

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

وَ بَلَغَ الْأَوْسَ وَ الْخَزْرَجَ خُرُوجَ رَسُولِ اللَّهِ ص فَلَبَسُوا السَّبَاحَ وَ أَقْبَلُوا يَغْدُونَ حَوْلَ نَاقَتِهِ لَا يَمُرُّ بِحَيٍّ مِنْ أَحْبَاءِ الْأَنْصَارِ إِلَّا وَثَبُوا فِي وَجْهِهِ وَ أَخَذُوا بِرِمَامِ نَاقَتِهِ وَ تَطَلَّبُوا إِلَيْهِ أَنْ يَنْزِلَ عَلَيْهِمْ وَ رَسُولُ اللَّهِ ص يَقُولُ خَلُّوا سَبِيلَهَا فَإِنَّهَا مَأْمُورَةٌ حَتَّى مَرَّ بِبَنِي سَلْمٍ

The (news of) of the coming out of Rasool-Allah^{-saww} reached Al-Aws and Al-Khazraj, so they wore the weapons and came surrounding around his^{-saww} camel, not passing by any one alive from the live ones of the Helpers except and they leapt in his face and grabbed the rein of his

camel and requested to him^{-saww} that he^{-saww} lodges with them, and Rasool-Allah^{-saww} was saying: 'Free its way for it is Commanded', until it passed by the clan of Salim.

وَكَانَ خُرُوجَ رَسُولِ اللَّهِ ص مِنْ قُبَاءَ يَوْمَ الْجُمُعَةِ فَوَاقَى بَنِي سَلِيمٍ عِنْدَ زَوَالِ الشَّمْسِ فَتَعَرَّضَتْ لَهُ بَنُو سَلِيمٍ فَقَالُوا يَا رَسُولَ اللَّهِ هَلُمَّ إِلَى الْجَدِّ وَ الْجَدِّ وَ الْحُلُقَةِ وَ الْمَنَعَةِ فَبَرَكْتَ نَاقَتُهُ عِنْدَ مَسْجِدِهِمْ وَ قَدْ كَانُوا بَنَوْا مَسْجِدًا قَبْلَ قُدُومِ رَسُولِ اللَّهِ ص

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

فَنَزَلَ فِي مَسْجِدِهِمْ وَ صَلَّى بِهِنَّ الطُّهْرَ وَ حَطَبَهُمْ وَ كَانَ أَوَّلَ مَسْجِدٍ حَطَبَ فِيهِ بِالْجُمُعَةِ وَ صَلَّى إِلَى بَيْتِ الْمَقْدِسِ وَ كَانَ الَّذِينَ صَلَّوْا مَعَهُ فِي ذَلِكَ الْوَقْتِ مِائَةً رَجُلٍ

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

ثُمَّ رَكِبَ رَسُولُ اللَّهِ ص نَاقَتَهُ وَ أَرْحَى زِمَامَهَا فَأَنْتَهَى إِلَى عَبْدِ اللَّهِ بْنِ أَبِي فَوْقَتْ عَلَيْهِ وَ هُوَ يَقْدِرُ أَنَّهُ يُعْرِضُ عَلَيْهِ التَّرْوُلُ عِنْدَهُ فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي بَعْدَ أَنْ تَارَتِ الْعَبْرَةُ وَ أَخَذَ كُمَهُ وَ وَضَعَهُ عَلَى أَنْفِهِ يَا هَذَا أَذْهَبَ إِلَى الَّذِينَ غَرُّوكَ وَ خَدَعُوكَ وَ أَتَوْا بِكَ فَانزِلْ عَلَيْهِمْ وَ لَا تَعُشِّنَا فِي دِيَارِنَا

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

فَسَلَطَ اللَّهُ عَلَى دُورِ بَنِي الْمُجَنَلِيِّ الذَّرَّ فَخَرَّبَ دُورَهُمْ فَصَاوُوا نَزَالًا عَلَى غَيْرِهِمْ وَ كَانَ جَدُّ عَبْدِ اللَّهِ بْنِ أَبِي يُقَالُ لَهُ ابْنُ الْمُجَنَلِيِّ فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ يَا رَسُولَ اللَّهِ لَا يُعْرِضُ فِي قَلْبِكَ مِنْ قَوْلِ هَذَا شَيْءٌ فَإِنَّا كُنَّا اجْتَمَعْنَا عَلَى أَنْ مُلِكْنَا عَلَيْنَا وَ هُوَ يَرَى الْآنَ أَنَّكَ قَدْ سَلَبْتَهُ أَمْرًا قَدْ كَانَ أَشْرَفَ عَلَيْهِ فَانزِلْ عَلَيَّ يَا رَسُولَ اللَّهِ فَإِنَّهُ لَيْسَ فِي الْخَزْرَجِ وَ لَا فِي الْأَوْسِ أَكْثَرُ فَمِ بِنِي مَتِي وَ نَحْنُ أَهْلُ الْجَدِّ وَ الْعَرِّ فَلَا تُجْزِنَا يَا رَسُولَ اللَّهِ

Allah^{-azwj} Caused the particles to overcome upon the clan of Hubla and these ruined their houses, and they came to descend to others, and the grandfather of Abdullah Bin Abayy was called Ibn Al-Hubla. Sa'ad Bin Ubada said, 'O Rasool-Allah^{-saww}! Do not expose anything in your^{saww} heard from the words of this, for we had gathered upon that we would make him a ruler upon us, and he sees now you^{-saww} have removed his command which he had presided upon. So, descend to me, O Rasool-Allah^{-saww}, for there isn't anyone among Al-Khazraj nor among Al-Aws with more mouths of camels than me, and we are the people of patience and the honour, so do not disappoint us, O Rasool-Allah^{-saww}'.

فَأَرْحَى زِمَامَ نَاقَتِهِ وَ مَرَّتْ نَحْبُ بِهِ حَتَّى أَنْتَهَتْ إِلَى بَابِ الْمَسْجِدِ الَّذِي هُوَ الْيَوْمَ وَ لَمْ يَكُنْ مَسْجِدًا إِذَا كَانَ مَرِيدًا لِيَتِيمَيْنِ مِنَ الْخَزْرَجِ يُقَالُ لَهُمَا سَهْلٌ وَ سَهْلَانٌ وَ كَانَا فِي حَجَرِ أَسْعَدِ بْنِ زُرَّارَةَ فَبَرَكْتَ النَّاقَةَ عَلَى بَابِ أَبِي أَيُّوبَ خَالِدِ بْنِ زَيْدٍ فَنَزَلَ عَنْهَا رَسُولُ اللَّهِ ص.

He slackened the rein of his^{-saww} camel and passed by with him^{-saww} until he ended up to the door of the Masjid which is today, and it did not happen to be a Masjid, but rather was a centre for two orphans from Al-Khazraj called Sahl and Suhey1 and they were in the chamber of As'ad Bin Zurara. The camel knelt at the door of Abu Ayoub Khalid Bin Zayd, so Rasool-Allah^{-saww} descended at it.

فَلَمَّا نَزَلَ اجْتَمَعَ عَلَيْهِ النَّاسُ وَ سَأَلُوهُ أَنْ يَنْزِلَ عَلَيْهِمْ فَوَثَبَتْ أُمُّ أَبِي أَيُّوبَ إِلَى الرَّحْلِ فَادْخَلَتْهُ مِنْهَا فَلَمَّا أَكْثَرُوا عَلَيْهِ قَالَ رَسُولُ اللَّهِ صَ أَيُّنَ الرَّحْلِ فَقَالُوا أُمُّ أَبِي أَيُّوبَ فَادْخَلَتْهُ بَيْتَهَا فَقَالَ صَ الْمَرْءُ مَعَ رَحْلِهِ وَ أَحَدًا أَسْعَدُ بِنُ زُرَّارَةَ بِرِمَامِ النَّاقَةِ فَحَوَّلَهَا إِلَى مَنْزِلِهِ.

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

وَ كَانَ أَبُو أَيُّوبَ لَهُ مَنْزِلٌ أَسْفَلُ وَ فَوْقَ الْمَنْزِلِ عُزْفَةٌ فَكَرِهَ أَنْ يَعْلُو رَسُولُ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ يَا أَبِي أَنْتَ وَ أُمِّي الْعُلُوُّ أَحَبُّ إِلَيْكَ أَمْ السُّفْلُ فَإِنِّي أَكْرَهُ أَنْ أَعْلُوَ فَوْقَكَ فَقَالَ صَ السُّفْلُ أَرْفَعُ بِنَا لِمَنْ يَأْتِينَا

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

قَالَ أَبُو أَيُّوبَ فَكُنَّا فِي الْعُلُوِّ أَنَا وَ أُمِّي فَكُنْتُ إِذَا اسْتَقَيْتِ الدَّلُوَ أَخَافُ أَنْ يَفْعَ مِنْهُ فَطَرَةٌ عَلَى رَسُولِ اللَّهِ صَ وَ كُنْتُ أَصْعَدُ وَ أُمِّي إِلَى الْعُلُوِّ خَفِيئًا مِنْ حَيْثُ لَا يَعْلَمُ وَ لَا يَحْسُبُ بِنَا وَ لَا تَتَكَلَّمُ إِلَّا خَفِيئًا وَ كَانَ إِذَا نَامَ صَ لَا تَنَحَّرُكَ وَ رُبَّمَا طَبَّحْنَا فِي عُزْفَتِنَا فَتُجِيفُ الْبَابَ عَلَى عُزْفَتِنَا خَافَةً أَنْ يُصِيبَ رَسُولُ اللَّهِ صَ دُخَانَ

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

وَ لَقَدْ سَقَطَتْ جَرَّةٌ لَنَا وَ أَهْرَبِقُ الْمَاءِ فَقَامَ أُمُّ أَبِي أَيُّوبَ إِلَى قَطِيقَةٍ لَمْ يَكُنْ لَنَا وَ اللَّهُ عَزَّ وَ جَلَّ فَأَلْقَتْهَا عَلَى ذَلِكَ الْمَاءِ تَسْتَشْفِ بِهَ خَافَةً أَنْ يَسِيلَ عَلَى رَسُولِ اللَّهِ صَ مِنْ ذَلِكَ شَيْءٌ وَ كَانَ يَحْضُرُ رَسُولُ اللَّهِ صَ الْمُسْلِمُونَ مِنَ الْأَوْسِ وَ الْخَزْرَجِ وَ الْمُهَاجِرِينَ وَ كَانَ أَبُو أَمَامَةَ أَسْعَدُ بِنُ زُرَّارَةَ يَبْعَثُ إِلَيْهِ فِي كُلِّ يَوْمٍ عَدَاءً وَ عَشَاءً فِي قَصْعَةٍ تَرِيدُ عَلَيْهَا عَرَاقٌ فَكَانَ يَأْكُلُ مَعَهُ مِنْ جَاءَ حَتَّى يَشْبَعُونَ ثُمَّ تَرُدُّ الْقَصْعَةَ كَمَا هِيَ

And (one day) a jar of our fell down and the water was spilt, so Umm Abu Ayoub stood up to a cloth which by Allah^{-azwj} there did not happen to be any other than it for us and threw it upon that water, to dry it up with it, fearing that something from it might flow to Rasool-Allah^{-saww}. And Rasool-Allah^{-saww} used to attend the Muslims from Al-Aws and Al-Khazraj and the Emigrants, and Abu Amama As'ad bin Zurara used to send to him some porridge in a bowl every day, morning and evening, having froth upon it, and he^{-saww} would eat it along with the ones who came until they were satiated, then return the bowl just as it was.

وَ كَانَ سَعْدُ بْنُ عُبَادَةَ يَبْعَثُ إِلَيْهِ فِي كُلِّ لَيْلَةٍ عَشَاءً وَ يَتَعَشَّى مَعَهُ مِنْ حَضْرَتِهِ وَ تُرَدُّ الْقُصْعَةُ كَمَا هِيَ وَ كَانُوا يَتَنَاوَبُونَ فِي بَعْثِ الْعَدَاءِ وَ الْعَشَاءِ إِلَيْهِ أَسْعَدُ بْنُ زُرَّارَةَ وَ سَعْدُ بْنُ خَيْثَمَةَ وَ الْمُنْذِرُ بْنُ عَمْرٍو وَ سَعْدُ بْنُ الرَّبِيعِ وَ أُسَيْدُ بْنُ حُضَيْرٍ

And Sa'ad Bin Ubadah used to send to him^{-saww} dinner every night and he^{-saww} would share it with the ones who would be present and return the bowl just as it was; and they would take turns regarding sending the breakfast and the dinner to him^{-saww} – As'ad Bin Zurara, and Sa'ad bin Khaysama, and Al-Munzar Bin Amro, and Sa'ad bin Al-Rabie, and Aseyd Bin Huzeyr.

قَالَ فَطَبَخَ لَهُ أُسَيْدٌ يَوْمًا قِدْرًا فَلَمْ يَجِدْ مَنْ يَحْمِلُهَا فَحَمَلَهَا بِنَفْسِهِ وَ كَانَ رَجُلًا شَرِيفًا مِنَ الثَّقَلَاءِ فَوَافَاهُ رَسُولُ اللَّهِ ص وَ قَدْ رَجَعَ مِنَ الصَّلَاةِ فَقَالَ حَمَلْتُهَا بِنَفْسِيكَ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ لَمْ أَجِدْ أَحَدًا يَحْمِلُهَا فَقَالَ بَارَكَ اللَّهُ عَلَيْكُمْ مِنْ أَهْلِ بَيْتِ.

He said, 'One day Aseyd cooked a pot for him^{-as} and could not find anyone to carry it, so he carried it himself, and he was a nobleman from the chiefs. He came across Rasool-Allah^{-saww} and he^{-saww} had returned from the Salat. He^{-saww} said: 'You are carrying it yourself?' He said, 'Yes, O Rasool-Allah^{-saww}! I could not find anyone to carry it'. He^{-saww} said: 'May Allah^{-azwj} Bless upon you all from the People^{-asws} of the Household'.

وَ فِي كِتَابِ دَلَائِلِ النَّبُوَّةِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ الْمَدِينَةَ فَلَمَّا دَخَلَهَا جَاءَتْ الْأَنْصَارُ بِرِجَالِهَا وَ نِسَائِهَا فَقَالُوا إِنَّا يَا رَسُولَ اللَّهِ فَقَالَ دَعُوا النَّاقَةَ فَإِنَّمَا مَأْمُورَةٌ فَبَرَكَتْ عَلَى بَابِ أَبِي أَيُّوبَ فَخَرَجَتْ جَوَارٍ مِنْ بَنِي النَّجَّارِ يَضْرِبُونَ بِالْأُذُنِ وَ هُنَّ يَقْلُنُ

يَا حَبْدًا مُحَمَّدٌ مِنْ جَارٍ.

نَحْنُ جَوَارٍ مِنْ بَنِي النَّجَّارِ.

And in the book 'Dalail Al-Nabuwah', from Anas Bin Malik (the famous Ahadith fabricator) who said, 'Rasool-Allah^{-saww} arrived at Al-Medina. When he^{-saww} entered it, the Helpers came with their men and their women and said, 'To us, O Rasool-Allah^{-saww}!' He^{-saww} said: 'Leave the camel for it is Commanded'. It knelt at the door of Abu Ayoub. Then neighbours from the clan of Najjar came out striking with the tambourines and they were saying, 'We are the neighbours from the clan of Najj, how excellent is Muhammad^{-saww} as a neighbour'.

فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ص فَقَالَ أَ تُحِبُّونِي فَقَالُوا بَلَى وَ اللَّهُ يَا رَسُولَ اللَّهِ قَالَ أَنَا وَ اللَّهُ أَجِبُكُمْ ثَلَاثَ مَرَّاتٍ.

So, Rasool-Allah^{-saww} came out to them and said: 'Do you all love me^{-saww}?' They said, 'Yes, by Allah^{-azwj}, O Rasool-Allah^{-saww}!' He^{-saww} said: 'By Allah^{-azwj}! I^{-saww} love you all!' – three times'.

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ جَاءَتْهُ الْيَهُودُ فَرِيطَةٌ وَ النَّضِيرُ وَ قَبِيْلَةُ فَقَالُوا يَا مُحَمَّدُ إِلَى مَا تَدْعُو قَالَ إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ أَنِّي الَّذِي تَجِدُونِي مَكْتُوبًا فِي التَّوْرَةِ وَ الَّذِي أَخْبَرْتُكُمْ بِهِ عُلَمَاؤُكُمْ أَنَّ مَخْرَجِي بِمَكَّةَ وَ مُهَاجِرِي فِي هَذِهِ الْحَرَّةِ

Ali Bin Ibrahim Bin Hashim – A group of Jews of (the clans of) Qureyza and Al-Nazeyr and Qaynuqa came and said, 'O Muhammad^{-saww}! What are you^{-saww} calling to?' He^{-saww} said: 'To the testimony that there is no god except Allah^{-azwj} and I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, and I^{-saww} am the one you are finding me^{-saww} written in the Torah, and the one whom your scholars have informed that my^{-saww} coming would be at Makkah and my^{-saww} emigration in this (mount) Al-Hira.

وَ أَخْبَرَكُمْ عَالِمٌ مِنْكُمْ جَاءَكُمْ مِنَ الشَّامِ فَقَالَ تَرَكَتُ الحُمْرَ وَ الحَمِيرَ وَ جِئْتُ إِلَى البُؤْسِ وَ التُّمُورِ لِنَبِيِّ يُبْعَثُ فِي هَذِهِ الحِرَّةِ مَخْرُجُهُ بِمَكَّةَ وَ مُهَاجِرُهُ هَاهُنَا وَ هُوَ آخِرُ الأنْبِيَاءِ وَ أَفْضَلُهُمْ يَرْكَبُ الحِمَارَ وَ يَلْبَسُ الشَّمْلَةَ وَ يَجْتَرِي بِالكِسْرَةِ فِي عَيْنَيْهِ حُمْرَةً وَ بَيْنَ كَتِفَيْهِ خَاتَمُ النُّبُوَّةِ وَ يَضَعُ سَيْفَهُ عَلَى عَاتِقِهِ لَا يُبَالِي مَنْ لَاقَى وَ هُوَ الصَّخُوكُ القِتَالُ يَبْلُغُ سُلْطَانَهُ مُنْقَطِعَ الحُفِّ وَ الحَافِرِ

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

His^{saww} coming would be at Makkah and his^{saww} emigration over here, and he^{saww} is the last of the Prophets^{as} and their^{as} superior. He^{azwj} will ride the donkey and wear the cloak, and he^{saww} will break with the crumbs, there will be redness in his^{saww} eyes and a seal of the Prophethood between his^{saww} shoulders, and he^{saww} will place his^{saww} sword upon his^{saww} shoulder not caring who he^{saww} meets (in battle), and he^{saww} will be bright-faced of the fighting, his^{saww} authority will reach to the end-point of the shoes (infantry) and the hooves (cavalry)'.
 فَقَالُوا لَهُ قَدْ سَمِعْنَا مَا نَقُولُ وَ قَدْ جِئْنَاكَ لِنتَلَبَّ مِنْكَ الهُدَى عَلَى أَنْ لَا نُكُونَ لَكَ وَ لَا عَلَيْكَ وَ لَا نُعِينُ عَلَيْكَ أَحَدًا وَ لَا نَتَعَرَّضُ لِأَحَدٍ مِنْ أَصْحَابِكَ وَ لَا نَتَعَرَّضُ لَنَا وَ لَا لِأَحَدٍ مِنْ أَصْحَابِنَا حَتَّى نَنْظُرَ إِلَى مَا يَصِيرُ أَمْرُكَ وَ أَمْرُ قَوْمِكَ

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

فَأَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى ذَلِكَ وَ كَتَبَ بَيْنَهُمْ كِتَابًا أَلَّا يُعِينُوا عَلَى رَسُولِ اللَّهِ ص وَ لَا عَلَى أَحَدٍ مِنْ أَصْحَابِهِ بِلِسَانٍ وَ لَا يَدٍ وَ لَا بِسِلَاحٍ وَ لَا بِكِرَاعٍ فِي السِّرِّ وَ العلَانِيَةِ لَا بَلِيلٍ وَ لَا بِنَهَارٍ اللهُ بِذَلِكَ عَلَيْهِمْ شَهِيدٌ فَإِنْ فَعَلُوا فَرَسُولُ اللهِ فِي جِلِّ مِنْ سَفْكَ دِمَائِهِمْ وَ سَبِي ذَرَارِيهِمْ وَ نِسَائِهِمْ وَ أَخْذِ أَمْوَالِهِمْ

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

وَ كَتَبَ لِكُلِّ قَبِيلَةٍ مِنْهُمْ كِتَابًا عَلَى حَدِّهِ وَ كَانَ الَّذِي تَوَلَّى أَمْرَ بَنِي النَّضِيرِ حُبَيْبُ بْنُ أَخْطَبَ فَلَمَّا رَجَعَ إِلَى مَنْزِلِهِ قَالَ لَهُ إِخْوَتُهُ جَدِي بْنُ أَخْطَبَ وَ أُبُو يَاسِرِ بْنُ أَخْطَبَ مَا عِنْدَكَ قَالَ هُوَ الَّذِي جَدُّهُ فِي التَّوْرَةِ وَ الَّذِي بَشَّرَنَا بِهِ عَلَمَاؤُنَا وَ لَا أَرَأَى لَهُ عُدُوًّا لِأَنَّ النُّبُوَّةَ خَرَجَتْ مِنْهُ وَ وُلِدَ إِسْحَاقَ وَ صَارَتْ فِي وَ وُلِدَ إِسْمَاعِيلَ وَ لَا نُكُونُ تَبَعًا لِوُلْدِ إِسْمَاعِيلِ أَبَدًا.

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

He said, 'He^{saww} is the one we find to be in the Torah, and the one whom our scholars gave us the glad tidings with, and I will not cease to be an enemy to him^{saww} because the Prophet-

hood came out from the sons of Is'haq^{as} and came to be in the sons of Ismail^{as}, and we cannot happen to be followers of the son of Ismail^{as}, ever!

وَ كَانَ الَّذِي وَلِيَ أَمْرَ قُرَيْظَةَ كَعْبُ بْنُ أَسَدٍ وَ الَّذِي وَلِيَ أَمْرَ بَنِي قَيْنُقَاعٍ مُخْبِرِيُّ وَ كَانَ أَكْثَرُهُمْ مَالًا وَ حَدَائِقَ فَقَالَ لِقَوْمِهِ تَعْلَمُونَ أَنَّهُ النَّبِيُّ الْمُبْعُوثُ فَهَلُّهُوا نَوْمًا بِهِ وَ نَكُونُ قَدْ أَدْرَكْنَا الْكِتَابَيْنِ فَلَمْ يُجِبْهُ قَيْنُقَاعٌ إِلَى ذَلِكَ.

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

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي فِي الْمَرْيَدِ بِأَصْحَابِهِ. فَقَالَ لِأَسْعَدِ بْنِ زُرَّارَةَ اشْتَرِ هَذَا الْمَرْيَدَ مِنْ أَصْحَابِهِ فَسَاوَمَ الْبَيْتِيْمَيْنِ عَلَيْهِ فَقَالَا هُوَ لِرَسُولِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص لَا إِلَّا بِتَمَنٍ فَأَشْتَرَاهُ بِعَشْرَةِ دَنَائِرٍ وَ كَانَ فِيهِ مَاءٌ مُسْتَنْفَعٌ فَأَمَرَ بِهِ رَسُولُ اللَّهِ فَسِيلَ وَ أَمَرَ بِاللِّبْنِ فَضْرَبَ فَبَنَاهُ رَسُولُ اللَّهِ ص فَحَفَرَهُ فِي الْأَرْضِ ثُمَّ أَمَرَ بِالْحِجَارَةِ فُنَقِلَتْ مِنَ الْحِرَّةِ

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

فَكَانَ الْمُسْلِمُونَ يَنْقُلُونَهَا فَأَقْبَلَ رَسُولُ اللَّهِ ص يَحْمِلُ حَجْرًا عَلَى بَطْنِهِ فَاسْتَقْبَلَهُ أُسَيْدُ بْنُ حَضْرَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَعْطِنِي أَحْمِلُهُ عَنْكَ قَالَ لَا اذْهَبْ فَاحْمِلْ غَيْرَهُ فَنَقَلُوا الْحِجَارَةَ وَ رَفَعُوهَا مِنَ الْحُفْرَةِ حَتَّى بَلَغَ وَجْهَ الْأَرْضِ

The Muslims used to transfer (the stones), so Rasool-Allah^{saww} came and carried a stone upon his^{saww} belly, Abu Aseyd Bin Huzeyr met him^{saww} and said, 'O Rasool-Allah^{saww}! Give me, I will carry it on your^{saww} behalf'. He^{saww} said: 'No, go away', and he^{saww} carried another one. The stones were transferred and they raise it from the pit until it reached the surface of the ground.

ثُمَّ بَنَاهُ أَوْلًا بِالسَّعِيدَةِ لَبْنَةً لَبْنَةً ثُمَّ بَنَاهُ بِالسَّمِيطِ وَ هُوَ لَبْنَةٌ وَ نَصَفَتْ ثُمَّ بَنَاهُ بِالْأُنْثَى وَ الذَّكَرِ لَبْنَتَيْنِ مُخَالَفَتَيْنِ وَ رَفَعَ حَائِطَهُ قَامَةً وَ كَانَ مُؤَخَّرُهُ مِائَةَ ذِرَاعٍ

Then he^{saww} built the first with 'Al-Saeeda' (a type of brick), brick by brick, then build it with 'Al-Sameyt' and it is a brick and a half, building it with the female (brick) and the male (brick), two different brick, and raised a standing wall and distanced it by one hundred cubits.

ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَظْلَلْتَ عَلَيْنَا ظِلًّا فَرَفَعْنَا صَاسِطِينَ فِي مَقْدَمِ الْمَسْجِدِ إِلَى مَا يَلِي الصَّخْرَةَ بِالْحُتْسَبِ ثُمَّ ظَلَّلَهُ وَ أَلْقَى عَلَيْهِ سَعْفَ النَّخْلِ فَعَاشُوا فِيهِ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ سَقَفْتَنَا سَقْفًا قَالَ لَا عَرِيشَ كَعَرِيشِ مُوسَى الْأَمْرُ أَجْعَلُ مِنْ ذَلِكَ

Then the heat intensified upon them, so they said, 'O Rasool-Allah^{saww}! If you^{saww} could raise a shade upon it'. So, he^{saww} raised its pillars in the front of the Masjid to what follows the courtyard, with the wood. Then he^{saww} shaded it and cast the leaves of the palm trees over

it, and they lived in it. They said, 'O Rasool-Allah^{-saww}! If you^{-saww} could roof a roof (ceiling)'. He^{-saww} said: 'No, shade is like the shade of Musa^{-as}. The matter is more urgent than that'.

وَ ابْتَنَى رَسُولُ اللَّهِ ص مَنَارِلَهُ وَ مَنَارِلَ أَصْحَابِهِ حَوْلَ الْمَسْجِدِ وَ حَطَّ لِأَصْحَابِهِ حِطَّاطاً فَبَنَوْا فِيهِ مَنَارِلَهُمْ وَ كُلُّ شَرَعٍ مِنْهُ بَابٌ إِلَى الْمَسْجِدِ وَ حَطَّ لِحِمْرَةَ وَ شَرَعٍ بَابَهُ إِلَى الْمَسْجِدِ وَ حَطَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع مِثْلَ مَا حَطَّ لَهُمْ وَ كَانُوا يَخْرُجُونَ مِنْ مَنَارِلِهِمْ فَيَدْخُلُونَ الْمَسْجِدَ

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

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَأْمُرَ كُلَّ مَنْ كَانَ لَهُ بَابٌ إِلَى الْمَسْجِدِ أَنْ يَسُدَّهُ وَ لَا يَكُونَ لِأَحَدٍ بَابٌ إِلَى الْمَسْجِدِ إِلَّا لَكَ وَ لِعَلِيِّ ع وَ يَحِلُّ لِعَلِيِّ فِيهِ مَا يَحِلُّ لَكَ

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

فَغَضِبَ أَصْحَابُهُ وَ غَضِبَ حِمْرَةُ وَ قَالَ أَنَا عَمُّهُ يَأْمُرُ بِسَدِّ بَابِي وَ يَتْرُكُ بَابَ ابْنِ أُخِي وَ هُوَ أَصْغَرُ مِنِّي فَجَاءَهُ

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

فَقَالَ يَا عَمِّ لَا تَغْضَبَنَّ مِنْ سَدِّ بَابِكَ وَ تَرْكِ بَابِ عَلِيِّ قَوْلِ اللَّهِ مَا أَنَا أَمَرْتُ بِدَلِّكَ وَ لَكِنَّ اللَّهَ أَمَرَ بِسَدِّ أَبْوَابِكُمْ وَ تَرْكِ بَابِ عَلِيِّ فَقَالَ يَا رَسُولَ اللَّهِ رَضِيْتُ وَ سَلَّمْتُ لِلَّهِ وَ لِرَسُولِهِ.

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

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص حَيْثُ بَنَى مَنَارِلَهُ كَانَتْ فَاطِمَةُ ع عِنْدَهُ فَحَطَبَهَا أَبُو بَكْرٍ فَقَالَ رَسُولُ اللَّهِ أَنْتَظِرُ أَمْرَ اللَّهِ ثُمَّ حَطَبَهَا عُمَرُ فَقَالَ مِثْلَ ذَلِكَ فَقِيلَ لِعَلِيِّ ع لِمَ لَا تَحْطُبُ فَاطِمَةَ فَقَالَ وَاللَّهِ مَا عِنْدِي شَيْءٌ فَقِيلَ لَهُ إِنَّ رَسُولَ اللَّهِ ص لَا يَسْأَلُكَ شَيْئاً

He (the narrator) said, 'And Rasool-Allah^{-saww}, when he^{-saww} built his^{-saww} house, (Syeda) Fatima^{-asws} was with him^{-saww}. Abu Bakr proposed for her^{-asws}. Rasool-Allah^{-saww} said: 'I^{-saww} shall await the Command of Allah^{-azwj}'. Then Umar proposed for her^{-asws}, and he^{-saww} said similar to that. It was said to Ali^{-asws}, 'Why don't you^{-asws} propose for (Syeda) Fatima^{-asws}?'. He^{-asws} said: 'By Allah^{-azwj}! There is nothing with me^{-asws}'. It was said to him^{-asws}, 'Rasool-Allah^{-saww} will not ask you^{-asws} for anything'.

فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَاسْتَحْيَا أَنْ يَسْأَلَهُ فَرَجَعَ ثُمَّ جَاءَهُ فِي الْيَوْمِ الثَّالِثِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَلَيْكَ حَاجَةٌ قَالَ بَلَى يَا رَسُولَ اللَّهِ

He^{-asws} came to Rasool-Allah^{-saww}, but was too shy to ask him^{-saww}, and he^{-asws} returned. Then he^{-asws} came to him^{-saww} during the second day, but was shy, and he^{-asws} returned. Then he^{-asws} came to him^{-saww} during the third day. Rasool-Allah^{-saww} said to him^{-asws}: 'O Ali^{-asws}! Is there a need for you^{-asws}?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ لَعَلَّكَ جِئْتَ خَاطِبًا قَالَ نَعَمْ يَا رَسُولَ اللَّهِ قَالَ لَهُ رَسُولُ اللَّهِ هَلْ عِنْدَكَ شَيْءٌ يَا عَلِيُّ قَالَ مَا عِنْدِي يَا رَسُولَ اللَّهِ شَيْءٌ إِلَّا دِرْعِي فَرَزَّجَهُ رَسُولُ اللَّهِ عَلَى اثْنَتَيْ عَشْرَةَ أَوْقِيَّةً وَ نَشِي وَ دَفَعَ إِلَيْهِ دِرْعَهُ

He^{-saww} said: 'Perhaps you^{-asws} have come as a proposer'. He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}! Rasool-Allah^{-saww} said to him^{-asws}: 'Is there anything with you^{-asws}, O Ali^{-asws}?' He^{-asws} said: 'There is nothing with me^{-asws}, O Rasool-Allah^{-saww}, except my^{-asws} armour'. So, Rasool-Allah^{-saww} got him^{-asws} married upon twelve ounces and a half, and handed over his^{-asws} shield to him^{-asws}.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص هَيْبِي مَنْزِلًا حَتَّى تُحَوَّلَ فَاطِمَةُ إِلَيْهِ فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ مَا هَاهُنَا مَنْزِلٌ إِلَّا مَنْزِلُ حَارِثَةَ بِنِ الثُّعْمَانَ وَ كَانَ لِفَاطِمَةَ ع يَوْمَ بَنَى بِهَا أَمِيرُ الْمُؤْمِنِينَ ع تِسْعَ سِنِينَ فَقَالَ رَسُولُ اللَّهِ ص وَ اللَّهُ لَقَدْ اسْتَحْيَيْنَا مِنْ حَارِثَةَ بِنِ الثُّعْمَانَ قَدْ أَخَذْنَا عَائِمَةَ مَنْزِلَهُ

Rasool-Allah^{-saww} said to him^{-asws}: 'Set up a house until I^{-saww} transfer (Syeda) Fatima^{-asws} to it'. Ali^{-asws} said: 'O Rasool-Allah^{-saww}! There is no house over here except the house of Haris Bin Al-Numan'. On that day Amir Al-Momineen^{-asws} built at it, there were nine years for (Syeda) Fatima^{-asws}. Rasool-Allah^{-saww} said: 'By Allah^{-azwj}! We are embarrassed from Haris bin Al-Numan. We have taken the generality of his homes'.

فَبَلَغَ ذَلِكَ حَارِثَةَ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَنَا وَ مَالِي لِلَّهِ وَ لِرَسُولِهِ وَ اللَّهُ مَا شَيْءٌ أَحَبُّ إِلَيَّ مِمَّا تَأْخُذُهُ وَ الَّذِي تَأْخُذُهُ أَحَبُّ إِلَيَّ مِمَّا تَرْتَكُهُ

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

فَجَزَاهُ رَسُولُ اللَّهِ ص خَيْرًا فَحَوَّلَتْ فَاطِمَةُ إِلَى عَلِيٍّ ع فِي مَنْزِلِ حَارِثَةَ وَ كَانَ فِرَاشَهُمَا إِهَابَ كَنْبِ جَعَلَا صُوفَهُ تَحْتَ جُنُوبِهِمَا.

Rasool-Allah^{-saww} supplicated for goodly Recompense for him and he^{-saww} transferred Fatima^{-asws} to Ali^{-asws} in the house of Haris, and their^{-asws} bed was the skin of a ram, its wool made to be under its sides.

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ مُدَّةَ مَقَامِهِ بِمَكَّةَ وَ فِي هِجْرَتِهِ حَتَّى أَتَى لَهُ سَبْعَةُ أَشْهُرٍ فَلَمَّا أَتَى لَهُ سَبْعَةُ أَشْهُرٍ عَيَّرْتُهُ الْيَهُودُ وَ قَالُوا لَهُ أَنْتَ نَابِعٌ لَنَا نُصَلِّي إِلَى قِبْلَتِنَا وَ نَحْنُ أَقْدَمُ مِنْكَ فِي الصَّلَاةِ

He (the narrator) said, 'And Rasool-Allah^{-saww} used to pray Salat (facing) towards Bayt Al-Maqdas for the duration of his^{-saww} stay in Makkah, and during his^{-saww} emigration until seven

months came for it. When seven months came for it, the Jews faulted him^{-saww} and said to him^{-saww}, 'You^{-saww} are a follower of ours. You^{-saww} pray to our direction, and we are more ancient than you^{-saww} are regarding the Salat'.

فَاعْتَمَّ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ أَحَبَّ أَنْ يُحَوَّلَ اللَّهُ قِبَلَتَهُ إِلَى الْكَعْبَةِ فَخَرَجَ فِي جَوْفِ اللَّيْلِ وَ نَظَرَ إِلَى آفَاقِ السَّمَاءِ يُنْتَظِرُ أَمْرَ اللَّهِ وَ خَرَجَ فِي ذَلِكَ الْيَوْمِ إِلَى مَسْجِدِ بَنِي سَالِمٍ الَّذِي جَمَعَ فِيهِ أَوَّلَ جُمُعَةٍ كَانَتْ بِالْمَدِينَةِ وَ صَلَّى بِهِنَّ الظُّهْرَ هُنَاكَ يَرْجِعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ وَ رَجَعَتَيْنِ إِلَى الْكَعْبَةِ وَ نَزَلَ عَلَيْهِ قَدْ نَرَى تَقَلَّبَ وَجْهَكَ فِي السَّمَاءِ فَلَنُوَلِّينَاكَ قِبَلَةً تَرْضَاهَا الْآيَاتِ

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

ثُمَّ نَزَلَ عَلَى رَسُولِ اللَّهِ ص آيَةُ الْقِتَالِ وَ أُذِنَ لَهُ فِي مُحَارَبَةِ قُرَيْشٍ وَ هِيَ قَوْلُهُ أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ.

Then the Verse of the fighting was Revealed unto Rasool-Allah^{-azwj} and Permitted for him^{-saww} in battling Quraysh, and it is: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39] Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. [22:40]**.⁶⁸

2- كا، الكافي في الرِّوَايَةِ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع ابْنَ كَمَّ كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَوْمَ أُسْلِمَ فَقَالَ أَوْ كَانَ كَافِرًا قَطُّ إِنَّمَا كَانَ لِعَلِيٍّ ع حَيْثُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رَسُولَهُ ص عَشْرَ سِنِينَ وَ لَمْ يَكُنْ يَوْمَئِذٍ كَافِرًا وَ لَقَدْ آمَنَ بِاللَّهِ تَبَارَكَ وَ تَعَالَى وَ بِرَسُولِهِ ع وَ سَبَقَ النَّاسَ كُلَّهُمْ إِلَى الْإِيمَانِ بِاللَّهِ وَ بِرَسُولِهِ وَ إِلَى الصَّلَاةِ بِثَلَاثِ سِنِينَ

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

'I asked Ali^{-asws} Bin Al-Husayn^{-asws}, 'How old was Ali^{-asws} on the day he^{-asws} became a Muslim?' So he^{-asws} said: 'What? Was he^{-asws} an infidel ever? But rather, when Allah^{-azwj} Sent His^{-azwj} Rasool^{-saww}, Ali^{-asws} was ten years old, and he^{-asws} was never an infidel on that day, and he^{-asws} had believed in Allah^{-azwj}, and in His^{-azwj} Rasool^{-saww}, and preceded all of the people to the faith by Allah^{-azwj} and by His^{-azwj} Rasool^{-saww} and to the Salat by three years'.

وَ كَانَتْ أَوَّلَ صَلَاةٍ صَلَّاهَا مَعَ رَسُولِ اللَّهِ ص الظُّهْرَ رَجَعَتَيْنِ وَ كَذَلِكَ فَرَضَهَا اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى مَنْ أُسْلِمَ بِمَكَّةَ رَجَعَتَيْنِ رَجَعَتَيْنِ وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي بِهَا بِمَكَّةَ رَجَعَتَيْنِ وَ يُصَلِّي بِهَا عَلِيُّ ع مَعَهُ بِمَكَّةَ رَجَعَتَيْنِ مُدَّةَ عَشْرِ سِنِينَ حَتَّى هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ خَلَفَ عَلِيًّا ع فِي أُمُورٍ لَمْ يَكُنْ يَقُومُ بِهَا أَحَدٌ غَيْرُهُ

⁶⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 1

And the first Salat that he^{-asws} Prayed with the Rasool-Allah^{-saww} was *Al-Zohr* (Midday) of two cycles and that is what Allah^{-azwj} Blessed and Exalted had Obligated it as upon the one who became a Muslim at Makkah – two cycles, two cycles, and the Rasool-Allah^{-saww} had prayed two cycles at Makkah, and Ali^{-asws} had prayed it with him^{-saww} as two cycles for a period of ten years until the Rasool-Allah^{-saww} migrated to Al-Medina, and left Ali^{-asws} behind regarding the matters which no one part from him^{-asws} could have dealt with.

وَ كَانَ خُرُوجَ رَسُولِ اللَّهِ ص مِنْ مَكَّةَ فِي أَوَّلِ يَوْمٍ مِنْ رَبِيعِ الْأَوَّلِ وَ ذَلِكَ يَوْمَ الْخَمِيسِ مِنْ سَنَةِ ثَلَاثَ عَشْرَةَ مِنَ الْمُبْعَثِ وَ قَدِمَ الْمَدِينَةَ لِأَنَّيَ عَشْرَةَ لَيْلَةً خَلَّتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ مَعَ زَوَالِ الشَّمْسِ فَنَزَلَ بِقُبَاءَ فَصَلَّى الظُّهْرَ رَكَعَتَيْنِ وَ الْعَصْرَ رَكَعَتَيْنِ ثُمَّ لَمْ يَزَلْ مُقِيمًا يَنْتَظِرُ عَلِيًّا ع يُصَلِّي الْخُمْسَ صَلَوَاتِ رَكَعَتَيْنِ رَكَعَتَيْنِ

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

وَ كَانَ نَارِلًا عَلَى عَمْرٍو بِنِ عَوْفٍ فَأَقَامَ عِنْدَهُمْ بِضْعَةَ عَشْرَ يَوْمًا يَقُولُونَ لَهُ أَ تَقِيمُ عِنْدَنَا فَتَنَحَّدَ لَكَ مَسْجِدًا فَيَقُولُ لَا إِنِّي أَنْتَظِرُ عَلِيًّا بِنِ أَبِي طَالِبٍ وَ قَدْ أَمَرْتُهُ أَنْ يَلْحَقَنِي وَ لَسْتُ مُسْتَوْطِنًا مَنْزِلًا حَتَّى يَتَقَدَّمَ عَلِيٌّ وَ مَا أَسْرَعَهُ إِنْ شَاءَ اللَّهُ فَقَدِمَ عَلِيٌّ ع وَ النَّبِيُّ ص فِي بَيْتِ عَمْرٍو بِنِ عَوْفٍ فَتَزَلَّ مَعَهُ

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

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ عَلِيًّا حَتَّى تَحْوَلَ مِنْ قُبَاءَ إِلَى بَنِي سَالِمٍ بِنِ عَوْفٍ وَ عَلِيٌّ ع مَعَهُ يَوْمَ الْجُمُعَةِ مَعَ طُلُوعِ الشَّمْسِ فَخَطَّ هُمُ مَسْجِدًا وَ نَصَبَ قِبْلَتَهُ وَ صَلَّى فِيهِ الْجُمُعَةَ رَكَعَتَيْنِ وَ خَطَبَ حُطْبَتَيْنِ ثُمَّ رَاحَ مِنْ يَوْمِهِ إِلَى الْمَدِينَةِ عَلَى نَاقَتِهِ الَّتِي كَانَ قَدِمَ عَلَيْهَا وَ عَلِيٌّ ع مَعَهُ لَا يُفَارِقُهُ بِمَشِيٍّ بِمَشِيٍّ وَ لَيْسَ بِمُرِّ رَسُولِ اللَّهِ ص بِبَطْنٍ مِنْ بَطْنِ الْأَنْصَارِ إِلَّا قَامُوا إِلَيْهِ يَسْأَلُونَهُ أَنْ يَنْزِلَ عَلَيْهِمْ فَيَقُولُ هُمْ خَلُّوا سَبِيلَ النَّاقَةِ فَإِنَّهَا مَأْمُورَةٌ

Then Rasool-Allah^{-saww}, when Ali^{-asws} arrived to him^{-saww}, transferred from Quba to the Clan of Saalim Bin Awf, and Ali^{-asws} was with him^{-saww}, on the day of Friday at sunrise. So they drew a boundary for him^{-saww} for a Masjid, and established its Qiblah (direction of Salat). He^{-saww} Prayed with them the Friday Salat of two cycles, and preached them two sermons. Then he^{-saww} went to Al-Medina upon the she-camel which he^{-saww} had come upon, and Ali^{-asws} was with him^{-saww}, not separating from him^{-saww}, walking with him^{-saww} step by step. And there was no neighbourhood from the neighbourhoods of the Helpers which Rasool-Allah^{-saww} passed by except that they stood up for him^{-saww} asking him^{-saww} to descend to them. He^{-saww} would say to them: 'Make way for the she-camel for it is Commanded'.

فَانْطَلَقَتْ بِهِ وَ رَسُولُ اللَّهِ ص وَاضِعٌ لَهَا زِمَامَهَا حَتَّى انْتَهَتْ إِلَى الْمَوْضِعِ الَّذِي تَرَى وَ أَشَارَ بِيَدِهِ إِلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ ص الَّذِي يُصَلِّي عِنْدَهُ بِالْجَنَائِزِ فَوَقَفَتْ عِنْدَهُ وَ بَرَكَتْ وَ وَضَعَتْ جِرَاهَا عَلَى الْأَرْضِ فَتَزَلَّ رَسُولُ اللَّهِ ص وَ أَقْبَلَ أَبُو أَيُّوبَ مُبَادِرًا حَتَّى احْتَمَلَ رِجْلَهُ فَأَدْخَلَهُ مَنْزِلَهُ وَ نَزَلَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع مَعَهُ حَتَّى بُنِيَ لَهُ مَسْجِدُهُ وَ بُنِيَ لَهُ مَسَاكِينُهُ وَ مَنَزِلَ عَلِيٍّ ع فَتَحْوَلَا إِلَى مَنَازِلِهِمَا

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

فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ لِعَلِيِّ بْنِ الْحُسَيْنِ عِ جُعِلْتُ فِدَاكَ كَانَ أَبُو بَكْرٍ مَعَ رَسُولِ اللَّهِ ص حِينَ أَقْبَلَ إِلَى الْمَدِينَةِ فَأَمَّنَ فَارَقَهُ

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

فَقَالَ إِنَّ أَبَا بَكْرٍ لَمَّا قَدِمَ رَسُولُ اللَّهِ ص إِلَى قُبَاءَ فَتَزَلَّ بِهِمْ يَنْتَظِرُ قُدُومَ عَلِيٍّ ع فَقَالَ لَهُ أَبُو بَكْرٍ أَهْضُ بِنَا إِلَى الْمَدِينَةِ فَإِنَّ الْقَوْمَ قَدْ فَرَحُوا بِقُدُومِكَ وَ هُمْ يَسْتَرْتِيثُونَ إِفْتِئَالَكَ إِلَيْهِمْ فَانْطَلِقْ بِنَا وَ لَا تَغْمُ هَاهُنَا تَنْتَظِرُ عَلِيًّا فَمَا أَطْنَهُ بِقَدَمِ إِلَيْكَ إِلَى شَهْرٍ فَقَالَ لَهُ رَسُولُ اللَّهِ ص كَلَّا مَا أَسْرَعَهُ وَ لَسْتُ أَرِيْمُ حَتَّى يَبْدَمَ ابْنُ عَمِّي وَ أَخِي فِي اللَّهِ عَزَّ وَ جَلَّ وَ أَحَبُّ أَهْلِ بَيْتِي إِلَيَّ فَقَدْ وَقَانِي بِنَفْسِهِ مِنَ الْمُشْرِكِينَ

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

قَالَ فَغَضِبَ عِنْدَ ذَلِكَ أَبُو بَكْرٍ وَ اسْتَمَأَزَّ وَ دَاخَلَهُ مِنْ ذَلِكَ حَسَدٌ لِعَلِيِّ ع وَ كَانَ ذَلِكَ أَوَّلَ عَدَاوَةٍ بَدَتْ مِنْهُ لِرَسُولِ اللَّهِ ص فِي عَلِيٍّ ع وَ أَوَّلَ خِلَافٍ عَلَى رَسُولِ اللَّهِ ص فَانْطَلَقَ حَتَّى دَخَلَ الْمَدِينَةَ وَ تَخَلَّفَ رَسُولُ اللَّهِ ص بِقُبَاءَ حَتَّى يَنْتَظِرَ عَلِيًّا

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

قَالَ فَمَلْتُ لِعَلِيِّ بْنِ الْحُسَيْنِ عِ فَمَتَى زَوَّجَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع مِنْ عَلِيٍّ ع فَقَالَ بِالْمَدِينَةِ بَعْدَ الْهَجْرَةِ بِسَنَةٍ وَ كَانَ لَهَا يَوْمَئِذٍ تِسْعُ سِنِينَ

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

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عِ وَ لَمْ يُؤَلَّدْ لِرَسُولِ اللَّهِ ص مِنْ خَدِيجَةَ ع عَلَى فِطْرَةِ الْإِسْلَامِ إِلَّا فَاطِمَةَ ع وَ قَدْ كَانَتْ خَدِيجَةَ مَاتَتْ قَبْلَ الْهَجْرَةِ بِسَنَةٍ وَ مَاتَ أَبُو طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بَعْدَ مَوْتِ خَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا بِسَنَةٍ

Ali^{-asws} Bin Al-Husayn^{-asws} said: 'And there was no birth to the Rasool-Allah^{-saww} from (Syeda) Khadeeja^{-asws} upon the nature of Al-Islam except for (Syeda) Fatima^{-asws}, and (Syeda) Khadeeja^{-asws} had passed away a year before the Migration, and Abu Talib^{-asws} had passed away a year after her^{-asws} passing away.

فَلَمَّا فَقَدَهُمَا رَسُولُ اللَّهِ ص سَمِعَ الْمَقَامَ بِمَكَّةَ وَ دَخَلَهُ حُزْنٌ شَدِيدٌ وَ أَشْفَقَ عَلَى نَفْسِهِ مِنْ كُفَّارِ قُرَيْشٍ فَشَكَا إِلَى جَبْرِئِيلَ ع ذَلِكَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْخُرُوجَ مِنَ الْقَرْيَةِ الظَّالِمِ أَهْلِهَا وَ هَاجَرَ إِلَى الْمَدِينَةِ فَلَيْسَ لَكَ الْيَوْمَ بِمَكَّةَ نَاصِرٌ وَ انْصَبْ لِلْمُشْرِكِينَ حُزْباً فَعِنْدَ ذَلِكَ تَوَجَّهَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ

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

فَقُلْتُ فَمَتَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ

I (the narrator) said to him^{-asws}, 'So when did the Salat became Obligatory upon the Muslims in the form that they are praying today?'

فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَ الْإِسْلَامُ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ زَادَ رَسُولُ اللَّهِ ص فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكَعَتَيْنِ وَ فِي الْعَصْرِ رَكَعَتَيْنِ وَ فِي الْمَغْرِبِ رَكَعَةً وَ فِي الْعِشَاءِ الْآخِرَةِ رَكَعَتَيْنِ وَ أَقَرَّ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَ لِتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ

He^{-asws} said: 'At Al-Medina when the Call was made apparent, and Al-Islam was strong, and Allah^{-azwj} Decreed Al-Jihaad upon the Muslims, and the Rasool-Allah^{-saww} increased in the Salat, seven cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky.

وَ كَانَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ ص صَلَاةَ الْفَجْرِ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً يَشْهَدُهُ الْمُسْلِمُونَ وَ تَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ.

And the Angels of the night and the Angels of the day had been testifying with the Rasool-Allah^{-saww} for Al-Fajr Prayer, so that is the Statement of Allah^{-azwj}: ***Surely the recitation at dawn was always witnessed [17:78]***, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night".⁶⁹

3- كا، الكافي ع لِيُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ ع يَقُولُ إِنَّ رَسُولَ اللَّهِ ص بَنَى مَسْجِدَهُ بِالسَّمِيطِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَنَا بِالْمَسْجِدِ قَرِيدٍ فِيهِ فَقَالَ نَعَمْ

⁶⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 2

Al Kafi - Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

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

فَأَمَرَ بِهِ فَرِيدَ فِيهِ وَ بَنَاهُ بِالسَّعِيدَةِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَرِيدَ فِيهِ فَقَالَ نَعَمْ فَأَمَرَ بِهِ فَرِيدَ فِيهِ وَ بَنَى جِدَارَهُ بِالْأُنْثَى وَ الذَّكَرِ ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَظَلَّلَ فَقَالَ نَعَمْ

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

فَأَمَرَ بِهِ فَأَقِيمَتْ فِيهِ سَوَارِي مِنْ جُدُوعِ النَّخْلِ ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَ الْخِصْفُ وَ الْإِدْخِرُ فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَفْطَارُ فَجَعَلَ الْمَسْجِدُ يَكْفُ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَطَيَّنَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص لَا عَرِيشَ كَعَرِيشِ مُوسَى ع

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

فَلَمْ يَزَلْ كَذَلِكَ حَتَّى فُيْضَ رَسُولُ اللَّهِ ص وَ كَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَامَةً فَكَانَ إِذَا كَانَ الْقَيْءُ ذِرَاعاً وَ هُوَ قَدْرُ مَرِيضٍ عَنِزٍ صَلَّى الظُّهْرَ فَإِذَا كَانَ ضِعْفَ ذَلِكَ صَلَّى الْعَصْرَ

It did not cease to be like that until Rasool-Allah^{-saww} passed away, and its wall was such that it would shade an upright person. When it (the shadow) was on one cubit, and it was like the crouching goat, Al-Zohr *Salāt* was prayed, and when it was double that, Al-Asr was prayed’.

وَ قَالَ ع السَّمِيطُ لَبْنَةٌ لَبْنَةٌ وَ السَّعِيدَةُ لَبْنَةٌ وَ نِصْفُ وَ الذَّكَرُ وَ الْأُنْثَى لَبْنَتَانِ مُخَالَفَتَانِ.

And he^{-asws} said: ‘Al-Sameyt, is a brick by brick, and Al-Saeeda is a brick and a half brick, and Al-Zakr Bil Unsa is building two opposite sides’.⁷⁰

4- كا، الكافي أَبُو عَلِيِّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ غُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا دَخَلَ النَّبِيُّ ص الْمَدِينَةَ حَطَّ دَوْرَهَا بِرِجْلِهِ ثُمَّ قَالَ اللَّهُمَّ مَنْ بَاعَ رِبَاعَهُ فَلَا تُبَارِكْ لَهُ.

⁷⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 3

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

‘From Abu Abdullah^{-asws} having said: ‘When the Prophet^{-saww} entered Al-Medina, drew its houses (outline) with his^{-saww} leg, then said: ‘O Allah^{-azwj}! One who sells its four corners do not Bless him!’⁷¹.

5- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ إِنَّا نَأْتِي الْمَسَاجِدَ الَّتِي حَوْلَ الْمَدِينَةِ فَبِأَيِّهَا أَبْدَأُ

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

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

فَقَالَ ابْدَأْ بِقُبَاءَ فَصَلِّ فِيهِ وَ أَكْثِرْ فَإِنَّهُ أَوَّلُ مَسْجِدٍ صَلَّى فِيهِ رَسُولُ اللَّهِ ص فِي هَذِهِ الْعَرَضَةِ ثُمَّ أَنْتِ مَشْرَبَةٌ أُمِّ إِبْرَاهِيمَ فَصَلِّ فِيهَا وَ هِيَ مَسْكَنُ رَسُولِ اللَّهِ ص وَ مُصَلَّاهُ ثُمَّ تَأْتِي مَسْجِدَ الْفَضِيحِ فَتُصَلِّي فِيهِ فَقَدْ صَلَّى فِيهِ نَبِيِّكَ ص.

He^{-asws} said: ‘Begin with (Masjid) Quba and pray Salat in it and frequently for it is the first Masjid Rasool-Allah^{-saww} prayed Salat in it in this land. Then go to the drinking place of mother of Ibrahim^{-as} (Mariah the Coptic) and pray Salat in it, and it is a dwelling of Rasool-Allah^{-saww} and his^{-saww} praying place. Then go to Masjid Al-Fazeeh and pray Salat in it, for your Prophet^{-saww} has prayed Salat in it’⁷².

6- كا، الكافي عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى فَقَالَ مَسْجِدُ قُبَاءَ.

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

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the Masjid whose foundation was upon the piety, and he^{-asws} said: ‘Masjid Quba’⁷³.

7- ق، المناقب لابن شهر آشوب سلمان قال: لَمَّا قَدِمَ النَّبِيُّ ص الْمَدِينَةَ تَعَلَّقَ النَّاسُ بِرِمَامِ النَّاقَةِ فَقَالَ النَّبِيُّ ص يَا قَوْمِ دَعُوا النَّاقَةَ فَوَيْ مَأْمُورَةٌ فَعَلَى بَابٍ مَنْ بَرَكْتَ فَأَنَا عِنْدَهُ

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashoub – Salman^{-ra} said, ‘When the Prophet^{-saww} arrived at Al-Medina, the people clinged to the rein of the camel. The Prophet^{-saww} said: ‘O people! Leave the camel, for it is Commanded, for whichever door it kneels at, I^{-saww} will be with him.

فَأَطْلَعُوا زَمَامَهَا وَ هِيَ تَحْفُ فِي السَّبْرِ حَتَّى دَخَلَتِ الْمَدِينَةَ فَبَرَكْتَ عَلَى بَابِ أَبِي أَيُّوبَ الْأَنْصَارِيِّ وَ لَمْ يَكُنْ فِي الْمَدِينَةِ أَفْقَرُ مِنْهُ فَانْقَطَعَتْ قُلُوبُ النَّاسِ حَسْرَةً عَلَى مُفَارَقَةِ النَّبِيِّ ص فَتَنَادَى أَبُو أَيُّوبَ يَا أُمَّةَ افْتَحِي الْبَابَ فَقَدْ قَدِمَ سَيِّدُ الْبَشَرِ وَ أَكْرَمُ رِبْعَةٍ وَ مُضَرَ مُحَمَّدَ الْمُصْطَفَى وَ الرَّسُولَ الْمُجْتَبَى

⁷¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 4

⁷² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 5

⁷³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 6

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

فَخَرَجَتْ وَفَتَحَتِ الْبَابَ وَكَانَتْ عَمِيَاءَ فَقَالَتْ وَاحْسَرْتَاهُ لَيْتَ كَانَتْ لِي عَيْنٌ أَبْصُرُ بِهَا وَجْهَ سَيِّدِي رَسُولِ اللَّهِ ص فَكَانَ أَوَّلَ مُعْجَزَةِ النَّبِيِّ ص فِي الْمَدِينَةِ أَنَّهُ وَضَعَ كَفَّهُ عَلَى وَجْهِ أُمِّ أَبِي أَيُّوبَ فَأَنْفَتَحَتْ عَيْنَاهَا.

She came out and opened the door and she was blind. She said, 'Oh the regret! If only there was an eye for me, I would see by it the face of my Master Rasool-Allah^{-sawww}!' So, the first miracle of the Prophet^{-sawww} in Al-Medina was that he^{-sawww} placed his^{-sawww} palm upon the face of the mother of Abu Ayoub, and her eyes opened up (with vision)".⁷⁴

8- قب، المناقب لابن شهر آشوب هاجز النبي ص إلى المدينة وأمر أصحابه بالهجرة وهو ابن ثلاث وخمسين سنة وكانت هجرته يوم الإثنين و صار ثلاثة أيام في الغار و روي سنة أيام ودخل المدينة يوم الإثنين الثاني عشر من ربيع الأول وقيل الحادي عشر وهي السنة الأولى من الهجرة فرد التاريخ إلى المحرم

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

وَكَانَ نَزَلَ بِبُيُوتِ فِي دَارِ كُلُّوْمِ بْنِ الْهَدْمِ ثُمَّ بَدَارَ حَيْثُمَا الْأَوْسِيُّ ثَلَاثَةَ أَيَّامٍ وَ يُقَالُ اثْنَا عَشَرَ يَوْمًا إِلَى ثُلُوعِ عَلِيٍّ ع وَ أَهْلِ الْبَيْتِ وَ كَانَ أَهْلُ الْمَدِينَةِ يَسْتَقْبِلُونَهُ كُلَّ يَوْمٍ إِلَى قُبَاءٍ وَ يُنْصَرِفُونَ فَأَسَسَ بِبُيُوتِ مَسْجِدَهُمْ وَ خَرَجَ يَوْمَ الْجُمُعَةِ وَ نَزَلَ الْمَدِينَةَ وَ صَلَّى فِي الْمَسْجِدِ الَّذِي يُطَنُّ الْوَادِي.

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

قَالَ النَّسَوِيُّ فِي تَارِيخِهِ أَوَّلَ صَلَاةٍ صَلَّاهَا فِي الْمَدِينَةِ صَلَاةُ الْعَصْرِ ثُمَّ نَزَلَ عَلَى أَبِي أَيُّوبَ فَلَمَّا أَتَى هِجْرَتِهِ شَهْرٌ وَ أَيَّامٌ تَمَّتْ صَلَاةُ الْمُقِيمِ وَ بَعْدَ ثَمَانِيَةِ أَشْهُرٍ آخَى بَيْنَ الْمُؤْمِنِينَ وَ فِيهَا شَرَعَ الْأَدَانَ.

Al-Nasawy said in his history, 'The first Salat he^{-sawww} prayed in Al-Medina was Salat Al-Asr, then he^{-sawww} descended to Abu Ayoub. When three months and some days came to his^{-sawww} emigration, the Salat of the staying was completed, and after eighteen months he^{-sawww}

⁷⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 7 H 7

established brother-hood between the Momineen, and in it was the inception of the Azaan".⁷⁵

9- قب، المناقب لابن شهر آشوب رُوي أَنَّهُ كَانَ أَصْحَابُ النَّبِيِّ ص يَسْتَقْبِلُونَهُ وَ يَنْصَرِفُونَ عِنْدَ الظَّهِيرَةِ فَدَخَلُوا يَوْمًا فَقدِمَ النَّبِيُّ ص فَأَوَّلَ مَنْ رَأَاهُ رَجُلٌ مِنَ الْيَهُودِ فَلَمَّا رَأَاهُ صَرَخَ بِأَعْلَى صَوْتِهِ يَا بَنِي قَيْلَةَ هَذَا جَدُّكُمْ قَدْ جَاءَ فَنَزَلَ النَّبِيُّ ص عَلَى كَلْبُومِ بْنِ هِدْمٍ وَ كَانَ يُخْرِجُ فَيَجْلِسُ لِلنَّاسِ فِي بَيْتِ سَعْدِ بْنِ حَيْثِمَةَ

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

وَ كَانَ قِيَامَ عَلِيِّ ع بَعْدَ النَّبِيِّ ص ثَلَاثَ لَيَالٍ ثُمَّ لَحِقَ بِرَسُولِ اللَّهِ ص فَتَزَلَّ مَعَهُ عَلَى كَلْبُومِ وَ كَانَ أَبُو بَكْرٍ فِي بَيْتِ حَبِيبِ بْنِ إِسَافِ فَأَقَامَ النَّبِيُّ ص بِبُيُوتِ يَوْمَ الْإِنْتِنِ وَ الثَّلَاثِ وَ الْأَرْبَعِ وَ الْحَمِيسِ وَ أَسَسَ مَسْجِدَهُ وَ صَلَّى يَوْمَ الْجُمُعَةِ فِي الْمَسْجِدِ الَّذِي فِي بَطْنِ الْوَادِي وَادِي رَانُوقَا [رَانُوقَاءَ] - فَكَانَتْ أَوَّلَ صَلَاةٍ صَلَّاهَا بِالْمَدِينَةِ

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

ثُمَّ أَنَاهُ عَسَانُ بْنُ مَالِكٍ وَ عَبَّاسُ بْنُ عَبَادَةَ فِي رِجَالٍ مِنْ بَنِي سَالِمٍ فَقَالُوا يَا رَسُولَ اللَّهِ أَفَمَ عِنْدَنَا فِي الْعَدَدِ وَ الْعِدَّةِ وَ الْمَنَعَةِ فَقَالَ خَلُّوا سَبِيلَهَا فَإِنَّهَا مَأْمُورَةٌ بَعْضِي نَاقَتُهُ ثُمَّ تَلَقَّاهُ زَيْدُ بْنُ لَيْبِدٍ وَ فَرَوُهُ بْنُ عَمْرٍو فِي رِجَالٍ مِنْ بَنِي بِيَاضَةَ فَقَالَ كَذَلِكَ ثُمَّ اعْتَرَضَهُ سَعْدُ بْنُ الرَّبِيعِ وَ خَارِجَةُ بْنُ زَيْدٍ وَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فِي رِجَالٍ مِنْ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ

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

فَانْطَلَقَتْ حَتَّى إِذَا وَازَتْ دَارَ بَنِي مَالِكِ بْنِ النَّجَّارِ بَرَكَتْ عَلَى بَابِ مَسْجِدِ رَسُولِ اللَّهِ ص وَ هُوَ يَوْمَئِذٍ مَرِيدٌ لِعُلَّامِينَ بِيَمِينِ مِنْ بَنِي النَّجَّارِ فَلَمَّا بَرَكَتْ وَ رَسُولُ اللَّهِ ص لَمْ يَنْزِلْ وَ تَبَتِ فَسَارَتْ غَيْرَ بَعِيدٍ وَ رَسُولُ اللَّهِ ص وَاضِعٌ لَهَا زَمَامَهَا لَا يَنْتَبِهَا بِهِ ثُمَّ انْتَفَتْ إِلَى خَلْفِهَا فَرَجَعَتْ إِلَى مَبْرِكِهَا أَوَّلَ مَرَّةٍ فَبَرَكَتْ ثُمَّ تَجَلَّجَلَتْ وَ رَزَمَتْ وَ وَضَعَتْ جِرَاهَا فَنَزَلَ عَنْهَا رَسُولُ اللَّهِ ص

It (camel) went until when it was by the house of the clan of Mali Bin Al-Najar, it knelt at the door of the Masjid of Rasool-Allah^{-saww}, and on that day it was a market of two orphan boys from the clan of Najjar. When it knelt and Rasool-Allah^{-saww} had not descended and stabilised.

⁷⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 8

It did not travel far and Rasool-Allah^{-saww} placed (down) its reins for it, not getting off it, then turned around to its ban. It returned to its kneeling the first kneeling, then it rolled over and placed down its side, and Rasool-Allah^{-saww} descended from it.

وَ اِحْتَمَلَ أَبُو أَيُّوبَ رَحْلَهُ فَوَضَعَهُ فِي بَيْتِهِ وَ نَزَلَ النَّبِيُّ ص فِي بَيْتِ أَبِي أَيُّوبَ وَ سَأَلَ عَنِ الْمَرْبَدِ فَأُخْبِرَهُ أَنَّهُ لِسَهْلٍ وَ سُهَيْلٍ بَيْتَيْنِ لِمُعَاذِ بْنِ عَفْرَاءَ فَأَرْضَاهُمَا مُعَاذٌ وَ أَمَرَ النَّبِيُّ ص بِنَاءِ الْمَسْجِدِ وَ عَمِلَ فِيهِ رَسُولُ اللَّهِ ص بِنَفْسِهِ فَعَمِلَ فِيهِ الْمُهَاجِرُونَ وَ الْأَنْصَارُ وَ أَخَذَ الْمُسْلِمُونَ يَرْجُونَ وَ هُمْ يَعْمَلُونَ فَقَالَ بَعْضُهُمْ

لَمِنَ قَعْدَنَا وَ النَّبِيُّ يَعْمَلُ فَذَلِكَ مِنَّا الْعَمَلُ الْمُضَلَّلُ

وَ النَّبِيُّ ص يَقُولُ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ اللَّهُمَّ ارْحَمِ الْأَنْصَارَ وَ الْمُهَاجِرَةَ وَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَقُولُ

لَا يَسْتَوِي مَنْ يَعْمَلُ الْمَسَاجِدَا وَ مَنْ يَزِي عَنِ الْعُبَارِ حَائِدَا يَذَابُ فِيهَا قَائِمًا وَ قَاعِدًا

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

ثُمَّ انْتَقَلَ مِنْ بَيْتِ أَبِي أَيُّوبَ إِلَى مَسَاكِينِهِ الَّتِي بُنِيَتْ لَهُ وَ قِيلَ كَانَ مُدَّةَ مُقَامِهِ بِالْمَدِينَةِ إِلَى أَنْ بَنَى الْمَسْجِدَ وَ بُيُوتَهُ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ إِلَى صَفَرٍ مِنَ السَّنَةِ الْقَابِلَةِ.

Then he^{-saww} moved from the house of Abu Ayoub to his^{-saww} own dwelling which was built for him^{-saww}, and it is said the duration of his^{-saww} stay in Al-Medina up to the building of the Masjid and his^{-saww} house was from the month of Rabbi Al-Awwal up to Safar of the next year⁷⁶.

⁷⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 7 H 9

باب 8 نواذر الغزوات و جوامعها و ما جرى بعد الهجرة إلى غزوة بدر الكبرى و فيه غزوة العشيرة و بدر الأولى و النخلة

CHAPTER 8 – MISCELLANEOUS – THE MILITARY EXPEDITIONS AND ITS SUMMARY AND WHAT FLOWED BETWEEN THE EMIGRATION TO THE GREAT BATTLE OF BADR, AND DURING IT THE MILITARY EXPEDITION OF AL ASHEERA AND BADR THE FIRST AND AL NAKHLA

الآيات البقرة كُتِبَ عَلَيْكُمُ الْقِتَالُ وَ هُوَ كُرْهُ لَكُمْ وَ عَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَ هُوَ خَيْرٌ لَّكُمْ وَ عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَ هُوَ شَرٌّ لَّكُمْ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ

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

يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ فَمَنْ قَاتَلَ فِيهِ كَبِيرٌ وَ صَدَّدَ عَنْ سَبِيلِ اللَّهِ وَ كَفَّرَ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَ الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَ لَا يَزَالُونَ يُقَاتِلُونَكَ حَتَّىٰ يَرْدُوكُمْ عَنْ دِينِكُمْ إِنْ اسْتَطَاعُوا

They are asking you about the Sacred month, the fighting during it. Say: 'The fighting during it is grievous, and blocking from the Way of Allah and Kufr in it and (blocking from) the Sacred Masjid, and expelling its inhabitants from it is more grievous in the Presence of Allah; and the strife is more grievous than the fighting. And they will not be ceasing fighting you until they return you from your Religion, if they can; [2:217]

الآية النساء يا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حُدُودَكُمْ فَانْفِرُوا ثَبَاتٍ أَوْ انْفِرُوا جَمِيعًا

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

وَ إِنْ مِنْكُمْ لَمَنْ لَيُبْتَغَىٰ فِيمَنْ أَصَابَتْكُمْ مُصِيبَةٌ قَالُوا قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا

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

وَ لَئِنْ أَصَابَكُمْ فَضْلٌ مِنَ اللَّهِ لَيَقُولَنَّ كَأَنْ لَمْ تَكُنْ بَيْنَكُمْ وَ بَيْنَهُ مَوَدَّةٌ يَا لَيْتَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا

And if Grace from Allah comes to you, he would be speaking out as if there had not been any cordiality between you and him: 'I wish I had been with them, then I would have been successful with a great success' [4:73]

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَ مَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فُتِقَاتًا أَوْ يُغْلَبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا

So let them fight in the Way of Allah, those who are selling the life of the world for the Hereafter; and the one who fights in the Way of Allah, whether he is killed or overcomes, We will soon be Granting him a great Recompense [4:74]

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

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

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا

Those who believe are fighting in the Way of Allah, and those who are disbelieving are fighting in the way of the tyrant. Therefore fight the friends of the Satan, surely the strategy of the Satan would always be weak [4:76]

وَقَالَ تَعَالَى فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَادَ بِكُمْ مَا كَسَبْتُمْ أَنْ تُرِيدُوا أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا

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

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِنْ تَوَلَّوْا فَخُذُوهُمْ وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وُليًّا وَلَا نَصِيرًا

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

إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُكُمْ حَصِرَتْ صُدُورُهُمْ أَنْ يُقَاتِلُوكُمْ أَوْ يُقَاتِلُوا قَوْمَهُمْ وَ لَوْ شَاءَ اللَّهُ لَسَلَّطْنَا عَلَيْهِمْ عَلَيْكُمْ فَلَقَاتِلُوكُمْ فَإِنْ اعْتَرَفْتُمْ فَلَمْ يُقَاتِلُوكُمْ وَ أَلْفُوا إِلَيْكُمْ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا

Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; and if Allah had so Desired, He would have Caused them to overcome upon you, and they would have fought you. But if they isolate from you and do not fight you, and cast the peace towards you, then Allah has not Made for you a way against them [4:90]

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوا قَوْمَهُمْ كُلَّمَا رُزُّوا إِلَى الْفِتْنَةِ أُرْكَبُوا فِيهَا فَإِنْ لَمْ يَعْتَرِفُوا إِلَيْكُمْ السَّلَامَ وَ يَكْفُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَ اقْتُلُوهُمْ حَيْثُ تَقْتُلُوهُمْ وَ أَوْلِيَاءَكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا

You will be finding others wanting to be safe from you and be safe from their people. Every time they return to the strife, they go back into it. So if they do not hold back from you and cast the peace towards you, and they restrain their hands, seize them and kill them wherever you find them, and they, against them for you is a clear Authorisation [4:91]

و قال سبحانه يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَ لَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَائِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

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

و قال سبحانه وَ إِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَ لْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَ لِنَاتِ طَائِفَةٌ أُخْرَىٰ لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لْيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ وَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ أَمْعِيَّتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا

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

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَىٰ جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

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

وَ لَا جُنُودَ فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَأِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

المائدة يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهُدْيَ وَ لَا الْقَلَائِدَ وَ لَا آمِنَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَ رِضْوَانًا وَ إِذَا حَلَلْتُمْ فَاصْطَادُوا وَ لَا يَجْرِمَنَّكُمْ شَنَا نَقُومٍ أَنْ صَدُّوا عَنْ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَ تَعَاوَنُوا عَلَى الْبِرِّ وَ التَّقْوَىٰ وَ لَا تَعَاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوَانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(Surah) Al Maidah: **O you who believe! Do not violate the rituals of Allah nor the Sacred Month, nor the offerings, nor the sacrificial animals, nor ones resorting to the Sacred House seeking the Grace from their Lord and Pleasure; and when you are free (from the Ihram), then (you can) hunt, and do not let not hatred of a people – due to their hindering you from the Sacred Masjid – make you exceed the limits; and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]**

و قال تعالى وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ أَلَّا تَغْدِلُوا اَعْدِلُوا هُوَ اَقْرَبُ لِلتَّقْوٰى

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

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ اٰن يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ اتَّقُوا اللَّهَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

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

و قال تعالى يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَ النَّصَارَىٰ أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَ مَنْ يَتَوَلَّهُمْ مِنْكُمْ فَإِنَّهُ مِنْهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

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

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِنْ عِنْدِهِ فَيُصِيبَهُمْ أَوْ يَنْصُرَهُمْ نَادِمِينَ

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

وَ يَقُولُ الَّذِينَ آمَنُوا هَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ إِنَّهُمْ لَمَعَكُمْ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

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

الْأَنْفَالِ وَ قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ لِلدِّينِ كُلِّهِ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِيرٌ

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

و قال تعالى وَ لَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ

And the Exalted Said: **And they should not reckon, those who are committing Kufr, that they can outstrip. They cannot frustrate (you) [8:59]**

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَ عَدُوَّكُمْ وَ آخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ وَ مَا تَنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفِّ إِلَيْكُمْ وَ أَنْتُمْ لَا تظَلَمُونَ

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

وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

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

وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيْدَكَ بِبَصَرِهِ وَ بِالْمُؤْمِنِينَ

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

وَ أَلْفَ نَبِيٍّ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

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

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنْ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

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

يَا أَيُّهَا النَّبِيُّ حَرَضَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ وَ إِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ

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

الآن خَفَّفَ اللَّهُ عَنْكُمْ وَ عَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَ إِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ

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

التوبة يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَ إِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

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

قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرْتَضُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

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

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ

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

و قال تعالى وَ قَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً

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

و قال سبحانه يا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَ اغْلُظْ عَلَيْهِمْ وَ مَاوَاهُمْ جَهَنَّمَ وَ بئْسَ الْمَصِيرُ

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

و قال تعالى وَ مَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

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

يا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَ لِيَجِدُوا فِيكُمْ غِلْظَةً وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

O you who believe! Fight those of the Kafirs who are near to you and let them find harshness in you all, and know that Allah is with the pious [9:123]

الحج إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ

(Surah) Al Hajj: **Surely Allah will Defend those who believe. Surely Allah does not Love all treacherous Kafirs [22:38]**

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ

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

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ السَّمَاوَاتُ وَالْأَرْضُ وَالْجِبَالُ وَمَا خَلَقْنَ إِلَّا أَنْ يَدْعُوا لِلَّهِ لَمَّا أُنذِرُوا لَعْنَةُ اللَّهِ لِلْقَوْمِ الْعَادِينَ

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

محمد وَ يَقُولُ الَّذِينَ آمَنُوا لَوْ لَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَ ذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ هُمُ

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

طَاعَةٌ وَ قَوْلٍ مَعْرُوفٍ فَإِذَا عَزَمَ الْأَمْرُ فَلَوِ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ

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

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تَقَطِّعُوا أَرْحَامَكُمْ

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

إِلَىٰ قَوْلِهِ تَعَالَىٰ فَلَا تَهِنُوا وَ تَدْعُوا إِلَىٰ السَّلَامِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَبْرِكَنَّ أَعْمَالُكُمْ

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

الْفَتْحِ هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُزَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ وَ لِلَّهِ جُنُودُ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

لِيُدْخِلَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَ يَكْفَرُ عَنْهُمْ سَيِّئَاتِهِمْ وَ كَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

For Him to Enter the Momineen and the Mominaat into the Gardens, the rivers flowing from beneath these, abiding eternally therein, and He would Expiate their evil deeds from them, and that would be the Mighty success in the Presence of Allah [48:5]

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دَائِرَةُ السَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا

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

وَاللَّهُ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

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

إِلَى قَوْلِهِ تَعَالَى قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّعُونَ إِلَى قَوْمِ أُولِي الْأَرْبَابِ شَدِيدًا تُقَاتِلُوهُمْ أَوْ يُسَلِّمُونَ فَإِنْ طِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

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

إِلَى قَوْلِهِ سُبْحَانَهُ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا

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

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

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

وَعَدَّكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا

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

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

And others you were not able upon, Allah had Encompassed these, and Allah would always be Able upon all things [48:21]

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَذْهَانَ لَكُمْ لَا يَجِدُونَ وِلْيًا وَلَا نَصِيرًا

And if those who commit Kufr were to fight you, they would turn their backs, then they will neither find a guardian nor a helper [48:22]

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَ لَنْ يَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

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

الحجرات إِيْمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ ثُمَّ لَمْ يَزِنُوا بِأَمْوَالِهِمْ وَ أَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أَوْلِيَاءَ هُمْ الصَّادِقُونَ

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

الحديد لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قَاتَلَ أَوْلِيَاءَ أَكْثَرِ دَرَجَةٍ مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَ قَاتَلُوا وَ كُفُلًا وَ عَدَّ اللَّهُ الْحُسْنَى وَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

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

الحشر وَ مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَ لَا رِكَابٍ وَ لَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ يَشَاءُ وَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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

مَا آفَاءَ اللَّهِ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَ لِلرَّسُولِ وَ لِلَّذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ يُبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا وَ يَنْصُرُونَ اللَّهَ وَ رَسُولَهُ هُمْ الصَّادِقُونَ

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

الصف يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَى بَحَارَةٍ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ

(Surah) Al Saff: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَبِأَمْوَالِكُمْ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

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

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَ يُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَ مَسَاكِنٍ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ

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

وَ أُخْرَى تُحِبُّوهَا نَصَرَ مِنَ اللَّهِ وَ فَتَحَ قَرِيبٌ وَ بَشِّرِ الْمُؤْمِنِينَ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَأَمَّتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

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

التَّحْرِيمِ يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَ الْمُنَافِقِينَ وَ اغْلُظْ عَلَيْهِمْ وَ مَاوَاهُمْ جَهَنَّمَ وَ بئْسَ الْمَصِيرُ

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

1- كا، الكافي عليّ عن أبيه عن البرزطي عن معاوية بن عمارة عن أبي عبد الله ع قال: شِعَارُنَا يَا مُحَمَّدُ يَا مُحَمَّدُ وَ شِعَارُنَا يَوْمَ بَدْرٍ يَا نَصَرَ اللَّهُ أَقْتَرِبْ أَقْتَرِبْ

Al Kafi – Ali, from his father, from Al Bazanty, from Muawiya Bin Ammar,

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

وَ شِعَارُ الْمُسْلِمِينَ يَوْمَ أُحُدٍ يَا نَصَرَ اللَّهُ أَقْتَرِبْ وَ يَوْمَ بَنِي النَّضِيرِ يَا رُوحَ الْقُدُسِ أَرْحُ وَ يَوْمَ بَنِي قَيْنُقَاعٍ يَا رَبَّنَا لَا يُغْلِبَنَّكَ وَ يَوْمَ الطَّائِفِ يَا رِضْوَانُ

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

وَ شِعَارُ يَوْمِ حُنَيْنٍ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ اللَّهِ وَ يَوْمِ الْأَخْزَابِ حَمَّ لَا يُنْصَرُونَ وَ يَوْمِ بَنِي قُرَيْظَةَ يَا سَلَامُ أَسْلِمَهُمْ وَ يَوْمِ الْمُرَيْسِعِ وَ هُوَ يَوْمُ بَنِي الْمُصْطَلِقِ أَلَا إِلَى اللَّهِ الْأَمْرُ

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

وَ يَوْمِ الْحُدَيْبِيَةِ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ وَ يَوْمِ حَيْبَرَ يَوْمِ الْمُموصِ يَا عَلِيُّ اتَّبِعْهُمْ مِنْ عُلٍّ وَ يَوْمِ الْفَتْحِ نَحْنُ عِبَادُ اللَّهِ حَقًّا حَقًّا وَ يَوْمِ تَبُوكَ يَا أَحَدًا يَا صَمَدًا وَ يَوْمِ بَنِي الْمُلُوحِ أَمْتُ أَمْتُ وَ يَوْمِ صِقْوِينَ يَا نَصْرَ اللَّهِ

And on the Day of Hodaybiya, 'Indeed! Curse of Allah^{-azwj} is upon the unjust'; and on the Day of Khyber (also known as) the Day of Al-Qamous, 'O Ali^{-asws}! 'يا علي' 'Come upon them from the heights!'; and on the Day of Al-Fat'h, 'We are servants of Allah^{-azwj}, truly, truly!'; and on the Day of Tabuk, 'O One! O Self-Sufficient!' and on the Day of Al-Malouh, 'Kill! Kill (Cause to die)! and on the Day of Sifteen, 'O Victory of Allah^{-azwj}!'

وَ شِعَارُ الْحُسَيْنِ ع يَا مُحَمَّدُ وَ شِعَارُنَا يَا مُحَمَّدُ.

And a slogan of Al-Husayn^{-asws}, 'O Muhammad^{-saww}!'; and our^{-asws} slogan is, 'يا مُحَمَّدُ' 'O Muhammad^{-saww}!'⁷⁷

2- كا، الكافي عليّ ع عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ السُّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدِيمَ أَنَا مِنْ مُزَيْنَةَ عَلَى النَّبِيِّ ص فَقَالَ مَا شِعَارُكُمْ قَالُوا حَرَامٌ قَالَ بَلْ شِعَارُكُمْ حَلَالٌ.

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

'From Abu Abdullah^{-asws} having said: 'Some people from (the clan of) Muzayna arrived to the Prophet^{-saww}. He^{-saww} said: 'What is your slogan?' They said, 'Prohibited'. He^{-asws} said: 'But, your slogan is Permissible''.⁷⁸

3- وَ رُوِيَ أَيْضاً أَنَّ شِعَارَ الْمُسْلِمِينَ يَوْمَ بَدْرٍ يَا مَنْصُورُ أَمْتُ وَ شِعَارُ يَوْمِ أُحُدٍ لِلْمُهَاجِرِينَ يَا بَنِي عَبْدِ اللَّهِ يَا بَنِي عَبْدِ الرَّحْمَنِ وَ لِلْأَوْسِ يَا بَنِي عَبْدِ اللَّهِ.

And it is reported as well that the slogan of the Muslims on the day (battle) of Badr was, 'O Supported community!' And the slogan of the Emigrants on the day (battle) of Ohad was, 'O clan of Abdul Rahman', and for Al-Aws was, 'O clan of Abdullah''.⁷⁹

4 نَوَادِرُ الرَّوْندِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع مِثْلَ الْحَبْرِيِّنِ وَ فِي آخِرِ الْأَخِيرَةِ يَا بَنِي عَبْدِ اللَّهِ.

(The book) 'Nawadir' of Al Rawandy, by his chain,

⁷⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 1

⁷⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 2

⁷⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 3

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} similar to the two Ahadeeth, and at the end of the last one, ‘O clan of Ubeydullah’’.⁸⁰

5- وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لِسِرِّيَّةٍ بَعَثَهَا لِيَكُنْ شِعَارَكُمْ حَمَّ لَا يُنْصَرُونَ فَإِنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى عَظِيمٍ.

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

6- وَ بِحَدِّ الْإِسْنَادِ عَنْ عَلِيِّ ع قَالَ: كَانَ شِعَارُ أَصْحَابِ رَسُولِ اللَّهِ ص يَوْمَ مُسَيْلَمَةَ يَا أَصْحَابَ الْبُقْرَةِ وَ كَانَ شِعَارُ الْمُسْلِمِينَ مَعَ خَالِدِ بْنِ الْوَلِيدِ أَمِثٌ أَمِثٌ.

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

7- مع، معاني الأخبار ابن المُنَوِّكِلِ عَنِ السَّعْدِ أَبِي بَدِيٍّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي رَجُلٍ نَدَرَ أَنْ يَتَّصِدَّقَ بِمَالٍ كَثِيرٍ فَقَالَ الْكَثِيرُ ثَمَانُونَ فَمَا زَادَ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ كَانَتْ ثَمَانِينَ مَوْطِنًا.

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

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

8- فس، تفسير القمي مُحَمَّدُ بْنُ عُمَرَ قَالَ: كَانَ الْمُنَوِّكِلُ قَدِ اعْتَلَّ عِلَّةً شَدِيدَةً فَتَنَدَّرَ إِنْ عَافَاهُ اللَّهُ أَنْ يَتَّصِدَّقَ بِدِنَارِينَ كَثِيرَةٍ أَوْ قَالَ دَرَاهِمَ كَثِيرَةٍ فَعُوْنِي فَجَمَعَ الْعُلَمَاءَ فَسَأَلَهُمْ عَنْ ذَلِكَ فَاخْتَلَفُوا عَلَيْهِ قَالَ أَحَدُهُمْ عَشْرَةَ آلَافٍ وَ قَالَ بَعْضُهُمْ مِائَةَ أَلْفٍ

Tafseer Qummi – Muhammad Bin Uman who said,

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

فَلَمَّا اخْتَلَفُوا قَالَ لَهُ عِبَادَةُ ابْعَثْ إِلَى ابْنِ عَمِّكَ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا ع فَاسْأَلْهُ فَبَعَثَ إِلَيْهِ فَسَأَلَهُ فَقَالَ الْكَثِيرُ ثَمَانُونَ فَقَالَ لَهُ رُدَّ إِلَيْهِ الرَّسُولُ فَقَالَ مِنْ أَيْنَ قُلْتَ ذَلِكَ قَالَ مِنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى لِرَسُولِهِ لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَ كَانَتْ الْمَوَاطِنُ ثَمَانِينَ مَوْطِنًا.

⁸⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 4

⁸¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 5

⁸² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 6

⁸³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 7

When they differed, a slave said to him, ‘Send (the question) to your cousin Ali Bin Muhammad bin Ali Al-Reza^{-asws} and ask him^{-asws} about that’. So he sent a message to him^{-asws} to ask him^{-asws}. He^{-asws} said: ‘A lot – equates to eighty’. So, they (Scholars) said, ‘Return the messenger back to him^{-asws} to say, ‘From where do you^{-asws} say this?’ He^{-asws} replied: ‘From the Words of the Exalted: **Allah has Helped you in many places [9:25]**. The places were eighty places’.⁸⁴

9- ما، الأماي للشيخ الطوسي ابنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ النَّحْوِيِّ عَنْ حَنْبَلِ بْنِ إِسْحَاقَ عَنْ عَمْرِو بْنِ عَوْنٍ عَنْ عَبْدِ اللَّهِ بْنِ حُكَيْمٍ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ عَنْ حَبَّةِ الْغُرَيْبِيِّ عَنْ حَقِيْبَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِ كِتَابًا فَرَفَعَ بِهِ دَلْوَهُ فَقَالَتْ لَهُ ابْنَتُهُ عَمَدَتٌ إِلَى كِتَابِ سَيِّدِ الْعَرَبِ فَرَفَعَتْ بِهِ دَلْوَهُ لِيَصِيْبَنَّكَ بَلَاءٌ

(The book) ‘Al Amaaly’ of the Sheykh Al Tusy – Ibn Makhlad, from Muhammad Bin Abdul Wahid Al Nahwy, from Hanbal Bin Is’haq, from Amro Bin Awn, from Abdullah Bin Hukeym, from Sufyan, from Abu Is’haq, from Habba Al Urany, from Haqeyba,

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

قَالَ فَأَعَارَتْ عَلَيْهِ خَيْلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ أُحْذَكُلُ قَلِيلٍ وَ كَثِيرٍ هُوَ لَهُ ثُمَّ جَاءَ بَعْدُ مُسْلِمًا فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا وَجَدْتَ مِنْ مَتَاعِكَ قَبْلَ قِسْمَةِ السِّهَامِ فَخَذَهُ.

He (the narrator) said, ‘The cavalry of the Prophet^{-sawww} attacked him and he fled and took every small and big thing which was for him. Then he came afterwards as a Muslim, and the Prophet^{-sawww} said to him: ‘Look around. Whatever you find from your belongings before the division of the shares, then take it’.⁸⁵

10- كا، الكافي عليُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَتْمَةٍ فَلَمَّا عَثَبَتْهُمْ اسْتَعْصَمُوا بِالسُّجُودِ فَفُتِلَ بَعْضُهُمْ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ أَعْطُوا الْوَرِثَةَ نِصْفَ الْعُقُلِ بِصَلَاتِهِمْ وَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَلِمٍ مُسْلِمٍ نَزَلَ مَعَهُ مُشْرِكٍ فِي دَارِ الْحَرْبِ.

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

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} sent an army to Khas’am. So when they overcame them, they exempted themselves by (performing) the Sajdah. So some of them were killed, and (the news of) that reach the Prophet^{-sawww}. So he^{-sawww} said: ‘Give to the inheritors half the compensation due to their Prayer’. And the Prophet^{-sawww} said: ‘Indeed! I^{-sawww} disavow from every Muslim who lodges with a Polytheist in the battlefield’.⁸⁶

11 نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ.

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

⁸⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 8 H 8

⁸⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 8 H 9

⁸⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 8 H 10

'From Musa^{-asws} Bin Ja'far^{-asws} from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}'.⁸⁷

12- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَقْتُلُوا فِي الْحَرْبِ إِلَّا مَنْ جَرَتْ عَلَيْهِ الْمَوَاسِي.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'Do not kill in the war except the one whom the solace (help/aid) flows upon''.⁸⁸

13- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَمِيرُ الْقَوْمِ أَقْطَعُهُمْ دَابَّةً.

And by this chain, said, 'Rasool-Allah^{-saww} said: 'The Emir of the people is the most generous of them of rides''.⁸⁹

14- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع لَمَّا بَعَثَنِي رَسُولُ اللَّهِ ص إِلَى الْيَمَنِ قَالَ يَا عَلِيُّ لَا تُقَاتِلْ أَحَدًا حَتَّى تَدْعُوهُ إِلَى الْإِسْلَامِ وَ إِيْمَ اللَّهِ لَنْ يَهْدِيَ اللَّهُ عَلَى يَدِكَ رَجُلًا خَيْرٌ لَكَ بِمَا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَ لَكَ وَ لَأُوهُ.

And by this chain, said, 'Ali^{-asws} said: 'When Rasool-Allah^{-saww} sent me^{-asws} to Al-Yemen, said: 'O Ali^{-asws}! Do not fight anyone until you^{-asws} call him to Al-Islam, and I^{-saww} swear by Allah^{-azwj}! If Allah^{-azwj} were to Guide one man upon your^{-asws} hands it would be better for you^{-asws} than whatever the sun emerges upon, and his loyalty would be to you^{-asws}''.⁹⁰

15- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ: قَرَأْتُ فِي كِتَابِ لِعَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص كَتَبَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ مَنْ لَحِقَ بِهِمْ مِنْ أَهْلِ يَثْرِبَ أَنْ كُلَّ غَازِيَةٍ عَزَتْ بِمَا يُعَقَّبُ بَعْضُهَا بَعْضًا بِالْمَعْرُوفِ وَ الْقِسْطِ بَيْنَ الْمُسْلِمِينَ فَإِنَّهُ لَا يُجَارُ حُرْمَةً إِلَّا بِإِذْنِ أَهْلِهَا وَ إِنَّ الْجَارَ كَالنَّفْسِ غَيْرِ مُضَارٍّ وَ لَا إِثْمٌ وَ حُرْمَةُ الْجَارِ عَلَى الْجَارِ كَحُرْمَةِ أُمِّهِ وَ أَبِيهِ

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

لَا يُسَلِّمُ مُؤْمِنٌ دُونَ مُؤْمِنٍ فِي قِتَالٍ فِي سَبِيلِ اللَّهِ إِلَّا عَلَى عَدْلِ سَوَاءً.

No Momin should make peace besides a Momin during the fighting in the Way of Allah^{-azwj} except upon justice and equality''.⁹¹

⁸⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 11

⁸⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 12

⁸⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 13

⁹⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 14

⁹¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 15

16- كا، الكافي علي عن أبيه و محمد بن يحيى عن طلحة بن زيد عن أبي عبد الله ع قال: أعار المشركون على سرح المدينة فنادى فيها مناد يا سوء صاحتها فسمعها رسول الله ص في الجبل فركب فرسه في طلب العدو وكان أول أصحابه لحقه أبو قتادة على فرس له وكان تحت رسول الله سرج دفتاه ليفت ليس فيه أشتر ولا بظر

Al Kafi – Ali, from his father and Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘The Polytheists raided upon a free-pasture land of Al-Medina, so a caller among it called out, ‘O evil morning’. So, Rasool-Allah^{-saww} heard it among the cavalry, so he^{-saww} rode out on his^{-saww} horse in seeking of the enemy, and the first of his^{-saww} companions to catch up with him^{-saww} was Abu Qatada upon a horse of his. And there was a saddle of palm leaves beneath him^{-saww}, not having anything superficial or pride-worthy.

فطلب العدو فلم يلقوا أحداً و تتابع الحيل فقال أبو قتادة يا رسول الله إن العدو قد انصرف فإن رأيت أن نستبق فقال نعم فاستبقتهم فخرج رسول الله ص سابقاً عليهم ثم أقبل عليهم فقال أنا ابن العواتك من فرئيس إنه هو الجواد البحر يعني فرسه.

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

17- كا، الكافي علي عن أبيه عن البرزطي عن أبان عن الفضل أبي العباس عن أبي عبد الله ع في قول الله عز و جل أو جاؤكم خصرت صدورهم أن يقاتلوكم أو يقاتلوا قومهم قال نزلت في بني مذليج لأنهم جاءوا إلى رسول الله ص فقالوا إننا خصرت صدورنا أن نشهد أنك رسول الله ص فأسننا مغل و لا مع قومنا علينا

Al Kafi – Ali, from his father, from Al Bazanty, from Aban, from Al Fazal Abu Al Abbas,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people; [4:90]**. He^{-asws} said: ‘(It was) Revealed with regards to the Clan of Mudlij because they had come to the Rasool-Allah^{-saww}, and they said, ‘There are constrictions in our chests that we should testify that you^{-saww} are the Rasool-Allah^{-saww}, for we are neither with you^{-saww} nor are we with our people against you^{-saww}’.

قال قلت كيف صنع بهم رسول الله ص قال وادعهم إلى أن يفرغ من العرب ثم يدعوهم فإن أجابوا و إلا قاتلهم.

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

18- قب، المناقب لابن شهر آشوب لكان بعد سبعة أشهر من الهجرة نزل جبرئيل بقوله أذن للدين يقاتلون الآية و قلد في عنقه سيفاً

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

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

(The book) 'Al Manaqib' of Ibn Shehr Ashoub – When it was after seven months from the emigration, Jibraeel^{-as} descended with His^{-azwj} Words: **There is Permission (to fight) for those who are fought against [22:39]**, and collared a sword in his^{-as} nose'.

وَ فِي رِوَايَةٍ لَمْ يَكُنْ لَهُ غِنْدٌ فَقَالَ لَهُ حَارِبٌ بِهَذَا قَوْمَكَ حَتَّى يَتُفَلُّوا لَا إِلَهَ إِلَّا اللَّهُ.

And in a report – 'There did not happen to be a sheath for it, and he^{-as} said to him^{-saww}: 'Battle against your^{-saww} people with this until they say, 'There is no god except Allah^{-azwj}'.

: أَهْلَ السَّيْرِ أَنْ جَمِيعَ مَا عَزَا النَّبِيُّ ص بِنَفْسِهِ سِتُّ وَ عِشْرُونَ عَزْوَةً عَلَى هَذَا النَّسَقِ الْأَبْوَاءُ بُوَاتُ الْعُشَيْرَةِ بَدْرُ الْأُولَى بَدْرُ الْكُبْرَى السَّوَيْقُ ذِي [ذُو] أَمْرِ -
أُحُدُ نَجْرَانُ بَنُو سُلَيْمِ الْأَسَدِ بَنُو النَّضِيرِ ذَاتُ الرِّقَاعِ بَدْرُ الْآخِرَةِ ذَوْمَةُ الْجُنْدَلِ الْخُنْدُقُ بَنُو قُرَيْظَةَ بَنُو لِحْيَانَ بَنُو قَرَدِ بَنُو الْمُصْطَلِقِ الْخُدَيْبِيَّةُ خَيْبَرُ الْفَتْحِ
حُنَيْنُ الطَّائِفُ تَبُوكُ

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

وَ يُلْحَقُ بِهَا بَنُو قَيْنِقَاعَ قَاتِلٌ فِي تِسْعٍ وَ هِيَ بَدْرُ الْكُبْرَى وَ أُحُدُ وَ الْخُنْدُقُ وَ بَنِي [بَنُو] قُرَيْظَةَ وَ بَنِي [بَنُو] الْمُصْطَلِقِ وَ بَنِي [بَنُو] لِحْيَانَ وَ خَيْبَرُ وَ الْفَتْحُ
وَ حُنَيْنٌ وَ الطَّائِفُ

And the clan of Qaynaqa adhered with it, fighting among nine, and it is Badr the great, and Ohad, and Al-Khandaq, and clan of Qureyza, and clan of Al-Mustalaq, and clan of Lihyan, and Khyber, and Fat'h, and Hunayn, and al Taif.

وَ أَنَا سَرَايَاهُ فِسَتْ وَ ثَلَاثُونَ أَوْلَاهَا سَرِيَّةُ حَمْرَةَ لَقِيْنَا أَبَا جَهْلٍ بِسَيْفِ الْبَحْرِ فِي ثَلَاثِينَ مِنَ الْمُهَاجِرِينَ وَ فِي ذِي الْقَعْدَةِ بَعَثَ سَعْدُ بْنُ أَبِي وَقَّاصٍ فِي طَلَبِ
عَبْرِ ثُمَّ عَبَّيْدَةَ بْنِ الْحَارِثِ بَعْدَ سَبْعَةِ أَشْهُرٍ فِي سِتِّينَ مِنَ الْمُهَاجِرِينَ نَحْوَ الْجُحْفَةِ إِلَى أَبِي سُفْيَانَ فَرَامُوا بِالْأَحْيَاءِ.

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

ابْنُ إِسْحَاقَ وَ عَزَا فِي رَبِيعِ الْآخِرِ إِلَى قُرَيْشٍ وَ بَنِي ضَمْرَةَ وَ كُرْزُ بْنُ جَابِرِ الْفَهْرِيِّ حَتَّى بَلَغَ بُوَاتِ السَّنَةِ الثَّانِيَةِ فِي صَفَرٍ عَزَا وَدَانَ حَتَّى بَلَغَ الْأَبْوَاءَ وَ فِي
رَبِيعِ الْآخِرِ عَزْوَةَ الْعُشَيْرَةِ مِنْ بَطْنِ يَنْبُعَ وَ وَادِعَ فِيهَا بَنِي مَذَلِجٍ وَ ضَمْرَةَ وَ أَعَارَ كُرْزُ بْنُ جَابِرِ الْفَهْرِيِّ عَلَى سَرِحِ الْمَدِينَةِ فَاسْتَحْلَفَ عَلَى الْمَدِينَةِ زَيْدُ بْنُ
حَارِثَةَ وَ حَرَجَ حَتَّى بَلَغَ وَادِي سَفْوَانَ بَدْرُ الْأُولَى وَ حَامِلُ لَوَائِهِ عَلِيٌّ

Ibn Is'haq – And he^{-saww} led a military expedition during Rabbi Al-Akher to Quraysh and the clan of Zamra and Kurz Bin Jabir Al-Fihry until it reached Buwat in the twelfth year. During Safar he^{-saww} had a military expedition Waddan until it reached Al-Abwa'a. And in Rabbi Al-Akher, there was the military expedition of Al-Usheyra from the midst of Yanbu and during it the clan of Mudlaj and Zamra and Aghar Kurz Bin Jabir Al-Fihry dispatched to Al-Medina, and

he^{-saww} left behind Zayd Bin Haris upon Al-Medina and went out until he^{-saww} reached the valley of Safwan, Badr the first, and its flag was carried by Ali^{-asws}.

ثُمَّ بَعَثَ فِي آخِرِ رَجَبٍ عَبْدَ اللَّهِ بْنَ جَحْشٍ فِي أَصْحَابِهِ لِيَرْتَضِدَ فُرَيْشًا فَقَتَلَ وَأَقْدُ بْنُ عَبْدِ اللَّهِ التَّمِيمِيُّ عَمْرُو بْنُ الْجُمُوحِ الْحَضْرَمِيِّ وَهَرَبَ الْحَكَمُ بْنُ كَيْسَانَ وَغُثْمَانُ بْنُ عَبْدِ الدَّارِ وَ أَحْوَهُ وَ اسْتَأْمَنَ الْبَاقُونَ وَ اسْتَأْفُوا الْعِيرَ إِلَى النَّبِيِّ ص

Then he^{-saww} sent, during the end of Rajab, Abdullah Bin Jahash among his^{-saww} companions in order to monitor Quraysh, and Waqid Bin Abdullah Al-Tameemy killed Amro Bin Al-Jamouh Al-Hazramy and Harb Al-Hakam Bin Kaysan and Umsan Bin Abdul Dar and his brother, and the rest sought safety, and they surrendered the caravan to the Prophet^{-saww}.

فَقَالَ وَ اللَّهُ مَا أَمَرْتُكُمْ بِالْقِتَالِ فِي الشَّهْرِ الْحَرَامِ وَ ذَلِكَ تَحْتَ النَّخْلَةِ فَسَمِّيَ عَزْوَةَ النَّخْلَةِ فَتَرَلَّ يَسْتَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ الْآيَةُ فَأَخَذَ الْعِيرَ وَ قَدَى الْأَسِيرِينَ ثُمَّ عَزَا بَدْرَ الْكُبْرَى.

He^{-saww} said: ‘By Allah^{-azwj}! I^{-saww} did not order you with the fighting during the Sacred month’, and that was beneath the palm tree (Nakhla), and the military expedition was named as ‘Al-Nakhla’. It was Revealed: **They are asking you about the Sacred month, the fighting during it. [2:217]** – the Verse. He^{-saww} seized the caravan and two captives ransomed themselves. Then there was the battle of Badr the great’⁹⁴.

19- أَقُولُ فِي تَفْسِيرِ التُّعْمَانِيِّ بِسَنَدِهِ الْمَكْتُورِ فِي كِتَابِ الْقُرْآنِ عَنِ الصَّادِقِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي ذِكْرِ النَّاسِخِ وَ الْمَنْسُوحِ وَ مِنْهُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا بَعَثَ مُحَمَّدًا ص أَمَرَهُ فِي بَدْوِ أَمْرِهِ أَنْ يَدْعُو بِالدَّعْوَةِ فَقَطُّ وَ أَنْزَلَ عَلَيْهِ

I (Majlisi) say, ‘In Tafseer Al-Numany, by his mentioned chain, in the book of the Quran – ‘From Al-Sadiq^{-asws} said: ‘Amir Al-Momineen^{-asws} said during the mention of the Abrogative and the Abrogated (Verses), and from it is: ‘When Allah^{-azwj} Blessed and Exalted Sent Muhammad^{-saww}, Commanded him^{-saww} during the commencement of his^{-saww} matter that he^{-saww} should call with the calling only, and Revealed unto him^{-saww}: -

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا وَ بَشِيرَ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنَ اللَّهِ فَضْلًا كَبِيرًا وَ لَا تُطِعِ الْكَافِرِينَ وَ الْمُنَافِقِينَ وَ دَعْ أَذَاهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفَى بِاللَّهِ وَكِيلاً

O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45] And as one inviting to Allah by His Permission, and as an illuminating lamp [33:46] And give glad tidings to the Momineen that for them would be a great Grace from Allah [33:47] And do not obey the Kafirs and the hypocrites, and leave their hurtful (talk), and rely upon Allah, and suffice with Allah as a Protector [33:48].

فَبَعَثَهُ اللَّهُ بِالدَّعْوَةِ فَقَطُّ وَ أَمَرَهُ أَنْ لَا يُؤْذِنَهُمْ فَلَمَّا أَرَادُوهُ بِمَا هُمُوا بِهِ مِنْ تَبْيِيسِ أَمْرِهِ اللَّهُ تَعَالَى بِالْهِجْرَةِ وَ فَرَضَ عَلَيْهِ الْقِتَالَ فَقَالَ سُبْحَانَهُ أَذِنَ لِلَّذِينَ يُعَاتِلُونَ بِأَعْيُنِهِمْ ظُلْمًا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ

So, Allah^{-azwj} Sent him with the calling only and Commanded him^{-saww} that he^{-saww} should not harm them. When they intended with what they hand plotted with his^{-saww} Household, Allah^{-azwj} the Exalted Commanded him^{-saww} with the emigration and Obligated the fighting upon

⁹⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 18

him^{-saww}. The Glorious Said: ***There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].***

فَلَمَّا أَمَرَ النَّاسَ بِالْحَرْبِ جَرَعُوا وَخَافُوا فَأَنْزَلَ اللَّهُ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ إِلَى قَوْلِهِ سُبْحَانَكَ إِنَّمَا تَكُونُوا يَدْرِكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشْتَدَّةٍ فَنَسَخْتَ آيَةَ الْقِتَالِ آيَةَ الْكَفِّ

When he^{-saww} ordered the people with the war, they panicked and feared, so Allah^{-azwj} the Exalted Revealed: ***Have you not seen those to whom it was said: 'Restrain your hands, and establish the Salat and give the Zakat; but when fighting is Prescribed upon them, then a group of them are fearing the people like fearing Allah or more intense fear, and they are saying, 'Our Lord! Why did You Prescribe the fighting upon us? If only You had delayed it for us to a near term'. [4:77] – up to the Words of the Glorious: 'Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78].*** Thus, the Verse of the fighting Abrogated the Verse of the restraint.

فَلَمَّا كَانَ يَوْمَ بَدْرٍ وَعَرَفَ اللَّهُ تَعَالَى حَرْجَ الْمُسْلِمِينَ أَنْزَلَ عَلَى نَبِيِّهِ وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْتَنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ فَلَمَّا قَوِيَ الْإِسْلَامُ وَكَثُرَ الْمُسْلِمُونَ أَنْزَلَ اللَّهُ تَعَالَى فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلْمِ وَأَنْتُمْ الْأَغْلُونَ وَاللَّهُ مَعَكُمْ وَلَنْ يَبْرِكُمْ أَعْمَالُكُمْ فَنَسَخَتْ هَذِهِ الْآيَةَ الْآيَةَ الَّتِي أُذِنَ لَهُمْ فِيهَا أَنْ يَجْتَنَحُوا

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

ثُمَّ أَنْزَلَ اللَّهُ سُبْحَانَكَ فِي آخِرِ السُّورَةِ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَوَجَدْتُمُوهُمْ وَحُدُودَهُمْ وَاحْصُرُوهُمْ إِلَى آخِرِ الْآيَةِ وَمِنْ ذَلِكَ أَنَّ اللَّهَ تَعَالَى قَرَضَ الْقِتَالَ عَلَى الْأُمَّةِ فَجَعَلَ عَلَى الرَّجُلِ الْوَاحِدِ أَنْ يُقَاتِلَ عَشْرَةً مِنَ الْمُشْرِكِينَ فَقَالَ إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتِينَ إِلَى آخِرِ الْآيَةِ

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

ثُمَّ نَسَخَهَا سُبْحَانَكَ فَقَالَ الْآنَ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ إِلَى آخِرِ الْآيَةِ فَتَسَخَّرَ بِهَذِهِ الْآيَةِ مَا قَبْلَهَا فَصَارَ مَنْ فَرَّ مِنَ الْمُؤْمِنِينَ فِي الْحَرْبِ إِنْ كَانَتْ عِدَّةُ الْمُشْرِكِينَ أَكْثَرَ مِنْ رَجُلَيْنِ لِرَجُلٍ لَمْ يَكُنْ فَارًّا مِنَ الرَّحْفِ وَإِنْ كَانَتْ الْعِدَّةُ رَجُلَيْنِ لِرَجُلٍ كَانَ فَارًّا مِنَ الرَّحْفِ

Then the Glorious Abrogated it Saying: ***For now, Allah has Lightened from you and Knows that among you there are weak ones. So, if there happen to be one hundred patient ones form you, they would overcome two hundred, [8:66]*** – up to the end of the Verse. Thus, this Verse Abrogated what was before it, so the one from the Momineen who fled during the war, even if the number of the Polytheists were more than two men to a man, he would not have

happened to have fled from the army, and even though the number were to meant to a man, he would (still deemed to have fled from the army’.

وَسَأَى الْحَدِيثَ إِلَى قَوْلِهِ ع وَ نَسِخَ قَوْلُهُ سُبْحَانَهُ وَ قَوْلُوا لِلنَّاسِ حُسْنًا يَعْنِي الْيَهُودَ حِينَ هَادَهُمْ رَسُولُ اللَّهِ ص

And he^{-asws} continued the Hadeeth upon the his^{-asws} words: **and you would be saying to the people good words, [2:83]** - meaning the Jews when Rasool-Allah^{-saww} guided them.

فَلَمَّا رَجَعَ مِنْ غَزَاةِ تَبُوكَ أَنْزَلَ اللَّهُ تَعَالَى قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ إِلَى قَوْلِهِ تَعَالَى وَ هُمْ صَاغِرُونَ فَتَسَحَّتْ هَذِهِ الْآيَةُ تِلْكَ الْهَدْنَةَ.

When he^{-saww} returned from the military expedition of Tabuk, Allah^{-azwj} the Exalted Revealed: **Fight those who are not believing in Allah, nor in the Last Day, [9:29]** – up to His^{-azwj} Words: **and they are belittled [9:29]**. Thus, this Verse Abrogated that truce”.⁹⁵

20- كا، الكافي عليّ عن أبيه عن البرزطي عن أبان بن عثمان عن زرارة عن أبي جعفر ع أَنَّ ثَمَامَةَ بْنَ أَنَالٍ أَسْرَتْهُ خَيْلُ النَّبِيِّ ص وَ قَدْ كَانَ رَسُولُ اللَّهِ ص قَالَ اللَّهُمَّ أَمِّكِي مِنْ ثَمَامَةَ

Al Kafi – Ali, from his father, from Al Bazanty, from Aban Bin Usman, from Zurara,

‘From Abu Ja’far^{-asws}: ‘Samama Bin Asaal was captured by the cavalry of the Prophet^{-saww}, and Rasool-Allah^{-saww} had said: ‘O Allah^{-azwj} ! Enable me^{-saww} from Samama’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنِّي مُحَيِّبُكَ وَاحِدَةً مِنْ ثَلَاثٍ أَقْتُلُكَ قَالَ إِذَا تَقَتَّلَ عَظِيمًا أَوْ أَفَادِيكَ قَالَ إِذَا تَجِدُنِي غَالِيًا أَوْ أَمِنُ عَلَيْكَ قَالَ إِذَا تَجِدُنِي شَاكِرًا

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

قَالَ فَإِنِّي قَدْ مَنَنْتُ عَلَيْكَ قَالَ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ قَدْ وَ اللَّهُ عَلِمْتُ أَنَّكَ رَسُولُ اللَّهِ حَيْثُ رَأَيْتُكَ وَ مَا كُنْتُ لِأَشْهَدَ بِهَا وَ أَنَا فِي الْوَتَاقِ.

He^{-saww} said: ‘So, I^{-saww} have hereby granted safety upon you’. He said, ‘Then I testify that there is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! I did know you^{-saww} were a Rasool^{-saww} of Allah^{-azwj} when I saw you^{-saww}, but I could not testify with it while I was in bondage”.⁹⁶

21- كا، الكافي عليّ عن أبيه عن ابن أبي عمير عن معاوية بن عمارة قال أظننه عن أبي حمزة الثمالي عن أبي عبد الله ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ أَنْ يُبْعَثَ سَرِيَّةً دَعَاهُمْ فَأَجْلَسَهُمْ بَيْنَ يَدَيْهِ ثُمَّ يَقُولُ سِيرُوا بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ لَا تَغْلُوا وَ لَا تَمْتَلُوا وَ لَا تَغْلِبُوا وَ لَا تَقْتُلُوا شَيْحًا فَانِيًا وَ لَا صَبِيًّا وَ لَا امْرَأَةً وَ لَا تَقْطَعُوا شَجَرًا إِلَّا أَنْ تُضْطَرُّوا إِلَيْهَا

⁹⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 19

⁹⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 20

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said, 'I think it was Abu Hamza Al Sumaly,

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

وَ أَمَّا رَجُلٍ مِنْ أَدْنَى الْمُسْلِمِينَ أَوْ أَفْضَلِهِمْ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُشْرِكِينَ فَهُوَ جَائِزٌ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ فَإِنْ تَبِعَكُمْ فَأَلْحِقْكُمْ فِي الدِّينِ وَإِنْ أَبَى فَأَبْلِغُوهُ مَأْمَنَهُ وَ اسْتَعِينُوا بِاللَّهِ عَلَيْهِ.

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

22- كا، الكافي العدة عن أحمد عن الوشاء عن محمد بن حمزاد و جميل عن أبي عبد الله ع قال: كان رسول الله ص إذا بعث سرية دعا بأميرها فأجلسه إلى جنبه و أجلس أصحابه بين يديه ثم قال سيروا بسم الله.

Al Kafi – The number, from Ahmad, from Al Washa, form Muhammad Bin Humran and Jameel,

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

: وَ ذَكَرَ مِثْلَ الْحَدِيثِ الْأَوَّلِ ثُمَّ قَالَ عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ وَ أَمَّا رَجُلٍ مِنَ الْمُسْلِمِينَ نَظَرَ إِلَى رَجُلٍ مِنَ الْمُشْرِكِينَ فِي أَفْصَى الْعَسْكَرِ فَأَدْنَاهُ فَهُوَ جَائِزٌ.

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

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

23- كا، الكافي علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال أمير المؤمنين ع نهي رسول الله ص أن يلقي السهم في بلاد المشركين.

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

⁹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 21

⁹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 22

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} forbade from throwing poison in a city of the Polytheists’’.⁹⁹

24- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مُحَمَّدِ بْنِ عُبَادٍ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا بَيَّتَ رَسُولُ اللَّهِ ص عَدُوًّا قَطُّ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abbad Bin Suheyf who said,

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

25- كا، الكافي عَلِيُّ بْنُ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمُنْقَرِيِّ عَنِ حَفْصِ بْنِ غِيَاثٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مَدِينَةٍ مِنْ مَدَائِنِ أَهْلِ الْحَرْبِ هَلْ يُجُوزُ أَنْ يُرْسَلَ عَلَيْهِمُ الْمَاءُ أَوْ تُحْرَقَ بِالنَّارِ أَوْ تُرْتَمَى بِالْمَنَاجِقِ حَتَّى يُقْتَلُوا وَ فِيهِمُ النِّسَاءُ وَ الصِّبْيَانُ وَ الشُّبْحُ الْكَبِيرُ وَ الْأَسَارَى مِنَ الْمُسْلِمِينَ وَ التُّجَّارُ

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

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

فَقَالَ يُفْعَلُ ذَلِكَ بِهِمْ وَ لَا يُمَسَّكُ عَنْهُمْ لِهَوْلَاءِ وَ لَا دِيَةٌ عَلَيْهِمْ لِلْمُسْلِمِينَ وَ لَا كَفَّارَةٌ

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

وَ سَأَلْتُهُ عَنِ النِّسَاءِ كَيْفَ سَقَطَتِ الْجَزِيَّةُ عَنْهُنَّ وَ رُفِعَتْ عَنْهُنَّ

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

فَقَالَ لِأَنَّ رَسُولَ اللَّهِ ص نَهَى عَنِ قِتَالِ النِّسَاءِ وَ الْوِلْدَانِ فِي دَارِ الْحَرْبِ إِلَّا أَنْ يُعَاتِلُوا فَإِنْ قَاتَلَتْ أَيْضاً فَأَمْسِكْ عَنْهَا مَا أَمْكَنَكَ وَ لَمْ تَخَفْ خَالاً.

He^{-asws} said: ‘Because Rasool-Allah^{-azwj} forbade from fighting the women and the children in the arena of war, except if they are fighting. So, if they were to fight as well, then withhold from them whatever you are able to, and do not fear disturbance’’.¹⁰¹

26- كا، الكافي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ص كَانَ إِذَا بَعَثَ بِسَرِيَّةٍ دَعَا لَهَا.

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

⁹⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 23

¹⁰⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 24

¹⁰¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 25

‘From Abu Abdullah^{-asws}: ‘The Prophet^{-saww}, whenever he^{-saww} sent a battalion, supplicated for it’¹⁰².

27- كا، الكافي علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله ع قال: إن النبي ص كان إذا بعث أميراً له على سرية أمره يتقوى الله عز وجل في خاصة نفسه ثم في أصحابه عامة

Al Kafi – Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘When the Prophet^{-saww} sent a commander of his^{-saww} upon a battalion, ordered him with fear of Allah^{-azwj} Mighty and Majestic in particularly for himself, then regarding his companions in general.

ثم يقول اغزوا بسبب الله وفي سبيل الله تعالى قاتلوا من كفر بالله ولا تعدوا ولا تغلوا ولا تمثلوا ولا تقتلوا وليداً ولا متبئلاً في شاهق ولا تحرقوا النخل ولا تغرقوه بالماء ولا تقطعوا شجرة مثمرة ولا تحرقوا زرعاً لأنكم لا تدرون لعلكم تحتاجون إليه ولا تعفروا من البهائم مما يؤكل لحمه إلا ما لا بد لكم من أجله

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

وإذا لقيتم عدواً للمسلمين فادعوهم إلى إحدى ثلاث فإن هم أجابوكم إليها فاقبلوا منهم وكفوا عنهم وادعوهم إلى الإسلام فإن دخلوا فيه فاقبلوه منهم وكفوا عنهم وادعوهم إلى الهجرة بعد الإسلام فإن فعلوا فاقبلوا منهم وكفوا عنهم وإن أبوا أن يهاجروا واختاروا ديارهم وأبوا أن يدخلوا في دار الهجرة كانوا بمنزلة أعراب المؤمنين

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

يجري عليهم ما يجري على أعراب المؤمنين ولا يجري لهم في الفداء ولا في القسمة شيء إلا أن يهاجروا في سبيل الله

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

¹⁰² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 26

فَإِنْ أَبَوْا هَاتَيْنِ فَادْعُوهُنَّ إِلَىٰ إِعْطَاءِ الْجِزْيَةِ عَنْ يَدٍ وَ هُمْ صَاعِرُونَ فَإِنْ آعَطُوا الْجِزْيَةَ فَاقْبَلْ مِنْهُنَّ وَ كُفَّ عَنْهُنَّ وَ إِنْ أَبَوْا فَاسْتَعِنِ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِنَّ وَ جَاهِدُهُنَّ فِي اللَّهِ حَقَّ جِهَادِهِ

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

وَ إِذَا حَاصِرْتَ أَهْلَ الْخِصْنِ فَأَرَادُوكَ عَلَىٰ أَنْ يَنْزِلُوا عَلَىٰ حُكْمِ اللَّهِ عَزَّ وَ جَلَّ فَلَا تَنْزِلْ بِهِمْ وَ لَكِنْ أَنْزِلْهُمْ عَلَىٰ حُكْمِكُمْ ثُمَّ أَقْضِ فِيهِمْ بَعْدَ مَا شِئْتُمْ

And when the people of the fort are surrounded, so they respond that they would descend (come out) upon the Judgements of Allah^{-azwj} Mighty and Majestic, so do not let them out except upon your decision, then judge among them afterwards whatever you so desire to.

فَإِن كُنْتُمْ إِنْ تَرَكَتُمُوهُنَّ عَلَىٰ حُكْمِ اللَّهِ لَمْ تَدْرُوا نُصِيبُوا حُكْمَ اللَّهِ فِيهِمْ أَمْ لَا وَ إِذَا حَاصِرْتَ أَهْلَ خِصْنٍ فَإِنْ آذَنُوكَ عَلَىٰ أَنْ تُنْزِلَهُمْ عَلَىٰ ذِمَّةِ اللَّهِ وَ ذِمَّةِ رَسُولِ اللَّهِ فَلَا تُنْزِلْهُمْ وَ لَكِنْ أَنْزِلْهُمْ عَلَىٰ ذِمَّتِكُمْ وَ ذِمَّةِ آبَائِكُمْ وَ إِخْوَانِكُمْ

So, if you all were to leave them upon the Judgement of Allah^{-azwj}, you would not know whether you harmed the Judgement of Allah^{-azwj} regarding them or not. And when you surround the people of the fort, so if they were to ask your permission upon them descending upon the responsibility of Allah^{-azwj} and the responsibility of His^{-azwj} Rasool^{-saww}, so do not let them descend, but get them to descend upon your own responsibilities and the responsibility of your fathers and your brothers.

فَإِن كُنْتُمْ إِنْ تُخْفِرُوا ذِمَّتَكُمْ وَ ذِمَّةَ آبَائِكُمْ وَ إِخْوَانِكُمْ كَانَ أَيْسَرَ عَلَيْكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَنْ تُخْفِرُوا ذِمَّةَ اللَّهِ وَ ذِمَّةَ رَسُولِ اللَّهِ.

So, failing your responsibility and the responsibilities of your father and your brothers would be easier upon you on the Day of Judgement than if you were to fail the responsibility of Allah^{-azwj} and the responsibility of His^{-azwj} Rasool^{-saww}.¹⁰³

28- كا، الكافي علي عن أبيه و علي بن محمد عن القاسم بن محمد عن سليمان بن داود المنقري قال أخبرني النضر بن إسماعيل البجلي عن أبي حمزة الثمالي عن شهر بن حوشب قال: قال لي الحجاج- و سألتني عن خروج النبي ص إلى مشاهديه فقلت شهد رسول الله ص بدرًا في ثلاثمائة و ثلاثة عشر و شهد أحدًا في سبعمائة و شهد الخندق في تسعمائة فقال عمن قلت عن جعفر بن محمد ع فقال ضلَّ و الله من سلك غير سبيله.

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

‘Al-Hajjaj said to me and asked me about the going out of the Prophet^{-saww} to his^{-saww} overseeing it (the battles), so I said, ‘Rasool-Allah^{-saww} oversaw (the battle of) Badr among three hundred and thirteen (combatants), and oversaw (the battle of) Ohad among six hundred (combatants), and oversaw (the battle of) Khandaq among nine hundred

¹⁰³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 27

(combatants)’. He said, ‘From whom are you saying it, from Ja’far^{-asws} Bin Muhammad^{-asws}?’ So I said, ‘Strayed is the one, by Allah^{-azwj}, who walks upon other than his^{-asws} way”.¹⁰⁴

29- كا، الكافي العدة عن ابن عيسى عن ابن أشيم عن صفوان و البرزطي قالا قال ما أخذ بالسيف فذلك إلى الإمام يقبله بالذي يرى كما صنع رسول الله ص بخيبر قبل سوادها و تباضها يعني أرضها و محلها و الناس يقولون لا يصلح قبالة الأرض و النخل و قد قبل رسول الله ص خيبر و على المنتقلين سوى قبالة الأرض العشر و نصف العشر في حصصهم

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

‘He^{-asws} said: ‘And whatever is taken by the sword, so that is up to the Imam^{-asws}. He^{-asws} would contract it with one whom he^{-asws} sees fit to, just as Rasool-Allah^{-saww} had done with Khyber. He^{-saww} contracted its black and its white, meaning its land and its palm trees, and the people were saying, ‘It is not correct to contract the land and the palm trees’; and Rasool-Allah^{-saww} had contracted Khyber, and upon the contractees, besides the contract of the land, was the tenth and half the tenth in their shares.

و قال إن أهل الطائف أسلموا و جعلوا عليهم العشر و نصف العشر و إن مكة دخلها رسول الله ص عنوة فكانوا أسراء في يده فأعتقهم و قال أذهبوا فأنتم الطلقاء.

And he^{-asws} said: ‘The people of Al-Taif became Muslims, and the one-tenth and half of the one-tenth was made to be upon them, the people of Makkah, Rasool-Allah^{-saww} entered it forcibly. Thus, they were captives in his^{-saww} hands, but he^{-asws} freed them and said: ‘Go, for you are all free!’”.¹⁰⁵

30- كا، الكافي علي عن أبيه و القاسبي عن الأصهباني عن المنقري عن حفص عن أبي عبد الله عن أبيه ع قال: بعث الله محمداً ص بخمسة أسياف ثلاثة منها شاهرة فلا نغمد حتى تضع الحرب أوزارها

Al Kafi – Ali, from his father and Al Qasany, from Al Isbahany, from Al Minqary, from Hafs,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Allah^{-azwj} Sent Muhammad^{-saww} with five swords, three of these were unsheathed, and they would not be sheathed until the wars come to an end, and the wars will never come to an end’.

و ساق الحديث إلى أن قال فسيف على مشركي العرب قال الله عز و جل فاقتلوا المشركين حيث وجدتموهم و حذوهم و احصوهم و اقتلوا لهم كل مرسد فإن تابوا يعني آمنوا و أقاموا الصلاة و أتوا الزكاة فإخوانكم في الدين فهؤلاء لا يقبل منهم إلا القتل أو الدحول في الإسلام و أموالهم و ذراتهم سي على ما سن رسول الله ص فإنه سي و عفا و قبل الفداء

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

¹⁰⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 28

¹⁰⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 29

what was a Sunnah of Rasool-Allah^{-saww}, for he^{-saww} made captives, and forgave, and accepted the ransom.

وَالسَّيْفُ الثَّانِي عَلَى أَهْلِ الدِّمَةِ قَالَ اللَّهُ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْنًا نَزَلَتْ هَذِهِ الْآيَةُ فِي أَهْلِ الدِّمَةِ ثُمَّ نَسَخَهَا قَوْلُهُ عَزَّ وَ جَلَّ قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَ لَا بِالْيَوْمِ الْآخِرِ وَ لَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صَاغِرُونَ

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

فَمَنْ كَانَ مِنْهُمْ فِي دَارِ الْإِسْلَامِ فَلَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْجِزْيَةُ أَوْ الْقَتْلُ وَ مَا لَهُمْ فِيءٌ وَ ذَرَارِيُّهُمْ سَبِيٌّ وَ إِذَا قَبِلُوا الْجِزْيَةَ عَلَى أَنْفُسِهِمْ حَرَّمَ عَلَيْنَا سَبْيَهُمْ وَ حَرَّمَتْ أَمْوَالُهُمْ وَ حَلَّتْ لَنَا مَنَاجِكُهُمْ وَ مَنْ كَانَ مِنْهُمْ فِي دَارِ الْحَرْبِ حَلَّ لَنَا سَبْيَهُمْ وَ أَمْوَالَهُمْ وَ لَمْ يَحِلَّ لَنَا مَنَاجِكُهُمْ وَ لَمْ يُقْبَلْ مِنْهُمْ إِلَّا الدُّخُولُ فِي دَارِ الْإِسْلَامِ أَوْ الْجِزْيَةَ أَوْ الْقَتْلُ

So as for the ones who were from them in the house of Al-Islam, nothing would be accepted from him except for the taxation, or the killing, and their wealth would be *Fey* (war booty), and their offspring would be made captives. So when they accept the taxation upon themselves, their captives would be Prohibited unto us, and their wealth would be Prohibited, and marrying them would be Permissible for us. And the ones from them who were in the house of the war, it would be Permissible for us to make them captives, and their wealth, and it would not be Permissible for us to marry them, and nothing would be accepted from them except for the entry into the house of Al-Islam, or the taxation, or the killing.

وَالسَّيْفُ الثَّلَاثُ سَيْفٌ عَلَى مُشْرِكِي الْعَجَمِ يَعْنِي التُّرْكَ وَ الدَّيْلَمَ وَ الْحَزَرَ قَالَ اللَّهُ تَعَالَى فَضَرْبِ الرِّقَابِ حَتَّى إِذَا أَتَخْتَشِمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنَّا بَعْدُ وَ إِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا

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

فَأَمَّا قَوْلُهُ فَإِمَّا مَنَّا بَعْدُ يَعْنِي بَعْدَ السَّبْيِ مِنْهُمْ وَ إِمَّا فِدَاءً يَعْنِي الْمَفَادَاةَ بَيْنَهُمْ وَ بَيْنَ أَهْلِ الْإِسْلَامِ فَهَؤُلَاءِ لَنْ يُقْبَلَ مِنْهُمْ إِلَّا الْقَتْلُ أَوْ الدُّخُولُ فِي الْإِسْلَامِ وَ لَا يَحِلُّ لَنَا مَنَاجِكُهُمْ مَا دَامُوا فِي دَارِ الْحَرْبِ.

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

وَ الْحَبْرُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ.

And the Hadeeth is lengthy and we have taken from it the needed subject matter".¹⁰⁶

31- كا، الكافي عليّ عن أبيه عن النوفليّ عن السكونيّ عن أبي عبد الله ع أَنَّ النَّبِيَّ ص بَعَثَ بِسَرِيَّةٍ فَلَمَّا رَجَعُوا قَالَ مَرْحَبًا بِقَوْمٍ فَضُّوا الْجِهَادَ الْأَصْغَرَ وَ بَقِيَ الْجِهَادُ الْأَكْبَرُ قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْجِهَادُ الْأَكْبَرُ قَالَ جِهَادُ النَّفْسِ.

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

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

32 نَوَادِرُ الرَّوَانْدِيِّ بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع مِثْلَهُ.

(The book) ‘Nawadi’ of Al-Rawandy, by his chain from Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} – similar to it”.¹⁰⁸

33- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص نُصِرْتُ بِالصَّبَا وَ أَهْلِكَتْ عَادًا بِالْدَّبُورِ.

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘I^{-saww} was helped by Al-Saba (wind), and (the people of) Aad were destroyed by Al Dabour (wind)’.¹⁰⁹

34- وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع اعْتَمَّ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ أَرْحَى عَدْبَةَ الْعِمَامَةِ مِنْ خَلْفِهِ بَيْنَ كَتِفَيْهِ ثُمَّ جَعَلَ يَتَّبَحَّرُ بَيْنَ الصَّفَيْنِ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ لَمَشِيَّةٌ يُبْعِضُهَا اللَّهُ تَعَالَى إِلَّا عِنْدَ الْقِتَالِ.

And by this chain, said,

‘Ali^{-asws} said: “Abu Dajjana Al-Ansary wore a turban on the Day of Ohad and loosened his turban to be between his shoulders until he started swaggering (boastful). So Rasool-Allah^{-saww} said: ‘This is the walking which Allah^{-azwj} Mighty and Majestic Hates, except during the fighting’.¹¹⁰

35- كا، الكافي عليّ عن أبيه عن بكر بن صالح عن القاسم بن بُرَيْدٍ عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ أُذُنٌ لِلَّذِينَ يُغَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا فِي الْمُهَاجِرِينَ الَّذِينَ أَخْرَجَهُمْ أَهْلُ مَكَّةَ مِنْ دِيَارِهِمْ وَ أَمْوَالِهِمْ أَحَلَّ لَهُمْ جِهَادُهُمْ بِظُلْمِهِمْ إِيَّاهُمْ وَ أُذُنٌ لَهُمْ فِي الْقِتَالِ الْحَرِّ.

Al Kafi - Ali, from his father, from Bakr Bin Salih, from Al Qasim Bin Bureyd, from Abu Amro Al Zubeyri,

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

¹⁰⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 31

¹⁰⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 32

¹⁰⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 33

¹¹⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 34

'From Abu Abdullah^{-asws} having said: 'This Verse: ***There is Permission (to fight) for those who are fought against because they are oppressed, [22:39]***, was Revealed regarding the Emigrants, those whom the people of Makkah expelled from their houses and their wealth, it is Permissible for them to fight against them due to their oppressing them, and it is Permissible for them regarding the fighting".¹¹¹

36- كا، الكافي عليّ عن أبيه عن ابن أبي عمير عن ابن أدينة عن زرارة عن عبد الكريم بن عتبة الهاشمي عن أبي عبد الله ع قال: إنَّ رسولَ الله ص إنّما صالح الأعراب على أن يدعهم في ديارهم ولا يُهاجروا على إن ذهم من عدوهم أن يستنفرهم فبقاتل بهم و ليس لهم في العبيمة نصيب.

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara, from Abdul Kareem Bin Utba Al Hashimy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'But rather the Bedouins were reconciled upon that they would be left to be in their houses and will not emigrate upon that if they were to be raided from his^{-saww} enemies with a raid they would be fending them off and they would be fighting with them, and there would be no share for them from the war booty".¹¹²

37- كا، الكافي عليّ عن أبيه و مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص خَرَجَ بِالنِّسَاءِ فِي الْحَرْبِ حَتَّى يُدَاوِينَ الْجُرْحَى وَ لَمْ يَقْسِمْ لَهُنَّ مِنَ الْفَيْءِ وَ لَكِنَّهُ نَقَلَهُنَّ.

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

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

38- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص أَجْرَى الْحَيْلَ الَّتِي أُضْمِرَتْ مِنَ الْحَضْبَاءِ إِلَى مَسْجِدِ نَبِيِّ زُرَيْقٍ وَ سَبَقَهَا مِنْ ثَلَاثِ نَحْلَاتٍ فَأَعْطَى السَّابِقَ عَدْفًا وَ أَعْطَى الْمُصَلِّيَّ عَدْفًا وَ أَعْطَى الثَّلَاثَ عَدْفًا.

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

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

39- وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ رَسُولَ اللَّهِ ص أَجْرَى الْحَيْلَ وَ جَعَلَ سَبَقَهَا أَوْاقِيٍّ مِنْ فِضَّةٍ.

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

¹¹¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 35

¹¹² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 36

¹¹³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 37

¹¹⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 38

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

40- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَ مِنْ رِباطِ الحَيْلِ قَالَ الرَّفِيعِيُّ.

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

'Rasool-Allah^{-saww} said regarding the Words of Allah^{-azwj} Mighty and Majestic: **And prepare for them whatever force you are able to and from the equipped cavalry horses [8:60].** He^{-saww} said: 'The archery"¹¹⁶.

41 نوَادِرُ الرَّاؤُودِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: عَزَا رَسُولُ اللَّهِ ص عَزَاةً فَعَطِشَ النَّاسُ عَطِشًا شَدِيدًا فَقَالَ النَّبِيُّ ص هَلْ مَنْ يَنْبِعُثُ بِأَلْمَاءٍ فَضَرَبَ النَّاسُ يَمِينًا وَ شِمَالًا فَجَاءَ رَجُلٌ عَلَى فَرَسٍ أَشْفَرَ بَيْنَ يَدَيْهِ فَرِيَّةً مِنْ مَاءٍ فَقَالَ النَّبِيُّ ص اللَّهُمَّ وَ بَارِكْ فِي الْأَشْفَرِ.

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

42- وَ يَهْدَا الْإِسْنَادِ قَالَ: كَانَ رَجُلًا مِنْ نَجْرَانَ مَعَ رَسُولِ اللَّهِ ص فِي عَزَاةٍ وَ مَعَهُ فَرَسٌ وَ كَانَ رَسُولُ اللَّهِ ص يَسْتَأْنِسُ إِلَى صَهِيلِهِ فَفَقَدَهُ فَبَعَثَ إِلَيْهِ فَقَالَ مَا فَعَلَ فَرَسُكَ فَقَالَ اشْتَدَّ عَلَيَّ شِبَعُهُ فَحَصَبْتُهُ فَقَالَ النَّبِيُّ ص مَثَلَتْ بِهِ الحَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا الحَيْرُ إِلَى أَنْ يَفُومَ الْقِيَامَةُ الحَيْرُ.

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

43- عم، إعلام الوری قال أهل السير و المفسرون إن جميع ما غزا رسول الله ص بنفسه ست و عشرون غزوة و إن جميع سراياه التي بعثها و لم يخرج معها ست و ثلاثون سرية و قاتل ص من غزواته في تسع غزوات و هي بدر و أحد و الخندق و بنو قريظة و المصطلق و خيبر و الفتح و حنين و الطائف

(The book) 'Alam Al-Wara' – The people of Seerah (of Rasool-Allah^{-saww} and the interpreters (of the Quran) said that the entirety of the military expeditions carried out by Rasool-Allah^{-saww} by himself^{-saww} were twenty six battles, and the entirety of his^{-saww} battalions which he^{-saww} sent and did not go out with them were thirty six battalions, and he^{-saww} fought in his^{-saww}

¹¹⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 39

¹¹⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 40

¹¹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 41

¹¹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 42

battles, and these are – Badr, and Ohad, and Al-Khandaq, and clan of Qureyza, and Al-Mustaliq, and Khyber, and Al-Fat’h, and Hunayn, and Al-Taif.

فأول سرية بعثها أنه بعث حمزة بن عبد المطلب في ثلاثين راكبا فساروا حتى بلغوا سيف البحر من أرض جهينة فلقوا أبا جهل بن هشام في ثلاثين و مائة راكب من المشركين فحجز بينهم مجدي بن عمرو الجهني فرجع الفريقان و لم يكن بينهما قتال.

The first battalion he^{-saww} sent is that he^{-saww} sent Hamza^{-asws} Bin Abdul Muttalib^{-asws} among thirty riders, and they travelled until they reached Sayf Al-Bahr from the land of Juheyra and they met Abu Jahl Bin Hisham^{-la} among one hundred and thirty riders from the Polytheists, and Majdy Bin Amro Al-Jahny hindered between them, and the two parties returned and the fighting did not take place between them.

ثم غزا رسول الله ص أول غزوة غزاها في صفر على رأس اثني عشر شهرا من مُقَدِّمِهِ المدينة حتى بلغ الأبواء يريد قريشا و بني ضمرة ثم رجع و لم يلق كيدا فأقام بالمدينة بقية صفر و صدرا من شهر ربيع الأول.

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

و بعث في مقامه ذلك عبدة بن الحارث في ستين راكبا من المهاجرين ليس فيهم أحد من الأنصار و كان أول لواء عقده رسول الله ص فالتقى هو و المشركون على ماء يقال له أحياء و كانت بينهم الرماية و على المشركين أبو سفیان بن حرب.

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

ثم غزا رسول الله ص في شهر ربيع الآخر يريد قريشا حتى بلغ بواط و لم يلق كيدا.

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

ثم غزا غزوة العشيرة يريد قريشا حتى نزل العشيرة من بطن ينبع و أقام بها بقية جمادى الأولى و ليلالي من جمادى الآخرة و وادع فيها بني مدلج و حلفاءهم من بني ضمرة

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

فَرُوِيَ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ كُنْتُ أَنَا وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ رَافِعَيْنِ فِي غَزْوَةِ الْعَشِيرَةِ فَقَالَ لِي عَلِيُّ هَلْ لَكَ يَا أَبَا الْيَمُطَانِ فِي هَذَا النَّفْرِ مِنْ بَنِي مُدَلِّجٍ يَعْغَمَلُونَ فِي عَيْنِ هُمْ نَنْظُرُ كَيْفَ يَعْغَمَلُونَ فَأَتَيْنَاهُمْ فَنَظَرْنَا إِلَيْهِمْ سَاعَةً ثُمَّ عَشِينَا النَّوْمَ فَعَمَدْنَا إِلَى صَوْرِ مِنَ النَّخْلِ فِي دَفْعَاءٍ مِنَ الْأَرْضِ فَبِمْنَا فِيهِ

It is reported from Ammar Bin Yasser^{-ra} who said, 'I^{-ra} and Ali^{-asws} Bin Abu Talib^{-asws} were two friends during the military expedition Al-Usheyra, and Ali^{-asws} said to me: 'O Abu Al-Yaqzan! Is there for you^{-ra} among these persons from the clan of Madlaj, working in a spring of theirs, we can look how they are working?' So, we came to them and we looked at them for a while, then sleep overcame us, so we deliberated to a small palm tree in the ground and we slept at it.

فَوَ اللَّهِ مَا هَبْنَا إِلَّا رَسُولَ اللَّهِ بِقَدَمِهِ فَجَلَسْنَا وَ قَدْ تَتَرَبَّنَا مِنْ تِلْكَ الدَّفْعَاءِ فَيَوْمَئِذٍ قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا أَبَا تُرَابٍ لِمَا عَلَيْهِ مِنَ التُّرَابِ فَقَالَ أ لَا أُخِيرُكُمْ بِأَشْفَى النَّاسِ فَلْنَا بَلَى يَا رَسُولَ اللَّهِ قَالَ أَحْمَرُ مَمُودِ الَّذِي عَقَرَ النَّاقَةَ وَ الَّذِي يَضْرِبُكَ يَا عَلِيُّ عَلَى هَذِهِ وَ وَضَعَ رَسُولُ اللَّهِ ص يَدَهُ عَلَى رَأْسِهِ حَتَّى يَبُلَّ مِنْهَا هَذِهِ وَ وَضَعَ يَدَهُ عَلَى لِحْيَتِهِ.

By Allah^{-azwj}! We had not woken up except Rasool-Allah^{-sawww} had arrived. So, we sat up and we had been nourished from that small palm tree. On that day, Rasool-Allah^{-sawww} said to Ali^{-asws}: 'O Abu Turab!' due to what dust was upon him^{-asws}. He^{-sawww} said: 'Shall I^{-sawww} inform you with the most wretched of the people?' We said, 'Yes, O Rasool-Allah^{-sawww}! He^{-sawww} said: 'Red one of Samood who hamstrung the she-camel, and the one who will strike you^{-asws}, O Ali^{-asws}, upon this' – and Rasool-Allah^{-sawww} placed his^{-sawww} hand upon his^{-asws} head' 'Until this is soaked (by blood)' – and he^{-sawww} placed his^{-as} hand upon his^{-asws} beard.

ثُمَّ رَجَعَ رَسُولُ اللَّهِ ص مِنَ الْعُسَيْرَةِ إِلَى الْمَدِينَةِ فَلَمْ يَتِمَّ بِهَا عَشْرَ لَيَالٍ حَتَّى أَعَارَ كُرْزُ بْنُ جَابِرِ الْفَهْرِيُّ عَلَى سَرِحِ الْمَدِينَةِ فَخَرَجَ رَسُولُ اللَّهِ ص فِي طَلْبِهِ حَتَّى بَلَغَ وَادِيًا يُقَالُ لَهُ سَفْوَانُ مِنْ نَاحِيَةِ بَدْرٍ وَ هِيَ عَرْوَةُ بَدْرِ الْأُولَى وَ حَامِلٌ لَوَائِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ اسْتَحْلَفَ عَلَى الْمَدِينَةِ زَيْدُ بْنُ حَارِثَةَ وَ فَاتَهُ كُرْزُ فَلَمْ يُدْرِكْهُ فَرَجَعَ رَسُولُ اللَّهِ ص فَأَقَامَ جُمَادَى وَ رَجَبَ [رَجَبًا] وَ شَعْبَانَ وَ كَانَ بَعَثَ بَيْنَ ذَلِكَ سَعْدَ بْنَ أَبِي وَقَّاصٍ فِي ثَمَانِيَةِ رَهْطٍ فَرَجَعَ وَ لَمْ يَلْقَ كَيْدًا.

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

ثُمَّ بَعَثَ رَسُولُ اللَّهِ ص عَبْدَ اللَّهِ بْنَ جَحْشٍ إِلَى نَخْلَةَ وَ قَالَ كُنْ بِهَا حَتَّى تَأْتِيَنَا بِخَبَرٍ مِنْ أَحْبَابِ فُرَيْشٍ وَ لَمْ يَأْمُرْهُ بِقِتَالٍ وَ ذَلِكَ فِي الشَّهْرِ الْحَرَامِ وَ كَتَبَ لَهُ كِتَابًا وَ قَالَ الْخُرُجِ أَنْتَ وَ أَصْحَابُكَ حَتَّى إِذَا سِرْتَ يَوْمَيْنِ فَافْتَحْ كِتَابَكَ وَ انظُرْ فِيهِ وَ امضِ لِمَا أَمَرْتُكَ

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

فَلَمَّا سَارَ يَوْمَيْنِ وَ فَتَحَ الْكِتَابَ فَإِذَا فِيهِ أَنْ امضِ حَتَّى تَنْزِلَ نَخْلَةَ فَتَأْتِيَنَا مِنْ أَحْبَابِ فُرَيْشٍ بِمَا يَصِلُ إِلَيْكَ مِنْهُمْ فَقَالَ لِأَصْحَابِهِ حِينَ قَرَأَ الْكِتَابَ سَمِعْنَا وَ طَاعَةٌ مَنْ كَانَ لَهُ رَغْبَةٌ فِي الشَّهَادَةِ فَلْيُنْطَلِقْ مَعِي

When two days passed by, he opened the letter and in it was: 'Go until you descend at Makhla and you come to us from the new of Quraysh with what arrives to you from them'. He said to his companions when he read the letter, 'Listen and obey! One who has for him a desire of martyrdom, then let him come with me'.

فَمَضَىٰ مَعَهُ الْقَوْمُ حَتَّىٰ إِذَا نَزَلُوا نَحْلَةَ مَرَّ بِهِمْ عَمْرُو بْنُ الْحَضْرَمِيِّ وَ الْحَكْمُ بْنُ كَيْسَانَ وَ عُثْمَانُ وَ الْمُغَيْرَةُ ابْنَا عَبْدِ اللَّهِ مَعَهُمْ تِجَارَةً قَدِمُوا بِهَا مِنَ الطَّائِفِ أُذْمَ وَ زَيْبٌ فَلَمَّا رَأَاهُمُ الْقَوْمُ أَشْرَفَ هُمْ وَاقِدُ بْنُ عَبْدِ اللَّهِ وَ كَانَ قَدْ حَلَقَ رَأْسَهُ فَقَالُوا عَمَّا زَيْبٌ لَيْسَ عَلَيْكُمْ مِنْهُمْ نَأْسٌ وَ اتَّخَمَرُوا أَصْحَابَ رَسُولِ اللَّهِ وَ هِيَ آخِرُ يَوْمٍ مِنْ رَجَبٍ

The group went with him until when they descended at Nakhla, Amro Bin Al-Hazramy and Al-Hakam Bin Kaysan and Usman and Al-Mugheira, two sons of Abdullah passed by them, there being traders with them, coming from Al-Taif with raisins. When the group saw them, Waqid Bin Abdullah supervised them, and he had shaved his head. They said, 'O pilgrims of Umrah! There isn't any problem upon you from them'. And the companions of Rasool-Allah^{-sawww} performed Umra and it was the last day of Rajab.

فَقَالُوا لَيْنَ قَتَلْتُمُوهُمْ إِنَّا لَنَقْتُلُهُمْ فِي الشَّهْرِ الْحَرَامِ وَ لَيْنَ تَرَكْتُمُوهُمْ لَيَدْخُلَنَّ هَذِهِ اللَّيْلَةَ مَكَّةَ فَلَيَمْتَنَنَّ مِنْكُمْ فَأَجْمَعَ الْقَوْمُ عَلَىٰ قَتْلِهِمْ فَزَمَىٰ وَاقِدُ بْنُ عَبْدِ اللَّهِ التَّمِيمِيَّ عَمْرُو بْنَ الْحَضْرَمِيِّ بِسَهْمٍ فَقَتَلَهُ وَ اسْتَأْمَنَ عُثْمَانُ بْنُ عَبْدِ اللَّهِ وَ الْحَكْمُ بْنُ كَيْسَانَ وَ هَرَبَ الْمُغَيْرَةُ بْنُ عَبْدِ اللَّهِ فَأَعْجَزَهُمْ وَ اسْتَأْفُوا الْعَيْرَ قَدِمُوا بِهَا عَلَىٰ رَسُولِ اللَّهِ ص

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

فَقَالَ هُمْ وَ اللَّهُ مَا أَمَرْتُمْ بِالْقِتَالِ فِي الشَّهْرِ الْحَرَامِ وَ أَوْقَفَ الْأَسِيرَيْنِ وَ الْعَيْرَ وَ لَمْ يَأْخُذْ مِنْهَا شَيْئًا وَ سَقَطَ فِي أَيْدِي الْقَوْمِ وَ ظَنُّوا أَنَّهُمْ قَدْ هَلَكُوا وَ قَالَتْ قُرَيْشٌ اسْتَحَلَّ مُحَمَّدٌ الشَّهْرَ الْحَرَامَ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ الْآيَةُ

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

فَلَمَّا نَزَلَ ذَلِكَ أَحَدَ رَسُولِ اللَّهِ ص الْعَيْرَ وَ فِدَاءَ الْأَسِيرَيْنِ وَ قَالَ الْمُسْلِمُونَ نَطْمَعُ لَنَا أَنْ يَكُونَ غَزَاةً فَأَنْزَلَ اللَّهُ فِيهِمْ إِنَّ الَّذِينَ آمَنُوا وَ الَّذِينَ هَاجَرُوا إِلَيَّ قَوْلِي أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ الْآيَةُ وَ كَانَتْ هَذِهِ قَبْلَ بَدْرِ بِشَهْرَيْنِ.

When that was Revealed, Rasool-Allah^{-sawww} seized the caravan and let the two captives ransom themselves, and the Muslims said, 'We wish there was a military expedition for us (as well). So, Allah^{-azwj} Revealed regarding them: **Those who believed and those who emigrated**

[2:218] – up to His^{azwj} Words: **they are hoping for the Mercy of Allah [2:218] – the Verse.** And this was two months before (battle of) Badr”.¹¹⁹

44- نَحَج، نَحَجِ الْبَلَاغَةَ فِي حَدِيثِهِ كُنَّا إِذَا احْمَرَّ النَّاسُ اتَّقَيْنَا بِرَسُولِ اللَّهِ ص فَلَمْ يَكُنْ أَحَدٌ مِّنَّا أَقْرَبَ إِلَى الْعَدُوِّ مِنْهُ.

Nahj Al-Balagah, in a Hadeeth of his^{asws}: ‘When the difficulties intensified, we saves ourselves with Rasool-Allah^{saww}, so there did not happen to be anyone from us more closer to the enemy than him^{saww}’.¹²⁰

45- فس، تفسير القمي يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ فُلٌ قِتَالٍ فِيهِ كَبِيرٌ وَ صَدٌّ عَنْ سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

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

فَإِنَّهُ كَانَ سَبَبٌ نُزُولِهَا أَنَّهُ لَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ بَعَثَ السَّرِيَاةَ إِلَى الطُّرُقَاتِ الَّتِي تَدْخُلُ مَكَّةَ تَتَعَرَّضُ لِعَيْرِ قُرَيْشٍ حَتَّى بَعَثَ عَبْدَ اللَّهِ بْنَ جَحْشٍ فِي نَقْرِ مِنْ أَصْحَابِهِ إِلَى نَخْلَةٍ وَ هِيَ بُسْتَانُ بَنِي عَامِرٍ لِيَأْخُذُوا عَيْرَ قُرَيْشٍ أَقْبَلَتْ مِنَ الطَّائِفِ

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

عَلَيْهَا الرَّيْبُ وَ الْأُدْمُ وَ الطَّعَامُ فَوَافَوْهَا وَ قَدْ نَزَلَتْ الْعَيْرُ وَ فِيهِمْ عَمْرُو بْنُ الْحَضْرَمِيِّ وَ كَانَ خَلِيفَةً لِعُثْبَةَ بْنِ رَبِيعَةَ فَلَمَّا نَظَرَ ابْنُ الْحَضْرَمِيِّ إِلَى عَبْدِ اللَّهِ بْنِ جَحْشٍ وَ أَصْحَابِهِ فَرَعُوا وَ تَهَيَّأُوا لِلْحَرْبِ وَ قَالُوا هَؤُلَاءِ أَصْحَابُ مُحَمَّدٍ فَأَمَرَ عَبْدُ اللَّهِ بْنُ جَحْشٍ أَصْحَابَهُ أَنْ يَنْزِلُوا وَ يَحْلِفُوا رُءُوسَهُمْ فَتَزَلُّوا وَ حَلَفُوا رُءُوسَهُمْ

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

فَقَالَ ابْنُ الْحَضْرَمِيِّ هَؤُلَاءِ قَوْمٌ عُمَارٌ لَيْسَ عَلَيْنَا مِنْهُمْ بَأْسٌ فَاطْمَأَنُّوا وَ وَضَعُوا السِّبْلَاحَ فَحَمَلَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ جَحْشٍ فُقِتِلَ ابْنُ الْحَضْرَمِيِّ وَ أَقْلَتْ أَصْحَابُهُ وَ أَخَذُوا الْعَيْرَ بِمَا فِيهَا وَ سَافَوْهَا إِلَى الْمَدِينَةِ وَ كَانَ ذَلِكَ فِي أَوَّلِ يَوْمٍ مِنْ رَجَبٍ مِنَ الْأَشْهُرِ الْحَرَامِ فَعَزَلُوا الْعَيْرَ وَ مَا كَانَ عَلَيْهَا فَلَمْ يَنَالُوا مِنْهَا شَيْئاً

¹¹⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 8 H 43

¹²⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 8 H 44

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

فَكَتَبْتُ فُرَيْشًا إِلَى رَسُولِ اللَّهِ ص أَنَّكَ اسْتَحَلَلْتَ الشَّهْرَ الْحَرَامَ وَ سَفَكْتَ فِيهَا الدَّمَ وَ أَخَذْتَ الْمَالَ وَ كَثُرَ الْقَوْلُ فِي هَذَا وَ جَاءَ أَصْحَابُ رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ أَيْحَالُ الْقَتْلِ فِي الشَّهْرِ الْحَرَامِ

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

فَأَنْزَلَ اللَّهُ يَسْتَأْذِنُكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلٌّ قِتَالٌ فِيهِ كَبِيرٌ وَ صَدٌّ عَنِ سَبِيلِ اللَّهِ وَ كُفْرٌ بِهِ وَ الْمَسْجِدِ الْحَرَامِ وَ إِخْرَاجِ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَ الْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

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

قَالَ الْقِتَالُ فِي الشَّهْرِ الْحَرَامِ عَظِيمٌ وَ لَكِنَّ الَّذِي فَعَلْتَ بِكَ فُرَيْشٌ يَا مُحَمَّدُ مِنَ الصَّدِّ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْكُفْرِ بِاللَّهِ وَ إِخْرَاجِكَ مِنْهُ هُوَ أَكْبَرُ عِنْدَ اللَّهِ وَ الْفِتْنَةُ يَعْنِي الْكُفْرَ بِاللَّهِ أَكْبَرُ مِنَ الْقَتْلِ

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

ثُمَّ أَنْزَلَ عَلَيْهِ الشَّهْرَ الْحَرَامَ بِالشَّهْرِ الْحَرَامِ وَ الْحُرْمَاتِ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ.

Then it was Revealed unto him^{-saww}: ***The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; [2:194]'***.¹²¹

¹²¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 8 H 45

CHAPTER 9 – DIVERTING THE QIBLAH

الآيات البقرة سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يُكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ إِنْ اللَّهُ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

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

قَدْ تَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلْتُوَلِّينَا قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

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

1- شي، تفسير العياشي عن أبي عمرو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا صَرَفَ اللَّهُ نَبِيَّهُ إِلَى الْكَعْبَةِ عَنْ بَيْتِ الْمَقْدِسِ قَالَ الْمُسْلِمُونَ لِلنَّبِيِّ ص أ رَأَيْتَ صَلَاتِنَا الَّتِي كُنَّا نُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ مَا خَالَتْهَا فِيهَا وَ حَالٌ مِنْ مَضَى مِنْ أَمْوَانِنَا وَ هُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ

Tafseer Ayyashi - From Abu Amro Al Zubeyri,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Exchanged (the Qiblah) of His^{-azwj} Prophet^{-saww} to the Kabah from Bayt Al-Maqdas, the Muslims said to the Prophet^{-saww}, ‘What is your^{-saww} view of our Salats which we have prayed (facing) towards Bayt Al-Maqdas, what is our state regarding these, and the state of the ones from our deceased one and they were praying towards Bayt Al-Maqdas?’

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ فَسَمَى الصَّلَاةَ إِيمَانًا الْحَبْرَ.

Allah^{-azwj} the Exalted Revealed: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]** – so He^{-azwj} Named the Salat as Eman”.¹²²

2- يب، تهذيب الأحكام الطاطري عن محمد بن أبي حمزة عن معاوية بن عمارة عن أبي عبد الله ع قال: قُلْتُ لَهُ مَتَى صَرَفَ رَسُولُ اللَّهِ ص إِلَى الْكَعْبَةِ فَقَالَ بَعْدَ رُجُوعِهِ مِنْ بَدْرٍ.

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

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘When did Allah^{-azwj} Divert Rasool-Allah^{-saww} to the Kabah?’ He^{-asws} said: ‘After his^{-saww} return from Badr’”.¹²³

3- يب، تهذيب الأحكام الطاطري عن محمد بن أبي حمزة عن ابن مسكان عن أبي بصير عن أبي عبد الله ع قال: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ أَمْرُهُ بِهِ

(The book) ‘Tahzeeb Al Ahkam’ of Al Tatary, from Muhammad Bin Abu Hamza, from Ibn Muskan, from Abu Baseer,

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

قَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُقَلِّبُ وَجْهَهُ فِي السَّمَاءِ فَعَلِمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي نَفْسِهِ فَقَالَ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا.

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

4- يب، تهذيب الأحكام الطاطري عن وهيب عن أبي بصير عن أحدهما ع في قوله تعالى سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ فَقُلْتُ لَهُ اللَّهُ أَمَرَهُ أَنْ يُصَلِّيَ إِلَى بَيْتِ الْمَقْدِسِ

(The book) ‘Tahzeeb Al Ahkam’ of Al tatary, from Wuheyb, from Abu Baseer,

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

قَالَ نَعَمْ أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضِلَّ إِيْمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

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

¹²³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 9 H 2

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

He^{-asws} said: ‘Do you not see that Allah^{-azwj} the Exalted is Saying: **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]**’

قَالَ إِنَّ بَيْتِي عَبْدَ الْأَشْهَلِ أَتَوْهُمْ وَ هُمْ فِي الصَّلَاةِ قَدْ صَلَّوْا رُكْعَتَيْنِ إِلَى بَيْتِ الْمَقْدِسِ فَقِيلَ لَهُمْ إِنَّ نَبِيَّكُمْ قَدْ صُرِفَ إِلَى الْكَعْبَةِ فَتَحَوَّلَ التِّسَاءُ مَكَانَ الرِّجَالِ وَ الرِّجَالُ مَكَانَ التِّسَاءِ وَ جَعَلُوا الرُّكْعَتَيْنِ الْبَاقِيَتَيْنِ إِلَى الْكَعْبَةِ فَصَلَّوْا صَلَاةً وَاحِدَةً إِلَى قِبْلَتَيْنِ فَلِذَلِكَ سُمِّيَ مَسْجِدُهُمْ مَسْجِدَ الْقِبْلَتَيْنِ.

He^{-asws} said: ‘The Clan of Abd Al-Ashal came to them and they were in the *Salat*, and they had Prayed two Cycles towards Bayt Al-Maqdas. So it was said to them, ‘Your Prophet^{-saww} has changed towards the *Kabah*’. So the women have turned to be in the place of men (forward), and the men in place of the women (at the back); and they Prayed the remaining two Cycles towards the *Kabah*, Thus, they Prayed one *Salat* to two Qiblahs. Therefore, due to that, their Masjid is named as Masjid Qiblatain (Two Qiblahs)’.¹²⁵

5- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال: سألتُهُ هل كان رسولُ الله ص يصلي إلى بيت المقدس قال نعم فقلت فكان يجعل الكعبة خلف ظهره فقال أما إذا كان بمكة فلا و أما إذا هاجر إلى المدينة فتعم حتى حول إلى الكعبة.

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

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws}, ‘Was Rasool-Allah^{-saww} praying Salat (facing) towards Bayt Al-Maqdas?’ He^{-asws} said: ‘Yes’. I said, ‘So, he^{-saww} was making the Kabah to be behind his^{-saww} back’. He^{-asws} said: ‘But, when he^{-saww} was at Makkah, so no, and as for when he^{-saww} emigrated to Al-Medina, then yes, until he^{-saww} was Diverted towards the Kabah’’.¹²⁶

6- به، من لا يحضر الفقيه صلى رسول الله ص إلى البيت المقدس بعد النبوة ثلاث عشرة سنة بمكة و تسعة عشر شهراً بالمدينة ثم عثرته اليهود فقالوا له إنك تابع لقبلتنا فاعتم لذلك عمماً شديداً

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

فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ خَرَجَ ص يُقَلِّبُ وَجْهَهُ فِي آفَاقِ السَّمَاءِ فَلَمَّا أَصْبَحَ صَلَّى الْعِدَاةَ فَلَمَّا صَلَّى مِنَ الظُّهْرِ رُكْعَتَيْنِ جَاءَهُ جِبْرِيْلُ فَقَالَ لَهُ قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُؤَيِّنَنَّكَ قِبْلَةً تَرْضَاهَا الْآيَةُ

So, when it was during one of the nights, he^{-saww} went out and turned his^{-saww} face towards the horizons of the sky. When it was morning, he^{-saww} prayed the morning Salat. When he^{-saww} had prayed two Cycles from Al-Zohr Salat, Jibraeel^{-as} came to him^{-saww} and said to him^{-saww}:

¹²⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 9 H 4

¹²⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 9 H 5

'We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; [2:144] – the Verse.

ثُمَّ أَخَذَ بِيَدِ النَّبِيِّ ص فَحَوَّلَ وَجْهَهُ إِلَى الْكَعْبَةِ وَ حَوَّلَ مَنْ خَلْفَهُ وُجُوهُهُمْ حَتَّى قَامَ الرِّجَالُ مَقَامَ النِّسَاءِ وَ النِّسَاءُ مَقَامَ الرِّجَالِ فَكَانَ أَوَّلَ صَلَاتِهِ إِلَى بَيْتِ الْمَقْدِسِ وَ آخِرُهَا إِلَى الْكَعْبَةِ

Then he^{as} grabbed a hand of the Prophet^{saww} and turned his^{saww} face towards the Kabah, and the ones who were behind him^{saww} turned their faces (as well) to the extent that the men were standing in the place of the women, and the women in place of the men. The beginning of his^{saww} Salat was towards Bayt Al-Maqdas and its end towards the Kabah.

فَبَلَغَ الْحَبْرُ مَسْجِدًا بِالْمَدِينَةِ وَ قَدْ صَلَّى أَهْلُهُ مِنَ الْعَصْرِ رُكْعَتَيْنِ فَحَوَّلُوا نَحْوَ الْكَعْبَةِ فَكَانَ أَوَّلَ صَلَاتِهِمْ إِلَى بَيْتِ الْمَقْدِسِ وَ آخِرُهَا إِلَى الْكَعْبَةِ فَسُمِّيَ ذَلِكَ الْمَسْجِدُ مَسْجِدَ الْقِبْلَتَيْنِ

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

فَقَالَ الْمُسْلِمُونَ صَلَاتُنَا إِلَى بَيْتِ الْمَقْدِسِ تَضِيعٌ يَا رَسُولَ اللَّهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِعَ إِيمَانَكُمْ يَعْنِي صَلَاتَكُمْ إِلَى بَيْتِ الْمَقْدِسِ .

The Muslims said, 'Our Salats towards Bayt Al-Maqdas have been wasted, O Rasool-Allah^{saww}!' So, Allah^{azwj} Mighty and Majestic Revealed: **And Allah will not Waste your Eman [2:143]** – meaning your Salats towards Bayt Al-Maqdas".¹²⁷

¹²⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{saww}, P 3 Ch 9 H 6

CHAPTER 10 – BATTLE OF BADR THE GREAT

الآيات آل عمران قل للذين كفروا ستعذبون و تحشرون إلى جهنم و بسن المهاد

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

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ التَّافِتَيْنِ فَمِنَ النَّافِتِينَ فِي سَبِيلِ اللَّهِ وَ أُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ وَ اللَّهُ يُزِيدُ بِنَصْرِهِ مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

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

و قال سبحانه و لقد نصرکم الله ببدر و انتم اذلة فاتقوا الله لعلکم تشکرون

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

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُبَدِّلَ اللَّهُ بِقَلْبِكُمْ بَلَاءَهُ آلَافٍ مِنَ الْمَلَائِكَةِ مُنزَلِينَ

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

النساء أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَ قَالُوا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ لَوْ لَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَ الْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَ لَا يُظْلَمُونَ فَتِيلًا

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

أَيْنَمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُّسْتَبَدَّةٍ وَ إِنْ تُصِيبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَ إِنْ تُصِيبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ فَلِمَ كُنْتُمْ مِنَ عِنْدِ اللَّهِ فَمَا لِهَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا

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

الأنفال يستعملونك عن الأنفال قل الأنفال لله و الرسول

They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool [8:1]

إِلَى قَوْلِهِ سَبْحَانَكَ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Up to His^{azwj} Words of the Glorious: **Just as your Lord Caused you to go forth from your house with the Truth, and although a group of the Momineen were unwilling [8:5]**

يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَ هُمْ يَنْظُرُونَ

They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6]

وَ إِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَ تَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ وَ يُرِيدُ اللَّهُ أَنْ يُحِقَّ الْحَقَّ بِكَلِمَاتِهِ وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ

And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, and Allah Intended that the Truth be proven true by His Words and to cut off the roots of the Kafirs [8:7]

لِيُحِقَّ الْحَقَّ وَ يُبْطِلَ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ

For the Truth to be proven true and the falsehood to be falsified, and even if the criminals dislike it [8:8]

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ

When you sought Assistance from your Lord, so He Answered you: "I will Assist you with a thousand of the Angels, following one (after) another [8:9]

وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَ لِنَطْمِئِنَّ بِهِ قُلُوبُكُمْ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Allah did not Make it except as glad tidings for your hearts to be content with it, and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10]

إِذْ يُغَشِّبُكُمُ النَّعَاسَ أَمَنَةً مِنْهُ وَ يُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَ يُدْهَبَ عَنْكُم رِجْسَ الشَّيْطَانِ وَ لِيُرِيطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ

When He Covered you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you, and to Bind your hearts and Affirm the feet by it [8:11]

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأَلِقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّغْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ

When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. I will Cast Awe into the hearts of those who are committing Kufr and strike above their necks and Strike every fingertip of theirs! [8:12]

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَ رَسُولَهُ وَ مَنْ يُشَاقِقِ اللَّهَ وَ رَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

That is because they opposed Allah and His Rasool; and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13]

ذَلِكُمْ فَذُوقُوهُ وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ

That is for you, so taste it, and (know) that for the Kafirs is Punishment of the Fire [8:14]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفُوا فَلَا تُوَلُّوهُمْ الْأَدْبَارَ

O you who believe! When you meet those who are committing Kufr marching for war, then do not turn your backs to them [8:15]

وَمَنْ يُؤَلِّمِهِمْ يَوْمَئِذٍ دُبرُهُ إِلَّا مَنْتَحِرِفًا لِغَتَالٍ أَوْ مُتَحَرِّزًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِعَصَبٍ مِنَ اللَّهِ وَ مَاوَاهُ جَهَنَّمَ وَ بئْسَ الْمَصِيرُ

And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16]

فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى وَ لِلْبَيْتِ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

So you did not kill them but Allah Killed them, and you did not throw when you threw, but Allah Threw, and to Try the Momineen from it with a good trial. Surely Allah is Hearing, Knowing [8:17]

ذَلِكُمْ وَ أَنَّ اللَّهَ مُوهِنٌ كَيْدِ الْكَافِرِينَ

That is for you, and Allah Weakens the plots of the Kafirs [8:18]

إِنْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَ إِنْ تَنْتَهُوا فَهُوَ خَيْرٌ لَكُمْ وَ إِنْ تَعُودُوا نَعُدْ وَ لَنْ نُعْجِبَ عَنْكُمْ فِتْنَتَكُمْ شَيْئاً وَ لَوْ كَثُرَتْ وَ أَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ

If you (Kafirs) are seeking a judgment, so the Judgment has come to you, and if you were to desist then it would be better for you, and if you return, We would Return, and your forces would not avail you of anything, and even if you are numerous, and surely Allah is with the Momineen [8:19]

وَ قَالَ سبحانه إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

And the Glorious Said: Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. So they will be spending it, then it would become a regret upon them, then they would be overcome. [8:36]

إِلَى قَوْلِهِ تَعَالَى لِيَمَيِّرَ اللَّهُ الْحَبِيبَ مِنَ الطَّيِّبِ وَ يَجْعَلَ الْحَبِيبَ بَعْضُهُ عَلَى بَعْضٍ فَيَرْكُمُهُ جَمِيعاً فَيَجْعَلَهُ فِي جَهَنَّمَ أُولَئِكَ هُمُ الْخَاسِرُونَ

Up to the Words of the Exalted: For Allah to Distinguish between the wicked from the good, and He would Make the wicked to be heaped upon each other, accumulated together, and He would Make it to be in Hell. These, they are the losers [8:37]

قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ

Say to those who are committing Kufr if they desists He would Forgive for them whatever has passed, and if they return, then the ways of the former ones has come to pass [8:38]

و قال سبحانه و اعلموا انما غنمتم من شيء فان لله خمسته و للرسل و لذى القربى و اليتامى و المساكين و ابن السبيل ان كنتم آمنتم بالله و ما اترنا على عبدنا يوم الفرقان يوم التقى الجمعان و الله على كل شيء قدير

And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, if you believe in Allah and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met; and Allah is Able upon all things [8:41]

إذ أنتم بالعدوة الدنيا و هم بالعدوة القصوى و الركب أسفل منكم و لو تواعدتم لاختلفتم في الميعاد و لكن ليضي الله أمراً كان مفعولاً ليهلك من هلك عن بينة و يحيى من حي عن بينة و إن الله لسميع عليم

When you were on the nearer side (of the valley) and they were on the farther side, while the riders were in a place lower than you; and if you had mutually made an appointment, you would certainly have broken the appointment, but for Allah to Accomplish a matter which was to be done, the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42]

إذ يُريكهم الله في منامك قليلاً و لو أراكم كثيراً لفتنلتم و لتنازعتم في الأمر و لكن الله سلم إنّه عليم بذات الصدور

When Allah Showed them to you in your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. But Allah Saved (you). He is the Knower of the contents of the chests [8:43]

و إذ يُريكهم إذ اتقىتم في أعينكم قليلاً و يُقللكم في أعينهم ليضي الله أمراً كان مفعولاً و إلى الله ترجع الأمور

And when He Showed them to you, when you met them, as being few in your eyes and He Made you all to appear as being few in their eyes, in order for Allah to Accomplish a matter which was to be done. And to Allah return the affairs [8:44]

يا أيها الذين آمنوا إذا لقيتم فئة فاثبتوا و اذكروا الله كثيراً لعلكم تفلحون

O you who believe! When you meet a party, then be firm, and remember Allah much, that you may be successful [8:45]

و أطيعوا الله و رسوله و لا تنازعوا فتفشلوا و تذهب ريحكم و اصبروا إن الله مع الصابرين

And obey Allah and His Rasool and do not quarrel for you will be weary and your force will depart, and be patient, surely Allah is with the patient ones [8:46]

و لا تكونوا كالذين خرجوا من ديارهم بطراً و رياء الناس و يصُدون عن سبيل الله و الله بما يعملون محيط

And do not become like those who are going out from their houses exultantly and to show the people, and they are hindering from the way of Allah, and Allah is Cognizant with what they are doing [8:47]

وَ إِذْ زَيَّنَّ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقَابِ

And when the Satan adorned their deeds for them and said, 'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment' [8:48]

إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ غَرَّ هَؤُلَاءِ دِينُهُمْ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

When the hypocrites and those in whose hearts was a disease said: 'Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]

وَ لَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرُخُونَ وَجْهَهُمْ وَ أَدْبَارَهُمْ وَ دُفُّوا عَذَابَ الْحَرِيقِ

And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying): 'Taste the Punishment of burning!' [8:50]

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

That is due to what your hands sent forward, and surely Allah isn't the least unjust to the servants [8:51]

وَ قَالَ سُبْحَانَهُ مَا كَانَ لِتَيْبٍ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُنْجَخَ فِي الْأَرْضِ تُرِيدُونَ عَرَصَ الدُّنْيَا وَ اللَّهُ يُرِيدُ الْآخِرَةَ وَ اللَّهُ عَزِيزٌ حَكِيمٌ

It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67]

لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ

Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68]

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Therefore eat from whatever booty you attain, Permissible, good, and fear Allah, surely Allah is Forgiving, Merciful [8:69]

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِنَكُمْ خَيْرًا بِمَا أَخَذَ مِنْكُمْ وَ يَعْفِرْ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ

O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]

وَإِنْ يُرِيدُوا خِيَابَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71]

الْحِجَّ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ

(Surah) Al Hajj: These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, [22:19].

القصة.

THE STORY

قال أصحاب السير و ذكر أبو حمزة و علي بن إبراهيم في تفسيرهما دخل حديث بعضهم في بعض

The masters of the Seerah (of the Prophet^{-saww}), and Abu Hamza^{-ra} mentioned, and Ali Bin Ibrahim in both their Tafseers, the narrations mingled with each other –

أقبل أبو سفيان بعير قريش من الشام و فيها أموالهم و هي اللطيمة فيها أربعون راكبا من قريش فندب النبي ص أصحابه للخروج إليها ليأخذوها و قال لعل الله أن ينفلكموها فانتدب الناس فحف بعضهم و ثقل بعضهم و لم يظنوا أن رسول الله ص يلقى كيذا و لا حربا فخرجوا لا يريدون إلا أبا سفيان و الركب لا يرونها إلا غنيمة لهم

Abu Sufyan came from Syria with a caravan of Quraysh and in it was their wealth and it is the merchandise, in it were forty riders from Quraysh. The Prophet^{-saww} called his^{-saww} companions for the going out to it in order to seize it and said: 'Perhaps Allah^{-azwj} would Unleash it'. The people took on the assignment. Some of them were light and some of them were heavy and they did not think that would meet any plot and there would be no war. They did not intend except Abu Sufyan and the riders will not view it except as war booty for them.

فلما سمع أبو سفيان بمسير النبي ص استأجر ضمضم بن عمرو الغفاري فبعثه إلى مكة و أمره أن يأتي قريشا فيستنفرهم و يخرجهم أن محمدا قد تعرض لغيرهم في أصحابه فخرج ضمضم سريعا إلى مكة

When Abu Sufyan heard of the travelling of the Prophet^{-saww}, he hired Zamzam Bin Amro Al-Ghafary and sent him to Makkah and instructed him that he goes to Qureys and stir them and inform them that their caravans are exposed to Muhammad^{-saww} and his^{-saww} companions. Zamzam went out quickly to Makkah.

و كانت عاتكة بنت عبد المطلب رأت فيما يرى النائم قبل مقدم ضمضم بن عمرو بثلاث ليال أن رجلا أقبل على بعير له ينادي يا آل غالب اغدوا إلى مصارعكم ثم وافي بجمله على أبي قبيس فأخذ حجرا فدهدهه من الجبل فما ترك دارا من دور قريش إلا أصابته منه فلذة

And Atika daughter of Abdul Muttalib^{-asws} had a vision regarding what is seen in the dream three nights before the arrival of Zamzam Bin Amro, that a man would come upon a camel of his calling out, 'O family of Ghalib! Go to your places of death!' Then he went with his camel to Abu Qubeys and grabbed a stone and rolled it down from the mountain, and it did not leave any house from the houses of Quraysh except it hit a piece from it.

فانتبهت فرعة من ذلك فأخبرت العباس بذلك فأخبر العباس عتبة بن ربيعة فقال عتبة هذه مصيبة تحدث في قريش و فشت الرؤيا فيهم و بلغ ذلك أبا جهل فقال هذه نبية ثانية في بني عبد المطلب و اللات و العزى لنتظرن ثلاثة أيام فإن كان ما رأيت حقا و إلا لنكتبن كتابا بينا أنه ما من أهل بيت من العرب أكذب رجالا و لا نساء من بني هاشم

She woke up and was alarmed from that and informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. Utba said, 'This is a calamity to occur among Quraysh', and the vision spread among them, and that reach Abu Jahl^{-la} and he^{-la} said, 'This is a second prophet-ess

among the clan of Abdul Muttalib^{-asws}. By Al Laat, and Al Uzza! We shall wait for three days, so if what she has seen is true, or else we will write down an agreement between us that there is none from the Arab household of more lying men or women than the Clan of Hashim^{-as}.

فلما كان اليوم الثالث أتاهم ضمضم يناديهم بأعلى الصوت يا آل غالب يا آل غالب اللطيمة اللطيمة العير العير أدركوا و ما أراكم تدركون أن محمدا و الصباة من أهل يثرب قد خرجوا يتعرضون لعيركم فتهيئوا للخروج و ما بقي أحد من عظماء قريش إلا أخرج مالا لتجهيز الجيش و قالوا من لم يخرج نخدم داره

When it was the third day, Zamzam came to them calling out at the top of his voice, 'O family of Ghalib! O family of Ghalib! The curse! The curse! The caravan! The caravan! Realise, and I do not see you realising that Muhammad^{-saww} and the renegades from the people of Yasrib have come out exposing your caravans. Prepare for the going out!' And there did not remain anyone from great ones of Quraysh except he brought out wealth in order to equip the army and they said, 'One who does not go out, demolish his house!'

و خرج معهم العباس بن عبد المطلب و نوفل بن الحارث بن عبد المطلب و عقيل بن أبي طالب و أخرجوا معهم القيان يضربون الدفوف و خرج رسول الله ص في ثلاثمائة و ثلاثة عشر رجلا فلما كان بقرب بدر أخذ عينا للقوم فأخبره بهم.

And Al-Abbas son of Abdul Muttalib^{-asws}, and Nowfal Bin Al-Haris son of Abdul Muttalib^{-asws}, and Aqeel son of Abdul Muttalib^{-asws} went out with them, and singers went out with them striking the tambourines, and Rasool-Allah^{-saww} went out among three hundred and thirteen men. When he^{-saww} was near Badr, he took a spy for the people, and he informed him^{-saww} them'.

و في حديث أبي حمزة الثمالي بعث رسول الله ص عينا له على العير اسمه عدي فلما قدم على رسول الله ص فأخبره أين فارق العير نزل جبرئيل على رسول الله ص فأخبره بنفير المشركين من مكة فاستشار أصحابه في طلب العير و حرب النفير

And in a Hadeeth of Abu Hamza Al-Sumaly, Rasool-Allah^{-saww} sent Rasool-Allah^{-saww} a spy of his^{-saww} upon the caravan, his name was Aday. When he arrived to Rasool-Allah^{-saww} and informed him^{-saww} where the caravan separated. Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and informed him^{-saww} with the number of the Polytheists from Makkah. He^{-saww} consulted his^{-saww} companions in seeking the caravan and battling the number.

فقام أبو بكر فقال يا رسول الله إنما قريش و خيلاؤها ما آمنت منذ كفرت و لا ذلت منذ عزت و لم نخرج على أهبة الحرب.

Abu Bakr stood up and said, 'O Rasool-Allah^{-saww}! These are Quraysh and their cavalry who have not believed since disbelief, nor disgraced since honoured, and we will not go out upon readiness for the war'.

و في حديث أبي حمزة قال أبو بكر أنا عالم بهذا الطريق فارق عدي العير بكذا و كذا و ساروا و سرنا فنحن و القوم على بدر يوم كذا و كذا كأننا فرسا رهان فقال ص اجلس فجلس ثم قام عمر بن الخطاب فقال مثل ذلك فقال اجلس فجلس

And in a Hadeeth of Abu Hamza^{af} – Abu Bakr said, 'I am a knower of this road. Uday separated the caravan with such and such, and they travelled and we will travel, so we and the people

would be at Badr on such and such day as if we are racing horses'. He^{-saww} said: 'Sit down!' So he sat down. Then Umar Bin Al Khattab said similar to that, and he^{-saww} said: 'Sit down!' He sat down.

ثم قام المقداد فقال يا رسول الله إنها قريش و خيلاؤها و قد آمننا بك و صدقنا و شهدنا أن ما جئت به حق و الله لو أمرتنا أن نخوض جمر الغضا و شوك الهراس لخصناه معك و الله لا نقول لك ما قالت بنو إسرائيل لموسى فأذهب أنت و ربك فقاتلا إنا ها هنا قاعدون و لكننا نقول امض لأمر ربك فإنا معك مقاتلون

Then Al-Miqdad^{-ra} stood up and said, 'O Rasool-Allah^{-saww}! It is Quraysh and their cavalry, and we have believed in you^{-saww} and we ratified and testified that what you^{-saww} have come with is true. By Allah^{-azwj}! If you were to order us to go through the cloud and walk on thorn, we will do so with you^{-saww}. By Allah^{-azwj}! We are not saying to you^{-saww} what the children of Israel said to Musa^{-as}: **therefore you and your Lord should both go and fight, we will be sitting over here** [5:24]. But we are saying, accomplish the Command of your^{-saww} Lord^{-azwj} and we will be with you^{-saww} as fighters'.

فجزاه رسول الله ص خيرا على قوله ذلك ثم قال أشيروا علي أيها الناس و إنما يريد الأنصار لأن أكثر الناس منهم و لأنهم حين بايعوه بالعقبة قالوا إنا برآء من ذمتك حتى تصل إلى دارنا ثم أنت في ذمتنا نمنعك مما تمنع آباءنا و نساءنا

Rasool-Allah^{-saww} promised him^{-ra} goodly Recompense upon that word of his^{-ra}, then said: 'Consult Ali^{-asws}, O people!' And rather he^{-saww} intended the helpers because they were most of the people, and because when they had pledged allegiance at Aqaba they had said, 'We are free from your^{-saww} responsibility until you^{-saww} arrive to our houses, then you will be in our responsibility. We will protect you^{-saww} what we protect our fathers and our womenfolk with.

فكان ص يتخوف أن لا يكون الأنصار ترى عليها نصرته إلا على من دهمه بالمدينة من عدو و أن ليس عليهم أن ينصروه بخارج المدينة فقام سعد بن معاذ فقال بأبي أنت و أمي يا رسول الله كأنك أردتنا فقال نعم

He^{-saww} was scared that the Helpers did not happen to view upon them to help him^{-saww} except against the one who assaults him^{-saww} in Al-Medina, and that it isn't upon them to help him^{-saww} outside Al-Medina. Sa'ad Bin Muaz stood up and said, 'May my father and my mother be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! It is as if you^{-saww} are intending us'. He^{-saww} said: 'Yes'.

فقال بأبي أنت و أمي يا رسول الله إنا قد آمننا بك و صدقناك و شهدنا أن ما جئت به حق من عند الله فمرنا بما شئت و خذ من أموالنا ما شئت و اترك منها ما شئت و الله لو أمرتنا أن نخوض هذا البحر لخصناه معك و لعل الله أن يريك ما تقر به عينك فسر بنا على بركة الله

He said, 'May my father and my mother be sacrificed for you^{-saww}! We have believed in you^{-saww} and ratified you^{-saww} and we testified that what you^{-saww} have come with is true from the Presence of Allah^{-azwj}. So, order us with whatever you^{-saww} so desire to and take from our wealth whatever you^{-saww} like and leave from it whatever you^{-saww} like. By Allah^{-azwj}! If you^{-saww} were to order us to go through this ocean we will go through it with you^{-saww}, and perhaps Allah^{-azwj} will Show you^{-saww} what will delight your^{-saww} eyes with. So, travel with us upon the Blessings of Allah^{-azwj}'.

ففرح بذلك رسول الله ص و قال سيروا على بركة الله فإن الله وعدني إحدى الطائفتين و لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ و الله لكأني أنظر إلى مصرع أبي جهل بن هشام و عتبة بن ربيعة و شيبه بن ربيعة و فلان و فلان و أمر رسول الله ص بالرحيل و خرج إلى بدر و هو بئر .

Rasool-Allah^{-sawww} went out with that and said: 'Travel upon the Blessings of Allah^{-azwj} for Allah^{-azwj} Promised me^{-sawww} one of the two communities, and Allah^{-azwj} never Breaks His^{-azwj} Promise. By Allah^{-azwj}! It is as if I^{-sawww} am looking at the dying place of Abu Jahl Bin Hisham^{-la}, and Utba Bin Rabie, and Shayba Bin Rabie, and so and so, and so and so'. And Rasool-Allah^{-sawww} ordered for the departure and went to Badr, and it is a well.

و في حديث أبي حمزة و بدر رجل من جهينة و الماء ماؤه و إنما سمي الماء باسمه.

And in a Hadeeth of Abu Hamza – And Badr was for a man of Juheyra, and the water was his water, and rather the water is named by its name.

و أقبلت قريش و بعثوا عبيدها ليستقوا من الماء فأخذهم أصحاب رسول الله ص و قالوا لهم من أنتم قالوا نحن عبيد قريش قالوا فأين العير قالوا لا علم لنا بالعير فأقبلوا يضربونهم و كان رسول الله ص يصلي فانفتل من صلاته و قال إن صدقوكم ضربتموهم و إن كذبوكم تركتموهم

And Quraysh came and they sent their slaves to fetch from the water and the companions of Rasool-Allah^{-sawww} seized them, and they said to them, 'We are slave of Quraysh'. They said, 'So, where is the caravan?' They said, 'There is no knowledge for us of the caravan'. They went on to hit them, and Rasool-Allah^{-sawww} was praying Salat. He^{-sawww} turned from his^{-sawww} Salat and said: 'They are speaking the truth, you are hitting them, and if they lie to you will leave them!'

فأتوه بهم فقال لهم من أنتم قالوا يا محمد نحن عبيد قريش قال كم القوم قالوا لا علم لنا بعددهم قال كم ينحرون كل يوم من جزور قالوا تسعة إلى عشرة فقال رسول الله ص القوم تسعمائة إلى ألف رجل

They came to him^{-sawww} with them. He^{-sawww} said to them: 'Who are you?' They said, 'O Muhammad^{-sawww}! We are slaves of Quraysh'. He^{-sawww} said: 'How many people are there?' They said, 'There is no knowledge for us of their number'. He^{-sawww} said: 'How many sheep are they slaughtering every day?' They said, 'Nine to ten'. Rasool-Allah^{-sawww} said: 'The people are nine hundred to a thousand men'.

فأمر ص بهم فحبسوا و بلغ ذلك قريشا ففرعوا و ندموا على مسيرهم و لقي عتبة بن ربيعة أبا البخترى بن هشام فقال أ ما ترى هذا البغي و الله ما أبصر موضع قدمي خرجنا لنمنع عيرنا و قد أفلتت فجتنا بغيا و عدوانا و الله ما أفلح قوم بغوا قط و لوددت ما في العير من أموال بني عبد مناف ذهبت و لم نسر هذا المسير

He^{-sawww} instructed for them to be made captives, and that reached Quraysh. They panicked and regretted upon their journey, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said, 'Do you not see this rebel? By Allah^{-azwj}! I cannot see the place of my feet. We went out to protect out caravan, and it has escaped, so we came as rebels and our enemies. By Allah^{-azwj} no people have succeeded at all and we loved what is in the caravan of our wealth, The clan of Abd Manaf have gone and did not travel this journey'.

فقال له أبو البخترى إنك سيد من سادات قريش فسر في الناس و تحمل العير التي أصابها محمد ص و أصحابه بنخلة و دم ابن الحضرمي فإنه حليفك فقال له علي ذلك و ما على أحد منا خلاف إلا ابن الحنظلة يعني أبا جهل فصر إليه و أعلمه أني حملت العير و دم ابن الحضرمي و هو حليفي و علي عقله

Al-Bakhtary said to him, 'You are a chief from the chiefs of Quraysh, so travel among the people and carry the caravan which Muhammad^{-saww} and his^{-saww} companions attained at Nakhla and blood of Ibn Al-Hazramy, for he is your ally'. He said to him, 'That replacement is upon me and it is not upon anyone from us except Ibn Al-Hanzala, meaning Abu Jahl^{-la}. Go to him^{-la} and let him^{-la} know that I am carry the caravan and blood of Ibn Al-Hazramy and he is my ally, and his wergild is upon me'.

قال فقصدت خباه و أبلغته ذلك فقال إن عتبة يتعصب لمحمد فإنه من بني عبد مناف و ابنه معه و يريد أن يخذل بين الناس لا و اللات و العزى حتى نقحم عليهم يثرب أو نأخذهم أسارى فندخلهم مكة و تتسامع العرب بذلك

He said, 'Aim for him and deliver him that'. He said, 'Utba is prejudicial against Muhammad^{-saww} for he is from the clan of Abd Manaf and his son is with him^{-saww}, and he^{-saww} was the betrayal between the people. No, by Al Laat and Al Uzza, until we attack upon them at Yasrib or we seize them as captives. We will enter them into Makkah and be heard by the Arabs with that'.

و كان أبو حذيفة بن عتبة مع رسول الله ص و كان أبو سفيان لما جاز بالعيبر بعث إلى قريش قد نجي الله عيركم فارجعوا و دعوا محمدا و العرب و ادفعوه بالراح ما اندفع و إن لم ترجعوا فردوا القيان

And Abu Huzeyfa Bin Utba was with Rasool-Allah^{-saww}, and Abu Sufyan, when he crossed over with the caravan, sent a message to Quraysh, 'Allah^{-azwj} has Rescued your caravan, therefore return and leave Muhammad^{-saww} and the Arabs, and repel him^{-saww} with the rest, and if you do not return, and return the singers.

فلحقهم الرسول في الجحفة فأراد عتبة أن يرجع فأبى أبو جهل و بنو مخزوم و ردوا القيان من الجحفة قال و فزع أصحاب رسول الله ص لما بلغهم كثرة قريش و استغاثوا و تضرعوا فأنزل الله سبحانه إذ تَسْتَعِينُونَ رَبُّكُمْ.

The messenger met them in Al Juhfa, and Utba wanted to return but Abu Jahl^{-la} and the clan of Makhzoum refused, and the singer returned from Al Juhfa. And the companions of Rasool-Allah^{-saww} were alarmed when the large number of Quraysh reached them, and they sought help and became restless. So, Allah^{-azwj} the Glorious Revealed: **When you sought Assistance from your Lord, [8:9].**

قال ابن عباس لما كان يوم بدر و اصطف القوم للقتال قال أبو جهل اللهم أولانا بالنصر فانصره و استغاث المسلمون فنزلت الملائكة و نزل قوله إذ تَسْتَعِينُونَ رَبُّكُمْ إلى آخره

Ibn Abbas said, 'When it was the day of (battle of) Badr and the people lined up for the battle, Abu Jahl^{-la} said, 'O Allah^{-azwj}! Prefer us with the Help'. And the Muslims cried for help, and the Angels descended, and His^{-azwj} Words: **When you sought Assistance from your Lord, [8:9]** were Revealed up to its end.

و قِيلَ إِنَّ النَّبِيَّ ص لَمَّا نَظَرَ إِلَى كَثْرَةِ عَدَدِ الْمُشْرِكِينَ وَ قَلَّةِ عَدَدِ الْمُسْلِمِينَ اسْتَقْبَلَ الْقِبْلَةَ وَ قَالَ اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي اللَّهُمَّ إِنَّ هَذِهِ الْعِصَابَةُ لَا تُعْبَدُ فِي الْأَرْضِ

And it is said, 'When the prophet^{-saww} looked at the large numbers of the Polytheists and the fewness of the numbers of the Muslims, faced towards the Qiblah and said: 'O Allah^{-azwj}! Fulfil for me^{-saww} what You^{-azwj} Promised me^{-saww}. O Allah^{-azwj}! If You^{-azwj} Let this group be destroyed, You^{-azwj} will not be worshiped in the earth'.

فَمَا زَالَ يَهْتِفُ رَبُّهُ مَاذَا يَدِيهِ حَتَّى سَقَطَ رِذَاؤُهُ مِنْ مَنكِبِهِ فَأَنْزَلَ اللَّهُ تَعَالَى إِذْ تَسْتَغِيثُونَ رَبَّكُمْ الْآيَةَ.

He^{-saww} did not cease to notify his^{-saww} Lord^{-azwj} extending his^{-saww} hands until his^{-saww} cloak fell off from his^{-saww} shoulders, and Allah^{-azwj} the Exalted Revealed: **When you sought Assistance from your Lord, [8:9]** – the Verse.

وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ لَمَّا أَمْسَى رَسُولُ اللَّهِ ص وَ جَنَّهُ اللَّيْلُ أَلْقَى اللَّهُ عَلَى أَصْحَابِهِ النَّعَاسَ وَ كَانُوا قَدْ نَزَلُوا فِي مَوْضِعٍ كَثِيرِ الرَّغْمِ لَا تَثْبُثُ فِيهِ قَدَمٌ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ الْمَطَرَ رِذَاذًا حَتَّى لَبَدَ الْأَرْضَ وَ تَبَثَّتْ أَقْدَامُهُمْ وَ كَانَ الْمَطَرُ عَلَى فُرَيْشٍ مِثْلَ الْعَرَالِي وَ أَلْقَى اللَّهُ فِي قُلُوبِهِمُ الرُّعْبَ كَمَا قَالَ سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ الْآيَةَ.

And it is reported from Abu Ja'far^{-asws} having said: 'And when Rasool-Allah^{-saww} came to the evening and the night shielded, Allah^{-azwj} Cast the drowsiness upon his^{-saww} companions, and they had descended in a place with a lot of sand, the feet were not affirmed in it. So, Allah^{-azwj} Sent down the rain upon them and the drizzle until the ground became muddy and solidified, and their feet were affirmed, and the rain upon Quraysh was like the downpour and Allah^{-azwj} Case the awe in their hearts just as He^{-azwj} Said: **I will Cast Awe into the hearts of those who are committing Kufr [8:12]**'.

قوله إِذْ تَسْتَغِيثُونَ رَبَّكُمْ أَي تَسْتَجِيرُونَ بِرَبِّكُمْ يَوْمَ بَدْرٍ مِنْ أَعْدَائِكُمْ وَتَسْأَلُونَهُ النَّصْرَ عَلَيْهِمْ لِقَلَّتْكُمْ وَكَثُرَتْكُمْ فَلَمْ يَكُنْ لَكُمْ مَفْرَعٌ إِلَّا التَّضَرُّعُ إِلَيْهِ وَ الدُّعَاءُ لَهُ فِي كَشْفِ الضَّرِّ عَنْكُمْ فَاسْتَجَابَ لَكُمْ أَيَّ مُدَدِكُمْ أَي مَرْسَلٍ إِلَيْكُمْ مَدَدًا لَكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ أَي مُتَبَعِينَ أَلْفًا آخَرَ مِنَ الْمَلَائِكَةِ لِأَنَّ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ رَدْفٌ لَهُ

His^{-azwj} Words: **When you sought Assistance from your Lord, [8:9]** – i.e. you were seeking rescue with your Lord^{-azwj} on the day (battle of) Badr from your enemies, and you asked Him^{-azwj} for the Help against them due to your fewer number and their large numbers, so there did not happen to be any refuge for you except the beseeching to Him^{-azwj} and the supplicating to Him^{-azwj} in removing the harm from you, **so He Answered you: "I will Assist you** - i.e. Send to you as help for you, **with a thousand of the Angels, following one (after) another [8:9]**, i.e., a thousand following another from the Angels, because with each one of them would be one behind him.

و قيل معناه مترادفين متتابعين وكانوا ألفا بعضهم في أثر بعض و قيل بألف من الملائكة جاءوا على آثار المسلمين و ما جعله الله إِلَّا بَشْرِي وَ لَتَطْمَئِنَّ بِهِ قُلُوبُكُمْ أَي ما جعل الإمداد بالملائكة إِلَّا بَشْرِي لَكُمْ بِالنَّصْرِ وَ لَتَسْكُنَ بِهِ قُلُوبُكُمْ وَ تَزُولُ الْوَسْوَسةُ عَنْهَا وَ إِلَّا فَمَلِكٌ وَاحِدٌ كَافٍ لِلتَّامِيمِ كَمَا فَعَلَ جِبْرِئِيلُ بِقَوْمِ لُوطٍ فَأَهْلَكَهُمْ بِرِيْشَةٍ وَاحِدَةٍ

And it is said, the meaning of **following one (after) another [8:9]**, is consecutively, and they were thousands, some of them in the footsteps of others. And it is said that a thousand from

the Angels came upon the footsteps of the Muslims, **And Allah did not Make it except as glad tidings for your hearts to be content with it, [8:10]** – i.e., did not Make the help with the Angels except as glad tidings for you with the help and for your hearts to be content with it, and the uncertainty would decline about it, and although one Angels was sufficient for the destruction upon them, just as Jibraeel^{as} had done with the people of Lut^{as} and destroyed them by his^{as} one feather.

و اختلف في أن الملائكة هل قاتلت يوم بدر أم لا فقليل ما قاتلت و لكن شجعت و كثرت سواد المسلمين و بشرت بالنصر و قيل إنها قاتلت قال مجاهد إما أمدهم بألف مقاتل من الملائكة فأما ما قاله في آل عمران بثلاثة آلاف و بخمسة آلاف فإنه للبشارة

And there is differing regarding whether the Angels, did they fight on the day (battle of) Badr or not – it is said they did not fight but they emboldened and increased the numbers of the Muslims and gave glad tidings of the Help. And it is said they did fight. Mujahid said, ‘As for their being helped with a thousand fighters from the Angels, as for what He^{azwj} Said in (Surah) Aal-e-Imran: **three thousand of the Angels [3:124]**, and **with five thousand [3:125]**, so it is for the glad tidings.

و روي عن ابن مسعود أنه سأله أبو جهل من أين كان يأتينا الضرب و نرى الشخص قال من قبل الملائكة فقال هم غلبونا لا أنتم

And it is reported from Ibn Masoud that Abu Jahl^{la} asked him, ‘From when would the strike come to us and we could see the person?’ He said, ‘From the Angels’. He^{la} said, ‘They would be overcoming us, not you’.

و عن ابن عباس أن الملائكة قاتلت يوم بدر و قتلت و ما النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ لا بالملائكة و لا بكثرة العدد إِنَّ اللَّهَ عَزِيزٌ لا يمنع عن مراده حَكِيمٌ في أفعاله

And from Ibn Abbas, ‘The Angels fought on the day (battle of) Badr and killed, and there is no help except from the Presence of Allah^{azwj}, not with the Angels nor with the large numbers. Allah^{azwj} is Mighty. He^{azwj} Cannot be prevented from His^{azwj} Purpose. Wise in His^{azwj} Deeds.

إِذْ يُغَشِّيكُمُ النَّعَاسَ هو أول النوم قبل أن ينقل أَمَنَةً أي أماناً مِنْهُ أي من العدو

When He Covered you with the drowsiness [3:125] - It is the first sleep before the weighing down, **as a security from Him** i.e. from the enemies.

و قيل من الله فإن الإنسان لا يأخذه النوم في حال الخوف فآمنهم الله تعالى بزوال الرعب عن قلوبهم و أيضا فإنه قواهم بالاستراحة على القتال من الغد

And it is said, from Allah^{azwj}, for the human being, the sleep does not seize him during the state of fear, so Allah^{azwj} the Exalted Secured them by the removal of the awe from their hearts, and as well to strengthen them by the rest before the fighting the next morning.

وَ يُتْرَلْ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءٌ أي مطرا لِيُطَهِّرَكُمْ بِهِ و ذلك لأن المسلمين قد سبقهم الكفار إلى الماء فنزلوا على كتيب رمل و أصبحوا محدثين مجننين و أصابهم الظمأ و وسوس إليهم الشيطان و قال إن عدوكم قد سبقكم إلى الماء و أنتم تصلون مع الجنابة و الحدث و تسوخ أقدامكم في الرمل فمطرهم الله حتى اغتسلوا به من الجنابة و تطهروا به من الحدث و تلبدت به أرضهم و أوحلت أرض عدوهم

and He Sent upon you water from the sky – i.e., rain, **to Purify you by it**, and that is because the Kafirs had preceded the Muslims to the water, so they encamped upon the soft sand and they woke up in the morning discussing avoidance, and the thirst hit them, and the Satan^{-la} whispered to them and said, ‘Your enemies have preceded you to the water and you are praying with the sexual impurity and the toilet and your feet are submerging in the sand. So, Allah^{-azwj} Sent rain upon them until they washed by it from the sexual impurity and cleaned with it from the toilet, and their ground solidified, and the ground of their enemies softened.

وَ يُذْهِبْ عَنْكُمْ رِجْزَ الشَّيْطَانِ أَي وَسوسته بما مضى ذكره أو الجنابة التي أصابتكم بالاحتلام وَ لِيَرْطَبَ عَلَى قُلُوبِكُمْ أَي و ليشد على قلوبكم أي يشجعها وَ يُثَبِّتَ بِهِ الْأَقْدَامَ بتليد الأرض و قيل بالصبر و قوة القلب

And Remove uncleanness of the Satan from you, - i.e., his^{-la} whispering with what its mentioned has passed, or the sexual impurity which hit you with the bed wetting, **and to Bind your hearts**, i.e. to strengthen your hears by emboldening these, and **‘And Affirm the feet by it [8:11]**, by solidifying the ground. And it is said, with the patience and strengthening the heart.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ يعني الملائكة الذين أمد بهم المسلمين أَي مَعَكُمْ بالمعونة و النصره فَتَبَيَّنُوا الَّذِينَ آمَنُوا أَي بشروهم بالنصر و كان الملك يسير أمام الصف في صورة الرجل و يقول أبشروا فإن الله ناصركم

When your Lord Revealed to the Angels: - meaning the Angels the Muslims were helped by them, **‘I am with you**, - with the assistance and the help, **therefore affirm those who believe. [8:12]** – i.e., give them glad tidings of the help. And the Angel was travelling in front of the row in the image of a man and saying, ‘Receive glad tidings, for Allah^{-azwj} is Helping you’.

و قيل معناه قاتلوا معهم المشركين أو ثبتوهم بأشياء تلقوها في قلوبهم يقولون بما سألتني في قلوب الذين كفروا الرُّعْبُ أَي الخوف من أوليائي فأضربوا فوق الأعناق يعني الرؤوس لأنها فوق الأعناق قال عطا يريد كل هامة و جمجمة و جائز أن يكون هذا أمراً للمؤمنين و أن يكون أمراً للملائكة و هو الظاهر

And it is said its meaning is that they fought the Polytheists with them, or affirming them with thing cast into their hearts they were strengthened with. **I will Cast Awe into the hearts of those who are committing Kufr** – i.e., the fear from My^{-azwj} friends, **and strike above their necks** - i.e., their heads, because these are above the necks. Ata’a said, it means every top of the head and skull, and it is allowed that this can happen as a command to the Momineen, and happen to be a Command to the Angels, and it is the apparent.

قال ابن الأنباري إن الملائكة حين أمرت بالقتال لم تعلم أين تقصد بالضرب من الناس فعلمهم الله تعالى وَ اضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ يعني الأطراف من اليدين و الرجلين و قيل يعني أطراف الأصابع اكتفى به عن جملة اليد و الرجل ذلك العذاب و الأمر بضرب الأعناق و الأطراف

Ibn Al-Anbary said that the Angels, when Commanded with the fighting, did not know where to aim with the strike from the people. So, Allah^{-azwj} the Exalted Taught them: **and Strike every fingertip of theirs! [8:12]**, meaning the ends of the hands and the legs. And it is said the meaning of the ends are the fingers, sufficing with it from the whole of the hand and the leg. That is the punishment, and He^{-azwj} Commanded with the striking of the necks and the ends.

و تمكين المسلمين منهم بأنهم شاقوا الله و رسوله أي بسبب أنهم خالفوا الله و حاربهما و من يشاقق الله و رسوله فإن الله العقاب في الدنيا بالإهلاك و في الآخرة بالتخليد في النار ذلكم أي هذا الذي أعددت لكم من الأسر و القتل في الدنيا فدوقوه عاجلا و أن للكافرين أجلا عذاب النار تمام القصة

And He^{-azwj} Enabled the Muslims from them **because they opposed Allah and His Rasool [8:13]** – i.e., as a reason of them opposing Allah^{-azwj} and His^{-azwj} Rasool^{-saww} and warring them, **and the one who opposes Allah and His Rasool, so Allah is Severe of the Punishment [8:13]**, in the world by destroying you, and in the Hereafter with the eternity in the Fire, **That is for you**, i.e., this which has been prepared for you, from the imprisonment and the killing in the world, **so taste it**, - at the moment, **and (know) that for the Kafirs** – in the future there **is Punishment of the Fire [8:14]**. The story is complete.

و لما أصبح رسول الله ص يوم بدر عبأ أصحابه فكان في عسكره فرسان فرس للزبير بن العوام و فرس للمقداد بن الأسود و كان في عسكره سبعون جملا كانوا يتعاقبون عليها و كان رسول الله ص و علي بن أبي طالب ع و مرثد بن أبي مرثد الغنوي يتعاقبون على جمل مرثد بن أبي مرثد

When Rasool-Allah^{-saww} woke up in the morning on the day (battle of) Badr, his^{-saww} companions mobilised. There were two horses in his^{-saww} army – a horse for Zubeyr Bin Al-Awwam and a horse for Al-Miqdad Bin Al-Aswad^{-ra}, and there were seventy camels in his^{-saww} army they were alternating upon, and Rasool-Allah^{-saww} and Ali^{-asws} Bin Abu Talib^{-asws} and Marsad bin Bu Marsad Al-Ghanwy were alternating upon a camel of Marsad bin Abu Marsad.

و كان في عسكر قريش أربعمائة فرس و قيل مائتا فرس فلما نظرت قريش إلى قلة أصحاب رسول الله ص قال أبو جهل ما هم إلا أكلة رأس لو بعثنا إليهم عبيدنا لأخذوهم أخذوا باليد و قال عتبة بن ربيعة أ ترى لهم كميناً أو مدداً فيبعثوا عمر بن وهب الجمحي و كان فارساً شجاعاً

And in the army of Quraysh there were four hundred horses, and it is said two hundred horses. When Quraysh looked at the scarcity of the companions of Rasool-Allah^{-saww}, Abu Jahl^{-la} said, 'What are they, only a few heads. If we were to send our slaves to (battle) them, they would seize them seizing of the hand'. And Utba said, 'Do you see any trap for them or collaborators?' So, they sent Umar Bin Wahab Al-Jamhy, and he was a brave horseman.

فجال بفرسه حتى طاف على عسكر رسول الله ص ثم رجع فقال ما لهم كمين و لا مدد و لكن نواضح يثرب قد حملت الموت الناقع أ ما ترونهم خرسا لا يتكلمون يتلمظون تلمظ الأفاعي ما لهم ملجأ إلا سيوفهم و ما أراهم يولون حتى يقتلوا و لا يقتلون حتى يقتلوا بعددهم فارتقوا رأيكم فقال له أبو جهل كذبت و جبت

He went with his horse until he circled around the army of Rasool-Allah^{-saww} then returned and said, 'There is neither any trap for them nor any collaborators, but a mixture of Yasrib who have carried the infusion of death, Are you not seeing them as mute, not speaking? They are hissing like the hissing of the snakes. There is no resort for them except their swords, and I do not see them turning back until they kill, and they will not be killing until they kill (the like of) their number, so give your opinions'. Abu Jahl^{-la} said to him, 'You are lying and being cowardly'.

فأنزل الله سبحانه و إن جنحوا للسلم فاجنح لها فبعث إليهم رسول الله ص فقال يا معاشر قريش إني أكره أن أبدأكم فخلوني و العرب و ارجعوا فقال عتبة ما رد هذا قوم قط فأفلحوا ثم ركب جملا له أحمر فنظر إليه رسول الله ص و هو يجول بين العسكرين و ينهي عن القتال فقال ص إن يك عند أحد خير فعند صاحب الجمال الأحمر و إن يطيعوه يرشدوا

Allah^{-azwj} the Glorious Revealed: **And if they incline towards peace, then incline to it [8:61]** – So, Rasool-Allah^{-sawww} sent a message to them and said: ‘O community of Quraysh! I^{-sawww} dislike to start (the battle), so leave me^{-sawww} and the Arabs, and return!’ Utba said, ‘This people will not return at all, and they will be successful’. Then he rode a red camel of his. Rasool-Allah^{-sawww} looked at him, and he was walking between the two armies and forbidding from the fighting. He^{-sawww} said: ‘If there is good with anyone, so it is with the owner of the red camel, and if they obey him they will be rightly guided.

و خطب عتبة فقال في خطبته يا معاشر قريش أطيعوني اليوم و اعصوني الدهر إن محمدا له إل و ذمة و هو ابن عمكم فخلوه و العرب فإن يك صادقا فأنتم أعلى عينا به و إن يك كاذبا كفتكم ذؤبان العرب أمره

And Utba addressed and said in his sermon, ‘O community of Quraysh! Obey me today and you can disobey me forever. Muhammad^{-sawww} has relationships for him^{-sawww}, and protection, and he^{-sawww} is a son^{-sawww} of your uncle^{-asws}. Leave him^{-sawww} and the Arabs, so if he^{-sawww} is truthful, then you will be in height estimation with him^{-sawww}, and if he^{-sawww} is a liar, the wolves of the Arabs will suffice you all with his^{-sawww} affair’.

فغاض أبا جهل قوله و قال له جنبنت و انتفخ سحرك فقال يا مصفرا استه مثلي يجين ستعلم قريش أيننا ألام و أجبين و أيننا المفسد لقومه و لبس درعه و تقدم هو و أخوه شيبه و ابنه الوليد و قال يا محمد أخرج إلينا أكفأنا من قريش

Abu Jahl^{-la} was furious at his words and said to him, ‘You are a coward and your sorcery has swelled’. He said, ‘O one of yellow backside! The like of me is a coward? Quraysh will soon know where the mothers of the cowards are and where are the corrupters of its people!’ And he wore his shield and went ahead, he and his brother Shayba and his son Al-Waleed, and said, ‘O Muhammad^{-sawww}! Come out to us! We will suffice you^{-sawww} from Quraysh’.

فبرز إليه ثلاثة نفر من الأنصار و انتسبوا لهم فقالوا ارجعوا إنما نريد الأكفأ من قريش فنظر رسول الله ص إلى عبيدة بن الحارث بن عبد المطلب و كان له يومئذ سبعون سنة فقال قم يا عبيدة و نظر إلى حمزة فقال قم يا عم ثم نظر إلى علي فقال قم يا علي و كان أصغر القوم

There went to him for duel, three persons from the Helpers, and they lineage to them. They said, ‘Return! But rather we want the peers from Quraysh’. So, Rasool-Allah^{-sawww} looked at Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}, and on that day there were seventy years for him and he^{-sawww} said: ‘Arise, O Ubeyda!’ And he^{-sawww} looked at Hamza^{-asws} and said: ‘Arise, O uncle^{-asws}!’ Then he^{-sawww} looked at Ali^{-asws} and said: ‘Arise, O Ali^{-asws}’. And he^{-asws} was the youngest of the people –

فاطلبوا بحقكم الذي جعله الله لكم فقد جاءت قريش بخيلائها و فخرها تريد أن تطفئ نور الله و يأتي الله إلا أن يُنمَّ نُورُهُ ثم قال يا عبيدة عليك بعتبة بن ربيعة و قال حمزة عليك بشيبه و قال لعلي ع عليك بالوليد

‘And seek your rights which Allah^{-azwj} has Made to be for you, for Quraysh have come with their cavalry and its pridesworthy ones to extinguish the Light of Allah^{-azwj} **and Allah Refused except that He would Complete His Light [9:32]**’. Then he^{-sawww} said: ‘O Ubeyda! Upon you is with Utba Bin Rabie’; and said to Hamza^{-asws}: ‘Upon you^{-asws} is with Shayba’; and said to Ali^{-asws}: ‘Upon you^{-asws} with Al Waleed’.

فمروا حتى انتهوا إلى القوم فقالوا أكفء كرام فحمل عبيدة على عتبة فضربه على رأسه ضربة فلقت هامته و ضرب عتبة عبيدة على ساقه فأطنها فسقطا جميعا و حمل شيبه على حمزة فتضاربا بالسيفين حتى انتلما و حمل أمير المؤمنين ع على الوليد فضربه على حبل عاتقه فأخرج السيف من إبطه

So, they went until they ended up to the group and they said, 'Are (we) sufficient as peers?' Ubeyda attacked upon Utba and struck him upon his head, and split his head, and Utba struck Ubeyda upon his leg and stabbed it, and they both fell down; and Shayba attacked upon Hamza^{-asws} and they struck with the swords until both of these fell down; and Amir Al-Momineen^{-asws} attacked upon Al-Waleed and struck him upon a bone of his shoulder and the sword came out from his armpit.

قال علي ع لقد أخذ الوليد يمينه بشماله فضرب بما هامتي فظننت أن السماء وقعت على الأرض ثم اعتنق حمزة و شيبه فقال المسلمون يا علي أ ما ترى الكلب نحر عمك فحمل عليه علي ع فقال يا عم طأطئ رأسك و كان حمزة أطول من شيبه فأدخل حمزة رأسه في صدره فضربه علي فطرح نصفه ثم جاء إلى عتبة و به رمق فأجهز عليه.

Ali^{-asws} said: 'I^{-asws} seized Al-Waleed, his right with his left struck with my^{-saww} whole body, and he thought that the sky had fallen upon the earth. Then Hamza^{-asws} and Shayba wrestled. The Muslims said, 'O Ali^{-asws}! Do you^{-asws} not see the dog pushing your^{-asws} uncle^{-asws}?' Ali^{-asws} attacked upon him and said: 'O uncle^{-asws}! Lower your^{-asws} head'. And Hamza^{-asws} was taller than Shayba, so Hamza^{-asws} inserted his^{-asws} head in his^{-asws} chest, and Ali^{-asws} struck him and half of him dropped. Then he^{-asws} came to Utba and there was barely life in him, and he^{-asws} finished him.

و في رواية أخرى أنه برز حمزة لعتبة و برز عبيدة لشيبه و برز علي للوليد فقتل حمزة عتبة و قتل عبيدة شيبه و قتل علي الوليد و ضرب شيبه رجل عبيدة فقتلها فاستنقده حمزة و علي و حمل عبيدة حمزة و علي حتى أتيا به رسول الله ص فاستعبر فقال يا رسول الله أ لست شهيدا قال بلى أنت أول شهيد من أهل بيتي

And in another report – Hamza^{-asws} duelled Utba, and Ubeyda duelled Shayba, and Ali^{-asws} duelled Al-Waleed; and Ubeyda killed Shayba, and Ali^{-asws} killed Al-Waleed, and Shaby struck a leg of Ubeyda and cut it, and Hamza^{-asws} and Ali^{-asws} took him. Hamza^{-asws} and Ali^{-asws} carried Ubeyda until they came with him to Rasool-Allah^{-saww}, and his blood was flowing. He said, 'O Rasool-Allah^{-saww}! I am not a martyr'. He^{-saww} said: 'Yes, you are the first martyr from my^{-saww} family'.

و قال أبو جهل لقريش لا تعجلوا و لا تبطروا كما بطر ابنا ربيعة عليكم بأهل يثرب فاجزروهم جزرا و عليكم بقريش فخذوهم أخذنا حتى ندخلهم مكة فعرفهم ضلالتهم التي هم عليها

Abu Jahl^{-la} said to Quraysh, 'Do not be hasty and do not be boastful just as the two sons of Rabie were boastful upon you with the people of Yasrib, and slay them with a slaying, and upon you is with Quraysh, so seize them with a seizing until we entered them into Makkah and we understand their straying which they are upon'.

و جاء إبليس في صورة سراقه بن مالك بن جعشم فقال لهم أنا جار لكم ادفعوا إلي رايتكم فدفعوا إليهم راية الميسرة و كانت الراية مع بني عبد الدار فنظر إليه رسول الله ص فقال لأصحابه غضوا أبصاركم و عضوا على النواجذ و رفع يده فقال يا رب إن تملك هذه العصاة لا تعبد ثم أصابه الغشي فسري عنه و هو يسלט العرق عن وجهه فقال هذا جبرئيل قد أتاكم في ألف من الملائكة مُرَدِّفِينَ.

And Iblees^{-la} came in the image of Suraqa Bin Malik Bin Ja'sham and said to them, 'I^{-la} am a neighbour of yours. Hand over your flag to me^{-la}'. Then handed over a flag of the left and it was the flag with the clan of Abdul Dar. Rasool-Allah^{-saww} looked at it and said to his^{-saww} companions: 'Close your eyes', and he^{-saww} greased it with fat and raised his^{-saww} hand and said, 'O Lord^{-azwj}! If this group is destroyed, You^{-azwj} will not be worshipped'. Then the fainting overcame him^{-saww} and he^{-saww} was cheerful from it and his^{-saww} sweat was flowing from his^{-saww} face. He^{-saww} said: 'This Jibraeel^{-as} has come to you all **with a thousand of the Angels, following one (after) another [8:9]**'.

و روى أبو أمامة بن سهل بن حنيف عن أبيه قال لقد رأينا يوم بدر و إن أحدنا يشير بسيفه إلى المشرك فيقع رأسه من جسده قبل أن يصل إليه السيف.

And Abu Amama Bin Sahl Bin Huneyf, from his father who said, 'We had seen on the day (battle of) Badr that one of us would unsheathe his sword towards the Polytheist and his head would fall from his body before the arrival of the sword to him'.

قال ابن عباس حدثني رجل من بني غفار قال أقبلت أنا و ابن عم لي حتى صعدا في جبل يشرف بنا على بدر و نحن مشرکان ننتظر الواقعة على من تكون الدبرة فبينما نحن هناك إذ دنت منا سحابة فسمعنا فيها حممة الخيل فسمعنا قاتلا يقول أقدم خيؤم و قال فأما ابن عمي فانكشف قناع قلبه فمات مكانه و أما أنا فكدت أهلك ثم تماسكت.

Ibn Abbas, 'A man from the clan of Ghaffar narrated to me saying, 'I and a cousin of mine came back and we climbed in the mountain so we could overlook upon (battle of) Badr, and we were both Polytheists, so we could look at whom the defeat would occur. While we were over there when a cloud came near us and we heard in it the neighing of the horses and we heard a speaker saying, 'Move ahead, Hayzoum (horse of Jibraeel^{-as}!)'. As for my cousin, a veil of his heart was removed and he died in his place, and as for I, so I was almost destroyed, then I steadied'.

وَ رَوَى عِكْرِمَةُ عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى ص قَالَ: يَوْمَ بَدْرٍ هَذَا جِبْرَائِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَذَاهُ الْحَرْبِ - أوردته البخاري في الصحيح.

And it is reported by Ikrimah, from Ibn Abbas that the Prophet^{-saww} said on the day of (battle of) Badr: 'This is Jibraeel^{-as}, grabbing the head of his^{-as} horse, upon him^{-as} are the weapons of war'. Bukhary has reported it in Al-Saheeh.

قال عكرمة قال أبو رافع مولى رسول الله ص كنت غلاما للعباس بن عبد المطلب و كان الإسلام قد دخلنا أهل البيت و أسلمت أم الفضل و أسلمت و كان العباس يهاب قومه و يكره أن يخالفهم و كان يكتنم إسلامه و كان ذا مال كثير متفرق في قومه و كان أبو لهب عدو الله قد تخلف عن بدر و بعث مكانه العاص بن هشام بن المغيرة و كذلك صنعوا لم يتخلف رجل إلا بعث مكانه رجلا

Ikrimah said, 'Abu Rafie, a slave of Rasool-Allah^{-saww} used to be a slave of Al-Abbas son of Abdul Muttalib^{-asws}, and Al-Islam had entered into us the People of the Household, and Umm Al-Fazal had become a Muslim and I had become a Muslim, and Al-Abbas feared his people and disliked to oppose them, and he was concealing his Islam; and when he had a lot of wealth, he separated from his people, and Abu Lahab^{-la} was an enemy of Allah^{-azwj} who had stayed behind from (battle of) Bade and had sent Al-Aas Bin Hisham Bin Al-Mugheira in his^{-la} place, and that is how it used to be done, when a man stayed behind he would sent a man in his place.

فلما جاء الخبر عن مصاب أصحاب بدر من قريش كبته الله و أخزاه و وجدنا في أنفسنا قوة و عزا قال و كنت رجلا ضعيفا و كنت أعمل القداح أختها في حجرة زمزم فو الله إني لجالس فيها أنحت القداح و عندي أم الفضل جالسة و قد سرنا ما جاءنا من الخبر إذ أقبل الفاسق أبو هب يجر رجله حتى جلس على طناب الحجرة و كان ظهره إلى ظهري

When the news came about the casualties of the companions of Badr from Quraysh, Allah^{-azwj} Suppressed him^{-la} and Withheld him^{-la}, and we found strength within ourselves and honour. And both of us were weak people, and I used to work giving out the mugs in the room of Zamzam. By Allah^{-azwj}! I was seated in it, giving out the cups, and Umm Al-Fazl was seated with me, and we had been cheered by the news which came to us, when the mischief-maker Abu Lahab^{-la} came dragging his^{-la} legs until he^{-la} sat upon a long rope of the room, and his^{-la} back was to my back.

فبينما هو جالس إذ قال الناس هذا أبو سفيان بن الحارث بن عبد المطلب و قد قدم فقال أبو هب هلم إلي يا ابن أخي فعندك الخبر فجلس إليه و الناس قيام عليه فقال يا ابن أخي أخبرني كيف كان أمر الناس

While he^{-la} was seated, the people said, 'This is Abu Sufyan Bin Al-Haris son of Abdul Muttalib^{-asws}, and he has arrived'. Abu Lahab^{-la} said: 'Come to me^{-la} o son of my^{-la} brother^{-as}, for the news is with you'. He sat to him^{-la} and the people were standing over. He^{-la} said, 'O son of my^{-la} brother^{-as}! Inform me^{-la}! How was the matter of the people?'

قال لا شيء و الله إن كان إلا أن لقيناهم فممنحتهم أكتافنا يقتلوننا و بأسرونا كيف شاءوا و ايم الله مع ذلك ما ملت الناس لقينا رجلا بيضا على خيل بلق بين السماء و الأرض ما تليق شيئا و لا يقوم لها شيء

He said, 'Nothing. By Allah^{-azwj}! It did not happen except that we were offering our shoulder to them and they were killing us and imprisoning us howsoever they desired to. And I swear by Allah^{-azwj} with that, what defeated the people was we were met by white men upon spotted horses between the sky and the earth, nothing was appropriate nor could anything withstand to them'.

قال أبو رافع فرفعت طرف الحجرة بيدي ثم قلت تلك الملائكة قال فرفع أبو هب يده فضرب وجهي ضربة شديدة فتاورته فاحتملني و ضرب بي الأرض ثم برك علي يضربني و كنت رجلا ضعيفا فقامت أم الفضل إلى عمود من عمد الحجرة فأخذته فضربته ضربة فلقت رأسه شجة منكرة و قالت تستضعفه إن غاب عنه سيده

Abu Rafie said, 'I raised a corner of the room (tent) with my hands, then I said, 'Those were Angels'. Abu Lahab^{-la} raised his^{-la} hand and slapped my face with a severe strike, and I faced him^{-la}. He carried me and struck the ground with me, then stood upon me hitting me, and I was a weak man. So, Umm Al-Fazl stood up to a pillar from the pillars of the room (tent) and grabbed it and struck him^{-la} with a strike, and split his^{-la} head with a disgusting cut, and she said, 'You^{-la} are deeming him to be weak that his master is away from him?'

فقام موليا ذليلا فو الله ما عاش إلا سبع ليال حتى رماه الله بالعدسة فقتله و لقد تركه ابناه ليلتين أو ثلاث ما يدفناه حتى أنتن في بيته و كانت قريش تتقي العدسة كما يتقي الناس الطاعون حتى قال لهما رجل من قريش أ لا تستحيان أن أباكما قد أنتن في بيته لا نغيبانه

He^{-la} stood as a humble slave. By Allah^{-azwj}, he^{-la} did not live except for seven nights until Allah^{-azwj} Hit him^{-la} with 'Al-Adsa' (plague-like illness) and it killed him^{-la}, and his^{-la} two sons had left

him^{-la} for two nights or three, not burying him^{-la} until he^{-la} stank in his^{-la} house; and Quraysh used to be scared of 'Al-Adsa' just as the people tend to fear the plague, until a man from Quraysh said to them, 'Are you not ashamed that your father^{-la} is stinking in his^{-la} house, and you are not hiding (burying) him^{-la}?'

فقالا إنا نخشى هذه القرحة قال فانطلقا فإنا معكما فما غسلوه إلا قذفاً بالماء عليه من بعيد ما يمسونه ثم احتملوه فدفنوه بأعلى مكة إلى جدار و قذفوا عليه الحجارة حتى واروه.

They said, 'We are scared of this disease'. He said, 'Then let us go, and I will be with you both'. They did not wash him^{-la} except by throwing with the water upon him from far, not touching him^{-la}. Then they carried him^{-la} and buried him^{-la} at the top end of Makkah to a wall, and threw stones upon him^{-la} until he^{-la} was covered.

و روى مقسم عن ابن عباس قال كان الذي أسر العباس أبا اليسر كعب بن عمرو أختا بني سلمة و كان أبو اليسر رجلاً مجموعاً و كان العباس رجلاً جسيماً فقال رسول الله ص لأبي اليسر كيف أسرت العباس يا أبا اليسر فقال يا رسول الله ص لقد أعانني عليه رجل ما رأيته قبل ذلك و لا بعده هيئته كذا و كذا فقال لقد أعانك عليه ملك كريم.

And it is reported by Maqsum, from Ibn Abbas who said, 'The one who imprisoned Al-Abbas was Abu Al-Yasser Ka'b Bin Amro was a brother of the clan Salma, and Abu Al-Yasser was a total man, and Al-Abbas was a heavily bodied man. Rasool-Allah^{-saww} said to Abu Al-Yusr: 'How did you imprison Al-Abbas, O Abu Al-Yusr?' He said, 'O Rasool-Allah^{-saww}! A man has assisted me against him, I had not seen him before that nor after it, his appearance was such and such'. He^{-saww} said: 'An honourable Angel assisted you against him'.

يا أَيُّهَا الَّذِينَ آمَنُوا قَبِلْ خِطَابَ أَهْلِ بَدْرٍ وَ قَبِلْ عَامَ إِذَا لَقَيْتُمُ الَّذِينَ كَفَرُوا رُخْفًا أَيُّ مِتْدَانِينَ لِقَاتِكُمْ فَلَا تُؤَلُّوهُمْ الْأَذْبَارَ أَيُّ فَلَا تَنْهَرُمُوا وَ مَنْ يُؤَلِّمِهِمْ يَوْمَئِذٍ دُبُرُهُ أَيُّ مَنْ يَجْعَلُ ظَهْرَهُ إِلَيْهِمْ يَوْمَ الْقِتَالِ وَ وَجْهَهُ إِلَى جِهَةِ الْأَنْهَرَامِ إِلَّا مُتَّحِرِفًا لِقِتَالِ أَيُّ إِلَّا تَارِكًا مَوْقِعًا إِلَى مَوْقِفٍ آخَرَ أَصْلَحَ لِلْقِتَالِ مِنَ الْأَوَّلِ أَوْ مُتَّحِرِفًا إِلَى فِئَةٍ أَيُّ مَنْحَازًا مَنْضَمًا إِلَى جَمَاعَةٍ مِنَ الْمُسْلِمِينَ يَرِيدُونَ الْعُودَ إِلَى الْقِتَالِ لِيَسْتَعِينَ بِهِمْ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ أَيُّ احْتَمَلَ غَضَبَ اللَّهِ وَ اسْتَحْفَقَهُ وَ قَبِلَ رَجْعَ بِهِ

O you who believe! [8:15] – it is said to Address the people of Badr, and it is said to be general, ***When you meet those who are committing Kufr marching for war***, i.e. intending to fight you, ***then do not turn your backs to them [8:15]***, i.e. do not be overwhelmed, ***And the one who turns his back to them on that day - [8:16]***, i.e. the one who makes his back to be towards them on the day of the battle and his face towards the direction of the defeat, ***except for a strategy of battle***, i.e. leaving one place to another place more correct for the fighting than the first, ***or retreating to a group***, i.e. for back up and support to a group of Muslims, intending to return to the fighting in order to be assisted by them, ***so he has incurred Wrath from Allah***, i.e. bear the Wrath of Allah^{-azwj} and be deserving of it, and it is said, return with it.

ثم نفى سبحانه أن يكون المسلمون قتلوا المشركين يوم بدر فقال فلم تقتلوهم و لكن الله قتلهم و إنما نفى الفعل عن من هو فعله على الحقيقة و نسبة إلى نفسه و ليس بفعل له من حيث كانت أفعاله تعالى كالسبب لهذا الفعل و المؤدي إليه من إقداره إياهم و معونته لهم و تشجيع قلوبهم و إلقاء الرعب في قلوب أعدائهم حتى قتلوا

Then the Glorious Negated that it was the Muslims who happened to have killed the Polytheists on the day of (battle of) Badr, so He^{-azwj} Said: ***So you did not kill them but Allah***

Killed them, [8:17]. And rather He^{-azwj} Negated the deed from the ones who did it upon the reality, and He^{-azwj} Attributed it to Himself^{-saww}, and it isn't a Deed of His^{-azwj} from where the Deeds of the Exalted were like the causation of these deeds, and the claiming to it from His^{-azwj} Empowering them, and His^{-azwj} Assisting them, and Emboldening their hearts, and Casting the awe in the hearts of their enemies until they were killed.

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى ذَكَرَ جَمَاعَةً مِنَ الْمُفْسِدِينَ كَابِنَ عَبَّاسٍ وَ غَيْرِهِ أَنَّ جَبْرِئِيلَ قَالَ لِلنَّبِيِّ ص يَوْمَ بَدْرٍ خُذْ قَبْضَةً مِنْ تُرَابٍ فَأَرْمِهِمْ بِهَا فَقَالَ رَسُولُ اللَّهِ ص لَمَّا اتَّقَى الْجَمْعَانِ لِعَلِّيٍّ ع أُعْطِنِي قَبْضَةً مِنْ حَصْبَاءِ الْوَادِي فَتَأَوَّلَهُ كَهْفًا مِنْ حَصَى عَلَيْهِ تُرَابٌ فَرَمَى بِهِ فِي وُجُوهِ الْقَوْمِ وَ قَالَ شَاهَتِ الْوُجُوهُ

and you did not throw when you threw, but Allah Threw, [8:17] – It is mentioned by a group of interpreters (of the Quran) like Ibn Abbas and others that Jibraeel^{-as} said to the Prophet^{-saww} on the Day of (battle of) Badr: 'Take a handful of soil and pelt them with it'. Rasool-Allah^{-saww} said when the two parties met (in battle) to Ali^{-asws}: 'Give me^{-saww} a handful of pebbles of the valley'. He^{-asws} gave him^{-saww} a handful of pebbles having dust upon it, and he^{-saww} threw these in the faces of the people and said: 'Make the faces ugly!'

فَلَمْ يَبْقَ مُشْرِكٌ إِلَّا دَخَلَ فِي عَيْنَيْهِ وَ فَمِهِ وَ مَنْحَرِيهِ مِنْهَا شَيْءٌ ثُمَّ رَدَفَهُمُ الْمُؤْمِنُونَ يَفْتُلُوهُمْ وَ يَأْسِرُوهُمْ وَ كَانَتْ تِلْكَ الرَّيْمَةُ سَبَبَ هَزِيمَةِ الْقَوْمِ.

There did not remain any Polytheist except something from it entered into his eyes and his mouth and his nostrils. Then the Momineen went after them, killing them and imprisoning them, and that pelting was the cause of the defeat of the people.

وَ قَالَ قَتَادَةُ وَ أَنَسٌ ذَكَرَ لَنَا أَنَّ رَسُولَ اللَّهِ ص أَحَدَ يَوْمَ بَدْرٍ ثَلَاثَ حَصَبَاتٍ فَرَمَى بِحَصَاةٍ فِي مَيْمَنَةِ الْقَوْمِ وَ حَصَاةٍ فِي مِيسْرَةِ الْقَوْمِ وَ حَصَاةٍ بَيْنَ أُظْهُرِهِمْ وَ قَالَ شَاهَتِ الْوُجُوهُ فَأَهْرَمُوا فَعَلَى هَذَا إِنَّمَا أَضَافَ الرَّمِيَّ إِلَى نَفْسِهِ لِأَنَّهُ لَا يَقْدِرُ أَحَدٌ غَيْرُهُ عَلَى مِثْلِهِ فَإِنَّهُ مِنْ عَجَائِبِ الْمُعْجَزَاتِ.

And Qatada said, 'And Anas (fabricator) mentioned to us that Rasool-Allah^{-saww} grabbed three pebbles on the day of (battle of) Badr and threw one pebble on the right of the people, and a pebble on the left of the people, and a pebble behind their backs, and said: 'Make the faces ugly!', and they were defeated. So, upon this rather the pelting is added to himself^{-saww} because no one other than him^{-saww} is able upon the like of it, and if it from the marvellous miracles.

وَ لِيُبَلِّغِي الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا أَي وَ لِيُنْعِمَ بِهِ عَلَيْهِمْ نِعْمَةً حَسَنَةً وَ الضَّمِيرُ رَاجِعٌ إِلَى النِّصْرِ أَوْ إِلَيْهِ تَعَالَى إِنَّ اللَّهَ سَمِيعٌ لِدَعَائِكُمْ عَلِيمٌ بِأَفْعَالِكُمْ وَ ضَمَائِكُمْ ذَلِكَ مَوْضِعُهُ رَفَعُ وَ التَّقْدِيرُ الْأَمْرُ ذَلِكَ الْإِنْعَامُ أَوْ ذَلِكَ الَّذِي ذَكَرْتُمْ وَ أَنَّ اللَّهَ مُوهِبٌ كَيْدَ الْكَافِرِينَ بِالِقَاءِ الرَّعْبِ فِي قُلُوبِهِمْ وَ تَفْرِيقُ كَلِمَتِهِمْ

and to Try the Momineen from it with a good trial. [8:17] – i.e. and to Confer the good Bounty upon them and the conscience to refer to the Help or to Him^{-azwj} the Exalted, **Surely Allah is Hearing,** - of your supplications, **Knowing [8:17]** of your deeds and your consciences. That for you is His^{-azwj} high place and the Destiny of the matter, that is your boon, or that is for you He^{-azwj} Mentioned: **and Allah Weakens the plots of the Kafirs [8:18]**, by Casting the awe into their hearts and Separating their speech.

إِنَّ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ قِيلَ إِنَّهُ خَطَابٌ لِلْمُشْرِكِينَ فَإِنَّ أَبَا جَهْلٍ قَالَ يَوْمَ بَدْرٍ حِينَ اتَّقَى الْفِتْنَانَ اللَّهُمَّ أَقْطَعْنَا لِلرَّحْمِ وَ آتَانَا بِمَا لَا نَعْرِفُ فَانصَرْنَا عَلَيْهِ

If you (Kafirs) are seeking a judgment, so the Judgment has come to you [8:19] – it is said, it is Addressed to the Polytheists, for Abu Jahl^{-la} said on the day of (battle of) Badr when the two parties met (for battle), ‘O Allah^{-azwj}! He^{-saww} cut us off of the relationships and came to us with what we do not recognise, so Help us against him^{-saww}’.

و في حديث أبي حمزة قال أبو جهل اللهم ربنا ديننا القديم و دين محمد الحديث فأبي الدينين كان أحب إليك و أرضى عندك فانصر أهله اليوم فالمعنى أن تستنصروا لإحدى الفئتين

And in a Hadeeth of Abu Hamza who said, ‘Abu Jahl^{-la} said, ‘O Allah^{-azwj}! Our Lord^{-azwj}! Our religion is ancient and Religion of is a newly occurring event, so whichever of the two religions was more Beloved to You^{-azwj} and more Pleasing in Your^{-azwj} Presence, so Help its people today’. The meaning that You^{-azwj} should Help one of the two parties.

فقد جاءكم النصر أي نصر محمد و أصحابه و قيل إنه خطاب للمؤمنين أي إن تستنصروا على أعدائكم فقد جاءكم النصر بالني ص و إن تَنَّهُوْا عَنِ الْكُفْرِ و قتال الرسول ص فَهُوَ خَيْرٌ لَّكُمْ و إن تَعُودُوا نَعُدْ أَي و إن تعودوا أيها المشركون إلى قتال المسلمين نعد بأن نصرهم عليكم و لَنْ نُعْجِبَ عَنْكُمْ فَيُنْكَرُ شَيْئاً أَي و لن تدفع عنكم جماعتكم شيئاً و لَوْ كَثُرَتْ الْفِئَةُ و أَنَّ اللَّهَ مَعَ الْمُؤْمِنِينَ بالنصر و الحفظ

So, the Help has come to you, i.e., help for Muhammad^{-saww} and his^{-saww} companions, and it is said it is Addressed to the Momineen, i.e., you will be Helped against your enemies, so the Help has come with the Prophet^{-saww}, ***if you were to desist***, from the Kufr and fight against the Rasool^{-saww}, ***then it would be better for you, and if you return, We would Return***, i.e., and if you were to return, O Polytheists, to fighting against the Muslims, We^{-azwj} Shall Return by Helping them against you, ***and your forces would not avail you of anything***, i.e., your community will not be able to defend anything from you, ***and even if you are numerous and surely Allah is with the Momineen [8:19]*** – with the Help and the Protection.

إِنَّ الَّذِينَ كَفَرُوا قِيلَ نَزَلَتْ فِي أَبِي سَفِيَانَ بْنِ حَرْبٍ اسْتَأْجَرَ يَوْمَ أَحَدٍ أَلْفَيْنَ مِنَ الْأَحَابِيثِ يُقَاتِلُ بِحِمِّ النَّبِيِّ ص سَوَى مِنْ اسْتِحَاشِهِمْ مِنَ الْعَرَبِ وَ قِيلَ نَزَلَتْ فِي الْمُطْعَمِينَ يَوْمَ بَدْرٍ وَ كَانُوا اثْنَيْ عَشَرَ رَجُلًا أَبُو جَهْلٍ بْنُ هِشَامٍ وَ عَتَبَةُ وَ شَيْبَةُ ابْنَا رَبِيعَةَ وَ نَبِيهَ وَ مِنْبِهَ ابْنَا الْحِجَاجِ وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ النَّضْرُ بْنُ الْحَارِثِ وَ حَكِيمُ بْنُ حِزَامٍ وَ أَبِي بْنُ خَلْفٍ وَ زَمْعَةُ بْنُ الْأَسْوَدِ وَ الْحَارِثُ بْنُ عَامِرٍ بْنُ نَوْفَلٍ وَالْعَبَّاسُ بْنُ عَبْدِ الْمَطْلُبِ كُلُّهُمْ مِنْ قُرَيْشٍ

Surely, those who are committing Kufr [8:36] – it is said, is revealed regarding Abu Sufyan Bin Harb who had hired on the day of (battle of) Ohad, two thousand from the various tribes to fight against the Prophet^{-saww} with them equalising them from the Arabs. And it is said, it was Revealed regarding the two kitchens on the day of Badr, and they were twelve men – Abu Jahl Bin Hisham^{-la}, and Utba and Shayba two sons of Rabie, and Nabeeh and Manbah two sons of Al-Hajjaj, and Abu Al-Bakhtary Bin Hisham, and Al-Nazar Bin Al-Haris, and Hakeem Bin Hazam, and Abay Bin Khalaf, and Zam’a Bin Al-Aswad, and Al-Haris Bin Aamir Bin Nowfal and Al-Abbas son of Abdul Muttalib^{-asws}, all of them being from Quraysh.

و كان كل يوم يطعم واحد منهم عشر جزر و كانت النوبة يوم الهزيمة للعباس و قيل لما أصيبت قريش يوم بدر و رجع فلهم إلى مكة مشى صفوان بن أمية و عكرمة بن أبي جهل في رجال من قريش أصيب آبائهم و إخوانهم ببدر

And it was so that every day each one of them would feed ten sheep, and the turn on the day of the defeat was for Al-Abbas. And it is said, when Quraysh were hit on the day of Bader and

the defeated returned to Makkah, Safwan Bin Amiya and Ikrimah son of Abu Jahl^{-la} walked among men from Quraysh who fathers and brothers had been afflicted at Badr.

فكلموا أبا سفيان بن حرب و من كانت له في تلك العير تجارة فقالوا يا معشر قريش إن محمدا قد وترككم و قتل خياركم فأعينونا بهذا المال الذي أفلت على حربه لعلنا أن ندرك منه ثارا بمن أصيب منا ففعلوا فأنزل الله فيهم هذه الآية يُنْفِقُونَ أَمْوَالَهُمْ فِي قِتَالِ الرِّسُولِ وَ الْمُؤْمِنِينَ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ أَي لِيَمْنَعُوا بِذَلِكَ النَّاسَ عَنِ دِينِ اللَّهِ الَّذِي أَتَى بِهِ مُحَمَّدٌ ص

They spoke to Abu Sufyan Bin Harb and the ones who were with him in that trading caravan. They said, 'O community of Quraysh! Muhammad^{-saww} has shaken you and killed your best ones, so assist us with this wealth which you escaped with from battling him^{-saww}, perhaps if we come across ones from us who have been afflicted, we can take from it'. They did so. Allah^{-azwj} Revealed this Verse regarding them: '**are spending their wealth [8:36]** in fighting against the Rasool^{-saww} and the Momineen, **in order to hinder from the Way of Allah**, i.e., to prevent the people by that from the Religion of Allah^{-azwj} which Muhammad^{-saww} has come with.

فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً مِنْ حَيْثُ لَا يَنْتَفِعُونَ بِذَلِكَ الْإِنْفَاقِ لَا فِي الدُّنْيَا وَ لَا فِي الْآخِرَةِ بَلْ يَكُونُ وَبَالَ عَلَيْهِمْ ثُمَّ يُعْلَنُ فِي الْحَرْبِ وَ فِيهِ مِنَ الْإِعْجَازِ مَا لَا يَخْفَى وَ الَّذِينَ كَفَرُوا إِلَى جَهَنَّمَ يُحْشَرُونَ أَي بَعْدَ تَحْسُرِهِمْ فِي الدُّنْيَا وَ وَقُوعِ الظَّفَرِ بِهِمْ

So they will be spending it, then it would become a regret upon them, from where they will not be befitting with that spending, neither in the world nor in the Hereafter, but it would become a scourge upon them. **then they would be overcome**, in the war from the inability what is not hidden, **And those who are committing Kufr, to Hell they would be driven [8:36]**, i.e., after their regret in the world and the occurrence of the victory upon them.

لِيَمَيِّزَ اللَّهُ الْحَبِيبَ مِنَ الطَّيِّبِ أَي نَفَقَةَ الْكَافِرِينَ مِنْ نَفَقَةِ الْمُؤْمِنِينَ وَ يُجْعَلُ الْحَبِيبُ بَعْضُهُ عَلَى بَعْضٍ أَي نَفَقَةُ الْمُشْرِكِينَ بَعْضُهَا عَلَى بَعْضٍ فَيَرْكُمُهُ أَي فِيَجْمَعُهُ جَمِيعاً فِي الْآخِرَةِ فَيَجْعَلُهُ فِي جَهَنَّمَ فَيُعَاقِبُهُمْ بِهَا

For Allah to Distinguish between the wicked from the good [8:37], i.e., spending by the Kafirs from the spending by the Momineen, **and He would Make the wicked to be heaped upon each other**, i.e., the spending by the Polytheists upon each other, **accumulated together**, i.e., gathered altogether in the Hereafter, **and He would Make it to be in Hell.**, so He^{-azwj} would be Punishing them by it.

و قيل معناه ليميز الكافر من المؤمن في الدنيا بالغلبة و النصر و الأسماء الحسنة و الأحكام المخصوصة و في الآخرة بالثواب و الجنة

And it is said the meaning of distinguishing the Kafir from the Momin in the world is by the overcoming and the help, and the most Beautiful Names, and the special rulings, and in the Hereafter is with the Rewards, and the Paradise.

و قيل بأن يجعل الكافر في جهنم و المؤمن في الجنة فيجعل الكافرين في جهنم بعضهم على بعض يضيقها عليهم أولئك هم الخاسرون لأنهم قد اشتروا بالإنفاق في المعصية عذاب الله.

And it is said He^{-azwj} will Make the Kafir to be in Hell and the Momin in the Paradise and Make the Kafirs in Hell to be upon each other, Narrowing it upon them, **These, they are the losers [8:37]**, because by the spending in disobedience, they acquired the Punishment of Allah^{-azwj}.

قوله تعالى فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ أي سنة الله في آباتكم و عاداته في نصر المؤمنين و كبت أعداء الدين.

His^{azwj} Words: **then the ways of the former ones has come to pass [8:38]** – i.e., the Way of Allah^{azwj} regarding your forefathers, and His^{azwj} Way of Helping the Momineen and Suppressing the enemies of the Religion.

قوله تعالى وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا عَلَى يَوْمِ الْفُرْقَانِ يَوْمَ التَّقَى الْجُمُعَانِ أي فأيقنوا أن الله ناصركم إذ كنتم قد شاهدتم من نصره ما قد شاهدتم أو المعنى و يجوز أن يكون آمَنْتُمْ بِاللَّهِ معناه اعلموا أنما غنمتم من شيء فإن لله خمسة و للرسول يأمران فيه بما يريدان إن كنتم آمَنْتُمْ بِاللَّهِ فاقبلوا ما أمركم به من الغنيمة و اعملوا به

The Words of the Exalted: **and in what We Revealed unto Our servant, on the Day of Distinction, the day on which the two parties met;** - i.e., be convinced that Allah^{azwj} will Help you when you have already witnessed His^{azwj} Help what you have witnessed; or the meaning is, and it is allowed **if you believe in Allah**, its meaning is, **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool**, both Commanding you regarding it with what they want, if you believe in Allah^{azwj}, then accept what you are being Commanded with of the war booty and work with it.

وَ مَا أَنْزَلْنَا عَلَى عَبْدِنَا أَي و آمَنْتُمْ بِمَا أَنْزَلْنَا عَلَى مُحَمَّدٍ مِنَ الْقُرْآنِ وَ قِيلَ مِنَ النَّصْرِ وَ قِيلَ مِنَ الْمَلَائِكَةِ أَي عَلِمْتُمْ أَنَّ ظَفَرَكُمْ عَلَى عَدُوِّكُمْ كَانَ بِنَا يَوْمِ الْفُرْقَانِ يَعْنِي يَوْمَ بَدْرٍ لِأَنَّ اللَّهَ تَعَالَى فَرَّقَ فِيهِ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ بِإِعْزَازِ هَؤُلَاءِ وَ قَمَعَ أَوْلِيَاءَ لَكَ

and in what We Revealed unto Our servant, - i.e., and you believing in what We^{azwj} Revealed unto Muhammad^{saww} from the Quran, and it is said, from the Angels, i.e., you know that your win over your enemies was by Us, **on the Day of Distinction**, meaning the day of Bade, because Allah^{azwj} the Exalted Distinguished between the Muslims and the Polytheists by Honouring these and Suppressing those.

يَوْمَ التَّقَى الْجُمُعَانِ جَمَعَ الْمُسْلِمِينَ وَ هُمُ ثَلَاثُمِائَةٍ وَ بَضْعَةُ عَشْرٍ رَجُلًا وَ جَمَعَ الْكَافِرِينَ وَ هُمُ بَيْنَ تِسْعِمِائَةٍ إِلَى أَلْفٍ مِنْ صَنَادِيدِ قُرَيْشٍ وَ رُؤَسَائِهِمْ فَهَزَمُوهُمْ وَ قَتَلُوا مِنْهُمْ زِيَادَةَ عَلَى السَّبْعِينَ وَ أَسْرَوْا مِنْهُمْ مِثْلَ ذَلِكَ وَ كَانَ يَوْمَ بَدْرٍ يَوْمَ الْجُمُعَةِ لِسَبْعِ عَشْرَةِ لَيْلَةٍ مَضَتْ مِنْ شَهْرِ رَمَضَانَ مِنْ سَنَةِ اثْنَتَيْنِ مِنَ الْهِجْرَةِ عَلَى رَأْسِ ثَمَانِيَةِ عَشْرٍ شَهْرًا وَ قِيلَ كَانَ التَّاسِعَ عَشَرَ مِنْ شَهْرِ رَمَضَانَ وَ قَدْ رَوَى ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع.

the day on which the two parties met; - the Muslims gathered and they were three hundred and some ten men, and the Kafirs gathered and they were between nine hundred to a thousand from the militia of Quraysh and their chiefs. They were defeated and from more than seventy were killed and similar (number) to that were made captives. And the day of Badr was on the day of Friday of the seventeenth night passed from a Month of Ramazan of the year two from the Hijra, at the beginning of the eighteenth month, and it is said it was the nineteenth of the Month of Ramazan, and that has been reported from Abu Abdullah^{asws}.

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا العُدْوَةُ شَفِيرُ الْوَادِي وَ لِلْوَادِي عِدْوَتَانِ وَ هُمَا جَانِبَاهُ وَ الدُّنْيَا تَأْتِيهِ الْأَدْنَى قَالَ ابْنُ عَبَّاسٍ يَرِيدُ وَ اللَّهُ قَدِيرٌ عَلَى نَصْرِكُمْ وَ أَنْتُمْ أَقْلَةٌ أَذَلَّةٌ إِذْ أَنْتُمْ نَزَلْتُمْ بِشَفِيرِ الْوَادِي الْأَقْرَبِ إِلَى الْمَدِينَةِ وَ هُمْ يَعْنِي الْمُشْرِكِينَ أَصْحَابَ النَّفِيرِ بِالْعُدْوَةِ الْقُصْوَى أَي نَزَلُوا بِالشَّفِيرِ الْأَقْصَى مِنَ الْمَدِينَةِ وَ الرَّكْبُ يَعْنِي أَبَا سَفِيَانَ وَ أَصْحَابَهُ وَ هُمُ الْعِيرُ أَسْفَلَ مِنْكُمْ أَي فِي مَوْضِعٍ أَسْفَلَ مِنْكُمْ إِلَى سَاحِلِ الْبَحْرِ

When you were on the nearer side (of the valley) [8:42] – the edge of the valley, and for the valley there are two edges, and these are its two sides, and the word 'Al-Danya' is a feminine

form of the word 'nearer'. Ibn Abbas said, 'It is intended, and Allah^{-azwj} is Able upon Helping you and you are fewer, weak, when you descended at the edge of the valley nearer to Al-Medina, **and they** - meaning the Polytheists, **were on the farther side** – i.e., descended by the edge further from Al-Medina, **while the riders**, meaning Abu Sufyan and his companions, and they were the caravan, **were in a place lower than you**, i.e., in a place lower than yours to the coast of the sea.

قال الكلبي كانوا على شط البحر بثلاثة أميال فذكر الله سبحانه مقاربة الفئتين من غير ميعاد و ما كان المسلمون فيه من قلة الماء و الرمل الذي تسوخ فيه الأرجل مع قلة العدة و العدد و ما كان المشركون فيه من كثرة العدة و العدد و نزولهم على الماء و العير أسفل منهم و فيها أموالهم ثم مع هذا كله نصر المسلمين عليهم ليعلم أن النصر من عنده تعالى

Al-Kalby said, 'They were at the sea shore by three miles, so Allah^{-azwj} the Glorious Mentioned the nearness of the two parties from without there being an appointment, and the Muslims would not have been in it from the scarcity of the water, and the sand in which the legs were getting stuck, along with the fewness of the weapons and the number; and the Polytheists would not have been in it from the largeness of the weapons and the numbers, and they descending at the water, and the caravan being lower than them and in it was their wealth. Then along with all this, the Muslims were Helped against them for them to know that the Help was from Him^{-azwj} the Exalted.

وَ لَوْ تَوَاعَدْتُمْ لِأَخْتَلَفْتُمْ فِي الْمِيعَادِ مَعْنَاهُ لَوْ تَوَاعَدْتُمْ أَيُّهَا الْمُسْلِمُونَ الْاجْتِمَاعَ فِي الْمَوْضِعِ الَّذِي اجْتَمَعْتُمْ فِيهِ ثُمَّ بَلَّغْتُمْ كَثْرَةَ عَدَدِهِمْ مَعَ قَلَّةِ عَدَدِكُمْ لِتَأَخَّرْتُمْ فَتَقْضِيهِ الْمِيعَادَ أَوْ لِأَخْلَفْتُمْ بِمَا يَعْرِضُ مِنَ الْعَوَاقِقِ وَ الْقَوَاطِعِ فَذَكَرَ الْمِيعَادَ لِتَأْكِيدِ أَمْرِهِ فِي الْإِنْفَاقِ وَ لَوْ لَا لَطَفَ اللَّهُ مَعَ ذَلِكَ لَوْعَ الْإِخْتِلَافِ وَ لَكِنَّ قَدَرَ اللَّهُ التَّقَاكُمْ وَ جَمَعَ بَيْنَكُمْ وَ بَيْنَهُمْ عَلَى غَيْرِ مِيعَادٍ

And if you had mutually made an appointment, you would certainly have broken the appointment – it's meaning is, if you had made an appointment, O you Muslims for the gathering in the place which you gathered in, then news of their large numbers reached you along with the fewness of your number, you would have delayed. So, you would have either rescinded the appointment or broken it with what is presented from the obstacles and the cutouts. So, He^{-azwj} Mentioned the appointment in order to Emphasise His^{-azwj} Command regarding the spending, and had it not been for the Kindness of Allah^{-azwj} with that, the differing would have occurred, but Allah^{-azwj} Determined your meeting and Gathered between you and them upon without an appointment.

لِيُقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا أَي كَائِنًا لَا مَحَالَةَ وَ هُوَ إِعْزَازُ الدِّينِ وَ أَهْلِهِ وَ إِذْلالُ الشُّرْكِ وَ أَهْلِهِ لِيَهْلِكَ مَنْ هَلَكَ عَن بَيْتَةِ وَ يَحْيَى مَنْ حَيَّ عَن بَيْتَةِ أَي فَعَلَ ذَلِكَ لِيَمُوتَ مَنْ مَاتَ مِنْهُمْ بَعْدَ قِيَامِ الْحِجَّةِ عَلَيْهِ بِمَا رَأَى مِنَ الْمَعْجَزَاتِ الْبَاهِرَةِ لِلنَّبِيِّ ص فِي حُرُوبِهِ وَ غَيْرِهَا وَ يَعِيشُ مَنْ عَاشَ مِنْهُمْ بَعْدَ قِيَامِ الْحِجَّةِ

but for Allah to Accomplish a matter which was to be done, - i.e., As if it was inevitable, and it is an honour of the Religion and its people and disgrace of the Shirk and its people, **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**, i.e., in order for the one from them who die to die after the establishment of the proof upon him with what he saw from the dazzling miracles of the Prophet^{-sawww} during his^{-sawww} wars and other, and for the one from them to live after the establishment of the proof.

و قيل إن البينة هي ما وعد الله من النصر للمؤمنين على الكافرين صار ذلك حجة على الناس في صدق النبي ص فيما أتاهم به من عند الله تعالى و قيل معناه ليهلك من ضل بعد قيام الحجة عليه فيكون حياة الكافر و بقاؤه هلاكاً له و يحيا من اهتدى بعد قيام الحجة عليه و يكون بقاء من بقي على الإيمان حياة له

And it is said that the proof, it is with Allah^{-azwj} Promised from the Help to the Momineen against the Kafirs, that became the proof upon the people regarding the truthfulness of the Prophet^{-saww} regarding what he^{-saww} came to them with from the Presence of Allah^{-azwj} the Exalted. And it is said its meaning is to destroy the one who strays after the establishment of the proof upon him. Thus, the life of the Kafi and his remaining would become a destruction for him, and Revive the one who is guided after the establishment of the proof upon him, and the remaining of the one who remains upon Eman would become life for him.

و قوله عَنْ بَيِّنَةٍ أَي بعد بيان وَ إِنَّ اللَّهَ لَسَمِيعٌ لِقَوْلِهِمْ عَلِيمٌ بما في ضمائرهم

And His^{-azwj} Words: **from a clear proof**, - i.e., after and explanation, **and surely Allah is Hearing** their words, **Knowing [8:42]** of what is in their consciences.

إِذ يُرِيكُهُمُ اللَّهُ الْعَامِلَ فِي إِذْ مَا تَقَدَّمَ وَ تَقْدِيرَهُ آتَاكُمْ النِّصْرَ إِذْ كُنْتُمْ بِشَفِيرِ الْوَادِي إِذْ يَرِيكُهُمُ اللَّهُ وَ قِيلَ الْعَامِلَ فِيهِ مَحْدُوفٌ أَي اذْكَرَ يَا مُحَمَّدُ إِذْ يَرِيكَ اللَّهُ يَا مُحَمَّدُ هَؤُلَاءِ الْمُشْرِكِينَ الَّذِينَ قَاتَلُوكُمْ يَوْمَ بَدْرٍ

When Allah Showed them to you [8:43], the worker (Rasool-Allah^{-saww}), regarding what proceeded and His^{-azwj} Determination, the help came to you when you were at the edge of the valley when Allah^{-azwj} Showed you. And it is said, the worker was skipped in it, i.e., Remember O Muhammad^{-saww} Allah^{-azwj} Showed you^{-saww} O Muhammad^{-saww}, these Polytheists, those fought against you^{-saww} on the day of Badr.

فِي مَنَامِكَ قَلِيلاً وَ لَوْ أَرَاكُهُمْ كَثِيراً لَفَشَلْتُمْ وَ لَتَنَارَعْتُمْ فِي الْأَمْرِ معناه يريكمهم الله في نومك قليلاً لتخبر المؤمنين بذلك فيجتزءوا على قتالهم و هو قول أكثر المفسرين و هذا جائز لأن الرؤيا في النوم هو تصور يتوهم معه الرؤية في اليقظة و لا يكون إدراكاً و لا علماً بل كثير مما يراه الإنسان في نومه يكون تعبيره بالعكس مما رآه كما يكون تعبیر البكاء ضحكا

In your dream as being few; and if He had Shown them to you as numerous, you would have been weary and would have quarrelled regarding the matter. [8:43] – its meaning, Allah^{-azwj} Showed them to you^{-saww} in your^{-saww} dream as being few in order to Inform the Momineen of that, so they would be emboldened upon fighting them; and it is the word of most of the interpreters, and this is allowed because the dream in the sleep, because it is an image imaged with the dream during the wakefulness, and cannot happen to be met nor knowledge, but most of what the human being seen in his sleep, its lesson happens to be opposite from what he had seen, just as the lesson of the crying becomes laughing.

وَ لَوْ أَرَاكُهُمْ كَثِيراً عَلَى مَا كَانُوا عَلَيْهِ لَجِبْتُمْ عَنْ قِتَالِهِمْ وَ لَتَنَارَعْتُمْ فِي أَمْرِ الْقِتَالِ

And if He had Shown them to you as numerous, upon what they were, you would have been cowardly from fighting them and weakened, and would have contended regarding the matter of the fighting.

وَ لَكِنَّ اللَّهَ سَلَّمَ أَي الْمُؤْمِنِينَ عَنِ الْفِشْلِ وَ التَّنَازَعِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ أَي بِمَا فِي قُلُوبِهِمْ

But Allah Saved (you) – i.e., the Momineen, from the failure and the contending, He is the Knower of the contents of the chests [8:43], i.e. with what is in their hearts.

وَ إِذْ يُرِيكُمُوهُمْ إِذِ التَّفَيُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا أَضَافَ الرَّوْيَةَ فِي النَّوْمِ إِلَى النَّبِيِّ ص لِأَنَّ رُؤْيَا الْأَنْبِيَاءِ لَا يَكُونُ إِلَّا حَقًّا وَ أَضَافَ رُؤْيَا الْعَيْنِ إِلَى الْمُسْلِمِينَ قَلِيلَ اللَّهِ الْمُشْرِكِينَ فِي أَعْيُنِ الْمُؤْمِنِينَ لِيشْتَدَ بِذَلِكَ طَمَعُهُمْ فِيهِمْ وَ جَرَأَتُهُمْ عَلَيْهِمْ وَ قَلَّلَ الْمُؤْمِنِينَ فِي أَعْيُنِ الْمُشْرِكِينَ لِئَلَّا يَتَأَهَّبُوا لِقَاتِهِمْ وَ لَا يَكْتَرْتُوا بِهِمْ فَيُظْفِرُ بِهِمُ الْمُؤْمِنُونَ وَ ذَلِكَ قَوْلُهُ وَ يُغَيِّلُكُمْ فِي أَعْيُنِهِمْ وَ قَدْ

And when He Showed them to you, when you met them, as being few in your eyes [8:44] – Adding the dream in the sleep to the Prophet^{-saww}, because the dream of the Prophet^{-saww} cannot happen to be except true, and Added the sighting of the eyes to the Muslims.

Allah^{-azwj} Reduced the Polytheists in the eyes of the Momineen in order to intensify their coveting regarding them, and embolden them; and Reduced the Momineen in the eyes of the Polytheist lest they fear fighting them and do not care about them. So, the Momineen won with them and that is His^{-azwj} Word: **and He Made you all to appear as being few in their eyes.**

وردت الرواية عن ابن مسعود أنه قال قلت لرجل يجني تراه من سبعين رجلا فقال هم قريب من مائة

A report has been referred from Ibn Masoud having said, 'I said to a man by my side, 'You see them as seventy men'. He said, 'They are nearer to a hundred'.

و قد روي أن أبا جهل كان يقول خذوهم بالأيدي أخذا و لا تقاتلوهم و متى قيل كيف قللهم الله في أعينهم مع رؤيتهم لهم

And it has been reported that Abu Jahl^{-la} was saying, 'Seize them by their hand and do not fight them', and when it was said, 'How?', Allah^{-azwj} Reduced them in their eyes along with their sighting them.

إِذَا لَقَيْتُمْ فِتْنَةً أَي جَمَاعَةَ كَافِرَةٍ فَانْتَبِهُوا لِقَاتِهِمْ وَ اذْكُرُوا اللَّهَ كَثِيرًا مَسْتَعِينِينَ بِهِ عَلَى قِتَالِهِمْ

O you who believe! When you meet a party – a group of Kafirs, then be firm to fight them, and remember Allah much [8:45], seeking His^{-azwj} Allah^{-azwj} upon fighting them.

وَ لَا تَنَازَعُوا فِي لِقَاءِ الْعَدُوِّ فَتَفْشَلُوا أَي فَتَجْبِنُوا عَنِ عَدُوِّكُمْ وَ تَذْهَبَ بِرِجْلِكُمْ أَي صَوْلَتِكُمْ وَ قُوَّتِكُمْ.

and do not quarrel – regarding meeting the enemy, for you will be weary i.e. you will become cowardly from your enemy, and your force will depart, i.e., your strength and be patient, surely Allah is with the patient ones [8:46].

وَ اصْبِرُوا عَلَى قِتَالِ الْأَعْدَاءِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ بِالنَّصْرِ وَ الْمَعُونَةِ

and be patient, - upon fighting the enemies, surely Allah is with the patient ones [8:46] with the Help and the Assistance.

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا أَيْ بَطْرِينَ يَعْنِي قَرِيْشًا خَرَجُوا مِنْ مَكَّةَ لِيَحْمُوا عِيْرَهُمْ فَخَرَجُوا مَعَهُمْ بِالْقِيَانِ وَالْمَعَارِفِ يَشْرَبُونَ الْخَمْرَ وَ تَعْرِفُ عَلَيْهِمُ الْقِيَانِ

And do not become like those who are going out from their houses exultantly [8:47] – i.e., happily, meaning Quraysh went out from Makkah in order to protect their caravan, and they went out with the singers and the drummers drinking the wine, and the singers were performing to them.

وَ رِثَاءَ النَّاسِ قِيلَ إِنَّهُمْ كَانُوا يَدِينُونَ بِعِبَادَةِ الْأَصْنَامِ فَلَمَّا أَظْهَرُوا التَّقَرُّبَ بِذَلِكَ إِلَى النَّاسِ كَانُوا مَرَاءِينَ وَ قِيلَ إِنَّهُمْ وَرَدُوا بِدِرِّ الْبَدْرِ لِيُرُوا النَّاسَ أَنَّهُمْ لَا يَبَالُونَ بِالْمُسْلِمِينَ وَ فِي قُلُوبِهِمْ مِنَ الرَّعْبِ مَا فِيهِ فَسَمِيَ اللَّهُ سُبْحَانَهُ ذَلِكَ رِثَاءً وَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ أَيْ وَ يَمْنَعُونَ غَيْرَهُمْ عَنِ دِينِ اللَّهِ وَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ أَيْ عَالِمٌ بِأَعْمَالِهِمْ.

and to show the people – it is said they were making a religion with worshipping the idols. When they manifest the nearness with that to the people, they were showing off. And it is said they arrived at Badr in order to show the people that they do not care about the Muslims, and in their hearts was the awe what was in it. Thus, Allah^{-azwj} the Glorious Names that as showing off, **and they are others from the Religion of Allah^{-azwj} hindering from the way of Allah** – i.e. and they are preventing **and Allah is Cognizant with what they are doing [8:47]**, i.e. Knows their deeds.

قال ابن عباس لما رأى أبو سفيان أنه أحرز عيره أرسل إلى قريش أن ارجعوا فقال أبو جهل و الله لا نرجع حتى نرد بدر و كان بدر موسماً من مواسم العرب يجتمع لهم بها سوق كل عام فنفيم بها ثلاثاً و نحر الجزر و نطعم الطعام و نسقي الخمر و تعزف علينا القيان و تسمع بنا العرب

Ibn Abbas said, 'When Abu Sufyan saw that he had got hold of his caravan, sent a message to Quraysh to return. Abu Jahl^{-la} said, 'By Allah^{-azwj}! We will not return until we arrive at Badr'. And Badr used to be a festival place from the festival places of the Arabs. They used to gather their market stalls at it every year and they would stay at it for three (days), and slaughter the animals and feed the food and drink the wines, and the singers would perform to us and the Arabs would hear of us.

وَ إِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ أَيْ حَسَّنَهَا فِي نَفْسِهِمْ وَ ذَلِكَ أَنَّ إِبْلِيسَ حَسَّنَ لِقَرِيْشٍ مَسِيرَهُمْ إِلَى بَدْرِ لِقِتَالِ النَّبِيِّ ص وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ أَيْ لَا يَغْلِبُكُمْ أَحَدٌ مِنَ النَّاسِ لِكثْرَةِ عِدَدِكُمْ وَ قُوَّتِكُمْ وَ إِيَّيْ مَعَ ذَلِكَ جَاؤَ لَكُمْ أَيْ نَاصِرٌ لَكُمْ وَ دَافِعٌ عَنْكُمْ السُّوءِ وَ قِيلَ مَعْنَاهُ وَ إِنِّي عَاقِدٌ لَكُمْ عَقْدَ الْأَمَانِ مِنْ عَدُوِّكُمْ

And when the Satan adorned their deeds for them [8:48] – i.e., made it look good in their souls, and that is that Iblees^{-la} beautified for Quraysh their journey to Badr to fight the Prophet^{-saww} **and said, 'There would be none from the people to overcome you today** – i.e., No one from the people would overcome you due to the largeness of your numbers and your strength, **and I am a friend for you**.- i.e. a helper to you and a repeller of evil from you. And its meaning is, 'And I^{-la} make a pact to you all, a pact of safety from your enemies'.

فَلَمَّا تَرَاءَتْ الْفِئْتَانِ أَيْ التَّقَتِ الْفِرْقَتَانِ نَكَّصَ عَلَى عَقَبَيْهِ أَيْ رَجَعَ الْقَهْقَرَى مِنْهُمَا وَرَاءَهُ وَ قَالَ إِيَّيْ بَرِيءٌ مِنْكُمْ إِيَّيْ أَرَى مَا لَا تَرَوْنَ أَيْ رَجَعَتْ عَمَّا كُنْتُمْ ضَمَنْتُمْ لَكُمْ مِنَ الْأَمَانِ وَ السَّلَامَةِ لِأَنِّي أَرَى مِنَ الْمَلَائِكَةِ الَّذِينَ جَاءُوا لِنَصْرِ الْمُسْلِمِينَ مَا لَا تَرَوْنَ وَ كَانَ إِبْلِيسَ يَعْرِفُ الْمَلَائِكَةَ وَ هُمْ كَانُوا لَا يَعْرِفُونَهُ

So when the two parties saw (each other), - i.e., the two parties met, **he turned upon his heels**, i.e. returned upon his^{-la} heels defeated behind him^{-la}, **and said, 'I am disavowed from you. Surely I can see what you are not seeing**, i.e. I^{-la} retract from what I^{-la} had guaranteed to you all, from the safety and the security, because I^{-la} see from the Angels, those who have come to help the Muslims what you are not seeing. And Iblees^{-la} recognised the Angels and they were not recognising him^{-la}.

إِنِّي أَخَافُ اللَّهَ أَي أَخَافُ عَذَابَ اللَّهِ عَلَى أَيْدِي مَنْ أَرَاهِمُ وَاللَّهُ شَدِيدُ الْعِقَابِ لَا يَطَاقُ عِقَابَهُ

I fear Allah, - i.e., I^{-la} fear the Punishment of Allah^{-azwj} upon the hands of the ones I^{-la} have seen, **and Allah is Severe of the Punishment' [8:48]** – His^{-azwj} Punishment cannot be endured.

إِذْ يَقُولُ الْمُنَافِقُونَ هَذَا يَتَعَلَّقُ بِمَا قَبْلَهُ مَعْنَاهُ وَ إِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ إِذْ يَقُولُ الْمُنَافِقُونَ وَ هُمُ الَّذِينَ يَبْطِنُونَ الْكُفْرَ وَ يَظْهَرُونَ الْإِيمَانَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَ هُمُ الشَّاكُونَ فِي الْإِسْلَامِ مَعَ إِظْهَارِهِمْ كَلِمَةَ الْإِيمَانِ

When the hypocrites said: [8:49] - This relates to what is before it. Its meaning is, and when Satan^{-la} adorned their deeds for them, when the hypocrites said, and they are those who were concealing the Kufir and manifesting the Eman, **and those in whose hearts was a disease** – and they are the doubters in Al Islam with their manifesting the word (Kalema) of Eman.

وَ قَبِيلُ إِتْمَمُ فِتْنَةٌ مِنْ قُرَيْشٍ أَسْلَمُوا بِمَكَّةَ وَ احْتَبَسَهُمْ آبَاؤُهُمْ فَخَرَجُوا مَعَ قُرَيْشٍ يَوْمَ بَدْرٍ وَ هُمُ قَيْسُ بْنُ الْوَلِيدِ بْنِ الْمُغِيرَةِ وَ عَلِيُّ بْنُ أُمِيَّةَ بْنِ خَلْفٍ وَ الْعَاصُ بْنُ الْمُنَبِّهِ بْنِ الْحِجَّاجِ وَ الْحَارِثُ بْنُ زَمْعَةَ وَ أَبُو قَيْسٍ بْنُ الْفَاكِهِ بْنِ الْمُغِيرَةِ

And it is said, they were youths from Quraysh who had become Muslims at Makkah and their fathers had withheld them. So, they went out with Quraysh on the day of Badr, and they were Qays Bin Al-Waleed Al-Mugheira, and Ali Bin Amiya Bin Khalaf, and Al-Aas Bin Manbah Bin Al-Hajjaj, and Al-Haris Bin Zam'a, and Abu Qays Bin Al-Fakiha Bin Al-Mugheira.

لَمَّا رَأَوْا قَلَّةَ الْمُسْلِمِينَ قَالُوا عَرَّ هَؤُلَاءِ دِينَهُمْ أَي غَرَّ الْمُسْلِمِينَ دِينَهُمْ حَتَّى خَرَجُوا مَعَ قَلَّتِهِمْ لِأَجْلِ دِينِهِمْ إِلَى قِتَالِ الْمُشْرِكِينَ مَعَ كَثْرَتِهِمْ وَ لَمْ يَحْسِنُوا النَّظَرَ لِأَنْفُسِهِمْ حَتَّى اغْتَرَوْا بِقَوْلِ رَسُولِهِمْ

When they saw the fewness of the Muslims, they **said: 'Their Religion has deceived them**, - the Muslims have been deceived by their Religion until they came out despite their few numbers, because of their Religion, to fight the Polytheists with their large numbers, and they were not of good view of themselves until they were deceived by the words of their Rasool^{-saww}.

فَبَيْنَ اللَّهِ تَعَالَى أَنَّهُمْ هُمُ الْمَغْرُورُونَ بِقَوْلِهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ أَي وَ مَنْ يَسْلَمُ لِأَمْرِ اللَّهِ وَ يَتَّقِي بِهِ وَ يَرْضَى بِفِعْلِهِ وَ إِنْ قَلَّ عَدَدُهُمْ فَإِنَّ اللَّهَ تَعَالَى يَنْصُرُهُمْ عَلَى أَعْدَائِهِمْ وَ هُوَ عَزِيزٌ لَا يَغْلِبُ فَكَذَلِكَ لَا يَغْلِبُ مَنْ يَتَوَكَّلُ عَلَيْهِ وَ هُوَ حَكِيمٌ يَضَعُ الْأُمُورَ مَوَاضِعَهَا عَلَى مَا تَقْتَضِيهِ الْحِكْمَةُ

Allah^{-azwj} the Exalted Explained by His^{-azwj} Words that they are the deceived ones: **and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]** – i.e., and the one who submits to the Command of Allah^{-azwj} and Relies with Him^{-azwj} and He^{-azwj} is Pleasued with his deeds, and even if their numbers are few, Allah^{-azwj} would Help them against their enemies and He^{-azwj} is Mighty, cannot be overcome. Similar to that, the one who relies upon Him^{-azwj}

cannot be overcome, and He^{-azwj} is Wise, Placing the matter in its place upon what the wisdom requires.

وَلَوْ تَرَىٰ يَا مُحَمَّدُ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةُ أَيْ يَقْبِضُونَ أَرْوَاحَهُمْ عِنْدَ الْمَوْتِ يَضْرِبُونَ وُجُوهُهُمْ وَ أَدْبَارَهُمْ وَ الْمَرَادُ يَضْرِبُونَ أَجْسَادَهُمْ مِنْ قَدَامِهِمْ وَ مِنْ خَلْفِهِمْ

And if only you could see when the Angels cause to die those who commit Kufr. [8:50] – i.e., capturing their souls at death, **striking their faces and their backs [8:50]**, and the intended is they are striking their bodies from their front and their backs,

و روى الحسن أن رجلا قال يا رسول الله إني رأيت بظهر أبي جهل مثل الشراك فقال ص ذلك ضرب الملائكة.

And it is reported by Al Hassan that a man said, ‘O Rasool-Allah^{-sawww}! I saw like the shoestrings in the back of Abu Jahl^{la}’. He^{-sawww} said: ‘That is the strike of the Angels’.

و روى مجاهد أن رجلا قال للنبي ص إني حملت على رجل من المشركين فذهبت لأضربه فندر رأسه فقال سبقك إليه الملائكة.

And Mujahid reported that a man said to the Prophet^{-sawww}, ‘I attacked upon a man from the Polytheists and went on to hit him and his head fell off’. He^{-sawww} said: ‘The Angels preceded you to him’.

و دُوقُوا عَذَابَ الْحَرِيقِ أَيْ وَ تَقُولُ الْمَلَائِكَةُ لِلْكَافِرِ اسْتَخْفَا بِمِمْ ذُوقُوا عَذَابَ الْحَرِيقِ بَعْدَ هَذَا فِي الْآخِرَةِ وَ قِيلَ إِنَّهُ كَانَ مَعَ الْمَلَائِكَةِ يَوْمَ بَدْرٍ مَقَامِعٌ مِنْ حَدِيدٍ كُلَّمَا ضَرَبُوا الْمُشْرِكِينَ بِهَا تَهَبَ النَّارُ فِي جِرَاحَتِهِمْ فَذَلِكَ قَوْلُهُ وَ دُوقُوا عَذَابَ الْحَرِيقِ

‘Taste the Punishment of burning!’ [8:50] – and the Angels were saying to the Kafirs scaring them: ‘Taste the Punishment of burning’, this being in the Hereafter. And it is said that there were iron rods with the Angels on the day of Badr. Every time they hit the Polytheists with these, the flames burst out in their wounds, and that is His^{-azwj} Words: **‘Taste the Punishment of burning!’ [8:50]**.

ذَلِكَ أَيْ ذَلِكَ الْعَذَابُ بِمَا قَدَّمْتُمْ أَيْدِيكُمْ أَيْ بِمَا قَدَّمْتُمْ وَ فَعَلْتُمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ لَا يَظْلِمُ عِبَادَهُ فِي عِقَابَتِهِمْ مِنْ حَيْثُ إِنَّهُ إِنَّمَا عَاقَبَهُمْ بِمَا بَايَعْتُمْ عَلَى قَدْرِ اسْتِحْقَاقِهِمْ.

That – i.e. that Punishment, **is due to what your hands sent forward**, i.e. with what you sent forward and have done, **and surely Allah isn’t the least unjust to the servants [8:51]**, not being unjust to His^{-azwj} servants in Punishing them from when He^{-azwj} rather Punished them due to their crimes in accordance to their deserving it.

القصة كان القتلى من المشركين يوم بدر سبعين قتل منهم علي بن أبي طالب سبعة و عشرين و كان الأسرى أيضا سبعين و لم يؤسر أحد من أصحاب رسول الله ص فجمعوا الأسارى و قرنوهم في الحبال و ساقوهم على أقدامهم و قتل من أصحاب رسول الله ص تسعة رجال منهم سعد بن خيثمة و كان من النقباء من الأوس

The story – the killed ones from the Polytheists on the day of Badr were seventy. From them Ali^{-asws} Bin Abu Talib^{-asws} killed twenty-seven, and the captives as well were seventy, and no one from the companions of Rasool-Allah^{-sawww} was captured. The prisoners were gathered and

And from the companions of Rasool-Allah^{-azwj} nine men were killed. From them was Sa'ad bin Khaysama, and he was from the captains of Al Aws.

و عن محمد بن إسحاق قال استشهد من المسلمين يوم بدر أحد عشر رجلاً أربعة من قريش و سبعة من الأنصار و قيل ثمانية و قتل من المشركين بضعة و أربعون رجلاً

And from Muhammad Bin Is'haq who said, 'The martyred from the Muslims on the day of Ohad were eleven men – four from Quraysh and seven from the Helpers'. And it is said, eight, and the killed ones from the Polytheists were some forty men.

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أَمْسَى رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ وَ النَّاسُ مَحْبُوسُونَ بِالْوَتَاقِ بَاتَ سَاهِرًا أَوَّلَ اللَّيْلِ فَقَالَ لَهُ أَصْحَابُهُ مَا لَكَ لَا تَنَامُ فَقَالَ ص سَمِعْتُ أَنِينَ عَمِّي الْعَبَّاسِ فِي وَتَاقِهِ فَأَطْلَقُوهُ فَسَكَتَ فَنَامَ رَسُولُ اللَّهِ ص.

And from Ibn Abbas who said, 'When evening came on the day of Badr, and the people were withheld in bondage, Rasool-Allah^{-saww} spent the night keeping watch the beginning of the night. His^{-saww} companions said to him^{-saww}, 'What is the matter you^{-saww} are not sleeping?' He^{-saww} said: 'I^{-saww} heard the groaning of my^{-saww} uncle Al-Abbas in his bondage'. They freed him, and he was silent. Then Rasool-Allah^{-saww} slept'.

وَ رَوَى عُبَيْدَةُ السَّلْمَانِيُّ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ لِأَصْحَابِهِ يَوْمَ بَدْرٍ فِي الْأَسَارَى إِنْ شِئْتُمْ قَتَلْتُمُوهُمْ وَ إِنْ شِئْتُمْ فَادَيْتُمُوهُمْ وَ اسْتَشْهَدَ مِنْكُمْ بِعَدَّتِهِمْ وَ كَانَتِ الْأَسَارَى سَبْعِينَ فَقَالُوا بَلْ نَأْخُذُ الْفِدَاءَ فَسَتَمْتِعَ بِهِ وَ نَتَّقُوهُ بِهِ عَلَى عَدُوِّنَا يَسْتَشْهَدُ مِنَّا بِعَدَّتِهِمْ قَالَ عُبَيْدَةُ طَلَبُوا الْحَبْرَيْنِ كِلْتَيْهِمَا فَقُتِلَ مِنْهُمُ يَوْمَ أُحُدٍ سَبْعُونَ.

And it is reported by Ubeyda Suleymani, from Rasool-Allah^{-saww} having said to his^{-saww} companions on the day of Badr: 'With regards to the prisoners, if you like you can kill them, and if you like then you can let them ransom themselves, and you have killed their number'. And the captives were seventy. They said, 'But we shall take the ransom and enjoy with it and be strengthened by it against our enemies. We be martyred of their number'. Ubeyda said, 'Seek the both the good things'. On the day of Ohad seventy of them were killed.

و في كتاب علي بن إبراهيم لما قتل رسول الله ص النضر بن الحارث و عقبه بن أبي معيط خافت الأنصار أن يقتل الأسارى قالوا يا رسول الله قتلنا سبعين و هم قومك و أسرناك أ نجد أصلهم فخذ يا رسول الله ص منهم الفداء و قد كانوا أخذوا ما وجدوه من الغنائم في عسكر قريش

And in the book of Ali Bin Ibrahim – When Rasool-Allah^{-saww} killed Al Nazar Bin Haris and Uqba Bin Abu Mueet, the Helpers feared that he^{-saww} would kill the captives (as well). They said, 'O Rasool-Allah^{-saww}! We killed seventy and they were your^{-saww} people, and it would cheer you^{-saww} to provide their roots. O Rasool-Allah^{-saww}, take the ransom from them'. And they had already taken what they had found from the war booty in among the soldiers of Quraysh.

فلما طلبوا إليه و سأله نزلت ما كان ليبي أن يكون له أسرى الآيات فأطلق لهم ذلك و كان أكثر الفداء أربعة آلاف درهم و أقله ألف درهم فبعثت قريش بالفداء أولاً فأولاً و بعثت زينب بنت رسول الله ص من فدى زوجها أبي العاص بن الربيع و بعثت قلائد لها كانت خديجة جهزت بها و كان أبو العاص ابن أخت خديجة

When they sought to him^{-saww} and asked him^{-saww}, it was Revealed: ***It was not for a Prophet that there happen to be captives for him [8:67]*** – the Verses. He^{-saww} freed that for them, and the most of the ransom was four thousand Dirhams, and the least was a thousand Dirhams. Quraysh sent the ransom first for the first, and Zaynab daughter of Rasool-Allah^{-saww} sent the ransom of her husband Abu Al Aas Bin Al-Rabie, and sent a necklace of hers which (Syeda) Khadeeja^{-asws} had provided for her with, and Abu Al-Aas was a son of a sister of (Syeda) Khadeeja^{-asws}.

فلما رأى رسول الله ص تلك القلائد قال رحم الله خديجة هذه قلائد هي جهزتها بما فأطلقه رسول الله ص بشرط أن يبعث إليه زينب و لا يمنعها من اللحوق به فعاهده على ذلك و وفى له.

When Rasool-Allah^{-saww} saw that necklace, he^{-saww} said: ‘May Allah^{-azwj} have Mercy on Khadeeja^{-asws}! This is a necklace she^{-asws} had provided her with’. So, Rasool-Allah^{-saww} freed him on the condition that he would send Zaynab (back) to him and not prevent her from thundering with him^{-saww}. He^{-saww} packed him upon that, and he fulfilled to him^{-saww}.

و روي أن النبي ص كره أخذ الفداء حتى رأى سعد بن معاذ كراهية ذلك في وجهه فقال يا رسول الله هذا أول حرب لقينا فيه المشركين و الإثنان في القتل أحب إلينا من استبقاء الرجال

And it is reported that the Prophet^{-saww} disliked taking the ransom until he^{-saww} saw Sa’ad Bin Muaz saw that abhorrence in his^{-saww} face, so he said, ‘O Rasool-Allah^{-saww}! This is the first war. We met the Polytheists in it, and the striking during the killing is more beloved to us than the remaining of the men’.

و قال عمر بن الخطاب يا رسول الله كذبوك و أخرجوك فقدمهم و اضرب أعناقهم و مكن عليا من عقيل فيضرب عنقه و مكني من فلان أضرب عنقه فإن هؤلاء أئمة الكفر

And Umar Bin Al-Khattab said, ‘O Rasool-Allah^{-saww}! They are lying to you^{-saww}, and they expelled you^{-saww}, so bring them forward and strike off their neck, and enable Ali^{-asws} on Aqeel and he^{-saww} should strike his neck off, and enable me from so and so, I shall strike his neck, for these are the leaders of the kufr’.

و قال أبو بكر أهلك و قومك استأن بهم و استبقهم و خذ منهم فدية تكون لنا قوة على الكفار.

Abu Bakr said, ‘Your^{-saww} family and your^{-saww} people, be kind with them and let them live, and take ransom from them, it would become a strength for us against the Kafirs’.

وَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع كَانَ الْفِدَاءُ يَوْمَ بَدْرٍ كُلِّ رَجُلٍ مِنَ الْمُشْرِكِينَ بِأَرْبَعِينَ أُوقِيَةً وَ الْأُوقِيَةُ أَرْبَعُونَ مِثْقَالًا إِلَّا الْعَبَّاسَ فَإِنَّ فِدَاءَهُ كَانَ مِائَةَ أُوقِيَةٍ وَ كَانَ أُخِذَ مِنْهُ حِينَ أُسِرَ عَشْرُونَ أُوقِيَةً ذَهَبًا فَقَالَ النَّبِيُّ ذَلِكَ غَنِيمَةٌ فَقَادِ نَفْسَكَ وَ ابْنِي أَخِيكَ نَوْفَلًا وَ عَقِيلًا فَقَالَ لَيْسَ مَعِيَ شَيْءٌ

And Abu Ja’far Al-Baqir^{-asws} said: ‘The ransom on the day of Badr of each man from the Polytheist was with forty ounces (Awqiya), and the ounce is of forty ‘Misqals’, except for Al-Abbas, for his ransom was one hundred ounces, and twenty ounces of gold were taken from him when he was captured. The Prophet^{-saww} said: ‘That is war booty, so ransom yourself and the two sons of your brother, Nowfal and Aqeel’. He said, ‘There is nothing with me’.

فَقَالَ أَيْنَ الذَّهَبِ الَّذِي سَلَّمْتَهُ إِلَى أُمِّ الْفَضْلِ وَ قُلْتَ إِنَّ حَدَثَ بِي حَدَثٌ فَهُوَ لَكَ وَ لِلْفَضْلِ وَ عَبْدَ اللَّهِ وَ قُتَيْمَ فَقَالَ مَنْ أَخْبَرَكَ بِهَذَا قَالَ اللَّهُ تَعَالَى فَقَالَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ اللَّهُ مَا أَطَّلَعَ عَلَى هَذَا أَحَدٌ إِلَّا اللَّهُ تَعَالَى.

He^{-saww} said: 'Where is the gold which you submitted to Umm Al-Fazl and said, 'If death occurs with me then it is for you and for al Fazl and Abdullah and Qusam'. He said, 'Who informed you^{-saww} with this?' He^{-saww} said: 'Allah^{-azwj} the Exalted'. He said, 'I testify that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! I did not notify anyone upon this except Allah^{-azwj} the Exalted'.

ثم خاطب الله سبحانه نبيه ص فقال يا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ إِنَّمَا ذَكَرَ الْأَيْدِي لِأَنَّ مَنْ كَانَ فِي وَثَاقِهِمْ فَهُوَ بِمَنْزِلَةِ مَنْ يَكُونُ فِي أَيْدِيهِمْ لِاسْتِيْلَانِهِمْ عَلَيْهِ مِنَ الْأَسْرَى يَعْنِي أُسْرَاءَ بَدْرَ الَّذِينَ أَخَذَ مِنْهُمْ الْفِدَاءَ

Then Allah^{-azwj} the Glorious Addressed His^{-azwj} Prophet^{-saww} and He^{-azwj} Said: **O you Prophet! Say to the ones in your hand [8:70]** - but rather He^{-azwj} mentioned the hand because the one who was in their bondage, so he is at the status of the one who happens to be in their hands of their seizure upon him, **from the captives:** - meaning the captives of Badr, those from whom ransom was taken.

إِنَّ يَعْزَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا أَوْ إِسْلَامًا وَ إِخْلَاصًا أَوْ رَغْبَةً فِي الْإِيمَانِ وَ صِحَّةَ نِيَّةٍ يُؤْتِيكُمْ أَيِّ يَعْطِيكُمْ خَيْرًا يَمَّا أَخَذَ مِنْكُمْ مِنَ الْفِدَاءِ إِمَّا فِي الدُّنْيَا وَ الْآخِرَةِ وَ إِمَّا فِي الْآخِرَةِ

'If Allah Knows any goodness in your hearts – i.e. Islam and sincerity or desire regarding the Eman and healthy intention, **He would Give you** – i.e., Grant you, **better than what He Takes from you [8:70]** – of the ransom, either in the world and the Hereafter, or in the Hereafter.

روي عن العباس بن عبد المطلب أنه قال نزلت هذه الآية في و في أصحابي كان معي عشرون أوقية ذهباً فأخذت مني فأعطاني الله مكانها عشرين عبداً كل منهم يضرب بمال كثير و أذناهم يضرب بعشرين ألف درهم مكان العشرين أوقية و أعطاني زمزم و ما أحب أن لي بها جميع أموال أهل مكة و أنا أنتظر المغفرة من ربي

It is reported from Al Abbas son of Abdul Muttalib^{-asws} having said, 'This Verse was revealed regarding me and my companions who were with me. Twenty ounces of gold were taken from me and Allah^{-azwj} Gave me in its place twenty slave, each of them were trading with a lot of wealth, and the lowest one was earning twenty thousand Dirhams in place of the twenty ounces, and He^{-azwj} Gave me Zamzam, and there is nothing more beloved to me that the entirety of the wealth of the people of Makkah, and I am awaiting the Forgiveness from my Lord^{-azwj}'.

قال قتادة ذكر لنا أن النبي ص لما قدم عليه مال البحرين ثمانون ألفاً و قد توضأ لصلاة الظهر فما صلى يومئذ حتى فرقه و أمر العباس أن يأخذ منه و يبخي فأخذ و كان العباس يقول هذا خير مما أخذ منا و أرجو المغفرة.

Qatada said, 'It is mentioned to us that the Prophet^{-saww}, when the wealth of Al-Bahrain was brought forward to him^{-saww}, eighty thousand, and he^{-saww} had washed for Salat Al-Zohr, so on that day he^{-saww} did not pray Salat until he^{-saww} had distributed it, and instructed Al-Abbas that he takes from it, and urged it. So, he took, and Al-Abbas was saying, 'This is better than what was taken from us, and I desired the Forgiveness'.

وَ إِنْ يُرِيدُوا أَيِّ الدِّينِ أَطْلَقْتَهُمْ مِنَ الْأَسَارَى خِيَانَتِكَ بَأَن يَعُودُوا حَرْبًا لَكَ أَوْ يَنْصُرُوا عَدُوًّا عَلَيْكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ بَأَن خَرَجُوا إِلَى بَدْرٍ وَ قَاتَلُوا مَعَ الْمُشْرِكِينَ

And if they are intending [8:71] – i.e., those from the captives you^{-saww} freed, **to betray you** – that they would return in battling against you^{-saww} or help the enemies against you, **so they have betrayed Allah from before** – by going out to Badr and fought alongside the Polytheists.

و قيل بَأَن أَشْرَكُوا بِاللَّهِ وَ أَضَافُوا إِلَيْهِ مَا لَا يَلِيقُ بِهِ فَأَمَّا كَنُّ مِنْهُمْ أَي فَاْمَكْنَك مِنْهُمْ يَوْمَ بَدْرٍ بَأَن غَلَبُوا وَ أَسْرُوا وَ سَيَمَكْنَك مِنْهُمْ ثَانِيًا إِنْ خَانُوا اللَّهَ وَ عَلِيمٌ بِمَا فِي نَفْسِكُمْ حَكِيمٌ فِيمَا يَفْعَلُهُ.

And it is said that they associated with Allah^{-azwj} and they added to Him^{-azwj} what is not appropriate with Him^{-azwj}, **but He Empowered you more than them** – i.e., Enabled you^{-saww} from them on the day of Badr that they were overcome and captured, and He^{-azwj} will be Enabling you^{-saww} for a second time if they were to betray you, **and Allah is Knowing** – with what is in their selves, **Wise [8:71]** in what He^{-azwj} Does”.

1- فس، تفسير القمي وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا كَانُوا أَذِلَّةً وَ فِيهِمْ رَسُولُ اللَّهِ ص وَ إِذَا نَزَلَ وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ ضَعَفَاءُ.

Tafseer Qummy - **And Allah Helped you at Badr when you were humble, [3:123]**. Abu Abdullah^{-asws} said: ‘And they were not humbled (disgraced) and Rasool-Allah^{-saww} was among them, and rather it was Revealed as: **And Allah Helped you at Badr when you were weak [3:123]**”.¹²⁸

2- فس، تفسير القمي قَوْلُهُ إِحْدَى الطَّائِفَتَيْنِ قَالَ الْعَبْرِيُّ أَوْ قُرَيْشٍ. قَوْلُهُ ذَاتِ الشُّوْكَةِ قَالَ ذَاتِ الشُّوْكَةِ الْحَرْبُ قَالَ تَوَدُّونَ الْعَبْرَ لَا الْحَرْبَ وَ يُرِيدُ اللَّهُ أَنْ يُرِيحَ الْمُشْرِكِينَ بِكَلِمَاتِهِ قَالَ الْكَلِمَاتُ الْأَثْمَةُ قَوْلُهُ شَاقُّوا اللَّهَ وَ رَسُولَهُ أَي عَادُوا اللَّهَ وَ رَسُولَهُ رَحْفًا أَي يَدِينُوا بَعْضَكُمْ مِنْ بَعْضٍ إِلَّا مُتَّحِرِينَ لِقِتَالٍ يَعْنِي يَرْجِعُ أَوْ مُتَّحِرِينَ إِلَى فَيْتَةٍ يَعْنِي يَرْجِعُ إِلَى صَاحِبِهِ وَ هُوَ الرَّسُولُ وَ الْإِمَامُ فَقَدْ كَفَرَ وَ بَاءَ بِعَصَبٍ مِنَ اللَّهِ ثُمَّ قَالَ فَلَمْ تَقْتُلُوهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ أَي أَنْزَلَ الْمَلَائِكَةَ حَتَّى قَتَلُوهُمْ ثُمَّ قَالَ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى يَعْنِي الْحَصَا الَّذِي حَمَلَهُ رَسُولُ اللَّهِ ص وَ رَمَى بِهِ فِي وَجْهِ قُرَيْشٍ وَ قَالَ شَاهَدَتِ الْوُجُوهُ ثُمَّ قَالَ ذَلِكَ وَ أَنَّ اللَّهَ مُوَهِّبُ كَيْدِ الْكَافِرِينَ أَي مُضَعَفُ كَيْدِهِمْ وَ حِيلَتِهِمْ وَ مَكْرَهُمْ قَوْلُهُ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ الْآيَةَ قَالَ نَزَلَتْ فِي قُرَيْشٍ لَمَّا وَافَاهُمْ ضَمَضُمْ وَ أَخْرَجَهُمْ بِخُرُوجِ رَسُولِ اللَّهِ ص فِي طَلَبِ الْعَبْرِ فَأَخْرَجُوا أَمْوَالَهُمْ وَ حَمَلُوا وَ أَنْفَقُوا وَ خَرَجُوا إِلَى مَحَارِبَةِ رَسُولِ اللَّهِ ص بِيَدَرٍ فَتَقَاتَلُوا وَ صَارُوا إِلَى النَّارِ وَ كَانَ مَا أَنْفَقُوا حَسْرَةً عَلَيْهِمْ قَوْلُهُ إِذْ أَنْتُمْ بِالْعُدُوَّةِ الدُّنْيَا وَ هُمْ بِالْعُدُوَّةِ الْآخِرَةِ يُنْفِقُونَ أَمْوَالَهُمْ الْآيَةَ قَالَ نَزَلَتْ فِي قُرَيْشٍ لَمَّا وَافَاهُمْ الشَّامِيَّةَ وَ الرَّحْبُ اسْتَفْلَحَ مِنْكُمْ وَ هِيَ الْعَبْرُ الَّتِي أُنْفَلَتْ ثُمَّ قَالَ وَ لَوْ تَوَاعَدْتُمْ لِلْحَرْبِ لَمَّا وَفَيْتُمْ وَ لَكِنَّ اللَّهَ جَمَعَكُمْ مِنْ غَيْرِ مِيْعَادٍ كَانَ بَيْنَكُمْ لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّى عَنْ بَيِّنَةٍ قَالَ يَعْلَمُ مَنْ يَعْنِي أَنَّ اللَّهَ يَنْصُرُهُ قَوْلُهُ إِذْ يُرِيكُهُمُ اللَّهُ فِي مَمَامِكَ قَلِيلًا فَلَمَّا خَاطَبَهُ لِرَسُولِ اللَّهِ ص وَ الْمَعْنَى لِأَصْحَابِهِ أَرَاهُمْ اللَّهُ قُرَيْشًا فِي مَمَامِهِمْ أَنْهُمْ قَلِيلٌ وَ لَوْ أَرَاهُمْ كَثِيرًا لَفَزَعُوا.

(P.s. – This is an opinion)¹²⁹

¹²⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 1

¹²⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 2

3- فس، تفسیر القمی كما أخرجك ربك من بيتك بالحق وإن فريقاً من المؤمنين لكارهون يُجادلونك في الحق بغد ما تبين كأنما يسأفون إلى الموت و هم ينظرون

Tafseer Qummy - Just as your Lord Caused you to go forth from your house with the Truth, and although a group of the Momineen were unwilling [8:5] They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6].

وَ كَانَ سَبَبَ ذَلِكَ أَنَّ عِيْرًا لِقُرَيْشٍ خَرَجَتْ إِلَى الشَّامِ فِيهَا خَزَائِنُهُمْ فَأَمَرَ النَّبِيُّ ص أَصْحَابَهُ بِالخُرُوجِ لِیَأْخُذُوهَا فَأَخْبَرَهُمْ أَنَّ اللَّهَ تَعَالَى قَدْ وَعَدَهُ إِحْدَى الطَّائِفَتَيْنِ إِنَّمَا الْعِیرُ أَوْ قُرَيْشٌ إِنْ أَظْفَرَ بِهِمْ فَخَرَجَ فِي ثَلَاثِمِائَةٍ وَ ثَلَاثَةِ عَشَرَ رَجُلًا فَلَمَّا قَارَبَ بَدْرًا كَانَ أَبُو سُفْيَانَ فِي الْعِیرِ فَلَمَّا بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ص قَدْ خَرَجَ يَتَعَرَّضُ الْعِیرَ خَافَ خَوْفًا شَدِيدًا وَ مَضَى إِلَى الشَّامِ

And the reasons for that was the caravan of Quraysh had come out to Syria wherein was their treasure, and Rasool-Allah^{-saww} ordered his^{-saww} companions with the going out in order to seize it, and he^{-saww} informed them that Allah^{-azwj} had Promised him^{-saww} one of the two parties – either the caravan or Quraysh, being victorious over them. So he^{-saww} went out among three hundred and thirteen men, and when he^{-saww} was near Badr, Abu Sufyan was among the caravan. When it reached him that Rasool-Allah^{-saww} had come out (and) the caravan was exposed, he feared an intense fear and went to Syria.

فَلَمَّا وَاقَى النَّقْرَةَ أَكْثَرَى ضَمَمَ بَنَ عَمْرِو الْمُزَاعِيَّ بَعْشَرَ دَنَانِيرٍ وَ أَغْطَاهُ قَلُوصًا وَ قَالَ لَهُ امْضِ إِلَى قُرَيْشٍ وَ أَخْبِرْهُمْ أَنَّ مُحَمَّدًا وَ الصُّبَاءَ مِنْ أَهْلِ يَثْرِبَ قَدْ خَرَجُوا يَتَعَرَّضُونَ لِعِیرِكُمْ فَأَذْرِكُوا الْعِیرَ وَ أَوْصَاهُ أَنْ يَحْرِمَ نَاقَتَهُ وَ يَفْطَعُ أَذْهَانَهَا حَتَّى يَسِيلَ الدَّمُ وَ يَشُقُّ نَوْبَهُ مِنْ قُبُلٍ وَ دُئْرِ

But when he came to Naqra (near Yamama), he hired Zamzam Al-Khuzaiie for ten Dinars and gave him a young camel, and said to him, ‘Go to Quraysh and inform them that Muhammad^{-saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack), therefore meet up with the caravan’, and he advised him that he should bring out his she-camel and cut off its ears until the blood flows, and he should tear his clothes from the front and back.

فَإِذَا دَخَلَ مَكَّةَ وَاقَى وَجْهَهُ إِلَى ذَنْبِ الْبُعَيْرِ وَ صَاحَ بِأَعْلَى صَوْتِهِ وَ قَالَ يَا آلَ غَالِبٍ يَا آلَ غَالِبِ اللَّطِيْمَةَ اللَّطِيْمَةَ الْعِیرُ أَذْرِكُوا أَذْرِكُوا وَ مَا أَرَاكُمْ تُدْرِكُونَ فَإِنَّ مُحَمَّدًا وَ الصُّبَاءَ مِنْ أَهْلِ يَثْرِبَ قَدْ خَرَجُوا يَتَعَرَّضُونَ لِعِیرِكُمْ

When he entered Makkah, he turned his face to the back of the camel and shouted at the top of his voice, ‘O family of Ghalib! O family of Ghalib! The merchandise camels! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad^{-saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack)!’

فَخَرَجَ ضَمَمٌ يُبَادِرُ إِلَى مَكَّةَ وَ رَأَتْ عَاتِكَةَ بِنْتُ عَبْدِ الْمُطَّلِبِ قَبْلَ قُدُومِ ضَمَمٍ فِي مَنَامِهَا بِثَلَاثَةِ أَيَّامٍ كَانَ رَاكِبًا قَدْ دَخَلَ مَكَّةَ يُنَادِي يَا آلَ عُذْرٍ يَا آلَ عُذْرٍ ائْتُوا إِلَى مَصَارِعِكُمْ صُبْحَ ثَالِثَةِ نَهْمٍ وَاقَى بِجَمَلِهِ عَلَى أَبِي قُبَيْسٍ فَأَخَذَ حَجْرًا فَدَهَدَهُ مِنَ الْجَبَلِ

Zamzam went out taking the initiative to Makkah, and Aatiqa, daughter of Abd Al-Muttalib^{-asws} had seen in her dream, three days before the coming of Zamzam, as if there is a rider who had entered Makkah and he was calling out, ‘O family of Ghalib! O family of Ghalib! Go to

your death places', for three mornings. Then he came with his camel upon (mount) Abu Qubays, and he took a rock and rolled it from the mountain.

فَمَا تَرَكَ دَارًا مِنْ دُورِ قُرَيْشٍ إِلَّا أَصَابَهُ مِنْهُ فَلْدَةٌ وَكَانَ وَاوْدِي مَكَّةَ قَدْ سَالَ مِنْ أَسْفَلِهِ دَمًا فَانْتَبَهَتْ دَعْرَةَ فَأَخْبَرَتْ الْعَبَّاسَ بِذَلِكَ فَأَخْبَرَ الْعَبَّاسُ عُتْبَةَ بْنَ رِبْعَةَ فَقَالَ عُتْبَةُ هَذِهِ مُصِيبَةٌ تَحْدُثُ فِي قُرَيْشٍ

So it did not leave a house from the houses of Quraysh except it was hit by a splinter from it, and the valley of Makkah had flowed blood from its lower ground. She woke up alarmed and informed Al-Abbas with that, and Al-Abbas informed Utba Bin Rabie. Utba said, 'This is a calamity which would occur among the Quraysh'.

وَ فَشَتِ الرُّؤْيَا فِي قُرَيْشٍ وَ بَلَغَ ذَلِكَ أَبَا جَهْلٍ فَقَالَ مَا رَأَيْتُ عَاتِكُكَ هَذِهِ الرُّؤْيَا وَ هَذِهِ نَبِيَّةٌ ثَانِيَةٌ فِي بَنِي عَبْدِ الْمُطَّلِبِ وَ اللَّاتِ وَ الْعُرَى لَنْتَطْرُقَنَّ ثَلَاثَةَ أَيَّامٍ فَإِنْ كَانَ مَا رَأَيْتَ حَقًّا فَهُوَ كَمَا رَأَيْتَ وَ إِنْ كَانَ عَرِيْرَ ذَلِكَ لَنْكُنْتُمْ بَيْنَنَا كِتَابًا أَنَّهُ مَا مِنْ أَهْلِ بَيْتٍ مِنَ الْعَرَبِ أَكْذَبَ رِجَالًا وَ لَا نِسَاءً مِنْ بَنِي هَاشِمٍ

And the dream got publicised among Quraysh, and that reached Abu Jahl^{la}, and he^{la} said, 'Aatiqa did not see this dream, and she is a second prophet among the Clan of Abdul Muttalib^{asws}, and Al-Laaat and Al-Uzza (two idols) would be considering for three days. So if what she saw was true, then it is just as she saw, and if it was other than that, we shall write out an agreement that it is such that there is none from a family from the Arabs more lying, men and women, than the Clan of Hashim^{asws}'.

فَلَمَّا مَضَى يَوْمٌ قَالَ أَبُو جَهْلٍ هَذَا يَوْمٌ قَدْ مَضَى فَلَمَّا كَانَ الْيَوْمُ الثَّانِي قَالَ أَبُو جَهْلٍ هَذَا يَوْمَانِ قَدْ مَضَيَا فَلَمَّا كَانَ الْيَوْمُ الثَّلَاثِ وَاقٍ صَمَّصَمَ يُنَادِي فِي الْوَادِي يَا آلَ غَالِبٍ يَا آلَ غَالِبٍ اللَّطِيْمَةَ اللَّطِيْمَةَ الْعَيْرَ الْعَيْرَ أَذْرِكُوا وَ مَا أَرَاكُمْ تُدْرِكُونَ فَإِنَّ مُحَمَّدًا وَ الصُّبَاءَ مِنْ أَهْلِ يَثْرِبَ قَدْ خَرَجُوا يَتَعَرَّضُونَ لِعَيْرِكُمُ الَّتِي فِيهَا خَزَائِنُكُمْ

When a day passed by, Abu Jahl^{la} said, 'This day has passed'. When it was the second day, Abu Jahl^{la} said, 'These two days have passed'. When it was the third day, Zamzam arrived calling out in the valley, 'O family of Ghalib! O family of Ghalib! The merchandise camels! The merchandise camels! The caravan! The caravan! Meet up with it! Meet up with it, and what you will see when you do meet up, for Muhammad^{saww} and the tribes from the inhabitants of Yasrib have come out exposing your camels (to attack) wherein is your treasure!'

فَتَصَايَحُ النَّاسُ بِمَكَّةَ وَ تَهَيَّبُوا لِلْخُرُوجِ وَ قَامَ سُهَيْلُ بْنُ عَمْرٍو وَ صَفْوَانُ بْنُ أُمَيَّةَ وَ أَبُو الْبَخْتَرِيِّ بْنُ هِشَامٍ وَ مُنْبَهَةَ وَ نَبِيَةَ ابْنَا الْحُجَّاجِ وَ نُوْفَلُ بْنُ حُوَيْلِدٍ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ وَ اللَّهُ مَا أَصَابَكُمْ مُصِيبَةٌ أَعْظَمَ مِنْ هَذِهِ أَنْ يَطْمَعَ مُحَمَّدٌ وَ الصُّبَاءُ مِنْ أَهْلِ يَثْرِبَ أَنْ يَتَعَرَّضُوا لِعَيْرِكُمُ الَّتِي فِيهَا خَزَائِنُكُمْ فَوَ اللَّهُ مَا قُرَشِيٌّ وَ لَا قُرَشِيَّةٌ إِلَّا وَ هُنَّ فِي هَذَا الْعَيْرِ نَشٌّ فَصَاعِدًا وَ إِنَّهُ لَمِنَ الدَّلِيلِ وَ الصَّعَارِ أَنْ يَطْمَعَ مُحَمَّدٌ فِي أَمْوَالِكُمْ وَ يُفَرِّقَ بَيْنَكُمْ وَ بَيْنَ مَنْجَرِكُمْ فَأَخْرَجُوا

The people of Makkah shrieked and prepared for the going out, and Saheyh Bin Amro, and Safwan Bin Amiya, and Abu Al-Bakhtary Bin Hisham, and Munbah Nabeeh two sons of Al-Hajjaj, and Nawfal Bin Khuweylid stood up and said, 'Community of Quraysh! By Allah! There has not afflicted you a calamity greater than this.

Muhammad^{saww} and the tribes from the inhabitants of Yasrib are coveting, and they are exposing your camels (to attack) in which are your treasures. So, by Allah^{azwj}, there is neither a Qureshi man nor a Qureshi woman except for them there is a share. Therefore, onwards!

And it is only a humiliation and the belittling if Muhammad^{-sawww} covets your wealth, and he^{-sawww} separates between you and your market. Therefore, come out!

وَ أخرج صفوان بن أمية خمسمائة دينارٍ و جهز بها و أخرج سهيل بن عمرو و ما بقي أحد من عظماء قريش إلا أخرجوا مالا و حملوا و قووا و خرجوا على الصعب و الدلول لا يملكون أنفسهم كما قال الله تبارك و تعالی خرجوا من ديارهم بطرا و رياء الناس و خرج معهم العباس بن عبد المطلب و نزلت بن الحارث و عقيل بن أبي طالب و أخرجوا معهم القيان يشربون الخمر و يضربون بالدفوف

And Safwan Bin Ameet brought out five hundred Dinars and equipped (armed) with it, and Sahel Bin Amro (five hundred), and there did not remain anyone from the great ones of Quraysh except they brought out wealth, and they were carrying and were respected, and they came out upon the difficulty and the humiliation, not being in control of themselves, just as Allah^{-azwj} the Exalted Said: **And do not become like those who are going out from their houses exultantly and to show the people [8:47]**. And there came out along with them, Al-Abbas son of Abd Al-Muttalib^{-asws}, and Naufal Bin Al-Haris, and Aqeel son of Abu Talib^{-asws}, and female singers came out with them. They were drinking the wine and beating the tambourines.

وَ خرج رسول الله ص في ثلاثمائة و ثلاثه عشر رجلا فلما كان بقر بدر على ليلته منها بعث ببيس بن أبي الرغباء و عدي بن عمرو بنجستان حبر العير فأتيا ماء بدر و أتاخا راحلتيهما و استعدتا من الماء و سمعا جاريتين قد تشببت إحداهما بالأخرى يطالبيها بدينهم كان لها عليها فقالت عير قريش نزلت أمس في موضع كذا و كذا و هي تنزل عداها هاهنا و أنا أعمل لهم و أفضيك فرجعا إلى رسول الله ص فأخبراه بما سمعا

And Rasool-Allah^{-sawww} came out among three hundred and thirteen men. When he^{-sawww} was near Badr, upon a night from it, he^{-sawww} sent Uday Bin Abu Al-Zagba'a and Bisbis Bin Amro to spy on the news of the caravan. So they came to the water (well) of Badr and they watered their rides and freshened themselves from the water, when they heard two women, one clutching the other seeking a Dirham which was for her, upon her (the other one). She said, 'The caravan of Quraysh encamped yesterday in such and such a place, and it would be encamping over here tomorrow, and I shall work for them and pay you back'. So they returned to Rasool-Allah^{-sawww} and informed him^{-sawww} with what they had heard.

فأقبل أبو سفيان بالعير فلما شارف بدرًا تقدم العير و أقبل وحده حتى انتهى إلى ماء بدر و كان بها رجل من جهينة يقال له كسب الجهني فقال له يا كسب هل لك علم بمحمد و أصحابه قال لا قال و اللات و العزى لئن كنتنا أمر محمد لا نزال قريش لك معاوية أجز الدهر فإنه ليس أحد من قريش إلا و له شيء في هذا العير فلا نكتمني

Abu Sufyan came over at Badr, and when he overlook Badr, the caravan came over, and he came alone until he was at the water of Badr, and there was a man from Juheyra at it called Majdy Al-Jahny. He said to him, 'O Majdy! Is there any knowledge for you of Muhammad^{-sawww} and his^{-sawww} companions?' He said, 'No'. He said, 'By Al-Laat and Al-Uzza! If you are concealing the matter of Muhammad^{-sawww}, the Quraysh will not cease to be your enemies up to the end of times, for there isn't anyone from Quraysh except for him there is something in this caravan, twenty Dirhams onwards, therefore do not hide it from me'.

فقال و الله ما لي علم بمحمد و ما بال محمد و أصحابه بالتجار إلا أي رأيت في هذا اليوم راكبين أقبلنا فاستعدتا من الماء و أتاخا راحلتيهما و رجعا فلا أدري من هما

He said, 'By Allah^{-azwj}! There is no knowledge for me about Muhammad^{-saww}, and what have Muhammad^{-saww} and his^{-saww} companions to do with the trading, except I saw during this day two riders having come over and freshened from the water, and they watered their rides in this place, and they both returned, but I do not know who they were'.

فَجَاءَ أَبُو سُفْيَانَ إِلَى مَوْضِعٍ مَتَّحٍ إِلَيْهِمَا فَفَتَّ أَبْعَارَ الْإِبِلِ بِيَدِهِ فَوَجَدَ فِيهَا النَّوَى فَقَالَ هَذِهِ عَلَانِيَةٌ يَثْرِبُ هَؤُلَاءِ وَاللَّهِ عُيُونُ مُحَمَّدٍ فَرَجَعَ مُسْرِعًا وَأَمَرَ بِالْعَيْرِ فَأَخَذَ بِهَا نَحْوَ سَاحِلِ الْبَحْرِ وَتَرَكُوا الطَّرِيقَ وَمَرُّوا مُسْرِعِينَ

Abu Sufyan came over to the place where their camels had rested and took the excretion in his hand and he found date husks therein. He said, 'This is a product of Yasrib. By Allah^{-azwj}, they were the spies of Muhammad^{-saww}'. He returned hurriedly and instructed the caravan to go around the coast of the sea and leave the road and pass by quickly.

وَ نَزَلَ جَبْرِيْلُ عَلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ أَنَّ الْعَيْرَ قَدْ أَفْلَتَتْ وَ أَنَّ فُرَيْشًا قَدْ أَقْبَلَتْ لِمَنْعِ عَيْبِهَا وَ أَمَرَهُ بِالْقِتَالِ وَ وَعَدَهُ النَّصْرَ وَ كَانَ نَازِلًا بِالصَّفْرَاءِ فَأَحَبَّ أَنْ يَنْبَلُو الْأَنْصَارَ لِأَنَّهُمْ إِنَّمَا وَعَدُوهُ أَنْ يَنْصُرُوهُ وَ كَانَ فِي الدَّارِ فَأَخْبَرَهُمْ أَنَّ الْعَيْرَ قَدْ جَازَتْ وَ أَنَّ فُرَيْشًا قَدْ أَقْبَلَتْ لِمَنْعِ عَيْبِهَا وَ أَنَّ اللَّهَ قَدْ أَمَرَنِي بِمُحَارَبَتِهِمْ

And Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and informed him^{-saww} that the caravan had fled, and that Quraysh had come to prevent from its caravan, and (Allah^{-azwj} had) Commanded him^{-saww} with the fighting, and Promised him^{-saww} the victory. And they had encamped at Al-Safra'a (a valley from the outskirts of Al Medina). So he^{-saww} loved to notify the Helpers because they had rather promised him^{-saww} that they would help him^{-saww} in the house (Al-Medina). So he^{-saww} informed them: 'The caravan had crossed and that Quraysh had come over to protect their caravan, and that Allah^{-azwj} has Commanded me^{-saww} with battling them'.

فَجَزَعَ أَصْحَابُ رَسُولِ اللَّهِ ص مِنْ ذَلِكَ وَ خَافُوا خَوْفًا شَدِيدًا فَقَالَ رَسُولُ اللَّهِ ص أَشِيرُوا عَلَيَّ فَقَامَ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّمَا فُرَيْشٌ وَ حَيْلَاؤُهَا مَا أَمَنْتَ مِنْذُ كَفَرْتَ وَ لَا ذَلَّتْ مِنْذُ عَزَّتْ وَ لَمْ تَخْرُجْ عَلَيَّ هَيْئَةَ الْحَرْبِ فَقَالَ رَسُولُ اللَّهِ ص اجْلِسْ فَجَلَسَ فَقَالَ أَشِيرُوا عَلَيَّ فَقَامَ عُمَرُ فَقَالَ مِثْلَ مَقَالَةِ أَبِي بَكْرٍ فَقَالَ اجْلِسْ

The companions of Rasool-Allah^{-saww} panicked from that and they feared an intense fearing. Rasool-Allah^{-saww} said: 'Consult to me^{-saww}!' Abu Bakr stood up and he said, 'O Rasool-Allah^{-saww}! The Quraysh and their snobbish ones have not believed since they disbelieved, and have not been disgraced since they were honoured, and you^{-saww} have not come out prepared for the war'. Rasool-Allah^{-saww} said: 'Sit down!' So he sat down. Umar stood up and he said similar to the words of Abu Bakr. He^{-saww} said: 'Sit down!'

ثُمَّ قَامَ الْمِقْدَادُ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّمَا فُرَيْشٌ وَ حَيْلَاؤُهَا وَ قَدْ آمَنَّا بِكَ وَ صَدَقْنَاكَ وَ شَهِدْنَا أَنَّ مَا جِئْتَ بِهِ حَقٌّ مِنْ عِنْدِ اللَّهِ وَ اللَّهُ لَوْ أَمَرْتَنَا أَنْ نَحْوِضَ جَبْرَ الْعُضَا وَ شَوْكَ الْهَرَّاسِ لَحَضُنَّا مَعَكَ وَ لَا نَقُولُ لَكَ مَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى فَادَّهَبَ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ وَ لَكِنَّا نَقُولُ ادَّهَبْ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا مَعَكُمْ مُقَاتِلُونَ فَجَزَاهُ النَّبِيُّ حَيْرًا ثُمَّ جَلَسَ

The Al-Miqdad^{-ra} stood up and he^{-ra} said, 'O Rasool-Allah^{-saww}! It is Quraysh and their snobbish ones, and we have believed and ratified you^{-saww}, and we have witnessed that whatever has come is true from the Presence of Allah^{-azwj}. By Allah^{-azwj}! If you^{-saww} were to order that we should fight with embers or spiked forks, we would fight with you^{-saww}, and we would not say to you^{-saww} like what the Children of Israel said to Musa^{-as}, **you and your Lord should both go**

and fight, we will be sitting over here [5:24], but we are saying, ‘You^{-saww} and your^{-saww} Lord^{-azwj} go and fight, we would be fighting alongside you^{-saww}’. The Prophet^{-saww} expressed good to him, then he sat down.

ثُمَّ قَالَ أَشِيرُوا عَلَيَّ فَمَامَ سَعْدُ بْنُ مُعَاذٍ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ كَأَنَّكَ أَرَدْتَنَا قَالَ نَعَمْ قَالَ فَلَعَلَّكَ حَرَجْتَ عَلَيَّ أَمْرٌ قَدْ أَمَرْتُ بِعَيْرِهِ قَالَ نَعَمْ

The he^{-saww} said: ‘Consult to me^{-saww}!’ Sa’ad Bin Muaz stood up and he said, ‘May my father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! It is as if you^{-saww} intend us?’ He^{-saww} said: ‘Yes’. He said, ‘Perhaps you^{-saww} came out for a matter and have been Commanded with something other?’ He^{-saww} said: ‘Yes’. He^{-saww} said: ‘Yes’.

قَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ إِنَّا قَدْ آمَنَّا بِكَ وَ صَدَقْنَاكَ وَ شَهِدْنَا أَنَّ مَا جِئْتَ بِهِ حَقٌّ مِنْ عِنْدِ اللَّهِ فَمُرْنَا بِمَا شِئْتَ وَ لَخُدْ مِنْ أَمْوَالِنَا مَا شِئْتَ وَ اتْرُكْ مِنْهُ مَا شِئْتَ وَ الَّذِي أَخَذْتَ مِنْهُ أَحَبُّ إِلَيَّ مِنَ الَّذِي تَرَكْتَ وَ اللَّهُ لَوْ أَمَرْتَنَا أَنْ نَخُوضَ هَذَا الْبَحْرَ لَخُضْنَا مَعَكَ فَجَزَاهُ خَيْرًا

He said, ‘May my father and my mother (be sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! We have believed in you^{-saww} and ratified you^{-saww}, and we witnessed that whatever you^{-saww} came with was true from the Presence of Allah^{-azwj}. Therefore order us with whatever you^{-saww} desire to, and take from our wealth whatever you^{-saww} like to, and leave from it whatever you^{-saww} like to, and that which you^{-saww} take from it is more beloved to me than that which you^{-saww} leave. By Allah^{-azwj}! Even if you^{-saww} were to order us that we should fight this sea, we would fight with you^{-saww}’. He^{-saww} expressed good to him.

ثُمَّ قَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ وَ اللَّهُ مَا خُضْتُ هَذَا الطَّرِيقَ قَطُّ وَ مَا لِي بِهِ عِلْمٌ وَ قَدْ خَلَفْنَا بِالْمَدِينَةِ قَوْمًا لَيْسَ نَحْنُ بِأَشَدَّ جَهَارًا لَكَ مِنْهُمْ وَ لَوْ عَلِمُوا أَنَّ الْحَرْبَ لَمَا تَخَلَّفُوا وَ لَكِنْ نَعُدُّ لَكَ الرِّوَا حِلَّ وَ نَلْقَى عَدُوَّنَا فَإِنَّا صَبْرٌ عِنْدَ اللَّقَاءِ أَتَجَادُ فِي الْحَرْبِ وَ إِنَّا لَنَرَجُو أَنْ يُغَيِّرَ اللَّهُ عَيْنَكَ إِنَّا قَائِمٌ بِكَ مَا نُحِبُّ فَهُوَ ذَاكَ وَ إِنْ يَكُ عَيْرٌ ذَلِكَ فَعَدْتُ عَلَى رِوَا حِلِّكَ فَلَجِئْتُ بِقَوْمِنَا

Then he said, ‘May my father and my mother (be sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! By Allah^{-azwj}! I did not take this road at all, and there is no knowledge of it with me, and we have left behind at Al-Medina a people whom we aren’t stronger fighters than them, and had they know that it is the war, they would not have stayed behind, and we would have prepared the rides for you^{-saww} and met our enemies. We are ready regarding the war and we hope that Allah^{-azwj} would Delight your^{-saww} eyes through us. So, if it happens what you^{-saww} love, then it is that, and if it happens other than that, we would sit you^{-saww} upon your^{-saww} ride and join you with our people (in Al-Medina)’.

فَقَالَ رَسُولُ اللَّهِ أَوْ يُحْدِثُ اللَّهُ عَيْرٌ ذَلِكَ كَأَنِّي بِمَصْرَعِ فَلَانَ هَاهُنَا وَ بِمَصْرَعِ فَلَانَ هَاهُنَا وَ بِمَصْرَعِ أَبِي جَهْلٍ وَ عُثْبَةَ بْنِ رَبِيعَةَ وَ شَيْبَةَ بْنِ رَبِيعَةَ وَ مُنْبِيَةَ وَ نَبِيَةَ ابْنِي الْحُجَّاجِ فَإِنَّ اللَّهَ قَدْ وَعَدَنِي إِحْدَى الطَّائِفَتَيْنِ وَ لَنْ يُخْلِفَ اللَّهُ الْمِيعَادَ

Rasool-Allah^{-saww} said: ‘Or Allah^{-azwj} would bring about other than that. It is as if I^{-saww} am at the dying place of so and so over here, and with the dying place of so and so over there, and with the dying place of Abu Jahl^{-la}, and Utba Bin Rabi’e, and Sheyba Bin Rabi’e, and Munbah and Nabeeh two sons of Al-Hajjaj, for Allah^{-azwj} has Promised me one of the two parties, and Allah^{-azwj} will never Break the Promise’.

فَنَزَلَ جَبْرَيْلُ عَلَى رَسُولِ اللَّهِ ص يَهْدِيهِ الْآيَةَ كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ إِلَى قَوْلِهِ وَ لَوْ كَرِهَ الْمُجْرِمُونَ

Jibraeel^{as} descended unto Rasool-Allah^{-saww} with these Verses: **Just as your Lord Caused you to go forth from your house with the Truth [8:5]** - up to His^{-azwj} Words: **and even if the criminals dislike it [8:8]**.

فَأَمَرَ رَسُولُ اللَّهِ بِالرَّجِيلِ حَتَّى نَزَلَ عِشَاءً عَلَى مَاءِ بَدْرٍ وَ هِيَ الْعُدُوَّةُ الشَّامِيَّةُ وَ أَقْبَلَتْ فُرَيْشٌ فَتَزَلَّتْ بِالْعُدُوَّةِ الْيَمَانِيَّةِ وَ بَعَثَتْ عبيدَهَا تَسْتَعْذِبُ مِنَ الْمَاءِ فَأَخَذُوهُمْ أَصْحَابُ رَسُولِ اللَّهِ ص وَ حَبَسُوهُمْ فَقَالُوا لَهُمْ مَنْ أَنْتُمْ قَالُوا نَحْنُ عبيدُ فُرَيْشٍ قَالُوا فَأَيْنَ الْعَيْرُ قَالُوا لَا عِلْمَ لَنَا بِالْعَيْرِ

Rasool-Allah^{-saww} ordered with the rides until he^{-saww} encamped in the evening at the water of Badr, and it was at Al-Adwat Al-Shamiyya, and the Quraysh came and encamped at Al-Adwat Al-Yemeniyya, and they sent their slaves to fetch the water, but the companions of Rasool-Allah^{-saww} and his^{-saww} spies seized them and said to them, 'Who are you?' They said, 'We are slaves of Quraysh'. They said, 'So where is the caravan?' They said, 'There is no knowledge with us of the caravan'.

فَأَقْبَلُوا بِضُرْبِهِمْ وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي فَاذْفَتَلُ مِنْ صَلَاتِهِ فَقَالَ إِنْ صَدَفُوكُمْ صَرَبْتُمْوَهُمْ وَ إِنْ كَذَبْتُمْ تَرَكْتُمْوَهُمْ عَلَيَّ بِهِنَّ فَأَتَوْا بِهِنَّ فَقَالَ لَهُمْ مَنْ أَنْتُمْ قَالُوا يَا مُحَمَّدُ نَحْنُ عبيدُ فُرَيْشٍ قَالَ كَيْمَ الْقَوْمِ قَالُوا لَا عِلْمَ لَنَا بِعَدَدِهِمْ قَالَ كَيْمَ يَنْخَرُونَ فِي كُلِّ يَوْمٍ جُزُوراً قَالُوا تِسْعَةً إِلَى عَشْرَةٍ فَقَالَ رَسُولُ اللَّهِ ص تِسْعِمَائَةٍ إِلَى أَلْفٍ

They went on to hit them, and Rasool-Allah^{-saww} was praying Salat, and he^{-saww} turned from his^{-saww} Salat and he^{-saww} said: 'If they are speaking the truth you are hitting them, and if they are lying you will leave them! To me^{-saww} with them!' So they came with them. He^{-saww} said to them, 'Who are you?' They said, 'O Muhammad^{-saww}! We are slaves of Quraysh'. He^{-saww} said: 'How many are the people (Quraysh)?' They said, 'There is no knowledge with us of their number'. He^{-saww} said: 'How many sheep are they slaughtering each day?' They said, 'Nine to ten'. He^{-saww} said: '(Then they are) nine hundred to a thousand'.

قَالَ فَمَنْ فِيهِمْ مِنْ بَنِي هَاشِمٍ قَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَ نَوْفَلُ بْنُ الْحَارِثِ وَ عَقِيلُ بْنُ أَبِي طَالِبٍ فَأَمَرَ رَسُولُ اللَّهِ ص بِهِنَّ فَحَبَسُوا وَ بَلَغَ فُرَيْشاً ذَلِكَ فَخَافُوا خَوْفاً شَدِيداً وَ لَقِيَ عُثْبَةَ بْنَ رَبِيعَةَ أَبَا الْبَحْتَرِيِّ بْنَ هِشَامٍ فَقَالَ لَهُ أَمَا تَرَى هَذَا الْبُعْيِ وَ اللَّهُ مَا أَبْصِرُ مَوْضِعَ قَدَمِي خَرَجْنَا لِنَمْنَعَ عَيْرَنَا وَ قَدْ أَفْلَسَتْ فَجِئْنَا بَعِيّاً وَ عُذْوَاناً وَ اللَّهُ مَا أَفْلَحَ قَوْمٌ قَطُّ بَعَوْا وَ لَوَدِدْتُ أَنَّ مَا فِي الْعَيْرِ مِنْ أَمْوَالِ بَنِي عَبْدِ مَنَافٍ ذَهَبٌ كُلُّهُ وَ لَمْ نَسِرْ هَذَا الْمَسِيرَ

He^{-saww} said: 'So how many are among them from the Clan of Hashim^{-asws}?' They said, 'Al-Abbas son of Abd Al-Muttalib^{-asws}, and Naufal Bin Haris, and Aqeel son of Abu Talib^{-asws}'. Rasool-Allah^{-saww} instructed with withholding them, and that reached Quraysh, and they feared an intense fearing, and Utba Bin Rabie met Abu Al-Bakhtary Bin Hisham and said to him, 'Did you not see this outrage? By Allah^{-azwj}! I cannot see the place of my feet. We came out to protect our caravan and it has fled, so we came (facing) rebellion and aggression. By Allah^{-azwj}. They did not succeed at all, a people who rebelled, and I would love it if whatever is in the caravan from the wealth of the clan of Abd Manaf to go away, all of it, and we had not marched this march'.

فَقَالَ لَهُ أَبُو الْبَحْتَرِيِّ إِنَّكَ سَيِّدٌ مِنْ سَادَاتِ فُرَيْشٍ فَتَحَمَّلِ الْعَيْرَ الَّتِي أَصَابَهَا مُحَمَّدٌ وَ أَصْحَابُهُ بِنَخْلَةٍ وَ دَمِ ابْنِ الْخَضْرَمِيِّ فَإِنَّهُ خَلِيفَتُكَ فَقَالَ عُثْبَةُ أَنْتَ عَلَيَّ بِذَلِكَ وَ مَا عَلَيَّ أَحَدٍ مِمَّا خَالَفَ إِلَّا ابْنَ الْحَنْظَلِيَّةِ يَعْنِي أَبَا جَهْلٍ فَصِرَ إِلَيْهِ وَ أَعْلَمَهُ أَنَّ قَدْ تَحَمَّلْتَ الْعَيْرَ الَّتِي قَدْ أَصَابَهَا مُحَمَّدٌ وَ دَمِ ابْنِ الْخَضْرَمِيِّ

Abu Al Bakhtary said to him, 'You are a chief from the chiefs of Quraysh, so carry the caravan which Muhammad^{-saww} and his^{-saww} companions attained at Nakhla and blood of Ibn la

Kazramy, for he is your ally'. Utba said, 'You come to me with that and it is not upon anyone from us any replacement, except Ibn Al-Hanzala – meaning Abu Jahl^{la}. Go to him^{la} and let him^{la} know that I have carried the caravan which Muhammad^{-saww} had attained and blood of Ibn Al-Hazramy'.

فَقَالَ أَبُو الْبَحْتَرِيِّ فَمَصَدَّتْ حَبَاءَهُ وَ إِذَا هُوَ قَدْ أَخْرَجَ دِرْعًا لَهُ فَمُلَّتْ لَهُ إِنَّ أَبَا الْوَلِيدِ بَعَثَنِي إِلَيْكَ بِرِسَالَةٍ فَغَضِبَ ثُمَّ قَالَ أَمَا وَجَدَ عُثْبَةَ رَسُولًا غَيْرَكَ فَمُلَّتْ أَمَا وَاللَّهِ لَوْ غَيْرُهُ أَرْسَلَنِي مَا جِئْتُ وَ لَكِنَّ أَبَا الْوَلِيدِ سَيِّدَ الْعَشِيرَةِ فَغَضِبَ غَضْبَةً أُخْرَى فَقَالَ تَقُولُ سَيِّدَ الْعَشِيرَةِ فَمُلَّتْ أَنَا أَقُولُهُ وَ قُرَيْشٌ كُلُّهَا تَقُولُهُ إِنَّهُ قَدْ تَحَمَّلَ الْعِيرَ وَ دَمَ ابْنِ الْحَضْرَمِيِّ

Abu Al-Bakhtary said, 'He aimed for his tent and he brought out a shield of his. I said to him, 'Abu Al Waleed sent me to you with a message'. He was angry, then said, 'Utba could not find any messenger other than you?' I said, 'But by Allah^{-azwj}, if someone else had sent me, I would not have come, but Abu Al Waleed, chief of the clan did'. He got angered with another anger, and said, 'You are saying, chief of the clan?' I said, 'I am saying it, and Quraysh, all of them are saying it, he has carried the caravan and blood of Al-Hazramy'.

فَقَالَ إِنَّ عُثْبَةَ أَطْوَلَ النَّاسِ لِسَانًا وَ أَبْلَغُهُ فِي الْكَلَامِ وَ يَتَعَصَّبُ لِمُحَمَّدٍ فَإِنَّهُ مِنْ بَنِي عَبْدِ مَنَافٍ وَ ابْنُهُ مَعَهُ وَ يُرِيدُ أَنْ يُجَدِّرَ النَّاسَ لَا وَ اللَّاتِ وَ الْعُرَى حَتَّى نَفْجِمَ عَلَيْهِمْ يَثْرِبَ وَ نَأْخِذَهُمْ أَسَارَى فَنُدْخِلَهُمْ مَكَّةَ وَ تَتَسَامَعُ الْعَرَبُ بِذَلِكَ وَ لَا يَكُونُ بَيْنَنَا وَ بَيْنَ مَثَجَرِنَا أَحَدٌ نَكْرَهُهُ

He said, 'Utba has the longest tongue of the people and the most eloquent of them in speech, and he is prejudicial to Muhammad^{-saww} for he is from the clan of Abd Manaf, and his son is with him, and he wants to abandon the people. No, by Al-Laah and Al-Uzza, until we storm upon them at Yasrib, and we seize them as captives and enter them into Makkah and make ourselves heard by the Arabs with that, and there does not happen to be anyone between us and our market we dislike'.

وَ بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ ص كَثْرَةَ قُرَيْشٍ فَفَرَعُوا فَرَعًا شَدِيدًا وَ شَكُّوا وَ بَكَوا وَ اسْتَعَاثُوا فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِذْ تَسْتَعِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَيْ تُمِدُّكُمْ بِاللَّيْلِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ وَ مَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَ لِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَ مَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And the number of the Quraysh reached the companions of Rasool-Allah^{-saww} and they panicked with an intense panic, and they cried and sought help. So Allah^{-azwj} Revealed to Rasool-Allah^{-saww}: **When you sought Assistance from your Lord, so He Answered you: "I will Assist you with a thousand of the Angels, following one another [8:9] And Allah did not Make it except as glad tidings for your hearts to be content with it, and the victory is not except from the Presence of Allah, surely Allah is Mighty, Wise [8:10].**

فَلَمَّا أَمْسَى رَسُولُ اللَّهِ ص وَ جِنَّهُ اللَّيْلِ أَلَمَى اللَّهُ عَلَى أَصْحَابِهِ النَّعَاسَ حَتَّى نَامُوا وَ أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَيْهِمُ الْمَاءَ وَ كَانَ نُزُولُ رَسُولِ اللَّهِ ص فِي مَوْضِعٍ لَا يَثْبُتُ فِيهِ الْقَدَمُ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ السَّمَاءَ وَ لَبَدَ الْأَرْضِ حَتَّى ثَبَتَتْ أَقْدَامُهُمْ وَ هُوَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى إِذْ يُعَيِّتُكُمُ النَّعَاسَ أَمْنَةً مِنْهُ وَ يُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَ يُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ

When it was evening for Rasool-Allah^{-saww} and the night shielded, Allah^{-azwj} Cast the drowsiness upon the companions of Rasool-Allah^{-saww} until they slept, and Allah^{-azwj} Blessed and Exalted Sent down the water upon them. And they had encamped in a place where the feet could not be firm in it, so Allah^{-azwj} Sent down the sky and hard earth unto them until their feet were affirmed, and these are the Words of Allah^{-azwj} the Exalted: **When He Covered**

you with the drowsiness as a security from Him, and He Sent upon you water from the sky to Purify you by it, and Remove uncleanness of the satan from you and to Bind your hearts and Affirm the feet by it [8:11].

وَذَلِكَ أَنَّ بَعْضَ أَصْحَابِ النَّبِيِّ صِ احْتَلَمَ وَ لِيَرْبِطَ عَلَى قُلُوبِكُمْ وَ يُثَبِّتَ بِهِ الْأَقْدَامَ وَ كَانَ الْمَطَرُ عَلَى قُرَيْشٍ مِثْلَ الْعَرَالِي وَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ص رَدَادًا بَعْدَ مَا لَبَدَ الْأَرْضَ وَ خَافَتْ قُرَيْشٌ خَوْفًا شَدِيدًا فَأَقْبَلُوا يَتَحَارِسُونَ يَخَافُونَ الْبَيَاتِ

And that is that the companions of the Prophet^{-sawww} dreamt, **and to Bind your hearts and Affirm the feet by it [8:11]**. And the rain upon the Quraysh was like the torrent, and upon the companions of Rasool-Allah^{-sawww} it sprinkled with a measurement of what the ground could be firmed with. And the Quraysh feared with an intense fear, and went on to spend the night in fear.

فَبَعَثَ رَسُولُ اللَّهِ ص عَمَّارَ بْنَ يَاسِرٍ وَ عَبْدِ اللَّهِ بْنَ مَسْعُودٍ فَقَالَ ادْخُلَا فِي الْقَوْمِ وَ اثْنُونَا بِأَحْبَابِهِمْ فَكَانَا يُحِيلَانِ بِعَسْكَرِهِمْ لَا يَرَوْنَ إِلَّا خَائِفًا دَعْرًا إِذَا صَهَلَ الْفَرَسُ وَ ثَبَّتَ عَلَى جِحْفَلَتَيْهِ فَسَمِعُوا مُنْبَهَةً بِنِ الْحَجَّاجِ يَقُولُ

لَا يَبْدُ أَنْ مَوْتُ أَوْ مُيْتَا.

لَا يَبْزُكُ الْجُوعُ لَنَا مَيِّتًا

Rasool-Allah^{-sawww} sent Amaar Bin Yasser and Abdullah Bin Masoud and said, 'Enter among the people and come to me^{-sawww} with their news'. So, they secretly roamed around their soldiers and they did not see except fear and panic, when the horse neighed upon its hooves, and they heard Manbah Bin Al-Hajjaj saying (in prose), 'The hunger did not let us sleep. It is inevitable that we would either be dying or being killed'.

قَالَ قَدْ وَ اللَّهُ كَانُوا شَبَاعِي وَ لَكِنَّهُمْ مِّنَ الْخَوْفِ قَالُوا هَذَا وَ أَلْقَى اللَّهُ فِي قُلُوبِهِمُ الرُّعْبَ كَمَا قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى سَأَلَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

He^{-sawww} said: 'By Allah^{-azwj}! They were satiated, but it was from the fear they were saying this'. And Allah^{-azwj} Cast the awe into their hearts, just as Allah^{-azwj} the Exalted Said: **I will Cast Awe into the hearts of those who are committing Kufr [8:12]**.

فَلَمَّا أَصْبَحَ رَسُولُ اللَّهِ ص عَبَأَ أَصْحَابَهُ وَ كَانَ فِي عَسْكَرِ رَسُولِ اللَّهِ ص فَرَسَانِ [فَرَسَانِ] فَرَسٌ لِلزُّبَيْرِ بْنِ الْعَوَّامِ وَ فَرَسٌ لِلْمِقْدَادِ وَ كَانَتْ فِي عَسْكَرِهِ سَبْعُونَ جَمَلًا يَتَعَاقَبُونَ عَلَيْهَا فَكَانَ رَسُولُ اللَّهِ ص وَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ مَرْثَدُ بْنُ أَبِي مَرْثَدٍ الْعَنْوِيُّ عَلَى جَمَلٍ يَتَعَاقَبُونَ عَلَيْهِ وَ الْجَمَلُ لِمَرْثَدٍ

When it was morning Rasool-Allah^{-sawww} mobilised his^{-sawww} companions, and there were two horses among his^{-sawww} army – a horse for Al-Zubeyr Bin Al-Awaam, and a horse for Al-Miqdad^{-ra}, and among his^{-sawww} army were seventy camels taking turns upon these. And Rasool-Allah^{-sawww}, and Ali^{-asws} Bin Abu Talib^{-asws}, and Marsad Bin Abu Marsad Al-Ghanawy were upon a camel, taking turns upon it, and there was a camel for Marsad.

وَ كَانَ فِي عَسْكَرِ قُرَيْشٍ أَرْبَعُمِائَةَ فَرَسٍ فَبَعَثَ رَسُولُ اللَّهِ ص أَصْحَابَهُ بَيْنَ يَدَيْهِ وَ قَالَ غُضُّوا أَبْصَارَكُمْ وَ لَا تَبْدَءُوهُمْ بِالْقِتَالِ وَ لَا يَتَكَلَّمَنَّ أَحَدٌ

And there were four hundred horses among the army of Quraysh. So, Rasool-Allah^{-sawww} mobilised his^{-sawww} companions in front of him^{-sawww} and said: 'Close your eyes and do not initiate them with the fighting, nor should anyone speak'.

فَلَمَّا نَظَرَتْ قُرَيْشٌ إِلَى قِلَّةِ أَصْحَابِ رَسُولِ اللَّهِ ع قَالَ أَبُو جَهْلٍ مَا هُمْ إِلَّا أَكَلَةُ رَأْسٍ لَوْ بَعَثْنَا إِلَيْهِمْ عَبِيدَنَا لَأَخَذُوهُمْ أَخَذًا بِالْيَدِ فَقَالَ عُبَيْدُ بْنُ رَيْعَةَ أ تَرَى لَهُمْ كَمِينًا وَ مَدَدًا فَبَعَثُوا عَمْرُو بْنَ وَهَبِ الْجَمْحِيَّ وَ كَانَ فَارِسًا شَجَاعًا فَجَالَ بِفَرَسِهِ حَتَّى طَافَ بِعَسْكَرِ رَسُولِ اللَّهِ ص ثُمَّ صَعَدَ فِي الْوَادِي وَ صَوَّبَ ثُمَّ رَجَعَ إِلَى قُرَيْشٍ

When Quraysh looked at the scarcity of the companions of Muhammad^{-saww}, Abu Jahl^{-la} said, 'What are they except for a few heads? If we were to send out slaves to them, they would seize them with the hand'. Utba Bin Rabie said, 'Do you see for them (plan of) ambush or helpers?' They sent Ameyr Bin Wahab Al-Jamhy, and he was a brave horseman. He galloped with his horse until he circled upon the army of Rasool-Allah^{-saww}. Then he ascended the valley and yelled, then returned to Quraysh.

فَقَالَ مَا لَهُمْ كَمِينٌ وَ لَا مَدَدٌ وَ لَكِنْ نَوَاضِحٌ يَثْرِبُ قَدْ حَمَلَتِ الْمَوْتَ النَّاقِعَ أ مَا تَرَوْهُمْ حُرْسٍ لَا يَتَكَلَّمُونَ يَتَلَمَّظُونَ تَلَمَّظَ الْأَفَاعِي مَا لَهُمْ مَلْجَأٌ إِلَّا سُيُوفُهُمْ وَ مَا أَرَاهُمْ يُؤَلُّونَ حَتَّى يُفْتَلُوا وَ لَا يُفْتَلُونَ حَتَّى يُفْتَلُوا بِعَدِيهِمْ فَارْتَفُوا رَأْيَكُمْ فَقَالَ أَبُو جَهْلٍ كَذَبْتَ وَ جُبْنْتَ وَ انْتَفَخَ سَخْرُكَ حِينَ نَظَرْتَ إِلَى سُيُوفِ أَهْلِ يَثْرِبِ

He said, 'There is neither a (plan of) ambush for them nor any helpers, but camels borrowed from Yasrib. The camels have carried the death. But do you not see them as dumb, not speaking (at all)? They are smacking (their lips) like the smacking of snakes. There is no recourse for them except for their swords, and I do not see them turning back until they are killed, nor would they be killed until they killed an (equal) number of their, therefore I seek your view'. Abu Jahl^{-la} said, 'You are lying and are a coward, and you were mesmerised when you saw the swords of people of Yasrib'.

وَ فَرَعَ أَصْحَابُ رَسُولِ اللَّهِ ص حِينَ نَظَرُوا إِلَى كَثْرَةِ قُرَيْشٍ وَ قُوَّتِهِمْ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ وَ إِنْ جَنَحُوا لِلْسَّلْمِ فَاجْنَحْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ وَ قَدْ عَلِمَ اللَّهُ أَنَّهُمْ لَا يَجْنَحُونَ وَ لَا يُجِيبُونَ إِلَى السَّلْمِ وَ إِنَّمَا أَرَادَ بِذَلِكَ لِتَطْيِيبِ قُلُوبِ أَصْحَابِ النَّبِيِّ ص

And the companions of Rasool-Allah^{-saww} panicked when they looked at the number of Quraysh and their force. So Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **And if they incline towards peace, then incline to it and rely upon Allah [8:61]**. And Allah^{-azwj} Knew that they would neither be inclining nor responding to the peace, and rather He^{-azwj} the Glorious Intended by that to Purify the hearts of the companions of the Prophet^{-saww}.

فَبَعَثَ رَسُولُ اللَّهِ ص إِلَى قُرَيْشٍ فَقَالَ يَا مَعْشَرَ قُرَيْشٍ مَا أَحَدٌ مِنَ الْعَرَبِ أَبْغَضَ إِلَيَّ مِنْ أَنْ أَبْدَأَ بِكُمْ فَخَلُونِي وَ الْعَرَبَ فَإِنْ أَكُ صَادِقًا فَأَنْتُمْ أَعْلَى بِي عَيْنًا وَ إِنْ أَكُ كَاذِبًا كَفَنْتُكُمْ دُونًَا الْعَرَبِ أَمْرِي فَارْجِعُوا

Rasool-Allah^{-saww} sent a message to Quraysh saying: 'O group of Quraysh! There is none from the Arabs to whom it is more hateful for me^{-saww} to initiate (the war) with you, therefore leave me^{-saww} and the Arabs alone. So if you are truthful, then you would be higher than me^{-saww} in the eyes, and if you are liars, it would suffice you, the wolves of the Arabs for my^{-saww} matter. Therefore, return!'

فَقَالَ عُبَيْدُ بْنُ رَيْعَةَ وَ اللَّهُ مَا أَفْلَحَ قَوْمٌ قَطُّ رَدُّوا هَذَا ثُمَّ رَكَبَ جَمَلًا لَهُ أَحْمَرٌ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص يَجُولُ فِي الْعَسْكَرِ وَ يَنْهَى عَنِ الْقِتَالِ فَقَالَ إِنْ يَكُنْ عِنْدَ أَحَدٍ حَيْرٌ فَعِنْدَ صَاحِبِ الْجَمَلِ الْأَحْمَرِ إِنْ يُطِيعُوهُ يَرْتَشُدُوا

Utba said, 'By Allah^{-azwj}! The people will not succeed at all responding to this'. Then he rode a red camel of his, and Rasool-Allah^{-saww} looked at him addressing, the army, forbidding them from the fighting. He^{-saww} said: 'If there is any goodness with anyone, it is with the owner of the red camel. So if they obey him, they would return and be guided'.

فَأَقْبَلَ عُنْبُهُ يَقُولُ يَا مَعْشَرَ قُرَيْشٍ اجْتَمِعُوا وَاسْمِعُوا ثُمَّ خَطَبَهُمْ فَقَالَ يَمُنُّ مَعَ رَحْبٍ فَرَحْبٌ مَعَ يَمْنٍ يَا مَعْشَرَ قُرَيْشٍ أَطِيعُونِي الْيَوْمَ وَاعْضُوبِي الدَّهْرَ وَارْجِعُوا إِلَى مَكَّةَ وَاشْرَبُوا الخُمُورَ وَغَانِقُوا الخُورَ فَإِنَّ مُحَمَّدًا لَهُ إِلٌّ وَذِمَّةٌ وَهُوَ ابْنُ عَمَّتِكُمْ فَارْجِعُوا وَلا تَرُدُّوا رَأْيِي وَ إِنَّمَا تَطَالِبُونَ مُحَمَّدًا بِالْعَبِيرِ الَّتِي أَخَذَهَا مُحَمَّدٌ بِنَخْلَةَ وَ دَمِ ابْنِ الحُضْرَمِيِّ وَ هُوَ حَلِيفِي وَ عَلَيَّ عَقْلُهُ

Utba turned saying, 'O group of Quraysh! Gather and listen!' Then he addressed them, so he said, 'Peace is with the ampleness, and ampleness is with the peace. O group of Quraysh! Obey me today and disobey me forever, and return to Makkah and drink the wine, and hug the women, for Muhammad^{-saww} there are family ties and protection, and he^{-saww} is a son^{-saww} of your uncle. Therefore return and do not reject my view, and rather you are seeking Muhammad^{-saww} for the caravan which he^{-saww} seized at Nakhla, and blood of Ibn Al-Hazramy, and he was my ally, and upon me is its wergild'.

فَلَمَّا سَمِعَ أَبُو جَهْلٍ ذَلِكَ غَاظَهُ وَ قَالَ إِنَّ عُنْبَةَ أطولُ النَّاسِ لِسَانًا وَ أَتْلَعُهُمْ فِي الكَلَامِ وَ لَمِنَ رَجَعَتِ قُرَيْشٌ بِقَوْلِهِ لِيَكُونَ سَيِّدَ قُرَيْشٍ آخِرَ الدَّهْرِ ثُمَّ قَالَ يَا عُنْبَةَ نَظَرْتَ إِلَى سَيْفِ بَنِي عَبْدِ الْمُطَّلِبِ وَ جَبْنَتْ وَ انْتَفَخَ سَخْرُكَ وَ تَأْمُرُ النَّاسَ بِالرُّجُوعِ

when Abu Jahl^{-la} heard that, he^{-la} was angered and said, 'This Utba has the longest tongue of the people, and most eloquent one of them in speech, and if the Quraysh were to return due to his words, he would become a chief of Quraysh up to the end of times'. Then he^{-la} said, 'O Utba! You looked at the swords of the sons of Abd Al-Muttalib^{-asws} and became a coward and were mesmerised by your enchantment, and you are instructing the people with the returning?'

وَ كَانَ عَلَى فَرَسٍ فَأَخَذَ بِشَعْرِهِ فَقَالَ النَّاسُ يَفْتِنُهُ فَعَزَّزَبَ فَرَسَهُ فَقَالَ أَمِئْتِي يَجِبُنُّ وَ سَتَعَلَّمَ قُرَيْشُ الْيَوْمَ أَيُّنَا الأَلْأَمُ وَ الأَجْبَنُّ وَ أَيُّنَا المُفْسِدُ لِقَوْمِهِ لا يَمْنِي إِلا أَنَا وَ أَنْتَ إِلَى المَوْتِ عَيْنَانَا ثُمَّ قَالَ

هَذَا جَنَائِي وَ حِيَابُهُ فِيهِ. وَ كَلُّ جَانٍ يَدُهُ إِلَى فِيهِ.

And he was upon a horse, so he grabbed him by the hair and the people said, 'He will kill him', but he hamstrung his horse and said, 'The like of me is a coward? And Quraysh will soon know today which of us is the brave and the coward, and which one of us is the mischief-maker of his people. No one will walk except I and you to the death insight'. The he said (in prose), 'This is my crime and his choice in it, and every guilty one, his hands are to his mouth'.

ثُمَّ أَخَذَ بِشَعْرِهِ يَجْرُهُ فَاجْتَمَعَ إِلَيْهِ النَّاسُ فَقَالُوا يَا أَبَا الوَلِيدِ اللهُ اللهُ لا تَفُتْ فِي أَعْضَادِ النَّاسِ تَنْهَى عَنْ شَيْءٍ تَكُونُ أَوْلَهُ فَحَلَّصُوا أَبَا جَهْلٍ مِنْ يَدِهِ

Then he grabbed him by his hair, and the people gathered to him and they said, 'O Abu Al Waleed! Allah^{-azwj}! Allah^{-azwj}! Do not spit in the limbs of the people. Keep away from something; you will become its foremost'. Abu Jahl^{-la} finished him off from his hand.

فَنَظَرَ عُتْبَةَ إِلَى أَخِيهِ شَيْبَةَ وَ نَظَرَ إِلَى ابْنِهِ الْوَالِيدِ فَقَالَ قُمْ يَا بَنِي فَقَامَ ثُمَّ لَبَسَ دِرْعَهُ وَ طَلَّبُوا لَهُ بَيْضَةَ تَسَعُ رَأْسَهُ فَلَمْ يَجِدُوهَا لِعِظَمِ هَامَتِهِ فَاعْتَجَرَ بِعِمَامَتَيْنِ
ثُمَّ أَخَذَ سَيْفَهُ وَ تَقَدَّمَ هُوَ وَ أَخُوهُ وَ ابْنُهُ وَ نَادَى يَا مُحَمَّدُ أَخْرِجْ إِلَيْنَا أَكْفَاءَنَا مِنْ قُرَيْشٍ

Then Utba looked at his brother Sheyba, and looked at his son Al-Waleed, and he said, 'Arise, my son'. So he stood up, then wore his armour and sought for him a helmet to fit his head, but they could not find it due to the hugeness of his head, so he turbaned with two turbans. Then he took his sword and went forwards, him and his brother and his son, and called out, 'O Muhammad^{saww}! Bring out to us our matching ones from Quraysh!'

فَبَرَزَ إِلَيْهِ ثَلَاثَةٌ نَفَرٍ مِنَ الْأَنْصَارِ عَوْدٍ وَ مُعَوِّدٍ وَ عَوْفِ بَنِي عَفْرَاءَ فَقَالَ عُتْبَةُ مَنْ أَنْتُمْ أَنْتَسِبُوا لِنَعْرِفَكُمُ فَقَالُوا نَحْنُ بَنُو عَفْرَاءَ أَنْصَارُ اللَّهِ وَ رَسُولِهِ فَقَالُوا ارْجِعُوا
فإِنَّا لَسْنَا إِيَّاكُمْ نُرِيدُ إِنَّمَا نُرِيدُ الْأَكْفَاءَ مِنْ قُرَيْشٍ فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ص أَنْ ارْجِعُوا وَ كَرِهَ أَنْ يَكُونَ أَوَّلَ الْكِرَّةِ بِالْأَنْصَارِ فَرَجَعُوا وَ وَقَفُوا مَوَاقِفَهُمْ

So, there emerged to him for the duel, three persons from the Helpers – Awz, and Mauz and Awf from the clan of Afra'a. Utba said, 'Who are you? Lineage yourselves for we can recognise you all!' They said, 'We are the sons of Afra'a, helpers of Allah^{azwj} and helpers of His^{azwj} Rasool^{saww}'. He said, 'Return, for we do not want you. But rather, we want the peers from Quraysh!' So Rasool-Allah^{saww} sent a message to them that they should return, and they returned, and they disliked it that they could not happen to be the first ones to attack with the Helpers. But they return and stood in their places.

ثُمَّ نَظَرَ رَسُولُ اللَّهِ ص إِلَى عُبَيْدَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَ كَانَ لَهُ سَبْعُونَ سَنَةً فَقَالَ لَهُ قُمْ يَا عُبَيْدَةُ فَقَامَ بَيْنَ يَدَيْهِ بِالسَّيْفِ ثُمَّ نَظَرَ إِلَى حَمْزَةَ بْنِ عَبْدِ
الْمُطَّلِبِ فَقَالَ لَهُ قُمْ يَا عَمِّ ثُمَّ نَظَرَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ قُمْ يَا عَلِيُّ وَ كَانَ أَصْغَرَهُمْ سِنًا

Then Rasool-Allah^{saww} looked at Ubeyda Al-Haris Bin Abdul Muttalib^{asws}, and he was seventy years of age, and he^{saww} said to him: 'Arise, O Ubeyda'. So he stood in front of him^{saww} with the sword. Then he^{saww} looked at Hamza^{asws} Bin Abdul Muttalib^{asws} and he^{saww} said: 'Arise, O uncle^{asws}!' Then he^{saww} looked at Amir Al-Momineen^{asws} and said to him^{asws}: 'Arise, O Ali^{asws}!', and he^{asws} was the youngest of them in years.

فَقَامُوا بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص بِسُيُوفِهِمْ فَقَالَ فَاطِمَةُ بِحَقِّكُمْ الَّذِي جَعَلَهُ اللَّهُ لَكُمْ فَقَدْ جَاءَتْ قُرَيْشٌ بِحِيلَائِهَا وَ فَخْرِهَا تُرِيدُ أَنْ تُطْفِئَ نُورَ اللَّهِ وَ يَأْتِيَ اللَّهُ
إِلَّا أَنْ يُنِيرَ نُورَهُ

So they stood in front of Rasool-Allah^{saww} with their swords and he said, 'Go and seek your right which Allah^{azwj} has Made to be for you, for the Quraysh have come with their snobbish ones and their haughty ones, **intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32].**

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عُبَيْدَةُ عَلَيْكَ بِعُتْبَةَ وَ قَالَ لِحَمْزَةَ عَلَيْكَ بِشَيْبَةَ وَ قَالَ لِعَلِيِّ عَلَيْكَ بِالْوَالِيدِ بْنِ عُتْبَةَ فَمَرُّوا حَتَّى انْتَهَوْا إِلَى الْقَوْمِ فَقَالَ عُتْبَةُ مَنْ أَنْتُمْ
انْتَسِبُوا نَعْرِفَكُمُ

Then Rasool-Allah^{saww} said: 'O Ubeyda! Upon you is (to duel) Utba'. And he^{saww} said to Hamza^{asws}: 'Upon you^{asws} is (to duel) Sheyba'. And he^{saww} said to Ali^{asws}: 'Upon you is (to duel) Al-Waleed Bin Utba'. So they went until they ended up to the group, and Utba said, 'Who are you? Lineage yourselves until we recognise you all!'

فَقَالَ عُبَيْدَةُ أَنَا عُبَيْدَةُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ فَقَالَ كُفُّوا كَرِيمٍ فَمَنْ هَذَا فَقَالَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالَ كُفُّوا كَرِيمَانَ لَعَنَ اللَّهُ مَنْ أَوْفَقَنَا وَ إِيَّاكُمْ هَذَا الْمُؤَقِفِ فَقَالَ شَيْبَةُ لِحَمْزَةَ مَنْ أَنْتَ فَقَالَ أَنَا حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ فَقَالَ لَهُ شَيْبَةُ لَقَدْ لَقِيتَ أَسَدَ الْخُلَفَاءِ فَاظْطُرَّ كَيْفَ تَكُونُ صَوْلَتِكَ يَا أَسَدَ اللَّهِ

Ubeyda said, 'I am Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}'. He said, 'A generous match. So who are these two?' He said, 'Hamza^{-asws} Bin Abdul Muttalib^{-asws} and Ali^{-asws} Bin Abu Talib^{-asws}'. He said, 'Two generous matches. May Allah^{-azwj} Curse the one who paused us and you all in this place'. Sheyba said to Hamza^{-asws}, 'Who are you^{-asws}? He^{-asws} said, 'I^{-asws} am Hamza^{-asws} Bin Abdul Muttalib^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}'. Sheyba said to him^{-asws}, 'A lion has met its allies, so look how your^{-asws} fate would happen to be, O lion of Allah^{-azwj}'

فَحَمَلَ عُبَيْدَةُ عَلَى عُنْتَبَةِ فَضْرَبَهُ عَلَى رَأْسِهِ ضَرْبَةً فَلَقَّ هَامَتَهُ وَ ضَرَبَ عُنْتَبَةَ عُبَيْدَةَ عَلَى سَاقِهِ فَفَطَعَهَا وَ سَمَطَهَا جَمِيعاً وَ حَمَلَ حَمْزَةُ عَلَى شَيْبَةَ فَتَضَارَبَا بِالسَّيْفَيْنِ حَتَّى انْتَلَمَا وَ كُلُّ وَاحِدٍ مِنْهُمَا يَتَّقِي بَدْرَقَتِهِ وَ حَمَلَ أَمِيرُ الْمُؤْمِنِينَ عَ عَلَى الْوَلِيدِ بْنِ عُنْتَبَةَ فَضْرَبَهُ عَلَى حَنْبِلٍ عَاتِقِهِ فَأَخْرَجَ السَّيْفَ مِنْ إِبْطِهِ فَقَالَ عَلِيٌّ فَأَخَذَ يَمِينَهُ الْمَقْطُوعَةَ بِيَسَارِهِ فَضْرَبَ بِهَا هَامَتِي فَطَنَنْتُ أَنَّ السَّمَاءَ وَقَعَتْ عَلَى الْأَرْضِ

Ubeyda attacked upon Utba and struck him upon his head with a strike by which his turban was split, and Utba struck Ubeyda upon his left and cut it, and they both fell together. Hamza^{-asws} attacked upon Sheyba and they both struck with the swords until they were careful, each one fearing of being hit (by the other). And Amir Al-Momineen^{-asws} attacked upon Al-Waleed Bin Utba and struck him upon his shoulder, and the sword came out from his armpit. Ali^{-asws} said: 'So he took his cut off right hand in his left hand and struck my^{-asws} head, and he thought the sky had fallen upon the ground'.

ثُمَّ اعْتَنَقَ حَمْزَةُ وَ شَيْبَةُ فَقَالَ الْمُسْلِمُونَ يَا عَلِيُّ أَمَا تَرَى الْكَلْبَ قَدْ نَحَرَ عَمَّكَ فَحَمَلَ عَلَيْهِ عَلِيٌّ ثُمَّ قَالَ يَا عَمَّ طَأْطِئْ رَأْسَكَ وَ كَانَ حَمْزَةُ أَطْوَلَ مِنْ شَيْبَةَ فَأَدْخَلَ حَمْزَةُ رَأْسَهُ فِي صَدْرِهِ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَى رَأْسِهِ فَطَيَّرَ نَصْفَهُ ثُمَّ جَاءَ إِلَى عُنْتَبَةَ وَ بِهِ رَمَقٌ فَأَجْهَرَ عَلَيْهِ

Then Hamza^{-asws} and Shayba wrestled, so the Muslims said, 'O Ali^{-asws}! Are you^{-asws} not seeing the dog to have impressed your^{-asws} uncle^{-asws}? So Ali^{-asws} attacked upon him, then said: 'O uncle^{-asws}! Lower your head'. And it was so that Hamza^{-asws} was taller than Sheyba, so Hamza^{-asws} inserted his^{-asws} head into his^{-asws} chest, and Amir Al-Momineen^{-asws} struck upon his (Shayba's) head until it split into two halves. Then he^{-asws} went over to Utba and there was (still some) breath left in him, so he^{-asws} delivered the death blow upon him.

وَ حَمَلَ عُبَيْدَةُ بَيْنَ حَمْزَةَ وَ عَلِيٍّ حَتَّى أَتَيْتَا بِهِ رَسُولَ اللَّهِ فَظَنَّرَ إِلَيْهِ رَسُولَ اللَّهِ صَ وَ اسْتَعْبَرَ فَقَالَ يَا رَسُولَ اللَّهِ بَأبِي أَنْتَ وَ أُمِّي أَلَسْتُ شَهِيداً فَقَالَ بَلَى أَنْتَ أَوَّلُ شَهِيدٍ مِنْ أَهْلِ بَيْتِي

And Ubeyda was carried over between Hamza^{-asws} and Ali^{-asws}, and they came with him to Rasool-Allah^{-azwj}. So, Rasool-Allah^{-saww} looked at him and he^{-saww} shed tears. He said, 'O Rasool-Allah^{-saww}! May my father and my mother be (sacrificed for) you^{-saww}! Am I not a martyr?' He^{-saww} said: 'Yes, you are the first martyr from my^{-saww} family'.

فَقَالَ أَمَا لَوْ كَانَ عَمُّكَ حَيْتَا لَعَلِمَ أَبِي أَوْلَى بِمَا قَالَ مِنْهُ قَالَ وَ أَيُّ أَعْمَامِي تَعْنِي فَقَالَ أَبُو طَالِبٍ حَيْثُ يُقُولُ

كَذَّبْتُمْ وَ بَيَّتَ اللَّهُ يُبْرَى مُحَمَّدًا. وَ لَمَّا نَطَاعِنَ دُونَهُ وَ نُنَاضِلًا.

وَ نَذَهَلَ عَنْ أُنْبَائِنَا وَ الْحَلَائِلِ

وَ نُسَلِّمُهُ حَتَّى نُصَرِّحَ حَوْلَهُ.

He said, 'But, if your^{-saww} uncle had been alive, he would know that I am the first with what he had said of'. He^{-saww} said: 'And which uncle do you mean?' He said 'Abu Talib^{-asws}, where he^{-asws} said (in prose): 'You are lying, by the House of Allah^{-azwj}, (that) Muhammad^{-saww} is overcome. And we will stay and fight and make him^{-saww} safe until we fall down around him^{-saww}, and we are amazed from our^{-as} forefathers^{-as} and the lawfully begotten ones'.

فَقَالَ رَسُولُ اللَّهِ ص أَمَا تَرَى ابْنَهُ كَاللَّيْثِ الْعَادِي بَيْنَ يَدَيِ اللَّهِ وَ رَسُولِهِ وَ ابْنَهُ الْأَخْرَجِي فِي جِهَادِ اللَّهِ بِأَرْضِ الْحَبَشَةِ فَقَالَ يَا رَسُولَ اللَّهِ أَسَخِطْتَ عَلَيَّ فِي هَذِهِ الْحَالَةِ فَقَالَ مَا سَخِطْتُ عَلَيْكَ وَ لَكِنْ ذَكَرْتُ عَمِّي فَأَنْقَبَضْتُ لِذَلِكَ

Rasool-Allah^{-saww} said: But, did you not see his^{-asws} son^{-asws} as being like an aroused lion in front of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and his^{-asws} other son^{-asws} during Jihad for Allah^{-azwj} in the land of Ethiopia?' He said, 'O Rasool-Allah^{-saww}! Are you^{-saww} angered upon me in this state?' He^{-saww} said: 'I^{-asws} am not angered upon you, but I^{-saww} remembered my^{-saww} uncle^{-asws}, so I^{-saww} became tense to that'.

وَ قَالَ أَبُو جَهْلٍ لِفُرَيْشٍ لَا تَعْجَلُوا وَ لَا تَبْطَرُوا كَمَا عَجَلَ وَ بَطَرَ ابْنَا رَبِيعَةَ عَلَيْكُمْ بِأَهْلِ يَثْرِبَ فَاجْزُرُوهُمْ جَزْراً وَ عَلَيْكُمْ بِفُرَيْشٍ فَخُذُوهُمْ أَخْذاً حَتَّى نُدْخِلَهُمْ مَكَّةَ فَنُعْرِفَهُمْ ضَلَالَتَهُمُ الَّتِي كَانُوا عَلَيْهَا

And Abu Jahl said to Quraysh, 'Do not be hasty and do not be haughty like the haste and haughtiness of the sons of Rabie. Upon you is with (fighting) the people of Yasrib, therefore lower them with a lowering, and upon you is with the Quraysh (among the companions of Rasool-Allah^{-saww}, therefore seize them with a seizing until we enter them into Makkah and make them recognise their error which they have been upon'.

وَ كَانَ فِتْنَةً مِنْ فُرَيْشٍ أَسْلَمُوا بِمَكَّةَ فَاخْتَبَسَهُمْ آبَاؤُهُمْ فَخَرَجُوا مَعَ فُرَيْشٍ إِلَى بَدْرِ وَ هُمْ عَلَى الشُّكِّ وَ الْإِزْتِيَابِ وَ التَّفَاقِ مِنْهُمْ فَيْسُ بْنُ الْوَلِيدِ بْنُ الْمُغِيرَةِ وَ أَبُو فَيْسِ بْنِ الْفَاكِهَةِ وَ الْحَارِثُ بْنُ رَبِيعَةَ وَ عَلِيُّ بْنُ أُمَيَّةَ بْنِ خَلْفٍ وَ الْعَاصُ بْنُ الْمُنَبِّهَةِ فَلَمَّا نَظَرُوا إِلَى قِلَّةِ أَصْحَابِ رَسُولِ اللَّهِ ص قَالُوا مَسَاكِينُ هَؤُلَاءِ عَزَّهُمْ دِينُهُمْ فَيَقْتُلُونَ السَّاعَةَ

And it was so that some youths of Quraysh had become Muslim at Makkah, but their fathers had withheld them, and they had come out with Quraysh to Badr, and they were upon the doubt and the distrust and the hypocrisy. Among them were Qays Bin Al-Waleed Bin Al-Mugheira, and Abu Qays Bin Al-Fakah, and Al-Haris Bin Rabie, and Ali Bin Ameet Bin Khalif, and Al-Aas Bin Al-Manbah. So when they looked at the scarcity of the companions of Rasool-Allah^{-saww}, they said, 'They are poor ones, their Religion having had deceived them, so they would be getting killed in a while'.

فَأَنْزَلَ اللَّهُ تَعَالَى عَلَى رَسُولِهِ إِذْ يُعُولُ الْمُنافِسُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ عَزَّ هَؤُلَاءِ دِينُهُمْ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ وَ جَاءَ إِبْلِيسُ عَلَيْهِ اللَّعْنَةُ إِلَى فُرَيْشٍ فِي صُورَةِ سُرَّاقَةَ بْنِ مَالِكٍ فَقَالَ لَهُمْ أَنَا جَارِكُمْ اذْهَبُوا إِلَيَّ رَابِعَةً فَدَفَعُواهَا إِلَيْهِ وَ جَاءَ بِشِبَابِيهِ يَهُولُ بِهِمْ عَلَى أَصْحَابِ رَسُولِ اللَّهِ ص وَ يُخَيَّلُ إِلَيْهِمْ وَ يُفَرِّغُهُمْ وَ أَقْبَلَتْ فُرَيْشٌ يُقَدِّمُهَا إِبْلِيسُ مَعَهُ الرَّايَةَ

Allah^{-azwj} Revealed unto Rasool-Allah^{-saww}: '**When the hypocrites and those in whose hearts was a disease said: 'Their Religion has deceived them, and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49].** And Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}, came over

in the image of Saraqa Bin Malik, and said to them, 'I^{-la} am a neighbour of yours. Hand over your flags to me^{-la}'. So they handed over these to him^{-la}, and he^{-la} came with his^{-la} satans terrorising by them upon the companions of Rasool-Allah^{-saww}, and imagining to them and panicking them. And Quraysh came with Iblees^{-la} in their forefront, with him^{-la} being a flag.

فَنظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص فَقَالَ غَضُّوا أَبْصَارَكُمْ وَ غَضُّوا عَلَى النَّوَاجِدِ وَ لَا تَسْلُؤُوا سَيْفًا حَتَّى آدَنَ لَكُمْ ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَقَالَ يَا رَبِّ إِنَّ مَخْلُوكَ هَذِهِ الْعِصَابَةُ لَا تُعْبَدُ وَ إِنَّ شِئْتَ أَنْ لَا تُعْبَدَ لَا تُعْبَدُ

Rasool-Allah^{-saww} looked at him^{-la} and he^{-saww} said: 'Close your eyes and cover your teeth, and do not reach for a sword until I^{-saww} permit for you'. Then he^{-saww} raised his^{-saww} hands towards the sky and he^{-saww} said: 'O Lord^{-azwj}! If You^{-azwj} let this group to be destroyed, You^{-azwj} will not be worshipped, and if You^{-azwj} so Desire not to be worshipped, You^{-azwj} will not be worshipped'.

ثُمَّ أَصَابَهُ الْعَشْيُ فَسُرِّيَ عَنْهُ وَ هُوَ يَسْتَلُ الْعَرَقَ عَنْ وَجْهِهِ وَ يَقُولُ هَذَا جِبْرَائِيلُ قَدْ أَتَاكُمْ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ مُزْدَفِينَ

Then dizziness hit him^{-saww}. So he^{-saww} came out from it and he^{-saww} was flowing with the perspiration from his^{-saww} face and he^{-saww} was saying: 'This here is Jibraeel^{-as}. He^{-as} has come to you with **a thousand of the Angels, following one another [8:9]**'.

قَالَ فَتَنظَرْنَا فَإِذَا بِسَحَابَةٍ سَوْدَاءَ فِيهَا بَرْقٌ لَا يُبْخِ قَدْ وَقَعَتْ عَلَى عَسْكَرِ رَسُولِ اللَّهِ ص وَ قَائِلٌ يَقُولُ أَقْدِيمُ حَيْزُومٍ أَقْدِيمُ حَيْزُومٍ وَ سَمِعْنَا فَعَقَمَةَ السِّلَاحِ مِنَ الْجَوِّ وَ نَظَرَ إِبْلِيسُ إِلَى جِبْرَائِيلَ ع فَتَرَاجَعَ وَ رَمَى بِاللَّوَاءِ فَأَخَذَ نَبِيَهُ بِنِ الْحُجَّاجِ بِمَجَامِعِ ثَوْبِهِ ثُمَّ قَالَ وَبَلَّكَ يَا سُرَاقَةَ تَفْتُ فِي أَعْضَادِ النَّاسِ فَرَكَلَهُ إِبْلِيسُ رَكَلَةً فِي صَدْرِهِ وَ قَالَ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ

He (the narrator) said, 'So we looked around and there was a black cloud wherein was lightning which had occurred upon the army of Rasool-Allah^{-saww}, and a speaker was saying, 'Hayzoum has arrived! Hayzoum has arrived!' And we heard the clanging of the weapons from the atmosphere, and Iblees^{-la} looked at Jibraeel^{-as}, so he^{-la} retracted and threw down the flag, and Manbah Bin Al-Hajjaj grabbed it with the entirety of his clothes, then said, 'Woe be unto you, O Saraqa! You have spit in the shoulders of the people'. So Iblees^{-la} kicked him in his chest, then said, **I can see what you are not seeing. I fear Allah [8:48]**.

وَ هُوَ قَوْلُ اللَّهِ وَ إِذْ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ وَ قَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَ إِنِّي جَائِلٌ لَكُمْ فَلَمَّا تَرَاءَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَ قَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَ اللَّهُ شَدِيدُ الْعِقَابِ

And these are the Words of Allah^{-azwj}: **And when the Satan adorned their deeds for them and said, 'There would be none from the people to overcome you today, and I am a friend for you'. So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. Surely I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment' [8:48]**.

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ لَوْ تَرَى إِذْ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرُبُونَ وُجُوهُهُمْ وَ أَدْبَارَهُمْ وَ ذُوقُوا عَذَابَ الْحَرِيقِ وَ حَمَلِ جِبْرَائِيلَ عَلَى إِبْلِيسَ فَطَلَبَهُ حَتَّى غَاصَ فِي الْبَحْرِ وَ قَالَ رَبِّ أُنْجِزْ لِي مَا وَعَدْتَنِي مِنَ الْبَقَاءِ إِلَى يَوْمِ الدِّينِ

Then the Mighty and Majestic Said: **And if only you could see when the Angels cause to die those who commit Kufr. The Angels are striking their faces and their backs and (saying):**

'Taste the Punishment of burning!' [8:50]. And Jibraeel^{-as} attacked upon Iblees^{-la} and pursued him^{-la} until he^{-la} dived into the sea and said, 'Accomplish for me^{-la} what You^{-azwj} Promised me^{-la} from the remaining up to the Day of Judgment'.

وَرُوي فِي حَبْرٍ أَنَّ إِبْلِيسَ التَّمَتَ إِلَى جَبْرَائِيلَ وَ هُوَ فِي الْهَرَمَةِ فَقَالَ يَا هَذَا أَمَا بَدَأَ لَكُمْ فِيمَا أُعْطِيتُمْونَا فَقِيلَ لِأبي عَبْدِ اللَّهِ عَ أَ تَرَى كَانَ يَخَافُ أَنْ يَمُوتَهُ
فَقَالَ لَا وَ لَكِنَّهُ كَانَ يَضْرِبُهُ ضَرْبَةً يَشْبِيهِ مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ

It is reported in the Hadeeth that Iblees^{-la} turned towards Jibraeel^{-as} and it was during the defeat, and he^{-la} said, 'O you^{-as}! Shall I^{-la} manifest to you all (Angels) regarding what I^{-la} have been Given (Respite from Allah^{-azwj})'. It was said to Abu Abdullah^{-asws}, 'Do you^{-asws} view that he^{-la} feared that he^{-as} might kill him^{-la}? He^{-asws} said: 'No, but he^{-as} was striking him^{-la} strikes he^{-la} would be scarred with up to the Day of Judgment?'

وَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَيَّ مَعَكُمْ فَتَبَيَّنُوا الَّذِينَ آمَنُوا سَأَلْنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَ اضْرِبُوا مِنْهُمْ
كُلَّ بَنَانٍ قَالَ أَطْرَافُ الْأَصَابِعِ

And Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. I will Cast Awe into the hearts of those who are committing Kufr and strike above their necks and Strike every fingertip of theirs! [8:12].** He^{-asws} said: 'The ends of the fingers'.

فَقَدْ جَاءَتْ قُرَيْشٌ بِجُبُلَاتِهَا وَ فَحَرَهَا تُرِيدُ أَنْ تُطْفِئَ نُورَ اللَّهِ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُنِيمَ نُورَهُ وَ حَرَجَ أَبُو جَهْلٍ مِنْ بَيْنِ الصَّمْفَيْنِ فَقَالَ اللَّهُمَّ أَقْطَعْنَا الرَّجْمَ وَ آتَانَا
بِمَا لَا نَعْرِفُهُ فَأَحْنَهُ الْعَدَاةَ

The Quraysh had come with their snobbish ones and their haughty ones **intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light [9:32]**, and Abu Jahl^{-la} came out from between the rows and said, 'O Allah^{-azwj}! If Muhammad^{-saww} cuts off our relationships and came to us with what we do not recognise, so he^{-saww} would be destroyed tomorrow'.

فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِذْ تَسْتَفْتِحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَ إِنْ تَتَّبِعُوا فَهِيَ خَيْرٌ لَكُمْ وَ إِنْ تَعُودُوا نَعُدْ وَ لَنْ نُغَيِّرَ عَنْكُمْ فِتْنَتَكُمْ شَيْئاً وَ لَوْ كَثُرَتْ وَ أَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ

Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **If you (Kafirs) are seeking a judgment, so the Judgment has come to you, and if you were to desist then it would be better for you, and if you return, We would Return, and your forces would not avail you of anything, and even if you are numerous, and surely Allah is with the Momineen [8:19].**

ثُمَّ أَخَذَ رَسُولُ اللَّهِ صَ كَفًّا مِنْ حَصَى فَرَمَى بِهِ فِي وُجُوهِ قُرَيْشٍ وَ قَالَ شَاهَتِ الْوُجُوهُ فَبَعَثَ اللَّهُ رِيحاً تَضْرِبُ وَ وُجُوهُ قُرَيْشٍ فَكَانَتِ الْهَرَمَةُ فَقَالَ رَسُولُ اللَّهِ
صَ اللَّهُمَّ لَا يُفْلِتَنَّ فِرْعَوْنُ هَذِهِ الْأُمَّةِ أَبُو جَهْلٍ بَنُ هِشَامٍ

Then Rasool-Allah^{-saww} grabbed a handful of pebbles and threw it in the faces of Quraysh and said: 'Spoil the faces!' So, Allah^{-azwj} Sent a wind striking in the faces of Quraysh, and it was the defeat. Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Do not let Abu Jahl Bin Hisham^{-la}, the Pharaoh^{-la} of this community to escape!'

فَقُتِلَ مِنْهُمْ سَبْعُونَ وَ أُسِرَ مِنْهُمْ سَبْعُونَ وَ اتَّقَى بَنُو الْجُمُوعِ مَعَ أَبِي جَهْلٍ فَضَرَبَ عَمْرُو أَبَا جَهْلٍ عَلَى فَخِذِهِ وَ ضَرَبَ أَبُو جَهْلٍ عَمْرًا عَلَى يَدِهِ فَأَبَانَهَا مِنَ الْعَضُدِ فَعَلِقَتْ بِجِلْدَةٍ فَأَتَكَأَ عَمْرُو عَلَى يَدِهِ بِرِجْلِهِ ثُمَّ رَمَى فِي السَّمَاءِ فَأَنْقَطَعَتِ الْجِلْدَةُ وَ رَمَى بِيَدِهِ

Seventy of them (Quraysh) were killed and seventy of them were taken captive, and Amro Bin Al-Jamouh met with Abu Jahl^{-la}, and Amro Struck Abu Jahl^{-la} upon his^{-la} thigh, And Abu Jahl^{-la} struck Amro upon his hand, and it was dislocated from the shoulder, and it hung by the skin. So, Amro leaned upon his hand with his left, then jumped up in the air until he skin was cut off, and he threw away his hand.

وَ قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ انْتَهَيْتُ إِلَى أَبِي جَهْلٍ وَ هُوَ يَتَسَحَّطُ فِي دَمِهِ فَقُلْتُ الْحَمْدُ لِلَّهِ الَّذِي أَخْرَكَكَ فَرَفَعَ رَأْسَهُ فَقَالَ إِنَّمَا أَخْرَجَنِي اللَّهُ عَبْدَ ابْنِ أُمِّ عَبْدِ لَيْمَنِ الدِّينِ وَ يَلِكُ قُلْتُ لِلَّهِ وَ لِرَسُولِهِ وَ إِنِّي قَاتِلُكَ وَ وَضَعْتُ رِجْلِي عَلَى عُنُقِهِ فَقَالَ لَقَدْ ارْتَفَعْتَ مُرْتَمِيًا صَعْبًا يَا رُوَيْعِي الْعَنَمِ أَمَا إِنَّهُ لَيْسَ شَيْءٌ أَشَدَّ مِنْ قَتْلِكَ إِيَّايَ فِي هَذَا الْيَوْمِ إِلَّا تَوَلَّى قَتْلِي رَجُلٌ مِنَ الْمُطَّلِبِينَ أَوْ رَجُلٌ مِنَ الْأَخْلَافِ

And Abdullah Bin Masoud said, 'I ended up to Abu Jahl^{-la} and he^{-la} was rolling in his^{-la} blood, and I said, 'The Praise is for Allah^{-azwj} Who Disgraced you^{-la}!' So he^{-la} raised his^{-la} head and he^{-la} said, 'But rather Allah^{-azwj} Disgraced Abd Ibn Umm Abd, for whom is the winning. Woe be unto you!' I said, '(The win) is for Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and I will kill you^{-la}', and I placed my leg upon his^{-la} neck. So he^{-la} said, 'I^{-la} climbed the difficult uphill way, O shepherd of the sheep. But, there is nothing more difficult than your killing me in this day. You are undertaking killing me^{-la}, a man from the good people or a man from the Ahlaaf?'

فَأَقْتَلَعْتُ بَيْضَةً كَانَتْ عَلَى رَأْسِهِ فَقَتَلْتُهُ وَ أَخَذْتُ رَأْسَهُ وَ جِئْتُ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقُلْتُ يَا رَسُولَ اللَّهِ الْبَشْرَى هَذَا رَأْسُ أَبِي جَهْلٍ بْنِ هِشَامٍ فَسَجَدَ لِلَّهِ شُكْرًا

I ripped out part of what was upon his^{-la} head and killed him^{-la}, and took his^{-la} head and came over with it to Rasool-Allah^{-saww}, and I said, 'O Rasool-Allah^{-saww}! The glad tidings! This is the head of Abu Jahl Bin Hisham^{-la}'. So he^{-saww} performed Sajdah of gratefulness to Allah^{-azwj}.

وَ أُسِرَ أَبُو بَشْرِ الْأَنْصَارِيُّ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ وَ عَقِيلَ بْنَ أَبِي طَالِبٍ وَ جَاءَ بِهِمَا إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَعَانَكَ عَلَيْهِمَا أَحَدٌ قَالَ نَعَمْ رَجُلٌ عَلَيْهِ ثِيَابٌ بَيْضٌ فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ مِنَ الْمَلَائِكَةِ

And Abu Bashr Al-Ansary captured Al-Abbas son of Abdul Muttalib^{-asws}, and Aqeel son of Abu Talib^{-asws}, and came with them to Rasool-Allah^{-saww} and said to him^{-saww}, 'Did anyone assist you upon them both?' He said, 'Yes, a man upon whom was white clothes'. Rasool-Allah^{-saww} said: 'That one was from the Angels'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَبَّاسٍ أَفَدِ نَفْسَكَ وَ ابْنَ أَخِيكَ فَقَالَ يَا رَسُولَ اللَّهِ فِدَاكَ كُنْتُ أَسْلَمْتُ وَ لَكِنَّ الْقَوْمَ اسْتَكْرَهُونِي فَقَالَ رَسُولُ اللَّهِ ص اللَّهُ أَعْلَمُ بِإِسْلَامِكَ إِنْ يَكُنْ مَا تَدَّكُرُ حَقًّا فَإِنَّ اللَّهَ يَجْزِيكَ عَلَيْهِ فَأَمَّا ظَاهِرُ أَمْرِكَ فَقَدْ كُنْتَ عَلَيْنَا

Then Rasool-Allah^{-saww} said to Al-Abbas: 'Ransom yourself and the son of your brother^{-asws}'. He said, 'O Rasool-Allah^{-saww}! I had become Muslim and the people had coerced me (to come and fight)'. Rasool-Allah^{-saww} said: 'Allah^{-azwj} is more Knowing with your Islam. If what you are mentioning happens to be true, then Allah^{-azwj} is Informed upon it, and as for the apparent of your matter, so you have been against us^{-saww}'.

ثُمَّ قَالَ يَا عَبَّاسُ إِنَّكُمْ خَاصَمْتُمُ اللَّهَ فَخَصَمَكُمْ ثُمَّ قَالَ أَفِدِ نَفْسَكَ وَ ابْنَ أُخِيكَ وَ قَدْ كَانَ الْعَبَّاسُ أَحَدَ مَعَهُ أَرْبَعِينَ أُوقِيَّةً مِنْ ذَهَبٍ فَغَنِمَهَا رَسُولُ اللَّهِ ص فَلَمَّا قَالَ رَسُولُ اللَّهِ لِلْعَبَّاسِ أَفِدِ نَفْسَكَ قَالَ يَا رَسُولَ اللَّهِ احْسُبْهَا مِنْ فِدَائِي

Then he^{-saww} said: 'O Abbas! You went against Allah^{-azwj} so He^{-azwj} Went against you'. Then he^{-saww} said: 'Ransom yourself and the son of your brother^{-asws}'. And it was so that Abbas had taken forty ounces of gold with him, so Rasool-Allah^{-saww} made it to be war booty. When Rasool-Allah^{-saww} had said to Abbas: 'Ransom yourself'. He said, 'O Rasool-Allah^{-saww}! Calculate it as being from my ransoming'.

فَقَالَ رَسُولُ اللَّهِ لَا ذَاكَ شَيْءٌ أَعْطَانَا اللَّهُ مِنْكَ فَأَفِدِ نَفْسَكَ وَ ابْنَ أُخِيكَ فَقَالَ الْعَبَّاسُ فَلَيْسَ لِي مَالٌ غَيْرَ الَّذِي ذَهَبَ مِنِّي قَالَ بَلَى الْمَالُ الَّذِي حَلَقْتَهُ عِنْدَ أُمِّ الْفَضْلِ بِمَكَّةَ فَقُلْتَ لَهَا إِنْ يَحْدُثَ عَلَيَّ حَدَثٌ فَأَقْسِمُوهُ بَيْنَكُمْ

Rasool-Allah^{-saww} said: 'No, that is something Allah^{-azwj} has Given us from you, therefore ransom yourself and the son of your brother^{-asws}'. Al-Abbas said, 'But there isn't any wealth for me other than that which has gone from me'. He^{-saww} said: 'Yes there is there wealth which you have left behind with Umm Al-Fazal At Makkah, and you said to her, 'If the eve of death occurs upon me, then distribute it between you all'.

فَقَالَ لَهُ أَتَتْرَكُنِي وَ أَنَا أَسْأَلُ النَّاسَ بِكَيْفِي فَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ فِي ذَلِكَ يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِمَّا أَحَدٌ مِنْكُمْ وَ يَغْفِرَ لَكُمْ وَ اللَّهُ عَفُورٌ رَحِيمٌ

He said, 'You^{-saww} are not leaving me (with anything) and I will have to beg the people with my palm'. So Allah^{-azwj} Revealed unto His^{-azwj} Rasool^{-saww}: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70].**

قَالَ وَ إِنْ يُرِيدُوا حِيَانَتَكَ فِي عَلَيَّ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَبِكَفَّكَ اللَّهُ مِنْهُمْ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

Then He^{-azwj} Said: **And if they are intending to betray you, so they have betrayed Allah from before, but He Empowered you more than them, and Allah is Knowing, Wise [8:71].**

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لِعَقِيلٍ قَدْ قَتَلَ اللَّهُ يَا بَا يَزِيدَ أَبَا جَهْلٍ بَنَ هِشَامٍ وَ عُثْبَةَ بِنَ رَبِيعَةَ وَ شَيْبَةَ بِنَ رَبِيعَةَ وَ مَنبَةَ وَ نَبِيَةَ ابْنَا [ابْنِي] الْحُجَّاجِ وَ نَوْفَلَ بَنَ حُوَيْلِدٍ وَ أُسْرَ سَهْمِيلِ بَنَ عَمْرٍو وَ النَّضْرَ بَنَ الْحَارِثِ بَنَ كَلْدَةَ وَ عُقْبَةَ بَنَ أَبِي مُعَيْطٍ وَ فُلَانًا وَ فُلَانًا

Then Rasool-Allah^{-saww} said to Aqeel: 'O Abu Yazeed! Allah^{-azwj} has Killed Abu Jahl Bin Hisham^{-la}, and Utba Bin Rabie, and Sheyba Bin Rabie, and Manbah and Nabeeh, two sons of Al-Hajjaj, and Naufal Bin Khuweylid, and Made captives of Saheyl Bin Amro, and Al-Nazar Bin Haris Bin Kalada, and Uqba Bin Abu Maeet, and so and so, and so and so'.

فَقَالَ عَقِيلٌ إِذَا لَمْ تُنَارِعُوا فِي تَهَامَةَ فَإِنْ كُنْتُمْ قَدْ أَنْحَنْتَ الْقَوْمَ وَ إِلَّا فَارَكْتُبْ أَكْتَفَاهُمْ فَتَبَسَّمَ رَسُولُ اللَّهِ ص مِنْ قَوْلِهِ

Aqeel said, 'Then I will not dispute regarding Tahama. So you are going to burden the people so I will ride upon their shoulders'. Rasool-Allah^{-saww} smiled from his words.

وَكَانَ الْقَتْلَى بِبَدْرِ سَبْعِينَ وَ الْأَسَارَى سَبْعِينَ قَتَلَ مِنْهُمْ أَمِيرُ الْمُؤْمِنِينَ سَبْعَةً وَ عَشْرِينَ وَ لَمْ يُؤَسِّرْ أَحَدًا فَجَمَعُوا الْأَسَارَى وَ قَرَنُوهُمْ فِي الْحِجَالِ وَ سَأَفَوْهُمْ عَلَى أَقْدَامِهِمْ وَ جَمَعُوا الْعَنَائِمَ وَ قُتِلَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص تِسْعَةٌ رِجَالٍ فِيهِمْ سَعْدُ بْنُ خَيْثَمَةَ وَ كَانَ مِنَ النَّقَبَاءِ

And the killed ones at Badr (from Quraysh) were seventy, and seventy were captured. From them, Amir Al-Momineen^{-asws} killed twenty seven and did not capture anyone. So, the captives and they were kept in the mountain, and they were escorted upon their feet, and the war booty was collected. And from the companions of Rasool-Allah^{-azwj}, nine men were killed, among them was Sa'ad Bin Khaysama, and he was from the eminent ones.

فَرَحَلَ رَسُولُ اللَّهِ ص وَ نَزَلَ الْأَيْلَ عِنْدَ غُرُوبِ الشَّمْسِ وَ هُوَ مِنْ بَدْرِ عَلَى سِتَّةِ أَمْيَالٍ فَنَظَرَ رَسُولُ اللَّهِ إِلَى عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَ إِلَى نَضْرِ بْنِ الْحَارِثِ بْنِ كَلْدَةَ وَ هُمَا فِي قِرَانٍ وَاحِدٍ فَقَالَ النَّضْرُ لِعُقْبَةَ يَا عُقْبَةُ أَنَا وَ أَنْتَ مَقْتُولَانِ قَالَ عُقْبَةُ مِنْ بَيْنِ قُرَيْشٍ قَالَ نَعَمْ لِأَنَّ مُحَمَّدًا نَظَرَ إِلَيْنَا نَظْرَةً رَأَيْتُ فِيهَا الْقَتْلَ

Rasool-Allah^{-saww} departed and encamped at Al-Aseyl (a place near to Al-Medina), during the setting of the sun, and he^{-saww} was six miles from Badr. Rasool-Allah^{-saww} looked at Uqba Bin Abu Maeet and Al-Nazar Bin Al Haris Bin Kalada, and they were in one chain. Al-Nazar said to Al-Uqba, 'O Uqba! I am you are both going to be killed'. Uqba said, 'From between Quraysh!' He said, 'Yes, because Muhammad^{-saww} has looked at us with such a look which is (normally) seen during killing'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ عَلِيَّ بِالنَّضْرِ وَ عُقْبَةَ وَ كَانَ النَّضْرُ رَجُلًا جَمِيلًا عَلَيْهِ شَعْرٌ فَجَاءَ عَلِيٌّ ع فَأَخَذَ بِشَعْرِهِ فَجَرَّهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ النَّضْرُ يَا مُحَمَّدُ أَسْأَلُكَ بِالرَّحِمِ بَنِي وَ بَيْتِكَ إِلَّا أَجْرَيْتَنِي كَرَجُلٍ مِنْ قُرَيْشٍ إِنْ قَتَلْتَهُمْ قَتَلْتَنِي وَ إِنْ فَادَيْتَهُمْ فَادَيْتَنِي وَ إِنْ أَطْلَقْتَهُمْ أَطْلَقْتَنِي

Rasool-Allah^{-saww} said: 'O Ali^{-asws}! To me^{-saww} with Al-Nazar and Uqba!' And it so happened that Al-Nazar was a handsome man, with hair upon him. So, Ali^{-asws} came and grabbed his hair and dragged him to Rasool-Allah^{-saww}. Al-Nazar said, 'O Muhammad^{-saww}! I ask you^{-saww} for the relationship which is between me and you^{-saww} only that you^{-saww} should rescue me like a man from Quraysh. If you^{-saww} kill them (all), then kill me, and if you^{-saww} get them to ransom themselves, get me to ransom myself, and if you set them free, set me free'.

فَقَالَ رَسُولُ اللَّهِ ص لَا رَحِمَ بَنِي وَ بَيْتِكَ قَطَعَ اللَّهُ الرَّحِمَ بِالْإِسْلَامِ قَدِمَهُ يَا عَلِيُّ فَاضْرِبْ عُنُقَهُ

Rasool-Allah^{-saww} said: 'There is no relationship between me^{-saww} and you. Allah^{-azwj} Cut-off the relationships with Al-Islam. Bring him forward, O Ali^{-asws} and strike off his neck!' So he^{-asws} brought him forward and struck off his neck.

فَقَالَ عُقْبَةُ يَا مُحَمَّدُ أَلَمْ تَقُلْ لَا تُصَبِّرْ قُرَيْشٌ أَيُّ لَا يُقْتَلُونَ صَبْرًا قَالَ وَ أَنْتَ مِنْ قُرَيْشٍ إِنَّمَا أَنْتَ عَلِيجٌ مِنْ أَهْلِ صَفُورِيَةَ لِأَنْتَ فِي الْمِيلَادِ أَكْبَرُ مِنْ أَبِيكَ الَّذِي تُدْعَى لَهُ لَيْسَ مِنْهَا قَدِمَهُ يَا عَلِيُّ فَاضْرِبْ عُنُقَهُ فَقَدِمَهُ وَ ضَرَبَ عُنُقَهُ

Uqba said, 'O Muhammad^{-saww}! did you^{-saww} not say: 'The Quraysh will not be patient'. i.e., patience would not kill them?' He^{-saww} said: 'Are you from Quraysh? But rather, you are an atheist from the people of Saouriyya (a city in Jordan), because you are from the birth greater than your father whom you are claiming to him, he isn't from it. Bring him forward, O Ali^{-asws}, and strike off his neck!' So he^{-asws} brought him forward and struck off his neck.

فَلَمَّا قَتَلَ رَسُولُ اللَّهِ ص النَّضْرَ وَ عُقْبَةَ خَافَتِ الْأَنْصَارُ أَنْ يَقْتُلَ الْأَسَارَى كُلَّهُمْ فَقَامُوا إِلَى رَسُولِ اللَّهِ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ قَتَلْنَا سَبْعِينَ وَ أَسْرْنَا سَبْعِينَ وَ هُمْ قَوْمُكَ وَ أَسَارُكَ هَبْنَهُمْ لَنَا يَا رَسُولَ اللَّهِ وَ خُذْ مِنْهُمْ الْفِدَاءَ وَ أَطْلِقْهُمْ

When Rasool-Allah^{-sawww} had killed Al-Nazar and Uqba, the Helpers fear than he^{-sawww} might kill all the captives, and they stood to Rasool-Allah^{-sawww} and they said, 'O Rasool-Allah^{-sawww}! We have killed seventy and captured seventy, and they are your^{-sawww} people and your^{-sawww} captives. Gift them to us, O Rasool-Allah^{-sawww}, and take the ransom from them and free them'.

فَأَنْزَلَ اللَّهُ عَلَيْهِمْ مَا كَانَ لَنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْجَخَنَّ فِي الْأَرْضِ تُرِيدُونَ عَرْضَ الدُّنْيَا وَ اللَّهُ يُرِيدُ الْآخِرَةَ وَ اللَّهُ عَزِيزٌ حَكِيمٌ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا

Allah^{-azwj} Revealed unto him^{-sawww}: ***It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world and Allah Wants the Hereafter (for you), and Allah is Mighty, Wise [8:67] Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68] Therefore eat from whatever booty you attain, Permissible, good [8:69].***

قَالَ فَأَطَّلِقْ لَهُمْ أَنْ يَأْخُذُوا الْفِدَاءَ وَ يُطْلِقُوهُمْ وَ شَرَطَ أَنَّهُ يُقْتَلُ مِنْهُمْ فِي عَامٍ قَابِلٍ بَعْدَ مَنْ يَأْخُذُوا مِنْهُمْ الْفِدَاءَ فَرَضُوا مِنْهُ بِدَلِكِ فَلَمَّا كَانَ يَوْمٌ أُخِذَ قُتِلَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص سَبْعُونَ رَجُلًا فَقَالَ مَنْ بَقِيَ مِنْ أَصْحَابِهِ يَا رَسُولَ اللَّهِ مَا هَذَا الَّذِي أَصَابَنَا وَ قَدْ كُنْتُمْ تَعِدُّنَا بِالنَّضْرِ

So he^{-sawww} freed for them if they take the ransom and free them, and stipulated that there would killed from them in the coming year of the number of the ones they take the ransom from, and they were pleased from it with that. When it was the day of Ohad, seventy men from the companions of Rasool-Allah^{-sawww} were killed, and the ones who remained from the companions of Rasool-Allah^{-sawww} said, 'O Rasool-Allah^{-sawww}! What is this which has befallen us, and we had been promised with the Help (of Allah^{-azwj})?'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا سَبْعِينَ قُلْتُمْ أَيْنَ هَذَا قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ بِمَا اشْتَرَطْتُمْ.

Allah^{-azwj} Mighty and Majestic Revealed regarding them: ***Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much – at Badr. You kill seven and captured seventy, you said: 'From where is this?' Say: 'It is from yourselves' [3:165], due to what you were stipulated with''***.¹³⁰

4- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ أَبِي كَانَ النَّبِيِّ ص أَخَذَ مِنَ الْعَبَّاسِ يَوْمَ بَدْرٍ دَنَانِيرَ كَانَتْ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ مَا عِنْدِي غَيْرُهَا فَقَالَ فَأَيْنَ الَّذِي اسْتَحْبَبْتَهُ عِنْدَ أُمِّ الْفَضْلِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ مَا كَانَ مَعَهَا أَحَدٌ حِينَ اسْتَحْبَبْتَهُهَا.

(The book) 'Qurb Al Asnad' – Muhammad Bin Isa, from Abdullah Bin Maymoun Al Qadah,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'My^{-asws} father^{-asws} said that the Prophet^{-sawww} seized Dinars from Al Abbas on the day of Badr which were with him. He said, 'O Rasool-Allah^{-sawww}! There is nothing with me other than these'. He^{-sawww} said: 'So where is that which you left

¹³⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 3

behind with Umm Al-Fazal?' He said, 'I testify that there is no god except Allah^{-azwj} and you^{-saww} are Rasool^{-saww} of Allah^{-azwj}! There was no one with her when I had deposited it".¹³¹

5- ب، قرب الإسناد بالإسناد المذكور عن جعفر عن أبيه ع قال: أتيت النبي ص بمال ذراهم فقال النبي ص لعلباس يا عباس انبسط رداك وخذ من هذا المال طرفاً فبسط رداءه فأخذ منه طائفة

(The book) 'Qurb Al Asnad', by the mentioned chain,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'They came to the Prophet^{-saww} with wealth (in the form of) Dirhams. The Prophet^{-saww} said to Al-Abbas: 'O Abbas! Spread your robe and take a part from this wealth'. He spread out his robe and took a part from it.

ثم قال رسول الله ص يا عباس هذا من الذي قال الله تبارك و تعالى يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم و يعفو لكم و الله عفو رحيم.

Then Rasool-Allah^{-saww} said: 'O Abbas! This is from that which Allah^{-azwj} Blessed and Exalted Said: '***O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you; and Allah is Forgiving, Merciful [8:70]***'.¹³²

6- م، تفسير الإمام عليه السلام ج، الإحتجاج بالإسناد إلى أبي محمد العسكري قال: أرسل أبو جهل بعد الهجرة رسالة إلى النبي ص و هي أن قال يا محمد إن الحبيوط التي في رأسك هي التي ضيقت عليك مكة و رمت بك إلى يثرب و إنما لا تزال بك حتى تنفرك و تحثك على ما يفسدك و يتلفك إلى أن تفسدها على أهلها و تضيعهم حر نار تعديك طورك

Tafseer Imam^{-asws} – The argumentation with the chain going to Abu Muhammad Al Askari^{-asws} having said: 'After the emigration, Abu Jahl^{-la} sent a message to the Prophet and it is that he^{-la} said, 'O Muhammad^{-saww}! The madness which is in your^{-saww} head, it is which tightened Makkah upon you^{-saww}, and has had you^{-saww} thrown to Yasrib (Al-Medina), and it will not decline with you^{-saww} until you^{-saww} are alienated – and it would stimulate you^{-saww} upon what would corrupt you^{-saww} and make the corruption to reach upon its inhabitants, and the heat of a fire would arrive to them prepared by you^{-saww} (and) developed by you^{-saww}.

و ما أرى ذلك إلا و سئول إلى أن تثور عليك فريش ثورة رجل واحد لعصد آتارك و دفع ضررك و بلاتك فتلقاهم بسفهايك المعتزين بك

And I do not see that except that it would be a revolution against you by the Quraysh, a revolution of one man aiming at your^{-saww} impacts, and they would defend your^{-saww} harmful effects and your^{-saww} calamity. So you^{-saww} will be facing them with your^{-saww} foolish ones, the ones deceived by you^{-saww}.

و يساعذك على ذلك من هو كافر بك مبغض لك فيلجؤه إلى مساعدتك و مظافرتك خوفاً لأن يهلك بلاكك و يعطب عياله يعطبك و يفتقر هو و من يليه بقرتك و يفر شيعتك إذ يعتقدون أن أعداءك

¹³¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 4

¹³² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 5

And they will (also) assist you^{-saww} upon that, the ones who is a Kafir with you^{-saww}, the one who hates you^{-saww}, for he would be compelled to assist you^{-saww} upon your^{-saww} victory out of fear – because he would be destroyed along with your^{-saww} destruction, and his dependants would be destroyed along with your^{-saww} destruction, and he would be impoverished, him and the ones dependent on him due to your^{-saww} impoverishment and the poverty of your^{-saww} followers, when they see that your^{-saww} enemies (the Makkans).

إِذَا فَهَرُوكَ وَ دَخَلُوا دِيَارَهُمْ عَنُوءَ لَمْ يُفَرِّقُوا بَيْنَ مَنْ وَالَاكَ وَ عَادَاكَ وَ اصْطَلَمُوهُمْ بِاصْطِلَامِهِمْ لَكَ وَ اتُّوا عَلَى عِيَالَتِهِمْ وَ أَمْوَالِهِمْ بِالسَّبْيِ وَ النَّهْبِ كَمَا يَأْتُونَ عَلَى أَمْوَالِكَ وَ عِيَالِكَ وَ قَدْ أَعْدَرَ مَنْ أُنْدَرَ وَ بَالَعَ مَنْ أَوْصَحَ

(This is because) when they overcome you^{-saww} and enter their houses – they will not differentiate between the ones who are your^{-saww} friends and your^{-saww} enemies, and plunder them by their plundering you^{-saww}. And they would come upon their dependents and upon their wealth by imprisoning and looting, just as they would be coming to your^{-saww} wealth and your^{-saww} dependents. And the fore-warned is fore-armed, and the mature is the one who had been clarified to’.

فَأَدْبَيْتَ هَذِهِ الرِّسَالَةَ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ بِظَاهِرِ الْمَدِينَةِ بِحَضْرَةِ كَافَّةِ أَصْحَابِهِ وَ عَامَّةِ الْكُفَّارِ مِنْ يَهُودِ بَنِي إِسْرَائِيلَ وَ هَكَذَا أَمَرَ الرَّسُولَ لِيُجِبَنَّ الْمُؤْمِنِينَ وَ يُغْرِيَ بِاللُّؤُوبِ عَلَيْهِ سَائِرَ مَنْ هُنَاكَ مِنَ الْكَافِرِينَ

This message was delivered to Muhammad^{-saww}, and he^{-saww} was at Al-Medina in the presence of all of his^{-saww} companions, and the generality of the *Kafirs* were with him^{-saww}, from the Jews of the Children of Israel, and such is how the messenger delivered in order to keep aside the Momineen and deceived with the attack upon him^{-saww} by the rest of the ones who were over there from the *Kafirs*.

فَقَالَ رَسُولُ اللَّهِ ص لِلرَّسُولِ قَدْ أَطْرَيْتَ مَقَالَتَكَ وَ اسْتَكْمَلْتَ رِسَالَتَكَ قَالَ بَلَى

Rasool-Allah^{-saww} said to the messenger: ‘Have you wrapped up your speech and completed your message?’ He said, ‘Yes’.

قَالَ فَاسْمِعِ الْجَاهِلِ إِنَّ أَبَا جَهْلٍ بِالْمَكَارِهِ وَ الْعَطَبِ يَتَهَدَّدُنِي وَ رَبُّ الْعَالَمِينَ بِالنَّصْرِ وَ الظَّفَرِ يَعِدُنِي وَ حَبْرُ اللَّهِ أَصْدَقُ وَ الْقَبُولُ مِنَ اللَّهِ أَحَقُّ لَنْ يَضُرَّ مُحَمَّدًا مَنْ خَذَلَهُ أَوْ يَعْضِبُ عَلَيْهِ بَعْدَ أَنْ يُنْصِرَهُ اللَّهُ وَ يَتَّقِضَلَ بِجُودِهِ وَ كَرَمِهِ عَلَيْهِ

He^{-saww} said: ‘Then hear the answer – Abu Jahl is threatening me with his abhorrence(s) and the damage, and the Lord^{-azwj} of the world is Promising me^{-saww} the Help and the victory, and the News of Allah^{-azwj} is more truthful, and the Accepting from Allah^{-azwj} is more rightful. He will never harm Muhammad^{-saww}, the one who abandons him^{-saww}, or is angered upon him^{-saww}, after Allah^{-azwj} Mighty and Majestic Helps him^{-saww}, and Graces with His^{-azwj} Benevolence and His^{-azwj} Prestige upon him^{-saww}.

قُلْ لَهُ يَا أَبَا جَهْلٍ إِنَّكَ رَأْسَتِي بِمَا أَلْقَاهُ فِي خَلْدِكَ الشَّيْطَانُ وَ أَنَا أُجِيبُكَ بِمَا أَلْقَاهُ فِي خَاطِرِي الرَّحْمَنِ إِنَّ الْحَرْبَ بَيْنَنَا وَ بَيْنَكَ كَائِنَةً إِلَى تِسْعَةِ وَ عَشْرِينَ وَ إِنَّ اللَّهَ سَيَقْتُلُكَ فِيهَا بِأَضْعَفِ أَصْحَابِي وَ سَتُلْقَى أَنْتَ وَ عُتْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ وَ فُلَانٌ وَ فُلَانٌ وَ ذَكَرَ عَدَدًا مِنْ قُرَيْشٍ فِي قَلْبٍ بَدْرٍ مُقْتَلِينَ أَقْتُلُ مِنْكُمْ سَبْعِينَ وَ أَسْرُ مِنْكُمْ سَبْعِينَ أَحْمِلُهُمْ عَلَى الْفِدَاءِ الْقَبِيلِ

Say to him, 'O Abu Jahl! You are messaging me^{-saww} with what the Satan^{-la} cast in your mind, and I^{-saww} am answering you with what the Beneficent has Cast with into my^{-saww} heart. The war between us and you will happen in twenty nine days' time, and Allah^{-azwj} would be Killing you during it by a weak one of my^{-saww} companions. And you, and Utba, and Sheyba, and Al-Waleed, and so and so, and so and so' – and he^{-saww} mentioned a number of Quraysh among the fighters at Badr – 'Seventy of you would be killed and seventy of you would be taken prisoner. They would be loaded upon the great, heavy ransom upon them'.

ثُمَّ نَادَى جَمَاعَةً مِّنْ بِحَضْرَتِهِ مِنَ الْمُؤْمِنِينَ وَ الْيَهُودِ وَ سَائِرِ الْأَخْلَاطِ أَلَا تُحِبُّونَ أَنْ أُرِيَكُمْ مَصْرِعَ كُلِّ وَاحِدٍ مِّنْ هَؤُلَاءِ قَالُوا بَلَىٰ قَالَ هَلُمُّوا إِلَىٰ بَدْرِ فَإِنَّ هُنَاكَ الْمُلْتَقَىٰ وَ الْمَحْشَرَّ وَ هُنَاكَ الْبَلَاءُ الْأَكْبَرُ لِأَضْعَ قَدَمِي عَلَىٰ مَوَاضِعِ مَصَارِعِهِمْ ثُمَّ سَتَجِدُونَهَا لَا تَزِيدُ وَ لَا تَنْقُصُ وَ لَا تَتَعَيَّرُ وَ لَا تَتَقَدَّمُ وَ لَا تَتَأَخَّرُ لِحَفْظَةٍ وَ لَا قَلِيلًا وَ لَا كَثِيرًا

Then he^{-saww} called out to a group of the ones in his^{-saww} presence, from the Momineen, and the Jews, and the Christians, and the rest of the mingled ones: 'Would you like me^{-saww} to show you the death of each one of them?' They said, 'Yes'. He^{-saww} said: 'Let us go to Badr, for the meeting and the gathering (for battle) would be over there, and over there would be the great calamity. I^{-saww} shall place my^{-saww} feet upon the places of their deaths, they you will be finding that it would neither be exceeded, nor be deficient, nor preceded, nor delayed by a moment, neither little nor more'.

فَلَمَّ يَخْفَ ذَلِكَ عَلَىٰ أَحَدٍ مِنْهُمْ وَ لَمْ يُجِبْهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ خَدَّهُ وَ قَالَ نَعَمْ بِسْمِ اللَّهِ فَقَالَ الْبَاقُونَ نَحْنُ نَحْتَأَجُّ إِلَىٰ مَرْكُوبٍ وَ آلَاتٍ وَ نَفَقَاتٍ وَ لَا يُمْكِنُنَا الْخُرُوجُ إِلَىٰ هُنَاكَ وَ هُوَ مَسِيرَةُ أَيَّامٍ

So, that was not hidden upon anyone from them, and none answered him^{-saww} except Ali^{-asws} Bin Abu Talib^{-asws}, alone, and said: 'Yes, in the Name of Allah^{-azwj}!' So the rest of them said, 'We are needy to the rides, and tools, and the expense monies, for the going out is not possible for us to over there as it is a journey of (a few) days'.

فَقَالَ رَسُولُ اللَّهِ ص لِسَائِرِ الْيَهُودِ فَأَنْتُمْ مَاذَا تَقُولُونَ قَالُوا نَحْنُ نُرِيدُ أَنْ نَسْتَقِرَّ فِي بُيُوتِنَا وَ لَا حَاجَةَ لَنَا فِي مُشَاهَدَةِ مَا أَنْتَ فِي إِعْثَابِهِ مُجِيلٌ

Rasool-Allah^{-saww} said to the rest of the Jews: 'So what is that which you are saying?' They said, 'We want to stay in our houses, and there is no need for us in witnessing what you^{-asws} are claiming, as it is impossible'.

فَقَالَ رَسُولُ اللَّهِ ص لَا نَصَبَ عَلَيْكُمْ بِالْمَصِيرِ إِلَىٰ هُنَاكَ احْطُوا لِحُطْوَةٍ وَاحِدَةً فَإِنَّ اللَّهَ يَطْوِي الْأَرْضَ لَكُمْ وَ يُوصِلُكُمْ فِي الْحُطْوَةِ الثَّانِيَةِ إِلَىٰ هُنَاكَ

Rasool-Allah^{-saww} said: 'I^{-saww} am not encumbering you regarding the journeying to over there. Take one step, and Allah^{-azwj} will Fold the ground for you and you will be reaching by your second step, to over there'.

قَالَ الْمُؤْمِنُونَ صَدَقَ رَسُولُ اللَّهِ ص فَتَشَرَّفُ بِحَدِيثِهِ الْآيَةَ

The Momineen said, 'Rasool-Allah^{-saww} speaks the truth, so let us be honoured by these Signs'.

وَ قَالَ الْكَافِرُونَ وَ الْمُنَافِقُونَ سَوْفَ نَمُتُّنُ هَذَا الْكَذَّابَ لِيُطَمَّعَ عُدُوَّ مُحَمَّدٍ وَ يَصِيرَ دَعْوَاهُ حُجَّةً وَاضِحَةً عَلَيْهِ وَ فَاضِحَةً لَهُ فِي كَذِبِهِ

And the *Kafirs* and the hypocrites said, ‘Soon we will examine this like in order to cut off the excuse of Muhammad^{-saww} and his^{-saww} claim would become an argument against him^{-saww}, and it would be an unmasking for him^{-saww} regarding his^{-saww} lies’.

قَالَ فَخَطَّ الْقَوْمُ حُطْوَةً ثُمَّ الثَّانِيَةَ فَإِذَا هُمْ عِنْدَ بَدْرِ فَعَجَبُوا فَعَجَاءَ رَسُولُ اللَّهِ ص فَقَالَ اجْعَلُوا الْبَيْتَ الْعَلَامَةَ وَ ادْرَعُوا مِنْ عِنْدِهَا كَذَا ذِرَاعاً

He^{-asws} said: ‘So the people took a step, then the second, and they were at the well of Badr, and they were astonished. So, Rasool-Allah^{-saww} came over and he^{-saww} said: ‘Make the well as the mark, and measure out from it, such and such cubits’.

فَدَرَعُوا فَلَمَّا انْتَهَوْا إِلَى آخِرِهَا قَالَ هَذَا مَصْرَعُ أَبِي جَهْلٍ يَجْرَحُهُ فُلَانٌ الْأَنْصَارِيُّ وَ يُجَاهِزُ عَلَيْهِ عَبْدُ اللَّهِ بِنُ مَسْعُودٍ أضعف أصحابي

So, they measured out, and when they came to the end of it, he^{-saww} said: ‘This is the death (place) of Abu Jahl. So and so (from the) Helpers would injure him, And Abdullah Bin Masoud, the (physically) weakest of my^{-saww} companions, would kill him’.

ثُمَّ قَالَ ادْرَعُوا مِنَ الْبَيْتِ مِنْ جَانِبٍ آخَرَ ثُمَّ جَانِبٍ آخَرَ ثُمَّ جَانِبٍ آخَرَ كَذَا وَ كَذَا ذِرَاعاً وَ ذِرَاعاً وَ ذَكَرَ أَعْدَادَ الْأَذْرُوعِ مُخْتَلِفَةً

Then he^{-saww} said: ‘Measure out from the well, from another side, then another side, then another side, such and such cubits’, and he^{-saww} mentioned the different number of the cubits.

فَلَمَّا انْتَهَى كُلُّ عَدَدٍ إِلَى آخِرِهِ قَالَ رَسُولُ اللَّهِ ص هَذَا مَصْرَعُ عُنْبَةَ وَ ذَلِكَ مَصْرَعُ الْوَلِيدِ وَ هَذَا مَصْرَعُ شَيْبَةَ وَ سَيُقْتَلُ فُلَانٌ وَ فُلَانٌ إِلَى أَنْ سَمِيَ تَمَامَ سَبْعِينَ مِنْهُمْ بِأَسْمَائِهِمْ وَ سَيُؤَسَّرُ فُلَانٌ وَ فُلَانٌ إِلَى أَنْ ذَكَرَ سَبْعِينَ مِنْهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءَ آبَائِهِمْ وَ صِفَاتِهِمْ وَ نَسَبَ الْمُنْسُوبِينَ إِلَى الْآبَاءِ مِنْهُمْ وَ نَسَبَ الْمَوْلَى مِنْهُمْ إِلَى مَوْلِيهِمْ

So, when they ended each number to its end, Rasool-Allah^{-saww} said: ‘This is the death place of Utba, and that is the death place of Sheyba, and that is the death place of Al-Waleed, and so and so would be killed’ – until he^{-saww} named all seventy of them by their names – ‘And so and so, and so and so would be captured’ – until he^{-saww} mentioned seventy of them by their names and the names of their fathers, and their description, and the lineages to their forefathers from them, and lineage of the slaves from them to their masters.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَوْفَقْتُمْ عَلَى مَا أَخْبَرْتُكُمْ بِهِ قَالُوا بَلَى قَالَ إِنَّ ذَلِكَ لَحَقٌّ كَائِنٌ بَعْدَ ثَمَانِيَةِ وَ عَشْرِينَ يَوْمًا مِنَ الْيَوْمِ فِي الْيَوْمِ التَّاسِعِ وَ الْعَشْرِينَ وَ عَدًّا مِنَ اللَّهِ مَفْعُولًا وَ فَضَاءً حَتْمًا لَا رَيْبًا.

Then Rasool-Allah^{-saww} said: ‘Are you familiar upon what I^{-saww} informed you all with?’ They said, ‘Yes’. He^{-saww} said: ‘That is true. It would happen after twenty-eight days from today, during the twenty ninth day – a Promise from Allah^{-azwj} to be accomplished, and an Ordainment, inevitable, compulsory’¹³³.

7- فس، تفسير القمي و ما كانَ لِيَبِيَّ أَنْ يَغْلَى وَ مَنْ يَغْلَى يَأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ نَزَلَتْ فِي حَرْبِ بَدْرِ وَ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ كَانَ فِي الْعَيْمَةِ الَّتِي أَصَابُوهَا يَوْمَ بَدْرِ قَطِيفَةً حَمْرَاءَ فُقِقِدَتْ فَقَالَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص مَا لَنَا لَا نَرَى الْقَطِيفَةَ مَا أَظُنُّ إِلَّا رَسُولَ اللَّهِ ص أَحَدَهَا

¹³³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 6

Tafseer Qummi - **And it was not for a Prophet that he should embezzle; and the one who embezzles will bring what he had embezzled with him on the Day of Judgement; [3:161]** – it was Revealed regarding the battle of Badr, and the reason for its Revelation is that it was regarding the war booty which was attained on the day of Badr, a red velvet garment. It was missing, so a man from the companions of Rasool-Allah^{-sawww} said, ‘What is the matter we cannot see the velvet garment? I don’t think except Rasool-Allah^{-sawww} has taken it’.

فَأَنْزَلَ اللَّهُ فِي ذَلِكَ وَ مَا كَانَ لِنَبِيِّ أَنْ يُغْلِبَ إِلَى قَوْلِهِ وَ هُمْ لَا يُظْلَمُونَ فَجَاءَ رَجُلًا إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ فُلَانًا قَدْ غَلَبَ قَطِيفَةً فَاحْتَفَرَهَا هُنَالِكَ فَأَمَرَ رَسُولُ اللَّهِ ص بِحَفْرِ ذَلِكَ الْمَوْضِعِ فَأَخْرَجَ الْقَطِيفَةَ.

So, Allah^{-azwj} Revealed regarding that: **And it was not for a Prophet that he should embezzle [3:161]** – up to His^{-azwj} Words: **and they shall not be dealt with unjustly [3:161]**. Then, a man came to Rasool-Allah^{-sawww} and said, ‘So and so has embezzled a garment, so dig for it over there’. Rasool-Allah^{-sawww} instructed with digging in that place, and the garment was extracted”.¹³⁴

8- فس، تفسیر القمی ابي عن فضالة بن أيوب عن أبان بن عثمان عن إسحاق بن عمار قال: سألت أبا عبد الله ع عن الأنفال فقال هي القرى التي قد حربت و انجلى أهلها فهي لله و للرسول و ما كان للملوك فهو للإمام و ما كان من أرض الجزية لم يوجف عليها بخيل و لا ركاب و كل أرض لا رب لها و المعادن منها و من مات و ليس له مؤل فماله من الأنفال

Tafseer Qummi – My father, from Fazala Bin Ayoub, from Aban Bin Usman, from Is’haq Bin Ammar who said,

‘I asked Abu Abdullah^{-asws} about the Anfaal, he^{-asws} said: ‘It is the town which had been ruined and its people have disappeared, so it is for Allah^{-azwj} and for the Rasool^{-sawww}, and whatever was for the kings, so it is for the Imam^{-asws}, and whatever from a land of taxation not attacked upon by cavalry horses, nor any riders, and every land not having a lord (owner) for it, and the mines are from it, and the one who dies and there isn’t a guardian for him, so his wealth is the Anfaal’.

وَ قَالَ نَزَلَتْ يَوْمَ بَدْرٍ لَمَّا أُخْزِمَ النَّاسُ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص عَلَى ثَلَاثِ فِرَقٍ فَصِنْفٌ كَانُوا عِنْدَ خَيْمَةِ النَّبِيِّ ص وَ صِنْفٌ أَعَارُوا عَلَى النَّهْبِ وَ فِرْقَةٌ طَلَبَتِ الْعَدُوَّ وَ أَسْرَوْا وَ غَنِمُوا

And he^{-asws} said: ‘It was Revealed on the day of Badr when the people were defeated, the companions of Rasool-Allah^{-sawww} were upon three segments. One segment were with the tent of the Prophet^{-sawww}, and there was one type who raided upon the looting, and a segment sought the enemies and captives and war booty.

فَلَمَّا جَمَعُوا الْعَنَابَ وَ الْأَسَارَى تَكَلَّمَتِ الْأَنْصَارُ فِي الْأَسَارَى فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا كَانَ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُنْخَنَ فِي الْأَرْضِ

When they gathered the war booty and the captives, the Helpers spoke regarding the captives, so Allah^{-azwj} Blessed and Exalted Revealed: So when the war booty and the prisoners were collected, the Helpers spoke regarding the prisoners, so Allah^{-azwj} Blessed and Exalted

¹³⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 7

Revealed: ***It was not for the Prophet that there should happen to be prisoners for him until he has triumphed in the land [8:67].***

فَلَمَّا أَبَاحَ اللَّهُ لَهُمُ الْأَسَارَى وَالْغَنَائِمَ تَكَلَّمَ سَعْدُ بْنُ مُعَاذٍ وَكَانَ يَمُنُّ أَقَامَ عِنْدَ خَيْمَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا رَسُولَ اللَّهِ ص مَا مِغْنَا أَنْ نَطْلُبَ الْعَدُوَّ زَهَادَةً فِي الْجِهَادِ وَلَا جُبْنًا عَنِ الْعَدُوِّ وَ لَكِنَّا خِفْنَا أَنْ نُعْرِيَ مَوْضِعَكَ فَتَمِيلَ عَلَيْكَ خِيَلُ الْمُشْرِكِينَ

When Allah^{-azwj} Legalised the captives and the war booty for them, Sa'ad Bin Muaz spoke, and he was from the ones who had stayed by the tent of the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! We were not prevented from pursuing the enemy by us being abstemious regarding the Jihad, nor cowardice from the enemy, but we feared that your^{-saww} place would be exposed and the cavalry of the Polytheists would come towards you^{-saww}.

وَقَدْ أَقَامَ عِنْدَ الْخَيْمَةِ وَجْهَهُ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَا يَشْكُ أَحَدٌ مِنْهُمْ فِيمَا حَسِبْتَهُ وَالنَّاسُ كَثِيرُونَ يَا رَسُولَ اللَّهِ وَالْغَنَائِمُ قَلِيلَةٌ وَمَتَى نُعْطِي هَؤُلَاءِ لَمْ يَبْقَ لِأَصْحَابِكَ شَيْءٌ وَخَافَ أَنْ يَقْسِمَ رَسُولُ اللَّهِ الْغَنَائِمَ وَأَسْلَابَ الْقَتْلَى بَيْنَ مَنْ قَاتَلَ وَلَا يُعْطِي مَنْ تَخَلَّفَ عَلَى خَيْمَةِ رَسُولِ اللَّهِ ص شَيْئًا

And faces of the Emigrants and the Helpers had stood by the tent and not one of them had doubted regarding what had withheld him, and the people are a lot, O Rasool-Allah^{-saww}, and the war booty is little, and when you^{-saww} give them, nothing would remain for your^{-saww} companions', and he feared that Rasool-Allah^{-saww} might distribute the war booty and the weapons of the killed ones between the ones who fought, and not give anything to the one who stayed behind by the tent of Rasool-Allah^{-saww}.

فَاخْتَلَفُوا فِيمَا بَيْنَهُمْ حَتَّى سَأَلُوا رَسُولَ اللَّهِ ص فَقَالُوا لِمَنْ هَذِهِ الْغَنَائِمُ فَأَنْزَلَ اللَّهُ يَسْتَعْلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَرَجَعَ النَّاسُ وَ لَيْسَ لَهُمْ فِي الْعَيْمَةِ شَيْءٌ ثُمَّ أَنْزَلَ اللَّهُ بَعْدَ ذَلِكَ وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ الْبَنِي السَّبِيلِ وَ قَسَمَهُ رَسُولُ اللَّهِ ص بَيْنَهُمْ

They differed in what is between them until they asked Rasool-Allah^{-saww} and said, 'For whom is this war booty?' So, Allah^{-azwj} Revealed: ***They are asking you about the Anfaal. Say: 'The Anfaal is for Allah and the Rasool [8:1].*** So, the people returned and there wasn't anything for them in the war booty. Then Allah^{-azwj} Revealed after that: ***And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer, [8:41],*** and Rasool-Allah^{-saww} distributed it between them.

فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ يَا رَسُولَ اللَّهِ أ تُعْطِي فَارِسَ الْقَوْمِ الَّذِي يَحْمِيهِمْ مِثْلَ مَا تُعْطِي الضَّعِيفَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ص نَكَيْتَكَ أَثْمَكَ وَ هَلْ تُنْصَرُونَ إِلَّا بِضِعْفَانِكُمْ

Sa'ad Bin Abu Waqas said, 'O Rasool-Allah^{-saww}! Will you^{-saww} give to the riders of the people who protected them, similar to what you^{-saww} give to the weak?' The Prophet^{-saww} said: 'May your mother be bereft of you! And were you helped except by your weak ones?'

قَالَ فَلَمْ يُجِبْ رَسُولُ اللَّهِ ص بِبَدْرِ وَ قَسَمَهُ بَيْنَ أَصْحَابِهِ ثُمَّ اسْتَقْبَلَ بِأَخْذِ الْخُمْسِ بَعْدَ بَدْرِ وَ نَزَلَ قَوْلُهُ يَسْتَعْلُونَكَ عَنِ الْأَنْفَالِ بَعْدَ انْقِضَاءِ حَرْبِ بَدْرِ.

He^{-asws} said: 'So, Rasool-Allah^{-saww} did not keep a fifth at Badr and distributed it between his^{-saww} companions, then he^{-saww} came and took the fifth after Badr, and His^{-azwj} Words were

Revealed: ***They are asking you about the Anfaal. [8:1]***, after the expire of the battle of Badr".¹³⁵

9- ما، الأماي للشيخ الطوسي المفيد عن أبي عبد الله بن أبي رافع عن جعفر بن محمد بن جعفر الحسيني عن عيسى بن مهرا عن يحيى بن الحسن بن فورات عن ثعلبة بن زيد الأنصاري قال سمعت جابر بن عبد الله الأنصاري رحمه الله يقول تمثل إنليس لعنه الله في أربع صور تمثل يوم بدر في صورة سراقه بن جعشم المدلجي فقال لقرشي لا غالب لكم اليوم من الناس و إني جار لكم فلما تراءت الفئتان نكص على عقبيه و قال إني بري منكم .

(The book) 'Al Amaaly' of the Sheykh Al Tusy Al Mufeed, from Abdu Abdullah Bin Abu Rafie, from Ja'far Bin Muhammad Bin Ja'far Al Husayni, from Isa Bin Mihran, from Yahya Bin Al Hassan Bin Furat, from Sa'alba Bin Zayd Al Ansary who said,

'I heard Jabir Bin Abdullah Al-Ansari saying, 'Iblees^{-la}, may Allah^{-azwj} him^{-la}, resembled in four images. On the day of Badr he^{-la} resembled in the image of Suraqa Bin Ju'sham Al-Mudlajy and said to Quraysh, ***"There would be none from the people to overcome you today, and I am a friend for you". So when the two parties saw (each other), he turned upon his heels and said, 'I am disavowed from you. [8:48]'***.¹³⁶

10- ما، الأماي للشيخ الطوسي أبو عمرو عن أحمد بن أحمد بن يحيى عن عبد الرحمن بن أبيه عن الأعمش عن عمرو بن مرة عن أبي عبيدة عن عبد الله بن مسعود أنه قال: لَمَّا كَانَ يَوْمَ بَدْرٍ وَ أُسِرَتِ الْأَسْرَى قَالَ رَسُولُ اللَّهِ ص مَا تَرَوْنَ فِي هَؤُلَاءِ الْقَوْمِ فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ هُمْ الَّذِينَ كَذَّبُواكَ وَ أَخْرَجُواكَ فَأَقْتُلْهُمْ

(The book) 'Al Amaaly' of the Sheykh Al Tusy – Abu Amro, from Ahmad, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Al Amsh, from Amro Bin Murra, from Abu Ubeyda, from Abdullah Bin Masoud having said,

'When it was the day of Badr and the captured were made captives, Rasool-Allah^{-saww} said: 'What are your views regarding these people?' Umar Bin Al-Khattab said, 'O Rasool-Allah^{-saww}! They are those who belied you^{-saww} and expelled you^{-saww}, therefore kill them'.

ثُمَّ قَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ هُمْ قَوْمُكَ وَ عَشِيرَتُكَ وَ لَعَلَّ اللَّهَ يَسْتَنْفِذُهُمْ بِكَ مِنَ النَّارِ ثُمَّ قَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ أَنْتَ يَوْمَئِذٍ كَثِيرُ الْحَطَبِ فَاجْمَعْ حَطَبًا فَأَهْبِ فِيهِ نَارًا وَ أَلْقِهِمْ فِيهِ فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ قَطَعَكَ رَجْمُكَ

Then Abu Bakr said, 'O Rasool-Allah^{-saww}! They are your^{-saww} people and your^{-saww} clan, and perhaps Allah^{-azwj} might Rescue them from the Fire through you^{-saww}'. Then Abdullah Bin Rawaha said, 'You^{-saww} are in a valley with a lot of firewood, so gather firewood and inflame the fire in it and throw them into it'. Al-Abbas son of Abdul Muttalib^{-asws} said, 'They have already cut off your^{-saww} relationship'.

قَالَ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص قَامَ فَدَخَلَ وَ أَكْثَرَ النَّاسُ فِي قَوْلِ أَبِي بَكْرٍ وَ عُمَرَ فَقَالَ بَعْضُهُمُ الْقَوْلُ مَا قَالَ أَبُو بَكْرٍ وَ قَالَ بَعْضُهُمُ الْقَوْلُ مَا قَالَ عُمَرُ فَخَرَجَ رَسُولُ اللَّهِ ص فَقَالَ مَا اخْتِلافُكُمْ يَا أَيُّهَا النَّاسُ فِي قَوْلِ هَذَيْنِ الرَّجُلَيْنِ إِنَّمَا مَثَلُهُمَا مَثَلُ إِخْوَةٍ هُمَا مِمَّنْ كَانَ قَبْلَهُمَا نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع

He the (narrator) said, 'Rasool-Allah^{-saww} stood up and entered (his^{-saww} tent), and most of the people were in the word of Abu Bakr and Umar. Some of them said the word of what Abu Bakr had said, and some of them said the word of what Umar had said. Rasool-Allah^{-saww} came

¹³⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 8

¹³⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 9

out and said: ‘Why are you differing, O people, regarding the words of these two men? But rather, their example is an example of brethren of theirs from the ones who were before them, with Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}.

قَالَ نُوحٌ رَبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا وَقَالَ إِبْرَاهِيمُ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ وَقَالَ مُوسَى رَبَّنَا أَطْمَسْنَا عَلَى أَمْوَالِهِمْ وَأَشْدُّ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ وَقَالَ عِيسَى إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبَادُكَ وَإِنْ تُعْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

Noah^{-as} said: **‘My Lord! Do not leave upon the earth any dwelling of the Kafirs [71:26].** And Ibrahim^{-as} said: **‘Lord! Make this city secure, and Keep me and my sons away from worshipping the idols [14:35].** And Musa^{-as} said: **Our Lord! (Bring) destruction upon their wealth and hardness upon their hearts, for they will not believe until they see the painful Punishment [10:88].** And Isa^{-as} said: **If You were to Punish them, so they are Your servants, and if You Forgive (their sins) for them, then surely You are the Mighty, the Wise’ [5:118].**

ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ بِكُمْ عَيْلَةً فَلَا يَنْقَلِبَنَّ مِنْكُمْ أَحَدٌ إِلَّا بِفِدَاءٍ أَوْ صَرْبَةٍ عُنُقٍ فَعُلْتُ يَا رَسُولَ اللَّهِ إِلَّا سَهْلَ بْنَ بَيْضَاءَ وَ قَدْ كُنْتُ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ بِحِكْمَةٍ

Then he^{-sawww} said: ‘O you people! There are families for you, but not one of your will escape except by a ransom, or a striking off of his neck’. I said, ‘O Rasool-Allah^{-sawww}! Except Sahl Bin Bayza’a and I had heard him mentioning Al-Islam at Makkah’.

قَالَ فَسَكَتَ رَسُولُ اللَّهِ ص فَلَمْ يُجِرْ قَالَ فَلَقَدْ جَعَلْتُ أَنْظُرُ إِلَى السَّمَاءِ مَتَى تَقَعُ عَلَيَّ الْحِجَارَةُ فَإِنِّي قَدَمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص قَالَ ثُمَّ إِنَّ النَّبِيَّ ص قَالَ إِلَّا سَهْلَ بْنَ بَيْضَاءَ قَالَ فَفَرِحْتُ فَرِحًا مَا فَرِحْتُ مِثْلَهُ قَطُّ

He (the narrator) said, ‘Rasool-Allah^{-sawww} was silent and did not respond. I had gone on to look at the sky when the stones had fallen upon me for I used to walk in front of Rasool-Allah^{-sawww}. Then the Prophet^{-sawww} said: ‘Except Sahl Bin Bayza’a’. So I rejoiced with happiness I had not been happy the life of it at all.

قَالَ الْأَعْمَشُ فَكَانَ فِدَاؤُهُمْ سِتِّينَ أُوقِيَةً.

Al-Amsh said, ‘The ransom was sixty ounces (of gold each)’¹³⁷.

11- ما، الأماالي للشيخ الطوسي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ حَشِيْبِشٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ الصَّبِيِّ عَنْ نَصْرِ بْنِ حَمَّادٍ عَنْ شُعْبَةَ عَنِ السُّدِّيِّ عَنْ مِقْسَمِ بْنِ ابْنِ عَبَّاسٍ قَالَ: وَقَفَ رَسُولُ اللَّهِ ص عَلَى قَتْلِي بَدْرٍ فَقَالَ جَزَاكُمْ اللَّهُ مِنْ عَصَابَةِ شَرٍّ لَقَدْ كَذَّبْتُمُونِي صَادِقًا وَ حَوْنَتُمْ أَمِينًا

(The book) ‘Al Amaaly’ of the Sheykh Al Tusy – Muhammad Bin Ali Bin Hasheesh, from Muhammad Bin Ahmad Bin Ali Bin Abdul Wahhab, from Muhammad bin Ali Bin Al Husay, from Ali Bin Ubeydullah, from Muhammad Bin Is’haq Al Zaby, from Nasr Bin Hammad, from Shu’ba, from Al Sadi (non-Shia source), from Miqsam, from Ibn Abbas who said,

¹³⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 10

‘Rasool-Allah^{-saww} paused at the killed ones at Badr and said: ‘May Allah^{-azwj} Recompense you from the affliction of evil. You had belied me^{-as} as (not being) truthful, and betrayed me^{-saww}, a trustworthy one’.

ثُمَّ التَّفَّتْ إِلَى أَبِي جَهْلٍ بْنِ هِشَامٍ فَقَالَ إِنَّ هَذَا أَعْتَى عَلَى اللَّهِ مِنْ فِرْعَوْنَ إِنَّ فِرْعَوْنَ لَمَّا أُتِيَ بِالْهَلَاكِ وَحَدَّ اللَّهُ وَ إِنَّ هَذَا لَمَّا أُتِيَ بِالْهَلَاكِ دَعَا بِاللَّاتِ وَ الْعُزَّى.

Then he^{-saww} turned towards Abu Jahl Bin Hisham^{-la} and said: ‘This one transgressed more upon Allah^{-azwj} than Pharaoh^{-la} had. When Pharaoh^{-la} was convinced of the destruction, professed the Oneness of Allah^{-azwj}, and when this one was convince of the destruction, supplicated to Al-Laat and Al-Uzza (two idols)’.¹³⁸

12- ما، الأمامي للشيخ الطوسي ابن الصلّت عن ابن عُقْدَةَ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الْمُحْسِنِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الرِّضَا عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ النَّبِيَّ ص قَالَ يَوْمَ بَدْرٍ لَا تَأْسُرُوا أَحَدًا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَإِنَّمَا أُخْرِجُوا كُرْهًا.

(The book) ‘Al Amaaly’ of the Sheykh Al Tusy – Ibn al Salt, from Ibn Uqda, from Ali Bin Muhammad Bin Ali Bin Al Husayn, from Ja’far Bin Muhammad Bin Ali Al Husayni, from Ja’far Bin Muhammad Bin Isa, from Ubeydullah Bin Ali,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: ‘The Prophet^{-saww} said on the day of Badr: ‘Do not make captive of anyone from the clan of Abdul Muttalib^{-asws}, for rather they came out unwillingly’.¹³⁹

13- ما، الأمامي للشيخ الطوسي ابن الصلّت عن ابن عُقْدَةَ عَنْ عَبْدِ الْمَلِكِ الطَّحَّانِ عَنْ هَارُونَ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص سَافَرَ إِلَى بَدْرٍ فِي شَهْرِ رَمَضَانَ وَ افْتَتَحَ مَكَّةَ فِي شَهْرِ رَمَضَانَ.

(The book) ‘Al Amaaly’ of the Sheykh Al Tusy – Ibn Al Salt, from Ibn Uqda, from Abdul Mali Al Tahan, from Haroun Bin Isa, from Abdullah Bin Ibrahim,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} travelled to Badr during the Month of Ramazan, and conquered Makkah during the Month of Ramazan’.¹⁴⁰

14- يج، الجرائح و الجرائح رُوِيَ أَنَّهُ لَمَّا قَدِمَ الْعَبَّاسُ الْمَدِينَةَ سَهَرَ النَّبِيُّ ص تِلْكَ اللَّيْلَةَ فَقِيلَ لَهُ فِي ذَلِكَ قَالَ سَمِعْتُ حَسَنَ الْعَبَّاسِ فِي وَاقِهِ فَأُطْلِقَ فَقَالَ يَا عَبَّاسُ افْدِ نَفْسَكَ وَ ابْنِي أَخِيكَ عَقِيلًا وَ نُوْقِلَ بِنُ الْحَارِثِ فَإِنَّكَ ذُو مَالٍ

(The book) ‘Al-Kharaj Wa Al-Jaraih’ – It is reported that when Al-Abbas came to Al-Medina, the Prophet^{-saww} stayed up at night. It was said to him^{-saww} regarding that, he^{-saww} said: ‘I^{-saww} heard Al-Abbas is withheld in his bondage’. So he was freed. He^{-saww} said: ‘O Abbas! Ransom yourself, and the two sons of your brother, Aqeel and Nowfal Bin Al-Haris, for you are with wealth’.

¹³⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 11

¹³⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 12

¹⁴⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 13

فَقَالَ إِنِّي كُنْتُ مُسْلِمًا وَ لَكِن قَوْمِي اسْتَكْرَهُوا عَلَيَّ فَقَالَ صَ اللهُ أَعْلَمَ بِشَأْنِكَ أَمَا ظَاهِرٌ أَمْرِكَ كُنْتُ عَلَيْنَا فَقَالَ يَا رَسُولَ اللهِ قَدْ أَخَذَ مِنِّي عِشْرُونَ أُوقِيَّةً مِنْ ذَهَبٍ فَأَحْسُبُهَا لِي مِنْ فِدَائِي قَالَ لَا ذَلِكَ شَيْءٌ أَعْطَانَا اللهُ مِنْكَ قَالَ فَإِنَّهُ لَيْسَ لِي مَالٌ

He said, 'I was a Muslim but my people coerced upon me'. He^{-saww} said: 'Allah^{-azwj} is more Knowing of your state. As for apparent, your affair was against us'. He said, 'O Rasool-Allah^{-saww}! Twenty ounces of gold have been taken from me, so count these as being from my ransom'. He^{-saww} said: 'No, that is something Allah^{-azwj} has Given us from you'. He said, 'But surely there is no wealth for me'.

قَالَ فَأَيْنَ الْمَالِ الَّذِي دَفَعْتَ بِمَنَكَةَ إِلَى أُمِّ الْفَضْلِ حِينَ خَرَجْتَ فَعُلْتُ إِنَّ أَصَابِي فِي سَفَرِي هَذَا شَيْءٌ فَلِلْفَضْلِ كَذَا وَ لِيُثَمَّ كَذَا وَ لِعَبْدِ اللهِ كَذَا وَ لِعَبِيدِ اللهِ كَذَا قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا مَا عَلِمَ بِذَلِكَ أَحَدٌ غَيْرِي وَ غَيْرَهَا فَأَنَا أَعْلَمُ أَنَّكَ رَسُولُ اللهِ صَ.

He^{-saww} said: 'So, where is the wealth which you handed over in Makkah to Umm Al-Fazal when you came out, and you said, 'If something afflicts me during this journey of mine, then for Al Fazl is such and such, and for Qisam is such and such, and for Abdullah is such and such, and for Ubeydullah is such and such'. He said, 'By the One^{-azwj} Who Sent you^{-saww} with the Truth as a Prophet^{-saww}! No one knew of this apart from me and her. Now I know that you^{-saww} are Rasool^{-saww} of Allah^{-azwj}'. 141

15 شاء الإرشاد و أما الجهاد الذي ثبتت به قواعد الإسلام و استقرت بشروطها شرائع الملة و الأحكام فقد تخصص منه أمير المؤمنين عليه السلام بما اشتهر ذكره في الأنعام و استفاض الخبر به بين الخاص و العام و لم يختلف فيه العلماء و لا تنازع في صحفه الفهساء و لا شك فيه إلا غفل لم يتأمل الأخبار و لا دفعه أحد ممن نظر في الآثار إلا معاند بحات لا يستحي من العار فمن ذلك ما كان منه من في خزاة بدر المذكورة في القرآن و هي أول حرب كان به الامتحان و ملأت رهبها صدور المدعوين من المسلمين في الشجعان و راموا الفأخر عنها لخرقهم منها و كراهتهم لها على ما جاء به محكم الذكر في البيان حيث يقول ميل اسمه فيما قص من نبهم على الشرح له و البيان كما أخرتك رثك من بينك بالحق و إن فرقتا من المؤمنين لكارهون مجادلونك في الحق بعد ما تبين كأنما يساقون إلى الموت و هم ينظرون في الآي المتصلة بذلك إلى قوله تعالى و لا تكفونوا كافرين خرجوا من ديارهم بطراً و رقاء الناس و يضادون عن سبيل الله و الله بما يعملون محيط إلى آخر السورة فإن الخبر عن أحوالهم فيها يتلو بعضه بعضا و إن اختلفت ألفاظه اتفقت معانيه و كان من جملة خبر هذا الغزاة أن المشركين حضروا بدرًا مصريين على القتال مستظهرين فيه بكثرة الأموال و العدد و العدة و الرجال و المسلمون إذ ذلك نفر قليل عددهم هناك و حضرته طوائف منهم بغير اختيار و شهدته على الكراهة منها و الاضطراب فتحدهم قريش بالبراز و دعوتهم إلى المصافاة و النزول و اقترحت في اللقاء منهم الأكفاء و تطاولت الأنصار لمبارزتهم فنسبهم النبي ص من ذلك فقال لهم إن القوم دعوا الأكفاء منهم ثم أمر عليا أمير المؤمنين عليه السلام بالبروز إليهم و دعا حمزة بن عبد المطلب و عبيدة بن الحارث رضوان الله عليهما أن يبرزا معه فلما اصطفوا لهم لم يقبهم القوم لأنهم كانوا قد تغفروا فسألوهم من أنتم فانتسبوا لهم فقالوا أكفاء كرام و نشبت الحرب بينهم و بارز الوليد أمير المؤمنين عليه السلام فلم يلبثه حتى قتله و بارز عتبة حمزة رضي الله عنه فقتله حمزة و بارز شيبة عبيدة رضي الله عنه فاختلقت بينهما ضربتان قطعت إحداها فخذ عبيدة فاستنقذه أمير المؤمنين عليه السلام بضربة بدر بما شيبة فقتله و شركه في ذلك حمزة رضي الله عنه فكان قتل هؤلاء الثلاثة أول وهن لطق المشركين و ذل دخل عليهم و ربه اعتراهم بما الرعب من المسلمين و ظهر بذلك أمارات نصير المسلمين ثم بارز أمير المؤمنين عليه السلام العاص بن سعيد بن العاص بعد أن أحجم عنه من سواه فلم يلبثه أن قتله و برز إليه حنظلة بن أبي سفيان فقتله و برز إليه بعده طعيمة بن عدي فقتله و قتل بعده نوفل بن خويلد و كان من شياطين قريش و لم يزل يقتل واحدا منهم بعد واحد حتى أتى على شطر المقتولين منهم و كانوا سبعين رجلا تولى كافة من حضر بدرًا من المسلمين مع ثلاثة آلاف من الملائكة المسومين قتل المشطر منهم و تولى أمير المؤمنين عليه السلام قتل المشطر الآخر وحده بمعونة الله له و تأييده و توفيقه و نصره و كان الفتح له بذلك و على يديه و ختم الأمر بمناولة النبي ص كفا من الحصى فرمى بها في وجوههم و قال لهم شاهت الوجوه فلم يبق أحد منهم إلا ولى الدرر بذلك منهم ما و كفى الله المؤمنين القتال بأمر المؤمنين عليه السلام في نصرة الدين من خاصة آل الرسول عليه و آله السلام و من أيدهم به من الملائكة الكرام كما قال الله تعالى و كفى الله المؤمنين القتال و كان الله قويًا عزيزًا شاء الإرشاد قد أثبتت رواية العامة و الخاصة مع أسماء الذين تولى أمير المؤمنين عليه

السلام فقلهم بيده من المشركين على اتفاق فيما نقلوه من ذلك و اصطلاح فكان ممن سموه الوليد بن عتبة كما قدمناه و كان شجاعا جريئا وقاسما ففانكا تحابه الرجال و العاص بن سعيد و كان هولاء عظيمي تحابه الأبطال و هو الذي حاد عنه عمر بن الخطاب و قصته فيما ذكرناه مشهورة نحن نبينها فيما نورده بعد إن شاء الله تعالى و طعيمة بن عدي بن نوفل و كان من رءوس أهل الضلال و نوفل بن خويلد و كان من أشد المشركين عدواة لرسول الله ص و كانت قريش تقدمه و تعظمه و تطيعه و هو الذي قرن أبا بكر و طلحة قبل الهجرة بمكة و أوثقهما بحبل و عذبهما يوما إلى الليل حتى سفل في أمرهما و لما عرف رسول الله عليه السلام حضوره بدرًا سأل الله أن يكفيه أمره فقال اللهم اكفي نوفل بن خويلد فقله أمير المؤمنين عليه السلام و زمعة بن الأسود و الحارث بن زمعة و النضر بن الحارث بن عبد الدار و عمير بن عثمان بن كعب بن تميم عم طلحة بن عبيد الله و عثمان و مالك ابنا عبيد الله أخوا طلحة بن عبيد الله و مسعود بن أمية بن المغيرة و قيس بن الفاكه بن المغيرة و حذيفة بن أبي حذيفة بن المغيرة و أبو قيس ابن الوليد بن المغيرة و سنانة بن أبي سفيان و عمرو بن مخزوم و أبو منذر بن أبي رفاعة و منبه بن الحجاج السهمي و العاص بن منبه و علقمة بن كلدة و أبو العاص بن قيس بن عدي و معاوية بن المغيرة بن أبي العاص و لوذان بن ربيعة و عبد الله بن المنذر بن أبي رفاعة و مسعود بن أمية بن المغيرة و حاجب بن السائب بن عمرو و أوس بن المغيرة بن لوذان و زيد بن مليص و عاصم بن أبي عوف و سعيد بن وهب حليف بني عامر و معاوية بن عامر بن عبد القيس و عبد الله بن جميل بن زهير بن الحارث بن أسد و السائب بن مالك و أبو الحكم بن الأحنس و هشام بن أبي أمية بن المغيرة فذلك خمسة و ثلاثون رجلا سموا من اختلف فيه أو شرك أمير المؤمنين عليه السلام فيه غيره و هم أكثر من شطر المعتولين بيده على ما قدمناه.

(P.s. – This is just an opinion)¹⁴²

17- شا، الإرشاد روى شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثِ بْنِ مُضَرِّبٍ قَالَ سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ يَقُولُ لَقَدْ حَضَرْنَا بَدْرًا وَ مَا فِيْنَا قَارِسٌ غَيْرُ الْمُقْدَادِ بْنِ الْأَسْوَدِ وَ لَقَدْ رَأَيْتُنَا لَيْلَةَ بَدْرِ وَ مَا فِيْنَا إِلَّا مَنْ نَامَ غَيْرُ رَسُولِ اللَّهِ ص فَإِنَّهُ كَانَ مُنْتَصِبًا فِي أَصْلِ شَجَرَةٍ يُصَلِّي فِيهَا وَ يَدْعُو حَتَّى الصَّبَاحِ.

(The book) 'Al Irshad' – it is reported by Shu'ba, from Abu Is'haq, from Haris bin Muzarrab who said,

'I heard Ali^{-asws} Bin Abu Talib^{-asws} saying: 'We were present at Badr and there were no horse-riders among us apart from Al-Miqdad Bin Al-Aswad, and we had seen on the night of Badr and there was no one among us except that he slept apart from Rasool-Allah^{-saww}', for he^{-saww} was standing upright by at tree praying therein and supplicating until the morning"¹⁴³.

18- شا، الإرشاد عليُّ بنُ هاشمٍ عن مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ ص قَالَ: لَمَّا أَصْبَحَ النَّاسُ يَوْمَ بَدْرِ اصْطَفَتْ قُرَيْشٌ أَمَامَهَا عُتْبَةَ بْنَ رَبِيعَةَ وَ أَحْوَهُ شَيْبَةَ وَ ابْنَهُ الْوَلِيدَ فَنَادَى عُتْبَةُ رَسُولَ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ أَخْرِجْ إِلَيْنَا أَكْفَاءَنَا مِنْ قُرَيْشٍ فَبَدَرَ إِلَيْهِمْ ثَلَاثَةٌ مِنْ شُبَّانِ الْأَنْصَارِ فَقَالَ لَهُمْ عُتْبَةُ مَنْ أَنْتُمْ فَأَنْتَسِبُوا لَهُ فَقَالَ لَهُمْ لَا حَاجَةَ بِنَا إِلَى مُبَارَزَتِكُمْ إِنَّمَا طَلَبْنَا بَنِي عَمِّنَا

(The book) 'Al Irshad, 'Ali Bin Hashim, from Muhammad Bin Abdullah Bin Abu Rafie, from his father, from his grandfather Abu Rafie,

'A slave of Rasool-Allah^{-saww} who said, 'When morning came to the people on the day of Badr, Quraysh chose Utba Bin Rabie and his brother Shayba and his son Al-Waleed at its frontmen. Utba called out to Rasool-Allah^{-saww} saying, 'O Muhammad^{-saww}! Bring out our peers from Quraysh to us!' Three youths from the helpers came out. Utbah said to them, 'Who are you?' They lineage to him. He said to them, 'There is no need with us to duel you lot. But rather, we seek the clan of our uncle'.

¹⁴² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 16

¹⁴³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 17

فَقَالَ رَسُولُ اللَّهِ ص لِلْأَنْصَارِ ارْجِعُوا إِلَى مَوَاقِفِكُمْ ثُمَّ قَالَ قُمْ يَا عَلِيُّ قُمْ يَا حَمْرَةَ قُمْ يَا عُبَيْدَةَ قَاتِلُوا عَلَى حَقِّكُمْ الَّذِي بَعَثَ اللَّهُ بِهِ نَبِيِّكُمْ إِذْ جَاءُوا بِبَاطِلِهِمْ لِيُطْفِئُوا نُورَ اللَّهِ

Rasool-Allah^{-saww} said to the Helpers: 'Return to your places!' Then he^{-saww} said: 'Arise O Ali^{-asws}! Arise O Hamza^{-asws}! Arise O Ubeyda!' Fight upon your rights which Allah^{-azwj} has Sent your Prophet^{-saww} with, as they have come with their falsehoods in order to extinguish the Light of Allah^{-azwj}!

فَقَامُوا فَصَافُوا الْقَوْمَ وَكَانَ عَلَيْهِمُ الْبَيْضُ وَ أَمْ يُعْرِفُوا فَقَالَ هُمْ عُتْبَةُ تَكَلَّمُوا فَإِنْ كُنْتُمْ أَحْخَاءَنَا قَاتِلْنَاكُمْ فَقَالَ حَمْرَةُ بِنْتُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ فَقَالَ عُتْبَةُ كَفُّوا كَرِيمًا وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ قَالَ عُبَيْدَةُ أَنَا عُبَيْدَةُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ

They stood up and the people formed rows, and the white (clothes) were upon them, and they were not recognise. Utba said to them, 'Speak, for if you are our match we will fight you'. Hamza^{-asws} said, 'I^{-asws} am Hamza^{-asws} Bin Abdul Muttalib^{-asws}, lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}'. Utba said, 'An honourable match'. And Amir Al Momineen^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!' And Ubeyda said, 'I^{-asws} am Ubeyda Bin Al Haris son of Abdul Muttalib^{-asws}'.

فَقَالَ عُتْبَةُ لِابْنِهِ الْوَلِيدِ قُمْ يَا وَلِيدُ فَبَرَزَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ كَانَ إِذْ ذَلِكَ أَصْعَرَ الْجَمَاعَةَ سِنًّا فَاحْتَلَفَا ضَرْبَتَيْنِ أَحْطَأَتْ ضَرْبَةُ الْوَلِيدِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ اتَّقَى يَدَيْهِ الْيُسْرَى ضَرْبَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَأَبَاتَهَا

Utba said to his son Al-Waleed, 'Arise O Waleed!' Amir Al-Momineen^{-asws} duelled to him and when that happened, he^{-asws} was the youngest in age. The strikes were exchanged. A strike of Al-Waleed missed Amir Al-Momineen^{-asws}, and his left hand fended the strike of Amir Al-Momineen^{-asws} by his left hand and it was cut asunder.

فَرَوِيَ أَنَّهُ كَانَ يَذْكُرُ بَدْرًا وَ قَتَلَهُ الْوَلِيدُ فَقَالَ فِي حَدِيثِهِ كَأَنِّي أَنْظُرُ إِلَى وَمِضِ خَاتَمِهِ فِي شِمَالِهِ ثُمَّ ضَرْبَتُهُ ضَرْبَةً أُخْرَى فَصَرَغَتْهُ وَ سَلَبَتْهُ فَرَأَيْتُ بِهِ رَدْعًا مِنْ خُلُوقٍ فَعَلِمْتُ أَنَّهُ قَرِيبُ عَهْدٍ بِعُرْسٍ

It is reported that he^{-asws} recalled Badr and his^{-asws} killing Al-Waleed and he^{-asws} mentioned in his^{-asws} Hadeeth: 'It is as if I^{-asws} am looking at the glimmer of his ring in his left hand, then I^{-asws} struck it with another strike and cut it and seized it, and I^{-asws} saw with it a deterrent from being sociable, and I^{-asws} knew it was near to the time of wedding'.

ثُمَّ بَارَزَ عُتْبَةُ حَمْرَةَ رَضِيَ اللَّهُ عَنْهُ فَقَتَلَهُ حَمْرَةُ وَ مَشَى عُبَيْدَةُ وَ كَانَ أَسَرَ الْقَوْمِ إِلَى شَيْبَةَ فَاحْتَلَفَا ضَرْبَتَيْنِ فَأَصَابَ دُبَابُ سَيْفِ شَيْبَةَ عِضْلَةَ سَاقِ عُبَيْدَةَ فَطَطَعَهَا وَ اسْتَنْقَذَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ حَمْرَةُ مِنْهُ وَ قَتَلَا شَيْبَةَ وَ حَمِلَ عُبَيْدَةُ مِنْ مَكَانِهِ فَمَاتَ بِالصَّفْرَاءِ

Then Utba was duelled by Hamza^{-asws}, and Hamza^{-asws} killed him, and Ubeyda walked and he was the oldest of the people to Shayba. They exchanged strikes and the edge of the sword of Shayba clipped the muscle of the leg of Ubeyda and cut it, and Amir Al-Momineen^{-asws} and Hamza^{-asws} took him away from him and they killed Shayba and carried Ubeyda in his place, and he died with the paleness (blood loss).

وَ فِي قَتْلِ عُتْبَةَ وَ شَيْبَةَ وَ الْوَلِيدِ تَقُولُ هِنْدُ بِنْتُ عُتْبَةَ

عَلَى حَيْرٍ مُنْدِفٍ لَمْ يَنْغَلِبِ
بُنُو هَاشِمٍ وَ بَنُو الْمُطَّلِبِ
يُجْرُونَ مَا نَعَدَ مَا قَدْ شَجِبَ

أَيَا عَيْنٍ جُودِي بِدَنْحِ سَرِبٍ
تَدَاعَى لَهُ رَحْمَتُهُ خُدُوبَهُ
يُذِيحُونَ حَدَّ أَسْيَافِهِمْ

And during the killing of Utba and Shayba and Al-Waleed, Hind Bint Utba said (a poem).

وَرَوَى الْحَسَنُ بْنُ حُمَيْدٍ قَالَ حَدَّثَنَا أَبُو عَسَّانَ قَالَ حَدَّثَنَا أَبُو إِسْمَاعِيلَ عُمَيْرُ بْنُ بَكَّارٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَقَدْ تَعَجَّبْتُ يَوْمَ بَدْرٍ مِنْ جُرْأَةِ الْقَوْمِ وَ قَدْ قَتَلْتُ الْوَلِيدَ بْنَ عَثْبَةَ وَ قَتَلَ حَمْرَةَ عَثْبَةَ وَ شَرِكْتُهُ فِي قَتْلِ شَيْبَةَ إِذْ أَقْبَلَ إِلَيَّ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ فَلَمَّا دَنَا مِنِّي ضَرَبْتُهُ ضَرْبَةً بِالسَّيْفِ فَسَالَتْ عَيْنَاهُ وَ لَزِمَ الْأَرْضَ قَتِيلًا.

And it is reported by Al Hassan Bin Humejd who said, 'Abu Ghasan narrated to us saying, 'It was narrated to us by Abu Ismail Umej Bin Bakar, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'I^{-asws} was astonished on the day of Badr at the audacity of the people, and I^{-asws} had just killed Al-Waleed Bin Utba, and Hamza^{-asws} had killed Utba, and participated with him^{ar} in killing Shayba, when Hanzala Bin Abu Sufyan came towards me^{-asws}. When he was near me^{-asws}, I^{-asws} hit him with a strike of my^{asws} sword, and his eyes opened up (in shock), and he fell on the ground killed''.

وَرَوَى أَبُو بَكْرٍ الْهَدَلِيُّ عَنِ الرَّهْرِيِّ عَنْ صَالِحِ بْنِ كَيْسَانَ قَالَ: مَرَّ عُثْمَانُ بْنُ عَفَّانَ بِسَعِيدِ بْنِ الْعَاصِ فَقَالَ انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُمَرَ بْنِ الْخَطَّابِ نَتَحَدَّثُ عِنْدَهُ فَاَنْطَلَقَا قَالَ فَأَمَّا عُثْمَانُ فَصَارَ إِلَى مَجْلِسِهِ الَّذِي يَشْتَهِيهِ وَأَمَّا أَنَا فَمِلْتُ إِلَى نَاحِيَةِ الْقَوْمِ

And it is reported by Abu Bakr Al-Huzly, from Al-Zahry, from Salih Bin Kaysan who said, 'Usman Bin Usman passed by Saeed Bin Al Aas and said, 'Come with us to commander of the faithful Umar Bin Al-Khattab to discuss with him. They went. As for Usman, he came to his seat which he desired, and as for me, I went towards a corner of the people.

فَنظَرَ إِلَيَّ عُمَرُ وَ قَالَ مَا لِي أَرَاكَ كَأَنَّ فِي نَفْسِكَ عَلَيَّ شَيْبًا أَ تَظُنُّ أَيَّ قَتَلْتَ أَبَاكَ وَ اللَّهُ لَوَدِدْتُ أَيَّ كُنْتُ قَاتِلَهُ وَ لَوْ قَتَلْتُهُ لَمْ أَعْتَذِرْ مِنْ قَتْلِ كَافِرٍ وَ لَكَيْتِي مَرَرْتُ بِهِ فِي يَوْمِ بَدْرٍ فَرَأَيْتُهُ يَبْحَثُ لِلْقِتَالِ كَمَا يَبْحَثُ الثَّوْرُ بِقَرْنِهِ وَ إِذَا سَدَّاهُ قَدْ أَرْبَدَا كَالْوَرَعِ

Umar looked at me and said, 'What is the matter I see you as if there is something in yourself against me? Do you think that I killed your father? By Allah^{-azwj}! I would have loved to be the one to have killed him, and had I killed him I would not present any excuse from killing a Kafir, but I passed by him on the day of Badr and saw him preparing for the fighting just as the bull would prepare with its horns, and when it is calm it is as sweet as an almond.

فَلَمَّا رَأَيْتُ ذَلِكَ هَيْبُهُ وَ رُعْتُ عَنْهُ فَقَالَ إِلَى أَيِّنَ يَا ابْنَ الْخَطَّابِ وَ صَمَدٌ لَهُ عَلَيَّ فَتَنَاوَلَهُ فَوَّ اللَّهُ مَا رُمْتُ مَكَانِي حَتَّى قَتَلْتَهُ

When I saw that I tried to avoid him. He said, 'To where O Ibn Al-Khattab?', and he aimed towards me. I grabbed him, and by Allah^{-azwj}, I did not throw him in my place until I killed him'.

قَالَ وَ كَانَ عَلَيَّ عَلَيْهِ السَّلَامُ حَاضِرًا فِي الْمَجْلِسِ فَقَالَ اللَّهُمَّ عَفِّرَا دَهَبَ الشِّرْكَ بِمَا فِيهِ وَ مَحَا الْإِسْلَامَ مَا تَقَدَّمَ فَمَا لَكَ تُهَيِّجُ النَّاسَ عَلَيَّ فَكَفَّ عُمَرُ فَقَالَ سَعِيدٌ أَمَا إِنَّهُ مَا كَانَ يَسْرُنِي أَنْ يَكُونَ قَاتِلُ أَبِي عَيْرِ ابْنِ عَمِّهِ عَلَيَّ بْنِ أَبِي طَالِبٍ.

He said, 'And Ali^{-asws} was present in the gathering. He^{-asws} said: 'O Allah^{-azwj}! He is arrogantly going into the Shirk with whatever is in it, and obliterates Islam what had preceded. What is the matter with you agitating the people against me^{-asws}?' Umar restrained. Saeed said, 'But it used to cheer me that the killer of my father would be none other than his cousin Ali^{-asws} Bin Abu Talib^{-asws}'.

وَرَوَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ رُوْمَانَ عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ أَقْبَلَ يَوْمَ بَدْرٍ نَحْوَ طُعَيْمَةَ بْنِ عَدِيٍّ بْنِ نَوْفَلٍ فَشَجَرَهُ بِالرُّمْحِ وَ قَالَ لَهُ وَ اللَّهُ لَا تُحَاصِمُنَا فِي اللَّهِ بَعْدَ الْيَوْمِ أَبَدًا.

And it is reported by Muhammad Bin Is'haq, from Yazeed bin Ruman, from Urwa Bin Al-Zubeyr that on the day of Badr Ali^{-asws} came back to around Taeema Bin Uday Bin Nowfal and stabbed him with the spear and said to him: 'By Allah^{-azwj}! You will not contend with us regarding Allah^{-azwj} after today, ever!'

وَرَوَى عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ: لَمَّا عَرَفَ رَسُولَ اللَّهِ ص حُضُورَ نَوْفَلِ بْنِ حُوَيْلِدٍ بَدْرًا قَالَ اللَّهُمَّ اكْفِنِي نَوْفَلًا

And it is reported by Abdul Razzaq, from Ma'mar, from Al-Zuhry who said, 'When Rasool-Allah^{-saww} the presence of Nowfal Bin Khuweylid at Badr, he^{-saww} said: 'O Allah^{-azwj}! Suffice me^{-saww} (against) Nowfal'.

فَلَمَّا انْكَشَفَتْ قُرَيْشٌ رَأَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ قَدْ تَحَيَّرَ لَا يَدْرِي مَا يَصْنَعُ فَصَمَدَ لَهُ ثُمَّ صَرَبَهُ بِالسَّيْفِ فَدَسَّ فِي حَجْمَتِهِ وَ انْتَزَعَهُ مِنْهَا ثُمَّ صَرَبَ بِهِ سَاقَهُ وَ كَانَتْ دِرْعُهُ مُشَمَّرَةً فَقَطَعَهَا ثُمَّ أَحْجَزَ عَلَيْهِ فَفَتَلَهُ

When Quraysh revealed, Ali^{-asws} Bin Abu Talib^{-asws} saw him, and he was confused not knowing what to do. He^{-asws} stood up to him then struck him with the sword, and he was thrust in his hiding place, and he^{-asws} snatched him from it then struck his leg, and his shield was on the ground and he^{-asws} shattered it, and killed him.

فَلَمَّا عَادَ إِلَى النَّبِيِّ ص سَمِعَهُ يَقُولُ مَنْ لَهُ عِلْمٌ بِنَوْفَلٍ فَقَالَ أَنَا قَتَلْتُهُ يَا رَسُولَ اللَّهِ فَكَبَّرَ النَّبِيُّ ص وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَجَابَ دَعْوَتِي فِيهِ.

When he^{-asws} returned to the Prophet^{-saww}, I heard him^{-saww} saying: 'Who has knowledge for him of Nowfal?' He^{-asws} said: 'I^{-asws} killed him, O Rasool-Allah^{-saww}!' The Prophet^{-saww} exclaimed Takbeer and said: 'The Praise is for Allah^{-azwj} Who Answered my^{-saww} supplication regarding him''¹⁴⁴.

19- قب، المناقب لابن شهر آشوب شا، الإرشاد و فيما صنعه أمير المؤمنين عليه السلام بئدر قال أسيد بن أبي إياس يخرض مشركي قريش عليه

فِي كُلِّ مَجْمَعٍ غَايَةِ أَعْرَافِكُمْ
بِإِذْنِكُمْ أَكَلْنَا ثَمَرَهُمْ
عَدَا ابْنُ فَاطِمَةَ الَّذِي أَنْتَانِمْ
أَعْطَرَهُ عَرَجًا وَ انْتَهَرَ نَضْرِيَهُ
أَيْنَ الْكُفْرُ وَ أَيْنَ كُلُّ دَعَاةٍ
جَدَّحَ أَبْرَ عَلَى الْمَنَادِكِي الْعُرْجِ
فَدَّيْنِكُمْ الْمُرُ الْكَرِيمُ وَ يَسْتَعِجِي
ذَمًّا وَ يَتَلَقَّ تَحَصُّتْ لَمْ يُذْبَحِ
فِعْلَ الدَّلِيلِ وَ يَبْعَثُ لَمْ تُرْبِحِ
فِي الْمُنْعَضَاتِ وَ أَيْنَ رَيْسُ الْأَبْطَحِ

بِالْمَيْمَنِ يُعْمَلُ حُدُّهُ لَمْ يَصْنَعْ
صَلَّتْ وَ حُدُّ غُرَابِهِ لَمْ يَصْنَعْ

أَفْتَانَهُمْ فَغَصِبًا وَ صَرِيحًا يُعْرَى
أَفْتَانَهُمْ صَرِيحًا بِكُلِّ مُهَيَّبٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, (and the book) 'Al Irshad' – And regarding what Amir Al Momineen^{-asws} did at Badr. Aseyd Bin Abu Iyas said (a poem).¹⁴⁵

20- قب، المناقب لابن شهر آشوب ابن عباس في قوله كما أمر جارك ربك أن الصعابة فرعوا لهما فأت عير أبي سفيان و أذركهم القتال فبأثوا ليلتهم فحلوا و لم يكن لهم ماء فوكت الوصوة في نفوسهم لذلك فأنزل الله المطر قوله إذ يذهبكم النعاس فرأى النبي ص في منامه قلة فريش قوله إذ يربكم الله في منامك قليلاً فلما التقى الجوعان استخمر كل جيش صاحبه قوله إذ التقيتم و كانت المسلمون يخافون فنزل يا أيها الذين آمنوا إذا لقيتم فئة و قوله فلا تولوهم الأدبار فرعم أبو جهل أنهم جزؤ سيوفهم و كان النبي ص يزن و علي عليه السلام يقول لا تحلب الله الميعاد فنزل بمادكم ربكم و قوله إذ موسى ربك فساعدهم إبليس على سورة شرافة فلما أدرك جبرئيل و ميكايل و اسرافيل مع الملائكة نكس إبليس على عتبه و قال إني بري منكم فكانت الملائكة يفترون فوق الأعناق و فوق البنات بعدهم و رمى النبي ص بقبضته من الحصى في وجوههم و قال شاهد الوجوه فأصاب عين كل واحد منهم فأنعموا فنزل لقد صدقكم الله و عده إذ تحسبونهم و وجد ابن مسعود أبا جهل مصبراً من صبرته معاذ بن عمرو بن عفراء فكان يتر رأسه و هو يقول يا ربي الغم لقد ارتفعت مرتقى صعباً.

(P.s. – This is just an opinion)¹⁴⁶

21- شي، تفسير العياشي عن أبي بصير قال: قرأت عند أبي عبد الله عليه السلام و لقد نصركم الله بئدر و أنتم أدلة فقال مه ليس هكذا أنزلنا الله إنما نزلت و أنتم قليل.

Tafseer Al Ayyashi – From Abu Baseer who said,

'I recited in the presence of Abu Abdullah^{-asws} **And Allah Helped you at Badr when you were humble [3:123]**, so he^{-asws} said: 'Shh! It is not like this that Allah^{-azwj} Revealed. But rather it was Revealed **and you were fewer**'.¹⁴⁷

22- شي، تفسير العياشي عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال: سأله أبي عن هذه الآية لقد نصركم الله بئدر و أنتم أدلة قال ليس هكذا أنزل الله ما أدل الله رسوله قط إنما أنزلت و أنتم قليل.

Tafseer Al Ayyashi, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'My^{-asws} father^{-asws} was asked about this Verse: **And Allah did certainly assist you at Badr when you were humble. [3:123]**. He^{-asws} said: 'Allah^{-azwj} did not Reveal it like this. He^{-azwj} did not humble Rasool-Allah^{-saww} at all. But rather, it was Revealed: **when you were fewer [3:123]**'.¹⁴⁸

23- شي، تفسير العياشي عن ربعي عن حريز عن أبي عبد الله عليه السلام أنه قرأ و لقد نصركم الله بئدر و أنتم ضعفاء و ما كانوا أدلة و رسول الله فيهم عليه و على آله السلام.

¹⁴⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 19

¹⁴⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 20

¹⁴⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 21

¹⁴⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 22

Tafseer Al Ayyashi – From Rabie, from Hareez,

‘From Abu Abdullah^{-asws} having recited: **And Allah did certainly assist you at Badr when you were weak [3:123]**’.¹⁴⁹

24- شي، تفسير العياشي عن جابر عن أبي جعفر عليه السلام قال: كانت على الملائكة العمائم البيض المرسله يوم بدر.

Tafseer Al Ayyashi, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘There were white turbans upon the Sent Angels on the day of Badr’.¹⁵⁰

25- شي، تفسير العياشي عن إسماعيل بن همام عن أبي الحسن عليه السلام في قول الله مسومين قال العمائم قال اعتم رسول الله فسوم لها من بين يديه و من خلفه.

Tafseer Al Ayyashi – From Ismail Bin Hammam,

‘From Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj}: **havoc-causing Angels [3:125]**. He^{-asws} said: ‘The turbans. Rasool-Allah^{-saww}, wore a turban and they (Angels) were in front of him^{-asws} and behind him^{-saww}’.¹⁵¹

26- شي، تفسير العياشي عن زُرَيْسِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ الْمَلَائِكَةَ الَّذِينَ نَصَرُوا مُحَمَّدًا ص يَوْمَ بَدْرٍ فِي الْأَرْضِ مَا صَعِدُوا بَعْدَ وَلَا يَصْعَدُونَ حَتَّى يَنْصُرُوا صَاحِبَ هَذَا الْأَمْرِ وَ هُمْ حَمْسَةُ آلَافٍ.

Tafseer Al Ayyashi – From Zareys Bin Abdul Malik,

‘From Abu Ja’far^{-asws} having said: ‘The Angels, those who helped Muhammad^{-saww} on the day of Badr in the earth did not ascend afterwards, nor will be they ascending until they help the Master of this command (Al-Mahdi^{-asws}), and they are fifty thousand’.¹⁵²

27- قب، المناقب لابن شهر آشوب زوي عن عامر بن سعد أنه لما جاء أبو اليسر الأنصاري بالعباس فقال والله ما أسرني إلا ابن أخي علي بن أبي طالب عليه السلام فقال النبي ص صدق عمي ذلك ملك كريم فقال قد عرفته بجلته وحسن وجهه

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – It is reported from Aamir Bin Saeed that when Abu Al-Yasser Al-Ansary came with Al-Abbas he said: ‘By Allah^{-azwj}! No one captured me except my cousin Ali^{-asws} Bin Abu Talib^{-asws}’. The Prophet^{-saww} said: ‘My^{-saww} uncle speaks the truth, that is an honourable Angel’. He said, ‘I had recognised him^{-asws} by his^{-asws} hairstyle, and beauty of his^{-asws} face’.

فَقَالَ النَّبِيُّ ص إِنَّ الْمَلَائِكَةَ الَّذِينَ أَبَدَنِي اللَّهُ بِهَمْ عَلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لِيَكُونَ ذَلِكَ أَهْيَبَ فِي صُدُورِ الْأَعْدَاءِ

¹⁴⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 23

¹⁵⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 24

¹⁵¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 25

¹⁵² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 26

The Prophet^{-saww} said: ‘The Angels who Allah^{-azwj} Aided me^{-saww} with were upon the image of Ali^{-asws} Bin Abu Talib^{-asws} for that to become fear in the chests of the enemies’.

وَ قَالَ أَبُو الْيَسْرِ الْأَنْصَارِيُّ رَأَيْتَ الْعَبَّاسَ أَنْفَاءً وَ عَقِيلاً مَعَهُمَا رَجُلٌ عَلَى فَرَسٍ أْبْلَقَ عَلَيْهِ ثِيَابٌ يَفُودُ الْعَبَّاسَ وَ عَقِيلاً فَدَفَعَهُمَا إِلَى عَلِيٍّ وَ قَالَ يَا عَلِيُّ هَذَانِ عَمُّكَ وَ أَخُوكَ فَذُونَكُهُمَا فَأَنْتَ أَوْلَى بِهِمَا

And Abu Al Yasser Al-Ansary said, ‘I saw Al-Abbas and Aqeel just now and with them there was a man upon a horse having white clothes upon him’. He^{-saww} made Al-Abbas and Aqeel to be seated and handed them over to Ali^{-asws} and said: ‘O Ali^{-asws}! These two are your^{-asws} uncle and your^{-asws} brother, so take them, for you^{-asws} are foremost with them’.

فَحَكَى ذَلِكَ لِرَسُولِ اللَّهِ فَقَالَ ذَلِكَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ دَفَعَهُمَا إِلَيْكَ:

He^{-asws} told that to Rasool-Allah^{-saww}, and he^{-saww} said: ‘That is Jibraeel^{-as} handing them over to you^{-asws}’.

الْفُصُولُ وَ الْعِيُونُ وَ الْمَحَاسِنُ، عَنِ الْمُفِيدِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ فِي حَدِيثٍ بَدْرٍ لَقَدْ كَانَ يُسْأَلُ الْجَرِيخَ مِنَ الْمُشْرِكِينَ فَيُقَالُ مَنْ جَرَحَكَ فَيَقُولُ عَلِيُّ بْنُ أَبِي طَالِبٍ فَإِذَا قَالَهَا مَاتَ.

(The books) ‘Al Fusool’, and ‘Al Uyoon’ and ‘Al Mahasin’ – From Al Mufeed who said,

‘Al-Sadiq^{-asws} said in a Hadeeth of Badr: ‘And the injured ones from the Polytheists were asked by saying, ‘Who injured you?’ He was saying, ‘Ali^{-asws} Bin Abu Talib^{-asws}’. So, when he had said that, he died’’.

فَصَائِلُ الصَّحَابَةِ، عَنْ أَحْمَدَ وَ حَصَائِصِ الْعُلُوِّيَّةِ عَنِ النَّظْمِيِّ قَالَ الْحَارِثُ لَمَّا كَانَتْ لَيْلَةُ بَدْرٍ قَالَ النَّبِيُّ ص مَنْ يَسْتَسْقِي لَنَا مِنَ الْمَاءِ فَأَجْحَمَ النَّاسُ فَقَامَ عَلِيُّ فَاحْتَضَنَ قَرِينَةً

(The book) ‘Fazail Al-Sahaba’, from Ahmad, and ‘the book) ‘Khasaais Al-Alawiya’ from Al-Bazanty – Al-Haris said, ‘When it was the night of Badr the Prophet^{-saww} said: ‘Who will quench us from the water?’ The people flinched. Ali^{-asws} stood up, so he^{-saww} hugged him^{-asws}’.

ثُمَّ أَتَى بِئْرًا بَعِيدَةً الْقَعْرِ مُظْلِمَةً فَأَخَذَ فِيهَا فَأَوْحَى اللَّهُ إِلَى جِبْرَائِيلَ وَ مِيكَائِيلَ وَ إِسْرَافِيلَ عَلَيْهِ السَّلَامُ تَأَهُبُوا لِنُصْرَةِ مُحَمَّدٍ ص وَ حَزْبِهِ فَهَبَطُوا مِنَ السَّمَاءِ لَهُمْ لَعَطٌ يُدْعَرُ مَنْ يَسْمَعُهُ فَلَمَّا حَاذُوا الْبَيْرَ فَسَلَّمُوا عَلَيْهِ مِنْ عِنْدِ آخِرِهِمْ إِكْرَاماً وَ تَبْجِيلاً.

Then he^{-asws} went to Badr, the remotest dark bottom and rolled down into it. Allah^{-azwj} Revealed to Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-as}: “Prepare to helping Muhammad^{-saww} and his^{-saww} battle!” They descended from the sky having sounds for them frightening the one who heard it. When they were at the well they greeted him^{-asws} up to the last of them in honour and veneration’’.

مُحَمَّدٌ بُنُ نَائِبٍ بِإِسْنَادِهِ عَنِ ابْنِ مَسْعُودٍ وَ الْفَلَكِيِّ الْمَفْسِرِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْحُنَيْنِيِّ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَلِيّاً فِي غَزْوَةِ بَدْرٍ أَنْ يَأْتِيَهُ بِالْمَاءِ حِينَ سَكَتَ أَصْحَابُهُ عَنْ إِزَادِهِ فَلَمَّا أَتَى الْقَلْبِيبَ وَ مَلَأَ الْفِرْزَةَ فَأَخْرَجَهَا جَاءَتْ رِيحٌ فَأَهْرَقَتْهُ ثُمَّ عَادَ إِلَى الْقَلْبِيبِ وَ مَلَأَ الْفِرْزَةَ فَجَاءَتْ رِيحٌ فَأَهْرَقَتْهُ وَ هَكَذَا فِي النَّالِيَةِ

Muhammad Bin Sabit, by his chain from Ibn Masoud, and al Falky the interpreter, by his chain from Muhammad Bin Al Hanafiya who said,

‘Rasool-Allah^{-sawww} sent Ali^{-asws} during the military expedition of Badr to bring him^{-sawww} the water when his^{-sawww} companions had fallen silent from intending it. When he^{-asws} came to the well and filled the container and extracted it, a gust of wind came and spilt it. Then he^{-asws} returned to the well and filled the contain, and a gust of wind came and spilt it. And like that it was during the third time.

فَلَمَّا كَانَتِ الرَّابِعَةُ مَلَأَهَا فَأَتَى بِهِ النَّبِيُّ صَ وَ أَخْبَرَهُ بِخَبْرِهِ فَقَالَ رَسُولُ اللَّهِ صَ أَمَّا الرِّيحُ الْأُولَى فَجِبْرَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ وَ الرِّيحُ الثَّانِيَةُ مِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ وَ الرِّيحُ الثَّلَاثَةُ إِسْرَافِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ

When it was the fourth time, he^{-asws} filled it and came with it to the Prophet^{-sawww} and informed him^{-sawww} its news. Rasool-Allah^{-sawww} said: ‘As for the first gust of wind, it was Jibraeel^{-as} among a thousand from the Angels saluting to you^{-asws}, and the second gust of wind was Mikaeel^{-as} among a thousand from the Angels saluting you^{-asws}, and the third gust of wind was Israfeel^{-as} among a thousand from the Angels saluting you^{-asws}’.

وَ فِي رِوَايَةٍ وَ مَا أَنْتُوكَ إِلَّا لِيَحْفَظُوكَ.

And in a report: ‘And they did not come to you^{-asws} except to protect you^{-asws}’.

وَ قَدْ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ بِإِسْنَادِهِ عَنِ اللَّيْثِ وَ كَانَ يَقُولُ كَانَ لِعَلِيِّ عَلَيْهِ السَّلَامُ فِي لَيْلَةٍ وَاحِدَةٍ ثَلَاثَةُ آلَافٍ مَنَقِبَةٍ وَ ثَلَاثَةُ مَنَاقِبٍ.

And it has been reported by Abdul Rahman Bin Salih, by his chain from Al-Lays and he was saying, ‘And for Ali^{-asws} during one night there were three thousand feats and three (thousand) virtues’¹⁵³.

28- شي، تفسير العياشي أبو علي المصنف عني عن أبيه رفته في قول الله يضرهم و محرمهم و أذبارهم قال إنما أراد و استأهمهم إن الله كريم يحيي

(P.s. – This is not stated as a Hadeeth)¹⁵⁴

29- شي، تفسير العياشي عن علي بن أسباط سمع أبا الحسن الرضا عليه السلام يقول قال أبو عبد الله عليه السلام أتي النبي ص بمال فقال للعباس ابسط رداك فخذ من هذا المال طرفاً قال فبسط رداءه فأخذ طرفاً من ذلك المال

Tafseer Al-Ayyashi – From Ali Bin Asbat having heard Abu Al-Hassan Al-Reza^{-asws} saying: ‘Abu Abdullah^{-asws} said: ‘Wealth was brought to the Prophet^{-sawww}, and he^{-sawww} said to Al-Abbas: ‘Spread your robe and take part of this wealth’. So, he spread out his robe and took a part of that wealth.

قال ثم قال رسول الله ص هذا بمن قال الله يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم.

¹⁵³ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 27

¹⁵⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 28

He^{-asws} said: 'Then Rasool-Allah^{-saww} said: 'This is from the ones Allah^{-azwj} Said: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you [8:70]'**.¹⁵⁵

30- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يَحْيَى الْحُثَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ وَ إِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهُمَا لَكُمْ وَ تَوَدُّونَ أَنَّ عَزِيزٌ ذَاتِ السُّوْكَةِ تَكُونُ لَكُمْ فَقَالَ السُّوْكَةُ الَّتِي فِيهَا الْقِتَالُ.

Tafseer Al Ayyashi – From Muhammad Bin Yahya Al Khash'amy,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And when Allah Promised you one of the two parties that it shall be yours, and you loved that the one without the arms should be yours, [8:7]**. He^{-asws} said: 'The arms (weapons) are with which the fighting takes place'.¹⁵⁶

31- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يُوسُفَ قَالَ أَخْبَرَنِي أَبِي قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ فُقُلْتُ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ قَالَ إِيَّاهُمْ.

Tafseer Al Ayyashi – From Muhammad Bin Yusuf who said, 'My father informed me saying,

'I asked Abu Ja'far^{-asws} saying, **'When your Lord Revealed to the Angels: "I am with you, [8:12]**. He^{-asws} said: 'Inspiration'.¹⁵⁷

32- شي، تفسير العياشي عن رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ وَ يُدْهِبُ عَنْكُمْ رِجْزَ الشَّيْطَانِ قَالَ لَا يَدْخُلُنَا مَا يَدْخُلُ النَّاسَ مِنَ الشَّنْكِ.

Tafseer Al-Ayyashi – From a man, from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **and Remove uncleanness of the satan from you [8:11]**. He^{-asws} said: 'It does not enters us^{-asws} what enters into the people of the doubts'.¹⁵⁸

33- شي، تفسير العياشي عن مُحَمَّدِ بْنِ كَلْبِ بْنِ الْأَسَدِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عَنْ قَوْلِ اللَّهِ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى قَالَ عَلِيُّ نَاوَلُ رَسُولُ اللَّهِ ص الْقَبْضَةَ الَّتِي رَمَى بِهَا.

Tafseer Al Ayyashi – From Muhammad Bin Kuleyb Al Asady, from his father who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj}: **and you did not threw when you threw, but Allah Threw [8:17]**, he^{-asws} said: 'Ali^{-asws} gave Rasool-Allah^{-saww} the handful which he^{-saww} threw with'.

: وَ فِي خَيْرٍ آخَرَ عَنْهُ أَنَّ عَلِيًّا نَاوَلَهُ قَبْضَةً مِنْ تُرَابٍ فَرَمَى بِهَا.

And in another Hadeeth and that Ali^{-asws} gave him^{-saww} a handful of soil and he^{-saww} threw with it'.¹⁵⁹

¹⁵⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 29

¹⁵⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 30

¹⁵⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 31

¹⁵⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 32

¹⁵⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 33

34- شي، تفسير العياشي عَنْ عَمْرٍو بْنِ أَبِي الْمُقْدَامِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلَامُ قَالَ: نَاوَلَ رَسُولَ اللَّهِ ص عَلِيٌّ بْنُ أَبِي طَالِبٍ كَرَمَ اللَّهُ وَجْهَهُ قَبْضَةً مِنْ تُرَابِ النَّبِيِّ صَلَّى فِيهَا فِي وَجْهِهِ الْمُشْرِكِينَ فَقَالَ اللَّهُ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى.

Tafseer Al Ayyashi, from Amro Bin Abu Al Miqdam,

‘From Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘Rasool-Allah^{-saww} was given by Ali^{-asws} Bin Abu Talib^{-asws}, may Allah^{-azwj} Honour his^{-asws} face, a handful of soil which he^{-saww} threw with in the faces of the Polytheists. Allah^{-azwj} Said: **and you did not throw when you threw, but Allah Threw [8:17]**’.¹⁶⁰

35- قب، المناقب لابن شهر آشوب فِي الصَّحِيحَيْنِ أَنَّهُ نَزَلَ قَوْلُهُ تَعَالَى هَذَا حِصْمَانِ احْتِصَمُوا فِي سِنَةِ نَفَرٍ مِنَ الْمُؤْمِنِينَ وَ الْكُفَّارِ تَبَارَكُوا يَوْمَ بَدْرٍ وَ هُمْ حَمْزَةٌ وَ عُيْبَةٌ وَ عَلِيٌّ وَ الْوَلِيدُ وَ عُتْبَةُ وَ شَيْبَةُ.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub in the two ‘Saheehs’ – The Words of the Exalted were Revealed: **These are two disputants disputing [22:19]** – regarding six persons from the Momineen and the Kafirs duelled on the day of Badr, and they were Hamza^{-asws}, and Ubeyda and Ali^{-asws} (against) Al Waleed, and Utba and Shayba”.

وَ قَالَ الْبُخَارِيُّ وَ كَانَ أَبُو ذَرٍّ يُقْسِمُ بِاللَّهِ أَنَّهُ نَزَلَتْ فِيهِمْ.

And Al-Bukhari said, ‘And Abu Zarr^{-ra} had sworn by Allah^{-azwj} that it was Revealed regarding them’.

و به قال عطاء و ابن خيثم و قيس بن عباد و سفیان الثوري و الأعمش و سعيد بن جبیر و ابن عباس ثم قال ابن عباس و قَالَ الَّذِينَ كَفَرُوا يَعْنِي عْتَبَةَ وَ شَيْبَةَ وَ الْوَلِيدَ فَطَعَّتْ هَلُمَّ ثِيَابٌ مِنْ نَارِ الْآيَاتِ

And by it said Ata’a, and Ibn Khaysam, and Qays Bin Abad, and Sufran Al Sowry, and Al Amsh, and Saeed Bin Jubeyr, and Ibn Abbas, then Ibn Abbas said, ‘**As for those who are committing Kufir** – meaning Utba and Shayba and Al Waleed, **there would be cut out for them clothes of fire, [22:19]** – the Verse.

وَ أَنْزَلَ فِي أَمِيرِ الْمُؤْمِنِينَ وَ حَمْزَةَ وَ عُبَيْدَةَ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ جَنَّاتٍ إِلَى قَوْلِهِ صِرَاطِ الْحَمِيدِ.

And it was Revealed regarding Amir Al Momineen^{-asws}, and Hamza^{-asws}, and Ubeyda: **Surely Allah would Enter those who are believing and are doing righteous deeds into Gardens, [22:23]** – up to His^{-azwj} Words: **the Path of the Praise One [22:24]**’.

أَسْبَابُ التَّوْرُولِ، رَوَى قَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ وَ فِي مُبَارَزَتِنَا يَوْمَ بَدْرٍ إِلَى قَوْلِهِ عَذَابَ الْحَرِيقِ.

The reasons of the Revealation – It is reported by Qays Bin Sa’ad Bin Ubada,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'This Verse was Revealed regarding us and regarding our duellers on the day of Badr up to His^{-azwj} Words: **the Punishment of burning [22:9]**.

وَرَوَى جَمَاعَةٌ عَنِ ابْنِ عَبَّاسٍ نَزَلَ قَوْلُهُ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ يَوْمَ بَدْرٍ فِي هَوْلَاءِ السَّيِّئَةِ.

And it is reported by a group, from Ibn Abbas, 'His^{-azwj} Words were Revealed: **Or, do those who commit the evil deeds reckon [45:21]** – on the day of Badr regarding those six'.

شُعْبَةُ وَ قَتَادَةُ وَ عَطَاءٌ وَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ أَنَّهُ هُوَ أَضْحَكَ وَ أَبْكَى أَضْحَكَ أَمِيرَ الْمُؤْمِنِينَ ع وَ حَمْزَةَ وَ عُبَيْدَةَ يَوْمَ بَدْرٍ الْمُسْلِمِينَ وَ أَبْكَى كُفَّارَ مَكَّةَ حَتَّى قُتِلُوا وَ دَخَلُوا النَّارَ.

Shu'ba, and Qatada, and Ata'a, and Ibn Abbas regarding the Words of the Exalted: **And that He it is Who makes (people) laugh and makes (them) cry [53:43]** – The Muslims, Amir Al Momineen^{-asws} and Hamza^{-asws} and Ubeyda laughed on the day of Badr, and the Kafirs of Makkah cried until there were killed and entered the Fire'.

الْبَاقِرُ ع فِي قَوْلِهِ وَ تَبَشِّرِ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ نَزَلَتْ فِي حَمْزَةَ وَ عَلِيٍّ وَ عُبَيْدَةَ.

Al-Baqir^{-asws} regarding His^{-azwj} Words: **And give glad tidings to those who believe and are doing righteous deeds [2:25]**, was Revealed regarding Hamza^{-asws}, and Ali^{-asws} and Ubeyda'.

تفسير أبي يوسف النسوي و قبيصة بن عقبة عن الثوري عن منصور عن مجاهد عن ابن عباس في قوله أَمْ يُجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ الْآيَةَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ عُبَيْدَةَ كَالْمُفْسِدِينَ فِي الْأَرْضِ عْتَبَةَ وَ شَيْبَةَ وَ الْوَلِيدَ.

Tafseer Abu Yusuf al Nasawy, and Qubeysa Bin Uqba, from Al-Sowry, from Mansour, from Mujahid, from Ibn Abbas regarding His^{-azwj} Words: **Or should We Make those who believe and do righteous deeds [38:28]** – the Verse. It was Revealed regarding Ali^{-asws}, and Hamza^{-asws} and Ubeyda, **to be like the mischief-makers in the earth [38:28]** – Utba, and Shayba and Al-Waleed'.

الكلبي نزلت في بدر يا أيها النبي حسبك الله و من اتبعك من المؤمنين و الصادق و الباقر عليهما السلام نزلت في عليٍّ عليه السلام و لقد نصركم الله ببدرٍ و أنتم أدلة.

Al-Kalby – It was Revealed regarding Badr: **Allah is sufficient for you and the one who follows you from the Momineen [8:64]**. And Al-Sadiq^{-asws} and Al-Baqir^{-asws}: 'It was Revealed regarding Ali^{-asws}: **And Allah did certainly assist you at Badr when you were humble. [3:123]**'.

المؤرخ و صاحب الأغاني و محمد بن إسحاق كان صاحب رواية رسول الله ص يوم بدر علي بن أبي طالب عليه السلام و لما التقى الجمعان تقدم عتبة و شيبه و الوليد و قالوا يا محمد أخرج إلينا أكفأنا من قريش

The historian, and author of 'Al-Aghany', and Muhammad Bin Is'haq – The bearer of the flag of Rasool-Allah^{-saww} on the day of Badr was Ali^{-asws} Bin Abu Talib^{-asws}. And when the two parties met, Utba and Shayba and Al Waleed went forwards and they said, 'O Muhammad^{-saww}! Bring out our peers to us, from Quraysh!'

فتناولت الأنصار لمبارزتهم فدفعهم النبي ص و أمر عليا و حمزة و عبيدة بالمبارزة فحمل عبيدة على عتبة فضربه على رأسه ضربة فلقت هامته و ضرب عتبة عبيدة على ساقه فأطنها فسقطا جميعا و حمل شيبه على حمزة فتضاربا بالسيف حتى انثلما و حمل علي على الوليد فضربه على جبل عاتقه خرج السيف من إبطه.

The Helpers hesitated to duel them, so the Prophet^{-saww} gave up on them and ordered Ali^{-asws} and Hamza^{-asws} and Ubeyda with the duelling. Ubeyda attacked upon Utba and struck him upon his head with a strike, and his skull was split, and Utba struck Ubeyda upon his leg and stabbed it, and they both fell down. And Shayba attacked upon Hamza^{-asws} and they both struck with the swords until they were both overthrown. And Ali^{-asws} attacked upon Al-Waleed and struck him upon the bone of his shoulder and the sword came out from his armpit.

ثم اعتنق حمزة و شيبه فقال المسلمون يا علي أ ما ترى هذا الكلب يهر عمك فحمل علي عليه ثم قال يا عم طأطئ رأسك و كان حمزة أطول من شيبه فأدخل حمزة رأسه في صدره فضربه علي فطرح نصفه ثم جاء إلى عتبة و به رمق فأجهز عليه.

Then Hamza^{-asws} and Shayba wrestled, and the Muslims said, 'O Ali^{-asws}! Do you^{-asws} not see this dog growling on your^{-asws} uncle^{-asws}?' Ali^{-asws} attacked upon him, then said: 'O Unce^{-asws}! Lower your^{-asws} head!' And Hamza^{-asws} was taller than Shayba. So, Hamza^{-asws} inserted his^{-asws} head in his^{-asws} chest, and Ali^{-asws} struck him and half of him dropped. Then he^{-asws} went to Utba and he was breathing his last, and delivered the deathblow to him.

و في مجمع البيان أنه قتل سبعة و عشرين مبارزا و في الإرشاد قتل خمسة و ثلاثين و قال زيد بن وهب قال أمير المؤمنين عليه السلام و ذكر حديث بدر و قتلنا من المشركين سبعين و أسرنا سبعين.

And in (the book) 'Majma Al-Bayan' – Seventy duellers were killed; and in (the book) 'Al Irshad' – thirty five were killed'. And Zayd Bin Wahab said, 'Amir Al-Momineen^{-asws} said, and he^{-asws} mentioned the Hadeeth of Badr: 'And we killed seventy from the Polytheists and captured seventy'.

محمد بن إسحاق أكثر قتلى المشركين يوم بدر كان لعلي.

Muhammad Bin Is'haq – 'Most of the Polytheists killed on the day of Badr were (killed) by Ali^{-asws}' 161

36- عم، إعلام الوري إن النبي ص بعث عليا ليلة بدر أن يأتيه بالماء حين قال لأصحابه من يئتمس لنا الماء فسكنوا عنه فقال علي أنا يا رسول الله

(The book) 'Alaam Al-Wara' – The Prophet^{-saww} sent Ali^{-asws} on the night of Badr that he^{-asws} should come to him^{-saww} with the water, when he^{-saww} sent to his^{-saww} companions: 'Who will seek the water for us?' They were silent from hit. Ali^{-asws} said: 'I^{-asws} will, O Rasool-Allah^{-saww}!'

فأخذ القرية و أتى القليب فملأها فلما أخرجها جاءت ريح فهراقته ثم عاد إلى القليب فملأها فجاءت ريح فهراقته فلما كانت الرابعة ملأها فأتى بها النبي ص أجزه بجزه

He^{-asws} grabbed a container and went to the well and filled it. When he^{-asws} extracted it, a gust of wind came and spilt it. Then he^{-asws} returned to the well and filled it, and another gust of wind came and spilt it. When it was the fourth time, he^{-asws} filled it and came with it to the Prophet^{-saww} and informed him^{-saww} with its news.

فَقَالَ رَسُولُ اللَّهِ صَ أَمَّا الرِّيحُ الْأُولَى فَجَبْرَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ وَ الرِّيحُ الثَّانِيَةُ مِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ وَ الرِّيحُ الثَّلَاثَةُ إِسْرَافِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ سَلَّمُوا عَلَيْكَ -

Rasool-Allah^{-saww} said:’ As for the first gust of wind, it was Jibraeel^{-as} among a thousand from the Angels saluting you^{-asws}; and the second gust of wind was Mikaeel^{-as} among a thousand from the Angels saluting to you^{-asws}; and the third gust of wind was Israfeel^{-as} among a thousand from the Angels saluting you’¹⁶².

37 كشف، كشف الغمة قال الواقدي في كتاب المغازي جميع من يحصى قتله من المشركين ببدر تسعة و أربعون رجلا منهم من قتله علي و شرك في قتله اثنان و عشرون رجلا شرك في أربعة و قتل بانفراده ثمانية عشر

(The book) Kash Al-Ghumma – Al-Waqidy (Wahabi imam) said in the book ‘Al-Maghazy – ‘The entirety of the ones counted as killed from the Polytheists of Badr were forty nine men. From them, the ones killed by Ali^{-asws} and participated in his killing were twelve men. He^{-asws} participated in four and kill eighteen individually’.

و قيل إنه قتل بانفراده تسعة بغير خلاف و هم الوليد بن عتبة بن ربيعة خال معاوية قتله مبارزة و العاص بن سعيد بن العاص بن أمية و عامر بن عبد الله و نوفل بن خويلد بن أسد و كان من شياطين قريش و مسعود بن أبي أمية بن المغيرة و قيس بن الفاكه و عبد الله بن المنذر بن أبي رفاعه و العاص بن منبه بن الحجاج و حاجب بن السائب

And it is said, he^{-asws} killed individually nine without opposition, and they are Al-Waleed bin Utba Bin Rabie, uncle of Muawiya, having killed him in a duel; and Al-Aas Bin Saeed Bin Al-Aas Bin Amiya, and Aamir Bin Abdullah, and Nowfal Bin Khuweylid Bin Asad, and he was from the Satans of Quraysh, and Masoud Bin Abu Amiya Bin Al-Mugheira, and Qays Bin Al-Fakiha, and Abdullah Bin Al-Manzar Bin Abu Rafa’a, and Al-Aas Bin Manbah Bin Al-Hajjaj, and Hajib Bin Al-Saib.

و أما الذين شاركه في قتلهم غيره فهم حنظلة بن أبي سفيان أخو معاوية و عبدة بن الحارث و زمعة و عقيل ابنا الأسود بن عبد المطلب

And as for those he^{-asws} participated in killing them with someone else, so they are – Hanzala Bin Abu Sufyan brother of Muawiyah, and Ubeyda Bin Al-Haris, and Zam’a and Aqeel two sons of Al-Aswad son of Abdul Muttalib^{-asws}.

و أما الذين اختلف الناقلون في أنه عليه السلام قتلهم أو غيره فهم طعيمة بن عدي و عمير بن عثمان بن عمرو و حرملة بن عمرو و أبو قيس بن الوليد بن المغيرة و أبو العاص بن قيس و أوس الجمحي و عقبه بن أبي معيط صبرا و معاوية بن عامر

And as for those the transmitters have differed regarding whether he^{-asws} killed them or someone else, so they are – Taema bin Uday, and Umeyr bin Usman bin Amro, and Hurmala

¹⁶² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 36

Bin Amro, and Abu Qays Bin Al-Waleed Bin Al-Mugheira, and Abu Al-Aas Bin Qays, and Aws Al-Jamhy, and Uqba Bin Abu Mueet Sabra, and Muawiya Bin Aamir.

فهذه عدة من قيل إنه عليه السلام قتلهم في هذه الرواية غير النضر بن الحارث فإنه قتله صبرا بعد القفول من بدر هذا من طرق الجمهور.

So this is the number of the ones it is said that he^{-asws} killed them in these reports, apart from Al-Nazar Bin Al-Haris, for he was killed by Sabra after the returned from Badr. This is from the way of Al-Jamhour¹⁶³.

38- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا خَرَجْتُ فُرَيْشٌ إِلَى بَدْرٍ وَأَخْرَجُوا بَنِي عَبْدِ الْمُطَّلِبِ مَعَهُمْ خَرَجَ طَالِبُ بْنُ أَبِي طَالِبٍ فَتَنَزَلَ مُجَاهِزُهُمْ وَهُمْ يَرْتَجِزُونَ وَنَزَلَ طَالِبُ بْنُ أَبِي طَالِبٍ يَرْتَجِزُ وَيَقُولُ

يَا رَبِّ إِنَّمَا تُرْتِزُنِي بِطَالِبٍ
فِي مَعْتَبِ الْمَعَالِبِ الشَّحَارِبِ
وَجَلِيلِ الْمَغْلُوبِ عَيْرِ الْعَالِبِ
فِي مَعْتَبٍ مِنْ هَذِهِ الْمَعَانِبِ
بِمَجْلِهِ الْمَسْئُورِ عَيْرِ السَّالِبِ

فَقَالَتْ فُرَيْشٌ إِنَّ هَذَا كَيْفَلِينَا فَرَدُّهُ

Al Kafi – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Zareeh,

‘From Abu Abdullah^{-asws} having said: ‘When Quraysh went out to Badr and the clan of Abdul Muttalib^{-asws} came out with them, Talib son of Abu Talib^{-asws} came out. Their poets descended and they were prosing, and Talib son of Abu Talib^{-asws} descended and prose saying (a poem). Quraysh said, ‘This one has overcome us, so return him’.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ أَسْلَمَ.

And in another report from Abu Abdullah^{-asws}, he had become a Muslim¹⁶⁴.

39- فر، تفسير فرات بن إبراهيم عبد السلام بن مالك و سعيد بن الحسن بن مالك مَعْنَعًا عَنِ السُّدِّيِّ قَالَ: هَذَا خَصْمَانِ احْتَصَمُوا فِي رَجْمِ الْأَيْتَيْنِ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ وَ عُيَيْدَةَ بْنِ الْحَارِثِ وَ فِي عُتْبَةَ بْنِ رَبِيعَةَ وَ الْوَلِيدِ بْنِ عُتْبَةَ وَ شَيْبَةَ بْنِ رَبِيعَةَ بَارَزَهُمْ يَوْمَ بَدْرٍ عَلِيٌّ وَ حَمْزَةُ وَ عُيَيْدَةُ بْنُ الْحَارِثِ

Tafseer Furat Bin Ibrahim – Abdul Salam Bin Malik and Saeed Bin Al Hassan Bin Malik, from Al Sadi who said,

‘These are two disputants disputing regarding their Lord. [22:19] – the two Verses were Revealed regarding Ali^{-asws}, and Hamza^{-asws} and Ubeyda Bin Al-Haris, and regarding Utba Bin Rabie, and Al-Waleed Bin Utba, and Shayba bin Rabie who were duelled on the day of Badr by Ali^{-asws} and Hamza^{-asws} and Ubeyda Bin Al-Haris.

فَقَالَ رَسُولُ اللَّهِ ص هُوَ لَاءِ الثَّلَاثَةِ يَوْمَ الْقِيَامَةِ كَوَاسِطَةَ الْقِلَادَةِ فِي الْمُؤْمِنِينَ وَ هُوَ لَاءِ الثَّلَاثَةِ كَوَاسِطَةَ الْقِلَادَةِ فِي الْكُفَّارِ .

¹⁶³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 37

¹⁶⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 38

Rasool-Allah^{-saww} said: ‘These three on the Day of Qiyamah would be like middle of the necklace among the Momineen, and those three would be like the middle of the necklace among the Kafirs’.¹⁶⁵

40- فر، تفسير فرات بن إبراهيم عبيدة بن عبد الواحد موعناً عن محمد بن سيرين قال: نزلت هذه الآية في الذين يبارزون يوم بدر قال لما كان يوم بدر برز عتبة و شيبه ابنا ربيعة و الوليد بن عتبة فقال عتبة يا محمد اخرج إلينا أكفأنا فقام فتيه من الأنصار فلما رآهم رسول الله قال اجلسوا قد أحسنتم

Tafseer Furat Bin Ibrahim – Ubeyda Bin Abdul Wahid, from Muhammad Bin Sireen who said,

‘This Verse was Revealed regarding those who duelled on the day of Badr. He said, ‘When it was the day of Badr, Utba and Shayba two sons of Rabie and al Waleed Bin Utba came out for duel. Utba said, ‘O Muhammad^{-saww}! Bring out to us our peers!’ Youths from the Helpers stood up. When Rasool-Allah^{-saww} saw them, he^{-saww} said: ‘Sit down, you are done good’.

فلما رأى حمزة أن رسول الله ص يريد أن قام حمزة ثم قام علي ثم قام عبيدة عليهم البيض قال لهم عتبة تكلموا يا أهل البيض تعرفكم فقال حمزة أنا حمزة بن عبد المطلب و قال علي أنا علي بن أبي طالب و قال عبيدة أنا عبيدة بن الحارث بن عبد المطلب فقالوا أكفأنا كرام

When Hamza^{-asws} saw that Rasool-Allah^{-saww} intended him^{-asws}, Hamza^{-asws} stood up, the Ali^{-asws} stood up, then Ubeyda stood up, having the white (clothes) upon them. Utba said to them, ‘Speak, O people of white (clothes), so we can recognise you’. Hamza^{-asws} said, ‘I^{-asws} am Hamza^{-asws} son of Abdul Muttalib^{-asws}’; and Ali^{-asws} said: ‘I^{-asws} am Ali^{-asws} son of Abu Talib^{-asws}’, and Ubeyda said, ‘I am Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}’. They said, ‘Honourable peers’.

فتبارز حمزة عتبة فقتله حمزة و تبارز علي الوليد فقتله علي و تبارز عبيدة شيبه فامتص كل واحد منهما فمال عليه علي فأجاز عليه و احتمل عبيدة أصحابه و كانوا هؤلاء من المسلمين كواسطة القلادة من القلادة من المشركين كواسطة القلادة من القلادة

Hamza^{-asws} duelled Utba and Hamza^{-asws} killed him; and Ali^{-asws} duelled Al-Waleed and Ali^{-asws} killed him; and Ubeyda duelled Shayba, and each one of them was injured. Ali^{-asws} went to him and dealt the deathblow to him, and Ubeyda was carried by his companions, and they were from the Muslims like the middle of the necklace from the necklace, and those were from the Polytheists like the middle of the necklace from the necklace.

فنزلت هذه الآية هذان خصمان اختصموا في ربحهم حتى بلغ و دوفوا عذاب الحريق فهذا في هؤلاء المشركين و نزلت إن الله يدخل الذين آمنوا و عملوا الصالحات حتى بلغ إلى صراط الحميد فهذا في هؤلاء المسلمين.

This Verse was Revealed: ‘**These are two disputants disputing regarding their Lord [22:19]** – until it reached: **tasting the Punishment of the burning [22:22]**. So this is regarding those Polytheists; and it was Revealed: **Surely Allah would Enter those who are believing [22:23]** – until it reached: **to the Path of the Praised One [22:24]**, so this is regarding these Muslims’.¹⁶⁶

¹⁶⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 39

¹⁶⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 40

41- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَمَّامٍ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مُسَوِّمِينَ قَالَ الْعَمَائِمُ اعْتَمَّ رَسُولُ اللَّهِ ص فَسَدَّهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ اعْتَمَّ جِبْرَائِيلُ ع فَسَدَّهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Hammam,

‘From Abu Al-Hassan^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **havoc-causing Angels [3:125]**. He^{-asws} said: ‘The turbans which Rasool-Allah^{-saww} wore and dropped it in front of him^{-saww} and his^{-saww} back, and Jibraeel^{-as} wore a turban and dropped in from his^{-as} front and from his^{-as} back’.¹⁶⁷

42- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَبَلَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَتْ عَلَى الْمَلَائِكَةِ الْعَمَائِمُ الْبَيْضُ الْمُرْسَلَةُ يَوْمَ بَدْرٍ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela,

‘From Abu Ja’far^{-asws} having said: ‘There were white turbans upon the Angels Sent on the day of Badr’.¹⁶⁸

43- فر، تفسير فرات بن إبراهيم فُرَاتُ بْنُ إِبْرَاهِيمَ الْكُوفِيُّ مَعْنَعًا عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ تَعَالَى أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ قَالَ نَزَلَتْ الْآيَةُ فِي ثَلَاثَةٍ مِنَ الْمُسْلِمِينَ فَهُمْ الْمُتَّقُونَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَ فِي ثَلَاثَةٍ مِنَ الْمُشْرِكِينَ هُمْ الْمُفْسِدُونَ فِي الْأَرْضِ

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al-Kufi, from Ibn Abbas regarding the Words of the Exalted: **Or should We Make those who believe and do righteous deeds to be like the mischief-makers in the earth, or Make the pious ones to be like the immoral? [38:28]**. He said, ‘The Verse was revealed regarding three from the Muslims, so they are the pious who believed and did righteous deeds; and regarding three from the Polytheists, they are the mischief-makers in the earth.

فَأَمَّا الثَّلَاثَةُ مِنَ الْمُسْلِمِينَ فَعَلِيُّ بْنُ أَبِي طَالِبٍ وَ حَمْزَةُ وَ عُبَيْدَةُ وَ أَمَّا الثَّلَاثَةُ مِنَ الْمُشْرِكِينَ فَعُتْبَةُ بْنُ رَبِيعَةَ وَ شَيْبَةُ وَ الْوَلِيدُ بْنُ عُتْبَةَ وَ هُمُ الَّذِينَ يُبَارِزُونَ يَوْمَ بَدْرٍ فَقَتَلَ عَلِيُّ الْوَلِيدَ وَ قَتَلَ حَمْزَةُ عُتْبَةَ بْنِ رَبِيعَةَ وَ قَتَلَ عُبَيْدَةُ شَيْبَةَ.

As for the three from the Muslims, it is Ali^{-asws} Bin Abu Talib^{-asws}, and Hamza^{-asws}, and Ubeyda; and as for the three from the Polytheists, it is Utba Bin Rabie, and Shayba, and Al-Waleed Bin Utba, and they are those who duelled on the day of Badr. Ali^{-asws} killed Al-Waleed, and Hamza^{-asws} killed Utba Bin Rabie, and Ubeyda killed Shayba’.¹⁶⁹

44- كا، الكافي حُمَيْدُ بْنُ زِيَادٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَحْمَدَ الدَّهْقَانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الطَّاطَرِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ بْنِ عَيْسَى بَيَّاعِ السَّابِرِيِّ عَنْ أَبَانَ بْنِ عُمَرَ قَالَ حَدَّثَنِي فَضِيلُ الْبَرَّاجِيِّ قَالَ: كُنْتُ بِمَكَّةَ وَ خَالِدُ بْنُ عَبْدِ اللَّهِ الْقُسَيْرِيُّ أَمِيرٌ وَ كَانَ فِي الْمَسْجِدِ عِنْدَ زَمْرَمَ فَقَالَ ادْعُوا لِي فَنَادَاهُ قَالَ فَجَاءَ شَيْخُ أَحْمَرَ الرَّأْسِ وَ الْبَحِيحَةِ فَدَنَوْتُ لِأَسْمَعَ فَقَالَ خَالِدُ يَا فَنَادَاهُ أَخْبَرَنِي بِأَكْرَمِ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَدَلِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ

¹⁶⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 41

¹⁶⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 42

¹⁶⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 43

Al-Kafi – Humejd Bin Zaiyad, from Ubeydullah Bin Ahmad Al Dihqan, from Ali bin Al Hassan al tatory, from Muhammad Bin Ziyad Bin Isa Bya'a Al Sabiry, from Aban Bin Usman who said, 'It was narrated to me by Fuzayl Al Barajimy who said,

'I was at Makkah and Khalid Bin Abdullah Al Qasry, the Ameer, and he was in the Masjid by Zamzam. He said, 'Call Qatada for me'. An old man with red head and beard came, so I went closer to hear. Khalid said, 'O Qatada! Inform me with the most prestigious even, which has taken place among the Arabs and the most honourable event having occurred among the Arabs, and the most disgraceful even which happened among the Arabs'.

فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ أَخْبِرَكَ بِأَكْرَمِ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَعَزِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَ أَذَلِّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ وَاجِدَةٌ قَالَ خَالِدٌ وَجُحْتُ وَاجِدَةٌ قَالَ نَعَمْ أَصْلَحَ اللَّهُ الْأَمِيرَ قَالَ أَخْبِرْنِي قَالَ بَدْرٌ قَالَ وَكَيْفَ ذَا

He said, 'May Allah^{-azwj} Keep the Emir well! I hereby inform you that the most honourable event that has transpired among the Arabs, and the most disgraceful event that has transpired among the Arabs, is one'. He said, 'Woe be unto you, one?' He said, 'Yes, may Allah^{-azwj} Keep the Emir well'. He said, 'Inform me'. He said, 'Badr'. He said, 'And how is that?'

قَالَ إِنَّ بَدْرًا أَكْرَمُ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ بِمَا أَكْرَمَ اللَّهُ عَزَّ وَ جَلَّ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَعَزُّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ بِمَا أَعَزَّ اللَّهُ الْإِسْلَامَ وَ أَهْلَهُ وَ هِيَ أَذَلُّ وَقَعَةٍ كَانَتْ فِي الْعَرَبِ فَلَمَّا قُتِلَتْ قُرَيْشٌ يَوْمَئِذٍ ذَلَّتِ الْعَرَبُ

He said, 'Badr was the most prestigious event that has transpired among the Arabs because Allah^{-azwj} Mighty and Majestic Gave prestige to Al-Islam and its people, and it is the most honourable event to have transpired among the Arabs because Allah^{-azwj} Mighty and Majestic gave Honour to Al-Islam and its people, and it is the most disgraceful event to have transpired among the Arabs, for Quraysh were killed on that Day and the Arabs were humiliated'.

فَقَالَ لَهُ خَالِدٌ كَذَبْتَ لَعَنُ اللَّهُ إِنْ كَانَ فِي الْعَرَبِ يَوْمَئِذٍ مَنْ هُوَ أَعَزُّ مِنْهُمْ وَبِئْسَ مَا تَقْتَادُهُ أَخْبِرْنِي بَعْضَ أَشْعَارِهِمْ

Khalid said to him, 'You have lied, by the Life of Allah^{-azwj} for there was no day more honourable for the Arabs than that Day. Woe be unto you, O Qatada, inform me of some of their poems'.

قَالَ خَرَجَ أَبُو جَهْلٍ يَوْمَئِذٍ وَ قَدْ أَعْلَمَ لِيُرَى مَكَانَهُ وَ عَلَيْهِ عِمَامَةٌ حَمْرَاءُ وَ بِيَدِهِ تُرْسٌ مُدَهَّبٌ وَ هُوَ يَقُولُ

بَارِئُ عَامَرِينَ حَدِيثِ السِّينِ

مَا تَنْقِمُ الْحَرْبُ الشَّمْسُوسُ مَيِّ

لِيَمِثْلُ هَذَا وَلَدَنْتَنِي أُمِّي

He said, 'Abu Jahl came out on that Day, so that his status may be seen, and upon him was a red turban, and in his hand was a golden shield and he was saying, 'A detestable war like this cannot take its revenge against me as I am like a two year old camel at the peak of its strength, and it is for the like of this that my mother has borne me'.

فَقَالَ كَذَبَ عَدُوُّ اللَّهِ إِنْ كَانَ ابْنُ أُحِيٍّ لِأَقْرَبِ مِنْهُ يَعْنِي خَالِدَ بْنَ الْوَلِيدِ وَ كَانَتْ أُمُّهُ قُشَيْرِيَّةً وَبِئْسَ مَا تَقْتَادُهُ مِنَ الَّذِي يَقُولُ

أُوْفِي بِيَعَادِي وَ أُحْمِي عَنْ حَسَبِ

He said, 'The enemy of Allah^{-azwj} has lied, the son of my brother was more of a horse than him, meaning Khalid Bin Waleed, and his mother was Qushayriyya'. Woe be unto you, O Qatada, who is the one who said, 'I fulfil my promise and defend my status'.

فَقَالَ أَصْلَحَ اللَّهُ الْأَمِيرَ لَيْسَ هَذَا يَوْمَئِذٍ هَذَا يَوْمَئِذٍ هَذَا يَوْمَئِذٍ أَحَدٌ يَخْرُجُ إِلَيْهِ أَحَدٌ فَقَالَ إِنَّكُمْ تَزْعُمُونَ أَنَّكُمْ تُجْهِزُونَ بَأْسِيفِكُمْ إِلَى النَّارِ وَ نَحْنُ نُجْهِزُكُمْ بَأْسِيفِنَا إِلَى الْجَنَّةِ فَلْيَبْرُزَنَّ إِلَيَّ رَجُلٌ يُجْهِزُنِي بِسَيْفِهِ إِلَى النَّارِ وَ أُجْهِزُهُ بِسَيْفِي إِلَى الْجَنَّةِ

He said, 'May Allah^{-azwj} Keep the Emir well, this was not on that Day. This was on the Day of Ohad. Talha Bin Abu Talha came out and he was calling out, 'Who will come out for the duel?' No one came out against him'. So he said, 'You all are alleging that you will exit us by way of your swords to the Fire, and we would dispatch you by our swords to the Paradise, so let a man duel with me to exit me by his sword to the Fire and I will dispatch him by my sword to the Paradise'.

فَخَرَجَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ هُوَ يَقُولُ

وَ هَاشِمِ الْمُطْعَمِ فِي الْعَامِ السَّعْبِ

أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدِ الْمُطَّلِبِ

أَوْفِي بَيْعَادِي وَ أَهْجِي عَنْ حَسَبِ

So Ali^{-asws} Bin Abu Talib^{-asws} came out against him and he^{-asws} was saying: '*I^{-asws} am the son^{-asws} the owner of the two Fountains Abdul Muttalib^{-asws} and Hashim^{-as} the feeders in the year of the famine. I^{-asws} fulfil my^{-asws} promise and defend my^{-asws} status*'.

فَقَالَ خَالِدٌ لَعَنَهُ اللَّهُ كَذَبَ لَعَمْرُ اللَّهِ وَ اللَّهُ أَبُو تُرَابٍ مَا كَانَ كَذَلِكَ فَقَالَ الشَّيْخُ أَيُّهَا الْأَمِيرُ أَتَدُنُّ لِي فِي الْإِنْصِرَافِ قَالَ فَقَامَ الشَّيْخُ يُفْرِجُ النَّاسَ بِيَدِهِ وَ خَرَجَ وَ هُوَ يَقُولُ زَنْدِيقُ وَ رَبِّ الْكَعْبَةِ زَنْدِيقُ وَ رَبِّ الْكَعْبَةِ.

Khalid said, 'May Allah^{-azwj} Curse him^{-asws}. He^{-asws} has lied, by the Life of Allah^{-azwj}. Abu Turab^{-asws} was not like that'. The old man said, 'O Emir, allow me to leave'. He (the narrator) said, 'The old man stood up to leave, opening the way through the crowd of people by his hands and he was saying, 'An atheist (Zindeeq), by the Lord^{-azwj} of the Kabah! An atheist (Zindeeq), by the Lord^{-azwj} of the Kabah''¹⁷⁰.

45- كا، الكافي علي عن أبيه عن ابن أبي عمير عن معاوية بن عمار عن أبي عبد الله عليه السلام قال سمعته يقول في هذه الآية يا أيها النبي قل لمن في أيديكم من الأسرى إن يعلم الله في قلوبكم خيراً يؤتكم خيراً مما أخذ منكم و يعفو لكم قال نزلت في العباس و عقيل و نوفل

Al Kafi – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying regarding this Verse: ***O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you [8:70]***, he^{-asws} said: 'This was Revealed regarding Al-Abbas, and Aqeel, and Nawfal'.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص هَمَى يَوْمَ بَدْرٍ أَنْ يُقْتَلَ أَحَدٌ مِنْ بَنِي هَاشِمٍ وَ أَبُو الْبُخَيْرِيِّ فَأَسْرُوا فَأَرْسَلَ عَلِيًّا عَلَيْهِ السَّلَامُ فَقَالَ انظُرْ مَنْ هَاهُنَا مِنْ بَنِي هَاشِمٍ

¹⁷⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 44

And he^{-asws} said that: 'The Rasool-Allah^{-saww} prohibited the killing of anyone from the Clan of Hashim^{-asws} and Abu Al-Bakhtary on the Day of Badr. So they were made captives. The Rasool-Allah^{-saww} sent for Ali^{-asws} and said: 'Go and see over there, who are the ones from the Clan of Hashim^{-asws}'.

قَالَ فَمَرَّ عَلَيَّ عَلَيْهِ السَّلَامُ عَلَى عَقِيلِ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَخَادَ عَنْهُ فَقَالَ لَهُ عَقِيلٌ يَا ابْنَ أُمِّ عَلِيٍّ أَمَا وَاللَّهِ لَقَدْ رَأَيْتَ مَكَانِي قَالَ فَرَجَعَ إِلَى رَسُولِ اللَّهِ صَ وَ قَالَ هَذَا أَبُو الْفَضْلِ فِي يَدِ فُلَانٍ وَ هَذَا عَقِيلٌ فِي يَدِ فُلَانٍ وَ هَذَا نَوْفَلُ بْنُ الْحَارِثِ فِي يَدِ فُلَانٍ

He^{-asws} said: 'Ali^{-asws} passed by Aqeel son of Abu Talib^{-asws}, may Allah^{-azwj} Honour his^{-as} face. He^{-asws} turned away from him. So Aqeel said to him^{-asws}, 'O son^{-asws} of my mother^{-asws} Ali^{-asws}! But, by Allah^{-azwj}, you^{-asws} can see my state'. He^{-asws} returned to the Rasool-Allah^{-saww} and said: 'This is Abu Al-Fazl in the hand of so and so, and this is Aqeel in the hand of so and so, and this is Naufal Bin Al-Haris in the hand of so and so'.

فَقَامَ رَسُولُ اللَّهِ صَ حَتَّى انْتَهَى إِلَى عَقِيلٍ فَقَالَ لَهُ يَا أَبَا يَزِيدٍ قُتِلَ أَبُو جَهْلٍ فَقَالَ إِذَا لَا تُنَارِعُونَ فِي تَهَامَةٍ فَقَالَ إِنْ كُنْتُمْ أَنْتَحِثُمُ الْقَوْمَ وَ إِلَّا فَارْتَكِبُوا أَكْتَابَهُمْ قَالَ فَجِيءَ بِالْعَبَّاسِ فَقِيلَ لَهُ أَفَدِ نَفْسَكَ وَ أَفَدِ ابْنَ أَخِيكَ فَقَالَ يَا مُحَمَّدُ تَرَكْنِي أَسْأَلُ فُرَيْشًا فِي كَفِّي فَقَالَ أَعْطِ مَا خَلَّمْتَ عِنْدَ أُمِّ الْفَضْلِ وَ قُلْتَ لَهَا إِنْ أَصَابَنِي فِي وَجْهِي هَذَا شَيْءٌ فَأَنْفِقِيهِ عَلَى وُلْدِكَ وَ نَفْسِكَ فَقَالَ لَهُ يَا ابْنَ أَخِي مَنْ أَخْبَرَكَ بِهَذَا فَقَالَ أَنَا بِي بِي جَبْرِئِيلُ مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ فَقَالَ وَ مَخْلُوفِهِ مَا عَلِمَ بِهَذَا أَحَدٌ إِلَّا أَنَا وَ هِيَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ صَ

He said, 'O Muhammad^{-saww}! Let me go and ask the Quraysh for ransoming me'. He^{-saww} said: 'Give from what you have left behind with Umm Al-Fazl and said to her that, 'If this I face this difficulty, so spend upon your children and on yourself'. So he said to him^{-saww}: 'O son^{-saww} of my brother^{-asws}, who informed you^{-saww} of this?' He^{-saww} said: 'Jibraeel^{-as} came with it to me^{-saww} from the Presence of Allah^{-azwj} Mighty and Majestic'. So he said, 'And I had held her on oath that no one would know of this except for myself and her. I hereby testify that you^{-saww} are the Rasool-Allah^{-saww}'.

قَالَ فَرَجَعَ الْأَسْرَى كُلَّهُمْ مُشْرِكِينَ إِلَّا الْعَبَّاسَ وَ عَقِيلَ وَ نَوْفَلَ كَرَّمَ اللَّهُ وَجْهَهُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَى إِنْ يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا إِلَى آخِرِ الْآيَةِ.

He^{-asws} said; 'All the captives returned as Polytheists except for Al-Abbas, and Aqeel, and Naufal, may Allah^{-azwj} Honour their faces, and it was regarding them that this Verse was Revealed: **O you Prophet! Say to the ones in your hand from the captives: 'If Allah Knows any goodness in your hearts, He would Give you better [8:70] - up to the end of the Verse'**.¹⁷¹

46- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عِيْسَى عَنِ ابْنِ أَبِي عَمِيْرٍ عَنْ أَنَابِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَ إِبْلِيسُ يَوْمَ بَدْرٍ يُقَلِّبُ الْمُؤْمِنِينَ فِي أَعْيُنِ الْكُفَّارِ وَ يُكَيِّزُ الْكُفَّارَ فِي أَعْيُنِ النَّاسِ فَشَدَّ عَلَيْهِ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ بِالسَّيْفِ فَهَرَبَ مِنْهُ وَهُوَ يَقُولُ يَا جَبْرِئِيلُ إِنِّي مُؤَجَّلٌ حَتَّى وَقَعَ فِي الْبَحْرِ

Al Kafi – Muhammad Bin Yahya, from Ibn Isa, from Ibn Abu Umeyr, from Aban, from Zurara,

'From Abu Ja'far^{-asws} having said: 'On the day of Badr Iblees^{-la} was belittling the people in the eyes of the Kafirs and magnifying the Kafirs in the eyes of the people. Jibraeel^{-as} pressed upon

¹⁷¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 45

him^{-la} with the sword, and he^{-la} fled from him^{-as} and he^{-la} was saying, ‘O Jibraeel^{-as}! I^{-la} am given Respite’, until he^{-la} fell into the sea’.

قَالَ زُرَّارَةٌ فَقُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ لِأَيِّ شَيْءٍ كَانَ يَخَافُ وَهُوَ مُؤَجَّلٌ قَالَ يَقْطَعُ بَعْضَ أَطْرَافِهِ.

Zurara said, ‘I said to Abu Ja’far^{-asws}, ‘For which thing was he^{-la} fearing and he^{-la} is Respited?’ He^{-asws} said: ‘He^{-as} cut off part of his^{-la} ends’.¹⁷²

47- ك، إكمال الدين ابن الوليد عن الصفار عن ابن يزيد عن ابن أبي عمير عن أنبان بن عثمان عن ابن تغلب قال قال أبو عبد الله عليه السلام كأني أنظر إلى القائم عليه السلام على ظهر النجف ركب فرساً أدهم أبلق ما بين عينيه شمراخ ثم ينتفض به فرسه فلا يبقى أهل بلدة إلا و هم يظنون أنه معهم في بلادهم

(The book) ‘Ikmal al Deen’ – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Ibn Taghlab who said,

‘Abu Abdullah^{-asws} said: ‘It is as if I^{-asws} am looking at Al-Qaim^{-asws} at the back of Al-Najaf, riding a horse with black spot in the mare between its eyes. Then he^{-asws}, standing with his^{-asws} horse, so there does not remain any people of a city except and they are thinking he^{-asws} is with them in their city.

فَإِذَا نَشَرَ رَايَةَ رَسُولِ اللَّهِ ص انْحَطَّ عَلَيْهِ ثَلَاثَةَ عَشَرَ أَلْفَ مَلِكٍ وَ ثَلَاثَةَ عَشَرَ مَلَكًا كُتِلَهُمْ يُنْظَرُونَ الْقَائِمَ عَلَيْهِ السَّلَامُ وَ هُمُ الَّذِينَ كَانُوا مَعَ نُوحٍ عَلَيْهِ السَّلَامُ فِي السَّفِينَةِ وَ الَّذِينَ كَانُوا مَعَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ حَيْثُ أُلْقِيَ فِي النَّارِ وَ كَانُوا مَعَ عِيسَى عَلَيْهِ السَّلَامُ حِينَ رُفِعَ وَ أَرْبَعَةَ أَلْفٍ مُسَوِّمِينَ وَ مُرْدِفِينَ وَ ثَلَاثًا وَ ثَلَاثَةَ عَشَرَ مَلَكًا مَلَائِكَةُ يَوْمِ بَدْرٍ وَ أَرْبَعَةَ أَلْفٍ مَلِكٍ الَّذِينَ هَبَطُوا يُرِيدُونَ الْقِتَالَ مَعَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ فَلَمْ يُؤْذَنَ لَهُمْ.

So, when he^{-asws} raises the flag of Rasool-Allah^{-saww}, thirteen thousand Angels descended to him^{-asws}, and thirteen thousand Angels, all of them are awaiting Al-Qaim^{-asws}, and they are those who were with Noah^{-as} in the ship, and those who were with Ibrahim^{-as} when he^{-as} was thrown into the fire, and they were with Isa^{-as} when he^{-as} was Raised; and four thousand **havoc-causing Angels [3:125]** and **following one another [8:9]**; and three hundred and thirteen Angels, Angels of the day of Badr, and four thousand Angels, those who had descended wanting to fight alongside Al Husayn^{-asws}, but it was not Permitted for them’.¹⁷³

48- ب، قرب الإسناد ابن طريف عن ابن خلوان عن جعفر عن أبيه عليه السلام عن ابن عباس قال: انتدب رسول الله ص ليلة البدر إلى الماء فانتدب عليه عليه السلام فرجع وكانت ليلة باردة ذات ريح وظلمة فخرج بقرينه فلما كان إلى الغليب لم يجد ذلوا فنزل في البئر تلك الساعة فصلا وتبعه ثم انجلى

(The book) ‘Qurb Al Asnad’ of Ibn Tareyf – From Ibn Ulwan,

~~‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ibn Abbas who said, ‘Rasool Allah^{-saww} delegated on the night of Badr to fetch the water, and Ali^{-asws} took the assignment. He^{-asws} went out and it was a cold night with (strong) winds and dark. He^{-asws} went out with his^{-asws}~~

¹⁷² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 46

¹⁷³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 47

container. When he^{-asws} got to the well, he^{-asws} did not find any bucket, so he^{-asws} descended into the well at that time and filled up his^{-asws} container, then turned back.

فَأَسْتَقْبَلَتْهُ رِيحٌ شَدِيدَةٌ فَجَلَسَ عَلَى مَعْبِثٍ ثُمَّ قَامَ ثُمَّ مَرَّتْ بِهِ أُخْرَى فَجَلَسَ عَلَى مَعْبِثٍ ثُمَّ قَامَ ثُمَّ مَرَّتْ بِهِ أُخْرَى فَجَلَسَ عَلَى مَعْبِثٍ فَلَمَّا جَاءَ قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا هَاشِمٍ قَالَ لَقَيْتُ رِيحًا ثُمَّ رِيحًا ثُمَّ رِيحًا شَدِيدَةً فَأَصَابَنِي فَشَعْرِيَّةٌ

He^{-asws} faced a severe gust of wind, so he^{-asws} sat down until it passed. Then he^{-asws} stood up. Then it passed by him^{-asws} again, so he^{-asws} sat down until it passed. Then he^{-asws} stood. Then it passed by him^{-asws} again, so he^{-asws} sat down until it passed. When he^{-asws} came, the Prophet^{-sawww} said to him: 'What withheld you^{-asws}, O Abu Al Hassan^{-asws}?'. He^{-asws} said: 'I^{-asws} faced a wind, then a wind, then a wind, severe, and the chills hit me^{-asws}'.

فَقَالَ أُتِدْرِي مَا كَانَ ذَلِكَ يَا عَلِيُّ فَقَالَ لَا فَقَالَ ذَلِكَ جِبْرَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ وَقَدْ سَلَّمَ عَلَيْكَ وَ سَلَّمُوا ثُمَّ مَرَّ مِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ فَسَلَّمَ عَلَيْكَ وَ سَلَّمُوا ثُمَّ مَرَّ إِسْرَافِيلُ وَ أَلْفٌ مِنَ الْمَلَائِكَةِ فَسَلَّمَ عَلَيْكَ وَ سَلَّمُوا.

He^{-sawww} said: 'Do you^{-asws} know what that was, O Ali^{-asws}?'. He^{-asws} said: 'No'. He^{-sawww} said: 'That is Jibraeel^{-as} among a thousand from the Angels, and he^{-as} had greeted to you^{-asws} and they greeted. Then Mikaeel^{-as} passed by among a thousand from the Angels, and greeted you^{-asws} and they greeted. Then Israfeel^{-as} passed by and a thousand from the Angels, and greeted you^{-asws} and they greeted'.¹⁷⁴

49- شي، تفسير العياشي عن عمرو بن أبي المقدام عن أبيه عن علي بن الحسين عليهما السلام مغلّة بأذني تغييرٍ و زاد في آخره و هم مدد لنا و هم الذين رأهم إيليس ف نكص على عقبيه يمشي الفهمرى حين يقول إني أرى ما لا تزورن إني أخاف الله و الله شديد العقاب.

Tafseer Al Ayyashi – from Amro Bin Abu Al Miqdam, from his father,

'From Ali^{-asws} Bin Al Husayn^{-asws} – similar to it with a small changes, and there is an increased at the end of it: 'And they are our^{-asws} helpers, and they are those whom Iblees^{-la} saw, so he^{-la} turned back on his^{-la} heels where he^{-la} said, ***I can see what you are not seeing. I fear Allah, and Allah is Severe of the Punishment***' [8:48]'.¹⁷⁵

50- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر عليه السلام في قوله و لقد كنتم ممنون الموت الآية إن المؤمنين لنا أخبرهم الله عز و جل بمنازل شهدائهم يوم بدر من الجنة رغبتوا في ذلك و قالوا اللهم أرنا قتالنا نستشهد فيه فأراهم الله إياه يوم أحد فلم يتشؤوا إلا من شاء الله منهم.

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: ***And you were desiring the death [3:143]*** – the Verse. The Momineen, when Allah^{-azwj} Mighty and Majestic Informed them with the status in the Paradise from their martyrdom on the day of Badr, they were desirous regarding that and they said, 'O Allah^{-azwj}! Show us the fighting so we can be martyred in it'. So, Allah^{-azwj} Showed it to them on the day of Ohad, but they were not steadfast except the one from them Allah^{-azwj} Desired'.¹⁷⁶

¹⁷⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 48

¹⁷⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 49

¹⁷⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 50

51- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي بَيَانِ خُرُوجِ رَسُولِ اللَّهِ ص إِلَى مَكَّةَ وَ إِخْرَامِهِ وَ مَنْعِ قُرَيْشٍ الْمُسْلِمِينَ وَ إِزَادَتِهِ ص الصَّلْحَ وَ عَدَمِ رِضَا الْأُمَّةِ بِهِ وَ إِزَاءَتِهِمُ الْحَرْبَ وَ هَزِيمَتِهِمْ مِنْ قُرَيْشٍ وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah^{-asws} in explanation of the going out of Rasool-Allah^{-saww} to Makkah and his^{-saww} wearing Ihraam, and Quraysh preventing the Muslims, and his^{-saww} wanting the reconciliation, and the community’s dissatisfaction with it, and their viewing the war, and their defeat from Quraysh (in Ohad)’ – and continued the Hadeeth up to he^{-asws} said: -

فَرَجَعَ أَصْحَابُ رَسُولِ اللَّهِ ص مُسْتَحْيِينَ وَ أَقْبَلُوا يَعْتَذِرُونَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص أَلَسْتُمْ أَصْحَابِي يَوْمَ بَدْرٍ إِذْ أَنْزَلَ اللَّهُ فِيكُمْ إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُدِّمٌ بِالْفِ مِنْ الْمَلَائِكَةِ مُرْدِفِينَ

‘So the companions of Rasool-Allah^{-saww} returned embarrassed and they went on objecting to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} said to them: ‘Weren’t you my^{-saww} companions on the day of Badr, when Allah^{-azwj} Sent down among you (Angels) when you were seeking Help of your Lord^{-azwj}? He^{-azwj} Answered to you: “I^{-azwj} shall Help you with a thousand from the Angels following each other!”

أَلَسْتُمْ أَصْحَابِي يَوْمَ أُحُدٍ إِذْ تُصْعِدُونَ وَ لَا تَلُؤُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ أَلَسْتُمْ أَصْحَابِي يَوْمَ كَدَا وَ يَوْمَ كَدَا فَاعْتَدَرُوا إِلَى رَسُولِ اللَّهِ ص وَ نَدِمُوا عَلَى مَا كَانُوا مِنْهُمْ .

Weren’t you my^{-saww} companions on the day of Ohad when you were ascending (the mountain) and were not turning around to (help) anyone, and the Rasool^{-saww} was calling you among your last ones? Weren’t you my^{-saww} companions on such and such a day, and such and such day?’ They excused themselves to Rasool-Allah^{-saww} and regretted upon what had happened from them’¹⁷⁷.

52- فس، تفسير القمي قَوْلُهُ تَعَالَى وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ قَالَ نَزَلَتْ فِي الْأَوْسِ وَ الْخَزْرَجِ

Tafseer Al-Qummi – The Words of the Exalted: **And if they intend to deceive you - then surely Allah is Sufficient for you [8:62]**. He said, ‘It was Revealed regarding (the tribes of) Al-Aws and Al-Khazraj.

رُويَ عَنِ الْإِمَامِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ الْآيَةَ قَالَ هُمُ الَّذِينَ اسْتَشَارَهُمُ الرَّسُولُ فِي أَمْرِ قُرَيْشٍ بِبَدْرٍ فَقَالَ رَجُلٌ مِنْهُمْ يَا رَسُولَ اللَّهِ إِنَّهَا قُرَيْشٌ وَ لِحِيْلَاؤُهَا وَ إِتْمَا مَا آمَنْتَ قَطُّ الْحَدِيثُ

It is reported from the Imam^{-asws} Abu Ja’far^{-asws} regarding the Words of the Exalted: **And if they intend to deceive [8:62]** – the Verse. He^{-asws} said: ‘They are those whom the Rasool^{-saww} consulted them regarding the matter of Quraysh at Badr. A man from them said, ‘O Rasool-Allah^{-saww}! These are Quraysh and their cavalry, and they did not believe at all’ – the Hadeeth.

¹⁷⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 51

فَقَالَ تَعَالَى فَإِنَّ حَسْبَكَ اللَّهُ إِلَى قَوْلِهِ تَعَالَى إِنَّهُ عَزِيزٌ حَكِيمٌ قَالَ هُمْ الْأَنْصَارُ وَكَانَ أَلْفَ بَيْنَ قُلُوبِهِمْ وَ نَصَرْتَهُمْ [نَصَرَ يَنْصُرُ] نَبِيِّهِ وَ هُوَ قَوْلُهُ تَعَالَى لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعاً مَا أَلْفَتَ بَيْنَ قُلُوبِهِمْ وَ لَكِنَّ اللَّهَ أَلْفَ بَيْنَهُمْ فَالَّذِينَ أَلْفَ اللَّهُ بَيْنَ قُلُوبِهِمْ الْأَنْصَارُ خَاصَّةً.

The Exalted Said: **'then surely Allah is Sufficient for you [8:62]** – up to the Words of the Exalted: **He is Mighty, Wise [8:63]**. He^{-asws} said: 'They are the Helpers, and there was cordiality between their hearts, and His^{-azwj} Prophet^{-saww} was helped by them, and it is the Word of the Exalted: **Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]**. Allah^{-azwj} United between their hearts, the Helpers in particular".¹⁷⁸

53- ل، الخصال القُطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحُرَّاسَانِيِّ عَنْ سَهْلِ بْنِ صَالِحِ الْعَبَّاسِيِّ عَنْ أَبِيهِ وَ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ وَ سَأَقَ الْحَدِيثَ فِي الْحَمْسَةِ الْمُسْتَهْزَبِينَ بِرَسُولِ اللَّهِ ص ثُمَّ قَالَ الصَّدُوقُ وَ يُقَالُ فِي خَيْرِ آخِرِ فِي الْأَسْوَدِ بَنَ عَبْدِ يَعُوثَ قَوْلُ آخِرِ يُقَالُ إِنَّ النَّبِيَّ ص كَانَ قَدْ دَعَا عَلَيْهِ أَنْ يُعْمِيَ اللَّهُ بَصَرَهُ وَ أَنْ يُنْكِلَهُ وَلَدَهُ

(The book) 'Al Khisaal' – Al Qatan, from Abdul Rahman Bin Muhammad Al Husayni, from Muhammad Bin Ali Al Khurasany, from Sahl B in Salih Al Abbas, from his father and Ibrahim Bin Abdul Rahman,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Husayn^{-asws} Bin Ali^{-asws}' – and continued the Hadeeth regarding the five mockers of Rasool-Allah^{-saww}, then Al-Sadouq said, 'And it is said in another Hadeeth regarding Al-Aswad Bin Abd Yagous other words, it is said that the Prophet^{-saww} had supplicated against him for Allah^{-azwj} to Blind his sight, and that he be bereft of his son.

فَلَمَّا كَانَ فِي ذَلِكَ الْيَوْمِ جَاءَ حَتَّى صَارَ إِلَى كُدَى فَأَنَّهُ جَبْرَيْلُ يُوْرَقَةَ حَضْرَاءَ فَضْرَبَ بِهَا وَجْهَهُ فَعَمِيَ وَ بَقِيَ حَتَّى أَتَكَلَّهُ اللَّهُ عَزَّ وَ جَلَّ وَ لَدَهُ يَوْمَ بَدْرٍ ثُمَّ مَاتَ.

When it was during that day, he came to a door, and Jibraeel^{-as} came to him with a green paper and struck his face with it, and he was blinded, and he remained until Allah^{-azwj} Mighty and Majestic Caused him to lose his son on the day of Badr, then he died".¹⁷⁹

54- فس، تفسير القمي وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ قَالَ فَهُوَ رَسُولُ اللَّهِ ص لَمَّا أُخْرِجَتْهُ قُرَيْشٌ مِنْ مَكَّةَ وَ هَرَبَ مِنْهُمْ إِلَى الْعَارِ طَلَبُوهُ لِيَقْتُلُوهُ فَعَاقَبَهُمُ اللَّهُ تَعَالَى يَوْمَ بَدْرٍ فَفُعِلَ عُثْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ وَ أَبُو جَهْلٍ وَ حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ وَ غَيْرُهُمْ فَلَمَّا فُضِضَ رَسُولُ اللَّهِ ص طَلَبَ بِدِمَائِهِمْ.

Tafseer Al-Qummi –**and one who retaliates with what he had been afflicted with, then he is punished upon it, [22:60]**, he said, 'It is Rasool-Allah^{-saww}. When Quraysh expelled him^{-saww} from Makkah and he^{-saww} fled from them to the cave, they sought him^{-saww} in order to kill him^{-saww}, so Allah^{-azwj} Retaliated against them on the day of Badr, so Utba, and Shayba, and Al-Waleed, and Abu Jahl^{-la}, and Hanzala Bin Abu Sufyan, and others were killed. When Rasool-Allah^{-saww} passed away, they sought (to avenge) their blood".¹⁸⁰

¹⁷⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 52

¹⁷⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 53

¹⁸⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 54

55- فس، تفسير القمي أم يقولون نحن جميع منتصر سيهزم الجمع و يقولون الدبر قال فقالت فرشت قد اجتمعنا لنتصر و نقتلك يا محمد فأنزل الله أم يقولون يا محمد نحن جميع منتصر سيهزم الجمع و يقولون الدبر يعني يوم بدر حين هزموا و أسروا و قتلوا.

Tafseer Al-Qummi - **Or are they saying, 'We will all get together, helping each other'? [54:44] The gathering would soon be defeated, and they will turn back [54:45]**, he said, 'Quraysh said, 'We have gathered in order to help each other and we will kill you^{-saww}, O Muhammad^{-saww}!' So, Allah^{-azwj} Revealed: **Or are they saying – O Muhammad^{-saww}, 'We will all get together, helping each other'? [54:44] The gathering would soon be defeated [54:45] –** meaning on the day of Badr when they were defeated and captured and killed".¹⁸¹

56- فس، تفسير القمي سأل سائل يعذاب واقع قال و في حديث آخر لما اضطفت الحيلان يوم بدر رفع أبو جهل يديه فقال اللهم أقطعنا للرحم و آتانا بما لا نعرف فأجبه العذاب فأنزل الله تبارك و تعالى سأل سائل يعذاب واقع.

Tafseer Al-Qummi - **A questioner, asked for the Punishment to befall [70:1]**, he said, 'And in another Hadeeth: 'When the cavalry was chosen on the day of Badr, Abu Jahl^{-la} raised his^{-la} hands and said, 'O Allah^{-azwj}! He^{-saww} cut off our relationship, and came to us with what we do not recognise'. So the Punishment came to him^{-la}, and Allah^{-azwj} Blessed and Exalted Revealed: **A questioner, asked for the Punishment to befall [70:1]"**.¹⁸²

57- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر عليه السلام في قوله فأما من أوتي كتابه بيمينه فهو أبو سلمة عبد الله بن عبد الأسد بن هلال المخزومي و هو من بني مخزوم و أما من أوتي كتابه وراء ظهره فهو أخوه الأسود بن عبد الأسد بن هلال المخزومي قتله حمزة بن عبد المطلب يوم بدر.

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

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **So, as for one Given his Book in his right hand [84:7]**, it is Abu Salma Abdullah Bin Abdul Asad Bin Hilal Al-Makhzoumy, and he is from the clan of Makhzoum; **And as for one Given his Book behind his back [84:10]**, it is his brother Al-Aswad Bin Abdul Asad Bin Hill Al-Makhzoumy. He was killed by Hamza^{-asws} son of Abdul Muttalib^{-asws} on the day of Badr".¹⁸³

58- يد، التوحيد بإسناده عن وهب القرشي عن الصادق عن آبائه عن أمير المؤمنين عليه السلام قال: رأيت الحضر عليه السلام في المنام قبل بدر بليلة فقلت له علي شيناً أنصر به على الأعداء

(The book) 'Al Tawheed' – By his chain from Wahab Al Qarshy,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} saw Al-Khizr^{-as} in the dream before Badr by a night, so I^{-asws} said to him^{-as}: 'Teach me^{-asws} something I^{-asws} can be helped with against the enemies'.

فقال قل يا هو يا من لا هو إلا هو فلما أصبحت فصصتها على رسول الله ص فقال لي يا علي علمت الاسم الأعظم و كان على لساني يوم بدر.

¹⁸¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 55

¹⁸² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 56

¹⁸³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 57

He^{-as} said: ‘Say: ‘O One, there is no Him^{-azwj} except Him^{-azwj}!’ When it was morning I^{-asws} narrated it to Rasool-Allah^{-saww}, and he^{-saww} said to me^{-asws}: ‘O Ali^{-asws}! You were taught the Magnificent Name’, and it was upon my^{-asws} tongue on the day of Badr’¹⁸⁴.}

59 تَفْسِيرُ التُّعْمَانِيِّ عَنِ الصَّادِقِ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ وَعَرَفَ اللَّهُ حَرْجَ الْمُسْلِمِينَ أَنْزَلَ عَلَى نَبِيِّهِ وَ إِنْ جَنَحُوا لِلسَّلَامِ فَاجْتَمَعْ لَهَا وَ تَوَكَّلْ عَلَى اللَّهِ فَلَمَّا قَوِيَ الْإِسْلَامُ وَ كَثُرَ الْمُسْلِمُونَ أَنْزَلَ اللَّهُ تَعَالَى فَلَا تَهَيُّوْا وَ تَدْعُوا إِلَى السَّلَامِ وَ أَنْتُمْ الْأَعْلَوْنَ وَ اللَّهُ مَعَكُمْ وَ لَنْ يَرْجُمَكُمْ أَعْمَالَكُمْ فَتَسْحَتْ هَذِهِ الْآيَةُ الَّتِي أُذِنَ لَهُمْ فِيهَا أَنْ يَجْنَحُوا

Tafseer Al Numan –

‘From Al-Sadiq^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘When it was the day of Badr and Allah^{-azwj} Recognised the critical situation of the Muslims, Revealed unto His^{-azwj} Prophet^{-saww}: **And if they incline towards peace, then incline to it and rely upon Allah [8:61].** When Islam was strong and the Muslims were numerous, Allah^{-azwj} the Exalted Revealed: **So do not slacken and call to the peace while you are on top, and Allah is with you and will never Deprive you for your deeds [47:35].** So, this Verse Abrogated the one which Permitted for them regarding it and they should incline’.

وَ سَأَقِ الْحُدَيْثَ إِلَى أَنْ قَالَ أَمَّا الْجِدَالُ وَ مَعَانِيهِ فِي كِتَابِ اللَّهِ وَ إِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَارِهُونَ مُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَ هُمْ يَنْظُرُونَ

And he^{-asws} continued the Hadeeth up to he^{-asws} said: ‘As for the disputing and its meaning in the Book of Allah^{-azwj}: **and although a group of the Momineen were unwilling [8:5] They are disputing with you regarding the Truth after its clarification. It is as if they are being driven to the death and they are looking on [8:6].**

وَ لَمَّا حَرَجَ رَسُولُ اللَّهِ ص إِلَى بَدْرٍ كَانَ خُرُوجُهُ فِي طَلَبِ الْعُدُوِّ وَ قَالَ لِأَصْحَابِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي أَنْ أَطْفِرَ بِالْعَبِيرِ أَوْ يَفْرِيئُنِي فَخَرَجُوا مَعَهُ عَلَى هَذَا

And when Rasool-Allah^{-saww} went out to Badr, his^{-saww} going out was in seeking the enemy, and he^{-saww} said to his^{-saww} companions: ‘Allah^{-azwj} Mighty and Majestic has Promised me^{-asws} that I^{-asws} will be victorious with the caravan or with Quraysh’. So, they went out with him^{-saww} upon this upon this.

فَلَمَّا أَفَلَّتِ الْعَبِيرُ وَ أَمَرَهُ اللَّهُ بِقِتَالِ قُرَيْشٍ أَحْبَبَ أَصْحَابُهُ فَقَالَ إِنَّ قُرَيْشًا قَدْ أَقْبَلَتْ وَ قَدْ وَعَدَنِي اللَّهُ سُخَّانَهُ إِحْدَى الطَّائِفَتَيْنِ أَمَّا لَكُمْ وَ أَمْرِي بِقِتَالِ قُرَيْشٍ

When the caravan escaped and Allah^{-azwj} Commanded him^{-saww} with fighting Quraysh, he^{-saww} informed his^{-saww} companions. He^{-saww} said: ‘Quraysh have come and Allah^{-azwj} the Glorious has Promised me^{-saww} one of the two parties, it would be for you, and Commanded me^{-saww} with fighting Quraysh’.

قَالَ فَخَرَجُوا مِنْ ذَلِكَ وَ قَالُوا يَا رَسُولَ اللَّهِ فَإِنَّا لَمْ نَخْرُجْ عَلَى أَهْبَةِ الْحَرْبِ قَالَ وَ أَكْثَرَ قَوْمٍ مِنْهُمْ الْكَلَامَ وَ الْجِدَالَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ إِذْ يَعِدُكُمُ اللَّهُ الْآيَةَ

¹⁸⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 58

He^{-asws} said: ‘They were alarmed from that and said, ‘O Rasool-Allah^{-saww}! We did not come out upon preparation for the war’. And most of the people frequented the speech and the quarrelling, so Allah^{-azwj} the Exalted Revealed: **And when Allah Promised you one of the two parties [8:7]** – the Verse.

وَسَافَهُ إِلَى أَنْ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدِ بْنِ عَامِرٍ وَكَانَ عَمَّ قَتَادَةَ بْنِ النُّعْمَانِ الْأَنْصَارِيِّ وَكَانَ قَتَادَةُ مِنْ شَهِدٍ بَدْرًا.

And he^{-asws} continued it up to he^{-asws} said: ‘A man from the Helpers called Rifaat Bin Zayd Bin Aamir said, and he was an uncle of Qatada Bin Al-Numan Al-Ansary, ‘And Qatada was from the ones who attended (battle of) Badr’¹⁸⁵.

60- ختص، الإختصاص ابن الوليد عن أحمد بن إدريس عن محمد بن أحمد عن محمد بن إسماعيل العلوي عن محمد بن الزبيران الدامغاني عن أبي الحسن موسى عليه السلام قال: إن العباس كان في عدد الأسارى عند النبي ص و جحد أن يكون له الفداء فأنزل الله تبارك و تعالى على النبي ص بخبره بدفين له من ذهب

(The book) ‘Al Ikhtisas’ – Ibn Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Ismail al Alawy, from Muhammad Bin Al Zibrqan Al Damagany,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘Al-Abbas was among a number of captives in the presence of the Prophet^{-saww} and strived that the ransom should be for him, so Allah^{-azwj} Blessed and Exalted Revealed unto the Prophet^{-saww} about the gold (of Al-Abbas) handed over (to Umm Al-Fazl).

فَبَعَثَ عَلِيًّا عَلَيْهِ السَّلَامُ فَأَخْرَجَهُ مِنْ عِنْدِ أُمِّ الْفَضْلِ وَ أَحْبَرَ الْعَبَّاسَ بِمَا أَحْبَرَهُ جَبْرِئِيلُ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَذِنَ لِعَلِيِّ وَ أَعْطَاهُ عَلَامَةً الَّتِي دَفَنَ فِيهِ فَقَالَ الْعَبَّاسُ عِنْدَ ذَلِكَ يَا ابْنَ أَخِي مَا فَاتَنِي مِنْكَ أَكْثَرُ وَ أَشْهَدُ أَنَّكَ رَسُولُ رَبِّ الْعَالَمِينَ

He^{-saww} sent Ali^{-asws}, and he^{-asws} extracted it from the presence of Umm Al-Fazal and informed Al-Abbas with what Jibraeel^{-as} had informed him^{-saww} from Allah^{-azwj} Blessed and Exalted and permitted for Ali^{-asws} and gave him^{-asws} a mark in which it had been buried. Al-Abbas said during that, ‘O son^{-saww} of my brother^{-as}! What I missed from you^{-saww} is more, and I testify that you^{-saww} are Rasool^{-saww} of Lord^{-azwj} of the worlds’.

فَلَمَّا أَحْضَرَ عَلِيُّ الدَّهَبَ قَالَ الْعَبَّاسُ أَفَقَرْتَنِي يَا ابْنَ أَخِي فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ يَغْلِبَ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا بِمَا أَخَذَ مِنْكُمْ وَ يَغْفِرَ لَكُمْ.

When Ali^{-asws} presented the gold, Al-Abbas said, ‘You^{-saww} have impoverished me, O son^{-saww} of my brother^{-as}!’ So, Allah^{-azwj} Blessed and Exalted Revealed: **‘If Allah Knows any goodness in your hearts, He would Give you better than what He Takes from you and He will Forgive you [8:70]’**¹⁸⁶.

61- أَقُولُ رَوَى السَّيِّدُ فِي كِتَابِ سَعْدِ السُّعُودِ، مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ عَلِيٍّ بْنِ مَرْوَانَ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ سَلَامٍ عَنْ حَجَّاجِ بْنِ الْمُنْهَالِ عَنِ الْمُعْتَمِرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي مَحَلْتِ [مَجْلَزٍ] عَنْ قَيْسِ بْنِ عَبَّادٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ أَنَّهُ قَالَ سَمِعْتُهُ يَقُولُ أَنَا أَوَّلُ مَنْ يَجْتَنُو لِلْخُصُومَةِ بَيْنَ يَدَيِ الرَّحْمَنِ

¹⁸⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 59

¹⁸⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 60

I (Majlisi) am saying, 'It is reported by the Seyyid in the book 'Sa'ad Al Saoud', from Tafseer of Muhammad Bin Ali Abbas Bin Ali Bin Marwan who said, 'It was narrated to us by Ibrahim Bin Abdullah Bin Salam, from Hajaj Bin Al Minhal, from Al Mo'tamar Bin Suleyman, from his father, from Abu Mahlas (Mijlaz), from Qaus Bin Abbad,

'From Ali^{-asws} Bin Abu Talib^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'I^{-asws} am the first one to kneel in front of the Beneficent'.

قَالَ قَيْسٌ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ هَذَا حُضْمَانِ احْتَصَمُوا فِي رَجْمِهِمْ قَالَ هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ عَلِيٌّ وَ حَمْزَةُ وَ عُبَيْدَةُ وَ شَيْبَةُ وَ عُثْبَةُ وَ الْوَلِيدُ.

Qays said, 'And regarding them this Verse was revealed: ***These are two disputants disputing regarding their Lord [22:19]***. He said, 'They are those who duelled on the day of Badr – Ali^{-asws} and Hamza^{-asws} and Ubeyda (versus) Shayba and Utba and Al-Waleed'.

حَدَّثَنَا الْحُسَيْنُ بْنُ عَامِرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي نَصْرِ عَنْ أَبِي نَصْرِ عَنْ أَبِي نَصْرِ عَنْ أَبِي بَصِيرٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ: حَرَجَ عُثْبَةُ وَ شَيْبَةُ وَ الْوَلِيدُ لِلْبَرَاءِ وَ حَرَجَ عُبَيْدَةُ اللَّهُ بْنُ رَوَاحَةَ مِنْ نَاحِيَةِ أُخْرَى قَالَ فَكَّرَهُ رَسُولُ اللَّهِ ص أَنْ يَكُونَ الْحَرْبُ أَوَّلَ مَا لَقِيَ بِالْأَنْصَارِ فَبَدَأَ بِأَهْلِ بَيْتِهِ فَقَالَ رَسُولُ اللَّهِ ص مُرُوهُمْ أَنْ يَرْجِعُوا إِلَى مَصَافِهِمْ

It was narrated to us by Al Hassan bin Aamir who said, 'It was narrated to us by Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman Al Ahmar, from Abu Baseer, from Ikrima, from Ibn Abbas who said,

'Utba and Shayba and Al-Waleed came out for the duel, and Ubeydullah Bin Rawaha came out from another direction. Rasool-Allah^{-saww} disliked that the war should take place first faced by the Helpers, so he^{-saww} began with his^{-saww} family. Rasool-Allah^{-saww} said: 'Instruct them to return to their ranks'.

إِنَّمَا يُرِيدُ الْقَوْمُ بَنِي عَمِّهِمْ فَدَعَا رَسُولُ اللَّهِ ص عَلِيًّا وَ حَمْزَةَ وَ عُبَيْدَةَ بِنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ فَبَرَزُوا بَيْنَ يَدَيْهِ بِالسِّبَاحِ فَقَالَ اجْعَلَاهُ بَيْنَكُمْ وَ خَافَ عَلَيْهِ الْحِدَاثَةَ فَقَالَ أَذْهَبُوا فَقَاتِلُوا عَنْ حَقِّكُمْ وَ بِالَّذِينَ الَّذِي بُعِثَ بِهِ نَبِيِّكُمْ إِذْ جَاءُوا بِبَاطِلِهِمْ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ أَذْهَبُوا فِي حِفْظِ اللَّهِ أَوْ فِي عَوْنِ اللَّهِ

But rather the people wanted the clan of their uncle, so Rasool-Allah^{-saww} called Ali^{-asws} and Hamza^{-asws} and Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}. They duelled in front of him^{-saww} with the weapons. He^{-saww} said: 'Make it to be between you two (Ali^{-asws} and Hamza^{-asws})', and he^{-saww} feared the death upon him (Ubeyda). He^{-saww} said: 'Go and fight about your right and with the Religion which your Prophet^{-saww} has been Sent with, when they have come with their falsehoods in order to extinguish the Light of Allah^{-azwj} with their mouths. Go in the Protection of Allah^{-azwj}, or in the Assistance of Allah^{-azwj}!

فَخَرَجُوا يَمْشُونَ حَتَّى إِذَا كَانُوا قَرِيبًا حَيْثُ يَسْمَعُونَ الصَّوْتِ فَصَاحَ بِهِمْ عُثْبَةُ انْتَسِبُوا نَعْرِكُمْ فَإِنْ تَكُونُوا أَكْفَاءَ نُفَاتِلْكُمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ هَذَا حُضْمَانِ احْتَصَمُوا فِي رَجْمِهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ

They went out walking until when they were both near to each other when they could hear the voice, Utba shouted at them, 'Lineage yourselves so we can recognise you, so if you were peers we will fight you!' This Verse was Revealed regarding them: ***These are two disputants disputing regarding their Lord. As for those who are committing Kufr, there would be cut out for them clothes of fire, [22:19]***.

فَقَالَ عُبَيْدَةُ أَنَا عُبَيْدَةُ بْنُ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ وَكَانَ قَرِيبَ السِّنِّ مِنْ أَبِي طَالِبٍ وَهُوَ يَوْمَئِذٍ أَكْبَرُ الْمُسْلِمِينَ فَقَالَ هُوَ كُفُوٌ كَرِيمٌ ثُمَّ قَالَ لِحِمْرَةَ مَنْ أَنْتِ قَالَتْ أَنَا حِمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ أَنَا أَسَدُ اللَّهِ وَ أَسَدُ رَسُولِهِ أَنَا صَاحِبُ الْخُلَفَاءِ فَقَالَ لَهُ عُتْبَةُ سَتَرَى صَوْلَتِكَ الْيَوْمَ يَا أَسَدَ اللَّهِ وَ أَسَدَ رَسُولِهِ قَدْ لَقِيتَ أَسَدَ الْمُطَبِّينِ

Ubeyda said, 'I am Ubeyda Bin Al-Haris son of Abdul Muttalib^{-asws}, and he was the closest of age from Abu Talib^{-asws}, and on that day he was the elders of the Muslims. He said, 'It is an honourable match'. Then he said to Hamza^{-asws}, 'Who are you^{-asws}?'. He^{-asws} said, 'I^{-asws} am Hamza^{-asws} son of Abdul Muttalib^{-asws}, I^{-asws} am lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}, in charge of the allies'. Utba said to him^{-asws}, 'Veil your^{-asws} connection today, O lion of Allah^{-azwj} and lion of His^{-azwj} Rasool^{-saww}. The two good lions have met'.

فَقَالَ لِعَلِيِّ مَنْ أَنْتَ فَقَالَ أَنَا عَبْدُ اللَّهِ وَ أَحُو رَسُولِهِ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ فَقَالَ يَا وَلِيدُ ذُوْنِكَ الْغُلَامُ

He said to Ali^{-asws}, 'Who are you^{-asws}?'. He^{-asws} said: 'I^{-asws} am servant of Allah^{-azwj} and brother^{-asws} of His^{-azwj} Rasool^{-saww}, I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!' He said, 'O Waleed, for you is the boy!'

فَأَقْبَلَ الْوَلِيدُ يَسْتَنِدُ إِلَى عَلِيٍّ قَدْ تَنَوَّرَ وَ تَحَلَّقَ عَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ بِيَدِهِ السَّيْفُ قَالَ عَلِيُّ قَدْ ظَلَّ عَلَيَّ فِي طُولِ نَحْوٍ مِنْ ذِرَاعٍ فَخَتَلْتُهُ حَتَّى ضَرَبْتَ يَدَهُ الَّتِي فِيهَا السَّيْفُ فَبَدَرَتْ يَدُهُ وَ بَدَرَ السَّيْفُ حَتَّى نَظَرْتُ إِلَى بَصِيبِ الذَّهَبِ فِي الْبَطْحَاءِ وَ صَاحَ صَيْحَةً أَسْمَعُ أَهْلَ الْعَسْكَرَيْنِ

Ali-Waleed came forcefully to Ali^{-asws}, radiating a gold ring in his hand to him^{-asws}, then swinging the sword. Ali^{-asws} said: 'I^{-asws} was shaded by the tallness in the direction of the shield, so I^{-asws} broke it until I^{-asws} struck his hand in which was the sword. His hand fell down and the sword fell down until I^{-asws} at the glitter of the gold in the ground, and he shrieked with such a shriek the people of the two armies heard it.

فَدَهَبَ مُوَلَّى نَحْوِ أَبِيهِ وَ شَدَّ عَلَيْهِ عَلِيُّ عَلَيْهِ السَّلَامُ فَضْرَبَ فِخْدَهُ فَسَقَطَ وَ قَامَ عَلِيُّ عَلَيْهِ السَّلَامُ وَ قَالَ

وَ هَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّعْبِ

أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدِ الْمُطَّلِبِ
أُوْفِي بَيْنَاتِي وَ أَحْمِي عَنْ حَسَبِ

Muwalla went near his father and Ali^{-asws} dragged him and struck his thigh and he fell down, and Ali^{-asws} stood up and said (a poem): 'I^{-asws} and a son^{-asws} of the one with the two Fountains, Abdul Muttalib^{-asws}, and Hashim^{-as} feeder of the meals during the year of adversity. I^{-asws} fulfilled my^{-asws} covenant and protection of the family'.

ثُمَّ ضَرَبَهُ فَفَطَعَ فِخْدَهُ قَالَ فَفِي ذَلِكَ تَقُولُ هِنْدُ بِنْتُ عُتْبَةَ

أَجِي الَّذِي كَانُوا كَصَوِّهِ الْبَدْرِ

أَبِي وَ عَمِّي وَ شَقِيقِ بَكْرِي
بِحِمِّ كَسْرَتِ يَا عَلِيُّ طَهْرِي

Then he^{-asws} struck and cut off his thigh. During that Hind Bint Utba said (a poem), 'My father and my uncle and my eldest brother, my brother, those who were like an illumination of the full moon. By (killing) them, O Ali^{-asws}, you^{-asws} broke my back'.

ثُمَّ تَقَدَّمَ شَيْبَةُ بْنُ رَبِيعَةَ وَ عُيَيْدَةُ بْنُ الْحَارِثِ فَالْتَقِيَا فَضْرَبَهُ شَيْبَةُ فَرَمَى رِجْلَهُ وَ ضْرَبَهُ عُيَيْدَةُ فَاسْرَعَ السَّيْفُ فِيهِ فَأَقْطَعَهُ فَسَقَطَا جَمِيعاً وَ تَقَدَّمَ حَمْرَةُ وَ عُتْبَةُ فَتَكَادَمَا الْمَوْتُ طَوِيلًا وَ عَلِيٌّ قَائِمٌ عَلَى الْوَلِيدِ وَ النَّاسُ يَنْظُرُونَ فَصَاحَ رَجُلٌ مِنَ الْأَنْصَارِ يَا عَلِيُّ مَا تَرَى الْكَلْبَ قَدْ بَهَرَ عَمَّكَ

Then Shayba Bin Rabie and Ubeyda Bin Al-Hais went ahead and met (in duel). Shayba struck him and hit his leg, and Ubeyda struck him and the sword was quick in him and cut him. They both fell down together. And Hamza^{-asws} and Utba went ahead, and they both almost embraced death, and Ali^{-asws} was standing upon Al-Waleed and the people were looking on. A man from the Helpers shouted, 'O Ali^{-asws}! Do you^{-asws} not see the dog has dazzled your^{-asws} uncle^{ar}?'

فَلَمَّا أَنْ سَمِعَهَا أَقْبَلَ يَشْتَدُّ نَحْوَ عُتْبَةَ فَحَانَتْ مِنْ عُتْبَةَ الْبِفَاتَةِ إِلَى عَلِيٍّ فَرَأَهُ وَ قَدْ أَقْبَلَ نَحْوَهُ يَشْتَدُّ فَاعْتَنَمَ عُتْبَةُ حَدَائِثَ سَرٍّ عَلِيٍّ فَأَقْبَلَ نَحْوَهُ فَلَحِقَهُ حَمْرَةُ قَبْلَ أَنْ يَبْلُغَ إِلَى عَلِيٍّ فَضْرَبَهُ فِي حَبْلِ الْعَاتِقِ فَضْرَبَهُ عَلِيٌّ فَأَجْهَرَ عَلَيْهِ

When he^{-asws} heard it, he^{-asws} came harshly around Utba and Utba turned towards Ali^{-asws} and saw him^{-asws}, and he^{-asws} had come near him with force. Utbah was gloomy with the young age of Ali^{-asws} coming near him. Hamza^{-asws} met him before he could arrive to Ali^{-asws} and struck him in the shoulder bone, and Ali^{-asws} struck him, dealing the fatal blow upon him.

قَالَ وَ أَبُو حَدَيْفَةَ بْنُ عُتْبَةَ إِلَى جَنْبِ رَسُولِ اللَّهِ ص يَنْظُرُ إِلَيْهِمْ فَارْتَبَدَ وَجْهُهُ وَ تَغَيَّرَ لَوْنُهُ وَ هُوَ يَتَنَفَّسُ وَ رَسُولُ اللَّهِ ص يَقُولُ صَبْرًا يَا أَبَا حَدَيْفَةَ حَتَّى قُتِلُوا ثُمَّ أَقْبَلَا إِلَى عُيَيْدَةَ حَتَّى احْتَمَلَاهُ فَسَالَ الْمُخُّ عَلَى أَفْئَامِهِمَا ثُمَّ اسْتَدُّوا بِهِ إِلَى رَسُولِ اللَّهِ ص فَلَمَّا نَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص قَالَ يَا رَسُولَ اللَّهِ أَلَسْتُ شَهِيدًا قَالَ بَلَى قَالَ لَوْ كَانَ أَبُو طَالِبٍ حَيًّا لَعَلِمَ أَنِّي أَوْلَى بِحَدِّ النَّبِيِّ مِنْهُ حَيْثُ يَقُولُ

وَ تَدْعُلُ عَنْ أَبْنَائِنَا وَ السَّلَاحِيلِ

وَ تُسَلِّمُهُ حَتَّى تُصْبِحَ سَوْدًا

He said, 'And Abu Huzeyfa Bin Utba was to the side of Rasool-Allah^{-saww} looking at them. His face became dim and his colour changes, and he was breathing heavily, and Rasool-Allah^{-saww} said: 'Patience, O Abu Huzeyfa', until they were killed. Then they both came to Ubeyda until they carried him and the flesh flowed upon their feet. Then they took him to Rasool-Allah^{-saww}. When Rasool-Allah^{-saww} looked at him, he said, 'O Rasool-Allah^{-saww}! Am I not a martyr?' He^{-saww} said: 'Yes (you are)'. He said, 'If Abu Talib^{-asws} was alive he^{-asws} would have known I am foremost with this household than him^{-asws} where he^{-asws} said (a couplet)'.¹⁸⁷

62- عم، إعلام الوري أخذ رسول الله ص يوم بدر كفاً من تراب فرماه إليهم و قال شأهت الوجوه فلم يبق منهم أحد إلا اشتعل بقره عينيه و قتل علي عليه السلام فيها الوليد بن عتبة و كان شجاعاً فاركباً و العاص بن سعيد و طعيمة بن عدي و نوفل بن حويلد و هو الذي قرن أبا بكر و طلحة قبل الهجرة بجبل و عددهما يوماً إلى الليل و هو عم الزبير.

(The book) 'Alam Al-Wara' – On the day of Badr Rasool-Allah^{-saww} grabbed a handful of soil and threw it towards them and said: 'Ugly be the faces!' There did not remain anyone from them except he scratched his eyes, and Ali^{-asws} killed Al-Waleed Bin Utba during it, and he was brave, and Al-Aas Bin Saeed, and Tayma Bin Uday, and Nowfal Bin Khuweylid, and he is the one who tied Abu Bakr and Talha with a rope before the Emigration, and punished them to the night, and his was an uncle of Al-Zubeyr.

¹⁸⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 61

وَرَوَى جَابِرٌ عَنِ الْبَاقِرِ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: لَقَدْ تَعَجَّبْتُ يَوْمَ بَدْرٍ مِنْ جُرْأَةِ الْقَوْمِ وَ قَدْ قَتَلْتُ الْوَلِيدَ بْنَ عُبَيْدَةَ إِذْ أَقْبَلَ إِلَيَّ حَنَظَلَةُ بْنُ أَبِي سُفْيَانَ فَلَمَّا دَنَا مِنِّي ضَرَبْتُهُ بِالسَّيْفِ فَسَالَتْ عَيْنَاهُ وَ لَرِمَ الْأَرْضَ قَتِيلًا

And it is reported by Jabir, from Al-Baqir^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I^{-asws} was astonished on the day of Badr from the audacity of the people, and I^{-asws} had just killed Al-Waleed Bin Utba, when Hanzala Bin Abu Sufyan came towards me^{-asws}. When he was near me^{-asws}, I^{-asws} struck him with the sword, and his eye came out and he fell to the ground dead.

وَقَتَلَ زَمْعَةَ بْنَ الْأَسْوَدِ وَ الْحَارِثَ بْنَ زَمْعَةَ وَ عُمَيْرَ بْنَ عُثْمَانَ عَمَّ طَلْحَةَ وَ عُثْمَانَ وَ مَالِكَاً أَحْوَى طَلْحَةَ فِي جَمَاعَةٍ وَ هُمْ سِتَّةٌ وَ ثَلَاثُونَ رَجُلًا وَ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ يَوْمَ بَدْرٍ أَرْبَعَةٌ عَشَرَ رَجُلًا مِنْهُمْ عُيَيْدَةُ بْنُ الْحَارِثِ وَ ذُو الشِّمَالَيْنِ عَمْرُو بْنُ نَضْلَةَ وَ مِهْجَعٌ مَوْلَى عُمَرَ وَ عَمِيرُ بْنُ أَبِي وَقَّاصٍ وَ صَفْوَانُ بْنُ أَبِي الْبَيْضَاءِ هُوَذَا مِنْ الْمُهَاجِرِينَ وَ الْبَاقُونَ مِنَ الْأَنْصَارِ.

And there were killed, Zam'a Bin Al-Aswad, and Al-Haris Bin Zam'a, and Umeyr Bin Usman uncle of Talha, and Usman and Malik two brothers of Talha in a group, and they were thirty six men. And from the Muslims martyred on the day of Badr were fourteen men, from them was Ubeyda Bin Al-Haris, and Zul Shimaleyn Amro Bin Nazla, and Mihja'a a slave of Umar and Umeyr Bin Abu Waqas, and Safwan bin Abu Al-Bayza'a, they being from the Emigrants, and the rest from the helpers"¹⁸⁸.

63- ل، الخصال عَنْ غَامِرِ بْنِ وَائِلَةَ فِي حَبْرِ الشُّورَى قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تَشَدَّدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ بَعَثَهُ رَسُولُ اللَّهِ ص لِيَجِيءَ بِالْمَاءِ كَمَا بَعَثَنِي فَذَهَبْتُ حَتَّى حَمَلْتُ الْغُرْبَةَ عَلَى ظَهْرِي وَ مَشَيْتُ بِهَا فَاسْتَقْبَلْتَنِي رِيحٌ فَرَدَّتْنِي حَتَّى أَجْلَسْتَنِي

(The book) 'Al-Khisal' - From Aamir Bin Wasila in a Hadeeth of the consultation, Amir Al-Momineen^{-asws} said: 'We^{-asws} adjure you all with Allah^{-azwj!} Is there anyone among you whom Rasool-Allah^{-saww} sent him to come with the water just as he^{-saww} had sent me^{-asws}, so I^{-asws} went until I^{-asws} carried the container upon my^{-asws} back and walked with it. Then a gust of wind faced me^{-asws} and returned me^{-asws} until it made me^{-asws} sit down.

ثُمَّ قُمْتُ فَاسْتَقْبَلْتَنِي رِيحٌ فَرَدَّتْنِي حَتَّى أَجْلَسْتَنِي ثُمَّ قُمْتُ فَجِئْتُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِي مَا حَبَسَكَ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ فَقَالَ قَدْ جَاءَنِي جِبْرَائِيلُ فَأَخْبَرَنِي أَنَّ الرِّيحَ الْأُولَى فَجِبْرَائِيلُ كَانَ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ وَ أَنَّ الثَّانِيَةَ فَمِيكَائِيلُ فِي أَلْفٍ مِنَ الْمَلَائِكَةِ يُسَلِّمُونَ عَلَيْكَ غَيْرِي قَالُوا اللَّهُمَّ لَا.

Then I^{-asws} stood up, and (another) gust of wind faced me^{-asws} and returned me^{-asws} until it made me^{-asws} sit down. Then I^{-asws} stood up and came to Rasool-Allah^{-saww} and he^{-saww} said to me^{-asws}: 'What withheld you^{-asws}?' So, I narrated the story to him^{-saww}. He^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} and informed me^{-saww} that the first gust of wind was Jibraeel^{-as} among a thousand from the Angels, greeting you^{-asws}. And as for the second, so it was Mikaeel^{-as} among a thousand from the Angels greeting you^{-asws}' – apart from me^{-asws}? They said, 'O Allah^{-azwj!} No"¹⁸⁹.

¹⁸⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 62

¹⁸⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 63

64- ج، الإحتجاج عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي خَبَرِ الشُّورَى قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ تَأْوَل رَسُولَ اللَّهِ ص قَبْضَةً مِنْ تُرَابِ فَرَمَى بِهِ فِي وُجُوهِ الْكُفَّارِ فَأَهْرَمُوا غَيْرِي قَالُوا لَا

(The book) 'Al-Ihtijaj' - From Abu Ja'far^{-asws} in a Hadeeth of the consultation, he^{-asws} said: 'Amir Al-Momineen^{-asws} said: 'We^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who gave Rasool-Allah^{-saww} and handful of soil and he^{-saww} threw it in the faces of the Kafirs, so they were defeated, - apart from me^{-asws}? They said, 'O Allah^{-azwj}! No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ نُودِيَ بِاسْمِهِ يَوْمَ بَدْرٍ لَا سَيْفَ إِلَّا ذُو الْقَعَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ غَيْرِي قَالُوا لَا

He^{-asws} said: 'We^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you who was called out by his name on the day of Badr: 'There is no sword except Zulfiqar and there is no youth except Ali^{-asws}', apart from me^{-asws}? They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَلَّمَ عَلَيْهِ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي ثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ يَوْمَ بَدْرٍ غَيْرِي قَالُوا ل.

He^{-asws} said: 'We^{-asws} adjure you all with Allah^{-azwj}! Is there anyone among you Jibraeel^{-as} and Mikaeel^{-as} and Israfeel^{-as} greeted him among three thousand from the Angels on the day of Badr, apart from me^{-asws}? They said, 'No''¹⁹⁰

65 كُنْزُ الْكَرَاجِكِيِّ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجُعَابِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ مُحَمَّدِ بْنِ أَبِي عَيْسَى الْحَرْبِيِّ عَنْ إِسْمَاعِيلِ بْنِ يَحْيَى عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ص لَيْلَةَ بَدْرٍ قَائِمًا يُصَلِّي وَ يُبْكِي وَ يَسْتَعْبِرُ وَ يُخْشَعُ وَ يُخْضَعُ كَأَسْبِطَاعِمِ الْمُسْكِينِ وَ يَقُولُ اللَّهُمَّ أُنْجِزْ لِي مَا وَعَدْتَنِي وَ يَجْرُ سَاجِدًا وَ يُخْشَعُ فِي سُجُودِهِ وَ يُكْثِرُ التَّضَرُّعَ

(The book) 'Kunz' of Al Karajaky, from Al Husayn Bin Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Umar Al Jiaby, from Muhammad Bin Suleyman Bin Mahboub, from Ahmad Bin isa Al Harby, from Ismail Bin Yahya, from Ibn Jareeh, from Ata'a, from Ibn Abbas who said,

'On the night of Badr the Prophet^{-saww} was standing praying Salat, and crying with tears flowing, and fearing and being humble like the beggar begging for food, and saying: 'O Allah^{-azwj}! Fulfil for me^{-saww} what You^{-azwj} Promised me^{-saww}!', and he^{-saww} fell into Sajdah and was fearful in his^{-saww} Sajdah and frequented the beseeching.

فَأَوْحَى اللَّهُ إِلَيْهِ قَدْ أَنْجَزْنَا وَعْدَكَ وَ أَيْدِنَاكَ بِابْنِ عَمِكَ عَلِيٍّ وَ مَصَارِعُهُمْ عَلَى يَدَيْهِ وَ كَفَيْنَاكَ الْمُسْتَهْزِئِينَ بِهِ فَعَلَيْنَا فِتْوَاكَ وَ عَلَيْهِ فَاَعْتَمِدْ فَأَنَا خَيْرٌ مِنْ تَوَكَّلْتَ عَلَيْهِ وَ هُوَ أَفْضَلُ مِنْ اعْتَمَدَ عَلَيْهِ.

So, Allah^{-azwj} Revealed to him^{-saww}: "We^{-azwj} shall Fulfil Our Promise to you^{-saww}, and shall Assist you^{-saww} through your^{-saww} cousin^{-asws} Ali^{-asws}, and their deaths would be at his^{-asws} hands, and We^{-azwj} will Suffice you^{-saww} against the mockers by him^{-asws}, therefore rely upon Us and him^{-asws}, therefore be trusting, for I^{-azwj} am the best to be relied upon, and he^{-asws} is the superior of the ones to be trusted upon!"¹⁹¹

¹⁹⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 64

¹⁹¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 65

(P.s. – No. 66 is missing)

67- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّادَةَ بْنِ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ عُمَرَ بْنِ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْمُجَنَّبِيِّ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ قَالَ فَإِنَّمَا مَثَلُنَا وَمَثَلُكُمْ مَثَلُ نَبِيِّ كَانَ فِي بَنِي إِسْرَائِيلَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ ادْعُ قَوْمَكَ لِلْقِتَالِ فَإِنِّي سَأَنْصُرُكَ فَجَمَعَهُمْ مِنْ رُءُوسِ الْجِبَالِ وَ مِنْ غَيْرِ ذَلِكَ ثُمَّ تَوَجَّهَ بِهِمْ فَمَا ضَرَبُوا بِسَيْفٍ وَ لَا طَعَنُوا بِرُمْحٍ حَتَّى اهْزَمُوا

Al Kafi – Muhammad Bin Yahya and Al Husayn Bin Muhammad altogether from Ja'far Bin Muhammad, from Ubada Bin Yaqoub, from Ahmad Bin Ismail, from Umar Bin Kaysan, from Abu Abdullah Al Jufy who said,

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} said to me: 'Our example and your example is like the example of the Prophet^{-as} who was in the Children of Israel. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "If you^{-as} prepare your^{-as} people for the fighting, I^{-azwj} will Help you^{-as}'. He^{-as} gathered them from the top of the mountains and from other places (other) than that. Then he^{-as} directed them for it. They neither struck with their swords, nor did they stab with their spears until they were defeated.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ادْعُ قَوْمَكَ إِلَى الْقِتَالِ فَإِنِّي سَأَنْصُرُكَ فَدَعَاهُمْ فَقَالُوا وَعَدْتَنَا النَّصْرَ فَمَا نُصِرْنَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِذَا أَنْ يَخْتَارُوا الْقِتَالَ أَوْ النَّارَ فَقَالَ يَا رَبِّ الْقِتَالَ أَحَبُّ مِنَ النَّارِ

Then Allah^{-azwj} Revealed to him: "If you^{-as} prepare your^{-as} people for the fighting, I^{-azwj} will Help you^{-as}". He^{-as} called them. They said, 'You promised us the Help, but no Help came to us'. Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: "But, they can either choose to fight or the Fire'. He^{-as} said: 'O Lord^{-azwj}! The fighting is more beloved to me^{-as} than the Fire'.

فَدَعَاهُمْ فَأَجَابَهُ مِنْهُمْ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشْرَ عِدَّةُ أَهْلِ بَدْرٍ فَتَوَجَّهَ بِهِمْ فَمَا ضَرَبُوا بِسَيْفٍ وَ لَا طَعَنُوا بِرُمْحٍ حَتَّى فَتَحَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ.

So, he called them and three hundred and thirteen from them answered him, the number of the people of Badr. He headed with them (to war), and they neither struck with a sword nor stabbed with a spear until Allah^{-azwj} Mighty and Majestic Granted victory to them".¹⁹²

68- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا قَالَ كَانَ الْمُسْلِمُونَ قَدْ أَصَابُوا بِبَدْرٍ مِائَةً وَ أَرْبَعِينَ رَجُلًا وَ أَسْرُوا سَبْعِينَ فَلَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنَ الْمُسْلِمِينَ سَبْعُونَ رَجُلًا قَالَ فَاعْتَمُوا بِذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا.

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

'From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, [3:165]**: 'The Muslims had afflicted one hundred and forty men at Badr – killed seventy men, and captivated seventy men. So, when it was the day of Ohad, seventy men from the Muslims had been afflicted. They felt dejected by that, so Allah^{-azwj} Blessed and Exalted Revealed: **Or, when a difficulty befell you, although you had certainly afflicted (the Kafirs) with twice as much [3:165]**'.¹⁹³

¹⁹² Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 67

¹⁹³ Bihar Al Anwaar – V 19, The book of our Prophet^{-sawww}, P 3 Ch 10 H 68

69- شي، تفسير العياشي عن زُرارة عن أَحدهما عَلَيْهِ السَّلَامُ قَالَ: قُلْتُ الرَّبِيُّ شَهِدَ بَدْرًا قَالَ نَعَمْ وَ لَكِنَّهُ فَرَّ يَوْمَ الْجَمَلِ فَإِنْ كَانَ قَاتِلَ الْمُؤْمِنِينَ فَقَدْ هَلَكَ بِقِتَالِهِ إِيَّاهُمْ وَ إِنْ كَانَ قَاتِلَ كُفَّارًا فَقَدْ بَاءَ بِعَظَبٍ مِنَ اللَّهِ حِينَ وَلَاهُمْ ذُبْرُهُ.

Tafseer Al Ayyashi – From Zurara,

‘From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘I said, ‘Al-Zubeyr attended (battle of) Badr’. He^{-asws} said: ‘Yes, but he fled on the day of the (battle of) camel. So, if he had fought against the Momineen he would have been destroyed due to his fighting them, and even though he had fought against the Kafirs (before), for **so he has incurred Wrath from Allah [8:16]**, where he turned his back on them’’.¹⁹⁴

70- شي، تفسير العياشي عن زُرارة وَ حُمْرانَ عن أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ حَيُّ الْمَاكِرِينَ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَدْ كَانَ لَقِيَ مِنْ قَوْمِهِ بَلَاءً شَدِيداً حَتَّى أَتَوْهُ دَاتَ يَوْمٍ وَ هُوَ سَاجِدٌ حَتَّى طَرَحُوا عَلَيْهِ رِجَمَ شَاةٍ فَأَتَتْهُ ابْنَتُهُ وَ هُوَ سَاجِدٌ لَمْ يَرْفَعْ رَأْسَهُ فَرَفَعَتْهُ عَنْهُ وَ مَسَحَتْهُ

Tafseer Al Ayyashi – From Zurara and Humran,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} regarding His^{-azwj} Words: **best of the planners [8:30]**. He^{-asws} said: ‘Rasool-Allah^{-saww} had faced severe afflictions from his^{-saww} people to the extent that one day they came to him^{-saww} while he^{-saww} was in Sajdah and chucked a womb of a sheep upon him^{-asws}. His^{-saww} daughter^{-asws} came, and he^{-saww} was in Sajdah not having raised his^{-saww} head, and she^{-asws} lifted it from him^{-saww} and wiped him^{-saww}.

ثُمَّ أَرَاهُ اللَّهُ بَعْدَ ذَلِكَ الَّذِي يُحِبُّ أَنَّهُ كَانَ يَبْدُرُ وَ لَيْسَ مَعَهُ غَيْرُ فَارِسٍ وَاحِدٍ ثَمَّ كَانَ مَعَهُ يَوْمَ الْفَتْحِ اثْنَا عَشَرَ أَلْفًا حَتَّى جَعَلَ أَبُو سُفْيَانَ وَ الْمُشْرِكُونَ يَسْتَعِينُونَ.

Then after that, Allah^{-azwj} Showed him^{-saww} that which he^{-saww} loved. He^{-saww} was at Badr and there wasn’t with him^{-saww} other than one horseman. Then, on the day of the conquest (of Makkah), there were twelve thousand until Abu Sufyan and the Polytheists went on to cry out for help’’.¹⁹⁵

71- شي، تفسير العياشي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ وَ الرَّكْبُ أَسْفَلَ مِنْكُمْ قَالَ أَبُو سُفْيَانَ وَ أَصْحَابُهُ.

Tafseer Al Ayyashi – From Muhammad Bin Yahya,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **while the riders were in a place lower than you [8:42]**. He^{-asws} said: ‘Abu Sufyan and his companions’’.¹⁹⁶

72- ك، إكمال الدين الطالقاني عن ابنِ عُقْدَةَ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: السُّنَّةُ فِينَا فِي الصَّلَاةِ عَلَى الْمَيِّتِ مِثْسُ تَكْبِيرَاتٍ وَ قَدْ كَانَ رَسُولُ اللَّهِ يُكَبِّرُ عَلَى أَهْلِ بَدْرٍ سَبْعًا وَ تِسْعًا.

(The book) ‘Ikmal Al Deen’ of Al Talaqany – From Ibn Uqda, from Ali Bin Fazal, from his father, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

¹⁹⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 69

¹⁹⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 70

¹⁹⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 71

'From Abu Ja'far^{-asws} having said: 'The Sunnah among us regarding the Salat upon the deceased is of five Takbeers, and Rasool-Allah^{-saww} had exclaimed seven and nine Takbeers upon the people of Badr''.¹⁹⁷

73 ص، قصص الأنبياء عليهم السلام بإِسْنَادِ عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْمُطَّابِ عَنِ مُحَمَّدِ بْنِ سِنَانِ بْنِ إِسْمَاعِيلِ بْنِ جَابِرٍ عَنِ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّيْلَمِ عَنِ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مِثْلُهُ وَ قَدْ مَضَى تَمَامَهُ فِي أَبْوَابِ أَحْوَالِ آدَمَ عَلَيْهِ السَّلَامُ.

(The book) 'Qasas Al Anbiya', by the chain from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ismail Bin Jabir, from Abdul Hameed Bin Abu Al Daylam,

'From Abu Abdullah^{-asws} – similar to it, and its complete version has passed in the chapters of the situations of Adam^{-as}'.¹⁹⁸

74 - ك، إكمال الدين بإِسْنَادِهِ عَنِ الْمُفَضَّلِ قَالَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ كَأَنِّي أَنْظُرُ إِلَى الْقَائِمِ عَلَى مَنْبَرِ الْكُوفَةِ وَ حَوْلَهُ أَصْحَابُهُ ثَلَاثُمِائَةٍ وَ ثَلَاثَةٌ عَشَرَ رَجُلًا عِدَّةُ أَهْلِ بَدْرٍ وَ هُمْ أَصْحَابُ الْأَلْوِيَةِ.

(The book) 'Ikmal Al Deen' – By his chain from Al Mufazzal who said,

'Al-Sadiq^{-asws} said: 'It is as if I^{-asws} am looking at Al-Qaim^{-asws} upon a pulpit of Kufa and around him^{-asws} are his^{-asws} companions, three hundred and thirteen men, the number of the people of Badr, and they are the bearers of the flags''.¹⁹⁹

75 - ن، الغيبة للنعمانى أَحْمَدُ بْنُ هُوْدَةَ عَنِ النَّهَائِذِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ أَنَّهُ قَالَ: أَبِي اللَّهُ إِلَّا أَنْ يُخْلَفَ وَقَتَ الْمُؤَقَّتِينَ وَ هِيَ رَايَةُ رَسُولِ اللَّهِ ص نَزَلَ [بِهَا] جَبْرَائِيلُ يَوْمَ بَدْرٍ سَرِيَّةً

(The book) 'Al Ghayba' of Al Numany – Ahmad Bin Howza, from Al Nahawandy, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Refused except that He^{-azwj} will Replace a time of the two timings, and it is the flag of Rasool-Allah^{-saww}, Jibraeel^{-as} descending with it on the day of Badr in a battalion'.

ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ مَا هِيَ وَ اللَّهُ فُطْنٌ وَ لَا كَتَانٌ وَ لَا خُرٌّ وَ لَا حَرِيرٌ فُلْتُ مِنْ أَيِّ شَيْءٍ قَالَ مِنْ وَرَقِ الْجَنَّةِ نَشَرَهَا رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ ثُمَّ لَفَّهَا وَ دَفَعَهَا إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ فَفَتَحَ اللَّهُ عَلَيْهِ

Then he^{-asws} said: 'O Abu Muhammad! By Allah^{-azwj}, it is neither of cotton, nor linen, nor fur, nor silk'. I^{-asws} said: 'From which thing (is it)?' He^{-asws} said: 'From a leaf of the Paradise. Rasool-Allah^{-saww} waved it on the day of Badr, then folded it and handed it over to Ali^{-asws}. So, Allah^{-azwj} Granted (him^{-asws}) victory upon it.

ثُمَّ لَفَّهَا وَ هِيَ عِنْدَنَا هُنَاكَ لَا يُنْشَرُهَا أَحَدٌ حَتَّى يَوْمِ الْقَائِمِ فَإِذَا قَامَ نَشَرَهَا فَلَمْ يَبْقَ فِي الْمَشْرِقِ وَ الْمَغْرِبِ أَحَدٌ إِلَّا أَلْفَهَا وَ يَسِيرُ الرُّعْبُ قُدَّامَهَا شَهْرًا وَ عَنِ يَمِينِهَا شَهْرًا وَ عَنِ بَسَارِهَا شَهْرًا.

¹⁹⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 72

¹⁹⁸ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 73

¹⁹⁹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 74

Then he^{-asws} folded it, and it is with us^{-asws} over here. No one will wave it until Al-Qaim^{-asws} rises. So, when he^{-asws} does rise, he^{-asws} will wave it, and there will not remain anyone in the east and the west except he will be familiar with it. The awe will travel in front of it for a month (travel distance), and on its right a month, and on its left a month”.²⁰⁰

76- أَقُولُ رُوي فِي الدِّيوانِ الْمُنسُوبِ إِلَى أميرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

بَلَاءَ عَرِيرٍ ذِي أَثِيْدَارٍ وَ ذِي فَضْلِ	أَلَمْ تَرَ أَنَّ اللَّهَ أَجَلَى رَسُوْلِهِ
وَ لَا تُفِرُّ هَوَاناً مِنْ إِسَارٍ وَ مِنْ قَتْلِ	بِمَا أَنْزَلَ الْكُفَّارَ دَارَ مَدَائِلِهِ
وَ كَانَ أَمِيرُ اللَّهِ أَرْسِلَ بِالْعَدْلِ	فَأَمْسَى رَسُوْلُ اللَّهِ حِينَ قَدْ عَزَّ نَصْرُهُ
مُبَيَّنَةً آيَاتُهُ لِدَوِي الْعَمَلِ	فَجَاءَ بِعُرْفَانَ مِنَ اللَّهِ مُنْزِلِ
وَ أَمْسُوا بِحَمْدِ اللَّهِ مُجْتَمِعِي السُّمَلِ	فَأَمْسَ أَنْوَامُ كِرَامٍ وَ أَيْقُنُوا
فَرَادَهُمُ الرَّحْمَنُ حَيْلًا عَلَى حَيْلِ	وَ أَنْكَرَ أَنْوَامُ فَرَاغَتْ فُلُوْمُهُمْ
وَ قَوْمًا غَضَاباً نَعْلَهُمْ أَحْسَنُ الْعَمَلِ	وَ أَنْكَرَ مِنْهُمْ يَوْمَ بَدْرٍ رَسُوْلُهُ
وَ قَدْ حَادَثُوهُمَا بِالْجَلَاءِ وَ بِالْمُتَمَلِّ	بِأَيْدِيهِمْ بِيضٌ خِصَافٌ قَوَاطِعِ
صَرِيحاً وَ مِنْ ذِي نُجْدَةٍ مِنْهُمْ كَهْلِ	فَكَمْ تَرَكُوا مِنْ نَاشِيَةِ ذِي حِيَّةٍ
بُؤْسُ يَوْمِ الرِّشَاشِ وَ بِالْوَيْلِ	وَ تَبَكَّى حُيُوثُ النَّكَاحَاتِ عَلَيْهِمْ
وَ حَيْبَةُ نَعْمَةٍ وَ نَعْمَى أَنَا بِهَلِ	نَوَائِعُ تَبَكَّى عُثْبَةَ الْعَيِّ وَ ابْنَهُ
مُسْلِمِيَّةٌ حَرَى مُبَيَّنَةُ الْكُلِّ	وَ ذَا الدَّخْلِ نَعْمَى وَ ابْنُ جَدِّ عَانَ فِيهِمْ
ذَوْرُ نُجْدَاتٍ فِي الْمُرُونِ وَ فِي السُّهْلِ	نَوَى مِنْهُمْ فِي بَدْرٍ بَدْرٍ عَصَابَةٍ
وَ لِلْعَيِّ أَسْبَابُ مُمَطَّعَةُ الْوَسْلِ	دَعَا الْعَيِّ مِنْهُمْ مَنْ دَعَا فَأَجَابَهُ
عَنِ الْبُعْثِ وَ الْعُدُوَانِ فِي أَشْعَلِ السُّمَلِ	فَأَضْحَا لَدَى دَارِ الْجَحِيمِ بِمَنْزِلِ

I (Majlisi) am saying, 'It is reported in 'Al-Diwaan' attributed to Amir Al Momineen^{-asws} (a poem)".²⁰¹

77- وَ فِي الدِّيوانِ أَيْضاً قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُخَاطِباً لِلْوَلِيدِ

أَسْتَقْبِلُكَ مِنْ كَأْسِ الْمَنَابِتِ شَرِبَةً	تَبّاً وَ نَعْساً لَكَ يَا ابْنَ عُثْبَةَ
	وَ لَا أَبَالِي بَعْدَ ذَلِكَ خَيْبَةً

And in 'Al-Diwaan' as well – Ali^{-asws} said addressing Al-Waleed (a poem)".²⁰²

78- وَ مِنْهُ فِي تِلْكَ الْعَرَاةِ

بِرَبِّهِ سِرّاً بِهَا شَرِبْتُهَا	وَ الْمَيْلُ جَالَتْ يَوْمَهَا غَضَابُهَا
الْيَوْمَ عَيِّي يَنْجَلِي حَلِيَابُهَا	وَ سَطِرَ مَنَابِتِهَا بَيْنَهَا أَعْمَابُهَا

²⁰⁰ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 75

²⁰¹ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 76

²⁰² Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 77

And from it regarding that battle (a poem).²⁰³

79- وَ مِنْهُ فِيهَا

بَارِئُ عَالَمِينَ عَدِيْثُ بِيَّتِي	قَدْ عُرِفَ الْحَرْبُ الْعَوَانُ عَيْتِي
أَسْتَعِيْلُ الْحَرْبَ بِكُلِّ فَنٍ	سَتَحْتَمُّ اللَّيْلُ كَأَيْتِي حَيْتِي
وَ صَارَ يُدْهِبُ كُلَّ ضَيْعٍ	مَعِي سِلَاحِي وَ مَعِي بَيْتِي
لِيَسْئَلَ هَذَا وَ لَدَيْتِي أُجْبِي	أُنْقِصِي بِهِ كُلَّ عَدُوِّ عَيْتِي

And from it there is (a poem)'.²⁰⁴

80- قب، المناقب لابن شهر آشوب ثُمَّ غَزَا ص بَدْرَ الْكُبْرَى وَ هُوَ يَوْمُ الْفُرْقَانِ قَوْلُهُ تَعَالَى كَمَا أَخْرَجَكَ رَبُّكَ السُّورَةَ وَ قَوْلُهُ فَذَكَرْنَا لَكُمْ آيَةً وَ بَدْرٌ مَا بَيْنَ مَكَّةَ وَ الْمَدِيْنَةَ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Then it was the battle of Badr, the great, and it is the day of the distinction. The Words of the Exalted: **Just as your Lord Caused you to go forth [8:5]** – the Chapter. And His^{-azwj} Words: **There was a sign for you [3:13]** – and Badr is between Makkah and Al-Medina”.

و قال الشعبي و الثمالي بئر منسوبة إلى بدر الغفاري و قال الواقدي هو اسم الموضع

Al-Shaby and Al-Sumaly said, 'There is a well of Al-Ghafary attributed to Badr'. And Al-Waqidy (wahabi imam) said, 'It is a name of the place'.

خرج ص سابع شهر رمضان و يقال ثالثه في ثلاثمائة و سبعة عشر رجلا في عدة أصحاب طالوت منهم ثمانون راكبا أو سبعون و يقال سبعة و سبعين رجلا من المهاجرين و مائتين و ثلاثين رجلا من الأنصار و كان المقداد فارسا فقط يعتقب النفر على البعير الواحد و كان بين النبي ص و بين أبي مرثد

He^{-saww} went out in the Month of Ramazan, and it is said it's third, among three hundred and seventeen, as the number of the companions of Talut; from them were eighty riders or seventy, and it is said, seventy seven men from the Emigrants and two hundred and thirty men from the Helpers; and Al-Miqdad was the only horseman tracking the people at the well along, and he was between the Prophet^{-saww} and Abu Marsad.

و يقال فرس و كان معهم من السلاح ستة أدرع و ثمانية سيوف قاصدا إلى أبي سفيان و عتبة بن أبي ربيعة في أربعة من قريش أو سبعين فأخبر بالنبي ص فأخذوا على الساحل و استصرخوا إلى أهل مكة على لسان ضمضم الغفاري

And it is said, (one) horseman, and there was with them from the weaponry, six shields and eight swords aiming to Abu Sufyan, and Utba Bin Abu Rabie among forty from Quraysh, or seventy. They were informed about the Prophet^{-saww} and they took to the coast and they cried for help to the people of Makkah upon the tongue of Zamzam Al-Ghafary.

²⁰³ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 78

²⁰⁴ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 79

قال ابن قتيبة خرجوا تسعمائة و خمسين و يقال ألف و مائتان و خمسون و يقال ثلاثة آلاف و معهم مائتا فرس يقودونها و القيان يضربن بالدفوف و يتغنين بحجاء المسلمين و لم يكن من قريش بطن إلا خرج منهم ناس إلا من بني زهرة و بني عدي بن كعب و أخرج فيهم طالب كرها فلم يوجد في القتلى و الأسرى.

Ibn Quteyba said, 'Nine hundred and fifty came out'. And it is said, a thousand and two hundred and fifty; and it is said, 'three thousand, and with them were two hundred horsemen leading them, and the singers beating the tambourines, and they were singing satirising the Muslims, and there was no family from Quraysh except some people came out from the except from the clan of Zuhra, and clan of Aday Bin Ka'ab, and Talib came out among them unwillingly, and he was not found among the killed and the captives.

الْكَلْبِيُّ وَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ عَلَيْهِمَا السَّلَامُ كَانَ إِبْلِيسُ فِي صَفِّ الْمُشْرِكِينَ آخِذًا بِيَدِ الْحَارِثِ بْنِ هِشَامٍ فَ نَكَصَ عَلَى عَقْبِيهِ فَقَالَ لَهُ الْحَارِثُ يَا سَرَّاقُ إِلَى أَيِّ أَتَيْتَ أَتَخَذُلُنَا عَلَى هَذِهِ الْحَالَةِ فَقَالَ إِنِّي أَرَى مَا لَا تَرَوْنَ فَقَالَ وَ اللَّهُ مَا تَرَى إِلَّا جَعَابِيْسَ يَثْرِبُ فِدْفَعٌ فِي صَدْرِ الْحَارِثِ وَ انْطَلَقَ وَ اتَّخَذَ النَّاسُ

Al-Kalby, and Abu Ja'far^{-asws} and Abu Abdullah^{-asws}: 'Iblees^{-la} was among the rows of the Polytheists grabbing a hand of Al-Haris Bin Hisham, but he^{-la} turned back upon his^{-la} heels. Al-Haris said to him^{-la}, 'O Suraqa! To where are you abandoning us upon this state?' He^{-la} said, 'I^{la} am seeing what you are not seeing'. He said, 'By Allah^{-azwj!} I do not see except spies of Yasrib'. So, he^{-la} pushed in the chest of Al-Haris and went away, and the people were defeated.

وَ قَالَ النَّبِيُّ ص فِي الْغَرِيْبِ اللَّهُمَّ إِنَّكَ إِذَا تَهْلِكُ هَذِهِ الْعَصَاةَ الْيَوْمَ لَا تُعْبَدُ بَعْدَ الْيَوْمِ فَتَنْزَلَ إِذْ تَسْتَعِيْثُونَ رَبَّنَا فَنُجِّدُكُمْ فَخَرَجَ يَقُولُ سَيُهْزَمُ الْجَمْعُ وَ يُؤَلَوْنَ الذُّبُرُ الْآيَةَ فَأَيَّدَهُ اللَّهُ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ وَ كَثَّرَهُمْ فِي أَعْيُنِ الْمُشْرِكِينَ وَ قَلَّلَ الْمُشْرِكِينَ فِي أَعْيُنِهِمْ..

And the Prophet^{-saww} said in the shade (tent): 'O Allah^{-azwj!} If this group is destroyed today, You^{-azwj} will not be worshipped after today'. So, it was Revealed: **When you sought Assistance from your Lord, [8:9].** So, he^{-saww} came out saying: **The gathering would soon be defeated, and they will turn back [54:45]** – the verse. Then Allah^{-azwj} Aided him^{-saww} with five thousand from the **havoc-causing Angels [3:125]**, and Multiplied them in the eyes of the Polytheists and Minimised the Polytheists in their (Muslim) eyes.

وَ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ وَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ مُسَوِّمِينَ كَانَ عَلَيْهِمْ عَمَائِمٌ بِيضٌ أُرْسِلُوها بَيْنَ أَكْتَافِهِمْ.

And Ali^{-asws} and Ibn Abbas said regarding His^{-azwj} Words: **havoc-causing Angels [3:125]**. There were white turbans upon them, dropping them between their shoulders.

و قال عروة كانوا على خيل بلق عليهم عمائم صفر.

And Urwa said, 'They were upon spotted horses having yellow turbans upon them'.

الحسن و قتادة كانوا أعلموا بالصوف في نواصي الخيل و أذناهما.

Al-Hassan and Qatada – 'They were known to be with the wool in the forelocks of the horses and their ears'.

ابن عباس و سمع غفاري في سحابة حممة الخيل و قائل يقول أقدم حيزوم.

Ibn Abbas, 'And Ghafary heard in the clouds the whining of the horses and a speaker saying, 'Go ahead Hayzoum (name of horse of Jibraeel^{-as})'.

البُخَارِيُّ قَالَ النَّبِيُّ ص يَوْمَ بَدْرٍ هَذَا جَبْرَائِيلُ أَخَذَ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ.

Al-Bukhary – 'The Prophet^{-sawww} said on the day of Badr: 'This is Jibraeel^{-as}, grabbing the head of his^{-as} horse, preparing for the war''.

التَّعَلَّقِيُّ وَ سِمَاكُ بْنُ حَرْبٍ عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ عَلَيْهِ السَّلَامُ نَاوِلْنِي كَفًّا مِنْ حَصْبَاءٍ فَنَاوَلَهُ فَرَمَى بِهِ فِي وُجُوهِ الْقَوْمِ فَمَا بَقِيَ أَحَدٌ إِلَّا امْتَلَأَتْ عَيْنُهُ مِنَ الْحَصْبَاءِ

Al-Sa'alby, and Simak Bin Hab, from Ikrima, from Ibn Abbas regarding His^{-azwj} Words: **and you did not throw when you threw, [8:17]**, 'The Prophet^{-sawww} said to Ali^{-asws}.' Give me^{-asws} a handful of pebbles'. He^{-asws} gave it to him^{-sawww}, and he^{-sawww} threw it in the faces of the people. There did not remain anyone except his eyes were filled from the pebbles'.

وَ فِي رِوَايَةٍ غَيْرِهِ وَ أَفْوَاهُهُمْ وَ مَنَاخِرُهُمْ.

And in another report – and their mouths and their nostrils.

قال أنس رمى بثلاث حصيات في الميمنة و الميسرة و القلب.

Anas (fabricator) said, 'He^{-sawww} threw three pebbles, on the right, and the left and the front'.

قال ابن عباس وَ لِيُؤْتِيَنَّ الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا يَعْنِي وَ هَزَمَ الْكُفَّارَ لِيُغْنِمَ النَّبِيُّ وَ الْوَصِيُّ عَلَيْهِمَا السَّلَامُ وَ كَانَ الْأَسْرَى سَبْعِينَ وَ يُقَالُ أَرْبَعٌ وَ أَرْبَعُونَ وَ لَمْ يُؤَسَّرْ أَحَدٌ مِنَ الْمُسْلِمِينَ وَ الشَّهَدَاءُ كَانُوا أَرْبَعَةَ عَشَرَ وَ أَخَذَ الْفِدَاءَ مِنْ كُلِّ مُشْرِكٍ أَرْبَعِينَ أَوْقِيَةً وَ مِنَ الْعَبَّاسِ مِائَةٌ وَ قَالُوا كَانَ أَكْثَرَ مِنْ أَرْبَعَةِ آلَافٍ دَرَاهِمٍ

Ibn Abbas said, '**and to Try the Momineen from it with a good trial. [8:17]** – meaning, and defeat the Kafirs and the Prophet^{-sawww} and the successor^{-asws} gaining war booty. And the captives were seventy, and it is said, forty four, and not one from the Muslims was captured; and the martyrs were fourteen, and the ransom was taken from each Polytheist, forty ounces (gold), from Al-Abbas, one hundred. And they said he had more than four thousand Dirhams.

فنزل عتابا في الفداء و الأسرى ما كان لِنَبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى وَ قَدْ كَانَ كَتَبَ فِي اللَّوْحِ الْمَحْفُوظِ لَوْ لَا كِتَابٌ مِنَ اللَّهِ سَبَقَ

An admonition was Revealed regarding the ransom and the captives: **It was not for the Prophet that there should happen to be prisoners for him [8:67]**. And it has been Written in the Guarded Tablet: **Had there not been a preceding Book from Allah, there would have afflicted you a grievous Punishment, with regards to what you took to, [8:68]**.

و كان القتال بالسابع عشر من شهر رمضان و كان لواءه مع مصعب بن عمير و رايته مع علي عليه السلام و يقال رايته مع علي عليه السلام و راية الأنصار مع سعد بن عبادة.

And the fighting was on the seventeenth of the Month of Ramazan, and his^{-saww} banner was with Mas'ab Bin Umeyr and his^{-saww} flag was with Ali^{-asws}; and it is said his^{-saww} flag was with Ali^{-asws} and the flag of the Helpers was with Sa'ad Bin Ubada".²⁰⁵

81- ل، الخصال بالإسناد عن أمير المؤمنين عليه السلام في حبر اليهودي الذي سأله عليه السلام عما امتحنه الله به في حياة النبي ص و بعد وفاته قال و أما الثالثة يا أبا اليهود فإن ابني ربيعة و ابن عتبة كانوا فرسان فرئيس دعوا إلى البرار يوم بدر فلم يبرزهم خلق من فرئيس

(The book) 'Al-Khisaal' – By the chain from Amir Al-Momineen^{-asws} in a Hadeeth of the Jew who asked him^{-asws} about what Allah^{-azwj} had Tested him^{-asws} with during the life-time of the Prophet^{-saww} and after his^{-saww} passing away. He^{-asws} said: 'And as for the third, of Jewish brother! The two sons of Rabie and son of Utba were horsemen of Quraysh, calling to the duel on the day of Badr, but no one from the people from Quraysh duelled to them.

فأهضني رسول الله مع صاحبي رضي الله عنهما و قد فعل و أنا أحدث أصحابي سناً و أقلهم للحرب تجرئة فقتل الله عز و جل بيدي وليداً و شبيبة سوي من قتلت من جحاحجة فرئيس في ذلك اليوم و سوي من أسرت و كان مبي أكثر مما كان من أصحابي و استشهد ابن عمي في ذلك اليوم رحمه الله عليه ثم التفت إلى أصحابه فقال أ ليس كذلك قالوا بلى يا أمير المؤمنين.

So, Rasool-Allah^{-saww} told me^{-asws} to get up along with my^{-asws} two companions, may Allah^{-azwj} be pleased with them, and they did so, and I^{-asws} was the youngest of my^{-asws} two companions in age, and least of them in experience for the war, but Allah^{-azwj} Mighty and Majestic Killed by my^{-asws} hands, Waleed and Shayba besides the ones I^{-asws} killed from the chiefs of Quraysh during that day, and besides, the ones captured by me^{-asws} were more than what were captured by my^{-asws} companions, and a son of my^{-asws} uncle was martyred during that day, may Allah^{-azwj} be Pleased with him'. Then he^{-asws} turned towards his^{-asws} companions and said: 'Wasn't it like that?' They said, 'Yes, O Amir Al-Momineen^{-asws}!'.²⁰⁶

82- و قال الكازروني في المنتقى قال ابن إسحاق حدثني محمد بن جعفر بن الزبير عن عروة قال: جلس عمير بن وهب الجمحي مع صفوان بن أمية بعد مصاب أهل بدر و هو في الحجر و كان عمير شيطاناً من شياطين فرئيس و كان يؤذي رسول الله ص و أصحابه بكفة و كان ابنه وهيب بن عمير في أسارى بدر

And Al-Kazrouny said in (the book) Al-Mantaqa, 'Ibn Is'haw said, 'It was narrated to me by Muhammad Bin Ja'far Bin Al-Zubeyr, from Urwa who said, 'Umeyr Bin Wahab Al-Jumhy saw with Safwan Bin Amiya after the affliction of the people of Badr, and he was by the (Black) Stone, and Umeyr was a Satan^{-la} from the Satans^{-la} of Quraysh, and he used to hurt Rasool-Allah^{-saww} and his^{-saww} companions at Makkah, and his son Wahab Bin Umeyr was among the captives of Badr.

فذكر أصحاب القليب و مصابهم فقال صفوان و الله ليس في العيش خير بعدهم فقال له عمير صدقت و الله أما و الله لو لا دين علي لئس له عندي قضاء و عيال أحسن عليهم الضيعة بعدي كركبت إلى محمد حتى أقتله فإن لي قبلهم علة ابني أسير في أيديهم

He mentioned the companions of the well (Badr) and their afflictions. Safwan said, 'By Allah^{-azwj}! There is no goodness in life after them'. Umeyr said, 'You speak the truth, by Allah^{-azwj}! By Allah^{-azwj}, if there were no debts upon me not having its paying back with me, and dependants

²⁰⁵ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 80

²⁰⁶ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 81

I fear the wastage upon them after me, I would have ridden to Muhammad^{-saww} until I kill him^{-saww}, for there is a reason for me before them, My son is a prisoner in their hands’.

فَقَالَ صَفْوَانُ فَعَلَيْ دَيْنِكَ أَنَا أَفْضِيهِ عَنْكَ وَ عِيَالِكَ مَعَ عِيَالِي أَوْاسِيهِمْ أَسْوَأَهُمْ مَا بَقُوا قَالَ عُمَيْرٌ فَانْكُتُمْ عَلَيَّ شَأْنِي وَ شَأْنَكَ قَالَ أَفْعَلُ ثُمَّ إِنَّ عُمَيْرًا أَمَرَ بِسَيْفِهِ فَشَجَدَ لَهُ وَ سَمَّ ثُمَّ انْطَلَقَ حَتَّى قَدِمَ الْمَدِينَةَ

Safwan said, ‘Upon me is your debt, I will pay it back on your behalf, and your dependants will be with my dependants. I will spend on them what I spend on them for as long as they live’. Umeyr said, ‘Then conceal for me my situation and your situation’. He said, ‘I will do so’. Then Umeyr ordered for his sword and it was sharpened for him and poisoned. Then he went until he arrived at Al-Medina.

فَلَمَّا دَخَلَ عَلَى النَّبِيِّ ص فَقَالَ انْعَمُوا صَبَاحًا فَقَالَ رَسُولُ اللَّهِ ص قَدْ أَكْرَمَنَا اللَّهُ بِتَحِيَّةٍ خَيْرٍ مِنْ تَحِيَّتِكَ يَا عُمَيْرُ بِالسَّلَامِ تَحِيَّةُ أَهْلِ الْجَنَّةِ مَا جَاءَ بِكَ يَا عُمَيْرُ قَالَ جِئْتُ هَذَا الْأَسِيرَ الَّذِي فِي أَيْدِيكُمْ فَأَحْسِنُوا فِيهِ قَالَ فَمَا بَالُ السَّيْفِ فِي غُنْفِكَ قَالَ قَبَحَهَا اللَّهُ مِنْ سُيُوفٍ وَ هَلْ أَعْنَتُ شَيْئًا

When he entered to see the Prophet^{-saww} he said, ‘Good morning’. Rasool-Allah^{-saww} said: ‘Allah^{-azwj} has Honoured us with a greeting better than your greeting, O Umeyr, with the Salaam, being a greeting of the people of the Paradise. What have you come for, O Umeyr?’ He said, ‘I have come for this captive who is in your^{-saww} hands, so be good regarding him’. He^{-saww} said: ‘So, what is the matter there is a sword in your neck?’ He said, ‘May Allah^{-azwj} Distort it from the swords, and can I avail you^{-saww} of anything?’

قَالَ اصْدُقْنِي بِالَّذِي جِئْتُ لَهُ قَالَ مَا جِئْتُ إِلَّا لِذَلِكَ فَقَالَ النَّبِيُّ ص بَلَى فَعَدَّتْ أَنْتَ وَ صَفْوَانُ بُنْ أُمَيَّةَ فِي الْحَجْرِ فَذَكَرْتُمَا أَصْحَابَ الْقَلْبِ مِنْ قُرَيْشٍ ثُمَّ قُلْتُ لَوْ لَا دَيْنٌ عَلَيَّ وَ عَلَيَّ عِيَالِي لَمَجِجْتُ حَتَّى أَقْتُلَ مُحَمَّدًا فَتَحَمَّلَ لَكَ صَفْوَانُ بِدَيْنِكَ وَ عِيَالِكَ عَلَيَّ أَنْ تَقْتُلَنِي وَ اللَّهُ حَائِلٌ بَيْنِي وَ بَيْنَكَ

He^{-saww} said: ‘Are you being truthful to me that you have come for him?’ He said, ‘I have not come except for that’. The Prophet^{-saww} said: ‘Yes, you and Safwan Bin Amiya sat by the (Black) Stone and mentioned the companions of the well (Badr) from Quraysh. Then you said, ‘If there were no debts upon me and dependants upon me I would have gone out until I kill Muhammad^{-saww}’. So, Safwan bore the burden of your debts and your dependants upon a stipulation that you will kill me^{-saww}. But Allah^{-azwj} has Formed a barrier between me^{-saww} and you’.

فَقَالَ عُمَيْرٌ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ قَدْ كُنَّا نَكْذِبُكَ وَ هَذَا أَمْرٌ لَمْ يَحْضُرْهُ إِلَّا أَنَا وَ صَفْوَانُ فَوَ اللَّهُ إِنِّي لَأَعْلَمُ مَا أَتَاكَ بِهِ إِلَّا اللَّهُ فَالْحَمْدُ لِلَّهِ الَّذِي هَدَانِي لِلْإِسْلَامِ وَ سَاقَى هَذَا الْمَسَاقِ ثُمَّ تَشَهَّدَ شَهَادَةَ الْحَقِّ

Umeyr said, ‘I testify that you^{-saww} are Rasool^{-saww} of Allah^{-azwj}. We used to belie you^{-saww} and this is a matter no one had been present except I and Safwan. By Allah^{-azwj}! I know (now) no one has Given you with it except Allah^{-azwj}, so the Praise is for Allah^{-azwj} Who Guided me to Al-Islam and Ushered me this ushering, then I testified the testimony of the Truth’.

فَقَالَ رَسُولُ اللَّهِ ص فَهَوُوا أَحْكَامَ فِي دِينِهِ وَ عَلَّمُوهُ الْقُرْآنَ وَ أَطْلَعُوا لَهُ أَسِيرَهُ فَمَعَلُوا ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنِّي كُنْتُ جَاهِدًا فِي إِطْفَاءِ نُورِ اللَّهِ شَدِيدَ الْأَذَى لِمَنْ كَانَ عَلَى دِينِ اللَّهِ وَ إِنِّي أُحِبُّ أَنْ تَأْذَنَ لِي فَأَقْدَمَ مَكَّةَ فَأَدْعُوهُمْ إِلَى اللَّهِ وَ إِلَى الْإِسْلَامِ لَعَلَّ اللَّهَ أَنْ يَهْدِيَهُمْ وَ إِلَّا آذَيْتُهُمْ فِي دِينِهِمْ كَمَا كُنْتُ أُوذِي أَصْحَابَكَ فِي دِينِهِمْ

Rasool-Allah^{-sawww} said: 'Make your brother understand regarding his Religion and teach him the Quran and free his captive for him'. They did so. Then he said, 'O Rasool-Allah^{-sawww}! I have fought severely in extinguishing the Light of Allah^{-azwj} in harming the ones who were upon the Religion of Allah^{-azwj}, and I would love it if you^{-sawww} would permit for me, so I can proceed to Makkah and invite them to Allah^{-azwj} and to Al-Islam, perhaps Allah^{-azwj} will Guide them, or I can harm them in their religion just as I used to harm your^{-sawww} companions in their Religion'.

فَأَذِنَ لَهُ فَلَحِقَ بِمَكَّةَ وَكَانَ صَفْوَانٌ حِينَ خَرَجَ عُمَيْرٌ يَقُولُ لِرُفَيْسِ بْنِ أَبِي لَهَبٍ يَوْمَ بَدْرٍ وَكَانَ صَفْوَانٌ يَسْأَلُ عَنْهُ الرَّكْبَانِ حَتَّى قَدِمَ رَاكِبٌ فَأَخْبَرَهُ بِإِسْلَامِهِ فَحَلَفَ أَنْ لَا يُكَلِّمَهُ أَبَدًا وَلَا يَنْفَعَهُ بِنَفْعٍ أَبَدًا فَلَمَّا قَدِمَ مَكَّةَ أَقَامَ بِهَا يَدْعُو إِلَى الْإِسْلَامِ وَيُؤْذِي مَنْ خَالَفَهُ فَاسْتَلَمَ عَلَى يَدَيْهِ نَاسٌ كَثِيرَةٌ.

He^{-sawww} permitted for him, so he adhered with Makkah. And Safwan, when Umeyr had gone out to Makkah, was saying to Quraysh, 'Such good news of an event will be coming to you now within days, you will forget the event of Badr'. And Safwan used to ask the riders about him until a rider arrived and informed him of his Islam. He swore that he will not speak to him, ever, nor benefit him with any benefit, ever. When he (Umeyr) arrived at Makkah, he stayed at it inviting to Al-Islam and harming the ones who opposed him. A lot of people became Muslims at his hands.

وَرُوِيَ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ بَدْرٍ فِي الصَّفِّ فَنَظَرْتُ عَنْ يَمِينِي وَعَنْ شِمَالِي فَإِذَا أَنَا بَيْنَ عَلَامَتَيْنِ مِنَ الْأَنْصَارِ حَدِيثِيَّةٍ أَسْنَاهُمَا تَمَيِّثٌ لَوْ كُنْتُ بَيْنَ أَضْغَعِ أَقْوَى مِنْهُمَا فَعَمَّرَنِي أَحَدُهُمَا فَقَالَ يَا عَمَّ هَلْ تَعْرِفُ أَبَا جَهْلٍ فَقُلْتُ نَعَمْ وَمَا حَاجَتُكَ إِلَيْهِ يَا ابْنَ أُخِي قَالَ بَلَّغْنِي أَنَّهُ سَبَّ رَسُولَ اللَّهِ ص وَالَّذِي نَفْسِي بِيَدِهِ لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سَوَادِي سَوَادُهُ حَتَّى يَمُوتَ الْأَعْجَلُ مِنَّا

And it is reported by his chain from Abdul Rahmab Bin Awf having said, 'I was standing in the row on the day of Badr and I looked on my right and on my left, and there I was between two slaves from the Helpers, the freshness of their teeth I wished for, if I was between the ribs I would have been strong than them. One of them winked at me and said, 'O uncle! Do you know Abu Jahl^{-la}?' I said, 'Yes, and what is your need to him^{-la} O son of my brother?' He said, 'It has reached me that he reviled Rasool-Allah^{-sawww}. By the One^{-azwj} in Whose Hand is my soul! If I were to see him, my blackness will not separate from his blackness until he would die immediately from us'.

قَالَ فَعَمَّرَنِي الْآخَرُ فَقَالَ لِي مِثْلَهَا فَتَعَجَّبْتُ لِذَلِكَ فَلَمْ أَنْسَبْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلٍ يَجُولُ فِي النَّاسِ فَقُلْتُ لَهَا أَلَا تَرَيْنِ هَذَا صَاحِبَكُمَا الَّذِي تَسْأَلَانِ عَنْهُ فَابْتَدَرَاهُ بِسَيْفَيْهِمَا فَاسْتَقْبَلَهُمَا فَضْرَبَاهُ حَتَّى قَتَلَاهُ ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَاهُ فَقَالَ أَيُّكُمَا قَتَلَهُ فَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا أَنَا قَتَلْتُهُ

He said, 'The other one winked at me and said to me similar to it. I was astounded at that. It was not long before I looked at Abu Jahl^{-la} wandering among the people. I said to them, 'Can't you two see? This is your companion whom you asked about'. They unsheathed their swords and struck him^{-la} until they killed him^{-la}. Then they left to go to Rasool-Allah^{-sawww} and informed him^{-sawww}. He^{-sawww} said: 'Which one of you killed him^{-la}?' Each one of them said, 'I killed him^{-la}'.

قَالَ هَلْ مَسَحْتُمَا سَيْفَيْكُمَا فَلَا لَا فَتَظَرَّ رَسُولَ اللَّهِ ص فِي السِّبْقَيْنِ فَقَالَ كِلَاكُمَا قَتَلَهُ وَ قَضَى بِسَلْبِهِ لِمُعَاذِ بْنِ عَمْرٍو وَ هُمَا مُعَاذُ بْنُ عَمْرٍو وَ مُعَاذُ بْنُ عَمْرٍو

He^{-saww} said: 'Have you both wiped your swords?' They said, 'No'. Rasool-Allah^{-saww} looked at the swords and said: 'Both of you killed him^{-la}', and he^{-saww} judged with confiscating it for Muaz Bin Amro, and they were Muaz Bin Amro and Muaz Bin Afra'a'.²⁰⁷

83- أقول قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة، قال الواقدي بلغ رسول الله أن عير قريش فصلت من مكة تريد الشام و قد جمعت قريش فيها أموالها فندب لها أصحابه و خرج يعترضها على رأس ستة عشر شهرا من مهاجرة فخرج في خمسين و مائة و يقال في مائتين و لم يلق العير و فاتته ذاهبة إلى الشام و هذه غزاة ذي العشيرة رجع منها إلى المدينة و لم يلق حربا

I (Majlisi) am saying – Abdul Hameed Bin Abu Al-Hadeed in the explanation of Nahj Al-Balagah – 'Al-Waqidi (Wahabi imam) said, 'Rasool-Allah^{-saww} reached the caravan of Quraysh and it had gone from Makkah intending Syria and Quraysh had gathered their wealth in it, so his^{-saww} companions bewailed it and went out to intercept it at the beginning of six months from his^{-saww} emigration. They went out among one hundred and fifty, and it is said, among two hundred, and did not come across the caravan and lost it going on its way to Syria, and this is the military expedition of Zul Asheera returning from it to Al-Medina, and did not meet a battle.

فلما تحين انصراف العير من الشام قافلة ندب أصحابه لها و بعث طلحة بن عبيد الله و سعيد بن زيد قبل خروجه من المدينة بعشر ليال يتجسسان خبر العير و ندب رسول الله المسلمين و قال هذه عير قريش فيها أموالهم لعل الله أن يغنمكموها فأسرع من أسرع حتى إن كان الرجل ليساهم أباه في الخروج فكان ممن ساهم أباه سعد بن خيثمة فخرج سهم سعد فقتل ببدر

When they awaited the caravan convoy leaving from Syria, his^{-saww} companions bewailed it, and he^{-saww} sent Talha Bin Ubeydullah and Saeed Bin Zayd before his^{-saww} exit from Al-Medina by ten nights, to spy on the news of the caravan, and Rasool-Allah^{-saww} called out to the Muslims and said, 'This is a caravan of Quraysh having their wealth in it. Perhaps Allah^{-azwj} will Enrich you all by it'. So, they were quicker than quick until the man drew lots with his father. So, from the ones who drew lots with his father was Saeed Bin Khaysama, and the lot of Saeed came, and he was killed at Badr.

و أبطأ عن النبي ص كثير من أصحابه و كرهوا خروجه و كان في ذلك كلام كثير و اختلاف و تخلف بعضهم من أهل النيات و البصائر لم يظنوا أنه يكون قتال إنما هو الخروج للغنيمة و لو ظنوا أنه يكون قتال لما تخلفوا منهم أسيد بن حضير

And a lot of his^{-saww} companions delayed and they disliked his^{-saww} going out, and there was a lot of speech and differing regarding that, and some of them differed from the people of intention and insight did not think that the fighting would take place, but rather it would be the going out for the booty, and had they thought fighting would take place, Aseyd Bin Hazeyr would not have stayed behind from them.

و خرج رسول الله ص حتى انتهى إلى المكان المعروف بالبقع و هي بيوت السقيا و هي متصلة ببيوت المدينة فضرب عسكره هناك و عرض المقاتلة دعا يومئذ لأهل المدينة فقال اللهم إن إبراهيم عبدك و خليلك و نبيك دعاك لأهل مكة و إني محمد عبدك و نبيك أدعوك لأهل المدينة أن تبارك لهم في صاعهم و مدهم و ثمارهم

²⁰⁷ Bihar Al Anwaar – V 19, The book of our Prophet^{-saww}, P 3 Ch 10 H 82

And Rasool-Allah^{-sawww} went out until he^{-sawww} ended up to the well-known place at Al-Baqa'a, and these are the houses of the quenchers, and it is connected with the houses of Al-Medina. He^{-sawww} paused his^{-sawww} soldiers over there and presented the fighters, supplicating on that day for the people of Al-Medina. He^{-sawww} said: 'O Allah^{-azwj}! Ibrahim^{-as} Your^{-azwj} servant, and Your^{-azwj} friend, and Your^{-azwj} Prophet^{-as} supplicated for the people of Makkah, and I^{-sawww} Muhammad^{-sawww} am Your^{-azwj} servant, and Your^{-azwj} Prophet^{-sawww}, and supplicating to You^{-azwj} for the people of Al-Medina that You^{-azwj} Bless for them in their Sa'a, and their Mudd (units of measurement), and their fruits.

اللهم حبيب إلينا المدينة و اجعل ما بها من الوباء بخدم اللهم إني حرمت ما بين لابتيها كما حرم إبراهيم خليلك مكة فراح ص من السقيا لانتني عشرة ليلة مضت من شهر رمضان و خرج المسلمون معه فكانت الإبل سبعين بعيرا و كانوا يتعاقبون الإبل الاثنتين و الثلاثة و الأربعة فكان رسول الله ص و علي بن أبي طالب عليه السلام و مرثد بن أبي مرثد و يقال زيد بن حارثة مكان مرثد يتعاقبون بعيرا.

O Allah^{-azwj}! Make Al-Medina to be beloved to us, and Make the epidemic what is in it to be destroyed. O Allah^{-azwj}! I^{-sawww} have sanctified what is between its two ends just as Ibrahim^{-as} Your^{-azwj} friend sanctified Makkah'. He^{-sawww} rested by the quenchers on the twelfth night past from the Month of Ramazan, and the Muslims came out with him^{-sawww}. The camels were seventy camels, and they were rotating the camels, by two and three and four. Rasool-Allah^{-sawww} and Ali^{-asws} Bin Abu Talib^{-asws} and Marsad Bin Abu Marsad, and it is said Zayd bin Haris in place of Marsad were rotating (riding) one camel.

قال الواقدي فروى معاذ بن رفاعه عن أبيه قال خرجت مع النبي ص إلى بدر و كان كل ثلاثة يتعاقبون بعيرا فكانت أنا و أخي خلاد بن أبي رافع على بكر لنا و معنا يزيد بن عامر فكانت تعاقب فسرنا حتى إذا كنا بالروحاء برك علينا بكرنا و أعيا فقال أخي اللهم إن لك علي ندرا لمن رددتنا إلى المدينة لأنخرنه

Al-Waqidi (wahabi imam) said, 'It is reported by Muaz Bin Rafa'a from his father who said, 'I went out with the Prophet^{-sawww} to Badr and every three (people) were rotating (riding) a camel. So, I and my brother Khalad Bin Abu Rafie were upon a camel of our and with us was Yazeed Bin Aamir. We were rotating and we travelled until when we were at Al-Rawha, our camel knelt down and was fatigued. My brother said, 'O Allah^{-azwj}! If there is a vow for You^{-azwj} upon me if You^{-azwj} could return us to Al-Medina to slaughter it.

فمر بنا النبي ص و نحن على تلك الحال فقلنا يا رسول الله برك علينا بكرنا فدعا بماء فتمضمض و توضأ في إناء ثم قال افتحاه فاه فصبه في فيه ثم على رأسه ثم على عنقه ثم على حاركة ثم على سنامه ثم على عجزه ثم على ذنبه ثم قال اركبا و مضى رسول الله ص فلحقناه أسفل من المنصرف و إن بكرنا لينفر بنا حتى إذا كنا بالمصلى راجعين من بدر برك علينا فنحره أخي فقسم لحمه و تصدق به.

The Prophet^{-sawww} passed by us and we were upon that state, and we said, 'O Rasool-Allah^{-sawww}! Bless our camel'. So, he^{-sawww} called for water and rinsed and washed in a container, then said: 'Open its mouth', and he^{-sawww} poured it into it, then upon its head, then upon its neck, then upon its back and upon its hump, then upon its buttocks, then upon its tail, then said: 'Ride!', and Rasool-Allah^{-sawww} went away. We travelled with it with the least of the travel and our camel travelled with us until when we were by the chapel returning from Badr, it knelt to us (out of fatigue). So my brother slaughtered it and distributed its meat and gave in charity with it.

قال الواقدي و قال رسول الله ص حين فصل من بيوت السقيا اللهم إنهم حفاة فاحملهم و عراة فاكسهم و جياع فأشبعهم و عالة فأغنهم من فضلك فما رجع أحد منهم يريد أن يركب إلا وجد ظهرا للرجل البعير و البعيران و اكتسى من كان عاريا و أصابوا طعاما من أزوادهم و أصابوا فداء الأسرى فأغني به كل عائل.

Al-Waqidi (wahabi imam) said, 'And Rasool-Allah^{-saww} said when he arrived to the houses of the quenchers: 'O Allah^{-azwj}! They are bare-footed so Carry them, and bare so Clothe them, and hungry so Feed them, and destitute so Enrich them from Your^{-azwj} Grace!' So, not one of them returned wanting to ride except and he found a back of the camel of a man, and two camels, and the one who was bare was clothed and attained food from their provisions, and they achieved the ransom (monies0 of the captives and every destitute was enriched by it.

قال و كان معهم فرسان فرس لمزئد و فرس للمقداد بن عمرو حليف بني زهرة و يقال فرس للزبير.

He said, 'And there were two horses with them, a horse for Marsad and a horse for Al-Miqdad Bin Amro an ally of the clan of Zuhra, and it is said a horse for Al-Zubeyr'.

قال الواقدي و لحقت قریش بالشام في غيرها و كانت العير ألف بعير و كان فيها أموال عظام و لم يبق بمكة قرشي و لا قرشية له مثقال فصاعدا إلا بعث به في العير فلما أخبر أبو سفيان أن النبي ص يريد أن يتعرض للعير بعث ضمضم بن عمرو إلى مكة ثم ذكر رؤيا عاتكة

Al-Waqidi (wahabi imam) said, 'And Quraysh reached Syria in its caravan, and the caravan was of a thousand camels, and therein was great wealth, and there did not remain in Makkah any Quraysh man nor a Quraysh woman having an ounce (of gold) upwards for him except he had sent it in the caravan. When Abu Sufyan was informed that the Prophet^{-saww} intended to intercept it, sent Zamzam Bin Amro to Makkah'. Then he mentioned the dream of Atika.

ثم قال قال الواقدي و كان عمرو بن العاص يحدث بعد ذلك فيقول لقد رأيت كل هذا و لقد رأيت في دارنا فلقة من الصخرة التي انفلقت من أبي قبيس و لقد كان ذلك عبرة.

Then he said, 'Al-Waqidi (wahabi imam) said, 'And Amro Bin Al-Aas was narrating after that by saying, 'I had seen all this and I had seen in our houses a piece of the rock which rolled down from Abu Qubeys, and that was a lesson'.

قال الواقدي و لما تهيئوا للخروج و أخرج عتبة و شيبه دروعا لهما فنظر إليهما مولاها عداس و هما يصلحان دروعهما و آلة حربهما فقال ما تريدان فقالا أم تر إلى الرجل الذي أرسلناك إليه بالعنب في كرمنا بالطائف قال نعم قالا نخرج فتقاتله فبكى و قال لا تخرجا فو الله إنه لني فأبيا فخرجا و خرج معهما فقتل بيدر معهما.

Al-Waqidi (wahabi imam) said, 'And when they prepared for going out, and Utba and Shayba came out from their houses, their slave Adas looked at them and they were correcting their shields and their weapons of war. He said, 'What you both intending?' They said, 'Didn't you see the man whom we sent you to with the grapes in our vineyard at Al-Taif?' He said, 'Yes'. They said, 'we are going out to kill him^{-saww}'. He wept and said, 'Do not go out, for by Allah^{-azwj}, he^{-saww} is a Prophet^{-saww}'. But they refused and went out, and he went out with them and was killed at Badr along with them.

قال و استقسمت فريش بالأزلام عند هبل للخروج فاستقسم أمية بن خلف و عتبة و شيبه بالآمر و الناهي فخرج القدح الناهي فأجمعوا المقام حتى أزعجهم أبو جهل فقال ما استقسمت و لا تتخلف عن غيرنا.

He said, 'And Quraysh divined with the arrows for the going out, and Amiya Bin Khalaf and Utba and Shayba with the 'yes' and the 'no', and the mug brought out the 'no', and they gathered in the place until Abu Jahl^{la} bothered them. He^{la} said, 'Why are you divining and we cannot stay behind from our caravan?'

و روي عن حكيم بن حزام قال ما توجهت وجهها قط كان أكره إلي من مسيري إلى بدر و لا بان لي في وجه قط ما بان لي قبل أن أخرج

And it is reported from Hakeem Bin Hazam who said, 'I did not head towards any heading at all which was more abhorrent to me than my travelling to Badr, nor manifested to me in a direction at all what manifested to me before I went out'.

قال قدم ضمضم فصاح بالنفير فاستقسمت بالأزلام كل ذلك يخرج الذي أكره ثم خرجت على ذلك حتى نزلنا مر الظهران فنحر ابن الحنظلية جزورا منها بها حياة فما بقي خبأ من أخبية العسكر إلا أصابه من دمها فكان هذا بينا ثم هممت بالرجوع ثم أذكر ابن الحنظلية و شومه فيردني حتى مضيت لوجهي و لقد رأيت حين بلغنا الثنية البيضاء إذا عداس جالس عليها و الناس يمرون إذ مر علينا ابنا ربيعة فوثب عليهما و أخذ بأرجلهما في غرزهما و هو يقول بأبي أنتما و أمي إنه لرسول الله و ما تساقان إلا إلى مصارعكما و إن عينيه لتسيلان دمعا على خديه

He said, 'Zamzam proceeded and shouted at Al-Nufeir and divined with the arrows, all that, it came out that which he disliked. Then he went out against that until we descended at Mar Al-Zahran. Ibn Al-Hanza slaughtered a camel from it having life for it. So, there did not remain any stash from the stashed of the soldiers except its blood hit him. This was clear. Then he thought of returning. Then Ibn Al-Hanzala remembered its inauspiciousness and returned me until he came to my direction, and I had seen, when we reached Al-Saniya Al-Bayza'a, there was Adas seated at it, and the people were passing by, when two sons of Rabie passed by us. He leapt to them and grabbed their feet in stopping them, and he was saying, 'May my father and my mother be sacrificed for both of you, he^{sawww} is indeed a Rasool^{sawww} of Allah^{azwj}, and you are not going except to your death places', and his eyes were flowing with tears rolling down his cheeks.

فأردت أن أرجع أيضا ثم مضيت فمر به العاص بن منبه بن الحجاج فوقف عليه حين ولى عتبة و شيبه فقال ما يبكيك قال يبكيني سيدي و سيدي أهل الوادي يخرجان إلى مصارعهما و يقاتلان رسول الله فقال العاص و إن محمدا لرسول الله ص

I hesitated in returning as well. Then I continued and passed by Al-Aas Bin Manbah Bin Al-Hajjaj, and paused to him, when he followed Utba and Shayba. He said, 'What makes you cry?' He said, 'My two masters make me cry, and they are masters of the people of the valley going out to their death places and fighting against Rasool-Allah^{sawww}'. Al-Aas said, 'And even though Muhammad^{sawww} is Rasool^{sawww} of Allah^{azwj}.

فانتفض عداس انتفاضة و اقتشعر جلده ثم بكى و قال إي و الله إنه رسول الله إلى الناس كافة قال فأسلم العاص بن منبه و مضى و هو على الشك حتى قتل مع المشركين على شك و ارتياب و يقال رجع عداس و لم يشهد بدرا و يقال شهد بدرا و قتل قال الواقدي و القول الأول أثبت عندنا.

Adas trembled with a trembling and his skin chilled, then he cried and said, 'Yes, by Allah^{azwj}, he^{sawww} is indeed Rasool^{sawww} of Allah^{azwj} to all the people. He said, 'Al-Aas Bin Manbah became

a Muslim and he went on and he was upon the doubt until he was killed along with the Polytheists upon a doubt and suspicion. And it is said Adas returned and did not attend Badr, and it is said he did attend Badr and was killed. Al-Waqidi (wahabi imam) said, 'And the (final) word is the first one proved with us'.

قال فلما أجمعوا على المسير ذكروا الذي بينهم وبين بني بكر من العداوة و خافوهم على من يخلفونه فتصور لهم إبليس في صورة سراقا فقال يا معشر قريش قد عرفتم شرقي و مكاني في قومي أنا لكم جار إن يأتيكم كنانة بشيء تكروهونه فخرجوا سراعا بالقيان و الدفوف يتغنين في كل منهل

He said, 'When they gathered upon the travelling, they recalled that enmity which was between them and the clan of bakr and they feared them upon the one who stayed behind. So, Iblees^{-la} resembled to them in the image of Suraqa and said, 'O community of Quraysh! You have recognised my nobility and my position in my people. I am a neighbour of yours, that Kanana has come to you with something you dislike. Go out quickly with the singers and the tambourines singing in every watering place.

و ينحرون الجزر و خرجوا بتسعمائة و خمسين مقاتلا و قادوا مائة فرس بظراً و رثاء الناس و كانت الإبل سبعمائة بعير و كان أهل الخيل كلهم دارعا و كانوا مائة و كان في الرحالة دروع سوى ذلك

And they were slaughtering the camels and going out with nine hundred and fifty fighters and they were led by one hundred horsemen, boastfully and showing off to the people, and the camels were seven hundred camels, and the people of the cavalry, all of them had shields and they were one hundred, and there were shields among the men besides that.

فلما انتهوا إلى الجحفة رأى جهيم بن الصلت بين النوم و اليقظة رجل أقبل على فرس معه بعير له حتى وقف عليه فقال قتل عتبة بن ربيعة و شيبه بن ربيعة و زمعة بن الأسود و أمية بن خلف و أبو البخترى و أبو الحكم و نوفل بن خويلد في رجال سماهم من أشراف قريش و أسر سهيل بن عمرو و فر الحارث بن هشام عن أخيه

When they ended up to Al-Juha, Jaheem Bin Al-Salt saw between the sleep and the wakefulness a man coming upon a horse having a camel of his with him until he paused to him. He said, 'Utba Bin Rabie, and Shayba Bin Rabie, and Zam'a Bin Al-Aswad, and Amiya Bin Khalaf, and Abu Al-Bakhtari, and Abu Al-hakam, and Nowfal Bin Khuweylid will be killed among the men he named from the noblemen of Quraysh, and Sahey bin Amro will be captured, and Al-Hais Bin Hisham will flee from his brother'.

قال و كأن قاتلا يقول و الله إني لأظنهم الذين يخرجون إلى مصارعهم قال ثم أراه ضرب في لبة بعيره فأرسله في العسكر فقال أبو جهل و هذا نبي آخر من بني عبد مناف ستعلم غدا من المقتول نحن أو محمد و أصحابه.

He said, 'And it is as if a speaker was saying, 'By Allah^{-azwj}! I think those ones are going to their dying places'. Then I saw him strike in the chest of his camel and sent it among the soldiers. Abu Jahl^{-la} said, 'And this is another Prophet^{-saww} from the Prophets of the clan of Abd Manaf. We will know tomorrow from the killed ones, whether it is us or Muhammad^{-saww} and his^{-saww} companions'.

قال فلما أفلت أبو سفيان بالبعير أرسل يأمرهم بالرجوع فأبوا و ردوا القيان و أما رسول الله ص فكان صبيحة أربع عشرة من شهر رمضان بعرق الظبية فجاء أعرابي قد أقبل من تامة فقال له أصحاب النبي ص هل لك علم بأبي سفيان قال ما لي بأبي سفيان علم قالوا تعال فسلم على رسول الله ص

He said, 'When Abu Sufyan escaped with the caravan, he sent a message instructing them with the return. They refused and returned the singers, and as for Rasool-Allah^{-saww}, on the morning of the fourteenth of the Month of Ramazan, was with perspiration. A Bedouin came from tahama, and the companions of the prophet^{-saww} said to him, 'Is there any knowledge with you about Abu Sufyan?' he said, 'There is no knowledge with me of Abu Sufyan'. They said, 'Come, and greet to Rasool-Allah^{-saww}'.

قال أ و فيكم رسول الله قالوا نعم قال فأيكم رسول الله قالوا هذا فقال أنت رسول الله قال نعم قال فما بي بطن ناقتي هذه إن كنت صادقا فقال سلمة بن سلامة بن وقش نكحتها فهي حبلى منك فكره رسول الله ص مقاتله و أعرض عنه.

He said, 'And Rasool-Allah^{-saww} is among you?' They said, 'Yes'. He said, 'So which one of you is Rasool-Allah^{-saww}?' They said, 'This one'. He said, 'You^{-saww} are Rasool-Allah^{-saww}?' He^{-saww} said: 'Yes'. He said, 'So what is in the belly of this camel of mine if you^{-saww} are truthful?' Salma Bin Salama Bin Waqash said, 'You copulated with it so it is pregnant from you'. Rasool-Allah^{-saww} disliked speaking to him and turned away from him'.

قال الواقدي و سار رسول الله ص حتى أتى الروحاء ليلة الأربعاء للنصف من شهر رمضان فقال لأصحابه هذا أفضل أودية العرب و صلى فلما رفع رأسه من الركعة الأخيرة من وتره لعن الكفرة و دعا عليهم فقال اللهم لا تفلتن أبا جهل بن هشام فرعون هذه الأمة اللهم لا تفلتن زمعة بن الأسود اللهم أسخن عين أبي زمعة اللهم أعم بصر أبي زمعة اللهم لا تفلتن سهيل بن عمر

Al-Waqidi (wahabi imam) said, 'And Rasool-Allah^{-saww} travelled until he^{-saww} came to Al-Rawha on the night of Wednesday of the Month of Ramazan. He^{-saww} said to his^{-saww} companions: 'This is a superior valley of the Arabs', and he^{-saww} prayed Salat. When he^{-saww} raised his^{-saww} head from the last Ruku'u from his (Salat) Wit'r, cursed the Kafirs and supplicated against them saying: 'O Allah^{-azwj}! Do not Let Abu Jahl Bin Hisham^{-la} Pharaoh of this community escape. O Allah^{-azwj}! Do not Let Zam'a bin Al-Aswad escape. O Allah^{-azwj}! Heat up the eyes of Abu Zam'a. O Allah^{-azwj}! Blind the sigh of Abu Zam'a. O Allah^{-azwj}! Do not Let Suheyl Bin Umar escape'.

ثم دعا لقوم من قريش فقال اللهم أنج سلمة بن هشام و عياش بن أبي ربيعة و المستضعفين من المؤمنين

Then he^{-saww} supplicated for a group of Qureys saying: 'O Allah^{-azwj}! Rescue Salma Bin Hisham, and Ayyash bin Abu Rabie, and the weak ones from the Momineen'.

قال و نزل رسول الله ص وادي بدر عشاء ليلة الجمعة لسبع عشرة مضت من شهر رمضان فبعث عليا عليه السلام و الزبير و سعد بن أبي وقاص و بسبس بن عمرو يتجسسوا على الماء فوجدوا روايا قريش فيها سقاؤهم فأسروهم و أفلت بعضهم و أتى بهم النبي ص و هو قائم يصلي

He said, 'And Rasool-Allah^{-saww} descended in the valley of Badr in the evening of the night of Friday of the seventeenth passed from the Month of Ramazan. He^{-saww} sent Ali^{-asws} and Al-Zubeyr and Sa'ad Bin Abu Waqas and Bisbis Bin Amro to spy upon the water. They found some water-fetchers of Quraysh drinking, so they captured them, and one of them escaped, and they came with them to the Prophet^{-saww}, and he^{-saww} was standing praying Salat.

فسألهم المسلمون فقالوا نحن سقاء قريش بعثونا نسقيهم من الماء فضربوهم فلما أن لقوهم بالضرب قالوا نحن لأبي سفيان و نحن في العير و هذا العير بهذا الفوز فكانوا إذا قالوا ذلك بمسكون عن ضربهم فسلم رسول الله ص من صلاته ثم قال إن صدقوكم ضربتموهم و إن كذبوكم تركتموهم

The Muslims asked them, they said, 'We are water-fetchers of Quraysh. They sent us to quench them from the water'. They hit them. When they exaggerated in their beatings, they said, 'We are for Abu Sufyan and were in the caravan, and this caravan is by this dune'. They said that, they withheld from beating them. Rasool-Allah^{-saww} completed his^{-saww} Salat, then said: 'When they are being truthful you are beating them, and when they are belying you, you are leaving them'.

فلما أصبحوا عدل رسول الله ص الصفوف و خطب المسلمين فحمد الله و أنفى عليه ثم قال أما بعد فإني أخذكُم على ما حثكُم الله عليه و أهلكُم عما حثكُم الله عنه فإن الله عظيم شأنه يأمر بالحق و يحب الصدق و يعطي على الخير أهله على منازلهم عنده به يذكرون و به يتفاضلون و إنكُم قد أصبحتُم بمنزل من منازل الحق لا يقبل الله فيه من أحدٍ إلا ما ابتغى به وجهه

When it was morning, Rasool-Allah^{-saww} evened out the rows and addressed the Muslims. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for afterwards, I^{-saww} urge you upon what Allah^{-azwj} has Urged you upon, and forbid you from what Allah^{-azwj} has Forbidden you from. Allah^{-azwj}, Magnificent is His^{-azwj} Glory, Commands you to be truthful and Loves the truthfulness, and Gives upon the good of its people upon their status with Him^{-azwj}. By it they are mentioned and by it they are being preferred accordingly. And You this morning you have come with a status from the statuses of the Truth. Allah^{-azwj} will not Accept in it from anyone except what he seeks His^{-azwj} Face with it.

وَ إِنَّ الصَّبْرَ فِي مَوَاطِنِ الْبَأْسِ مِمَّا يُفَرِّجُ اللَّهُ بِهِ الْهَمَّ وَ يُنْجِي بِهِ مِنَ الْعَمِّ تُدْرِكُونَ بِهِ النَّجَاةَ فِي الْآخِرَةِ فَيَكُمُ نَبِيُّ اللَّهِ مُحَمَّدٌ رَكْمٌ وَ يَأْمُرُكُمْ فَاسْتَحْيُوا الْيَوْمَ أَنْ يَطَّلِعَ اللَّهُ عَلَى شَيْءٍ مِنْ أَمْرِكُمْ يُقْتُلُكُمْ عَلَيْهِ فَإِنَّهُ تَعَالَى يَقُولُ لَمَقْتُ اللَّهُ أَكْبَرَ مِنْ مَقْتِكُمْ أَنْفُسِكُمْ

And the patience in the places of difficulties is from what Allah^{-azwj} Grants relief with it from the stress and Rescued by it from the grief. You will come across the salvation by it in the Hereafter. Among you is a Prophet^{-saww} of Allah^{-azwj} cautioning you and instructing you, therefore be embarrassed today from Allah^{-azwj} Noticing upon anything from your affairs which is abhorrent to Him^{-azwj}, for the Exalted is Saying: **Your despising Allah when you were called to the Eman is greater than your despising yourselves [40:10].**

انظروا إلى الذي أمركم به من كتابه و أراكم من آياته و ما أعزكم به بعد الذلة فاستمسكوا به له يرض ربكم عنكم و أبلوا ربكم في هذه المواقن أفرأ تستوجبوا به الذي وعدكم من رحمته و مغفرته فإن وعدهُ حقٌ و قوله صدقٌ و عقابهُ شديدٌ

Look at that which I^{-saww} am instructing you with from His^{-azwj} Book and showing you from His^{-azwj} Signs and what I^{-saww} have honoured you with after the disgrace, therefore hold fast to Him^{-azwj} with it, your Lord^{-azwj} would be Pleased from you, and your Lord^{-azwj} is Testing you all in these places with a matter by which it will be Obligated for you that which He^{-azwj} Promised you of His^{-azwj} Mercy and His^{-azwj} Forgiveness, for His^{-azwj} Promise is true, and His^{-azwj} Words true, and His^{-azwj} Punishment is severe.

وَ إِنَّمَا أَنَا وَ أَنْتُمْ بِاللَّهِ الْحَيِّ الْقَيُّومِ إِلَيْهِ الْجَانَا طُهورنا و به اعتصمنا و عليه توكلنا و إليه المصير و يغفر الله لي و للمسلمين.

And rather I^{-saww} and you are with Allah^{-azwj} the Living, the Eternal. To Him^{-azwj} we turn our support and with Him^{-azwj} we hold fast, and upon Him^{-azwj} do we rely, and to Him^{-azwj} is the final destination, and may Allah^{-azwj} forgive for me and the Muslims'.

قَالَ الْوَاقِدِيُّ وَ لَمَّا رَأَى رَسُولُ اللَّهِ فُرَيْشًا تَصَوَّبُ مِنَ الْوَادِي قَالَ اللَّهُمَّ إِنَّكَ أَنْزَلْتَ عَلَيَّ الْكِتَابَ وَ أَمَرْتَنِي بِالْقِتَالِ وَ وَعَدْتَنِي إِحْدَى الطَّائِفَتَيْنِ وَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ اللَّهُمَّ هَذِهِ فُرَيْشٌ قَدْ أَقْبَلَتْ بِحِيلَاتِهَا وَ فَخَّرَهَا مُحَادُذُكَ وَ تُكَذِّبُ رَسُولَكَ اللَّهُمَّ نَصْرَكَ الَّذِي وَعَدْتَنِي اللَّهُمَّ أَحْنَهُمُ الْغَدَاةَ.

Al-Waqidi (wahabi imam) said, 'And when Rasool-Allah^{-saww} saw Quraysh aiming from the valley, said: 'O Allah^{-azwj}! You^{-azwj} Revealed the Book unto me^{-saww} and Commanded me^{-saww} with the fighting, and Promised me one of the two parties, and you do not Break the Promises. O Allah^{-azwj}! This Quraysh have come with their cavalry and its pride-worthy ones to confront You^{-azwj} and belie Your^{-azwj} Rasool^{-saww}. O Allah^{-azwj}! Your^{-azwj} Help which You^{-azwj} Promised me^{-saww}. O Allah^{-azwj}! Defeat them tomorrow'.

ثم قال قال الواقدي ثم قال عتبة لابنه قم يا وليد فقام الوليد و قام إليه علي عليه السلام و كانا أصغر النفر فاختلفا ضربتين فقتله علي عليه السلام ثم قام عتبة و قام إليه حمزة فاختلفا ضربتين فقتله حمزة رضي الله عنه ثم قام شيبه و قام إليه عبيدة و هو يومئذ أسن أصحاب رسول الله فضرب شيبه رجل عبيدة بذياب السيف فأصاب عضلة ساقه فقطعها و كر حمزة و علي عليهما السلام على شيبه فقتلاه و نزلت فيهم هذه الآية هذان خصمان اختصموا في ربهم.

Then he said, 'Al-Waqidi said, 'Then Utba said to his son, 'Arise O Waleed!' So, Al-Waleed stood up and Ali^{-asws} stood up to him, and he^{-asws} was the youngest of the persons (in duel). They exchanged the strikes and Ali^{-asws} killed him. Then Utba stood up and Hamza^{-asws} stood up to him. They exchanged strikes and Hamza^{-asws} killed him. Then Shayba stood up and Ubeyda stood up to him, and on that day he was the oldest companion of Rasool-Allah^{-saww}. Shayba hit a leg of Ubeyda with the sharp end of the sword and it hit the muscles of his leg and cut it. And Hamza^{-asws} and Ali^{-asws} leapt upon Shayba and killed him, and this Verse was Revealed regarding them: **These are two disputants disputing regarding their Lord. [22:19].**

و روى محمد بن إسحاق أن عتبة بارز عبيدة و شيبه حمزة فقتل حمزة شيبه لم يمهل أن قتله و لم يمهل علي عليه السلام الوليد أن قتله و اختلف عبيدة و عتبة بينهما ضربتين كلاهما أثبت صاحبه و كر حمزة و علي على عتبة بأسيا فمهما حتى دفعا عليه و احتملا صاحبهما إلى الصف.

And it is reported by Muhammad Bin Is'haq that Utba duelled Ubeyda, and Shayba (duelled) Hamza^{-asws}, so Hamza^{-asws} killed Shayba, not respiting him in killing him, and Ali^{-asws} did not respite Al-Waleed in killing him, and Ubeyda and Utba exchanged strikes between them, each one hitting his counterpart; and Hamza^{-asws} and Ali^{-asws} leapt upon Utba with their swords until they killed him, and carried their companion to the rows.

قَالَ ابْنُ أَبِي الْحَدِيدِ هَذِهِ الرِّوَايَةُ تُوَافِقُ مَا يَدَّكُرُهُ: أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي كَلَامِهِ إِذْ يَقُولُ لِمُعَاوِيَةَ وَ عِنْدِي السَّيْفُ الَّذِي أَعْضَضْتُ بِهِ أَخَاكَ وَ خَالَكَ وَ جَدَّكَ يَوْمَ بَدْرٍ وَ يَقُولُ فِي مَوْضِعٍ آخَرَ قَدْ عَرَفْتُ مَوَاضِعَ نَصَالِهَا فِي أَخِيكَ وَ خَالَكَ وَ جَدَّكَ وَ مَا هِيَ مِنَ الظَّالِمِينَ بِبَعِيدٍ.

Ibn Abu Al-Hadeed said, 'These reports are in accordance to what Amir Al-Momineen^{-asws} mentioned in his^{-asws} speech, when he^{-asws} said to Muawiya: 'And with me^{-asws} is the sword which I^{-asws} hit your brother and your maternal uncle and your grandfather with it on the day of Badr'. And he^{-asws} said in another place: 'I^{-asws} have recognised the places of its hits in your brother and your maternal uncle and your grandfather, and it is not far from the unjust ones'.

و اختار البلاذري رواية الواقدي و قال هذا هو المناسب لأحوالهم من طريق السن لأن شيبه أسن الثلاثة فجعل بإزاء عبيدة و هو أسن الثلاثة.

And Al-Balazury chose a report of Al-Waqidi (wahabi imam) and said, 'This is reasonable of their situation from the way of the age because Shayba was the oldest of the three, and made to be parallel to Ubeyda and he was the oldest of the three'.

قال الواقدي روى عروة عن عائشة أن النبي ص جعل شعار المهاجرين يوم بدر يا بني عبد الرحمن و شعار الخزرج يا بني عبد الله و شعار الأوس يا بني عبيد الله.

Al-Waqidi (wahabi) imam said, 'It is reported by Urwa, from Ayesha that the Prophet^{-saww} made the slogan of the Emigrant on the day of Badr to be, 'O clan of Abdul Rahman!', and slogan of Al-Khazraj, 'O clan of Abdullah', and slogan of Al-Aws, 'O clan of Ubeydullah'.

قال و روى زيد بن علي بن الحسين عليهم السلام أن شعار رسول الله ص كان يوم بدر يا منصور أمت.

He said, 'And it is reported by Zayd son of Ali Bin Al-Husayn^{-asws} that the slogan of Rasool-Allah^{-saww} on the day of Badr was: 'O Helped community!'.

قال الواقدي و نهي رسول الله ص عن قتل أبي البخترى و قد مر ذكره و عن قتل الحارث بن عامر بن نوفل و كان كارها للخروج إلى بدر فلقبه خبيب بن يساف فقتله و لا يعرفه و عن قتل زمعة بن الأسود فقتله ثابت بن الجذع و لا يعرفه.

Al-Waqidi (wahabi imam) said, 'And Rasool-Allah^{-saww} prohibited from killing Abu Al-Bakhtary, and his mention has passed, and from killing Al-Haris Bin Aamir Bin Nowfal, and he was unwilling for the going out to Badr. Khabeeb Bin Yasaf came across him and killed him and did not recognise him, and from killing Zam'a Bin Al-Aswad, but Sabit Bin Al-Jaz'a killed him and did not recognise him'.

قال الواقدي و كان عقبة بن أبي معيط قال شعرا بعد هجرة النبي ص إلى المدينة فبلغ النبي ص ذلك فقال اللهم أكبه لمنخره و اصصره فجمع به فرسه يوم بدر فأخذه عبد الله بن سلمة أسيرا فأمر النبي ص عاصم بن الأفلح فضرب عنقه صبورا

Al-Waqidi (wahabi imam) said, 'And Uqba Bin Abu Mueet had said, a poem after emigration of the Prophet^{-saww} to Al-Medina, and that reached the Prophet^{-saww}. He^{-saww} said: 'O Allah^{-azwj!} Catch him by his nostrils and fling him'. His horse bolted with him on the day of Badr and Abdullah Bin Salma seized him as a captive. The Prophet^{-saww} instructed Aasim Bin Al-Aflah and he struck off his neck obediently'.

قال و كان عبد الرحمن بن عوف يحدث و يقول إني لأجمع أدراعا يوم بدر بعد أن ولى الناس فإذا أمية بن خلف و كان لي صديقا في الجاهلية و معه ابنه علي فناداني مرتين فأجبتة فقال نحن خير لك من أدراعاك هذه فقلت امضيا فجعلت أسوقهما أمامي و قد رأى أمية أنه قد أمن بعض الأمن إذ بصر به بلال فنادى يا معشر الأنصار أمية بن خلف رأس الكفر لا نجوت إن نجوت قال لأنه كان يعذبه بمكة

He said, 'And Abdul Rahman Bin Awf narrated and said, 'I was gathering the shields on the day of Badr after the turning back by the people, and there was Amiya Bin Khalaf, and he used to be a friend of mine during the Pre-Islamic period, and with him was his son Ali. He called me twice and I answered him. He said, 'We are better for you than these shields of yours'. I said, 'Leave!' And I went on pushing them in front of me, and Amiya had seen that he has secured some of the security, when Bilal saw him, and he called out, 'O community of Helpers!

Amiya Bin Khalaf, chief of the Kafirs, there is no safety if he is safe!' Because he had tormented him in Makkah.

فأقبلت الأنصار كأهم عوذ حنت إلى أولادها حتى طرحوا أمية على ظهره فحميته فلم ينفع فأقبل إليه خبيب بن يساف فضربه حتى قتله و قد كان أمية ضرب خبيبا حتى قطع يده من المنكب فأعادها النبي ص

The Helpers came and if they were eagles arrive to its children, until they dropped Amiya upon his back. He tried to protect himself but was of no benefit. Khabeeb Bin Yasaaf came to him and struck him until he killed him, and Amiya had struck Khabeeb until his hand was cut-off from the shoulder, and the Prophet^{-sawww} had returned (healed) it, so it was stuck back and evened.

و أقبل علي بن أمية فعرض له الخباب بن المنذر فقطع رجله فصاح صيحة ما سمع مثلها قط و لقيه عمار فضربه ضربة فقتله

And Ali Bin Amiya came, and Al-Khaba Bin Al-Manzar presented to him and cut off his leg, and he screamed with such a scream the like of it had not been heard at all, and Amar came across him and struck him with a strike and killed him.

و روي في قتل أمية وجوه أخر قال و كان الزبير بن عوام يقول لقيت يومئذ عبيدة بن سعيد بن العاص على فرس عليه لأمة كاملة لا يرى منه إلا عيناه فطعنت في عينه فوقع فوطئت برجلي على خده حتى أخرجت العنزة مع حلقته و أخذ رسول الله ص تلك العنزة فكانت تحمل بين يديه

And it is reported regarding the killing of Amiya in another aspect. He said, 'And Al-Zubeyr Bin Awam was saying, 'On that day I met Ubeyda Bin Saeed Bin Al-Aas upon a horse having a cloth upon him, nothing could be seen from him except his eyes. I stabbed him in his eyes and he fell and folded his legs upon his cheek until I extracted the stick from his pupil, and Rasool-Allah^{-sawww} took that walking stick and used to carry it in front of him^{-sawww}.

قال و أقبل عاصم بن أبي عوف السهمي لما جال الناس و اختلطوا كأنه ذئب و هو يقول يا معشر قريش عليكم بالقاطع مفرق الجماعة الآتي بما لا يعرف محمد لا نجوت إن نجا فاعترضه أبو دجانة فقتله

He said, 'And Aasim bin Abu Awf Al-Sahmy came when the people wandered and he mingled as if a he was a wolf, and he was saying, 'O community of Quraysh! Upon you is with cutting-off the separate groups which Muhammad^{-sawww} does not recognise. There is no safety if he^{-sawww} is safe'. Abu Dajjana presented to him and killed him.

فأقبل معبد بن وهب فضرب أبا دجانة ضربة برك منها أبو دجانة ثم انتهض و أقبل على معبد فضربه ضربات لم يصنع سيفه شيئا حتى وقع معبد لحفرة أمامه لا يراها و نزل عليه أبو دجانة فذبحه ذبحا و أخذ سلبه.

Ma'bad Bin Wahab came and struck Abu Dajjana with a strike Abu Dajjana knelt from it. Then he got up and came to Ma'bad and struck him with strikes, his sword could do nothing until Ma'bad fell down in a hole in front of him, he did not see, and Abu Dajjana descended to him and slaughtered him with a slaughter and plundered him.

قال الواقدي و لما رأته بنو مخزوم مقتل من قتل قالوا أبو الحكم لا يخلص إليه فاجتمعوا و أحدقوا به و أجمعوا أن يلبسوا لأمة أبي جهل رجلا منهم فألبسوها عبد الله بن المنذر فصمد له علي عليه السلام فقتله و مضى عنه و هو يقول أنا ابن عبد المطلب.

Al-Waqidy (wahabi) imam said, 'And when the clan of Makhzum saw the killing of the ones killed, they said, 'Abu Al-Hakam, the enemy has not reached to him (yet)'. They gathered and gazed at him, and they united upon armouring for the community of Abu Jahl^{-la}, and man from them, and they armoured Abdullah Bin Al-Manzar. Ali^{-asws} blocked him and killed him, and went away from him, and he^{-asws} was saying: 'I^{-asws} am a son^{-asws} of Abdul Muttalib^{-asws}'.

ثم ألبسوها أبا قيس بن الفاكه فصمد له حمزة و هو يراه أبا جهل فضربه فقتله و هو يقول خذها و أنا ابن عبد المطلب

Then Abu Qays Bin Al-Fakah wore it, and Hamza^{-asws} blocked him and Abu Jahl^{-la} saw him. He^{-asws} struck him and killed him and he^{-asws} was saying, 'Take it, and I^{-asws} am a son^{-asws} of Abdul Muttalib^{-asws}!'

ثم ألبسوها حرملة بن عمرو فصمد له علي عليه السلام فقتله ثم أرادوا أن يلبسوها خالد بن الأعمى فأبي قال معاذ بن عمرو بن الجموح فنظرت يومئذ إلى أبي جهل في مثل الحرجة و هم يقولون أبو الحكم لا يخلص إليه فعرفت أنه هو فقلت و الله لأموتن دونه اليوم أو لأخلصن إليه فصمدت له حتى إذا أمكنتني منه غرة حملت عليه فضربته ضربة طرحت رجله من الساق فشبعتها النواة تنزو من تحت المراضح

Then Hurmala Bin Amro wore it, and Ali^{-asws} blocked him and killed him. Then they wanted Khalid Bin Al-A'alam to wear it, but he refused. Muaz Bin Amro Bin Al-Jamouh said, 'On that day I looked at Abu Jahl^{-la} among (soldiers) like thick impenetrable trees and they were saying, 'Abu Al-Hakam, (the enemy) cannot get to him'. Then I recognised that it was him^{-la}, so I said, 'By Allah^{-azwj}! Either I will die besides him^{-la} today or I will get to him^{-la}'. I blocked him^{-la} until when I was abled upon him^{-la}, I attacked him^{-la} and struck him^{-la} with such a strike, his^{-la} leg fell off from the thigh, and it resembled the husk from under the stick.

فأقبل ابنه عكرمة علي فضربني على عاتقي فطرح يدي من العاتق إلا أنه بقيت جلدة فذهبت أسحب يدي بتلك الجلدة خلفي فلما آذنتي وضعت عليها رجلي ثم تمطيت عليها فقتعتها ثم لاقيت عكرمة و هو يلوذ كل ملاذ فلو كانت يدي معي لرجوت يومئذ أن أصيبه و مات معاذ في زمن عثمان

His son Ikrima came to me and struck me upon my shoulder and my hand fell down from the shoulder except the skin remained. So, I went pulling my hand with that skin behind me. When it hurt me, I placed my leg upon it then stretched upon it and cut it. Then I met Ikrima and he was sheltering in every shelter, and if I had my hand with me, I would have returned on that day and hit him'. And Muaz died during the era of Usman.

فروي أن رسول الله ص نفل معاذ بن عمرو سيف أبي جهل و أنه عند آل معاذ اليوم و به فل و قيل قتل أبا جهل ابنا الحارث

It is reported that Rasool-Allah^{-sawww} gifted to Muaz Bin Amro the sword of Abu Jahl^{-la}, and it was with the family of Muaz today, and by him it was marked, and it is said, 'The sons of Al-Haris killed Abu Jahl^{-la}'.

قال و فرخ رسول الله ص بقتل أبي جهل و قال اللهم إنك قد أنجزت ما وعدتني فتتم علي نعمتك.

He said, 'And Rasool-Allah^{-sawww} rejoiced at the killing of Abu Jahl^{-la} and said: 'O Allah^{-azwj}! You^{-sawww} have Fulfilled what You^{-azwj} Promised me^{-sawww}, so Complete Your^{-azwj} Favours upon me^{-sawww}'.

قَالَ الْوَاقِدِيُّ وَ حَدَّثَنِي مَعْمَرٌ عَنِ الرَّهْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ اللَّهُمَّ اكْفِنِي نَوْفَلَ بْنَ خُوَيْلِدٍ وَ أَسَدَ وَ أَقْبَلَ نَوْفَلَ يَوْمَئِذٍ يَصِيحُ وَ هُوَ مَرعُوبٌ قَدْ رَأَى قَتْلَ أَصْحَابِهِ وَ كَانَ فِي أَوَّلِ مَا التَّقَى هُمْ وَ الْمُسْلِمُونَ يَصِيحُ بِصَوْتٍ لَهُ زَجَلٌ رَافِعًا عَقِيرَتَهُ يَا مَعْشَرَ قُرَيْشٍ إِنَّ هَذَا الْيَوْمَ الْعَلَا وَ الرَّفْعَةَ

Al-Waqidi (wahabi imam) said, 'And it is narrated to me by Ma'mar from Al-Zuhry who said, 'Rasool-Allah^{-sawww} said on the day of Badr: 'O Allah^{-azwj!} Suffice me^{-sawww} from Nowfal Bin Al-Adwiya', and he is Nowfal bin Khuweylid from the clan of Asad. And on that day Nowfal came shouting and he was awed and he had seen his companions killed, and he was among the first ones to confront (in battle), and the Muslims were shouting with thunderous voices rising high: 'O community of Quraysh! This day is the high and the lofty!'

فلما رأى قريشا قد انكشفت جعل يصيح بالأنصار ما حاجتكم إلى دماننا أ ما ترون من تقتلون أ ما لكم في اللبن من حاجة فأسره جبار بن صخر فهو يسوقه أمامه فجعل نوفل يقول لجبار و رأى عليا عليه السلام مقبلا نحوه يا أبا الأنصار من هذا و اللات و العزى إني لأرى رجلا إنه ليبريدي قال جبار هذا علي بن أبي طالب

When a Quraysh man saw to have been uncovered, he went on to shout at the Helpers, 'What is your need to our blood? Are you not seeing the ones you killed? But there is a need for you regarding the milk'. Jabbar Bin Sakhar captured him and he was ushering him in front of him. Nowfal went on to say to Jabbar, and he had seen Ali^{-asws} in facing towards him, 'O brother Helper! Who is this? By Al-Laath and Al-Uzza! I see a man who wants (to kill) me'. Jabbar said, 'This is Ali^{-asws} Bin Abu Talib^{-asws}'.

قال نوفل تالله ما رأيت كالاليوم رجلا أسرع في قومه فصمد له علي عليه السلام فضربه فنشب سيفه في جحفته ساعة ثم نزعه فضرب به ساقيه و درعه مشرمة فقطعهما ثم أجهز عليه فقتله فقال رسول الله ص من له علم بنوفل بن خويلد قال علي عليه السلام أنا قتلته فكبر رسول الله ص و قال الحمد لله الذي أجاب دعوتي فيه.

Nowfal said, 'By Allah^{-azwj!} I have not seen like today any man quicker among his people'. Ali^{-asws} blocked him and struck him and his^{-asws} sword was stuck inside him for a while. Then he^{-asws} removed it and struck by it his leg and his shield was shattered into pieces. Then he^{-asws} leapt on him and killed him. Rasool-Allah^{-sawww} said: 'Who is the one who has knowledge of Nowfal Bin Khuweylid with him?' Ali^{-asws} said: 'I^{-asws} killed him'. Rasool-Allah^{-sawww} exclaimed Takbeer and said: 'The praise is for Allah^{-azwj} Who Answered my^{-sawww} supplication regarding him''.

قال الواقدي و أقبل العاص بن سعيد بن العاص يبحث للقتال فالتقى هو و علي فقتله علي عليه السلام قال الواقدي و كان علي عليه السلام يحدث فيقول إني يومئذ بعد ما منع النهار و نحن و المشركون قد اختلطت صفوفنا و صفوفهم خرجت في أثر رجل منهم فإذا رجل من المشركين على كتيب رمل و سعد بن خيثمة و هما يقتتلان حتى قتل المشرك سعدا و المشرك مفتح في الحديد و كان فارسا فاقتحم عن فرسه فعفرني و هو معلم

Al-Waqidi (wahabi imam) said, 'And Al-Aas Bin Saeed Bin Al-Aas came seeking the fighting. He met Ali^{-asws} (in battle)'. Al-Waqidi (wahabi imam) said, 'And Ali^{-asws} narrated saying: 'On that day, after the day had moved on and us and the Polytheists, our rows and their rows had mingled, I^{-asws} went out in pursuit of a man from them, and there was a man from the Polytheists upon a dune of sand and Sa'ad Bin Khaysama fighting until the Polytheist killed Sa'ad. And the Polytheists was covered in iron and he was a horseman. He stormed on his horse and recognised me^{-asws} and he was an instructor.

فناداني هلم يا ابن أبي طالب إلى البراز فعطفت عليه فانحط إلي مقبلا و كنت رجلا قصيرا فانخططت راجعا لكي ينزل إلي كرهت أن يعلوني فقال يا ابن أبي طالب فررت فقلت قريب مفر ابن الشتراء

He called out to me^{-asws}, 'Come to the duel O son^{-asws} of Abu Talib^{-asws}!' I^{-asws} turned towards him, and he moved towards me^{-asws} facing, and I^{-asws} was a short man (than him), so I^{-asws} drew back retreating lest he descends to me^{-asws}, I^{-asws} disliked that he be higher than me^{-asws}. He said, 'O son^{-asws} of Abu Talib^{-asws}! You^{-asws} are fleeing?' I^{-asws} said, 'Very soon the son of Al-Shatra'a will flee'.

فلما استقرت قدماي و ثبت أقبيل فلما دنا مني ضربني فاتقيت بالدرفة فوقع سيفه فلحج فضربته على عاتقه و هي ذراع فارتعش و لقد قط سيفي درعه فظننت أن سيفي سيقتله فإذا بريق سيف من ورائي فطأطأت رأسي و وقع السيف فأطن قحف رأسه بالبيضة و هو يقول خذها و أنا ابن عبد المطلب فالتفت فإذا هو حمزة عمي و المقتول طعيمة بن عدي.

When my^{-asws} feet settled and were affirmed, I turned. When He was near me^{-asws} he struck at me^{-asws}, and I^{-asws} warded it off by the shield and his sword fell and got stuck (in the shield), so I^{-asws} struck him upon his neck, and it was armoured. He trembled and my^{-asws} sword had cut into his armour. I^{-asws} thought that my^{-saww} (strike) had killed him, but there was a little of his sword behind me^{-asws}. So I^{-asws} lowered my^{-asws} head and the sword fell and I^{-asws} stabbed the skull of his head with the bayonet, and someone^{-asws} was saying, 'Take it, and I^{-asws} am a son^{-asws} of Abdul Muttalib^{-asws}'. I^{-asws} turned and there it was Hamza^{-asws} my^{-asws} uncle^{-asws}, and the killed one was Taema Bin Uday'.

قال في رواية محمد بن إسحاق إن طعيمة قتله علي بن أبي طالب عليه السلام و قيل قتله حمزة.

He said, 'In a report of Muhammad Bin Is'haq – Taema was killed by Ali^{-asws} Bin Abu Talib^{-asws}, and it is (also) said, Hamza^{-asws} killed him'.

و روى محمد بن إسحاق قال و خرج النبي ص من العريش إلى الناس فينظر القتال فحرض المسلمين و قال كل امرئ بما أصاب و قال و الذي نفسي بيده لا يقاتلهم اليوم في حمله فيقتل صابرا محتسبا مقبلا غير مدبر إلا أدخله الله الجنة

And in a report of Muhammad Bin Is'haq he said, 'And the Prophet^{-saww} went out from Al-Areysh to the people and he^{-saww} looked at the battleground, and the Muslims surrounded, and he^{-saww} said: 'Each person is with what he achieved'. And he^{-saww} said: 'By the One^{-azwj} in Whose Hand is my^{-saww} soul! No man has fought today in his attach, and he was killed patiently, in anticipation, facing (the enemy), without turning back, except Allah^{-azwj} will enter him into the Paradise'.

فقال عمر بن حمام الجويني و في يده تمرات يأكلهن بخ بخ أ فما بيني و بين أن أدخل الجنة إلا أن يقتلني هؤلاء ثم قذف التمرات من يده و أخذ سيفه فقاتل القوم حتى قتل.

Umar Bin Hamam Al-Jowny said, and in his hand were dates he was eating one by one, 'There is nothing between me and my entering the Paradise except that they kill me'. Then he threw the dates from his hand and grabbed his sword and fought the people until he was killed.

قال محمد بن إسحاق و حدثني عاصم بن عمرو بن قتادة أن عوف بن الحارث و هو ابن عفراء قال لرسول الله ص يوم بدر يا رسول الله ما يضحك الرب من عبده قال غمسه يده في العدو حاسرا فنزع عوف درعا كانت عليه و قذفها ثم أخذ سيفه فقاتل القوم حتى قتل.

Muhammad Bin Is'haq said, 'And it is narrated to me by Aasim Bin Amro bin Qatada that Awf Bin Al-Haris, and he was a son of Afra'a, said to Rasool-Allah^{-sawww} on the day of Badr, 'O Rasool-Allah^{-sawww}! What would make the Lord^{-azwj} Smile from His^{-azwj} servant?' He^{-sawww} said: '(When) he inserts his hand among the enemy unarmoured'. Awf removed the shield which was upon him and threw it away, then grabbed his sword and fought the people until he was killed'.

قَالَ الْوَاقِدِيُّ وَ ابْنُ إِسْحَاقَ وَ أَخَذَ رَسُولُ اللَّهِ ص كَفًّا مِنَ الْبَطْحَاءِ فَرَمَاهُمْ بِهَا وَ قَالَ شَاهَتِ الْوُجُوهُ لِلَّهِمْ أَرْعَبَ قُلُوبَهُمْ وَ زَلَّزِلَ أَقْدَامَهُمْ فَأَهْرَمَ الْمُشْرِكُونَ لَا يَلُودُونَ عَلَى شَيْءٍ وَ الْمُسْلِمُونَ يَتَّبِعُوهُمْ يَقْتُلُونَ وَ يَأْسِرُونَ.

Al-Waqidi (wahabi imam), and Ibn Is'haq, 'And Rasool-Allah^{-sawww} grabbed a handful from (the ground of) Al-Bat'ha and pelted them with it, and said: 'May the faces be ugly! O Allah^{-azwj}! Frighten their hearts and Shake their feet and Defeat the Polytheists!' They were not higher upon anything and the Muslims were pursuing them killing and capturing'.

قال الواقدي و حدثني عمر بن عثمان عن عكاشة بن محصن قال انقطع سيفي يوم بدر فأعطاني رسول الله ص عودا فإذا هو سيف أبيض طويل فقاتلت به حتى هزم الله المشركين و لم يزل ذلك السيف عند عكاشة حتى هلك.

Al-Waqidi (wahabi imam), 'And it is narrated to me by Umar Bin Usman, from Akasha Bin Mohsin who said, 'My sword broke on the day of Badr, so Rasool-Allah^{-sawww} gave me a replacement. It was a white long sword. I fought with it until Allah^{-azwj} Defeated the Polytheists'. And that sword did not cease to be with Akasha until he died'.

قال و قد روى رجال من بني عبد الأشهل عدة قالوا انكسر سيف سلمة بن أسهل بن جريش يوم بدر فبقي أعزل لا سلاح معه فأعطاه رسول الله ص قضيبا كان في يده من عراجين ابن طاب فقال اضرب به فإذا سيف جيد فلم يزل عنده حتى قتل يوم جسر أبي عبيد.

He said, 'And men from the clan of Abdul Ash'al a number of them reported saying, 'The sword of Salma Bin As'hal Bin Jareysh broke on the day of Badr, and he remained weaponless, there being no weapon with him. So, Rasool-Allah^{-sawww} gave him a stick which was in his^{-sawww} hand, from a date tree. He^{-sawww} said: 'Strike with it'. And there it had become a new sword. It did not cease to be with him until he was killed on the day of the bridge of Abu Ubeyd (13 AH)'.

قال الواقدي و أصاب حارثة بن سراقة و هو يكرع في الحوض سهم من المشركين فوقع في نحره فمات فلقد شرب القوم آخر النهار من دمه و بلغ أمه و أخته و هما بالمدينة مقتله فقالت أمه و الله لا أبكي عليه حتى يقدم رسول الله ص فأسأله فإن كان في الجنة لم أبك عليه و إن كان في النار بكيت له عمر و الله [لعمرك الله] فأعولته

Al-Waqidi (wahabi imam) said, 'And Haris Bin Suraqa was injured and he was sipping in the fountain, and an arrow from the Polytheists came and fell into his throat and he died. So, the people drank at the end of the day from his blood, and news of his death reached his sister and his mother and they were in Al-Medina. His mother said, 'By Allah^{-azwj}! I will not cry upon him until Rasool-Allah^{-sawww} arrives, and I ask him^{-sawww}. So, if he is in the Paradise, I will not cry upon him, and if he is in the Fire, I will cry over him for a lifetime and howl'.

فلما قدم رسول الله ص من بدر جاءت أمه إليه فقالت يا رسول الله ص قد عرفت موضع حارثة من قلبي فأردت أن أبكي عليه ثم قلت لا أفعل حتى أسأل رسول الله ص عنه فإن كان في الجنة لم أبكه و إن كان في النار بكيته فأعولته

When Rasool-Allah^{-saww} arrive from Badr, his mother came to him^{-saww} and she said, 'O Rasool-Allah^{-saww} said, 'O Rasool-Allah^{-saww}! You do know of the place of Haris in my heart, but I have hesitated on crying upon him. Then I said, 'I will not do so until I ask Rasool-Allah^{-saww} about him. So, if he was in the Paradise, I will not cry and if he was in the Fire, I will cry and howl'.

فقال النبي ص هبلت أجنة واحدة وأنها جنان كثيرة و الذي نفسي بيده إنه لفي الفردوس الأعلى قالت لا أبكي عليه أبدا قال و دعا رسول الله ص حينئذ بماء في إناء فغمس يده فيه و مضمض فاه ثم ناول أم حارثة بن سراقه فشربت ثم ناولت ابنتها فشربت ثم أمرهما فنضحتا في جيوبهما ثم رجعتا من عند النبي ص و ما بالمدينة امرأتان أقر عينا منهما و لا أسر.

The Prophet^{-saww} said: 'Do you think there is one Garden? There are many Gardens. By the One^{-azwj} in Whose Hand is my^{-saww} soul! He is in Al-Firdows the high'. She said, 'I will not cry upon him, ever!' And Rasool-Allah^{-saww} immediately called for water in a container. He^{-saww} washed his^{-saww} hands in it and rinsed his^{-saww} mouth, then gave it to mother of Haris Bin Suraqa. She drank. Then he^{-saww} gave it to her daughter. She drank. Then he^{-saww} instructed them, so they sprinkled in their pockets, then return from the presence of the Prophet^{-saww}, and there were no women in Al-Medina of more delightful eyes nor more cheerful than them'.

قال الواقدي فلما رجعت قريش إلى مكة قام فيهم أبو سفيان بن حرب فقال يا معشر قريش لا تبكوا على قتلاكم و لا تنوح عليهم نائحة و لا يندبهم شاعر و أظهروا الجلد و العزاء فإنكم إذا نحتم عليهم نائحة و بكيتموهم بالشعر أذهب ذلك غيظكم فأكلكم عن عداوة محمد و أصحابه مع أن محمدا و أصحابه إن بلغهم ذلك شتموا بكم فتكون أعظم المصيبتين و لعلكم تدركون تارككم فالدهن و النساء علي حرام حتى أغزو محمدا

Al-Waqidi (wahabi imam) said, 'When Quraysh returned to Makkah, Abu Sufyan Bin Harb stood among them and said, 'O community of Quraysh! Do not cry over your killed ones, nor lament upon them with a lamentation, nor poems, and expose the skin, and the solace, for when you lament upon them with lamentation, and cry over them with the poems, that anger of yours will go away, and you will be consumed from the enmity of Muhammad^{-saww} and his^{-saww} companions. Along with it, when that reaches Muhammad^{-saww} and his^{-saww} companions, they will gloat with you and you will be with two great calamities, and perhaps you will realised your revolt. The oiling and the women are prohibited unto me until I battle Muhammad^{-saww}!'

فمكث قريش شهرا لا يبكيهم شاعر و لا تنوح عليهم نائحة و مشت نساء من قريش إلى هند بنت عتبة فقلن أ لا تبكين على أبيك و أخيك و عمك و أهل بيتك فقالت حلافي أنا أبكيهم فيبلغ محمدا و أصحابه فيشتموا بنا و نساء بني الخزرج لا و الله حتى أثار محمدا و أصحابه و الدهن علي حرام إن دخل رأسي حتى نغزو محمدا

So, Quraysh remained for a month not crying over them with poems, nor lamenting upon them with lamentation, and women of Quraysh walked to Hind Bint Utba and said, 'Will you not cry upon your father, and your brother, and your uncle and your family?' She said, 'I swear to cry for them, but it would reach Muhammad^{-saww} and his^{-saww} companions and they will gloat with us, and (so will) the womenfolk of the clan of Khazraj. No, by Allah^{-azwj}! Until I revolt against Muhammad^{-saww} and his^{-saww} companions, and the oiling is prohibited unto me to enter into my head until we battle Muhammad^{-saww}.

و الله لو أعلم أن الحزن يذهب من قلبي لبكيت و لكن لا يذهب إلا أن أرى ثاري بعيني من قتلة الأحبة فمكنت على حالها لا تقرب الدهن و لا قربت فراش أبي سفيان من يوم حلفت حتى كانت وقعة أحد.

By Allah^{-azwj}! If I knew that the grief would go away from my heart, I would cry, but it will not go away, except if I see my revolt with my own eyes, from killing his^{-saww} loved ones'. She remained upon her state, not going near the oils, not let Abu Sufyan near the bed, from the day she vowed, until the event of Ohad transpired'.

و الواقدي بإسناده عن ابن عباس قال لما توافق الناس أغمي على رسول الله ص ساعة ثم كشف عنه فبشر المؤمنين بجبرئيل في جند من الملائكة في ميمنة الناس و ميكائيل في جند آخر في ميسرة الناس و إسرافيل في جند آخر خلف الناس

And Al-Waqidi (wahabi imam) by his chain from Ibn Abbas said, 'When the people fought each other, there was fainting upon Rasool-Allah^{-saww} for a while, then it was gone, and he^{-saww} gave glad tidings to the Momineen of Jibraeel^{-as} among an army of the Angels in the right of the people, and Mikaeel^{-as} in another army in the left of the people, and Israfeel^{-as} in another army behind the people.

و كان إبليس قد تصور للمشركين في صورة سراقة بن جعشم يذمر المشركين و يخبرهم أنه لا غالب لكم من الناس فلما أبصر عدو الله الملائكة نكص على عقبيه و قال إني بريء منكم إني أرى ما لا ترون فتشبث به الحارث بن هشام و هو يرى أنه سراقة لما سمع من كلامه فضرب صدر الحارث فسقط الحارث و انطلق إبليس لا يرى حتى وقع في البحر و رفع يديه قائلاً يا رب موعدك الذي وعدتني

And Iblees^{-la} had imaged to the Polytheism in the image of Surqa Bin Ja'sham grumbled to the Polytheists and informed them, 'There will be no overcomer to you from the people'. When the enemy of Allah^{-azwj} saw the Angels, he^{-la} turned back upon his^{-la} heels and said, '***I am disavowed from you. Surely I can see what you are not seeing. [8:48].*** Al-Haris Bin Hisham clung to him^{-la}, and he was seeing that he^{-la} was Suraqa, when he heard from his^{-la} speech. He^{-la} hit the chest of Al-Haris, and Al-Haris fell down, and Iblees^{-la} went away, not seen until he^{-la} fell into the sea and raised his^{-la} hands saying, 'O Lord^{-azwj}! Your^{-azwj} Appointment which You^{-azwj} Promised me^{-la}!'

و أقبل أبو جهل على أصحابه يمحضهم على القتال و قال لا يغرنكم خذلان سراقة إياكم فإنما كان على ميعاد من محمد و أصحابه سيعلم إذا رجعنا إلى قديد ما نضع بقومه و لا يحولنكم مقتل عتبة و شيبه و الوليد فإنهم عجلوا و بطروا حين قاتلوا

And Abu Jahl^{-la} came to his^{-la} companions exhorting them upon the fighting, and said, 'Do not let the abandonment of Suraqa deceive you. Beware, for rather he was upon an appointment from Muhammad^{-saww} and his^{-saww} companions so he^{-saww} would know when we return to Qadeed. What have we to do with his^{-saww} people, and do not let the killing of Utba, and Shayba, and Al-Waleed terrify you, for they were hasty and rushed when they fought.

و ايم الله لا نرجع اليوم حتى نقرن محمدا و أصحابه في الجبال فلا ألفين أحدا منكم قتل أحدا منهم و لكن خذوهم أخذا نعرفهم بالذي صنعوا لمفارتهم دينكم و رغبتهم عما كان يعبد آباؤهم.

And I swear by Allah^{-azwj}! We will not return today until we tie up Muhammad^{-saww} and his^{-saww} companions in the ropes. So, not one of you will kill one of them, but we will seize them with

a seizing to make them recognise that which they have done, their separating from your religion and their turning away from what their forefathers had worshipped’.

قال الواقدي و حدثني عتبة بن يحيى عن معاذ بن رفاعة بن رافع عن أبيه قال إن كنا لنسمع لإبليس يومئذ خوارا و دعاء بالثور و التصور في صورة سراقاة بن جعشم حتى هرب فاقتم البحر و رفع يديه مادا لهما يقول يا رب ما وعدتني و لقد كانت قريش بعد ذلك تعير سراقاة بما صنع يومئذ فيقول و الله ما صنعت شيئا.

Al-Waqidi said, ‘And Utba Bin Yahya narrated to me from Muaz Bin Rafa’at Bin Rafie, from his father who said, ‘We used to listen to Iblees^{-la} on that day roaring and calling for the perdition, and the imaging in the image of Suraqa Bin Ja’sham until he^{-la} fled and plunged into the sea, and he^{-la} raised his^{-la} hands extending them saying, ‘O Lord^{-azwj}! What You^{-azwj} Promised me^{-la}’. And Quraysh used to fault Suraqa after that with what he had supposedly done on that day, and he said, ‘By Allah^{-azwj}! I did not do anything’.

فروي عن عمارة الليثي قال حدثني شيخ صياد من الحمي كان يومئذ على ساحل البحر قال سمعت صياحا يا ويلاه يا ويلاه قد ملأ الوادي يا حرباه يا حرباه فنظرت فإذا سراقاة بن جعشم فدنوت منه فقلت ما لك فذاك أبي و أمي فلم يرجع إلي شيئا ثم أراه اقتحم البحر و رفع يديه مادا يقول يا رب ما وعدتني فقلت في نفسي جن و بيت الله سراقاة و ذلك حين زاغت الشمس و ذاك عند انخراطهم يوم بدر.

It is reported from Amara Al-Laysi who said, ‘It is narrated to me by an old fisherman who was at the coast of the sea on that day. He said, ‘I heard a shriek, ‘O woe! O woe!’ to have filled the valley, O war! O war!’ I looked and there was Suraqa Bin Ja’sham approaching me. I said, ‘What is the matter with you? May my father and my mother be sacrificed for you’. But he did not respond anything to me. Then I saw him plunge into the sea and raise his hands extending saying, ‘O Lord^{-azwj}! What You^{-azwj} promised me!’ I said within myself, ‘By the House of Allah^{-azwj}, Suraqa is a Jinn’, and that was when the sun declined and that was during their defeat on the day of Badr’.

قال الواقدي قالوا كان سيماء الملائكة عمائم قد أرخوها بين أكتافهم خضرا و صفرا و حمرا من نور و الصوف في نواصي خيلهم.

Al-Waqidi said, ‘They said, ‘The marks of the Angels were their turbans they had dropped between their shoulders, green, and yellow, and red, from Light, and the was in the forelocks of their horses’.

وَ عَنْ مُحَمَّدِ بْنِ لَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ بَدْرٍ إِنَّ الْمَلَائِكَةَ قَدْ سَوَّمَتْ فَسَوَّمُوا فَأَعْلَمَ الْمُسْلِمُونَ بِالصُّوفِ فِي مَعَافِرِهِمْ وَ قَلَانِسِهِمْ.

And from Mahmoud Bin Labeyd who said, ‘Rasool-Allah^{-saww} said on the day of Badr: The Angels were turbaned so the Muslims knew (them) by the wool in their horses and their caps’.

قال الواقدي فروي عن سهل بن عمرو قال لقد رأيت يوم بدر رجالا بيضا على خيل بلق بين السماء و الأرض معلمين يقتلون و يأسرون.

Al-Waqidi said, ‘It is reported from Sahl Bin Amro and said, ‘I had seen on the day of Badr white men upon spotted horses between the sky and the earth, killing and capturing’.

و حدثني عبد الرحمن بن الحارث عن أبيه عن جده عبيد عن أبي رهم الغفاري عن ابن عم له قال بينا أنا و ابن عم لي على ماء بدر فلما رأينا قلة من مع محمد و كثرة قريش قلنا إذا التقت الفتتان عمدنا إلى عسكر محمد و أصحابه فانتبهناه

And it is narrated to me by Abdul Rahman Bin Al-Haris, from his father, from his grandfather Ubeyd, from Abu Rahm Al-Ghafari, from a cousin of his who said, 'While I and my cousin were upon the water of Badr, we saw the few numbers which were with Muhammad^{-saww} and the large number of Quraysh. We said, 'When the two parties meet (in battle) we will deliberate to the soldiers of Muhammad^{-saww} and his^{-saww} companions and loot him^{-saww}'.

فانطلقنا نحو المنجبة اليسرى من أصحاب محمد و نحن نقول هؤلاء ربع قريش فبينما نحن نمشي في الميسرة إذ جاءت سحابة فغشيتنا فرفعنا أبصارنا لها و سمعنا أصوات الرجال و السلاح و سمعنا قائلاً يقول لفرسه أقدم حيزوم و سمعناهم يقولون رويدا تمام أخراكم

We went to around the left flank from the companions of Muhammad^{-saww}, and we were saying, 'They are a quarter of Quraysh'. While we were walking in the left flank when a cloud came and overwhelmed us, and we raised our sights towards it and we heard sounds of the men and the weapons, and we heard a speaker saying to his horse: 'Go ahead Hayzoum!', and we heard them saying: 'Slowly we will integrate in others'.

فنزولوا على ميمنة رسول الله ص ثم جاءت أخرى مثل تلك فكانت مع النبي ص فنظرنا إلى أصحاب محمد و إذا هم على الضعف من قريش فمات ابن عمي و أما أنا فتماسكت و أخبرت النبي ص بذلك و أسلمت.

They descended upon the right flank of Rasool-Allah^{-saww}. Then another came like that one, and it came to be with the Prophet^{-saww}. We looked at the companions of Muhammad^{-saww}, and there they were upon the double than Quraysh'. My cousin died and as for I, I withheld and informed the Prophet^{-saww} with that and became a Muslim'.

و عن حمزة بن صهيب عن أبيه قال ما أدري كم يد مقطوعة و ضربة جائفة لم يدم كلمها يوم بدر قد رأيتها

And from Hamza Bin Saheyb, from his father who said, 'I don't know how many hands were cut and wounds were struck, not lasting even the blink of an eye on the day of Badr, I had seen these.

قال و روى أبو بردة قال جئت يوم بدر بثلاثة رؤوس فوضعتها بين يدي رسول الله فقلت يا رسول الله أما اثنان فقتلتها و أما الثالث فإني رأيت رجلا طويلاً أبيض ضربه فتدهدى أمامه فأخذت رأسه فقال رسول الله ص ذاك فلان من الملائكة.

He said, 'And it is reported by Abu Barda who said, 'I came on the day of Badr with three heads and placed them in front of Rasool-Allah^{-saww} and said, 'O Rasool-Allah^{-saww}! As for two, I killed them, and as for the third, I saw a tall white man strike him and his turban touched me, and I took his head. Rasool-Allah^{-saww} said: 'That is so and so from the Angels'.

قال الواقدي و كان ابن عباس يقول لم يقاتل الملائكة إلا يوم بدر و قال كان الملك يتصور في صورة من يعرفه المسلمون من الناس ليثبتهم فيقول إني قد دنوت من المشركين فسمعتهم يقولون لو حملوا علينا ما ثبتنا لهم و ليسوا بشيء فاحملوا عليهم و ذلك قول الله تعالى إذ يوحي ربك إلى الملائكة أئني معكم ففتنوا الذين آمنوا الآية.

Al-Waqidi (wahabi imam) said, 'And Ibn Abbas was saying, 'The Angels did not fight except on the day of Badr'. And said, 'The Angel had imaged in the image of the one whom the Muslims could recognise from the people in order to affirm them. I had gone near the Polytheists and heard them saying, 'If they attack upon us, we will not be able to withstand to them, and they

are not with anything'. So, they attacked upon them, and that is the Word of Allah^{-azwj} the Exalted: **When your Lord Revealed to the Angels: "I am with you, therefore affirm those who believe. [8:12] – the Verse"**.

وَرُوي أَنَّ السَّائِبَ بْنَ أَبِي جَيْشِ الْأَسَدِيِّ كَانَ يُحَدِّثُ قِيْفُولَ وَ اللَّهِ مَا أَسْرَيْنِي يَوْمَ بَدْرٍ أَحَدٌ مِنَ النَّاسِ وَ لَمَّا انْهَزَمَتْ قُرَيْشٌ انْهَزَمْتُ مَعَهَا فَأَذْرَكَنِي رَجُلٌ أَيْبُضُ طَوِيلٌ عَلَى فَرَسٍ أَلْبَقَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَأَوْثَقَنِي رِبَاطاً وَ جَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَوَجَدَنِي مَرْبُوطاً وَ كَانَ عَبْدُ الرَّحْمَنِ يُنَادِي فِي الْعَسْكَرِ مَنْ أَسَرَ هَذَا

And it is reported that Al-Saib Bin Abu Jaysh Al-Asady was narrating saying, 'By Allah^{-azwj}! No one from the people captured me on the day of Badr, and when Quraysh were defeated I was defeated with them. A tall white man upon a spotted horse came across me, between the sky and the earth, and bound me in a bond, and Abdul Rahman Bin Awf came and found me tied up, and Abdul Rahman called out among the soldiers, 'Who captured this one?'

فَلَيْسَ أَحَدٌ يَزْعُمُ أَنَّهُ أَسْرَيْنِي حَتَّى انْتَهَى بِي إِلَى رَسُولِ اللَّهِ ص فَقَالَ لِي رَسُولُ اللَّهِ ص يَا ابْنَ أَبِي جَيْشٍ مَنْ أَسْرَكَ فُلْتُ لَا أَعْرِفُهُ وَ كَرِهْتُ أَنْ أُخْبِرَهُ بِالَّذِي رَأَيْتُ فَقَالَ رَسُولُ اللَّهِ ص أَسْرَهُ مَلَكٌ مِنَ الْمَلَائِكَةِ كَرِيمٌ اذْهَبْ يَا ابْنَ عَوْفٍ بِأَسِيرِكَ فَذَهَبَ بِي عَبْدُ الرَّحْمَنِ.

But there wasn't anyone who claimed that he had captured me until he ended with me to Rasool-Allah^{-saww}. Rasool-Allah^{-saww} said to me: 'O Ibn Abu Jaysh! Who captured you?' I said, 'I do not recognise him', and I disliked to inform him^{-saww} with that which I had seen. Rasool-Allah^{-saww} said: 'An Angel from the honourable Angels captured him. Go, O Ibn Awf, with your captive'. So, Abdul Rahman went with me''.

و عن حكيم بن حزام قال التقينا فاقتلنا فسمعت صوتا وقع من السماء إلى الأرض مثل وقع الحصى في الطست و قبض النبي ص القبضة فرمى بها فانهزمتنا

And from Hakeem Bin Hazam who said, 'We met and fought, and I heard a sound occurring from the sky to the earth like the pebbles falling in the tray, and the Prophet^{-saww} grabbed a handful and threw it and defeated us'.

و قال نوفل بن معاوية انهزمنا يوم بدر و نحن نسمع كوقع الحصى في الطساس بين أيدينا و من خلفنا فكان ذلك أشد الرعب علينا.

And Nowfal Bin Muawiya said, 'We were defeated on the day of Badr and we heard like the pebbles falling in the tray in front of us, and from behind us, so that was the severest of the fear upon us'.

و روى الواقدي عن سعيد بن المسيب قال آمن رسول الله ص من الأسرى يوم بدر أبا غرة عمرو بن عبد الله الجمحي و كان شاعرا فأعتقه رسول الله ص قال له إن لي خمس بنات ليس لهن شيء فتصدق بي عليهن يا محمد ففعل رسول الله ص ذلك و قال أبو غرة أعطيت موثقا أن لا أقاتلك و لا أكثر عليك أبدا فأرسله رسول الله ص

And it is reported by Al-Waqidi (wahabi imam), from Saeed Bin Al-Musayyab who said, 'Rasool-Allah^{-saww} granted safety on the day of Badr from the captives, Abu Gurra Amro Bin Abdullah Al-Jamhy, and he was a poet. Rasool-Allah^{-saww} let him go. He said to him^{-saww}, 'There

are five daughters for me, there isn't anything for them, so give charity with me upon them, O Muhammad^{-saww}! So Rasool-Allah^{-saww} did that, and Abu Gurra said, 'I give you a pact that I will neither fight against you^{-saww} nor increase against you (the numbers), ever!' So, Rasool-Allah^{-saww} sent him'.

فلما خرجت قريش إلى أحد جاء صفوان بن أمية فقال اخرج معنا قال إني قد أعطيت محمدا موثقا أن لا أقاتله و لا أكثر عليه أبدا و قد من علي و لم يمن علي غيري حتى قتله أو أخذ منه الفداء

When Quraysh came out to Ohad, Safwan Bin Amiya came and said, 'Come with us'. He said, 'I have given Muhammad^{-saww} a pact that I will neither kill him^{-saww} none increase (the numbers) against him, ever, and he^{-saww} has conferred upon me, and did not confer upon anyone other than me until he^{-saww} killed him or took the ransom from him'.

فضمن له صفوان أن يجعل بناته مع بناته إن قتل و إن عاش أعطاه مالا كثيرا لا يأكله عياله فخرج أبو غرة يدعو العرب و يحشرها ثم خرج مع قريش يوم أحد فأسرو لم يؤسر غيره من قريش فقال يا محمد إنما خرجت كرها و لي بنات فامنن علي

So, Safwan guaranteed for him that he will make his daughters to be with his daughters if he is killed, and if he lives, he would give him a lot of wealth, his dependant will not be able to eat it'. So Abu Gurra went out calling the Arabs and urging them, then he went out with Quraysh on the day of Ohad. He was captured and no one other than him from the Quraysh was captured. He said, 'O Muhammad^{-saww}! I came out unwillingly and there are daughters for me, so grant safety to me'.

فَقَالَ رَسُولُ اللَّهِ ص أَتَيْتَنِي مَا أُعْطَيْتَنِي مِنَ الْعَهْدِ وَالْمِيثَاقِ لَا وَاللَّهِ لَا تَمْسُحُ عَارِضِيكَ بِمَكَّةَ تَقُولُ سَخِرْتُ بِمُحَمَّدٍ مَرَّتَيْنِ فَقَتَلْتَهُ: فَقَالَ ص يَوْمَئِذٍ إِنَّ الْمُؤْمِنَ لَا يُلْدَعُ مِنْ جُحْرٍ مَرَّتَيْنِ.

Rasool-Allah^{-saww} said: 'Where is the pact and the covenant which you gave me^{-saww}? No, by Allah^{-azwj} I^{-saww} will not wipe your request at Makkah saying mocking with Muhammad^{-saww} twice'. So he^{-saww} killed him. He^{-saww} said on that day, 'The Momin does not get bitten twice from a hole'.

قال الواقدي و أمر رسول الله ص يوم بدر بالقلب أن تعور ثم أمر بالقتلى فطرحوا فيها كلهم إلا أمية بن خلف فإنه كان مسمنا انتفخ من يومه فلما أرادوا أن يلقيه ترايل لحمه فقال النبي ص اتركوه فأقروه و ألقوا عليه من التراب و الحجارة ما غيبه

Al-Waqidi (wahabi imam) said, 'And on the day of Badr Rasool-Allah^{-saww} instructed with the well to be dried up, then instructed with the killed ones to be thrown into it, all of them, except Amiya Bin Khalaf, for he was fat, swollen from his day. When they wanted to throw him, his flesh broke up. The Prophet^{-saww} said: 'Leave him', they accepted it and threw upon him from the soil and the stones what would hide him.

ثم وقف على أهل القلب فناداهم رجالا رجالا هل وجدتم ما وعد ربكم حقا فإني قد وجدت ما وعدني ربي حقا بمس القوم كنتم لنبيكم كذبتوني و صدقني الناس و أخرجتموني و آواني الناس و قاتلتموني و نصرني الناس

Then he^{-saww} paused at the people of the well and called out to them, man after man: 'Did you find what your Lord^{-azwj} Promised you as being true, for I^{-saww} have found what my^{-saww} Lord'

azwj Promised me as true! You were a people evil to your Prophet^{-sawww}. You belied me^{-sawww} and the (other) people ratified me^{-sawww}, and you expelled me^{-sawww} and the (other) people sheltered me^{-sawww}, and you^{-sawww} fought against me^{-sawww}, and the (other) people helped me^{-sawww}!

فقالوا يا رسول الله ص أ تنادي قوما قد ماتوا فقال لقد علموا أن ما وعدهم ربحم حق

They (Muslims) said, 'O Rasool-Allah^{-sawww}! Are you^{-sawww} calling out to a people who have died?' He^{-sawww} said: 'Know that what their Lord^{-azwj} Promised them is true'.

وَ فِي رِوَايَةٍ أُخْرَى فَقَالَ ص مَا أَنْتُمْ بِأَسْمَعِ لِمَا أَقُولُ مِنْهُمْ وَ لَكِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُونِي.

And in another report, he^{-sawww} said: 'You are not listening from them to what I^{-sawww} am saying, but they are not able to answer me^{-sawww}'.

قال الواقدي و كان انحرام قريش حين زالت الشمس فأقام رسول الله ص بيدر و أمر عبد الله بن كعب بقبض الغنائم و حملها و أمر نفرا من أصحابه أن يعينوه فصلى العصر بيدر ثم راح فمر بالأثيل قبل غروب الشمس فنزل به و بات و بأصحابه جراح و ليست بالكثيرة و أمر ذكوان بن عبد قيس أن يحرس المسلمين حتى كان آخر الليل فارتحل.

Al-Waqidi (wahabi imam) said, 'And Quraysh were defeated when the sun declined (midday), and Rasool-Allah^{-sawww} stood at Badr and instructed Abdullah Bin Ka'ab with capturing the war booty and carry it, and instructed a number of his^{-sawww} companions to assist him. He^{-sawww} prays Al-Asr Salat at Badr, then rested. He^{-sawww} passed by Al-Aseyl before the setting of the sun. He^{-sawww} descended at it and spent the night at it, and with his^{-sawww} companions there were injuries, and they weren't many, and he^{-sawww} instructed Zakwan Bin Abd Qays to protect the Muslims until when it was the end of the night, he^{-sawww} (afterwards) departed'.

و روي أنه ص صلى العصر بالأثيل فلما صلى ركعة تبسم فلما سلم سئل عن تبسمه فقال مر بي ميكائيل و على جناحه النقع فتبسم إلي و قال إنني كنت في طلب القوم و أتاني جبرئيل على فرس أنثى معقود الناصية قد عصم ثنيته الغبار فقال يا محمد إن ربي بعثني إليك و أمرني أن لا أفارقك حتى ترضى فهل رضيت فقلت نعم.

And it is reported that he^{-sawww} prayed Al-Asr Salat. When he^{-sawww} had prayed one Cycle, he^{-sawww} smiled. Then, when he^{-sawww} had completed, he^{-sawww} was asked about his^{-sawww} smile. He^{-sawww} said: 'Mikaeel^{-as} passed by me^{-sawww} and there was dust upon his^{-as} wing. He^{-as} smiled at me^{-sawww} and said: 'I^{-as} was in search of people and Jibraeel^{-as} came to me^{-as} upon a female horse or knotted mare, having dust tucked in. He^{-as} said: 'O Muhammad^{-sawww}! My^{-as} Lord^{-azwj} sent me^{-as} to you^{-sawww} and Commanded me^{-sawww} not to separate from you^{-sawww} until you^{-sawww} are pleased. So, are you^{-sawww} pleased?' I^{-sawww} said: 'Yes'.

قال الواقدي و أقبل رسول الله بالأسرى حتى إذا كان بعرق الطيبة أمر عاصم بن ثابت بن أبي الأفلح أن يضرب عنق عقبة بن أبي معيط و كان أسره عبد الله بن سلمة فجعل عقبة يقول يا ويلي علام أقتل يا معشر قريش من بين من هاهنا قال رسول الله ص لعداوتك لله و لرسوله

Al-Waqidi said, 'And Rasool-Allah^{-sawww} came with the captives until when he^{-sawww} was at Arq Al-Zabie, instructed Aasim Sabit bin Abu Al-Aflah to strike off the neck of Uqba Bin Abu Mueet, and Abdullah Bin Salma had captured him. Uqba went on to say, 'O woe is to me! What am I

being killed for, O community of Quraysh in front of the ones over here?’ Rasool-Allah^{-saww} said: ‘Due to your enmity to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww}’.

فقال يا محمد منك أفضل فاجعلني كرجل من قومي إن قتلتهم قتلني وإن مننت عليهم مننت علي وإن أخذت منهم الفداء كنت كأحدهم يا محمد من
للصبية

He said, ‘O Muhammad^{-saww}! Let there be grace from you^{-saww}. Make me to be like the man from my people. If you^{-saww} kill them then kill me, and if you^{-saww} confer upon them then confer upon me, and if you^{-saww} take the ransom from them. I was like one of them, O Muhammad^{-saww}, from the boys’.

فقال النار قدمه يا عاصم فاضرب عنقه فقدمه عاصم فضرب عنقه فقال النبي ص بمس الرجل كنت والله ما علمت كافرا بالله و برسوله و بكتابه مؤذيا
لنبيه فأحمد الله الذي قتلك و أقر عيني منك.

He^{-saww} said: ‘The Fire! Bring him forward, O Aasim and strike off his neck’. Aasim brought him forward and struck off his neck. Then Prophet^{-saww} said: ‘You were an evil man. By Allah^{-azwj}! I^{-saww} do not know of any disbeliever in Allah^{-azwj} and in His^{-azwj} Rasool^{-saww} and in His^{-azwj} Book more harmful to His^{-azwj} Prophet^{-saww}. I^{-saww} praise Allah^{-azwj} Who Killed you and Delighted my^{-saww} eyes from you (you being killed)’.

و قال الواقدي و قدم رسول الله ص من الأثيل زيد بن حارثة و عبد الله بن رواحة يبشران الناس بالمدينة فقدم رسول الله ص بالأسرى و عليهم شقران و
هم تسعة و أربعون رجلا الذين أحصوا و هم سبعون في الأصل مجمع عليه لا شك فيه إلا أنه لم يحص سائرهم و لقي الناس رسول الله ص بالروحاء
يهنئونه بفتح الله عليه.

And Al-Waqidi said, ‘And Rasool-Allah^{-saww} sent ahead from Al-Aseyl, Zayd Bin Haris and Abdullah Bin Rawaha to give good news to the people at Al-Medina. Rasool-Allah^{-saww} brought forwards the captives and Shaqran was in charge of them, and they were forty nine men, those who had been counted, and they were seventy originally, there is a consensus upon it, there is no doubt in it, except that he did not count the rest of them. And the people (of Al-Medina) met Rasool-Allah^{-saww} at Al-Rawha congratulating him^{-saww} for the victory of Allah^{-azwj} to him^{-saww}.

و قال محمد بن إسحاق كان أبو العاص بن الربيع ختن رسول الله ص زوج ابنته زينب و كان أبو العاص من رجال مكة المعدودين مالا و أمانة و تجارة
و كانت خديجة خالته فسألت رسول الله ص أن يزوجه زينب و كان ص لا يخالف خديجة و ذلك قبل أن ينزل عليه الوحي فزوجه إياها فكان أبو العاص
من خديجة بمنزلة ولدها

And Muhammad Bin Is’haq said, ‘Abu Al-Aas Bin Al-Rabie was a son in law of Rasool-Allah^{-azwj}, husband of his^{-saww} daughter Zainab, and Abu Al-Aas was from the men of Makkah, reckoned as wealthy and trustworthy and a businessman, and (Syeda) Khadeeja^{-asws} was his maternal aunt. So, Khadeeja^{-asws} asked Rasool-Allah^{-saww} to get him married to Zainab, and he^{-saww} did not use to oppose (Syeda) Khadeeja^{-asws}, and that is before the descent of the Revelation unto him^{-saww}. So, he^{-saww} got him married to her. And, Abu Al-Aas was from Khadeeja^{-asws} with the status of her^{-asws} son.

فلما أكرم الله رسوله بنبوته آمنت به خديجة و بناته كلهن و صدقته و شهدن أن ما جاء به حق و دن بدينه و ثبت أبو العاص على شركه و كان رسول الله ص قد زوج عتبة بن أبي لهب إحدى ابنتيه رقية أو أم كلثوم و ذلك قبل أن ينزل عليه

When Allah^{-azwj} Honoured His^{-azwj} Rasool^{-sawww} with His^{-azwj} Prophet-hood, (Syeda) Khadeeja^{-asws} believed him^{-sawww}, and so did his^{-sawww} daughters, all of them, and ratified him^{-sawww}, and testified that whatever he^{-sawww} had come with was true, and made it a Religion with his^{-sawww} Religion, and Abu Al-Aas was steadfast upon his Shirk. And Rasool-Allah^{-sawww} had married Utba Bin Abu Lahab to one of his^{-sawww} (step) daughters Ruqayya, or Umm Kulsoom, and that was before the descent (of the Revelation) unto him^{-sawww}.

فلما أنزل عليه الوحي و بارى قومه بأمر الله باعدوه فقال بعضهم لبعض إنكم قد فرغتم محمدا من همه أخذتم عنه بناته و أخرجتموهن من عياله فردوا عليه بناته فأشغلوهم بمن

When the Revelation descended unto him^{-sawww} and he^{-sawww} invited his^{-sawww} people with the Command of Allah^{-azwj}, they distanced (from) him^{-sawww}. They said to each other, 'You have freed Muhammad^{-sawww} from his^{-sawww} worries, taking his^{-sawww} daughters away from him^{-sawww} and taking them out from his^{-sawww} dependency, so return his^{-sawww} daughters back to him^{-sawww} and pre-occupy him^{-sawww} with them'.

فمشوا إلى أبي العاص فقالوا فارق صاحبك بنت محمد ص و نحن ننكحك أي امرأة شئت من قريش فقال لاها الله إذن لا أفارق صاحبي و ما أحب أن لي بها امرأة من قريش فكان رسول الله ص إذا ذكره يثني عليه خيرا في صهوه

They walked to Abu Al-Aas and said, 'Separate (divorce) the daughter of Muhammad^{-sawww} and we will get you married to whichever woman you desire from Quraysh'. He said, 'No, by Allah^{-azwj}! I will not separate my spouse and I do not like it that there should be a wife from Quraysh for me'. Rasool-Allah^{-sawww}, whenever he was mention would praise goodly upon him regarding his son-in-law.

ثم مشوا إلى الفاسق عتبة بن أبي لهب فقالوا له طلق بنت محمد و نحن ننكحك أي امرأة شئت من قريش فقال إن أنتم زوجتموني ابنة أبان بن سعيد بن العاص أو ابنة سعيد بن العاص فارقتها فزوجوه ابنة سعيد بن العاص ففارقها و لم يكن دخل بها فأخرجها الله من يده كرامة لها و هوأنا له

Then they walked to the mischief-maker Utba Bin Abu Lahab and said to him, 'Divorce the daughter of Muhammad^{-sawww} and we will get you married to whichever woman from Quraysh you desire'. He said, 'If you get me married to the daughter of Aban Bin Saeed Bin Al Aas, or the daughter of Saeed Bin Al Aas, I will separate her'. So they go him married to the daughter of Saeed Bin Al Aas, and he separated her and had yet to have copulated with her. So, Allah^{-azwj} Extracted her from his hands as a prestige for her and a despising for him.

ثم خلف عليها عثمان بن عفان بعده و كان رسول الله ص مغلوبا على أمره بمكة لا يحل و لا يجرم و كان الإسلام فرق بين زينب و أبي العاص إلا أن رسول الله ص كان لا يقدر و هو بمكة أن يفرق بينهما فأقامت معه على إسلامها و هو على شركه حتى هاجر رسول الله ص إلى المدينة و بقيت زينب بمكة مع أبي العاص

Then Usman Bin Affan replaced upon her after him, and Rasool-Allah^{-sawww} was overcome upon his matter at Makkah, neither permitting nor prohibiting, and Al Islam effected separation between Zainab and Abu Al Aas except that Rasool-Allah^{-sawww} was not able while he^{-sawww} was

in Makkah to effect separation between them. She stayed with him upon her Islam and he was upon his Shirk until Rasool-Allah^{-sawww} emigrated to Al Medina, and Zainab remained at Makkah with Abu Al Aas.

فلما سارت قريش إلى بدر سار أبو العاص معهم فأصيب في الأسرى يوم بدر فأتي به النبي ص فكان عنده مع الأسارى فلما بعث أهل مكة في فداء أسراهم بعثت زينب في فداء أبي العاص بعلها بمال و كان فيما بعثت به قلادة كانت خديجة أمها أدخلتها بها على أبي العاص ليلة زفافها عليه

When Quraysh came to Badr, Abu Al Aas came with them, and he was afflicted to be among the captive on the day of Badr. The Prophet^{-sawww} came to him, and he was with him^{-sawww} with the captives. When the people of Makkah sent the ransom of their captives, Zainab sent the wealth regarding the ransom of Abu Al Aas, her husband, and among what she sent with was a necklace which used to be for Khadeeja^{-asws}, her mother^{-sawww}, she had entered her with to Abu Al Aas on the night of her marriage to him.

فلما رآها رسول الله ص رق لها شديدة و قال للمسلمين إن رأيتم أن تطلقوا لها أسيرها و تردوا عليها ما بعثت به من الفداء فافعلوا فقالوا نعم يا رسول الله نفديك بأنفسنا و أموالنا فردوا عليها ما بعثت به و أطلقوا لها أبا العاص بغير فداء.

When Rasool-Allah^{-sawww} saw it, softened to her intensely, and said to the Muslims: 'If you see fit you free her captive for hr and return to her whatever she has sent with of the ransom, then do so'. They said, 'Yes, O Rasool-Allah^{-sawww}! We will ransom with ourselves and our wealth for you^{-sawww}'. So, they return to her what she had sent with and freed Abu Al Aas for her without any ransom'.

قال ابن أبي الحديد قرأت على النقيب أبي جعفر يحيى بن أبي زيد البصري العلوي هذا الخبر فقال أ ترى أبا بكر و عمر لم يشهدا هذا المشهد أ ما كان يقتضي التكرم و الإحسان أن يطيب قلب فاطمة عليها السلام و يستوهب لها من المسلمين أ تقصر منزلتها عند رسول الله ص من منزلة زينب أختها و هي سيدة نساء العالمين هذا إذا لم يثبت لها حق لا بالنحلة و لا بالإرث

Ibn Abu Al Hadeed said, 'It was read out to Abu Ja'far Yahya Bin Abu Zayd Al Basry Al Alawy this Hadeeth, and he said, 'Do you see Abu Bakr and Umar did not attend this scenery (Badr)? Does it not require the honour and the favour that would make good the heart of Fatima^{-asws}, and gift to her^{-asws} from the Muslims? Is her^{-asws} status in the presence of Rasool-Allah^{-sawww} lower than the status of Zainab her^{-asws} sister, and she^{-asws} is the Chieftess of women of the worlds? This is when a right was not affirmed for her^{-asws}, neither by the gifting nor by the inheritance'.

فقلت له فذلك بموجب الخبر الذي رواه أبو بكر قد صار حقا من حقوق المسلمين فلم يجوز له أن يأخذه منهم فقال و فداء أبي العاص قد صار حقا من حقوق المسلمين و قد أخذه رسول الله ص منهم

I said to him, '(The estate of) Fadak was in accordance with the Hadeeth which Abu Bakr reported, that is had become to be a right from the rights of the Muslims therefore it is not allowed for him^{-sawww} to take it from them'. He said, 'And the ransom of Abu Al Aas had become a right from the rights of the Muslims, and Rasool-Allah^{-sawww} had taken it from them'.

فقلت رسول الله ص صاحب الشريعة و الحكم حكمه و ليس أبو بكر كذلك فقال ما قلت هلا أخذه أبو بكر من المسلمين قهرا فدفعه إلى فاطمة عليها السلام و إنما قلت هلا استنزل المسلمين عنه و استوهب منهم لها كما استوهب رسول الله ص فداء أبي العاص أ تراه لو قال هذه بنت نبيكم ص قد حضرت لطلب هذه النخلات أ فتطيون عنها نفسا كانوا منعوها ذلك

I said, 'Rasool-Allah^{-sawww} is in charge of the Law, and the decision is his^{-sawww} decision, and Abu Bakr isn't like that'. He said, 'Why didn't Abu Bakr take it from the Muslims by force and handed it over to Fatima^{-asws}, and rather I say, 'Why didn't the Muslims get down from it and gift it from them to her^{-asws} just as Rasool-Allah^{-sawww} had gifted the ransom of Abu Al Aas. Do you see that, if he had said, 'This is a daughter^{-asws} of your Prophet^{-sawww} who has presented to seek these palm trees, are you good of self about it?', would they have refused her^{-asws} that?'

فقلت له قد قال قاضي القضاة أبو الحسن عبد الجبار بن أحمد نحو ذلك قال إنهما لم يأتيا بحسن في شرع التكريم و إن كان ما أتياه حسنا في الدين.

I said to him, 'The chief judge Abu Al Hassan Abdul Jabbar Bin Ahmad had said approximately that. He said, 'Those two (Abu Bakr and Umar) did not come to her^{-asws} with goodness in commencement of the respect, and even though what they had come with was goodness in the Religion'.

قال محمد بن إسحاق و كان رسول الله ص لما أطلق سبيل أبي العاص أخذ عليه فيما نرى أو شرط عليه في إطلاقه أو إن أبا العاص وعد رسول الله ص ابتداء بأن يحمل زينب إليه إلى المدينة

Muhammad Bin Is'haq said, 'And when Rasool-Allah^{-sawww} had freed the way of Abu Al Aas, took (a condition) upon him regarding what we see, or stipulated upon him regarding his freedom, that Abu Al Aas would promise Rasool-Allah^{-azwj} that he would begin by bringing Zainab to him^{-sawww} Al Medina.

أو لم يظهر ذلك من أبي العاص و لا من رسول الله ص إلا أنه لما خلى سبيله و خرج إلى مكة بعث رسول الله ص بعده زيد بن حارثة و رجلا من الأنصار و قال لهما كونا بمكان كذا حتى تمر بكما زينب فتصحبانها حتى تأتياي بها فخرجا نحو مكة و ذلك بعد بدر بشهر فلما قدم أبو العاص مكة أمرها باللحوق بأبيها فأخذت تتجهز.

Or that did not appear from Abu Al Aas nor from Rasool-Allah^{-sawww} except that when he^{-sawww} freed his way and he went to Makkah, after it Rasool-Allah^{-sawww} sent Zainab Bin Haris and a man from the Helpers and said to them, 'Be in such and such place until Zainab passed by you, and accompany her until you come to me^{-sawww} with her'. They went out to Makkah, and that was after Badr by a month. When Abu Al Aas arrived at Makkah, ordered her to go to her father^{-sawww}, and she took to her preparations.

قال محمد بن إسحاق فحدثت عن زينب أنها قالت بينا أنا أجهز للحوق بأبي إذ لقيتني هند بنت عتبة فقالت أ لم تبلغني يا بنت محمد أنك تريد للحوق بأبيك فقلت ما أردت ذلك فقالت أي بنت عم لا تفعلين إن كانت لك حاجة في متاع أو فيما يرفق بك في سفرك أو مال تبلغين به إلى أبيك فإن عندي حاجتك فلا تضطني مني فإنه لا يدخل بين النساء ما يدخل بين الرجال

Muhammad Bin Is'haq said, 'It is narrated from Zainab, she said, 'While I was preparing for being with my father, Hind Bint Utba met me and she said, 'You did not tell me, O daughter of Muhammad^{-sawww}, that you want to be with your father^{-sawww}'. I said, 'I did not want that'. She said, 'Yes cousin, do not do it. If there was any need for you regarding chattels or regarding

what you can be comforted with during your journey, or wealth you can reach to your father^{-sawww} with, then your need is with me, therefore do not feel shy from me, for it does not enter between the women what would enter between the men’.

قالت و ايم الله ايني لأظنها حينئذ صادقة ما أظنها قالت حينئذ إلا لتفعل و لكني خفتها فأنكرت أن أكون أريد ذلك قالت و تجهزت حتى فرغت من جهازي فحملني أخو بعلي و هو كنانة بن الربيع.

I said, ‘And I swear by Allah^{-azwj}! In those days I thought she was truthful. I did not think she said it on that day just to do so, but I hid it and disliked to happen to want that. And I prepared until I was free from my preparation, and a brother of my husband carried me and he was Kanana Bin al Rabie.

قال محمد بن إسحاق قدم لها كنانة بن الربيع بعيرا فركبته و أخذ قوسه و كنانته و خرج بها نهارا يقود بعيرها و هي في هودج لها و تحدث بذلك الرجال من قريش و النساء و تلاومت في ذلك و أشفقت أن تخرج ابنة محمد من بينهم على تلك الحال

Muhammad Bin Is’haq said, ‘Kanana Bin Al Rabie brought a camel for her and rode it, and took his bow and his quiver, and went out with her at daytime, guiding her camel and she was in a carriage of hers, and the men and the women from Quraysh talked about that and blamed regarding that and pitied that a daughter of Muhammad^{-sawww} should exit from between them upon that state.

فخرجوا في طلبها سراعا حتى أدركوها بذى طوى فكان أول من سبق إليها هبار بن الأسود بن المطلب بن أسد و نافع بن عبد القيس الفهري فروعها هبار بالرمح و هي في الهودج و كانت حاملا فلما رجعت طرحت ذا بطنها و كانت من خوفها رأّت دما و هي في الهودج فلذلك أباح رسول الله ص يوم فتح مكة دم هبار بن الأسود.

So, they went out seeking her quickly until they came across her at Zi Tuwa, and the first one to precede to her was Hibar bin Al Aswad Bin Al Muttalab Bin Asad, and Nafau Abdul Qays Al Fahry. Hibar scared her with the spear and she was in the carriage, and she was pregnant. When she returned, she miscarried, and she had seen blood out of fear while she was in the carriage. So, due to that on the day of the conquest of Makkah Rasool-Allah^{-sawww} legalised the blood of Hibar Bin Al Aswad’.

قال ابن أبي الحديد و هذا الخبر أيضا قرأته على النقيب أبي جعفر فقال إذا كان رسول الله ص أباح دم هبار لأنه روع زينب فألقت ذا بطنها و ظاهر الحال أنه لو كان لأباح دم من روع فاطمة عليها السلام حتى ألقت ذا بطنها

Ibn Abu Al Hadeed said, ‘And this Hadeeth as well, I read it to Abu Ja’far (Yahya Bin Abu Zayd Al Basry Al Alawy), and he said, ‘When Rasool-Allah^{-sawww} had legalised the blood of Hibar because he had scared Zainab, and she miscarried, and apparently the state that if that was the case, the it legalises the blood the one who scared Fatima^{-asws} until she^{-asws} miscarried’.

فقلت أروي عنك ما يقوله قوم إن فاطمة روعت فألقت المحسن فقال لا تروه عني و لا ترو عني بطلانه فإني متوقف في هذا الموضع لتعارض الأخبار عندي فيه.

I said, 'Shall I report from you to the people that Fatima^{-asws} was scared into miscarrying Al Mohsin^{-asws}?' He said, 'Do not report it, nor report from me its invalidation, for I am pausing in this place, due to the conflicting Ahadeeth which are with me'.

ثم قال قال الواقدي فبرك حموها كنانة بن الربيع و نزل كنانته بين يديه ثم أخذ منها سهما فوضعه في كبد قوسه و قال أحلف بالله لا يدنو اليوم منها رجل إلا وضعت فيه سهما فتكركر الناس عنه

Then he said, 'Al Waqidi said, 'Kanana Bin Al Rabie knelt (his camel) to protect her, and raised his quiver in front of him, then took an arrow from it and placed it in the middle of his bow and said, 'I swear by Allah^{-azwj}! No man will come near her today except I will place an arrow in him'. The people with dread from him'.

قال و جاء أبو سفيان بن حرب في جلة قریش فقالوا أيها الرجل اكفف عنا نبلك حتى نكلمك فكف فأقبل أبو سفيان حتى وقف عليه فقال إنك لم تحسن و لم تصب خرجت بالمرأة على رءوس الناس علانية جهارا و قد عرفت مصيبتنا و نكبتنا و ما دخل علينا من محمد أبيها

He said, 'And Abu Sufyan Bin Harb came among a number of Quraysh and they said, 'O you man! Restrain your arrow from us until we speak to you'. He restrained. Abu Sufyan came until he paused to him and said, 'You did not do good, and we do not like you going out with the woman over the heads of the people publicly, vocally, and you do know of our calamity and our catastrophe and what has entered upon us from Muhammad^{-saww}, her father^{-saww}'.

فيظن الناس إذا أنت خرجت بابنته جهارا أن ذلك عن ذل أصابنا و أن ذلك منا وهن و ضعف لعمرى ما لنا في حبسها عن أبيها من حاجة و ما فيها من ثار و لكن ارجع بالمرأة حتى إذا هدأت الأصوات و تحدث الناس بردها سلا خفيا فألحقها بأبيها

The people think that when you are going out with his^{-saww} daughter openly, that is from the disgrace hitting us, and that is a frustration and weakness from us. By my life! There is no need for us in withholding her from her father^{-saww}, and there is no rebellion in it, but return with the woman until when the voices subside and the people discuss with her return, submit her with a concealed submission (secretly), and adhere her with her father^{-saww}'.

فردها كنانة إلى مكة فأقامت بها ليالي حتى إذا هدأ الصوت عنها حملها بعيرها و خرج بها ليلا حتى سلمها إلى زيد بن حارثة و صاحبه فقدا بها على رسول الله ص.

So, Kanana returned her to Makkah, and she stayed at it for a few nights until when the voices about her subsided, he loaded her on a camel and went out with her at night until he submitted her to Zayd Bin Haris and his companion, and they proceeded with her to Rasool-Allah^{-saww}'.

قال البلاذري روي أن هبار بن الأسود كان ممن عرض لزينب بنت رسول الله ص حين حملت من مكة إلى المدينة فكان رسول الله ص يأمر سراياه إن ظفروا به أن يجرقوه بالنار ثم قال لا يعذب بالنار إلا رب النار و أمرهم إن ظفروا به أن يقطعوا يديه و رجله و يقتلوه

Al Balazury said, 'It is reported that Hibar Bin Al Aswad was from the ones who had presented to Zainab Bint Rasool-Allah^{-saww} when she was carried from Makkah to Al Medina. Rasool-Allah^{-saww} ordered with a battalion to overcome him and burn him with the fire. Then he^{-saww}

said: 'No one punishes with the fire except Lord^{-azwj} of the Fire', and ordered them that if they were to be victorious with him, they should cut off his hands and his legs and kill him.

فلم يظفروا به حتى إذا كان يوم الفتح هرب هبار ثم قدم على رسول الله ص بالمدينة و يقال أنه بالجعرانة حين فرغ من أمر حنين فمثل بين يديه و هو يقول أشهد أن لا إله إلا الله و أنك رسول الله ص فقبل إسلامه.

But they were not victorious with him until when it was the day of the conquest (of Makkah), Hibar fled, then arrived to Rasool-Allah^{-saww} at Al Medina, and it is said he came to him^{-saww} with the injury when he was free from the matter (battle) of Hunayn, and he knelt in front of him^{-saww} and he was saying, 'I testify that there is no god except Allah^{-azwj} and you^{-saww} are Rasool^{-saww}'. He^{-saww} accepted his Islam'.

قال محمد بن إسحاق فأقام أبو العاص بمكة على شركه و أقامت زينب عند أبيها ص بالمدينة قد فرق بينهما الإسلام حتى إذا كان الفتح خرج أبو العاص تاجرا إلى الشام بمال له و أموال لقريش أبضعوا بما معه و كان رجلا مأمونا فلما فرغ من تجارته و أقبل قافلا لقيته سرية لرسول الله فأصابوا ما معه و أعجزهم هو هاربا

Muhammad Bin Is'haq said, 'Abu Al Aas stayed in Makkah upon his Shirk, and Zainab stayed with her father^{-saww} in Al Medina, Al Islam having effected a separation between them, until when it was the conquest (of Makkah), Abu Al Aas came out as a trader to Syria with some wealth of his and wealth of Quraysh, mixing it with his, and he was a trusted person. When he was free from his trading and the caravan returned, a battalion of Rasool-Allah^{-saww} met him, and they attained what was with him, and he frustrated them by fleeing.

فخرجت السرية بما أصابت من ماله حتى قدمت به على رسول الله ص و خرج أبو العاص تحت الليل حتى دخل على زينب منزلها فاستجار بما فأجارته و إنما جاء في طلب ماله الذي أصابته تلك السرية

So, the battalion went out with what it had attained from his wealth until it arrived with it to Rasool-Allah^{-saww}, and Abu Al Aas went out under (the cover of) the night until he entered to Zainab in her house and sought refuge with her. She sheltered him, and rather he had come in seeking his wealth which that battalion had attained.

فلما كبر رسول الله ص في صلاة الصبح و كبر الناس معه صرخت زينب من صفة النساء أيها الناس إني قد آجرت أبا العاص بن الربيع فضلى رسول الله ص بالناس الصبح فلما سلم من الصلاة أقبل عليهم فقال أيها الناس هل سمعتم ما سمعت قالوا نعم

When Rasool-Allah^{-saww} exclaimed takbeer in the morning Salat and the people exclaimed Takbeer with him^{-saww}, Zainab shouted from the rows of the women, 'O you people! I have sheltered Abu Al Aas Bin Al Rabie!' Rasool-Allah^{-saww} prayed the morning Salat with the people. When he^{-saww} greeted (finished) from the Salat, turned towards them and said: 'O you people! Did you hear what I^{-saww} heard?' They said, 'Yes'.

قال أما و الذي نفس محمد بيده ما علمت بشيء مما كان حتى سمعتم أنه يجير على الناس أذناهم ثم انصرف فدخل على ابنته زينب فقال أي بنية أكرمي مشوا و أحسني قراه و لا يصلن إليك فإنك لا تحلين له

He^{-saww} said: 'But, by the One^{-azwj} in Whose Hand is my^{-saww} soul! I^{-saww} did not know anything from what happened until I^{-saww} heard that he has been sheltered against the people'. Then

he^{-saww} left and entered to see his^{-saww} daughter Zainab. He^{-saww} said: 'Which building is honourable to me^{-saww} as a resting place, and its town is good to me^{-saww}, and I^{-saww} cannot reach to you? You are not Permissible for him'.

ثم بعث إلى تلك السرية الذين كانوا أصابوا ماله فقال لهم إن هذا الرجل منا بحيث علمتم و قد أصبتم له مالا فإن تحسنوا و تردوا عليه الذي له فإننا نحب ذلك و إن أبيتم فهو فيء الله الذي أفاءه عليكم و أنتم أحق به

Then he sent a message to that battalion, those who had attained his wealth and said to them: 'This is the man from us with respect to you what you know, and you have attained wealth of his, so if you do good and return to him what which is for him, we would love that, and if you refuse, then it is 'Fey' of Allah^{-azwj} which He^{-azwj} had Legalised to you, and you are more rightful with it'.

فقالوا يا رسول الله بل نرده عليه فردوا عليه ماله و متاعه حتى أن الرجل كان يأتي بالحبل و يأتي الآخر بالشنة و يأتي الآخر بالإداوة و الآخر بالشظاظ حتى ردوا ماله و متاعه بأسره من عند آخره و لم يفقد منه شيئا ثم احتمل إلى مكة

They said, 'O Rasool-Allah^{-saww}! But we shall return it to him'. So, they returned his wealth to him and his merchandise, to the extent that a man was coming with the rope, and another was coming with the water container, and another with the washing bowl, and another with the wooden plank, until they had returned (all of) his wealth, and his merchandise, whole of it to the last, and he did not miss anything from it. Then he carried it to Makkah.

فلما قدمها أدى إلى كل ذي مال من قريش ماله ممن كان بضع معه بشيء حتى إذا فرغ من ذلك قال لهم يا معشر قريش هل بقي لأحد منكم عندي مال لم يأخذه قالوا لا فجزاك الله خيرا لقد وجدناك وفيا كريما

Then he went ahead and returned to each one from Quraysh his wealth, from the ones who had sent it with him with anything, until when he was free from that, he said to them, 'O community of Quraysh! Does there remain for anyone from you any wealth with me he had not taken it?' They said, 'No, may Allah^{-azwj} Recompense you goodly. We have found you to be loyal, honourable'.

قال فياني أشهد أن لا إله إلا الله و أن محمدا رسول الله و الله ما معني من الإسلام عنده إلا تخوفا أن تظنوا أني أردت أن أكل أموالكم و أذهب بما فإذا سلمها الله لكم و أداها إليكم فياني أشهدكم أني قد أسلمت و اتبعت دين محمد ثم خرج سريعا حتى قدم على رسول الله المدينة.

He said, 'So, I hereby testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! Nothing prevented me from (professing) Al Islam in his^{-saww} presence except fear that you will think that I wanted to devour your wealth and go away with it. So, (now) when Allah^{-azwj} has Submitted it to you, then I testify that I have become a Muslim, and will follow the Religion of Muhammad^{-saww}'. Then he went out quickly until he arrived to Rasool-Allah^{-saww} at Al Medina'.

قال محمد بن إسحاق فحدثني داود بن الحصين عن عكرمة عن ابن عباس أن رسول الله ص رد زينب بعد ست سنين على أبي العاص بالنكاح الأول لم يحدث شيئا.

Muhammad Bin Is'haq said, 'It was narrated to me by Dawood Bin Al Haseyn, from Ikrima, from Ibn Abbas that Rasool-Allah^{-sawww} returned Zainab after six years to Abu Al Aas with the former marriage, not doing anything new (marriage)'.

قال الواقدي حدثني إسحاق بن يحيى قال سألت نافع بن جبيرة كيف كان الفداء قال أرفعهم أربعة آلاف إلى ثلاثة آلاف إلى ألفين إلى ألف إلى قوم لا مال لهم من عليهم رسول الله ص.

Al Waqidi (wahabi imam) said, 'It is narrated to me by Is'haq Bin Yahya who said, 'I asked Nafau bin Jubeyr, 'How much was the ransom?' He said, 'The highest of them was four thousand, to three thousand, to two thousand, to a thousand, to a people who had no wealth for them, Rasool-Allah^{-sawww} conferred upon them'.

و أما أسماء أسارى بدر و من أسرههم فقال الواقدي أسر من بني هاشم العباس بن عبد المطلب أسره أبو اليسر كعب بن عمرو و عقيل بن أبي طالب و أسره عبيد بن أوس الظفري و نوفل بن الحارث بن عبد المطلب أسره جبار بن صخر و أسر حليف لبني هاشم من بني فهر اسمه عتبة فهؤلاء أربعة.

And as for the names of the captives of Badr, and the ones who captured them, Al Waqidi (wahabi imam) said, 'The captives from the clan of Hashim^{-as} were Al Abbas son of Abdul Muttalib^{-asws} captured by Abu Al Yaser ka'ab Bin Amro; and Aqeel son of Abu Talib^{-asws}, and he was captured by Ubeyd Bin Aws Al Zafary; and Nowfal Bin Al Haris son of Abdul Muttalib^{-asws} captured by Jabar bin Sakhar. And the captives of allies of the clan of Hashim^{-as}, from the clan of Fahr, his name was Utba. So these are four.

و من بني المطلب بن عبد مناف السائب بن عبيد و عبيد بن عمرو بن علقمة أسره سلمة بن أسلم و كانا لا مال لهما ففك رسول الله ص عنهما لغير فدية.

And from the clan of Muttalib bin Abdul Mana - Al Saib Bin Ibeyd, and Ubeyd Bin Amro Bin Alqama, captured by salma Bin Aslam, and both of them did not have any wealth for them, so Rasool-Allah^{-sawww} released them without (taking) any ransom.

و من بني عبد شمس عقبة بن أبي معيط المقتول صبيرا على يد عاصم بن ثابت بأمر رسول الله ص أسره عبد الله بن سلمة العجلاني و الحارث بن وبرة بن أبي عمرو بن أمية أسره سعد بن أبي وقاص فقدم في فدائه الوليد بن عقبة فافتداه بأربعة آلاف و عمرو بن أبي سفيان أسره علي بن أبي طالب عليه السلام و صار بالقرعة في سهم رسول الله ص فأطلقه بغير فدية

And from the clan of Abd Shams – Uqba Bin Abu Mueet, the one killed patiently at the hands of Aasim Bin Sabit by the order of Rasool-Allah^{-sawww}. He was captured by Abdullah Bin Salma Al Ajlani; and Al Haris bin Wahra Bin Abu Amro Bin Amiya, captured by Sa'ad Abu Waqas. Al Waleed Bin Utba came ahead with his ransom, and he was released by four thousand; and Amro Bin Abu Sufyan, captured by Ali Bin Abu Talib^{-asws}, and came to be in lot of Rasool-Allah^{-sawww}, so he^{-sawww} released him without any ransom.

أطلقه بسعد بن النعمان من بني معاوية خرج معتمرا فحبس بمكة فلم يطلقه المشركون حتى أطلق رسول الله ص عمرو بن أبي سفيان و أبو العاصم بن الربيع أسره خراش بن الصمة فقدم في فدائه عمرو بن الربيع أخوه و حليف لهم يقال له أبو ريشة افتداه عمرو بن الربيع أيضا و عمرو بن الأزرق افتكه عمرو بن الربيع أيضا و كان قد صار في سهم تميم مولى خراش بن الصمة

He was free with sa'ad Bin al Numan from the clan of Muawiya. He had gone out for Umrah and was imprisoned at Makkah, and the Polytheists would not free him until Rasool-Allah^{-saww} frees Amro Bin Abu Sufyan, and Abu Al Aas Bin Al Rabie, having been captured by Kharash Bin Al Samah. So, Amro Bin Al Rabie his brother and an ally of theirs called Abu Raysha came ahead with the ransom. Amro Bin Al Rabie redeemed him as well, and Amr Bin Al Arzaq was let go by Amro Bin Al Rabie as well, and he had come to be in the lot of Tameem, a slave of Kharash Bin Al Sama.

و عقبه بن الحارث الحضرمي أسره عمارة بن حزم فصار في القرعة لأبي بن كعب افتداه عمرو بن أبي سفيان و أبو العاص بن نوفل أسره عمار بن ياسر قدم في فدائه ابن عمه فهؤلاء ثمانية.

And Uqba Bin Al Haris Al Hazramy was captured by Amar bin Hazam, and he came to be in the lot of Abay Bin Ka'ab. Amr Bin Abu Sufyan redeemed him; and Abu Al Aas Bin Nowfal was captured by Amar bin Yasser^{-ra}, his cousin came ahead in ransoming him. So these are eight.

و من بني نوفل بن عبد مناف عدي بن الخيار أسره خراش بن الصمة و عثمان بن عبد شمس حليفهم أسره حارثة بن النعمان و أبو شور أسره أبو مرثد الغنوي فهؤلاء ثلاثة افتداهم جبير بن مطعم.

And from the clan of Nowfal Bin Abd Manaf Uday Bin Al Khayar was captured by Kharash bin Al Samah; and Usman Bin Abd Shams their ally was captured by Haris Bin Al Numan; and Abu Sowr was captured by Abu Marsad Al Ghanawy. So these are three. Jubeyr Bin Mat'am redeemed them.

و من بني عبد الدار أبو عزيز بن عمير أسره أبو اليسر ثم صار بالقرعة لمحرز بن نضلة قال الواقدي أبو عزيز هذا هو أخو مصعب بن عمير لأبيه و أمه و قال مصعب لمحرز بن نضلة اشدد يدك به فإن له أما بمكة كثيرة المال فقال له أبو عزيز هذه وصايتك بي يا أخي قال مصعب إنه أخي دونك فبعثت فيه أمه أربعة آلاف و الأسود بن عامر أسره حمزة رضي الله عنه فهذان اثنان قدم في فدائهما طلحة بن أبي طلحة.

And from the clan of Abdul Dar – Abu Uzeyr Bin Umeyr captured by Abu Al Yaser, then he came to be in the lot of Mahraz Bin Nazalah. Al Waqidi (wahabi imam) said, 'Abu Uzeyr, this one is a brother of Mas'ab Bin Umey of his father and his mother'. And Mas'ad said to Mahraz Bin Mazala, 'I will tie up your hands with him, for there is a lot of wealth for him in Makkah'. Abu Uzeyr said to him, 'This your advice with me, O my brother'. Mas'ab said, 'He is my brother besides you'. His mother sent four thousand regarding him; and Al Aswad Bin Aamir captured by Hamza^{-asws}. So these two, Talha Bin Abu Talha came ahead in ransoming them.

و من بني أسد بن عبد العزى السائب بن أبي حبيش أسره عبد الرحمن بن عوف و عثمان بن الحويرث أسره حاطب بن أبي بلتعة و سالم بن شماس أسره سعد بن أبي وقاص فهؤلاء ثلاثة قدم في فدائهم عثمان بن أبي حبيش بأربعة آلاف لكل رجل منهم.

And from the clan of Asad bin Abdul Azy – Al Saib Bin Abu Habeysh captured by Abdul Rahman Bin Awf; and Usman Bin Al Huweyris captured by Hatib Bin Abu Baltah; and Salim Bin Shamakh captured by Sa'ad bin Abu Waqas. So these three, Usman Bin Abu Habeysh came ahead in ransoming them with thousand for each man from them.

و من بني تميم بن مرة مالك بن عبد الله بن عثمان أسره قطبة بن عامر فمات في المدينة أسيرا.

And from the clan of Tameem Bin Murra – Malik Bin Abdullah bin Usman captured by Qataba Bin Aamir, and he died in Al Medina as captive.

و من بني مخزوم خالد بن هشام أسره سواد بن غزية و أمية بن أبي حذيفة أسره بلال و عثمان بن عبد الله و كان أفلت يوم نحلة أسره واقد بن عبد الله يوم بدر فقدم في فداء هؤلاء الثلاثة عبد الله بن أبي ربيعة افتدى كل واحد منهم بأربعة آلاف و الوليد بن الوليد بن المغيرة أسره عبد الله بن جحش فقدم في فدائه أخواه خالد

And from the clan of Makhzoum – Khalid Bin Hisham captured by Suwad Bin Aziya; and Amiya Bin Abu Huzeyfa captured by Bilal; and Usman Bin Abdullah and he had escaped on the day (battle of) Nakhla captured by Waqid Bin Abdullah on the day of Badr. There came ahead for these three Abdullah Bin Abu Rabie to ransom each one from them with four thousand; and Al Waleed Bin Al Waleed Bin Al Mugheira captured by Abdullah Bin Jahash, and there came ahead in ransoming him his brother Khalid.

و هشام فتمتنع [فتمنع] عبد الله حتى افتكاه بأربعة آلاف فلما افتدياه خرجا به حتى بلغا به ذا الحليفة فأفلت فأتى النبي ص فأسلم فقبل أ لا أسلمت قبل أن تفتدى قال كرهت أن أسلم حتى أكون أسوة بقومي و يقال أسره سليط بن قيس و قيس بن السائب أسره عبدة بن الحساس فحبسه عنده حينما حتى فداه أخوه فروة بأربعة آلاف.

And Hisham, was withheld by Abdullah until he was ransomed by four thousand. When he was ransomed he went out with him until they reached Zul Haleefa, and he escaped and came to the Prophet^{saww} and became a Muslim. It was said, 'Why didn't you become a Muslim before you were ransomed?' He said, 'I disliked to become a Muslim until I happen to be equal with my people'. And it is said he was captured by Saleet Bin Qays; and Qays Bin Al Saib was captured by Abdah Bin al Hashaas. He withheld him with him until his brother Furwa ransomed him with four thousand.

و من بني أبي رفاعة صيفي بن أبي رفاعة و كان لا مال له أسره رجل من المسلمين فمكث عنده ثم أرسله و أبو المنذر بن أبي رفاعة افتدى بألفين و عبد الله بن السائب افتدى بألف درهم أسره سعد بن أبي وقاص و المطلب بن حنطب أسره أبو أيوب الأنصاري و لم يكن له مال فأرسله بعد حين و خالد بن الأعلم حليف لبني مخزوم.

And from the clan of Abu Rafa'at – Sayfi Bin Abu Rafa'at, and there was not wealth for him, was captured by a man from the Muslims. He remained with him, then he sent him, and Abu Al Manza Bin Abu Rafa'at ransomed him with two thousand; and Abdullah Bin Al Saib was ransomed by a thousand Dirhams, having been captured by Sa'ad bin Abu Waqas; and Al Matlab Bin Hantab captured by Abu Ayoub Al Ansary, and there did not happen to be any wealth for him, so he sent him after a while; and Khalid bin Al A'alam an ally of the clan of Makhzoum.

و قال محمد بن إسحاق و روي أنه كان أول المنهزمين من أسره الخباب بن المنذر و قدم في فدائه عكرمة بن أبي جهل فهؤلاء عشرة.

And Muhammad Bin Is'haq said, 'And it is reported that he was the first of the defeated ones, captured by Al Khabab bin Al Manzar, and Ikrima Bin Abu Jahl^{la} came ahead in ransoming him. So these are ten.

و من بني جمح عبد الله بن أبي بن خلف أسره فروة بن عمرو قدم في فدائه أبوه فتمتنع [فتمنع] به فروة حيناً و أبو غرة عمرو بن عبد الله أطلقه النبي ص بغير فدية و وهب بن عمير أسره رفاعة بن رافع و قدم أبوه عمير في فدائه فأسلم فأرسل النبي ص له ابنه بغير فداء و ربيعة بن دراج و كان لا مال له فأخذ منه بشيء يسير و أرسل و الفاكه مولى أمية بن خلف أسره سعد بن أبي وقاص فهؤلاء خمسة

And from the clan of Jam'h – Abdullah Bin Abay Bin Khalaf captured by Furwa Bin Amro, his father came ahead in ransoming him, but Furwah refused for a while; and Abu Ghurra Amro Bin Abdullah, the Prophet^{-saww} feed him without any ransom; and Wahab Bin Umeyr captured by Rafa'at Bin Rafie and his father Umeyr came ahead in ransoming him, but he became a Muslim and the Prophet^{-saww} sent his son to him without any ransom; and Rabie Bin Daraj, and he was with not wealth for him, so something little was taken from him, and he was sent; and Al Fakah a slave of Amiya Bin Khalaf captured by Sa'ad Bin Abu Waqas. So these are five.

و من بني سهم بن عمرو أبو وداعة بن صبيبة فداه ابنه المطلب بأربعة آلاف و فروة بن حنيس أسره ثابت بن أقرم و فداه عمرو بن قيس بأربعة آلاف و حنظلة بن قبيصة أسره عثمان بن مظعون و الحجاج بن الحارث أسره عبد الرحمن بن عوف فأفلت فأخذه أبو داود المازني فهؤلاء أربعة.

And from the clan of Sahn Bin Amro - Abu Wada'at Bin Sabeyra, his son Al Muttalib ransomed him with four thousand; and Furwah Bin Haney captured by Sabit Bin Aqzam and he was ransomed by Amro Bin Qays with four thousand; and Hanzala Bin Qabeysa captured by Usman Bin Mazoun; and Al Hajjaj Bin Al Haris captured by Abdul Rahman Bin Awf, but he escaped and was seized by Abu Dawood Al Mazany. So these are four.

و من بني مالك سهيل بن عمرو أسره مالك بن الدخشم و فداه مكرز بن حفص بأربعة آلاف و عبد بن زمعة أسره عمير بن عوف و عبد العزى بن مشنوء سماه رسول الله ص بعد إسلامه عبد الرحمن أسره النعمان بن مالك فهؤلاء ثلاثة.

And from the clan of Malik – Sahey Bin Amro captured by Malik Bin Al Dakhsham and was ransomed by Makraz Bin Hafs with four thousand; and Abdu Bin Zam'ah captured by Umeyr Bin Awf; and Abdul Uzza Bin Mashnou, Rasool-Allah^{-saww} named him after his Islam as Abdul Rahman, was captured by Al Numan Bin Malik. So these are three.

و من بني فھر الطفیل بن أبي قبيع فهؤلاء ستة و أربعون أسيراً

And from the clan of Fahr - Al Tufeyl Bin Abu Qabeeh. So these are forty six captives.

و في كتاب الواقدي أنه كان الأسارى الذين أحصوا و عرفوا تسعة و أربعين و روى الواقدي عن سعيد بن المسيب قال كانت الأسارى سبعين و أن القتلى كانوا زيادة على سبعين إلا أن المعروفين من الأسرى هم الذين ذكرناهم و الباقون لم يذكر المؤرخون أسماءهم.

And in the book of Al Waqidi (wahabi imam) – The captives, those who had been counted and recognised were forty nine'. And Al Waqidi (wahabi imam) reported from Saeed Bin Al Musayyab saying, 'The captives were seventy, and that the ones killed were more than seventy, except that the recognised ones from the captives, they are whom we mentioned, and the rest, their names are not mentioned by the historians'.

قال ابن أبي الحديد القول فيمن استشهد من المسلمين ببدر قال الواقدي حدثني عبد الله بن جعفر قال سألت الزهري كم استشهد من المسلمين ببدر قال أربعة عشر ستة من المهاجرين و ثمانية من الأنصار.

And Ibn Abu Al Hadeed – ‘The (final) word regarding the ones from the Muslims who were martyred at Badr, Al Waqidy (wahabi imam) said, ‘It is narrated to me by Abdullah Bin Ja’far who said, ‘I asked Al Zuhry, ‘How many from the Muslims were martyred at Badr?’ He said, ‘Fourteen, six from the Emigrants and eight from the Helpers’.

قال فممن بني المطلب بن عبد مناف عبيدة بن الحارث قتله شيبة و في رواية الواقدي قتله عتبة فدفنه النبي ص بالصفراء.

He said, ‘From the clan of Al Muttalib Bin Abd Manaf – Ubeyda Bin Al Haris, killed by Shayba’. And in a report of Al Waqidi (wahabi imam), he was killed by Utba, and the Prophet^{-saww} buried him at Al Safra’a.

و من بني زهرة عمير بن أبي وقاص قتله عمرو بن عبد فارس الأحزاب و عمير بن عبد ود ذو الشمالين حليف لبني زهرة قتله أبو أسامة الجشمي.

And from the clan of Zuhra – Umeyr Bin Abu Waqas, killed by Amro bin Abdu Faras Al Ahzab; and Umeyr Bin Abd Wad Zul Shamaleyn, an ally of the clan of Zuhra, killed by Abu Asama Al Jashmy.

و من بني عدي عاقل بن أبي البكير حليف لهم من بني سعد قتله مالك بن زهير و مهجع مولى عمر بن الخطاب قتله عامر بن الحضرمي و يقال إن مهجعا أول من قتل من المهاجرين.

And from the clan of Uday – Aaqil Bin Abu al Bakeyr, an ally of theirs from the clan of Sa’ad killed by Malik Bin Zuheyr; and Mahja’a a slave of Umar Bin Al Khattab killed by Aamir Bin Al Hazramy, and it is said that he was the first one to be killed from the Emigrants.

و من بني الحارث بن فهر صفوان بن بيضاء قتله طعيمة بن عدي.

And from the clan of Al Haris Bin Fahr – Safwan Bin Bayza’a, killed by Taeema Bin Uday.

و من الأنصار ثم من بني عمرو بن عوف مبشر بن عبد المنذر قتله أبو ثور و سعد بن خيثمة قتله عمرو بن عبد ود و يقال طعيمة بن عدي.

And from the Helpers – Then from the clan of Amro Bin Awf – Mabshar Bin Abdul Manzar killed by Abu Sowr; and Sa’ad Bin Khaysama killed by Amro Bin Abd Wad, and is said Taeema Bin Uday.

و من بني عدي بن النجار حارثة بن سراقه رماه جنان بن العرقه بسهم فأصاب حنجرته فقتله.

And from the clan of Uday bin Al Najar – Haris Bin Suraqa, shot by an arrow by Janan Bin Al Arqah, and it his throat and killed him.

و من بني مالك بن النجار عوف و معوذ ابنا عفراء قتلتهما أبو جهل

And from the clan of Malik Bin Al Najar – Awf and Muaz, two sons of Afra’a, both killed by Abu Jahl^{la}.

و من بني سلمة عمير بن الحمام بن الجموح قتله خالد بن الأعمم و يقال إنه أول قتيل قتل من الأنصار و قد روي أن أول قتيل منهم حارثة بن سراقه.

And from the clan of Salma – Umeyr Bin Al Hamam Bin Al Jamouh killed by Khalid Bin Al A'alam, and it is said he was the first one to be killed from the Helpers. And it has been reported that he was the first one to be killed from them by Haris Bin Surawa.

و من بني زريق رافع بن المعلى قتله عكرمة بن أبي جهل.

And from the clan of Zareeq – Rafie Bin Al Moala killed by Ikrima Bin Abu Jahl^{la}.

و من بني الحارث بن الخزرج يزيد بن الحارث قتله نوفل بن معاوية فهؤلاء الثمانية من الأنصار

And from the clan of Al Haris Bin Al Khazraj – Yazeed Bin Al Haris killed by Nowfal Bin Muawiya. So these are the eight from the Helpers.

و روي عن ابن عباس أن أنسة مولى النبي ص قتل ببدر و روي أن معاذ بن معاص جرح ببدر فمات من جراحته بالمدينة و أن عبيد بن السكن جرح فاشتكى جرحه فمات منه.

And it is reported from Ibn Abbas that Anasa, a slave of the Prophet^{saww} was killed at Badr. And it is reported that Muaz Bin Ma'as was injured at Badr, and he died from his injury at Al Medina; and that Ubeyd Bin Al Sahn was injured, and he complained of his injury, and he died from it.

القول فيمن قتل من المشركين و أسماء قاتليهم.

The Word regarding the ones from the Polytheists who were killed and the names of their killers : -

قال الواقدي فمن بني عبد شمس حنظلة بن أبي سفيان قتله علي عليه السلام و الحارث بن الحضرمي قتله عمار بن ياسر و عامر بن الحضرمي قتله عاصم بن ثابت و عمير بن أبي عمير و ابنه موليان لم يقتل سالم مولى حذيفة الأب و لم يذكر من قتل الابن و عبدة بن سعيد بن العاص قتله الزبير بن العوام و العاص بن سعيد بن العاص قتله علي عليه السلام و عقبة بن أبي معيط قتله عاصم بن ثابت صبوا بالسيف بأمر النبي ص و روى البلاذري أن رسول الله ص صلبه بعد قتله فكان أول مصلوب في الإسلام.

Al Waqidi (wahabi imam) said, 'From the claim of Abd Shams – Hanzala Bin Abu Sufyan, killed by Ali Bin Abu Talib^{asws}; and Al Haris bin Al Hazramy killed by Ammar Bin Yasser^{ra}; and Aamir Bin Al Hazramy killed by Aasim Bin Sabit; and Umeyr Bin Abu Umeyr and his son and their two slaves killed by Salim a slave of Huzeyfa the father, and did not mention who killed the son; and Ubeyda Bin Saeed Bin Al Aas killed by Al Zubeyr Bin Al Awam; and Al Aas Bin Saeed Bin Al Aas killed by Ali^{asws}; and Uqba Bin Abu Mueet killed by Aasim Bin Sabit, injured by the sword of the Prophet^{saww}. And it is reported by Al Balazury that Rasool-Allah^{saww} crucified him after him being killed, and he was the first one to be crucified in Al Islam.

و عتبة بن ربيعة قتله حمزة رضي الله عنه و شيبه قتله عبدة بن الحارث و حمزة و علي الثلاثة اشتركوا في قتله و الوليد بن عتبة قتله علي عليه السلام و عامر بن عبد الله حليف لم يقتله علي عليه السلام و قيل قتله سعد بن معاذ فهؤلاء اثنا عشر.

And Utba Bin Rabie killed by Hamza^{asws}, and Shayba killed by Ubeyda Bin Al Haris and Hamza^{asws} and Ali^{asws}, the three having participated in killing him; and Al Waleed killed by Ali^{asws};

and Aamir bin Abdullah an ally of their killed by Ali^{-asws}, and it is killed he was killed by Sa'ad bin Muaz. So these are twelve.

و من بني نوفل بن عبد مناف الحارث بن نوفل قتله خبيب بن يساف و طعيمة بن عدي يكنى أبا الريان قتله حمزة في رواية الواقدي و قتله علي عليه السلام في رواية محمد بن إسحاق و روى البلاذري أنه أسر فقتله النبي ص صبرا على يد حمزة فهؤلاء اثنان.

And from the clan of Nowfal Bin Abd Manaf – Al Haris Bin Nowfal killed by Khabeeb Bin Yasaf; and Taeeman Bin Uday teknonymed as Abu Al Rayan killed by Hamza^{-asws}. In a report of Al Waqidy (wahabi imam), and he was killed by Ali^{-asws}. And in a report of Muhammad Bin Is'haq. And in a report of Al Balazury he was a captive and the Prophet^{-sawww} killed him, having been injured at the hands of Hamza^{-asws}. So these are two.

و من بني أسد زمعة بن الأسود قتله أبو دجانة و قيل قتله ثابت بن الجذع و الحارث بن زمعة قتله علي عليه السلام و عقيل بن الأسود قتله علي و حمزة ع و قال الواقدي حدثني أبو معشر قال قتله علي عليه السلام وحده.

And from the clan of Asad – Zam'a Bin Al Aswad killed by Abu Dajjana, and it is said killed by Sabit Bin Al Jaz'a; and Al Haris Bin Zam'a killed by Ali^{-asws}; and Aqeel Bin Al Aswad killed by Ali^{-asws} and Hamza^{-asws}. And Al Waqidy (wahabi imam) said, 'It is narrated to me by Abu Ma'shar saying he was killed by Ali^{-asws} alone.

و أبو البخترى العاص بن هشام قتله المجذر بن زياد و قيل أبو داود المازني و قيل أبو اليسر و نوفل بن خويلد قتله علي عليه السلام فهؤلاء خمسة.

And Abu Al Bakhtary Al Aas Bin Hisham killed by Al Majzar Bin Ziyad, and it is said Abu Dawood Al Mazny, and it is said Abu Al Yasar; and Nowfal Bin Khuweylid killed by Ali^{-asws}. So these are five.

و من بني عبد الدار النضر بن الحارث قتله علي عليه السلام صبرا بالسيف بأمر رسول الله ص و زيد بن ملبص مولى عمر بن هاشم من بني عبد الدار قتله علي عليه السلام و قيل بلال فهؤلاء اثنان.

And from the clan of Abdul Dar – Al Nazar Bin Al Haris killed by Ali^{-asws}, injured by the sword by the order of Rasool-Allah^{-sawww}; and Zayd Bin Maleys a slave of Umar Bin Hashim from the clan of Abdul Dar killed by Ali^{-asws}, and it is said Bilal^{-ra}. So these are two.

و من بني تيم بن مرة عمير بن عثمان قتله علي عليه السلام و عثمان بن مالك قتله صهيب فهؤلاء اثنان و لم يذكر البلاذري عثمان.

And from the clan of Taym Bin Murra – Umeyr Bin Usman killed by Ali^{-asws}; and Usman Bin Malik killed by Saheyb. So these are two, and Al Balazury did not mention Usman.

و من بني مخزوم ثم من بني المغيرة أبو جهل عمرو بن هشام ضربه معاذ بن عمرو و معوذ و عوف ابنا عفراء و دقف عليه عبد الله بن مسعود و العاص بن هاشم خال عمر بن الخطاب قتله عمر و يزيد بن تميم حليف لهم قتله عمار بن ياسر و قيل قتله علي عليه السلام.

And from the clan of Makzoum – Then from the clan of Al Mugheira – Abu Jahl Amro Bin Hisham^{-la}, struck by Muaz Bin Amro; and Mauz and Awf two sons of Afra'a and Abdullah Bin Masoud had pounced upon him; and Al Aas Bin Hashim maternal uncle of Umar Bin Al Khattab

killed by Umar Bin Yazeed Bin Tameem an ally of theirs killed by Ammar bin Yasser^{-ra}, and it is said killed by Ali^{-asws}.

و من بني الوليد بن المغيرة أبو قيس بن الوليد أخو خالد قتله علي عليه السلام.

And from the clan of al Waleed Bin Al Mugheira – Abu Qays Bin Al Waleed brother of Khalid killed by Ali^{-asws}.

و من بني الفاكه بن المغيرة أبو قيس بن الفاكه قتله حمزة و قيل الخباب بن المنذر.

And from the clan of Al Fakah Bin Al Mugheira – Abu Qays Bin Al Fakah killed by Hamza^{-asws}, and it is said Al Khabab Bin Al Manzar.

و من بني أمية بن المغيرة مسعود بن أبي أمية قتله علي عليه السلام.

And from the clan of Amiya Bin Al Mugheira – Masoud bin Abu Amiya killed by Ali^{-asws}.

و من بني عائذ بن عبد الله ثم من بني رفاعة أمية بن عائذ قتله سعد بن الربيع و أبو المنذر بن أبي رفاعة قتله معن بن عدي و عبد الله بن أبي رفاعة قتله علي عليه السلام و زهير بن أبي رفاعة قتله أبو أسيد الساعدي و السائب بن أبي رفاعة قتله عبد الرحمن بن عوف.

And from the clan of Aiz Bin Abdullah, then from clan of Rafa'at – Amiya Bin Aiz killed by Sa'ad Bin Al Rabie; and Abu Al Manzar Bin Abu Rafa'at killed by Ma'an Bin Uday; and Abdullah Bin Abay Rafa'at killed by Ali^{-asws}; and Zaheer bin Abu Rafa'at killed by Abu Aseyd Al Sa'ady; and Al Saib Bin Abu Rafa'at killed by Abdul Rahman Bin Awf.

و من بني أبي السائب المخزومي سائب بن أبي السائب قتله الزبير و الأسود بن عبد الأسد قتله حمزة و حليف لهم من طيء و هو عمرو بن شيبان قتله يزيد بن رقيش و حليف آخر و هو جبار بن سفيان قتله أبي بردة بن نيار.

And from the clan of Abu Al Saib Al Makhzumy – Saib Bin Abu Al Saib killed by Al Zubeyr; and Al Aswad Bin Abdul Asad killed by Hamza^{-asws}; and an ally of their from Tayy and he is Amro Bin Shayban killed by Yazeed Bin Raqeysh, and another ally and he is Jabbar Bin Sufyan killed by Abu Barda Bin Nayar.

و من بني عمران بن مخزوم حاجز بن السائب قتله علي عليه السلام و روى البلاذري أن حاجزا هذا و أخاه عويمرا قتلهما علي و عويمر بن عمرو قتله النعمان بن أبي مالك فهؤلاء تسعة عشر.

And from the clan of Umran Bin Makhzum – Hajaz Bin Al Saib killed by Ali^{-asws}. And it is reported by Al Balazury that this Hajaz and his brother Uweymara were both killed by Ali^{-asws}, and Uweymi Bin Amro was killed by Al Numan Bin Abu Malik. So these are nineteen.

و من بني جمع بن عمرو أمية بن خلف قتله خبيب بن يساف و بلال شركا فيه و قيل بل قتله رفاعة بن رافع و علي بن أمية قتله عمار بن ياسر و أوس بن المغيرة قتله علي عليه السلام و عثمان بن مظعون شركا فيه فهؤلاء ثلاثة.

And from the clan of Jamh Bin Amro – Amiya Bin Khalaf killed by Khabeeb bin Yasaf, and Bilal participated in it, and it is said but he was killed by Rafa'at Bin Rafie; and Ali Bin Amiya was

killed by Ammar Bin Yasser^{ra}; and Aws Bin Al Mugheira killed by Ali^{asws}; and Usman Bin Masun participated in it. So these are three.

و من بني سهم منبه بن الحجاج قتله أبو اليسر و قيل علي و قيل أبو أسيد و نبيه بن الحجاج قتله علي عليه السلام و العاص بن منبه بن الحجاج قتله علي عليه السلام و أبو العاص بن قيس قتله أبو دجاجة قال الواقدي و حدثني أبو معشر عن أصحابه قالوا قتله علي عليه السلام و عاصم بن أبي عوف قتله أبو دجاجة فهؤلاء خمسة.

And from the clan of Sahm – Manbah Bin Al Hajjaj killed by Abu Al Yasar, and it is said Ali^{asws}, and it is said Abu Aseyd; and Nabeeh Bin Al Hajjaj killed by Ali^{asws}; and al Aas Bin Manbah Bin Al Hajjaj killed by Ali^{asws}; and Abu Al Aas Bin Qays killed by Abu Dajjana. And Al Waqidy said, 'And it is narrated to me by Abu Ma'shar, from his companions. They said Ali^{asws} killed him; and Aasim Bin Abu Awf was killed by Abu Dajjana. So these are five.

و من بني عامر ثم من بني مالك معاوية بن عبد قيس حليف لهم قتله عكاشة بن محصن و سعيد بن وهب حليف لهم من كلب قتله أبو دجاجة فهؤلاء اثنان.

And from the clan of Aamir, then from the clan of Malik – Muawiya Bin Abd Qays, an ally of theirs, killed by Akasha Bin Mohsin; and Saeed Bin Wahab an ally of theirs from Kalb killed by Abu Dajjan. So these are two.

فجميع من قتل بيدر في رواية الواقدي من المشركين في الحرب و صبرا اثنان و خمسون قتل علي عليه السلام منهم مع الذين شرك في قتلهم أربعة و عشرين رجلا و قد كثرت الرواية أن المقتولين بيدر كانوا سبعين و لكن الذين عرفوا و حفظت أسماؤهم من ذكرناه

So, the entirety of the ones from the Polytheists killed at badr in the report of Al Waqidy in the war and injury were fifty two. From them Ali^{asws} killed, along with those he participated in their killing, were twenty four men; and the reports are numerous that the killed ones at Badr were seventy, but those who were recognised and they names were preserved by the ones who mentioned it.

و في رواية الشيعة أن زمعة بن الأسود قتله علي عليه السلام و الأشهر في الرواية أنه قتل الحارث بن زمعة و أن زمعة قتله أبو دجاجة انتهى ما أردنا إيراده من كلام ابن أبي الحديد.

And in a report of Al Shayba – Zam'a Bin Al Aswad was killed by Ali^{asws}; and Al Ash'har in the report he was killed by Al Haris Bin Zam'a, and that Zam'a was killed by Abu Dajana. It ends as we wanted its purpose from the speech of Ibn Abu Al Hadeed. ²⁰⁸

إلى هنا انتهى الجزء التاسع عشر من كتاب بحار الأنوار

Up to here completes the nineteenth volume from the book Bihar Al Anwaar

APPENDIX:

THE ALTERED VERSE

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ ابْنِ فَضَّالٍ عَنِ الرَّضَا (عليه السلام) فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ أَيْدَهُ بِجُنُودٍ لَمْ تَرَوْهَا قُلْتُ هَكَذَا قَالَ هَكَذَا نَقَرُوهَا وَ هَكَذَا تَنْزِيلُهَا.

Muhammad, from Ahmad, from Ibn Fazzaal, who has said:

Al-Reza^{-asws} regarding: **Then Allah Send down His Tranquillity upon His Rasool and Aided him with armies you did not see [9:40]**. I said, 'Like this?' He^{-asws} said: 'Like this is how we^{-asws} recite it, and this (is how) it was Revealed'.²⁰⁹

قال زرارة: قال أبو جعفر (عليه السلام): «فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ أَلَا تَرَى أَنَّ السَّكِينَةَ إِنَّمَا نَزَلَتْ عَلَى رَسُولِهِ وَ جَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى - فقال: - هو الكلام الذي تكلم به عتيق».

Zarara said,

'Abu Ja'far^{-asws} said: '**Then Allah Send down His Tranquillity upon His Rasool [9:40]**. He (Abu Bakr) did not see the tranquillity. But rather, it descended upon Rasool-Allah^{-saww} **and He Made the words of the one who committed Kufr to be the lowest [9:40]**. So he^{-asws} said: 'It is the speech which Ateeq (Abu Bakr) spoke with'.²¹⁰

العباشي: عن عبد الله بن محمد الحجال، قال: كنت عند أبي الحسن الثاني (عليه السلام) و معي الحسن بن الجهم، فقال له الحسن: إنهم يحتجون علينا بقول الله تبارك و تعالى: ثَابِتٍ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ. قال: «و ما لهم في ذلك، فو الله لقد قال الله: فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ. و ما ذكره فيها بخير».

Al Ayyashi, from Abdullah Bin Muhammad al Hajaal who said,

'I was in the presence of Abu Al Hassan^{-asws} the 2nd, and with me was Al Hassan Bin Al Jaham, and Al Hassan said to him^{-asws}, 'The (general Muslims) are arguing against us by the Words of Allah^{-azwj} Blessed and Exalted: **him being the second of the two when they were both in the cave [9:40]**'. He^{-asws} said: 'And what is for them in that? By Allah^{-azwj}! Allah^{-azwj} has Said: '**Then Allah Send down His Tranquillity upon His Rasool [9:40]**. And he (Abu Bakr) has not been Mentioned with goodness'.

قال: قلت له أنا: جعلت فداك، و هكذا تقرؤها؟ قال: «هكذا قرأتها».

²⁰⁹ Al Kafi – H 15018

²¹⁰ تفسير العياشي 2: 88

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! And are you^{-asws} reciting like this?' He^{-asws} said: 'Like this is how I^{-asws} am reciting''.²¹¹

THE EVENTS IN THE CAVE

حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) أَقْبَلَ يَقُولُ لِأَبِي بَكْرٍ فِي الْغَارِ اسْكُنْ فَإِنَّ اللَّهَ مَعَنَا وَ قَدْ أَخَذْتَهُ الرَّغْدَةُ وَ هُوَ لَا يَشْكُرُ فَلَمَّا رَأَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَالَهُ قَالَ لَهُ تُرِيدُ أَنْ أُرِيكَ أَصْحَابِي مِنَ الْأَنْصَارِ فِي مَجَالِسِهِمْ يَتَحَدَّثُونَ فَأُرِيكَ جَعْفَرًا وَ أَصْحَابَهُ فِي الْبَحْرِ يُعْوِضُونَ قَالَ نَعَمْ فَمَسَحَ رَسُولُ اللَّهِ (صلى الله عليه وآله) بِيَدِهِ عَلَى وَجْهِهِ فَنَظَرَ إِلَى الْأَنْصَارِ يَتَحَدَّثُونَ وَ نَظَرَ إِلَى جَعْفَرٍ (عليه السلام) وَ أَصْحَابِهِ فِي الْبَحْرِ يُعْوِضُونَ فَأَضْمَرَ تِلْكَ السَّاعَةَ أَنَّهُ سَاحِرٌ.

Humejd Bin Ziyad, from Muhammad Bin Ayyub, from Ali Bin Asbaat, from Al-Hakam Bin Muskaan, from Yusuf Bin Suheyb, who has said:

Abu Abdullah^{-asws} having said: 'I heard Abu Ja'far saying that: 'Rasool-Allah^{-saww} said while turning to Abu Bakr in the cave: 'Calm down, for Allah^{-azwj} is with us'. And he had been taken over by the trepidation, and he was not calm. So when the Rasool-Allah^{-saww} saw his state, he^{-saww} said to him: 'Would you like me^{-saww} to show you my^{-saww} companions from the Helpers discussing in their gathering? And shall I^{-saww} show you Ja'far^{-as} and his^{-as} companions floating in the sea?' He said, 'Yes'. So Rasool-Allah^{-saww} wiped his^{-saww} hand upon his face. He visualised the Helpers discussing, and visualised Ja'far^{-as} and his^{-as} companions floating in the sea. So he avouched in that very moment that he^{-saww} was a sorcerer'.²¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمَّا خَرَجَ مِنَ الْغَارِ مُتَوَجِّهًا إِلَى الْمَدِينَةِ وَ قَدْ كَانَتْ قُرَيْشٌ جَعَلَتْ لِمَنْ أَخَذَهُ مِائَةً مِنَ الْإِبِلِ فَخَرَجَ سُرَاقَةً بِنِ مَالِكِ بْنِ جُعْشِمٍ فِيمَنْ يَطْلُبُ فَلَحِقَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ اكْفِنِي شَرَّ سُرَاقَةٍ بِمَا شِئْتِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, who has said:

Abu Abdullah^{-asws} said: 'When the Rasool-Allah^{-saww} came out of the cave, he^{-saww} turned his direction towards Al-Medina, and the Quraysh had placed a reward of one hundred camels for anyone who could capture him^{-saww}. So Suraqat Bin Malik Bin Jo'sham went out in search. He met up with the Rasool-Allah^{-saww}, and Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Suffice me^{-saww} from the evil of Suraqat by whatever You^{-azwj} so Desire to'.

فَسَاحَتْ قَوَائِمُ فَرَسِهِ فَتَنَى رِجْلَهُ ثُمَّ اسْتَدَّ فَقَالَ يَا مُحَمَّدُ إِنِّي عَلِمْتُ أَنَّ الَّذِي أَصَابَ قَوَائِمَ فَرَسِي إِذَا هُوَ مِنْ قِبَلِكَ فَادْعُ اللَّهَ أَنْ يُطْلِقَ لِي فَرَسِي فَلَعَمْرِي إِنْ لَمْ يُصِيبْكُمْ مِنِّي خَيْرٌ لَمْ يُصِيبْكُمْ مِنِّي شَرٌّ فَدَعَا رَسُولُ اللَّهِ (صلى الله عليه وآله) فَأَطْلَقَ اللَّهُ عَزَّ وَ جَلَّ فَرَسَهُ

211 تفسير العياشي 2: 88 / 58.

212 Al kafi – H 14825

So the legs of his horse bent and got stuck in the soil. He said, 'O Muhammad^{-saww}! I know that you^{-saww} are the one who made the legs of my horse to be stuck, so call upon Allah^{-azwj} that He^{-azwj} should Release my horse. If you^{-saww} do not face goodness from me, you^{-saww} will not face evil from me either'. So the Rasool-Allah^{-saww} supplicated and Allah^{-azwj} Mighty and Majestic Released his horse.

فَعَادَ فِي طَلَبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ كُلَّ ذَلِكَ يَدْعُو رَسُولُ اللَّهِ (صلى الله عليه وآله) فَتَأْخُذُ الْأَرْضُ قَوَائِمَ فَرَسِهِ فَلَمَّا أَطْلَقَهُ فِي الثَّلَاثَةِ قَالَ يَا مُحَمَّدُ هَذِهِ إِبْلِي بَيْنَ يَدَيْكَ فِيهَا عَلَامِي فَإِنْ اخْتَجَجْتَ إِلَى ظَهْرٍ أَوْ لَبَنٍ فَخُذْ مِنْهُ وَ هَذَا سَهْمٌ مِنْ كِبَانَتِي عَلَامَةٌ وَ أَنَا أَرْجِعُ فَأَرْدُ عَنْكَ الطَّلَبَ فَقَالَ لَا حَاجَةَ لَنَا فِيمَا عِنْدَكَ.

But he resumed in pursuing Rasool-Allah^{-saww}, until he did that three times during each of which the Rasool-Allah^{-saww} supplicated and the earth seized the legs of his horse. So, when it was Released for the third time, he said, 'O Muhammad^{-saww}! This is my camel in front of you along with my slave. So if you^{-saww} need to ride upon it or its milk, then take from it. And this is an arrow from my quiver as a sign, and I am returning and will not be pursuing you^{-saww}'. So he^{-saww} said: 'There is no need for us with regards to what is in your possession'.²¹³

السيد الرضي في (الخصائص): بإسناد مرفوع، قال: قال ابن الكواء لأُمير المؤمنين (عليه السلام): أين كنت حيث ذكر الله تعالى نبيه و أبا بكر فقال: ثابتي اثنيني إذ هما في الغار إذ يقول لصاحبه لا تحزن إن الله معنا؟

Al Seyyid Al Razy in (the book) Al Ikhtisas, by an unbroken chain, said,

'Ibn Al Kawa said to Amir Al Momineen^{-asws}! Where were you^{-asws} when Allah^{-azwj} the Exalted Mentioned His^{-azwj} Prophet^{-saww} and Abu Bakr, so He^{-azwj} Said: ***'him being the second of the two when they were both in the cave, when he said to his companion: 'Do not grieve, surely Allah is with us!' [9:40]?'***

فقال أمير المؤمنين (عليه السلام): «ويحك يا بن الكواء، كنت على فراش رسول الله (صلى الله عليه وآله) و قد طرح علي ريطته، فأقبلت فريش مع كل رجل منهم هراوة فيها شوكة، فلم يبصروا رسول الله (صلى الله عليه وآله) حيث خرج، فأقبلوا علي يضربوني بما في أيديهم حتى تنفط جلدي و صار مثل البيض، ثم انطلقوا بي يريدون قتلي، فقال بعضهم: لا تقتلوه الليلة، و لكن آخروه و اطلبوا محمدا

Amir Al-Momineen^{-asws} said: 'Woe be unto you, O Ibn Al-Kawa! I^{-asws} was upon a bed of Rasool-Allah^{-saww}, and I^{-asws} had covered upon me^{-asws} a soft, thin cloth. So the Quraysh came, and with each man from them was a cudgel with a fork in it. But they did not see Rasool-Allah^{-saww} when he^{-saww} went out, and they came towards me^{-asws} in order to strike me^{-asws} with whatever was in their hands until my^{-asws} skin was blistered and became like the (cracked) egg. Then they went with me^{-asws} intending to kill me^{-asws}. So one of them said, 'Do not kill him^{-asws} tonight, but delay it and seek Muhammad^{-saww}'.

- قال - فأوثقوني بالحديد، و جعلوني في بيت، و استوثقوا مني و من الباب بقفل، فبينما أنا كذلك إذ سمعت صوتا من جانب

²¹³ Al Kafi – H 14826

البيت، يقول: يا علي، فسكن الوجع الذي كنت أجده، و ذهب الورم الذي كان في جسدي، ثم سمعت صوتا آخر يقول: يا علي، فإذا الحديد الذي في رجلي قد تقطع، ثم سمعت صوتا آخر يقول: يا علي. فإذا الباب قد تساقط ما عليه و فتح،

He^{-asws} said: 'So they bound me^{-asws} with the iron (chains) and made me^{-asws} to be in a room, and they bound between me^{-asws} and the door with a lock. While I^{-asws} was like that, when I^{-asws} heard a voice from the side of the room saying: 'O Ali^{-asws}!' So the pain which I^{-asws} was experiencing, settled down, and the bruise which was in my^{-asws} body went away. Then I^{-asws} heard another voice saying: 'O Ali^{-asws}!' And the iron (fetter) which was in my^{-asws} legs had broken. Then I^{-asws} heard another voice saying: 'O Ali^{-asws}!' And the door had dropped what was upon it and opened up.

فقتت و خرجت، و قد كانوا جاءوا بعجوز كمهاء لا تبصر و لا تنام، تحرس الباب، فخرجت عليها و هي لا تعقل».

So I^{-asws} stood up and went out, and they had become frustrated like the one blinded at birth, neither seeing nor sleeping, guarding the door. So I^{-asws} went out and they were unconscious".²¹⁴

و روى صاحب كتاب (سير الصحابة)، قال: حدثنا أبو عبد الله الحسين بن أحمد بن موسى الهمداني، عن محمد بن علي الطالقاني، عن جعفر الكناي، عن أبان بن تغلب، قال: قلت لسيدي جعفر الصادق (عليه السلام): جعلت فداك، هل في أصحاب رسول الله (صلى الله عليه و آله) من أنكروا على أبي بكر؟

And the author of the book Seera Al Sahaba reported saying, 'It was narrated to us by Abu Abdullah Al Husayn Bin Ahmad Bin Musa Al Hamdany, from Muhammad Bin Al Talaqany, from Ja'far Al Kanany, from Aban Bin Taghlab who said,

'I said to my Master^{-asws} Ja'far Al-Sadiq^{-asws}, 'May I be sacrificed for you^{-asws}! Were there among the companions of Rasool-Allah^{-sawww}, one who rejected upon Abu Bakr (of his Caliphate)?'

قال: «نعم- يا أبان- الذي أنكروا على الأول اثنا عشر رجلا: ستة من المهاجرين، و ستة من الأنصار، و هم: خالد ابن سعيد بن العاص الأموي، و سلمان الفارسي، و أبو ذر الغفاري، و عمار بن ياسر، و المقداد بن الأسود الكندي، و بريدة الأسلمي. و من الأنصار: قيس بن سعد بن عبادة، و خزيمه بن ثابت ذو الشهادتين، و سهل بن حنيف، و أبو الهيثم بن التيهان، و أبي بن كعب، و أبو أيوب الأنصاري

He^{-asws} said: 'Yes, O Aban! Those who denied at first were twelve men – six from the Emigrants and six from the Helpers, and (from the Emigrants) they were – Khalid Ibn Saeed Bin Al-Aas Al-Amwy, and Salman Al-Farsy^{-ra}, and Abu Zarr^{-ra} Al-Ghafary^{-ra}, and Ammar Bin Yasser^{-ra}, and Al-Miqdad Bin Al-Aswad Al-Kindy^{-ra}, and Bureyda Al-Aslamy. And from the Helpers were: - Qays Bin Sa'ad Bin Abada, and Khuzeyma Bin Sabit Zul Shahadatayn, and Sahl Bin Huneyf, and Abu Al-Haysam Bin Al-Tayhan, and Abay Bin Ka'ab, and Abu Ayoub Al Ansary'.

- و ساق الحديث- و إنهم استأذنوا أمير المؤمنين (عليه السلام) في إقامة الحججة على أبي بكر، و إن الحق لعلي دونه، فاحتج كل

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واحد منهم على أبي بكر مما سمع من رسول الله (صلى الله عليه و آله) في إقامة علي (عليه السلام) خليفة من بعده (صلى الله عليه و آله).

And the base of the Hadeeth – ‘And they sought permission of Amir Al-Momineen^{-asws} in establishing the argument against Abu Bakr, and that the right was for Ali^{-asws} besides him. So each one of them argued against Abu Bakr from what he had heard from Rasool-Allah^{-saww} in having established Ali^{-asws} as a Caliph from after him^{-saww}.

و بعد احتجاج الاثني عشر عليه، قال أبو بكر: لست بخيركم. فقالوا له: إن كنت صادقاً فانزل عن المنبر، و لا تعد. فنزل، فقال عمر بن الخطاب: و الله ما أفلناك و لا استقلناك. ثم أخذ عمر بن الخطاب بيد أبي بكر و انطلق به و الناس قد ثاروا عليهم، فجاءوا إلى منزل أبي بكر.

And after the arguments of the twelve men against him, Abu Bakr said, ‘I am not the best one of you’. They said to him, ‘If you were truthful, then descend from the Pulpit, and do not infringe’. So he descended. Then Umar Bin Al-Khattab said, ‘By Allah^{-azwj!} We have not protected you nor will we continue protecting you’. Then he grabbed the hand of Abu Bakr and went with him, and the people had revolted against them, and they came to the house of Abu Bakr.

هذا ما جرى لهم من الأمور حيث صعد أبو بكر المنبر، و مكث أبو بكر في منزله ثلاثة أيام لم يظهر إلى الناس، فلما كان في اليوم الرابع دخل عليه عمر، و قال: ما الذي يقعدك، إن أصلع قريش قد طمع فيها؟ فقال أبو بكر: إليك عني - يا عمر - إني لفي شغل عنها، أما رأيت ما فعل بي الناس.

This is what had come out from the affair when Abu Bakr ascended the Pulpit. And Abu Bakr remained in his house for three day, not appearing to the people. So when it was during the fourth (day) Umar came over to him and said, ‘What is that which makes you to sit. Surely the short-haired one of Quraysh had coveted with regards to it (Caliphate)?’ Abu Bakr said, ‘Away from me, O Umar. I am too busy from it. But, did you not see what the people did with me?’

فدخل عليه عثمان بن عفان في ألف رجل، و قال: ما يقعدكم عنها، و الله لقد طمعت فيها بنو هاشم؟ و جاء معاذ بن جبل في ألف رجل، و قال: ما يقعدكم عنها، و قد طمع أصلع قريش فيها؟ و جاء سالم مولى حذيفة في ألف رجل، و ما زالوا يجتمعون حتى صاروا في أربعة آلاف رجل، و جاءوا شاهرين أسيافهم يقدمهم عمر حتى توسطوا مسجد رسول الله (صلى الله عليه و آله)، و أمير المؤمنين (عليه السلام) في نفر من أصحابه،

Then Usman Bin Affan came over to him among a thousand men, and said, ‘What makes is paralysing you all from it, and the short-haired one of Quraysh has coveted with regards to it?’ And Saalim Mawla Huzeyfa came over among a thousand men, and they did not cease to be gathering until they became four thousand men, and they had come brandishing their swords. Umar was in front of them until they were in the middle of the Masjid of Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws} was among a number of his^{-asws} companions.

فقال عمر: يا أصحاب علي، لئن تكلم اليوم أحد منكم ما تكلم به بالأمس لناخذن ما فيه عيناه. فقام إليه خالد بن سعيد بن

العاص الأموي، فقال: يا بن الخطاب، أ بأسيافكم تهددوننا، و أسيافنا أحد منها، و منها ذو الفقار؟! و بجمعكم تفرعوننا، و يقتلنا- و الله- مدحنا و ذمكم، و فينا من هو أكبر منكم: حجة الله، و وصي رسول الله!؟

Umar said, 'O companions of Ali^{-asws}! If any one of you were to speak today what he spoke with yesterday, we will take out whatever is in his eyes'. So Khalid Bin Saeed Bin Al Aas al-Amwy stood up and he said, 'O son of Al-Khattab! Is it due to your (many) swords you are restricting us, and our swords are sharper than yours, and from these is Zulfiqar! And by your gathering you are scaring us, and by killing us, by Allah^{-azwj}, we would be praised and you would be condemned, and among us is one who is greater than you all, a Divine Authority of Allah^{-azwj} and a successor^{-asws} of Rasool-Allah^{-saww}!?'

و لولا أني أمرت بطاعة إمامي لشهرت سيفي و جاهدتكم في سبيل الله، و قد قال الله تعالى: كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَ اللَّهُ مَعَ الصَّابِرِينَ فقال له أمير المؤمنين (عليه السلام): شكر الله مقامك.

And had I not been ordered with obedience to my Imam^{-asws}, I would have unsheathed my sword and fought you all in the Way of Allah^{-azwj}. And Allah^{-azwj} the Exalted has Said: **'How many times a small group has overcome a numerous group by the Permission of Allah, and Allah is with the patient ones [2:249]**'. So Amir Al-Momineen^{-asws} said to him: 'I^{-asws} thank Allah^{-azwj} for your position'.

ثم قال سلمان: الله أكبر، سمعت رسول الله (صلى الله عليه و آله) يقول: بينا أخى و ابن عمي في مسجدي و هو في جماعة من أصحابه إذ نكبت عنهم جماعة من كلاب أهل النار، يريدون قتله و قتل من معه، و لست أشك أنكم هم.

Then Salman^{-ra}, 'Allah^{-azwj} is the Greatest! I^{-ra} heard Rasool-Allah^{-saww} saying: 'While my^{-saww} brother^{-asws} and cousin^{-asws} (Ali^{-asws}) was in my^{-saww} Masjid, and he^{-asws} was among a group of his^{-asws} companions, when there were averted from them a group from the dogs of the inhabitants of the Fire, intending to kill him^{-asws} and kill the ones with him^{-asws}'. And I am in no doubt that you all were them'.

فهم به عمر بن الخطاب. فنهض علي (عليه السلام) فتناول أثياب عمر بن الخطاب و خناقه، و جلد به الأرض، و وضع رجله على صدره، و قال: يا بن صهاك، لولا كتاب من الله سبق، و عهد من رسول الله، لأهرقت دمك، أنت أقل صبورا و أضعف ناصرا.

So Umar Bin Al-Khattab aimed for him^{-ra}, and Ali^{-asws} arose and grabbed the clothes of Umar Bin Al Khattab and choked him and forced him on to the ground, and placed his^{-asws} leg upon his chest, and said: 'O son of Zahak! Had the Book from Allah^{-azwj} not preceded, and (had there not been) a Covenant from Rasool-Allah^{-saww}, I would have spilt your blood. You are of little patience and (with) weaker helpers'.

ثم أقبل على أصحابه، و قال: انصرفوا- يرحمكم الله- فو الله إن رفع أحدهم عليكم سيفا أو طرفا لألحقن آخرهم بأولهم. فنكسوا رؤوسهم جميعا، ثم قال: و الله لأدخلن هذا المسجد كما دخل أخواي موسى و هارون، إذ قال له قومه: فَأَذْهَبَ أَنْتَ وَ رَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ و الله لا أدخلنه إلا لزيارة رسول الله (صلى الله عليه و آله) أو لقضية أفضيها، فإنه لا يجوز لحجة الله و وصي رسول الله (صلى الله عليه و آله) أن يترك من يسترشده. ثم رفع رجله عن صدر عمر و ركله، و قال له: اذهب، فإن الله فيك أمرا

هو بالغه».

Then he^{-asws} turned towards his^{-asws} companions and said: 'Disperse, may Allah^{-azwj} have Mercy on you, for by Allah^{-azwj}, if one of them raises a sword upon you or (even) blinks, I^{-asws} will join the last of them with their first ones!' So they all hanged their heads. Then he^{-asws} said: 'By Allah^{-azwj}! We did not enter it except for a visitation to Rasool-Allah^{-saww} or to sort out an issue, for it is not allowed for a Divine Authority of Allah^{-azwj} and a successor^{-asws} of Rasool-Allah^{-saww} that he^{-asws} neglects to show someone the right way'. Then he^{-asws} raised his^{-asws} leg from the chest of Umar and kicked him, and said to him: 'Go, for Allah^{-azwj} has a Command regarding you He^{-azwj} will Accomplish!'

قال أبان: قال الصادق جعفر بن محمد (عليهما السلام): «فما دخله إلا كما قال (عليه السلام)، ثم خرج وأصحابه و دخل أبو بكر و جمعه، ثم ارتقى المنبر دون مقام رسول الله (صلى الله عليه و آله) بدرجة، ثم حمد الله و أثنى عليه، و ذكر النبي (صلى الله عليه و آله)، فقال في الجماعة رجل: كيف يصلي عليه و قد خالف أمره الذي جاء من الله تعالى!

Aban said, 'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'So he^{-asws} did not enter it (Masjid) except for what he^{-asws} said. Then he^{-asws} and his^{-asws} companions exited, and Abu Bakr and his group entered. Then he climbed upon the Pulpit to below the place of Rasool-Allah^{-saww} by one step. Then he praised Allah^{-azwj} and extolled upon Him^{-azwj}, and mentioned the Prophet^{-saww}. So a man among the congregation said, 'How can he send Salawat upon him^{-saww} and he has opposed his^{-saww} command which came from Allah^{-azwj} the Exalted!?'

ثم بدأ أبو بكر بنفسه، فساعة ما ذكر نفسه انتقض عليه عقبه الذي لدغه فيه الحريش، فقصر قامته، و أسبل ثوبه على عقبه، و أوجز في كلامه، و نزل عن المنبر، و أسرع إلى منزله يستقيم حاله، فتبعه أبو بكر مسرعاً، فلما دخل أبو بكر منزله هجم عليه، و دخل خلفه،

Then Abu Bakr began with himself, and for a while he did not mention himself of the wound which had recurred upon his heels which the insect had bit him. So his stature was shortened, and he threw his clothes upon his shoulder and was brief in his speech, and descended from the Pulpit, and hastened to his house to straighten his state. Abu Zarr^{-ra} pursued him hastily. So when Abu Bakr entered his house, he^{-ra} attacked upon him, and he had come up from behind him.

ثم قال له: يا أبا بكر، بالله عليك هل انتقض عليك عقبك الذي ضربك فيه الحريش في الغار، و قال لك رسول الله (صلى الله عليه و آله): ويلك، لا تحزن. فقلت: أخاف الموت؟ فقال: لا تموت، إنما ينتقض عليك ساعة تنقض عهدي و تظلم وصبي؟

Then he^{-ra} said to him, 'O Abu Bakr! By Allah^{-azwj} upon you! Did your heel break upon you which the insect had bitten you in the cave, and Rasool-Allah^{-saww} said to you: 'Woe be unto you! Do not grieve!' So you said, 'I fear the death?' So he^{-saww} said: 'You will not be dying. But rather, a time would pass upon you whereby you will break my^{-saww} Covenant and oppress my^{-saww} successor^{-asws}?'

فقال له أبو بكر: من أين لك ذلك، و ما كنت معنا في الغار؟ فقال: إن أمير المؤمنين علي (عليه السلام) قال: اذهب فانظر إلى

أبي بكر، فإنه يبلغ إلى داره فينتقض عليه عقبه الذي لدغه فيه الحريش. فأتيتك كما أخبرني المظلوم الصادق، ثم دخل عمر و خرج أبو ذر مسرعاً». الاحتجاج: 186

So Abu Bakr said to him^{-ra}, 'From where is that for you^{-ra} and you^{-ra} were not with us in the cave?' He^{-ra} said: 'Amir Al-Momineen Ali^{-asws} said: 'Go, look at Abu Bakr, for he has reached his house, for his heel has been broken in which the insect had bitten him'. So I^{-ra} came to you just as he^{-asws}, the oppressed, the truthful informed me^{-ra}'. Then Umar entered and Abu Zarr^{-ra} exited hastily'.²¹⁵

المفيد في (الاختصاص): عن إبراهيم بن محمد الثقفي، عن عمرو بن سعيد الثقفي، عن يحيى ابن الحسن بن فرات، عن يحيى بن مساور، عن أبي الجارود المنذر بن الجارود، عن أبي جعفر (عليه السلام)، قال: «لما صعد رسول الله (صلى الله عليه و آله) الغار طلبه علي بن أبي طالب (عليه السلام)، و خشى أن يغتاله المشركون، و كان رسول الله (صلى الله عليه و آله) على حراء و علي (عليه السلام) يثبير، فبصر به النبي (صلى الله عليه و آله) فقال: مالك، يا علي؟

Al Mufeed in (the book) Al Ikhtisas, from Ibrahim Bin Muhammad Al Saqafy, from Amro Bin Saeed Al saqafy, from Yahya Ibn Al Hassan Bin Furat, from Yahya Bin Masawir, from Abu Al Jaroud Al Munzar Bin Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'When Rasool-Allah^{-saww} ascended to the cave, Ali^{-asws} Bin Abu Talib^{-asws} sought him^{-saww}, and he^{-asws} feared that the Polytheists might assassinate him^{-saww}, and Rasool-Allah^{-saww} was upon (mount) Hira and Ali^{-asws} Bin Abu Talib^{-asws} was at (mount) Subeyr. So the Prophet^{-saww} saw him^{-asws} and he^{-saww} said: 'What is the matter, O Ali^{-asws}?'

فقال: بأبي أنت و امي، خشيت أن يغتالك المشركون، فطلبتك. فقال رسول الله (صلى الله عليه و آله): ناولني يدك، يا علي. فرجع الجبل حتى تخطى برجله إلى الجبل الآخر، ثم رجع الجبل إلى قراره».

He^{-asws} said: 'May my^{-asws} father^{-asws} and my^{-asws} mother^{-asws} be sacrificed for you^{-saww}! I^{-asws} feared that the Polytheists might assassinate you^{-saww}, therefore I^{-asws} sought you^{-saww}'. Rasool-Allah^{-saww} said: 'Give me^{-saww} your^{-asws} hand, O Ali^{-asws}!' So the mountain quivered until his^{-asws} foot surpassed to the other mountain, then the mountain returned to its calmness".²¹⁶

و روى الحسين بن حمدان الخصبى، بإسناده، عن جعفر بن محمد الصادق (عليه السلام)، عن أبيه محمد بن علي الباقر (عليه السلام)، عن أبيه علي بن الحسين (عليه السلام)، قال: «لما لقنه جابر بن عبد الله الأنصاري رسالة جده رسول الله (صلى الله عليه و آله) إلى ابنه الباقر (عليه السلام) قال له علي بن الحسين (عليه السلام): يا جابر، أكنت شاهدا حديث جدي رسول الله (صلى الله عليه و آله) يوم الغار؟

And it is reported by Al Husayn Bin Hamdan Al Haseybi, by his chain,

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, from his^{-asws} father^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'When Jabir Bin Abdullah Al-Ansary delivered the message of his^{-asws} grandfather^{-saww} to his^{-asws} son^{-asws} Al-

²¹⁵ الاحتجاج: 186

²¹⁶ الاختصاص: 324

Baqir^{-asws}, Ali^{-asws} Bin Al-Husayn^{-asws} said to him: 'O Jabir! Are you a witness of the Hadeeth of my^{-asws} grandfather^{-saww} of the day of the cave?'

قال جابر: لا، يا بن رسول الله. قال: إذن أحدثك، يا جابر؟ قال: حدثني، جعلت فداك، فقد سمعته من جدك (صلى الله عليه و آله).

Jabir said, 'No, O son^{-asws} of Rasool-Allah^{-saww}!' He^{-asws} said: 'Then, shall I^{-asws} narrate to you, O Jabir?' He said, 'Narrate to me, may I be sacrificed for you^{-asws}, although I have heard it from your^{-asws} grandfather^{-saww}'.

فقال: إن رسول الله (صلى الله عليه و آله) لما هرب إلى الغار من مشركي قريش حيث كبسوا داره لقتله، و قالوا: اقصدا فراشه حتى نقتله فيه. فقال رسول الله (صلى الله عليه و آله) لأمير المؤمنين (صلوات الله عليه): يا أخي، إن مشركي قريش يكبسوني في هذه الليلة، و يقصدون فراشي، فما أنت صانع يا علي؟

So he^{-asws} said: 'Rasool-Allah^{-saww}, when he^{-saww} fled to the cave from the Polytheists of Quraysh when they attacked his^{-saww} house to kill him^{-saww}, and they said, 'Aim for his^{-saww} bed until we kill him^{-saww} in it'. Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: 'O my^{-saww} brother^{-asws}! The Polytheists of Quraysh would be attacking me^{-saww} during this night, and they would be aiming for my^{-saww} bed, so what shall I^{-saww} do, O Ali^{-asws}?'

قال له أمير المؤمنين: أنا- يا رسول الله- اضطجع في فراشك، و تكون خديجة في موضع من الدار، و اخرج و استصحب الله حيث تأمن على نفسك.

Amir Al-Momineen^{-asws} said to him^{-saww}: 'I^{-asws}, O Rasool-Allah^{-saww}, shall lie down in your^{-saww} bed, and (Syeda) Khadeeja^{-asws} would happen to be in another place in the house, and go out and Allah^{-azwj} would Accompany you^{-saww} where there would be safety upon yourself^{-saww}'.

فقال له رسول الله (صلى الله عليه و آله): فديتك- يا أبا الحسن- أخرج لي ناقتي العضاء حتى أركبها، و أخرج إلى الله هاربا من مشركي قريش، و افعل بنفسك ما تشاء، و الله خليفتي عليك و على خديجة.

Rasool-Allah^{-saww} said: 'May I^{-saww} be your^{-asws} ransom, O Abu Al-Hassan^{-asws}! Bring out my^{-saww} she-camel Al-Azba'a for me^{-saww} until I^{-saww} ride it, and go out fleeing to Allah^{-azwj} from the Polytheists of Quraysh, and deal with yourself^{-asws} whatever you^{-asws} so desire to, and Allah^{-azwj} is my^{-saww} Caliph upon you^{-asws} and upon (Syeda) Khadeeja^{-asws}'.

فخرج رسول الله (صلى الله عليه و آله) و ركب الناقة و سار، و تلقاه جبرئيل (عليه السلام) فقال: يا رسول الله، إن الله أمرني أن أصحبك في مسيرك و في الغار الذي تدخله و أرجع معك إلى المدينة إلى أن تنيخ ناقتك بباب أبي أيوب الأنصاري.

So Rasool-Allah^{-saww} went out and rode the she-camel and travelled, and Jibraeel^{-as} met him^{-saww} and he^{-as} said: 'O Rasool-Allah^{-saww}! Allah^{-azwj} Commanded me^{-as} that I^{-as} should accompany you in your^{-saww} journey and in the cave in which you^{-saww} shall enter, and return with you^{-saww} to al Medina, until your^{-saww} she-camel stops at the door of Abu Ayoub Al Ansary'.

فسار (صلى الله عليه و آله) فتلقاه أبو بكر، فقال له: يا رسول الله، أصحبك؟ فقال ويحك- يا أبا بكر- ما أريد أن يشعر بي أحد، فقال: فأخشى- يا رسول الله- أن يستخلفني المشركون على لقائي إياك، و لا أجد بدا من صدقهم.

So he^{-saww} went, and Abu Bakr met him^{-saww} and said to him^{-saww}, 'O Rasool-Allah^{-saww}! Can I accompany you^{-saww}?' He^{-saww} said: 'Woe be unto you, O Abu Bakr! I^{-saww} do not want anyone to publicise me^{-saww}'. He said, 'But I fear, O Rasool-Allah^{-saww}, that I would be left behind with the Polytheist (they would question me) of my meeting you^{-saww}, and I will find no escape from ratifying them'.

فقال له (عليه السلام): ويحك- يا أبا بكر- أو كنت فاعلا ذلك؟ فقال: إي و الله، لئلا أقتل، أو أحلف فأحنت.

So Rasool-Allah^{-saww} said to him: 'Woe be unto you, O Abu Bakr! Or will you do that?' He said, 'Yes, by Allah^{-azwj}! Perhaps I would be killed, or made to swear (an oath) so I would tell them'.

فقال (صلى الله عليه و آله): ويحك- يا أبا بكر- فما صحبتك إياي بنافعتك. فقال له أبو بكر: و لكنك تستغشني و تخشى أن انذر بك المشركين. فقال له (عليه السلام): سر إذا شئت. فتلقاه الغار، فنزل عن ناقته العضباء و أبركها بباب الغار، و دخل و معه جبرئيل و أبو بكر.

So Rasool-Allah^{-saww} said: 'Woe be unto you, O Abu Bakr! But your accompanying me^{-saww} is of no benefit to me^{-saww}'. Abu Bakr said to him^{-saww}, 'But you^{-saww} are deceiving me and you^{-saww} are afraid I would warn the Polytheists about you^{-saww}'. He^{-saww} said to him: 'Come if you so like'. They arrived at the cave, and he^{-saww} descended from his^{-saww} she-camel Al-Azba'a, and kneel it at the entrance of the cave, and he^{-saww} entered and with him^{-saww} were Jibraeel^{-as} and Abu Bakr.

و قامت خديجة في جانب الدار باكية على رسول الله (صلى الله عليه و آله)، و اضطجع أمير المؤمنين (عليه السلام) على فراش رسول الله (صلى الله عليه و آله) ليفديه بنفسه، و وافى المشركون الدار ليلا فتسوروا عليها و دخلوا، و قصدوا إلى فراش رسول الله (صلى الله عليه و آله)، فوجدوا أمير المؤمنين (عليه السلام) مضطجعا فيه، فضربوا بأيديهم إليه، و قالوا: يا بن أبي كبشة، لم ينفعك سحرك و لا كهانتك و لا خدمة الجان لك، اليوم نسقي أسلحتنا من دمك.

And Khadeeja^{-asws} stood in the side of the house weeping upon Rasool-Allah^{-saww}, and Amir Al-Momineen^{-asws} lied down upon the bed of Rasool-Allah^{-saww} to ransom him^{-saww} with himself^{-asws}, and the Polytheists came to the house at night. So, they climbed over the wall and entered, and aimed for the bed of Rasool-Allah^{-saww}. But they found Amir Al-Momineen^{-asws} (instead) lying in it. So they struck with their hands towards him^{-asws} and said, 'O son of Abu Kabasha! Neither will your sorcery benefit you^{-saww}, nor will your^{-saww} soothsaying, nor the service of the Jinn. Today we will quench our weapons with your^{-saww} blood'.

فنفذ أمير المؤمنين أيديهم عنه، فكأنهم لم يصلوا إليه، و جلس في الفراش، و قال: ما بالكم- يا مشركي قريش- أنا علي بن أبي طالب! قالوا له: و أين محمد، يا علي؟ قال: حيث يشاء الله. قالوا: و من في الدار؟ قال: خديجة.

So Amir Al-Momineen^{-asws} pushed away their hands from him^{-asws}, and it was as if they did not arrive to him^{-asws}, and he^{-asws} sat up in the bed and said: 'What is the matter with you all, O Polytheists of Quraysh? I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!' They said to him, 'And where is Muhammad^{-saww}, O Ali^{-asws}? He^{-asws} said: 'Wherever Allah^{-azwj} so Desires (him^{-saww} to be)'. They said, 'And who (else) is in the house?' He^{-asws} said: (Syeda) 'Khadeeja^{-asws}'.

قالوا: الحبيبة الكريمة لولا تبعلها بمحمد. يا علي، وحق اللات والعزى لولا حرمة أهلك أبي طالب وعظم محله في قريش لأعملنا أسيفنا فيك.

They said, 'The beloved, the honourable. If only she^{-asws} was not married to Muhammad^{-saww}! O Ali^{-asws}! By the right of Al Laat, and Al Uzza (two idols), had it not been for the sanctity of your^{-asws} father Abu Talib^{-asws}, and the greatness of his^{-asws} position among Quraysh, we would have used our swords regarding you^{-asws}'.

فقال أمير المؤمنين (عليه السلام): يا مشركي قريش، أعجبتكم كثرتمكم، و فائق الحب، و بارئ النسمة، ما يكون إلا ما يريد الله، و لو شئت أن أفني جمعكم، كنتم أهون علي من فراش السراج، فلا شيء أضعف منه. فتضاحك القوم المشركون، و قال بعضهم لبعض: خلوا عليا لحرمة أبيه و اقصدوا الطلب لمحمد.

Amir Al-Momineen^{-asws} said: 'O Polytheists of Quraysh! Your large numbers are fascinating you. By the One^{-azwj} Who Split the seed and Formed the person! Nothing happens except what Allah^{-azwj} Wants, and if He^{-azwj} so Desires to, He^{-azwj} would Destroy your community. You are lesser upon me^{-asws} than the light mattress, and there is nothing weaker than it'. So the Polytheist group laughed and said to each other, 'Leave Ali^{-asws} alone due to the sanctity of his^{-asws} father^{-asws}, and aim in seeking Muhammad^{-saww}'.

و رسول الله (صلى الله عليه و آله) في الغار، و جبرئيل (عليه السلام) و أبو بكر معه، فحزن رسول الله (صلى الله عليه و آله) على علي (عليه السلام) و خديجة فقال جبرئيل (عليه السلام): لا تحزن إن الله معنا. ثم كشف له فرأى عليا و خديجة (عليهما السلام) و رأى سفينة جعفر بن أبي طالب (عليه السلام) و من معه تعوم في البحر،

And Rasool-Allah^{-saww} was in the cave, and Jibraeel^{-as} and Abu Bakr were with him^{-saww}. Rasool-Allah^{-saww} grieved upon Ali^{-asws} and (Syeda) Khadeeja^{-asws}, and Jibraeel^{-as} said: 'Do not grieve, Allah^{-azwj} is with us'. Then he^{-as} uncovered for him^{-saww}, and he^{-saww} saw Ali^{-asws} and (Syeda) Khadeeja^{-asws}, and saw the ship of Ja'far^{-asws} Bin Abu Talib^{-asws} and the ones with him^{-asws}, floating in the sea.

فأنزل الله سكينته على رسوله، و هو الأمان مما خشيه على علي و خديجة، فأنزل الله الآية ثابتي اثنتي إذ هما في الغار يريد جبرئيل (عليه السلام) إذ يقول لصاحبه لا تحزن إن الله معنا فأنزل الله سكينته عليه الآية. و لو كان الذي حزن أبو بكر لكان أحق بالأمان من رسول الله (صلى الله عليه و آله)، لو لم يحزن.

So Allah^{-azwj} Send down His^{-azwj} Tranquillity upon His^{-azwj} Rasool^{-saww}, and it is the security from what he^{-saww} feared upon Ali^{-asws} and Khadeeja^{-asws}, and Allah^{-azwj} Revealed the Verse: **him being the second of the two when they were both in the cave** – Intending Jibraeel^{-as}, **when he said to his companion: 'Do not grieve, surely Allah is with us!' Then Allah Send down His**

Tranquillity upon him [9:40] – the Verse. And if it was such that the one who grieved was Abu Bakr, he would be more rightful with the security from Rasool-Allah^{-azwj}, if he^{-saww} had not grieved.

ثم إن رسول الله (صلى الله عليه و آله) قال لأبي بكر: يا أبا بكر، إني أرى عليا و خديجة، و مشركي قريش و خطابهم و سفينة جعفر بن أبي طالب و من معه تعوم في البحر، و أرى الرهط من الأنصار مجلبين في المدينة.

Then Rasool-Allah^{-saww} said to Abu Bakr: ‘O Abu Bakr! I^{-saww} saw Ali^{-asws} and (Syeda) Khadeeja^{-asws}, and the Polytheists of Quraysh and their address, and the ship of Ja’far^{-asws} Bin Abu Talib^{-asws} and the ones with him^{-asws}, floating in the sea, and I^{-saww} saw a group of the Helpers discussing in Al-Medina’.

فقال أبو بكر: و تراهم- يا رسول الله- في [هذه الليلة، و في هذه الساعة، و أنت في] الغار و في هذه الظلمة، و ما بينهم و بينك من بعد المدينة عن مكة!؟

Abu Bakr said, ‘And you^{-saww} saw them, O Rasool-Allah^{-saww}, in this night and in this moment, and you^{-saww} are in the cave, and in this darkness, and how distant it is between them and you^{-saww}, and Al-Medina and Makkah!?’

فقال رسول الله (صلى الله عليه و آله): إني أريك- يا أبا بكر- حتى تصدقن. و مسح يده على بصره، فقال: انظر- يا أبا بكر- إلى مشركي قريش، و إلى أخي على الفراش و خطابه لهم، و خديجة في جانب الدار، و انظر إلى سفينة جعفر تعوم في البحر.

So Rasool-Allah^{-saww} said: ‘I^{-saww} will show you, O Abu Bakr, until you ratify’. And he^{-saww} wiped his^{-saww} hand upon his eyes and he^{-saww} said: ‘Look, O Abu Bakr, at the Polytheists of Quraysh, and to my^{-saww} brother^{-asws} upon the bed and his^{-asws} addressing to them, and (Syeda) Khadeeja^{-asws} in the side of the house; and look at the ship of Ja’far^{-asws} floating in the sea!’

فنظر أبو بكر إلى الكل، ففزع و رعب، و قال: يا رسول الله، لا طاقة لي بالنظر إلى ما رأيته، فرد علي غطائي، فمسح على بصره فحجب عما أراه رسول الله.

So Abu Bakr looked at it all, and he panicked and was scared, and said, ‘O Rasool-Allah^{-saww}! There is no strength with me with the looking at what you^{-saww} are showing, therefore return my covering upon me’. So he^{-saww} wiped his^{-saww} had upon his eyes and he was veiled from what Rasool-Allah^{-saww} showed him.

و قصد المشركون في الطلب ليقفوا أثر رسول الله (صلى الله عليه و آله) [حتى] جاءوا إلى باب الغار، و حجب الله عنهم الناقة و لم يروها، و قالوا: هذا أثر ناقة محمد و مباركها في باب الغار. فدخلوا فوجدوا على باب الغار نسجا قد أظله، فقالوا: ويحكم ما ترون إلى نسج هذه العنكبوت على باب الغار، فكيف دخله محمد؟! فصددهم الله عنه و رجعوا.

And the Polytheists aimed in seeking the tracks of Rasool-Allah^{-saww} until they came over to the entrance of the cave, and Allah^{-azwj} Veiled the she-camel from them and they did not see it, and they said, ‘These are the tracks of the she-camel of Muhammad^{-saww} and its kneeling at the entrance of the cave’. So they entered and they found a cobweb having been spun at

the entrance of the cave, and they said, 'Woe be unto you! Are you not seeing this web of this spider at the entrance of the cave? So how could Muhammad^{-saww} have entered it?' Thus, Allah^{-azwj} Blocked them from him^{-saww} and they returned.

و خرج رسول الله (صلى الله عليه وآله) من الغار و هاجر إلى المدينة، و خرج أبو بكر فحدث المشركين بخبره مع رسول الله (صلى الله عليه وآله) و قال لهم: لا طاقة لكم بسحر محمد». و قصص يطول شرحها.

And Rasool-Allah^{-saww} exited from the cave and fled to Al-Medina, and Abu Bakr went out (as well) and narrated to the Polytheists of his being with Rasool-Allah^{-saww} and said to them, 'There is no strength for you all against the sorcery of Muhammad^{-saww}'. And the story has lengthy explanations'.

قال جابر: هكذا و الله- يا بن رسول الله- حدثني جدك رسول الله (صلى الله عليه وآله) ما زاد و لا نقص حرفا واحدا».

Jabir said, 'Like this, by Allah^{-azwj}, O son^{-asws} of Rasool-Allah^{-saww}, is how your^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} narrated to me, neither increasing nor decreasing one letter'.²¹⁷