

بحار الأنوار

BIHAR AL-ANWAAR

ج 20

Volume 20

بحار الانوار الجامعة لدرر أخبار الأئمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al-Majlisi**

TABLE OF CONTENTS

CHAPTER 11 – MENTION OF THE SUMMARY OF HIS^{-saww} MILITARY EXPEDITIONS AND HIS^{-saww} SITUATION AFTER THE BATTLE OF BADR UP TO THE BATTLE OF OHAD	3
CHAPTER 12 – BATTLE OF OHAD AND MILITARY EXPEDITION OF HAMRA’A AL-ASAD ...	14
Some commentary: -	19
CHAPTER 13 – MILITARY EXPEDITION OF AI RAJIE AND MILITARY EXPEDITION OF MAUNA	113
CHAPTER 14 – MILITARY EXPEDITION OF THE CLAN OF AI-NAZEER	122
CHAPTER 15 – MILITARY EXPEDITION OF ZAT AI RIQA’A AND MILITARY EXPEDITION OF USFAN	137
CHAPTER 16 – MILITARY EXPEDITION OF BADR AL SUGRA, AND THE REST OF WHAT TRANSPIRED DURING THAT YEAR UP TO THE BATTLE OF AL KHANDAQ.....	142
CHAPTER 17 – BATTLE OF AI-AHZAAB AND CLAN OF QUREYZA.....	146
CHAPTER 18 – MILITARY EXPEDITIONS OF THE CLAN OF AL MUSTALIQ IN AL-MURAYSIE, AND THE REST OF THE MILITARY EXPEDITIONS AND THE EVENTS UP TO THE MILITARY EXPEDITION OF AI-HUDAYBIYA.....	217
CHAPTER 19 – ANOTHER REGARDING THE STORY OF THE OBVIOUS LIE.....	240
CHAPTER 20 – MILITARY EXPEDITION OF AL-HUDAYBIYA AND THE ALLEGIANCE OF THE CONTENTMENT AND THE UMRAH OF ACCOMPLISHMENT AND THE REST OF THE EVENTS	246
CHAPTER 21 – HIS^{-saww} MESSAGES TO THE KINGS OF PERSIA, AND ROME AND OTHERS, AND WHAT FLOWED BETWEEN HIM^{-saww} AND THEM, AND SOME OF WHAT FLOWED UP TO THE BATTLE OF KHYBER	284

باب 11 ذكر حمل غزواته و أحواله ص بعد غزوة بدر الكبرى إلى غزوة أحد

CHAPTER 11 – MENTION OF THE SUMMARY OF HIS^{-saww} MILITARY EXPEDITIONS AND HIS^{-saww} SITUATION AFTER THE BATTLE OF BADR UP TO THE BATTLE OF OHAD

الآيات الحشر كمثل الَّذِينَ مِنْ قَبْلِهِمْ قَرِيباً ذُفُّوا وَبَالَ أَمْرِهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

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

1- قب، المناقب لابن شهر آشوب عم، إعلام الوری لکما رجع رسول الله ص إلى المدينة من بدر لم يقم بالمدينة إلا سبع ليال حتى غزا بنفسه يريد بني سُلَيْمٍ حتى بلغ ماء من مياههم يُقال له الكُدْرُ فَأَقَامَ عَلَيْهِ ثَلَاثَ لَيَالٍ ثُمَّ رَجَعَ إِلَى الْمَدِينَةِ وَ لَمْ يَلْقُ كَيْدًا فَأَقَامَ بِهَا بَقِيَّةَ شَوَّالٍ وَ ذَا الْقَعْدَةِ وَ فَادَى فِي إِقَامَتِهِ جُلًّا أَسَارَى بَدْرٍ مِنْ قُرَيْشٍ.

(The books) 'Al-Manaqib' of Ibn Shehr Ashub and 'Alam Al-Wara' – 'When Rasool-Allah^{-saww} returned to Al-Medina from Badr did not stay at Al-Medina except for seven nights until he^{-saww} led a military expedition himself^{-saww} intending the clan of Suleym until he^{-saww} reached a water (hole) from their waters call Al-Kudr. He^{-saww} stayed at it for three nights, then returned to Al-Medina and did not meet any plots. He^{-saww} stayed at it for the remainder of Shawwal and Zil Qadah, and ransomed during his^{-saww} stay the majority of the captives of Badr from Quraysh.

ثُمَّ كَانَتْ غَزْوَةُ السَّوِيْقِ وَ ذَلِكَ أَنَّ أَبَا سُفْيَانَ نَذَرَ أَنْ لَا يَمَسَّ رَأْسُهُ مِنْ جَنَابَةِ حَتَّى يَغْزُوَ مُحَمَّداً ص فَخَرَجَ فِي مِائَةِ رَاكِبٍ مِنْ قُرَيْشٍ لِيُبْرِّ يَمِينَهُ حَتَّى إِذَا كَانَ عَلَى بَرِيدٍ مِنَ الْمَدِينَةِ أَتَى بَنِي النَّضِيرِ لَيْلًا فَضْرَبَ عَلَى حُيَّيِّ بْنِ أَخْطَبَ بَابَهُ فَأَبَى أَنْ يَفْتَحَ لَهُ

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

فَانْصَرَفَ عَنْهُ إِلَى سَلَامِ بْنِ مِشْكَمٍ وَ كَانَ سَيِّدَ بَنِي النَّضِيرِ فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ وَ سَارَهُ ثُمَّ خَرَجَ فِي عَقِبِ لَيْلَتِهِ حَتَّى أَتَى أَصْحَابَهُ وَ بَعَثَ رِجَالاً مِنْ قُرَيْشٍ إِلَى الْمَدِينَةِ فَأَتَوْا نَاحِيَةَ يُقَالُ لَهَا الْعُرَيْضُ فَوَجَدُوا رِجَالاً مِنَ الْأَنْصَارِ وَ حَلِيفاً لَهُ فَقَتَلُوهُمَا ثُمَّ انْصَرَفُوا وَ نَذَرَ بِهِمُ النَّاسُ

So he left from him to go to Salam Bin Mishkam, and he was a chief of the clan of Nazeyr and sought permission to see him. He permitted for him and cheered him. Then he went out following him until he came to his companions and sent someone from Quraysh to Al-Medina. Then came to an area called Al-Ureyza and they found a man from the Helpers and an ally of his. They killed them both, then left, and let the people know of them.

فَخَرَجَ رَسُولُ اللَّهِ ص فِي طَلَبِهِمْ حَتَّى بَلَغَ قَرْقَرَةَ الْكُدْرِ وَ رَجَعَ وَ قَدْ فَاتَهُ أَبُو سُفْيَانَ وَ رَأَوْا زَادًا مِنْ أَزْوَادِ الْقَوْمِ قَدْ طَرَحُوهَا يَتَخَفَمُونَ مِنْهَا لِلنَّجَاءِ. وَ كَانَ فِيهَا السَّوَيْقُ فَسَمِيَتْ عَزْوَةَ السَّوَيْقِ وَ وَأَقَمُوا السُّوقَ وَ كَانَتْ لَهُمْ تِجَارَاتٌ فَقَالَ الْمُسْلِمُونَ حِينَ رَجَعَ رَسُولُ اللَّهِ ص بِهِمْ يَا رَسُولَ اللَّهِ ص أ نَطْمَعُ بِأَنْ تَكُونَ لَنَا عَزْوَةً فَقَالَ ص نَعَمْ.

Rasool-Allah^{-sawww} went out in their search until he^{-sawww} reached the pebbles of Al-Kudr and returned, and Abu Sufyan had escaped him^{-sawww}, and they saw provision of the people which they had dropped in order to be lightened from these for the escape, and among these was the Saweyq (porridge), so the military expedition was named as Al-Saweyq, and they went to the market as there was trading for them. The Muslims said when Rasool-Allah^{-sawww} returned with them, 'O Rasool-Allah^{-sawww}! Should we desire that a battle should take place for us?' He^{-sawww} said: 'Yes'.

ثُمَّ كَانَتْ عَزْوَةُ ذِي أَمْرِ بَعْدَ مَقَامِهِ بِالْمَدِينَةِ بَقِيَّةَ ذِي الْحِجَّةِ وَ الْمُحَرَّمِ مَرْجَعَهُ مِنْ عَزْوَةَ السَّوَيْقِ وَ ذَلِكَ لَمَّا بَلَغَهُ أَنَّ جَمْعًا مِنْ عَطْفَانَ قَدْ تَجَمَّعُوا يُرِيدُونَ أَنْ يُصِيبُوا مِنْ أَطْرَافِ الْمَدِينَةِ عَلَيْهِمْ رِجَالٌ يُقَالُ لَهُ دُعْتُورُ بَنِ الْحَارِثِ بْنِ مُحَارِبٍ فَخَرَجَ فِي أَرْبَعِمِائَةِ رَجُلٍ وَ حَمْسِينَ رَجُلًا وَ مَعَهُمْ أَفْرَاسٌ وَ هَرَبَ مِنْهُ الْأَعْرَابُ فَوَقَى دُزَى الْجِبَالِ وَ نَزَلَ ص ذَا أَمْرٍ وَ عَسَكَرَ بِهِ

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

وَ أَصَابَهُمْ مَطَرٌ كَثِيرٌ فَذَهَبَ رَسُولُ اللَّهِ ص لِحَاجَةٍ فَأَصَابَهُ ذَلِكَ الْمَطَرُ فَبَلَ تَوْبَهُ وَ قَدْ جَعَلَ رَسُولُ اللَّهِ ص وَادِي أَمْرِ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ ثُمَّ نَزَعَ نِيَابَهُ فَدَشَرَهَا لِتَجْفَ وَ أَلْفَاها عَلَى شَجَرَةٍ ثُمَّ اضْطَجَعَ تَحْتَهَا وَ الْأَعْرَابُ يَنْظُرُونَ إِلَى كُلِّ مَا يَفْعَلُ رَسُولُ اللَّهِ ص

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

فَقَالَتِ الْأَعْرَابُ لِدُعْتُورٍ وَ كَانَ سَيْدَهُمْ وَ أَشْجَعَهُمْ قَدْ أَمَكَّنَكَ مُحَمَّدٌ وَ قَدْ انْفَرَدَ مِنْ بَيْنِ أَصْحَابِهِ حَيْثُ إِنْ عَوَّتْ بِأَصْحَابِهِ لَمْ يَعْثُ حَتَّى تَقْتُلَهُ فَاخْتَارَ سَيْفًا مِنْ سِيوفِهِمْ صَارِمًا ثُمَّ أَقْبَلَ مُسْتَمِيلًا عَلَى السَّيْفِ حَتَّى قَامَ عَلَى رَأْسِ رَسُولِ اللَّهِ ص بِالسَّيْفِ مَشْهُورًا

The Bedouins said to Do'sur, and he was their chief and their bravest, 'Muhammad^{-sawww} has enabled you and he^{-sawww} isolated from his^{-sawww} companions from where he^{-sawww} can be helped by his^{-sawww} companions. He^{-sawww} will not be helped until we kill him^{-sawww}'. He firmly selected a sword from their swords then went relying upon the sword until he stood by the head of Rasool-Allah^{-sawww} with the bared sword.

فَقَالَ يَا مُحَمَّدُ مَنْ يَمْنَعُكَ مِنِّي الْيَوْمَ قَالَ اللَّهُ وَ دَفَعَ جَبْرَيْلُ فِي صَدْرِهِ فَوَقَعَ السَّيْفُ مِنْ يَدِهِ فَأَخَذَهُ رَسُولُ اللَّهِ ص وَ قَامَ عَلَى رَأْسِهِ فَقَالَ مَنْ يَمْنَعُكَ مِنِّي قَالَ لَا أَحَدٌ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ اللَّهُ لَا أُكْزِرُ عَلَيْكَ جَمْعًا أَبَدًا فَأَعْطَاهُ رَسُولُ اللَّهِ ص سَيْفَهُ ثُمَّ أَدْبَرَ ثُمَّ أَقْبَلَ بِوَجْهِهِ ثُمَّ قَالَ وَ اللَّهُ لَأَنْتَ خَيْرٌ مِنِّي قَالَ رَسُولُ اللَّهِ ص أَنَا أَحَقُّ بِدَيْلِكَ

He said, 'O Muhammad^{-saww}! Who will protect you^{-saww} from me today?' He^{-saww} said: 'Allah^{-azwj}', and Jibraeel^{-as} pushed him in his chest and the sword fell from his hand, and Rasool-Allah^{-saww} seized it and stood at his head and said: 'Who will protect you from me^{-saww} today?' He said, 'No one, and I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! I will not increase any group against you^{-saww}, ever!' Rasool-Allah^{-saww} gave him back his sword, then he turned around, then faced him^{-saww}, then said: 'By Allah^{-azwj}! You^{-saww} are better than me'. Rasool-Allah^{-saww} said: 'I^{-saww} am deserving of that'.

فَأَتَى قَوْمَهُ فَقِيلَ لَهُ أَيْنَ مَا كُنْتَ تَقُولُ وَ قَدْ أَمَكْنَاكَ وَ السَّيْفُ فِي يَدِكَ قَالَ قَدْ كَانَ وَ اللَّهُ ذَلِكَ وَ لَكِنِّي نَظَرْتُ إِلَى رَجُلٍ أبيضَ طَوِيلٍ دَفَعَ فِي صَدْرِي فَوَقَعْتُ لِطَهْرِي فَعَرَفْتُ أَنَّهُ مَلَكٌ وَ شَهِدْتُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ اللَّهُ لَا أُكْزِرُ عَلَيْهِ وَ جَعَلَ يَدْعُو قَوْمَهُ إِلَى الْإِسْلَامِ وَ نَزَلَتْ هَذِهِ الْآيَةُ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ الْآيَةُ.

He came to his people and it was said to him, 'Where is what you were saying, and you were able, and the sword was in your hand' He said, 'By Allah^{-azwj}, that is so, but I looked at a white tall man who pushed me in my chest, and I fell upon my back, and I knew that he was an Angel, and I testified that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}. By Allah^{-azwj}! I will not increase against him^{-saww}', and he went of calling his people to Al-Islam; and this Verse was Revealed: ***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 [5:11] – the Verse.***

ثُمَّ كَانَتْ غَزْوَةُ الْقَرَدَةِ مَاءٍ مِنْ مِيَاهِ نَجْدٍ بَعَثَ رَسُولُ اللَّهِ ص زَيْدَ بْنَ حَارِثَةَ بَعْدَ رُجُوعِهِ مِنْ بَدْرٍ إِلَى الْمَدِينَةِ بِسِتَّةِ أَشْهُرٍ فَأَصَابُوا عَيْرًا لِقُرَيْشٍ عَلَى الْقَرَدَةِ فِيهَا أَبُو سُفْيَانَ وَ مَعَهُ فِضَّةٌ كَثِيرَةٌ وَ ذَلِكَ لِأَنَّ قُرَيْشًا قَدْ خَافَتْ طَرِيقَهَا الَّتِي كَانَتْ تَسْتَلُكُ إِلَى الشَّامِ حِينَ كَانَ مِنْ وَقَعَةِ بَدْرٍ فَسَلَكُوا طَرِيقَ الْعِرَاقِ وَ اسْتَأْجَرُوا رَجُلًا مِنْ بَكْرِ بْنِ وَاثِلٍ يُقَالُ لَهُ فُرَاتٌ بُنُ حَيَّانَ يَدُلُّهُمْ عَلَى الطَّرِيقِ فَأَصَابَ زَيْدُ بْنُ حَارِثَةَ تِلْكَ الْعَيْرَ وَ أَعْجَزَتْهُ الرِّجَالُ هَرَبًا.

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

وَ فِي رِوَايَةِ الْوَأَقِيدِيِّ أَنَّ ذَلِكَ الْعَيْرَ مَعَ صَفْوَانَ بْنِ أُمَيَّةَ وَ أَتَاهُمْ قَدِيمُوا بِالْعَيْرِ إِلَى رَسُولِ اللَّهِ ص وَ اسْتَرَوْا رَجُلًا أَوْ رَجُلَيْنِ وَ كَانَ فُرَاتُ بْنُ حَيَّانَ أَسِيرًا فَأَسْلَمَ فَتُرِكَ مِنَ الْقَتْلِ.

And in a report of Al-Waqidy – 'That caravan was with Safwan Bin Umayya, and they went with the caravan to Rasool-Allah^{-saww} and they had captured a man or two men, and Furat Bin Hayyan was a captive, and he became a Muslim and was left from being killed.

ثُمَّ كَانَتْ غَزْوَةُ بَنِي قَيْنُقَاعَ يَوْمَ السَّبْتِ لِلتَّصْفِ مِنْ سُؤَالٍ عَلَى رَأْسِ عِشْرِينَ شَهْرًا مِنَ الْهِجْرَةِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ جَمَعَهُمْ وَ إِيَّاهُ سُوقَ بَنِي قَيْنُقَاعَ فَقَالَ لِلْيَهُودِ اأخذوا من الله مثل ما نزل بقرئش من قوارع الله فأسلموا فإتيكم قد عرفتم نعتي و صفتي في كتابكم

Then there was the military expedition of the clan of Qaynaqa on the day of Saturday of the middle of Shaban, at the start of the twentieth month from the Emigration, and that is that Rasool-Allah^{-saww} gathered with them at the market of the clan of Qaynaqa and he^{-saww} said to the Jews: 'Be careful of Allah^{-azwj} like what descended with Quraysh, from the calamities of Allah^{-azwj}. Become Muslims for you have already recognised my^{-saww} attributes and my^{-saww} description in your Books'.

فَقَالُوا يَا مُحَمَّدُ لَا يُعْرَتُكَ أَنْتَ لَقَيْتَ قَوْمَكَ فَأَصَبْتَ مِنْهُمْ فَإِنَّا وَاللَّهِ لَوْ حَارَبْنَاكَ لَعَلِمْتَ أَنَّا خِلَافُهُمْ فَكَادَتْ تَفْعُ بَيْنَهُمُ الْمُنَاجِرَةُ وَ نَزَلَتْ فِيهِمْ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتِنِ التَّمَنَّا إِلَى قَوْلِهِ لِأُولَى الْأَبْصَارِ

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

وَ رُوي أَنَّ رَسُولَ اللَّهِ ص حَاصِرَهُمْ سِتَّةَ أَيَّامٍ حَتَّى نَزَلُوا عَلَى حُكْمِهِ فَقَامَ عَبْدُ اللَّهِ بْنُ أَبِي قَعْلَبٍ قَائِلًا يَا رَسُولَ اللَّهِ ص مَوَالِيَّ وَ حُلَفَائِي وَ قَدْ مَنَعُونِي مِنَ الْأَسْوَدِ وَ الْأَحْمَرِ نَالًا ثَمَانِيَةَ دَارِعٍ وَ أَرْبَعِينَ حَاسِرٍ تَحْصُدُهُمْ فِي عِدَاةٍ وَاحِدَةٍ إِنِّي وَ اللَّهِ لَا أَمُنُ وَ أَحْسَى الدَّوَائِرَ وَ كَانُوا حُلَفَاءَ الْخُزَجِ دُونَ الْأَوْسِ فَلَمْ يَزَلْ يَطْلُبُ فِيهِمْ حَتَّى وَهَبَهُمْ لَهُ

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

فَلَمَّا رَأَوْا مَا نَزَلَ بِهِمْ مِنَ الدَّلِّ خَرَجُوا مِنَ الْمَدِينَةِ وَ نَزَلُوا أَدْرِعَاتٍ وَ نَزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أَبِي قَعْلَبٍ وَ نَاسٍ مِنْ بَنِي الْخُزَجِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَ النَّصَارَى أَوْلِيَاءَ إِلَى قَوْلِهِ فِي أَنْفُسِهِمْ نَادِمِينَ.

When they saw what had befallen with them from the disgrace, they went out from Al-Medina and they descended at Azriat. And it was Revealed regarding Ubeydullah Bin Ubayy and the people from the clan of Al-Khazraj: **O you who believe! Do not take the Jews and the Christians as friends [5:51]** – up to His^{-azwj} Words: **regretful regarding themselves [5:52]**'¹

2- فس، تفسير القمي قُلْ لِلَّذِينَ كَفَرُوا سَعْتَابُونَ وَ تُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَ بِئْسَ الْمِهَادُ فَإِنَّمَا نَزَلَتْ بَعْدَ بَدْرِ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ بَدْرِ أَتَىٰ بَنِي قَيْنُقَاعٍ وَ هُمْ يَبَادِيهِمْ وَ كَانَ بِهَا سُوقٌ يُسَمَّى سُوْقَ النَّبِطِ فَأَتَاهُمْ رَسُولُ اللَّهِ ص فَقَالَ يَا مَعْشَرَ الْيَهُودِ قَدْ عَلِمْتُمْ مَا نَزَلَ بِقُرَيْشٍ وَ هُمْ أَكْثَرُ عَدَدًا وَ سِلَاحًا وَ كُرَاعًا مِنْكُمْ فَادْخُلُوا فِي الْإِسْلَامِ

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

¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 1

Rasool-Allah^{-sawww} returned from Badr he^{-sawww} came to the clan of Qaynaqa and they were is a gathering of theirs, and there was a market nearby it called the market of Al-Nabat.

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

فَقَالُوا يَا مُحَمَّدُ إِنَّكَ تَحْسَبُ حَرْبَنَا مِثْلَ حَرْبِ قَوْمِكَ وَ اللَّهُ لَوْ قَدْ لَقِينَا لَلْقَيْتَ رِجَالًا فَتَزَلْ عَلَيْهِ جَبْرَيْلُ فَقَالَ يَا مُحَمَّدُ قُلْ لِلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَ تُخْشَرُونَ إِلَىٰ جَهَنَّمَ وَ يُسْ أَلْمِهَادُ فَذَكَرَ لَكُمْ آيَةً فِي فَتْنَتَيْنِ التَّقَاتَا يَعْنِي فِتْنَةَ الْمُسْلِمِينَ وَ فِتْنَةَ الْكُفَّارِ إِنَّهَا عِبْرَةٌ لَكُمْ

They said, 'O Muhammad^{-sawww}! You^{-sawww} reckoning battling us is like battling your people? By Allah^{-azwj!} If you^{-sawww} had met us you^{-sawww} would have met men'. Jibraeel^{-as} descended unto him^{-sawww} and said: 'O Muhammad^{-sawww}! **Say to those who are committing Kufr: 'You shall be vanquished and Driven to Hell; and it is the evil settling place' [3:12] There was a sign for you in the two groups which met in an encounter; [3:13]** – meaning a group of Muslims and a group of Kafirs, it is a lesson for you.

وَ إِنَّهُ تَهْدِيدٌ لِلْيَهُودِ فِتْنَةٌ تَقَاتِلُ فِي سَبِيلِ اللَّهِ وَ أُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِثْلَيْهِمْ رَأْيَ الْعَيْنِ أَيْ كَانُوا مِثْلِي الْمُسْلِمِينَ وَ اللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَنْ يَشَاءُ يَعْنِي رَسُولَ اللَّهِ يَوْمَ بَدْرٍ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ.

And it is a threat for the Jews, **one group fighting in the Way of Allah and the other Kafir. They saw them as being twice as many as themselves with the sight of the eye;** - i.e. they were twice as many as the Muslims, **and Allah Strengthens with His Help whom He so Desires to;** - meaning Rasool-Allah^{-sawww} on the Day of Badr, **Surely in that there is a lesson for the ones of insight [3:13]'**.²

3- أَقُولُ قَالَ فِي الْمُنْتَقَى، فِي وَقَائِعِ السَّنَةِ الثَّانِيَةِ مِنَ الْهِجْرَةِ وَ فِي هَذِهِ السَّنَةِ كَانَتْ سَرِيَّةُ عُمَيْرِ بْنِ عَبْدِ بْنِ خَرِشَةَ إِلَىٰ عَصْمَاءَ بِنْتِ مَرْوَانَ الْيَهُودِيَّ حِلْمَسِ لِيَالٍ مَضِيَّ مِنْ شَهْرِ رَمَضَانَ عَلَىٰ رَأْسِ تِسْعَةِ عَشَرَ شَهْرًا مِنَ الْهِجْرَةِ وَ كَانَتْ عَصْمَاءُ تُعَيِّبُ الْمُسْلِمِينَ وَ تُؤْذِي رَسُولَ اللَّهِ ص وَ تَقُولُ التَّبَعْرُ

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

فَجَاءَ عُمَيْرٌ حَتَّىٰ دَخَلَ عَلَيْهَا بَيْتَهَا وَ حَوْلَهَا نَفَرٌ مِنْ وُلْدِهَا أَبْنَامٌ مِنْهُمْ مَنْ تَرْضَعُهُ فِي صَدْرِهَا فَتَحَىٰ الصَّبِيَّ عَنْهَا وَ وَضَعَ سَيْفَهُ فِي صَدْرِهَا حَتَّىٰ أَنْفَدَهُ مِنْ ظَهْرِهَا وَ صَلَّى الصُّبْحَ مَعَ النَّبِيِّ ص بِالْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَ قَتَلْتَ ابْنَةَ مَرْوَانَ قَالَ نَعَمْ قَالَ لَا يَنْتَطِحُ فِيهَا عَنَزَانٌ وَ كَانَتْ هَذِهِ الْكَلِمَةُ أَوَّلَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص وَ فِي هَذِهِ السَّنَةِ كَانَتْ عَزْوُهُ بَنِي قَيْنِقَاءَ.

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

² Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 11 H 2

these words were the first of what was heard from Rasool-Allah^{-saww}. And during this year was the military expedition of the clan of Qaynaqa".³

4- وَقَالَ ابْنُ الْأَثِيرِ وَكَانَ الَّذِي تَوَلَّى إِخْرَاجَهُمْ عِبَادَةُ بَنِي الصَّامِتِ ثُمَّ سَارُوا إِلَى أَدْرِعَاتٍ مِنْ أَرْضِ الشَّامِ فَلَمْ يَلْبَثُوا إِلَّا قَلِيلًا حَتَّى هَلَكُوا وَكَانَ قَدْ اسْتَخْلَفَ عَلَى الْمَدِينَةِ أَبُو لُبَابَةَ وَكَانَ لِيَاؤُهُ رَسُولُ اللَّهِ مَعَ حَمْزَةَ ثُمَّ انْصَرَفَ رَسُولُ اللَّهِ صَ وَحَضَرَ الْأَضْحَى فَخَرَجَ رَسُولُ اللَّهِ صَ إِلَى الْمُصَلَّى فَصَلَّى بِالْمُسْلِمِينَ وَ هِيَ أَوَّلُ صَلَاةٍ عِيدٍ صَلَّاهَا وَ ضَحَّى فِيهِ رَسُولُ اللَّهِ صَ بِشَاتَيْنِ وَقِيلَ بِشَاةٍ وَكَانَ أَوَّلَ أَضْحَى رَأَاهُ الْمُسْلِمُونَ وَ ضَحَّى مَعَهُ ذُوو الْيَسَارِ وَكَانَتِ الْعَزْوَةُ فِي شَوَّالٍ بَعْدَ بَدْرِ وَقِيلَ كَانَتْ فِي صَفْرِ سَنَةِ ثَلَاثٍ جَعَلَهَا بَعْدَ عَزْوَةِ الْكُذْرِ.

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

قال ابن إسحاق كانت في شوال سنة اثنتين وقال الواقدي كانت في محرم سنة ثلاث وكان قد بلغ رسول الله ص اجتماع بني سليم في ماء لهم يقال له الكدر يسم الكاف وشكون الدال المهملة فسار رسول الله إلى الكدر فلم يلق كئيداً وكان لياؤه مع علي عليه السلام واستخلف على المدينة ابن أم مكتوم وعاد معه النعم والرعاء

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

وَكَانَ قُدُومُهُ فِي قَوْلِ لِعَشْرِ لَيَالٍ مَضَيْنَ مِنْ شَوَّالٍ وَ بَعْدَ قُدُومِهِ أُرْسِلَ غَالِبُ بْنُ عَبْدِ اللَّهِ النَّبِيِّ فِي سَرِيَّةٍ إِلَى بَنِي سُلَيْمٍ وَ عَطَفَانُ فَقَتَلُوا فِيهِمْ وَ عَنِمُوا النَّعَمَ وَ اسْتَشْهَدَ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ نَفَرٍ وَ عَادُوا مُنْتَصِفَ شَوَّالٍ ثُمَّ كَانَ عَزْوَةُ السَّوْبِقِ وَ فِي ذِي الْحِجَّةِ مِنَ السَّنَةِ الثَّانِيَةِ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ فَدُفِنَ بِالْبُقَيْعِ وَ جَعَلَ رَسُولُ اللَّهِ صَ عَلَى رَأْسِ قَبْرِ حَجْرًا عَلَامَةً لِقَبْرِهِ.

And his^{-saww} arrival was during the ten nights past from Shawwal. And after his^{-saww} arrival, he^{-saww} sent Ghalib Bin Abdullah Al-Layshi in a battalion to the clan of Suleym and Gatafan. They killed among them and attained the war booty, and three persons from the Muslims were martyred, and they returned in the middle of Shawwal. Then there was the military expedition of Al-Saweyq, and in Zil Hijjah of the second year Usman Bin Mazoun died, and he was buried at Al-Baqie, and Rasool-Allah^{-saww} made a stone to be at the head of his grave as a sign of his grave".⁴

³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 3

⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 4

5- وَ قَالَ فِي الْمُنْتَمَى فِي السَّنَةِ الثَّانِيَةِ مَاتَ أُمِيَّةُ بِنُ الصَّلْتِ وَ كَانَ قَدْ قَرَأَ الْكُتُبَ الْمُتَقَدِّمَةَ وَ رَغِبَ عَنِ عِبَادَةِ الْأَوْثَانِ وَ أُخْبِرَ أَنَّ نَبِيًّا يَخْرُجُ قَدْ أَطْلَعَ زَمَانُهُ وَ كَانَ يُؤْمَلُ أَنْ يَكُونَ ذَلِكَ النَّبِيُّ فَلَمَّا بَلَغَهُ خُرُوجَ رَسُولِ اللَّهِ كَفَرَ بِهِ حَسَدًا وَ لَمَّا أَنْشَدَ لِرَسُولِ اللَّهِ صَ شِعْرَهُ قَالَ آمَنَ لِسَانُهُ وَ كَفَرَ قَلْبُهُ وَ ذَكَرَ عَزْوَةَ السَّوِيْقِ فِي حَوَادِثِ السَّنَةِ الثَّالِثَةِ وَ ذَكَرَ أَنَّ عَيْبَتَهُ صَ فِيهَا كَانَتْ حَمْسَةَ أَيَّامٍ.

And he said in (the book) 'Al-Mantaqa' – In the second year Umayya bin Al-Salt died, and he had recited the ancient Books and had turned away from worshipping the idols, and he informed that a Prophet^{-saww} had emerged in his time, and he was inclined that he^{-saww} would happen to be that Prophet^{-saww}. But when news reached him of the emergence of Rasool-Allah^{-saww}, he disbelieved in him^{-saww} out of envy, and when he prosed a poem for Rasool-Allah^{-saww}, he^{-saww} said: 'His tongue expresses belief and his heart disbelieves'. And he mentioned the military of Al-Sawayq among the events of the third year, and mentioned that his^{-saww} absence during it was of five days".⁵ (This is not a Hadith)

6- وَ قَالَ فِي الْكَامِلِ فِي الْمُحَرَّمِ سَنَةَ ثَلَاثٍ سَمِعَ رَسُولُ اللَّهِ صَ أَنَّ جَمْعًا مِنْ بَنِي سَعْدِ بْنِ تَعْلَبَةَ وَ بَنِي مُحَارِبِ بْنِ حَفْصَةَ تَجَمَّعُوا لِيُصِيبُوا فَسَارَ إِلَيْهِمْ فِي أَرْبَعِمِائَةٍ وَ حَمْسِينَ رَجُلًا فَلَمَّا صَارَ بِبَيْدِ الْقَصَّةِ بَفَتْحِ الْفَافِ وَ الصَّادِ الْمُهْمَلَةِ لَفِيَ رَجُلًا مِنْ تَعْلَبَةَ فَدَعَاهُ إِلَى الْإِسْلَامِ فَأَسْلَمَ وَ أَخْبَرَهُ أَنَّ الْمُشْرِكِينَ أَنَاهُمْ خَبَرَهُ فَهَرَبُوا إِلَى رُءُوسِ الْجِبَالِ فَعَادَ وَ لَمْ يَلْقَ كَيْدًا وَ كَانَ مُقَامُهُ اثْنَتَيْ عَشْرَةَ لَيْلَةً

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

وَ فِي تِلْكَ السَّنَةِ فِي جُمَادَى الْأُولَى عَزَا بَنِي سُلَيْمٍ بَنَجْرَانَ وَ سَبَبَ هَذِهِ الْعَزْوَةَ أَنَّ جَمْعًا مِنْ بَنِي سُلَيْمٍ تَجَمَّعُوا بَنَجْرَانَ مِنْ نَاحِيَةِ الْفُرْعِ فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَ فَسَارَ إِلَيْهِمْ فِي ثَلَاثِمِائَةٍ فَلَمَّا صَارَ إِلَى نَجْرَانَ وَجَدَهُمْ قَدْ تَفَرَّقُوا فَأَنْصَرَفَ وَ لَمْ يَلْقَ كَيْدًا وَ كَانَتْ عَيْبَتُهُ عَشْرَ لَيَالٍ وَ اسْتَحْلَفَ عَلَى الْمَدِينَةِ ابْنَ أُمِّ مَكْتُومٍ.

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

7- وَ قَالَ ابْنُ الْأَثِيرِ وَ الْكَازِرُونِيُّ دَخَلَ حَدِيثٌ بَعْضُهُمْ فِي بَعْضٍ وَ فِي هَذِهِ السَّنَةِ قُتِلَ كَعْبُ بْنُ الْأَشْرَفِ مِنْ طَيْءٍ وَ كَانَتْ أُمُّهُ مِنْ بَنِي النَّضِيرِ وَ كَانَ قَدْ كَبُرَ عَلَيْهِ قَتْلُ مَنْ قُتِلَ بِبَدْرِ مِنْ قُرَيْشٍ فَسَارَ إِلَى مَكَّةَ وَ حَرَّضَ عَلَى رَسُولِ اللَّهِ صَ وَ بَكَى عَلَى قَتْلِ بَدْرِ وَ كَانَ يُشْتَبُّ بِنِسَاءِ الْمُسْلِمِينَ حَتَّى آذَاهُمْ

And Ibn Al-Aseer and Al-Kazwiny said, intermingling their narration – 'And during this year Ka'ab Bin Al-Ashraf from Tayy was killed and his mother was from the clan of Al-Nazeyr and the killing of the ones from Quraysh killed at Badr was grievous upon him. So, he travelled to

⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 5

⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 6

Makkah and instigate (people) against Rasool-Allah^{-sawww} and cried upon the ones killed at Badr, and he used to spin yarn with the Muslim women and prose poems until he hurt them.

فَلَمَّا عَادَ إِلَى الْمَدِينَةِ قَالَ رَسُولُ اللَّهِ ص مَنْ لِي بِابْنِ الْأَشْرَفِ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ يَا رَسُولَ اللَّهِ أَمْ أَحِبُّ أَنْ أَقْتُلَهُ قَالَ نَعَمْ قَالَ فَأَذَنْ لِي أَنْ أَقُولَ شَيْئًا قَالَ فُلَانٌ

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

فَاجْتَمَعَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَ سَلْكَانُ بْنُ سَلَامَةَ وَ قَيْسٌ وَ هُوَ أَبُو نَائِلَةَ وَ الْحَارِثُ بْنُ أَوْسٍ وَ كَانَ أَحَاكِمَ مِنَ الرِّضَاعَةِ وَ أَبُو عَنَسٍ بْنُ جُبَيْرٍ ثُمَّ قَدِمُوا إِلَى ابْنِ الْأَشْرَفِ فَجَاءَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَتَحَدَّثَ مَعَهُ ثُمَّ قَالَ يَا ابْنَ الْأَشْرَفِ إِنِّي قَدْ جِئْتُكَ لِحَاجَةٍ فَاتُّمِّمَهَا عَلَيَّ قَالَ أَفْعَلُ قَالَ كَانَ قُدُومُ هَذَا الرَّجُلِ بَلَاءً عَادَتْنَا الْعَرَبُ وَ انْقَطَعَ عَنَّا السَّبِيلُ حَتَّى ضَاعَ عَنَّا الْعِيَالُ وَ جَهَدَتِ الْأَنْفُسُ

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

فَقَالَ كَعْبٌ قَدْ كُنْتُ أَحْبَبْتُكَ بِهَذَا قَالَ أَبُو نَائِلَةَ وَ أُرِيدُ أَنْ تَبِيعَنَا طَعَامًا وَ نَهْنَكَ وَ نُوثِقَ لَكَ أَمْحَسِينَ فِي ذَلِكَ فَقَالَ نَعَمْ ارْهُونِي نِسَاءَكُمْ قَالُوا كَيْفَ نَهْنَكَ نِسَاءَنَا وَ أَنْتَ أَجْمَلُ الْعَرَبِ قَالَ فَارْهُونِي أَبْنَاءَكُمْ قَالُوا كَيْفَ نَهْنَكَ أَبْنَاءَنَا فَيَسُبُّ أَحَدَهُمْ فَيُقَالُ رَهْنٌ بِوَسْقِي أَوْ وَسْقَيْنِ هَذَا عَارٌ عَلَيْنَا وَ لَكِنَّا نَهْنُكَ الْأُمَّةَ يَغْنِي السِّلَاحَ وَ أَرَادَ بِذَلِكَ أَنْ لَا يَنْكِرَ السِّلَاحَ إِذَا أَتَوْهُ بِهِ

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

فَوَاعَدَهُ أَنْ يَأْتِيَهُ فَأَتَى أَصْحَابَهُ وَ أَحْبَبَهُمْ فَأَخَذَ السِّلَاحَ وَ سَارُوا إِلَيْهِ وَ تَبِعَهُمُ النَّبِيُّ ص إِلَى بَقِيعِ الْعَرَقَدِ وَ دَعَا لَهُمْ فَلَمَّا انْتَهَرُوا إِلَى الْحِصْنِ هَتَفَ بِهِ أَبُو نَائِلَةَ وَ كَانَ كَعْبٌ قَرِيبٌ عَهْدٍ بِعُزْرِسٍ فَوَثَبَ فَقَالَتْ لَهُ امْرَأَتُهُ أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةَ أَسْمِعْ صَوْتًا كَأَنَّهُ يَقَطُرُ مِنْهُ الدَّمُ قَالَ إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ وَ رَضِيعِي أَبُو نَائِلَةَ إِنَّ الْكَرِيمَ إِذَا دُعِيَ إِلَى طَعْنَةٍ بَلِيلٌ لِأَجَابِ

He bade farewell that he would come to him. His companion came and informed him, and he took the weapons and they came to be to him, and the Prophet^{-sawww} pursued them to the spot of Al-Garqad and called for them. When they ended up to the fort, Abu Naila notified him, and Ka’ab was near of pact with marriage. His wife said to him, ‘Where are you going out to at this time? I am hearing a voice as if the blood is dripping from him’. He said, ‘But rather he

is my brother Muhammad Bin Maslama, and my brother by breast-feeding Abu Naila. The honourable one is when he is called to an insult at night, he answers’.

فَنَزَلَ إِلَيْهِمْ وَتَحَدَّثَ مَعَهُمْ سَاعَةً وَ سَارُوا مَعَهُ إِلَى شِعْبِ الْعَجُوزِ ثُمَّ إِنَّ أَبَا نَيْلَةَ قَالَ مَا رَأَيْتُ كَالْيَوْمِ رِيحًا أَطْيَبَ أ تَأَذُّنُ لِي أَنْ أَشَمَّ رَأْسَكَ قَالَ فَشَمَّهُ حَتَّى فَعَلَ ذَلِكَ مِرَارًا فَلَمَّا اسْتَمَعَكَ مِنْهُ أَخَذَ بِرَأْسِهِ وَ قَالَ اضْرِبُوا عَدُوَّ اللَّهِ فَاخْتَلَفَ عَلَيْهِ أَسْيَافُهُمْ فَلَمْ يُعْنِ شَيْئًا

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

قَالَ مُحَمَّدُ بْنُ مَسْلَمَةَ قَدْ كُنْتُ مَشْغُولًا فَأَخَذْتُهُ وَ قَدْ صَاحَ عَدُوُّ اللَّهِ صَيْحَةً لَمْ يَبْقَ حَوْلَنَا حِصْنٌ إِلَّا أَوْقَدَتْ عَلَيْهِ نَارٌ فَتَحَامَلْتُ عَلَيْهِ وَ قَتَلْتُهُ وَ قَدْ أَصَابَ الْحَارِثُ بْنُ أَوْسٍ بَعْضُ أَسْيَافِنَا فَاخْتَمَلْنَاهُ وَ جِئْنَا بِهِ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرْتَاهُ بِقَتْلِ عَدُوِّ اللَّهِ فَتَقَلَّ عَلَى جُحِجِ صَاحِبِنَا وَ عَدْنَا إِلَى أَهْلِنَا

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

فَأَصْبَحْنَا وَ قَدْ خَافَتِ الْيَهُودُ فَلَيْسَ بِهَا يَهُودِيٌّ إِلَّا وَ هُوَ يَخَافُ عَلَى نَفْسِهِ فَقَالَ رَسُولُ اللَّهِ ص مَنْ ظَفَرْتُمْ بِهِ مِنْ رِجَالِ يَهُودٍ فَاقْتُلُوهُ فَوَتِبَ مُحَيِّصَةُ بْنُ مَسْعُودٍ عَلَى ابْنِ سُنَيْنَةَ الْيَهُودِيِّ وَ هُوَ مِنْ بَنِي إِسْرَائِيلَ فَقَالَ لَهُ أَخُوهُ حَوَيْصَةُ حَوَيْصَةُ وَ هُوَ مُشْرِكٌ يَا عَدُوَّ اللَّهِ قَتَلْتَهُ أَمَا وَ اللَّهُ لَكَبْتُ شَحْمِي فِي بَطْنِكَ مِنْ مَالِهِ

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

فَقَالَ مُحَيِّصَةُ لَوْ أَمَرَنِي بِقَتْلِكَ مِنْ أَمْرِي بِقَتْلِكَ قَالَ قَوْلَ اللَّهِ إِنَّ كَانَ لِأَوَّلِ إِسْلَامِ حَوَيْصَةَ حَوَيْصَةُ ثُمَّ أَسْلَمَ عَبَسَ بْنُ جُبَيْرٍ وَ كَانَ قَتَلَ كَعْبَ الْأَزْدِيَّ عَشْرَةَ لَيْلَةٍ مَضَتْ مِنْ رَجَبِ الْأَوَّلِ وَ فِي هَذَا الشَّهْرِ تَزَوَّجَ عُثْمَانُ بْنُ عَفَّانٍ أُمَّ كَلْبَةَ بِنْتُ رَسُولِ اللَّهِ ص وَ بَنَى بَيْتًا فِي جُمَادَى الْآخِرَةِ.

Muveysa said, ‘If the one who had ordered me to kill him were to order with your killing, I will kill you’. The first one to become Muslim was Khuweysa Huweysa. Then Isa Bin Jubeyr became a Muslim, and he had killed Ka’ab on the fourteenth night past from Rabbi Al Awwal; and during this month Usman Bin Affan got married to Umm Kulsoom daughter of Rasool Allah^{-saww}, and was with her during Jumadi Al Akhira⁷. (Non-Shia source)

⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 11 H 7

8- وَ قَالَ الْكَازِرُونِي وَ فِي هَذِهِ السَّنَةِ تَزَوَّجَ رَسُولُ اللَّهِ ص حَفْصَةَ بِنْتُ عَمْرِ بْنِ شَعْبَانَ وَ كَانَتْ قَبْلَهُ تَحْتَ حُنَيْسِ بْنِ خَدَافَةَ السَّهْمِيِّ فِي الْجَاهِلِيَّةِ فَتَوَفِّيَ عَنْهَا وَ فِيهَا تَزَوَّجَ ص زَيْنَبَ بِنْتُ حُزَيْمَةَ وَ كَانَتْ تُسَمَّى فِي الْجَاهِلِيَّةِ أُمُّ الْمَسَاكِينِ وَ كَانَتْ عِنْدَ الطُّفَيْلِ بْنِ الْحَارِثِ بْنِ الْمُطَّلِبِ فَطَلَّقَهَا فَتَزَوَّجَهَا أَخُوهُ عُبَيْدَةَ فَقُتِلَ عَنْهَا يَوْمَ بَدْرٍ شَهِيداً

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

فَتَزَوَّجَهَا رَسُولُ اللَّهِ ص فِي شَهْرِ رَمَضَانَ مِنْ هَذِهِ السَّنَةِ وَ أَصْدَقَهَا اثْنَتَيْ عَشْرَةَ أُوقِيَةً وَ نَشَأَ فَمَكَتَتْ عِنْدَهُ ثَمَانِيَةَ أَشْهُرٍ وَ تُوُفِّيَتْ وَ فِي هَذِهِ السَّنَةِ وُلِدَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ فِي النَّصْفِ مِنْ شَهْرِ رَمَضَانَ.

Rasool-Allah^{-sawww} married her during the Month of Ramadan of this year and dowered her with twelve ounces (gold), and she remained with him^{-sawww} for eighteen months and died; and during this year (Rasool-Allah^{-sawww} was) Blessed with Al-Hassan^{-asws} Bin Ali^{-asws} in the middle of the Month of Ramazan".⁸

9- قَالَ ابْنُ الْأَثِيرِ وَ فِيهَا كَانَتْ عَزْوَةُ الْقُرْدَةَ وَ فِيهَا فِي جُمَادَى الْأَخْرَةَ قُتِلَ أَبُو رَافِعٍ سَلَامُ بْنُ أَبِي الْحَقِيقِ الْيَهُودِيَّ وَ كَانَ يُظَاهِرُ كَعْبَ بْنَ الْأَشْرَفِ عَلَى رَسُولِ اللَّهِ ص فَلَمَّا قُتِلَ ابْنُ الْأَشْرَفِ فَكَانَ قَتْلُهُ مِنَ الْأَوْسِ قَالَتْ الْحَزْرَجُ وَ اللَّهُ لَا يَذْهَبُونَ بِمَا عَلَيْنَا عِنْدَ رَسُولِ اللَّهِ

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

فَتَذَاكِرَ الْحَزْرَجِ مِنْ يُعَادِي رَسُولِ اللَّهِ ص كَابِنِ الْأَشْرَفِ فَذَكَرُوا ابْنَ أَبِي الْحَقِيقِ وَ هُوَ بِحَبِيرٍ فَاسْتَأْذَنُوا رَسُولَ اللَّهِ ص فِي قَتْلِهِ فَأَذِنَ لَهُمْ فَخَرَجَ إِلَيْهِ مِنَ الْحَزْرَجِ عِنْدَ اللَّهِ بْنِ عَتِيكٍ وَ مَسْعُودُ بْنُ سِنَانَ وَ عَبْدُ اللَّهِ بْنُ أَنَيْسٍ وَ أَبُو قَتَادَةَ وَ حَزْرَاعِيُّ بْنُ الْأَسْوَدِ حَلِيفٌ لَهُمْ وَ أَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ عَتِيكٍ

Al-Khazraj mentioned, 'Who has been inimical to Rasool-Allah^{-sawww} like Ibn Al-Ashraf?' They mentioned Ibn Abu Al-Huqayq, and he was at Khyber. They sought permission of Rasool-Allah^{-sawww} for killing him, and he^{-sawww} permitted for them. So, there went out to him from Al-Khazraj, Abdullah Bin Atiyak, and Masoud Bin Sinan, and Abdullah Bin Unays, and Abu Qatadah, and Khuzae Bin Al-Aswad an ally of theirs, and the commander upon them was Abdulla Bin Atiyak.

فَخَرَجُوا حَتَّى قَدِمُوا حَبِيرَ فَأَتَوْا دَارَ أَبِي رَافِعٍ لَيْلاً فَلَمْ يَدْعُوا نَاباً فِي الدَّارِ إِلَّا أَغْلَقُوهُ عَلَى أَهْلِهِ وَ كَانَ فِي عِلْيَةِ فَاسْتَأْذَنُوا عَلَيْهِ فَخَرَجَتْ امْرَأَتُهُ فَقَالَتْ مَنْ أَنْتُمْ قَالُوا مِنَ الْعَرَبِ نَلْتَمِسُ الْمَبْرَةَ قَالَ قَالَتْ ذَلِكَ صَاحِبُكُمْ فَادْخُلُوا عَلَيْهِ فَلَمَّا دَخَلُوا أَغْلَقُوا بَابَ الْعِلْيَةِ وَ بَدَرُوهُ عَلَى فِرَاشِهِ فَصَاحَتْ الْمَرْأَةُ فَجَعَلَ الرَّجُلُ مِنْهُمْ يُرِيدُ قَتْلَهَا فَيَذْكُرُ نَهْيَ النَّبِيِّ ص إِيَّاهُمْ عَنْ قَتْلِ النِّسَاءِ وَ الصِّبْيَانِ فَيَكْفُفُ عَنْهَا

They went out until they arrived at Khyber and came to the house of Abu Rafie at night. They did not leave out any door among the houses except they locked it upon its people, and it was

⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 11 H 8

a one-storey house. They knocked and his wife came out and said, 'Who are you?' They said, 'From the Arabs, we are seeking Al-Meyra'. She said, 'That is your companions'. They entered to him. When they entered, they locked the door of the house and pushed him down upon his bed. The wife shrieked and the man from them went intending to kill her, but then remembered that the Prophet^{-sawww} had forbidden them from killing the women and the children, so he refrained from her.

فَضْرَبُوهُ بِأَسْيَافِهِمْ وَتَحَامَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ أَنَيْسٍ بِسَيْفِهِ فِي بَطْنِهِ حَتَّى أَنْفَذَهُ ثُمَّ خَرَجُوا مِنْ عِنْدِهِ وَكَانَ عَبْدُ اللَّهِ بْنُ عَتِيكٍ سَيِّئَ الْبَصَرِ فَوَقَعَ مِنَ الدَّرَجَةِ فَوَثَبَتْ رِجْلُهُ وَثَبًا شَدِيدًا وَاحْتَمَلُوهُ وَرَجَعُوا وَطَلَبَتْهُمُ الْيَهُودُ فِي كُلِّ وَجْهِ فَلَمْ يَرَوْهُمْ فَرَجَعُوا إِلَى صَاحِبِهِمْ فَقَالَ الْمُسْلِمُونَ كَيْفَ نَعْلَمُ أَنَّ عَبْدَ اللَّهِ قَدْ مَاتَ فَعَادَ بَعْضُهُمْ وَدَخَلَ فِي النَّاسِ فَرَأَهُ وَالنَّاسُ حَوْلَهُ وَهُوَ يَقُولُ قَدْ عَرَفْتُ صَوْتِ ابْنِ عَتِيكٍ ثُمَّ صَاحَتْ امْرَأَتُهُ وَقَالَتْ مَاتَ وَ اللَّهُ

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

قَالَ فَمَا سَمِعْتَ كَلِمَةً أَلَدَّ إِلَى نَفْسِي مِنْهَا ثُمَّ عَادَ إِلَى أَصْحَابِهِ وَ أَخْبَرَهُمُ الْخَبَرَ وَ سَمِعَ صَوْتِ النَّاعِي يَقُولُ أَنَعَى أَبَا رَافِعٍ تَاجِرِ أَهْلِ الْحِجَازِ وَ سَارُوا حَتَّى قَدِمُوا عَلَى النَّبِيِّ صَ وَ اخْتَلَفُوا فِي قَتْلِهِ فَقَالَ رَسُولُ اللَّهِ ص هَاتُوا أَسْيَافَكُمْ فَجَاءُوا بِهَا فَنَظَرَ فِيهَا فَقَالَ لَسَيْفُ عَبْدِ اللَّهِ بْنِ أَنَيْسٍ هَذَا قَتَلَهُ أَرَى أَثَرَ الطَّعَامِ.

He said, 'I have not heard any word more pleasurable than it'. Then he returned to his companions and informed them with the news, and he heard the voice of the herald saying, 'I give the news of death of Abu Rafie, trader of the people of Hijaz!' And they travelled until they arrive to the Prophet^{-sawww} and they differed regarding his killing. So, Rasool-Allah^{-sawww} said: 'Give me^{-sawww} your swords'. They came with these. He^{-sawww} looked at them and said: 'For the sword of Abdullah Bin Unays, this killed him. I^{-sawww} see traces of the food (blood)'.⁹

⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 11 H 9

CHAPTER 12 – BATTLE OF OHAD AND MILITARY EXPEDITION OF HAMRA'A AL-ASAD

الآيات آل عمران وَ إِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

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

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

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

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ

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 يُدْعِيَكُمْ رَبُّكُمْ بِثَلَاثَةِ 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]

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُدْعِيكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ

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

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُمْ بِهِ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ

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

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

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

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ

There isn't anything for you from the matter, whether He Turns to them or Punishes them, for they are the unjust [3:128]

و قال تعالى وَ لَا تَحْزَنُوا وَ لَا تَحْزَنُوا وَ أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

And the Exalted Said: **Neither be weak nor be grieving, and you would be uppermost if you were Momineen [3:139]**

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَ تِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَ لِيَعْلَمَ اللَّهُ الَّذِينَ آمَنُوا وَ يَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَ اللَّهُ لَا يُحِبُّ الظَّالِمِينَ

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

وَ لِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ

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

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَ يَعْلَمِ الصَّابِرِينَ

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

وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْفُوهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنْتُمْ تَنْظُرُونَ

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

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ إِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

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

وَ مَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَاباً مُؤَجَّلًا وَ مَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَ سَنَجْزِي الشَّاكِرِينَ

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

وَ كَأَيِّنْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكْبَرُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

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

إلى قوله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يُرَدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ

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

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ

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

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَ بئْسَ مَثْوَى الظَّالِمِينَ

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

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحْسَبُوهُمْ بِأَيْدِيهِمْ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا نَهَىٰ عَنْهُ لَمَّا قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقْبِلُوا لِيُذْخِرَ لَكُمْ أَمْوَالَكُمْ وَأَنْتُمْ كَاذِبُونَ
الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

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

إِذْ تُصْعِدُونَ وَلَا تَلْوُونَ عَلَىٰ أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِي أُخْرَائِكُمْ فَأَتَانَا بَعْثٌ مِّنَّا بِعَمٍّ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ

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

ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَعْدِ الْغَمِّ أَمَنَةً نُّعَاسًا يَغْشَىٰ طَائِفَةٌ مِّنكُمْ وَ طَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِن شَيْءٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَ لِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَ لِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Then He Sent down upon you after the sorrow, (a sense of) security, a lethargy enveloping a party from you, and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, 'Is there anything for us from the matter?' Say: The matter, all of it is for Allah'. They are concealing within themselves what they are not manifesting to you. They are saying, 'If there was something for us from the matter, we would not have been killed over here'. Say: 'Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; and Allah Knows the contents of the chests' [3:154]

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَمَى الْجُمُعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَ لَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ

(As for) those of you who turned back on the day when the two armies met, but rather the Satan caused them to lose heart (and flee) due to something what they had earned, and Allah has Pardoned them; surely Allah is Forgiving, Forbearing [3:155]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَ قَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَ مَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَ اللَّهُ يُجِيبُ وَ يُخَيِّثُ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

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

وَ لَئِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مُتُّمْ لَمَغْفِرَةٌ مِنَ اللَّهِ وَ رَحْمَةٌ خَيْرٌ بِمَا يَجْمَعُونَ

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

وَ لَئِنْ مُتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ

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

فِيمَا رَحْمَةٍ مِنَ اللَّهِ لَئِنْ لَمْ يَكُنْ فَطًّا غَلِيظًا لَلْقَلْبِ لَأَنْفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَ اسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

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

إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَ إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرْكُمْ مِنْ بَعْدِهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

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

وَ مَا كَانَ لِنَبِيٍّ أَنْ يَغْلِبَ وَ مَنْ يَغْلِبْ بِأْتِ بِمَا عَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ ثَوَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ

And it was not for a Prophet that he should embezzle; and the one who embezzles will bring what he had embezzled with him on the Day of Judgement; then shall every soul be Paid back fully what it has earned, and they shall not be dealt with unjustly [3:161]

إِلَى قَوْلِهِ تَعَالَى أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ بِمِثْلِهَا قُلْتُمْ أَلَيْسَ هَذَا الَّذِي هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Up to the Words of the Exalted: Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, you said: 'From where is this?' Say: 'It is from yourselves'; surely Allah is Able upon all things [3:165]

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَ لِيَعْلَمَ الْمُؤْمِنِينَ

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

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ لَقَاتَلْنَا لَاتَّبِعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ

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

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

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

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرَزَقُونَ

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

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَ يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

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

يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ وَ أَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

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

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَ اتَّقُوا أَجْرٌ عَظِيمٌ

Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172]

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

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

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسَهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَهُ اللَّهُ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

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

إِنَّمَا ذَلِكَمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا مِنِّي إِن كُنتُمْ مُؤْمِنِينَ

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

وَلَا يَخْزِيكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَصُرُوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِطًّا فِي الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ

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

النِّسَاءَ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَركَسَهُمْ بِمَا كَسَبُوا أَ تَرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهِ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ يَجِدَ لَهُ سَبِيلًا

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

وَقَالَ تَعَالَى وَ لَا تَهَيُّوا فِي الْبَغْيَاءِ الْقَوْمِ إِن تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ وَ تَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا

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

الْأَنْفَالَ إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيُنْفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ

(Surah) Al Anfaal: **Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. So they will be spending it, then it would become a regret upon them, then they would be overcome. [8:36]**

Some commentary: -

وَ رُوِيَ أَنَّهُ ص كَانَ يَمْسُحُ الدَّمَ عَنْ وَجْهِهِ وَ يَقُولُ اللَّهُمَّ اهْدِ قَوْدِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

And it is reported that he^{-sawww} was wiping the blood from his^{-sawww} face and saying: ‘O Allah^{-azwj!} Guide my^{-sawww} people for they do not know’.

وَقِيلَ لَمَّا أَهْرَمَ الْمُسْلِمُونَ فِي الشَّعْبِ وَأَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ بِحَيْلِ الْمُشْرِكِينَ يُرِيدُ أَنْ يَغْلِبُوا عَلَيْهِمْ الْجَبَلِ فَقَالَ النَّبِيُّ صَلَّى لَا يَغْلِبُ عَلَيْنَا اللَّهُ لَا قُوَّةَ لَنَا إِلَّا بِكَ اللَّهُ لَا يَعْبُدُكَ بِهَذِهِ الْبَلَدَةِ إِلَّا هَؤُلَاءِ النَّفَرُ فَأَنْزَلَ اللَّهُ آيَةً وَثَابَتْ نَفَرٌ رُمَاهُ وَصَعِدُوا الْجَبَلِ وَرَمَوْا حَيْلَ الْمُشْرِكِينَ حَتَّى هَزَمُوهُمْ وَعَلَا الْمُسْلِمُونَ الْجَبَلِ فَذَلِكَ قَوْلُهُ وَ أَنْتُمْ الْأَعْلَوْنَ عَنِ ابْنِ عَبَّاسٍ.

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

وَقَالَ أَنَسُ بْنُ مَالِكٍ أَنِّي رَسُومُ اللَّهِ صَلَّى عَلَيَّ عَلَيْهِ السَّلَامُ يَوْمَئِذٍ وَ عَلَيْهِ نَيْفٌ وَ سِتُونَ جِرَاحَةً مِنْ طَعْنَةٍ وَ ضَرْبَةٌ وَ رَمِيَةٌ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى بِمَسْحِهَا وَ هِيَ تَلْتَمُّ بِإِذْنِ اللَّهِ تَعَالَى كَأَنَّ لَمْ تَكُنْ.

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

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ صَعِدَ أَبُو سُفْيَانَ الْجَبَلِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَغْلِبُونَا فَمَكَتْ أَبُو سُفْيَانَ سَاعَةً وَ قَالَ يَوْمًا يَوْمًا إِنَّ الْأَيَّامَ دَوَلٌ وَ إِنَّ الْحَرْبَ سِجَالٌ فَقَالَ صَ أَجِيبُوهُ فَقَالُوا لَا سَوَاءٌ قَتَلْنَا فِي الْجَنَّةِ وَ قَتَلْنَاكُمْ فِي النَّارِ

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

فَقَالَ لَنَا عِزِّي وَ لَا عِزِّي لَكُمْ

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

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَوْلَى لَكُمْ

The Prophet^{-sawww} said: ‘Allah^{-azwj} is our Master and there is no Master for you!’

فَقَالَ أَبُو سُفْيَانَ اعْلُ هُبَلُ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ أَعْلَى وَ أَجَلُ.

Abu Sufyan said, ‘Lofty is Hobal (an idol)!’ Rasool-Allah^{-sawww} said: ‘Lofty is Allah^{-azwj} and More Majestic!’

وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ - قال أهل التفسير سبب نزول هذه الآية أنه لما أرحف بأن النبي ص قتل يوم أحد و أشيع ذلك قال الناس لو كان نبيا لما قتل و قال آخرون نقاتل على ما قاتل عليه حتى نلحق به و ارتد بعضهم و انهزم بعضهم و كان سبب انهزامهم و تضعضهم إخلال الرماة لمكانهم من الشعب

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

و كان رسول الله ص نهاهم عن الإخلال به و أمر عبد الله بن جبير و هو أخو خوات بن جبير على الرماة و هم خمسون رجلا و قال لا تبرحوا مكانكم فإنا لن نزال غالبين ما ثبتتم بمكانكم و جاءت قريش على ميمنتهم خالد بن الوليد و على ميسرتهم عكرمة بن أبي جهل و معهم النساء يضرين بالدفوف و ينشدون الأشعار

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

فقالته هند.

نشبي على النمارق.

أو تدبروا نفارق.

نحن بنات طارق.

إن تقبلوا نعانق.

فراق غير وامق.

Hind said, ‘We are the daughters of the night-comers, walking upon the pillows. If you accept we hug, or if you turn around we separate, a separation without preference’.

و كان أبو عامر عبد عمرو بن الصيفي أول من لقبهم بالأحابيش و عبيد أهل مكة فقاتلهم قتالا شديدا و حميت الحرب.: فَقَالَ رَسُولُ اللَّهِ ص مَنْ يَأْخُذُ بِحَدِّ السَّيْفِ بِحُجَّتِهِ وَ يَضْرِبُ بِهِ الْعَبِيدَ حَتَّى يَنْحَنِي فَأَخَذَهُ أَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ الْأَنْصَارِيُّ فَلَمَّا أَخَذَ السَّيْفَ اعْتَمَّ بِعِمَامَةٍ حُمْرَاءَ وَ جَعَلَ يَفْتَحِرُ وَ يُشَوُّ

أَنَّ لَا أُقِيمَ الدَّهْرَ فِي الْكُجُولِ أَضْرِبُ بِسَيْفِ اللَّهِ وَ الرَّسُولِ

أَنَا الَّذِي عَاهَدَنِي خَلِيلِي

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

فَقَالَ رَسُولُ اللَّهِ ص إِنَّهَا لَمِشِيَّةٌ يُبْغِضُهَا اللَّهُ تَعَالَى إِلَّا فِي هَذَا الْمَوْضِعِ ثُمَّ حَمَلَ النَّبِيُّ ص وَ أَصْحَابُهُ عَلَى الْمُشْرِكِينَ فَهَزَمُوهُمْ وَ قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ أَصْحَابَ الْوَأْوَاءِ وَ أَنْزَلَ اللَّهُ نُصْرَتَهُ عَلَى الْمُسْلِمِينَ

Rasool-Allah^{-saww} said: 'It is for a (Divine) Desire Allah^{-azwj} the Exalted Hates except in this place'. Then the Prophet^{-saww} and his^{-saww} companions attacked upon the Polytheists and defeated them, and Ali^{-asws} Bin Abu Talib^{-asws} killed the flag bearers, and Allah^{-azwj} Sent down His^{-azwj} Help upon the Muslims.

قال الزبير فرأيت هنداً و صواحبها هاربات مصعدات في الجبال نادية خدامهن ما دون أخذهن شيء فلما نظرت الرماة إلى القوم قد انكشفوا و رأوا النبي ص و أصحابه ينتهبون الغنيمة أقبلوا يريدون النهب و اختلفوا فقال بعضهم لا نترك أمر رسول الله ص و قال بعضهم ما بقي من الأمر شيء ثم انطلقوا عامتهم و ألحقوا بالعسكر

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

فلما رأى خالد بن الوليد قلة الرماة و اشتغال المسلمين بالغنيمة و رأى ظهورهم خالية صاح في خيله من المشركين و حمل على أصحاب النبي ص من خلفهم فهزمهم و قتلهم و رمى عبد الله بن قميئة الحارثي رسول الله ص بحجر فكسر أنفه و رباعيته و شجه في وجهه فأثقله و تفرق عنه أصحابه و أقبل يريد قتله

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

فذب مصعب بن عمير و هو صاحب راية رسول الله ص يوم بدر و يوم أحد و كان اسم رايته العقاب عن رسول الله ص حتى قتل مصعب بن عمير قتله ابن قميئة فرجع و هو يرى أنه قتل رسول الله ص و قال إني قتلت محمداً و صاح صائح ألا إن محمداً قد قتل و يقال إن الصائح كان إبليس لعنه الله

Mas'ab Bin Umeyr, and he is the flag bearer of Rasool-Allah^{-saww} on the day of Badr and the day of Ohad, and the name of his Al-Aqab, defended Rasool-Allah^{-saww} until Ibn Qaymiya killed Mas'ab Bin Umeyr. So, he returned and he was viewing that he had killed Rasool-Allah^{-saww} and said, 'I have killed Muhammad^{-saww}!', and a shouter shouted, 'Indeed, Muhammad^{-saww} has been killed!' And it is said, that the shouter was Iblees^{-la}, may Allah^{-azwj} Curse him^{-la}.

فانكفأ الناس و جعل رسول الله ص يدعو الناس و يقول إني عباد الله إني عباد الله فاجتمع إليه ثلاثون رجلاً فحموه حتى كشفوا عنه المشركين و رمى سعد بن أبي وقاص حتى اندقت سية قوسه و أصيبت يد طلحة بن عبيد الله فيبست و أصيبت عين قتادة بن النعمان يومئذ حتى وقعت على وجنته فردها رسول الله ص مكانها فعادت كأحسن ما كانت

The people withdrew and Rasool-Allah^{-sawww} went on calling the people and saying: 'Come back to me^{-sawww} (O) servants of Allah^{-azwj}, come back to me^{-sawww}!' Thirty men gathered to him^{-sawww} and protected him^{-sawww} until they removed the Polytheists away from him^{-sawww}; and Sa'd Bin Abu Waqas shot arrows until the ends of his bow broke; and a hand of Talha Bin Ubeydullah was injured and it dried up, and an eye of Qatada bin Al-Numan was injured on that day until it fell upon his face, and Rasool-Allah^{-sawww} returned it back in its place, and it returned to be more beautiful than it had been.

فلما انصرف رسول الله ص أدركه أبي بن خلف الجمحي و هو يقول لا نجوت إن نجوت فقال القوم يا رسول الله ألا يعطف عليه رجل منا فقال دعوه حتى إذا دنا منه و كان أبي قبل ذلك يلقي رسول الله ص فيقول عندي رمكة أعلفها كل يوم فرق ذرة أقتلك عليها فقال رسول الله ص بل أنا أقتلك إن شاء الله تعالى

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

فلما كان يوم أحد و دنا منه تناول رسول الله ص الحربة من الحرث بن الصمة ثم استقبله فطعنه في عنقه فخدش خدشة فتدهداً عن فرسه و هو يخور خوار الثور و هو يقول قتلني محمد فاحتمله أصحابه و قالوا ليس عليك بأس فقال بلوى لو كانت هذه الطعنة بريعة و مضر لقتلتهم أ ليس قال لي أقتلك فلو بزق علي بعد تلك المقالة لقتلني فلم يلبث إلا يوماً حتى مات

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

قال و فشا في الناس أن رسول الله ص قد قتل فقال بعض المسلمين ليت لنا رسولا إلى عبد الله بن أبي فيأخذ لنا أمانا من أبي سفيان و بعضهم جلسوا و ألقوا بأيديهم و قال أناس من أهل النفاق فالحقوا بدينكم الأول و قال أنس بن النضر عم أنس بن مالك يا قوم إن كان محمد قد قتل فإن رب محمد لم يقتل و ما تصنعون بالحياة بعد رسول الله ص فقاتلوا على ما قاتل عليه رسول الله و موتوا على ما مات عليه

He said, 'And it spread among the people that Rasool-Allah^{-sawww} had been killed, so some of the Muslims said, 'If only there was a messenger for us to Abdullah Bin Abay, so he could take an amnesty for us from Abu Sufyan'. And some of them sat down and threw up their hands, and some people from the hypocrites said, 'Adhere with your former Religion'. And Anas bin Al-Nazar uncle of Anas Bin Malik (fabricator) said, 'O people! Even if Muhammad^{-sawww} has been killed, the Lord^{-azwj} of Muhammad^{-sawww} had not been killed, and what will we do with the life after Rasool-Allah^{-sawww}? So fight upon what Rasool-Allah^{-sawww} had fought and die upon what he^{-sawww} died'.

ثم قال اللهم إني أعتذر إليك مما يقوله هؤلاء يعني المنافقين و أبرأ إليك مما جاء به هؤلاء يعني المنافقين ثم شد بسيفه فقاتل حتى قتل ثم إن رسول الله ص انطلق إلى الصخرة و هو يدعو الناس فأول من عرف رسول الله ص كعب بن مالك قال عرفت عينيه تحت المغفر تزهران فنادت بأعلى صوتي يا معاشر المسلمين هذا رسول الله

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

فأشار إلي أن اسكت فانحازت إليه طائفة من أصحابه فلامهم النبي ص على الفرار فقالوا يا رسول الله فدينك بآبائنا و أمهاتنا أانا الخبر أنك قتلت فرعبت قلوبنا فولينا مدبرين فأنزل الله تعالى هذه الآية و ما مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ.

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

قوله تعالى إِنَّ تُطِيعُوا الَّذِينَ كَفَرُوا قَالَ الطبرسي رحمه الله قبل نزلت في المنافقين إذ قالوا للمؤمنين يوم أحد عند الهزيمة ارجعوا إلى إخوانكم و ارجعوا إلى دينهم- عن علي عليه السلام.

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

و روى الواقدي عن سهل بن سعد الساعدي قال خرج رسول الله ص يوم أحد و كسرت رباعيته و هشمت البيضة على رأسه و كانت فاطمة بنته عليها السلام تغسل عنه الدم و علي بن أبي طالب عليه السلام يسكب عليها بالجن فلما رأته فاطمة عليها السلام أن الماء لا يزيد الدم إلا كثرة أخذت قطعة حصير فأحرقته حتى إذا صار رمادا ألزمته الجرح فاستمسك الدم.

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

كَانَ يَقُولُ إِلَيَّ عِبَادَ اللَّهِ إِلَيَّ عِبَادَ اللَّهِ أَنَا رَسُولُ اللَّهِ مَنْ يَكْفُرْ فَلَهُ الْجَنَّةُ.

He^{-sawww} was saying: 'Come back to me^{-sawww} (O) servants of Allah^{-azwj}! Come back to me^{-sawww}! I^{-sawww} am Rasool-Allah^{-sawww}. One who resumes fighting, the Paradise would be for him!'

وَعَنْ مُقَاتِلٍ أَنَّهَا نَزَلَتْ فِي عَنَائِمِ أُحُدٍ حِينَ تَرَكَتِ الرِّمَاءُ الْمُرَكَّزَ طَلِبًا لِلْغَنِيمَةِ وَقَالُوا نَحْشَى أَنْ يَقُولَ رَسُولُ اللَّهِ ص مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ وَ لَا يُقْسِمُ كَمَا لَمْ يُقْسِمِ يَوْمَ بَدْرٍ وَقَعُوا فِي الْعَنَائِمِ فَقَالَ ص أَظَنَنْتُمْ أَنَا نَعْلُ وَ لَا نَقْسِمُ لَكُمْ فَأَنْزَلَ اللَّهُ الْآيَةَ

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

وَقِيلَ إِنَّهُ قَسَمَ الْغَنِيمَةَ وَ لَمْ يُقْسِمِ لِلطَّلَاحِ فَلَمَّا قَدِمَتِ الطَّلَاحُ قَالُوا أ قَسَمَ الْفِيءَ وَ لَمْ يُقْسِمِ لَنَا فَعَرَفَهُ اللَّهُ الْحُكْمَ فِيهِ وَ نَزَلَتِ الْآيَةُ

And it is said that he^{-saww} apportioned the war booty and did not apportion it to the forerunners. When the forerunners came, they said, 'The booty is apportioned and he^{-saww} did not apportion to us'. Allah^{-azwj} Taught him^{-saww} the decision regarding it and the Verse was Revealed.

أَنَّ ذَلِكَ بِاخْتِيَارِهِمُ الْفِدَاءَ مِنَ الْأَشْرَى يَوْمَ بَدْرٍ وَ كَانَ الْحُكْمُ فِيهِمُ الْقَتْلُ وَ شَرَطَ عَلَيْهِمْ إِنْ قَبِلْتُمْ الْفِدَاءَ قُتِلَ مِنْكُمْ فِي الْقَابِلِ بَعْدَهُمْ قَالُوا رَضِينَا فَإِنَّا نَأْخُذُ الْفِدَاءَ فَتَنْتَفِعُ بِهِ وَ إِذَا قُتِلَ مِنَّا فِيمَا بَعْدُ كُنَّا شُهَدَاءَ - عَنْ عَلِيِّ عَلَيْهِ السَّلَامُ وَ عِبِيدَةَ السَّلْمَانِيِّ وَ هُوَ الْمَرْوِيُّ عَنِ الْبَاقِرِ عَلَيْهِ السَّلَامُ.

The ransoming from the captives was by their choice on the day of Badr, and the decision regarding them was the killing, and it was stipulated upon them that if they were to accept the ransom, 'Their number would be killed from you the next time'. They said, 'We are pleased, and we shall take the ransom and benefit with it, and when (the same number) would be killed from us afterwards, we would be martyrs'. – From Ali^{-asws} and Ubeyda Al-Salamany, and it is reported from Al-Baqir^{-asws}.

و روى محمد بن إسحاق بن يسار عن عبد الله بن خارجه عن زيد بن ثابت عن أبي السائب أن رجلا من أصحاب النبي ص من بني عبد الأشهل كان شهد أحدا قال شهدت أحدا أنا و أخ لي فرجعنا جريحين فلما أذن مؤذن رسول الله ص بالخروج في طلب العدو قلنا لا تفوتنا غزوة مع رسول الله ص و الله ما لنا دابة نركبها و ما منا إلا جريح ثقيل

And it is reported by Muhammad Bin Is'haq Bin Yasar, from Abdullah Bin Kharja, from Zayd Bin Sabit, from Abu Al-Saib, 'A man from the companions of the Prophet^{-saww} from the clan of Abdul Ashal had attended Ohad. He said, 'I attended Ohad, I and my brother. We returned injured. When the Muezzin of Rasool-Allah^{-saww} proclaimed Azan with the going out in seeking the enemy, we said, 'No military expedition with Rasool-Allah^{-saww} will be lost from us. By Allah^{-azwj}, there is no animal for us we can be riding it, and there is none from us except injured, heavy'.

فخرجنا مع رسول الله ص و كنت أيسر جرحا من أخي فكنت إذا غلب حملته عقبه و مشى عقبه حتى بلغنا مع رسول الله ص حمراء الأسد فمر برسول الله ص معبد الخزاعي بحمراء الأسد و كانت خزاعة مسلمهم و كافرهم عينة رسول الله ص بتهمامة صفقتهم معه لا يخفون عنه شيئا و معبد يومئذ مشرك فقال و الله يا محمد لقد عز علينا مصابك في قومك و أصحابك و لوددنا أن الله كان أعفاك فيهم

We went out with Rasool-Allah^{-saww} and I was of lighter injuries than my brother, so whenever he was overcome I would carry him and walked until we reached to be with Rasool-Allah^{-saww} at Hamra'a Al-Asad. Ma'bad Al-Khuzai passed by Rasool-Allah^{-saww} at Hamra'a Al-Asad, and

was spying upon Rasool-Allah^{-sawww} at Tahama, nothing being hidden from him, and on that day Ma'bad was a Polytheist. He said, 'By Allah^{-azwj}, O Muhammad^{-sawww}! Your^{-sawww} difficulty among your^{-sawww} people has been narrated to us, and we would love it if Allah^{-azwj} would Keep you^{-sawww} well among them'.

ثم خرج من عند رسول الله ص حتى لقي أبا سفيان و من معه بالروحاء و أجمعوا الرجعة إلى رسول الله ص و قالوا قد أصبنا جل أصحابه و قادتهم و أشرفهم ثم رجعنا قبل أن نستأصلهم فلما رأى أبو سفيان معبدا قال ما وراءك يا معبد قال محمد قد خرج في أصحابه يطلبكم في جمع لم أر مثله قط يتحرقون عليكم تحرقا و قد اجتمع عليه من كان تخلف عنه في يومكم و ندموا على ضيعتهم و فيهم من الخنق عليكم ما لم أر مثله قط

Then he went out from the presence of Rasool-Allah^{-sawww} until he met Abu Sufyan and the ones with him at Al-Rawha, and they had gathered for the return to Rasool-Allah^{-sawww} and they said, 'The problems of his^{-sawww} companions, and their guided and their noblemen have afflicted us, then we will be eradicated by them'. When Abu Sufyan saw Ma'bad, he said, 'What is behind you, O Ma'bad?' He said, 'Muhammad^{-sawww} has gone out among his^{-sawww} companions seeking you all, in a gathering I have not seen the like of it at all. They are moving against you with a movement and there have gathered to him^{-sawww} the ones who had stayed behind from him^{-sawww} during your day, and regretted upon their losses, and among them are ones of fury against you, I have not seen the like of it at all'.

قال ويلك ما تقول فقال و الله ما أراك ترحل حتى ترى نواصي الخيل قال فو الله لقد أجمعنا الكرة عليهم لنستأصلهم قال فو الله إني لأنهاك عن ذلك فو الله لقد حملني ما رأيت على أن قلت أبياتا فيه من شعر قال و ما قلت قال قلت

إذا سالت الأرض بالجرء الأبايل.

كادت تعد من الأصوات راحلي.

عند اللقاء و لا خرق معاذيل. فظلت عدوا أظن الأرض مائلة.

تردي بأسد كرام لا تنالته.

و قلت و هي لابن حرب من لقاءكم.

لما سمعوا برئيس غير مخلول.

إني نذير لأهل السير ضاحية.

إذا تغلظت البطحاء بالهيل.

من جيش أحمد لا و خش تنالته.

لكل ذي إربة منهم و معقول.

و ليس يوصف ما أثبت بالقليل.

He said, 'Woe be unto you! What are you saying?' He said, 'By Allah^{-azwj}! I don't see you departing until you see the forelocks of the horses'. He said, 'By Allah^{-azwj} we shall gather the whole world against them, in order to eradicate them'. He said, 'By Allah^{-azwj}! I forbid you from that, for by Allah^{-azwj} what I have seen had carried me upon saying couplets or poetry regarding it'. He said, 'And what did you say'. He said, 'I said (a poem): -

قال ففتى ذلك أبا سفيان و من معه و مر به ركب من عبد القيس فقال أين تريدون قالوا نريد المدينة نريد الميرة فقال فهل أنتم مبلغون عني محمدا رسالة أرسلكم بها إليه و أحمل لكم إبلكم هذه زيبا بعكاظ غدا إذا وافيتمونا قالوا نعم قال إذا جئتموه فأخبروه أنا قد أجمعنا الكرة إليه و إلى أصحابه لنستأصل بقيتهم

He said, 'Abu Sufyan and the ones with him praised that (poem), and a rider from Abdul Qays passed by him and said, 'Where are you intending to go?' They said, 'We intend Al-Medina, we want the supplies'. He said, 'Would you like to send a notification from me to Muhammad^{-sawww}, I can take a message to him^{-sawww}, and carry this camel of yours with raisings to (the market of) Akaz tomorrow when we meet?' They said, 'Yes'. He (Abu Sufyan) said, 'When you go to

him^{-saww} and inform him^{-saww} that I am gathering the world against him^{-saww} and his^{-saww} companions in order to eradicate their remainder’.

و انصرف أبو سفيان و مر الركب برسول الله ص و هو بحمراء الأسد فأخبروه بقول أبي سفيان فقال رسول الله ص و أصحابه حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ
ثم انصرف رسول الله ص بعد الثالثة إلى المدينة و قد ظفر في وجهه ذلك بمعاوية بن المغيرة بن العاص و أبي غرة الجمحي.

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

و قال مجاهد و عكرمة نزلت هذه الآيات في غزاة بدر الصغرى و ذلك أن أبا سفيان قال يوم أحد حين أراد أن ينصرف يا محمد موعدنا بيننا و بينك
موسم بدر الصغرى لقال إن شئت فقال رسول الله ص ذلك بيننا و بينك

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

فلما كان العام المقبل خرج أبو سفيان في أهل مكة حتى نزل مجنة من ناحية من مر الظهران ثم ألقى الله عليه الرعب فبدا له في الرجوع فلقني نعيم بن مسعود الأشجعي و قد قدم معتمرا فقال له أبو سفيان إني واعدت محمدا و أصحابه أن نلتقي بموسم بدر الصغرى و إن هذه عام جدد فلا يصلح لنا إلا عام نرعى فيه الشجر و نشرب فيه اللبن و قد بدا لي أن لا أخرج إليها و أكره أن يخرج محمد و لا أخرج أنا فيزيدهم ذلك جرأة فالحق بالمدينة فقبضهم و لك عندي عشرة من الإبل أضعتها على يدي سهيل بن عمرو

When it was the next year, Abu Sufyan came out among the people of Makkah until he descended at Majna from an area one passes by Al-Zahran. Then Allah^{-azwj} Cast the awe upon him, and it began for him regarding the return. He met Nuaym Bin Masoud Al-Shajaie, and he had arrived as an Umrah pilgrim. Abu Sufyan said to him, ‘I had promised Muhammad^{-saww} and his^{-saww} companions that we shall meet in the season at the smaller Badr, and this is a dry year, so it is not correct for us except a year we seen the trees during it and we drink the milk during it, and there has been a change for me that I should not go out to it, and I dislike it if Muhammad^{-saww} comes out and I do not come out, so that would increase them in bravery. Go to Al-Medina and discourage them, and there would be ten from the camels for you with me. I shall place these upon the hand of Suheyl Bin Amro’.

فأتى نعيم المدينة فوجد الناس يتجهزون لميعاد أبي سفيان فقال لهم بئس الرأي رأيتم أتوكم في دياركم و قراكم فلم يفلت منكم إلا شريد فتريدون أن تخرجوا
و قد جمعوا لكم عند الموسم فو الله لا يفلت منكم أحد فكره أصحاب رسول الله الخروج

So, Nuaym came to Al-Medina and found the people preparing for the appointment of Abu Sufyan. He said to them, ‘Wretched is the opinion you are viewing. I see you being in your houses and your dwelling, but no one from you will be escaping except being homeless. You are intending to go out and they have gathered for you at the season. By Allah^{-azwj}, no one from you will escape’. So, the companions of Rasool-Allah^{-saww} disliked the going out.

فقال رسول الله ص و الذي نفسي بيده لأخرجن و لو وحدي فأما الجبان فإنه رجع و أما الشجاع فإنه تأهب للقتال و قال حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فخرج رسول الله ص في أصحابه حتى وافوا بدر الصغرى و هو ماء لبني كنانة و كان موضع سوق لهم في الجاهلية يجتمعون إليها في كل عام ثمانية أيام

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

فأقام بدر ينتظر أبا سفيان و قد انصرف أبو سفيان من مجنة إلى مكة فسماهم أهل مكة جيش السوق و قالوا إنما خرجتم تشربون السوق و لم يلق رسول الله ص و أصحابه أحد من المشركين ببدر و وافقوا السوق و كانت لهم تجارات فباعوها و أصابوا الدرهم درهمين و انصرفوا إلى المدينة سالمين غانمين- و قد روى ذلك أبو الجارود عن الباقر عليه السلام.

He^{-saww} stayed at Badr awaiting Abu Sufyan, and Abu Sufyan had left from Majna to go to Makkah, so the people of Makkah named them as the army of Al-Sawayq and they said, 'But rather you went out drinking Al-Sawayq'. And Rasool-Allah^{-saww} and his^{-saww} companions did not meet anyone from the Polytheists at Badr, and they came to the Marker and there was trading for them. So, they sold (goods) and attained the Dirham, two Dirhams and let to go to Al-Medina safely as winners'. – And that has been reported by Abu Al-Jaroud from Al-Baqir^{-asws}.

قَالَ ابْنُ عَبَّاسٍ وَ عِكْرِمَةُ لَمَّا أَصَابَ الْمُسْلِمُونَ مَا أَصَابَهُمْ يَوْمَ أُحُدٍ وَ صَعِدَ النَّبِيُّ ص الْمَجْلَ جَاءَ أَبُو سُفْيَانَ فَقَالَ يَا مُحَمَّدُ لَنَا يَوْمٌ وَ لَكُمْ يَوْمٌ فَقَالَ ص أَجِيبُوهُ فَقَالَ الْمُسْلِمُونَ لَا سِوَاءَ قَتَلْنَا فِي الْجَنَّةِ وَ قَتَلَكُمُ فِي النَّارِ فَقَالَ أَبُو سُفْيَانَ

لَنَا عَزَى وَ لَا عَزَى لَكُمْ

فَقَالَ النَّبِيُّ ص فُولُوا

اللَّهُ مَوْلَانَا وَ لَا مَوْلَى لَكُمْ.

فَقَالَ أَبُو سُفْيَانَ اَعْلَى هُبُل.

فَقَالَ النَّبِيُّ ص فُولُوا اللَّهُ أَعْلَى وَ أَجْلَى.

Ibn Abbas and Ikrima said, 'When the Muslims were afflicted by what afflicted them on the day of Ohad, and the Prophet^{-saww} ascended the mountain, Abu Sufyan came and said, 'O Muhammad^{-saww}! A day for us and a day for you^{-saww}!' He^{-saww} said: 'Answer him!' The Muslims said, 'They are not the same. Our killed ones are in the Paradise and your killed ones are in the Fire!' Abu Sufyan said, For us there is Uzza (an idol), and there is no Uzza for you'. The Prophet^{-saww} said: 'Say, 'Allah^{-azwj} is our Master and there is no Master for you'. Abu Sufyan said, 'Hobal (an idol) is lofty'. The Prophet^{-saww} said: 'Say, 'Allah^{-azwj} is Loftier and more Majestic!''.

1- كا، الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي تَغْلِبَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى عَلَى حَمْزَةَ وَكَفَّنَهُ لِأَنَّهُ كَانَ جُرْدًا.

Al Kafi – ‘Muhammad Bin Yahya, from Ahmad bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Usman, from Ibn Muskan, from Aban Bin Taghlab,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} prayed Salat over Hamza^{-asws} and enshrouded him^{-asws} because he^{-asws} was ragged’.¹⁰

2- به استشهد خنظلة بن أبي عامر الراهب بأحد فلم يأمر النبي ص بعسله وقال رأيت الملائكة بين السماء والأرض تغسل خنظلة بماء المزن في صحاف من فضة فكان يسمى غسيل الملائكة.

Hanzala Bin Amir Al-Rahib was martyred at Ohad but the Prophet^{-saww} did not instruct with washing him and said, ‘I^{-saww} saw the Angels between the sky and the earth washing Hanzala with water of the clouds in silver bowl’. So he was named at ‘One washed by the Angels’.¹¹

3- فس، تفسير القمي و إذ غدوت من أهليك تبيئ المؤمنين مقاعد القتال و الله سمع عليهم- فإنه حدثني أبي عن صفوان عن ابن مسكان عن أبي بصير عن أبي عبد الله عليه السلام قال: سبب نزول هذه الآية أن فرسنا خرجت من مكة تريد حرب رسول الله فخرج رسول الله ص يتبعي موضعاً للقتال.

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

قوله إذ همّت طائفتان منكم أن تفشلا نزلت في عبد الله بن أبي وقدم من أصحابه اتبعوا رأيه في ترك الخروج و الفعود عن نصره رسول الله ص قال و كان سبب غزوة أحد أن فرسنا لما رجعت من بدر إلى مكة و قد أصابهم ما أصابهم من القتل و الأسر لأنه قتل منهم سبعون و أسر منهم سبعون

His^{-azwj} Words: **When two groups from you had shown cowardice, and Allah was the Guardian of them both, and upon Allah let the Momineen rely [3:122]** – it was Revealed regarding Abdullah Bin Abay and a group of his companion following his opinion in leaving the going out (for battle) and sitting back from helping Rasool-Allah^{-saww}. And the reason for the battle of Ohad was that when Quraysh returned from Badr to Makkah, and it had afflicted them what afflicted them from the killing and the captives because seventy of them had been killed and seventy of them had been captured.

فلما رجعوا إلى مكة قال أبو سفيان يا معشر فرس لا تدعوا نساءكم يبكين على قتلائكم فإن البكاء و الدمعة إذا خرجت أذهبت الحزن و الحزوة و العداوة لمحمد و يشمت بنا محمد و أصحابه فلما غزوا رسول الله ص يوم أحد أدنوا لبيسائهم بعد ذلك في البكاء و النوح

When they returned to Makkah, Abu Sufyan said, ‘O community of Quraysh! Do not call your womenfolk to cry upon your killed ones, for the crying and the tears when they come out, will

¹⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 1

¹¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 2

do away the grief and movement, and the enmity to Muhammad^{-saww}, and Muhammad^{-saww} and his^{-saww} companions will gloat with us'. When they went to battle Rasool-Allah^{-saww} on the day of Ohad, they permitted to their womenfolk after that regarding the crying and the lamenting.

فَلَمَّا أَرَادُوا أَنْ يَغْزُوا رَسُولَ اللَّهِ إِلَىٰ أَخْذِ سَأُرُوا فِي خَلْفَائِهِمْ مِنْ كِنَانَةَ وَغَيْرِهَا فَجَمَعُوا الْجُمُوعَ وَالسِّلَاحَ وَخَرَجُوا مِنْ مَكَّةَ فِي ثَلَاثَةِ آلَافٍ فَارِسٍ وَ أَلْفِي رَاجِلٍ وَ أَخْرَجُوا مَعَهُمُ النِّسَاءَ يَدْكُرُهُمْ وَ يُحْيِنُهُمْ عَلَىٰ حَزْبِ رَسُولِ اللَّهِ ص وَ أَخْرَجَ أَبُو سُفْيَانَ هِنْدَ بِنْتَ عُبَيْةَ وَ خَرَجَتْ مَعَهُمْ عَمْرَةُ بِنْتُ عَلْقَمَةَ الْحَارِثِيَّةُ

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

فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ص ذَلِكَ جَمَعَ أَصْحَابَهُ وَ أَخْبَرَهُمْ أَنَّ قُرَيْشًا قَدْ جَمَعَتْ ثَرِيدَ الْمَدِينَةِ وَ حَتَّىٰ أَصْحَابَهُ عَلَىٰ الْجِهَادِ وَ الْحُرُوجِ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي وَ قَوْمٌ يَا رَسُولَ اللَّهِ لَا تَخْرُجْ مِنَ الْمَدِينَةِ حَتَّىٰ نُقَاتِلَ فِي أَرْقَبَتِهَا فَيُقَاتِلَ الرَّجُلُ الضَّعِيفُ وَ الْمَرْأَةُ وَ الْعَبْدُ وَ الْأَمَةُ عَلَىٰ أَفْوَاهِ السِّبْكَ وَ عَلَىٰ السُّطُوحِ فَمَا أَرَادْنَا قَوْمٌ قَطُّ فَظْفَرُوا بِنَا وَ نَحْنُ فِي حُصُونِنَا وَ دُورِنَا وَ مَا خَرَجْنَا إِلَىٰ أَغْدَابِنَا قَطُّ إِلَّا كَانَ الظَّفَرُ لَكُمْ عَلَيْنَا

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

فَقَامَ سَعْدُ بْنُ مُعَاذٍ وَ غَيْرُهُ مِنَ الْأَوْسِ فَقَالُوا يَا رَسُولَ اللَّهِ مَا طَمَعْنَا فِيْنَا أَحَدٌ مِنَ الْعَرَبِ وَ نَحْنُ مُشْرِكُونَ نَعْبُدُ الْأَصْنَامَ فَكَيْفَ يَطْمَعُونَ فِيْنَا وَ أَنْتَ فِيْنَا لَا حَتَّىٰ نَخْرُجَ إِلَيْهِمْ فَنُقَاتِلَهُمْ فَمَنْ قُتِلَ مِنَّا كَانَ شَهِيداً وَ مَنْ نَجَّىٰ مِنَّا كَانَ قَدْ جَاهَدَ فِي سَبِيلِ اللَّهِ

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

فَقَبِلَ رَسُولُ اللَّهِ قَوْلَهُ وَ خَرَجَ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ يَبْتَغُونَ مَوْضِعاً لِلْقِتَالِ كَمَا قَالَ اللَّهُ وَ إِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ إِلَىٰ قَوْلِهِ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا يَعْنِي عَبْدُ اللَّهِ بْنُ أَبِي وَ أَصْحَابَهُ

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

فَضْرَبَ رَسُولُ اللَّهِ عَسْكَرَهُ مِمَّا بَلِي طَرِيقَ الْعِرَاقِ وَ قَعَدَ عَنْهُ عَبْدُ اللَّهِ بْنُ أَبِي وَ قَوْمُهُ وَ جَمَاعَةٌ مِنَ الْخَزْرَجِ اتَّبَعُوا رَأْيَهُ وَ وَاقَتْ فُرَيْشٌ إِلَى أُحُدٍ وَ كَانَ رَسُولُ اللَّهِ صَ عَدَّ أَصْحَابَهُ وَ كَانُوا سَبْعِمِائَةَ رَجُلٍ فَوَضَعَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ فِي حَمْسِينَ مِنَ الرُّمَاهُ عَلَى بَابِ الشَّعْبِ وَ أَشْفَقَ أَنْ يَأْتِيَ كَمِينَهُمْ مِنْ ذَلِكَ الْمَكَانِ

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

فَقَالَ رَسُولُ اللَّهِ صَ لِعَبْدِ اللَّهِ بْنِ جُبَيْرٍ وَ أَصْحَابِهِ إِنْ رَأَيْتُمُونَا قَدْ هَزَمْنَاكُمْ حَتَّى أَدْخَلْنَاكُمْ مَكَّةَ فَلَا تَبْرَحُوا مِنْ هَذَا الْمَكَانِ وَ إِنْ رَأَيْتُمُونَا قَدْ هَزَمْنَاكُمْ حَتَّى أَدْخَلْنَاكُمْ الْمَدِينَةَ فَلَا تَبْرَحُوا وَ الرُّمُوهَا مَرَاكِزَكُمْ

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

وَ وَضَعَ أَبُو سُفْيَانَ عَلَيْهِ اللَّعْنَةُ خَالِدَ بْنَ الْوَلِيدِ عَلَيْهِ اللَّعْنَةُ فِي مِائَتِي فَارِسٍ كَمِينًا فَقَالَ لَهُ إِذَا رَأَيْتُمُونَا قَدْ اخْتَلَطْنَا بِكُمْ فَاخْرُجُوا عَلَيْهِمْ مِنْ هَذَا الشَّعْبِ حَتَّى تَكُونُوا مِنْ وَرَائِهِمْ فَلَمَّا أَقْبَلَتِ الْحَيْلُ وَ اصْطَفُوا وَ عَبَّأَ رَسُولُ اللَّهِ صَ أَصْحَابَهُ دَفَعَ الرَّايَةَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَحَمَلَتْ الْأَنْصَارُ كُلُّهُمْ عَلَى مُشْرِكِي فُرَيْشٍ فَأَهْرَمُوا هَزِيمَةً قَبِيحَةً وَ وَقَعَ أَصْحَابُ رَسُولِ اللَّهِ صَ فِي سَوَادِهِمْ

And Abu Sufyan, may Allah^{-azwj} Curse him, place Khalid Bin Al-Waleed, may Allah^{-azwj} Curse him, among two hundred horsemen for an ambush, and said to him, ‘When you see us to have mingled with them, then come out against them from this pass until you happen to be from behind them’. When the cavalry came and lined up and mobilised, Rasool-Allah^{-saww} handed over the flag to Amir Al-Momineen^{-asws}. The Helpers, all of them attacked upon the Polytheists of Quraysh and defeated them with an ugly defeat, and companions of Rasool-Allah^{-azwj} fell among their soldiers.

وَ انْحَطَّ خَالِدُ بْنُ الْوَلِيدِ فِي مِائَتِي فَارِسٍ فَلَقِيَ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَاسْتَقْبَلُوهُمْ بِالسِّهَامِ فَرَجَعَ وَ نَظَرَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ إِلَى أَصْحَابِ رَسُولِ اللَّهِ صَ يَنْهَبُونَ سَوَادَ الْقَوْمِ قَالُوا لِعَبْدِ اللَّهِ بْنِ جُبَيْرٍ مَا يُقِيمُنَا هَاهُنَا وَ قَدْ غَنِمُوا أَصْحَابَنَا وَ نَبَيْنَا نَحْنُ بِلَا غَنِيمَةٍ فَقَالَ لَهُمْ عَبْدُ اللَّهِ اتَّقُوا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ صَ قَدْ تَقَدَّمَ إِلَيْنَا أَنْ لَا تَبْرَحَ

And Khalid Bin Al-Waleed fell back among two hundred horsemen and met Abdullah Bin Jubeyr and they were faced with the arrows; and the companions of Abdullah Bin Jubeyr looked at the companions of Rasool-Allah^{-saww} plundering the soldiers of the people. They said to Abdullah Bin Jubeyr, ‘We will not stay over here and our companions are attaining war booty, and we shall remain without any war booty’. Abdullah said to them, ‘Fear Allah^{-azwj}, for Rasool-Allah^{-saww} has already told us not to move’.

فَلَمَ يَقْبَلُوا مِنْهُ وَ أَقْبَلَ يَنْسَلُ رَجُلٌ فَرَجُلًا حَتَّى أَخْلَوْا مَرَاكِزَهُمْ وَ بَقِيَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ فِي اثْنَيْ عَشَرَ رَجُلًا وَ قَدْ كَانَتْ رَأْيَهُ فُرَيْشٌ مَعَ طَلْحَةَ بْنِ أَبِي طَلْحَةَ الْعَبْدَرِيِّ مِنْ بَنِي عَبْدِ الدَّارِ فَبَرَزَ وَ نَادَى يَا مُحَمَّدُ تَزْعُمُونَ أَنَّكُمْ تُجْهَرُونَ بِأَسْيَافِكُمْ إِلَى النَّارِ وَ نُجْهَرُكُمْ بِأَسْيَافِنَا إِلَى الْجَنَّةِ فَمَنْ شَاءَ أَنْ يَلْحَقَ بِجَنَّتِي فَلْيَبْرُزْ إِلَيَّ

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

فَبَرَزَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَهُوَ يَقُولُ.

يَا طَلْحُ إِنَّ كُنْتُمْ كَمَا تَقُولُ. لَكُمْ حُيُوبٌ وَ لَنَا نُصُولٌ. فَاثْبُتْ لِنَنْظُرَ أَيُّنَا الْمَقْتُولُ.
وَ أَيُّنَا أَوْلَىٰ بِمَا تَقُولُ. فَقَدْ أَتَاكَ الْأَسَدُ الصُّوْلُ.
بِصَارِمٍ لَيْسَ بِهِ فُلُولُ. يَنْصُرُهُ الْقَاهِرُ وَ الرَّسُولُ.

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

فَقَالَ طَلْحَةُ مَنْ أَنْتَ يَا غُلَامُ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ قَدْ عَلِمْتُ يَا قُضْمُ إِنَّهُ لَا يَجْسُرُ عَلَيَّ أَحَدٌ غَيْرَكَ فَشَدَّ عَلَيْهِ طَلْحَةُ فَضْرَبَهُ فَأَتَقَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْحِجْفَةِ ثُمَّ ضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَىٰ فِخْدَيْهِ فَقَطَعَهُمَا جَمِيعاً فَسَقَطَ عَلَىٰ ظَهْرِهِ وَ سَقَطَتِ الرَّايَةُ فَذَهَبَ عَلَيَّ عَلَيْهِ السَّلَامُ لِيُجْهَرَ عَلَيْهِ فَحَلَفَهُ بِالرَّحِمِ

لله اي من ذنب عن حرمة
جادت يدك لهم بما جل طعنة
و شدت شدة باسل فكشفتم
و عللت سيفك بالدماء و لم تكن
اعنى ابن فاطمة العم المخلولا
فتركت طلحة للجبين مجدلا
بالجر اذ يهرون أنحول أخولا
لترده حيران حتى ينهلا.

Talha said, 'Who are you, O boy!' He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!' He said, 'I know you^{-asws}, O biter! No one is audacious upon me apart from you^{-asws}'. Talha pounced upon him^{-asws} and struck him^{-asws}. Amir Al-Momineen^{-asws} saved it with the shield. Then Amir Al-Momineen^{-asws} struck him upon his thighs and cut them both off and he fell upon his back, and the flag fell. So, Ali^{-asws} went to finish him off, but he vowed with the mercy (in prose).

فَانصَرَفَ عَنْهُ فَقَالَ الْمُسْلِمُونَ أَلَا أَجْهَرْتَ عَلَيْهِ قَالَ قَدْ ضْرَبْتُهُ ضْرَبَةً لَا يَعِيشُ مِنْهَا أَبَدًا ثُمَّ أَحَدَ الرَّايَةَ أَبُو سَعِيدِ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَقَطَتْ رايَتُهُ إِلَى الْأَرْضِ فَأَحَدَهَا عُثْمَانُ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيُّ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَحَدَهَا مُسَافِعُ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَحَدَهَا الْحَارِثُ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَحَدَهَا عُزَيْرُ بْنُ عُثْمَانَ فَقَتَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَحَدَهَا عَبْدُ اللَّهِ بْنُ زُهَيْرٍ فَقَتَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ

He^{-asws} turned away from him. The Muslims said, 'You did not finish him off?' He^{-asws} said, 'I^{-asws} have struck him with such a strike he will not live from it, ever!' Then Abu Saeed Bin Abu Talha grabbed the flag, and Ali^{-asws} killed him, and his flag fell to the ground. Usman Bin Abu Talha grabbed it, and Ali^{-asws} killed him and the flag fell to the ground. Then Musafie bin Abu

Talha grabbed it, and Ali^{-asws} killed him and the flag fell to the ground. Then Al-Haris Bin Abu Talha grabbed it, and Ali^{-asws} killed him and the flag fell to the ground. Then Uzeyr Bin Usman grabbed it and Ali^{-asws} killed him and the flag fell to the ground. Then Abdullah Bin Jameela bin Zuhayr grabbed it and Ali^{-asws} killed him and the flag fell to the ground.

فَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ النَّاسِعَ مِنْ بَنِي عَبْدِ الدَّارِ وَ هُوَ أَرْطَاءُ بْنُ شَرْحِبِيلٍ مُبَارَزَةً وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا مَوْلَاهُمْ صُؤَابُ فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى يَمِينِهِ فَفَقَطَعَهَا وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا بِشِمَالِهِ فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى شِمَالِهِ فَفَقَطَعَهَا فَسَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخْتَضَنَهَا بِيَدَيْهِ الْمُقْطُوعَتَيْنِ ثُمَّ قَالَ يَا بَنِي عَبْدِ الدَّارِ هَلْ أَعْدَزْتُ فِيمَا بَيْنِي وَ بَيْنَكُمْ فَضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى رَأْسِهِ فَفَقَتَلَهُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ

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

فَأَخَذَهَا عَمْرَةُ بِنْتُ عَالِقَةَ الْحَارِثِيَّةُ فَنَصَبَتْهَا وَ انْحَطَّ خَالِدُ بْنُ الْوَلِيدِ عَلَى عَبْدِ اللَّهِ بْنِ جُبَيْرٍ وَ قَدْ فَرَّ أَصْحَابُهُ وَ بَقِيَ فِي نَقْرِ قَلِيلٍ فَفَقَتَلُوهُمْ عَلَى نَابِ الشَّيْبِ وَ اسْتَفْتُوا الْمُسْلِمِينَ فَوَضَعُوا فِيهِمُ السَّيْفَ وَ نَظَرْتُ فُرَيْشٌ فِي هَزِيمَتِهَا إِلَى الرَّايَةِ قَدْ رُفِعَتْ فَلَاذُوا بِهَا وَ أَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ يَفْتُلُهُمْ وَ انْهَزَمَ أَصْحَابُ رَسُولِ اللَّهِ ص هَزِيمَةً قَبِيحَةً وَ أَقْبَلُوا يَصْعَدُونَ فِي الْجِبَالِ وَ فِي كُلِّ وَجْهِ

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

فَلَمَّا رَأَى رَسُولُ اللَّهِ ص الْهَزِيمَةَ كَشَفَتِ الْبَيْضَةَ عَنْ رَأْسِهِ فَقَالَ إِلَيَّ إِلَيَّ أَنَا رَسُولُ اللَّهِ إِلَيَّ إِلَيَّ تَفَرُّونَ عَنِ اللَّهِ وَ عَنِ رَسُولِهِ.

When Rasool-Allah^{-saww} saw the defeat, he uncovered the helmet from his^{-saww} head and said: 'Come back to me^{-saww}! Come back to me^{-saww}! I^{-saww} am Rasool-Allah^{-saww}. To where are you fleeing, from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}?'

وَ حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سُئِلَ عَنْ مَعْنَى قَوْلِ طَلْحَةَ بْنِ أَبِي طَلْحَةَ لَمَّا بَارَزَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ يَا قُضْمُ

And my father narrated to me, from Ibn Abu Umeyr, from Abu Abdullah^{-asws} having been asked about the meaning of the words of Talha Bin Abu Talha when he duelled Ali^{-asws}, 'O Biter!'

قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ بِمَكَّةَ لَمْ يَجْسُرْ عَلَيْهِ أَحَدٌ لِمَوْضِعِ أَبِي طَالِبٍ وَ أَعْرَبُوا بِهِ الصَّبِيَّانَ وَ كَانُوا إِذَا خَرَجَ رَسُولُ اللَّهِ يَتَوَمَّنُهُ بِالْحِجَارَةِ وَ التُّرَابِ وَ شَكَأَ ذَلِكَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ص إِذَا خَرَجْتَ فَأَخْرِجْنِي مَعَكَ

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

فَخَرَجَ رَسُولُ اللَّهِ صَ وَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَتَعَرَّضَ الصَّبِيَّانُ لِرَسُولِ اللَّهِ صَ كَعَادَتِهِمْ فَحَمَلَ عَلَيْهِمُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَكَانَ يَقْضِمُهُمْ فِي وُجُوهِهِمْ وَآنَافِهِمْ وَآذَانِهِمْ فَكَانَ الصَّبِيَّانُ يَرْجِعُونَ بَاكِينَ إِلَى آبَائِهِمْ وَ يَقُولُونَ قَضَمْنَا عَلَيَّ قَضَمْنَا عَلَيَّ قَضَمْنَا عَلَيَّ لَذَلِكَ الْقَضَمَ.

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

وَرُوي عَنْ أَبِي وَائِلَةَ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ أَمَاشِي عُمَرَ بْنَ الْخَطَّابِ إِذْ سَمِعْتُ مِنْهُ هَمَّهَمَةً فَقُلْتُ لَهُ مَهْ يَا عُمَرُ فَقَالَ وَيْحَكَ أَمَا تَرَى الْهَيْبَةَ الْقَتْمِ بْنِ الْقَتْمِ وَ الضَّرْبَ بِالْبُهِمِ الشَّدِيدِ عَلَى مَنْ طَعَا وَ بَعَى بِالسَّيْفَيْنِ وَ الرَّايَةِ فَالْتَمَعْتُ فَإِذَا هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ قُلْتُ لَهُ يَا عُمَرُ هُوَ عَلَيُّ بْنُ أَبِي طَالِبٍ

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

فَقَالَ اذْنُ مَنِّي أَحَدَيْتُكَ عَنْ شَجَاعَتِهِ وَ بَطَالَتِهِ بِأَيْعَانِ النَّبِيِّ صَ يَوْمَ أُحُدٍ عَلَى أَنْ لَا تَفِرَّ وَ مَنْ فَرَّ مِنَّا فَهُوَ ضَالٌّ وَ مَنْ قُتِلَ مِنَّا فَهُوَ شَهِيدٌ وَ النَّبِيُّ صَ رَعِيْمُهُ إِذْ حَمَلَ عَلَيْنَا مِائَةَ صِنْدِيدٍ تَحْتِ كُلِّ صِنْدِيدٍ مِائَةُ رَجُلٍ أَوْ يَزِيدُونَ فَأَرْعَجُونَا عَنْ طَاحُونِنَا فَرَأَيْتُ عَلِيًّا كَاللَّبِثِ يَتَّقِي الذَّرَّ إِذْ قَدْ حَمَلَ كَقَمًا مِنْ حَصَى فَرَمَى بِهِ فِي وُجُوهِنَا ثُمَّ قَالَ شَاهَتِ الْوُجُوهُ وَ قُطَّتْ وَ بُطَّتْ وَ لُطَّتْ وَ لُطَّتْ إِلَى أَيْنَ تَفِرُّونَ إِلَى النَّارِ

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

فَلَمْ يَرْجِعْ ثُمَّ كَرَّ عَلَيْنَا النَّابِيَةَ وَ بِيَدِهِ صَفِيْحَةٌ يَطْرُقُ مِنْهَا الْمَوْتُ فَقَالَ بَايِعْتُمْ ثُمَّ نَكَسْتُمْ فَوَ اللَّهُ لَأَنْتُمْ أَوْلَى بِالْقَتْلِ بِمَنْ أَقْتُلُ فَتَنَطَرْتُ إِلَى عَيْنَيْهِ كَأَنَّهَا سَلِيْطَانِ يَتَوَقَّدَانِ نَارًا أَوْ كَالْقَدْحَيْنِ الْمَمْلُؤَيْنِ دَمًا فَمَا ظَنَنْتُ إِلَّا وَ يَأْتِي عَلَيْنَا كَلْبًا فَبَادَرْتُ أَنَا إِلَيْهِ مِنْ بَيْنِ أَصْحَابِي فَقُلْتُ يَا أَبَا الْحَسَنِ اللَّهُ اللَّهُ فَإِنَّ الْعَرَبَ تَفِرُّ وَ تُكْرُ وَ إِنَّ الْكِرَّةَ تَنْفِي الْفِرَّةَ

But, we did not return. Then he^{-asws} reiterated upon us secondly and in his^{-asws} hand was a tray with the death dripping from it. He^{-asws} said: 'You pledge allegiance then break it? By Allah^{-azwj}, you are foremost with the killing than the ones I^{-asws} have already killed'. I looked at

his^{-asws} eyes and it is as if they were two objects emitting fire, or like two cups filled with tears. I did not think except that he^{-asws} would come upon all of us, so I rushed towards him^{-asws} from between my companions and said, 'O Abu Al-Hassan^{-asws}! Allah^{-azwj}, Allah^{-azwj}! So the Arabs flee repeatedly, and the world benefits the flier'.

فَكَأَنَّهُ اسْتَحْيَا قَوْلًا بِوَجْهِهِ عَنِّي فَمَا زِلْتُ أُسْكِرُ رَوْعَةَ فُؤَادِي فَوَ اللَّهُ مَا خَرَجَ ذَلِكَ الرَّعْبُ مِنْ قَلْبِي حَتَّى السَّاعَةِ وَ لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ إِلَّا أَبُو دُجَانَةَ سِمَاكُ بْنُ خَرِشَةَ وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ كُلَّمَا حَمَلَتْ طَائِفَةٌ عَلَى رَسُولِ اللَّهِ ص اسْتَقْبَلَهُمْ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيَدْفَعُهُمْ عَنْ رَسُولِ اللَّهِ وَ يَقْتُلُهُمْ حَتَّى انْقَطَعَ سَيْفُهُ

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

وَ بَقِيَتْ مَعَ رَسُولِ اللَّهِ ص نَسِيبَةُ بِنْتُ كَعْبِ الْمَازِينِيَّةِ وَ كَانَتْ تُخْرُجُ مَعَ رَسُولِ اللَّهِ ص فِي غَزَوَاتِهِ تُدَاوِي الْجُرْحَى وَ كَانَ ابْنُهَا مَعَهَا فَأَرَادَ أَنْ يَنْهَرِمَ وَ يَرْجِعَ فَحَمَلَتْ عَلَيْهِ فَقَالَتْ يَا بُنَيَّ إِلَى أَيِّ تَفَرُّ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ فَرَدَّ نَهْ فَحَمَلَ عَلَيْهِ رَجُلٌ فَقَتَلَهُ فَأَخَذَتْ سَيْفَ ابْنِهَا فَحَمَلَتْ عَلَى الرَّجُلِ فَضَرَبَتْهُ عَلَى فَجْدِهِ فَقَتَلَتْهُ فَقَالَ رَسُولُ اللَّهِ ص بَارَكَ اللَّهُ عَلَيْكَ يَا نَسِيبَةُ.

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

وَ كَانَتْ تَقِي رَسُولَ اللَّهِ ص بِصَدْرِهَا وَ تَدِينُهَا حَتَّى أَصَابَتْهَا جِرَاحَاتٌ كَثِيرَةٌ وَ حَمَلُ ابْنِ قَمِيَةَ عَلَى رَسُولِ اللَّهِ ص فَقَالَ أَرُونِي مُحَمَّدًا لَا نَجُوتُ إِنْ نَجَا فَضَرَبَتْهُ عَلَى خَبَلِ عَاتِقِهِ وَ نَادَى قَتَلْتُ مُحَمَّدًا وَ الْأَلَاتِ وَ الْعُزَى وَ نَظَرَ رَسُولُ اللَّهِ ص إِلَى رَجُلٍ مِنَ الْمُهَاجِرِينَ قَدْ أَلْقَى نُرْسَهُ خَلْفَ ظَهْرِهِ وَ هُوَ فِي الْهَرَمَةِ فَنَادَاهُ يَا صَاحِبَ النُّرْسِ أَلْقِ نُرْسَكَ وَ مَرَّ إِلَى النَّارِ فَرَمَى بِنُرْسِهِ فَقَالَ رَسُولُ اللَّهِ ص يَا نَسِيبَةُ خُذِي النُّرْسَ فَأَخَذَتِ النُّرْسَ وَ كَانَتْ تُقَاتِلُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ ص لِمَقَامِ نَسِيبَةَ أَفْضَلُ مِنْ مَقَامِ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ.

And she kept saving Rasool-Allah^{-saww} by her chest and her breasts until a lot of injuries hit her, and Ibn Qamiya attacked upon Rasool-Allah^{-saww} and said, 'Show me Muhammad^{-saww}! There is no survival if he^{-saww} survives'. He struck him upon his shoulder and called out, 'I have killed Muhammad^{-saww}, by Al-Laat and Al-Uzza (two idols)!' And Rasool-Allah^{-saww} looked at a man from the Emigrants who had cast his shield behind his back, and he was in the defeat. He^{-saww} said to him, 'O one with the shield! Throw away your shield and pass to the Fire'. So, he threw down his shield, and Rasool-Allah^{-saww} said: 'O Naseyba! Take the shield'. She took the shield and fought the Polytheists. Rasool-Allah^{-saww} said: 'The status of Naseyba is superior than the position of so and so, and so and so, and so and so'.

فَلَمَّا انْقَطَعَ سَيْفُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ يُقَاتِلُ بِالسَّلَاحِ وَ قَدِ انْقَطَعَ سَيْفِي فَدَفَعَ إِلَيْهِ رَسُولُ اللَّهِ ص سَيْفَهُ ذَا الْقَعَارِ فَقَالَ قَاتِلْ بِحَدِّهِ وَ لَمْ يَكُنْ يُجْمِلُ عَلَى رَسُولِ اللَّهِ ص أَحَدًا إِلَّا اسْتَقْبَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَإِذَا رَأَوْهُ رَجَعُوا

When the sword of Amir Al-Momineen^{-asws} broke, he^{-asws} came to Rasool-Allah^{-saww} and said: ‘O Rasool-Allah^{-saww}! The man fights with the weapon, and my^{-asws} sword is broken’. So, Rasool-Allah^{-saww} handed over his^{-saww} sword Zulfiqar and said: ‘Fight with this’, and no one happened to attack upon Rasool-Allah^{-saww} except Amir Al-Momineen^{-asws} faced up to him, and when he saw him^{-asws}, he would return.

فَأَخَارَ رَسُولُ اللَّهِ ص إِلَى نَاجِيَةِ أُحُدٍ فَوَقَفَ وَكَانَ الْقِتَالُ مِنْ وَجْهِ وَاحِدٍ وَ قَدِ انْهَزَمَ أَصْحَابُهُ فَلَمْ يَزَلْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُقَاتِلُهُمْ حَتَّى أَصَابَهُ فِي وَجْهِهِ وَ رَأْسِهِ وَ صَدْرِهِ وَ بَطْنِهِ وَ يَدَيْهِ وَ رِجْلَيْهِ تَسْعُونَ جِرَاحَةً فَتَحَامَوْهُ وَ سَبَعُوا مُنَادِيًا مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فُتَى إِلَّا عَلَيٌّ.

Rasool-Allah^{-saww} went to a side in a corner of Ohad and stopped, and he^{-saww} was fighting from one direction, and his^{-saww} companions had been defeated. Amir Al-Momineen^{-asws} did not cease fighting them until he^{-asws} was hit in his^{-asws} face, and his^{-asws} head, and his^{-asws} chest, and his^{-asws} belly, and his^{-asws} hands, and his^{-asws} legs with ninety injuries, and he^{-asws} kept defending him^{-saww}, and a caller was heard calling out from the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}!”

فَنَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ هَذِهِ وَ اللَّهُ الْمُؤَسَّاتُ فَقَالَ رَسُولُ اللَّهِ ص لِأَيِّ مِنْهُ وَ هُوَ مِنِّي فَقَالَ جِبْرَائِيلُ وَ أَنَا مِنْكُمْ.

Jibraeel^{-as} descended unto Rasool-Allah^{-saww} and said: ‘O Muhammad^{-saww}! By Allah^{-azwj} this is the solace’. Rasool-Allah^{-saww} said: ‘Because I^{-saww} am from him^{-asws} and he^{-asws} is from me^{-saww}’. Jibraeel^{-as} said: ‘And I^{-as} am from you^{-asws} both’.

وَ كَانَتْ هِنْدُ بِنْتُ عُثْبَةَ فِي وَسْطِ الْعَسْكَرِ فَكَلَّمَا انْهَزَمَ رَجُلٌ مِنْ قُرَيْشٍ دَفَعَتْ إِلَيْهِ مِیَالًا وَ مُخْحَلَةً وَ قَالَتْ إِنَّمَا أَنْتِ امْرَأَةٌ فَاتَّحِجِلِي بِهَذَا.

And Hind Bint Utba was in the midst of the army and every time a man from Quraysh was defeated, she would hand over a needle to him and some Kohl and said, ‘But, you are a woman, so apply Kohl with this’.

وَ كَانَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يُحْمَلُ عَلَى الْقَوْمِ فَإِذَا رَأَوْهُ انْهَزَمُوا وَ لَمْ يَبْنُتْ لَهُ أَحَدٌ وَ كَانَتْ هِنْدُ بِنْتُ عُثْبَةَ عَلَيْهَا اللَّعْنَةُ فَذُ اعْطَتْ وَ حَشِييَا عَهْدًا لَبِنِ قَتَلَتْ مُحَمَّدًا أَوْ عَلِيًّا أَوْ حَمْزَةَ لِأَعْطَيْتِكَ [لِأَعْطَيْتِكَ] رِضَاكَ وَ كَانَ وَ حَشِييَا عَبْدًا لَجُبَيْرِ بْنِ مُطْعِمٍ حَبَشِيًّا فَقَالَ وَ حَشِييَا أَمَّا مُحَمَّدٌ فَلَا أَقْدِرُ عَلَيْهِ وَ أَمَّا عَلِيٌّ فَرَأَيْتُهُ رَجُلًا حَذِرًا كَثِيرَ الْإِتِّبَاتِ فَلَمْ أَطْمَعْ فِيهِ فَكَمَنْتُ لِحَمْزَةَ فَرَأَيْتُهُ يَهْدِي النَّاسَ هَدًى

And Hamza^{-asws} was attacking upon the people when the defeated ones saw him^{-asws}, and no one could stand up to him^{-asws}, and Hind Bint Utba, may the Curse be upon her, had given a pact to a savage (her slave), ‘If you were to kill Muhammad^{-saww}, or Ali^{-asws}, or Hamza^{-asws}, I shall grant you your pleasure’, and the savage was an Ethiopian slave of Al-Jubeyr Bin Mut’am. The savage said, ‘As for Muhammad^{-saww}, I am not able upon him^{-saww}, and as for Ali^{-asws}, I see him^{-asws} as a cautious man of a lot of looking around, so I cannot covet regarding him^{-asws}. I shall ambush Hamza^{-asws}, as I see him^{-asws} guiding the people with guidance.

فَمَرَّ بِي فَوَطِئَ عَلَيَّ جُرُوفِ هَرٍ فَسَقَطَ فَأَخَذْتُ حَرْبِي فَهَزَّزْتُهَا وَ رَمَيْتُهُ فَوَقَعَتْ فِي حَاصِرَتِهِ وَ حَرَجَتْ مِنْ مَثَانِيهِ فَسَقَطَ فَأَتَيْتُهُ فَشَقَمْتُ بَطْنَهُ فَأَخَذْتُ كِبِدَهُ وَ جِئْتُ بِهَا إِلَى هِنْدٍ فَقُلْتُ لَهَا هَذِهِ كِبِدُ حَمْزَةَ فَأَخَذْتُهَا فِي فَمِهَا فَلَاكْتُهَا فَجَعَلَهَا اللَّهُ فِي فِيهَا مِثْلَ الدَّاعِصَةِ فَلَقَطَتْهَا وَ رَمَتْ بِهَا فَبَعَثَ اللَّهُ مَلَكًا فَحَمَلَهُ وَ رَدَّهُ إِلَى مَوْضِعِهِ.

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

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَبِي اللَّهِ أَنْ يُدْخَلَ شَيْئاً مِنْ بَدَنِ حَمْرَةَ النَّارِ.

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Refused to enter anything from the body of Hamza^{-asws} into the Fire'.

فَجَاءَتْ إِلَيْهِ هِنْدٌ فَقَطَعَتْ مَذَاكِيرَهُ وَ قَطَعَتْ أُذُنَيْهِ وَ جَعَلَتْهُمَا حُرْصَيْنِ وَ شَدَّتْهُمَا فِي عُنُقِهَا وَ قَطَعَتْ يَدَيْهِ وَ رِجْلَيْهِ وَ تَرَاجَعَ النَّاسُ فَصَارَتْ قُرَيْشٌ عَلَى الْجَبَلِ فَقَالَ أَبُو سُفْيَانَ وَ هُوَ عَلَى الْجَبَلِ اعْلُ هُبَلُ. فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ قُلْ لَهُ اللَّهُ أَعْلَى وَ أَجْلُ. فَقَالَ يَا عَلِيُّ إِنَّهُ قَدْ أَنْعَمَ عَلَيْنَا. فَقَالَ عَلِيُّ بَلِ اللَّهُ أَنْعَمَ عَلَيْنَا.

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

ثُمَّ قَالَ يَا عَلِيُّ أَسْأَلُكَ بِاللَّاتِ وَ الْعُزَّى هَلْ قُتِلَ مُحَمَّدٌ فَقَالَ لَهُ لَعْنَتُكَ اللَّهُ وَ لَعْنُ اللَّاتِ وَ الْعُزَّى مَعَكَ وَ اللَّهُ مَا قُتِلَ وَ هُوَ يَسْمَعُ كَلَامَكَ قَالَ أَنْتَ أَصْدَقُ لَعْنُ اللَّهِ ابْنَ قَمِيئَةَ رَعِمَ أَنَّهُ قَتَلَ مُحَمَّدًا.

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

وَ كَانَ عَمْرُو بْنُ قَيْسٍ قَدْ تَأَخَّرَ إِسْلَامُهُ فَلَمَّا بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ص فِي الْحَرْبِ أَخَذَ سَيْفَهُ وَ تَرْسَهُ وَ أَقْبَلَ كَاللَيْثِ الْعَادِي يَمْوُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ خَالَطَ الْقَوْمَ فَاسْتَشْهَدَ فَمَرَّ بِهِ رَجُلٌ مِنَ الْأَنْصَارِ فَرَأَاهُ صَرِيحاً بَيْنَ الْقَتْلَى فَقَالَ يَا عَمْرُو وَ أَنْتَ عَلَى دِينِكَ الْأَوَّلِ قَالَ لَا وَ اللَّهُ إِلَيَّ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ مَاتَ

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

فَقَالَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ إِنَّ عَمْرُو بْنَ ثَابِتٍ قَدْ أَسْلَمَ وَ قُتِلَ فَهُوَ شَهِيدٌ قَالَ إِي وَ اللَّهُ شَهِيدٌ مَا رَجُلٌ لَمْ يُصَلِّ لِلَّهِ رُكْعَةً دَخَلَ الْجَنَّةَ غَيْرُهُ.

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

وَ كَانَ حَنْظَلَةُ بْنُ أَبِي عَامِرٍ رَجُلًا [رَجُلًا] مِنَ الْخَزْرَجِ تَزَوَّجَ فِي تِلْكَ اللَّيْلَةِ الَّتِي كَانَتْ صَبِيحَتَهَا حَزْبُ أُحُدٍ بِنْتِ عَبْدِ اللَّهِ بْنِ أَبِي نِي سُلُولٍ وَ دَخَلَ بِهَا فِي تِلْكَ اللَّيْلَةِ وَ اسْتَأْذَنَ رَسُولَ اللَّهِ ص أَنْ يُقِيمَ عِنْدَهَا

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

فَأَنْزَلَ اللَّهُ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَ رَسُولِهِ فَإِذَا اسْتَأْذَنُوكَ لِيُغْضِ شَأْنَهُمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ

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

فَأَذَنْ لَهُ رَسُولُ اللَّهِ ص وَ هَذِهِ الْآيَةُ فِي سُورَةِ التَّوْرَةِ وَ أَخْبَارُ أُحُدٍ فِي سُورَةِ آلِ عِمْرَانَ فَهَذَا الدَّلِيلُ عَلَى أَنَّ التَّأْلِيْفَ عَلَى خِلَافِ مَا أَنْزَلَ اللَّهُ.

Rasool-Allah^{-saww} permitted for him, and this Verse in Surah Al-Noor and its information is in Surah Aal-e-Imran. Thus, this evidences upon that the composition is upon differently to what Allah^{-azwj} Revealed.

فَدَخَلَ حَنْظَلَةُ بِأَهْلِهِ وَ وَقَعَ عَلَيْهَا فَأَصْبَحَ وَ حَرَجَ وَ هُوَ جُنُبٌ فَحَضَرَ الْقِتَالَ فَبَعَثَتْ امْرَأَتُهُ إِلَى أَرْبَعَةِ نَفَرٍ مِنَ الْأَنْصَارِ لَمَّا أَرَادَ حَنْظَلَةُ أَنْ يَخْرُجَ مِنْ عِنْدِهَا وَ أَشْهَدَتْ عَلَيْهِ أَنَّهُ قَدْ وَقَعَهَا فَقِيلَ لَهَا لِمَ فَعَلْتِ ذَلِكَ قَالَتْ رَأَيْتُ فِي هَذِهِ اللَّيْلَةِ فِي نَوْمِي كَأَنَّ السَّمَاءَ قَدْ انْفَرَجَتْ فَوَقَعَ فِيهَا حَنْظَلَةُ ثُمَّ انْضَمَّتْ فَعَلِمْتُ أَنَّهَا الشَّهَادَةُ فَكْرِهْتُ أَنْ لَا أَشْهَدَ عَلَيْهِ فَحَمَلَتْ مِنْهُ

Hanzala entered to be with his wife and consummated with her. He woke up in the morning and went out, and he was with sexual impurity. He attended the fighting. His wife sent a message to four persons from Al-Ansar, when Hanzala intended to go out from her presence, and she testified upon him that he had copulated with her. It was said to her, 'He did not do that'. She said, 'I saw in my dream during this night as if the sky had been cleft asunder and Hanzala fell in it, and it joined up, so I knew he had been martyred, so I disliked it not to keep witnessed upon him and I become pregnant from him.

فَلَمَّا حَضَرَ الْقِتَالَ نَظَرَ إِلَى أَبِي سُوَيْبَانَ عَلَى فَرَسٍ يَجُولُ بَيْنَ الْعَسْكَرِ فَحَمَلَ عَلَيْهِ فَضْرَبَ عِرْقُوبَ فَرَسِهِ فَأَكْتَسَعَتِ الْفَرَسُ وَ سَقَطَ أَبُو سُوَيْبَانَ إِلَى الْأَرْضِ وَ صَاحَ يَا مَعْشَرَ قُرَيْشٍ أَنَا أَبُو سُوَيْبَانَ وَ هَذَا حَنْظَلَةُ يُرِيدُ قَتْلِي وَ عَدَا أَبُو سُوَيْبَانَ وَ مَرَّ حَنْظَلَةُ فِي طَلَبِهِ فَعَرَضَ لَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ فَطَعَنَهُ فَمَسَى إِلَى الْمُشْرِكِ فِي طَعْنِهِ فَضْرَبَهُ فَقَتَلَهُ وَ سَقَطَ حَنْظَلَةُ إِلَى الْأَرْضِ بَيْنَ حَمْرَةَ وَ عَمْرُو بْنِ الْجُمُوحِ وَ عَبْدِ اللَّهِ بْنِ جِرَامٍ وَ جَمَاعَةٍ مِنَ الْأَنْصَارِ

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

فَقَالَ رَسُولُ اللَّهِ ص رَأَيْتُمُ الْمَلَائِكَةَ تَغْسِلُ حَنْظَلَةَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ بِمَاءِ الْمُرْنِ فِي صَحَائِفٍ مِنْ ذَهَبٍ فَكَانَ يُسَمَّى عَسِيلَ الْمَلَائِكَةِ.

Rasool-Allah^{-saww} said: 'I^{-saww} saw the angels washing Hanzala between the sky and the earth with water of the cloud in a golden tray', and he was named as 'One washed by the Angels'.

و رُوِيَ أَنَّ مُغَيْرَةَ بْنَ الْعَاصِ كَانَ رَجُلًا أَعْسَرَ فَحَمَلَ فِي طَرِيقِهِ إِلَى أُحُدٍ ثَلَاثَةَ أَحْجَارٍ فَقَالَ بَحْدِهِ أَفْتُلُ مُحَمَّدًا فَلَمَّا حَضَرَ الْقِتَالَ نَظَرَ إِلَى رَسُولِ اللَّهِ ص وَ يَدِيهِ السَّيْفُ فَرَمَاهُ بِحَجَرٍ فَأَصَابَ بِهِ رَسُولُ اللَّهِ ص فَسَقَطَ السَّيْفُ مِنْ يَدِهِ فَقَالَ قَتَلْتُهُ وَ اللَّاتِ وَ الْعُزَّى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَذَبَ لَعْنَةُ اللَّهِ

And it is reported that Mugheira Bin Al-Aas was a left-handed man, and he carried three stones in his way to Ohad and said, 'With these I shall kill Muhammad^{-saww}'. When the fighting presented, he looked at Rasool-Allah^{-saww} and the sword was in his^{-saww} hand. He threw the stones and hit Rasool-Allah^{-saww} with it, and the sword fell down from his^{-saww} hand. He said, 'By Al-Laat and Al-Uzza! I have killed him^{-saww}'. Amir Al-Momineen^{-asws} said: 'Liar, may Allah^{-azwj} Curse him!'

فَرَمَاهُ بِحَجَرٍ آخَرَ فَأَصَابَ جَبْهَتَهُ فَقَالَ رَسُولُ اللَّهِ اللَّهُمَّ حَيِّرْهُ فَلَمَّا انْكَشَفَ النَّاسُ تَحَيَّرَ فَلَجِئَهُ عَمَّارُ بْنُ يَاسِرٍ فَقَتَلَهُ وَ سَلَطَ اللَّهُ عَلَى ابْنِ قَمِيئَةَ الشَّجَرَ فَكَانَ يَمْزُجُ بِالشَّجَرِ فَيَمْتَعُ فِي وَسْطِهَا فَتَأْخُذُ مِنْ لَحْمِهِ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى صَارَ مِثْلَ الصِّرِّ وَ مَاتَ لَعْنَةُ اللَّهِ.

He pelted him^{-saww} with another stone and it hit his^{-saww} forehead. Rasool-Allah^{-saww} said: 'O Allah^{-azwj}, Confuse him!' When the people were exposed, he was confused. Ammar Bin Yasser^{-ra} faced him and killed him, and Allah^{-azwj} Made the tree to overcome upon Ibn Qamiya, and he was passing by with the tree and fell in its midst, and it took from his flesh. He did not cease to be like that until he became like the scrapped, and died, may Allah^{-azwj} Curse him.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ وَ لَقَدْ كُنْتُمْ تَمَنُّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَإِنَّ الْمُؤْمِنِينَ لَمَّا أَحْبَبْتَهُمُ اللَّهُ بِالَّذِي فَعَلَ بِشَهَدَائِهِمْ يَوْمَ بَدْرٍ وَ مَنَازِلِهِمْ مِنَ الْجَنَّةِ رَغِبُوا فِي ذَلِكَ فَقَالُوا اللَّهُمَّ أَرْنَا قِتَالًا نَسْتَشْهَدُ فِيهِ فَأَرَاهُمْ اللَّهُ إِيَّاهُ يَوْمَ أُحُدٍ فَلَمْ يَتَّبِعُوا إِلَّا مَنْ شَاءَ اللَّهُ مِنْهُمْ فَذَلِكَ قَوْلُهُ وَ لَقَدْ كُنْتُمْ تَمَنُّونَ الْآيَةَ.

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

و فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ فَأَنَا بَكْتُمْ عَمَّا بَعِمَ فَأَمَّا الْعَمُّ الْأَوَّلُ فَالْهُزِيمَةُ وَ الْقَتْلُ وَ الْعَمُّ الْآخِرُ فَإِشْرَافُ خَالِدِ بْنِ الْوَلِيدِ عَلَيْهِمْ يُقُولُ لِكَيْلَا تَحْزَنُوا عَلَيَّ مَا فَاتَكُمْ مِنَ الْغَنِيمَةِ وَ لَا مَا أَصَابَكُمْ يَعْني قَتْلَ إِخْوَانِهِمْ وَ اللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْغَمِّ قَالِ يَعْني الْهُزِيمَةَ

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

وَ تَرَاجَعَ أَصْحَابُ رَسُولِ اللَّهِ الْمَجْرُوحُونَ وَ غَيْرُهُمْ فَأَقْبَلُوا يَعْتَذِرُونَ إِلَى رَسُولِ اللَّهِ ص فَأَحَبَّ اللَّهُ أَنْ يُعْرِفَ رَسُولُهُ ص مِنَ الصَّادِقِ مِنْهُمْ وَ مِنَ الْكَاذِبِ فَأَنْزَلَ اللَّهُ عَلَيْهِمُ النَّعَاسَ فِي تِلْكَ الْحَالَةِ حَتَّى كَانُوا يَسْقُطُونَ إِلَى الْأَرْضِ وَ كَانَ الْمَنَافِقُونَ الَّذِينَ يَكْذِبُونَ لَا يَسْتَقِرُّونَ قَدْ طَارَتْ عُقُولُهُمْ وَ هُمْ يَتَكَلَّمُونَ بِكَلَامٍ لَا يُفْهَمُ عَنْهُمْ

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

فَأَنْزَلَ اللَّهُ عَلَيْهِ نَعَشَى طَائِفَةً مِنْكُمْ يَعْني الْمُؤْمِنِينَ وَ طَائِفَةً قَدْ أَهْمَتْهُمْ أَنْفُسُهُمْ يَنْظُرُونَ بِاللَّهِ عَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قَالَ اللَّهُ لِمَحَمَّدٍ فُلْنِ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا يَقُولُونَ لَوْ كُنَّا فِي بُيُوتِنَا مَا أَصَابَنَا الْقَتْلُ

enveloping a party from you – meaning the Momineen, ***and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, 'Is there anything for us from the matter?'*** Allah^{-azwj} Said to Muhammad^{-saww}: ***Say: The matter, all of it is for Allah'. They are concealing within themselves what they are not manifesting to you. They are saying, 'If there was something for us from the matter, we would not have been killed over here'***. – They were saying, 'If we had been in our homes, the killing would not have afflicted us'.

قَالَ اللَّهُ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ وَ لِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَ لِيُمَحِّصَ مَا فِي قُلُوبِكُمْ وَ اللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ فَأَخْبَرَ اللَّهُ رَسُولَهُ مَا فِي قُلُوبِ الْقَوْمِ وَ مَنْ كَانَ مِنْهُمْ مُؤْمِنًا وَ مَنْ كَانَ مِنْهُمْ مُنَافِقًا كَاذِبًا بِالنَّعَاسِ

Allah^{-azwj} Said: ***'Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, and for Allah to Test what is in your chests and for Him to Purge what is in your hearts; and Allah Knows the contents of the chests' [3:154]***. Thus, Allah^{-azwj} Informed His^{-azwj} Rasool^{-saww} what was in the hearts of the people, and the one from them who was a Momin and the one from them who was a hypocrite, a liar with the lethargy.

فَأَنْزَلَ اللَّهُ عَلَيْهِ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ يَعْنِي الْمُنَافِقَ الْكَاذِبَ مِنَ الْمُؤْمِنِ الصَّادِقِ بِالنُّعَاسِ الَّذِي مَيَّرَ بَيْنَهُمْ.

Allah^{-azwj} Revealed unto him^{-saww}: **Allah was not going to leave the Momineen to what you are upon presently until He Distinguishes the bad from the good [3:179]** – meaning the hypocrite, the liar, from the Momin, the truthful, by the lethargy which distinguished between them”.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ وَ مَا كَانَ لِنَبِيِّ أَنْ يُغْلَ فَصَدَّقَ اللَّهُ لَمْ يَكُنِ اللَّهُ لِيَجْعَلَ نَبِيًّا غَالًا وَ مَنْ يُغْلَلُ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ مَنْ غَلَّ شَيْئًا رَأَهُ يَوْمَ الْقِيَامَةِ فِي النَّارِ ثُمَّ يُكَلِّفُ أَنْ يَدْخُلَ إِلَيْهِ فَيُخْرِجُهُ مِنَ النَّارِ ثُمَّ تُؤْفَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ.

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

قَوْلُهُ وَ قِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ فَهُمْ ثَلَاثُمِائَةٍ مُنَافِقٍ رَجَعُوا مَعَ عَبْدِ اللَّهِ بْنِ أَبِي بِنِ سَلُولٍ فَقَالَ لَهُمْ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنْشَدُكُمْ اللَّهَ فِي نَبِيِّكُمْ وَ دِينِكُمْ وَ دِيَارِكُمْ فَقَالُوا وَ اللَّهُ لَا يَكُونُ الْقِتَالُ الْيَوْمَ وَ لَوْ نَعْلَمُ أَنَّهُ يَكُونُ قِتَالًا لَا تَبْعَانَا يَعْزِلُ اللَّهُ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ الْآيَةَ.

His^{-azwj} Words: **and it was said to them: ‘Come, fight in in the Way of Allah**, - they were three hundred hypocrites returning with Abdullah Bin Ubay Bin Saloul. Jabir Bin Abdullah said to them, ‘I adjure you with Allah^{-azwj} regarding your Prophet^{-saww} and your Religion and your houses’. They said, ‘By Allah^{-azwj}! No fighting will take place today, and **If we knew fighting**, would take place, **we would have followed you**’. Allah^{-azwj} Said: **They were on that day much closer to Kufr than the Eman. [3:168]** – the Verse.

فَلَمَّا سَكَنَ الْقِتَالُ قَالَ رَسُولُ اللَّهِ ص مِنْ لَهُ عِلْمٌ بِسَعْدِ بْنِ الرَّبِيعِ فَقَالَ رَجُلٌ أَنَا أَطْلُبُهُ فَأَشَارَ رَسُولُ اللَّهِ ص إِلَىٰ مَوْضِعٍ فَقَالَ أَطْلُبُهُ هُنَاكَ فَإِنِّي قَدْ رَأَيْتُهُ فِي ذَلِكَ الْمَوْضِعِ قَدْ شُرِعَتْ حَوْلَهُ اثْنَا عَشَرَ رُمْحًا

When the fighting subsided, Rasool-Allah^{-saww} said: ‘Who has any knowledge of S’ad Bin Al-Rabie?’ A man said, ‘I shall seek him’. Rasool-Allah^{-saww} gestured towards a place and said: ‘Seek him over there, for I^{-saww} had seen him in that place, twelve spearmen had surrounded him’.

قَالَ فَأَتَيْتُ ذَلِكَ الْمَوْضِعَ فَإِذَا هُوَ صَرِيعٌ بَيْنَ الْقَتْلِ فَقُلْتُ يَا سَعْدُ فَلَمْ يُجِبْنِي ثُمَّ قُلْتُ يَا سَعْدُ فَلَمْ يُجِبْنِي فَقُلْتُ يَا سَعْدُ إِنَّ رَسُولَ اللَّهِ ص قَدْ سَأَلَ عَنْكَ فَرَفَعَ رَأْسَهُ فَانْتَعَشَ كَمَا يَنْتَعِشُ الْفَرَحُ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَدْ أَحْيَىٰ لِحْيَتِي وَ اللَّهُ إِنَّهُ لِحَيٌّ وَ قَدْ أَحْيَىٰ لِحْيَتِي أَنَّهُ رَأَىٰ حَوْلَكَ اثْنَيْ عَشَرَ رُمْحًا

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

فَقَالَ الْحَمْدُ لِلَّهِ صَدَقَ رَسُولُ اللَّهِ ص فَدَ طُعِنْتُ اثْنَتَيْ عَشْرَةَ طَعْنَةً كُلُّهَا فَدَ جَافَتْنِي أَبْلَغَ قَوْمِي الْأَنْصَارَ السَّلَامَ وَ قُلْ لَهُمْ وَ اللَّهُ مَا لَكُمْ عِنْدَ اللَّهِ عُذْرٌ أَنْ تَشُوكَ رَسُولَ اللَّهِ ص شَوْكَةً وَ فِيكُمْ عَيْنٌ تَطْرَفُ ثُمَّ تَنْفَسُ فَخَرَجَ مِنْهُ مِثْلُ دَمِ الْجُرُورِ وَ قَدْ كَانَ احْتَفَنَ فِي جَوْفِهِ وَ قَضَى نَحْبَهُ رَحِمَهُ اللَّهُ.

He said, 'The Praise is for Allah^{-azwj}! Rasool-Allah^{-saww} spoke the truth. Twelver spearmen had stabbed me. All of them had betrayed me. Deliver to my people, the helpers of Islam, and say to them, 'By Allah^{-azwj}! There is no excuse for you all in the Presence of Allah^{-azwj} if you were to even touch Rasool-Allah^{-saww} with a thorn even for the blink of an eye'. Then he breathed (his last), and there came out from him like the blood of a sheep, and it had been congested inside him, and his life expired, may Allah^{-azwj} have Mercy on him.

ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ص وَ أَخْبَرْتُهُ فَقَالَ رَجَمَ اللَّهُ سَعْدًا نَصْرَنَا حَيًّا وَ أَوْصَى بِنَا مَيْتًا ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَنْ لَهُ عِلْمٌ بِعَيْبِي حَمْزَةَ فَقَالَ لَهُ الْحَارِثُ بْنُ الصِّمَّةِ أَنَا أَعْرِفُ مَوْضِعَهُ فَجَاءَ حَتَّى وَقَفَ عَلَى حَمْزَةَ فَكَّرَهُ أَنْ يَرْجِعَ إِلَى رَسُولِ اللَّهِ ص فَيُخْبِرُهُ

Then I came to Rasool-Allah^{-saww} and informed him^{-saww}. He^{-saww} said: 'May Allah^{-azwj} have Mercy on Sa'ad. He helped us when alive and advised us when dying'. Then Rasool-Allah^{-saww} said: 'Who has knowledge for him about my^{-saww} uncle Hamza^{-asws}?'. Al-Haris Bin Al-Simmat said to him^{-saww}, 'I know of his^{-asws} place'. He went until he stopped at Hamza^{-asws}, and he disliked to return to Rasool-Allah^{-saww} and inform him^{-saww}.

فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَا عَلِيُّ اطَّلُبْ عَمَكَ فَجَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ فَوَقَفَ عَلَى حَمْزَةَ فَكَّرَهُ أَنْ يَرْجِعَ إِلَى رَسُولِ اللَّهِ ص فَجَاءَ رَسُولُ اللَّهِ ص حَتَّى وَقَفَ عَلَيْهِ فَلَمَّا رَأَى مَا فَعَلَ بِهِ بَكَى ثُمَّ قَالَ وَ اللَّهُ مَا وَقَفْتُ مَوْقِفًا قَطُّ أَعْظَمَ عَلَيَّ مِنْ هَذَا الْمَكَانِ لَوْ أَنَّكَ كُنْتَ اللَّهُ مِنْ قُرَيْشٍ لَأَمْتَلَأَ بِسَبْعِينَ رَجُلًا مِنْهُمْ

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

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ وَ أَصْبِرْ فَقَالَ رَسُولُ اللَّهِ ص بَلْ أَصْبِرُ فَأَلْفَى رَسُولُ اللَّهِ ص عَلَى حَمْزَةَ بُرْدَةً كَانَتْ عَلَيْهِ فَكَانَتْ إِذَا مَدَّهَا عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ وَ إِذَا مَدَّهَا عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ فَمَدَّهَا عَلَى رَأْسِهِ وَ أَلْفَى عَلَى رِجْلَيْهِ الْحُثَيْشِ

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

وَ قَالَ لَوْ لَا أَيْ أَحَدُ نِسَاءِ بَنِي عَبْدِ الْمُطَّلِبِ لَرَكَّبْتُهُ لِلْعُقْبَانِ وَ السَّبَاعِ حَتَّى يُحْشَرَ يَوْمَ الْقِيَامَةِ مِنْ بُطُونِ السَّبَاعِ وَ الطَّيْرِ. وَ أَمَرَ رَسُولُ اللَّهِ ص بِالْمُتَلَّى فَجَمِعُوا فَصَلَّى عَلَيْهِمْ وَ دَفَنَهُمْ فِي مَضَاجِعِهِمْ وَ كَبَّرَ عَلَى حَمْزَةَ سَبْعِينَ تَكْبِيرَةً.

And he^{-saww} said: 'Had I^{-saww} not been cautious of the women of the clan of Abdul Muttalib^{-asws}, I^{-saww} would have left him^{-asws} for the posterity and the predators until he^{ar} is raised on the Day of Qiyamah from the bellies of the wild animals and the birds'. And Rasool-Allah^{-saww} instructed with the killed ones, and they were gathered, and he^{-saww} prayed Salat over them and buried them in their dying places, and he^{-saww} exclaimed seventy Takbeers over Hamza^{-asws}.

قَالَ وَ صَاحَ إِبْلِيسُ بِالْمَدِينَةِ قُبُلَ مُحَمَّدٍ فَلَمْ يَبْقَ أَحَدٌ مِنْ نِسَاءِ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا وَ خَرَجَ وَ خَرَجَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ص تَعْدُو عَلَى قَدَمَيْهَا حَتَّى وَافَتْ رَسُولَ اللَّهِ ص وَ قَعَدَتْ بَيْنَ يَدَيْهِ وَ كَانَ إِذَا بَكَى رَسُولُ اللَّهِ ص بَكَتْ وَ إِذَا انْتَحَبَ انْتَحَبَتْ.

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

وَ نَادَى أَبُو سُفْيَانَ مَوْعِدَنَا وَ مَوْعِدُكُمْ فِي عَامٍ قَابِلٍ فَتَقَتَّلِكَ فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فُلْنَ نَعَمْ وَ اذْخَلْ رَسُولُ اللَّهِ ص وَ دَخَلَ الْمَدِينَةَ وَ اسْتَقْبَلَتْهُ النِّسَاءُ يُؤُولُونَ وَ يَبْكِينَ فَاسْتَقْبَلَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ فَقَالَ لَهَا رَسُولُ اللَّهِ ص احْتَسِبِي فَقَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ أَحَاكِ قَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَنِيئاً لَهُ الشَّهَادَةُ ثُمَّ قَالَ لَهَا احْتَسِبِي قَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ حَمْرَةَ بِنْتِ عَبْدِ الْمُطَّلِبِ قَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَنِيئاً لَهُ الشَّهَادَةُ

And Abu Sufyan called out, 'Our appointment is in the next year and we shall kill'. Rasool-Allah^{-saww} said to Amir Al-Momineen^{-asws}: 'Say yes'. And Rasool-Allah^{-saww} departed and entered Al-Medina and the women received him^{-saww} ululating and crying, and Zainab Bint Jahsh received him^{-saww}, and Rasool-Allah^{-saww} said to her: 'Reckon me^{-saww}'. She said, 'Who, O Rasool-Allah^{-saww}?'. He^{-saww} said: 'Your brother'. She said, '**We are for Allah and we are returning to Him [2:156].** Congratulations of the martyrdom for him'.

ثُمَّ قَالَ لَهَا احْتَسِبِي قَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ زَوْجِكَ مُصْعَبُ بْنُ عُمَيْرٍ قَالَتْ وَ اَحْزَنَاهُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِلزَّوْجِ عِنْدَ الْمَرْأَةِ لِحَدًّا مَا لِأَخِي مِثْلَهُ فَقَبِلَ لَهَا لَمْ تَقُلْتِ ذَلِكَ فِي زَوْجِكَ قَالَتْ ذَكَرْتُ يُتَمُّ وَوَلَدِهِ.

Then he^{-saww} said to her: 'Reckon me^{-saww}'. She said, 'Who, O Rasool-Allah^{-saww}?'. He^{-saww} said: 'Your husband Mus'ab Bin Umeyr'. She said, 'Alas! His grief'. Rasool-Allah^{-saww} said: 'Surely for the husband there is a limit with the wife, there is for no one like it'. It was said to her, 'Why did you say that regarding your husband?' She said, 'I remembered orphaning of his children'.

قَالَ وَ تَأَمَّرْتُ فُرَيْشٌ عَلَى أَنْ يَرْجِعُوا وَ يُغَيِّرُوا عَلَى الْمَدِينَةِ فَقَالَ رَسُولُ اللَّهِ ص أَيُّ رَجُلٍ يَأْتِينَا بِخَبَرِ الْقَوْمِ فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَا آتِيكُمْ بِخَبَرِهِمْ قَالَ أَذْهَبُ فَإِنْ كَانُوا رَكِبُوا الْحَيْتِلَ وَ جَنَبُوا الْإِبِلَ فَهُمْ يُرِيدُونَ الْمَدِينَةَ وَ اللَّهُ لَعْنُ أَرَادُوا الْمَدِينَةَ لِأَنَّ رَأَى اللَّهَ فِيهِمْ وَ إِنْ كَانُوا رَكِبُوا الْإِبِلَ وَ جَنَبُوا الْحَيْتِلَ فَأَيُّهُمْ يُرِيدُونَ مَكَّةَ

He said, 'And Quraysh conspired upon that they would return and attacked upon Al-Medina. Rasool-Allah^{-saww} said: 'Which man can come to us with the information of the people'. But no one answered him^{-saww}. Amir Al-Momineen^{-asws} said: 'I^{-asws} will come to you all with their news'. He^{-saww} said: 'Go, for if there were riding the horses and shunning the camels, then they are intending Al-Medina. By Allah^{-azwj}, if they are intending Al-Medina, Allah^{-azwj} will Put

them down; and if they were riding the camels and shunning the horses, then they are intending Makkah’.

فَمَضَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى مَا بِهِ مِنَ الْأَلَمِ وَالْجِرَاحَاتِ حَتَّى كَانَ قَرِيباً مِنَ الْقَوْمِ فَرَأَاهُمْ قَدْ رَكِبُوا الْإِبِلَ وَ جَنَبُوا الْحَيْلَ فَرَجَعَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ ص أَرَادُوا مَكَّةَ.

Amir Al-Momineen^{-asws} went upon what was with him^{-asws} from the pains and the injuries until when he^{-asws} was near to the people, he^{-asws} saw them riding the camels and shunning the horses, so Amir Al-Momineen^{-asws} returned to Rasool-Allah^{-saww} and informed him^{-saww}. Rasool-Allah^{-saww} said: ‘They are intending Makkah’.

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ص الْمَدِينَةَ نَزَلَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ بِأَمْرِكَ أَنْ تَخْرُجَ فِي أَثَرِ الْقَوْمِ وَلَا يَخْرُجَ مَعَكَ إِلَّا مَنْ بِهِ جِرَاحَةٌ فَأَمَرَ رَسُولُ اللَّهِ ص مُنَادِيًا يُنَادِي يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ مَنْ كَانَتْ بِهِ جِرَاحَةٌ فَلْيَخْرُجْ وَمَنْ لَمْ يَكُنْ بِهِ جِرَاحَةٌ فَلْيَبْقِمْ

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

فَأَقْبَلُوا يُضَمِّدُونَ جِرَاحَتَهُمْ وَيُدَاوُوْنَهَا وَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ وَ لَا يَهْتُمُّوا فِي الْبِغْيَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلُمُونَ الْآيَةَ فَهَذِهِ الْآيَةُ فِي سُورَةِ النَّسَاءِ وَ يَجِبُ أَنْ تَكُونَ فِي هَذِهِ السُّورَةِ.

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

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ يَمْسَسْكُمْ قَرْحَ الْآيَةِ فَخَرِّجُوا عَلَى مَا بِهِمْ مِنَ الْأَلَمِ وَالْجِرَاحِ فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ص حَمْرَاءَ الْأَسَدِ وَ فُرَيْشَ قَدْ نَزَلَتْ الرُّوحَاءُ قَالَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ وَ الْحَارِثُ بْنُ هِشَامٍ وَ عَمْرُو بْنُ الْعَاصِ وَ خَالِدُ بْنُ الْوَلِيدِ نَرْجِعُ فَنُغِيرُ عَلَى الْمَدِينَةِ فَقَدْ قَتَلْنَا سَرَاهِمَ وَ كَبَشَهُمْ يَعْتُونَ حَمْرَةَ

Allah^{-azwj} Mighty and Majestic Said: **If an injury touched you (at Ohad), [3:140]** – the Verse. They went out upon what was with them from the pains and the injuries. When Rasool-Allah^{-saww} reached Hamra Al-Asad and Quraysh had descended at Al-Rawha. Ikrima Bin Abu Jahl and Al-Haris Bin Hisham and Amro Bin Al-Aas and Khalid Bin Al-Waleed said, ‘We shall return and attack upon Al-Medina for we have already killed their umbilical cord and their battering ram’ – meaning Hamza^{-asws}.

فَوَافَاهُمْ رَجُلٌ خَرَجَ مِنَ الْمَدِينَةِ فَسَأَلُوهُ الْخَبَرَ فَقَالَ تَرَكْتُ مُحَمَّدًا وَ أَصْحَابَهُ بِحَمْرَاءِ الْأَسَدِ يَطْلُبُونَكُمْ أَحَدَ الطَّلَبِ فَقَالَ أَبُو سُفْيَانَ هَذَا التَّكْدُّ وَ الْبُغْيُ قَدْ ظَفَرْنَا بِالْقَوْمِ وَ بَعَيْنَا وَ اللَّهُ مَا أَفْلَحَ قَوْمٌ قَطُّ بَعَوْا

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

فَوَافَاهُمْ نُعَيْمُ بْنُ مَسْعُودٍ الْأَشْجَعِيُّ فَقَالَ أَبُو سُفْيَانَ أَيْنَ تُرِيدُ قَالَ الْمَدِينَةَ لِأَمْتَارَ لِأَهْلِي طَعَاماً قَالَ هَلْ لَكَ أَنْ تَمُرَّ بِحَمْرَاءِ الْأَسَدِ وَ تَلْقَى أَصْحَابَ مُحَمَّدٍ وَ تُعَلِّمَهُمْ أَنَّ خُلَفَاءَنَا وَ مَوَالِينَا قَدْ وَافَوْنَا مِنَ الْأَحَابِيشِ حَتَّى يَرْجِعُوا عَنَّا وَ لَكَ عِنْدِي عَشْرَةُ فَلَانِصَّ أَمَلُوهَا تَمراً وَ زَبیباً

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

قَالَ نَعَمْ فَوَاتَى مِنْ عَدِّ ذَلِكَ الْيَوْمِ حَمْرَاءَ الْأَسَدِ فَقَالَ لِأَصْحَابِ رَسُولِ اللَّهِ ص أَيْنَ تُرِيدُونَ قَالُوا قُرَيْشاً قَالَ ارْجِعُوا فَإِنَّ قُرَيْشاً قَدْ اجْتَمَعَتْ إِلَيْهِمْ خُلَفَاؤُهُمْ وَ مَنْ كَانَ تَخَلَّفَ عَنْهُمْ وَ مَا أَظُنُّ إِلَّا وَ أَوَائِلُ حَبِيلِهِمْ يَطَّلِعُونَ عَلَيْكُمْ السَّاعَةَ فَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا تُبَالِي

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

وَ نَزَلَ جِبْرَائِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ ارْجِعْ يَا مُحَمَّدُ فَإِنَّ اللَّهَ قَدْ أَرَعَبَ قُرَيْشاً وَ مَرُّوا لَا يَلُؤُونَ عَلَى شَيْءٍ فَرَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ أَنْزَلَ اللَّهُ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ إِلَى قَوْلِهِ الَّذِينَ قَالَ لَهُمُ النَّاسُ يَغِي نُعَيْمُ بْنُ مَسْعُودٍ فَهَذَا لَفْظُهُ عَامٌّ وَ مَعْنَاهُ خَاصٌّ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ الْآيَةَ.

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

فَلَمَّا دَخَلُوا الْمَدِينَةَ قَالَ أَصْحَابُ رَسُولِ اللَّهِ ص مَا هَذَا الَّذِي أَصَابَنَا وَ قَدْ كُنْتُمْ تَعِدُّنَا النَّصْرَ فَأَنْزَلَ اللَّهُ تَعَالَى أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةُ الْآيَةِ وَ ذَلِكَ أَنَّ يَوْمَ بَدْرٍ قُتِلَ مِنْ قُرَيْشٍ سَبْعُونَ وَ أُسِرَ مِنْهُمْ سَبْعُونَ وَ كَانَ الْحُكْمُ فِي الْأَسَارَى الْقَتْلَ فَقَامَتِ الْأَنْصَارُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ هَبْنَاهُمْ لَنَا وَ لَا تَقْتُلُهُمْ حَتَّى تُفَادِيَهُمْ

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

فَنَزَلَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّ اللَّهَ قَدْ أَبَاحَ لَهُمُ الْفِدَاءَ أَنْ يَأْخُذُوا مِنْ هَؤُلَاءِ وَ يَطَّلِفُوهُمْ عَلَى أَنْ يُسْتَشْهَدَ مِنْهُمْ فِي عَامٍ قَابِلٍ بِقَدْرِ مَا يَأْخُذُونَ مِنْهُ الْفِدَاءَ فَأَحْبَرَهُمْ رَسُولُ اللَّهِ ص بِهَذَا الشَّرْطِ فَقَالُوا قَدْ رَضِينَا بِهِ نَأْخُذُ الْعَامَ الْفِدَاءَ مِنْ هَؤُلَاءِ وَ نَتَّقِي بِهِ وَ يُقْتَلُ مِنَّا فِي عَامٍ قَابِلٍ بَعْدَ مَنْ نَأْخُذُ مِنْهُمْ الْفِدَاءَ وَ نَدْخُلُ الْجَنَّةَ فَأَخَذُوا مِنْهُمْ الْفِدَاءَ وَ أَطَّلَفُوهُمْ

Jibraeel^{as} descended and said: 'Allah^{azwj} has Legalised the ransom for them if they were to take from these ones and free them upon a stipulation that there will be martyred from during

in the coming year by a measurement of what they take the ransom from it'. So, Rasool-Allah^{-saww} informed them with this stipulation. They said, 'We are pleased with it. We shall take the ransom this year from them and strengthen with it, and they will fight from us in the coming year by a number of the ones we take the ransom from, and we shall enter the Paradise'. So, they took the ransom from them and freed them.

فَلَمَّا كَانَ فِي هَذَا الْيَوْمِ وَ هُوَ يَوْمُ أُحُدٍ قُتِلَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص سَبْعُونَ فَقَالُوا يَا رَسُولَ اللَّهِ مَا هَذَا الَّذِي أَصَابَنَا وَ قَدْ كُنْتَ تَعِدُّنَا النَّصْرَ فَأَنْزَلَ اللَّهُ أَوْ لَمَّا أَصَابَتْكُمْ إِلَى قَوْلِهِ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ بِمَا اشْتَرَيْتُمْ يَوْمَ بَدْرٍ.

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

4- ل، الخصال بإسناده عن عامر بن وائل في خبر الشورى قال أمير المؤمنين عليه السلام نشدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ مَنْ قَالَ لَهُ جَبْرَيْلُ يَا مُحَمَّدُ تَرَى هَذِهِ الْمُوَاسَاةَ مِنْ عَلِيٍّ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَيْلُ وَ أَنَا مِنْكُمْ غَيْرِي قَالُوا اللَّهُمَّ لَا

(The book) 'Al-Khisal', by his chain from Aamir Bin Wasila in a Hadeeth of the consultation, 'Amir Al-Momineen^{-asws} said: 'We adjure you all with Allah^{-azwj}! Is there anyone among you who killed nine duellers from the clan of Abd Al-Dar, all of then grabbing the flag, then came their Ethiopian slave and he was saying, 'By Allah^{-azwj}! I will not kill for my master except Muhammad^{-saww}', and his mouth was foaming and his eyes reddened. So, you all feared him and moved away from him, and I^{-asws} went out to him. When he came it was as if he was a built-up dome. So, I^{-asws} and him exchanged strikes and I^{-asws} cut him into two halves, and there remained his incapacitated legs and his thighs standing upon the ground. The Muslims were looking at him and laughing from it?' They said, 'O Allah^{-azwj}! No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ قَتَلَ مِنْ بَنِي عَبْدِ الدَّارِ تِسْعَةً مُبَارَزَةً كُلُّهُمْ يَأْخُذُ الْلِوَاءَ ثُمَّ جَاءَ صَوَابُ الْحَبَشِيِّ مَوْلَاهُمْ وَ هُوَ يَقُولُ وَ اللَّهُ لَا أَقْتُلُ بِسَادَتِي إِلَّا مُحَمَّدًا قَدْ أَرَيْتُ شِدْقَاهُ وَ أَحْمَرْتُ عَيْنَاهُ فَانْقَبَيْتُمُوهُ وَ حُدُّمُ عَنْهُ وَ خَرَجْتُ إِلَيْهِ فَلَمَّا أَقْبَلَ كَانَتْ قُبَّةً مَبْنِيَّةً فَاحْتَلَفْتُ أَنَا وَ هُوَ صَرَبَتَيْنِ فَقَطَعْتُهُ بِنَصْفَيْنِ وَ بَقِيَتْ رِجْلَاهُ وَ عَجْزُهُ وَ فَخِذَاهُ قَائِمَةً عَلَى الْأَرْضِ تَنْظُرُ إِلَيْهِ الْمُسْلِمُونَ وَ يَضْحَكُونَ مِنْهُ قَالُوا اللَّهُمَّ لَا.

He^{-asws} said: 'We adjure you all with Allah^{-azwj}! Is there anyone among you who killed nine duellers from the clan of Abd Al-Dar, all of then grabbing the flag, then came their Ethiopian slave and he was saying, 'By Allah^{-azwj}! I will not kill for my master except Muhammad^{-saww}', and his mouth was foaming and his eyes reddened. So, you all feared him and moved away from him, and I^{-asws} went out to him. When he came it was as if he was a built-up dome. So, I^{-asws} and him exchanged strikes and I^{-asws} cut him into two halves, and there remained his incapacitated legs and his thighs standing upon the ground. The Muslims were looking at him and laughing from it?' They said, 'O Allah^{-azwj}! No'".¹³

5- ج، الإحتجاج عن أبي جعفر عليه السلام في خبر الشورى قال قال أمير المؤمنين عليه السلام نشدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَفَّتِ الْمَلَائِكَةُ مَعَهُ يَوْمَ أُحُدٍ حِينَ ذَهَبَ النَّاسُ غَيْرِي قَالُوا لَا

(The book) 'Al-Ihtijaj', from Abu Ja'far^{-asws} in a Hadeeth of the consultation, said, 'Amir Al-Momineen^{-asws} said: 'We adjure you all with Allah^{-azwj}! Is there anyone among you the Angels

¹² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 3

¹³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 4

paused with him on the day of Ohad when the people went away, apart from me^{-asws?} They said, 'No'.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَقَى رَسُولَ اللَّهِ ص مِنَ الْمَهْرَاسِ غَيْرِي قَالُوا لَا .

He^{-asws} said: 'We adjure you all with Allah^{-azwj!} Is there anyone among you who quenched Rasool-Allah^{-saww} from the water-basin apart from me^{-asws?} They said, 'No'.

بيان: قال في النهاية في الحديث إنه عطش يوم أحد فجاءه علي بماء من المهراس فعافه و غسل به الدم عن وجهه .

Explanatory note: 'He said in (the book) 'Al-Nihaya': 'He^{-saww} was thirsty on the day of Ohad, so Ali^{-asws} came to him^{-asws} with water from the water-basin and gave it to him^{-asws} and washed away the blood from his^{-saww} face''¹⁴.

6- ل، الخصال فيما عدَّ أمير المؤمنين عليه السلام على رأس اليهود من محبه عليه السلام في حياة النبي ص و بعد فوته أما الرابعة يا أبا اليهود فإن أهل مكة أقبلوا إلينا على بكره أبيهم قد استحاشوا من يليهم من قبائل العرب و قرئش طالين بنار مشركي قرئش في يوم بدر فهبط جبرئيل عليه السلام على النبي ص فأنبأه بذلك

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

فذهب النبي ص و عسكر بأصحابه في سد أحد و أقبل المشركون إلينا فحملوا علينا حملة رجل واحد و استشهد من المسلمين من استشهد و كان بمن بقي ما كان من الهزيمة و بقيت مع رسول الله ص و مضى المهاجرون و الأنصار إلى منازلهم من المدينة كل يقول قتل النبي ص و قتل أصحابه

The Prophet^{-saww} went with his^{-saww} companions and soldiers in blocking Ohad, and the Polytheists faced towards us and attacked upon us the attack of one man, and the ones who were martyred from the Muslims were martyred, and from the ones who remained were the ones who were defeated, and I^{-asws} remained with Rasool-Allah^{-saww}, and the Emigrants and the Helpers went to their houses from Al-Medina, every one of them saying, 'Muhammad^{-saww} has been killed and his^{-saww} companions have been killed!'

ثم ضرب الله عز و جل وجوه المشركين و قد جرحت بئني يدي رسول الله ص نيفاً و سبعين جرحاً منها هذه و هذه ثم ألقى رداءه و أمر يده على جراحاته و كان متي في ذلك ما على الله عز و جل ثوابه إن شاء الله .

Then Allah^{-azwj} Mighty and Majestic Struck the faces of the Polytheists, and I^{-asws} was injured in front of Rasool-Allah^{-azwj} with more than seventy injuries, from these is this one and this one'. Then he^{-asws} cast his^{-asws} cloak and passed his^{-asws} hand upon his^{-asws} injuries (and said):

¹⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 5

‘And that happened from me^{-asws} during that (day), what its Rewards are upon Allah^{-azwj} Mighty and Majestic, if Allah^{-azwj} so Desires”.¹⁵

7- ع، علل الشرائع الهمداني عن علي عن أبيه عن البرزطي و ابن أبي عمير معاً عن أبان بن عثمان عن أبي عبد الله عليه السلام قال: لَمَّا كَانَ يَوْمَ الْأُحُدِ انْهَزَمَ أَصْحَابُ رَسُولِ اللَّهِ ص حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبُو دُجَانَةَ سِمَاكُ بْنُ حَرْشَةَ فَقَالَ لَهُ النَّبِيُّ ص يَا أَبَا دُجَانَةَ أَمَا تَرَى قَوْمَكَ قَالَ بَلَى قَالَ الْحَقُّ بِقَوْمِكَ قَالَ مَا عَلَيَّ هَذَا بَايَعْتُ اللَّهَ وَ رَسُولَهُ قَالَ أَنْتَ بِي جِلِّ قَالَ وَ اللَّهُ لَا تَتَحَدَّثُ فُرَيْشٌ بِأَبْنِي خَدَلْتُكَ وَ فَرَرْتُ حَتَّى أَذُوقَ مَا تَذُوقُ فَجَزَاهُ النَّبِيُّ ص خَيْرًا

(The book) Illal Al Sharaie – Al Hamdany, from Ali, from his father, from Al Bazanty and Ibn Abu Umeyr both together, from Aban Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘When it was the day of Ohad, the companions of Rasool-Allah^{-saww} were defeated until there did not remain anyone with him^{-saww} except Ali^{-asws} Bin Abu Talib^{-asws} and Abu Dajjan Simak Bin Kharasha. The Prophet^{-saww} said to him: ‘O Abu Dajjana! Do you see your people?’ He said, ‘Yes’. He^{-saww} said: ‘Be with your people’. He said, ‘This is not what I pledged allegiance to Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’. He^{-saww} said: ‘You in freedom’. He said, ‘By Allah^{-azwj}! Quraysh will not narrated that I abandoned you^{-saww} and fled, until I taste what you^{-saww} taste’. The Prophet^{-saww} promised him goodly Recompense.

وَ كَانَ عَلِيُّ عَلَيْهِ السَّلَامُ كُلَّمَا حَمَلَتْ طَائِفَةٌ عَلَى رَسُولِ اللَّهِ ص اسْتَقْبَلَهُمْ وَ رَدَّهُمْ حَتَّى أَكْثَرَ فِيهِمُ الْقَتْلَ وَ الْجِرَاحَاتِ حَتَّى انْكَسَرَ سَيْفُهُ فَجَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ يُفَاتِلُ بِسِلَاحِهِ وَ قَدْ انْكَسَرَ سَيْفِي فَأَعْطَاهُ عَلَيْهِ السَّلَامُ سَيْفَهُ ذَا الْفَقَارِ فَمَا زَالَ يَدْفَعُ بِهِ عَنْ رَسُولِ اللَّهِ ص حَتَّى أُتِيَ وَ أُتِيَ

And Ali^{-asws} was such that every time a group attacked upon Rasool-Allah^{-saww}, he^{-asws} faced them and repelled them until then a lot of them were killed and injured, until his^{-asws} sword broke. He^{-asws} came to the Prophet^{-saww} and said: ‘O Rasool-Allah^{-saww}! The man can only fight with his^{-asws} weapon, and my^{-asws} sword is broken’. So, he^{-saww} gave him^{-asws} his^{-saww} sword ‘Zulfiqar’. He^{-asws} did not cease defending Rasool-Allah^{-saww} with it until was stained and bent.

فَنَزَلَ عَلَيْهِ جِبْرَيْلُ وَ قَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ لَكَ فَقَالَ النَّبِيُّ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرَيْلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ وَ سَمِعُوا دَوْبًا مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

Jibraeel^{-as} descended unto him^{-saww} and said: ‘O Muhammad^{-saww}! Surely this, it is the consolation from Ali^{-asws} for you^{-saww}’. The Prophet^{-saww} said: ‘He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}’. Jibraeel^{-as} said: ‘And I^{-as} am from you^{-asws} both’, and a roar was heard from the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}!”¹⁶

8- ما، الأماي للشيخ الطوسي المفيض عن محمد بن المظفر البرز عن أحمد بن عبيد العطاردي عن أبي بشر بن بكير عن زياد بن المنذر عن أبي عبد الله مؤلى بني هاشم عن أبي سعيد الخدري قال: لَمَّا كَانَ يَوْمَ الْأُحُدِ شَخَّ النَّبِيُّ ص فِي وَجْهِهِ وَ كَسِرَتْ رِجْلَيْهُ فَقَامَ ص رَافِعًا يَدَيْهِ يَقُولُ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى الْيَهُودِ أَنْ قَالُوا الْعُزَيْرُ ابْنُ اللَّهِ وَ اشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى أَنْ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ وَ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى مَنْ أَرَاكَ دَمِي وَ آذَانِي فِي عَثْرَتِي.

¹⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 6

¹⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 7

(The book) 'Al Amaaly' of the Sheykh Al Tusy Al Mufeed, from Muhammad Bin Al Muzaffar Al Bazaz, from Ahmad Bin Ubeyd Al Atarudy, from Abu Bishr Bin Bukeyr, from Ziyad bin Al Muzar, from Abu Abdullah a slave of the clan of Hashim^{as}, from Abu Saeed Al Khudry who said,

'When it was the day of Ohad, the Prophet^{-sawww} was scarred in his^{-sawww} face and his^{-sawww} front teeth were broken. He^{-sawww} stood up and raised his^{-sawww} hands saying: 'Surely, Allah^{-azwj} Intensified His^{-azwj} Wrath upon the Jews if they said Al-Uzayr^{-as} is a son of Allah^{-azwj}, and Intensified His^{-azwj} Wrath upon the Christians if they said the Messiah^{-as} is a son of Allah^{-azwj}, and Allah^{-azwj} Intensified His^{-azwj} Wrath upon the one who spills my^{-sawww} blood and hurts me^{-sawww} regarding my^{-sawww} family^{-asws}'.¹⁷

9- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنْ عَلِيِّ بْنِ مَالِكِ النَّحْوِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ الْجُبَّارِ عَنْ بَشْرِ بْنِ بَكْرِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مَشِيخْتِهِ قَالَ: لَمَّا رَجَعَ عَلِيٌّ بِنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ مِنْ أُحُدٍ نَاوَلَ فَاطِمَةَ سَيْفَهُ وَ قَالَ

أ فَاطِمَةُ هَاكَ السَّيْفَ غَيْرَ ذَمِيمٍ
فَلَسْتُ بِرَعْدِيدٍ وَ لَا بِلَيْمٍ
لَعْمَرِي لَقَدْ أَعْدَزْتُ فِي نَصْرِ أَحْمَدَ
وَ مَرْضَاةَ رَبِّ بِالْعَبَادِ رَحِيمٍ

(The book) 'Al Amaaly' of the Sheykh Al Tusy Al Mufeed, from Ali Bin Malik Al Nahwy, from Ahmad Bin Abdul Jabbar, from Bishr Bin Bakr, form Muhammad Bin Is'haq, from his elder who said,

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

قَالَ وَ سَمِعَ يَوْمَ أُحُدٍ وَ قَدْ هَاجَتْ رِيحٌ عَاصِفٌ كَلَامٌ هَاتِفٍ يَهْتِفُ وَ هُوَ يَقُولُ لَا سَيْفٌ إِلَّا ذُو الْقَمَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ فَإِذَا نَدَبْتُمْ هَالِكًا فَابْكُوا الْوَيْئَ أَخَا الْوَيْئِ.

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

10- أَقُولُ رُوِيَ فِي الدِّيَوَانِ الْمُنْسُوبِ إِلَيْهِ عَلَيْهِ السَّلَامُ بَعْدَ الْبَيْتَيْنِ

أُرِيدُ ثَوَابَ اللَّهِ لَا شَيْءَ غَيْرَهُ
وَ كُنْتُ أَمْرًا أَسْمُو إِذِ الْحَرْبِ شَمَّرْتُ
أَمْتُ ابْنَ عَبْدِ الدَّارِ حَتَّى ضَرَبْتُهُ
فَعَادَرْتُهُ بِالْقَاعِ فَارْتَضَّ جَمْعُهُ
وَ سَبَغِي بِكَمِّي كَالشَّهَابِ أَهْرُهُ
فَمَا زِلْتُ حَتَّى فَضَّ رَبِّي جُمُوعَهُمْ
وَ رِضْوَانَهُ فِي جَنَّةٍ وَ نَعِيمٍ
وَ قَامَتْ عَلَيَّ سَاقٍ بَعِيرٍ مَلِيمٍ
بِذِي رَوْحِي يَفْرِي الْعِظَامَ صَمِيمٍ
عَبَادِيدَ مِنْ ذِي قَانِطٍ وَ كَلِيمٍ
أَجْرُ بِهِ مِنْ عَاتِقٍ وَ صَمِيمٍ
وَ أَشْفَيْتُ مِنْهُمْ صَدْرَ كُلِّ خَلِيمٍ.

¹⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 8

¹⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 9

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

11- وَ قَالَ شَارِحُ الدِّيَوَانِ لَمَّا أُنشِدَ عَلِيٌّ عَلَيْهِ السَّلَامُ هَذِهِ الْأَبْيَاتَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا عَلِيٌّ وَ قَدْ قَتَلَ اللَّهُ صَنَادِيدَ قُرَيْشٍ بِيَدَيْهِ.

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

قَالَ وَ رَوَى زَيْدُ بْنُ وَهَبٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: أَحْزَمَ النَّاسُ يَوْمَ أُحُدٍ إِلَّا عَلِيًّا وَخَدَّهُ فَمُلْتُ إِنَّ نُبُوتَ عَلِيٍّ فِي ذَلِكَ الْمَقَامِ لَعَجَبٌ قَالَ إِنَّ تَعَجُّبَتِ مِنْهُ فَقَدْ تَعَجَّبَتِ الْمَلَائِكَةُ أَمَا عَلِمْتُمْ أَنَّ جِبْرَائِيلَ قَالَ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يَخْرُجُ إِلَى السَّمَاءِ لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

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

وَ عَنْ عِكْرَمَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تَسْمَعُ مَدِيحَكَ فِي السَّمَاءِ إِنَّ مَلَكًا اسْمُهُ رِضْوَانُ يُنَادِي لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

And from Ikrimah, from Ali^{-asws} having said: 'The Prophet^{-saww} said to me^{-asws} on the day of Ohad: 'Are you^{-asws} not hearing your^{-asws} praise in the sky? The Angel whose name is Rizwan is calling out: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}!"'.

قَالَ: وَ يُقَالُ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَادَى عَلِيًّا مَطْهَرَ الْعَجَائِبِ

بِحَدِّهِ عَوْنًا لَكَ فِي التَّوَائِبِ

نَادَى عَلِيًّا مَطْهَرَ الْعَجَائِبِ

بَوْلَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ.

كُلُّ عَمٍّ وَ هَمٍّ سَيُنْجَلِي

He said, 'And it is said that the Prophet^{-saww} called out during this day: *'Call Ali^{-asws} the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your^{-asws} Wilayah, O Ali^{-asws}! O Ali^{-asws}! O Ali^{-asws}!'*²⁰

¹⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 10

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

12- مع، معاني الأخبار أبي عن سعد عن أحمد بن محمد عن ابن فضال عن ابن بكير عن زرارة قال: ذهبت أنا و بكير مع رجل من ولد علي عليه السلام إلى المشاهد حتى انتهينا إلى أحد فأرانا قبور الشهداء ثم دخل بنا الشعب فمضينا معه ساعة حتى مضينا إلى مسجد هناك فقال إن رسول الله صلى فيه فصلينا فيه ثم أرانا مكاناً في رأس جبل فقال إن النبي ص صعد إليه فكان يكون فيه ماء المطر

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

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

قال زرارة فوقع في نفسي أن رسول الله ص لم يصعد إلى ما تم - فقلت أما أنا فإني لا أجيء معكم أنا نائم هاهنا حتى يجيئوا فذهب هو و بكير ثم انصرفوا و جاءوا إلي فأنصرفنا جميعاً حتى إذا كان الغد أتينا أبا جعفر عليه السلام فقال لنا أين كنتم أمس فإني لم أركم فأخبرناه و وصفنا له المسجد و الموضع الذي زعم أن النبي ص صعد إليه فغسل وجهه فيه

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

فقال أبو جعفر عليه السلام ما أتى رسول الله ص ذلك المكان قط فقلت له يروى لنا أنه كسرت رباعيته فقال لا قبضه الله سليماً و لكن شح في وجهه فبعث علياً فأناؤه بماء في حشفة فعاقه رسول الله ص أن يشرب منه و غسل وجهه.

Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} did not go to that place at all'. I said to him^{-asws}, 'It is reported to us that his^{-saww} teeth were broken'. He^{-asws} said: 'No, Allah^{-azwj} Captured him^{-saww} (his^{-saww} soul) whole, but his^{-saww} face was bruised, so he^{-saww} sent Ali^{-asws}, and he^{-asws} came to him^{-saww} with water in a container, but Rasool-Allah^{-saww} recovered to drink from it and wash his^{-saww} face'.²¹

13- مع، معاني الأخبار الطالقاني رضي الله عنه بالري في رجب سنة تسع و أربعين و ثلاثمائة قال حدثنا أبو بكر محمد بن القاسم الأنباري عن محمد بن يونس عن عبد الرحمن بن عبد الله عن إسماعيل بن قيس عن محممة [مخزومة] بن بكير عن أبي حازم عن خارجة بن زيد بن ثابت عن أبيه قال: لما كان يوم أحد بعثني رسول الله ص في طلب سعد بن الربيع و قال لي إذا رأيته فأقرئه مني السلام و قل له كيف جردك

(The book) 'Ma'any Al Akhbar' – Al Talaqany at Al Rayyy during Rajab of the year three hundred and forty nine, said, 'It was narrated to us by Abu Bakr Muhammad Bin Al Qasim Al Anbary, from Muhammad Bin Yunus, from Abdul Rahman Bin Abdullah, from Ismail Bin Qays, from Makhzam Bin Bukeyr, from Abu Hazim, from Kharja Bin Zayd Bin Savit, from his father who said,

²¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 12

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

قَالَ فَجَعَلْتُ أَطْلُبُهُ بَيْنَ الْقَتْلَى حَتَّى وَجَدْتُهُ بَيْنَ ضَرْبَةِ بَسِيفٍ وَ طَعْنَةِ بَرْمِجٍ وَ رَمِيَةٍ بِسَهْمٍ فَعُلْتُ لَهُ إِنَّ رَسُولَ اللَّهِ ص يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ كَيْفَ تَجِدُكَ فَقَالَ سَلِّمْ عَلَى رَسُولِ اللَّهِ ص وَ قَالَ لِقَوْمِي الْأَنْصَارِ لَا عُذْرَ لَكُمْ عِنْدَ اللَّهِ إِنْ وَصَلَ إِلَيَّ رَسُولُ اللَّهِ ص وَ فِيكُمْ شُغْرٌ يَطْرَفُ وَ قَاضَتْ نَفْسُهُ.

He said, ‘So I went to seek him between the killed ones until I found him between strikes of the words and stabs of spears and shot by arrows. I said to him, ‘Rasool-Allah^{-sawww} conveys the greetings to you and is saying to you: ‘How do you feel?’ He said, ‘Greet unto Rasool-Allah^{-sawww} and say to my people, the Helpers, ‘There is no excuse for you in the Presence of Allah^{-azwj} to help Rasool-Allah^{-sawww} and among you there are moving lips’, and he died”^{.22}

14- فس، تفسیر القمی قَالَ رَسُولُ اللَّهِ ص لَمَّا مَرَّ بِعَمْرٍو بْنِ الْعَاصِ وَ الْوَلِيدِ بْنِ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ وَ هُمَا فِي حَائِطٍ يَشْرَبَانِ وَ يُعْتَبَانِ بِحَدِّ الْأَنْبِيَاءِ فِي حَمْرَةَ بْنِ عَبْدِ الْمُطَّلِبِ حِينَ قُتِلَ

وَرَاءَ الْحَرْبِ عِنْدَ أَنْ يُجْرَى فَيَقْبِرَا

كَمْ مِنْ حَوَارِيٍّ تَلَوُحَ عِظَامُهُ

فَقَالَ النَّبِيُّ ص اللَّهُمَّ الْعُنْهُمَا وَ ارْكُسْهُمَا فِي الْفِتْنَةِ رُكْسًا وَ دَعْهُمَا إِلَى النَّارِ دَعَاءً.

(The book) ‘Tafseer Al-Qummy’ – Rasool-Allah^{-sawww} said: ‘When I^{-sawww} passed by Amro Bin Al-Aas and Al-Waleed Bin Uqba Bin Abu Mueet, and they were in an orchard drinking (wine) and singing with this couplet regarding Hamza^{-asws} Bin Abdul Muttalib^{-asws} when he^{-asws} was killed, ‘How many a helper has blackened his bones after the water when he was dragged and buried’, the Prophet^{-sawww} said: ‘O Allah^{-azwj}! Curse them both and return them both into the Fitna (strife) and Push them into the Fire with a pushing”^{.23}

15- يج، الخرائج و الجرائح رُوِيَ أَنَّ أَبِي بَنَ خَلْفٍ قَالَ لِلنَّبِيِّ ص بِمَكَّةَ إِنِّي أَعْلَفُ الْعَوْرَاءَ يَعْنِي فَرَسًا لَهُ أَقْتُلُكَ عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص لَكِنْ أَنَا إِنْ شَاءَ اللَّهُ فَلَقِي يَوْمَ أُحُدٍ فَلَمَّا دَنَا تَنَاوَلَ رَسُولُ اللَّهِ ص الْحَرْبَةَ مِنَ الْحَارِثِ بْنِ الصِّمَّةِ فَمَسَى إِلَيْهِ فَطَعَنَ وَ انْصَرَفَ فَرَجَعَ إِلَى قُرَيْشٍ وَ هُوَ يَقُولُ قَتَلَنِي مُحَمَّدٌ قَالُوا وَ مَا بِكَ بِأَسْنٍ قَالَ إِنَّهُ قَالَ لِي بِمَكَّةَ إِنِّي أَقْتُلُكَ لَوْ بَصَقَ عَلَيَّ لَقَتَلَنِي فَمَاتَ بِشَرْفٍ.

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Ubayy Bin Khalaf said to the Prophet^{-sawww} at Makkah, ‘I am feeding ‘Al-Awra’a’ – meaning a horse of his, ‘I shall kill you^{-sawww} upon it’. Rasool-Allah^{-sawww} said: ‘But I^{-sawww} will kill you, if Allah^{-azwj} so Desires’. They met on the day of Ohad. When he came near Rasool-Allah^{-sawww} grabbed the bayonet from Al-Haris Bin Al-Simt and walked towards him and stabbed, and left. He returned to Quraysh and he was saying, ‘Muhammad^{-sawww} killed me!’ They said, ‘And there is no problem with you’. He said, ‘He^{-sawww} said to me in Makkah: ‘I^{-sawww} will kill you’, even if he^{-sawww} had spat upon me, it would have killed me’. He died honourably”^{.24}

²² Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 13

²³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 14

²⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 15

16- يج من مُعْجَزَاتِهِ ص أَنَّهُ لَمَّا كَانَتْ وَقَعَةُ بَدْرٍ قَتَلَ الْمُسْلِمُونَ مِنْ فُرَيْشٍ سَبْعِينَ رَجُلًا وَ أَسْرُوا مِنْهُمْ سَبْعِينَ فَحَكَّمَ رَسُولُ اللَّهِ بِقَتْلِ الْأَسَارَى وَ حَرْقِ الْعَنَائِمِ فَقَالَ جَمَاعَةٌ مِنَ الْمُهَاجِرِينَ إِنَّ الْأَسَارَى هُمْ قَوْمُكَ وَ قَدْ قَتَلْنَا مِنْهُمْ سَبْعِينَ فَأَطْلِقْ لَنَا أَنْ نَأْخُذَ الْفِدَاءَ مِنَ الْأَسَارَى وَ الْعَنَائِمِ فَتَقْوَى بِهَا عَلَى جِهَادِنَا

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

فَأَوْحَى اللَّهُ إِلَيْهِ إِنْ لَمْ تَقْتُلُوا يُقْتَلْ مِنْكُمْ فِي الْعَامِ الْمُقْبِلِ فِي مِثْلِ هَذَا الْيَوْمِ عَدَدَ الْأَسَارَى فَأَنْزَلَ اللَّهُ مَا كَانَ لِيَبِيَّ أَنْ يَكُونَ لَهُ أُسْرَى حَتَّى يُنْجَحَ فِي الْأَرْضِ تَرِيدُونَ عَرَضَ الدُّنْيَا فَلَمَّا كَانَ فِي الْعَامِ الْمُقْبِلِ وَ قُتِلَ مِنَ الْمُسْلِمِينَ سَبْعُونَ بَعَدَ الْأَسَارَى قَالُوا يَا رَسُولَ اللَّهِ قَدْ وَعَدْتَنَا النَّصْرَ فَمَا هَذَا الَّذِي وَقَعَ بِنَا وَ نَسُوا الشَّرْطَ بِيَدْرِ

Allah^{-azwj} Revealed to him^{-saww}: “If you^{-saww} do not kill, then there would be killed from you during the coming year, the like of this number of captives today”, and Allah^{-azwj} Revealed: ***It was not for a Prophet that there happen to be captives for him until he triumphs in the land. You are wanting the display of the world [8:67].*** When it was during the next year and seventy from the Muslims were killed, a number of the captives (of Badr), they said, ‘O Rasool-Allah^{-saww}! We had been Promised the Help (of Allah^{-azwj}), so what is this which had occurred with us?’ And they had forgotten the stipulation at Badr.

فَأَنْزَلَ اللَّهُ أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِنْهَا بَعْضًا يَغْنِي مَا كَانُوا أَصَابُوا مِنْ فُرَيْشٍ بِيَدْرِ وَ قَبِلُوا الْفِدَاءَ مِنَ الْأَسْرَى فُلْتُمْ أَيْ هَذَا فُلٌ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ يَغْنِي بِالشَّرْطِ الَّذِي شَرَطْتُمْ عَلَى أَنْفُسِهِمْ أَنْ يُقْتَلَ مِنْهُمْ بَعْدَ الْأَسَارَى إِذَا هُوَ أَطْلَقَ لَهُمُ الْفِدَاءَ مِنْهُمْ وَ الْعَنَائِمِ فَكَانَ الْحَالُ فِي ذَلِكَ عَلَى حُكْمِ الشَّرْطِ

Allah^{-azwj} Revealed: ***Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, - meaning what they had attained from Quraysh at Badr and accept the ransom from the captives, you said: ‘From where is this?’ Say: ‘It is from yourselves’ [3:165]*** – meaning by the condition which they had stipulated upon themselves that there would be killed from them of the number of the captives, when he^{-saww} freed the ransoming for them from them, and the war booty. So the state during that was upon the ruling of the stipulation.

وَ لَمَّا انْكَشَفَتِ الْحَرْبُ يَوْمَ أُحُدٍ سَارَ أَوْلِيَاءُ الْمُقْتُولِينَ لِيَحْمِلُوا قَتْلَاهُمْ إِلَى الْمَدِينَةِ فَشَدُّوهُمْ عَلَى الْجِمَالِ وَ كَانُوا إِذَا تَوَجَّهُوا بِهِمْ نَحْوَ الْمَدِينَةِ بَرَكَتِ الْجِمَالِ وَ إِذَا تَوَجَّهُوا بِهِمْ نَحْوَ الْمَعْرَكَةِ أَسْرَعَتْ فَشَكَّوْا الْحَالَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَلَمْ تَسْمَعُوا قَوْلَ اللَّهِ قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ فَذُفِنَ كُلُّ رَجُلَيْنِ فِي قَبْرِ إِلَّا حَمْرَةَ فَإِنَّهُ ذُفِنَ وَحْدَهُ

And when the war uncovered on the day of Ohad, the friends of the killed ones came to carry their killed ones to Al Medina, and they tied them upon the camels, and when they tried to head with them towards Al Medina, the camels knelt, and when they tried to head with them towards the battlefield, they hastened. They complained of the situation to Rasool-Allah^{-saww}. He^{-saww} said: ‘Do you no hear the Words of Allah^{-azwj}: ***Say: ‘Had you remained in your houses, those upon whom being killed was Ordained would have gone forth to their spots of death, [3:154].*** So, every two men were buried in one grave except Hamza^{-asws}, for he^{ar} was buried alone.

وَ كَانَ أَصَابَ عَلِيًّا عَلَيْهِ السَّلَامُ فِي حَرْبِ أُحُدٍ أَرْبَعُونَ جِرَاحَةً فَأَخَذَ رَسُولُ اللَّهِ ص الْمَاءَ عَلَى فَمِهِ فَرَشَّهُ عَلَى الْجِرَاحَاتِ فَكَأَنَّمَا لَمْ تُكُنْ مِنْ وَفَيْهَا وَ كَانَ أَصَابَ عَيْنَ قَتَادَةَ سَهْمٌ مِنَ الْمُشْرِكِينَ فَسَالَتِ الْحَدَقَةُ فَأَمْسَكَهَا النَّبِيُّ ص بِيَدِهِ فَعَادَتْ كَأَحْسَنِ مَا كَانَتْ

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

وَ مِنْهَا أَنَّ عَلِيًّا عَلَيْهِ السَّلَامُ قَالَ انْقَطَعَ سَيْفِي يَوْمَ أُحُدٍ فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ ص فَقُلْتُ إِنَّ الْمَرْءَ يُعَاتِلُ بِسَيْفِهِ وَ قَدْ انْقَطَعَ سَيْفِي فَتَطَّرَ إِلَى جَرِيدَةٍ نَخْلٍ عَيْقِيَّةٍ بِأَسْبَةِ مَطْرُوحَةٍ فَأَخَذَهَا بِيَدِهِ ثُمَّ هَزَّهَا فَصَارَتْ سَيْفُهُ ذَا الْقَمَارِ فَنَاولَنيهِ فَمَا صَرَبْتُ بِهِ أَحَدًا إِلَّا وَ قَدَّهُ بِبِضْفَيْنِ

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

وَ مِنْهَا أَنَّ جَابِرًا قَالَ كَانَ النَّبِيُّ ص بِمَكَّةَ وَ رَجُلٌ مِنْ قُرَيْشٍ يُرِي مَهْرًا كَانَ إِذَا لَقِيَ مُحَمَّدًا وَ الْمُهْرُ مَعَهُ يَقُولُ يَا مُحَمَّدُ عَلَى هَذَا الْمُهْرِ أَقْتُلُكَ قَالَ النَّبِيُّ ص أَقْتُلُكَ قَالَ بَلْ أَقْتُلُكَ فَوَاقَى أَحَدًا فَأَخَذَ النَّبِيُّ ص حَرْبَةَ رَجُلٍ وَ خَلَعَ سِنَانَهُ وَ رَمَى بِهِ فَصَرَبَهَا عَلَى عُنُقِهِ فَقَالَ النَّارُ النَّارُ وَ سَقَطَ مَيِّتًا

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

وَ مِنْهَا أَنَّ رَسُولَ اللَّهِ ص انْتَهَى إِلَى رَجُلٍ قَدْ فَوَّقَ سَهْمًا لِيُرِي بَعْضَ الْمُشْرِكِينَ فَوَضَعَ ص يَدَهُ فَوْقَ السَّهْمِ وَ قَالَ ازْمِهِ فَرَمَى ذَلِكَ الْمُشْرِكُ بِهِ فَهَرَبَ الْمُشْرِكُ مِنَ السَّهْمِ وَ جَعَلَ يُرْوَعُ مِنَ السَّهْمِ مَمْتَةً وَ يَسْرَةً وَ السَّهْمُ يَتَّبِعُهُ حَيْثُمَا رَاغَ حَتَّى سَقَطَ السَّهْمُ فِي رَأْسِهِ فَسَقَطَ الْمُشْرِكُ مَيِّتًا فَأَنْزَلَ اللَّهُ فَلَاحَهُمْ وَ لَكِنَّ اللَّهَ قَتَلَهُمْ وَ مَا رَمَيْتَ إِذْ رَمَيْتَ وَ لَكِنَّ اللَّهَ رَمَى

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

وَ كَانَ أَبُو عُرَّةَ الشَّاعِرُ حَضَرَ مَعَ قُرَيْشٍ يَوْمَ بَدْرٍ وَ يُحْرَضُ قُرَيْشًا بِشِعْرِهِ عَلَى الْقِتَالِ فَأَسْرَ فِي السَّبْعِينَ الَّذِينَ أُسْرُوا فَلَمَّا وَقَعَ الْفِدَاءُ عَلَى الْقَوْمِ قَالَ أَبُو عُرَّةَ يَا أَبَا الْقَاسِمِ تَعْلَمُ أَيُّ رَجُلٍ فَعِيرٌ فَأَمْنُنْ عَلَى بَنَاتِي فَقَالَ أَطْلُفُكَ بَعِيرٌ فِدَاءٍ إِلَّا تُكْثِرْ عَلَيْنَا بَعْدَهَا قَالَ لَا وَ اللَّهُ فَعَاهَدَهُ عَلَى أَنْ لَا يَعُودَ

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

فَلَمَّا كَانَ حَرْبُ أَحَدٍ دَعَتْهُ قُرَيْشٌ إِلَى الْخُرُوجِ مَعَهَا يُحْرِضُ النَّاسَ بِشِعْرِهِ عَلَى الْقِتَالِ فَقَالَ إِنِّي عَاهَدْتُ مُحَمَّدًا أَنْ لَا أَكْثِرَ عَلَيْهِ بَعْدَ مَا مَرَّ عَلَيَّ قَالُوا لَيْسَ هَذَا مِنْ ذَلِكَ إِنَّ مُحَمَّدًا لَا يَسْلَمُ مِنَّا فِي هَذِهِ الدَّفْعَةِ فَعَلَّبُوهُ عَلَى رَأْيِهِ فَلَمْ يُؤَسِّرْ يَوْمَ أُحُدٍ مِنْ قُرَيْشٍ غَيْرَهُ

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

فَقَالَ رَسُولُ اللَّهِ ص أَلَمْ تُعَاهِدْنِي قَالَ إِيَّاهُمْ غَلَّبُونِي عَلَى رَأْيِي فَاثْمُنْ عَلَى بَنَاتِي قَالَ لَا تَمْشِي بِمَكَّةَ وَ تُحْرِكُ كَتِفَيْكَ وَ تَقُولُ سَخِرْتُ مِنْ مُحَمَّدٍ مَرَّتَيْنِ فَقَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ لَا يُلْسَعُ مِنْ جُحْرٍ مَرَّتَيْنِ يَا عَلِيُّ اضْرِبْ عُنُقَهُ.

Rasool-Allah^{-saww} said: 'Did you not make a pact with me^{-saww}?' He said, 'They overcame upon my opinion. Grant me safety as a conferment upon my daughters'. He^{-saww} said: 'You will not walk in Makkah and mover your shoulder in mockery of Muhammad^{-saww} twice'. Rasool-Allah^{-saww} said: 'The Momin is not stung from a (same) hole twice. O Ali^{-asws}! Strike off his neck!''.

ما رواه يحيى بن عمارة قال حدثني الحسن بن موسى بن رباح مولى الأنصار قال حدثني أبو البخترى القرشي قال كانت راية قريش و لوأوها جميعا بيد قصي بن كلاب ثم لم تزل الراية في يد ولد عبد المطلب يحملها منهم من حضر الحرب حتى بعث الله رسوله فصارت راية قريش و غيرها إلى النبي ص فأقرها في بني هاشم

What is reported by Yahya Bin Amarah who said, 'It was narrated to me by Al Hassan Bin Musa Bin Riyah a slave of the Helpers who said, 'It was narrated to me by Abu Al Bakhtary Al Qarshy who said,

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

فأعطاها رسول الله ص علي بن أبي طالب عليه السلام في غزاة ودان و هي أول غزاة حمل فيها راية في الإسلام مع النبي ص ثم لم تزل معه في المشاهد يبدو و هي البطشة الكبرى و في يوم أحد و كان اللواء يومئذ في بني عبد الدار فأعطاها رسول الله ص مصعب بن عمير فاستشهد و وقع اللواء من يده فتشوقته القبائل فأخذ رسول الله ص فدفعه إلى علي بن أبي طالب عليه السلام فجمع له يومئذ الراية و اللواء فهما إلى اليوم في بني هاشم.

Rasool-Allah^{-saww} gave it to Ali^{-asws} Bin Abu Talib^{-asws} during the military expedition of Wadan, and it is the first military expedition in Al-Islam during which a flag was carried with the Prophet^{-saww}. Then it did not cease to be with him^{-asws} during the battle of Badr and it is the great seizure, and during the day of Ohad, and the flag on that day was among the clan of Abd Al-Dar. Rasool-Allah^{-saww} gave it to Mas'ab Bin Umeyr, and he was martyred and the banner

fell from his hand, and the tribes desired it, but Rasool-Allah^{-sawww} took it and handed it over to Ali^{-asws} Bin Abu Talib^{-asws}. Thus, on that day, there were gathered to him^{-asws}, the flag and the banner, and these two up to today at with the Clan of Hashim^{-as}.

و روى المفضل بن عبد الله عن سماك عن عكرمة عن عبد الله بن العباس أنه قال لعلي بن أبي طالب عليه السلام أربع ما هن لأحد هو أول عربي و عجمي صلى مع رسول الله ص و هو صاحب لوائه في كل زحف و هو الذي ثبت معه يوم المهراس يعني يوم أحد و فر الناس و هو الذي أدخله قبره.

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

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

و روى زيد بن وهب الجهمي عن أحمد بن عمار عن الحمايني عن شريك عن عثمان بن المغيرة عن زيد بن وهب قال وجدنا من عبد الله بن مسعود يوماً طيب نفس فقلنا له لو حدثتنا عن يوم أحد وكيف كان فقال أجل ثم ساق الحديث حتى انتهى إلى ذكر الحرب فقال قال رسول الله ص اخرجوا إليهم على اسم الله فخرجنا فصفتنا لهم صفاً طويلاً و أقام على الشعب حمسين رجلاً من الأنصار و أمر عليهم رجلاً منهم و قال لا تبرحوا من مكانكم هذا و لو قتلنا عن آخرنا فإيماً نؤتي من موضعكم

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

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

قال فأقام أبو سفيان صخر بن حرب بإرائهم خالد بن الوليد و كانت الألوية من فريش في بني عبد الدار و كان لواء المشركين مع طلحة بن أبي طلحة و كان يدعى كبش الكبيبة

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

قال و دفع رسول الله ص لواء المهاجرين إلى علي بن أبي طالب و جاء حتى وقف تحت لواء الأنصار قال فجاء أبو سفيان إلى أصحاب اللواء فقال يا أصحاب الألوية إنكم قد تعلمون إنما يؤتى القوم من قبل ألويتهم و إنما أوتيتهم يوم بدر من قبل ألويتكم فإن كنتم ترون أنكم قد ضعفت عنها فادفعوها إيانا نكفكموها

He said, ‘And Rasool-Allah^{-sawww} handed over the flag of the Emigrant to Ali^{-asws} Bin Abu Talib^{-asws}, and came and paused beneath the flag of the Helpers. Abu Sufyan came to the companions of the flag and said, ‘O companions of the flags! You have known rather that the people are come to from the direction of their flags, and rather you were come to on the day

of Bade from the direction of you flags. So, if you view that you have weakened from it, then hand it over to us, we will withhold these.

قَالَ فَعَضِبَ طَلْحَةُ بْنُ أَبِي طَلْحَةَ وَ قَالَ أ لَنَا تَقُولُ هَذَا وَ اللَّهُ لَأُورِدَنَّكُمْ بِهَا الْيَوْمَ حِيَاصَ الْمَوْتِ قَالَ وَ كَانَ طَلْحَةُ يُسَمَّى كَبِشَ الْكَبِيبَةَ قَالَ فَتَقَدَّمَ وَ تَقَدَّمَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَالَ عَلِيٌّ مَنْ أَنْتَ قَالَ أَنَا طَلْحَةُ بْنُ أَبِي طَلْحَةَ كَبِشَ الْكَبِيبَةَ فَمَنْ أَنْتَ قَالَ أَنَا عَلِيٌّ بْنُ أَبِي طَالِبٍ بِنِ عَبْدِ الْمُطَّلِبِ

He said, ‘Talha Bin Abu Talha was angered and said, ‘You are saying this to us? By Allah^{-azwj!} We will shall repel you with these today to the basins of death. And Talha was named as the battering ram. He said, ‘Go ahead!’ And Ali^{-asws} Bin Abu Talib^{-asws} proceeded. Ali^{-asws} said: ‘Who are you?’ He said, ‘I am Talha Bin Abu Talha, the battering ram, so who are you^{-asws?}’ He^{-asws} said: ‘I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws} Bin Abdul Muttalib^{-asws}’.

ثُمَّ تَقَارَبَا فَاخْتَلَفَتْ بَيْنَهُمَا ضَرْبَتَانِ فَضْرَبَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ ضَرْبَةً عَلَى مُقَدِّمِ رَأْسِهِ فَبَدَرَتْ عَيْنُهُ وَ صَاحَ صَاحَةً لَمْ يُسْمَعْ مِنْهَا قَطُّ وَ سَقَطَ الْيَوَاءُ مِنْ يَدِهِ فَأَخَذَهُ أَخٌ لَهُ يُقَالُ لَهُ مُصْعَبٌ فَرَمَاهُ عَاصِمُ بْنُ ثَابِتٍ بِسَهْمٍ فَقَتَلَهُ ثُمَّ أَخَذَ الْيَوَاءَ أَخٌ لَهُ يُقَالُ لَهُ عُثْمَانُ فَرَمَاهُ عَاصِمٌ أَيْضاً بِسَهْمٍ فَقَتَلَهُ

Then they came near each other and exchanged two strikes between them. Ali^{-asws} Bin Abu Talib^{-asws} struck him a strike upon the front of his head and his eye popped out, and he shouted a shriek the like of it had not been heard at all, and the flag fell from his hand. A brother of his called Mur’ab grabbed it, and Aasim Bin Sabit shot at him with an arrow and killed him. Then the flag was taken by a brother of his called Usman, and Aasim shot at him as well with an arrow and killed him.

فَأَخَذَهُ عَبْدٌ لَهُمْ يُقَالُ لَهُ سُوَابٌ وَ كَانَ مِنْ أَشَدِّ النَّاسِ فَضْرَبَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى يَدِهِ فَقَطَعَهَا فَأَخَذَ الْيَوَاءَ بِيَدِهِ الْبَيْسَرِيُّ فَضْرَبَ عَلِيٌّ عَلَى يَدِهِ الْبَيْسَرِيَّ فَقَطَعَهَا فَأَخَذَ الْيَوَاءَ عَلَى صَدْرِهِ وَ جَمَعَ يَدَيْهِ وَ هُمَا مَقْطُوعَتَانِ عَلَيْهِ فَضْرَبَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى أَمِّ رَأْسِهِ فَسَقَطَ صَرِيحاً

A slave of theirs called Suwab took it, and he was from the strongest of the people. Ali^{-asws} struck him upon his hand and cut it. So he grabbed the flag by his left hand, and Ali^{-asws} struck upon his left hand and cut it. Then he grabbed the flag upon his chest and gathered his hands to him, and they were cut, and Ali^{-asws} struck him upon the top of his head and he fell down quickly.

فَاهْزَمَ الْقَوْمُ وَ أَكَبَّ الْمُسْلِمُونَ عَلَى الْعَنَائِمِ فَلَمَّا رَأَى أَصْحَابُ الشَّعْبِ النَّاسَ يَغْنَمُونَ قَالُوا يَذْهَبُ هَؤُلَاءِ بِالْعَنَائِمِ وَ نَبَقَى نُحْنُ فَقَالُوا لِعَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَزِيمٍ الَّذِي كَانَ رَئِيساً عَلَيْهِمْ نُريدُ أَنْ نَعْنَمَ كَمَا يَغْنَمُ النَّاسُ فَقَالَ إِنَّ رَسُولَ اللَّهِ صَ أَمَرَنِي أَنْ لَا أَبْرَحَ مِنْ مَوْضِعِي هَذَا فَقَالُوا لَهُ إِنَّهُ أَمَرَكَ بِهَذَا وَ هُوَ لَا يَدْرِي أَنَّ الْأَمْرَ يَبْلُغُ إِلَى مَا تَرَى

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

و مَالُوا إِلَى الْعَنَائِمِ وَ تَرَكُوهُ وَ لَمْ يَبْرَحْ هُوَ مِنْ مَوْضِعِهِ فَحَمَلَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَفَتَلَهُ ثُمَّ جَاءَ مِنْ ظَهْرِ رَسُولِ اللَّهِ ص يُرِيدُهُ فَنَظَرَ إِلَى النَّبِيِّ ص فِي خَفِّهِ مِنْ أَصْحَابِهِ فَقَالَ لِمَنْ مَعَهُ دُونَكُمْ هَذَا الَّذِي تَطْلُبُونَ فَشَأْنَكُمْ بِهِ فَحَمَلُوا عَلَيْهِ حَمْلَةً رَجُلِي وَاحِدٍ صَرَبًا بِالسُّيُوفِ وَ طَعْنًا بِالرِّمَاحِ وَ رَمِيًا بِالْبَتْلِ وَ رَضْخًا بِالْحِجَارَةِ وَ جَعَلَ أَصْحَابُ النَّبِيِّ ص يُقَاتِلُونَ عَنْهُ حَتَّى قُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا

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

وَ تَبَتِ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ أَبُو دُجَانَةَ وَ سَهْلُ بْنُ حُنَيْفٍ لِلْقَوْمِ يَدْفَعُونَ عَنِ النَّبِيِّ ص فَكَثُرَ عَلَيْهِمُ الْمُشْرُكُونَ فَفَتَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ وَ نَظَرَ إِلَى أُمَيْرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ كَانَ أُعْمِيَ عَلَيْهِ مِمَّا نَالَهُ فَقَالَ يَا عَلِيُّ مَا فَعَلَ النَّاسُ فَقَالَ نَقَضُوا الْعَهْدَ وَ وَلَّوْا الدُّبُرَ فَقَالَ لَهُ فَاكْفِنِي هَؤُلَاءِ الَّذِينَ قَدْ قَصَدُوا قَصْدِي

And Amir Al-Momineen^{-asws} and Abu Dajjana and Sahl Bin Huneyf were steadfast to the people defending the Prophet^{-saww}. The Polytheists became a lot against them, and Rasool-Allah^{-saww} opened his^{-saww} eyes and looked at Amir Al-Momineen^{-asws}, and there was fainting upon him^{-asws} from what he^{-asws} had received. He^{-saww} said: 'O Ali^{-asws}! What have the people done?' He^{-asws} said: 'They broke the covenant and turned back on their heels'. He^{-saww} said: 'Then suffice me^{-saww} against them, those who are aiming for me^{-saww}'.

فَحَمَلَ عَلَيْهِمُ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَكَشَفَهُمْ ثُمَّ عَادَ إِلَيْهِ وَ قَدْ حَمَلُوا عَلَيْهِ مِنْ نَاحِيَةِ أُخْرَى فَكَرَّرَ عَلَيْهِمْ فَكَشَفَهُمْ وَ أَبُو دُجَانَةَ وَ سَهْلُ بْنُ حُنَيْفٍ قَائِمَانِ عَلَى رَأْسِهِ يَبْدِكُلَّ وَاحِدٍ مِنْهُمَا سَيْفٌ لِيُدَبَّ عَنْهُ وَ ثَابَ إِلَيْهِ مِنْ أَصْحَابِهِ الْمُتَنَهِّرِينَ أَرْبَعَةَ عَشَرَ رَجُلًا مِنْهُمْ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَ عَاصِمُ بْنُ ثَابِتٍ وَ صَعْدَةُ الْبَاقُونَ الْجَبَلِ

Amir Al-Momineen^{-asws} attacked upon them and removed them, then returned to him^{-saww}, and they had attacked upon him^{-saww} from another direction. He^{-asws} advanced to them and removed them. And Abu Dajjana and Sahl Bin Huneyf were both standing by his^{-saww} head, there being a sword in the hand of each of them, in order to defend him^{-saww}. And they returned to him^{-saww} from his^{-saww} defeated companions, fourteen men from whom was Talha Bin Ubeydullah and Aasim Bin Sabit and Sa'ad, the ones remaining at the mountain.

وَ صَاحَ صَائِحٌ بِالْمَدِينَةِ قُتِلَ رَسُولُ اللَّهِ ص فَانْخَلَعَتْ لَذَلِكَ الْقُلُوبُ وَ تَحَيَّرَ الْمُتَنَهِّرُونَ فَأَخَذُوا يَمِينًا وَ شِمَالًا وَ كَانَتْ هُنْدُ بِنْتُ عُتْبَةَ جَعَلَتْ لَوْحَشِيٍّ جُعَلًا عَلَى أَنْ يُقْتَلَ رَسُولُ اللَّهِ ص أَوْ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَوْ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ رِضْوَانُ اللَّهِ عَلَيْهِ فَقَالَ لَهَا أَمَا مُحَمَّدٌ فَلَا حِيلَةَ لِي فِيهِ لِأَنَّ أَصْحَابَهُ يُطِئُونَ بِهِ وَ أَمَا عَلِيُّ فَإِنَّهُ إِذَا قَاتَلَ كَانَ أَحَدَازٍ مِنَ الذُّبِّ وَ أَمَا حَمْزَةُ فَإِنِّي أَطْعَمُ فِيهِ لِأَنَّهُ إِذَا غَضِبَ لَمْ يُبْصِرْ بَيْنَ يَدَيْهِ

And a shouter shouted at Al-Medina, 'Rasool-Allah^{-saww} has been killed!' The hearts were vacated due to that and the defeated ones were confused and they took to the right and left; and hind Bint Utba made a reward to be for a savage upon that he either kills Rasool-Allah^{-saww} or Amir Al-Momineen^{-asws} or Hamza^{-asws} Bin Abdul Muttalib^{-asws}. He said, 'As for Muhammad^{-saww}, there are no means for me regarding him^{-saww} because his^{-saww} companions tend to surround him^{-saww}, and as for Ali^{-asws}, when he^{-asws} fights he^{-asws} is more careful than

the wolf, and as for Hamza^{-asws}, I shall covet regarding him^{-asws}, because he^{-asws} when he^{-asws} is angered, does not see in front of him^{-asws}.

وَ كَانَ حَمْزَةً يَوْمَئِذٍ قَدْ أُعْلِمَ بِرَيْشَةِ نَعَامَةٍ فِي صَدْرِهِ فَكَمَنَ لَهُ وَخَشِيَ فِي أَصْلِ شَجَرَةٍ فَرَأَهُ حَمْزَةً فَبَدَرَ بِالسَّيْفِ إِلَيْهِ فَضَرَبَهُ ضَرْبَةً أَحْطَأَتْ رَأْسَهُ قَالَ وَخَشِيَ وَ هَزَزَتْ حَزْبِي حَتَّى إِذَا تَمَكَّنْتُ مِنْهُ رَمَيْتُهُ فَأَصَبْتُهُ فِي أُزْبِيهِ فَأَنْفَذْتُهُ وَ تَرَكْتُهُ حَتَّى إِذَا بَرَدَ صِرْتُ إِلَيْهِ فَأَخَذْتُ حَزْبِي وَ شُعْلَ عَتِي وَ عَنْهُ الْمُسْلِمُونَ يَجْرِعْتِهِمْ وَ جَاءَتْ هِنْدٌ فَأَمَرَتْ بِشَقِّ بَطْنِ حَمْزَةَ وَ قَطَعَ كَبِدَهُ وَ التَّمْنِيْلَ بِهِ فَجَدَعُوا أَنْفَهُ وَ أُذُنَيْهِ وَ مَتَلُوا بِهِ وَ رَسُولُ اللَّهِ ص مَشْغُولٌ عَنْهُ لَا يَعْلَمُ بِمَا انْتَهَى إِلَيْهِ الْأَمْرُ.

And on that day Hamza^{-asws} was marked by wearing an ostrich feather in his^{-asws} chest. The savage waited in ambush for him^{-asws} at the base of a tree. Hamza^{-asws} saw him and went with the sword towards him and struck him with a strike missing his head. The savage said, 'I aimed by spear until when I was enabled from him I threw it and hit him^{-asws} in his^{-asws} groin, and it was stuck in him^{-asws}, and I left him^{-asws} until when he^{-asws} was cold, I went to him^{-asws} and grabbed my spear, and the Muslims were too pre-occupied from me and him^{-asws} with their defeat. And Hind came and ordered with splitting the belly of Hamza^{-asws} and cut out his^{-asws} liver and make an example with him^{-asws}. I cut off his^{-asws} nose, and his^{-asws} ears, and played with it; and Rasool-Allah^{-saww} was pre-occupied from him^{-asws}, not knowing of the matter which had ended up to him^{-asws}.

قَالَ الرَّوِي لِلْحَدِيثِ وَ هُوَ زَيْدُ بْنُ وَهَبٍ قُلْتُ لِابْنِ مَسْعُودٍ أَهْزَمَ النَّاسُ عَنْ رَسُولِ اللَّهِ ص حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ أَبُو دُجَانَةَ وَ سَهْلُ بْنُ حَنْظَلٍ فَقَالَ أَهْزَمَ النَّاسُ إِلَّا عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ خَدَهُ وَ ثَابَ إِلَى رَسُولِ اللَّهِ ص نَفْرًا وَ كَانَ أَوْلَهُمْ عَاصِمُ بْنُ ثَابِتٍ وَ أَبَا دُجَانَةَ وَ سَهْلُ بْنُ حَنْظَلٍ وَ لَحِقَهُمْ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ

The reporter of the Hadeeth said, and he is Zayd Bin Wahab, 'I said to Ibn Masoud, 'The people ran away from Rasool-Allah^{-saww} until there did not remain with him^{-saww} except Ali^{-asws} Bin Abu Talib^{-asws} and Abu Dujana and Sahl Bin Huneyf'. He said, 'The people were defeated except Ali^{-asws} Bin Abu Talib^{-asws} alone, and a number returned to Rasool-Allah^{-saww}, and the first of them was Aasim Bin Sabit, and Abu Dujana, and Sahl Bin Huneyf, and Talha Bin Ubeydullah met them.

قُلْتُ لَهُ وَ أَيْنَ كَانَ أَبُو بَكْرٍ وَ عُمَرُ قَالَ كَانَا مَعَنَا نَتَخَى قُلْتُ وَ أَيْنَ كَانَ عُثْمَانُ قَالَ جَاءَ بَعْدَ ثَالِثَةِ مِنَ الْوَأَقِعَةِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص لَقَدْ ذَهَبَتْ فِيهَا عَرِيضَةٌ.

I said to him, 'And where were Abu Bakr and Umar?' He said, 'They were both from the ones who isolated themselves'. I said, 'And where was Usman?' he said, 'He came after three days from the event. Rasool-Allah^{-saww} said to him: 'You had gone wherein was display (assets)'.
 قَالَ قُلْتُ لَهُ وَ أَيْنَ كُنْتَ أَنْتَ قَالَ كُنْتُ مَعَنَا نَتَخَى قُلْتُ لَهُ فَمَنْ حَدَّثَكَ بِهَذَا قَالَ عَاصِمُ وَ سَهْلُ بْنُ حَنْظَلٍ قَالَ قُلْتُ لَهُ إِنَّ ثُبُوتَ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي ذَلِكَ الْمَقَامِ لَعَجَبٌ فَقَالَ إِنَّ تَعَجُّبَتِ مِنْ ذَلِكَ فَقَدْ تَعَجَّبْتُ مِنْهُ الْمَلَائِكَةُ أَمَا عَلِمْتَ أَنَّ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ قَالَ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يَجْرِعُ إِلَى السَّمَاءِ لَا سَيْفٌ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ. قُلْتُ لَهُ فَمِنْ أَيْنَ عَلِمَ ذَلِكَ مِنْ جَبْرِئِيلَ فَقَالَ سَمِعَ النَّاسُ صَاحِبًا يَصِيحُ فِي السَّمَاءِ بِذَلِكَ فَسَأَلُوا النَّبِيَّ ص عَنْهُ فَقَالَ ذَلِكَ جَبْرِئِيلُ.

He said, 'I said to him, 'And where were you?' He said, 'I was from the ones who had isolated'. I said to him, 'So who narrated to you with this?' He said, 'Aasim and Sahl Bin Huneyf'. He said, 'I said to him, 'The steadfastness of Ali^{-asws} in that position is astounding'. He said, 'If you

are marvelling from that, so the Angels had also been astonished from him^{-asws}. Do you not know that Jibraeel^{-as} said during that day, and he^{-as} ascending to the sky: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}". I said to him, 'From where did you know that from Jibraeel^{-as}?' He said, 'The people heard a shouter in the sky with that, so they asked the Prophet^{-saww} about him, and he^{-saww} said: 'That is Jibraeel^{-as}'.

و فِي حَدِيثِ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: لَمَّا تَفَرَّقَ النَّاسُ عَنْ رَسُولِ اللَّهِ ص فِي يَوْمِ أُحُدٍ جَاءَ عَلِيٌّ عَلَيْهِ السَّلَامُ مُتَقَلِّدًا سَيْفَهُ حَتَّى قَامَ بَيْنَ يَدَيْهِ فَرَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ مَا نَأَلِكَ لَمْ تَفَرَّ مَعَ النَّاسِ فَقَالَ يَا رَسُولَ اللَّهِ أُرْجِعُ كَافِرًا بَعْدَ إِسْلَامِي

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

فَأَشَارَ لَهُ إِلَى قَوْمِ الْمُحَدَّرُوا مِنَ الْجَبَلِ فَحَمَلَ عَلَيْهِمْ فَهَزَمَهُمْ ثُمَّ أَشَارَ إِلَى قَوْمِ آخَرِينَ فَحَمَلَ عَلَيْهِمْ فَهَزَمَهُمْ ثُمَّ أَشَارَ إِلَى قَوْمِ آخَرِينَ فَحَمَلَ عَلَيْهِمْ فَهَزَمَهُمْ

Then he^{-saww} gestured for him^{-asws} to a group of people who had rolled down from the mountain, and he^{-asws} attacked upon them and defeated them. Then he^{-saww} gestured towards another group, and he^{-asws} attacked upon them and defeated them. Then he^{-saww} gestured towards another group and he^{-asws} attacked upon them and defeated them.

فَجَاءَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا رَسُولَ اللَّهِ لَقَدْ عَجَبْتِ الْمَلَائِكَةُ وَ عَجِبْنَا مَعَهَا مِنْ حُسْنِ مُوَاسَاةِ عَلِيٍّ لَكَ بِنَفْسِهِ فَقَالَ رَسُولُ اللَّهِ ص وَ مَا يَمْتَنِعُهُ مِنْ هَذَا وَ هُوَ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ.

Jibraeel^{-as} came and said: 'O Rasool-Allah^{-saww}! The Angels are astounded and we are astounded with them, from the excellence of the consolation of Ali^{-asws} for you^{-asws} with himself^{-asws}'. Rasool-Allah^{-saww} said: 'And what would prevent him^{-asws} from this and he^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}'. Jibraeel^{-as} said: 'And I^{-as} am from you^{-asws} both'.

وَ رَوَى الْحَكَمُ بْنُ طَهْرٍ عَنِ السُّدِّيِّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ طَلْحَةَ بْنَ أَبِي طَلْحَةَ خَرَجَ يَوْمَئِذٍ فَوَقَفَ بَيْنَ الصَّفَيْنِ فَنَادَى يَا أَصْحَابَ مُحَمَّدٍ إِنَّا نَكُفُّمُ نَزْعُمُونَ أَنَّ اللَّهَ تَعَالَى يُعَجِّلُنَا بِسُيُوفِكُمْ إِلَى النَّارِ وَ يُعَجِّلُنَا بِسُيُوفِنَا إِلَى الْجَنَّةِ فَأَيْتُكُمْ يَبْرُزُ إِلَيَّ فَيَبْرُزُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِلَيْهِ فَقَالَ وَ اللَّهُ لَا أَفَارُقُكَ هَذَا الْيَوْمَ حَتَّى أَعَجِّلَكَ بِسَيْفِي إِلَى النَّارِ

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

فَاخْتَلَفَا ضَرْبَتَيْنِ فَضْرَبَهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَلَى رِجْلَيْهِ فَفَطَعَهُمَا فَسَقَطَ فَاذْكُفَّتْ عَنْهُ فَقَالَ لَهُ أَنْشُدَكَ اللَّهُ يَا ابْنَ عَمِّ وَ الرَّحِمَ فَأَنْصَرَفَ عَنْهُ إِلَى مَوْقِفِهِ فَقَالَ لَهُ الْمُسْلِمُونَ أَلَا أَجْهَزْتُكَ عَلَيْهِ فَقَالَ نَاشِدِي اللَّهُ وَ الرَّحِمَ وَ اللَّهُ لَا عَاشَ بَعْدَهَا أَبَدًا فَمَاتَ طَلْحَةُ فِي مَكَانِهِ وَ بُشِّرَ النَّبِيُّ ص بِذَلِكَ فَسَرَّ بِهِ وَ قَالَ هَذَا كَبُشُّ الْكُتَيْبَةِ.

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

وَقَدْ رَوَى مُحَمَّدُ بْنُ مَرْوَانَ عَنْ عُمَارَةَ عَنْ عِكْرَمَةَ قَالَ سَمِعْتُ عَلِيًّا عَلَيْهِ السَّلَامُ يَقُولُ لَمَّا أَهْرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنْ رَسُولِ اللَّهِ ص لِحَقْنِي مِنَ الْمَجْرَحِ عَلَيْهِ مَا لَمْ يَلْحَقْنِي قَطُّ وَ لَمْ أَمْلِكْ نَفْسِي وَ كُنْتُ أَمَامَهُ أَضْرَبُ بِسَيْفِي بَيْنَ يَدَيْهِ فَرَجَعْتُ أَطْلُبُهُ فَلَمْ أَرَهُ فَعُلْتُ مَا كَانَ رَسُولُ اللَّهِ ص لِيَقْرَ وَ مَا رَأَيْتُهُ فِي الْقَتْلِ وَ أَطْنُهُ رُفِعَ مِنْ بَيْنِنَا إِلَى السَّمَاءِ

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

فَكَسَّرْتُ جَنْفَ سَيْفِي وَ قُلْتُ فِي نَفْسِي لَأُقَاتِلَنَّ بِهِ عَنْهُ حَتَّى أَقْتَلَ وَ حَمَلْتُ عَلَى الْقَوْمِ فَأَفْرَجُوا عَنِّي وَ إِذَا أَنَا بِرَسُولِ اللَّهِ ص قَدْ وَقَعَ عَلَى الْأَرْضِ مَعْشِيئاً عَلَيْهِ فَعُمْتُ عَلَى رَأْسِهِ فَنَظَرُ إِلَيَّ فَقَالَ مَا صَنَعَ النَّاسُ يَا عَلِيُّ فَعُلْتُ كَفَرُوا يَا رَسُولَ اللَّهِ وَ وَلُوا الدُّبُرَ مِنَ الْعَدُوِّ وَ أَسْلَمُواكَ

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

فَنَظَرَ النَّبِيُّ ص إِلَى كَتِيبَةٍ قَدْ أَقْبَلَتْ إِلَيْهِ فَقَالَ لِي رَدَّ عَنِّي يَا عَلِيُّ هَذِهِ الْكَتِيبَةُ فَحَمَلْتُ عَلَيْهَا أَضْرَبُهَا بِسَيْفِي بَيْنَنَا وَ شِمَالًا حَتَّى وَلَّوْا الْأَذْبَارَ فَقَالَ النَّبِيُّ ص أَمَا تَسْمَعُ يَا عَلِيُّ مَدِيحَكَ فِي السَّمَاءِ إِنَّ مَلَكًا يُعَالُ لَهُ رِضْوَانٌ يُنَادِي لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيُّ. فَبَكَيْتُ سُورًا وَ حَمَدْتُ اللَّهَ سُبْحَانَهُ وَ تَعَالَى عَلَى نِعْمَتِهِ.

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

وَقَدْ رَوَى الْحَسَنُ بْنُ عَرْفَةَ عَنْ عُمَارَةَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ: نَادَى مَلَكٌ مِنَ السَّمَاءِ يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيُّ.

And it has been reported by Al Hassan Bin Arafat, from Umara Bin Muhammad, from Sa'ad Bin Tareyf,

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

و روى مثل ذلك إبراهيم بن محمد بن ميمون عن عمرو بن ثابت عن محمد بن عبيد الله بن أبي رافع عن أبيه عن جده قال ما زلنا نسمع أصحاب رسول الله ص يقولون نادى في يوم أحد مناد من السماء لا سيف إلا ذو الفقار و لا فتى إلا علي.

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

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

و روى سلام بن مسكين عن قتادة عن سعيد بن المسيب قال لو رأيت مقام علي يوم أحد لوجدته قائما على يمينه رسول الله ص يذب عنه بالسيف و قد ولى غيره الأدبار.

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

و روى الحسن بن محبوب قال حدثنا جميل بن صالح عن أبي عبيدة عن أبي عبد الله جعفر بن محمد عن أبيه عليهم السلام قال: كان أصحاب اللواء يوم أحد تسعة قتلهم علي بن أبي طالب عليه السلام عن أخيه و أترقه القوم و طارت مخزوم فضحها علي عليه السلام يومئذ.

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

‘From Abu Abdullah Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘There were nine bearers of the flag on the day of Ohad. Ali^{-asws} Bin Abu Talib^{-asws} killed up to the last one of them and the people (Muslims) were defeated and Makhzum fled, and Ali^{-asws} exposed them on that day’.

قال: و بارز علي عليه السلام الحکم بن الأحنس فضرته فقطع رجله من نصف الفخذ فهلك منها و لما جال المسلمون تلك الجولة أقبل أمية بن أبي خديفة بن المغيرة و هو دارع و هو يقول يومئذ يوم بدر فعرض له رجل من المسلمين فقتله أمية و صمد له علي بن أبي طالب عليه السلام فضرته بالسيف على هامته فنشبت في بيضة مغفره فضرته أمية بسيفه فاتقاها أمير المؤمنين عليه السلام بدرقته فنشبت فيها و نزع أمير المؤمنين عليه السلام سيفه من مغفره و خلص أمية سيفه من درقته أيضا ثم تناوشا

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

sword from his helmet and Umayya removed his sword from his^{-asws} shield, then they both skirmished.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَنظَرْتُ إِلَى فُتْقٍ تَحْتَ إِبْطِهِ فَضَرَبْتُهُ بِالسِّيفِ فِيهِ فَفَتَلْتُهُ وَ انْصَرَفْتُ عَنْهُ.

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

وَلَمَّا انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ص فِي يَوْمِ أُحُدٍ وَ تَبَتِ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ لَهُ النَّبِيُّ ص مَا لَكَ لَا تَذْهَبُ مَعَ الْقَوْمِ قَالَ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَذْهَبُ وَ أَدْعَاكَ يَا رَسُولَ اللَّهِ وَ اللَّهُ لَا يَرِحُ حَتَّى أُقْتَلَ أَوْ يُنَجِّزَ اللَّهُ لَكَ مَا وَعَدَكَ مِنَ النُّصْرَةِ

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

فَقَالَ لَهُ النَّبِيُّ ص أَبَشِّرُ يَا عَلِيُّ فَإِنَّ اللَّهَ مُنْجِزٌ وَعَدُهُ وَ لَنْ يَبَالُوا مِنَّا وَمِثْلَهَا أَبَدًا ثُمَّ نَظَرَ إِلَى كَتِيبَةٍ قَدْ أَقْبَلَتْ إِلَيْهِ فَقَالَ لَهُ اجْمَلْ عَلَى هَذِهِ يَا عَلِيُّ فَحَمَلَ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَيْهَا فَفَتَلَ مِنْهَا هِشَامَ بْنَ أُمَيَّةَ الْمَخْرُومِيَّ وَ انْهَزَمَ الْقَوْمُ

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

ثُمَّ أَقْبَلَتْ كَتِيبَةٌ أُخْرَى فَقَالَ لَهُ النَّبِيُّ ص اجْمَلْ عَلَى هَذِهِ فَحَمَلَ عَلَيْهَا فَفَتَلَ مِنْهَا عَمْرُو بْنَ عَبْدِ اللَّهِ الْجُمَحِيَّ وَ انْهَزَمَتْ أَيْضًا ثُمَّ أَقْبَلَتْ كَتِيبَةٌ أُخْرَى فَقَالَ لَهُ النَّبِيُّ ص اجْمَلْ عَلَى هَذِهِ فَحَمَلَ عَلَيْهَا فَفَتَلَ مِنْهَا بَشْرَ بْنَ مَالِكِ الْعَامِرِيِّ وَ انْهَزَمَتِ الْكَتِيبَةُ وَ لَمْ يَغْدُ بَعْدَهَا أَحَدٌ مِنْهُمْ وَ تَرَاجَعَ الْمُتَنَهِّزُونَ مِنَ الْمُسْلِمِينَ إِلَى النَّبِيِّ ص

Then another battalion came, and the Prophet^{-saww} said to him^{-asws}: 'Attack upon this'. So, he^{-asws} attacked upon it and killed from them Amro Bin Abdullah Al-Juhmy, and it fled as well. Then another battalion came, and the Prophet^{-saww} said to him^{-asws}: 'Then another battalion came and the Prophet^{-saww} said to him^{-asws}: 'Attack upon this'. He^{-asws} attacked upon it and killed from it Bishr Bin Malik Al-Aamiry and the battalion fled and not one of them returned after it, and the defeated ones from the Muslims returned to the Prophet^{-saww}.

وَ انْصَرَفَ الْمُشْرِكُونَ إِلَى مَكَّةَ وَ انْصَرَفَ الْمُسْلِمُونَ مَعَ النَّبِيِّ ص إِلَى الْمَدِينَةِ فَاسْتَقْبَلَتْهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ مَعَهَا إِنَاءٌ فِيهِ مَاءٌ فَعَسَلَ بِهِ وَجْهَهُ وَ لِحْفَهُ أُمَيْرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَدْ حَصَبَ الدَّمُ يَدَهُ إِلَى كَيْفِهِ وَ مَعَهُ دُو الْقَفَّارِ فَتَاوَلَهُ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ قَالَ لَهَا لِحْدِي هَذَا السِّيفَ فَقَدْ صَدَّقَنِي الْيَوْمَ وَ أَنشَأَ يُعْوَلُ

فَلَسْتُ بِرَعْدِيدٍ وَ لَا بِمَلِيمٍ.

وَ طَاعَةَ رَبِّ بِالْعِبَادِ عَلِيمٍ.

سَقَى آلَ عَبْدِ الدَّارِ كَأْسَ حَمِيمٍ.

أَ فَاطِمُ هَاكَ السِّيفَ عَيْرَ دَمِيمٍ.

لَعْمَرِي لَقَدْ أَغْدَزْتُ فِي نَصْرِ أَحْمَدٍ.

أُمِيطِي دِمَاءَ الْقَوْمِ عَنْهُ فَإِنَّهُ.

And the Polytheists left to go to Makkah and the Muslims left with the Prophet^{-sawww} to go to Al-Medina. (Syeda) Fatima^{-asws} received him^{-sawww} and with her^{-asws} was a container wherein was water. He^{-sawww} washed his^{-sawww} face with it and Amir Al-Momineen^{-asws} arrived, and the blood had dyed his^{-asws} hand up to his^{-asws} shoulder, and with him^{-asws} was Zulfiqar. He^{-asws} gave it to (Syeda) Fatima^{-asws} and said to her^{-asws}: ‘Take this sword for it has done me^{-asws} well today’, and he^{-asws} proseed saying: ‘O Fatima^{-asws}! This sword is without blame, and I^{-asws} am neither a coward nor wicked. By my^{-asws} life! I^{-asws} am excused regarding helping Ahmad^{-sawww} and I^{-asws} obeyed the Lord^{-azwj}, Knower of the worship. I^{-asws} pulled the blood of the people away from him^{-sawww} and he was a quencher of the family of Abd Al-Dar the cup of intimacy’.

وَ قَالَ رَسُولُ اللَّهِ ص حُذِيهِ يَا فَاطِمَةُ فَقَدْ آدَى بَعْلُكَ مَا عَلَيْهِ وَ قَدْ قَتَلَ اللَّهُ بِسَيْفِهِ صَنَادِيدَ قُرَيْشٍ.

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

18- شي، تفسير العياشي الحسين بن المنذر قال: سألت أبا عبد الله عن قوله أ فإن مات أو قتل انقلبتم على أعقابكم القتل أم الموت قال يعني أصحابه الذين فعلوا ما فعلوا.

Tafseer Al Ayyashi – Al Husayn Bin Al-Manzar who said, ‘I asked Abu Abdullah^{-asws} about His^{-azwj} Words: **so if he dies or is killed will you turn back upon your heels? [3:144]** – the killing or the death?’ He^{-asws} said: ‘It means his^{-sawww} companions, those who did what they did’.²⁶

19- شي، تفسير العياشي منصور بن الوليد الصبلي إنّه سمع أبا عبد الله جعفر بن محمد عليهما السلام قرأ وكأين من نبي قتل معه ربيون كثير قال أوف و أوف ثم قال إي والله يقتلون.

Tafseer Al-Ayyashi – Mansour Bin Al-Waleed Al-Sayqal who heard Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} reciting, **And how many a Prophet has fought with whom were many battalions [3:146]**, he^{-asws} said: ‘Thousands upon thousands’. Then he^{-asws} said: ‘Yes, By Allah^{-azwj}, they were killed’.²⁷

20- شي، تفسير العياشي الحسين بن أبي العلاء عن أبي عبد الله عليه السلام و ذكر يوم أُحد أن رسول الله ص كسرت رباعيته إن الناس ولوا مضعدين في الوادي و الرسول يدعوهم في آخرهم فأناجهم عما بهم ثم أنزل عليهم النعاس فقلت النعاس ما هو قال اللهم

Tafseer Al Ayyashi – Al Husayn Bin Abu Al A’ala,

‘From Abu Abdullah^{-asws}, and mentioned the day of Ohad: ‘Rasool-Allah^{-sawww}’s teeth were broken and the people turned around ascending in the valley, and the Rasool^{-sawww} was calling them among their last ones, so He^{-azwj} Gave them sorrow with sorrow, then Sent down the lethargy upon them’. So I said, ‘The lethargy, what is it?’ He^{-asws} said: ‘The worries’.

²⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 17

²⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 18

²⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 19

فَلَمَّا اسْتَيْقَظُوا قَالُوا كَفَرْنَا وَ جَاءَ أَبُو سُفْيَانَ فَعَلَا فَوْقَ الْجَبَلِ بِإِلَهِهِ هُبَالُ فَقَالَ اَعْلَى هُبَالُ فَقَالَ رَسُولُ اللَّهِ ص يَوْمَئِذٍ اللَّهُ اَعْلَى وَ اَجَلُ فُكِّسِرَتْ رَبَاعِيَةُ رَسُولِ اللَّهِ ص وَ اسْتَكْتَبَتْ لِئِنَّهُ وَ قَالَ نَنْشُدُكَ يَا رَبَّ مَا وَعَدْتَنِي فَإِنَّكَ إِن شِئْتَ لَمْ تُعْبِدْ

When they woke up, they said, 'We disbelieved'. And Abu Sufyan came to be high on top of the mountain with his god (idol) Hobal and said, 'Lofty is Hobal!' Rasool-Allah^{-saww} said on that day: 'Allah^{-azwj} is Loftier and more Majestic'. The teeth of Rasool-Allah^{-saww} were broken and he^{-saww} complained of it and said: 'We adjure You^{-azwj} O Lord^{-azwj} about what You^{-azwj} Promised me^{-saww}, so if You^{-azwj} so Desire You^{-azwj} will not be worshipped'.

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَيْنَ كُنْتَ فَقَالَ يَا رَسُولَ اللَّهِ لَزِمْتُ الْأَرْضَ فَقَالَ ذَاكَ الظَّنُّ بِكَ فَقَالَ يَا عَلِيُّ ائْتِنِي بِمَاءٍ أُغْسِلَ عَنِّي فَأَتَاهُ فِي صَحْفَةٍ فَإِذَا رَسُولُ اللَّهِ ص قَدْ عَافَهُ وَ قَالَ ائْتِنِي فِي يَدِكَ فَأَتَاهُ بِمَاءٍ فِي كَفِّهِ فَعَسَلَ رَسُولُ اللَّهِ ص عَن لِحْيَتِهِ ص.

Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Where were you^{-asws}?'. He^{-asws} said: 'O Rasool-Allah^{-saww}! I^{-asws} was adhered to the ground'. He^{-saww} said: 'That is the conjecture with you^{-asws}'. He^{-saww} said: 'O Ali^{-asws}! Bring me^{-saww} some water I^{-saww} can wash away from me^{-saww}'. He^{-asws} gave it to him^{-saww} in a container, and Rasool-Allah^{-azwj} recovered and said: 'Give it to me^{-saww} by your^{-asws} hand'. So he^{-asws} gave him^{-saww} the water in his^{-asws} palm, and Rasool-Allah^{-saww} washed from his^{-saww} beard".²⁸

21- شي، تفسير العياشي عن زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْنَمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ فِي قَوْلِهِ إِنَّمَا اسْتَرْهَمُ الشَّيْطَانُ بَعْضَ مَا كَسَبُوا فَهُوَ عُقْبَةُ بَنِي عُثْمَانَ وَ عُثْمَانَ بَنِي سَعْدٍ.

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

'From one of the two (5th or 6th Imam^{-asws}) regarding His^{-azwj} Words: **but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]**, he is Uqba Bin Usman and Usman Bin Sa'ad".²⁹

22- شي، تفسير العياشي عن هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أُهْزِمَ النَّاسُ عَنِ النَّبِيِّ ص يَوْمَ أُحُدٍ نَادَى رَسُولُ اللَّهِ ص إِنَّ اللَّهَ قَدْ وَعَدَنِي أَنْ يُظْهِرَنِي عَلَى الدِّينِ كُلِّهِ فَقَالَ لَهُ بَعْضُ الْمُنَافِقِينَ وَ سَمَّاهَا فَقَدْ هُرْمْنَا وَ يَسْحُرُ بِنَا.

Tafseer Al Ayyashi, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'When the people fled from the Prophet^{-saww} on the day of Ohad, Rasool-Allah^{-saww} called out: 'Surely Allah^{-azwj} has Promised me^{-saww} He^{-azwj} will Make me^{-saww} to prevail over the religions, all of them'. One the hypocrites said to him^{-saww} and was heard, 'He^{-saww} has got us defeated and he^{-saww} is mocking us!'.³⁰

23- شي، تفسير العياشي عن عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ إِنَّمَا اسْتَرْهَمُ الشَّيْطَانُ بَعْضَ مَا كَسَبُوا قَالَ هُمْ أَصْحَابُ الْعُقْبَةِ.

Tafseer Al Ayyashi, from Abdul Rahman Bin Kaseer,

²⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 20

²⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 21

³⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 22

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **but rather the Satan caused them to lose heart (and flee) due to something what they had earned, [3:155]**, he^{-asws} said: ‘They are the companions of Al-Aqaba’³¹.

24- شي، تفسير العياشي عن 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 بِبَدْرِ مِائَةً وَأَرْبَعِينَ رَجُلًا قَتَلُوا سَبْعِينَ رَجُلًا وَاسْتُرُوا سَبْعِينَ فَلَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مِنَ الْمُسْلِمِينَ سَبْعُونَ رَجُلًا قَالَ فَأَعْتَمُوا بِذَلِكَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى أَوْ لَمَّا أَصَابَتْكُمْ مُصِيبَةٌ قَدْ أَصَبْتُمْ مِثْلَهَا.

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

‘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]**. He^{-asws} said: ‘The Muslims had afflicted one hundred and forty men on the day of Badr, killing seventy and capturing seventy. When it was the day of Ohad, seventy from the Muslims were afflicted (killed). They were gloomy by that, so Allah^{-azwj} Blessed and Exalted Revealed: **Or, when a difficulty befell you, although you had afflicted (the Kafirs) with twice as much, [3:165]**’³².

25- شي، تفسير العياشي عن سَلْمِ بْنِ أَبِي مَرْيَمَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ رَسُولَ اللَّهِ ص بَعَثَ عَلِيًّا عَلَيْهِ السَّلَامُ فِي عَشْرَةِ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ إِلَى أَجْرٍ عَظِيمٍ إِنَّمَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ.

Tafseer Al Ayyashi – from Salim Bin Abu Maryam who said,

‘Abu Abdullah^{-asws} said to me: ‘Rasool-Allah^{-saww} sent Ali^{-asws} among ten: **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172]**. But rather, it was Revealed regarding Amir Al-Momineen^{-asws}’³³.

26- قب، المناقب لابن شهر آشوب ابن فَيَاضٍ فِي شَرْحِ الْأَخْبَارِ مُحَمَّدُ بْنُ الْجَنْبِيدِ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: أَصَابَتْ عَلِيًّا عَلَيْهِ السَّلَامُ يَوْمَ أُحُدٍ سِتُّ عَشْرَةَ ضَرْبَةً وَ هُوَ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص يَدْبُ عَنْهُ كُلَّ ضَرْبَةٍ يَسْقُطُ إِلَى الْأَرْضِ فَإِذَا سَقَطَ رَفَعَهُ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, in explanation of the Hadeeth of Muhammad Bin Al Jundab, by his chain from Saeed Bin Al Musayyab who said,

‘Ali^{-asws} was injured on the day of Ohad with sixteen strikes (of the sword), and he^{-asws} was in front of Rasool-Allah^{-saww} defending him^{-saww}. He^{-asws} fell down to the ground with each strike, and whenever he^{-asws} fell down, Jibraeel^{-as} lifted him^{-asws}’.

خَصَائِصُ الْعُلُوِّيَّةِ، قَيْسُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ أَصَابَتِي يَوْمَ أُحُدٍ سِتُّ عَشْرَةَ ضَرْبَةً سَقَطْتُ إِلَى الْأَرْضِ فِي أَرْبَعٍ مِنْهُمْ فَأَتَانِي رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ اللَّيْمَةِ طَيِّبُ الرَّيْحِ فَأَخَذَ بِصَبْعِي فَأَقَامَنِي ثُمَّ قَالَ أَقْبِلْ عَلَيْهِمْ فَإِنَّكَ فِي طَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِ اللَّهِ وَ هُمَا عَنْكَ رَاضِيَانِ

(The book) ‘Khasais Al-Alawiya’ – Qays Bin Sa’ad, from his father, ‘Ali^{-asws} said: ‘I^{-asws} was hit on the day of Ohad by sixteen strikes (of the swords). I^{-asws} fell down on the ground during four of them, and there came to me^{-asws} a man of white face, good body, aromatic smell. He

³¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 23

³² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 24

³³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 25

grabbed me^{-asws} by the upper arms and made me^{-asws} stand, then said: ‘Face up to them, for you^{-asws} are in obedience of Allah^{-azwj} and obedience of Rasool-Allah^{-saww}, and they are both pleased from you^{-asws}’.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأْتَيْتُ النَّبِيَّ ص فَأَخْبَرْتُهُ فَقَالَ يَا عَلِيُّ أَفَرَّ اللَّهُ عَيْنَكَ ذَلِكَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ.

Ali^{-asws} said: ‘I^{-asws} went to the Prophet^{-saww} and informed him^{-saww}. He^{-saww} said: ‘O Ali^{-asws}! May Allah^{-azwj} Delight your^{-asws} eyes. That is Jibraeel^{-as}’.³⁴

27- شي، تفسير العياشي عَنِ الْحُسَيْنِ بْنِ حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ لَمَّا رَأَى رَسُولُ اللَّهِ ص مَا صُنِعَ بِحَمَزَةَ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ اللَّهُمَّ لَكَ الْحَمْدُ وَإِلَيْكَ الْمُشْتَكَى وَ أَنْتَ الْمُسْتَعَانُ عَلَيَّ مَا أَرَى

Tafseer Al Ayyashi – From Al Husayn Bin Hamza who said,

‘I heard Abu Abdullah^{-asws} saying: ‘When Rasool-Allah^{-saww} saw what had happened with Hamza^{-asws} Bin Abdul Muttalib^{-asws}, he^{-saww} said: ‘O Allah^{-azwj}! For You^{-azwj} is the Praise and to You^{-azwj} I^{-saww} complain, and You^{-asws} are the Assister upon what I^{-saww} see’.

ثُمَّ قَالَ لَيْنُ ظَفَرْتُ لِأَمْتَلِكَنَّ وَ لِأَمْتَلِكَنَّ قَالَ فَأَنْزَلَ اللَّهُ وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ قَالَ فَقَالَ رَسُولُ اللَّهِ ص أَصْبِرْ أَصْبِرْ.

Then he^{-saww} said: ‘If I^{-saww} were to win I^{-saww} shall reciprocate and reciprocate’. So, Allah^{-azwj} Said: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]**. So, Rasool-Allah^{-saww} said: ‘I^{-saww} will be patient, I^{-saww} will be patient’.³⁵

28- عم، إعلام الوری ثم كانت غزوة أحد على رأس سنة من بدر و رئيس المشركين يومئذ أبو سفيان بن حرب و كان أصحاب رسول الله ص يومئذ سبعمائة و المشركون ألفين و خرج رسول الله ص بعد أن استشار أصحابه و كان رأيه ص أن يقاتل الرجال على أفواه السكك و يرمي الضعفاء من فوق البيوت فأبوا إلا الخروج إليهم

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

فلما صار على الطريق قالوا نرجع فقال ما كان لني إذا قصد قوما أن يرجع عنهم و كانوا ألف رجل فلما كانوا في بعض الطريق انزل عنهم عبد الله بن أبي بلثل الناس و قال و الله ما ندري على ما نقتل أنفسنا و القوم قومه و همت بنو حارثة و بنو سلمة بالرجوع ثم عصمهم الله جل و عز و هو قوله إذ همت طائفتان منكم أن تفتننا الآية.

³⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 26

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

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

و أصبح رسول الله ص متهيبا للقتال و جعل على راية المهاجرين عليا عليه السلام و على راية الأنصار سعد بن عباد و قعد رسول الله ص في راية الأنصار ثم مر ص على الرماة وكانوا خمسين رجلا و عليهم عبد الله بن جبير فوعظهم و ذكرهم و قال اتقوا الله و اصبروا و إن رأيتمونا يحطفنا الطير فلا تبرحوا مكانكم حتى أرسل إليكم

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

و أقامهم عند رأس الشعب و كانت الهزيمة على المشركين و حسهم المسلمون بالسيوف حسا فقال أصحاب عبد الله بن جبير الغنيمة ظهر أصحابكم فما تنتظرون فقال عبد الله أ نسيتم قول رسول الله ص أما أنا فلا أبرح موقفي الذي عهد لي فيه رسول الله ما عهد فتركوا أمره و عصوه بعد ما رأوا ما يحبون و أقبلوا على الغنائم

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

فخرج كمين المشركين عليهم خالد بن الوليد فانهى إلى عبد الله بن جبير فقتله ثم أتى الناس من أدبارهم و وضع في المسلمين السلاح فانهمزوا و صاح إبليس لعنه الله قتل محمد و رسول الله يدعوهم في أخرهم أيها الناس إني رسول الله إن الله قد وعدني النصر فإلى أين الفرار

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

فيسمعون الصوت و لا يلوون على شيء و ذهب صيحة إبليس حتى دخلت بيوت المدينة فصاحت فاطمة عليها السلام و لم تنق هاشمية و لا فرشيته إلا وضعت يدها على رأسها و خرجت فاطمة عليها السلام تصرخ.

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

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ أَهْرَمَ النَّاسُ عَنِ رَسُولِ اللَّهِ ص فَعَضِبَ غَضَبًا شَدِيدًا وَكَانَ إِذَا غَضِبَ انْحَدَرَ مِنْ وَجْهِهِ وَجَبْهَتِهِ مِثْلُ اللُّؤْلُؤِ مِنَ الْعَرِقِ فَتَنَظَّرَ فَإِذَا عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى جَنْبِهِ فَقَالَ مَا لَكَ لَمْ تُلْحَقِي بِنَبِيِّ أَبِيكَ فَقَالَ عَلَيٌّ عَلَيْهِ السَّلَامُ يَا رَسُولَ اللَّهِ أَكْفُرُ بَعْدَ إِيمَانٍ إِنَّ لِي بِكَ أَسْوَأَ

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

فَقَالَ أَمَا لَا فَاكْفِينِي هَؤُلَاءِ فَحَمَلَ عَلَيٌّ عَلَيْهِ السَّلَامُ فَضْرَبَ أَوَّلَ مَنْ لَقِيَ مِنْهُمْ فَقَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ إِنَّ هَذِهِ لَهِيَ الْمُؤَاسَاةُ يَا مُحَمَّدُ قَالَ إِنَّهُ مِنِّي وَ أَنَا مِنْهُ قَالَ جِبْرَائِيلُ وَ أَنَا مِنْكُمَا.

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

وَ ثَابَتْ إِلَى رَسُولِ اللَّهِ ص جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ أُصِيبَ مِنَ الْمُسْلِمِينَ سَبْعُونَ رَجُلًا مِنْهُمْ أَرْبَعَةٌ مِنَ الْمُهَاجِرِينَ حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ عَبْدِ اللَّهِ بْنُ جَحْشٍ وَ مُصْعَبُ بْنُ عُمَيْرٍ وَ شَمَّاسُ بْنُ عُثْمَانَ بْنِ الشَّرِيدِ وَ الْبَاقُونَ مِنَ الْأَنْصَارِ.

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

قَالَ وَ أَقْبَلَ يَوْمَئِذٍ أَبِي بَنُ خَلْفٍ وَ هُوَ عَلَى فَرَسٍ لَهُ وَ هُوَ يَقُولُ هَذَا ابْنُ أَبِي كَبْشَةَ بُوَ بَدَنِيكَ لَا تَجُوثُ إِنَّ جُوثَ وَ رَسُولُ اللَّهِ ص بَيْنَ الْحَارِثِ بْنِ الصِّمَّةِ وَ سَهْلِ بْنِ حُنَيْفٍ يَعْتَمِدُ عَلَيْهِمَا فَحَمَلَ عَلَيْهِ فَوَقَاهُ مُصْعَبُ بْنُ عُمَيْرٍ بِنَفْسِهِ فَطَعَنَ مُصْعَبًا فَفَتَلَهُ

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

فَأَخَذَ رَسُولُ اللَّهِ ص عَنزَةً كَانَتْ فِي يَدِ سَهْلِ بْنِ حُنَيْفٍ ثُمَّ طَعَنَ أُبَيًّا فِي جَرْبَانِ الدَّرْعِ فَاعْتَنَقَ فَرَسُهُ فَانْتَهَى إِلَى عَسْكَرِهِ وَ هُوَ يَجُورُ حُورَ النَّوْرِ فَقَالَ أَبُو سُنَيْانَ وَ يَلِكُ مَا أَجْزَعَكَ إِذَا هُوَ حُدْشُ لَيْسَ بِشَيْءٍ فَقَالَ وَ يَلِكُ يَا ابْنَ حَرْبٍ أَ تَدْرِي مَنْ طَعَنَنِي إِذَا طَعَنَنِي مُحَمَّدٌ وَ هُوَ قَالَ لِي بِمَكَّةَ إِلَيَّ سَأَقْتُلُكَ فَعَلِمْتُ أَنَّهُ قَاتِلِي وَ اللَّهُ لَوْ أَنَّ مَا بِي كَانَ بِجَمِيعِ أَهْلِ الْحِجَازِ لَفَضَّتْ عَلَيْهِمْ فَلَمْ يَزَلْ يَجُورُ الْمَلْعُونُ حَتَّى صَارَ إِلَى النَّارِ.

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

و فِي كِتَابِ أَبَانَ بْنِ عُثْمَانَ أَنَّهُ لَمَّا انْتَهَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ صَفِيَّتُهُ إِلَى رَسُولِ اللَّهِ ص وَ نَظَرْنَا إِلَيْهِ قَالَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ أَمَا عَمَّتِي فَاحْسِنَهَا عَنِّي وَ أَمَا فَاطِمَةُ فَدَعَهَا فَلَمَّا دَنَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ مِنْ رَسُولِ اللَّهِ ص وَ رَأَتْهُ قَدْ شَجَّ فِي وَجْهِهِ وَ أَدْمِيَ فُوهُ إِدْمَاءً صَاحَتْ وَ جَعَلَتْ تَمْسُخُ الدَّمِ وَ تَقُولُ اشْتَدَّ غَضَبُ اللَّهِ عَلَيَّ مِنْ أَدْمَى وَجْهِ رَسُولِ اللَّهِ وَ كَانَ يَتَنَاوَلُ فِي يَدِهِ رَسُولُ اللَّهِ ص مَا يَسِيلُ مِنَ الدَّمِ فَيَرْمِيهِ فِي الْهَوَاءِ فَلَا يَتَرَاجَعُ مِنْهُ شَيْءٌ.

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

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ وَ اللَّهُ لَوْ سَقَطَ مِنْهُ شَيْءٌ عَلَى الْأَرْضِ لَنَزَلَ الْعَذَابُ.

Al-Sadiq^{-asws} said: 'By Allah^{-azwj}! If something from him^{-saww} had fallen upon the ground, the Punishment would have descended'.

قَالَ أَبَانَ بْنُ عُثْمَانَ حَدَّثَنِي بِذَلِكَ عَنْهُ الصَّبَّاحُ بْنُ سَيَابَةَ قَالَ: قُلْتُ كَسِرَتْ رِجَاعِيَّتُهُ كَمَا يَقُولُهُ هَؤُلَاءِ قَالَ لَا وَ اللَّهُ مَا قَبِضَهُ اللَّهُ إِلَّا سَلِيمًا وَ لَكِنَّهُ شَجَّ فِي وَجْهِهِ قُلْتُ فَالْعَارُ فِي الْأُحْدِ الَّذِي يَزْعُمُونَ أَنَّ رَسُولَ اللَّهِ ص صَارَ إِلَيْهِ قَالَ وَ اللَّهُ مَا بَرِحَ مَكَانَهُ وَ قِيلَ لَهُ أَلَا تَدْعُو عَلَيْهِمْ قَالَ اللَّهُمَّ اهْدِ قَوْمِي.

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

وَ رَمَى رَسُولُ اللَّهِ ص ابْنَ قَمِيئَةَ بِدَفَائِفٍ فَأَصَابَتْ كَفَّهُ حَتَّى نَدَرَ السَّيْفُ مِنْ يَدِهِ وَ قَالَ خُذْهَا مِنِّي وَ أَنَا ابْنُ قَمِيئَةَ فَقَالَ رَسُولُ اللَّهِ ص أَدَلَّكَ اللَّهُ وَ أَقْمَأَكَ وَ ضَرَبَهُ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ بِالسَّيْفِ حَتَّى أَدْمَى فَاهُ وَ رَمَاهُ عَبْدُ اللَّهِ بْنُ شَهَابٍ بِفُلَاعَةٍ فَأَصَابَتْ مِرْفَعَهُ وَ لَيْسَ أَحَدٌ مِنْ هَؤُلَاءِ مَاتَ مِئْتَةَ سَوِيَّةٍ فَأَمَّا ابْنُ قَمِيئَةَ فَأَتَاهُ نَيْسٌ وَ هُوَ نَائِمٌ يَنْجِدُ فَوْضِعَ قَرْنِهِ فِي مِرَاقِهِ ثُمَّ دَعَسَهُ فَجَعَلَ يُنَادِي وَ دَلَّاهُ حَتَّى أَخْرَجَ قَرْنِيَهُ مِنْ تَرْفُوتِهِ.

And Ibn Qamiya pelted Rasool-Allah^{-saww} with a projectile, and it hit his^{-saww} palm until the sword fell from his^{-saww} hand, and he said, 'Take it from me, and I am Ibn Qamiya'. Rasool-Allah^{-saww} said: 'May Allah^{-azwj} Disgrace you and Humiliate you'; and Abd Utba Bin Ab Waqas

struck him^{-saww} with the sword until his^{-saww} mouth bled; and Abdullah Bin Shihab pelted him^{-saww} with a rock and hit his^{-saww} elbow; and there is none from these who died a normal death. As for Ibn Qamiya, a goat came to him while he was sleeping at Najd and places its horn inside him, then trampled him, and he went on calling out, 'O the disgrace!', until its horn came out from his collar'.

وَ كَانَ وَحْشِيٌّ يَقُولُ قَالَ لِي جُبَيْرُ بْنُ مُطْعِمٍ وَ كُنْتُ عَبْدًا لَهُ إِنَّ عَلِيًّا قَتَلَ عَمِّي يَوْمَ بَدْرٍ يَعْنِي طُعَيْمَةَ فَإِنْ قَتَلْتَ مُحَمَّدًا فَأَنْتَ حُرٌّ وَ إِنْ قَتَلْتَ عَمَّ مُحَمَّدٍ فَأَنْتَ حُرٌّ وَ إِنْ قَتَلْتَ ابْنَ عَمِّ مُحَمَّدٍ فَأَنْتَ حُرٌّ فَحَرَجْتُ بِحُرِّيَّةٍ لِي مَعَ فُرَيْشٍ إِلَى أَحَدِ أُرَيْدِ الْعَيْقِ لَا أُرِيدُ غَيْرَهُ وَ لَا أَطْمَعُ فِي مُحَمَّدٍ وَ فُلْتُ لَعَلِّي أُصِيبُ مِنْ عَلِيٍّ أَوْ حَمْرَةَ عَزَّةَ فَأَزْرُقَهُ وَ كُنْتُ لَا أَحْطِي فِي رَمِيِ الْحِرَابِ تَعَلَّمْتُهُ مِنَ الْحَبَشَةِ فِي أَرْضِهَا وَ كَانَ حَمْرَةَ يَحْمِلُ حَمَلَاتِهِ ثُمَّ يَرْجِعُ إِلَى مَوْفِقِهِ

And the savage was saying, 'Jubeyr Bin Mat'am said to me, and I was a slave of his, 'Ali^{-asws} killed my uncle on the day of Badr, meaning Tuayma. So, if you were to kill Muhammad^{-saww}, then you are free, and if you kill the uncle^{ar} of Muhammad^{-saww}, then you are free, and if you were to kill the cousin^{-asws} of Muhammad^{-saww}, then you are free'. So, I went out with Quraysh with a spear of mine, to Ohad, wanting the freedom, not wanting anything else, nor coveting regarding Muhammad^{-saww} and I said, 'Perhaps I shall attain from Ali^{-asws} or Hamza^{-asws} by deception'. And I did not used to err in my throwing of the spear. I had learnt it from an Ethiopian woman in her land', and he attacked Hamza^{-asws} with his^{-asws} attack, then he returned to his place.

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَ زَرَقَهُ وَحْشِيٌّ فَوْقَ النَّدْيِ فَسَقَطَ وَ شَدُّوا عَلَيْهِ فَمَتَلُوهُ فَأَخَذَ وَحْشِيٌّ الْكَبِدَ فَشَدَّ بِهَا إِلَى هِنْدِ بِنْتِ عُتْبَةَ فَأَخَذَتْهَا فَطَرَحَتْهَا فِي فِيهَا فَصَارَتْ مِثْلَ الدَّاغِصَةِ فَلَقَطَتْهَا.

Abu Abdullah^{-asws} said: 'And the Savage hit him^{-asws} above the breast and he^{-asws} fell, and he was harsh upon him. The savage took the liver and took it to Hind Bint Utba, She grabbed it and dropped it in her mouth, and it became like the bone, and she spat it out.

قَالَ وَ كَانَ الْحُلَيْسُ بْنُ عَلْقَمَةَ نَظَرَ إِلَى أَبِي سُفْيَانَ وَ هُوَ عَلَى فَرَسٍ وَ بِيَدِهِ رُمْحٌ يَجَأُ بِهِ فِي شِدْقِ حَمْرَةَ فَقَالَ يَا مَعْشَرَ بَنِي كِنَانَةَ انظُرُوا إِلَى مَنْ يَزْعُمُ أَنَّهُ سَيْدُ فُرَيْشٍ مَا يَصْنَعُ بِأَبْنِ عَمِّهِ الَّذِي قَدْ صَارَ لَحْمًا وَ أَبُو سُفْيَانَ يَقُولُ ذُقْ عَمَقُ فَقَالَ أَبُو سُفْيَانَ صَدَقْتَ إِنَّمَا كَانَتْ مِنِّي زَلَّةٌ أَكْتُمُهَا عَلَيَّ.

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

قَالَ وَ قَالَ أَبُو سُفْيَانَ فَنَادَى بَعْضُ الْمُسْلِمِينَ أَحْيِ ابْنَ أَبِي كَبِشَةَ فَأَمَّا ابْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَدْ رَأَيْنَاهُ مَكَانَهُ فَقَالَ عَلِيٌّ إِي وَ الَّذِي بَعَثَهُ بِالْحَقِّ إِنَّهُ لَيْسَمُعُ كَلَامِكَ قَالَ إِنَّهُ قَدْ كَانَتْ فِي قَتْلِكُمْ مِثْلَةٌ وَ اللَّهُ مَا أَمَرْتُ وَ لَا نَهَيْتُ إِنَّ مِيعَادَنَا بَيْنَنَا وَ بَيْنَكُمْ مَوْسِمٌ بَدْرٍ فِي قَابِلِ هَذَا الشَّهْرِ

He said, 'And Abu Sufyan said, calling out to one of the Muslims, 'Is Ibn Abu Kabasha alive. As for the son of Abu Talib^{-asws}, we have seen him^{-asws} in his^{-asws} place'. Ali^{-asws} said: 'Yes, by the One^{-azwj} Who Sent him^{-saww} with the Truth, he^{-saww} is listening to your speech'. He said, 'Surely there has been a reciprocity in your killed one. By Allah^{-azwj}, I neither instructed nor forbidden

it. Our appointment between us and you would be in the season of Badr in the coming year of this month.

فَقَالَ رَسُولُ اللَّهِ ص قُلْ نَعَمْ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ بْنِ ابْنِ قَمِيئَةَ أَخْبَرَنِي أَنَّهُ قَتَلَ مُحَمَّدًا وَأَنْتَ أَصْدَقُ عِنْدِي مِنْهُ وَأَبْرُّنَا وَلِي إِلَى أَصْحَابِهِ وَ قَالَ اتَّخِذُوا اللَّيْلَ جَمَلًا وَ انصَرِفُوا.

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

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا فَقَالَ اتَّبِعْهُمْ فَأَنْظُرْ أَيْنَ يُرِيدُونَ فَإِنْ كَانُوا رَكِبُوا الْخَيْلَ وَ سَافُوا الْإِبِلَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ وَ إِنْ كَانُوا رَكِبُوا الْإِبِلَ وَ سَافُوا الْخَيْلَ فَهُمْ مُتَوَجِّهُونَ إِلَى مَكَّةَ.

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

وَ قِيلَ إِنَّهُ بَعَثَ لِذَلِكَ سَعْدَ بْنَ أَبِي وَقَّاصٍ.

And it is said he^{-sawww} sent Sa'ad Bin Abu Waqas for that.

فَرَجَعَ فَقَالَ رَأَيْتُ خَيْلَهُمْ تَضْرِبُ بِأَذْنَانِهَا مَجْنُونَةً مُدْبِرَةً وَ رَأَيْتُ الْعَوْمَ قَدْ جَمَلُوا سَائِرِينَ فَطَابَتْ أَنْفُسُ الْمُسْلِمِينَ بِدَهَابِ الْعَدُوِّ فَانْتَشَرُوا يَتَّبِعُونَ قَتْلَهُمْ فَلَمْ يَجِدُوا قَتِيلًا إِلَّا وَ قَدْ مَثَلُوا بِهِ إِلَّا حَنْظَلَةَ بْنَ أَبِي غَامِرٍ كَانَ أَبُوهُ مَعَ الْمُشْرِكِينَ فَفَرَّكَ لَهُ وَ وَجَدُوا حَمْرَةً قَدْ شَقَّ بَطْنُهَا وَ جَدَعَ أَنْفُهَا وَ قَطَعَتْ أذُنَاهُ وَ أَحَدَ كَبِدُهَا

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

فَلَمَّا انْتَهَى إِلَيْهِ رَسُولُ اللَّهِ ص حَنْظَلَةَ الْعَبْرَةَ وَ قَالَ لِأَمِّئِلَةَ بِسَبْعِينَ مِنْ قُرَيْشٍ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ إِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ الْآيَةَ فَقَالَ بِنُ أَصْبِرُ

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

وَ قَالَ مَنْ ذَلِكَ الرَّجُلُ الَّذِي تُعَسِّبُهُ الْمَلَائِكَةُ فِي سَفْحِ الْجَبَلِ فَسَأَلُوا امْرَأَتَهُ فَقَالَتْ إِنَّهُ خَرَجَ وَ هُوَ جُنُبٌ وَ هُوَ حَنْظَلَةُ بْنُ أَبِي غَامِرٍ الْعَسِيلِ.

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

قَالَ أَبَانٌ وَ حَدَّثَنِي أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: ذَكَرَ لِرَسُولِ اللَّهِ ص رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ قُزْمَانٌ بِحُسْنِ مَعُونَتِهِ لِإِخْوَانِهِ وَ ذُكُوهُ فَقَالَ ص إِنَّهُ مِنْ أَهْلِ النَّارِ فَأُتِيَ رَسُولَ اللَّهِ ص وَ قِيلَ إِنَّ قُزْمَانَ اسْتَشْهِدَ فَقَالَ يَفْعَلُ اللَّهُ مَا يَشَاءُ ثُمَّ أُتِيَ فَقِيلَ إِنَّهُ قَتَلَ نَفْسَهُ فَقَالَ أَشْهَدُ أُتِيَ رَسُولُ اللَّهِ

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

قَالَ وَ كَانَ قُزْمَانُ قَاتِلًا شَدِيدًا وَ قَتَلَ مِنَ الْمُشْرِكِينَ سِتَّةً أَوْ سَبْعَةً فَأَنْبَتَتْهُ الْجِرَاحُ فَاحْتَمَلَ إِلَى دُورِ بَنِي ظَفَرٍ فَقَالَ لَهُ الْمُسْلِمُونَ أَبَشِّرْ يَا قُزْمَانُ فَقَدْ أَبْلَيْتَ الْيَوْمَ فَقَالَ بِمَ تُبَشِّرُونِ فَوَ اللَّهُ مَا قَاتَلْتُ إِلَّا عَنْ أَحْسَابِ قَوْمِي وَ لَوْ لَا ذَلِكَ مَا قَاتَلْتُ فَلَمَّا اسْتَدَّتْ عَلَيْهِ الْجِرَاحَةُ جَاءَ إِلَى كِنَانَتِهِ فَأَخَذَ مِنْهَا مِشْفَصًا فَقَتَلَ بِهِ نَفْسَهُ.

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

قَالَ: وَ كَانَتْ امْرَأَةٌ مِنْ بَنِي النَّجَّارِ قُتِلَ أَبُوهَا وَ زَوْجُهَا وَ أَحْوَهَا مَعَ رَسُولِ اللَّهِ ص فَدَنَتْ مِنْ رَسُولِ اللَّهِ ص وَ الْمُسْلِمُونَ قِيَامًا عَلَى رَأْسِهِ فَقَالَ لِرَجُلٍ أ حَيَّ رَسُولُ اللَّهِ قَالَ نَعَمْ قَالَتْ أَسْتَطِيعُ أَنْ أَنْظُرَ إِلَيْهِ قَالَ نَعَمْ فَأَوْسَعُوا لَهَا فَدَنَتْ مِنْهُ وَ قَالَتْ كُلُّ مُصِيبَةٍ جَلَلٌ بَعْدَكَ ثُمَّ انْصَرَفَتْ.

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

قَالَ وَ انْصَرَفَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ حِينَ دُفِنَ الْقَتْلَى فَمَرَّ بِدُورِ بَنِي الْأَشْهَلِ وَ بَنِي ظَفَرٍ فَسَمِعَ بُكَاءَ النَّوَاحِ عَلَى قَتْلَاهُمْ فَتَرَفَرَقَتْ عَيْنَا رَسُولِ اللَّهِ ص وَ بَكَى ثُمَّ قَالَ لَكِنَّ حَمْرَةَ لَا بَوَاكِي لَهَا الْيَوْمَ فَلَمَّا سَمِعَهَا سَعِدَ بِنُ مَعَاذٍ وَ أُسَيْدُ بْنُ حَضِرٍ قَالَا لَا تَبْكِينَ امْرَأَةً حَمِيمَةً حَتَّى تَأْتِيَ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَتُسْعِدَهَا فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص الْوَاعِيَةَ عَلَى حَمْرَةَ وَ هُوَ عِنْدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَلَى بَابِ الْمَسْجِدِ قَالَ ارْجِعِي رَجْعِكُنَّ اللَّهُ فَقَدْ آسَيْتُنَّ بِأَنْفُسِكُنَّ.

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

Masjid, he^{-saww} said: ‘Return, may Allah^{-azwj} have Mercy on you, for I^{-saww} feel sorry for yourselves’.

ثم كانت غزوة حمراء الأسد قال أبان بن عثمان لما كان من الغد من يوم أُحد نادى رسول الله ص في المسلمين فأجابوه فخرجوا على عليهم وعلى ما أصابهم من الفرح وقدم علياً بين يديه براية المهاجرين حتى انتهى إلى حمراء الأسد ثم رجع إلى المدينة فهدم الذين استجابوا لله ورسول من بعد ما أصابهم الفرح

Then there was the military expedition of Hamra Al-Asad. Aban Bin Usman said, ‘When it was the next morning from the day of Ohad, Rasool-Allah^{-saww} call out among the Muslims and they answered him^{-saww}. They came out being upon their pains and upon what had afflicted them from the sores, and Ali^{-asws} came forwards in front of him^{-saww} with the flag of the Emigrants until he^{-asws} ended up to Hamra Al-Asad. Then he^{-saww} returned to Al Medina. Thus, they are **Those who responded to Allah and the Rasool (at Ohad) after the wound had befallen them, for those of them who are doing good (to others) and are pious shall be a great Recompense [3:172].**

وَ خَرَجَ أَبُو سُفْيَانَ حَتَّى انْتَهَى إِلَى الرَّوْحَاءِ فَأَقَامَ بِهَا وَ هُوَ يَهُمُّ بِالرَّجْعَةِ عَلَى رَسُولِ اللَّهِ ص وَ يَقُولُ قَدْ قَتَلْنَا صَنَادِيدَ الْقَوْمِ فَلَوْ رَجَعْنَا اسْتَأْصَلْنَاهُمْ فَلَقِي مَعْبُدًا الْخُزَاعِيَّ فَقَالَ مَا وَرَاءَكَ يَا مَعْبُدُ قَالَ قَدْ وَدَّ اللَّهُ تَرَكْتُ مُحَمَّدًا وَ أَصْحَابَهُ وَ هُمْ يُحَرِّفُونَ عَلَيْكُمْ وَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ عَلَى مُقَدِّمَتِهِ فِي النَّاسِ وَ قَدْ اجْتَمَعَ مَعَهُ مَنْ كَانَ يَخْلَفُ عَنْهُ وَ قَدْ دَعَانِي ذَلِكَ إِلَى أَنْ قُلْتُ شَيْعراً قَالَ أَبُو سُفْيَانَ وَ مَاذَا قُلْتَ قَالَ قُلْتُ.

إِذْ سَأَلْتَ الْأَرْضَ بِالْبُرْدِ الْأَيْبِلِ.

كَانَتْ عَمْدٌ مِنَ الْأَصْوَاتِ رَاحِلِي.

عِنْدَ الْبَلَاءِ وَ لَا حُرِّقَ مَعَادِيِلِ.

تُرْدِي بِأَسَدٍ كِرَامٍ لَا تَنَابِلِي.

الْأَنْبِيَاءُ.

And Abu Sufyan went out until he ended up to Al-Rawha and stayed at it, and he was considering the return to Rasool-Allah^{-saww} and said, ‘The militias of our people are killed. If we were to return we will eradicate them’. He met Ma’bad Al-khuzai and he said, ‘What is behind you, O Ma’bad?’ He said, ‘By Allah^{-azwj}! I left Muhammad^{-saww} and his^{-saww} companions, and they were moving against you, and this Ali^{-asws} Bin Abu Talib^{-asws} has proceeded on his^{-saww} front among the people, and he^{-saww} has gathered with him^{-saww} the one who had stayed behind from him^{-saww}, and it called me to say a poem’. Abu Sufyan said, ‘And what is that which you said?’ He said, ‘I said, (The couplets).

فَنَنَى ذَلِكَ أَنَا سُفْيَانَ وَ مَنْ مَعَهُ ثُمَّ مَرَّ بِهِ رَكْبٌ مِنْ عَبْدِ الْقَيْسِ يُرِيدُونَ الْمَيْرَةَ مِنَ الْمَدِينَةِ فَقَالَ لَهُمْ أَلْبَعُوا مُحَمَّدًا أَيَّ قَدْ أَرَدْتُ الرَّجْعَةَ إِلَى أَصْحَابِهِ لِاسْتَأْصَلَهُمْ وَ أَوْفِرْ لَكُمْ رِكَابُكُمْ رَبِيباً إِذَا وَافَيْتُمْ عُكَاظَ فَأَلْبَعُوا ذَلِكَ إِلَيْهِ وَ هُوَ بِحَمْرَاءِ الْأَسَدِ فَقَالَ ص وَ الْمُسْلِمُونَ مَعَهُ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ رَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ يَوْمَ الْجُمُعَةِ.

Abu Sufyan and the ones with him praised that. Then riders from Abd Al-Qays passed by him intending the provisions from Al-Medina. He said to them, ‘Deliver to Muhammad^{-saww} that I have intended the return to his^{-saww} companions in order to eradicate them, and I shall full up your baskets with raising when you arrive at Ukaz’. They delivered that to him^{-saww} and he^{-saww} was at Hamra Al-Asad. He^{-saww} and the Muslims with him^{-saww} said: **Sufficient for us and the**

most excellent Protector' [3:173]. And Rasool-Allah^{-sawww} returned to Al-Medina on the day of Friday.

قَالَ وَ لَمَّا عَزَا رَسُولُ اللَّهِ ص حَمْرَاءَ الْأَسَدِ وَتَبَّتْ فَاِسِقَةً مِنْ بَنِي حَطْمَةَ يُقَالُ لَهَا الْعَصْمَاءُ أُمُّ الْمُنْدَرِ بْنِ الْمُنْدَرِ تَمَثِي فِي مَجَالِسِ الْأَوْسِ وَ الْخَزْرَجِ وَ تَقُولُ شِعْرًا تُحَرِّضُ عَلَى النَّبِيِّ ص وَ لَيْسَ فِي بَنِي حَطْمَةَ يَوْمَئِذٍ مُسْلِمٌ إِلَّا وَاحِدٌ يُقَالُ لَهُ عُمَيْرُ بْنُ عَدِيٍّ

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

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ص عَدَا عَلَيْهَا عُمَيْرٌ فَفَتَلَهَا ثُمَّ أَتَى رَسُولَ اللَّهِ ص فَقَالَ إِنِّي فَتَلْتُ أُمَّ الْمُنْدَرِ لِمَا قَالَتْهُ مِنْ هَجْرٍ فَضَرَبَ رَسُولُ اللَّهِ عَلَى كَتِفِهِ وَ قَالَ هَذَا رَجُلٌ نَصَرَ اللَّهَ وَ رَسُولَهُ بِالْغَيْبِ أَمَا إِنَّهُ لَا يَنْتَطِخُ فِيهَا عَنَزَانٌ.

When Rasool-Allah^{-sawww} returned, Umeyr went to her and killed them. Then he came to Rasool-Allah^{-sawww} and said, 'I killed Umm Al-Manzar due to what she had said from desertion'. Rasool-Allah^{-sawww} tapped upon his shoulder and said: 'This is a man who helps Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} in the absence. But, not two goats will lock horns therein'.

قَالَ عُمَيْرُ بْنُ عَدِيٍّ فَأَصْبَحْتُ فَمَرَرْتُ بِبَنِيهَا وَ هُمْ يَدْفِنُونَهَا فَلَمْ يَعْزِضْ لِي أَحَدٌ مِنْهُمْ وَ لَمْ يُكَلِّمْنِي.

Umeyr Bin Aday said, 'I woke up in the morning and passed by her two sons and they were burying her, and not one of them presented to me nor spoke to me'.³⁶

29 كَشَفَ، كَشَفَ النِّعْمَةَ قَالَ الْوَأَقِيدِيُّ فِي الْمَغَازِيِّ إِنَّهُ لَمَّا فَزَّرَ النَّاسُ يَوْمَ أُحُدٍ مَا زَالَ النَّبِيُّ ص شَبِيرًا وَاحِدًا يَرْمِي مِرَّةً عَنْ قَوْسِهِ وَ مِرَّةً بِالْمِجْرَانَةِ وَ سَبَرَ مَعَهُ أَرْبَعَةَ عَشَرَ رَجُلًا سَبَعَةٌ مِنَ الْمُهَاجِرِينَ وَ سَبَعَةٌ مِنَ الْأَنْصَارِ أَبُو بَكْرٍ وَ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَ طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ وَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَ الزُّبَيْرُ بْنُ الْعَوَّامِ

~~(The book) 'Kashf Al-Gumma' – Al-Waqidy (wahabi imam) said in (the book) 'Al-Magazy', 'When the people fled on the day of Ohad, the Prophet^{-sawww} did not stop being pelted by a single palm, sometimes from his^{-sawww} bow and sometimes with the stone, and fourteen men were patient with him^{-sawww}, seven from the Emigrant and seven from the Helpers – Abu Bakr, and Abdul Rahman Bin Awf, and Ali Bin Abu Talib^{-asws}, and Sa'ad Bin Abu Waqas, and Talha Bin Ubeydullah, and Abu Ubeyda Bin Al-Jarrah, and al-Zubeyr Bi Al-Awwam.~~

وَ مِنَ الْأَنْصَارِ الْحُبَابُ بْنُ الْمُنْذَرِ وَ أَبُو دُجَانَةَ وَ عَاصِمُ بْنُ ثَابِتٍ وَ الْحَارِثُ بْنُ الْعِصَّةِ وَ سَهْلُ بْنُ حُنَيْنٍ وَ أُسَيْدُ بْنُ حُصَيْنٍ وَ سَعْدُ بْنُ مُعَاذٍ وَ يُقَالُ تَبَّتْ سَعْدُ بْنُ عُبادَةَ وَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَجَعَلُوهُمَا مَكَانَ أُسَيْدِ بْنِ حُصَيْنٍ وَ سَعْدِ بْنِ مُعَاذٍ

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

³⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 28

وَبَايَعَهُ يَوْمَئِذٍ ثَمَانِيَةٌ عَلَى الْمَوْتِ ثَلَاثَةٌ مِنَ الْمُهَاجِرِينَ وَخَمْسَةٌ مِنَ الْأَنْصَارِ عَلَيَّ عَلَيْهِ السَّلَامُ وَ الزُّبَيْرُ وَ طَلْحَةُ وَ أَبُو دُجَانَةَ وَ الْحَارِثُ بْنُ الصَّرِيحَةِ وَ حُبَابُ بْنُ الْمُنْذَرِ وَ عَاصِمُ بْنُ ثَابِتٍ وَ سَهْلُ بْنُ حُنَيْنٍ فَلَمْ يُغْتَلَقْ مِنْهُمْ أَحَدٌ

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

وَ أُصِيبَتْ يَوْمَئِذٍ عَيْنُ قَتَادَةَ بْنِ النُّمَانِ حَتَّى وَقَعَتْ عَلَى وَجْهِهِ قَالَ فَبَسْتُ إِلَى النَّبِيِّ ص وَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ فُتِي امْرَأَةً شَابَةً جَمِيلَةً أُحِبُّهَا وَ تُحِبُّنِي فَأَنَا أَحْسَنُ أَنْ تُعَاذِرَ مَكَانَ عَيْنِي فَأَخَذَهَا رَسُولُ اللَّهِ ص فَزَادَهَا فَأُصِيبَتْ وَ عَادَتْ كَمَا كَانَتْ لَمْ تُؤَلِّمْهُ سَاعَةً مِنْ لَيْلٍ أَوْ نَهَارٍ فَكَانَ يُقُولُ بَعْدَ أَنْ أَسَنَّ هِيَ أَقْوَى عَيْنِي وَ كَانَتْ أَحْسَنَهُمَا

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

وَ بَاشَرَ النَّبِيُّ ص الْعِتَالَ بِنَفْسِهِ وَ رَمَى حَتَّى قَبِيَتْ نَبْلُهُ وَ أَصَابَتْ شَعَثِيَّةً وَ رَبَاعِيَّةً عُنْبِيَّةً مِنْ أَبِي وَقَّاصٍ وَ وَقَعَ ص فِي حُفْرَةٍ وَ حَضَرَهُ ابْنُ قَبِيَّةَ فَلَمْ يَصْنَعْ سِيفَهُ شَيْئاً إِلَّا رَأَى مِنَ الصَّرِيحَةِ يَفْعَلُ السَّيْفِ وَ انْتَهَضَ وَ طَلَحَهُ تَحْمِيلُهُ مِنْ وَرَائِهِ وَ عَلَيَّ عَلَيْهِ السَّلَامُ أَخَذَ يَدَيْهِ حَتَّى اسْتَوَى قَائِماً.

And the Prophet^{-sawww} undertook the fighting himself^{-sawww} and shot arrows until his arrows rant out, and his^{-sawww} lips and his^{-sawww} teeth were injured by Utba Bin Abu Waqas and he^{-sawww} fell in a hole, and Ibn Qamiya struck him^{-sawww}, but his sword could not do anything except for a weak strike like the weight of the sword, and he^{-sawww} got up and Talha carried him^{-sawww} from behind him^{-sawww}, and Ali^{-asws} grabbed his^{-sawww} hand until he^{-sawww} stood upright.

وَ عَنْ أَبِي بَشِيرٍ الْحَارِثِيِّ حَضَرْتُ يَوْمَ أُحُدٍ وَ أَنَا غُلَامٌ فَرَأَيْتُ ابْنَ قَبِيَّةَ عَلَا رَسُولَ اللَّهِ ص بِالسَّيْفِ فَوَقَعَ عَلَى رُكْبَتَيْهِ فِي حُفْرَةٍ أَمَامَهُ حَتَّى تَوَارَى فَجَعَلْتُ أَمِيبُحٌ وَ أَنَا غُلَامٌ حَتَّى رَأَيْتُ النَّاسَ تَأْبُوا إِلَيْهِ.

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

وَ يُقَالُ الَّذِي شَجَّهُ فِي رُكْبَتَيْهِ ابْنُ شِهَابٍ وَ الَّذِي أَشْطَى رَبَاعِيَّةً وَ أَدْمَى شَعَثِيَّةً عُنْبِيَّةً مِنْ أَبِي وَقَّاصٍ وَ الَّذِي أَدْمَى وَ جَمَعَتْهُ حَتَّى غَابَ الْخُلُقُ فِي وَجْهِهِ ابْنُ قَبِيَّةَ وَ سَالَ الدَّمُ مِنْ جَبْهَتِهِ حَتَّى أَصْطَلَّ لِحْيَتَهُ وَ كَانَ سَلَامٌ مَوْلَى أَبِي حُدَيْفَةَ يُغْسِلُ الدَّمَ عَنْ وَجْهِهِ وَ هُوَ يُقُولُ كَيْفَ يُغْلِقُ قَوْمٌ فَعَلُوا هَذَا بِرَبِّهِمْ وَ هُوَ يَدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ الْآيَةَ.

And it is said, 'The one who bruised in his^{-sawww} face was Ibn Shihab, and the one who fragments his^{-sawww} teeth was Utba Bin Abu Waqas, and the one who bled his cheeks until the throat could not be seen, and Ibn Qamiya hit him^{-sawww} with his shield and the blood flowed from his^{-sawww} forehead until his^{-sawww} beard was soaked, and Salim, a slave of Abu Huzeyfa washed the blood away from his^{-sawww} face and he was saying, 'How can a people who have done this with their

Prophet^{-sawww}, and he was calling them to Allah^{-azwj}. Allah^{-azwj} Revealed: ***There isn't anything for you from the matter, whether He Turns to them [3:128]*** – the Verse.

وَذَكَرَ أَحْمَدُ بْنُ حَنْبَلٍ فِي مُسْنَدِهِ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ أَبِي شَيْبَةَ دُرُوبِيٍّ يُخْبِرُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا فِي تَرْبِيبِهِ وَفَاعِلِيَّتِهِ عَلَيْهِمَا السَّلَامُ تَغْسِيلِ الدَّمِّ عَنْ وَجْهِهِ وَأَخَذَ حَمِيرًا فَأَخْرَقَ وَحَشَى بِهِ جُرْحَهُ.

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

وَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ وَكَتَبْتُ رَأْيِي وَانْفَرَدْتُ يَوْمَئِذٍ مِنْهُمْ نَزْفَةً حَشْنَا فِيهَا عِكْرَهُ مِنْ أَبِي سَهْلٍ فَدَسَلْتُ وَسَطَهُمْ بِالسَّيْفِ فَصَرَبْتُ بِهِ وَاشْتَمَلُوا عَلَيَّ حَتَّى أَطْبَيْتُ إِلَى آخِرِهِمْ ثُمَّ كَرَّرْتُ فِيهِمُ الْقَائِيَةَ حَتَّى رَجَعْتُ مِنْ حَيْثُ يَشْتُ وَكَرِهَ الْأَجَلِ اسْتَأْخَرَ وَيَعْضِي اللَّهُ أَمْرًا كَانَ مَفْعُولًا قَالَ وَكَانَ عُثْمَانُ مِنَ الَّذِينَ تَوَلَّى يَوْمَ النَّعْيِ الْجَمْعَانِ.

And Ali^{-asws} said: ‘And you would have seen me^{-asws} on that day and a group was separate from them wherein had assembled Ikrima Bin Abu Jahl. So I^{-asws} entered in their midst with the sword and struck with it and I^{-asws} made them panic up to the last of them. Then I^{-asws} advanced among them for a second time until they returned to where they had come from and I^{-asws} hastened the delayed and ***for Allah to Accomplish a matter which was to be done, [8:42]***. And Usman was from those who turned back ***on the day when the two armies met (at Ohad) [3:166]***.

وَقَالَ ابْنُ أَبِي نَجِيحٍ نَادَى فِي ذَلِكَ الْيَوْمِ مُنَادٍ لَا سَيْفَ إِلَّا ذُو الْقَعْبَارِ وَلَا فَيْءَ إِلَّا عَلِيٌّ.

And Ibn Abu Najeesh said, ‘A caller call out on that day: “There is no sword except Zulfiqar nor any youth (Momin) except Ali^{-asws}”³⁷.

30- فر، تفسير فرات بن إبراهيم أبو القاسم بن حمادٍ مُعْتَمِنًا عَنْ حَدِيثِهَا الْبِمَانِي رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِالْجِهَادِ يَوْمَ أُحُدٍ فَخَرَجَ النَّاسُ سِرَاعًا يَتَمَنُّونَ لِقَاءَ عَدُوِّهِمْ وَبَعَا فِي مَنْطِقِهِمْ وَقَالُوا وَاللَّهِ لَئِنْ لَقِينَا عَدُوَّنَا لَا نُؤَلِّي حَتَّى يُقْتَلَ عَنْ آخِرِنَا رَجُلٌ أَوْ يَفْتَحَ اللَّهُ لَنَا

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

قَالَ فَلَمَّا أَتَوْا إِلَى الْقَوْمِ ابْتَلَاهُمُ اللَّهُ بِالَّذِي كَانَ مِنْهُمْ وَمِنْ نَعْيِهِمْ فَلَمْ يَلْبَثُوا إِلَّا يَسِيرًا حَتَّى انْهَرَمُوا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَابْنِ دُجَانَةَ سِمَاكَ بْنِ حَرْشَةَ الْأَنْصَارِيِّ فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَدْ نَزَلَ بِالنَّاسِ مِنَ الْهَرَبَةِ وَالْبَلَاءِ رَفَعَ الْبَيْضَةَ عَنْ رَأْسِهِ وَجَعَلَ يُنَادِي أَيُّهَا النَّاسُ أَنَا لَمْ أَمُتْ وَ لَمْ أَقْتَلْ وَ جَعَلَ النَّاسُ يَرْكَبُ بَعْضُهُمْ بَعْضًا لَا يَلُؤُونَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

He said, ‘When they came to the people, Allah^{-azwj} Tried them with that which was from them, and from their rebellion, so they did not remain except for a little while until they fled from

³⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 29

Rasool-Allah^{-saww}, except for Ali Bin Abu Talib^{-asws}, and Abu Dujana Simak Bin Kharsha Al-Ansary. When Rasool-Allah^{-saww} saw what has befallen with the people from the defeat and the disaster, raised the helmet from his^{-saww} head and went on calling out: 'O you people! I^{-saww} have not died and have not been killed!' And the people went on mounting upon each other not turning towards Rasool-Allah^{-azwj}.

فَلَا يَلْتَفِتُونَ إِلَيْهِ فَلَمْ يَزَالُوا كَذَلِكَ حَتَّى دَخَلُوا الْمَدِينَةَ فَلَمْ يَكْتُمُوا بِالْهَيْبَةِ حَتَّى قَالَ أَفْضَلُهُمْ رَجُلًا فِي أَنْفُسِهِمْ قُبِيلَ رَسُولِ اللَّهِ ص فَلَمَّا آوَسَ الرَّسُولُ مِنَ الْقَوْمِ رَجَعَ إِلَى مَوْضِعِهِ الَّذِي كَانَ فِيهِ فَلَمْ يَرِ إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أبا دُجَانَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ص يَا أبا دُجَانَةَ ذَهَبَ النَّاسُ فَالْحَقُّ بِقَوْمِكَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ مَا عَلَيَّ هَذَا بَابِعْنَاكَ وَ بَابِعْنَاكَ اللَّهُ وَ لَا عَلَيَّ هَذَا خَرَجْنَا يَقُولُ اللَّهُ تَعَالَى إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

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

فَقَالَ رَسُولُ اللَّهِ ص يَا أبا دُجَانَةَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَارْجِعْ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ لَا تُحَدِّثْ نِسَاءَ الْأَنْصَارِ فِي الْخُدُورِ إِنِّي أَسْلَمْتُكَ وَ رَغِبْتُ بِنَفْسِي عَنْ نَفْسِكَ يَا رَسُولَ اللَّهِ لَا خَيْرَ فِي الْعَيْشِ بَعْدَكَ

Rasool-Allah^{-saww} said: 'O Abu Dujana! You are hereby free from your allegiance, therefore you can return'. Abu Dujana said, 'O Rasool-Allah^{-saww}! The women of the Helpers will not narrate in the veils that I submitted you^{-saww} (to the enemies) and desired my own self instead of yours^{-saww}. O Rasool-Allah^{-saww}! There is no good in the life after you^{-saww}'.

قَالَ فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص كَلَامَهُ وَ رَغِبْتُهُ فِي الْجِهَادِ انْتَهَى رَسُولُ اللَّهِ ص إِلَى صَخْرَةٍ فَاسْتَرَّ بِهَا لِيَتَّقِيَ بِهَا مِنَ السِّهَامِ الْمَشْرُوكِينَ فَلَمْ يَلْبَثْ أَبُو دُجَانَةَ إِلَّا سَبِيْرًا حَتَّى أَتَى جِرَاحَةً فَتَحَامَلَ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ ص فَجَلَسَ إِلَى جَنْبِهِ وَ هُوَ مُتَّخِذٌ لَا حَرَكَةَ بِهِ.

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

قَالَ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ لَا يُبَارِزُ فَارِسًا وَ لَا رَاجِلًا إِلَّا قَتَلَهُ اللَّهُ عَلَى يَدَيْهِ حَتَّى انْقَطَعَ سَيْفُهُ فَلَمَّا انْقَطَعَ سَيْفُهُ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ ص انْقَطَعَ سَيْفِي وَ لَا سَيْفَ لِي فَخَلَعَ رَسُولُ اللَّهِ ص سَيْفَهُ ذَا الْفَقَارِ فَقَلَّدَ عَلِيًّا عَلَيْهِ السَّلَامُ وَ مَشَى إِلَى جَمْعِ الْمُشْرِكِينَ فَكَانَ لَا يُبَارِزُ لَهُ أَحَدٌ إِلَّا قَتَلَهُ

He said, 'And Ali^{-asws} neither duelled a horseman nor a foot soldier except Allah^{-azwj} Killed him at his^{-asws} hand, until his^{-asws} sword was cut. When his^{-asws} sword was cut, he^{-asws} came to Rasool-Allah^{-saww} and said: 'O Rasool-Allah^{-saww}! My^{-asws} sword is cut and there is no sword for me^{-asws}'. Rasool-Allah^{-saww} gave his^{-saww} sword Zulfiqar and collared Ali^{-asws} with it, and he^{-asws}

walked to the gathering of the Polytheists. It was so that no one duelled him^{-asws} except he^{-asws} killed him.

فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى وَهَنْتَ ذِرَاعَهُ فَعَرَفَ رَسُولُ اللَّهِ ص ذَلِكَ فِيهِ فَنظَرَ رَسُولُ اللَّهِ ص إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ جَعَلْتَ لِكُلِّ نَبِيٍّ وَ زَيْراً مِنْ أَهْلِهِ لِتَشُدَّ بِهِ عَضُدَهُ وَ تُشْرِكُهُ فِي أَمْرِهِ وَ جَعَلْتَ لِي وَ زَيْراً مِنْ أَهْلِي عَلَيَّ بِنَ أَبِي طَالِبٍ أَخِي فَيَنْعَمُ الْأَخُ وَ نَعَمَ الْوَزِيرُ

He^{-asws} did not cease to be upon that until his^{-asws} armour was weakened, and Rasool-Allah^{-saww} recognised that in him^{-asws}. Rasool-Allah^{-saww} looked towards the sky and said: ‘O Allah^{-azwj}! Muhammad^{-saww} is Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}. You^{-azwj} Made a vizier for every Prophet^{-as} to be from his^{-as} family for his^{-as} back to be strengthened by him and participate in his^{-as} matter, and You^{-azwj} Made a vizier for me^{-saww} from my^{-saww} family, Ali^{-asws} Bin Abu Talib^{-asws}, my^{-saww} brother^{-asws}. He^{-asws} is the best of the brothers and best of the viziers.

اللَّهُمَّ وَعَدْتَنِي أَنْ تُجِدِّي بِأَزْبَعَةِ آلاَفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ اللَّهُمَّ وَعَدْتِكَ إِتِكَ لَا تُخْلِفُ الْمِيعَادَ وَعَدْتَنِي أَنْ تُظَهِّرَ دِينَكَ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

O Allah^{-azwj}! You^{-azwj} Promised me^{-saww} that You^{-azwj} will Help me^{-saww} with four thousand **of the Angels, following one another [8:9]**. O Allah^{-azwj}: **surely, You do not break the Promise’ [3:194]**. And You^{-azwj} Promised that You^{-azwj} will Make Your^{-azwj} Religion prevail **upon all the Religions, and even if the Polytheists dislike it [9:33]**’.

قَالَ فَبَيْنَمَا رَسُولُ اللَّهِ ص يَدْعُو رَبَّهُ وَ يَتَضَرَّعُ إِلَيْهِ إِذْ سَمِعَ دَوِيًّا مِنَ السَّمَاءِ فَرَفَعَ رَأْسَهُ فَإِذَا جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى كُرْسِيِّ مِنْ ذَهَبٍ وَ مَعَهُ أَرْبَعَةُ آلَافٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ وَ هُوَ يَقُولُ لَا فَتَى إِلَّا عَلَيٌّ وَ لَا سَيْفَ إِلَّا ذُو الْقَفَّارِ.

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

فَهَبَطَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ عَلَى الصَّخْرَةِ وَ حَفَّتِ الْمَلَائِكَةُ بِرَسُولِ اللَّهِ ص فَسَلَّمُوا عَلَيْهِ فَقَالَ جِبْرَائِيلُ ص يَا رَسُولَ اللَّهِ بِالَّذِي أُنزِلُكَ بِهِ لَقَدْ عَجَبْتَ الْمَلَائِكَةُ الْمُقَرَّبُونَ لِمُؤَاَسَاةِ هَذَا الرَّجُلِ لَكَ بِنَفْسِهِ فَقَالَ يَا جِبْرَائِيلُ وَ مَا بَمَنْعُهُ يُؤَاَسِينِي بِنَفْسِهِ وَ هُوَ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ حَتَّى قَالَهُمَا ثَلَاثًا

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

ثُمَّ حَمَلَ عَلِيٌّ بِنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ حَمَلَ جِبْرَائِيلُ وَ الْمَلَائِكَةُ ثُمَّ إِنَّ اللَّهَ تَعَالَى هَزَمَ جَمْعَ الْمُشْرِكِينَ وَ تَشَتَّتَ أَمْرَهُمْ فَمَضَى رَسُولُ اللَّهِ ص وَ عَلِيٌّ بِنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بَيْنَ يَدَيْهِ وَ مَعَهُ الْوَأَاءُ فَدُ حَضَبُهُ بِالْدَمِ وَ أَبُو دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ حَلَفَهُ

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

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ إِذَا نِسَاءُ الْأَنْصَارِ يَبْكِينَ رَسُولَ اللَّهِ صَ فَلَمَّا نَظَرُوا إِلَى رَسُولِ اللَّهِ صَ اسْتَقْبَلَهُ أَهْلُ الْمَدِينَةِ بِأَجْمَعِهِمْ وَ مَالَ رَسُولِ اللَّهِ صَ إِلَى الْمَسْجِدِ وَ نَظَرَ إِلَى النَّاسِ فَتَضَرَّعُوا إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ أَقْرَبُوا بِالذَّنْبِ وَ طَلَبُوا التَّوْبَةَ فَأَنْزَلَ اللَّهُ فِيهِمْ فُرْآنًا يَعْيبُهُمْ بِالْبَعْثِ الَّذِي كَانَ مِنْهُمْ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْفُوهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنْتُمْ تَنْظُرُونَ

When he^{-saww} arrive at Al-Medina, there the women of the Helpers were crying over Rasool-Allah^{-azwj}. When they looked at Rasool-Allah^{-saww}, the people of Al-Medina, all of them received him^{-saww}, and Rasool-Allah^{-saww} went to the Masjid and looked at the people, and they were beseeching to Allah^{-azwj} and to His^{-azwj} Rasool^{-saww} and acknowledging the sins and seeking the repentance. So, Allah^{-azwj} Revealed Quran regarding them faulting them for the rebellion which transpired from them, and that is the Word of the Exalted: **And you were desiring the death before you met it, so you have seen it and you were looking on [3:143]**.

يَقُولُ قَدْ عَايَنْتُمُ الْمَوْتَ وَ الْعَدُوَّ فَلِمَ نَقَضْتُمُ الْعَهْدَ وَ جَرَعْتُمُ مِنَ الْمَوْتِ وَ قَدْ عَاهَدْتُمْ اللَّهَ أَنْ لَا تَنْهَرِمُوا حَتَّى قَالَ بَعْضُكُمْ قُبُلًا مُحَمَّدٌ فَأَنْزَلَ اللَّهُ تَعَالَى وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى قَوْلِهِ وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ يَعْني عَلِيًّا وَ أَبَا دُجَانَةَ.

He^{-azwj} is Saying that you all had seen the death and the enemy, and you did not break the covenant and you panicked from the death, and you had made a pact with Allah^{-azwj} that you will not be fleeing, to the extent that some of you said, ‘Muhammad^{-saww} has been killed!’ So Allah^{-azwj} the Exalted Revealed: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; [3:144]** – up to His^{-azwj} Words: **and Allah would be Recomensing the grateful [3:144]** – meaning Ali^{-asws} and Abu Dujana’.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَ أَيُّهَا النَّاسُ إِنَّكُمْ رَغِبْتُمْ بِأَنْفُسِكُمْ عَنِّي وَ وَاذَرْتَنِي عَلِيًّا وَ وَاذَرْتَنِي عَلِيًّا وَ وَاذَرْتَنِي عَلِيًّا وَ مَنْ عَصَاهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَارَقَنِي فِي الدُّنْيَا وَ الْآخِرَةِ

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

قَالَ فَقَالَ حَدِيثُهُ لَيْسَ يَنْبَغِي لِأَحَدٍ يَعْقلُ أَنْ يَشْكَّ فَمَنْ لَمْ يُشْرِكْ بِاللَّهِ إِنَّهُ أَفْضَلُ مِمَّنْ أَشْرَكَ بِهِ وَ مَنْ لَمْ يَنْهَرِمِ عَن رَسُولِ اللَّهِ صَ أَفْضَلُ مِمَّنْ أَهْرَمَ وَ إِنَّ السَّابِقَ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ أَفْضَلُ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

He said, ‘Huзейfa said, ‘It isn’t befitting for anyone who has intellect that he doubts. So, the one who does not associate with Allah^{-azwj}, he is superior than the one who does associate with Him^{-azwj}, and the one who does not flee from Rasool-Allah^{-saww} is superior than the one who does flee, and the one preceding to the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-saww} is superior, and he is Ali^{-asws} Bin Abu Talib^{-asws}’³⁸

³⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 30

31- كا، الكافي عليّ عن أبيه عن ابن محبوب عن ابن سنان عن أبان بن تغلب عن أبي عبد الله عليه السلام أن رسول الله ص كفن حمزة بثيابه و لم يغسله و لكنّه صلى عليه.

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

‘From Abu Abdullah^{-asws}: ‘Rasool-Allah^{-saww} enshrouded Hamza^{-asws} with his^{-saww} own cloth and did not wash him^{-asws} and did pray Salat over him^{-asws}’.³⁹

32- يب، تهذيب الأحكام المفيد عن ابن فلولويه عن الكلبي عن عليّ عن أبيه عن حماد عن حزين عن إسماعيل بن جابر و زرارة عن أبي جعفر عليه السلام قال: دفن رسول الله ص عمه حمزة في ثيابه بدمائه التي أصيب فيها و زادة النبي ص بزدا فقصر عن رجله فدعا له بإذخر فطرحه عليه و صلى عليه سبعين صلاة و كبر عليه سبعين تكبيراً.

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

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

33- كا، الكافي حميد بن زياد عن الحسن بن محمد الكندي عن أحمد بن الحسن الميثمي عن أبان بن عثمان عن نعمان الرازي عن أبي عبد الله عليه السلام قال: أهرم الناس يوم أُحد عن رسول الله ص فعضب غضباً شديداً قال و كان إذا غضب أهدر عن جبينه مثل اللؤلؤ من العرق

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

Abu Abdullah^{-asws} has said: ‘The people ran away being defeated on the Day of Ohad, from the Rasool^{-saww} of Allah^{-azwj}. So he^{-saww} became angry with intense anger’. He^{-asws} said: ‘Whenever he^{-saww} became angry, sweat would descend from his^{-saww} forehead like pearls’.

قال فنظر فإذا عليّ عليه السلام إلى جنبه فقال له الحق بيني وبينك مع من أهرم عن رسول الله ص فقال يا رسول الله لي بك أسوة قال فأكفني هؤلاء فحمل فضرب أول من لقي منهم فقال جبرئيل عليه السلام إن هذه هي المواساة يا محمد فقال إنه مني و أنا منه فقال جبرئيل عليه السلام و أنا منكما يا محمد

He^{-asws} said: ‘So he^{-saww} looked around so there was Ali^{-asws} by his^{-saww} side. So he^{-saww} said to him^{-asws}: Join with the sons of your^{-asws} father (and go after), the ones who have fled from the Rasool^{-saww} Allah^{-azwj}. So he^{-asws} said: ‘O Rasool^{-saww} of Allah^{-azwj}, you^{-saww} are an example for me^{-asws}’. He^{-saww} said: ‘So suffice for me^{-saww} against these (enemies)’. So he^{-asws} rode and struck the first one he^{-asws} met from them’. So Jibraeel^{-as} said: ‘This is the consolation, O Muhammad^{-saww}!’ He^{-saww} said: ‘He^{-asws} is from me^{-saww} and I^{-saww} am from him^{-asws}’. So Jibraeel^{-as} said: ‘And I am from you^{-asws} both, O Muhammad^{-saww}’.

³⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 31

⁴⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 32

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَنَظَرَ رَسُولُ اللَّهِ ص إِلَى جِبْرَائِيلَ عَلَيْهِ السَّلَامُ عَلَى كُرْسِيِّ مِنْ ذَهَبٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ وَ هُوَ يَقُولُ لَا سَيْفَ إِلَّا دُونَ الْفَقَارِ وَلَا فَيْئًا إِلَّا عَلِيٌّ.

Abu Abdullah^{-asws} said: 'So the Rasool^{-sawww} of Allah^{-azwj} looked towards Jibraeel^{-as} who was on a seat of gold in between the sky and the earth and he was saying: 'There is not sword except for Zul-Faqar and no youth (Momin) like Ali^{-asws}''⁴¹

34- كَأَنَّ الْكَافِيَ مُحَمَّدُ بْنُ يَحْيَى عَنِ ابْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكِيمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ الْخُفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أَهْرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ ص انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَ هُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَ لَمْ أَمُتْ فَالْتَمَمْتُ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ مِنَّا أَيْضًا وَ قَدْ هَرَمْنَا وَ يَقِي مَعَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سِمَاكُ بْنُ خَرِشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

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

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

فَدَعَاهُ النَّبِيُّ ص فَقَالَ يَا بَا دُجَانَةَ انْصَرَفْ وَ أَنْتَ فِي حِلِّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيُّ فَهُوَ أَنَا وَ أَنَا هُوَ فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ ص وَ بَكَى وَ قَالَ لَا إِلَهَ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ لَا جَعَلْتُ نَفْسِي فِي حِلِّ مِنْ بَيْعَتِي إِلَيَّ بَايَعْتُكَ فَإِلَى مَنْ انْصَرَفُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَحْرُبُ وَ مَالٍ يَفْنَى وَ أَجَلٍ قَدْ أَقْبَرَتْ فَرَّقَ لَهُ النَّبِيُّ ص فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَتَتْهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيُّ فِي وَجْهِهِ

The Prophet^{-sawww} called him over and said: 'O Abu Dujana! Leave, for you are free from your pledge of allegiance. As for Ali^{-asws}, so I^{-sawww} am from him^{-asws} and he^{-asws} is from me^{-sawww}'. He came over and sat down in front of the Prophet^{-sawww} and wept, and said, 'No, by Allah^{-azwj}!' And he raised his head towards the sky and said, 'No, by Allah^{-azwj}! I will not make myself free from my pledge of allegiance. I gave my pledge of allegiance to you^{-sawww}, so where shall I go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' The Prophet^{-sawww} left him, and he did not stop fighting until he was weakened by the wounds and he was on one side of him^{-sawww} and Ali^{-asws} was on the other side of him^{-sawww}.

فَلَمَّا أُسْقِطَ احْتَمَلَهُ عَلِيُّ عَلَيْهِ السَّلَامُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ص فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَوْفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ ص خَيْرًا وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ ص الْمِيمَةَ فَبَكَشْتُهُمْ عَلِيُّ عَلَيْهِ السَّلَامُ فَإِذَا كَشَفْتُهُمْ أَقْبَلَتِ الْمَيْسِرَةَ إِلَى النَّبِيِّ ص فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سِنْفُهُ بِثَلَاثِ قَطْعٍ فَجَاءَ إِلَى النَّبِيِّ ص فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سِنْفِي قَدْ تَقَطَّعَ فَيَوْمَئِذٍ أُعْطَاهُ النَّبِيُّ ص ذَا الْفَقَارِ

When he dropped, Ali^{-asws} carried him to the Prophet^{-sawww} and placed him in his^{-sawww} presence. He said, 'O Rasool^{-Allah-sawww}, have I been loyal to my pledge of allegiance?' He^{-sawww} said: 'Yes'. And the Prophet^{-sawww} said good things for him. And the people were attacking the Prophet^{-sawww} from the right, so Ali^{-asws} defended him^{-sawww}. So when he^{-asws} defended him^{-sawww}, they

⁴¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 33

attacked the Prophet^{-sawww} from the left. That situation did not cease until his^{-asws} sword broke into three pieces. So he^{-asws} came to the Prophet^{-sawww}. He^{-asws} displayed it in front him^{-sawww} and said: 'This is my^{-asws} sword which has broken. Thus, it was on that day that the Prophet^{-sawww} gave him^{-asws} *Zul-Faqar*.

فَلَمَّا رَأَى النَّبِيَّ صِ احْتِلَاحَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظَهَرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْجِكَ فَأَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ صِ فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دُونًا شَدِيدًا وَ أَسْمِعْ أَقْدِمَ حَيْزُومٍ وَ مَا أَهْمُ أُضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أُضْرِبَهُ فَقَالَ هَذَا جَبْرَيْلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ الْمَلَائِكَةُ

And when the Prophet^{-sawww} saw that (Ali^{-asws}) was exhausted due to the frequency of the fighting, he^{-sawww} raised his^{-sawww} head towards the sky and he wept and said: 'O Lord^{-azwj}! You^{-azwj} Promised me^{-sawww} that You^{-azwj} would be Making Your^{-azwj} Religion to prevail, and if You^{-azwj} so Desire, it would not Tire You^{-azwj}'. Ali^{-asws} turned towards the Prophet^{-sawww} and said: 'O Rasool-Allah^{-sawww}! I^{-asws} heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel^{-as}), and I^{-asws} did not attack to strike anyone except that he would fall dead before I^{-asws} struck him. So he^{-sawww} said: 'This was Jibraeel^{-as} and Mikaeel^{-as}, and Israfeel^{-as} among the Angels'.

ثُمَّ جَاءَ جَبْرَيْلُ فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ صِ فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمَوْاسَاةُ فَقَالَ إِنَّ عَلَيًّا مَعِي وَ أَنَا مِنْهُ فَقَالَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ ثُمَّ انْحَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ صِ لِعَلِيِّ عَلَيْهِ السَّلَامُ يَا عَلِيُّ امْضِ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكَبُوا الْقِلاَصَ وَ جَنَّبُوا الْحَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكَبُوا الْحَيْلَ وَ هُمْ يَجْتَنِبُونَ الْقِلاَصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel^{-as} went and paused to the side of the Rasool-Allah^{-sawww}. He said: 'O Muhammad^{-sawww}, this is the comfort'. He^{-sawww} said: 'Ali^{-asws} is from me^{-asws}, and I^{-sawww} am from him^{-asws}'. Jibraeel^{-as} said: 'And I am from both of you^{-asws}. Then the people (enemy) were defeated. Rasool-Allah^{-sawww} said to Ali^{-asws}: 'O Ali^{-asws}! Go with your^{-asws} sword until you are opposite to them. If you^{-asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. However, if you^{-asws} see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيُّ عَلَيْهِ السَّلَامُ فَكَانُوا عَلَى الْقِلاَصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ عَلَيْهِ السَّلَامُ يَا عَلِيُّ مَا تُرِيدُ هُوَ دَا نَحْنُ دَاهِبُونَ إِلَى مَكَّةَ فَانصَرَفَ إِلَى صَاحِبِكَ فَأَتَبَعَهُمْ جَبْرَيْلُ عَلَيْهِ السَّلَامُ فَكَلَّمَا سَمِعُوا. وَقَعَ خَوَافِرِ فَرَسِهِ جَدُّوا فِي السَّبْرِ وَ كَانَ يَنْتَلُوهُمْ فَإِذَا ارْتَحَلُوا قَالَ هُوَ دَا عَسَكَرَ مُحَمَّدٍ قَدْ أَقْبَلَ

Ali^{-asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali^{-asws}, 'O Ali^{-asws}! What do you^{-asws} want. That is where we are going, to Makkah. So leave and go to your^{-asws} companion^{-sawww}'. Jibraeel^{-as} followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So, when they moved, they said, 'It is the army of Muhammad^{-sawww} which is coming'.

فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسَكَرَ مُحَمَّدٍ كُلَّمَا رَجَلَ أَبُو سُفْيَانَ نَزَلُوا بِقُدُمِهِمْ فَارَسَ عَلَى أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلَ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّخُونَهُ

Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came, and they entered Makkah. They said, 'We saw the army of Muhammad^{-sawww}

saww!’ All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ صَ وَالرَّايَةَ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّايَةِ مِنَ الْعَقْبَةِ وَ رَأَى النَّاسَ نَادَى عَلِيٌّ عَلَيْهِ السَّلَامُ أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هَرَمْنَا هَذَا عَلِيٍّ وَ الرَّايَةَ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ صَ

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

وَ نِسَاءُ الْأَنْصَارِ فِي أَفْتِنَتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ حَرَّحَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَتَوَبُّونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ حَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَزَزْنَ التَّوَاصِيَّ وَ حَزَمْنَ الْبَطُونَ عَلَى النَّبِيِّ صَ فَلَمَّا رَأَيْتَهُ قَالَ هُنَّ حَيْرًا وَ أَمْرُهُنَّ أَنْ يَسْتَرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ

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

وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنْ يُظْهِرَ دِينَهُ عَلَى الْأَدْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ صَ وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا الْآيَةَ.

And he^{saww} said: ‘Allah^{azwj} Promised me^{saww} that He^{azwj} would Make His^{azwj} Religion to prevail over all the Religions’. And Allah^{azwj} Revealed unto Muhammad^{saww}: **And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144] - the Verse**”.⁴²

35- تَفْسِيرُ التُّعْمَانِيِّ، بِالْإِسْنَادِ الْمَدْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ سُبْحَانَهُ الَّذِي قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَرَادَهُمْ إِيمَانًا وَ قَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ نَزَلَتْ هَذِهِ الْآيَةُ فِي نُعَيْمِ بْنِ مَسْعُودٍ الْأَشْجَعِيِّ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَ رَجَعَ مِنْ عَرَاةِ أُحُدٍ وَ قَدْ قُتِلَ عَمُّهُ حَمْزَةُ وَ قُتِلَ مِنْ الْمُسْلِمِينَ مَنْ قُتِلَ وَ جُرِحَ مِنْ جُرْحٍ وَ أَهْرَمَ مِنْ أَهْرَمٍ وَ لَمْ يَنْلَهُ الْقَتْلُ وَ الْجُرْحُ

Tafseer Al-Numani - by his mentioned chain in the book ‘Al-Quran’, from Amir Al-Momineen^{asws} regarding the Words of the Glorious: **Those to whom the people said: ‘Surely the people have gathered against you, therefore fear them’; but this increased them in Eman, and they said: ‘Allah is Sufficient for us and the most excellent Protector’ [3:173]** – this Verse was Revealed regarding Nuaym Bin Masoud Al-Ashjaie, and that is when Rasool-Allah^{saww} had returned from the battle of Ohad and his^{saww} uncle^{asws} Hamza^{asws} had been killed, and the

⁴² Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 12 H 34

ones killed from the Muslims had been killed, and the ones who were injured had been injured, and the one who fled had fled and the killing and the injury did not afflict him.

أَوْحَى اللَّهُ تَعَالَى إِلَى رَسُولِ اللَّهِ ص أَنْ الْخُرُوجَ فِي وَفَيْتِكَ هَذَا لِطَلَبِ قُرَيْشٍ وَ لَا تُخْرَجَ مَعَكَ مِنْ أَصْحَابِكَ إِلَّا مَنْ كَانَتْ بِهِ جِرَاحَةٌ فَأَعْلَمَهُمْ بِذَلِكَ فَخَرَجُوا مَعَهُ عَلَى مَا كَانَ بِهِمْ مِنَ الْجِرَاحِ حَتَّى نَزَلُوا مَنْزِلًا يُقَالُ لَهُ حَمْرَاءُ الْأَسَدِ وَ كَانَتْ قُرَيْشٌ قَدْ جَدَّتِ السَّيْرَ فَرَفَأَ

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

فَلَمَّا بَلَغَهُمْ خُرُوجَ رَسُولِ اللَّهِ ص فِي طَلَبِهِمْ خَافُوا فَاسْتَقْبَلَهُمْ رَجُلٌ مِنْ أَشْجَعِ يُقَالُ لَهُ نُعَيْمٌ بِنُ مَسْعُودٍ يُرِيدُ الْمَدِينَةَ فَقَالَ لَهُ أَبُو سُفْيَانَ صَخْرُ بْنُ حَزْبٍ يَا نُعَيْمُ هَلْ لَكَ أَنْ أَضْمَنَ لَكَ عَشْرَ فَلَانِصَ وَ بَجَعَلُ طَرِيقَكَ عَلَى حَمْرَاءِ الْأَسَدِ فَتُخْبِرَ مُحَمَّدًا أَنَّهُ قَدْ جَاءَ مَدَدٌ كَثِيرٌ مِنْ خَلْقَانَا مِنَ الْعَرَبِ كِنَانَةَ وَ عَشِيرَتِهِمْ وَ الْأَخَائِيشِ وَ مُهَوَّلَ عَلَيْهِمْ مَا اسْتَطَعْتَ فَلَعَلَّهُمْ يَرْجِعُونَ عَنَّا

When it reached them, the coming out of Rasool-Allah^{-saww} in seeking them, they were frightened. A man from Ashja’a called Nueym Bin Masoud met them intending Al-Medina. Abu Sufyan Sakhr Bin Harb said to him, ‘O Nueym! Would it be for you if I were to guarantee ten baskets (of provisions) and you make your road to be towards Hamra Al-Asad and inform Muhammad^{-saww} that a lot of help has come to us from our allies from the Arabian archers and their tribes and the Ethiopians’, and terrify them what you can perhaps they will return from us’.

فَأَجَابَهُ إِلَى ذَلِكَ وَ قَصَدَ حَمْرَاءَ الْأَسَدِ فَأَخْبَرَ رَسُولَ اللَّهِ ص بِذَلِكَ وَ قَالَ إِنَّ قُرَيْشًا يُصْبِحُونَ بِحَمِيمِهِمُ الَّذِي لَا قِوَامَ لَكُمْ بِهِ فَأَقْبَلُوا نَصِيحَتِي وَ ارْجِعُوا فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ اعْلَمْ أَنَّا لَا نُبَالِي بِهِمْ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ عَلَى رَسُولِهِ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ إِلَى قَوْلِهِ وَ نِعْمَ الْوَكِيلُ وَ إِنَّمَا كَانَ الْقَائِلُ نُعَيْمٌ بِنُ مَسْعُودٍ فَسَمَّاهُ اللَّهُ بِاسْمِ جَمِيعِ النَّاسِ.

He answered him to that and aimed for Hamra Al-Asad and informed Rasool-Allah^{-saww} with that and said, ‘Quraysh will be coming with all their might which there is no strength for you all withstand it, so accept my advice and returned’. The companions of Rasool-Allah^{-saww} said: **“Allah is Sufficient for us and the most excellent Protector” [3:173]**, know that we don’t care of them’. Allah^{-azwj} the Glorious Revealed unto His^{-azwj} Rasool^{-saww}: **Those who responded to Allah and the Rasool (at Ohad) [3:172]** – up to His^{-azwj} Words: **and the most excellent Protector’ [3:173]**. And rather the speaker was Nueym Bin Masoud and Allah^{-azwj} Named him with the name of entirety of the people”.⁴³

36 ح. علل الشرائع أبي عن سعد عن معاوية بن حكيمة عن البرنظي عن بعض أصحابه عن أبي عبد الله عليه السلام قال: كان عمًا من الله عز و جل على رسوله ص أنه كان يقرأ و لا يكتب فلما توجه أبو سفيان إلى أحد كتب العباس إلى النبي ص فجاءه الكتاب و هو في بعض ربيضان المدينة فقرأه و لم يخبر أصحابه و أمرهم أن يدخلوا المدينة فلما دخلوا المدينة أخبرهم.

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

~~'From Abu Abdullah^{-asws} having said: 'It was from what Allah^{-azwj} Mighty and Majestic Conferred upon His^{-azwj} Rasool^{-sawww} that he^{-sawww} used to read and not write. When Abu Sufyan headed towards Ohad, Al Abbas wrote to the Prophet^{-sawww}, and the letter came and he^{-sawww} was in one of the orchards of Al Medina. He^{-sawww} read it and did not inform his^{-sawww} companions and instructed them to enter Al Medina. When they entered Al Medina, he^{-sawww} informed them''.~~⁴⁴

37- ب، قرب الإسناد السنيديُّ بُنُّ مُحَمَّدٍ عَن وَهْبِ بْنِ وَهْبٍ عَن جَعْفَرِ بْنِ مُحَمَّدٍ عَن أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ: أَمَرَ رَسُولُ اللَّهِ ص يَوْمَ الْفَتْحِ بِقَتْلِ فَرْتَانَا وَ أُمِّ سَارَةَ قَالَ وَ كَانَتَا فَيَنْتَنِي تَزْيِينَانِ وَ تُعَيِّنَانِ بِجِجَاءِ النَّبِيِّ ص وَ تُحَضِّصَانِ يَوْمَ أُحُدٍ عَلَى رَسُولِ اللَّهِ ص.

(The book) 'Qurb Al Asnad' – Al Sindy Bin Muhammad, from Wahab Bin Wahab,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-sawww} ordered on the day of the conquest with killing Fartana and Umm Sarah'. And they were two youths committing adultery and singing satirising the Prophet^{-sawww} and urging on the day of Ohad against Rasool-Allah^{-sawww}'.⁴⁵

38- مع، معاني الأخبار ابنُ إِدْرِيسَ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ عَمْرٍهُ ذَكَرَهُمْ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بِنِ عَثْمَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَلَيْهِمَا السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُنَادِيًا نَادَى فِي السَّمَاءِ يَوْمَ أُحُدٍ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ فَعَلِيٌّ أَحْيَى وَ أَنَا أَحْوَهُ.

(The book) 'Ma'any Al Akhbaar' - Ibn Idrees, from Ibn Abu Khattab and others mentioning them all, from Ibn Abu Umeyr, from Aban Bin Usman,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'A caller called out in the sky on the day of Ohad: "There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}. Ali^{-asws} is my brother and I am his^{-asws} brother"''.⁴⁶

39- ن، عيون أخبار الرضا عليه السلام هانئُ بُنُّ مُحَمَّدٍ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ بِإِسْنَادِهِ رَفَعَهُ إِلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَ سَأَقَ حَدِيثَهُ مَعَ الرَّشِيدِ إِلَى أَنْ قَالَ إِنَّ الْعُلَمَاءَ قَدِ اجْتَمَعُوا عَلَى أَنَّ جَبْرِيْلًا قَالَ يَوْمَ أُحُدٍ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ مِنْ عَلِيٍّ قَالَ لِأَنَّهُ مِنِّي وَ أَنَا مِنْهُ

(The book) 'Uyoon Al-Akhbaar Al-Reza^{-asws} – Hany Bin Muhammad bin Mahmoud, from his father, by his chain raising it to Musa^{-asws} Bin Ja'far^{-asws} – and he^{-asws} continued the Hadeeth with (Mamoun) Al-Rasheed up to he^{-asws} said, 'The scholars are united upon that Jibraeel^{-as} said on the day of Ohad: 'O Muhammad^{-sawww}! This here is the consolation from Ali^{-asws}'. He^{-sawww} said: 'Because he^{-asws} is from me^{-sawww} and I^{-sawww} am from him^{-asws}'.

فَقَالَ جَبْرِيْلُ وَ أَنَا مِنْكُمْ يَا رَسُولَ اللَّهِ ثُمَّ قَالَ لَا سَيْفَ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ فَكَانَ كَمَا مَدَحَ اللَّهُ عَزَّ وَ جَلَّ بِهِ خَلِيلَهُ عَلَيْهِ السَّلَامُ إِذْ يَقُولُ فَتَى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ الْحَبْرَ.

Jibraeel^{-as} said: 'And I^{-as} am from you^{-asws} both, O Rasool-Allah^{-sawww}'. Then he^{-as} said: 'There is no sword except Zulfiqar and there is no youth (Momin) except Ali^{-asws}', and it was as Allah⁻

⁴⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 36

⁴⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 37

⁴⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 38

azwj Mighty and Majestic had Praised His^{-azwj} friend with when He^{-azwj} Said: **‘We heard a youth called Ibrahim mentioning them’ [21:60]’**.⁴⁷

40- كا، الكافي علي عن أبيه و علي بن محمد عن الفاسم بن محمد عن سليمان بن داود المنقري عن النضر بن إسماعيل البلخي 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 أهدًا في ستمائة و شهد الخندق في تسعمائة فقال عن فقلت عن جعفر بن محمد عليهما السلام فقال صل و الله من سلك غير سبيله.

(The book) ‘Al Kafi’ - Ali, from his father and Ali Bin Muhammad, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Al Nazar Bin Ismail Al Balkhy, from Abu Hamza Al Sumaly, from Shahr Bin Hawshab who said,

‘Al-Hajjaj said to him and asked me about the advent of the Prophet^{-saww} to his^{-saww} battles, so I said, ‘Rasool-Allah^{-saww} attended Badr among three hundred and thirteen, and attended Ohad among six hundred, and attended Al-Khandaq among nine hundred’. He said, ‘Who is it from?’ I said, ‘From Ja’far^{-asws} Bin Muhammad^{-asws}’. He said, ‘By Allah^{-azwj}! Strayed is the one who travels other than his^{-asws} way’.⁴⁸

41- ل، الخصال ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام سأل الشامى أمير المؤمنين عليه السلام عن يوم الأربعاء و التطير منه فقال عليه السلام أجز الأربعاء في الشهر إلى أن قال و يوم الأربعاء شح النبي ص و كسرت رباعيته.

(The books) – ‘Al-Khisal’ & ‘Illal Al Sharaie’ & ‘Uyoon Al Akhbaar Al-Reza^{-asws}’ – A Syrian asked Amir Al-Momineen^{-asws} about the day of Wednesday and the inauspiciousness of it. He^{-asws} said: ‘The last Wednesday during the month’ – up to he^{-asws} said: ‘And on the day of Wednesday the Prophet^{-saww} was bruised and his^{-saww} teeth were broken’.⁴⁹

42- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق عن الحسن بن حمزة العلوي عن محمد بن داود عن عبد الله بن أحمد بن محمد الكوفي عن أبي سعيد سهل بن صالح العباسي عن إبراهيم بن عبد الأعلى عن موسى بن جعفر عليهما السلام عن أبيه صلوات الله عليهم و ساق الحديث عن علي عليه السلام في أجوبته عن مقالة اليهودي إلى أن قال إن أبا قتادة بن ربعي الأنصاري شهد وقعة أهد فأصابته طعنة في عينه فبدرت حدقته فأخذها بيده ثم أتى بها رسول الله ص فقال امرأتى الآن تُبغضني فأخذها رسول الله ص من يده ثم وضعها مكانها فلم تك تُعرف إلا بفضل حسنها على العين الأخرى

(The book) ‘Qasas Al Anbiya’ – By the chain to Al Sadouq, from Al Hassan Bin Hamza Al Alawy, from Muhammad Bin Dawood, from Abdullah Bin Ahmad Bin Muhammad al Kufy, from Abu Saeed Sahl Bin Salih Al Abbasy, from Ibrahim Bin Abdul A’ala,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} – and continued the Hadeeth from Ali^{-asws} regarding his^{-asws} marvels from the words of the Jew, up to he^{-asws} said: ‘Abu Qatada Bin Rabie attended the event of Ohad and a was injured by a stab in his eye and it rolled out on his cheek. He took it in his hand then came with it to Rasool-Allah^{-saww} and said, ‘My wife will hate me now’. Rasool-Allah^{-saww} took it from his hand then placed it in its place, and it was not possible to recognise except by the extra beauty of it over the other eye.

⁴⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 39

⁴⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 40

⁴⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 41

وَلَقَدْ بَادَرَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ فَأَبَيْنَ يَدُهُ فَجَاءَ إِلَى رَسُولِ اللَّهِ ص لَيْلًا وَ مَعَهُ الْيَدُ الْمَقْطُوعَةُ فَمَسَحَ عَلَيْهَا فَاسْتَوَتْ يَدُهُ.

And Abdullah Bin Ateek had rushed with his hand and came to Rasool-Allah^{-sawww} at night, and with him was the severed hand. He^{-sawww} wiped over it and his hand was evened out".⁵⁰

43- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ أَحْمَدَ بْنِ يُوسُفَ رَفَعَهُ إِلَى ابْنِ عَبَّاسٍ فِي قَوْلِهِ إِذْ تُصْعِدُونَ وَ لَا تَلْوُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يُدْعُوكُمْ قَالَ فَلَمْ يَبْقَ مَعَهُ مِنَ النَّاسِ يَوْمَ أُحُدٍ غَيْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ النَّبِيُّ ص يَا عَلِيُّ قَدْ صَنَعَ النَّاسُ مَا تَرَى فَقَالَ لَا وَ اللَّهُ يَا رَسُولَ اللَّهِ لَا أَسْأَلُ عَنْكَ الْخَبَرَ مِنْ وَرَاءِ

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

فَقَالَ لَهُ النَّبِيُّ ص أَنَا لَا فَاحْمِلْ عَلَى هَذِهِ الْكَنِينَةِ فَحَمَلَ عَلَيْهَا فَفَضَّهَا فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ فَقَالَ النَّبِيُّ ص إِنِّي مِنْهُ وَ هُوَ مِنِّي فَقَالَ جَبْرَائِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ.

The Prophet^{-sawww} said to him^{-asws}: 'But no. Attack upon this battalion'. He^{-asws} attacked upon it and scattered it. Jibraeel^{-as} said: 'O Rasool-Allah^{-sawww}! This here is the consolation'. The Prophet^{-sawww} said: 'I^{-sawww} am from him^{-asws} and he^{-asws} is from me^{-sawww}'. So Jibraeel^{-as} said: 'And I^{-sawww} am from you^{-asws} both'.⁵¹

44- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ آخِرُونَ مُرْجُونَ لِأَمْرِ اللَّهِ قَالَ قَوْمٌ كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْرَةَ وَ مِثْلَ جَعْفَرٍ وَ أَشْبَاهَهُمَا مِنَ الْمُؤْمِنِينَ ثُمَّ إِهْمَ دَخَلُوا فِي الْإِسْلَامِ فَوَحَدُوا اللَّهَ وَ تَرَكُوا الشِّرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنَّةُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Musa Bin Bakr, from Zurara,

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

وَ لَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَكْفُرُوا فَتَجِبَ لَهُمُ النَّارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِذَا أَنْ يُعَذَّبَهُمْ وَ إِذَا يَتُوبُ عَلَيْهِمْ.

⁵⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 42

⁵¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 43

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

45 - ما الأماالي للشيخ الطوسي الحسين بن إبراهيم القزويني عن محمد بن وهبان عن أحمد بن إبراهيم بن أحمد عن الحسن بن علي الرضائي عن أحمد بن محمد البرقي عن أبيه عن ابن أبي عمير عن هشام بن سالم قال سمعت أبا عبد الله عليه السلام يقول بينما همزة بن عبد المطلب وأصحاب له على شراب لهم فقال له السكركة قال فتذاكروا السديف قال فقال لهم همزة كيف لكم قال فقالوا له هذبه ناقة ابن أبيك علي فخرج إليها فذبحها ثم أخذ من كبدها و سناجها فأدخله عليهم

(The book) ‘Al Amaaly’ of the Sheykh Al Tusy— Al Hassan Ibn Ibrahim Al Qazwiny, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim Bin Ahmad, from Al Hassan Bin Al Qazwiny, from Ahmad bin Muhammad Al Barky, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

‘While Hamza^{-asws} Bin Abdul Muttalib^{-asws} and his^{-asws} companions were at a drinking place of theirs called Al Sukrkat, they mentioned the older camel. Hamza^{-asws} said to them, ‘How can it be for us?’ They said so him^{-asws}, ‘This is a she-camel of your^{-asws} cousin Ali^{-asws}. He^{-asws} went out to it and slaughtered it, then took from its liver and its hump and entered (gave) it to them.

قال و أقبيل علي عليه السلام فأبصر ناقته فدخله من ذلك فقالوا له عمك همزة صنع هذا قال فذهب إلى النبي ص فشكا ذلك إليه قال فأقبيل منة رسول الله ص فقبيل همزة هذا رسول الله ص فدأقبيل الباب قال فخرج وهو مضطرب قال فلما رأى رسول الله ص العصب في وجهه انصرف

He said, ‘And Ali^{-asws} came and looked at his^{-sawww} she camel, and it (something) entered him^{-sawww} from that. They said to him^{-asws}, ‘Your^{-asws} uncle^{-asws} Hamza^{-asws} did this’. He^{-asws} went to the Prophet^{-sawww} and complained of that to him^{-sawww}. So, Rasool Allah^{-sawww} came with him^{-asws}, and it was said to Hamza^{-asws}, ‘This is Rasool Allah^{-sawww} having come to the door’. He^{-asws} came out and he^{-asws} was angry. When he^{-asws} saw Rasool Allah^{-sawww}, the anger in his^{-asws} face subsided.

قال فأنزله الله عز وجل تحريم الخمر قال فأمر رسول الله ص بأبيهم فكيفت و تودى في الناس بالزوج إلى أهد فخرج رسول الله ص و خرج همزة فوفقت ناسية من النبي ص قال فلما تصافوا حمل همزة في الناس حتى غاب فيهم ثم رجع إلى مؤذنيه فقال له الناس الله الله يا عم رسول الله أن تذهب و في نفس رسول الله عليك شيء

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

⁵² Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 44

قَالَ ثُمَّ حَمَلَ الْقَائِمَةَ حَتَّى غُيِبَ فِي النَّاسِ ثُمَّ رَجَعَ إِلَى مَوْتِنِهِ فَقَالُوا اللَّهُ اللَّهُ يَا عَمَّ رَسُولُ اللَّهِ أَنْ تَذْهَبَ وَ فِي نَفْسِ رَسُولِ اللَّهِ عَلَيْكَ شَيْءٌ قَالَ فَأَقْبَلَ إِلَى رَسُولِ اللَّهِ مِنْ فَلَمَّا رَأَاهُ مُغْبِلًا نَحْوَهُ أَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ مِنْ وَ عَانَقَهُ وَ قَبَّلَ رَسُولُ اللَّهِ مِنْ مَا بَيْنَ عَيْنَيْهِ ثُمَّ حَمَلَ عَلَى النَّاسِ فَاسْتَشْهِدَ هَمْزُهُ فَكَفَّنَهُ رَسُولُ اللَّهِ مِنْ فِي مَمْرَةٍ

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

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ نَحْوُ مَنْ سِوَرِي بَابِي هَذَا فَكَانَ إِذَا عَطَى يَدَ وَجْهَهُ انْكَشَفَتْ رِجْلَاهُ وَ إِذَا عَطَى رِجْلَيْهِ انْكَشَفَتْ وَجْهَهُ قَالَ فَعَطَى يَدَ وَجْهَهُ وَ جَعَلَ عَلَى رِجْلَيْهِ إِذْخِرًا

Then Abu Abdullah^{-asws} said: 'Approximate to the curtain of this door of mine^{-asws}, so when he^{-sawww} covered his^{-asws} face with it, his^{-asws} legs were uncovered, and when he^{-asws} covered his^{-asws} legs, his^{-asws} face was uncovered. So, he^{-sawww} covered his^{-asws} face with it, and Ali^{-asws} made a mat to be upon his^{-asws} legs.

قَالَ وَ أَحْرَمَ النَّاسُ وَ بَقِيَ عَلَيَّ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ رَسُولُ اللَّهِ مِنْ مَا صَنَعْتَ يَا عَلِيُّ فَقَالَ يَا رَسُولَ اللَّهِ لَرِئِثُ الْأَرْضِ فَقَالَ مِنْ ذَلِكَ الْعَلُّ بِكَ قَالَ فَقَالَ رَسُولُ اللَّهِ مِنْ أَنْشُدَكَ يَا رَبِّ مَا وَعَدْتَنِي فَإِنَّكَ إِنْ شِئْتَ لَمْ تُجِدَ.

He^{-asws} said: 'And the people fled and Ali^{-asws} remained, so Rasool Allah^{-sawww} said to him^{-asws}: 'What have you^{-asws} done, O Ali^{-asws}? He^{-asws} said: 'O Rasool Allah^{-sawww}! I^{-asws} necessitated the ground'. He^{-sawww} said: 'That is the conjecture with you^{-asws}'. Rasool Allah^{-sawww} said: 'I^{-sawww} adjure You^{-azwj}, O Lord^{-azwj} of what You^{-azwj} Promised me^{-sawww}, for if You^{-azwj} so Desire, You^{-azwj} will not be worshipped'.⁵³

46- كا، الكافي علي عن أبيه عن هارون عن ابن صدقة عن أبي عبد الله عليه السلام قال: إن أبا دجانة الأنصاري اعتم يوم أحد بعمامة وأزحى عذبة العمامة بين كفييه حتى جعل يتبحر فقال رسول الله ص إن هذه لمشيئة يبعضها الله عز وجل إلا عند القتال في سبيل الله.

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

'From Abu Abdullah^{-asws} having said: 'Abu Dujana Al-Ansary turbaned on the day of Ohad with a turban and dropped the ends of the turban upon his shoulder until he went on to swagger. Rasool Allah^{-sawww} said: 'This here is the walk Hateful to Allah^{-azwj} Mighty and Majestic except during the fighting in the Way of Allah^{-azwj}'.⁵⁴

47 قب، المناقب لابن شهر آشوب و في سنوأل عزوة أحد و هو يوم المهراس- قال ابن عباس و مجاهد و قتادة و الربيع و السدي و ابن إسحاق نزل فيه قوله و إذ عدوت من أهلك و هو المروي عن أبي جعفر عليه السلام.

⁵³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 45

⁵⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 12 H 46

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

ابن مسعودٍ وَ الصَّادِقُ عَلَيْهِ السَّلَامُ لَمَّا قَصَدَ أَبُو سُفْيَانَ فِي ثَلَاثَةِ آلَافٍ مِنْ قُرَيْشٍ إِلَى النَّبِيِّ ص وَ يُقَالُ فِي الْفَيْنِ مِنْهُمْ مَائَتَا فَارِسٍ وَ الْبَأْفُونَ رَكْبٌ وَ لَهُمْ سَبْعُمَائَةٍ دِرْعٌ وَ هِنْدٌ تَرْتَجِزُ

نَحْنُ بَنَاتُ طَارِقٍ. وَ الْمِسْكُ فِي الْمَقَارِقِ.
نَمَّشِي عَلَى النَّمَارِقِ. وَ الدُّرُّ فِي الْمَخَانِقِ.

وَ كَانَ اسْتَأْجَرَ أَبُو سُفْيَانَ يَوْمَ أُحُدٍ الْقَيْنِ مِنَ الْأَحَابِيشِ يُقَاتِلُ بِحِمِّ النَّبِيِّ ص.

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

قوله إِنَّ الَّذِينَ كَفَرُوا يُنْفِقُونَ أَمْوَالَهُمْ لِيُضِدُّوا عَنْ سَبِيلِ اللَّهِ فخرج النبي ص مع أصحابه و كانوا ألف رجل و يقال سبعمائة فانعزل عنهم ابن أبي بثلث الناس فهمت بنو حارثة و بنو سلمة بالرجوع و هو قوله إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ قَالَ الْجَبَائِي هَا بَه وَ لَمْ يَفْعَلَاهُ

His^{azwj} Words: (Surah) Al-Anfaal: **Surely, those who are committing Kufr are spending their wealth in order to hinder from the Way of Allah. [8:36]**. The Prophet^{sawww} went out with his^{sawww} companions, and they were a thousand me, and it is said, seven hundred. Ibn Abu Basas cut off from the people and the clan of Harisa and the clan of Salma thought with the return, and it is His^{azwj} Words: **When two groups from you, [3:122]**. Al-Jabaie said, 'They thought of it but did not do it'.

و ساق الخبر إلى أن قال و أقبل خالد من الشعب بخيل المشركين و جاء من ظهر النبي ص و قال دونكم هذا الطليق الذي تطلبونه فشانكم به فحملوا عليه حملة رجل واحد حتى قتل منهم خلق و انهزم الباقون في الشعب

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

و أقبل خالد بخيله كما قال تعالى إِذْ تُصْعِدُونَ وَ لَا تَلْوُونَ عَلَى أَحَدٍ وَ رسول الله يدعوهم في أхраهم يا أيها الناس إني رسول الله إن الله قد وعدني النصر فأين الفرار وَ كَانَ النَّبِيُّ ص يَزِي وَ يَقُولُ اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

And Khalid came with his cavalry just as the Exalted Said: **When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153]**, and Rasool-Allah^{sawww} was calling them among their last ones: 'O you people! I^{sawww} am Rasool-Allah^{sawww}! Allah^{azwj} has

Promised me^{-saww} the Help, so where is the fleeing to?’ And the Prophet^{-saww} shot an arrow and said: ‘O Allah^{-azwj}! Guide my^{-saww} people for they are not knowing’.

فرواه ابن قميئة بقذافة فأصاب كفه و عبد الله بن شهاب بقلاعة فأصاب مرفقه و ضربه عتبة بن أبي وقاص أخو سعد على وجهه فشج رأسه فنزل من فرسه و نهبه ابن قميئة و قد ضرب به على جنبه و صاح إبليس من جبل أحد ألا إن محمدا قد قتل فصاحت فاطمة عليها السلام و وضعت يدها على رأسها و خرجت تصرخ و سائر هاشمية و قرشية.

Ibn Qamiya hit him^{-saww} with a projectile and it hit his^{-saww} palm, and Abdullah Bin Shihab with a rock and it hit his^{-saww} elbow, and Utba Bin Abu Waqas brother of Sa’ad struck his^{-saww} face and bruised his^{-saww} head. He^{-saww} descended from his^{-saww} horse and Ibn Qamiya hit him^{-saww} upon his^{-saww} side. And Iblees^{-la} shouted from mount Ohad, ‘Indeed! Muhammad^{-saww} has been killed’. (Syeda) Fatima^{-asws} cried and placed her^{-asws} hands upon her^{-asws} head and went out crying, and (so did) the rest of the Hashemite and Qurayshite women.

فَلَمَّا حَمَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى أَحَدٍ نَادَى الْعَبَّاسُ وَ هُوَ جَهْوَرِيُّ الصَّوْتِ فَقَالَ يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ أَيْنَ تَفْرُونَ إِلَى النَّارِ تَهْرَبُونَ. وَ أَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

الْحَمْدُ لِلَّهِ رَبِّي الْمَقَالِقِ الصَّمَدِ.	فَلَيْسَ يَشْرِكُهُ فِي حُكْمِهِ أَحَدٌ.
هُوَ الَّذِي عَزَفَ الْكُفَّارَ مِنْهُمْ.	وَ الْمُؤْمِنُونَ سَيَجْزِيهِمْ بِمَا وَعَدُوا.
وَ يَنْصُرُ اللَّهُ مَنْ وَالَاهُ إِنَّ لَهُ.	نَصْرًا وَ يُمِثِّلُ بِالْكَفَّارِ إِذْ عَنَدُوا.
قَوْمِي وَقُوا الرَّسُولَ وَ احْتَسِبُوا.	شُمُّ الْعَرَائِينِ مِنْهُمْ حَمْرَةُ الْأَسَدِ.

When Ali^{-asws} carried him^{-saww} to (mount) Ohad, Al-Abbas called out, and he would loud of the voice, saying, ‘O companions of Surah Al-Baqara! Where are you fleeing? You are fleeing to the Fire?’ And Amir Al-Momineen^{-asws} prosed: ‘The Praise is for Allah^{-azwj}, the Creator, the Samad, so no one participates with Him^{-azwj} in His^{-azwj} Judgment. He^{-azwj} is the One Who Introduced to the Kafirs of their status, and the Momineen^{-asws} He^{-azwj} will Recompense them with what they had been Promised, and Allah^{-azwj} Helps the one who befriends him^{-saww}. For him^{-saww} is the Help, and He^{-azwj} Destroys the Kafirs when they are inimical. Therefore, stand and save the Rasool^{-saww} and anticipate. Smell from them Hamza^{-asws} the lion’.

وَ أَنْشَأَ عَلَيْهِ السَّلَامُ

رَأَيْتُ الْمُشْرِكِينَ بَعُوا عَلَيْنَا.	وَ جَاءُوا فِي الْعَوَايَةِ وَ الضَّلَالِ.
وَ قَالُوا نَحْنُ أَكْثَرُ إِذْ نَفَرْنَا.	عَدَاةَ الرِّوْعِ بِالْأَسَلِ الطَّوَالِ.
فَإِنْ يَبْغُوا وَ يَفْتَحِرُوا عَلَيْنَا.	بِحَمْرَةٍ وَ هُوَ فِي الْعَرْفِ الْعَوَالِ.
فَقَدْ أُوْدَى بِعَنْبَةِ يَوْمٍ بَدْرِ.	وَ قَدْ أَبْلَى وَ جَاهَدَ غَيْرَ آلِ.
وَ قَدْ عَادَرَتْ كِبَشُهُمْ جَهَارًا.	بِحَمْدِ اللَّهِ طَلْحَةَ فِي الْمَجَالِ.
فَحَرَّ لَوَجْهِهِ ⁵⁵ وَ رَفَعَتْ عَنْهُ.	رَيْقِ الْحَدِّ حُودِثَ بِالصِّقَالِ

⁵⁵ (3) في الديوان: قتل بوجهه فرفعت عنه.

And he^{-asws} prosed: 'I^{-asws} saw the Polytheists rebelling against us, and falling into temptation and delusion, and they said, 'We are more', when we fled, going from the longest horrors. So, if they are rebelling and priding upon us with (having killed) Hamza^{-asws}, and he^{-asws} is in the lofty house, so he^{-asws} had claimed Utba on the day of Badr, and he^{-asws} was Tried and fought without hesitation. And he^{-asws} had scattered their militias openly. With the Praise of Allah^{-azwj}, Talha is in the field falling upon his face and rising from it, the thinning of the limit was new with the glaze".⁵⁶

48- وَ أَقُولُ رُؤْيِي فِي الدِّيَوَانِ الْمُنْشُوبِ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

أَتَانِي أَنْ هِنْدًا حَلَّ صَصْرٍ
فَإِنْ تَفَعَّرَ بِمَعْرَةَ حِينَ وَنَى
فَإِنَّا قَدْ قَتَلْنَا يَوْمَ بَدْرٍ
وَ قَتَلْنَا سَبْرَةَ النَّاسِ مَلُورًا
وَ شَيْبَةَ قَدْ قَتَلْنَا يَوْمَ ذَاكُم
فَبَيَّسَى مِنْ بَهْتَمِ شَرِّ دَارٍ
وَ مَا سَيَّانَ مَنْ هُوَ فِي جَسِيمٍ
وَ مَنْ هُوَ فِي الْبَيْتَانِ يَدْرُ فِيهَا

وَ فِيهِ أَيْضًا بَعْدَ قَتْلِ طَلْحَةَ

وَالْقَائِلِ الْإِسْتَبَاحِ رَبِّ الْمَسْجِدِ
أَسْمُولُ بِاللَّهِ الْعَزِيزِ الْأَعْلَى
أَنَا عَلِيُّ بْنُ أَبِي هَاشِمٍ الْمُتَهَنِّدِي

وَ فِيهِ أَيْضًا

اللَّهُ حَيٌّ قَدِيمٌ قَادِرٌ صَمَدٌ
هُوَ الَّذِي عَرَفَ الْكُفَّارَ مِنْزِلُهُمْ
فَبِهَكَ عَسَى أَنْ يُرَى فِي عَيْبِهَا رَمَدٌ
نَصْرًا وَ يُجِلُّ بِالْكَفَّارِ إِذْ عَنَدُوا
فَيَسَّسَ تَضَمَّنَ مِنْ إِسْوَانِنَا اللَّحْدُ
وَ لِلصَّغَائِرِ نَارٌ بَيْنَنَا تَقْدُ
فَعَجِبُ رَوْحِي إِذْ حُرِّتَ قَدْرُ
لَمْ يَتَكَلَّمُوا مِنْ حِيَاضِ الْمَوْتِ إِذْ وَرَدُوا
وَ لَيْسَ يَشْرِكُهُ فِي مُلْكِهِ أَحَدٌ
وَ الْمُؤْمِنُونَ سَيَجْزِيهِمْ كَمَا وَعَدُوا فَإِنْ يَكُنْ دَوْلَةٌ كَانَتْ لَنَا
حِطَّةً
وَ يَنْصُرُ اللَّهُ مَنْ وَالَاهُ إِنَّ لَهُ
فَإِنْ نَطَقْتُمْ بِمَجْرٍ لَا أَبَا لَكُمْ
فَإِنَّ طَلْحَةَ عَادُونَاهُ مُنْجِدًا
وَ الْمَرْءُ عُمَامُ أُرْدَتْهُ أَسْتَنْتَنَا
فِي تِسْمَةِ إِذْ تَوَلَّوْنَا بَيْنَ أَطْهَرِهِمْ

⁵⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 47

كُنْتُمْ الْأَنْفُوفِ وَ حَيْثُ الْفَرْجِ وَ الْعَدَدُ وَ أَمْعَدُ الْخَيْرِ قَدْ أُرْدَى
عَلَى عَجَلٍ
وَ ظَلَمْتِ الطَّيْرَ وَ الصَّبَّاحُ تَرْكِبُهُ
وَ مَنْ قَتَلْتُمْ عَلَى مَا كَانَ مِنْ حَاجِبٍ
لَهُمْ جَنَانٌ مِنَ الْفِرْدَوْسِ طَيِّبٌ
صَلَّى إِلَهُهُ عَلَيْهِمْ كُلَّمَا ذَكَرُوا
قَوْمَهُمْ وَ قَوْمَ الرِّسُولِ اللَّهُ وَ اسْتَعْتَبُوا
وَ مُصْعَبٌ ظَلَّ لَيْلًا ذُوهُ سَرْدٌ
لَيْسُوا كَعَمَلِي مِنَ الْكُفَّارِ أَذْهَابُهُمْ

كَانُوا الدَّوَائِبَ مِنْ فِيهِمْ وَ أُكْرِمَهَا
تَحْتِ الْمَسَاحِ أُبَيًّا وَ هُوَ مُجْتَمِعٌ
فَحَامِلٌ قِطْعَةً مِنْهُمْ وَ مُتَّعِدٌ
مِمَّا تَعَدُّ صَادِقًا خَيْرًا وَ قَدْ سَعِدُوا
لَا يَعْزَبُهُمْ بِمَا حَزُّوا وَ لَا صِرْدٌ
قُرْبٌ مَشْهَدٌ صِدْقٍ قَبْلَهُ شَهِدُوا
كُنْتُمْ الْعَرَابِينَ مِنْهُمْ هَمَزَةُ الْأَسَدِ
حَتَّى تَرْتَمِلَ مِنْهُ تَعَلَّبَ حَسَدٌ
نَارَ الْجَحِيمِ عَلَى أَنْوَابِهَا الرِّسْدُ

وَ فِيهِ أَيْضًا

رَأَيْتُ الْمَشْرِكِينَ بَعَوْا عَلَيْنَا

إِلَى قَوْلِهِ

وَ قَدْ أُرْدَى وَ جَاعَدَ خَيْرَ آلٍ وَ قَدْ فَالَّتْ مِيَاهُهُمْ بِيَدِي

وَ أَتْبَعْتُ الْهَرَمَةَ بِالرِّجَالِ

إِلَى قَوْلِهِ بِالصِّغَالِ

كَأَنَّ الْمِلْحَ خَالَطَهُ إِذَا مَا

تَلَطَّى كَالْعَيْمَةِ فِي الظَّلَالِ.

And I (Majlisi) am saying, 'It is reported in the Register attributed to Amir Al-Momineen^{-asws} (having prosed): (P.s. – The above cannot be translated properly)⁵⁷

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

49- وَ فِي شَرْحِ الدِّيَوَانِ أَنَّ عُثْمَانَ بْنَ أَبِي طَلْحَةَ ارْتَحَزَ يَوْمَ أُحُدٍ فَقَالَ

وَ إِذْ لَكَ عِنْدِي يَا عَلِيُّ مَعْبُورٌ

أَنَا ابْنُ عَجْبَةَ الدَّارِ ذِي الْمَعْبُورِ

أَوْ هَارِبٌ حَوْفُ الرَّدَى مَعْبُورٌ

فَأَجَابَهُ عَلَيْهِ السَّلَامُ بِمَا فِي الدِّيَوَانِ

He^{-asws} responded with what is in the Register: ‘

⁵⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 12 H 48

هَذَا مَنَامِي مُعْرَضٌ مُبْتَوَّلٌ
وَلَا أَصَافُ الصَّوْلَ بِلِ أَسْوَلُ
يَوْمًا لَدَى الْمُجْبَاءِ وَلَا أُحْوَلُ
أَوْ هَالِكٌ بِالسَّيْفِ أَوْ مُغْلَبٌ
مَنْ يَلْقَى سَيْفِي فَلَهُ الْعَوِيْلُ
بِيَّ عَنِ الْأَعْدَاءِ لَا أُزُولُ
وَالْفَرْزُ عِنْدِي فِي الْوَعَى مَقْتُولُ

وَ قَالَ عَلَيْهِ السَّلَامُ فِي جَوَابِ رَجَزِ عُمَرَ بْنِ أَحْنَسِ بْنِ شَرِيْقٍ

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

أَحْسَبُ عَالِيكَ اللَّحْنَ مِنْ جَاهِدِ
الْيَوْمَ أَخْلُوكَ بِذِي رَوْحِ
يَعْرِي شُعْرَةَ الرَّأْسِ لَا يَنْفَعِي
أُرْجُو بِذَلِكَ النَّوْزَ فِي جَنَّةِ
يَا ابْنَ لَعِينِ لَاحٍ بِالْأَرْوَالِ
كَأَلْبَرَقِ فِي الْمُخْلُوقِ الْمُسْبِلِ
بَعْدَ فِرَاشِ الْحَاجِبِ الْأَجْوَالِ
عَالِيَةٍ فِي أَحْرَمِ الْمَدَائِلِ

وَ فِيهِ أَيْضًا مُخَاطَبًا لِأَسَامَةَ بْنِ زَيْدٍ فِي تِلْكَ الْعَزْوَةِ

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

لَسْتُ أَرَى مَا بَيْنَنَا حَاكِمًا
وَ صَارِمًا أَيْضَنْ مِثْلَ الْمَهَا
مَعِي حُسَامٌ قَاطِعٌ بَاتِرٌ
بِنَا أَنَا بِنَا وَبَيْنَا صَادِقٌ
إِلَّا الَّذِي بِالْكَفِّ تَبَا
يَبْرُقُ فِي الرَّاحَةِ ضَرَارٌ
تَسْطَعُ مِنْ تَضَارِيهِ النَّارُ
بِنَا عَلَى الْحَرْبِ لَعِبَارٌ

وَ فِيهِ أَيْضًا مُخَوِّفًا لَهُ

And in it as well frightening him: ‘

سَوْفَ يَرَى الْجَنَحَ ضِرَابَ الْأَعْيَابِ
الْيَوْمَ أَضْرَمَ نَارَهَا بِمَدْوَرَةِ لَعَابِ
وَ طَعْنَهُ قَدْ شَدَّهَا لِكِبْرَةِ الْفَوَارِسِ
حَتَّى تَرَى نُزْصَانَهَا تَمُرُّ لِلْمَعَابِ

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

50- أقول قال عبد الحميد بن أبي الحديد في شرح نهج البلاغة لما رجع من حضر بدرًا من المشركين إلى مكة وجدوا العير التي قدم بها أبو سفيان موقوفة في دار الندوة فاتفقوا على أن يحتبسوها أو أرباحها ليجهزوا بها جيشًا إلى محمد ص فبعثوا إلى العرب و استنصروهم فخرجوا و هم ثلاثة آلاف بمن ضوى إليهم بعده و سلاح كثير و قادوا مائتي فرس و كان فيهم سعمائة دارع و ثلاثة آلاف بعير

I (Majlisi) am saying, ‘Ibn Abu Al Hadeed saying in the commentary on Nahj Al-Balagah – ‘When the ones from the Polytheists who had attended Badr returned to Makkah and they

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

found the caravan which Abu Sufyan had preceded with standing by the assembly house, they formed a consensus that they would withhold it or sell it in order to prepare an army by it to (fight against) Muhammad^{-saww}. They sent messages to the Arabs and sought their help. They went out and they were three thousand with those who came to them after it, and a lot of weapons, and were guided by two hundred horsemen, and among them were seven hundred armoured ones and three thousand camels.

فلما أجمعوا المسير كتب العباس بن عبد المطلب كتابا و ختمه و استأجر رجلا من بني غفار و شرط عليه أن يسير ثلاثا إلى رسول الله ص يخبره أن قريشا قد أجمعت إليك فما كنت صانعا إذ أحلوا بك فاصنعه.

When they gathered for the journey, Al-Abbas Bin Abdul Muttalib wrote a letter and sealed it, and hired a man from the clan of Ghafar and stipulated upon him that he will travel three days to Rasool-Allah^{-saww} to inform him^{-saww} that, 'Quraysh had gathered to (fight) against you^{-saww}. so, whatever you^{-saww} can do when they are released with you^{-saww}, then do it'.

فَلَمَّا شَاعَ الْخَبْرُ فِي النَّاسِ ظَهَرَ النَّبِيُّ ص الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّي رَأَيْتُ فِي مَنَامِي كَأَنِّي فِي دِرْعٍ حَصِينَةٍ وَ رَأَيْتُ كَأَنَّ سَيْفِي ذَا الْفَقَارِ انْقَصَمَ مِنْ عِنْدِ طَبِئِهِ وَ رَأَيْتُ بَقْرًا تُذْبَحُ وَ رَأَيْتُ كَأَنِّي مُرْدِفٌ كَبِشًا

When the news spread among the people, the Prophet^{-saww} ascended the Pulpit. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'O you people! I^{-saww} saw in my^{-saww} dream as if I^{-asws} am in a fortified shield, and saw as if my^{-saww} sword Zulfikar is broken from its edge, and saw a slaughtered cow, and saw as if I^{-saww} am riding a ram'.

قَالَ النَّاسُ يَا رَسُولَ اللَّهِ فَمَا أَوَّلُهَا قَالَ أَمَّا الدِّرْعُ الْحَصِينَةُ فَالْمَدِينَةُ فَاثْمَكُنُوا فِيهَا وَ أَمَّا انْقِصَامُ سَيْفِي مِنْ عِنْدِ طَبِئِهِ فَمُصِيبَةٌ فِي نَفْسِي وَ أَمَّا الْبَقْرُ الْمَذْبُوحُ فَقَتْلِي فِي أَصْحَابِي وَ أَمَّا أَنِّي مُرْدِفٌ كَبِشًا فَكَبِشُ الْكَبِيبَةِ نَقْتُلُهُ إِنْ شَاءَ اللَّهُ.

The people said, 'O Rasool-Allah^{-saww}! So, what is its interpretation?' He^{-saww} said: 'As for the fortified shield, it is Al-Medina and I^{-saww} am staying in it, and as for the breaking of my^{-saww} sword from its edge, it is a difficulty regarding myself^{-saww}, and as for the slaughtered cow, it is the killing of my^{-saww} companions, and as for me^{-asws} riding a ram, it is the militia. We shall kill it if Allah^{-azwj} so Desires'.

وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ ص قَالَ: أَمَّا انْقِصَامُ سَيْفِي فَقَتْلُهُ رَجُلٍ مِنْ أَهْلِ بَيْتِي.

And it is reported from Ibn Abbas, 'He^{-saww} said: 'As for the breaking of my^{-saww} sword, a man from my^{-saww} family would be killed'.

وَ رُوِيَ أَنَّهُ قَالَ: وَ رَأَيْتُ فِي سَيْفِي فَلَا فَكْرَهُتُهُ هُوَ الَّذِي أَصَابَ وَجْهَهُ.

And it is reported that he^{-saww} said: 'And I^{-saww} saw a notch in my^{-saww} sword so I^{-saww} disliked it'. It is which hit his^{-saww} face'.

قَالَ الْوَاقِدِيُّ فَقَالَ عَلَيْهِ السَّلَامُ أَشِيرُوا عَلَيَّ وَ رَأَى ص أَنَّ لَا يَخْرُجُ مِنَ الْمَدِينَةِ لِهَذِهِ الرُّؤْيَا فقام عبد الله بن أبي فقال يا رسول الله كنا نقاتل في الجاهلية في هذه المدينة و نجعل النساء و الذراري في هذه الصياصي و نجعل معهم الحجارة يا رسول الله إن مدينتنا عذراء ما فضت علينا قط و ما خرجنا إلى عدو منها قط إلا أصاب منا و ما دخل علينا قط إلا أصبناهم

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

فكان رأي رسول الله ص مع رأيه و كان ذلك رأي الأكاير من المهاجرين و الأنصار فقام فتیان أحداث لم يشهدوا بدرًا و طلبوا من رسول الله ص الخروج إلى عدوهم و رغبوا في الشهادة

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

و قال رجال من أهل التيه و أهل السن منهم حمزة و سعد بن عبادة و النعمان بن مالك في غيرهم من الأوس و الخزرج إنا نخشى يا رسول الله أن يظن عدونا أننا كرهنا الخروج إليهم جينا عن لقاءهم فيكون هذا جرأة منهم علينا

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

فقال حمزة و الذي أنزل عليه الكتاب لا أطعم اليوم طعاما حتى أجالدهم بسيفي خارجا من المدينة و كان يقال كان حمزة يوم الجمعة صائما و يوم السبت صائما فلاقاهم و هو صائم.

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

و قام خيثة أبو سعد بن خيثة فقال يا رسول الله إن قريشا مكنت حولًا تجمع الجموع و تستجلب العرب في بواديها ثم جاءونا و قد قادوا الخيل حتى نزلوا بساحتنا فيحضروننا في بيوتنا و صياصينا ثم يرجعون وافرين لم يكلموا فيجرتهم ذلك علينا حتى يشنوا الغارات علينا و يضع الإرساد و العيون علينا و عسى الله أن يظفرنا بهم فتلك عادة الله عندنا

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

أو يكون الأخرى فهي الشهادة لقد أخطأتني وقعة بدر و قد كنت عليها حريصا لقد بلغ من حرصي أن ساهمت ابني في الخروج فخرج سهمه فزرق الشهادة و قد رأيت ابني البارحة في النوم في أحسن صورة يسرع في ثمار الجنة و أنهارها و هو يقول الحق بنا تراقنا في الجنة فقد وجدت ما وعدني ربي حقا و قد و الله يا رسول الله أصبحت مشتاقا إلى مرافقته في الجنة و قد كبرت سني و رق عظمي و أحببت لقاء ربي فادع الله أن يرزقني الشهادة

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

فدعا له رسول الله ص بذلك فقتل بأحد شهيدا فقال كل منهم مثل ذلك فقال إني أخاف عليكم الهزيمة فلما أبوا إلا الخروج صلى رسول الله ص الجمعة بالناس ثم وعظهم و أمرهم بالجد و الاجتهاد و أخبرهم أن لهم النصر ما صبروا ثم صلى العصر و لبس السلاح و خرج

Rasool-Allah^{-saww} supplicated for him with that, and he was killed at Ohad as a martyr. He said, 'Each of them are like that'. He^{-saww} said: 'I^{-saww} feat the defeat (fleeing) upon you'. But when they refused except the for the going, Rasool-Allah^{-saww} prayed the Friday Salat with the people, then preached to them and instructed them with the seriousness and the diligence, and informed them and the victory would be for them for as long as they are patient. Then he^{-saww} prayed Al-Asr and wore the weapons and went out.

و كان مقدم قريش يوم الخميس لحمس خلون من شوال و كانت الوقعة يوم السبت لسبع خلون من شوال و باتت وجوه الأوس و الخزرج ليلة الجمعة عليهم السلاح في المسجد بباب النبي ص خوفا من تبييت المشركين و حرس المدينة تلك الليلة حتى أصبحوا.

And the proceeding of Quraysh was on the day of Thursday, five (days) remained from Shawwal and the event was on the day of Saturday of seven (days) vacant from Shawwal, and the faces of Al-Aws and Al-Khazraj spent the night of Friday with weapons upon them in the Masjid by the door of the Prophet^{-saww}, fearing the Polytheists overnight and they guarded Al-Medina that night until the morning.

قال فَلَمَّا سَوَى رَسُولُ اللَّهِ ص الصُّفُوفَ بِأَحَدٍ قَامَ فَحَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ أَوْصِيكُمْ بِمَا أَوْصَانِي بِهِ اللَّهُ فِي كِتَابِهِ مِنَ الْعَمَلِ بِطَاعَتِهِ وَ التَّسَاهِي عَنْ تَحَارِيمِهِ ثُمَّ إِنَّكُمْ الْيَوْمَ بِمَنْزِلِ أَجْرٍ وَ دُخْرِ لِمَنْ ذَكَرَ الَّذِي عَلَيْهِ تُمْ وَ طَنَّ نَفْسَهُ عَلَى الصَّبْرِ وَ الْيَقِينِ وَ الْجِدِّ وَ النَّشَاطِ

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

فَإِنَّ جِهَادَ الْعَدُوِّ شَدِيدٌ كَرِيهٌ قَلِيلٌ مَنْ يَصْبِرُ عَلَيْهِ إِلَّا مَنْ عَزَمَ لَهُ عَلَى رُشْدِهِ إِنَّ اللَّهَ مَعَ مَنْ أَطَاعَهُ وَ إِنَّ الشَّيْطَانَ مَعَ مَنْ عَصَاهُ فَاسْتَفْتَحُوا أَعْمَالَكُمْ بِالصَّبْرِ عَلَى الْجِهَادِ وَ التَّمَسُّوا بِذَلِكَ مَا وَعَدَكُمْ اللَّهُ وَ عَلَيْكُمْ بِالَّذِي أَمَرَكُمْ بِهِ فَإِنِّي خَرِصٌ عَلَى رُشْدِكُمْ إِنَّ الْإِخْتِلَافَ وَ التَّنَازُعَ وَ التَّتَبُّطَ مِنْ أَمْرِ الْعَجْرِ وَ الضَّعْفِ وَ هُوَ بِمَا لَا يُجِبُهُ اللَّهُ وَ لَا يُعْطِي عَلَيْهِ النَّصْرَ وَ الظَّفَرَ

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

أَيُّهَا النَّاسُ إِنَّهُ قَدْ قُدِفَ فِي قَلْبِي أَنَّ مَنْ كَانَ عَلَى حَرَامٍ فَرَّغَبَ عَنْهُ ابْتِغَاءَ مَا عِنْدَ اللَّهِ غُفِرَ لَهُ ذَنْبُهُ وَ مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ عَشْرًا وَ مَنْ أَحْسَنَ مِنْ مُسْلِمٍ أَوْ كَافِرٍ وَقَعَ أَجْرُهُ عَلَى اللَّهِ فِي عَاجِلِ ذُنْبِيهِ وَ فِي آجِلِ آخِرَتِهِ

O you people! It has been cast into my^{-saww} heart that the one who was upon the Prohibitions, I^{-saww} should turn away from him seeking what is in the Presence of Allah^{-azwj}, may Allah^{-azwj} Forgive his sins for him; and the one who send Salawat upon me, Allah^{-azwj} and His^{-azwj} Angels will Send ten Salawats upon him; and the one who is good, from a Muslim or a Kafir, his Recompense would occur upon Allah^{-azwj} in the present of his world and in the future of his Hereafter.

وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ إِلَّا صَبِيًّا أَوْ امْرَأَةً أَوْ مَرِيضًا أَوْ عَبْدًا مَمْلُوكًا وَ مَنْ اسْتَعْنَى عَنْهَا اسْتَعْنَى اللَّهُ عَنْهُ وَ اللَّهُ غَنِيٌّ حَمِيدٌ مَا أَعْلَمُ مِنْ عَمَلٍ يُقَرِّبُكُمْ إِلَى اللَّهِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ وَ لَا أَعْلَمُ مِنْ عَمَلٍ يُقَرِّبُكُمْ إِلَى النَّارِ إِلَّا وَ قَدْ نَهَيْتُكُمْ عَنْهُ

And the one who believed in Allah^{-azwj} and the last Day, upon him is the gathering on the day of Friday, except a child, or a woman, or sick, or an owned slave. And the one who is needless from it, Allah^{-azwj} is Needless from him, and Allah^{-azwj} is Needless, Praised. I^{-saww} do not know of any deed drawing you closer to Allah^{-azwj} except I^{-saww} have instructed you with it, and I^{-saww} do not know any deed drawing you closer to the Fire, except I^{-saww} have forbidden you from it.

وَ إِنَّهُ قَدْ نَفَثَ الرُّوحَ الْأَمِينُ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَوِي فِي أَقْصَى رِزْقِهَا لَا يَنْقُصُ مِنْهُ شَيْءٌ وَ إِنْ أَبْطَأَ عَنْهَا فَاتَّقُوا اللَّهَ رَبَّكُمْ وَ أَجْمِلُوا فِي طَلَبِ الرِّزْقِ وَ لَا يَحْمِلَنَّكُمْ اسْتِظَاؤُهُ عَلَى أَنْ تَطْلُبُوهُ بِمَعْصِيَةِ رَبِّكُمْ فَإِنَّهُ لَنْ يُعْذَرَ عَلَى مَا عِنْدَهُ إِلَّا بِطَاعَتِهِ

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

قَدْ بَيَّنَّ لَكُمْ الْحَلَالَ وَ الْحَرَامَ غَيْرَ أَنْ بَيْنَهُمَا شَبَهًا مِنَ الْأَمْرِ لَمْ يَعْلَمْهَا كَثِيرٌ مِنَ النَّاسِ إِلَّا مَنْ غَصِمَ فَمَنْ تَرَكَهَا حَفِظَ عَرِضَهُ وَ دِينَهُ وَ مَنْ وَقَعَ فِيهَا كَانَ كَالرَّاعِي إِلَى جَنْبِ الْحِمَى أَوْشَكَ أَنْ يَقَعَ فِيهِ وَ مَا مِنْ مَلِكٍ إِلَّا وَ لَهُ جَمِيٌّ أَلَا وَ إِنَّ جَمِيَّ اللَّهِ تَحَارُمُهُ وَ الْمُؤْمِنُ مِنَ الْمُؤْمِنِينَ كَالرَّأْسِ مِنَ الْجَسَدِ إِذَا اسْتَشَكَّى تَدَاعَى عَلَيْهِ سَائِرُ جَسَدِهِ وَ السَّلَامُ عَلَيْكُمْ.

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

قال الواقدي و برز طلحة بن أبي طلحة فصاح من يبارز فقال علي عليه السلام هل لك في مبارزتي قال نعم فبرز بين الصفين و رسول الله جالس تحت الراية عليه درعان و مغفر و بيضة فالتقيا فبدره علي عليه السلام بضربة على رأسه فمضى السيف حتى فلق هامته إلى أن انتهى إلى لحيته فوقع و انصرف علي عليه السلام فقبل له هلا دفعت عليه قال إنه لما صرع استقبلتني عورته فعطفتني عليه الرحم و قد علمت أن الله سيقتله هو كبش الكتبية فسر رسول الله ص و كبر تكبيرا عاليا و كبر المسلمون.

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

و ساق القصة إلى أن قال ثم حمل اللواء أوطاة بن عبد شريح فقتله علي عليه السلام ثم حمله صواب غلام بني عبد الدار فقبل قتله علي عليه السلام و قيل سعد بن أبي وقاص و قيل قزمان.

And he continued the story up to he said, ‘Then Artat Bin Abd Sharhabeel carried the flag, and Ali^{-asws} killed him. Then a slave from the clan of Abd Al-Dar carried it, and it is said Ali^{-asws} killed him, and it is said (it was) Sa’ad Bin Abu Waqas’, and it is said, ‘Qazman’.

قال الواقدي و قالوا ما ظفر الله نبيه في موطن قط ما ظفروه و أصحابه يوم أحد حتى عصوا الرسول و تنازعوا في الأمر لقد قتل أصحاب اللواء و انكشف,المشركون و نساؤهم يدعون بالويل بعد ضرب الدفوف فلما ترك أصحاب عبد الله بن جبير مراكزهم و نظر خالد بن الوليد إلى خلاء الجبل و قلة أهله فكر بالخنيل و تبعه عكرمة بالخنيل و انطلقا إلى موضع الرماة فحملوه عليهم فراماهم القوم حتى أصيبوا و رامى عبد الله بن جبير حتى فنيت نبلة ثم طاعن بالرمح حتى انكسر ثم كسر جفن سيفه فقاتل حتى قتل.

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

Then he stabbed with the spear until it broke. Then the hilt of his sword broke, and he fought until he died.

و روى أبو عمر محمد بن عبد الواحد اللغوي و رواه أيضا محمد بن حبيب في أماليه أن رسول الله ص لما فر معظم أصحابه عنه يوم أحد كثرت عليه كتابت المشركين و قصدته كتيبة من بني كنانة ثم من بني عبد مناف بن كنانة فيها بنو سفيان بن عوف و هم خالد بن ثعلب و أبو الشعشاء بن سفيان و أبو الحمراء بن سفيان و غراب بن سفيان

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

فقال رسول الله ص يا علي اكفني هذه الكتيبة فحمل عليها و إنما لتقارب خمسين فارسا و هو عليه السلام راجل فما زال يضربها بالسيف حتى تتفرق عنه ثم تجتمع عليه هكذا مرارا حتى قتل بني سفيان بن عوف الأربعة و تمام العشرة منها ممن لا يعرف أسماؤهم

Rasool-Allah^{-sawww} said: 'O Ali^{-asws}! Suffice me^{-sawww} of this battalion!' He^{-asws} attacked upon it, and there were nearly fifty horsemen, and he^{-asws} was one man. He^{-asws} did not cease striking with the sword until they dispersed from him^{-sawww}. Then they gathered to him^{-asws} like this repeatedly until four from the clan of Sufyan Bin Uweyf were killed, and the complete family of their from the ones whose names are not known.

فقال جبرئيل عليه السلام لرسول الله ص إن هذه للمواساة لقد عجبت الملائكة من مواساة هذا الفتى فقال رسول الله ص و ما يمنعه و هو مني و أنا منه فقال جبرئيل و أنا منكما قال و سمع ذلك اليوم صوت من قبل السماء لا يرى شخص الصارخ به ينادي مرارا لا سيف إلا ذو الفقار و لا فتى إلا علي . فسئل رسول الله عنه فقال هذا جبرئيل .

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

قال الواقدي و قال رسول الله ص يومئذ من يأخذ هذا السيف بحقه فقال عمر أنا فأعرض عنه فقام الزبير فأعرض عنه ثم عرضه الثالثة فقال أبو دجانة أنا يا رسول الله آخذه بحقه فدفعه إليه فما رئي أحد قاتل أفضل من قتاله و كان حين أعطاه مشى بين الصفيين و اختال في مشيته فقال رسول الله ص إن هذه لمشيئة ييغضها الله تعالى إلا في مثل هذا الموطن .

Al-Waqidy (wahabi imam) said, 'And Rasool-Allah^{-sawww} said on that day: 'Who will take this sword with its rightfulness?' Umar said, 'I will'. But, he^{-sawww} turned away from him. Al-Zubeyr stood up, but he^{-sawww} turned away from him. Then the third ones presented to him^{-sawww}, and Abu Dajjan said, 'I will, O Rasool-Allah^{-sawww}! I shall take it with its rightfulness'. He^{-sawww} handed it over to him. No one was seen fighting better than his fighting, and when he^{-sawww} have it, he

walked between the sword and strutted in his walk. Rasool-Allah^{-sawww} said: 'This is a walk Allah^{-azwj} the Exalted Hates except during the like of this place (battlefield)'.

قال وكان مخيريق اليهودي من أحبار اليهود فقال يوم السبت و رسول الله ص بأحد يا معشر اليهود و الله إنكم لتعلمون أن محمدا نبي و أن نصره عليكم حق فقالوا ويحك اليوم يوم السبت فقال لا سبت ثم أخذ سلاحه و حضر مع النبي ص فأصيب فقال رسول الله ص مخيريق خير يهود. قال و كان قال حين خرج إلى أحد إن أصبت فأموالي لمحمد يضعها حيث أراه الله فهي عامة صدقات النبي ص

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

قال و كان عمرو بن الجموح رجلا أعرج فلما كان يوم أحد و كان له بنون أربعة يشهدون مع النبي ص المشاهد أمثال الأسد أراد قومه أن يجسوه و قالوا أنت رجل أعرج و لا حرج عليك و قد ذهب بنوك مع النبي ص قال بخ يذهبون إلى الجنة و أجلس أنا عندكم فقالت هند بنت عمرو بن حرام امرأته كأني أنظر إليه موليا قد أخذ درقته و هو يقول اللهم لا تردني إلى أهلي

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

فخرج و لحقه بعض قومه يكلمونه في القعود فأبى و جاء إلى رسول الله ص فقال يا رسول الله إن قومي يريدون أن يجبسوني هذا الوجه و الخروج معك و الله إني لأرجو أن أظأ بعرجتي هذه في الجنة فقال له أما أنت فقد عذرك الله و لا جهاد عليك فأبى

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

فقال النبي ص لقومه و بنيه لا عليكم أن لا تمنعوه لعل الله يرزقه الشهادة فخلوا عنه فقتل يومئذ شهيدا قال فحملته هند بعد شهادته و ابنها خالد و أخاها عبد الله على بعير فلما بلغت منقطع الحرة برك البعير فكان كلما توجهه إلى المدينة برك و إذا وجهته إلى أحد أسرع فرجعت إلى النبي ص فأخبرته بذلك

The Prophet^{-sawww} said to his people and his son: 'It is not upon you to prevent him. Perhaps Allah^{-azwj} will Grace him the martyrdom, so free his way'. He was killed on that day as a martyr. So, they carried by after his martyrdom, him and his two sons Khalid and his brother Abdullah, upon a camel. When he reached al-hira the camel knelt (refused to move on). Every time he

headed towards Al-Medina and when he head towards Ohad, it hastened. He returned to the Prophet^{-saww} and informed him^{-saww} with that.

فقال ص إن الجمل لمأمور هل قال عمرو شيئا قالت نعم إنه لما توجه إلى أحد استقبال القبلة ثم قال اللهم لا تردني إلى أهلي و ارزقني الشهادة فقال ص فلذلك الجمل لا يمضي إن منكم يا معشر الأنصار من لو أقسم على الله لأبره منهم عمرو بن الجموح يا هذه ما زالت الملائكة مظلة على أخيك من لدن قتل إلى الساعة فينظرون أين يدفن

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

ثم مكث رسول الله ص في قبرهم ثم قال يا هند قد ترافقوا في الجنة جميعا بعلك و ابنك و أخوك فقالت هند يا رسول الله فادع لي عسى أن يجعلني معهم.

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

قال و كان جابر يقول لما استشهد أبي جعلت عمتي تبكي فقال النبي ص ما يبكيها ما زالت الملائكة تظل عليه بأجنحتها حتى دفن.

He said, ‘And Jabir was saying when my father was martyred, ‘The community went on to cry’. The Prophet^{-saww} said: ‘Why are you weeping? The Angels have not ceased to shade upon him with their wings until he was buried’.

و قال عبد الله بن عمرو بن حرام رأيت في النوم قبل يوم أحد بأيام مبشر بن عبد المنذر أحد الشهداء بيدر يقول لي أنت قادم علينا في أيام فقلت فأين أنت قال في الجنة نسرح منها حيث نشاء فقلت له أ لم تقتل يوم بدر قال بلى ثم أحييت فذكر ذلك لرسول الله ص قال هذه الشهادة يا جابر.

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

قال و قال رسول الله ص يوم أحد ادفنوا عبد الله بن عمرو و عمرو بن الجموح في قبر واحد و يقال إنهما وجدا و قد مثل بمماكل مثلة قطعت آراهما عضوا عضوا فلا يعرف أبدأهما فقال النبي ص ادفنوهما في قبر واحد و يقال إنما دفنهما في قبر واحد لما كان بينهما من الصفاء

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

فقال ادفنوا هذين المتحابين في الدنيا في قبر واحد فدخل السيل عليهما وكان قبرهما مما يلي السيل فحفر عنهما و عليهما نمرتان و عبد الله قد أصابه جرح في وجهه فيده على وجهه فأميطت يده عن جرحه فتعب الدم فردت إلى مكانها فسكن الدم.

He^{-saww} said: 'Bury these two who loved each other in one grave'. The flood entered upon them and their grave was from what the flood (mountain) flowed. It was dug-up and upon them were two lines, and Abdullah had been injured in his face, so his hand was upon his face and his hand was moved away from his injury, and the blood burst out. So, it was returned to its place and the blood settled'.

قال و كان ضمرة بن سعيد يحدث عن آبائه عن جدته و كانت قد شهدت أحدا تسقي الماء قالت سمعت رسول الله ص يقول يومئذ لمقام نسبية بنت كعب اليوم خير من مقام فلان و فلان و كان يراها يومئذ تقاتل أشد القتال حتى جرحت ثلاثة عشر جرحا.

He said, 'And Zamra Bin Saeed narrated from his forefathers, from his grandmother, and she had attended Ohad drawing the water. She said, 'I head Rasool-Allah^{-saww} saying on that day to the place of Naseybat Bint Ka'ab: 'Today is better than the place of so and so, and so and so'. And I saw her fighting on that day severest of the fighting until she was injured by thirteen injuries'.

قال روى الواقدي بإسناده عن عبد الله بن زيد قال شهدت أحدا مع رسول الله ص فلما تفرق الناس عنه دنوت منه و أمي تذب عنه فقال ابن أم عمارة قلت نعم قال ارم فرميت بين يديه رجلا من المشركين بحجر و هو على فرس فأصيب عين الفرس فاضطرب الفرس حتى وقع هو و صاحبه و جعلت أعلوه بالحجارة حتى نضدت عليه منها وقرا و النبي ص ينظر إلي و يتبسم

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

فنظر إلى جرح بأمي على عاتقها فقال أمك أمك اعصب جرحها بارك الله عليكم من أهل بيت لمقام أمك خير من مقام فلان و فلان و مقام ربيك يعني زوج أمه خير من مقام فلان و فلان و مقامك خير من مقام فلان و فلان رحمكم الله أهل البيت

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

فقلت أمي ادع الله لنا يا رسول الله أن نرافقك في الجنة فقال اللهم اجعلهم رفقائي في الجنة قالت فما أبالي ما أصابني من الدنيا.

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

قال الواقدي و أقبل وهب بن قابوس المزني و معه ابن أخيه الحارث بن عقبة بغنم لهما من جبل جهينة فوجدا المدينة خلوا فسألوا أين الناس قالوا بأحد خرج رسول الله ص يقاتل المشركين من قريش فقالوا لا نبغى أثرا بعد عين فخرجنا حتى أتينا النبي ص بأحد فوجدا القوم يقتتلون و الدولة لرسول الله ص و أصحابه فأغاروا مع المسلمين في النهب

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

و جاءت الخيل من ورائهم خالد و عكرمة فاختلط الناس فقاتلا أشد القتال فانفرقت فرقة من المشركين فقال رسول الله ص من لهذه الفرقة فقال وهب أنا فقام فرماهم بالنبل حتى انصرفوا ثم رجع فانفرقت فرقة أخرى فقال ص من لهذه الكتيبة فقال المزني أنا يا رسول الله فقام فذبحها بالسيف حتى ولت ثم رجع

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

فطلعت كتيبة أخرى فقال ص من يقوم هؤلاء فقال المزني أنا يا رسول الله فقال ص و أبشر بالجنة فقام مسرورا يقول و الله لا أقبل و لا أستقبل فجعل يدخل فيهم و يضرب بالسيف و رسول الله ص ينظر إليه و المسلمون حتى خرج من أقصى الكتيبة و رسول الله يقول اللهم ارحمه

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

ثم يرجع فيهم فما زال كذلك و هم محدقون به حتى اشتملت عليه أسيافهم و رماحهم فقتلوه فوجد به يومئذ عشرون طعنة بالرماح كلها قد دخلت إلى مقتل و مثل به أقبح المثل يومئذ ثم قام ابن أخيه فقاتل كنجو قتاله حتى قتل.

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

و قال سعد بن أبي وقاص أشهد لرأيت رسول الله ص واقفا على المزني و هو مقتول و هو يقول رضي الله عنك فيإني عنك راض ثم رأيت رسول الله ص قام على قدميه و قد ناله من ألم الجراح ما ناله على قبره حتى وضع في لحده و عليه بردة لها أعلام حمر فمد رسول الله ص البردة على رأسه فخمه و أدرجه فيها طولا فبلغت نصف ساقيه فأمرنا فجمعنا الحرمل فجعلناه على رجله و هو في لحده ثم انصرف.

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

قال الواقدي و أقبل ضرار بن الخطاب ف ضرب عمر بن الخطاب لما جال المسلمون تلك الجولة بالقناة و قال يا ابن الخطاب إننا نعمة مشكورة ما كنت لأقتلك.

Al-Waqidy (Wahabi imam) said, 'And Zarar Bin Al-Khatatab came and struck Umar Bin Al-Khattab with a lance, when the Muslims fled with that fleeing, and said, 'O son of Al-Khattab! It is as a favour of gratitude that I am not killing you'.

قال و قال علي عليه السلام لما كان يوم أحد و جال الناس تلك الجولة أقبل أمية بن أبي حذيفة بن المغيرة و هو دارع مقنع في الحديد ما يرى منه إلا عيناه و هو يقول يوم بيوم بدر فعرض له رجل من المسلمين فقتله أمية فصمدت له فضربته بالسيف على هامته و عليه بيضة و تحت البيضة مغفر فبنا سيفي و كنت رجلا قصيرا فضربني بسيفه فاتقيت بالدرقة فلحج سيفه فضربته و كان درعه مشمرة فقطعت رجله فوق و جعل يعالج سيفه حتى خلصه من الدرقة و جعل يناوشني و هو بارك حتى نظرت إلى فتق إبطه فضربته فمات.

He said, 'And Ali^{-asws} said: 'When it was the day of Ohad and the people had fled with that fleeing, Amiya bin Abu Huzeyfa Bin Al Mugheira came and he was armoured, covered in the iron, nothing could be seen from him except his eyes, and he was saying, 'A day for a day of Badr'. A man from the Muslims presented to him, and Amiya killed him. I^{-asws} blocked him and struck him with the sword upon his head, and there was a helmet upon him, and under the helmet was an armour, and my^{-asws} sword bounced, and I^{-asws} was a shorter (than him) and he struck me^{-asws} with his sword, and I^{-asws} saved it with the shield. His sword got stuck and I^{-asws} struck him, and his armour raised and I^{-asws} cut his legs, and he fell down and he went on to handle his sword until he removed it from the shield, and went on to skirmish with me^{-asws}, and he was kneeling, until I^{-asws} saw the split (of the armour) in his armpit, and I^{-asws} struck him, and he died'.

قال ابن أبي الحديد قد روى كثير من المحدثين أن رسول الله ص قال لعلي عليه السلام حين سقط ثم أقيم أكفني هؤلاء لجماعة قصدت نحوه فحمل عليهم فهزمهم و قتل منهم عبد الله بن حميد ثم حملت عليهم طائفة أخرى فقال له أكفني هؤلاء فحمل عليهم فأنهزموا من بين يديه و قتل منهم أمية بن حذيفة المخزومي.

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

و قال جميع من قتل يوم أحد من المشركين ثمانية و عشرون قتل علي عليه السلام منهم ما اتفق عليه و ما اختلف فيه اثني عشر و هو إلى جملة القتلى كعدة من قتل ببدر إلى جملة القتلى يومئذ و هو قريب من النصف ..

And he said, 'The entirety of the ones killed on the day of Ohad from the Polytheists were twenty eight. Ali^{-asws} killed from that what there is a consensus upon it and what there is differing in it, twelve, and it is to the total of the killed ones is like the number of the ones killed at Badr to the total of the ones killed on that day, and it is nearly half'.

ثم قال القول فيمن ثبت من المسلمين مع رسول الله ص يوم أحد قال الواقدي حدثني موسى بن يعقوب عن عمته عن أمها عن المقداد قال لما تصاف القوم للقتال يوم أحد جلس رسول الله ص تحت راية مصعب بن عمير فلما قتل أصحاب اللواء هزم المشركون الهزيمة الأولى و أغار المسلمون على معسكرهم ينهبونه ثم كر المشركون على المسلمين فأتوهم عن خلفهم ففرق الناس و نادى رسول الله ص في أصحاب الألوية

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

فقتل مصعب حامل لوائه و أخذ راية الخزرج سعد بن عباد فقام رسول الله ص تحتها و أصحابه محذوقون به و دفع لواء المهاجرين إلى أبي الردم أحد بني عبد الدار آخر نهار ذلك اليوم و نظرت إلى لواء الأوس مع أسيد بن حضير فناوشوا المشركين ساعة و اقتتلوا على اختلاط من الصفوف و نادى المشركون بشعارهم يا للعزى يا لهبل

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

فأوجعوا و الله فينا قتلا ذريعا و نالوا من رسول الله ص ما نالوا لا و الذي بعثه بالحق ما زال شبرا واحدا إنه لفي وجه العدو تنوب إليه طائفة من أصحابه مرة و تنفر عنه مرة فرما رأيت قائما يرمي حتى تحاجزوا و كانت العصاة التي ثبتت مع رسول الله ص أربعة عشر رجلا سبعة من المهاجرين و سبعة من الأنصار

By Allah^{-azwj}, they resumed the fighting among us and attained from Rasool-Allah^{-saww} what they attained. By the One^{-azwj} Who Sent him^{-saww} with the Truth! He^{-saww} did not give a single palm's width in the face of the enemy. A group from his^{-saww} leapt towards him at times and dispersed from him^{-saww} at times. Sometimes he^{-saww} was seen standing shooting arrows until he^{-saww} defended, and the group which was steadfast with Rasool-Allah^{-saww} were fourteen men – seven from the Emigrants and seven from the Helpers.

فأما المهاجرون فعلي عليه السلام و أبو بكر و عبد الرحمن بن عوف و سعد بن أبي وقاص و طلحة بن عبيد الله و أبو عبيدة بن الجراح و الزبير بن العوام و أما الأنصار فالجباب بن المنذر و أبو دجانة و عاصم بن ثابت و الحارث بن الصمة و سهيل بن حنيف و سعد بن معاذ و أسيد بن حضير.

~~As for the Emigrants — Ali^{-asws}, and Abu Bakr, and Abdul Rahman Bin Awf, and Sa'ad bin Abu Waqas, and Talha Bin Ubeydullah, and Abu Ubeyda bin Al Jarrah, and Al Zubeyr Bin Al Awam.~~

And as for the Helpers— Al Habab Bin Al Manzar, and Abu Dujana, and Aasim Bin Sabit, and Al Haris Bin Al Simt, and Sahl Bin Huneyf, and Sa'ad bin Muaz, and Aseyd bin Hazeyr.

قال ابن أبي الحديد و حضرت عند محمد بن معد العلوي على رأي الإمامية و قارئ يقرأ عنده مغازي الواقدي فقرأ حدثنا الواقدي عن ابن أبي سيرة عن خالد بن رباح عن أبي سفيان مولى ابن أبي أحمد عن محمد بن مسلمة قال سمعت أذناي و أبصرت عيني رسول الله ص يقول يوم أحد و قد انكشفت الناس إلى الجبل و هو يدعهم و هم لا يلبون عليه سمعته يقول إني يا فلان إني يا فلان أنا رسول الله فيما عرج عليه واحد منهما و مختبياً.

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

بما رواه الواقدي في قصة الحديبية قال قال عمر يومئذ يا رسول الله ألم تكن حدثتنا أنك ستدخل المسجد الحرام وتأخذ مفتاح الكعبة و تعرف مع المعرفين و هدينا لم يصل إلى البيت و لا نحر

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

فقال رسول الله ص أقلت لكم في سفركم هذا قال عمر لا قال أما إنكم ستدخلونه و آخذ مفتاح الكعبة و أحلق رأسي و رؤوسكم بطن مكة و أعرف مع المعرفين

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

ثم أقبل على عمر و قال أنسيتم يوم أحد إذ شعثون و لا تلؤون على أحد و أنا أدعوكم في أخراكم

Then he ^{-sawww} faced towards Umar and said, 'Have you forgotten the day of Ohad: **When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153]**, and I ^{-sawww} was calling you among your last ones?

أنسيتم يوم الأحزاب إذ جاؤكم من فوقكم و من أسفل منكم و إذ زاعمت الأنصار و بكت العيون المتألمة

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

أنسيتم يوم كذا و جعل يذكرهم أمورا أنسيتم يوم كذا فقال المسلمون صدق الله و رسوله أنت يا رسول الله أعلم بالله منا

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

فلما دخل عام القضية وخلق رأسه قال هذا الذي كنت وعدتكم به فلما كان يوم الفتح وأخذ مفتاح الكعبة قال ادعوا لي عمر بن الخطاب ف جاء فقال هذا الذي كنت قلت لكم.

When the Decreed year came and he ^{-sawww} shaved his ^{-sawww} head, he ^{-sawww} said: 'This is which I ^{-sawww} had promised you all with'. When it was the day of the conquest (of Makkah), and he ^{-sawww} took the keys of the Kabah, he ^{-sawww} said: 'Call Umar Bin Al Khattab for me ^{-sawww}!' He came, and he ^{-sawww} said: 'This is which I ^{-sawww} had said to you'.

قالوا فلما لم يكن فر يوم أحد لما قال له أنسيتم يوم أحد إذ تصعدون ولا تلذون على أحد.

They said, 'Had he (Umar) not fled on the day of Ohad, he ^{-sawww} would not have said to him: 'Have you forgotten the day of Ohad: **When you were ascending (the mount Ohad) and were not even glancing at any one, [3:153]**''.⁵⁹

51- أقول وروى الكازروني في المنتقى عن ربيعة بن الحارث قال: أعطى رسول الله ص مصعب بن عمير اللواء يوم أُحُدٍ فتقبل مصعب فأخذه مَلَكٌ في صورة مصعب فجعل رسول الله ص يقول في آخر النهار تقدم يا مصعب فالتفت إليه الملك وقال لست بمصعب فعرف رسول الله ص أنه مَلَكٌ أُيِّدَ بِهِ.

I (Majlisi) am saying, 'And it is reported by Al-Kazruny in (the book) 'Al-Mantaqa', from Rabie bin Al-Haris who said, 'Rasool Allah ^{-sawww} gave the flag to Mus'ab Bin-Umeyr on the day of Ohad. Mus'ab was killed, and an Angels in the imat of Mus'ab grabbed it, and Rasool Allah ^{-sawww} went on saying at the end of the day: 'Go ahead, O Mas'ab!' The Angel turned towards him ^{-sawww} and said: 'I am not Mas'ab'. Rasool Allah ^{-sawww} recognised that he was an Angel he ^{-sawww} had been Aided with''.⁶⁰

52- وَ قَالَ ابْنُ الْأَثِيرِ فِي كَامِلِ التَّوَارِيخِ كَانَ الَّذِي قَتَلَ أَصْحَابَ اللِّوَاءِ عَلِيٌّ عَلَيْهِ السَّلَامُ قَالَهُ أَبُو رَافِعٍ قَالَ فَلَمَّا قَتَلَهُمْ أَبْصَرَ رَسُولُ اللَّهِ ص جَمَاعَةً مِنَ الْمُشْرِكِينَ فَقَالَ لِعَلِيِّ الْجَمَلِ عَلَيْهِمْ فَحَمَلَهُمْ فَفَرَّقَهُمْ وَ قَتَلَ مِنْهُمْ ثُمَّ أَبْصَرَ جَمَاعَةً أُخْرَى فَقَالَ لَهُ فَاجْمَلْ عَلَيْهِمْ فَحَمَلَهُمْ وَ فَرَّقَهُمْ وَ قَتَلَ مِنْهُمْ

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

فَقَالَ جَبْرَيْلُ يَا رَسُولَ اللَّهِ هَذِهِ الْمَوَاسِئَةُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جَبْرَيْلُ وَ أَنَا مِنْكُمْ

⁵⁹ Bihar Al-Anwaar – V 20, The book of our Prophet ^{-sawww}, P 3 Ch 12 H 50

⁶⁰ Bihar Al-Anwaar – V 20, The book of our Prophet ^{-sawww}, P 3 Ch 12 H 51

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

قَالَ فَسَمِعُوا صَوْتًا لَا سَبْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَيْ إِلَّا عَلِيٌّ قَالَ وَ قَاتَلَ رَسُولُ اللَّهِ ص بِأُحُدٍ قِتَالًا شَدِيدًا فَرَمَى بِاللَّبْلِ حَتَّى فَنِيَ نَبْلُهُ وَ انْكَسَرَتْ سِنِيهِ قَوْسِهِ وَ انْقَطَعَ وَتَرُهُ وَ لَمَّا جَرِحَ رَسُولُ اللَّهِ جَعَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَنْثُلُ لَهُ الْمَاءَ فِي دَرَقِيهِ مِنَ الْمَهْرَسِ وَ يَغْسِلُهُ فَلَمْ يَنْقَطِعِ الدَّمُ فَأَنْتَ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ جَعَلَتْ تُعَانِقُهُ وَ تَبْكِي وَ أَحْرَقَتْ حَصِيرًا وَ جَعَلَتْ عَلَى الْجُرْحِ مِنْ رِمَادِهِ فَانْقَطَعَ الدَّمُ

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

وَ قَالَ وَ انْتَهَمَتِ الْهَرِيمَةُ بِجَمَاعَةٍ فِيهِمْ عُثْمَانُ بْنُ عَفَّانَ وَ غَيْرُهُ إِلَى الْأَعْوَصِ فَأَقَامُوا بِهِ ثَلَاثَةَ نِجْمٍ أَنَا النَّبِيُّ ص فَقَالَ لَهُمْ حِينَ رَأَاهُمْ لَقَدْ ذَهَبْتُمْ فِيهَا عَرِيضَةً

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

وَ قَالَ فِي ذِكْرِ غَزْوَةِ حَمْرَاءِ الْأَسَدِ وَ ظَفَرَ فِي طَرِيقِهِ بِمُعَاوِيَةَ بْنِ الْمُعَيْرَةِ بْنِ أَبِي الْعَاصِ وَ أَبِي عُرَّةَ الْجُمَحِيِّ وَ كَانَ أَبُو عُرَّةَ أُسِرَ يَوْمَ بَدْرٍ فَأَطْلَقَهُ النَّبِيُّ ص لِأَنَّهُ شَكَا إِلَيْهِ فَقَرَأَ وَ كَثُرَ الْعِيَالُ فَأَخَذَ رَسُولُ اللَّهِ ص عَلَيْهِ الْعُهُودَ أَنْ لَا يُقَاتِلَهُ وَ لَا يُعِينَ عَلَى قِتَالِهِ

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

فَخَرَجَ مَعَهُمْ يَوْمَ أُحُدٍ وَ حَرَّضَ عَلَى الْمُسْلِمِينَ فَلَمَّا أَتَى بِهِ رَسُولُ اللَّهِ ص قَالَ يَا مُحَمَّدُ امْنُنْ عَلَيَّ قَالَ الْمُؤْمِنُ لَا يُلْدَغُ مِنْ جُحْرِ مَرَّتَيْنِ وَ أَمَرَ بِهِ فَقَتَلَهُ

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

وَ أَنَا مُعَاوِيَةُ وَ هُوَ اللَّيْثِيُّ جَدَعَ أَنْفَ حَمْرَةَ وَ مَثَلٌ بِهِ مَعِ مَنْ مَثَلٌ بِهِ وَ كَانَ قَدْ أَخْطَأَ الطَّرِيقَ فَلَمَّا أَصْبَحَ أَتَى دَارَ عُثْمَانَ بْنِ عَفَّانَ فَلَمَّا رَأَاهُ قَالَ لَهُ عُثْمَانُ أَهْلَكْتَنِي وَ أَهْلَكَتَ نَفْسَكَ فَقَالَ أَنْتَ أَفْرَقْتُمْ مِنِّي رَجْمًا وَ قَدْ جِئْتَنِي لِتُجِيرَنِي فَأَدْخَلَهُ عُثْمَانُ دَارَهُ وَ صَبَّرَهُ فِي نَاحِيَةٍ مِنْهَا

And as for Muawiya, and he is the one who cut off the nose of Hamza^{-asws} and trampled him^{-asws} along with the ones who trampled him^{-asws}, and he had lost the way. When it was morning, he came to the house of Usman Bin Affan. When he saw him, Usman said to him, 'You have destroyed me and destroyed yourself'. He said, 'You are closer to them than me in

relationship and I have come to you to shelter me'. So, Usman entered him into his house and made him to be in a corner of it.

ثُمَّ خَرَجَ إِلَى النَّبِيِّ ص لِيَأْخُذَ لَهُ مِنْهُ أَمَانًا فَسَمِعَ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ مُعَاوِيَةَ فِي الْمَدِينَةِ وَ قَدْ أَصْبَحَ بِهَا فَاطِلْبُوهُ فَقَالَ بَعْضُهُمْ مَا كَانَ لِيَعْدُوَ مَنْزِلَ عُثْمَانَ فَاطِلْبُوهُ فَدَخَلُوا مَنْزِلَ عُثْمَانَ فَأَشَارَتْ أُمُّ كَلْبُومٍ إِلَى الْمَوْضِعِ الَّذِي صَبَّرَهُ فِيهِ فَاسْتَخْرَجُوا مِنْ تَحْتِ حِمَارَةٍ لَهُمْ فَانْطَلَقُوا بِهِ إِلَى النَّبِيِّ ص

Then he went to the Prophet^{-saww} in order to take the safety for him from him^{-saww}, and he heard Rasool-Allah^{-saww} said: 'Muawiya is in Al-Medina and has woken up in the morning at it, therefore seek him'. One of them said, 'He would not have left the house of Usman, so seek him (there)'. They searched for him and entered the house of Usman, and Umm Kulsum gestured towards the place which he had come to be in, and they brought him out from under a donkey of their and went with him to the Prophet^{-saww}.

فَقَالَ عُثْمَانُ حِينَ رَأَاهُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُ إِلَّا لِأَطْلُبَ لَهُ الْأَمَانَ فَهَبْهُ لِي فَوَهَبَهُ لَهُ وَ أَجَلَهُ ثَلَاثَةَ أَيَّامٍ وَ أَقْسَمَ لَنْ وُجِدَ بَعْدَهَا يَمْشِي فِي أَرْضِ الْمَدِينَةِ وَ مَا حَوْلَهَا كَيْفَ تَلْتَلِنُهُ فَخَرَجَ عُثْمَانُ فَجَهَّزَهُ وَ اشْتَرَى لَهُ بَعِيرًا ثُمَّ قَالَ لَهُ ارْجُلْ

Usman said when he saw him, 'By the One^{-azwj} Who Sent you^{-saww} with the Truth! I did not come except to seek the safety for him, so gift it to me'. He^{-saww} granted it to him and respited him for three days and swore that if he is found after it walking in the land of Al-Medina and what is around it, he^{-saww} would kill him'. Usman went out and equipped him and bought a camel for him, then said to him, 'Depart'.

وَ سَارَ رَسُولُ اللَّهِ ص إِلَى خَمْرَاءِ الْأَسَدِ وَ أَقَامَ مُعَاوِيَةَ إِلَى الْيَوْمِ الثَّلَاثِ لِيَعْرِفَ أَخْبَارَ النَّبِيِّ ص وَ يَأْتِي بِمَا فُرِشًا فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُعَاوِيَةَ أَصْبَحَ قَرِيبًا لَمْ يَبْعُدْ فَاطِلْبُوهُ فَأَصَابُوهُ وَ قَدْ أَخْطَأَ الطَّرِيقَ فَأَذْرَكُوهُ وَ كَانَ اللَّذَانِ أَسْرَعَا فِي طَلْبِهِ زَيْدُ بْنُ حَارِثَةَ وَ عَمَّارُ بْنُ يَاسِرٍ فَوَجَدَاهُ بِالْحِمَاءِ فَضْرَبَهُ زَيْدٌ بِالسَّيْفِ فَقَالَ عَمَّارٌ إِنَّ لِي فِيهِ حَقًّا فَرَمَاهُ بِسَهْمٍ فَقَتَلَاهُ ثُمَّ انْصَرَفَا إِلَى الْمَدِينَةِ بِخَبْرِهِ

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

وَ رَوَى هَذَا الْحَبْرُ ابْنُ أَبِي الْحَدِيدِ أَيْضًا وَ أَكْثَرَ اللَّفْظَ لَهُ ثُمَّ قَالَ وَ يُقَالُ إِنَّهُ أُذْرِكَ عَلَى ثَمَانِيَةِ أَمْيَالٍ مِنَ الْمَدِينَةِ فَلَمْ يَزَلْ زَيْدٌ وَ عَمَّارٌ يَرْمِيَانِيهِ بِالنَّبْلِ حَتَّى مَاتَ وَ هَذَا كَانَ جَدُّ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ لِأُمِّهِ انْتَهَى.

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

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

53- وَ فِي الدِّيْوَانِ الْمَنْسُوبِ إِلَى عَلِيِّ عَلَيْهِ السَّلَامُ أَنَّ الْحَارِثَ بْنَ صِمَّةَ بَعَثَهُ النَّبِيُّ ص فِي أُحُدٍ لِحَاجَةٍ فَأَبْطَأَ فَأَنْشَأَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

كَانَ وَفِيّاً وَ بِنَا ذَا دِمَّةٍ	لَا هُمْ إِلَّا الْحَارِثُ بْنُ صِمَّةَ
فِي لَيْلَةٍ لَيْلَاءٍ مُدْهِمَةٍ بَيْنَ رِمَاحٍ وَ سَيْوِفٍ جَمَّةٍ	أَقْبَلَ فِي مَهَامَةٍ مُهَمَّةٍ
لَا بُدَّ مِنْ بَلِيَّةٍ مُلِمَّةٍ	يَبْعِي رَسُولَ اللَّهِ فِيهَا نَمَّةَ

And in the Register attributed to Ali^{asws} – ‘Al-Haris Bin Simmat, the Prophet^{saww} sent him in Ohad for a need and he was delayed, so Amir Al-Momineen^{asws} prosed: ‘No worries, surely Al-Haris is a son of Simmat. He was always loyal, and with us, responsible (person). He accepted his duties as a mission, in a night of the dark nights, between the spears and the swords gathered. Rasool-Allah^{azwj} seeks therein, there is no escape from a familiar scourge’.⁶²

⁶² Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 12 H 53

CHAPTER 13 – MILITARY EXPEDITION OF AL RAJIE AND MILITARY EXPEDITION OF MAUNA

الآيات آل عمران وَ لَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا الْآية.

The Verses – (Surah) Aal-e-Imran: **And do not reckon those who are killed in Allah's Way as dead; [3:169]** – the Verse.

قال الطبرسي رحمه الله قيل نزلت في شهداء بئر معونة و كان سبب ذلك على ما رواه محمد بن إسحاق بن يسار بإسناده عن أنس و غيره قال قدم أبو براء عامر بن مالك بن جعفر ملاعب الأسنة و كان سيد بني عامر بن صعصعة على رسول الله ص المدينة و أهدى له هدية فأبى رسول الله ص أن يقبلها و قال يا أبا براء لا أقبل هدية مشرك فأسلم إن أردت أن أقبل هديتك و قرأ عليه القرآن فلم يسلم و لم يبعد

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

و قال يا محمد إن أمرك هذا الذي تدعو إليه حسن جميل فلو بعثت رجالا من أصحابك إلى أهل نجد فدعوهم إلى أمرك رجوت أن يستجيبوا لك فقال رسول الله ص إني أخشى عليهم أهل نجد فقال أبو براء أنا لهم جار فابعثهم فليدعوا الناس إلى أمرك

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

فبعث رسول الله ص المنذر بن عمرو أخا بني ساعدة في سبعين رجلا من خيار المسلمين منهم الحارث بن الصمة و حرام بن ملحان و عروة بن أسماء بن الصلت السلمي و نافع بن بديل بن ورقاء الخزاعي و عامر بن فهيرة مولى أبي بكر و ذلك في صفر سنة أربع من الهجرة على رأس أربعة أشهر من أحد

So, Rasool-Allah^{-sawww} sent Al-Manzar Bin Amro, brother of clan of Sa'ada among seventy men from the best of the Muslims, from them being Al-Haris Bin Al-Simt, and Haram Bin Malhan, and Urwa Bin Asma Bin Salt Al-Salmy, and Nafau Bin Badeel Bin Warqa Al-Khuzair, and Aamir Bin Faheera a slave of Abu Bakr, and that was during Safar of the year four from the Emigration, at the beginning of four months from Ohad.

فساروا حتى نزلوا بئر معونة فلما نزلوا قال بعضهم لبعض أيكم يبلغ رسالة رسول الله ص أهل هذا الماء فقال حرام بن ملحان أنا فخرج بكتاب رسول الله ص إلى عامر بن الطفيل فلما أتاهم لم ينظر عامر في كتاب رسول الله ص فقال حرام يا أهل بئر معونة إني رسول الله إليكم و إني أشهد أن لا إله إلا الله و أشهد أن محمدا رسول الله فآمنوا بالله و رسوله

They travelled until they descended at the well of Mauna. When they descended, they said to each other, 'Which one of you will deliver the message of Rasool-Allah^{-sawww} to the people of this nation?' Haram Bin Malhan said, 'I will'. He went out with the letter of Rasool-Allah^{-sawww} to Aamir Bin Al-Tufayl. When he came to them, Aamir did not even look into the letter of Rasool-Allah^{-sawww}. Haram said, 'O people of the well of Mauna! I am a messenger of Rasool-Allah^{-sawww} to you and I testify that there is no god except Allah^{-azwj} and I testify that Muhammad^{-sawww} is Rasool^{-sawww} of Allah^{-azwj}, so believe in Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}'.

فخرج إليه رجل من كسر البيت برمح فضرب به في جنبه حتى خرج من الشق الآخر فقال الله أكبر فزت و رب الكعبة ثم استصرخ عامر بن الطفيل بني عامر على المسلمين فأبوا أن يجيبوه إلى ما دعاهم إليه و قالوا لن نخفر أبا براء و قد عقد لهم عقدا و جوارا فاستصرخ عليهم قبائل من بني سليم عصابة و رعلا و ذكوان فأجابوه إلى ذلك

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

فخرجوا حتى غشوا القوم فأحاطوا بهم في رحالمهم فلما رأوهم أخذوا السيوف فقاتلوهم حتى قتلوا عن آخرهم إلا كعب بن زيد فإنهم تركوه و به رمق فارتث من بين القتلى فعاش حتى قتل يوم الخندق و كان في سرح القوم عمرو بن أمية الضمري و رجل من الأنصار أحد بني عمرو بن عوف

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

فلم ينبتهما بمصاب أصحابهما إلا الطير تحوم حول العسكر فقالوا و الله إن لهذا الطير لشأنا فأقبلا لينظرا إليه فإذا القوم في دماهم و إذا الخيل التي أصابتهم واقفة فقال الأنصاري لعمرو بن أمية ما ذا ترى فقال أرى أن نلحق برسول الله ص فنخبره الخبر فقال الأنصاري لكني ما كنت لأرغب بنفسني عن موطن قتل فيه المنذر بن عمرو ثم قاتل القوم حتى قتل و أخذوا عمرو بن أمية أسيرا

They did not know of the news of their companions except the bird had been circling about the soldiers. They said, 'By Allah^{-azwj}! For this bird there is an occupation'. They came to it and there the people were in their blood, and the cavalry which had afflicted them was standing. The Helper said to Amro Bin Amiya, 'What is that which you view?' He said, 'I view that we should go to Rasool-Allah^{-sawww} and inform him^{-sawww} the news'. The Helper said, 'But I have no desire with myself from the place in which Al-Manza Bin Amro has been killed'. Then they fought until he was killed and they captured Amro Bin Amiya as a captive.

فلما أخبرهم أنه من مضر أطلقه عامر بن الطفيل و جز ناصيته و أعتقه عن رقبة زعم أنها كانت على أبيه فقدم عمرو بن أمية على رسول الله ص و أخبره الخبر فقال رسول الله ص هذا عمل أبي براء قد كنت لهذا كارها متخوفا فبلغ ذلك أبا براء فشق عليه إخفار عامر إياه و ما أصاب رسول الله ص بسببه

When they were informed that he is from (the tribe of) Muzar, Aamir Bin Al-Tufyal freed him and sheared his forelocks and freed him on behalf of a neck he claimed was upon his father. So, Amro bin Amiya proceeded to Rasool-Allah^{-saww} and informed him the news. Rasool-Allah^{-saww} said: 'This is a deed of Abu Bara'a. I^{-saww} disliking it, apprehensive due to this'. That reached Abu Bara'a and it was grievous upon him the betrayal of Amir to him, and what had afflicted Rasool-Allah^{-azwj} by his cause.

فقال حسان بن ثابت يحرض أبا براء على عامر بن الطفيل

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

و أنتم من ذوائب أهل نجد	بني أم البنين ألم يرعكم
ليخفره وما خطأ كسده	تحكم عامر بأبي براء
فما أحدثت في الحدثنان بعدي	ألا أبلغ ربيعة ذا المساعي
وخالك ما جد حكيم بن سعد	أبوك أبو الحروب أبو براء

و قال كعب بن مالك

And Ka'ab Bin Malik said (a poem): -

خفارة ما أبار أبو براء	لقد طارت شعاعها كل وجبة
دعاء المستغيث مع النساء	بني أم البنين أما سمعتم
عرفتم أنه صادق اللقاء	وتنويه الصبر يخ بلى ولكن

فلما بلغ ربيعة بن أبي براء قول حسان و قول كعب حمل على عامر بن الطفيل فطعنه فخر عن فرسه فقال هذا عمل أبي براء إن مت فدمي لعمي فلا يبتعن سواي و إن أعش فساري فيه الرأي

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

قال فأنزل الله في شهداء بئر معونة قرآنا بلغوا عنا قومنا بأنا لقينا ربنا فرضي عنا و رضينا عنه ثم نسخت و رفعت بعد ما قرأناها و أنزل الله و لا تحسبن الذين قتلوا في سبيل الله الآية.

He said, 'So, Allah^{-azwj} Revealed regarding the martyrs of the well of Mauna, Quran (Verse). Deliver from us to our people that we met our Lord^{-azwj} and he is Pleased from us and we are pleased from Him^{-azwj}'. Then it was Abrogated and Raised afterwards by its Quran (Verse), and Allah^{-azwj} Revealed: **And do not reckon those who are killed in Allah's Way [3:169] – the Verse''**.

1- قب، المناقب لابن شهر آشوب كانت بعد غزوة حمراء الأسد غزوة الرجيع بعث رسول الله ص مرثد بن أبي مرثد الغنوي خليف حمزة و خالد بن البكير و عاصم بن ثابت بن الأفلح و حبيب بن عدي و زيد بن دينة و عبد الله بن طارق و أمير القوم مرثد لما قدم عليه رهط من عَصَلِ و الديش و قالوا ابعت معنا نفرًا من قومك يُعلّموننا القرآن و يُفقهوننا في الدين

(The book) 'Al Manaqib' of ibn Shehr Ashub – 'There took place after the military expedition of Hamra Al-Asad, the military expedition of Al-Rajie. Rasool-Allah^{-saww} sent Marsad bin Abu Marsad Al-Ghanawy, an ally of Hamza and Khalid Bin Al Bukeyr, and Aasim Bin Sabit Bin Al-Aflaj, and Khubeyb Bin Aday, and Zayd bin Dasina, and Abdullah Bin Tariq, and the emir of the people Marsad, when a group came to him^{-saww} from Gazal and al Deesh and they said, 'Send a number of your^{-saww} people with us to teach us the Quran and make us understand regarding the Religion'.

فخرجوا مع القوم إلى بطن الرجيع و هو ماء هذيل فقتلهم حتى من هذيل يقال لهم بنو لحيان و أصيبوا جميعاً و ذكر ابن إسحاق أن هذيلاً حين قتلت عاصم بن ثابت أرادوا رأسه ليبيعوه من سلافة بنت سعد و قد كانت نذرت حين أصيب ابنها بأحد لئن قدرت على رأسه لتشرنقني في فخفه الحمر فمنعتهم الدبر

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

فلما حالت بينهم و بينه قالوا دعوه حتى نمسي فتذهب عنه فبعث الله الوادي فاحتمل عاصم فذهب به و قد كان عاصم أعطى الله عهداً أن لا يمسه مشركاً و لا يمسه مشرك أبداً في حياته فمعه الله بعد وفاته مما امتنع منه في حياته.

When she stood between them and him, they said, 'Leave him until we touch'. She went away from him. Allah^{-azwj} Sent the valley (flood) and it carried Aasim and went away with him; and Aasim had given Allah^{-azwj} a covenant that he will neither touch a Polytheist nor let a Polytheist touch him, ever, during his lifetime, so Allah^{-azwj} Prevented him after his death from what he had prevented from him during his lifetime".⁶³

2- أقول قال الكازروني زوى ابن إسحاق عن أشياخه أن قوماً من المشركين قدموا على رسول الله ص فقالوا إن فينا إسلاماً فابعت معنا نفرًا من أصحابك يُفقهوننا و يُرءوننا القرآن و يُعلّموننا شرائع الإسلام

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

فبعث معهم عشرة منهم عاصم بن ثابت و مرثد بن أبي مرثد و عبد الله بن طارق و حبيب بن عدي و زيد بن دينة و خالد بن أبي البكير و معقب بن عبيد و أمر عليهم مرثداً و قيل عاصم فخرجوا حتى إذا كانوا بالرجيع و هو ماء هذيل غدروا بالقوم و استصرحوا عليهم هذيلاً

⁶³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 13 H 1

So, he^{-saww} send ten with them, from them were Aasim Bin Sabit, and Marsad bin Abu Marsad, and Abdullah Bin Tariq, and Khubeyd Bin Aday, and Zayd Bin Al-Dasina, and Khalid Bin Abu Al-Bukeyr, and Muaqqib Bin Ubeyd, and mad Marsad to be the commander upon them, and it is said Aasim. They went out until they were at Al-Rajie, and it is a spring of Al-Hazeyl, they betrayed the people and cried out for help to Hazeyl against them.

فَخَرَجَ بَنُو لِحْيَانَ فَلَمَّ يَرِعُ الْقَوْمَ إِلَّا رَجَالَ بِأَيْدِيهِمُ السُّيُوفُ فَأَخَذَ أَصْحَابُ رَسُولِ اللَّهِ ص سُبُوقَهُمْ فَقَالُوا هُمْ إِنَّا وَ اللَّهُ مَا نُرِيدُ فَتَالِكُمْ إِنَّمَا نُرِيدُ أَنْ نُصِيبَ بِكُمْ مِنْ أَهْلِ مَكَّةَ وَ لَكُمْ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لَا نَقْتُلَكُمْ فَأَمَّا عَاصِمٌ وَ مَرْزُوقٌ وَ خَالِدٌ وَ مُعَقِّبٌ فَقَالُوا وَ اللَّهُ لَا نَقْبَلُ مِنْ مُشْرِكٍ عَهْدًا فَقَاتَلُوهُمْ حَتَّى قُتِلُوا وَ أَمَّا زَيْدٌ وَ حُبَيْبٌ وَ ابْنُ طَارِقٍ فَاسْتَأْسَرُوا

The clan of Lahyan came out, but the group was not awed except by men having the swords in their hands. So, the companions of Rasool-Allah^{-saww} grabbed their swords and said to them, 'By Allah^{-azwj}! We do not want to fight you. But rather, we want to share with you from the people of Makkah, and for you is the pact and the covenant that we will not fight you'. As for Aasim and Marsad and Khalid and Muaqqib, they said, 'By Allah^{-azwj}! We will not accept any agreement from a Polytheist', and they fought them until they were killed; and as for Zayd and Khubeyb and Ibn Tariq, they were captured.

وَ أَمَّا عَاصِمٌ بِنُ ثَابِتٍ فَإِنَّهُ نَزَرَ كِنَانَتَهُ وَ فِيهَا سَبْعَةُ أَشْهُمٍ فَقَتَلَ بِكُلِّ سَهْمٍ رَجُلًا مِنْ عَظَمَاءِ الْمُشْرِكِينَ ثُمَّ قَالَ اللَّهُمَّ إِنِّي حَمَيْتُ دِينَكَ صَدَرَ النَّهَارِ فَارْحَمْ لَحْمِي آخِرَ النَّهَارِ ثُمَّ أَحَاطَ بِهِ الْمُشْرِكُونَ فَقَتَلُوهُ وَ أَرَادُوا رَأْسَ عَاصِمٍ لِيَبِيعُوهُ مِنْ سُلَافَةَ بِنْتِ سَعْدٍ وَ كَانَتْ نَذَرَتْ أَنْ تَشْرَبَ فِي قِحْفِهِ الخُمْرَ لِأَنَّهُ قَتَلَ ابْنَيْهَا يَوْمَ أُحُدٍ

And as for Aasim Bin Sabit, he raised his quiver and there were seven arrows in it, and he killed with each arrow from the great ones of the Polytheists, then said, 'O Allah^{-azwj}! I protected Your^{-azwj} Religion in the middle of the day so have Mercy on my flesh at the end of the day'. Then the Polytheists surrounded him and killed him, and they wanted the head of Aasim in order to sell it to Sulafat Bint Sa'ad, and she had vowed that she would drink the wine in his skull, because he had killed her son on the day of Ohad.

فَحَمَمَتْهُ الدَّبَرُ فَقَالُوا أَنهَلُوهُ حَتَّى يُمِيسِيَ فَتَذْهَبَ عَنْهُ فَبَعَثَ اللَّهُ الْوَادِيَّ فَاحْتَمَلَهُ فَسُمِّيَ جَمَى الدَّبَرِ وَ خَرَجُوا بِالنَّقْرِ الثَّلَاثَةِ حَتَّى إِذَا كَانُوا بِمَرِّ الظَّهْرَانِ انْتَرَعَ عَبْدُ اللَّهِ بِنُ طَارِقٍ يَدَهُ مِنْهُمْ وَ أَخَذَ سَيْفَهُ وَ اسْتَأْخَرَ عَنْهُ الْقَوْمَ فَرَمَوْهُ بِالْحِجَارَةِ حَتَّى قَتَلُوهُ فَقُبِرَ بِمَرِّ الظَّهْرَانِ

But a swarm of bees prevented it, so they said, 'Respite him until we can touch him'. She moved away from him, and Allah^{-azwj} Sent the valley (flood) and it carried him away. So, it was named as the protective bees. And they came out with the number, the three of them until when they were at the alleyways of Al-Zahran, Abdullah Bin Tariq snatched away his hand from them and grabbed his sword, and the group stayed away from him and pelted him with the stones until they killed him. So, he was buried in the alleyways of Al-Zahran.

وَ قَدَّمُوا حُبَيْبٌ وَ زَيْدٌ مَكَّةَ فَابْتِئَاعَ حُجَيْرٍ بِنُ أَبِي إِهَابٍ حُبَيْبًا لِابْنِ أُخْتِهِ عُثْمَانَ بِنِ الْحَارِثِ لِيَقْتُلَهُ بِأَبِيهِ وَ ابْتِئَاعَ صَفْوَانَ بِنُ أُمَيَّةَ زَيْدًا لِيَقْتُلَهُ بِأَبِيهِ فَحَبَسُوهُمَا حَتَّى خَرَجَتِ الْأَشْهُرُ الْحُرْمُ ثُمَّ أَخْرَجُوهُمَا إِلَى التَّنْعِيمِ فَقَتَلُوهُمَا

And they arrived with Khubeyb and Zayd at Makkah and Hujeyr Bin Abu Ihad bought Khubeyb for a son of his sister Uqba Bin Al-Haris in order to kill him for his father, and Safwan Bin

Umayya bought Zayd in order to kill him for his father. So, they were both withheld until the sacred months came, then they brought them out to Al-Taneem and killed them.

وَقَالَ قَائِلٌ لِّزَيْدٍ عِنْدَ قَتْلِهِ أَجُوبُ أَنْتَ الْآنَ فِي أَهْلِكَ وَ أَنَّ مُحَمَّدًا مَكَانَكَ فَقَالَ وَ اللَّهُ مَا أَحْبُّ أَنَّ مُحَمَّدًا يُشَاكُ بِشَوْكَةٍ وَ إِنِّي جَالِسٌ فِي أَهْلِي فَقَالَ أَبُو سُفْيَانَ وَ اللَّهُ مَا رَأَيْتُ مِنْ قَوْمٍ قَطُّ أَشَدَّ حُبًّا لِصَاحِبِهِمْ مِنْ أَصْحَابِ مُحَمَّدٍ.

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

وَ بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَشْرَةَ عَيْنَاءَ وَ أَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ حَتَّى إِذَا كَانُوا بِالْهَدَّةِ بَيْنَ عُسْفَانَ وَ مَكَّةَ دَكَّرُوا لِحَيٍّ مِنْ هَدَيْلٍ يُقَالُ لَهُمْ نَبُو لِحْيَانَ فَتَفَرُّوا إِلَيْهِمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامَ فَأَقْتَضُوا آثَارَهُمْ فَلَمَّا أَحَسَّ بِهِمْ عَاصِمٌ وَ أَصْحَابُهُ جَمُّوا إِلَى مَوْضِعٍ فَأَحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمْ انزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ وَ لَكُمْ الْعَهْدُ وَ الْمِيثَاقُ أَنْ لَا نَقْتُلَ مِنْكُمْ أَحَدًا

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

فَقَالَ عَاصِمٌ أَيْهَا الْقَوْمُ أَمَا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ اللَّهُمَّ أَحْبِرْ عَنَّا نَبِيَّكَ فَرَمَوْهُمْ بِالنَّبْلِ فَقَتَلُوا عَاصِمًا فَتَرَلَّ مِنْهُمْ ثَلَاثَةٌ عَلَى الْعَهْدِ مِنْهُمْ حُبَيْبٌ وَ زَيْدُ بْنُ الدَّيْنَانِيِّ وَ رَجُلٌ آخَرٌ فَلَمَّا اسْتَمَكَّنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيَّتِهِمْ فَرَبَطُوهُمْ بِهَا

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

قَالَ الرَّجُلُ الثَّلَاثُ هَذَا وَ اللَّهُ أَوَّلُ الْعَدْرِ وَ اللَّهُ لَا أَصْحَابَكُمْ إِنَّ لِي بِهَذَا أَسْوَأُ يُرِيدُ الْقَتْلَ فَجَرُّهُ وَ عَاجَلُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَقَتَلُوهُ وَ انْطَلَقُوا بِحُبَيْبٍ وَ زَيْدٍ حَتَّى بَاغَوْهُمَا بِمَكَّةَ بَعْدَ وَقْعَةِ بَدْرٍ فَلَبِثَ حُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا عَلَى قَتْلِهِ فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحْدُ بِهَا فَأَعَارَتْهُ فَدَرَجَ بُنْيَ لَهَا وَ هِيَ غَافِلَةٌ حَتَّى أَنَاهُ فَوَجَدَتْهُ جَالِسًا عَلَى فَخِذِهِ وَ الْمَوْسَى بِيَدِهِ

The third man said, 'By Allah^{-azwj} this is the first betrayal. By Allah^{-azwj} I will not accompany you as there is an example for me with them intending the killing'. They dragged him and treated him but he refused to accompany them. So, they killed him and went with Khubeyb and Zayd until they sold them at Makkah after the event of Badr. Khubeyb remained a captive with them until they united upon killing him. He borrowed Musa from one of the daughters of Al-Haris to be united with her, and she lent him, and a son of hers gradually came and she was unaware until he came and found him seated upon his thigh, and Al-Musa was in his hand.

قَالَ فَفَزِعَتْ فِرْعَنَةَ عَرَفَهَا حُبَيْبٌ فَقَالَ أَ تَخْشَيْنِ أَنْ أَفْتُلَهُ مَا كُنْتُ لِأَفْعَلِ ذَلِكَ إِنَّ الْعَدْرَ لَيْسَ مِنْ شَأْنِنَا قَالَتْ وَ اللَّهُ مَا رَأَيْتُ أُسِيرًا قَطُّ خَيْرًا مِنْ حُبَيْبٍ وَ اللَّهُ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قِطْفًا مِنْ عِنَبٍ فِي يَدِهِ وَ إِنَّهُ لَمَوْثِقٌ بِالْحَدِيدِ وَ مَا يَمَكَّةَ مِنْ نَمْرَةٍ وَ كَانَتْ تَقُولُ إِنَّهُ لَرِزْقٌ رَزَقَهُ اللَّهُ حُبَيْبًا

He said, 'He was alarmed and Khubeyb recognised his alarm. He said, 'Are you scared that I will kill him? I would not do that. The betrayal isn't from our trait'. She said, 'By Allah^{-azwj}! I have not seen any captive at all better than Khubeyb. By Allah^{-azwj}! One day I found him eating a bunch of grapes in his hand, and he was bound by the iron, and there are no fruits in Makkah', and you are saying it is a sustenance of Allah^{-azwj} for Khubeyb'.

فَلَمَّا أَخْرَجُوهُ مِنَ الْحَرَمِ لِيُقْتَلُوهُ فِي الْحِلِّ قَالَ لَهُمْ حُبَيْبٌ دَعُونِي أَصْلِي [أَصْلِي] رَكَعَتَيْنِ فَتَرَكُوهُ فَرَكَعَ رَكَعَتَيْنِ فَقَالَ وَ اللَّهُ لَوْ لَا أَنْ تَحْسَبُوا أَنَّ مَا بِي حَزَجٌ لَرَدْتُ اللَّهُمَّ أَحْصِهِمْ عَدَدًا وَ أَفْتُلُهُمْ بَدَدًا وَ لَا تُبْقِ مِنْهُمْ أَحَدًا وَ قَالَ

عَلَى أَبِي حُبَيْبٍ كَانَ فِي اللَّهِ مَضْرَعِي

فَلَسْتُ أَبَالِي حِينَ أَقْتُلُ مُسْلِمًا

يُبَارِكُ عَلَى أَوْصَالِ شَيْلٍ مُمَرَّجٍ

وَ ذَلِكَ فِي ذَاتِ الْإِلَهِ وَ إِنْ يَشَاءُ

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

فَصَلَّوهُ حَيًّا فَقَالَ اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ لِي أَحَدٌ حَوْلِي يُبَلِّغُ سَلَامِي رَسُولَكَ فَأَبْلِغُهُ سَلَامِي ثُمَّ قَامَ إِلَيْهِ أَبُو عُقْبَةَ بْنُ الْحَارِثِ فَقَتَلَهُ فَكَانَ حُبَيْبٌ هُوَ سَنَ الصَّلَاةِ لِكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا

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

قَالَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ وَ لَقَدْ رَأَيْتُ أَبَا سُفْيَانَ يُلْقِينِي إِلَى الْأَرْضِ فَرَقًا مِنْ دَعْوَةِ حُبَيْبٍ وَ كَانُوا يَقُولُونَ إِنَّ الرَّجُلَ إِذَا دُعِيَ عَلَيْهِ فَاضْطَجَعَ زَلَّتْ عَنْهُ الدَّعْوَةُ فَلَمَّا بَلَغَ النَّبِيُّ صَ هَذَا الْحَبْرُ قَالَ لِأَصْحَابِهِ أَيُّكُمْ يَحْتَرِلُ حُبَيْبًا عَنْ حَسْبَتِهِ فَقَالَ الرَّبِيزُ أَنَا يَا رَسُولَ اللَّهِ وَ صَاحِبِي الْمِقْدَادُ بْنُ الْأَسْوَدِ

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

فَخَرَجَا بِمَشِيَانِ بِاللَّيْلِ وَ يَكْمُنَانِ بِالنَّهَارِ حَتَّى أَتَيَا التَّنْعِيمَ لَيْلًا وَ إِذَا حَوْلَ الْحَسْبَةِ أَرْبَعُونَ مِنَ الْمُشْرِكِينَ نِيَامٌ تَشَاوَى فَأَنْزَلَاهُ فَإِذَا هُوَ رَطْبٌ يَنْتَنِي لَمْ يُبْتِنِ مِنْهُ شَيْءٌ بَعْدَ أَرْبَعِينَ يَوْمًا وَ يَدُهُ عَلَى جِرَاحَتِهِ وَ هِيَ تَبِضُّ دَمًا اللَّوْنُ لَوْنُ الدَّمِ وَ الرِّيحُ رِيحُ الْمَسْكَ فَحَمَلَهُ الرَّبِيزُ عَلَى فَرْسِهِ وَ سَارُوا

They both went out walking at night and lying in wait at night until they came to Al-Taneem at night, and there were forty from the Polytheists sleeping around the wood, intoxicated. They brought him down and he was wet nothing stinking from him after forty days, and his

hand was upon his injury and it was dripping blood, the colour being the colour of blood, and the aroma being the aroma of musk. Al-Zubeyr carried him upon his horse and they travelled.

فَأْتَبَتِ الْكُفَّارُ وَ قَدْ فَقدُوا حَبِيباً فَأَخْبَرُوا قُرَيْشاً فَركب مِنْهُمْ سَبْعُونَ فَمَلَأَ حِجْفُوهُمْ قَدْفَ الرُّبَيْذِ حَبِيباً فَأَبْتَلَعَتْهُ الْأَرْضُ فَسَمِيَ بِلِيعِ الْأَرْضِ فَقَالَ الرُّبَيْذُ مَا جَرَأَكُمْ عَلَيْنَا يَا مَعْشَرَ قُرَيْشٍ ثُمَّ رَفَعَ الْعِمَامَةَ عَنْ رَأْسِهِ فَقَالَ أَنَا الرُّبَيْذُ بْنُ عَوَّامٍ وَ أُمِّي صَفِيَّةُ بِنْتُ عَبْدِ الْمُطَّلِبِ وَ صَاحِبِي الْمِقْدَادُ بْنُ الْأَسْوَدِ أَسَدَانِ رَابِعَانِ يَدْفَعَانِ عَنَّا أَشْبَاهَهُمَا فَإِنْ شِئْتُمْ نَاضَلْتُمْكُمْ وَ إِنْ شِئْتُمْ نَارَلْتُمْكُمْ وَ إِنْ شِئْتُمْ أَنْصَرْتُمْ فَانصَرَفُوا إِلَى مَكَّةَ وَ قَدِمَا عَلَى رَسُولِ اللَّهِ ص.

The Kafirs woke up and they missed Khubeyb. Quraysh informed them and seventy of them rode. When they came across them, Al-Zubeyr threw Khubeyb (his body) and the ground swallowed him, and it was named as the 'swallowing ground'. Al-Zubeyr said, 'Why are you being audacious upon us, O community of Quraysh?' Then he raised the turban from his head and said, 'I am Al-Zubeyr Bin Al-Awwam, and My mother is Safiya Bint Abdul Muttalib^{-asws}, and my companion is Al-Miqdad Bin Al-Aswad, two lions defending their cubs. If you like we will fight you and if you like we will clash with you, and if you like you can leave'. They left to go to Makkah, and they went to Rasool-Allah^{-saww}'.⁶⁴

3- وَ قَالَ ابْنُ الْأَعْرَابِيِّ فِي الْكَلَامِ لَمَّا قُتِلَ عَاصِمٌ وَ أَحْبَابُهُ بَعَثَ رَسُولُ اللَّهِ عَمْرُو بْنُ أُمَيَّةَ الْعَضْبَرِيَّ إِلَى مَكَّةَ مَعَ رَجُلٍ مِنَ الْأَنْصَارِ وَ أَمْرُهُمَا بِقَتْلِ أَبِي سُفْيَانَ قَالَ عَمْرُو دَمَرْتُ أَنَا وَ صَاحِبِي وَ مَعِيَ بَعِيرٌ لِي وَ بِرِجْلِ صَاحِبِي عَلَّةٌ فَكُنْتُ أَحْمِلُهُ عَلَى بَعِيرِي حَتَّى إِذَا جِئْنَا بَطْنَ أَحَجَّ فَعَمَلْنَا بِعَيْرِنَا فِي الشَّعْبِ وَ قُلْتُ لِصَاحِبِي انْطَلِقْ بِنَا إِلَى أَبِي سُفْيَانَ لِنَقْتُلَهُ فَإِنْ خَشِيتَ شَيْئاً فَانْطَلِقْ بِالْبَعِيرِ فَارْتَبِعْهُ وَ انْطَلِقْ بِرَسُولِ اللَّهِ ص وَ أَعِيرْهُ الْمَرْءَ وَ حَتَّى عَقِي

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

فَدَخَلْنَا مَكَّةَ وَ مَعِيَ خُمْبُرٌ إِنْ عَاطَفَنِي إِنْسَانٌ ضَرَبْتُهُ بِهِ فَقَالَ صَاحِبِي هَلْ لَكَ أَنْ تَبْدَأَ فَتَطُوفَ وَ تُصَلِّيَ رَكَعَتَيْنِ فَعُلْتُ إِنْ أَهَلَّ مَكَّةَ يَجْلِسُونَ بِأَيْمَانِهِمْ وَ أَنَا أَعْرِفُ بِمَا فَكَلَّمُ بِنَلِّ حَتَّى أَتَيْتَا الْبَيْتَ فَطَلَعْنَا ثُمَّ حَرَّجْنَا فَمَرَرْنَا بِمَجْلِسِ لَهْمٍ فَعَرَفَنِي بِعَضْبِهِمْ فَصَرَخَ بِأَعْلَى صَوْتِهِ هَذَا عَمْرُو بْنُ أُمَيَّةَ

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

فَقَالَ أَهَلَّ مَكَّةَ الْبَيْتَ وَ قَالُوا مَا جَاءَ إِلَّا لِشَرٍّ وَ كَانَ فَاتِكاً مُشَفِطِطاً فِي الْحَاكِمِيَّةِ فَعُلْتُ لِصَاحِبِي النَّجَاءَ هَذَا الَّذِي كُنْتُ أَحْذَرُ أَنَّمَا أَبُو سُفْيَانَ قَالِيَسَ إِلَيْهِ سَبِيلٌ فَانْحَ بِمَنْسِكَ فَعَدْنَا حَتَّى صَدَدْنَا الْجَبَلِ فَدَخَلْنَا فِي غَارٍ فَبَيْنَمَا نَحْنُ نَبِيدٌ لِنَبْنَا نَنْتَظِرُ أَنْ يَسْكُنَ الطَّلَبُ قَالَ قَوْلَ اللَّهِ إِنْ لَعِينُ إِذْ أَقْبَلَ عُثْمَانُ بْنُ مَالِكٍ النَّبِيِّ بِعَرَسِ نَهْ

⁶⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 13 H 2

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

فَقَامَ عَلَى بَابِ الْغَارِ فَصَرَخْتُ إِلَيْهِ فَصَرَخْتُهُ بِالْمَنْجَرِ فَصَاحَ صَيْحَةً أَسْمَعَ أَهْلَ مَكَّةَ فَأَقْبَلُوا إِلَيْهِ وَرَجَعْتُ إِلَى مَكِّي فَوَجَدُوهُ وَبِهِ رَمَقٌ فَقَالُوا مَنْ صَرَخَكَ فَقَالَ عَمْرُو بْنُ أُمَيَّةَ ثُمَّ مَاتَ وَ لَمْ يَقْدِرْ أَنْ يُخْبِرَهُمْ بِمَكِّي وَ شَتَاهُمْ قَتَلَ صَاحِبِيهِمْ عَنْ طَلْبِي فَاسْتَمْلَوْهُ وَ مَكَّنَا فِي الْغَارِ يَوْمَئِذٍ حَتَّى سَكَنَ الطَّلَبُ

He stood at the entrance of the cave and I went out and struck him with the dagger. He shrieked such a shout that the people of Makkah hear, and they came towards him, and I returned to my place. They found him and he had some breath left in him. They said, ‘Who struck you?’ He said, ‘Amro Bin Umayya’. Then he died, and he was not able upon informing them with the place, and their pre-occupation with the killing of their companion prevented them for searching for me. They carried him away and we remained in the cave until the search subsided.

ثُمَّ جَرَسًا إِلَى التَّنَائِيمِ فَإِذَا شَجَبَتْهُ خُبَيْبٌ وَ حَوْلَهُ حَرَسٌ فَصَدَدْتُ حَبِيبَتَهُ فَأَحْتَمَلْتُهُ عَلَى ظَهْرِي فَمَا سَمِعْتُ إِلَّا أَلْحَاؤَ مِنْ أَرْبَعِينَ خُطْوَةً حَتَّى بَدَأُوا بِى فَطَرَسْتُهُ فَاسْتَدْرَأُوا فِي الْأَثَرِ فَأَخْبَرُوا وَ رَجَعُوا وَ انْطَلَقَ صَاحِبِي فَرَكِبَ الْبَعِيرَ وَ أَتَى رَسُولَ اللَّهِ ص وَ أَخْبَرَهُ وَ أَمَا حُبَيْبٌ فَلَمْ يَرِ بَعْدَ ذَلِكَ فَكَانَ الْأَرْضُ اجْتَلَعَتْهُ

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

قَالَ وَ سِرْتُ حَتَّى دَخَلْتُ غَارَ الصَّبَّانِ وَ مَعِيَ قَوْسِي وَ أَسْهُبِي فَبَيْنَا أَنَا فِيهِ إِذْ دَخَلَ مِنْ بَنِي أَعْوَرَ طَوِيلٌ يَشْوِشٌ عَنَّمَا لَهُ فَقَالَ مَنِ الرَّجُلُ فَعُلْتُ مِنْ بَنِي الدُّؤَلِ فَاضْطَجَعَ مَعِيَ وَ رَفَعَ عَصِيَّتَهُ يَتَعَلَّقِي وَ يَقُولُ وَ لَسْتُ بِمُسْلِمٍ مَا دُمْتُ حَيًّا وَ لَسْتُ أُدِينُ دِينَ الْمُسْلِمِينَ ثُمَّ نَامَ فَعَلَلْتُهُ ثُمَّ سِرْتُ فَإِذَا رَجُلَانِ بَعَثَهُمَا قُرَيْشٌ يَتَحَسَّسَانِ أَمْرَ رَسُولِ اللَّهِ ص فَرَمَيْتُ أَحَدَهُمَا بِسَهْمٍ فَعَلَلْتُهُ وَ اسْتَأْذَنْتُ الْأُخْرَى فَعَدِمْتُ عَلَى رَسُولِ اللَّهِ ص وَ أَخْبَرْتُهُ الْخَبْرَ فَصَحِحَ وَ دَخَا لِي بِخَيْرٍ.

He said, ‘And I travelled until I entered the cave of Al Zajnan and with me was my bow and my arrows. While I was in it when a tall man from the clan of Awr entered ushering some sheep of his. He said, ‘Who is the man?’ I said, ‘From the clan of Al Duil’. He lied down near me and raised his voice singing and said, ‘I will not be a Muslim for as long as I am alive, and I will not be on the religion of the Muslims’. Then he slept. I killed him, then travelled, and there were two men which Quraysh had sent to investigate (spy) the matter of Rasool Allah^{-sawww}. I shot at one of them with an arrow and killed him, and I captured the other and proceeded to Rasool Allah^{-sawww} and informed him^{-sawww} the news. He^{-sawww} chuckled and supplicated for me with goodness’.⁶⁵

⁶⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 13 H 3

CHAPTER 14 – MILITARY EXPEDITION OF THE CLAN OF AL-NAZEER

الآيات الحشر هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَ قَدَفَ فِي قُلُوبِهِمُ الرُّعْبَ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَ أَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ

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

وَ لَوْ لَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبْنَا فِي الدُّنْيَا وَ لَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ

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

ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَ رَسُولَهُ وَ مَنْ يُشَاقِقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

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

مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ لِيُخْزِيَ الْفَاسِقِينَ

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

إِلَى قَوْلِهِ تَعَالَى الْحَشْرَ أَمْ تَرَى إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَ إِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ

Up to the Words of the Exalted: **Have you not seen those who commit hypocrisy saying to their brethren from the people of the Book, those who commit Kufr, 'If you were to go forth, we will go forth along with you, and we will never obey anyone regarding you, ever! And if you were to be fought against, we will help you'. And Allah Testifies that they are the liars [59:11]**

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَ لَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَ لَئِنْ نَصَرُوهُمْ لَيُوَلِّنَنَّ الْأَدْبَارَ ثُمَّ لَا يُنصَرُونَ

If they were to go forth, they would not be going forth along with them, and if they are fought against, they would not be helping them, and even if they do help them, they would turn their backs, then they would not be helped [59:12]

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنْتُمْ قَوْمٌ لَا تَعْقِلُونَ

You are being more intensely feared in their hearts than Allah. That is because they are a people not understanding [59:13]

لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرَىٍّ مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّىٰ ذَلِكَ بِأَنْتُمْ قَوْمٌ لَا يَعْقِلُونَ

They will not fight against you altogether except in a fortified town, or from behind walls. Their in-fighting between them is severe. You reckon them to be united, and their hearts are disunited. That is because they are a people not using their intellects [59:14]

كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وَيَالَ أَمْرِهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

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

كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

Like the Satan when he says to the human being, 'Commit Kufr!' So when he does commit Kufr, he says, 'I am disavowed from you. I fear Allah, Lord of the worlds' [59:16]

فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ

So both their end-results would be that they would both be in the Fire, abiding eternally therein, and that is a Recompense of the unjust ones [59:17]

قال الطبرسي رحمه الله هُوَ الَّذِي أَخْرَجَ قَيْلٍ نَزَلَتْ السُّورَةُ فِي إِجْلَاءِ بَنِي النَّضِيرِ مِنَ الْيَهُودِ فَمِنْهُمْ مَنْ خَرَجَ إِلَى خَيْبَرَ وَمِنْهُمْ مَنْ خَرَجَ إِلَى الشَّامِ عَنْ مُجَاهِدٍ وَقَتَادَةَ وَ ذَلِكَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ الْمَدِينَةَ صَاحِلَهُ بَنُو النَّضِيرِ عَلَى أَنْ لَا يُقَاتِلُوهُ وَلَا يُقَاتِلُوا مَعَهُ فَقَبِلَ ذَلِكَ مِنْهُمْ

Al-Tabarsee said, **'He is the One Who Threw out [59:2]** – 'It is said the Chapter was Revealed regarding the evacuation of the clan of Al-Nazeer from the Jews. From them was one who went out to Khyber and from them was one who went out to Syria – from Mujadi and Qatada, and that is that when the Prophet^{-saww} entered Al-Medina the clan of Al-Nazeer reconciled with him^{-saww} upon that they will not fight against him^{-saww} nor fight with him^{-saww}. He^{-saww} accepted that from them.

فلما غزا رسول الله ص بدرًا و ظهر على المشركين قالوا و الله إنه للنبي الذي وجدنا نعتة في التوراة لا ترد له راية فلما غزا ص غزاة أحد و هزم المسلمون ارتابوا و نقضوا العهد فركب كعب بن الأشرف في أربعين راكبًا من اليهود إلى مكة فأتوا قريشًا و حالفوهم و عاهدوهم على أن تكون كلمتهم واحدة على محمد ص

When Rasool-Allah^{-saww} battled at Badr and won against the Polytheists, they said, 'By Allah^{-azwj!} Surely, he^{-saww} is the Prophet^{-saww} whom we find him^{-saww} to be in the Torah. No flag would be repelled to him^{-saww}'. When he^{-saww} battled the battle of Ohad and the Muslims were defeated, they doubted and broke the covenant. So, Ka'ab Bin Al-Ashraf rode to Makkah

among forty riders from the Jews. They came to Quraysh and vowed to them and made pact with them upon that their word would be one against Muhammad^{-sawww}.

ثم دخل أبو سفيان في أربعين وكعب في أربعين من اليهود المسجد و أخذ بعضهم على بعض الميثاق بين الأستار و الكعبة ثم رجع كعب بن الأشرف و أصحابه إلى المدينة و نزل جبرئيل و أخبر النبي ص بما تعاهد عليه كعب و أبو سفيان و أمره بقتل كعب بن الأشرف فقتله محمد بن مسلمة الأنصاري و كان أخاه من الرضاعة.

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

قال محمد بن إسحاق خرج رسول الله ص إلى بني النضير يستعينهم في دية القتلين من بني عامر اللذين قتلها عمرو بن أمية الضمري و كان بين بني النضير و بين عامر عقد و حلف فلما أتاهم رسول الله ص يستعينهم في الدية قالوا نعم يا أبا القاسم نعينك على ما أحببت ثم خلا بعضهم ببعض فقال إنكم لن تجدوا الرجل على مثل حالته هذه و رسول الله ص إلى جانب جدار من بيوتهم قاعد

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

فقالوا من رجل يعلو على هذا البيت و يلقي عليه صخرة و رسول الله ص في نفر من أصحابه فأتاه الخبر من السماء بما أراد القوم فقام و قال لأصحابه لا تبرحوا فخرج راجعا إلى المدينة و لما استبطئوا النبي ص قاموا في طلبه فلقوا رجلا مقبلا من المدينة فسألوه عنه فقال رأيت داخل المدينة

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

فأقبل أصحاب النبي ص حتى انتهوا إليه فأخبرهم الخبر بما أرادت اليهود من الغدر و أمر رسول الله ص محمد بن مسلمة بقتل كعب بن الأشرف فخرج و معه سلكان بن سلامة و ثلاثة من بني الحارث و خرج النبي ص على أثرهم و جلس في موضع ينتظر رجوعهم فذهب محمد بن مسلمة مع القوم إلى قرب قصره و أجلس قومه عند جدار و ناداه يا كعب

The companions of the Prophet^{-sawww} came until they ended up to him^{-sawww}. He^{-sawww} informed them the news of what the Jews had intended of the betrayal, and Rasool-Allah^{-sawww} instructed Muhammad Bin Maslama with killing Ka'ab Bin Al-Ashraf. He went out and with him was Salkan Bin Maslama and three from the clan of Al-Haris, and the Prophet^{-sawww} went

out upon their footsteps, and sat in a place awaiting their return. Muhammad Bin Maslama went with the group to near his castle and his group sat by a wall, and he called out to him, 'O Ka'ab!'

فانتبه و قال من أنت قال أنا محمد بن مسلمة أخوك جئتك أستقرض منك دراهم فإن محمدا يسألنا الصدقة و ليس معنا الدراهم فقال كعب لا أقرضك إلا بالرهن قال معي رهن انزل فخذ

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

و كانت له امرأة بنى بها تلك الليلة عروسا فقالت لا أدعك تنزل لأني أرى حمرة الدم في ذلك الصوت فلم يلتفت إليها و خرج فعانقه محمد بن مسلمة و هما يتحدان حتى تباعدا من القصر إلى الصحراء ثم أخذ رأسه و دعا بقومه و صاح كعب فسمعت امرأته فصاحت و سمع بنو النضير صوتها فخرجوا نحوه فوجدوه قتيلا و رجع القوم سالمين إلى رسول الله ص

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

فلما أسفر الصبح أخبر رسول الله ص أصحابه بقتل كعب ففرحوا و أمر رسول الله ص بجرهم و السير إليهم فصار بالناس حتى نزل بهم فتحصنوا منه في الحصن و أمر رسول الله ص بقطع النخل و التحريق فيها فنادوه يا محمد قد كنت تنهى عن الفحشاء فما بالك تقطع النخل و تحرقها

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

فأنزل الله سبحانه ما قطعتم من لينة أو تركتموها الآية و هي البؤيرة في قول حسان

حريق بالبؤيرة مستطير.

و هان على سراة بني لؤي.

Allah^{-azwj} the Glorious Revealed: **Whatever palm-tree you cut down or you leave it [59:5]** – the Verse, and it is 'Al-Buewrya' (the fire) in the words of Hasaan (the poet), who prosed:

و قال ابن عباس كان النبي ص حاصرهم حتى بلغ منهم كل مبلغ فأعطوه ما أراد منهم فصالحهم على أن يحقن لهم دماءهم و أن يخرجهم من أرضهم و أوطانهم و أن يسيرهم إلى أذرعات بالشام و جعل لكل ثلاثة منهم بعيرا و سقاء

And Ibn Abbas said, 'The Prophet^{-sawww} had besieged them until it reached with them every reaching, and they gave him^{-sawww} what he^{-sawww} wanted from them. He^{-sawww} reconciled with them upon that he^{-sawww} would save their blood and that they would come out from the land and their homeland, and that they would travel to Azra'at at Syria, and make for every three of them, one camel and one quencher.

فخرجوا إلى أدرعات و أربحا إلا أهل بيتين منهم آل أبي الحقيق و آل حبي بن أخطب فإنهم لحقوا بخيبر و لحقت طائفة منهم بالحيرة و كان ابن عباس يسمي هذه السورة سورة بني النضير

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

1- عم، إعلام الورى ثم كانت غزوة بني النضير و ذلك أن رسول الله ص مشى إلى كعب بن الأشرف يستقرضه فقال مرحباً بك يا أبا القاسم و أهلاً فجلس رسول الله ص و أصحابه فقام كأنه يصنع لهم طعاماً و حدث نفسه أن يقتل رسول الله ص

(The book) 'Alaam Al Wara' – Then there was the military expedition of the clan of Al Nazeer, and that is that Rasool-Allah^{-sawww} walked to Ka'ab Bin Al Ashraf to borrow from him. He said, 'Welcome to you^{-sawww} O Abu Al Qasim^{-asws} and hello!' Rasool-Allah^{-sawww} and his^{-sawww} companions sat down. He stood up as if he was preparing a meal for them, and discussed within himself that he would kill Rasool-Allah^{-sawww}.

فزل جبرئيل عليه السلام فأخبره بما هم به القوم من العذر فقام ص كأنه يقضي حاجة و عرف أنهم لا يقتلون أصحابه و هو حي فأخذ ص الطريق نحو المدينة فاستقبله بعض أصحاب كعب الذين كان أرسل إليهم يستعين بهم على رسول الله ص فأخبر كعباً بذلك فسار المسلمون راجعين

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

فقال عبد الله بن صوريا و كان أعلم اليهود إن ربه أطلعته على ما أردتموه من العذر و لا يأتيكم و الله أول ما يأتيكم إلا رسول محمد يأمركم عنه بالجلاد فأطبعوني في حصلتين لا خير في الثالثة أن تسلموا فتأمنوا على دياركم و أموالكم و إلا فإنه يأتيكم من يقول لكم اخرجوا من دياركم

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

فقالوا هذه أحب إلينا قال أما إن الأولى خير لكم منها و لو لا أني أفضحكم لأسلفت ثم بعث محمد بن مسلمة إليهم يأمرهم بالرحيل و الجلاد عن ديارهم و أموالهم و أمره أن يؤجلهم في الجلاد ثلاث ليالٍ.

They said, 'This is more beloved to us'. He said, 'But the first (choice) is better for you that it, and had it not been for me exposing you all, I would have become a Muslim'. Then he^{-saww} sent Muhammad Bin Maslama to them ordering them with the departing and the expulsion from their houses and their wealth, and instructed him that he should respite them regarding the exiling, for three nights".⁶⁶

2- أَقُولُ قَالَ الْكَازِرُونِيُّ وَغَيْرُهُ فِي سَرِّحِ تِلْكَ الْقِصَّةِ كَانَتْ غَزْوَةُ بَنِي النَّضِيرِ فِي رَبِيعِ الْأَوَّلِ وَكَانَتْ مَنَازِلُهُمْ بِنَاجِيَةِ الْفَرَجِ وَ مَا وَالَاهَا بِعَرِيَّةٍ يُقَالُ لَهَا زُهْرَةٌ وَ إِهْمٌ لَمَّا نَقَضُوا الْعَهْدَ وَ عَاقَدُوا الْمُشْرِكِينَ عَلَى حَرْبِ النَّبِيِّ ص حَرَجَ ص يَوْمَ السَّبْتِ وَ صَلَّى فِي مَسْجِدِ قُبَاءَ وَ مَعَهُ نَقَرٌ مِنْ أَصْحَابِهِ

I (Majlisi) am saying, 'Al-Kazruny and others said in explanation of that story, 'The military expedition of the clan of Al Nazeer happened in Rabbi Al Awwal, and their houses were in the area of Al Farie and what follows it, by a town called Zuhra, and they, when they broke the covenant and made a pact with the Polytheists upon going to war against the Prophet^{-saww}. He^{-saww} went out on the day of Saturday and prayed Salat in Masjid Quba, and with him^{-saww} were a number of his^{-saww} companions.

ثُمَّ أَتَى بَنِي النَّضِيرِ فَكَلَّمَهُمْ أَنْ يُعِينُوهُ فِي دِيَةِ رَجُلَيْنِ كَانَ قَدْ آمَنَهُمَا فَفَتَلَهُمَا عَمْرُو بْنُ أُمَيَّةَ وَ هُوَ لَا يَعْلَمُ فَقَالُوا نَفَعَلْ وَ هُمَا بِالْعَدْرِ بِهِ فَقَالَ عَمْرُو بْنُ الْحِجَاشِ أَنَا أَطْهَرُ عَلَى الْبَيْتِ فَأَطْرَحُ عَلَيْهِ صَخْرَةً فَقَالَ سَلَامٌ بِنُ مِشْكَمٍ لَا تَفْعَلُوا فَوَ اللَّهُ لِيُخْبِرَنَّ بِمَا هَمَمْتُمْ

Then he^{-saww} came to the clan of Al-Nazeer and spoke to them that they should assist him^{-saww} regarding the wergild of two men whom they had granted safety but were killed by Amro Bin Umayya, and he did not know. They said, 'We shall do so', and they thought with the betrayal with him^{-saww}. Amro Bin Al-Hajash, 'I will go on top of the house and drop a rock upon him^{-saww}'. Salam Bin Mishkem, 'Do not do it, for by Allah^{-azwj} he^{-saww} would be informed with what you are thinking of'.

فَجَاءَ جَبْرَيْلُ فَأَخْبَرَهُ ص فَخَرَجَ رَاجِعاً إِلَى الْمَدِينَةِ ثُمَّ دَعَا عَلِيّاً وَ قَالَ لَا تَبْرَحْ مِنْ مَكَانِكَ فَمَنْ خَرَجَ عَلَيْكَ مِنْ أَصْحَابِي فَسَأَلْكَ عَنِّي فَقُلْ تَوَجَّهَ إِلَى الْمَدِينَةِ فَقَعَلْ ذَلِكَ ثُمَّ لَحِقُوا بِهِ فَبَعَثَ النَّبِيُّ ص مُحَمَّدَ بْنَ مَسْلَمَةَ إِلَيْهِمْ وَ أَمَرَهُمْ بِالْجَلَاءِ وَ قَالَ لَا تُسَاكِنُونِي وَ قَدْ هَمَمْتُمْ بِمَا هَمَمْتُمْ بِهِ وَ قَدْ أَجَلْتُمْكُمْ عَشْرًا

Jibraeel^{-as} came to him^{-saww} and informed him^{-saww}. He^{-saww} went out returning to Al-Medina, then called Ali^{-asws} and said: 'Do not move from your^{-asws} position, and the one from my^{-saww} companions who comes to you^{-asws} asking about me^{-saww}, then say: 'He^{-saww} headed towards Al-Medina'. He^{-asws} did that, then caught up with him^{-saww}. The Prophet^{-saww} sent Muhammad Bin Maslama to them and ordered them with the expulsion and said: 'You did not let me^{-saww} dwell and had thought with what you had thought with, and I^{-saww} have respited you for ten (days)'.

فَأَرْسَلَ إِلَيْهِمْ ابْنَ أَبِي لَاحِظٍ فَجَاءَ فَإِنَّ مَعِيَ الْقَوْمَ مِنْ قَوْمِي وَ غَيْرَهُمْ يَدْخُلُونَ حُصُونَكُمْ فَيَمُوتُونَ مِنْ آخِرِهِمْ وَ يُجِدُّكُمْ فُرِيظَةً وَ خَلْفَاؤُهُمْ مِنْ عَطْفَانٍ فَطَمِعَ حَيِّيَّ فِيمَا قَالَ ابْنُ أَبِي لَاحِظٍ

Ibn Ubay sent a message to them, 'Do not go out for with me there are two thousand from my people and other will enter your fortress and they will be dying up to their last one and

⁶⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 14 H 1

(the clan of) Qureyza and their allies from Gatfan will be helping you'. Huyay coveted regarding what Ibn Ubay said.

فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ص فَصَلَّى الْعَصْرَ بِنَاءِ بَنِي النَّضِيرِ وَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَحْمِلُ رَايَتَهُ وَ اسْتَخْلَفَ عَلَى الْمَدِينَةِ ابْنُ أُمِّ مَكْتُومٍ فَلَمَّا رَأَوْا رَسُولَ اللَّهِ ص قَامُوا عَلَى حُصُونِهِمْ مَعَهُمُ النَّبَلُ وَ الْحِجَارَةُ فَأَعْتَزَلْتَهُمْ قُرَيْظَةُ وَ خَفَرَهُمْ ابْنُ أُبَيٍّ فَحَاصَرَهُمْ رَسُولُ اللَّهِ ص وَ قَطَعَ نَخْلَهُمْ وَ كَانَتِ النَّخْلَةُ مِنْ نَجِيلِهِمْ تَمَنُّ وَ صِيفٍ وَ أَحَبَّ إِلَيْهِمْ مِنْ وَصِيفٍ وَ قِيلَ قَطَعُوا نَخْلَةً وَ أَخْرَفُوا نَخْلَةً وَ قِيلَ كَانَ جَمِيعٌ مَا قَطَعُوا وَ أَخْرَفُوا سِتَّ نَخْلَاتٍ

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

فَقَالُوا نَحْنُ نَخْرُجُ مِنْ بِلَادِكَ فَأَجْلَاهُمْ عَنِ الْمَدِينَةِ وَ وُلَّى إِخْرَاجَهُمْ مُحَمَّدٌ بْنُ مَسْلَمَةَ وَ حَمَلُوا التِّسَاءَ وَ الصَّيْبَانَ وَ تَحَمَّلُوا عَلَى سَبْتِمَائَةٍ بَعِيرٍ وَ قَالَ لَهُمْ رَسُولُ اللَّهِ ص الْخُرُوجُ وَ لَكُمْ دِمَاؤُكُمْ وَ مَا حَمَلَتِ الْإِبِلُ إِلَّا الْحَلْقَةَ وَ هِيَ السِّلَاحُ

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

فَقَبَضَ رَسُولُ اللَّهِ ص الْأَمْوَالَ وَ الْحَلْقَةَ فَوَجَدَ مِنَ الْحَلْقَةِ خَمْسِينَ دِرْعًا وَ خَمْسِينَ بَيْضَةً وَ ثَلَاثِمِائَةَ وَ أَرْبَعِينَ سَيْفًا وَ كَانَتْ عَنَائِمُ بَنِي النَّضِيرِ صَبِيئًا لِرَسُولِ اللَّهِ ص خَالِصَةً لَمْ يَخْمُسْهَا وَ لَمْ يَسْهَمْ مِنْهَا لِأَخِيهِ وَ قَدْ أُعْطِيَ نَاسًا مِنْهَا وَ رُوِيَ أَنَّهُ حَاصَرَهُمْ إِخْدَى وَ عِشْرِينَ لَيْلَةً.

Rasool-Allah^{-saww} took possession of the wealth and the 'Halaqa', and found from the 'Halaqa' fifty coats of armour and fifty helmets and three hundred and forty swords, and the booty of the clan of Al Nazeer was purely for Rasool-Allah^{-saww} purely, not setting out a fifth and not sharing for anyone, and he^{-saww} had given the people from it. And it is reported that he^{-saww} besieged them for twenty one days".⁶⁷

3- فس، تفسير القمي يا أَيُّهَا الرَّسُولُ لَا يَجْزِيكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَابِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ فَإِنَّهُ كَانَ سَبَبَ نُزُولِهَا أَنَّهُ كَانَ بِالْمَدِينَةِ بَطْنًا مِنَ الْيَهُودِ مِنْ بَنِي هَارُونَ وَ هُمُ النَّضِيرُ وَ قُرَيْظَةُ وَ كَانَتِ قُرَيْظَةُ سَبْعِمِائَةَ وَ النَّضِيرُ أَلْفًا وَ كَانَتِ النَّضِيرُ أَكْثَرَ مَالًا وَ أَحْسَنَ خَالًا مِنْ قُرَيْظَةَ وَ كَانُوا خُلَفَاءَ لِعَبْدِ اللَّهِ بْنِ أُبَيٍّ

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

⁶⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 14 H 2

thousand (people), and the Nazeer were of more wealth and better state than the Qureyza, and they were allies of Abdullah Bin Abayy.

فَكَانَ إِذَا وَقَعَ بَيْنَ قُرَيْظَةَ وَ النَّضِيرِ قَتِيلًا وَ كَانَ الْقَتِيلُ مِنْ بَنِي النَّضِيرِ قَالُوا لِبَنِي قُرَيْظَةَ لَا تَرْضَى أَنْ يَكُونَ قَتِيلًا مِنَّا بِقَتِيلٍ مِنْكُمْ فَجَرَى بَيْنَهُمْ فِي ذَلِكَ مُحَاطَبَاتٍ كَثِيرَةً حَتَّى كَادُوا أَنْ يَقْتَتِلُوا حَتَّى رَضِيَتْ قُرَيْظَةُ

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

وَ كَتَبُوا بَيْنَهُمْ كِتَابًا عَلَى أَنَّهُ أَيُّ رَجُلٍ مِنَ الْيَهُودِ قَتَلَ رَجُلًا مِنْ بَنِي قُرَيْظَةَ أَنْ يُجِيبَهُ وَ يُحَمِّمَ وَ التَّجَنِّيَةَ أَنْ يُفْعَدَ عَلَى جَمَلٍ وَ يُوَلَّى وَجْهَهُ إِلَى ذَنْبِ الْجَمَلِ وَ يُلَطَّخَ وَجْهَهُ بِالْحَمَاءِ وَ يَدْفَعُ نَصْفَ الدِّيَةِ

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

وَ أَيُّمَا رَجُلٍ مِنْ بَنِي قُرَيْظَةَ قَتَلَ رَجُلًا مِنَ النَّضِيرِ أَنْ يَدْفَعَ إِلَيْهِ الدِّيَةَ كَامِلَةً وَ يُقْتَلَ بِهِ

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

فَلَمَّا هَاجَرَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ دَخَلَ الْأَوْسُ وَ الْخِزْرَجِ فِي الْإِسْلَامِ ضَعُفَ أَمْرُ الْيَهُودِ فَقَتَلَ رَجُلًا مِنْ بَنِي قُرَيْظَةَ رَجُلًا مِنْ بَنِي النَّضِيرِ فَبَعَثُوا إِلَيْهِمْ بَنُو النَّضِيرِ ابْعَثُوا إِلَيْنَا بِدِيَةِ الْمَقْتُولِ وَ بِالْقَاتِلِ حَتَّى نَقْتُلَهُ فَقَالَتْ قُرَيْظَةُ لَيْسَ هَذَا حُكْمَ التَّوْرَةِ وَ إِنَّمَا هُوَ شَيْءٌ غَلَبْتُمُونَا عَلَيْهِ فِيمَا الدِّيَةِ وَ إِنَّمَا الْقَتْلُ وَ إِلَّا فَهَذَا مُحَمَّدٌ بَيْنَنَا وَ بَيْنَكُمْ فَهَلُمُّوا نَتَحَاكَمَ إِلَيْهِ

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

فَعَشَّتْ بَنُو النَّضِيرِ إِلَى عَبْدِ اللَّهِ بْنِ أَبِي وَ قَالُوا سَلْ مُحَمَّدًا أَنْ لَا يَنْفُضَ شَرْطَنَا فِي هَذَا الْحُكْمِ الَّذِي بَيْنَنَا وَ بَيْنَ قُرَيْظَةَ فِي الْقَتْلِ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي ابْعَثُوا رَجُلًا يَسْمَعُ كَلَامِي وَ كَلَامَهُ فَإِنْ حَكَمَ لَكُمْ بِمَا تُرِيدُونَ وَ إِلَّا فَلَا تَرْضَوْا بِهِ

The clan of Al-Nazeer walked to Abdullah Bin Abay and they said, 'Ask Muhammad^{-saww} that he^{-saww} should not break our stipulations in this judgment which is between us and the clan of Qureyza regarding the killing'. Abdullah Bin Abay said, 'Send some men along with me to

hear my speech and his^{-saww} speech. If he^{-saww} does judge for you all with what you are wanting (fine), or else you should not be pleased with him^{-saww}'.

فَبَعَثُوا مَعَهُ رَجُلًا فَجَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ هَؤُلَاءِ الْقَوْمَ فَرِيطَةٌ وَ النَّضِيرَ قَدْ كَتَبُوا بَيْنَهُمْ كِتَابًا وَ عَهْدًا وَثِيقًا تَرَضَوْا بِهِ وَ الْآنَ فِي قُدُومِكَ يُرِيدُونَ نَفْضَهُ وَ قَدْ رَضُوا بِحُكْمِكَ فِيهِمْ فَلَا تَنْفُضْ عَلَيْهِمْ كِتَابَهُمْ وَ شَرَطَهُمْ فَإِنَّ بَنِي النَّضِيرِ لَهُمُ الْقُوَّةُ وَ السِّلَاحُ وَ الْكِرَاعُ وَ نَحْنُ نَخَافُ الدَّوَائِرَ

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

فَاعْتَمَرَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ لَمْ يُجِبْهُ بِشَيْءٍ فَتَنَزَلَ عَلَيْهِ جِبْرَائِيلُ بِهَذِهِ الْآيَاتِ يَا أَيُّهَا الرَّسُولُ لَا يَجُزُّنَكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَامِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ وَ مِنَ الَّذِينَ هَادُوا يَعْنِي الْيَهُودَ سَمَاعُونَ لِلْكَذِبِ

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

سَمَاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوكَ يَحْرُفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَعْنِي عَبْدَ اللَّهِ بْنَ أَبِي وَ بَنِي النَّضِيرِ يَقُولُونَ إِنَّ أُوتَيْنَاهُمْ هَذَا فَحُدُوهُوَ وَ إِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا يَعْنِي عَبْدَ اللَّهِ بْنَ أَبِي حَيْثُ قَالَ لِبَنِي النَّضِيرِ إِنْ لَمْ يَحْكَمْ لَكُمْ بِمَا تُرِيدُونَ فَلَا تَقْبَلُوا

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

وَ مَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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

سَمَاعُونَ لِلْكَذِبِ أَكْأَلُونَ لِلشَّحْتِ فَإِنْ جَاؤَكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرَضْ عَنْهُمْ وَ إِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَ إِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

They are listening to the lies, devouring the ill-gotten gains. So if they were to come to you, then judge between them or turn away from them. And if you turn away from them, they will never (be able to) harm you anything, and if you judge, then judge between them with the justice; surely Allah Loves the just ones [5:42]

إِلَى قَوْلِهِ وَ مَنْ لَمْ يَجْعَلْ مَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Up to His^{-azwj} Words: **And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44].**

قَوْلُهُ نَحْشَى أَنْ تُصِيبَنَا دَائِرَةٌ هُوَ قَوْلُ عَبْدِ اللَّهِ بْنِ أَبِي لَيْسَةَ لِرَسُولِ اللَّهِ ص لَأَ تَنْقُضَ حُكْمَ بَنِي النَّضِيرِ فَإِنَّا نَحْأَفُ الدَّوَابِرَ .

‘We fear that a calamity would befall us’. [5:52] – It is the word of Abdullah Bin Ubayy to Rasool-Allah^{-saww}, ‘Do not break the ruling of the clan of Al-Nazer, for we fear the calamity’.⁶⁸

4- فس، تفسیر القمی هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا قَالِ سَبَبُ ذَلِكَ أَنَّهُ كَانَ بِالْمَدِينَةِ ثَلَاثَةٌ أَبْنَاءٌ مِنَ الْيَهُودِ بَنِي النَّضِيرِ وَ قُرَيْظَةَ وَ قَيْنِقَاعَ وَ كَانَ بَيْنَهُمْ وَ بَيْنَ رَسُولِ اللَّهِ ص عَهْدٌ وَ مُدَّةٌ فَتَقَضُوا عَهْدَهُمْ وَ كَانَ سَبَبُ ذَلِكَ فِي بَنِي النَّضِيرِ فِي تَقْضِ عَهْدِهِمْ أَنَّهُ أَتَاهُمْ رَسُولُ اللَّهِ ص يَسْتَسْلِفُهُمْ دِيَةَ رَجُلَيْنِ قَتَلَهُمَا رَجُلٌ مِنْ أَصْحَابِهِ غِيْلَةً يَعْنِي يَسْتَفْرِصُ وَ كَانَ قَصْدَ كَعْبِ بْنِ الْأَشْرَفِ

Tafseer Al-Qummy - **He is the One Who Threw out from their homes, those who committed Kufr from the People of the Book, at the first banishment. You did not think that they would be coming out, [59:2]** –

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

فَلَمَّا دَخَلَ عَلَى كَعْبِ قَالَ مَرْحَبًا يَا أَبَا الْقَاسِمِ وَ أَهْلًا وَ قَامَ كَأَنَّهُ يَصْنَعُ لَهُ الطَّعَامَ وَ حَدَّثَ نَفْسَهُ أَنْ يَقْتُلَ رَسُولَ اللَّهِ ص وَ يُتْبِعَ أَصْحَابَهُ فَنَزَلَ جِبْرَائِيلُ فَأَخْبَرَهُ بِذَلِكَ

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

فَرَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ قَالَ لِمُحَمَّدِ بْنِ مَسْلَمَةَ الْأَنْصَارِيِّ أَذْهَبَ إِلَى بَنِي النَّضِيرِ فَأَخْبِرُهُمْ أَنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَخْبَرَنِي بِمَا هَمَمْتُمْ بِهِ مِنَ الْعُدْرِ فَإِنَّمَا أَنْ تَخْرُجُوا مِنْ بَلَدِنَا وَ إِنَّمَا أَنْ تَأْتُوا بِحَرْبٍ فَقَالُوا نُخْرِجُكَ مِنْ بِلَادِكَ

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

⁶⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 14 H 3

فَبَعَثَ إِلَيْهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ أَلَّا تَخْرُجُوا وَ تَقِيمُوا وَ تُنَابِدُوا مُحَمَّدًا الْحَرْبَ فَلَيْبِي أَنْصُرَكُمْ أَنَا وَ قَوْمِي وَ خُلَفَائِي فَإِنْ خَرَجْتُمْ خَرَجْتُ مَعَكُمْ وَ إِنْ قَاتَلْتُمْ قَاتَلْتُ مَعَكُمْ فَأَقَامُوا وَ أَصْلَحُوا حُصُونَهُمْ وَ هَمَّيْتُوا لِلْقِتَالِ وَ بَعَثُوا إِلَى رَسُولِ اللَّهِ ص أَنَا لَا نَخْرُجُ فَاصْنَعْ مَا أَنْتَ صَانِعٌ

He^{-saww} sent Abdullah Bin Ubayy to them but he said, 'If you do not go out, and stay put, you will be the focus for the war of Muhammad^{-saww}. I am your helper, along with my people and my allies. So if you go out, I shall go out with you, and if you fight, I shall fight with you'. But they stayed put, and repaired their fortresses and prepared for the battle. And they sent a message to Rasool-Allah^{-saww}, 'We will not leave, so you^{-saww} do what you want to do'.

فَقَامَ رَسُولُ اللَّهِ ص وَ كَثُرَ وَ كَثُرَ أَصْحَابُهُ وَ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تَقَدَّمْ إِلَى بَنِي النَّضِيرِ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ الرَّايَةَ وَ تَقَدَّمَ وَ جَاءَ رَسُولُ اللَّهِ ص وَ أَحَاطَ بِحُصُونِهِمْ وَ غَدَرَ بِهِمْ عَبْدُ اللَّهِ بْنُ أُبَيٍّ

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

وَ كَانَ رَسُولُ اللَّهِ ص إِذَا ظَفَرَ بِمَقَدِّمِ بَيْتِهِمْ حَصَّنُوا مَا يَلِيهِمْ وَ خَرَّبُوا مَا يَلِيهِ وَ كَانَ الرَّجُلُ مِنْهُمْ مِمَّنْ كَانَ لَهُ بَيْتٌ حَسَنٌ خَرَّبَهُ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص أَمْرًا يَقْطَعُ مَخْلِبَهُمْ فَجَرَعُوا مِنْ ذَلِكَ وَ قَالُوا يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ بِالْفَسَادِ إِنْ كَانَ لَكَ هَذَا فَخُذْهُ وَ إِنْ كَانَ لَنَا فَلَا تَقْطَعْهُ

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

فَلَمَّا كَانَ بَعْدَ ذَلِكَ قَالُوا يَا مُحَمَّدُ نَخْرُجُ مِنْ بِلَادِكَ فَأَعْطِنَا مَا لَنَا فَقَالَ لَا وَ لَكِنْ نَخْرُجُونَ وَ لَكُمْ مَا حَمَلَتِ الْإِبِلُ فَلَمْ يَقْبَلُوا ذَلِكَ فَبُئُوا أَيَّامًا

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

ثُمَّ قَالُوا نَخْرُجُ وَ لَنَا مَا حَمَلَتِ الْإِبِلُ فَقَالَ لَا وَ لَكِنْ نَخْرُجُونَ وَ لَا يَحْمِلُ أَحَدٌ مِنْكُمْ شَيْئًا فَمَنْ وَجَدْنَا مَعَهُ شَيْئًا مِنْ ذَلِكَ فَتَلَّنَاهُ

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

فَخَرَجُوا عَلَى ذَلِكَ وَ وَقَعَ قَوْمٌ مِنْهُمْ إِلَى فَدَكٍ وَ وَادِي الْفُرَى وَ خَرَجَ قَوْمٌ مِنْهُمْ إِلَى الشَّامِ فَأَنْزَلَ اللَّهُ فِيهِمْ هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَ ظَنُّوا أَنَّهُمْ مَارِعَتْهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَتَاهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا إِلَى قَوْلِهِ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

So they went out upon that, and a group from them went to Fadak and the valley of Al-Qura, and a group from them went to Syria, and Allah^{-azwj} Revealed regarding them: **He is the One Who Threw out from their homes, those who committed Kufr from the People of the Book, at the first banishment. You did not think that they would be coming out, and they thought**

that their fortresses would defend them from Allah. But, Allah Came to them from where they had not reckoned [59:2] - up to His^{-azwj} Words: and (if) one opposes Allah, then surely Allah is Severe of the Punishment [59:4].

وَ أَنْزَلَ عَلَيْهِ فِيمَا عَابُوهُ مِنْ قَطْعِ النَّخْلِ مَا قَطَعْتُمْ مِنْ لَيْتَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَ لِيُخْزِيَ الْفَاسِقِينَ إِلَى قَوْلِهِ رَبَّنَا إِنَّكَ رَؤُوفٌ رَحِيمٌ

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

وَ أَنْزَلَ عَلَيْهِ فِي عَبْدِ اللَّهِ بْنِ أَبِي وَ أَصْحَابِهِ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَ لَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَ إِن قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ إِلَى قَوْلِهِ ثُمَّ لَا يُنصَرُونَ

And He^{-azwj} Revealed unto him^{-saww} regarding Abdullah Bin Ubayy and his companions: **Have you not seen those who commit hypocrisy saying to their brethren from the people of the Book, those who commit Kufr, 'If you were to go forth, we will go forth along with you, and we will never obey anyone regarding you, ever! And if you were to be fought against, we will help you'. And Allah Testifies that they are the liars [59:11] – up to His^{-azwj} Words: then they would not be helped [59:12].**

ثُمَّ قَالَ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ يَغْنِي بَنِي قَيْنُقَاعَ قَرِيبًا ذَاقُوا وَبَالَ أَمْرِهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ

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

ثُمَّ صَرَبَ فِي عَبْدِ اللَّهِ بْنِ أَبِي وَ بَنِي النَّضِيرِ مَثَلًا فَقَالَ كَمَثَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ قَوْلُهُ فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَ ذَلِكَ جَزَاءُ الظَّالِمِينَ.

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

فِيهِ زِيَادَةٌ أُخْرِفَ لَمْ يَكُنْ فِي رِوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ حَدَّثَنَا بِهِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ ثَابِتٍ عَنْ أَحْمَدَ بْنِ مَيْمُونٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي هُرَيْرَةَ - عَنْ أَبَانَ بْنِ عُمَرَ - عَنْ أَبِي بَصِيرٍ فِي عَزْوَةِ بَنِي النَّضِيرِ وَ زَادَ فِيهِ

Regarding it there is an addition of words which do not happen to be in the report of Ali Bin Ibrahim – It is narrate to us by Ahamad Bin Muhammad bin Sab it, from Ahmad Bin Maysam, from Al-Hassan Bin Ali Bin Abu Hamza, from Aban Bin Usman, from Abu Baseer regarding the military expedition of the clan of Al-Nazeer, and there is an increase in it –

فَقَالَ رَسُولُ اللَّهِ لِلْأَنْصَارِ إِنْ شِئْتُمْ دَفَعْتُ إِلَيْكُمْ الْمُهَاجِرِينَ وَ قَسَمْتُهَا فِيهِمْ وَ إِنْ شِئْتُمْ قَسَمْتُهَا بَيْنَكُمْ وَ بَيْنَهُمْ وَ تَرَكْتُهُمْ مَعَكُمْ قَالُوا قَدْ شِئْنَا أَنْ نَقْسِمَهَا فِيهِمْ فَ قَسَمَهَا رَسُولُ اللَّهِ ص بَيْنَ الْمُهَاجِرِينَ وَ دَفَعَهُمْ عَنِ الْأَنْصَارِ وَ لَمْ يُعْطِهِ مِنَ الْأَنْصَارِ إِلَّا رَجُلَيْنِ وَ هُمَا سَهْلُ بْنُ حَنَيْفٍ وَ أَبُو دُجَانَةَ فَإِذَا دُكِرَا حَاجَةً.

Rasool-Allah^{-sawww} said to the Helpers: 'If you like I^{-sawww} can push it away to (from) you and distribute it among them, and if you like I can distribute it between you and them, and leave them with you'. They said, 'We desire that you^{-sawww} distribute it among them'. So, Rasool-Allah^{-sawww} distribute it between the Emigrants and pushed it away from the Helpers, and did not give it from the Helpers except to two men, and they were Sahl Bin Huneyf and Abu Dujana, for they both expressed need".⁶⁹

5- وَ رَوَى الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي مَجْمَعِ الْبَيَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص يَوْمَ بَنِي النَّضِيرِ لِلْأَنْصَارِ إِنْ شِئْتُمْ قَسَمْتُكُمْ لِلْمُهَاجِرِينَ مِنْ دِيَارِكُمْ وَ أَمْوَالِكُمْ وَ تُشَارِكُوهُمْ فِي هَذِهِ الْغَنِيمَةِ وَ إِنْ شِئْتُمْ كَانَتْ لَكُمْ دِيَارِكُمْ وَ أَمْوَالِكُمْ وَ لَمْ يُقَسِّمْ لَكُمْ شَيْءٌ مِنَ الْغَنِيمَةِ

Tabarsy reported in (the book) 'Majma Al-Bayan', from Ibn Abbas who said, 'Rasool-Allah^{-sawww} said to the Helpers on the day of the clan of Al-Nazeer: 'If you like you can distribute for the Emigrants from your houses and your wealth and you can participate in this booty, and if you like your houses and your wealth can be for you and I^{-sawww} do not distribute anything for you from the booty'.

فَقَالَ الْأَنْصَارُ بَلْ نَقْسِمُ لَهُمْ مِنْ أَمْوَالِنَا وَ نُؤْتِيهِمْ بِالْغَنِيمَةِ وَ لَا نُشَارِكُهُمْ فِيهَا فَ نَزَلَ وَ يُؤْتِيهِمْ عَلَى أَنْفُسِهِمْ الْآيَةَ.

The Helpers said, 'But you^{-sawww} distribute for them from our wealth and prefer them with the booty (as well), and we shall not participate with them in it'. So it was Revealed: **and they are preferring (others) over their own selves, [59:9] – the Verse**".⁷⁰

6- قَب، المناقب لابن شهر آشوب شا، الإرشاد وَ لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ص إِلَى بَنِي النَّضِيرِ عَمَدَ عَلَى حِصَارِهِمْ فَضْرَبَ قُبَّةً فِي أَقْصَى بَنِي حَطْمَةَ مِنَ الْبَطْحَاءِ فَلَمَّا أَقْبَلَ اللَّيْلُ رَمَاهُ رَجُلٌ مِنْ بَنِي النَّضِيرِ بِسَهْمٍ فَأَصَابَ الْقُبَّةَ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub (and the book) 'Al-Irshad' – 'And when Rasool-Allah^{-sawww} headed to the clan of Al-Nazeer, he^{-sawww} deliberated upon besieging them and struck a dome in the outskirts of the clan of Hatama from Al-Bat'ha. When the night came a man from the clan of Al-Nazeer shot at him^{-sawww} with an arrow and it hit his^{-sawww} canopy.

فَأَمَرَ النَّبِيُّ ص أَنْ تُحَوَّلَ قُبَّةُ إِلَى السَّفْحِ وَ أَحَاطَ بِهَا الْمُهَاجِرُونَ وَ الْأَنْصَارُ فَلَمَّا اخْتَلَطَ الظَّلَامُ فَقَادُوا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ النَّاسُ يَا رَسُولَ اللَّهِ لَا نَرَى عَلَيْهِ فَقَالَ عَلَيْهِ وَ إِلَيْهِ السَّلَامُ أَرَاهُ فِي بَعْضِ مَا يُصْلِحُ شَأْنَكُمْ فَلَمْ يَلْبَثْ أَنْ جَاءَ بِرَأْسِ الْيَهُودِيِّ الَّذِي رَمَى النَّبِيَّ ص وَ كَانَ يُقَالُ لَهُ عَزْرُورًا فَطَرَحَهُ بَيْنَ يَدَيْ النَّبِيِّ ص

The Prophet^{-sawww} instructed to transfer the canopy to the end and the Emigrants and the Helpers surrounded it. When the darkness came the people missed Amir Al-Momineen^{-asws}. The people said, 'O Rasool-Allah^{-sawww}! We do not see Ali^{-asws}'. He^{-sawww} said: 'I^{-sawww} see him^{-asws} (busy) regarding what corrects your affairs'. It was not long before he^{-asws} came with a head

⁶⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 14 H 4

⁷⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 14 H 5

of the Jew who had shot at the Prophet^{-saww}, and he was called Azura. He^{-asws} dropped it in front of the Prophet^{-saww}.

فَقَالَ لَهُ النَّبِيُّ ص كَيْفَ صَنَعْتَ فَقَالَ إِنِّي رَأَيْتُ هَذَا الْحَيْبِثَ جَرِيئاً شُجَاعاً فَكَمَنْتُ لَهُ وَ فُلْتُ مَا أَجْرَاهُ أَنْ يَخْرُجَ إِذَا اخْتَلَطَ اللَّيْلُ يَطْلُبُ مِنَّا غِرَّةً فَأَقْبَلَ مُصَلِّئاً بِسَيْفِهِ فِي تِسْعَةِ نَفَرٍ مِنَ الْيَهُودِ فَشَدَّدْتُ عَلَيْهِ وَ قَتَلْتُهُ فَأَقْلَعْتُ أَصْحَابَهُ وَ لَمْ يَبْرَحُوا قَرِيباً فَأَبْعَثُ مَعِيَ نَفراً فَإِنِّي أَرْجُو أَنْ أَظْفَرَ بِحِمِّ

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

فَبَعَثَ رَسُولُ اللَّهِ ص مَعَهُ عَشْرَةً فِيهِمْ أَبُو دُجَانَةَ سِمَاكُ بْنُ حَرْشَةَ وَ سَهْلُ بْنُ حَنْبَلٍ فَأَذْرَكُوهُمْ قَبْلَ أَنْ يَلْجُوا الْحِصْنَ فَقَتَلُوهُمْ وَ جَاءُوا بِرُءُوسِهِمْ إِلَى النَّبِيِّ ص فَأَمَرَ أَنْ تُطْرَحَ فِي بَعْضِ آبَارِ بَنِي حَطْمَةَ وَ كَانَ ذَلِكَ سَبَبَ فَتْحِ حُصُونِ بَنِي النَّضِيرِ وَ فِي تِلْكَ اللَّيْلَةِ قُتِلَ كَعْبُ بْنُ الْأَشْرَفِ وَ اصْطَفَى رَسُولُ اللَّهِ ص أَمْوَالَ بَنِي النَّضِيرِ وَ كَانَتْ أَوَّلَ صَافِيَةٍ

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

فَسَمَّهَا رَسُولُ اللَّهِ ص بَنَى الْمُهَاجِرِينَ الْأَوَّلِينَ وَ أَمَرَ عَلِيّاً عَلَيْهِ السَّلَامُ فَخَازَ مَا لِرَسُولِ اللَّهِ ص مِنْهَا فَجَعَلَهُ صَدَقَةً وَ كَانَ فِي يَدِهِ مُدَّةَ حَيَاتِهِ ثُمَّ فِي يَدِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بَعْدَهُ وَ هُوَ فِي وُلْدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ حَتَّى الْيَوْمِ

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

وَ فِيمَا كَانَ مِنْ أَمْرِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فِي هَذِهِ الْعَزَاةِ وَ قَتْلِهِ الْيَهُودِيَّ وَ حَمِيئِهِ إِلَى النَّبِيِّ ص بِرُءُوسِ التَّسْعَةِ التَّمَرِ يَقُولُ حَسَّانُ بْنُ ثَابِتٍ

بَنِي فُرَيْطَةَ وَ التُّمُوسُ تُطْلَعُ
طَوَّاراً يُسَلِّطُهُمْ وَ طَوَّاراً يَدْفَعُ

لِلَّهِ أَيْ كَرِيهَةً أَبْلَيْتُهَا
أُرْدَى رُبَيْسَهُمْ وَ آبَ بِتِسْعَةٍ

And among what happened from Amir Al-Momineen^{-asws} during this military expedition, and him^{-asws} killing the Jew, and his^{-asws} coming to the Prophet^{-saww} with the heads of the nine persons, Hassan Bin Sabit (a poet) prosed, 'For the Sake of Allah^{-azwj}, which abhorrence the

clan of Qureyza was Tried, and the souls emerged, and their chief responded and the father of nine, a phase that crippled them and a phase repelled (them)”.⁷¹

⁷¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 14 H 6

CHAPTER 15 – MILITARY EXPEDITION OF ZAT AI RIQA'A AND MILITARY EXPEDITION OF USFAN

الآيات النساء وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ إِلَى قَوْلِهِ النَّسَاءِ كِتَابًا مَوْفُوتًا

The Verses – (Surah) Al Nisaa: **And when you (O Rasool) are among them, so establish the Salat for them, [4:102]** – up to His^{-azwj} Words of Surah Al Nisaa: **a timed Ordinance [4:103]**.

و ذكر أبو حمزة الثمالي في تفسيره أن النبي ص غزا محاربا و بني أنمار فهزموهم الله و أحرزوا الذراري و الأموال فنزل رسول الله ص و المسلمون و لا يرون من العدو أحدا فوضعوا أسلحتهم و خرج رسول الله ص لبعض حاجته و قد وضع سلاحه فجعل بينه و بين أصحابه الوادي

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

فأتى قبل أن يفرغ من حاجته السيل في الوادي و السماء ترش فحال الوادي بين رسول الله ص و بين أصحابه و جلس في ظل شجرة فبصر به غورث بن الحارث المحاربي فقال له أصحابه يا غورث هذا محمد قد انقطع من أصحابه فقال قتلي الله إن لم أقتله و انحدر من الجبل و معه السيف

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

و لم يشعر به رسول الله ص إلا و هو قائم على رأسه و معه السيف قد سله من غمده و قال يا محمد من يعصمك مني الآن فقال رسول الله ص الله فانكب عدو الله لوجهه فقام رسول الله ص فأخذ سيفه و قال يا غورث من يمنعك مني الآن قال لا أحد

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

قال أ تشهد أن لا إله إلا الله و أي عبد الله و رسوله قال لا و لكني أعهد أن لا أقاتلك أبدا و لا أعين عليك عدوا فأعطاه رسول الله ص سيفه فقال له غورث و الله لأنت خير مني قال ص إني أحق بذلك

He^{-saww} said, 'Will you testify that there is no god except Allah^{-azwj} and I^{-saww} am a servant of Allah^{-azwj} and His^{-azwj} Rasool^{-saww}?' He said, 'No, but I give you^{-saww} a pact that I will neither fight

against you ever, nor will I assist an enemy against you^{-saww}. So, Rasool-Allah^{-saww} gave his sword back to him. Gowras said to him^{-saww}, 'By Allah^{-azwj}! You are better than I am'. He^{-saww} said: 'I^{-saww} am more rightful with that'.

و خرج غورث إلى أصحابه فقالوا يا غورث لقد رأيناك قائماً على رأسه بالسيف فما منعك منه قال الله أهويت له بالسيف لأضربه فما أدري من زلخني بين كتفي فخررت لوجهي و خر سفي و سبني إليه محمد فأخذه و لم يلبث الوادي أن سكن فقطع رسول الله ص إلى أصحابه فأخبرهم الخبر و قرأ عليهم إن كان بكم أذى من مطر الآية.

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

1- عم، إعلام الوری ثم كانت بعد غزوة بني النضير غزوة بني لحيان و هي الغزوة التي صلى فيها صلاة الخوف بعسفان حين أتاه الخبر من السماء بما هم به المشركون و قيل إن هذه الغزوة كانت بعد غزوة بني قريظة ثم كانت غزوة ذات الرقاع بعد غزوة بني النضير بشهرين

(The book) 'Alam Al-Wara' – Then after the military expedition of the clan of Al-Nazeer was the military expedition of the clan of Lahyan, and it is the military expedition in which he^{-saww} prayed Salat of the fear at Usfan when the news came to him^{-saww} from the sky with at the Polytheists had been thinking of, and it is said that this military expedition was after the military expedition of the clan of Qureyza, then was the military expedition of Zat Al-Riq'a after the military expedition of the clan of Al-Nazeer, by two months.

قال البخاري إنها كانت بعد حبيز لقي بها جمعاً من عطفان و لم يكن بينهما حرب و قد خاف الناس بعضهم بعضاً حتى صلى رسول الله ص صلاة الخوف ثم انصرف بالناس و قيل إنما سميت ذات الرقاع لأنه جبل فيه بقع حمرة و سواد و بياض فسوي ذات الرقاع و قيل إنما سميت بذلك لأن أقدامهم تقبت فيها فكانوا يلغون على أرجلهم الحرق.

Al-Bukhary said, 'It (Zat Al-Riq'a) happened after Khyber. A crowd from Gatfan met him^{-saww} at it, and no battle took place between them, and the people had feared each other to the extent that Rasool-Allah^{-saww} prayed the Salat of fear, then left with the people. And it is said, 'But rather it is named at Zat Al Riq'a' because it is a mountain wherein is a red and a black, and a white spot, so it is named at 'Zat Al Riq'a' (With the patches). And it is said, 'Rather is it named with that because their feet were injured therein. They had bandaged patches upon their legs'.⁷²

2- أقول قال ابن الأثير في الكامل أقام رسول الله ص بالمدينة بعد بني النضير شهرين ربيع ثم غزا نجداً يريد بني محارب و بني ثعلبة من عطفان و هي غزوة ذات الرقاع فلقي المشركين و لم يكن قتال و خاف الناس بعضهم بعضاً فنزلت صلاة الخوف

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

⁷² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 15 H 1

and Al-Akher), then went on a military expedition to Najd intending the clan of Muharib and the clan of Sa'alba from Gatfan, and it is the military expedition of Zat Al-Riq'a. He^{-saww} met the Polytheists and no killing took place, and the people feared each other. The Salat of fear was Revealed.

وَأَصَابَ الْمُسْلِمُونَ امْرَأَةً مِنْهُمْ وَكَانَ زَوْجُهَا غَائِبًا فَلَمَّا أَتَى أَهْلَهُ أُخْبِرَ الْحَبْرَ فَحَلَفَ لَا يَنْتَهِي حَتَّى يُهْرَقَ فِي أَصْحَابِ رَسُولِ اللَّهِ ص فَخَرَجَ يَتَّبِعُ أَثَرَ رَسُولِ اللَّهِ ص فَتَنَزَلَ رَسُولُ اللَّهِ فَقَالَ مَنْ يَخْرُسُنَا اللَّيْلَةَ فَانْتَدَبَ رَجُلًا مِنَ الْمُهَاجِرِينَ وَرَجُلًا مِنَ الْأَنْصَارِ فَأَقَامَا بِقَعْمِ شَعْبِ نَزَلَهُ النَّبِيُّ ص

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

فَأَضْطَجَعَ الْمُهَاجِرِيُّ وَحَرَسَ الْأَنْصَارِيُّ أَوَّلَ اللَّيْلِ وَ قَامَ يُصَلِّي وَ جَاءَ زَوْجُ الْمَرْأَةِ فَرَأَى شَخْصَهُ فَرَمَاهُ بِسَهْمٍ فَوَضَعَهُ فِيهِ فَانْتَزَعَهُ وَ ثَبَتَ قَائِمًا يُصَلِّي ثُمَّ رَمَاهُ بِسَهْمٍ آخَرَ فَأَصَابَهُ فَتَزَعَهُ وَ ثَبَتَ يُصَلِّي ثُمَّ رَمَاهُ الثَّلَاثَ فَوَضَعَهُ فِيهِ فَانْتَزَعَهُ ثُمَّ رَكَعَ وَ سَجَدَ

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

أَيَقْظَ صَاحِبَهُ وَ أَعْلَمَهُ فَوَثَبَ فَلَمَّا رَأَاهُمَا الرَّجُلُ عَرَفَ أَهْمًا عَلِمَا بِهِ فَلَمَّا رَأَى الْمُهَاجِرِيَّ مَا بِالْأَنْصَارِيِّ قَالَ سُبْحَانَ اللَّهِ أَلَا لَا أَيَقْظُنِي أَوَّلَ مَا رَمَاكَ قَالَ كُنْتُ فِي سُورَةٍ أَقْرؤها فَلَمْ أَحِبَّ أَنْ أَقْطَعَهَا ثُمَّ فَلَمَّا تَتَابَعَ عَلَيَّ الرَّئِي وَمَا رَكَعْتُ أَعْلَمْتُكَ وَ أَيُّمُ اللَّهِ لَوْ لَا خَوْفٌ أَنْ أُصَيِّعَ نَعْرًا أَمَرَنِي رَسُولُ اللَّهِ ص بِحِفْظِهِ لَقَطَعْتُ نَفْسِي قَبْلَ أَنْ أَقْطَعَهَا وَ قِيلَ إِنَّ هَذِهِ الْعَزْوَةَ كَانَتْ فِي الْمُحَرَّمِ سَنَةِ حَمْسٍ.

Then his companion woke up and came to know it and leapt up. When the man saw them both, he recognised that they both knew him. When the Emigrant saw what was with the Helper, he said, 'Glory be to Allah^{-azwj}! Why didn't you wake me up at first what hit you?' He said, 'I was in a Surah I was reciting and did not like to cut it. Then when he followed up the arrow upon me and I performed Ruku'u, I let you know. And I swear By Allah^{-azwj}! Had it not been for fear of missing a gap Rasool-Allah^{-saww} had instructed me with preserving it, I would have let my breath be cut off before I cut it'. And it is said that this military expedition was in Al-Muharram of the year five".⁷³

3- قب، المناقب لابن شهر آشوب عَزْوَةُ بَنِي لُحْيَانَ فِي جُمَادَى الْأُولَى وَ كَانَ بَيْنَهُمَا الرَّيِّ بِالْحِجَاةِ وَ صَلَّى فِيهَا صَلَاةَ الْخَوْفِ بِعُسْفَانَ وَ يُقَالُ فِي ذَاتِ الرَّيِّاقِ مَعَ عَطْفَانَ وَ كَانَ ذَلِكَ بَعْدَ النَّضِيرِ بِشَهْرَيْنِ وَ قَالَ الْبُخَارِيُّ بَعْدَ خَيْرٍ وَ لَمْ يَكُنْ حَرَبًا.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – The military expedition of the clan of Lahyan was in Jumady Al-Awwal, and there took place the stone-throwing between them, and he^{-saww} prayed the Salat of fear during it at Usfan; and it is said in Zat Al-Riq'a with Gatfan, and that

⁷³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 15 H 2

was after Al-Nazeer by two months. And Al-Bukhary said, 'After Khyber, and no war took place'.⁷⁴

4- أَقُولُ قَالَ الْكَازِرُونِيُّ فِي عَوَادِثِ السَّنَةِ الْخَامِسَةِ وَ فِيهَا كَانَتْ غَزَاةُ ذَاتِ الرِّقَاعِ وَ كَانَ سَبَبُهَا أَنَّ قَادِمًا قَدِمَ الْمَدِينَةَ بِحَبْلٍ لَهُ فَأَخْبَرَ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَعْمَارًا وَ ثَعْلَبَةً قَدْ جَمَعُوا لَهُمْ الْجُمُوعَ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَخَرَجَ لَيْلَةَ السَّبْتِ لِعَشْرِ مَخْلُودٍ مِنَ الْمُحَرَّمِ فِي أَرْبَعِينَ مِائَةً وَ قِيلَ فِي سَبْعِينَ مِائَةً

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

فَمَضَى حَتَّى أَتَى حَتْلَهُمْ بِذَاتِ الرِّقَاعِ وَ هِيَ جَبَلٌ فَلَمَّ يَدَهُ إِلَّا نِسْوَةً فَأَخَذَهُنَّ وَ فِيهِنَّ بَجَارِيَةٌ وَصَيْبَةٌ وَ هَرَبَتِ الْأَعْرَابُ إِلَى رُؤُوسِ الْجِبَالِ وَ خَافَ الْمُسْلِمُونَ أَنَّ يُجِيرُوا عَلَيْهِمْ فَصَلَّى بِحَيْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ صَلَاةِ التَّوْبَةِ وَ كَانَ أَوَّلَ مَا صَلَّاهَا وَ انصَرَفَ رَاجِعًا إِلَى الْمَدِينَةِ

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

فَاتَّبَعَ مِنْ جَابِرِ بْنِ عَبْدِ اللَّهِ جَمَلًا بِأَوْقِيَّةٍ وَ فَرَطَ لَهُ ظَهْرُهُ إِلَى الْمَدِينَةِ وَ سَأَلَهُ عَنْ دَيْنِ أَبِيهِ فَأَخْبَرَهُ فَقَالَ إِذَا قَرَّبْتَ الْمَدِينَةَ وَ أَرَدْتَ أَنْ تُقَدِّمَ شَاةً فَادْبِثْ وَ اسْتَغْفِرْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تِلْكَ اللَّيْلَةِ خَمْسًا وَ عِشْرِينَ مَرَّةً وَ فِي الرَّتْمِ مِائَةً مَرَّةً.

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

وَ فِي مُسْتَلِيمٍ مِنْ حَدِيثِ أَبِي نَضْرَةَ عَنْ جَابِرٍ قَالَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَذَا وَ كَذَا وَ اللَّهُ يَغْفِرُ لَكَ فَمَا زَالَ يَرِيدُنِي وَ اللَّهُ يَغْفِرُ لَكَ.

And in (Saheeh) Muslim, from a Hadeeth of Abu Nazra, from Jabir who said, 'Rasool-Allah^{-sawww} said: 'Will you sell it to me for such and such (price), and Allah^{-azwj} will Forgive you?' By Allah^{-azwj} he^{-sawww} did not cease to increase me with 'Allah^{-azwj} will Forgive you'.⁷⁵

5- وَ قَالَ ابْنُ الْأَثِيرِ فِي جُمَادَى الْأُولَى مِنَ السَّنَةِ السَّادِسَةِ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَنِي لَحْيَانَ يَطْلُبُ بِأَصْحَابِ الرَّجِيعِ حُصَيْنِ بْنِ عَدِيٍّ وَ أَصْحَابِهِ وَ أَظْهَرَ أَنَّهُ يُرِيدُ الشَّامَ لِلصَّيْبِ مِنَ الْقُوَّةِ غَزَةً وَ أَسْرَعَ السَّيْرَ حَتَّى نَزَلَ عَلَى مَنَازِلِ بَنِي لَحْيَانَ بَيْنَ أُنْحَجٍ وَ عُسْفَانَ فَوَجَدَهُمْ قَدْ خَدَرُوا وَ تَمَنَّعُوا فِي رُؤُوسِ الْجِبَالِ فَلَمَّا أَحْطَاهُ مَا أَرَادَ مِنْهُمْ خَرَجَ فِي مَائَتِي رَاكِبٍ حَتَّى نَزَلَ عُسْفَانَ تَخَوُّفًا لِأَهْلِ مَكَّةَ وَ أَرْسَلَ فَارِسِينَ مِنَ الصَّحَابَةِ حَتَّى بَلَغَا كِرَاعَ الْعَمِيمِ ثُمَّ عَادَ.

And Ibn al-Aseer said — 'In Jumady Al-Awwal of the year six, Rasool-Allah^{-sawww} went out to the clan of Lahyan seeking the return of Khubeyb Bin Aday and his companions, and manifested

⁷⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 15 H 3

⁷⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 15 H 4

that he^{-saww} is intending to go to Syria in order to achieve the strength of surprise and hastened the travel until he^{-saww} descended at the houses of the clan of Lahyan between Asah and Usfan. He^{-saww} found them to have been cautious and went to the top of the mountain. When he^{-saww} could not get what he^{-saww} wanted from them, he^{-saww} went out among two hundred riders until he^{-saww} descended at Usfan to frighten the people of Makkah, and sent two horsemen from the companions until they reached Kura'a Al-Ghameem, then they returned".⁷⁶

6- كا، الكافي حميد بن زياد عن الحسن بن محمد بن محمد بن أيوب و علي بن أبيه جميعاً عن البرنظي عن أبان بن عثمان عن أبي بصير عن أبي عبد الله عليه السلام قال: نزل رسول الله ص في غزوة ذات الرقاع تحت شجرة على شفير واد فأقبل سيل فحال بينه وبين أصحابه فرأه رجل من المشركين والمسلمون قياماً على شفير الوادي ينتظرون متى ينقطع السيل

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

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

فقال رجل من المشركين لقومه أنا أقتل محمداً فجاءه و شد على رسول الله ص بالسيف ثم قال من يُنجيك مني يا محمد فقال ربي و ربك

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

فَنَسَعَهُ جَبْرَيْلُ عَلَيْهِ السَّلَامُ عَنْ فَرَسِهِ فَسَقَطَ عَلَى ظَهْرِهِ فَقَامَ رَسُولُ اللَّهِ فَأَخَذَ السَّيْفَ وَ جَلَسَ عَلَى صَدْرِهِ وَ قَالَ مَنْ يُنجيك مني يا عورتُ فقال جودك و كرمك يا محمد فتركه و قام و هو يقول و الله لأنت خير مني و أكرم.

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

⁷⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 15 H 5

⁷⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 15 H 6

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

الآيات النساء فقاتلن في سبيل الله لا تكلفن إلا أنفسكم و حرض المؤمنين عسى الله أن يكف بأس الذين كفروا و الله أشد بأساً و أشد تنكيلاً

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

و قال تعالى النساء و لا تحنوا في ابتغاء القوم إن تكونوا تألمون فإنهم يألمون كما تألمون و ترجون من الله ما لا يترجون و كان الله عليماً حكيماً

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

قال الطبرسي رحمه الله في قوله تعالى فقاتلن في سبيل الله قال الكلبي إن أبا سفيان لما رجع إلى مكة يوم أحد و أعد رسول الله ص موسم بدر الصغرى و هي سوق يقوم في ذي القعدة فلما بلغ الميعاد قال للناس اخرجوا إلى الميعاد فتناقلوا و كرهوا ذلك كراهة شديدة أو بعضهم فأنزل الله عز و جل هذه الآية

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

فحرض النبي ص المؤمنين فتناقلوا عنه و لم يخرجوا فخرج رسول الله ص في سبعين راكباً حتى أتى موسم بدر فكفاهم الله بأس العدو و لم يوافهم أبو سفيان و لم يكن قتال يومئذ و انصرف رسول الله ص بمن معه سالمين.

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

1- عم، إعلام الورى ثم كانت بعد غزوة ذات الرقاع غزوة بدر الأخيرة في شعبان خرج رسول الله ص إلى بدر ليمعادي أبي سفيان فأقام عليها ثمان ليالٍ و خرج أبو سفيان في أهل تهامة فلما نزل الظهران بدا له في الرجوع و وافق رسول الله ص و أصحابه السوق فاشتروا و باعوا و أصابوا بها رجماً حسناً.

(The book) 'Alam Al-Wara' – Then, after the military expedition of Zat Al-Riq'a was the military expedition of Badr the latter during Shaban. Rasool-Allah^{-saww} went out to Badr for the appointment with Abu Sufyan and stayed at it for eight nights, and Abu Sufyan went out among the people of Tahama. When he descended at Al-Zahran, there was a change of mind

for him regarding the return, and Rasool-Allah^{-saww} and his^{-saww} companions came to the market and bought and sold and achieved a good profit at it".⁷⁸

2- أقول قال في المنتقى في سياق حوادث السنة الرابعة و فيها ولد الحسين عليه السلام لثلاث ليال خلون من شعبان و فيها كانت غزوة بدر الصغرى للال ذي القعدة و ذلك أن أبا سفيان لما أراد أن يصرف يوم أحد نادى الموعد بيننا و بينكم بدر الصغرى رأس الحول نلتقي بها و نقتتل فقال رسول الله من قولوا نعم إن شاء الله فافترق الناس على ذلك

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

و تحيات قريش للخروج فلما دنا الموعد كره أبو سفيان الخروج و قدم نعيم بن مسعود الأشجعي مكة فقال له أبو سفيان إني قد أعدت محمدا و أصحابه أن نلتقي ببدر و قد جاء ذلك الوقت و هذا عام جدب و إنما يصلحنا عام خصب و أكره أن يخرج محمد و لا أخرج فيه بئري علينا فنجعل لك فريضة يضمونها لك سهيل بن عمرو على أن تقدم المدينة و تحوقهم عن الخروج

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

فقدم المدينة و أخبرهم بجمع أبي سفيان و مامعه من العدة و السلاح فقال رسول الله ص و الذي نفسي بيده لأخرجن و إن لم يخرج معي أحد و استختلف على المدينة عبد الله بن رواحة و حمل لواءه علي عليه السلام و سار معه ألف و خمسمائة و الخيل عشرة أفراس و خرجوا بيضائح لهم و تجارات

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

و كانت بدر الصغرى مجتمعا تجتمع فيه العرب و سوقا يقوم للال ذي القعدة إلى ثمان تخلو منه ثم تنفرق الناس إلى بلادهم فانتبهوا إلى بدر ليلة للال ذي القعدة و قامت السوق صبيحة اللال فأقاموا بها ثمانية أيام و باعوا تجارتهم فربحوا للدرهم درهما و انصرفوا

And Badr Al-Sugra used to be (an annual) gathering wherein the Arabs would gather and establish a market at the crescent of Zil Qadah to the eighth vacant from it, then the people

⁷⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 16 H 1

would disperse to their cities. They ended up to Badr on the night of the crescent of Zil Qadah and established the market in the morning of the crescent, and they stayed at it for eight days, and sold their merchandise and profited for the Dirham by two Dirhams, and they left.

وقد سمع الناس بمسيرهم و خرج أبو سفيان من مكة في قريش وهم ألفان و معه خمسون فرسا حتى انتهوا إلى مر الظهران ثم قال ارجعوا فإنه لا يصلحنا إلا عام خصب يرى فيه الشجر و يشرب فيه اللبن و هذا عام جدد فسمى أهل مكة ذلك الجيش جيش السويق يقولون خرجوا يشربون السويق.

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

روى أن أبا سلمة جاء إلى أم سلمة فقال لقد سمعت رسول الله من حديثاً أحب إلي من كذا و كذا سمعته يقول لا يُصاب أحدٌ بمصيبةٍ فيسترجم عند ذلك و يقول اللهم عندك أحسبٌ مصيبي هذا اللهم اخلني فيها خيراً منها إلا أخطأه الله عز و جل

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

قالت أم سلمة فلما أصبت بأبي سلمة قلت اللهم عندك أحسبٌ مصيبي و لم تطب نفسي أن أقول اللهم اخلني فيها خيراً منها ثم قلت من خير من أبي سلمة أليس أليس ثم قلت ذلك

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

فلما انقضت عدتها أرسل إليها أبو بكرٍ يخطبها فأبى ثم أرسل إليها عمرٌ يخطبها فأبى ثم أرسل إليها رسول الله من فقالت مرحباً برسول الله من.

When she^{af} had spent her^{af} waiting period, Abu Bakr sent her^{af} a message proposing to her^{af}, but she^{af} refused. Then Umar sent a message to her proposing to her^{af}, but she^{af} refused. Then Rasool Allah^{saww} sent her^{af} as message, and she^{af} said, 'Welcome to Rasool Allah^{saww}!'.

و قال الهيثم بن عدي أول من هلك من أزواج النبي من زينب هلكت في خلافة عمر و آخر من هلك منهن أم سلمة هلكت زمن يزيد بن معاوية سنة ثنتين و ستين.

And Al Haysam Bin Uday said, 'The first one from the wives of the Prophet^{saww} to die was Zaynab (Bint Jahash). She died during the caliphate of Umar; and the last one of them to die was Umm Salma^{af}. She^{af} died in the era of Yazeed bin Muawiya^{to}, in the year sixty two.

و فيها توفيت [توفيت] زينب بنت خزيمة أم المؤمنين و توفي عبد الله بن عثمان من رقية بنت رسول الله ص ولد في الإسلام و فيها توفي أبو سلمة عبد الله بن عبد الأسد بن هلال و فيها توفيت [توفيت] فاطمة بنت أسد بن هاشم بن عبد مناف أم علي عليه السلام و كانت صالحة و كان رسول الله ص يزورها و يقبل في بيتها و لما توفيت نزع رسول الله ص قميصه فألبسها إياه.

~~And during it died Zainab Bint Khuzeyma, mother of the believers, and Abdullah Bin Usman died from Rukaiya, daughter of Rasool Allah^{-sawww}, born in Al Islam, and during it Abu Salma Abdullah Bin Abdul Asad bin Hilal died, and during it Fatima Bint Asad Bin Abd Manaf^{-as}, mother^{-as} of Ali^{-asws} died, and she^{-as} was righteous; and Rasool Allah^{-sawww} used to visit her^{-as}; and it is said, in her^{-as} home, and when she^{-as} died, Rasool Allah^{-sawww} removed his^{-sawww} shirt and put it over her^{-as}.~~⁷⁹

⁷⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 16 H 2

CHAPTER 17 – BATTLE OF AI-AHZAAB AND CLAN OF QUREYZA

الآيات البقرة أم حسبئهم أن تدخلوا الجنة و لمّا يأتكم مثل الذين خلوا من قبلكم مستهم البأساء و الصرّاء و زلزلوا حتى يقول الرسول و الذين آمنوا معه متى نصر الله ألا إن نصر الله قريب

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

آل عمران قل اللهم مالك الملك تُفزي الملك من تشاء و تنزع الملك ممن تشاء و تعز من تشاء و تؤدل من تشاء بيدك الخير إنك على كل شيء قدير

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

تولج الليل في النهار و تولج النهار في الليل و تُخرج الحي من الحي و تُرزق من تشاء بغير حساب

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

الأنفال الذين عاهدت منهم ثم ينقضون عهدهم في كل مرة و هم لا يتقون

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

فإمّا تنفقنهم في الحرب فشرّد بهم من خلفهم لعلهم يذكرون

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

و إمّا تخافن من قوم خيانة فانبذ إليهم على سواء إن الله لا يحب الخائنين

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

الأحزاب يا أيها الذين آمنوا اذكروا نعمة الله عليكم إذ جاءتكم جنود فأرسلنا عليهم رجاً و جنوداً لم ترؤها و كان الله بما تعملون بصيراً

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

إِذْ جَاءُوكُم مِّن فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا

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

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَ زُلْزِلُوا زَلْزَالًا شَدِيدًا

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

وَ إِذْ يَقُولُ الْمُنَافِقُونَ وَ الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ إِلَّا غُرُورًا

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

وَ إِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَ يَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا

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

وَ لَوْ دُخِلَتْ عَلَيْهِمْ مِنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْنَهَا وَ مَا تَلَكَّبُوا بِهَا إِلَّا بَيْرًا

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

وَ لَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِنْ قَبْلُ لَا يُؤَلُّونَ الْأَدْبَارَ وَ كَانَ عَهْدُ اللَّهِ مَسْئُولًا

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

قُلْ لَنْ يَنْفَعَكُمُ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَ إِذَا لَا تُمْتَعُونَ إِلَّا قَلِيلًا

Say, 'The fleeing will never benefit you if you were to flee from the death of the killing, and you would not be enjoying except for a little while [33:16]

قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَ لَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَ لَا نَصِيرًا

Say, 'Who is the one who can protect you from Allah if He Intends evil with you, or Intends Mercy with you? And they will not be finding for themselves, neither a guardian nor a helper from besides Allah [33:17]

قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا

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

أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَخْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

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

يَحْسَبُونَ الْأَخْرَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَخْرَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَاتَلُوا إِلَّا قَلِيلًا

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

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

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

وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَخْرَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا

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

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَن يَنْتَظِرُ وَمَا بَدَّلُوا بَدِيلًا

From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا

So, Allah would Recompense the truthful due to their truthfulness, and He would Punish the hypocrites if He so Desires to or He may Turn to them (Mercifully). Surely, Allah was always Forgiving, Merciful [33:24]

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْظِهِمْ لَمْ يَأْلُوا حَيْثُ أُوذِيَ اللَّهُ الَّذِينَ آمَنُوا إِنَّ اللَّهَ قَوِيًّا عَزِيزًا

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

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِنَابِ مِنْ صِبَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَ تَأْسِرُونَ فَرِيقًا

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

وَأَوْزَنَكُمْ أَرْضَهُمْ وَ دِيَارَهُمْ وَ أَمْوَالَهُمْ وَ أَرْضاً لَمْ تَطَّوْهَا وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

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

و قيل إن النبي ص خط الخندق عام الأحزاب و قطع لكل عشرة أربعين ذراعا فاحتج المهاجرون و الأنصار في سلمان و كان رجلا قويا فقال المهاجرون سلمان منا و قالت الأنصار سلمان منا فقال النبي ص سَلْمَانُ مِنَّا أَهْلُ الْبَيْتِ.

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

قال عمرو بن عوف كنت أنا و سلمان و حذيفة و النعمان بن مقرن المزني و ستة من الأنصار في أربعين ذراعا فحفرنا حتى إذا كنا بجب ذي باب أخرج الله من باطن الخندق صخرة مروة كسرت حديدنا و شقت علينا فقلنا يا سلمان ارق إلى رسول الله ص و أخبره خبر هذه الصخرة فإما أن نعدل عنها فإن المعدل قريب و إما أن يأمرنا فيه بأمره فإننا لا نحب أن نتجاوز خطه

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

قال فرقي سلمان إلى رسول الله ص و هو ضارب عليه قبة تركية فقال يا رسول الله خرجت صخرة بيضاء مروة من بطن الخندق فكسرت حديدنا و شقت علينا حتى ما يبيك فيها قليل و لا كثير فمرنا فيها بأمرك فإننا لا نحب أن نتجاوز خطك

He said, 'Salman^{-ra} went to Rasool-Allah^{-sawww} and he had worn a Turkish robe upon him^{-ra} and he^{-ra} said, 'O Rasool-Allah^{-sawww}! A solid white rock has come out from the midst of the trench and it broke our irons, and it is grievous upon us until we can neither make any dent in it, neither little nor more, so instruct us regarding it with your^{-asws} instruction for we do not like to exceed your^{-sawww} drawn line'.

قال فهبط رسول الله ص مع سلمان الخندق و التسعة على شفة الخندق فأخذ رسول الله ص المعول من يد سلمان فضر بها به ضربة صدعها و برق منها برق أضواء ما بين لابتيتها حتى لكأن مصباحا في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون

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

ثم ضربها رسول الله ص ثانية فبرق منها برق أضواء ما بين لابتيتها حتى لكأن مصباحا في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون

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

ثم ضرب بها رسول الله ص ثالثة فكسرهما و برق منها برق أضواء ما بين لابتيتها حتى لكأن مصباحا في جوف بيت مظلم فكبر رسول الله ص تكبيرة فتح و كبر المسلمون و أخذ بيد سلمان و رقي فقال سلمان بأبي أنت و أمي يا رسول الله لقد رأيت منك شيئا ما رأيتك منك قط

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

فالتفت رسول الله ص إلى القوم و قال رأيتم ما يقول سلمان فقالوا نعم قال ضربت ضربتي الأولى فبرق الذي رأيتم أضواء لي منها فصور الحيرة و مدائن كسرى كأنها أنياب الكلاب فأخبرني جبرئيل أن أمتي ظاهرة عليها

Rasool-Allah^{-sawww} turned around to the people and said: 'You saw what Salman^{-ra} said'. They said, 'Yes'. He^{-sawww} said: 'I^{-sawww} struck my^{-sawww} first strike, and the flash which you saw illuminating from it were the castles of Al-Hira and cities of Chosroe, and as if these were fangs of the dogs. Jibraeel^{-as} informed me^{-sawww} that my^{-sawww} community would be victorious upon these.

ثم ضربت ضربتي الثانية فبرق الذي رأيتم أضواء لي منها فصور الحمر من أرض الروم فكأنها أنياب الكلاب فأخبرني جبرئيل أن أمتي ظاهرة عليها

Then I^{-sawww} struck my^{-sawww} second strike, and the flash, which you saw illuminating for me^{-sawww} from it the red castles from the land of Rome, it was as if these were fangs of the dogs. Jibraeel^{-as} informed me^{-sawww} that my^{-sawww} community would be victorious upon these.

ثُمَّ ضَرَبْتُ ضَرْبَتِي الثَّالِثَةَ فَبَرَقَ لِي مَا رَأَيْتُمْ أَضَاءَتْ لِي مِنْهَا فُصُورٌ صُنَعَاءَ كَأَنَّهَا أَنْيَابُ الْكِلَابِ وَ أَخْبَرَنِي جِبْرَائِيلُ أَنَّ أُمَّتِي طَاهِرَةٌ عَلَيْهَا فَأَبْشُرُوا

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

فاستبشر المسلمون و قالوا الحمد لله موعد صدق وعدنا النصر بعد الحصر فقال المنافقون أ لا تعجبون بمنيكم و يعدكم الباطل و يعلمكم أنه يبصر من يثرب قصور الحيرة و مدائن كسرى و أنها تفتح لكم و أتم إنما تخفرون الخندق من الفرق و لا تستطيعون أن تبرزوا

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

فنزّل القرآن إذ يقول المنافقون و الذين في قلوبهم مرض ما وعدنا الله و رسوله إلا غروراً و أنزل الله تعالى في هذه القصة قل اللهم مالك الملك الآية-

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

و قال أبو سعيد الخدري قلنا يوم الخندق يا رسول الله هل من شيء نقوله فقد بلغت القلوب الحناجر فقال قولوا اللهم استر عوراتنا و آمن روعاتنا قال فقلناها فضرب وجوه أعداء الله بالريح فهزموا.

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

فمما ظهر من دلائل النبوة في حفر الخندق ما رواه أبو عبد الله الحافظ بإسناده عن كثير بن عبد الله بن عمرو بن عوف المزني قال حدثني أبي عن أبيه قال: خط رسول الله ص الخندق عام الأحزاب أربعين ذراعاً بين عشرة فاختلفت المهاجرون و الأنصار في سلمان و كان رجلاً قویاً فقالت الأنصار سلمان منا و قالت المهاجرون سلمان منا فقال رسول الله ص سلمان منا أهل البيت.

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

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

ثم قال و مما ظهر أيضا من آيات النبوة ما رواه أبو عبد الله الحافظ بالإسناد عن عبد الواحد بن أيمن المخزومي قال حدثني أيمن المخزومي قال سمعت جابر بن عبد الله قال كنا يوم الخندق نحفر الخندق فعرضت فيه كدية و هي الجبل فقلنا يا رسول الله إن كدية عرضت فيه فقال رسول الله ص رشوا عليها ماء ثم قام فأتاها و بطنه معصوب بحجر من الجوع

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

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

فأخذ المعول أو المسحاة فسمى ثلاثا ثم ضرب فعادت كثيبا أهيل فقلت له ائذن لي يا رسول الله إلى المنزل ففعل فقلت للمرأة هل عندك من شيء فقالت عندي صاع من شعير و عناق فطحنت الشعير و عجنته و ذبحت العناق و سلختها و خليت بين المرأة و بين ذلك

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

ثم أتيت إلى رسول الله ص فجلست عنده ساعة ثم قلت ائذن لي يا رسول الله ففعل فأتيت المرأة فإذا العجين و اللحم قد أمكنا فرجعت إلى رسول الله ص فقلت إن عندنا طعيما لنا فقم يا رسول الله أنت و رجلان من أصحابك

Then I came to Rasool-Allah^{-saww} and sat in his^{-saww} presence for a while. Then I said, 'Will you permit me, O Rasool-Allah^{-saww}?' He^{-saww} did so. I went to the wife, and there was the kneaded (bread) and the meat, ready. So, I returned to Rasool-Allah^{-saww} and said, 'There is a meal for you with us, so arise, O Rasool-Allah^{-saww}, you^{-saww} and two men from your^{-saww} companions'.

فقال و كم هو قلت صاع من شعير و عناق فقال للمسلمين جميعا قوموا إلى جابر فقاموا فلقيت من الحياء ما لا يعلمه إلا الله فقلت جاء بالخلق على صاع شعير و عناق فدخلت على المرأة و قلت قد افتضحت جاءك رسول الله ص بالخلق فقالت هل كان سألك كم طعامك قلت نعم فقالت الله و رسوله أعلم قد أخبرناه ما عندنا

He^{-saww} said: 'And how much is it?' I said, 'One Sa'a of barley and a young goat'. He^{-saww} said to the Muslims altogether: 'Arise to Jabir (for a meal)! They stood up, and I faced from the embarrassment what no one knows of except Allah^{-azwj}. I said (to myself), 'I am coming with the people upon one Sa'a of barley and a young goat?' I went to the wife and said, 'I have been exposed. Rasool-Allah^{-saww} has come with the people'. She said, 'Did he^{-saww} ask you how much was your meal?' I said, 'Yes'. She said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing. He^{-saww} has been informed of what is with us'.

فكشفت عني غما شديدا فدخل رسول الله ص فقال خذي و دعيني من اللحم فجعل رسول الله ص يترد و يفرق اللحم ثم يحم هذا و يحم هذا فما زال يقرب إلى الناس حتى شبعوا أجمعين و يعود التنور و القدر أملاً ما كانا ثم قال رسول الله ص كلي و اهدي فلم نأكل و نحدي قومنا أجمع- أوردته البخاري في الصحيح..

Intense gloom was removed from me, and Rasool-Allah^{-saww} entered and said: 'Take me^{-saww} and leave me^{-saww} with the meat'. Rasool-Allah^{-saww} went on to separate the meat, then heated this and heated this. He^{-saww} did not cease to draw it closer to the people until they were all satiated, and the oven and the pot returned to be full as what it had been. Then Rasool-Allah^{-saww} said: 'Eat and gift'. We did not stop eating and gifting out people altogether'. Al-Bukhari has reported it in Al-Saheeh''.

و ذكر ابن إسحاق أن عمرو بن عبد ود كان ينادي من يبارز فقام علي عليه السلام و هو مقنع في الحديد فقال أنا له يا نبي الله فقال إنه عمرو اجلس و نادى عمرو ألا رجل و يؤنبهم و يسبهم و يقول أين جنتكم التي تزعمون أن من قتل منكم دخلها فقام علي عليه السلام فقال أنا له يا رسول الله

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

ثم نادى الثالثة فقال

و لقد بححت من النداء.	بجمعكم هل من مبارز.
و وقفت إذ جبن المشجع.	موقف البطل المناجز.
إن السماحة و الشجاعة.	في الفتى خير الغرائز.

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

فقام علي عليه السلام فقال يا رسول الله أنا فقال إنه عمرو فقال و إن كان عمرا فاستأذن رسول الله ص فأذن له.

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

و فيما رواه لنا السيد أبو محمد الحسيني القائني عن الحاكم أبي القاسم المسكاني بالإسناد عن عمرو بن ثابت عن أبيه عن جده عن حذيفة قال فأنبسه رسول الله ص درعه ذات الفضول و أعطاه سيفه ذا الفقار و عمدته عمامة السحاب على رأسه تسعة أكوار ثم قال له تقدم فقال لما ولي اللهم احفظه من بين يديه و من خلفه و عن يمينه و عن شماله و من فوق رأسه و من تحت قدميه.

And among what is reported to us by the Seyyid Abu Muhammad al Husayni Al Qainy, from Al Hakim Abu Al Qasim Al Haskani, by the chain from Amro Bin Sabit, from his father, from his grandfather, from Huzayfa who said,

Rasool-Allah^{-saww} put his^{-saww} own armour 'Zat Al-Fuzool' on him^{-asws} and gave him^{-asws} his^{-saww} sword 'Zulfiqar', and turbaned him^{-asws} with his^{-saww} turban 'Al-Sahab' upon his^{-asws} head, nine rotations, then said to him^{-asws}: 'Advance'. He^{-saww} said when he^{-asws} turned: 'O Allah^{-azwj!}

Protect him ^{asws} from his ^{asws} front, and from behind him ^{asws}, and from his ^{asws} right, and from his ^{asws} left, and from above his ^{asws} head, and from under his ^{asws} feet’.

قال ابن إسحاق فمشى إليه وهو يقول

لا تصحلى فقد أتاك
ذو نية وبصيرة
إني لأرجو أن أقيم عليك نائحة الجنائز
ذكرها عند المهاجر
محب صوتك غير عاجز
والصادق متجي كل فائز
من ضربة نجلاء يبقى

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

قال له عمرو من أنت قال أنا علي قال ابن عبد مناف فقال أنا علي بن أبي طالب بن عبد المطلب بن هاشم بن عبد مناف فقال غيرك يا ابن أخي من أعمامك من هو أسس منك فإني أكره أن أهريق دمك

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

فقال لكخي والله ما أكره أن أهريق دمك فغضب و نزل و سبل سيفه كأنه شعلة نار ثم أقبل نحو علي مغضباً فاستقبله علي بدرقته فضربه عمرو في الدرقه فقتلها و أثبت فيها السيف و أصاب رأسه فشججه و ضربه علي على حبل العاتق فسقط.

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

و في رواية حذيفة و تسيف علي رجله بالسيف من أسفل فوقع على قناره و ثارت بينهما عجاوبة فسمع علي يكبر فقال رسول الله ص قتله و الذي نفسي بيده فكان أول من ابتدر العجاج عمر بن الخطاب فإذا علي عليه السلام بمسح سيفه بدرع عمرو فذكر عمر بن الخطاب و قال يا رسول الله قتله

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

فجبر علي رأسه و أقبل نحو رسول الله ص و وجهه يتهلل فقال عمر بن الخطاب هلا استلبته درعه فإنه ليس للعرب درع خيرا منها فقال ضربته فانتقاني بسوائه فاستحييت من ابن عمي أن أستلبه.

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

قال سذيفة فقال النبي ص أبشر يا علي فلو وزن اليوم عملك بعمل أمة محمد لرجح عملك بعملهم و ذلك أنه لم يبق بيت من بيوت المشركين إلا و قد دخله و هن يقتل عمرو و لم يبق بيت من بيوت المسلمين إلا و قد دخله عز يقتل عمرو.

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

و ذكر ابن إسحاق أن علياً طعنه في ثغرتيه حتى أخرجها من مزاقه فمات في الخندق و بعث المشركون إلى رسول الله ص يشترون جثته بمائة ألف فقال النبي ص هو لكم لا تأكله من المؤمني.

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

و روى عمرو بن عبيدة عن الحسن البصري قال إن علياً عليه السلام لما قتل عمرو بن عبد ود حمل رأسه فألقاه بين يدي رسول الله ص فقام أبو بكر و عمر فقبلا رأس علي عليه السلام.

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

و روي عن أبي بكر بن عبيد الله قال: ضرب علي ضرباً ما كان في الإسلام أعز منها يعني ضرباً عمرو بن عبد ود و ضرب علي ضرباً ما كان في الإسلام أشأم منها يعني ضرباً ابن ملجم عليه لعائن الله.

And it is reported from Abu Bakr Bin Ayyash having said: 'A strike of Ali^{asws} was such a strike, there was none in Islam mightier than it — meaning striking Amro Bin Abdi Wudd, and a strike on Ali^{asws} was such a strike there was none in Islam more calamitous than it — meaning the strike of Ibn Muljim, may Allah^{azwj} curse them both'.

قال و جاء نعيم بن مسعود الأشجعي إلى رسول الله ص فقال يا رسول الله إني قد أسلمت و لم يعلم بي أحد من قومي فمرني بأعرك فقال له رسول الله ص إنما أنت فينا رجل واحد فخذل عنا ما استطعت فإنما الحرب خدعة

He said, 'And Nueym Bin Masoud Al Ashjaie came to Rasool Allah ^{-sawww-} and said, 'O Rasool Allah ^{-sawww-}! I have become a Muslim and have not let anyone from the people about me, so instruct me with your ^{-sawww-} instructions'. Rasool Allah ^{-sawww-} said to him: 'But rather you are one man among us. You will abandon us what you can, for rather the war is deceptive'.

فانطلق نعيم بن مسعود حتى أتى بني قريظة فقال لهم إني لكم صديق و الله ما أنتم و قريش و غطفان من محمد بمنزلة واحدة إن البلد بلدكم و به أموالكم و أبناءكم و نسائكم و إنما قريش و غطفان بلادهم غيرها و إنما جاءوا حتى نزلوا معكم فإن رأوا فرصة انتهزوها و إن رأوا غير ذلك رجعوا إلى بلادهم و خلوا بينكم و بين الرجل و لا طاقة لكم به فلا تقاتلوا حتى تأخذوا رهنا من أشرفهم تستوثقون به أن لا يرحلوا حتى يناجزوا محمدا

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

فقالوا له قد أشرت برأي ثم ذهب فأتى أبا سفيان و أشراف قريش فقال يا معشر قريش إنكم قد عرفتم ودي إياكم و فراقتي محمدا و دينه و إني قد جئتكم بصيحة فآتسوا علي فقالوا نعمل ما أنت عندنا بمنهم فقال تعلمون أن بني قريظة قد ندموا على ما صنعوا فيما بينهم و بين محمد فبعثوا إليه أنه لا يرضيك عنا إلا أن تأخذ من القوم رهنا من أشرفهم و ندفعهم إليك فتضرب أعناقهم ثم تكون معك عليهم حتى نخرجهم من بلادك

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

فقال بلى فإن بعثوا إليكم يسألونكم نفرا من رجالكم فلا تعطوهم رجلا واحدا و احذروا

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

ثم جاء غطفان فقال يا معشر غطفان إني رجل منكم ثم قال لهم ما قال لقريش فلما أصبح أبو سفيان و ذلك يوم السبت في شوال سنة خمس من الهجرة بحث إليهم أبو سفيان عكرمة بن أبي جهل في نفر من قريش إن أبا سفيان يقول لكم يا معشر اليهود إن الكراع و الخف قد هلكنا و إنا لسنا بدار مقام فاجروا إلى محمد حتى نناجزه

Then he came to Gafan and said, 'O community of Gafan! I am a man from you'. Then he said to them what Quraysh had said. When it was morning, and that was the morning of the Sabbath during Shawwal of the year five from the Emigration, Abu Sufyan sent Ikrimah Bin

Abu Jahl to them among a number of Quraysh that Abu Sufyan is saying to you, 'O community of Jews! The legs and the slippers have both perished, and we are not with a permanent place, so come out to Muhammad ^{-sawww-} until we fight him ^{-sawww-}'.

فبعثوا إليه أن اليوم السبت و هو يوم لا نعمل فيه شيئا و لسنا مع ذلك بالذي نقاتل معكم حتى تعطونا رهنا من رجالكم نستوثق بهم لا تذهبوا و تدعونا حتى نخاجر محمدا

They sent a message to him, 'Today is the day of Sabbath. We do not do anything during it, and we aren't with that which we can fight with you until you give up a security from your men we can be reliant with them you will not go away and leave us until we fight Muhammad ^{-sawww-}'.

فقال أبو سفيان قد حذرنا و الله هذا نعيم فبعث إليهم أبو سفيان أنا لا نعطيكم رجلا واحدا فإن شئتم أن تخرجوا و تقاتلوا و إن شئتم فاقعدوا فقاتلت اليهود هذا و الله الذي قال لنا نعيم فبعثوا إليهم أنا و الله لا نقاتل حتى تعطونا رهنا و خذل الله بينهم و بعث سبحانه عليهم الريح في ليالٍ شاتية باردة شديدة البرد حتى انصرفوا راجعين.

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

قال محمد بن كعب قال حذيفة اليماني و الله لقد رأينا يوم الخندق و بنا من الجهد و الجوع و الخوف ما لا يعلمه إلا الله و قام رسول الله ص فصلي ما شاء الله من الليل ثم قال ألا رجل يأتينا بخبر القوم يحمله الله ريفتي في الجنة

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

قال حذيفة فو الله ما قام منا أحد مما بنا من الخوف و الجهد و الجوع فلما لم يتم أحد دعائي فلم أحد بدا من إجابته قلت لبيك قال اذهب فخبرني بخبر القوم و لا تحدث شيئا حتى ترجع

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

قال و أتيت القوم فإذا ربح الله و جنوده يفعل بهم ما يفعل ما يستحسنك لهم بناء و لا يثبت لهم نار و لا يطعمهم لهم قدر فإني لكذلك إذ خرج أبو سفيان من رحله ثم قال يا معشر قريش لينظر أحدكم من جلسه

He said, 'And I came to the people, and the wind of Allah ^{-azwj-} and His ^{-azwj-} army had done with them what He ^{-azwj-} Did, neither a building stood with them nor did a fire affirm for them, nor could anything reassure them. While I was like that when Abu Sufyan came out from his ride,

then said, 'O community of Quraysh! Let every one of you look at his companion seated next to him'.

قال حذيفة فبدأت بالذي عن يميني فقلت من أنت قال أنا فلان قال ثم عاد أبو سفيان براحله فقال يا معشر قريش والله ما أنتم بدار مقام هلك الخلف والمافر وأخلفتنا بنو قريظة وهذه الريح لا يستمسك لنا معها شيء.

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

ثم عجل فركب راحلته وإنها لمعقولة ما حل عقابها إلا بعد ما ركبها قال قلت في نفسي لو رميت عدو الله فقتلته كنت قد صنعت شيئا فوترت قوسي ثم وضعت السهم في كبد القوس وأنا أريد أن أرميه فأقتله فذكرت قول رسول الله ص لا تحدثن شيئا حتى ترجع

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

قال فحطت القوس ثم رجعت إلى رسول الله ص وهو يصلي فلما سمع حسبي فرج بين رجليه فدخلت تحته وأرسل علي طائفة من مرطه فركع وسجد ثم قال ما الخبر فأخبرته.

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

و روى المناظر بالاشناد عن عبد الله بن أبي أوفى قال: دعا رسول الله ص على الأحزاب فقال اللهم أنت منزل الكتاب سريع الحساب اللهم اهزمهم وزلزلهم.

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

و عن أبي هريرة أن رسول الله ص كان يقول لا إله إلا الله وحده أعز جندة و نصير عبده و غلب الأعداء وحده فلا شيء بعده.

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

و عن سلمان بن صرد قال قال رسول الله ص حين أجلي عنه الأحزاب الآن نغزوهم و لا يغزونا فكان كما قال ص فلم يغزهم قريش بعد ذلك و كان هو يغزوهم حتى فتح الله عليهم مكة.

And from Salman Bin Sard who said, 'Rasool Allah ^{5awww} said when the allies evacuated from him ^{5awww}: 'Now we will battle them and they cannot battle us'. So it happened just as he ^{5awww} said. Quraysh did not battle them after that, and he ^{5awww} was battling them until Allah ^{azwj} Conquered Makkah upon them'.

ثم قال في غزوة بني قريظة روى الزهري عن عبد الرحمن بن عبد الله بن كعب بن مالك عن أبيه قال لما انصرف النبي ص مع المسلمين عن الخندق و وضع عنه الأمانة و اغتسل و استحم تبدى له جبرئيل فقال عذرك من محارب ألا أراك قد وضعت عنك الأمانة و ما ضمنها بعد فوثب رسول الله ص فرعا فزعم على الناس أن لا يصلوا صلاة العصر حتى يأتوا قريظة

Then he said regarding the military expedition of Qureyza. It is reported by Al-Zuhry, from Abdul Rahman Bin Abdullah Bin Ka'ab Bin Malik, from his father who said, 'When the Prophet ^{5awww} left with the Muslims from Al-Khandaq, and placed the community away from him ^{5awww} and washed and showered, Jibraeel ^{as} initiated to him ^{5awww} and said: 'You ^{5awww} are excused from being a warrior. Shall I ^{as} show you ^{5awww}. The community has been placed from you ^{5awww} and what it will do afterwards?' The Prophet ^{5awww} leapt alarmed, and was determined upon the people that they will not pray the Asr Salat until they come to Qureyza.

فليس الناس السلاح فلم يأتوا بني قريظة حتى غربت الشمس و اختصم الناس فقال بعضهم إن رسول الله ص عزم علينا أن لا نصلي حتى تأتي قريظة و إنما نحن في عزمة رسول الله ص فليس علينا ثم و صلى طائفة من الناس احتسابا و تركت طائفة منهم الصلاة حتى غربت الشمس فصلوها حين جاءوا من بني قريظة احتسابا فلم يحض رسول الله ص واحدا من الفريقين.

The people wore the weapons, but could not come to Qureyza until the sun had set and the people quarrelled. Some of them said, 'Rasool Allah ^{5awww} is determined against us that we will not pray Salat until we come to Qureyza, and rather we are in the determination of Rasool Allah ^{5awww}, so there is no blame on us'. And a group from the people prayed Salat in anticipation, and a group from them left the Salat until the sun had set, and prayed when they came from the clan of Qureyza in anticipation. Rasool Allah ^{5awww} did not rebuke anyone from the groups.

و ذكر عروة أنه بعث علي بن أبي طالب عليه السلام على المقدم و دفع إليه اللواء و أمره أن ينطلق حتى يقف بهم على حصن بني قريظة ففعل و خرج رسول الله ص على آثارهم فمر على مجلس من أنصار بني غنم ينتظرون رسول الله ص فرجعوا أنه قال مر بكم الفارس أنفا فقالوا مر بنا دحية الكلبي على بغلة شهباء تحته قطيفة ديباج

And Urwa mentioned that he ^{5awww} sent Ali ^{asws} Bin Abu Talib ^{asws} as the frontman and handed over the flag to him ^{asws} and instructed him ^{asws} that he ^{asws} should go until he pauses with them at the fortress of the clan of Qureyza. He ^{asws} did so, and Rasool Allah ^{5awww} went out upon their tracks. He ^{5awww} passed by a gathering of the Helpers among the clan of Ghanam awaiting Rasool Allah ^{5awww}. They claimed that he ^{5awww} said: 'The horseman would be passing by you just now'. They said, 'Dahiya Al Kalby is passing by us upon a mule 'Shahba'a', under him being a sheet of brocade.

فقال رسول الله ص ليس ذلك بدحية و لكنه جبرئيل عليه السلام أرسل إلى بني قريظة ليؤذوهم و يقذف في قلوبهم الرعب قالوا و سار علي عليه السلام حتى إذا دنا من الحصن سمع منهم مقالة قبيحة لرسول الله ص فرجع حتى لقي رسول الله ص بالطريق فقال يا رسول الله لا عليك أن تدنو من هؤلاء الأسياب قال أظنك سمعت لي منهم أذى فقال نعم يا رسول الله

Rasool Allah ^{-sawww} said: 'That isn't Dahiya, but it is Jibraeel ^{-as} being Sent to the clan of Qureyza in order to shake them and cast the awe into their hearts'. They said, 'And Ali ^{-asws} travelled until when he ^{-asws} was near the fortress, heard ugly talk from them regarding Rasool Allah ^{-sawww}. He ^{-asws} returned until he ^{-asws} met Rasool Allah ^{-sawww} in the road. He ^{-asws} said: 'O Rasool Allah ^{-sawww}! It is not upon you ^{-sawww} that you ^{-sawww} go near those wicked ones'. He ^{-sawww} said: 'I ^{-sawww} think you ^{-asws} have heard harmful talk from them regarding me ^{-sawww}'. He ^{-asws} said: 'Yes, O Rasool Allah ^{-sawww}'.

فقال لو قد رأوني لم يقولوا من ذلك شيئا فلما دنا رسول الله من من حصنهم قال يا إخوة القردة و الخنازير هل أنزلكم الله و أنزل بكم نعمته قالوا يا أبا القاسم ما كنت جهولا

He ^{-sawww} said: 'Had they seen me ^{-sawww}, they would not have said anything from that'. When Rasool Allah ^{-sawww} was near their fortress, he ^{-sawww} said: 'O brothers of monkeys and pigs! Has Allah ^{-azwj} Seized you and Sent down a scourge with you?' They said, 'O, Abu Al Qasim ^{-sawww}! You ^{-sawww} were not ignorant'.

و حاصرهم رسول الله من خمسة و عشرين ليلة حتى أجهدهم الحصار و قذف الله في قلوبكم الرعب و كان سبي بن أخطب دخل مع بني قريظة في حصنهم حين رجعت قريش و غطفان فلما أتيتوا أن رسول الله من غير منصرف عنهم حتى يناجز قال كعب بن أسد يا معشر اليهود قد نزل بكم من الأمر ما ترون و إني عارض عليكم خلالا ثلاثا فخيروا أيها شتمتم

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

قالوا ما هن قال نبياج هذا الرجل و نصدقه فو الله لقد تبين لكم أنه نبي مرسل و أنه الذي تجدون في كتابكم فأنمنا على دمانكم و أموالكم و نسائكم فقالوا لا تفارق حكم الغزاة أبدا و لا نستبدل به غيره

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

قال فإذا أيقم على هذا فهلتموا فلتقتل أبناءنا و نساءنا ثم نخرج إلى محمد رجلا مصلين بالسيوف لم نترك وراءنا ثقلا يهتنا حتى يحكم الله بيننا و بين محمد فإن نملك لم نترك وراءنا نسلا يهتنا و إن نظهر لنجدن النساء و الأبناء فقالوا تقتل هؤلاء المساكين فلا خير في العيش بعدهم

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

قال فإذا أبيتم علي هذه فإن الليلة ليلة السبت و عسى أن يكون محمد و أصحابه قد أمثوا فيها فانزلوا فلعلنا نصيب منهم غرة فقالوا نفسد سبتنا و نحدث فيها ما أحدث من كان قبلنا فأصحابهم ما قد علمت من المسخ فقال ما بات رجل منكم منذ ولدته أمه ليلة واحدة من الدهر حازما.

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

قال الزهري و قال رسول الله ص حين سأله أن يحكم فيهم رجلا اختاروا من شتمت من أصحابي فاخاروا سعد بن معاذ فرضي بذلك رسول الله ص و نزلوا علي حكم سعد بن معاذ فأمر رسول الله ص بسلاحهم فجعل في قبة و أمر بهم فكتفوا و أوثقوا و جعلوا في دار أسامة

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

و بعث رسول الله ص إلى سعد بن معاذ فحيء به فحكم فيهم بأن يقتل مقاتليهم و يسبي ذراريهم و نساءهم و يغنم أموالهم و أن عقارهم للمهاجرين دون الأنصار و قال للأنصار إنكم ذوو عقار و ليس للمهاجرين عقار فذكر رسول الله ص و قال لسعد لقد حكمت فيهم بحكم الله عز و جل.

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

فقتل رسول الله ص مقاتليهم و كانوا فيما زعموا مائة مقاتل و قتل منهم أربعمائة و خمسين رجلا و سبي سبعمائة و خمسين.

So, Rasool Allah^{-sawww} killed their fighters, and they were among what they claimed, six hundred fighters, and it is said, he^{-sawww} killed from them, four hundred and fifty men, and captured seven hundred and fifty.

و روي أنهم قالوا لكعب بن أسد و هم يذهب بهم إلى رسول الله ص أرسلنا ياكعب ما ترى يصنع بنا فقال كعب أ في كل موطن تقولون أ لا ترون أن الداعي لا يبرح و من يذهب منكم لا يرجع هو و الله القتل.

It is reported they said to Ka'ab Bin Asad, and they were going with them to Rasool Allah^{-sawww}, 'You are send us, O Ka'ab, what do you see he^{-sawww} will do with us?' Ka'ab said, 'Will you be saying it in every place? Do you not see that the caller does not snatch, and the one from you who goes away and does not return, it by Allah^{-azwj} is the killing'.

و روي عن جابر قال جاء جرثيل إلى رسول الله ص فقال من هذا العبد الصالح الذي مات فتحت له أبواب السماء و تحرك له العرش فخرج رسول الله ص فإذا سعد بن معاذ قد قبض.

And it is reported from Jabir who said, ‘Jibraeel^{as} came to Rasool Allah^{saww} and he^{saww} said: ‘Who is this righteous servant who died?’ He^{as} opened the gates of the sky for him^{saww} and the Throne moved for him^{saww}. Rasool Allah^{saww} came out and there was Sa’ad Bin Muaz who had died’.

1 كُنْزُ الْكَرَاجِكِيِّ عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السُّلَمِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ الْعَتَكِيِّ عَنْ مُحَمَّدِ بْنِ صَفْوَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنِ أَحْمَدَ بْنِ الْعَلَاءِ عَنْ صَبَّاحِ بْنِ يَحْيَى عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْأَخْزَابِ اللَّهُمَّ إِنَّا أَخَذْتُ مِنِّي عَبِيدَةَ بَنِي الْحَارِثِ يَوْمَ بَدْرٍ وَ حَمْرَةَ بَنِي عَبْدِ الْمُطَّلِبِ يَوْمَ أُحُدٍ وَ هَذَا أَخِي عَلِيُّ بْنُ أَبِي طَالِبٍ رَبِّ لَا تَذَرْنِي فُرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ.

(The book) ‘Kunz’ of Al Karajaky – from Asad Bin Ibrahim Al Sulamy, from Umar Bin Ali Al Ataky, from Muhammad Bin Safwa, from Al Hassan Bin Ali Al Alawy, from Ahmad Bin Ala’a, from Sabbah Bin Yahya, from Khalid Bin Yazeed,

‘From Abu Ja’far Al-Baqir^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said on the day of Al-Ahzaab: ‘O Allah^{azwj}! You^{azwj} Took from me^{saww} Ubeyda Bin Al-Haris on the day of Badr, and Hamza Bin Abdul Muttalib^{asws} on the day of Ohad, and this is my^{saww} brother Ali^{asws} Bin Abu Talib^{asws}: **‘Lord! Do not leave me as an individual, and you are the best of the inheritors [21:89]’**.⁸⁰

2- أَقُولُ وَ رَوَى الْكَرَاجِكِيُّ رَحِمَهُ اللَّهُ قِصَّةَ قَتْلِ عَمْرٍو نَحْوًا مِمَّا مَرَّ وَ ذَكَرَ أَنَّهُ قَالَ النَّبِيُّ ص ثَلَاثَ مَرَّاتٍ أَيُّكُمْ يَبْرُزُ إِلَى عَمْرٍو وَ أَضْمَنُ لَهُ عَلَى اللَّهِ الْجَنَّةَ وَ فِي كُلِّ مَرَّةٍ كَانَ يَقُولُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ الْقَوْمُ نَاكِسُو رُؤُوسِهِمْ فَاسْتَدْنَاهُ وَ عَمَّمَهُ بِيَدِهِ

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

فَلَمَّا بَرَزَ قَالَ ص بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ وَ كَانَ عَمْرٍو يَقُولُ

بِحَمْمِهِمْ هَلْ مِنْ مُبَارِزٍ
مِنْ كَرِيمِ الْعَرَائِزِ

وَ لَقَدْ بَحَثْتُ مِنَ التَّدَاوِ
إِلَى قَوْلِهِ إِنَّ الشَّجَاعَةَ فِي الْفَتَى وَ الْجُودِ

When he^{asws} went for duel he^{saww} said: ‘The whole Eman is going to duel to the whole of Shirk’. And Amro was saying (poem), ‘I have gone on calling to their crown, ‘Is there one for duel?’ – up to his words, ‘The bravery and the generosity for the youth are from the benevolent traits’.

فَمَا كَانَ أَسْرَعَ أَنْ صَرَغَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ جَلَسَ عَلَى صَدْرِهِ فَلَمَّا هَمَّ أَنْ يَدْبَحَهُ وَ هُوَ يُكَبِّرُ اللَّهَ وَ يُسَجِّدُهُ قَالَ لَهُ عَمْرٍو يَا عَلِيُّ قَدْ جَلَسْتَ مِنِّي مَجْلِسًا عَظِيمًا فَإِذَا قَتَلْتَنِي فَلَا تَسْلُبْنِي حَلَّتِي فَقَالَ عَلَيْهِ السَّلَامُ هِيَ أَهْوَنُ عَلَيَّ مِنْ ذَلِكَ وَ دَبَحَهُ وَ أَتَى بِرَأْسِهِ وَ هُوَ يَخْطُرُ فِي مِشْبَيْتِهِ

Amir Al-Momineen^{asws} was very quick in wrestling him to the ground and sitting upon his chest. When he^{asws} thought of slaughtering him and was exclaiming Takbeer of Allah^{azwj} and Praising Him^{azwj}, Amro said to him^{asws}, ‘O Ali^{asws}! You^{asws} have sat from me a great sitting, so

⁸⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 17 H 1

when you^{-asws} kill me, do not take off my garments’. He^{-asws} said: ‘It is low upon me^{-asws} from (doing) that’, and he^{-asws} slaughtered him and came with his head and he^{-asws} was swaggering in his^{-asws} walk’.

فَقَالَ عُمَرُ أَلَا تَرَى يَا رَسُولَ اللَّهِ إِلَى عَلِيٍّ كَيْفَ يَمْشِي فَقَالَ رَسُولُ اللَّهِ ص إِنَّهَا لَمْشِيَّةٌ لَا يَمْتَنُّهَا اللَّهُ فِي هَذَا الْمَقَامِ فَتَلَقَّاهُ وَ مَسَحَ الْعُبَارَ عَنْ عَيْنَيْهِ وَ قَالَ لَوْ وَزَنَ الْيَوْمَ عَمَلُكَ بِعَمَلِ جَمِيعِ أُمَّةِ مُحَمَّدٍ لَرَجَحَ عَمَلُكَ عَلَى عَمَلِهِمْ وَ ذَلِكَ أَنَّهُ لَمْ يَبْقَ بَيْتٌ مِنَ الْمُشْرِكِينَ إِلَّا وَ قَدْ دَخَلَهُ دُلٌّ بِقَتْلِ عَمْرٍو وَ لَمْ يَبْقَ بَيْتٌ مِنَ الْمُسْلِمِينَ إِلَّا وَ قَدْ دَخَلَهُ عِزٌّ بِقَتْلِ عَمْرٍو

Umar said, ‘Do you^{-saww} see, Rasool-Allah^{-saww}, how he^{-asws} is walking?’ Rasool-Allah^{-saww} said: ‘It is a walk Allah^{-azwj} does not Detest in this position’. He^{-saww} received him^{-asws} and wiped the dust from his^{-asws} eyes and said: ‘If your^{-asws} deed of today is weighed with the deeds of the entirety of the community of Muhammad^{-saww}, your^{-asws} deed would outweigh their deeds’, and that is because there did not remain any house from the Polytheists except and disgrace had entered it due to the killing of Amro, and there did not remain any house from the Muslims except and honour had entered it due to the killing of Amro.

وَ لَمَّا قَتَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَمْرًا سَمِعَ مُنَادِيًا يُنَادِي وَ لَا يُرَى شَخْصُهُ

قَصَمَ عَلِيٌّ ظَهْرًا

قَتَلَ عَلِيٌّ عَمْرًا

أُبْرَمَ عَلِيٌّ أَمْرًا

And when Ali^{-asws} had killed Amro, a caller was heard calling, and his person was not seen: “Ali^{-asws} killed Amro! Ali^{-asws} has broken the backbone! Ali^{-asws} has concluded the matter!”

وَ وَقَعَتِ الْجَفَلَةُ بِالْمُشْرِكِينَ فَأَهْرَبُوا أَجْمَعِينَ وَ تَفَرَّقَتِ الْأَحْزَابُ خَائِفِينَ مَرْعُوبِينَ.

And the collapse occurred with the Polytheists and they were all defeated and the allies dispersed fearing, awed”⁸¹.

3- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَ مِنْ أَسْفَلِ مِنْكُمْ الْآيَةُ.

Tafseer Qummi - ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9] When they came to you from above you and from below you, [33:10] – the Verse.***

فإنها نزلت في قصة الأحزاب من قريش و العرب الذين تحزبوا على رسول الله ص قال و ذلك أن قريشا قد تجمعت في سنة خمس من الهجرة وساروا في العرب و جلبوا و استنفروهم لحرب رسول الله ص فوافوا في عشرة آلاف و معهم كنانة و سليم و فزارة

‘It was Revealed regarding the story of the allies from Quraysh and Arabs, those who were allied against Rasool-Allah^{-saww}. And that is when Quraysh gathered in the year five from Al-Hijra and they came to be among the Arabs and gathered them and provoked them for war

⁸¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 2

against Rasool-Allah^{-saww}. So they raised (an army of) ten thousand, and with them was Kanana, and Saleym, and Fazara.

وكان رسول الله ص حين أجلا بني النضير و هم بطن من اليهود من المدينة وكان رئيسهم حبي بن أخطب و هم يهود من بني هارون عليه السلام فلما أجلاهم من المدينة صاروا إلى خيبر

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

و خرج حبي بن أخطب إلى قريش بمكة و قال لهم إن محمدا قد وتركم و وترنا و أجلانا من المدينة من ديارنا و أموالنا و أجلى بني عمنا بني قينقاع فسيروا في الأرض و اجمعوا حلفاءكم و غيرهم حتى نسير إليهم فإنه قد بقي من قومي بيثرب سبعمائة مقاتل و هم بنو قريظة و بينهم و بين محمد عهد و ميثاق و أنا أحملهم على نقض العهد بينهم و بين محمد و يكونون معنا عليهم فتأثونه أتم من فوق و هم من أسفل

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

و كان موضع بني قريظة من المدينة على قدر ميلين و هو الموضع الذي يسمى بيثرب المطلب فلم يزل يسير معهم حبي بن أخطب في قبائل العرب حتى اجتمعوا قدر عشرة آلاف من قريش و كنانة و الأقرع بن حابس في قومه و عباس بن مرداس في بني سليم

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

فبلغ ذلك رسول الله ص و استشار أصحابه و كانوا سبعمائة رجل فقال سلمان يا رسول الله إن القليل لا يقاوم الكثير في المطاولة قال فما نصنع

The (news of) that reached Rasool-Allah^{-saww}, and he^{-saww} consulted his^{-saww} companions, and they were seven hundred men. Salman Al-Farsy^{-ra} said, 'O Rasool-Allah^{-saww}! The few cannot resist the more in a protracted battle'. So what (do you^{-ra} reckon) we should do?'

قال نحفر خندقا يكون بيننا و بينهم حجابا فيمكنك منهم في المطاولة و لا يمكنهم أن يأتونا من كل وجه فإننا كنا معاشر العجم في بلاد فارس إذا دهمنا دهم من عدونا نحفر الخنادق فيكون الحرب من مواضع معروفة

He^{-ra} said, 'We should dig a ditch to be between us and them as a defence, enabling you^{-saww} to prevent them during the battle, and it would not enable them to come upon us from every

direction, for I^{ra} was among the community of non-Arabs (Persians) in the country of Persia, whenever we faced a multitude from our enemies, we dug the ditch. Thus the battle would happen to be from a good standpoint’.

فنزّل جبرئيل على رسول الله ص فقال أشار بصواب فأمر رسول الله ص بمسحه من ناحية أحد إلى راتج و جعل على كل عشرين خطوة و ثلاثين خطوة قوم من المهاجرين و الأنصار يحفرونه فأمر فحملت المساحي و المعاول و بدأ رسول الله ص و أخذ معولا فحفر في موضع المهاجرين بنفسه

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

و أمير المؤمنين عليه السلام ينقل التراب من الحفرة حتى عرق رسول الله ص و عي و قال لا عيش إلا عيش الآخرة اللهم اغفر للأنصار و المهاجرين

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

فلما نظر الناس إلى رسول الله ص يحفر اجتهدوا في الحفر و نقلوا التراب فلما كان في اليوم الثاني بكروا إلى الحفر و قعد رسول الله ص في مسجد الفتح فبينما المهاجرون و الأنصار يحفرون إذ عرض لهم جبل لم تعمل المعاول فيه فبعثوا جابر بن عبد الله الأنصاري إلى رسول الله ص يعلمه ذلك

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

قال جابر فجنحت إلى المسجد و رسول الله ص مستلقي على قفاه و رداؤه تحت رأسه و قد شد على بطنه حجرا فقلت يا رسول الله إنه قد عرض لنا جبل لا تعمل المعاول فيه فقام مسرعا حتى جاءه ثم دعا بماء في إناء و غسل وجهه و ذراعيه و مسح على رأسه و رجليه ثم شرب و مسح ذلك الماء في فيه ثم صب على ذلك الحجر ثم أخذ معولا فضرب ضربة

Jabir said, ‘I went to the Masjid, and Rasool-Allah^{-saww} was lying on his^{-saww} back, and his^{-saww} robe was under his^{-saww} head, and he^{-saww} had tied a rock upon his^{-saww} belly. I said, O Rasool-Allah^{-saww}! A mound has presented to us, we cannot work the pickaxe in it’. He^{-saww} quickly got up until he^{-saww} came over to it. Then he^{-saww} called for water in a utensil, and he^{-saww} washed his^{-saww} face and his^{-saww} forearms, and wiped upon his^{-saww} head and his^{-saww} feet. Then he^{-saww} drank and rinsed that water in his^{-saww} mouth, then poured it upon that rock. Then he^{-saww} grabbed a pickaxe and struck it with a strike.

فبرقت برقة فنظرنا فيها إلى قصور الشام ثم ضرب أخرى فبرقت برقة فنظرنا فيها إلى قصور المدائن ثم ضرب أخرى فبرقت برقة فنظرنا فيها إلى قصور اليمن

There was a flash of lightning, and we looked into it at the castle of Syria. Then he^{-saww} struck again, and it lit up again, and we looked into it to a castle of Al-Mada’in. Then he^{-saww} struck again, the lightning flashed again, and we looked into it to a castle of Al-Yemen.

فقال رسول الله ص أما إنه سيفتح الله عليكم هذه المواطن التي برقت فيها البرق ثم انحال علينا الجبل كما ينهال الرمل.

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

فَقَالَ جَابِرٌ فَعَلِمْتُ أَنَّ رَسُولَ اللَّهِ ص مَقْوِي [مُتَوِي] أَيُّ جَائِعٍ لَمَّا رَأَيْتُ عَلَى بَطْنِهِ الْحَجَرَ فَعُلْتُ يَا رَسُولَ اللَّهِ هَلْ لَكَ فِي الْعَدَاءِ قَالَ مَا عِنْدَكَ يَا جَابِرُ فَعُلْتُ عَنَاقَ وَ صَاعًا مِنْ شَعِيرٍ فَقَالَ تَقَدَّمْ وَ أَصْلِحْ مَا عِنْدَكَ

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

قَالَ جَابِرٌ فَجِئْتُ إِلَى أَهْلِي فَأَمَرْتُهَا فَطَخَتِ الشَّعِيرَ وَ دَبَّحَتْ الْعُزْرَ وَ سَلَخَتْهَا وَ أَمَرْتُهَا أَنْ تَحْمِزَ وَ تَطْبِخَ وَ تَشْوِي

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

فَلَمَّا فَرَعْتُ مِنْ ذَلِكَ جِئْتُ إِلَى رَسُولِ اللَّهِ ص فَعُلْتُ بِأَبِي وَ أُمِّي أَنْتَ يَا رَسُولَ اللَّهِ قَدْ فَرَعْنَا فَاحْضُرْ مَعِ مَنْ أَحْبَبْتَ فَقَامَ ص إِلَى شَفِيرِ الْحَنْدَقِ ثُمَّ قَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ أَجِيبُوا جَابِرًا

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

وَ كَانَ فِي الْحَنْدَقِ سَبْعُمِائَةٍ رَجُلٍ فَخَرَجُوا كُلُّهُمْ ثُمَّ لَمْ يَبْرُ بِأَحَدٍ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِلَّا قَالَ أَجِيبُوا جَابِرًا

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

قَالَ جَابِرٌ فَتَقَدَّمْتُ وَ قُلْتُ لِأَهْلِي قَدْ وَ اللَّهُ أَنَاكَ رَسُولُ اللَّهِ ص بِمَا لَا قِبَلَ لَكَ بِهِ فَقَالَتْ أَعْلَمْتَهُ أَنْتَ مَا عِنْدَنَا قَالَ نَعَمْ قَالَتْ هُوَ أَعْلَمُ بِمَا أَتَى

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

قَالَ جَابِرٌ فَدَخَلَ رَسُولُ اللَّهِ ص فَنَظَرَ فِي الْقِدْرِ ثُمَّ قَالَ اغْرَبِي وَ أَبْقِي ثُمَّ نَظَرَ فِي التَّنُورِ ثُمَّ قَالَ أَخْرِجِي وَ أَبْقِي ثُمَّ دَعَا بِصَحْفَةٍ فَتَرَدَّ فِيهَا وَ عَرَفَ فَقَالَ يَا جَابِرُ أَدْخِلْ عَلَيَّ عَشْرَةً

Jabir said, 'Rasool-Allah^{-saww} entered and looked into the pot, then said: 'You will be scooped from and shall remain!' Then he^{-saww} looked into the oven, then said: 'You shall be extracted,

and shall remain!' Then he^{-saww} called for the ladle, and he^{-saww} immersed into it and scooped, and he^{-saww} said: 'O Jabir! Enter ten to come over to me^{-saww}'.

فَأَدْخَلْتُ عَشْرَةَ فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقَصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذِّرَاعِ فَأَتَيْتُهُ بِالذِّرَاعِ فَأَكَلُوهُ ثُمَّ قَالَ أَدْخِلْ عَلَيَّ عَشْرَةَ

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

فَدَخَلُوا فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقَصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذِّرَاعِ فَأَتَيْتُهُ فَأَكَلُوا وَ حَرَجُوا ثُمَّ قَالَ أَدْخِلْ عَلَيَّ عَشْرَةَ

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

فَأَدْخَلْتُهُمْ فَأَكَلُوا حَتَّى هَلُّوا وَ مَا يُرَى فِي الْقَصْعَةِ إِلَّا آثَارُ أَصَابِعِهِمْ ثُمَّ قَالَ يَا جَابِرُ عَلَيَّ بِالذِّرَاعِ فَأَتَيْتُهُ بِالذِّرَاعِ فَعُلْتُ يَا رَسُولَ اللَّهِ كَمْ لِلشَّاةِ مِنْ ذِرَاعٍ قَالَ ذِرَاعَانِ فَعُلْتُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا لَقَدْ أَتَيْتُكَ بِثَلَاثَةِ فَقَالَ أَمَا لَوْ سَكَتَ يَا جَابِرُ لَأَكَلُوا كُلُّهُمْ مِنَ الذِّرَاعِ

I let them enter, and they ate until they were filled up, and nothing was seen in the bowl except for the traces of their fingers. Then he^{-saww} said: O Jabir! Come to me with the arm (of the goat)! I came with it and said, 'O Rasool-Allah^{-saww}! How many arms are there for the sheep?' He^{-saww} said: 'Two arms'. I said, 'By the One^{-azwj} Who Sent you^{-saww} with the Truth, I have already come to you^{-saww} with three!' So he^{-saww} said: 'But, had you been silent, O Jabir, all of the people would have eaten from the arm (of the goat)'.

قَالَ جَابِرٌ فَأَقْبَلْتُ أَدْخِلْ عَشْرَةَ عَشْرَةَ فَيَأْكُلُونَ حَتَّى أَكَلُوا كُلُّهُمْ وَ بَقِيَ وَ اللَّهُ لَنَا مِنْ ذَلِكَ الطَّعَامِ مَا عَشْنَا بِهِ أَيَّامًا.

He^{-saww} said: 'O Jabir! Enter ten (more)! I turned around and let ten, ten, (people at a time) to enter, and they ate until all of them had eaten, and there still remained for us, by Allah^{-azwj}, from that meal, what we could have dinner with'.

قال و حفر رسول الله ص الخندق و جعل له ثمانية أبواب و جعل على كل باب رجلا من المهاجرين و رجلا من الأنصار مع جماعة يحفظونه و قدمت قريش و كنانة و سليم و هلال فنزلوا الرغابة

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

ففرغ رسول الله ص من حفر الخندق قبل قدوم قريش بثلاثة أيام و أقبلت قريش و معهم حيي بن أخطب فلما نزلوا العقيق جاء حيي بن أخطب إلى بني قريظة في جوف الليل و كانوا في حصنهم قد تمسكوا بعهد رسول الله ص فدخل باب الحصن فسمع كعب بن أسيد قرع الباب فقال لأهله هذا أخوك قد شأم قومه و جاء الآن يشأمنا و يهلكنا و يأمرنا بنقض العهد بيننا و بين محمد و قد وئى لنا محمد و أحسن جوارنا

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

فنزل إليه من غرفته فقال له من أنت قال حيي بن أخطب قد جئتكم بجز الدهر فقال كعب بل جئتني بذل الدهر فقال يا كعب هذه قريش في قادتها و سادتها قد نزلت بالعقيق مع حلفائهم من كنانة و هذه فزارة مع قادتها و سادتها قد نزلت الرغابة و هذه سليم و غيرهم قد نزلوا حصن بني ذبيان و لا يفلت محمد و أصحابه من هذا الجمع أبدا فافتح الباب و انقض العهد بينك و بين محمد

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

فقال كعب لست بفاتح لك الباب ارجع من حيث جئت فقال حيي ما يمنعك من فتح الباب إلا جشيشتك التي في التنور تخاف أن أشركك فيها فافتح فإنك آمن من ذلك فقال له كعب لعنك الله لقد دخلت علي من باب دقيق

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

ثم قال افتحوا له الباب ففتحوها له فقال ويحك يا كعب انقض العهد بينك و بين محمد و لا ترد رأيي فإن محمدا لا يفلت من هذا الجمع أبدا فإن فاتك هذا الوقت لا تدرك مثله أبدا

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

قال و اجتمع كل من كان في الحصن من رؤساء اليهود مثل غزال بن شمول و ياسر بن قيس و رفاعة بن زيد و الزبير بن باطا فقال لهم كعب ما ترون قالوا أنت سيدنا و المطاع فينا و صاحب عهدنا و عقدنا فإن نقضت نقضنا معك و إن أقمنا أقمنا معك و إن خرجت خرجنا معك

He (the narrator) said, 'Everyone who was in the fortress from the chiefs of the Jews, gathered around, like Gazal Bin Shamoul, and Yasir Bin Qays, and Rafa'at Bin Zayd, and Al Zubeyr Bin Bata'a. Ka'ab said to them, 'What are your views?' They said, 'You are our chief, and the

obeyed one among us, and the master of our agreement and our pact. So if you want to break, we will break, and if you stand by it, we shall stand along with you, and if you go out (to war), we will go out (to war) along with you’.

قال الزبير بن باطا و كان شيخا كبيرا مجربا قد ذهب بصره قد قرأت التوراة التي أنزلها الله في سفرنا بأنه يبعث نبيا في آخر الزمان يكون مخرجه بمكة و مهاجره في هذه البحيرة يركب الحمار العري و يلبس الشملة و يجتزيء بالكسيرات و التميرات و هو الضحوك القتال في عينيه الحمرة و بين كتفيه خاتم النبوة

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

يضع سيفه على عاتقه لا يبالي من لاقى يبلغ سلطانه منقطع الخف و الحافر فإن كان هذا هو فلا يهولنه هؤلاء و جمعهم و لو تأوي على هذه الجبال الرواسي لغلبيها

He^{-sawww} would place his^{-sawww} sword upon his^{-sawww} shoulder, not caring who he^{-sawww} faces. His^{-sawww} authority would reach the shoes (infantry) and the hooves (cavalry). So if this was him^{-sawww}, then these ones and their armies will not (be able to) humiliate him^{-sawww}, and even if these mountains and hills were to come to him^{-sawww}, he^{-sawww} would overcome them’.

فقال حيي ليس هذا ذاك ذلك النبي من بني إسرائيل و هذا من العرب من ولد إسماعيل و لا يكونوا بني إسرائيل أتباعا لولد إسماعيل أبدا لأن الله قد فضلهم على الناس جميعا و جعل منهم النبوة و الملك و قد عهد إلينا موسى ألا نُؤمّنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِغُرْبَانٍ تَأْكُلُهُ النَّارُ و ليس مع محمد آية و إنما جمعهم جمعا و سحرهم و يريد أن يغلبهم بذلك

Hayy said, ‘He^{-sawww} isn’t that one! That would be the Prophet^{-as} from the Children of Israel, and this one^{-sawww} is from the Arabs, from the sons^{-as} of Ismail^{-as}, and the Children cannot happen to be the followers of the sons^{-as} of Ismail^{-as}, ever, because Allah^{-azwj} has Merited them over the people in their entirety, and Made the Prophet-hood and the kingdom to be among them, and Musa^{-as} has pacted to us ***we should not believe in any Rasool until he brings us an offering which the Fire consumes***. [3:183], and there isn’t any Sign with Muhammad^{-sawww}, and rather he^{-sawww} has gathered them together and enchanted them (by sorcery), and he^{-sawww} is intending to overcome them with that’.

فلم يزل يقلبهم عن رأيهم حتى أجابوه فقال لهم أخرجوا الكتاب الذي بينكم و بين محمد فأخرجوه فأخذه حيي بن أخطب و مرّقه و قال قد وقع الأمر فتجهزوا و تهيئوا للقتال

He did not cease to turn them from their views until they responded to him. Then he said to them, ‘Bring out the letter which is between you and Muhammad^{-sawww}! They brought it out, and Hayy Bin Akhtab grabbed it and tore it, and said, ‘The matter has occurred, therefore prepare yourselves and be ready for the fight’.

و بلغ رسول الله ص ذلك فغمه غما شديدا و فزع أصحابه فقال رسول الله ص لسعد بن معاذ و أسيد بن حصين و كانا من الأوس و كانت بنو قريظة حلفاء الأوس اتتيا بني قريظة فانظروا ما صنعوا فإن كانوا نقضوا العهد فلا تعلموا أحدا إذا رجعتما إلي و قولا عضل و القارة

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

فجاء سعد بن معاذ و أسيد بن حصين إلى باب الحصن فأشرف عليهما كعب من الحصن فشتتم سعدا و شتم رسول الله ص فقال له سعد إنما أنت ثعلب في حجر لتولين قريش و ليحاصرناك رسول الله ص و ليزنلناك على الصغر و القمأ و ليضربن عنقك

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

ثم رجعا إلى رسول الله ص فقالا له عضل و القارة فقال رسول الله ص لعلنا نحن أمرناهم بذلك و ذلك أنه كان على عهد رسول الله ص عيون لقريش يتجسسون خبره و كانت عضل و القارة قبيلتان من العرب دخلا في الإسلام ثم غدرا و كان إذا غدر أحد ضرب بهما المثل فيقال عضل و القارة.

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

و رجع حبي بن أخطب إلى أبي سفيان و قريش فأخبرهم بنقض بني قريظة العهد بينهم و بين رسول الله ص ففرحت قريش بذلك

And Hayy Bin Akhtab returned to Abu Sufyan and Quraysh, and informed them of the breaking by the clan of Qareyza of the agreement between them and Rasool-Allah^{-sawww}. Quraysh were joyful at that.

فلما كان في جوف الليل جاء نعيم بن مسعود الأشجعي إلى رسول الله ص و قد كان أسلم قبل قدوم قريش بثلاثة أيام فقال يا رسول الله قد آمنت بالله و صدقتك و كتمت إيماني عن الكفرة فإن أمرتني أن أتبعك بنفسي و أنصرك بنفسي فعلت و إن أمرت أن أخذل بين اليهود و بين قريش فعلت حتى لا يخرجوا من حصنهم

So when it was the middle of the night, Naeem Bin Masoud Al-Ashjai'e came to Rasool-Allah^{-sawww}, and he had already become a Muslim before the advent of Quraysh by three days, and he said, 'O Rasool-Allah^{-sawww}! I have believed in Allah^{-azwj}, and ratified you^{-sawww}, and concealed my Eman from the Kafirs. So if you^{-sawww} were to order me to come to you^{-sawww} by myself and

help you, I shall do so, and if you^{-sawww} were to order me to betray between the Jews and Quraysh, I shall do so, until they do not come out from their fortress’.

فقال رسول الله ص خذل بين اليهود و بين قريش فإنه أوقع عندي قال فتأذن لي أن أقول فيك ما أريد قال قل ما بدا لك

Rasool-Allah^{-sawww} said: ‘Betray between the Jews and Quraysh, but it is more painful with me^{-sawww}’. He said, ‘Then, do you permit me that I say regarding you^{-sawww} whatever I want?’ He^{-sawww} said: Say, whatever comes to you’.

فجاء إلى أبي سفيان فقال له تعرف مودتي لكم و نصحي و محبتي أن ينصركم الله على عدوكم و قد بلغني أن محمدا قد وافق اليهود أن يدخلوا بين عسكركم و يميلوا عليكم و وعدهم إذا فعلوا ذلك أن يرد عليهم جناحهم الذي قطعه بني النضير و قينقاع فلا أرى أن تدعوهم يدخلوا عسكركم حتى تأخذوا منهم رهنا تبعثوا بهم إلى مكة فتأمنوا مكرهم و غدرهم

So he went to Abu Sufyan and said to him, ‘You do recognise my cordiality to you all, and my sincere advice, and my love. May Allah^{-azwj} Help you over your enemies. And it has reached me that Muhammad^{-sawww} has agreed the Jews to enter between your soldiers, and they should lean against you, and he^{-sawww} promised them, when they did that, that he^{-sawww} would return their wings to them which the clan of Nazeyr and Al-Qaynaqa had cut off. Therefore, I do not view that you should invite them to enter to be among your soldiers until a security deposit is taken from them (captives) and send them to Makkah. Thus, you would be safe from their plots and their treachery.

فقال له أبو سفيان وفقك الله و أحسن جزاءك مثلك أهدى النصائح و لم يعلم أبو سفيان بإسلام نعيم و لا أحد من اليهود

Abu Sufyan said to him, ‘May Allah^{-azwj} Grant you success, and excellent Recompense, like the advice you have gifted’. And Abu Sufyan did not know of the Islam of Naeem, nor did anyone from the Jews.

ثم جاء من فوره ذلك إلى بني قريظة فقال له يا كعب تعلم مودتي لكم و قد بلغني أن أبا سفيان قال نخرج هؤلاء اليهود فنضعهم في نحر محمد فإن ظفروا كان الذكر لنا و إن كانت علينا كانوا هؤلاء مقادير الحرب

Then he immediately from that to the clan of Qareyza and he said, ‘O Ka’ab! You know of my cordiality to you all, and it reached me that Abu Sufyan said, ‘We will go out with these Jews and put them in (the way) of the slaughter of Muhammad^{-sawww}. So if they are victorious, that would be the mention for us, besides them, and if goes against us, they would be at the forefront of the battle’.

فلا أرى لكم أن تدعوهم يدخلوا عسكركم حتى تأخذوا منهم عشرة من أشرفهم يكونون في حصنكم أنهم إن لم يظفروا بمحمد لم يبرحوا حتى يردوا عليكم عهدكم و عقدكم بين محمد و بينكم لأنه إن ولت قريش و لم يظفروا بمحمد غزاكم محمد فيقتلكم

Thus, I do not view for you that you should let them enter among your soldiers until you take ten of their noblemen to happen to be in your fortress. If they are not victorious against Muhammad^{-sawww}, they would not depart until he^{-sawww} returns your agreement returns to you all, and the pact between Muhammad^{-sawww} and you, because, if Quraysh were to turn around and are not victorious with Muhammad^{-sawww}, Muhammad^{-sawww} will come with a military expedition against you and kill you all’.

فقالوا أحسنت و أبلغت في النصيحة لا نخرج من حصننا حتى نأخذ منهم رهنا يكونون في حصننا.

They said, 'Excellent advice, and well-informed is the advice. We will not come out from our fortress until we take a security deposit from them (captives) who would happen to be in our fortress'.

و أقبلت قريش فلما نظروا إلى الخندق قالوا هذه مكيدة ما كانت العرب تعرفها قبل ذلك فقبل لهم هذا من تدبير الفارسي الذي معه فوائى عمرو بن عبد ود و هبيرة بن وهب و ضرار بن الخطاب إلى الخندق و كان رسول الله ص قد صف أصحابه بين يديه

And Quraysh came (for battle), but when they looked at the ditch, they said, 'This is a strategy what the Arabs have not known before'. It was said to them, 'This is from the mastermind of the Persian who is with him^{-sawww}'. Amro Bin Abdi Wudd and Habeyra Bin Wahab, and Zarah Bin Al-Khattab, came over to the ditch, and Rasool-Allah^{-sawww} had arranged his^{-sawww} companions in rows in front of him^{-sawww}.

فصاحوا بخيلهم حتى طفروا الخندق إلى جانب رسول الله ص فصاروا أصحاب رسول الله ص كلهم خلف رسول الله ص و قدموا رسول الله ص بين أيديهم و قال رجل من المهاجرين و هو فلان لرجل بجنبه من إخوانه أ ما ترى هذا الشيطان عمرا لا و الله ما يفلت من يديه أحد فهلما ندفع إليه محمدا ليقتله و نلحق نحن بقومنا

So they shouted (spurred on) their horses until they had crossed the ditch to be at the side of Rasool-Allah^{-sawww}. And his^{-sawww} companions, all of them came to be behind Rasool-Allah^{-sawww}, and Rasool-Allah^{-sawww} went ahead in front of them. And a man from the Emigrants said, and he was so and so (Umar), to a man by his side from this brethren, 'But, do you not see this Satan^{-la}, Amro? No, by Allah^{-azwj}! No one can escape from in front of him. Therefore, come, we will hand over Muhammad^{-sawww} to him, for him to kill him^{-sawww}, and we shall join up with our people'.

فأنزل الله على نبيه في ذلك الوقت قَدْ يَعْلَمُ اللهُ الْمُعْوَفِينَ مِنْكُمْ وَ الْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا وَ لَا يَأْتُونَ النَّاسَ إِلَّا قَلِيلًا إِلَى قَوْلِهِ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَخْبَطَ اللهُ أَعْمَالَهُمْ وَ كَانَ ذَلِكَ عَلَى اللهِ يَسِيرًا

Allah^{-azwj} Revealed unto Rasool-Allah^{-sawww} during that time, His^{-azwj} Words: **Allah has known the hinderers from you and the speakers to their brethren, 'Come to us!' And none come to the battle except a few [33:18] Being niggardly upon you. [33:19] – up to His^{-azwj} Words: and that was always easy upon Allah [33:19].**

و ركز عمرو بن عبد ود رمحه في الأرض و أقبل يجول جولة و يرتجز و يقول

و لقد بَحِثْتُ مِنَ النِّدَاءِ.	بجمعكم هل من مبارز.
و وقفت إذ جبن الشجاع.	مواقف القرن المناجز.
إني كذلك لم أزل.	متسرعا نحو الهزاهز.
إن الشجاعة في الفتى.	و الجود من خير الغرائز.

Amro Bin Abdi Wudd inserted his spear into the ground, and went on circling around it, and he was reciting a war poem, and he was saying (a poem) 'And I have kept on calling to your

crowd, 'Is there anyone for duel?' And I have stood where the brave is a coward, a pausing of the accomplished generation. I am like that, I do not cease to be quick to the hesitant ones, The bravery and the generosity among the youth are from the best traits'.

فَقَالَ رَسُولُ اللَّهِ ص مَنْ هَذَا الْكَلْبِ فَلَمْ يُجِبْهُ أَحَدٌ فَوَثَبَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ أَنَا لَهُ يَا رَسُولَ اللَّهِ فَقَالَ يَا عَلِيُّ هَذَا عَمْرُو بْنُ عَبْدِ وَدِّ قَارِسَ بَلِيلٍ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ

Rasool-Allah^{-sawww} said: 'Who is for this dog?' But no one answered him^{-sawww}. Then, Amir Al-Momineen^{-asws} stood up and he^{-asws} said: 'I^{-asws} am for him, O Rasool-Allah^{-sawww}'. He^{-sawww} said: 'O Ali^{-asws} ! This is Amro Bin Abdi Wudd, a horseman of Yaleyl (a valley)'. He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص اذُنِي مَعِي فَدَنَا مِنْهُ فَعَمَّمَهُ بِيَدِهِ وَ دَفَعَ إِلَيْهِ سَيْفَهُ ذَا الْفَقَارِ وَ قَالَ لَهُ اذْهَبْ وَ قَاتِلْ بِهَذَا اللَّهْمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ

Rasool-Allah^{-sawww} said to him: 'Come near me^{-sawww}'. So he^{-asws} went near him^{-sawww}, and he^{-sawww} turbaned him^{-asws} by his^{-sawww} own hand, and handed over his^{-sawww} sword, Zulfaqar to him^{-asws}, and said to him^{-asws}: 'Go, and fight with this!' And he^{-sawww} said: 'O Allah^{-azwj!} Protect him^{-asws} from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from his^{-asws} left, and from above him^{-asws}, and from below him^{-asws}'.

فَمَرَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُهْرُولُ فِي مَشِيئِهِ وَ هُوَ يَقُولُ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ.	مُجِيبٌ صَوْتِكَ غَيْرَ عَاجِزٍ.
ذُو نِيَّةٍ وَ بَصِيرَةٍ.	وَ الصِّدْقُ مُنْجِي كُلِّ قَائِرٍ.
إِنِّي لَأَرْجُو أَنْ أَقِيمَ.	عَلَيْكَ نَائِحَةُ الْجَنَائِزِ.
مِنْ صَرْبَةٍ نَجْلَاءَ يَبْقَى	صَوْنُهَا بَعْدَ الْهَرَاهِرِ.

Amir Al-Momineen^{-asws} went and he^{-asws} was sprinting in his^{-asws} walk, and he^{-asws} was saying (a poem): 'Do not be hasty for I^{-asws} have come, responding to your voice, without frustration, with intention and insight, and the sincerity, saviour of every winner. I^{-asws} hope to stand upon your funeral. One who strikes with a piercing wound will remain, being mentioned during discussions'.

فَقَالَ لَهُ عَمْرُو مَنْ أَنْتَ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبِ ابْنُ عَمِّ رَسُولِ اللَّهِ وَ حَتْنُهُ

Amro said to him^{-asws}, 'Who are you^{-asws}?' He^{-asws} said: 'I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}, cousin of Rasool-Allah^{-sawww}, and his^{-sawww} son-in-law'.

فَقَالَ وَ اللَّهُ إِنَّ أَبَاكَ كَانَ لِي صَدِيقًا وَ نَدِيمًا وَ إِنِّي أَكْرَهُ أَنْ أَقْتُلَكَ مَا أَمِنَ ابْنُ عَمَّتِكَ حِينَ بَعَثَكَ إِلَيَّ أَنْ أَحْتَطِفَكَ بِرُفْحِي هَذَا فَأَتْرُكَكَ شَائِلًا بَيْنَ السَّمَاءِ وَ الْأَرْضِ لَا حَيٍّ وَ لَا مَيِّتٍ

He said, 'By Allah^{-azwj!} Your^{-asws} father^{-asws} was a friend of mine and a companion, and I dislike killing you^{-asws}. your^{-asws} cousin^{-sawww} is not safe when he^{-sawww} sent you^{-asws} to me, and I would

kidnap you^{-asws} with this spear of mine, and I would leave you hanging between the sky and the earth, neither alive nor dead!’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَدْ عَلِمَ ابْنُ عَمِّي أَنَّكَ إِنْ قَتَلْتَنِي دَخَلْتَ الْجَنَّةَ وَأَنْتَ فِي النَّارِ وَإِنْ قَتَلْتُكَ فَأَنْتَ فِي النَّارِ وَأَنَا فِي الْجَنَّةِ

Amir Al-Momineen^{-asws} said to him: ‘My^{-asws} cousin^{-saww} knows that if you were to kill me^{-asws}, I^{-asws} would enter the Paradise, and you would be in the Fire, and if I^{-asws} were to kill you, then you would be in the Fire, and I^{-asws} would be in the Paradise.’

فَقَالَ عَمْرُو كِلْتَاهُمَا لَكَ يَا عَلِيُّ تِلْكَ إِذَا قَسَمْتُ ضِيرِي

Amro said, ‘Both of these are in your^{-asws} favour, O Ali^{-asws}, that is then an unfair distribution’.

فَقَالَ عَلِيُّ دَعِ هَذَا يَا عَمْرُو إِنِّي سَمِعْتُ مِنْكَ وَأَنْتَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ تَقُولُ لَا يَعْزُضُ عَلَيَّ أَحَدٌ فِي الْحَرْبِ ثَلَاثَ حِصَالٍ إِلَّا أَجَبْتُهُ إِلَى وَاحِدَةٍ مِنْهَا وَأَنَا أَعْزُضُ عَلَيْكَ ثَلَاثَ حِصَالٍ فَأَجِيبْنِي إِلَى وَاحِدَةٍ

Ali^{-asws} said: ‘Leave this, O Amro! I^{-asws} heard from you, and you were hanging with the curtain of the Kabah, saying, ‘No one has ever presented to me three characteristics during the battle except I have answered to him to one of these’, and I^{-asws} hereby present three characteristics to you, therefore answer me to one’.

قَالَ هَاتِ يَا عَلِيُّ قَالَ تَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ نَحَّ عَنِّي هَذَا

He said, ‘Give, O Ali^{-asws}!’ He^{-asws} said: ‘One of these is that you testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’. He said, ‘Remove this from me’.

قَالَ فَالْثَّانِيَةُ أَنْ تَرْجِعَ وَتَرُدَّ هَذَا الْجَيْشَ عَنِ رَسُولِ اللَّهِ فَإِنْ يَكُ صَادِقًا فَأَنْتُمْ أَهْلَى بِهِ عَيْنًا وَإِنْ يَكُ كَاذِبًا كَفْتُنْكُمْ دُؤْبَانُ الْعَرَبِ أَمْرُهُ

He^{-asws} said secondly: ‘Than you should return, and return this army from Rasool-Allah^{-saww}. If you were truthful, then you all would be higher in the eyes (of the people), and if you were liars, then you would have restrained the wolves of the Arabs, of its command’.

فَقَالَ إِذَا تَتَحَدَّثَ نِسَاءُ قُرَيْشٍ بِذَلِكَ وَ يُنْشِدُ الشُّعْرَاءُ فِي أَشْعَارِهَا أَنِّي جَبَنْتُ وَ رَجَعْتُ عَلَى عَقِي مِنَ الْحَرْبِ وَ حَدَلْتُ قَوْمًا رَأْسُونِي عَلَيْهِمْ

He said, ‘Then wouldn’t the women of Quraysh would be narrating with that, and wouldn’t the poets would be composing in their poems that I was a coward and turned back upon my heels from the battle, and I abandoned a people who had made me their chief upon them?’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَالْثَّالِثَةُ أَنْ تَنْزِلَ إِلَيَّ فَإِنَّكَ رَاكِبٌ وَأَنَا رَاجِلٌ حَتَّى أَنَا بِذَلِكَ فَوَثَبَ عَنْ فَرَسِهِ وَ عَرَقَبَهُ وَ قَالَ هَذِهِ حِصْلَةٌ مَا ظَنَنْتُ أَنْ أَحَدًا مِنَ الْعَرَبِ يَسُومُنِي عَلَيْهَا

Amir Al-Momineen^{-asws} said: ‘Then the third is that you descend (from your horse) to me^{-asws}, for you are riding and I^{-asws} am on foot, until I^{-asws} oppose you’. So he leapt from his horse and grabbed its neck and said, ‘This is a characteristic, I did not think anyone from the Arabs would equate me upon’.

ثُمَّ بَدَأَ فَضْرَبَ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالسَّيْفِ عَلَى رَأْسِهِ فَأَتَقَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالذُّرْقَةِ فَفَقَطَعَهَا وَ تَبَّتِ السَّيْفُ عَلَى رَأْسِهِ فَقَالَ لَهُ عَلِيُّ يَا عَمْرُو أَمَا كَفَاكَ أُنِّي بَارَزْتُكَ وَ أَنْتَ فَارِسُ الْعَرَبِ حَتَّى اسْتَعْنَتَ عَلَيَّ بِظَهْرِي

Then he began, so he struck Amir Al-Momineen^{-asws} with the sword upon his^{-asws} head. Amir Al-Momineen^{-asws} defended it with the shield, but it was cut and the sword hit upon his^{-asws} head. Ali^{-asws} said to him: 'O Amro! Does it not suffice you that I^{-asws} am duelling you, and you are the horseman of the Arabs, until you are (now) asking for assistance against me^{-asws} ?'

فَأَلْتَمَتْ عَمْرُو إِلَى خَلْفِهِ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مُسْرِعاً عَلَى سَائِيهِ فَأَطْنَهُمَا جَمِيعاً وَ ارْتَفَعَتْ بَيْنَهُمَا عَجَاجَةٌ فَقَالَ الْمُتَأَفِّفُونَ قُتِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ثُمَّ انْكَشَفَتِ الْعَجَاجَةُ وَ نَظَرُوا فَإِذَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى صَدْرِهِ قَدْ أَخَذَ بِلِحْيَتِهِ يُرِيدُ أَنْ يَذْبَحَهُ

Amro turned around to (look) at his behind, and Amir Al-Momineen^{-asws} struck him quickly upon his legs and cut them both off together, and a cloud of dust was raise between them. The hypocrites said, 'Ali^{-asws} Bin Abu Talib^{-asws} has been killed'. Then the dust settles, and they look, and there was Amir Al-Momineen^{-asws} upon his chest, having had grabbed his beard, intending to slaughter him.

ثُمَّ أَخَذَ رَأْسَهُ وَ أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص وَ الدِّمَاءُ تَسِيلُ عَلَى رَأْسِهِ مِنْ ضَرْبَةِ عَمْرُو وَ سَيْفُهُ يَقَطُرُ مِنْهُ الدَّمُ وَ هُوَ يَقُولُ وَ الرَّأْسُ بِيَدِهِ

أَنَا عَلِيُّ بْنُ عَبْدِ الْمُطَّلِبِ. الْمَوْتُ خَيْرٌ لَلْفَتَى مِنَ الْهَرْبِ.

He^{-asws} slaughtered him, then took his head and returned to Rasool-Allah^{-azwj}, and the blood was dripping upon his^{-asws} head from the strike of Amro, and his^{-asws} sword was dripping from the blood, and he^{-asws} was saying, while the head was in his^{-asws} hand: 'I^{-asws} am Ali, and a son^{-asws} of Abdul Muttalib^{-asws}. The death is better for the youth than the fleeing'.

فَقَالَ رَسُولُ اللَّهِ يَا عَلِيُّ مَا كَذَّبْتَهُ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ الْحَرْبُ خَدِيعَةٌ

Rasool-Allah^{-saww} said: 'O Ali^{-asws} ! You^{-asws} tricked him?' He^{-asws} said: 'Yes, O Rasool-Allah^{-saww}! The war is deception'.

و بعث رسول الله ص الزبير إلى هبيرة فضربه على رأسه ضربة فلق هامته و أمر رسول الله ص عمر بن الخطاب أن يبارز ضرار بن الخطاب فلما برز إليه ضرار انتزع له عمر سهما فقال ضرار ويلك يا ابن ضهاك أرمي في مبارزة و الله لئن رميتني لا تركت عدويا بمكة إلا قتلته

And Rasool-Allah^{-saww} send Al-Zubeyr to (duel) Habeyra Bin Wahab, and he struck upon his head with a strike, splitting his head. And Rasool-Allah^{-saww} ordered Umar Bin Al-Khattab that to duel against Zarar Bin Al Khatab. So when Zarar came to duel him, Umar took out two arrows, and Zarar said to him, 'Woe be unto you, O son of Zahak! Are you going to fire arrows at me during a duel? By Allah^{-azwj}. If you were to fire arrows at me, I will not leave any enemy in Makkah except I would kill him'.

فانهزم عنه عمر و مر نحوه ضرار و ضرب بالقناة على رأسه ثم قال احفظها يا عمر فإني آليت أن لا أقتل قرشيا ما قدرت عليه فكان عمر يحفظ له ذلك بعد ما ولي و ولده.

Umar was defeated during that, and Zarar passed by near him and tapped him upon his head with a rod, then said, 'Remember it, O Umar, for I have decided that I will not kill a Quraysh was much as I am able upon. Umar memorised that for him afterwards, when he became ruler, so he made him a governor.

فبقي رسول الله يجارهم في الخندق خمسة عشر يوماً فقال أبو سفيان لحبي بن أخطب ويلك يا يهودي أين قومك فصار حبي بن أخطب إليهم فقال ويلكم اخرجوا فقد نابذتم محمدا الحرب فلا أنتم مع محمد و لا أنتم مع قريش

Rasool-Allah^{-saww} remained battling them in the ditch for fifteen days. Then Abu Sufyan said to Hayy Bin Akhtab, 'Woe be unto you, O Jew, where are your people?' Hayy Bin Akhtab came to them and he said, 'Woe be unto you all! Come out, for Muhammad^{-saww} has opposed you with the war. So you are neither with Muhammad^{-saww} nor with Quraysh?'

فقال كعب لسنا خارجين حتى يعطينا قريش عشرة من أشرفهم رهنا يكونون في حصننا أحم إن لم يظفروا بمحمد لم يبرحوا حتى يرد علينا محمد عهدنا و عقدنا فإننا لا نأمن أن تمر قريش و نبقي نحن في عقر دارنا و يغزونا محمد فيقتل رجالنا و يسي نساءنا و ذرارينا و إن لم نخرج لعله يرد علينا عهدنا

Ka'ab said, 'We won't be coming out until Quraysh give us ten of their noblemen as a security, to happen to be in our fortress. If they are not victorious with Muhammad^{-saww}, they will not be allowed to depart until Muhammad^{-saww} returns to us our agreement and our pact, for we are not safe from Quraysh fleeing, and we remain slaughtered in our houses. Thus, he^{-saww} would kill our men, and make captives of our women and our offspring. And if we do not come out, perhaps he^{-saww} would return our agreement to us'.

فقال له حبي بن أخطب تطمع في غير مطمع فقد نابذت محمدا الحرب فلا أنتم مع محمد و لا أنتم مع قريش

Hayy Bin Akhtab said to him, 'You are being covetous in another greed. The Arabs have established the war against Muhammad^{-saww}, so you are (now) neither with Muhammad^{-saww}, nor are you with Quraysh'.

فقال كعب هذا من شؤمك إنما أنت طائر تطير مع قريش غدا و تتركنا في عقر دارنا و يغزونا محمد

Ka'ab said, 'This is from your inauspiciousness. But rather, you are a bird who would be flying with Quraysh tomorrow, and we will be left to be slaughtered in our houses, and Muhammad^{-saww} will unleash a military expedition against us'.

فقال له لك الله علي و عهد موسى أنه إن لم تظفر قريش بمحمد أي أرجع معك إلى حصنك بصبي ما يصيبك

Hayy said to him, 'For you is a pact of Allah^{-azwj} against me, and pact of Musa^{-as}, if Quraysh are not victorious with Muhammad^{-saww}, I shall return to be with you in your fortress, whatever hits me, hits me'.

فقال كعب هو الذي قد قلته لك إن أعطتنا قريش رهنا يكونون عندنا و إلا لم نخرج فرجع حبي بن أخطب إلى قريش فأخبرهم فلما قال يسألون الرهن فقال أبو سفيان هذا و الله أول الغدر قد صدق نعيم بن مسعود لا حاجة لنا في إخوان القردة و الخنازير

Ka'ab said, 'He is the one who said to you, 'Either Quraysh gives us security (captives) to be with us, or else we will not come out'. Hayy Bin Akhtab returned to Quraysh and informed

them. So when he said, 'They (Jews) are asking for the security', Abu Sufyan said, 'This, by Allah^{-azwj}, is the first treachery. Naeem Bin Masoud spoke the truth. There is no need for us with regards to the brothers of the monkeys and the pigs'.

فلما طال على أصحاب رسول الله ص الأمر و اشتد عليهم الحصار و كانوا في وقت برد شديد و أصابتهم مجاعة و خافوا من اليهود خوفا شديدا و تكلم المنافقون بما حكى الله عنهم و لم يبق أحد من أصحاب رسول الله ص إلا نافع إلا القليل

When the matter was prolonged upon the companions of Rasool-Allah^{-saww}, the siege tightened upon the, and they were in a time of intense cold, and they were hit by the hungers, and they feared from the Jews with an intense fear. And the hypocrites spoke with what Allah^{-azwj} has Related about them, and there did not remain anyone from the companions of Rasool-Allah^{-saww} except he became a hypocrite, except for the few.

و قد كان رسول الله ص أخبر أصحابه أن العرب تتحزب علي و يجيئوننا من فوق تغدر اليهود و نخافهم من أسفل و أنه يصيبهم جهد شديد و لكن تكون العاقبة لي عليهم

And Rasool-Allah^{-saww} had informed his^{-saww} companions: 'The Arabs would be forming an alliance, and they would be coming from above, and the Jews would betray, and we fear them from below, and that severe stress would be hitting them, but the end result would happen to be for me^{-saww}, against them'.

فلما جاءت قريش و غدرت اليهود قال المنافقون ما وَعَدَنَا اللهُ وَ رَسُوْلُهُ إِلَّا غُرُورًا

When Quraysh came, and the Jews betrayed, the hypocrites said, "**Allah and His Rasool did not promise us except to deceive!**" [33:12].

و كان قوم لهم دور في أطراف المدينة فقالوا يا رسول الله تأذن لنا أن نرجع إلى دورنا فإنها في أطراف المدينة و هي عورة و نخاف اليهود أن يغيروا عليها

And there was a group from them who had houses for them in the outskirts of Al Medina, so they said, 'O Rasool-Allah^{-saww}! Will you^{-saww} permit us to return to our house, for these are in the outskirts of Al Medina, and these are exposed, and we fear the Jews would be overrunning upon these?'

و قال قوم هلموا فنهرب و نصير في البادية و نستجير بالأعراب فإن الذي كان يعدنا محمد كان باطلا كله

And another group said, 'Come, we shall flee and come to be in the wilderness, and we shall dwell with the Bedouins, for that which Muhammad^{-saww} promised us, was false, all of it!'

و كان رسول الله ص أمر أصحابه أن يحرسوا المدينة بالليل و كان أمير المؤمنين عليه السلام على العسكر كله بالليل يحرسهم فإن تحرك أحد من قريش نابذهم

And Rasool-Allah^{-saww} had already ordered his^{-saww} companions that they should be guarding Al Medina at night, and Amir Al-Momineen^{-asws} was in charge of the soldiers, guarding them all at night, so if anyone from Quraysh were to move, they should duel them.

وكان أمير المؤمنين عليه السلام يجوز الخندق و يصير إلى قرب قريش حيث يراهم فلا يزال الليل كله قائم وحده يصلي فإذا أصبح رجع إلى مركزه و مسجد أمير المؤمنين عليه السلام هناك معروف يأتيه من يعرفه فيصلي فيه و هو من مسجد الفتح إلى العقيق أكثر من غلوة نشاب

And Amir Al-Momineen^{-asws} would cross over the ditch, and come to be near Quraysh where he^{-asws} could see them. He^{-asws} would not cease standing alone during the night, all of it, praying Salat. When it was morning, he^{-asws} would return to his^{-asws} post. And the Masjid of Amir Al-Momineen^{-asws} over there is well-known. One who comes to it, would recognise it, so he would pray Salat in it, and it is from the Masjid Al-Fatah to Al-Aqeeq at a distance of more than the throw of the arrow.

فلما رأى رسول الله ص من أصحابه الجزع لطول الحصار صعده إلى مسجد الفتح و هو الجبل الذي عليه مسجد الفتح اليوم فدعا الله و نجاه فيما وعده

When Rasool-Allah^{-saww} saw the panic from his^{-saww} companions, due to the prolongation of the siege, ascended to Masjid Al Fatah, and it is the hill upon which Masjid Al fatah is located today. He^{-saww} supplicated to Allah^{-azwj}, and whispered to Him^{-azwj} regarding what He^{-azwj} had Promised him^{-saww}.

و قال يا صريخ المكروبين و يا مجيب المضطرين و يا كاشف الكرب العظيم أنت مولاي و وليي و ولي آبائي الأولين اكشف عنا غمنا و همنا و كربنا و اكشف عنا كرب هؤلاء القوم بقوتك و حولك و قدرتك

And it was from what he^{-saww} supplicated that he^{-saww} said: 'O Responder to the screams of the oppressed! And O Answerer of the supplication of the distressed! And O Remover of the great distress! You^{-azwj} are my^{-saww} Master^{-azwj}, and my^{-saww} Guardian, and Guardian of my^{-saww} forefathers^{-asws}, the former ones. Remove our gloom, and our worries, and our distress, and Remove from us the evil these people by Your^{-azwj} Strength and Your^{-azwj} Power'.

فنزل جبرئيل عليه السلام فقال يا محمد إن الله قد سمع مقاتلتك و أجاب دعوتك و أمر الدبور مع الملائكة أن تحزم قريشا و الأحزاب

Jibraeel^{-as} descended unto him^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! Allah^{-azwj} has Heard your^{-saww} speech, and Answered your^{-saww} supplication, and has Commanded Al Dabour – and it is the wind, along with the Angels that they defeat Quraysh and the allies'.

و بعث الله على قريش الدبور فاتحزموها و قلعت أحببتهم و نزل جبرئيل فأخبره بذلك فنادى رسول الله ص حذيفة بن اليمان و كان قريبا منه فلم يجبه ثم ناداه ثانيا فلم يجبه ثم ناداه ثالثا فقال لبيك يا رسول الله

And Allah^{-azwj} Send Al Dabour upon Quraysh, and they were defeated, and their allies were uprooted. Then Jibraeel^{-as} descended and informed him^{-saww} of that. So Rasool-Allah^{-saww} called Huzeyfa Bin Al Yaman, and he^{-saww} was nearby him^{-saww}. But, he did not answer him^{-saww}. Then he^{-saww} called out for a second time, but he did not answer him^{-saww}. Then he^{-saww} called for the third time, so he said, 'At your^{-saww} service, O Rasool-Allah^{-saww}!'

فقال أدعوك فلا تجيبني قال يا رسول الله بأبي أنت و أمي من الخوف و البرد و الجوع

He^{-saww} said: 'I^{-saww} called you, but you did not answer me^{-saww}?' He said, 'O Rasool-Allah^{-saww}! May my father and my mother be (sacrificed) for you^{-saww}! (It was) from the fear, and the cold, and the hunger'.

فقال ادخل في القوم و آتني بأخبارهم و لا تحدثن حدثا حتى ترجع إلي فإن الله قد أخبرني أنه قد أرسل الرياح على قريش و هزمهم

He^{-saww} said: 'Enter to be among the people (allies) and come to me^{-saww} with their news, and do not narrate any discussion until you return to me^{-saww}, for Allah^{-azwj} has Informed me^{-saww} that He^{-azwj} has Sent the winds upon Quraysh and defeated them'.

قال حذيفة فمضيت و أنا أنتفض من البرد فو الله ما كان إلا بقدر ما جزت الخندق حتى كأني في حمام فقصدت خباء عظيما فإذا نار تحبو و توقد و إذا خيمة فيها أبو سفيان قد دلا خصيته على النار و هو ينتفض من شدة البرد و يقول يا معشر قريش إن كنا نقاتل أهل السماء بزعم محمد فلا طاقة لنا بأهل السماء و إن كنا نقاتل أهل الأرض فنقدر عليهم

Huzeyfa said, 'So I went, and I was shivering from the cold, for by Allah^{-azwj}, it was not except I had crossed the ditch, as if I was in the bath. So I aimed for a big tent, and there was a fire which had been hidden and ignited. And in the tent was Abu Sufyan who had dangled himself upon the fire, and he was shivering from the intensity of the cold, and he was saying, 'O community of Quraysh! If we were fighting the inhabitants of the sky, by the allegation of Muhammad^{-saww}, then there is no strength for us against the inhabitants of the sky. And if we were fighting the inhabitants of the earth, then we are able upon them'.

ثم قال لينظر كل رجل منكم إلى جلسه لا يكون لمحمد عين فيما بيننا

Then he said, 'Let each man from you look at one seated next to him, that there does not happen to be a spy for Muhammad^{-saww} in what is between us'.

قال حذيفة فبادرت أنا فقلت للذي عن يميني من أنت قال أنا عمرو بن العاص ثم قلت للذي عن يساري من أنت قال أنا معاوية و إنما بادرت إلى ذلك لئلا يسألني أحد من أنت

Huzeyfa said, 'So I hastily said to the one on my right, 'Who are you? He said, 'I am Amro Bin Al-Aas'. Then I said to the one on my left, 'Who are you?' He said, 'I am Muawiya'. And rather, I hastened to that, lest one of them asked me who I am.

ثم ركب أبو سفيان راحلته و هي معقولة و لو لا أن رسول الله ص قال لا تحدث حدثا حتى ترجع إلي لقدرت أن أقتله

Then Abu Sufyan rode upon his ride, and he was at a reasonable distance from me, and if Rasool-Allah^{-saww} had not said, 'Do not narrate any discussion until you return to me^{-saww}', I would have been able upon killing him.

ثم قال أبو سفيان لخالد بن الوليد يا أبا سليمان لا بد من أن أقيم أنا و أنت على ضعفاء الناس ثم قال ارتحلوا إنا مرتحلون ففروا منهزمين

Then Abu Sufyan said to Khalid Bin Al Waleed, 'O Abu Suleyman! It is a must that I should arise and you be in charge upon the people'. Then he said to his companions, 'Depart! I am departing'. So they fled, defeated.

فلما أصبح رسول الله ص قال لأصحابه لا تبرحوا فلما طلعت الشمس دخلوا المدينة و بقي رسول الله ص في نفر يسير

When it was morning, Rasool-Allah^{-saww} said to his^{-saww} companions: ‘Do not give up!’ So when the sun emerged, they entered Al Medina, and Rasool-Allah^{-saww} remained among a small number.

وكان ابن عرقبة الكناني رمى سعد بن معاذ رحمه الله بسهم في الخندق فقطع أكحله فنزفه الدم فقبض سعد على أكحله بيده ثم قال اللهم إن كنت أبقيت من حرب قريش شيئاً فأبقي لها فلا أحد أحب إلي محاربتهم من قوم حاربوا الله ورسوله وإن كانت الحرب قد وضعت أوزارها بين رسول الله ص و بين قريش فاجعلها لي شهادة ولا تمنني حتى تفر عيني من بني قريظة

And Abu Farqad Al-Kanany had stabbed Sa’ad Bin Muaz with an arrow in the ditch, so his hand vein had been cut, and the blood flowed. Sa’ad grabbed upon his vein by his (other) hand, then said, ‘O Allah^{-azwj}! If there is anything to remain from the battle of Quraysh, then Cause me to remain for it. There is nothing more beloved for me than to battle a people who turned against Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and if the battle had placed its burdens between Rasool-Allah^{-saww} and Quraysh. Therefore, Make it to be a martyrdom for me, and do not Cause me to die until my eyes are delighted from the clan of Qureyza’.

فأمسك الدم و تورمت يده فضرب له رسول الله ص في المسجد خيمة وكان يتعاهده بنفسه فأنزل الله يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحاً وَجُنُوداً لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

The blood stopped, and his hand swelled up, and Rasool-Allah^{-saww} struck a tent for him in the Masjid, and he^{-saww} had prepared it himself^{-saww}. So Allah^{-azwj} Revealed: ***O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9].***

إلى قوله إِذْ جَاءَتْكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ بَنِي قَرْيِظَةَ حِينَ غَدَرُوا وَخَافَهُمْ أَصْحَابُ رَسُولِ اللَّهِ ص وَ إِذْ زَاغَتِ الْأَبْصَارُ وَ بَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ إلى قوله إِنَّ يُرِيدُونَ إِلَّا فِرَارًا

Up to His^{-azwj} Words: ***When they came to you from above you and from below you*** – meaning the clan of Qareyza when they betrayed, and the companions of Rasool-Allah^{-saww} were frightened, ***and when the eyes stunned and the hearts reached the throats, and you were thinking the assumptions about Allah [33:10]*** – up to His^{-azwj} Words: ***They were only intending to flee [33:13].***

و هم الذين قالوا لرسول الله ص تأذن لنا نرجع إلى منازلنا فإنها في أطراف المدينة و نخاف اليهود عليها فأنزل الله فيهم إِنَّ بُيُوتَنَا عَوْرَةٌ وَ مَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا

And they are the one who said to Rasool-Allah^{-saww}, ‘Will you^{-saww} permit us to return to our houses, for these are in the outskirts of Al-Medina, and these are exposed, and we fear the Jews would be overrunning upon these?’ So Allah^{-azwj} Revealed regarding them: ***‘Surely our houses are exposed!’ And these were not exposed. They were only intending to flee [33:13].***

إلى قوله وَ كَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا و نزلت هذه الآية في الثاني لما قال لعبد الرحمن بن عوف هلم ندفع محمدا إلى قريش و نلحق نحن بقومنا يَحْسَبُونَ الْأَخْزَابَ لَمْ يَدْهَبُوا إِلَى قَوْلِهِ وَ ذَكَرَ اللَّهُ كَثِيرًا

Up to His^{-azwj} Words: **and that was always easy upon Allah [33:19]**. And this Verse was Revealed regarding the second one (Umar) when he said to Abdul Rahman bin Awf, 'Come, we shall hand over Muhammad^{-saww} to Quraysh and we shall adhere with our people: **They were reckoning that the confederates had not gone away. [33:20]** – up to His^{-azwj} Words: **and does the Zikr of Allah, a lot [33:21]**.

ثم وصف الله المؤمنين المصدقين بما أخبرهم رسول الله ما يصيبهم في الخندق من الجهد فقال وَ لَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْرَابَ إِلَى قَوْلِهِ وَ مَا زَادَهُمْ إِلَّا إِيمَانًا يَعْنِي ذَلِكَ الْبَلَاءَ وَ الْجُهْدَ وَ الْخَوْفَ إِلَّا إِيمَانًا وَ تَسْلِيمًا.

Then Allah^{-azwj} Described the Momineen, the ratifies of what Rasool-Allah^{-saww} informed them what afflicted them in the trench from the Jihad, He^{-azwj} Said: **And when the Momineen saw the confederates, [33:22]** – up to His^{-azwj} Words: **And it did not increase them except in Eman – meaning the calamity, and the Jihad and the fear, except in Eman, and submission [33:22]**'.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ مِنَ الْمُؤْمِنِينَ رَجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ إِلَّا يَمْزُوا أَمَدًا فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ أَيَّ أَجَلِهِ وَ هُوَ حَمْرَةٌ وَ جَعْفَرُ بْنُ أَبِي طَالِبٍ وَ مِنْهُمْ مَنْ يَنْتَظِرُ أَجَلَهُ يَعْنِي عَلَيْهِ السَّلَامُ يَقُولُ اللَّهُ وَ مَا بَدَّلُوا تَبْدِيلًا لِيُجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَ يُعَدِّبَ الْمُنَافِقِينَ إِنْ شَاءَ الْآيَةَ.

And in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **From the Momineen there are men who ratified what they made a pact with Allah upon.** – that they will not flee, ever, **So, from them is one who fulfilled his vow,** - i.e. hastened for it, and he is Hamza^{-asws} and Ja'far Bin Abu Talib^{-asws}, **and from them is one who awaits,** - i.e. his^{-asws} term, meaning Ali^{-asws}. Allah^{-azwj} Says: **and they did not change with any alteration [33:23] For Allah to Recompense the truthful due to their truthfulness, and He would Punish the hypocrites if He so Desires to [33:24]** – the Verse''.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ رَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِعَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ يَعْليُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ كَانَ اللَّهُ قَوِيًّا عَزِيمًا

And Ali Bin Ibrahim said regarding His^{-azwj} Words: **And Allah Repulsed those who committed Kufr in their rage. They did not attain any good, and Allah Sufficed the Momineen in the battle, [33:25]** – with Ali Bin Abu Talib^{-asws}: **and Allah would always be Strong, Mighty [33:25]**.

وَ نَزَلَ فِي بَنِي قُرَيْظَةَ وَ أَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ إِلَى قَوْلِهِ وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا.

And it was Revealed regarding the clan of Qureyza: **And He Brought down those backers from the people of the Book [33:26]** – up to His^{-azwj} Words: **and Allah would always be Able upon all things [33:27]**.

فلما دخل رسول الله ص المدينة و اللواء معقود أراد أن يغتسل من الغبار فناداه جبرائيل عديرك من محارب و الله ما وضعت الملائكة لأمتها كيف تضع لأمتك إن الله يأمرك أن لا تصلي العصر إلا ببني قريظة فإني متقدمك و منزلهم بهم حصنهم إنا كنا في آثار القوم نزرهم زجرا حتى بلغوا حراء الأسد

When Rasool-Allah^{-saww} entered Al-Medina, and the flag was tied up, he^{-saww} intended to wash from the dust. Jibraeel^{-as} called out to him^{-saww}: 'Your^{-saww} nobility is from a warrior, and Allah^{-azwj} did not Place the Angels for its community, so how would He^{-azwj} Place it for your^{-saww} community? Allah^{-azwj} Commands you^{-saww} that you^{-saww} should not pray Al-Asr Salat except by the Clan of Qureyza. So I^{-as} am preceding you^{-saww}, and will shake them in their fortresses. We are in the footsteps of the people. We will restrain them with a restraintment until you^{-saww} reach Hamraa Al-Asad'.

فخرج رسول الله ص فاستقبله حارثة بن نعمان فقال له ما الخبر يا حارثة فقال بأبي و أمي يا رسول الله هذا دحية الكلبي ينادي في الناس ألا لا يصلين العصر أحد إلا في بني قريظة فقال ذاك جبرئيل ادعوا عليا

Rasool-Allah^{-saww} went out, and Haaris Bin Al-No'man met him^{-as}. He^{-saww} said to him; 'What is the news, O Haaris?' He said, 'May my father and my mother be sacrificed for you^{-saww} – O Rasool-Allah^{-saww} – Dahiyat Al-Kalby is calling out among the people, 'No one should pray Al-Asr except by the Clan of Qureyza!' So he^{-saww} said: 'That is Jibraeel^{-as}. Call Ali^{-asws}'.

فجاء علي عليه السلام فقال له ناد في الناس أن لا يصلين أحد العصر إلا في بني قريظة فجاء أمير المؤمنين عليه السلام فنادى فيهم فخرج الناس فبادروا إلى بني قريظة

Ali^{-asws} came, and he^{-saww} said to him^{-asws}: 'Call out among the people: 'No one should pray Al-Asr Salat except by the Clan of Qureyza'. Amir-Al-Momineen^{-asws} went and called out among the people, and took them to the Clan of Qureyza.

و خرج رسول الله ص و علي عليه السلام بين يديه مع الراية العظمى و كان حبي بن أخطب لما انهزمت قريش جاء فدخل حصن بني قريظة فجاء أمير المؤمنين عليه السلام فأحاط بمحصنهم فأشرف عليهم كعب بن أسيد من الحصن يشتمهم و يشتم رسول الله ص

And Rasool-Allah^{-saww} went out, and Amir-al-Momineen^{-asws} was in front of him^{-saww}, with the great Flag. And when Quraysh were defeated, Hayy Bin Akhtab went and entered the fortress of the Clan of Qureyza. So Amir-al-Momineen^{-asws} came and surrounded their fortress. Then Ka'ab Bin Asad came out from the fortress and insulted them, and insulted Rasool-Allah^{-saww}.

فأقبل رسول الله ص على حمار فاستقبله أمير المؤمنين عليه السلام فقال بأبي و أمي يا رسول الله لا تدنو من الحصن فقال رسول الله ص يا علي لعلمهم شتموني إنهم لو رأوني لأذهم الله

Rasool-Allah^{-saww} came over riding upon a donkey, but Amir-Al-Momineen^{-asws} faced him^{-saww} and said: 'May my^{-asws} father^{-asws} and my^{-asws} mother^{-asws} be sacrificed for you^{-saww} – O Rasool-Allah^{-saww} – Do not approach the fortress'. Rasool-Allah^{-saww} said: 'O Ali^{-asws} ! Is it because they are insulting me^{-saww}? If they were to see me^{-saww}, Allah^{-azwj} would Humiliate them!'

ثم دنا رسول الله ص من حصنهم فقال يا إخوة القردة و الخنازير و عبدة الطاغوت أ تشتموني إنا إذا نزلنا بساحة قوم فساء صباحهم فأشرف عليهم كعب بن أسيد من الحصن فقال و الله يا أبا القاسم ما كنت جهولا فاستحيا رسول الله ص حتى سقط الرداء من ظهره حياء مما قاله

~~Then Rasool Allah^{-saww} went near their fortress and said: 'O brothers of the monkeys and pigs and worshippers of the tyrants! Are you insulting me^{-saww}? We, when we descend in the courtyard of a people, their morning is evil'. Ka'ab Bin Aseyd emerged to them from the~~

fortress and said, 'By Allah ^{-azwj}, O Abu Al Qasim ^{-sawww}! You ^{-sawww} were not foolish'. Rasool Allah ^{-sawww} was embarrassed until the robe fell down from his ^{-sawww} back out of embarrassment from what he said.

وكان حول الحصن نخيل كثير فأشار إليه رسول الله ص بيده فتباعد عنه وتفرق في المغارة وأنزل رسول الله ص العسكر حول حصنهم فحاصروهم ثلاثة أيام فلم يطلع أحد منهم رأسه فلما كان بعد ثلاثة أيام نزل إليه غزال بن شمويل فقال يا محمد تعطينا ما أعطيت إخواننا من بني النضير احقن دماءنا و نخلي لك البلاد وما فيها ولا نكفك شيئا فقال لا أو تنزلون علي حكيمي

And around the fortress there was a huge palm tree. Rasool Allah ^{-sawww} gestured towards it by his ^{-sawww} hand, so it distanced itself from it, and separated to be in the wasteland. And Rasool Allah ^{-sawww} encamped the soldiers around the fortress. They besieged them for three days. Not one of them stuck their heads out from it. So after the three days, Gazaal Bin Shamoul came down to them, and he said, 'O Muhammad ^{-sawww}! Give us what was given to our brother from the Clan of Nuzejr. Spare our blood, and we shall leave for you ^{-sawww} the town and whatever is in it, and we shall not conceal anything'. So he ^{-sawww} said: 'No, or you yield to two of my ^{-sawww} judgements'.

فرجع و بقوا أياما فبكى النساء و الصبيان إليهم و جزعوا جزعا شديدا فلما اشتد عليهم الحصار نزلوا على حكم رسول الله ص فأمر رسول الله ص بالرجال فكتفوا و كانوا سبعمائة و أمر بالنساء فجزلوا

He returned, and remained for a day. The women and children among them cried, and they grieve with a severe grievance. So, when the siege became difficult upon them, they yielded to the judgement of Rasool Allah ^{-sawww}. Then Rasool Allah ^{-sawww} ordered for the men to be bound, and there were seven hundreds of them, and ordered for the women to be dismissed.

و قامت الأوس إلى رسول الله ص فقالوا يا رسول الله صلنا و موالينا من دون الناس نصرونا على الخنزج في المواطن كلها و قد وهبت لعبد الله بن أبي سبعمائة دراع و ثلاثمائة مسير في صبيحة واحدة و ليس نحن بأقل من عبد الله بن أبي

And Al Aws stood up to Rasool Allah ^{-sawww} and they said, 'O Rasool Allah ^{-sawww}! Our allies and our friends from besides the people help us against Al Khazraj in all the places, and Abdullah Bin Abay has been gifted seven hundred armoured ones and three hundred unarmoured in one company, and we aren't any less that Abdullah Bin Abayy'.

فلما أكثروا على رسول الله ص قال لهم أما ترضون أن يكون الحكم فيهم إلى رجل منكم فقالوا بلى فس هو قال سعد بن معاذ قالوا قد رضينا بحكمته فأتوا به في حنفة و اجتمعت الأوس حوله يقولون له يا أبا عمرو اتق الله و أحسن في حلفائك و مواليك فقد نصرونا بينا و الحدائق و المواطن كلها

When they (insisted) a lot upon Rasool Allah ^{-sawww}, he ^{-sawww} said to them: 'Are you not pleased that the decision regarding them should be to a man from you?' They said, 'Yes, so who is he?' He ^{-sawww} said: 'Sa'ad Bin Muaz'. They said, 'We are pleased with his decision'. They came with him in a carrier, and Al Aws gathered around him saying to him, 'O Abu Amro! Fear Allah ^{-azwj} and be good regarding your allies and your friends, for they have helped us with birds, and gardens, and places, all of them'.

فلما أكثروا عليه قال قد أن لسعد أن لا تأخذ في الله لومة لائم فقالت الأوس و قوماه ذهب و الله بنو قريظة و بكى النساء و الصبيان إلى سعد فلما سكتوا قال لهم سعد يا معشر اليهود أرضيتكم بحكمي فيكم قالوا بلى قد رضينا بحكمك و الله قد رحونا نصفك و معروفك و حسن نظرك

When they insisted upon him, he said, 'I had approached Sa'ad that he should not take any blame from any accuser for the Sake of Allah^{-azwj-}. Al Aws said, 'O his people! By Allah^{-azwj-} the clan of Qureyza have gone!' And the women and the children cried to Sa'ad. When they quietened, Sa'ad said to them, 'O community of Jews! Are you pleased with my judgment regarding you?' They said, 'Yes, we are pleased with your judgment. By Allah^{-azwj-}, we are hopeful for your fairness and your kindness and the goodness of your vision'.

فأعاد عليهم القوم فقالوا بلى يا أبا عمرو فالتفت إلى رسول الله ص إيمالا له فقال ما ترى يا أبي أنت و أمي فقال احكم فيهم يا سعد فقد رضيت بحكمك فيهم فقال قد حكمت يا رسول الله أن تغفل رجالهم و تنسي نساءهم و ذرارهم و تقسم غنائهم و أموالهم بين المهاجرين و الأنصار

The people reiterated upon them and they said, 'Yes Abu Amro!' He turned towards Rasool Allah^{-sawww-} in respect to him^{-sawww-} and said, 'What is your^{-sawww-} view, may my father and my mother be sacrificed for you^{-sawww-}!' He^{-sawww-} said: 'Decide regarding the,, O Sa'ad, and I^{-sawww-} will be pleased with your decision regarding them'. He said, 'I have decided, O Rasool Allah^{-sawww-}, that their men be killed and their women and children be made captives, and their booty and their wealth be distributed between the Emigrants and the Helpers'.

فقام رسول الله ص فقال حكمت بحكم الله من فوق سبعة أرقعة ثم انفجر جرح سعد بن معاذ فما زال يترفع الدم حتى مضى رحمه الله و ساقوا الأسارى إلى المدينة و أمر رسول الله ص بأخذود فحفرت بالقيع فلما أمسى أمر بإخراج رجل رجل و كان يضرب عنقه

Rasool Allah^{-sawww-} stood up and said: 'You judged with the Judgment of Allah^{-azwj-} from above the seven skies'. Then the wound of Sa'ad Bin Muaz burst out. He did not stop bleeding until he passed away, may Allah^{-azwj-} have Mercy on him; and they ushered the captives to Al Medina, and Rasool Allah^{-sawww-} ordered with pits to be dug out, and these were dug out at Al Baqie. When it was evening, he^{-sawww-} ordered with bringing man after man, and his neck was struck off.

فقال حبي بن أنطط لكعب بن أسيد ما ترى يصنع بهم فقال له ما يمسوك أ ما ترى الداعي لا يقطع و الذي يذهب لا يرجع فعليكم بالصبر و الثبات على دينكم

Huyay Bin Akhtab said to Ka'ab Bin Aseyd, 'What did you view he^{-sawww-} is going to do with them?' He said to him, ' He^{-azwj-} will not hurt you. Do you not see that the caller does not uproot, and the one who goes away and does not return. Upon you is to be with the patience, and the steadfastness upon your religion'.

فأخرج كعب بن أسيد مجموعة يديه إلى عنقه و كان جميلا و سميلا فلما نظر إليه رسول الله ص قال له يا كعب أ ما نفعك و هيبه ابن الحواص الحر الذكي الذي قدم عليكم من الشام فقال تركت الخمر و الحمر و منعت إلى البوس و التمور لبي يبعث محرجه بمكة و مهاجرة في هذه البحيرة يجترئ بالكسر و التميرات و يركب الحمار العربي في عينيه حمرة و بين كفيه خاتم النبوة يضع سيفه على عاتقه لا يبالي من لاقى يبلغ سلطانه منقطع الخف و الحافر

Ka'ab Bin Sa'ad came out, with his hands bound to his neck, and he was a handsome man, so when Rasool Allah^{-sawww-} looked towards him, he^{-sawww-} said to him: 'O Ka'ab, did the will of Ibn Al-Hawaas not benefit you? The intelligent Rabbi who came to you from Syria, said, 'Avoid the intoxicants, and the pigs. And I have come to the evil and the dates, for a Prophet^{-sawww-} would be Sent, coming out at Makkah, and would emigrate in this area, and cutting off the disappointment, and would be riding a bareback donkey, with redness in its eyes, in between

his^{-sawww} shoulders would be the seal of the Prophet hood, and would place his^{-sawww} sword upon his^{-sawww} shoulder, and would not care which one of you he^{-sawww} meets, his^{-sawww} authority would cut off the slipper and the hoof’.

فقال قد كان ذلك يا محمد ولو لا أن اليهود يعبروني أني جرعت عند القتل لأمنت بك و صدقتك و لكي علي دين اليهود عليه أحياء و عليه أمرت فقال رسول الله ص قدمه و اضربوا عنقه فضربت

He said, ‘Such is the case, O Muhammad^{-sawww}! And had the Jews supported me, I would have grieved at the fighting in believing in you^{-sawww}, and would have ratified you^{-sawww}, but I am upon the religion of the Jews. Upon it I live, and upon it I shall die’. Rasool Allah^{-sawww} said: ‘Go ahead and strike his neck!’ So his neck was struck off.

ثم قدم حيي بن أخطب فقال رسول الله ص يا فاسق كيف رأيت الله صنع بك فقال و الله يا محمد ما ألوم نفسي في عداوتك و لقد قلقت كل مقلقل و جهدت كل الجهد و لكن من يخذل الله يخذل ثم قال حين قدم للمقلقل.

The Hayy Bin Akhtab came, so Rasool Allah^{-sawww} said to him: ‘O Mischievous one! How did you see what Allah^{-azwj} has Done with you?’ He said, ‘By Allah^{-azwj} — O Muhammad^{-sawww} — I do not blame myself regarding enmity towards you^{-sawww}, and would have shaken with every shaking, and would have fought with every fight, but the one whom Allah^{-azwj} Abandons, is abandoned’.

فقدم و ضرب عنقه فقتلهم رسول الله ص في الردين بالعداة و العشي في ثلاثة أيام و كان يقول استغروهم العذب و أطعموهم الطيب و أحسنوا إسارهم حتى قتلهم كلهم و أنزل الله على رسول الله ص فيهم و أنزل الذين ظاهروهم من أهل الكتاب من صياحبيهم أي من صونهم و قدف في قلوبهم الرعب إلى قوله و كان الله على كل شيء قديرًا.

And Rasool Allah^{-sawww} had his neck to be struck, and he^{-sawww} killed them in two cold spells of the mornings and evenings over three days. And he^{-sawww} was saying: ‘Give them sweet water, and give them good food, and make good their bondage’, until he^{-sawww} had killed all of them and Allah^{-azwj} Revealed upon His^{-azwj} Rasool^{-sawww} with regards to them: **And He Brought down those backers from the people of the Book from their fortress and Cast awe into their hearts [33:26] — up to His^{-azwj} Words: and Allah would always be Able upon all things [33:27]’.**⁸²

4- ل، الخصال لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْمُعَاذِيِّ وَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ اللَّيْثِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْفَرَجِ الشُّرُوطِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدِ بْنِ الْمُهَلَّبِ عَنْ أَبِي أُسَامَةَ عَنْ عَوْفٍ عَنْ مَيْمُونِ بْنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا أَمَرَ رَسُولُ اللَّهِ ص بِحُفْرِ الْخُنْدَقِ عَرَضَتْ لَهُ صَخْرَةٌ عَظِيمَةٌ شَدِيدَةٌ فِي عَرْضِ الْخُنْدَقِ لَا تَأْخُذُ مِنْهَا الْمَعَاوِلُ

(The book) ‘Al Khisaal’ of Al Sadouq – Muhammad Bin Ahmad Al Muazy, and Muhammad Bin Ibrahim Bin Ahmad al Layti, from Muhammad Bin Abdullah Bin Al Faraj Al Shuruty, from Muhammad Bin Yazeed Bin Al Muhallib, from Abu Asama, from Awf, from Maymoun, from Al Bara’a Bin Aazib who said,

‘When Rasool Allah^{-sawww} ordered with the digging of the trench, a solid large rock presented to him^{-sawww} in the width of the trench, no pickaxe could chip away anything from it.

⁸² Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 3

فَجَاءَ رَسُولُ اللَّهِ ص فَلَمَّا رَأَاهَا وَضَعَ ثَوْبَهُ وَ أَخَذَ الْمِعْوَلَ وَ قَالَ بِسْمِ اللَّهِ وَ ضَرَبَ ضَرْبَةً فَكَسَّرَ ثُلُثَهَا وَ قَالَ اللَّهُ أَكْبَرُ أُعْطِيتُ مَفَاتِيحَ الشَّامِ وَ اللَّهُ إِنِّي لِأَبْصِرُ فُصُورَهَا الْحُمْرَاءَ السَّاعَةَ

Rasool-Allah^{-saww} came, and when he^{-saww} saw it, he^{-saww} placed down his^{-saww} cloak and grabbed the pickaxe and said: 'In the Name of Allah^{-azwj!}', and he^{-saww} struck a strike, and broke a third of it, and he^{-saww} said: 'Allah^{-azwj} is the Greatest! I^{-saww} have been Given the keys of Syria. By Allah^{-azwj!} I^{-saww} can visualise its red castles at the moment'.

ثُمَّ ضَرَبَ الثَّانِيَةَ فَقَالَ بِسْمِ اللَّهِ فَفَلَقَ ثُلُثًا آخَرَ فَقَالَ اللَّهُ أَكْبَرُ أُعْطِيتُ مَفَاتِيحَ فَارِسَ وَ اللَّهُ إِنِّي لِأَبْصِرُ قَصْرَ الْمَدَائِنِ الْأَبْيَضَ

Then he^{-saww} struck it secondly and said: 'In the Name of Allah^{-azwj!}' Another third of it split up, and he^{-saww} said: 'Allah^{-azwj} is the Greatest! I^{-saww} have been Given the keys of Persia. By Allah^{-azwj!} I^{-saww} can visualise the white castles of the cities'.

ثُمَّ ضَرَبَ الثَّالِثَةَ فَفَلَقَ بَقِيَّةَ الْحَجَرِ وَ قَالَ اللَّهُ أَكْبَرُ أُعْطِيتُ مَفَاتِيحَ الْيَمَنِ وَ اللَّهُ إِنِّي لِأَبْصِرُ أَبْوَابَ الصَّنَعَاءِ مَكَانِي هَذَا.

Then he^{-saww} struck the third, and the rest of the rock split up, and he^{-saww} said: 'Allah^{-azwj} is the Greatest! I^{-saww} have been Given the keys of Al Yemen. By Allah^{-azwj!} I^{-saww} can visualise the gates of Sana'a in this place'⁸³

5- فس، تفسير القمي أبي رَفَعَهُ قَالَ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ كَانَ النِّكَاحُ وَ الْأَكْلُ مُحْرَمَيْنِ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ بَعْدَ النَّوْمِ يَعْنِي كُلُّ مَنْ صَلَّى الْعِشَاءَ وَ نَامَ وَ لَمْ يُفْطِرْ ثُمَّ انْتَبَهَ حَرَمَ عَلَيْهِ الْإِفْطَارُ وَ كَانَ النِّكَاحُ حَرَامًا بِاللَّيْلِ وَ النَّهَارِ فِي شَهْرِ رَمَضَانَ

Tafseer Al Qummi – Abu Rafie said,

'Al-Sadiq^{-asws} said: 'The marital relationship and the eating were both Prohibited during a Month of Ramazan at night after the sleep, meaning every one who prayed Salat Al-Isha and slept and did not break Fast, then woke up, the breaking of the Fast would be Prohibited unto him; and the marital relationship was Prohibited at night and day during a Month of Ramazan.

وَ كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ص يُقَالُ لَهُ خَوَاتٌ بِنُ جُبَيْرِ أَخُو عَبْدِ اللَّهِ بْنِ جُبَيْرِ الَّذِي كَانَ رَسُولُ اللَّهِ ص وَكَلَهُ بِعَمِ الشَّعْبِ فِي يَوْمِ أُحُدٍ فِي حَمْسِينَ مِنَ الرُّمَةِ فَفَارَقَهُ أَصْحَابُهُ وَ بَقِيَ فِي اثْنَيْ عَشَرَ رَجُلًا فَقُتِلَ عَلَى بَابِ الشَّعْبِ وَ كَانَ أَخُوهُ هَذَا خَوَاتٌ بِنُ جُبَيْرِ شَيْخًا ضَعِيفًا وَ كَانَ صَائِمًا فَأَبْطَأَتْ عَلَيْهِ أَهْلُهُ بِالطَّعَامِ فَنَامَ قَبْلَ أَنْ يُفْطِرَ

And a man from the companions of the Prophet^{-saww} called Khawwas bin Jubeyr, brother of Abdullah Bin Jubeyr whom Rasool-Allah^{-saww} had with being at the entrance of the mountain pass during the day of Ohad among fifty from the archers, so his companions separated and he remain among twelve men, and he was killed at the entrance of the mountain pass; and this brother of his Khawwas Bin Jubeyr was an old man, weak, and he was Fasting. His wife delayed the meal to him, so he fell asleep before he broke the Fast.

فَلَمَّا انْتَبَهَ قَالَ لِأَهْلِهِ قَدْ حَرَّمَ عَلَيَّ الْأَكْلُ فِي هَذِهِ اللَّيْلَةِ فَلَمَّا أَصْبَحَ حَضَرَ حَفْرَ الحُنْدَقِ فَأَعْمِيَ عَلَيْهِ فَرَأَهُ رَسُولُ اللَّهِ ص فَزَقَّ لَهُ وَ كَانَ قَوْمٌ مِنَ الشُّبَّابِ يَنْكِحُونَ بِاللَّيْلِ سِرًّا فِي شَهْرِ رَمَضَانَ

⁸³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 4

When he woke up he said to his wife, 'The eating is Prohibited unto me during this night'. When it was morning, he attended the digging of the trench and he fainted. Rasool-Allah^{-saww} saw him and felt pity for him, and there was a group of youngster who were having marital relationship at night secretly during the Month of Ramazan.

فَأَنْزَلَ اللَّهُ أُجْرًا لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثِ إِلَى نِسَائِكُمْ هُنَّ لِيَابِسٌ لَكُمْ وَ أَنْتُمْ لِيَابِسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَ ابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَ كُلُوا وَ اشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى اللَّيْلِ

So, Allah^{-azwj} Revealed: **Permissible for you during the night of the Fast, is the going to your wives; they are an apparel for you and you are an apparel for them. Allah knows you were deceiving yourselves, but He still Turned towards you and Excused you. As for now, sleep with them and seek what Allah has Ordained for you; and eat and drink until it is clear for you, the white thread from the black thread at dawn, then complete the Fast up to the night; [2:187].**

فَأَحَلَّ اللَّهُ تَبَارَكَ وَ تَعَالَى الْبِكَاحَ بِاللَّيْلِ فِي شَهْرِ رَمَضَانَ وَ الْأَكْلَ بَعْدَ النَّوْمِ إِلَى طُلُوعِ الْفَجْرِ لِقَوْلِهِ حَتَّى يَبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ قَالَ هُوَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ.

Allah^{-azwj} Blessed and Exalted Permitted the marital relationship at night during a Month of Ramazan and the eating after the sleep, up to the emergence of the dawn due to His^{-azwj} Words: **until it is clear for you, the white thread from the black thread at dawn [2:187].** He^{-asws} said: 'It is the whiteness of the day from the blackness of the night'.⁸⁴

6- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر عليه السلام في قوله يقول أهلك ما لا لبداً قال هو عمرو بن عبد ود حين عرض عليه علي بن أبي طالب عليه السلام الإسلام يوم الخندق و قال فأين ما أنفقتم فيكم ما لا لبداً و كان أنفق مالا في الصدا عن سبيل الله فقتله علي عليه السلام.

Tafseer Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **He is saying, 'I have destroyed abundant wealth' [90:6].** He^{-asws} said: 'He is Amro Bin Abdi Wudd when Ali^{-asws} presented Al-Islam to him on the day of Al-Khandaq and said: 'So where the wealth you had spent among you?', and he had spent wealth in blocking from the Way of Allah^{-azwj}. So, Ali^{-asws} killed him'.⁸⁵

7- فس، تفسير القمي بمثون عليك أن أسلموا نزلت في عثكن يوم الخندق و ذلك أنه مرَّ بعمار بن ياسر و هو يخفر الخندق و قد ارتفع العبار من الحفر فوضع عثكن كفه على أنفه و مرَّ فقال عمار

يَظُلُّ فِيهَا رَاكِعًا وَ سَاجِدًا
يُغْرِضُ عَنْهُ جَاحِدًا مُعَانِدًا

لَا يَسْتَوِي مَنْ يَبْتَنِي الْمَسَاجِدَا
كَمَنْ يَمُرُّ بِالْعَبَارِ خَائِدًا

Tafseer Al-Qummi – **They think they are conferring a favour upon you if they become Muslims [49:17]** – It was Revealed regarding Askan on the day of Al-Khandaq, and that is because he passed by Ammar Bin Yasser^{-ra} and he^{-ra} was digging the trench and the dust had raised from the digging. So, Askan placed his sleeve upon his nose and passed on. So Ammar⁻

⁸⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 5

⁸⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 6

ra said (a poem), 'They are not the same, one who builds the Masjids to shade therein the performers of Rukuu and Sajdah, like the one who passes by the dust defiantly, turning away from it fighting, obstinately.

فَأَلْتَقَتْ إِلَيْهِ عَثْكَنَ فَقَالَ يَا ابْنَ السَّوْدَاءِ إِنِّي نَعْنِي نُمُّ أُنَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ لَمْ نَدْخُلْ مَعَكَ لِئَسْبَ أَعْرَاضُنَا فَقَالَ لَهُ رَسُولُ اللَّهِ ص قَدْ أَقْلَيْتُكَ
إِسْلَامَكَ فَادْهَبْ

Askan turned towards him and said, 'O Ibn Al-Sowda! Is it me you mean?' Then he came to Rasool-Allah^{-saww} and said, 'We did not enter (into Al-Islam) to be with you^{-saww} for our honour to be insulted'. Rasool-Allah^{-saww} said to him: 'You Islam has killed you'. He went away.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ بِمَنْوَنَ عَلَيْكَ أَنْ أَسْلَمُوا فُلْ لَا تَمْنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يُمُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ أَيُّ لَيْسَ هُمْ صَادِقِينَ إِنَّ
اللَّهَ يَعْلَمُ غَيْبَ السَّمَاوَاتِ وَ الْأَرْضِ وَ اللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ.

Allah^{-azwj} Mighty and Majestic Revealed: ***They think they are conferring a favour upon you if they become Muslims. Say, 'You professing Islam does not confer a favour upon me, but Allah Confers a Favour upon you if He Guides you to the Eman, if you were truthful [49:17] – i.e., they were not truthful, Surely, Allah knows the unseen matters of the skies and the earth; and Allah Sees what you do [49:18]'***⁸⁶

8- ل، الخصال في خبر اليهودي الذي سأل أمير المؤمنين عليه السلام عن خصال الأوصياء فقال عليه السلام فيما قال و أما الخامسة يا أبا اليهود
فإن قريشاً و العرب جَمَعَتْ وَ عَقَدَتْ بَيْنَهَا عَقْدًا وَ مِيثَاقًا لَا تَرْجِعُ مِنْ وَجْهَهَا حَتَّى تَقْتُلَ رَسُولَ اللَّهِ ص وَ تَقْتُلْنَا مَعَهُ مَعَاشِرَ نَبِيِّ عَبْدِ الْمُطَّلِبِ

(The book) 'Al-Khisaal', in a Hadeeth of the Jew who asked Amir Al-Momineen^{-asws} about the characteristics of the successors^{-as}. He^{-asws} said among what he^{-asws} said: 'And as for the fifth, O Jewish brother! Quraysh and Arabs had gathered and made a pact between them and a covenant that, 'You will not return from four directions until Rasool-Allah^{-saww} is killed, and we kill the community of the clan of Abdul Muttalib^{-asws} along with him^{-saww}'.

ثُمَّ أَقْبَلَتْ بِحَدِّهَا وَ حَدِيدِهَا حَتَّى أَنَاخَتْ عَلَيْنَا بِالْمَدِينَةِ وَائْتَفَقَتْ بِأَنْفُسِهَا فِيمَا تَوَجَّهَتْ لَهُ فَهَبَطَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ص فَأَنْبَأَهُ بِذَلِكَ فَخَنَّدَقَ
عَلَى نَفْسِهِ وَ مَنْ مَعَهُ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَدِمَتْ قُرَيْشٌ فَأَقَامَتْ عَلَى الْخَنْدَقِ مُحَاصِرَةً لَنَا تَرَى فِي أَنْفُسِهَا الْقُوَّةَ وَ فِينَا الضَّعْفَ تُرْعَدُ وَ تُبْرَقُ

Then they came with their numbers and their iron (weapons) until they overlooked upon us at Al-Medina, confident with themselves regarding what they were headed to. Jibraeel^{-as} descended unto the Prophet^{-saww} and informed him^{-saww} with that. He^{-saww} and the ones with him^{-saww} from the Emigrants and the Helpers dug a trench to defend. Quraysh advanced and stood at the trench around us to see for themselves the strength and the weakness in us, (like) thunder and lightning.

وَ رَسُولُ اللَّهِ ص يَدْعُوهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ يُنَاشِدُهَا بِالْقَرَابَةِ وَ الرَّحِمِ فَتَأْتِي وَ لَا تَبْرِيْدُهَا ذَلِكَ إِلَّا عُتُوًّا وَ فَارِسُهَا وَ فَارِسُ الْعَرَبِ يَوْمَئِذٍ عَمْرُو بْنُ عَبْدِ
وَدِّ يَهْدُرُ كَالْبَعِيرِ الْمُعْتَلِمِ يَدْعُو إِلَى الْبِرَارِ وَ يَرْجُرُ وَ يَنْظُرُ بِرُوحِهِ مَرَّةً وَ بِسِنْفِهِ مَرَّةً لَا يُقْدِمُ عَلَيْهِ مُقْدِمٌ وَ لَا يَطْمَعُ فِيهِ طَامِعٌ لَا حِيْمَةَ هُجْرُهُ وَ لَا بَصِيرَةَ
تُسْحِجُهُ

⁸⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 7

And Rasool-Allah^{-saww} invited them to Allah^{-azwj} Mighty and Majestic and adjured them with the kinship and the womb relationships. But they refused, and that did not increase them except in insolence, and their horseman and horseman of the Arabs on that day was Amro Bin Abdi Wudd, rolling down like the large camel, calling to the duel and reciting war rhetoric and threatening with his spear at times and with his sword at times. No frontman advanced to him nor did any coveting ones coveted in duelling him, no enthusiast was enthusiastic to him, nor was anyone seen to be brave (enough) to (confront) him.

فَأَهْضَمَنِي إِلَيْهِ رَسُولُ اللَّهِ صَ وَ عَمَّ مَنِي بِيَدِهِ وَ أَعْطَانِي سَيْفَهُ هَذَا وَ ضَرَبَ بِيَدِهِ إِلَى ذِي الْفَقَارِ فَحَرَجْتُ إِلَيْهِ وَ نِسَاءُ أَهْلِ الْمَدِينَةِ بَوَاكِي إِشْقَاقاً عَلَيَّ مِنْ ابْنِ عَبْدِ وَدِّ فَقَتَلَهُ اللَّهُ عَزَّ وَ جَلَّ بِيَدِي وَ الْعَرَبُ لَا تُعَدُّ لَهَا فَارِساً غَيْرَهُ وَ ضَرَبَنِي هَذِهِ الضَّرْبَةَ وَ أَوْماً بِيَدِهِ إِلَى هَامَتِهِ

So, Rasool-Allah^{-saww} got me^{-asws} up to him, and turbaned me^{-asws} with his^{-saww} own hand and gave me^{-asws} this sword of his^{-saww}, and he^{-asws} struck his^{-asws} hand towards Zulfikar. ‘So, I^{-asws} went out to him and the women of the people of Al-Medina were crying fearing upon me^{-asws} from Ibn Abd Wudd. But Allah^{-azwj} Mighty and Majestic Killed him by my^{-asws} hand, and the Arabs did not prepare any horseman for it other than him, and he hit me^{-asws} with this strike’, and he^{-asws} gestured by his^{-asws} hand to his^{-asws} head.

فَهَزَمَ اللَّهُ قُرَيْشاً وَ الْعَرَبَ بِذَلِكَ وَ بِمَا كَانَ مِيَّ فِيهِمْ مِنَ الْبِكَايَةِ ثُمَّ التَّمَّتْ عَلَيْهِ السَّلَامُ إِلَى أَصْحَابِهِ فَقَالَ أَلَيْسَ كَذَلِكَ قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ.

Allah^{-azwj} Defeated Quraysh and the Arabs with that and with what was from me^{-asws} among them from the crushing defeat’. Then he^{-asws} turned towards his^{-asws} companions and said: ‘Isn’t it like that?’ They said, ‘Yes, O Amir Al-Momineen^{-asws!}’⁸⁷

9 ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عثمة عن أحمد بن يحيى عن عبد الرحمن عن أبيه عن محمد بن إسحاق عن يحيى بن عبد الله عن أبي الربيع عن أبيه عن صفية بنت عبد المطلب أنها قالت كُنَّا مَعَ حَسَّانَ بْنِ ثَابِتٍ فِي حِمصٍ فَأَرِحَ وَ النَّبِيُّ ص بِالْمَدِينَةِ إِذَا يَهُودِيٌّ يَطُوفُ بِالْحِصْنِ فَحَفْنَا أَنْ يَدُلَّ عَلَيَّ عَوْرَتِنَا فَعُلْتُ لِحَسَّانَ لَوْ نَزَلَتْ إِلَيَّ هَذَا الْيَهُودِيٌّ فَلَيْتَ أَحَافُ أَنْ يَدُلَّ عَلَيَّ عَوْرَتِنَا قَالَ يَا بِنْتَ عَبْدِ الْمُطَّلِبِ لَعَدَّ عَلِمْتَ مَا أَنَا بِمَصَابِحِ هَذَا قَالَتْ فَتَرَبَّصْتُ ثُمَّ نَزَلَتْ وَ أَحَدْتُ عُمُوداً وَ قَتَلْتُهُ بِهَا ثُمَّ قُلْتُ لِحَسَّانَ اعْرُجْ فَمَسَّنِي قَالَ لَا سَابِحَةَ لِي فِي سَلْبِهِ.

(The book) ‘Al Amaali’ of the Sheykh Al Tusi — Abu Amro, from Ibn Aqada, from Ahmad Bin Yahya, from Abdul Rahman, from his father, from Muhammad Bin Is’haq, from Yahya Bin Abbad, from Abu Al Zubeyr, from his father, from Safiya Bint Abdul Muttalib who said,

‘We were with Hasan Bin Sabit in a strong fortress, and the Prophet^{-saww} was at Al-Khandaq. So, when the Jews circled around the fortress, we fear that they would point to our honour. I said to Al-Hasan, ‘If you could descend to this Jew, for I fear that he might point to our honour’. He said, ‘O daughter of Abdul Muttalib^{-asws}! You know that I am not for this guy’. She said, ‘You tighten your belt’. Then she descended and grabbed an iron rod and killed him with it. Then she said to Hasan, ‘Come out and plunder him’. He said, ‘There is no need for me in plundering him’.⁸⁸

⁸⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 8

⁸⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 9

10- ن، عيون الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه عن عليّ عليهم السلام قال: كُنَّا مَعَ النَّبِيِّ ص فِي حَفْرِ الخَنْدَقِ إِذْ جَاءَتْهُ فَاطِمَةُ وَ مَعَهَا كَسِيرَةٌ مِنْ خُبْزٍ فَدَفَعَتْهَا إِلَى النَّبِيِّ ص فَقَالَ النَّبِيُّ ص مَا هَذِهِ الْكَسِيرَةُ قَالَتْ فُرْصًا خَبَزْتُهُ لِلْحَسَنِ وَ الْحُسَيْنِ جِئْتُكَ مِنْهُ بِهَذِهِ الْكَسِيرَةِ فَقَالَ النَّبِيُّ ص أَمَا إِنَّهُ أَوَّلُ طَعَامٍ دَخَلَ فَمِ أَيْبِكَ مُنْذُ ثَلَاثٍ.

(The book) 'Uyoon Al Akhbar Al Reza', by the three chains,

'From Al-Reza^{-asws} from Ali^{-asws} having said: 'We were with the Prophet^{-sawww} in digging the trench when (Syeda) Fatima^{-asws} came to him^{-sawww} and with her^{-asws} was a piece of bread, and she^{-asws} handed it over to the Prophet^{-sawww}. The Prophet^{-sawww} said: 'What is this piece?' She said, 'A disc (of bread), I^{-asws} had baked for Al-Hassan^{-asws} and Al-Husayn^{-asws}. I^{-asws} came to you^{-sawww} with this piece from it'. The Prophet^{-sawww} said: 'But it is the first meal to enter into the mouth of your^{-asws} father^{-sawww} since three (days)''⁸⁹

11- ب، قرب الإسناد أبو البختري عن جعفر عن أبيه عن عليّ عليهم السلام أنه قال: الْحَرْبُ خُدْعَةٌ إِذَا حَدَّثْتُمْ عَنْ رَسُولِ اللَّهِ ص حَدِيثًا فَوَ اللَّهُ لَأَنْ أُجِرَ مِنَ السَّمَاءِ أَوْ يُخَطِّفَنِي الطَّيْرُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُكْذِبَ عَلَى رَسُولِ اللَّهِ ص وَ إِذَا حَدَّثْتُمْ عَنِّي فَإِنَّمَا الْحَرْبُ خُدْعَةٌ فَإِنَّ رَسُولَ اللَّهِ ص بَلَّغَهُ

(The book) 'Qurb Al Asnaad' - Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The war is deceptive. Whenever I^{-asws} narrate a Hadeeth to you all from Rasool-Allah^{-sawww}, by Allah^{-azwj}, if I^{-asws} were to fall from the sky or the bird snatches me^{-asws} away would be more beloved to me^{-asws} than if I^{-asws} were to lie upon Rasool-Allah^{-sawww}, and then I^{-asws} narrate to you that rather the war is a deception, for Rasool-Allah^{-sawww} delivered it.

أَنَّ بَنِي فُرَيْظَةَ بَعَثُوا إِلَى أَبِي سُفْيَانَ أَنْكُمْ إِذَا التَّقَيْتُمْ أَنْتُمْ وَ مُحَمَّدٌ أَمَدُّنَاكُمْ وَ أَعَانَكُمْ فَقَامَ النَّبِيُّ ص فَحَطَبْنَا فَقَالَ إِنَّ بَنِي فُرَيْظَةَ بَعَثُوا إِلَيْنَا أَنَّا إِذَا التَّقَيْتْنَا نَحْنُ وَ أَبُو سُفْيَانَ أَمَدُّنَا وَ أَعَانُونَا فَبَلَّغَ ذَلِكَ أَبَا سُفْيَانَ فَقَالَ عَدَرْتُ يَهُودَ فَارْتَحِلْ عَنْهُمْ.

Verily the clan of Qureyza sent a message to Abu Sufyan, 'When you meet (in battle), you and Muhammad^{-sawww}, we shall help you and assist you'. The Prophet^{-sawww} stood up and addressed us saying: 'The clan of Qureyza sent to us that when we meet (in battle), us and Abu Sufyan, they would help us and assist us'. That reached Abu Sufyan, and he said, 'The Jews have deceived, so depart from them''⁹⁰

12- ب، قرب الإسناد أبو البختري عن جعفر بن محمد عن أبيه عليهم السلام أن رسول الله ص بعث علياً عليه السلام يوم بني فريظة بالراية و كانت سوداء تدعى العقاب و كان لواؤه أبيض.

(The book) 'Qurb Al Asnaad' – Abu Al Bakhtari,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-sawww} sent Ali^{-asws} on the day of the (battle of) clan of Qureyza with the flag, and it was black calling for the retaliation, and his^{-sawww} banner was white''⁹¹

⁸⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 10

⁹⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 11

⁹¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 12

13 ب، قرب الإسناد عنه عن جعفر عن أبيه عليهما السلام أنه قال: عرضتُهم رسول الله ص يومئذ يعني بني قُرَيْظَةَ عَلَى الْعَانَاتِ فَصَنَّ وَجَدَهُ أَنْبَتَ قَتْلَهُ وَ مَنْ لَمْ يَجِدْهُ أَنْبَتَ أَلْتَهُ بِالْدَّرَارِيِّ.

(The book) 'Qurb Al-Asnaad', from him,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'Rasool Allah^{saww}, on the day of (battle of) the clan of Qureyza, told them to present the armpits: 'One who is found to have grown (pubic hair), kill him, and one who is not found to have grown (pubic hair), is to be kept with the offspring''.⁹²

14 ما، الأمايلي للشيخ الطوسي ابن مَخْلَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مُصَيَّبٍ عَنِ الْحُسَيْنِ بْنِ كُمَيْتٍ عَنِ الْمُعَلَّى بْنِ مَهْدِيٍّ عَنِ أَبِي شِهَابٍ عَنِ الْحَاجِّ بْنِ أَرْطَاةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَرَ عَنْ عَطِيَّةَ رَجُلٍ مِنْ بَنِي قُرَيْظَةَ قَالَ: خُرُصْنَا عَلَى رَسُولِ اللَّهِ ص فَصَنَ كَانَتْ لَهُ عَانَةٌ قَتْلَهُ وَ مَنْ لَمْ يَكُنْ لَهُ عَانَةٌ تَرَكَهُ فَلَمْ يَكُنْ لِي عَانَةٌ فَتَرَكَنِي.

(The book) 'Al Amaali' of the Sheykh Al Tusi — Ibn Makhlad, from Ja'far Bin Muhammad Bin Nusayr, from Al Husayn Bin Kumeyt, from Al Moalla Bin Mahdi, from Abu Shihad, from Al Hajjaj Bin Artat, from Abdul Malik Bin Umar, from Atiya a man from the clan of Qureyza who said,

'We exposed (armpits) to Rasool Allah^{saww}, so the one who had pubic hair for him, he^{saww} killed him, and one who did not happen to have pubic hair for him, left him. There did not happen to be any pubic hair for me, so he^{saww} left me (to live)''.⁹³

15- ك، إكمال الدين أبي عن علي عن أبيه عن ابن أبي عمير و البرزنجي معاً عن أبان بن عثمان عن أبان بن تغلب عن عكرمة عن ابن عباس قال: لَمَّا دَعَا رَسُولُ اللَّهِ ص بِكَعْبِ بْنِ أَسَدٍ لِيَضْرِبَ عُنُقَهُ فَأُخْرِجَ وَ ذَلِكَ فِي عَزْوَةِ بَنِي قُرَيْظَةَ نَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ص فَقَالَ لَهُ يَا كَعْبُ أَمَا نَفَعَكَ وَصِيَّةُ ابْنِ حَوَاشٍ الْحَبْرِ الْمُقْبِلِ مِنَ الشَّامِ فَقَالَ تَرَكَتُ الْحَمْرَ وَ الْحَمِيرَ وَ جِئْتُ إِلَى الْبُؤْسِ وَ التَّمُورِ لِنَبِيِّ يُبْعَثُ هَذَا أَوْ أَنْ خُرُوجِهِ يَكُونُ مَخْرُجُهُ بِمَكَّةَ وَ هَذِهِ دَارُ هِجْرَتِهِ وَ هُوَ الضُّحُوكُ الْقَتَالُ يَجْتَرِي بِالْكَسْرَةِ وَ التَّمِيرَاتِ وَ يَرْكَبُ الْحِمَارَ الْعَارِي فِي عَيْنَيْهِ حُمْرَةٌ وَ بَيْنَ كَتِفَيْهِ خَاتَمُ النَّبُوَّةِ يَضَعُ سَيْفَهُ عَلَى عَاتِقِهِ لَا يُبَالِي بِمَنْ لَاقَى يَبْلُغُ سُلْطَانَهُ مُنْقَطِعَ الْخُفِّ وَ الْحَافِرِ

(The book) 'Ikmal Al Deen' – My father, from Ali, from his father, from Ibn Abu Umeyr and Al Bazanty both together, from Aban Bin Usman, from Aban Bin Taghlib, from Ikrimah, from Ibn Abbas who said,

'When Rasool-Allah^{saww} called for Ka'ab Bin Asad in order to strike off his neck, he was brought, and that was during the military expedition of the clan of Qureyza. Rasool-Allah^{saww} looked at him and said to him: 'O Ka'ab! Didn't the advice of Ibn Hawash the Rabbi from Syrian benefit you? He said, 'You should leave the wine and the donkeys and come to the misery and the dates for a Sent Prophet^{saww}, his^{saww} coming would be in this year, coming out at Makkah, and this is the house of his^{saww} emigration, and he^{saww} will be frequently cheerful, fighting with the fragments of (of bread) and the dates, and riding the bare donkey, there being redness in his^{saww} eyes, and a seal of the Prophet-hood between his^{saww} shoulder. He^{saww} will place his^{saww} sword upon his^{saww} shoulder, not minding with whom he^{saww} has to fight. His^{saww} authority will reach the reaching of the feet and the hooves''.

⁹² Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 17 H 13

⁹³ Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 17 H 14

قَالَ كَعْبٌ قَدْ كَانَ ذَلِكَ يَا مُحَمَّدُ وَ لَوْ لَا أَنَّ الْيَهُودَ تُعَيِّرُنِي أَنِّي جَبْنْتُ عِنْدَ الْقَتْلِ لَأَمَنْتُ بِكَ وَ صَدَقْتُكَ وَ لَكِنِّي عَلَى دِينِ الْيَهُودِيَّةِ عَلَيْهِ أَحْيَا وَ عَلَيْهِ أَمُوتُ فَقَالَ رَسُولُ اللَّهِ ص قَدِمُوهُ فَأَضْرِبُوا عُنُقَهُ فَعَدِمَ وَ ضَرِبَتْ عُنُقَهُ.

Ka'ab said, 'That has happened, O Muhammad^{-sawww}, and if the Jews had not faulted me that I am a coward during the fighting, I would have believed in you^{-sawww} and ratified you^{-sawww}, but I am living upon the religion of the Jews and upon it I shall die'. Rasool-Allah^{-sawww} said: 'Bring him forward and strike off his neck!' They brought him forward and struck off his neck'.⁹⁴

16- يج، الجرائح و الجرائح رُوي أَنَّ عَامَ الْحَنْدَقِ أَصَابَ أَصْحَابَ النَّبِيِّ ص مَجَاعَةً لِمَا حَاصَرَهُمُ الْمُشْرِكُونَ فَدَعَا بِكَفِّ مِنْ تَمْرٍ وَ أَمَرَ بِقُوبٍ فَبَسِطَ وَ أَلْقَى ذَلِكَ التَّمْرَ عَلَيْهِ وَ أَمَرَ مُنَادِيًا يُنَادِي فِي النَّاسِ هَلُمُّوا إِلَى الْعَدَاءِ فَاجْتَمَعَ أَهْلُ الْمَدِينَةِ فَأَكَلُوا وَ صَدَرُوا وَ التَّمْرُ تَبَّصُّ مِنْ أَطْرَافِ التُّوبِ.

(The book) 'Al-Wharajj Wa Al-Jaraih' – In the year of Al-Khandaq the companions of Muhammad^{-sawww} were afflicted with hungers when the Polytheists had besieged them. So, he^{-sawww} called for a handful of dates and instructed for a cloth to be spread out, and he^{-sawww} threw those dates upon it, and instructed a caller to call out among the people, 'Come to the lunch!' The people of Al-Medina gathered and they ate and were satiated, and the dates multiplied from the edges of the cloth".⁹⁵

17- يج، الجرائح و الجرائح رُوي أَنَّ الْحِصَارَ لَمَّا اشْتَدَّ عَلَى الْمُسْلِمِينَ فِي حَرْبِ الْحَنْدَقِ وَ رَأَى رَسُولُ اللَّهِ ص مِنْهُمْ الصَّجَرَ لِمَا كَانَ فِيهِ مِنَ الضَّرِّ صَعِدَ عَلَى مَسْجِدِ الْفَتْحِ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ اللَّهُمَّ إِنَّ هَذِهِ الْعِصَابَةَ لَمْ تُعْبَدْ بَعْدَهَا فِي الْأَرْضِ

(The book) 'Al-Kharajj Wa Al-Jaraih' – It is reported that when the siege was severe upon the Muslims during the war of Al-Khandaq and Rasool-Allah^{-sawww} saw the discontent from them due to what was in it of the harm, ascended to Masjid Al-Fatah and prayed two Cycles Salat, then said: 'O Allah^{-azwj}! If You^{-azwj} Let this group to be destroyed, You^{-azwj} will not be worshiped after it in the earth'.

فَبَعَثَ اللَّهُ رِيحًا فَالَمَتْ حَيْمَ الْمُشْرِكِينَ وَ بَدَدَتْ رَوَاحِلَهُمْ وَ أَجْهَدَتْهُمْ بِالْبَرْدِ وَ سَقَمَتِ الرِّمَالُ وَ الثُّرَابُ عَلَيْهِمْ وَ جَاءَتْهُ الْمَلَائِكَةُ فَقَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ قَدْ أَمَرَنَا بِالطَّاعَةِ لَكَ فَمُرْنَا بِمَا شِئْتُمْ

So, Allah^{-azwj} Sent a wind and it uprooted the tents of the Polytheists and scattered their rides and fatigued them with the cold, and shoved the sand and the dust upon them, and the Angels came to him^{-sawww} and said, 'O Rasool-Allah^{-sawww}! Allah^{-azwj} has Commanded us to be with the obedience to you^{-sawww}, so order us with whatever you^{-sawww} so desire'.

قَالَ رَزَعِي الْمُشْرِكِينَ وَ أَرَعِيهِمْ وَ كُونُوا مِنْ وَرَائِهِمْ فَفَعَلَتْ بِهِمْ ذَلِكَ وَ أَنْزَلَ اللَّهُ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ يُغِي أَخْرَابَ الْمُشْرِكِينَ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَ جُنُودًا لَمْ تَرَوْهَا وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ أَيُّ أَخْرَابِ الْعَرَبِ وَ مِنْ أَسْفَلٍ مِنْكُمْ يُغِي بَنِي قُرَيْظَةَ حِينَ تَقْضُوا عَهْدَ رَسُولِ اللَّهِ ص وَ صَارُوا مَعَ الْأَخْرَابِ عَلَى الْمُسْلِمِينَ

He^{-sawww} said: 'Shake the Polytheists and frighten them and come to be from behind them'. They did that with them, and Allah^{-azwj} the Exalted Revealed: **O you those who believe! Recall the Favour of Allah upon you when the armies came towards you, - meaning the allies of the**

⁹⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 15

⁹⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 16

Polytheists, **so We Sent a wind against them and armies you could not see, and Allah was always Seeing what you were doing [33:9] When they came to you from above you** - meaning allies of the Arabs, **and from below you, [33:10]** - meaning the clan of Qureyza, when they broke the pact of Rasool-Allah^{-saww} and came to be with the allies against the Muslims.

ثُمَّ رَجَعَ مِنْ مَسْجِدِ الْفَتْحِ إِلَى مَعْسَكِهِ فَصَاحَ بِحَدِيثِهِ بِنِ الْيَمَانِ وَ كَانَ قَدْ نَادَاهُ ثَلَاثًا فَقَالَ فِي الثَّلَاثَةِ لَيْبِكَ يَا رَسُولَ اللَّهِ قَالَ تَسْمَعُ صَوْتِي وَ لَا تُجِيبُنِي فَقَالَ مَنَعَنِي شِدَّةُ الْبَرْدِ فَقَالَ اغْبِرِ الْخُنْدَقَ فَأَعْرِفْ خَيْرَ فُرَيْشٍ وَ الْأَخْزَابِ وَ ارْجِعْ وَ لَا تُحَدِّثْ حَدَثًا حَتَّى تَرْجِعَ إِلَيَّ

Then he^{-saww} returned from the Masjid Al-Fatah to his^{-saww} soldiers, and shouted for Huzeyfa Bin Al-Yamani, and he^{-saww} had called him thrice, and he said during the third, 'At your service, O Rasool-Allah^{-saww}!' He^{-saww} said: 'You heard my^{-saww} voice and did not answer me^{-saww}?' He said, 'The severe cold prevented me'. He^{-saww} said: 'Cross over the trench and find out the news of Quraysh and the allies, and return and do not do any event until you return to me^{-saww}'.

قَالَ فُطِمْتُ وَ أَنَا أَنْتَفِضُ مِنَ الْبَرْدِ فَعَبَّرْتُ الْخُنْدَقَ وَ كَأَنِّي فِي الْحَمَّامِ فَصِرْتُ إِلَى مَعْسَكِهِمْ فَلَمْ أَجِدْ هُنَاكَ إِلَّا حَيْمَةَ أَبِي سُفْيَانَ وَ عِنْدَهُ جَمَاعَةٌ مِنْ وَجُوهِ فُرَيْشٍ وَ بَيْنَ أَيْدِيهِمْ نَارٌ تَشْتَعِلُ مَرَّةً وَ تَخْبُو أُخْرَى فَأَنْسَلْتُ فَجَلَسْتُ بَيْنَهُمْ

He said, 'So I stood up and I was shivering from the cold, and I crossed the trench and it was as if I was in the bath house, and went to their soldiers, but I did not find over there except the tent of Abu Sufyan, and there was a group in his presence from the faces of Quraysh and in front of them was a fire, flaming at times and going off at other. I went over and sat down between them.

فَقَالَ أَبُو سُفْيَانَ إِنْ كُنَّا نُقَاتِلُ أَهْلَ الْأَرْضِ فَنَحْنُ بِالْقُدْرَةِ عَلَيْهِ وَ إِنْ كُنَّا نُقَاتِلُ أَهْلَ السَّمَاءِ كَمَا يَقُولُ مُحَمَّدٌ فَلَا طَاقَةَ لَنَا بِأَهْلِ السَّمَاءِ انظُرُوا بَيْنَكُمْ لَا يَكُونُ لِمُحَمَّدٍ عَيْنٌ بَيْنَنَا فَلَيْسَ أَسْأَلُ بَعْضُكُمْ بَعْضًا

Abu Sufyan said, 'We have been fighting the people of the earth, so we are with the power upon him^{-saww}, and if we have to fight the people of the sky just as Muhammad^{-saww} is saying, then there is no strength for us with the people of the sky. Look between you there is no spy for Muhammad^{-saww} between us, and let one of you ask the other'.

قَالَ حَدِيثُهُ فَبَادَرْتُ إِلَى الَّذِي عَنْ يَمِينِي فَعُلْتُ مَنْ أَنْتَ قَالَ خَالِدُ بْنُ الْوَلِيدِ وَ فُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ قَالَ فَلَانَ فَلَمْ يَسْأَلْنِي أَحَدٌ مِنْهُمْ ثُمَّ قَالَ أَبُو سُفْيَانَ لِحَالِدٍ إِذَا أَنْ تَتَقَدَّمَ أَنْتَ فَتَجْمَعِ النَّاسَ لِيَلْحَقَ بَعْضُهُمْ بَعْضًا فَأَحْكُونَ عَلَى السَّاقَةِ وَ إِذَا أَنْ تَتَقَدَّمَ أَنَا وَ تَكُونُ عَلَى السَّاقَةِ قَالَ بَلْ أَتَقَدَّمَ أَنَا وَ تَتَأَخَّرُ أَنْتَ

Huzeyfa said, 'I turned towards the one on my right and said, 'Who are you?' He said, 'Khalid Bin Al-Waleed', and I said to the one on my left, 'Who are you?' He said, 'So and so', but not one of them asked me. Then Abu Sufyan said to Khalid, 'Either you go forwards and gather the people to be with each other and I will come to be upon the rear guard, or I go at the front and you be upon the rear guard'. He said, 'But I shall be at the front and you be at the back'.

فَقَامُوا جَمِيعًا فَتَقَدَّمُوا وَ تَأَخَّرَ أَبُو سُفْيَانَ فَخَرَجَ مِنَ الْحَيْمَةِ وَ اخْتَفَيْتُ فِي ظِلِّهَا فَرَكِبَ رَاحِلَتَهُ وَ هِيَ مَعْقُولَةٌ مِنَ الدَّهْشِ الَّذِي كَانَ بِهِ فَتَرَلَ يَحِلُّ الْعُقَالِ فَأَمَكْنِي فَنَلَهُ فَلَمَّا هَمَّ بِذَلِكَ تَدَكَّرْتُ قَوْلَ رَسُولِ اللَّهِ ص لَا تُحَدِّثَنَّ حَدَثًا حَتَّى تَرْجِعَ إِلَيَّ فَكَفَّمْتُ وَ رَجَعْتُ إِلَى رَسُولِ اللَّهِ ص وَ قَدْ طَلَعَ الْفَجْرُ

They all stood up together and they went forwards and Abu Sufyan stayed back, and I went out from the tent and hid in its shade. He rode his ride, and he was reasonably of the astonishment which was with him. He loosened the reins and it was possible for me to kill him. When I thought of that, I remembered the words of Rasool-Allah^{-saww}, 'Do not do any event until you return to me^{-saww}'. So, I refrained and returned to Rasool-Allah^{-saww}, and the dawn had emerged.

فَحَمِدَ اللَّهُ ثُمَّ صَلَّى بِالنَّاسِ الْفَجْرَ وَ نَادَى مُنَادِيَهُ لَا يَزْحَكَنَّ أَحَدٌ مَكَانَهُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ فَمَا أَصْبَحَ إِلَّا وَ قَدْ تَفَرَّقَ عَنْهُ الْجَمَاعَةُ إِلَّا نَفَرًا بَسِيرًا فَلَمَّا طَلَعَتِ الشَّمْسُ انصَرَفَ رَسُولُ اللَّهِ ص وَ مَنْ كَانَ مَعَهُ فَلَمَّا دَخَلَ مَنْزِلَهُ أَمَرَ فَنُودِيَ أَلَا لَا يُصَلِّي أَحَدٌ إِلَّا فِي بَيْتِي فَرِيضَةً

He^{-saww} praised Allah^{-azwj}, then prayed with the people the Fajr Salat and called out to his^{-saww} caller: 'No one should move from his position until the sun emerges!' I did not go until the group had dispersed from him^{-saww} except for a small number. When the sun emerged, Rasool-Allah^{-saww} and the ones who were with him^{-saww} left. When he^{-saww} entered his^{-saww} house he^{-saww} ordered, and there was a call, 'No one should pray Salat except among the clan of Qureyza!'

فَسَارَ الْمُسْلِمُونَ إِلَيْهِمْ فَوَجَدُوا النَّخْلَ مُحْدِقًا بِقَصْرِهِمْ وَ لَمْ يَكُنْ لِلْمُسْلِمِينَ مَعْشَكَرٌ يَنْزِلُونَ فِيهِ وَ وَاقَى رَسُولُ اللَّهِ ص فَقَالَ مَا لَكُمْ لَا تَنْزِلُونَ فَقَالُوا مَا لَنَا مَكَانَ فَنَزَلَ مِنَ اشْتِبَاكِ النَّخْلِ فَدَخَلَ فِي طَرِيقِ بَيْنِ النَّخْلِ فَأَشَارَ بِيَدِهِ يَمَنَةً فَانضَمَّ النَّخْلُ بَعْضُهُ إِلَى بَعْضٍ وَ أَشَارَ بِيَدِهِ شِمَالَةً فَانضَمَّ النَّخْلُ كَذَلِكَ وَ اتَّسَعَ لَهُمُ الْمَوْضِعُ فَنَزَلُوا.

The Muslims went to them and they found the palm trees by their castle, and there did not happen to be any soldiers for the Muslims to be descending in it, and Rasool-Allah^{-saww} came over and said: 'What is the matter with you not descending?' They said, 'There is no place for us'. So he^{-saww} descended by the palm trees, and he^{-saww} entered the path between the palm trees and gestured by his^{-saww} right hand, and the palm trees pressed against each other, and he^{-saww} gestured by his^{-saww} left hand and the palm trees pressed like that, and there place was capacious for them, and they descended".⁹⁶

18- بيج، الخرائج و الجرائح روي عن الصادق عليه السلام أنه قال: لما قتل علي عليه السلام عمرو بن عبد ودد أعطى سيفه الحسن عليه السلام و قال فلن لأملك تعسبل هذا الصيقل فرده و علي عليه السلام عند النبي ص و في وسطه نطقة لم تنق قال أليس قد غسلته الزهراء قال نعم قال فما هذه النطقة

(The book) 'Al-Kharaih Wa Al-Jaraih' – It is reported from Al-Sadiq^{-asws} having said: 'When Ali^{-asws} killed Amro Bin Abdi Wudd, gave his^{-asws} sword to Al-Hassan^{-asws} and said: 'Tell your^{-asws} mother to wash this with polish and return it'; and Ali^{-asws} was in the presence of the Prophet^{-saww}, and in the middle of it there was a spot not come out. He^{-asws} said: 'Didn't Al-Zahra^{-asws} wash it?' He^{-asws} said: 'Yes'. He^{-asws} said: 'So what is this spot?'

قال النبي ص يا علي سلن ذا الفقار جبرك فهزه و قال أليس قد غسلتك الطاهرة من دم الرجس الرجس فأطلق الله السيف فقال بلى و لكبتك ما قتلت بي أبعض إلى الملائكة من عمرو بن عبد ودد فأمرني ربي فشربت هذه النطقة من دمه و هو خطي منه فلا تتصيني يوماً إلا و رأته الملائكة و صلت علك.

⁹⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 17

The Prophet^{-saww} said: 'O Ali^{-asws}! Ask Zulfiqar (the sword) to inform you^{-asws}'. He^{-asws} shook it and said: 'Hasn't Al-Tahira^{-asws} washed you from the unclean blood, the filthy?' Allah^{-azwj} Caused the sword to speak and it said, 'Yes, but you^{-asws} have not killed with me anyone more hateful to the Angels than Amro Bin Abdi Wudd, so my Lord^{-azwj} Commanded me and I drank this pot from his blood, and it is my share from him. So you^{-asws} do not take me any day except the Angels see it and send Salawat upon you^{-asws}'.⁹⁷

19- شأ، الإرشاد كانت غزاة الأحزاب بعد بني النضير و ذلك أن جماعة من اليهود منهم سلام بن أبي الحقيق النضيري و حيي بن أخطب و كنانة بن الربيع و هوذة بن قيس الوالي و أبو عمارة الوالي في نفر من بني والبة خرجوا حتى قدموا مكة فصاروا إلى أبي سفيان صخر بن حرب لعلمهم بعداوتهم لرسول الله ص و تسرعهم إلى قتاله

(The book) 'Al-Irshad' – The battle of Al-Ahzaab was after the clan of Al-Nazeer, and that is that a group of the Jews, from them being Salam Bin Abu Al-Haqeeq Al-Nusayri and Huyay Bin Akhtab and Kanana Bin Al-Tabie, and Howza Bin Qays Al-Waily, and Abu Amara Al-Waily among a number of the clan of Wailya, went out until they arrived at Makkah. They came to Abu Sufyan Sakhar Bin Harb due to their knowledge of his enmity to Rasool-Allah^{-saww} and his quickness to fight him^{-saww}.

فذكروا له ما نالهم منه و سألوهم المعونة لهم على قتاله فقال لهم أبو سفيان أنا لكم حيث تحبون فاخرجوا إلى قريش فادعوهم إلى حربه و اضمنوا النصر لهم و الثبوت معهم حتى تستأصلوه فطافوا على وجوه قريش و دعوهم إلى حرب النبي ص و قالوا لهم أيدينا مع أيديكم و نحن معكم حتى نستأصله

They mentioned to him what they had faced from him^{-saww} and asked him of the assistance for them upon fighting him^{-saww}. Abu Sufyan said to them, 'I am for you where you like'. They went out to Quraysh and called them to battle him^{-saww} and they guaranteed the help for them and the affirmation with them until they eradicate him^{-saww}. They went around the faces of Quraysh and called them to battle the Prophet^{-saww}, and they said to them, 'Our hands are with your hands until you eradicate him^{-saww}'.

فقلت لهم قريش يا معشر اليهود أنتم أهل الكتاب الأول و العلم السابق و قد عرفتم الدين الذي جاء به محمد و ما نحن عليه من الدين فديننا خير من دينه أم هو أولى بالحق منا فقالوا لهم بل دينكم خير من دينه

Quraysh said to them, 'O community of Jews! You are the first people of the Book, and the knowledge is precedent and you know the religion, which Muhammad^{-saww} has come with, and we are not upon it from the religion. Is our religion better than his^{-saww} Religion or is he^{-saww} foremost with the truth than we are?' They said to them, 'But your religion is better than his^{-saww} Religion'.

فنشطت قريش لما دعوهم إليه من حرب رسول الله ص و جاءهم أبو سفيان فقال لهم قدمكنكم الله من عدوكم و هذه اليهود تقاتله معكم و لن تنفك عنكم حتى يؤتى على جميعها أو نستأصله و من اتبعه فقويت عزائمهم إذ ذاك في حرب النبي ص

So Quraysh were stimulated when they called them to it from battling Rasool-Allah^{-saww}; and Abu Sufyan came to them and said to them, 'Allah^{-azwj} has Enabled you all from your enemies and these Jews will fight him^{-saww} along with you, and will never turn away from you until they

⁹⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 18

come upon their entirety or eradicate him^{-saww} and the ones who follow him^{-saww}. Their determination was strengthened in battling the Prophet^{-saww}.

ثم خرج اليهود حتى جاءوا غطفان و قيس غيلان فدعواهم إلى حرب رسول الله ص و ضمنوا لهم النصر و المعونة و أخبروهم باتباع قريش لهم على ذلك فاجتمعوا معهم و خرجت قريش و قائدها إذ ذاك أبو سفيان صخر بن حرب و خرجت غطفان و قائدها عيينة بن حصن في بني فزارة و الحارث بن عوف في بني مرة و وبرة بن طريف في قومه من أشجع و اجتمعت قريش معهم

Then the Jews went out until they came to Ghatfan and Qays Gaylan and called them to battle Rasool-Allah^{-saww}, and they guaranteed the help to them and the assistance and informed them with the following of Quraysh for them upon that. They gathered with them. And Quraysh went out and they were guided when that happened, by Abu Sufyan Sakhar Bin Harb; and Ghatfan went out and its guide was Uyayna Bin Hasan among the clan of Fazara and Al-Haris Bin Awf among the clan of Marah and Wabrah Bin Tareyf among his people from the braves, and Quraysh gathered with them.

فلما سمع رسول الله ص اجتماع الأحزاب عليه و قوة عزيمتهم في حربه استشار أصحابه فأجمع رأيهم على المقام بالمدينة و حرب القوم إن جاءوا إليهم على أنقابها فأشار سلمان الفارسي رحمه الله على رسول الله ص بالخندق فأمر بحفره و عمل فيه بنفسه و عمل فيه المسلمون

When Rasool-Allah^{-saww} heard the gathering of the allies against him^{-asws} and the strength of their determination in battling him^{-asws}, consulted his^{-saww} companions and gathered their views upon the staying at Al-Medina and battling the people if they come to them on their streets. Salman Al-Farsy^{-ra} advised Rasool-Allah^{-azwj} with the trench and he^{-saww} ordered with digging it, and he^{-saww} worked in it himself^{-saww} and the Muslims worked in it.

و أقبلت الأحزاب إلى رسول الله ص فهال المسلمين أمرهم و ارتاعوا من كثرتهم و جمعهم فنزلوا ناحية من الخندق و أقاموا بمكانهم بضعا و عشرين ليلة لم يكن بينهم حرب إلا الرمي بالنبل و الحصى فلما رأى رسول الله ص ضعف قلوب أكثر المسلمين من حصارهم لهم و هنتهم في حربهم بعث إلى عيينة بن حصن و الحارث بن عوف و هما قائدا غطفان يدعوهما إلى صلحه و الكف عنه و الرجوع بقومهما عن حربه على أن يعطيها ثلث ثمار المدينة

And the allies came to Rasool-Allah^{-saww} and their matter horrified the Muslims and they were frightened from their large number and their gathering. They descended nearby from the trench and stayed in their placed for twenty nights, no battle taking place between them except the shooting with the arrows and the gravel.

When Rasool-Allah^{-saww} saw the weakness of the hearts in most of the Muslim due to their besieging them, and their weakness in battling them, sent a message Uyayna Bin Hasan and Al-Haris Bin Awf, and they were both guides of Ghatfan, calling them upon to reconciling with him^{-saww}, and the refraining from him^{-saww}, and the returning with their people from battling him^{-saww}, upon a stipulation that he^{-saww} will give them a third of the fruits of Al-Medina.

و استشار سعد بن عبادة فيما بعث به إلى عيينة و الحارث فقال يا رسول الله إن كان هذا الأمر لا بد لنا من العمل به لأن الله أمرك فيه بما صنعت و الوحي جاءك به فافعل ما بدا لك و إن كنت تختار أن تصنعه لنا كان لنا فيه رأي

And Sa'ad Bin Ubada consulted regarding what he had been sent with to Uyayna and Al-Haris, and he said, 'O Rasool-Allah^{-saww}! If this matter was such that there is no escape for us from doing it because Allah^{-azwj} has Commanded you^{-saww} regarding it with what you^{-saww} have done

and the Revelation has come to you^{-saww} with it, then do whatever comes to you^{-saww}; and if this matter was such that you^{-saww} chose to do it to us, there would be a view for us regarding it’.

فقال ص لم يأتيني وحى به و لكني رأيت العرب قد رمتكم عن قوس واحدة و جاءوكم من كل جانب فأردت أن أكسر عنكم من شوكتهم إلى أمر ما

He^{-saww} said: ‘Revelation did not come to me^{-saww} with it, but I^{-saww} saw the Arabs to have shot at you from one bow and they have come to you from every side, and I^{-saww} wanted to break from you from their arrows up to the matter what happened’.

فقال سعد بن معاذ قد كنا نحن و هؤلاء القوم على الشرك بالله و عبادة الأوثان لا نعرف الله و لا نعبده و نحن لا نطعمهم من ثمرنا إلا قرى أو بيعا و الآن حين أكرمنا الله بالإسلام و هدانا به و أعزنا بك نعطيتهم أموالنا ما بنا إلى هذا من حاجة و الله لا نعطيتهم إلا السيف حتى يحكم الله بيننا و بينهم

Sa’ad Bin Muaz said, ‘We and these people used to be upon association with Allah^{-azwj} and worship of the idols, neither recognising Allah^{-azwj} not did we worship Him^{-azwj}, and we did not feed them from its fruits except a town or sell, and now when Allah^{-azwj} has Honoured us with Al-Islam and Guided us with it and Honoured us with you^{-saww}, we should feed them our wealth? There is no need with us to this. By Allah^{-azwj}, we will not feed them except the swords until Allah^{-azwj} Judges between us and them’.

فقال رسول الله ص الآن قد عرفت ما عندكم فكونوا على ما أنتم عليه فإن الله تعالى لن يخذل نبيه و لن يسلمه حتى ينجز له ما وعده.

Rasool-Allah^{-saww} said: ‘Now I^{-saww} have recognised what is with you, so become upon what you are upon, for Allah^{-azwj} the Exalted will never Abandon His^{-azwj} Prophet^{-saww} and will never Submit him^{-saww} until He^{-azwj} Fulfils for him^{-saww} what He^{-azwj} Promised him^{-saww}’.

ثم قام رسول الله ص في المسلمين يدعوهم إلى جهاد العدو و يشجعهم و يعدهم النصر من الله فانتدبت فوارس من قريش للبراز منهم عمرو بن عبد ود بن أبي قيس بن عامر بن لؤي بن غالب و عكرمة بن أبي جهل و هبيرة بن أبي وهب المخزوميان و ضرار بن الخطاب و مرداس الفهري فلبسوا للقتال

Then Rasool-Allah^{-saww} stood among the Muslims calling them to Jihad the enemies and emboldening them and promising them the Help from Allah^{-azwj}. There was a delegate from Quraysh for the duel, from them being Amro Bin Abd Qudd Abu Qays Bin Aamir Bin Lawy Bin Ghalib, and Ikrima Bin Abu Jahl, and Hubeyra Bin Abu Wahab Al Makhzumy, and Zarar bin Al Khatab, and Mardaas Al Fahry, and they were equipped for the fighting.

ثم خرجوا على خيلهم حتى مروا بمنازل بني كنانة فقالوا تحيئوا يا بني كنانة للحرب ثم أقبلوا تعنق بهم خيلهم حتى وقفوا على الخندق فلما تأملوه قالوا و الله إن هذه مكيدة ما كانت العرب تكيدها ثم تيمموا مكانا من الخندق فيه ضيق فضربوا خيلهم فاقترحتهم و جاءت بهم في السبخة بين الخندق و سلع و خرج أمير المؤمنين علي ع في نفر معه من المسلمين حتى أخذوا عليهم الثغرة التي اقتحموها

Then they came out upon their horses until they passed by the houses of the clan of Kanana and they said, ‘Prepare O clan of Kanana for the war!’ Then they came hugging their horses with them until they stopped at the trench. When they contemplated it, they said, ‘By Allah^{-azwj}! This is a scheme the Arabs have not schemed it’. Then they went to a place of the trench wherein was narrowness and they struck their horses and stormed into it.

فتقدم عمرو بن عبد ود الجماعة الذين خرجوا معه و قد أعلم ليرى مكانه فلما رأى المسلمين وقف هو و الخيل التي معه و قال هل من مبارز فيبرز له أمير المؤمنين ع فقال له عمرو ارجع يا ابن الأخ فما أحب أن أقتلك فقال له أمير المؤمنين ع قد كنت يا عمرو عاهدت الله أن لا يدعوك رجل من قريش إلى إحدى خصلتين إلا اخترتها منه قال أجل فما ذلك

Amro Bin Abdi Wudd preceded those who had come out with him and wanted to show his place. When the Muslims saw him he and the horse, which was with him stopped and he said, 'Is there anyone for duel?' So, Amir Al-Momineen^{-asws} went out to duel to him. Amro said to him^{-asws}, 'Return, O cousin^{-asws}, for I do not like to kill you^{-asws}'. Amir Al-Momineen^{-asws} said to him: 'O Amro, I^{-asws} have made a pact with Allah^{-azwj} that no man of Quraysh will call you to two qualities except I^{-asws} choose from it'. He said, 'Yes, so what is that?'

قال إني أدعوك إلى الله و رسوله و الإسلام قال لا حاجة لي إلى ذلك قال فإني أدعوك إلى النزال فقال ارجع فقد كان بيني و بين أهلك خلة و ما أحب أن أقتلك فقال له أمير المؤمنين ع لكنني و الله أحب أن أقتلك ما دمت آتيا للحق

He^{-asws} said: 'I^{-asws} call you to Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} and Al-Islam'. He said, 'There is no need for me to that'. He^{-asws} said: 'Then I^{-asws} call you to the fighting'. He said, 'Return, for there was friendship between me and your^{-asws} father^{-asws}, and I do not like to kill you'. Amir Al-Momineen^{-asws} said to him: 'But by Allah^{-azwj}, I^{-asws} would love to kill you for as long as you are refusing to the truth'.

فحمي عمرو عند ذلك و قال أ تقتلني و نزل عن فرسه فعقره و ضرب وجهه حتى نفر و أقبل على علي عليه السلام مصلتا بسيفه و بدره بالسيف فنشب سيفه في ترس علي عليه السلام فضربه أمير المؤمنين ضربة فقتله فلما رأى عكرمة بن أبي جهل و هبيرة بن أبي وهب و ضرار بن الخطاب عمرا صريعا ولوا بخيلهم منهزمين حتى اقتحموا الخندق لا يلوون إلى شيء

Amro was intensely angered at that and said, 'You^{-asws} will kill me?' And he descended from his horse and hamstrung it and struck its face until it fled, and he faced towards Ali^{-asws} unsheathing his sword and rushed with the sword. His sword got stuck in the shield of Ali^{-asws}, and Amir Al-Momineen^{-asws} struck him with a strike and killed him. When Ikrimah Bin Abu Jahl, and Hubeyra Bin Abu Wahab and Zarara Bin Al-Khatab saw Amro dying, they turned their horses around in defeat until they stormed the trench, not turning around to anything.

و انصرف أمير المؤمنين عليه السلام إلى مقامه الأول و قد كادت نفوس القوم الذين خرجوا معه إلى الخندق تطير جزعا و هُوَ يَقُولُ

و نَصَرْتُ رَبَّ مُحَمَّدٍ بِصَوَابٍ.	نَصَرَ الْحِجَارَةَ مِنْ سَفَاهَةِ رَأْيِهِ.
كَالْجُدِّعِ بَيْنَ دَكَادِكٍ وَ رَوَائِي.	فَضَرَبْتُهُ وَ تَرَكْتُهُ مُتَجَدِّلاً.
كُنْتُ الْمُقَطَّرَ بَرِّي أَنْوَابِي.	وَ عَفَفْتُ عَنْ أَنْوَابِهِ وَ لَوْ أَنِّي.
وَ نَبِيَّ يَا مَعْشَرَ الْأَحْزَابِ.	لَا تَحْسِبُنَّ اللَّهَ حَاذِلَ دِينِهِ.

And Amir Al-Momineen^{-asws} left to go to his^{-asws} former place, and the souls of the people, those who had come out with him to the trench, almost flew away out of panic, and he^{-asws} was saying: 'The stones achieved victory from the foolish opinion, and the Lord^{-azwj} of Muhammad^{-sawww} Helped with the correctness, so I^{-asws} struck him and left him stranded, like the trunk between the sand and the dune, and I^{-asws} excused from (taking off) his clothes and turned around and he was groaning. I^{-asws} was dripping in my^{-asws} clothes had outshined. Do

not reckon that Allah^{-azwj} will Abandon His^{-azwj} Religion and His^{-azwj} Prophet^{-saww}, O community of allies!

و قد روى محمد بن عمر الواقدي قال حدثني عبد الله بن جعفر عن أبي عون عن الزهري قال جاء عمرو بن عبد ود و عكرمة بن أبي جهل و هبيرة بن أبي وهب و نوفل بن عبد الله بن المغيرة و ضرار بن الخطاب في يوم الأحزاب إلى الخندق فجعلوا يطوفون به يطلبون مضيقاً منه فيعبرون حتى انتهوا إلى مكان أكرهوا خيولهم فيه فعبرت و جعلوا يجيئون خيلهم فيما بين الخندق و سلع

And it has been reported by Muhammad Bin Umar Al-Waqidy (wahabi imam) who said, 'It is narrated to me by Abdullah Bin Ja'far from Abu Awn, from Al-Zuhry who said, 'Amro Bin Abdi Wudd, and Ikrimah Bin Abu Jahl, and Hubeyra Bin Abu Wahab, and Nowfal Bin Abdullah Bin Al-Mugheira, and Zarar Bin Al-Khatatab came to the trench during the day of Al-Ahzaab. They went on to circle around it seeking a narrowness from it so they could cross over, until they ended up to a place their horses could make it and they crossed over and went on to roaming with their horses in what is between the trench and the crack.

و المسلمون وقوف لا يقدم منهم أحد عليهم و جعل عمرو بن عبد ود يدعو إلى البراز و يعرض للمسلمين و يقول

و لقد بحت من النداء. بجمعهم هل من مبارز.

And the Muslims were standing, not one of them going forward to them, and Amro Bin Abdi Wudd went on to call to the duel, and the Muslims turned away, and he was saying, 'And I have been repeating the call with all of them, 'Is there anyone to duel?'

و في كل ذلك يقوم علي بن أبي طالب عليه السلام ليبارزه فيأمره رسول الله ص بالجلوس انتظاراً منه ليتحرك غيره و المسلمون كأن على رؤوسهم الطير لمكان عمرو بن عبد ودّ و الخوف منه و ممن معه و وراءه

And during each of that Ali^{-asws} Bin Abu Talib^{-asws} stood up to duel him, but Rasool-Allah^{-saww} instructed him^{-asws} to be seated awaiting from it the movement of others, and the Muslims were as if the birds were upon their heads to the position of Amro Bin Abdi Wudd, and the fear from him and from the ones with him and behind him.

فلما طال نداء عمرو بالبراز و تتابع قيام أمير المؤمنين عليه السلام قَالَ لَهُ رَسُولُ اللَّهِ ص اذُنْ مِنِّي يَا عَلِيُّ قَدْ نَأَمْنَا مِنْهُ فَتَنَعَ عِمَامَتَهُ مِنْ رَأْسِهِ وَ عَمَّمَهُ بِهَا وَ أَعْطَاهُ سَيْفَهُ وَ قَالَ لَهُ امْضِ لِشَأْنِكَ ثُمَّ قَالَ اللَّهُمَّ أَعِنُّهُ

When the call of Amro for the duel was prolonged, and the consecutive standing by Amir Al-Momineen^{-asws}, Rasool-Allah^{-saww} said to him^{-asws}: 'Come near me^{-saww}, O Ali^{-asws}!' He^{-asws} went near him^{-saww}. He^{-saww} took off his^{-saww} own turban from his^{-saww} head and turbaned him^{-asws} with it, and gave him^{-asws} his^{-saww} sword and said to him^{-asws}: 'Go to your^{-asws} glory!' Then he^{-saww} said: 'O Allah^{-azwj}! Assist him^{-asws}!'

فسعى نحو عمرو و معه جابر بن عبد الله الأنصاري رحمه الله لينظر ما يكون منه و من عمرو فلما انتهى أمير المؤمنين عليه السلام إليه قال له يا عمرو إنك كنت في الجاهلية تقول لا يدعوني أحد إلى ثلاث و اللات و العزى إلا قبلتها أو واحدة منها قال أجل قال فيني أدعوك إلى شهادة أن لا إله إلا الله و أن محمداً رسول الله و أن تسلم لرب العالمين

He^{-asws} sprinted towards Amro and with him^{-asws} was Jabir Bin Abdullah Al-Ansary to look what happens from him^{-asws} and from Amro. When Amir Al-Momineen^{-asws} ended up to him, said to him: 'O Amro! You used to say during the pre-Islamic period, 'No one will call me to three, by Al Laat and Al Uzza (two idols), except I will accept these or one of these'. He said, 'Yes'. He^{-asws} said: 'So I^{-asws} hereby call you to the testimony that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and that you should submit to Lord^{-azwj} of the worlds'.

قال يا ابن أخ هذه عني فقال له أمير المؤمنين عليه السلام أما إنما خير لك لو أخذتها ثم قال فهاهنا أخرى قال و ما هي قال ترجع من حيث جئت قال لا تحدث نساء قريش بهذا أبدا

He said, 'O cousin^{-asws}! Set this back from me'. Amir Al-Momineen^{-asws} said to him: 'But it is better for you if you were to take it'. Then he^{-asws} said: 'So here is another'. He said, 'And what is it?' He^{-asws} said: 'You return to where you came from'. He said, 'The women of Quraysh will not narrate with this, ever!'

قال فهاهنا أخرى قال و ما هي قال تنزل فتقاتلني فضحك عمرو و قال إن هذه الخصلة ما كنت أظن أن أحدا من العرب يرومي عليها إني لأكره أن أقتل الرجل الكريم مثلك و قد كان أبوك لي نديما قال علي عليه السلام لكي أحب أن أقتلك فانزل إن شئت

He^{-asws} said: 'So here is another'. He said, 'And what is it?' He^{-asws} said: 'Come down (from your horse) and fight me^{-asws}'. Amro laughed and said: 'This is the quality I did not think anyone from the Arabs would hit at me upon it. I dislike it to kill the benevolent man like you^{-asws}, and your^{-asws} father^{-as} would be regretful to me'. Ali^{-asws} said: 'But I^{-asws} would love to kill you, so descend if you like'.

فأسف عمرو و نزل و ضرب وجه فرسه حتى رجع فقال جابر رحمه الله فثارت بينهما قتره فما رأيتهما فسمعت التكبير تحتها فعلمت أن عليا قد قتله فانكشف أصحابه حتى طفرت خيولهم الخندق و تبادروا أصحاب النبي ص حين سمعوا التكبير ينظرون ما صنع القوم فوجدوا نوفل بن عبد الله في جوف الخندق لم ينهض به فرسه فجعلوا يرمونه بالحجارة

So, Amro felt sorry and descended and struck the face of his horse until it returned. Jabir said, 'And dust flew between them and I could not see them, then I heard the exclamation of Takbeer under it and I knew that Ali^{-asws} had killed him'. His companions returned until their horses cross over the trench, and the companions of the Prophet^{-saww} rushed when they heard the exclamation of Takbeer looking at what the group had done, and they found Nowfal Bin Abdullah inside the trench, his force could not stand with him. They went on to pelt him with the stone.

فقال لهم قتلة أجمل من هذه ينزل إلي بعضكم أقاتله فنزل إليه أمير المؤمنين عليه السلام فضربه حتى قتله و لحق هبيرة فأعجزه و ضرب قربوس سرجه و سقطت درع كانت عليه و فر عكرمة و هرب ضرار بن الخطاب فقال جابر فما شبهت قتل علي عمرا إلا بما قص الله من قصة داود و جالوت حيث يقول جل شأنه فَهَرَمُوهُمْ بِإِذْنِ اللَّهِ وَ قَتَلَ دَاوُدُ جَالُوتَ.

He said to them, 'The fighting is better than this. Send down one of you so I can fight him'. Amir Al-Momineen^{-asws} went down to him and struck him until he^{-asws} killed him; and Hubeyra went back and escaped him^{-asws}, and he^{-asws} struck the saddlebow of his saddle and his armour which was upon him fell down; and Ikrimah fled, and Zurara Bin Al-Khatib got away. Jabir

said, 'So the killing by Ali^{-asws} of Amro did not resemble except the story by Allah^{-azwj} of the story of Dawood^{-as} and Goliath where He^{-azwj}, Majestic is His^{-azwj} Glory Said: **So they defeated them by the Permission of Allah. And Dawood killed Goliath [2:251]'**.

و قد روى قيس بن الربيع قال حدثنا أبو هارون العبدى عن ربيعة السعدي قال أتيت حذيفة بن اليمان فقلت له يا أبا عبد الله إنا لتحدث عن علي و مناقبه فيقول لنا أهل البصرة إنكم تفرطون في علي فهل أنت محدثي بحديث فيه

And it is reported by Qays Bin Al-Rabie who said, 'It is narrated to us by Abu Haroun Al-Abady, from Rabie Al Sa'ady who said, 'I came to Huzeyfa Bin Al-Yaman and said to him, 'O Abu Abdullah! We tend to narrate from Ali^{-asws} and his^{-asws} virtues, and the people of Al-Basra are saying, 'You are overdoing regarding Ali^{-asws}'. So, are you narrating any Hadeeth regarding him^{-asws}?'

فقال حذيفة يا ربيعة و ما تسألني عن علي فو الذي نفسي بيده لو وضع جميع أعمال أصحاب محمد في كفة الميزان منذ بعث الله محمدا إلى يوم القيامة و وضع عمل علي عليه السلام في الكفة الأخرى لرجح عمل علي عليه السلام على جميع أعمالهم

Huzeyfa said, 'O Rabie! And what are you asking me about Ali^{-asws}? By the One in Whose Hand is my soul! If the deeds of the entirety of the companions of Muhammad^{-saww} were to be placed in the hand of the scale, since Allah^{-azwj} Sent Muhammad^{-saww} up to the Day of Judgment, and a deed of Ali^{-asws} is placed in the other hand, the deed of Ali^{-asws} would be heavier upon the entirety of their deeds'.

فقال ربيعة هذا الذي لا يقام له و لا يقعد و لا يحمل فقال حذيفة يا لكع و كيف لا يحمل و أين كان أبو بكر و عمر و حذيفة و جميع أصحاب محمد ص يوم عمرو بن عبد ود و قد دعا إلى المبارزة فأحجم الناس كلهم ما خلا عليا عليه السلام فإنه برز إليه و قتله الله على يده و الذي نفس حذيفة بيده لعمله ذلك اليوم أعظم أجرا من عمل أصحاب محمد ص إلى يوم القيامة.

Rabie said, 'This is which none can stand for it, nor sit, nor bear'. Huzeyfa said, 'O Lak'a! And how can you not bear it, and where were Abu Bakr and Umar and Huzeyfa and the entirety of the companions of Muhammad^{-saww} on the day of Amro Bin Abdi Wudd, and he had been calling to the duel? The people, all of them abstained from it apart from Ali^{-asws}, for he^{-asws} duelled to him, and Allah^{-azwj} Killed him upon his^{-asws} hands. By the One^{-azwj} in Whose Hand is the soul of Huzeyfa! His^{-asws} deed on that day was of greater Recompense than the deeds of the companions of Muhammad^{-saww} up to the Day of Qiyamah''.

وَ قَدْ رَوَى هِشَامُ بْنُ مُحَمَّدٍ عَنْ مَعْرُوفِ بْنِ خَرْبُوذٍ قَالَ قَالَ عَلِيٌّ بِنُ أَبِي طَالِبٍ فِي يَوْمِ الْخُنْدَقِ

أَعَلَيْ تَفْتَحُمُ الْفَوَارِسُ هَكَذَا.
عَيَّ وَ عَنَهَا خَبَرُوا أَصْحَابِي.
الْيَوْمَ يَمْنَعُنِي الْفَرَارُ حَفِيطِي.
وَ مُصَمِّمِ فِي الرَّأْسِ لَيْسَ يَنَابِي.
صَابِي الْحَدِيدِ مُجَرَّبِ قَصَابِ. فَصَدَدْتُ جِيْنَ تَرَكْتُهُ مُتَجَدِّلاً.
أَزْدَيْتُ عَمْرًا إِذْ طَعَى بِمُهَنْدِ.
كَالْجِدْعِ بَيْنَ دَكَادِكَ وَ رَوَابِي.
وَ عَفَفْتُ عَنْ أُنْوَابِهِ وَ لَوْ أَنِّي.
كُنْتُ الْمُقَطَّرَ بَرِّي أُنْوَابِي.

And it has been reported by Hisham Bin Muhammad, from Marouf bin Kharbouz who said, 'Ali^{-asws} Bin Abu Talib^{-asws} said during the day of Al-Khandaq (a poem): *Can the horsemen break into me^{-asws} in this way? From me^{-asws} and from them, my^{-asws} companions are informed. Today*

the fleeing prevents me^{-asws} from protecting me^{-asws}; and the determination in me^{-asws} isn't improper; I^{-asws} wanted a life-time when overwhelmed with a sharp sword of pure iron, tried and tested, judgmental. I^{-asws} walked away when I^{-asws} left him (dying) like the trunk between the sand the dune, and I excused from (taking) his clothes, and even though he was groaning. My^{-asws} clothes were dripping, outshining'.

وَرَوَى يُؤُسُّ بْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: لَمَّا قَتَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ عَمْرًا أَقْبَلَ نَحْوَ رَسُولِ اللَّهِ صَ وَوَجْهُهُ يَتَهَلَّلُ فَقَالَ لَهُ عُمَرُ بْنُ الْخَطَّابِ هَلَّا سَلَبْتَ يَا عَلِيُّ دِرْعَهُ فَإِنَّهَا لَيْسَ فِي الْعَرَبِ دِرْعٌ مِثْلَهَا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ إِنِّي اسْتَحْيَيْتُ أَنْ أَكْشِفَ سَوْءَةَ ابْنِ عَمِّي.

And it is reported by Yunus Bin Bukeyr, from Muhammad Bin Is'haq who said, 'When Ali^{-asws} Bin Abu Talib^{-asws} killed Amro, he^{-asws} came towards Rasool-Allah^{-saww} and his^{-asws} face was radiating like the moon. Umar Bin Al-Khattab said to him^{-asws}, 'Why didn't you remove his armour, O Ali^{-asws}, for there isn't anyone among the Arabs with armour like his'. Amir Al-Momineen^{-asws} said: 'I^{-asws} was embarrassed from uncovering the evil of a son of my^{-asws} uncle'.

و روى عمر بن الأزهري عن عمرو بن عبيد عن الحسن أن عليا عليه السلام لما قتل عمرو بن عبد ود اجتز رأسه و حمله فألقاه بين يدي النبي ص فقام أبو بكر و عمر فقبلا رأس علي عليه السلام.

And it is reported by Umar Bin Al-Azhar, from Amro Bin Ubeyd, from Al-Hassan that when Ali^{-asws} killed Amro Bin Abdi Wudd, struck off his head and carried it and threw it in front of Rasool-Allah^{-saww}. Abu Bakr and Umar stood up kissing the head of Ali^{-asws}.

و روى علي بن الحكيم الأودي قال سمعت أبا بكر بن عياش يقول لقد ضرب علي ضربة ما كان في الإسلام أعز منها يعني ضربة عمرو بن عبد ود و لقد ضرب عليه السلام ضربة ما ضرب في الإسلام أشأم منها يعني ضربة ابن ملجم لعنه الله.

And it is reported by Ali Bin Al-Hakam Al-Awdy who said, 'I heard Abu Bakr Bin Ayyash saying, 'Ali^{-asws} had struck such a strike, there is none mightier than it in Al-Islam, meaning striking Amro Bin Abdi Wudd, and Ali^{-asws} was struck by such a strike, no strike has been more calamitous in Al-Islam than it, meaning the strike by Ibn Muljim, may Allah^{-azwj} Curse him^{-la}'.

و لما انهزم الأحزاب و ولوا عن المسلمين الدبر عمل رسول الله على قصد بني قريظة و أنفذ أمير المؤمنين عليه السلام إليهم في ثلاثين من الخرج و قال له انظر بني قريظة هل نزلوا حصونهم فلما شارف سورههم سمع منهم الهجر فرجع إلى النبي ص فأخبره

When the allies were defeated and turned back from the Muslims, Rasool-Allah^{-saww} worked upon aiming for the clan of Qureyza and enforced Amir Al-Momineen^{-asws} to them among thirty from Al-Khazraj and said to him^{-asws}: 'Look at the clan of Qureyza, are they coming down from their fortress?' When he^{-asws} approached their wall he heard the obscene language from them, so he^{-asws} returned to the Prophet^{-saww} and informed him^{-saww}.

فقال دعهم فإن الله سيمكن منهم إن الذي أمكنك من عمرو بن عبد ود لا يخذلك فقف حتى يجتمع الناس إليك و أبشر بنصر من عند الله فإن الله تعالى قد نصرني بالرعب من بين يدي مسيرة شهر

He^{-saww} said: 'Leave them, for Allah^{-azwj} will Enable us from them. The One^{-azwj} Who Enabled you^{-asws} from Amro Bin Abdi Wudd will not abandon you, so pause until the people gather to you^{-asws}, and receive glad tidings of the Help from the Presence of Allah^{-azwj}, for Allah^{-azwj} the

Exalted has Helped me^{-asws} with the awe from in front of me^{-asws} to a travel distance of a month’.

قال علي عليه السلام فاجتمع الناس إلي و سرت حتى دنوت من سورهم فأشرفوا علي فلما رأوني صاح صائح منهم قد جاءكم قاتل عمرو و قال آخر قد أقبل إليكم قاتل عمرو و جعل بعضهم يصيح ببعض و يقولون ذلك و ألقى الله في قلوبهم الرعب و سمعت راجزا يرتجز

صاد علي صقرا.

قتل علي عمرا.

أبرم علي أمرا.

قصم علي ظهرا.

هتك علي سترا.

Ali^{-asws} said: ‘Then the people gathered to me^{-asws}, and I^{-asws} went until I^{-asws} was near from their wall, and they overlooked upon me^{-asws}. When they saw me, a shouter from them shouted, ‘The killer of Amro has come!’ And another one said, ‘The killer of Amro is coming towards you!’, and they went on shouting to each other and saying that, and Allah^{-azwj} Cast the awe into their hearts, and I^{-asws} heard a war poet saying a poem, ‘*Ali^{-asws} killed Amro, Ali^{-asws} repelled the hawk, Ali^{-asws} broke the backbone, Ali^{-asws} concluded the matter, Ali^{-asws} tore the curtain*’ (of Kufr).

فقلت الحمد لله الذي أظهر الإسلام و قمع الشرك و كان النبي ص قال لي حين توجهت إلى بني قريظة سر على بركة الله تعالى فإن الله قد وعدكم أرضهم و ديارهم فسرت متيقنا لنصر الله عز و جل حتى ركزت الراية في أصل الحصن فاستقبلوني في صياصبيهم يسبون رسول الله ص

I^{-asws} said, ‘The praise is for Allah^{-azwj} Who Manifested Al-Islam and Suppressed the Shirk’; and the Prophet^{-saww} had said to me^{-asws} when I^{-asws} headed towards the clan of Qureyza: ‘Travel upon the Blessings of Allah^{-azwj} the Exalted, for Allah^{-azwj} has Promised you their land and their houses’. So, I travelled certain of the Help of Allah^{-azwj} Mighty and Majestic until I^{-asws} installed the flag in the base of the fortress, and they faced me^{-asws} in their fortresses reviling Rasool-Allah^{-saww}.

فلما سمعت سبهم له كرهت أن يسمع رسول الله ص ذلك فعملت على الرجوع إليه فإذا به ص قد طلع و سمع سبهم له فناداهم يا إخوة القردة و الخنازير إنا إذا حللنا بساحة قوم فساء صباح المنذرين فقالوا له يا أبا القاسم ما كنت جهولا و لا سبابا

When I^{-asws} heard them reviling him^{-saww} I^{-asws} disliked Rasool-Allah^{-saww} to hear that, and I^{-asws} went upon returning to him^{-saww}, and there he^{-saww} was having emerged and heard them reviling him^{-saww}, so he^{-saww} called out to them: ‘~~O brothers of the monkeys and the pigs! Whenever we descend in the arena of a people, it bodes warning of misfortunes for them.~~ They said to him^{-saww}, ‘~~O Abu Al-Qasim^{-saww}! You^{-saww} were not ignorant nor an insulting one.~~’

فاستحيا رسول الله ص و رجع القهقري قليلا ثم أمر فضربت خيمته بإزاء حصونهم فأقام النبي ص حاصرا لبني قريظة خمسا و عشرين ليلة حتى سألوه النزول على حكم سعد بن معاذ فحكم فيهم سعد بقتل الرجال و سبي الذراري و النساء و قسمة الأموال

Rasool Allah^{-saww} was embarrassed and returned back on his^{-saww} heels a little. Then he^{-saww} ordered and his^{-saww} tent was struck in the face of their fortress. The Prophet^{-saww} stayed besieging the clan of Qureyza for twenty-five nights until they asked him^{-saww} of the descending upon the decision of Sa’ad Bin Muaz. Sa’ad Bin Muaz decided regarding them with killing the men, and capturing the offspring and the women, and distribution of the wealth.

فقال النبي ص يا سعد لقد حكمت فيهم بحكم الله من فوق سبعة أرقعة و أمر النبي ص بإنزال الرجال منهم وكانوا تسعمائة رجل فجاء بهم إلى المدينة و قسم الأموال و استرق الذراري و النسوان و لما جيء بالأسارى إلى المدينة حبسوا في دار من دور بني النجار

~~The Prophet^{-sawww-} said: ‘O Sa’ad! You have judged regarding them with the Judgment of Allah^{-azwj-} from above seven skies’. And the Prophet^{-sawww-} with the descent of the ment from them, and they were nine hundred men. He^{-sawww-} came with them to Al Medina and distributed the wealth and the slavery of the offspring and the women; and when he^{-sawww-} came with the captives to Al Medina, they were withheld in a house from the houses of the clan of Najjar.~~

~~و خرج رسول الله ص إلى موضع السوق اليوم فنندق فيه خنادق و حضر أمير المؤمنين عليه السلام و معه المسلمون و أمر بهم أن يخرجوا و تقدم إلى أمير المؤمنين عليه السلام أن يضرب أعناقهم في الخندق فأخرجوا أرسالا و فيهم حبي بن أخطب و كعب بن أسد و هما إذ ذاك رئيسا القوم~~

~~And Rasool Allah^{-sawww-} went out to the place of the market today and dug out ditches in it, and Amir Al Momineen^{-asws-} was present and with him^{-asws-} were the Muslims, and he^{-sawww-} ordered with them that they be brought out and forwarded to Amir Al Momineen^{-asws-} and he^{-asws-} would strike off their necks in the ditches. So, they came out few at a time, and among them was Huyay Bin Akhtab, and Ka’ab Bin Asad, and they were both chiefs of the people when that happened.~~

~~فقالوا لكعب بن أسد و هم يذهب بهم إلى رسول الله ص يا كعب ما تراه يصنع بنا فقال في كل موطن لا تعقلون أ لا ترون الداعي لا يبرح و من ذهب منكم لا يرجع هو و الله القتل و جيء بحبي بن أخطب مجموعة يدها إلى عنقه فلما نظر إلى رسول الله ص قال أما و الله ما ملئت نفسي على عداوتك و لكن من يخذل الله يخذل~~

~~They said to Ka’ab Bin Asad, and they were going with them to Rasool Allah^{-sawww-}, ‘O Ka’ab! What do you see him^{-sawww-} doing with us?’ He said, ‘In every place you don’t use your intellects. Do you not see that the caller does no snatch, and the one from you who goes away and does not return, it is by Allah^{-azwj-} the killing’. And they came with Huyay Bin Akhtab, hands tied up to his neck. When he looked at Rasool Allah^{-sawww-}, he said, ‘By Allah^{-azwj-}, I do not blame my self upon having your^{-sawww-} enmity, but the one who Allah^{-azwj-} Abandons, he is abandoned’.~~

~~ثم أقبل على الناس فقال أيها الناس إنه لا بد من أمر الله كتاب و قدر و ملحة كتبت على بني إسرائيل ثم أقيم بين يدي أمير المؤمنين عليه السلام و هو يقول قتلة شريفة بيد شريف فقال له أمير المؤمنين عليه السلام إن خيار الناس يقتلون شرارهم و شرارهم يقتلون خيارهم فالويل لمن قتله الأختيار الأشراف و السعادة لمن قتله الأرزال الكفار~~

~~Then he turned towards and people and said, ‘O you people! There is no escape from the Command of Allah^{-azwj-}, a Book, and Power, and an epic Decreed upon the children of Israel’. Then he was stood in front of Amir Al Momineen^{-asws-} and he said, ‘I am being killed by a nobleman by the hand of a nobleman’. Amir Al Momineen^{-asws-} said to him: ‘The best of the people are being killed by their evil ones killing their good ones. So, woe be unto the one whom the good, and the noble and the fortunate kill the ones their kill from the wretched, the Kafir’.~~

~~فقال صدقت لا تسلبني حلق فقال هي أهون علي من ذلك فقال سترتني سترك الله و مد عنقه فضربها علي عليه السلام و لم يسلبه من بينهم ثم قال أمير المؤمنين عليه السلام لمن جاء به ما كان يقول حبي و هو يقاد إلى الموت قال كان يقول~~

ولكنه من يخذل الله يخذل
وحاول يبقى العر كل مقلقل.

لحرك ما لام ابن أخطب نفسه
فجاهد حتى بلغ النفس جهدها.

~~He said, 'You^{-asws} speak the truth. Do not take off my clothes'. He^{-asws} said: 'It is below me^{-asws} to do that'. He said, 'Veil me, may Allah^{-azwj} Veil you^{-asws}', and he extended his neck, and Ali^{-asws} struck it off and did not take off (his clothes) from between them. Then Amir Al-Momineen^{-asws} said to the one who had come with him, 'What was Huyay saying and he was almost to the death?' He said, 'He was saying (a poem), 'By your life! The son of Akhtab does not blame himself, but the one who Allah^{-azwj} Abandons, is abandoned. He struggled until the soul reached its effort, and tried to stay good in every trouble'.~~

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ عَلَيْهِ السَّلَامُ وَالسَّلَامُ

فَقِيدَ إِلَيْنَا فِي الْمَصَارِحِ مُنْقَلَبًا. فَقَلَّدْتُهُ بِالسَّيْفِ حَتْرَبَةً مُخِطًا.
لَأَمْرٍ إِلَيْهِ الْمُتَلَبُّ فِي السُّلْدِ يَنْزِلُ.

لَقَدْ كَانَ ذَا سِجِّ وَحَدَّ كُفْرِهِ.
فَصَارَ إِلَى قَعْرِ الْمَجْرِمِ يُكْبَلُ. فَذَلِكَ مَا بَ الْكَافِرِينَ وَ مَنْ يُطْع.

~~Amir Al-Momineen Ali^{-asws} said (in prose): 'He was with seriousness and serious in his Kufr. He was brought to us among the suspended gathering, so I^{-asws} collared him with the sword by a strike and he came to the bottom of the Blazing Fire in shackles, so that is the destination of the Kafirs, and the one from the people who follows the matter to him would descend in the eternal (Fire)'.~~

و اصطفى رسول الله ص من نسايتهم بنت عمرة خنافة و قتل من نسايتهم المرأة واحدة كانت أرسلت عليه حجرا و قد جاء باليهود يباظروهم قبل مبايتهم له فسلمه الله تعالى من ذلك العجر و كان الظفر بيني قريظة و فتح الله على النبي ص بأمر المؤمنين عليه السلام و ما كان من قتله من قتل منهم و ما ألقاه الله عز و جل في قلوبهم من الرعب فيه.

~~And Rasool-Allah^{-saww} chose from their women, (Rayhana) Bint Amara Khanaqa, and killed from their womenfold, one woman who had sent a rock upon him^{-saww}, and she had come with the Jews to agitate them before their confrontation to him^{-saww}. Allah^{-azwj} Exalted Saved him^{-saww} from that rock, and he won against the clan of Qureyza and Allah^{-azwj} Granted victory unto the Prophet^{-saww} through Amir Al-Momineen^{-asws}, and the ones he^{-asws} killed from them, and the awe which Allah^{-azwj} Mighty and Majestic Cast into their hearts''.⁹⁸~~

20- فر، تفسير فرات بن إبراهيم جعفر بن أحمد مَعْنَعْنَا عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنَ الْأَحْزَابِ قَالَ لَهُ جَبْرِئِيلُ عَنَّا اللَّهُ عَنكَ وَضَعْتَ السِّلَاحَ مَا زِلْتُ بِمَنْ مَعِيَ مِنَ الْمَلَائِكَةِ نَسُوقُ الْمُشْرِكِينَ حَتَّى نَزَلْنَا بِهِنَّ حَمْرَاءَ الْأَسَدِ الْحُرْجِ وَ قَدْ أَمْرَتْ بِقَتَالِهِمْ وَ إِلَيَّ غَادٍ بِمَنْ مَعِيَ فَتُنَزَّلُ بِهِمْ حُصُونُهُمْ حَتَّى تَلْحَقُونَا

Tafseer Furat Bin Ibrahim – Ja'far Bin Ahmad, transmitting from Muhammad Bin Ka'ab who said, 'When Rasool-Allah^{-saww} returned from Al-Ahzaab, Jibraeel^{-as} said to him^{-saww}: 'Allah^{-azwj} has Excused from you^{-saww} and place down the weapons. I^{-saww} and the ones with me^{-as} from the Angels will not cease to usher the Polytheists until we descend with them at Hamra Al-

⁹⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 19

Asad. Come out, and you^{-saww} have been Commanded with fighting them. I^{-as} will go with the ones with me and shake their fortress with them until they join us’.

فَأَعطَى أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ الرَّايَةَ وَخَرَجَ فِي أَثَرِ جَبْرِئِيلَ عَلَيْهِ السَّلَامُ وَتَخَلَّفَ النَّبِيُّ ص ثُمَّ لَحِقَهُمْ فَجَعَلَ كُلُّمَا مَرَّ رَسُولُ اللَّهِ ص بِأَحَدٍ فَقَالَ مَرَّ بِكُمْ الْفَارِسُ فَقَالُوا مَرَّ بِنَا دِخِيَةَ بِنْتُ خَلِيفَةَ وَكَانَ جَبْرِئِيلُ يُشَبِّهُ بِهِ

So, he^{-saww} gave the flag to Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and he^{-asws} went in the tracks of Jibraeel^{-as} and left the Prophet^{-saww} behind. Then he^{-saww} joined up with them. So, every time Rasool-Allah^{-saww} passed by anyone he^{-saww} went on to say: ‘Has the horseman pass by you?’ They said, ‘Dahiya Bin Khalifa passed by us’, and Jibraeel^{-as} had resembled himself^{-as} with him.

قَالَ فَخَرَجَ يَوْمَئِذٍ عَلَى فَرَسٍ وَكَفَتْ بِقَطِيفَةٍ أُزْجُوَانٍ أَحْمَرَ فَلَمَّا نَزَلَتْ بِهِمْ جُنُودُ اللَّهِ نَادَى مُنَادِيهِمْ يَا أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ مَا لَكَ قَالَ النَّبِيُّ ص هَذَا يَدْعُونَ فَأْتِهِمْ وَفُلٌ مَعْرُوفٌ فَلَمَّا اطَّلَعَ عَلَيْهِمْ انْتَحَبُوا فِي وَجْهِهِ يَبْكُونَ وَ قَالُوا يَا أَبَا لُبَابَةَ لَا طَاقَةَ لَنَا الْيَوْمَ بِقِتَالِ مَنْ وَرَاءَكَ.

He said, ‘He^{-saww} went out on that day upon a horse and had placed a velvet, purple, red cloth upon it. When the army of Allah^{-azwj} descended with them, their caller called out, ‘O Abu Lubaba Bin Abdul Munzar! What is the matter with you?’ The Prophet^{-saww} said: ‘This one is calling, so go to them and say kind words’. When he^{-saww} emerged to them, they wailed in his face, crying and saying, ‘O Abu Lubaba! There is no strength for us today with fighting the ones behind you’⁹⁹.

21 مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ الْآيَةَ فَقَالَ نَزَلَتْ فِي حَوَاتِ بْنِ جُبَيْرِ الْأَنْصَارِيِّ وَ كَانَ مَعَ النَّبِيِّ ص فِي الْخُنْدَقِ وَ هُوَ صَائِمٌ فَأَمْسَى وَ هُوَ عَلَى تِلْكَ الْحَالِ وَ كَانُوا قَبْلَ أَنْ تَنْزِلَ هَذِهِ الْآيَةُ إِذَا نَامَ أَحَدُهُمْ حُرِّمَ عَلَيْهِ الطَّعَامُ وَ الشَّرَابُ

Muhammad Bin Ismail, from Al fazl Bin Shazan, and Ahmad Bin Idrees, from Muhammad bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Ibn Muskan, from Abu Baseer,

‘From one of the two (5th or 6th Imam^{-asws}) regarding the Words of Allah^{-azwj}: **Permissible for you during the night of the Fast, is the going to your wives; [2:187]**. He^{-asws} said: ‘It was Revealed regarding Khawaat Bin Jubeyr Al-Ansary, and he was with the Prophet^{-saww} during the (battle of) Khandaq, and they were Fasting. So, evening came and he was in that condition. And it was so before the Revelation of this Verse, that when one of them goes to sleep then the food and drink was Forbidden unto him.

فَجَاءَ حَوَاتٌ إِلَى أَهْلِهِ حِينَ أَمْسَى فَقَالَ هَلْ عِنْدَكُمْ طَعَامٌ فَقَالُوا لَا نَنَّمُ حَتَّى نُصَلِّحَ لَكَ طَعَاماً فَأَتَاكَ فَنَامَ فَقَالُوا لَهُ قَدْ فَعَلْتَ قَالَ نَعَمْ فَبَاتَ عَلَى تِلْكَ الْحَالِ فَأَصْبَحَ ثُمَّ عَدَا إِلَى الْخُنْدَقِ فَجَعَلَ يُعْشَى عَلَيْهِ فَمَرَّ بِهِ رَسُولُ اللَّهِ ص فَلَمَّا رَأَى الَّذِي بِهِ أَخْبَرَهُ كَيْفَ كَانَ أَمْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْآيَةَ وَ كُلُّوا وَ اشْرَبُوا حَتَّى يَبَيِّنَ لَكُمْ الْحَيْطُ الْأَبْيَضُ مِنَ الْحَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ.

Khawaat came to his wife in the evening and said, ‘Is there anything (to eat) with you?’ She said, ‘No. Do not go to sleep until I sort out the food for you’. But he leant back, and fell asleep. They said, ‘You have done that’. He said, ‘Yes’. So he spent the entire night in that condition until the morning. Then he went to the (battle of) Khandaq, and was overcome with

⁹⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 20

unconsciousness. Rasool-Allah^{-saww} passed by him, so when he^{-saww} saw what happened to him, he informed him^{-saww} of what his matter was. Allah^{-azwj} Mighty and Majestic Revealed regarding it, the Verse **and eat and drink until it is clear for you, the white thread from the black thread at dawn [2:187]**".¹⁰⁰

22- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: تَأْتِي مَسْجِدَ الْأَخْزَابِ فَتُصَلِّي فِيهِ وَ تَدْعُو اللَّهَ فِيهِ فَإِنَّ رَسُولَ اللَّهِ ص دَعَا فِيهِ يَوْمَ الْأَخْزَابِ وَقَالَ يَا صَرِيحَ الْمَكْرُوبِينَ وَيَا مُجِيبَ الْمُضْطَرِّينَ وَيَا مُغِيثَ الْمَهْمُومِينَ أَكْشِفْ هَيْبِي وَكَرْبِي فَقَدْ تَرَى خَالِي وَحَالَ أَصْحَابِي.

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

‘From Abu Abdullah^{-asws} having said: ‘Go to Masjid Al-Ahzaab and pray Salat in it and supplicate to Allah^{-azwj} in it, for Rasool-Allah^{-saww} had supplicated in it on the day of Al-Ahzaab and said: ‘O cry of the distressed and O Answerer of the restless, and O Helper of the worried ones! Remove my^{-saww} worried and my stress, for You^{-saww} have Seen my^{-saww} state and the state of my^{-saww} companions’”.¹⁰¹

23- كا، الكافي عَلِيُّ بْنُ أَبِيهِ عَنِ الْبَرْزَنْطِيِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: قَامَ رَسُولُ اللَّهِ ص عَلَى النَّارِ الَّذِي عَلَيْهِ مَسْجِدُ الْفَتْحِ فِي غَزْوَةِ الْأَخْزَابِ فِي لَيْلَةٍ ظَلَمَاءَ قَرَّةٍ فَقَالَ مَنْ يَذْهَبُ فَيَأْتِينَا بِخَبْرِهِمْ وَ لَهُ الْجَنَّةُ فَلَمْ يَشْمُ أَحَدٌ ثُمَّ أَعَادَهَا فَلَمْ يَشْمُ أَحَدٌ فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ بِيَدِهِ وَ مَا أَرَادَ الْقَوْمُ أَرَادُوا أَفْضَلَ مِنَ الْجَنَّةِ

Al Kafi – Ali, from his father, from Al Bazanty, from Hisham Bin Salim, from Aban Bin Usman, from the one who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} stood upon the mound on which is the Masjid Al-Fatah during the military expedition of Al-Ahzaab is (built), on a dark cold night. He^{-saww} said: ‘Who will go and bring their news to us, and the Paradise will be for him’. No one stood up. He^{-saww} then repeated it. Still no one stood up’. Abu Abdullah^{-asws} said, with a hand gesture: ‘What the people wanted was something higher than the Paradise’.

ثُمَّ قَالَ مَنْ هَذَا فَقَالَ حَدِيثُهُ فَقَالَ أَمَا تَسْمَعُ كَلَامِي مُنْذُ اللَّيْلَةِ وَ لَا تَكَلَّمُ أَفْتَرَبَ فَقَامَ حَدِيثُهُ وَ هُوَ يَقُولُ الْقُرُ وَ الضَّرُّ جَعَلَنِي اللَّهُ فِدَاكَ مَنَعَنِي أَنْ أُجِيبَكَ فَقَالَ رَسُولُ اللَّهِ ص انْطَلِقْ حَتَّى تَسْمَعَ كَلَامَهُمْ وَ تَأْتِيَنِي بِخَبْرِهِمْ فَلَمَّا ذَهَبَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ احْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ حَتَّى تَرُدَّهُ

Then he^{-saww} said; ‘Who is this?’ He said, ‘Huzeyfa’. So he^{-saww} said; ‘Did you not hear my^{-saww} words since the night and I^{-saww} have been speaking? Come closer’. Huzeyfa stood up and he was saying, ‘It was neither the cold nor the harm which prevented me, may I be sacrificed for you^{-saww}’. Rasool-Allah^{-saww} said: ‘Go to them until you can hear their speech, and come to me^{-saww} with their news’. So when he went, Rasool-Allah^{-saww} said; ‘O Allah^{-azwj}! Protect him from his front, and from his back, and from his right, and from his left, until he returns’.

¹⁰⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 21

¹⁰¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 22

وَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا حُدَيْفَةَ لَا تُحَدِّثْ شَيْئاً حَتَّى تَأْتِيَنِي فَأَخَذَ سَيْفَهُ وَ قَوْسَهُ وَ حَجَفَتَهُ قَالَ حُدَيْفَةُ فَخَرَجْتُ وَ مَا لِي مِنْ ضَرْبٍ وَ لَا قُرٍ فَمَرَزْتُ عَلَى بَابِ الْخُنْدِقِ وَ قَدِ اعْتَرَاهُ الْمُؤْمِنُونَ وَ الْكُفَّارُ

And Rasool-Allah^{-sawww} said to him; 'O Huzeyfa, do not do any event until you come to me^{-sawww}'. So he took his sword, and his bow, and his shield. Huzeyfa said, 'I went out and I was not affected by the cold weather, I passed by the Door of the Ditch (Baab Al-Khandaq) which had been overcome by the Momineen from the Kafirs'.

فَلَمَّا تَوَجَّهَ حُدَيْفَةُ قَامَ رَسُولُ اللَّهِ ص وَ نَادَى يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ أَكْشِفْ هَمِّي وَ عَمِّي وَ كَرِّبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي

When Huzayfa left, the Rasool-Allah^{-sawww} arose and called out: 'O Helper of the afflicted, and O Responder to the distressed, Uproot my^{-sawww} stress, and my^{-sawww} grief, and my^{-sawww} affliction, for You^{-azwj} can See my^{-sawww} condition, and the condition of my^{-sawww} companions!'

فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا رَسُولَ اللَّهِ ص إِنَّ اللَّهَ عَزَّ ذِكْرُهُ قَدْ سَمِعَ مَقَالَتَكَ وَ دُعَاكَ وَ قَدْ أَجَابَكَ وَ كَفَّكَ هَؤُلَاءِ عَدُوَّكَ فَجَنَّا رَسُولُ اللَّهِ ص عَلَى رُكْبَتَيْهِ وَ بَسَطَ يَدَيْهِ وَ أَرْسَلَ عَيْنَيْهِ ثُمَّ قَالَ شُكْرًا شُكْرًا كَمَا رَجَمْتَنِي وَ رَحِمْتَ أَصْحَابِي

Jibraeel^{-as} descended unto him^{-sawww} and said; 'O Rasool-Allah^{-sawww}! Verily Allah^{-azwj} has Heard your^{-sawww} speech, and your^{-sawww} supplication, and has Answered you^{-sawww}, and Suffices for you^{-sawww} against your^{-sawww} enemies'. Rasool-Allah^{-sawww} went down on his^{-sawww} knees, and extended his^{-sawww} hands, and shed tears from his^{-sawww} eyes, then said: 'Thank You^{-azwj}, thank You^{-azwj} for being Merciful to me^{-sawww} and to my^{-sawww} companions'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص قَدْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ رِيحاً مِنْ سَمَاءِ الدُّنْيَا فِيهَا حَصَى وَ رِيحاً مِنَ السَّمَاءِ الرَّابِعَةِ فِيهَا جَنْدَلٌ قَالَ حُدَيْفَةُ فَخَرَجْتُ فَإِذَا أَنَا بَيْنَ رِانِ الْقَوْمِ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَوَّلُ رِيحَ فِيهَا حَصَى فَمَا تَرَكَتْ لَهُمْ نَاراً إِلَّا أَدْرَمَتْهَا وَ لَا خِباءَ إِلَّا طَرَحَتْهُ وَ لَا رُمْحاً إِلَّا أَلْقَتْهُ حَتَّى جَعَلُوا يَنْتَرَسُونَ مِنَ الْحَصَى فَجَعَلْنَا نَسْمَعُ وَفَع الْحَصَى فِي الْأُتْرُسَةِ

Then Rasool-Allah^{-sawww} said: 'Allah^{-azwj} has Sent upon them a wind from the sky to the world in which was gravel, and a wind from the fourth sky in which was a rock'. Huzeyfa said, 'I went out and I saw that the people had lit many fires. And the first soldier of Allah^{-azwj}, a wind in which was gravel, struck them. So it did not leave any of their fires except that it extinguished it, no tent except that it uprooted it, and no spear except that it flung it away, to the extent that they were defending themselves against the gravel with their shields and we could hear the sound of the gravel striking the shields'.

فَجَلَسَ حُدَيْفَةُ بَيْنَ رَجُلَيْنِ مِنَ الْمُشْرِكِينَ فَقَامَ إِلَيْهِمْ فِي صُورَةِ رَجُلٍ مُطَاعٍ فِي الْمُشْرِكِينَ فَقَالَ أَيُّهَا النَّاسُ إِنَّكُمْ قَدْ نَزَلْتُمْ بِسَاحَةِ هَذَا السَّاحِرِ الْكُذَّابِ أَلَا وَ إِنَّهُ لَنْ يَفُوتَكُمْ مِنْ أَمْرِهِ شَيْءٌ فَإِنَّهُ لَيْسَ سَنَةٌ مَقَامٍ قَدْ هَلَكَ الْحَقُّ وَ الْحَافِرُ فَارْجِعُوا فَلْيَنْظُرْ كُلُّ رَجُلٍ مِنْكُمْ مَنْ جَلِيسُهُ قَالَ حُدَيْفَةُ فَتَنَظَرْتُ عَنْ يَمِينِي فَصُرْبْتُ بِيَدِي فَقُلْتُ مَنْ أَنْتَ فَقَالَ مُعَاوِيَةُ فَقُلْتُ لِلَّذِي عَنْ يَسَارِي مَنْ أَنْتَ فَقَالَ سَهَيْلُ بْنُ عَمْرٍو

Huzayfa sat down in between two men from the Polytheists. Iblees^{-la} stood up in the form of an obedient man among the Polytheists. He^{-la} said, 'O you people! You all have encamped in an area besides this sorcerer and the liar. Indeed! Nothing from his^{-sawww} matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed. So return, and every man from among you should look at the one who is seated next to him'. Huzeyfa said, 'I looked on my right and tapped on his shoulder and said, 'Who are you?' He

said, 'Muawiya'. So I said to the one who was on my left, 'Who are you?' He said, 'Suhayl Bin Amro'.

قَالَ حَدِيثُهُ وَ أَقْبَلَ جُنْدُ اللَّهِ الْأَعْظَمَ فَقَامَ أَبُو سُفْيَانَ إِلَى رَاحِلَتِهِ ثُمَّ صَاحَ فِي فَرَيْشِ النَّجَاءِ النَّجَاءَ وَ قَالَ طَلْحَةُ الْأَزْدِيُّ لَقَدْ رَأَيْتُمْ مُحَمَّدًا بِشَرِّ نَوْمٍ قَامَ إِلَى رَاحِلَتِهِ وَ صَاحَ فِي بَنِي أَشْجَعِ النَّجَاءِ النَّجَاءَ وَ فَعَلَ غَيْبَتُهُ بِنُ حِصْنِ مِثْلَهَا ثُمَّ فَعَلَ الْحَارِثُ بِنُ عَوْفِ الْمَزِينِيِّ مِثْلَهَا ثُمَّ فَعَلَ الْأَقْرَعُ بِنُ حَابِسِ مِثْلَهَا وَ ذَهَبَ الْأَخْزَابُ وَ رَجَعَ حَدِيثُهُ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ الْحَبَرُ وَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّهُ كَانَ لَيْشِبُهُ يَوْمَ الْقِيَامَةِ.

Huzayfa said, 'And the greater soldier of Allah^{-azwj} arrived. So Abu Sufyan arose to be on his camel, then shouted among the Quraysh, 'The safety, the safety!' And Talha Al-Azdy said, 'Muhammad^{-saww} has increased your injuries!' Then he climbed upon his camel and shouted among the Clan of Ashja'a, 'The safety, the safety!' And Uyayna Bin Hasan acted similarly. Then Al-Haris Bin Awf Al-Muzny acted similarly. Then Al-Aqra'a Bin Habis acted similarly. And so the confederated tribes (Al-Ahzaab) went away'. And Huzayfa returned to the Rasool-Allah^{-saww} and informed him^{-saww} of the news. And Abu Abdullah^{-asws} said: 'It had resembled the Day of Judgement for them'¹⁰².

24- كا، الكافي العدة عن سهل عن البرنطي عن أنان بن عثمان عن بغض رجاله عن أبي عبد الله عليه السلام قال: لما حفر رسول الله ص الخندق مؤوا بكديّة فتناول رسول الله ص المغول من يد أمير المؤمنين عليه السلام أو من يد سلمان رضي الله عنه فضرب بها ضربته فتفرق بثلاث فزق فقال رسول الله ص لقد فبح علي في ضربتي هذه كنوز كسرى و قيصر فقال أحدهما لصاحبه يعدنا كنوز كسرى و قيصر و ما يغدر أحدانا يخرج يتخلى.

Al Kafi – The number, from Sahl, from Al Bazanty, from Aban Bin Usman, from one of his men,

'From Abu Abdullah^{-asws} having said: 'When Rasool-Allah^{-saww} dug the trench (Al-Khandaq), he^{-saww} came across a rock. Rasool-Allah^{-saww} took a pickaxe from the hand of Amir-ul-Momineen^{-asws}, or from the hand of Salman^{-ra}. He^{-saww} struck by it at the rock and it split into three pieces. Rasool-Allah^{-saww} said: 'With this strike the treasures of Chosroe and Caesar have opened up for me^{-saww}. So one of them (Abu Bakr or Umar) said to his companion, 'He^{-saww} promises us with the treasures of Chosroe and Caesar whilst no one of us has the control to go out for the toilet'¹⁰³.

25- وَ قَالَ ابْنُ شَهْرَآشُوبَ كَانَ الْمُشْرِكُونَ ثَمَانِيَةَ عَشَرَ أَلْفَ رَجُلٍ وَ الْمُسْلِمُونَ ثَلَاثَةَ آلَافٍ وَ كَانَ الْمُشْرِكُونَ عَلَى الْحُمْرِ وَ الْعَنَاءِ وَ الْمَدَدِ وَ الشُّوْكَةِ وَ الْمُسْلِمُونَ كَأَنَّ عَلَى رُءُوسِهِمُ الطَّيْرَ لِمَكَانِ عَمْرٍو وَ النَّبِيِّ ص جَاتِ عَلَى رُكْبَتَيْهِ بَاسِطٌ يَدَيْهِ بَاكِ عَيْنَيْهِ [عَيْنَاهُ] يُنَادِي بِأَشْجَى صَوْتٍ يَا صَرِيحَ الْمَكْرُوبِينَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ أَكْثِيفْ هَيِّ وَ كَرِّبِي فَقَدْ تَرَى خَالِي

And Ubn Shehr Ashub said, 'The Polytheist were eighteen thousand men and the Muslims were three thousand, and the Polytheists were upon the wine and the music and the help and the strength, and the Muslims were as if there were birds upon their heads (inactive) due to the position of Amro, and the Prophet^{-saww} kneeled on his^{-saww} knees spreading out his^{-saww} hand crying his^{-saww} eyes calling out in a strong voice: 'O cry of the distressed, O Answered of the supplications of the restless! Remove (from) me^{-saww} (worries) and my^{-saww} stress, so You^{-saww} have Seen my^{-saww} state'.

¹⁰² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 23

¹⁰³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 24

وَدَعَا عَلَيْهِمْ فَقَالَ اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعِ الْحِسَابِ اهْزِمِ الْأَحْزَابَ وَكَانَتْ غَزْوُهُ بَنِي قُرَيْظَةَ فِي ذِي الْقَعْدَةِ.

And he^{-saww} supplicated against them, he^{-saww} said: ‘O Allah^{-azwj}, Revealer of the Book, quick of the Reckoning, defeat the allies’. And the military expedition of the clan of Qureyza was in Zil Qadah”^{.104}

26 - وَقَالَ الطَّبْرَسِيُّ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص مِنْ غَزْوَةِ الْأَحْزَابِ وَدَخَلَ الْمَدِينَةَ ضَرَبَتْ لَهُ ابْنَتُهُ فَاطِمَةُ عَشْوَلًا فَهِيَ تَغْسِلُ رَأْسَهُ إِذْ أَتَاهُ جِبْرَائِيلُ عَلَيْهِ بِنَاءٌ مَعْتَجِرًا بِبِصَامَةٍ بَيْضَاءَ عَلَيْهِ قَطِيعَةٌ مِنْ إِسْتَبْرَقٍ مَعْلُوقٌ عَلَيْهَا الدُّرُّ وَالْيَاقُوتُ عَلَيْهِ الْعُبَارُ فَعَامَ رَسُولُ اللَّهِ ص فَصَسَحَ الْعُبَارَ عَنْ وَجْهِهِ

And Al-Tabarsy said, ‘When Rasool Allah^{-saww} returned from the battle of Al-Ahzaab and entered Al-Medina, his^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws} presented a washbasin and she^{-asws} washed his^{-saww} head, when Jibraeel^{-as} came upon his^{-saww} mule turbaned with a white turban, upon him^{-as} being a velvet cloth of brocade. The gems and the sapphire were fastened upon it, having dust upon him^{-as}. Rasool Allah^{-saww} stood up and wiped the dust from his^{-as} face.

فَقَالَ لَهُ جِبْرَائِيلُ رَحِمَكَ رَبُّكَ وَصَدَعْتَ السِّبْلَاحَ وَ لَمْ يَصْنَعْهُ أَغْلُ السَّمَاءِ مَا زِلْتَ أَتَيْتَهُمْ حَتَّى بَلَغْتَ الرَّؤُوسَاءَ ثُمَّ قَالَ جِبْرَائِيلُ عَلَيْهِ السَّلَامُ انْخَضْ إِلَى إِخْوَانِيهِمْ مِنْ أَغْلِ الْكِتَابِ فَوَ اللَّهُ لَا دِفْنَئَهُمْ دَقُّ الْبَيْضَةِ عَلَى الْعَبْتِ حَرَّةٍ

Jibraeel^{-as} said to him^{-saww}: ‘Your^{-saww} Lord^{-azwj} has Mercied you^{-saww} and you^{-saww} placed down the weapons, and the people of the sky have not placed it. I^{-as} will not cease to pursue them until I^{-as} reach Al-Rawha’. Then Jibraeel^{-as} said: ‘Stand up to the brothers from the People of the Book, for by Allah^{-azwj} I^{-as} shall make them taste the sound of the egg upon the rock’.

فَدَعَا رَسُولُ اللَّهِ ص عَلَيْهِ فَقَالَ قَدِمَ رَايَةَ الْمُهَاجِرِينَ إِلَى بَنِي قُرَيْظَةَ وَ قَالَ عَزَمْتُ عَلَيْكُمْ أَنْ لَا تُصَلُّوا الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ فَأَقْبَلَ عَلَيْهِ عَلَيْهِ السَّلَامُ وَ مَعَهُ الْمُهَاجِرُونَ وَ بَنُو عَبْدِ الْأَشْهَلِ وَ بَنُو النَّجَّارِ كُلُّهَا لَمْ يَتَخَلَّفَ عَنْهُ مِنْهُمْ أَحَدٌ وَ جَعَلَ النَّبِيُّ ص يُسَبِّحُ إِلَيْهِ الرِّجَالَ

Rasool Allah^{-saww} called Ali^{-asws} and said: ‘Advance the flag of the Emigrants to the clan of Qureyza’. And he^{-saww} said: I^{-saww} have determined upon you that you will not pray Al-Asr Salat except among the clan of Qureyza’. Ali^{-asws} came and with him^{-asws} were the Emigrants and the clan of Abd Al-Ashal and the clan of Al-Najjar, all of them, not one of them stayed behind from him^{-asws}, and the Prophet^{-saww} kept on returning to him^{-asws}.

فَمَا صَلَّى بَعْضُهُمُ الْعَصْرَ إِلَّا بَعْدَ الْعِشَاءِ فَأَشْرَفُوا عَلَيْهِ وَ سَبُّوهُ وَ قَالُوا لَعَلَّ اللَّهَ بِكَ وَ بَابِنَ عَتِكَ وَ هُوَ وَاقِفٌ لَا يُجِيبُهُمْ فَلَمَّا أَقْبَلَ رَسُولُ اللَّهِ ص وَ الْمُشْرِكُونَ حَوْلَهُ تَلَعَّاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ قَالَ لَا تَأْتِمُّ يَا رَسُولَ اللَّهِ ص جَعَلَنِي اللَّهُ فِدَاكَ فَإِنَّ اللَّهَ سَبَّحَنِي بِهِمْ

Some of them did not pray Al-Asr Salat except after Al-Isha and honoured upon it, and they insulted him^{-asws} and said, ‘Allah^{-azwj} Did with you^{-asws} and your cousin^{-saww}, and he^{-asws} was standing, not answering them. When Rasool Allah^{-saww} came and the Muslims were around him^{-saww}, Amir Al-Momineen^{-asws} met him^{-saww} and said: ‘Do not go to them, O Rasool Allah^{-saww}, may Allah^{-azwj} Make me^{-asws} to be sacrificed for you^{-saww}! Allah^{-azwj} will be Disgracing them’.

¹⁰⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 17 H 25

فَعَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَتَمُوهُ فَقَالَ أَمَا إِنَّكُمْ لَوِ رَأَوْنِي مَا قَالُوا شَيْئاً مِمَّا سَمِعْتُمْ وَأَقْبَلْتُمْ قَالَتْ يَا إِخْوَةَ الْقِرَدَةِ إِنَّا إِذَا نَزَلْنَا بِمَسَاحَةٍ نَوْمٍ فَسَاءَ صَبَاحُ الْمُتَنَدِّرِينَ يَا عِبَادَ الطُّغْرَانِ احْسَبُوا احْسَبُوا كُفْرَ اللَّهِ

Rasool Allah ^{-sawww} realised that they had reviled him ^{-sawww}, so he ^{-sawww} said: ‘But if they had seen me ^{-sawww}, they would not have said anything from what you ^{-asws} heard and faced’. Then he ^{-sawww} said: ‘O brothers of the monkeys! We, whenever we descend by an arsenal of a people, then it bodes a warning of evil for them. O servants of the tyrants! Remain despised, may Allah ^{-azwj} Despise you!’

فَصَاحُوا يَمِيناً وَشِمَالاً يَا أَبَا الْقَاسِمِ مَا كُنْتَ فَحَاشَانَا نَمَا بَدَا لَكَ قَالَتِ الصَّادِقُ عَلَيْهِ السَّلَامُ فَسَطَعَتِ الْعَنْزَةُ مِنْ يَدَيْهِ وَ سَطَعَتْ رِدَائُهُ مِنْ خَلْفِهِ وَ رَمَحَ بِخَشِيهِ إِلَى وَرَائِهِ حَيَاءً مِمَّا قَالَ لَهُمْ.

They shouted right and left, O Abu Al Qasim ^{-sawww}! You ^{-sawww} were never immoral, so what has changed for you ^{-sawww}?’ Al-Sadiq ^{-asws} said: ‘The walking stick fell down from his ^{-sawww} hand and his ^{-sawww} cloak fell from behind him ^{-sawww}, and he ^{-sawww} returned walking towards behind him ^{-sawww} in embarrassment from what he said to him ^{-sawww}’.¹⁰⁵

27- أَقُولُ قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ تَمَجِّجِ الْبَلَاغَةِ، فَأَمَّا الْجِرَاحَةُ الَّتِي جَرَحَهَا يَوْمَ الْخُنْدَقِ إِلَى عَمْرِو بْنِ عَبْدِ فَإِنَّهَا أَجَلٌ مِنْ أَنْ يُقَالَ جَلِيلَةٌ وَ أَكْظَمٌ مِنْ أَنْ يُقَالَ عَظِيمَةٌ وَ مَا هِيَ إِلَّا كَمَا قَالَ شَيْخُنَا أَبُو الْهَدَيْلِ وَ قَدْ سَأَلَهُ سَائِلٌ أَيُّمَا أَكْظَمٌ مَنْزِلَةٌ عِنْدَ اللَّهِ عَلِيٌّ أَمْ أَبُو بَكْرٍ

I (Majlisi) am saying, ‘Abdul Hameed Bin Abu Al-Hadeed said in the commentary of Nahj Al-Balagah, ‘As for the injury which he ^{-asws} injured Amro Bin Abdi Wudd on the day of Al-Khandaq, so it is more majestic than can be said to be majestic, and greater than it can be said to be great, and it is not except just as out sheykh Abu Al-Huzeyl has said and a questioner had asked him, ‘Which of the two is of a greater status in the Presence of Allah ^{-azwj}, Ali ^{-asws} or Abu Bakr?’

فَقَالَ يَا ابْنَ أَخِي وَ اللَّهُ لَمُبَارَزَةٌ عَلَيَّ عَمْرًا يَوْمَ الْخُنْدَقِ تَعْدِلُ أَعْمَالُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَ طَاعَاتِهِمْ كُلُّهَا فَضْلاً عَنْ أَبِي بَكْرٍ وَحْدَهُ.

He said, ‘O son of my brother! By Allah ^{-azwj}, the duel of Ali ^{-asws} against Amro on the day of Al-Khandaq equates to the deeds of the Emigrants and the Helpers and their acts of obedience, all of them, all surpass from Abu Bakr alone’.

وَ قَالَ وَ جَاءَ فِي الْحَدِيثِ الْمَرْفُوعِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ذَلِكَ الْيَوْمِ حِينَ بَرَزَ إِلَيْهِ بَرَزَ الْإِيمَانُ كُلُّهُ إِلَى الشِّرْكِ كُلِّهِ.

And he said, ‘And there has come in the well-known Hadeeth that Rasool-Allah ^{-sawww} said on the day when he ^{-asws} duelled to him: ‘The whole of Eman is going for duel to the whole of Shirk’.

وَ فِي الْحَدِيثِ الْمَرْفُوعِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عِنْدَ قَتْلِ عَمْرِو دَهَبَ بِرُحْمِهِمْ وَ لَا يَعْرُوثُنَا بَعْدَ الْيَوْمِ وَ نَحْنُ نَعْرُوثُهُمْ إِنْ شَاءَ اللَّهُ ثُمَّ سَأَلَ الْقِصَّةَ إِلَى أَنْ قَالَ فَقَالَ عَمْرُو مَنْ أَنْتَ وَ كَانَ شَيْخاً كَبِيراً قَدْ جَاوَزَ الثَّمَانِينَ وَ كَانَ نَدِيمَ أَبِي طَالِبٍ فِي الْجَاهِلِيَّةِ فَانْتَسَبَ عَلَيٌّ عَلَيْهِ السَّلَامُ لَهُ وَ قَالَ أَنَا ابْنُ أَبِي طَالِبٍ

And in the well-known Hadeeth – ‘Rasool-Allah ^{-sawww} said during the killing of Amro: ‘Their wind has gone and they will not be battling us after today, and we shall battle them, if Allah ^{-azwj} so

¹⁰⁵ Bihar Al-Anwaar – V 20, The book of our Prophet ^{-sawww}, P 3 Ch 17 H 26

Desires’, then he continued the story up to he said, ‘Amro said, ‘Who are you^{-asws}?’, and he was an old man having exceeded eighty years, and was a friend of Abu Talib^{-asws} during the pre-Islamic period. So, Ali^{-asws} lineaged to him and said: ‘I^{-asws} am a son of Abu Talib^{-asws}’.

فَقَالَ أَجَلَ لَقَدْ كَانَ أَبُوكَ نَدِيمًا لِي وَصَدِيقًا فَارْجِعْ فَإِنِّي لَا أَحِبُّ أَنْ أَقْتُلَكَ وَكَانَ شَيْخَنَا أَبُو الْخَيْرِ مُصَدِّقُ بَنِ شَيْبِ النَّحْوِيِّ يَقُولُ إِذَا مَرَرْنَا فِي الْفِرَاءَةِ عَلَيْهِ بِهَذَا الْمَوْضِعِ وَاللَّهُ مَا أَمَرَهُ بِالرُّجُوعِ إِبْقَاءَ عَلَيْهِ بِنِ خَوْفًا مِنْهُ فَقَدْ عَرَفَ قِتْلَاهُ يَبْدُرُ وَأُحِدٍ وَاعْلَمَ أَنَّهُ إِنْ نَاهَضَهُ قَتَلَهُ فَاسْتَحْيَا أَنْ يُظْهَرَ الْقَتْلَ فَأُظْهَرَ الْإِبْقَاءَ وَ إِنَّهُ لَكَاذِبٌ فِيهَا

He said, ‘Yes, your^{-asws} father was a friend of mine, so return for I would not like to kill you’. And our sheykh Abu Al-Khayr Musaddiq Bin Shabeeb Al-Nahwy said, ‘When we passed by in the recitation to him with this subject, ‘By Allah^{-azwj}, he did not instruct him with the return as a ‘Letting him^{-asws} live’, but out of fear from him^{-asws}, for he had recognised his^{-asws} fighting at Badr and Ohad and knew that if he were to oppose him^{-asws}, he^{-asws} will kill him, so he was embarrassed from manifesting the failure. So he manifest the ‘letting him^{-asws} live’, and he was a liar regarding it’.

ثُمَّ سَأَلَ الْقِصَّةَ إِلَى أَنْ قَالَ لَمَّا قُتِلَ عَمْرُو فَرَّ أَصْحَابُهُ لِيَعْبُرُوا الْخَنْدَقَ فَطَفَرَتْ بِهِمْ خَيْلُهُمْ إِلَّا نَوْفَلُ بْنُ عَبْدِ اللَّهِ فَإِنَّهُ قَصَرَ فَرَسُهُ فَوَقَعَ فِي الْخَنْدَقِ فَتَنَزَلَ إِلَيْهِ عَلَيْهِ عَلَيْهِ السَّلَامُ فَتَتَلَّهُ وَ نَاوَشَ عَمْرُو بْنُ عَمْرٍو فَحَمَلَ عَلَيْهِ زِيَارٌ حَتَّى إِذَا وَجَدَ عَمْرُو مَسَّ الرُّمْحِ رَفَعَهُ عَنْهُ وَقَالَ إِنَّهَا لِبِعْمَةٍ مَشْكُورَةٌ فَاحْفَظْهَا يَا ابْنَ الْحَطَّابِ إِنِّي كُنْتُ آلَيْتُ أَنْ لَا يُمَكِّنَنِي يَدَايَ مِنْ قَتْلِ قُرَيْشِي فَأَقْتُلُهُ وَ انصَرَفَ زِيَارٌ رَاجِعًا إِلَى أَصْحَابِهِ وَقَدْ كَانَ جَرَى لَهُ مَعَهُ مِثْلُ هَذِهِ فِي يَوْمِ أُحُدٍ- ذَكَرَهُمَا الْوَأَقِدِيُّ فِي كِتَابِ الْمَعَارِي.

Then he continued the story up to he said, ‘When Amro was killed, his companions fled to cross over the trench, and their horses jumped with them except for Nowfal Bin Abdullah, for his horse was short and he fell in the trench. Ali^{-asws} descended to him and killed him, and there was a skirmish between Umar Bin Al-Khattab and Zifar Bin Amro, and Zifar attacked upon him until when Umar found the touch of the speak, he (Zifar) raised it from him and said, ‘It is a favour of gratitude so preserve it, O son of Al-Khattab! I have sworn that my hands will not be enabled from killing a Qurayshite, so I would kill him’. And Zifar left returning to his companions, and the like of this had flowed for him with during the day of Ohad, Al-Waqidy (wahabi imam) mentioned it in the book ‘Al-Maghazy’.¹⁰⁶

28- أقول و قال الكازرزي إن بني قريظة لما حوصروا بعثوا إلى رسول الله ص أن ابعت إلينا أبا لبابة عبد المنذر أخا بني عمرو بن عوف و كانوا حلفاء الأوس نستشيرهم في أمورنا فأرسله ص إليهم فلما رأوه قام إليه الرجال و جهش إليه الصبيان و النساء يبكون في وجهه فرث لهم

I (Majlisi) am saying, ‘When the clan of Qureyza were besieged, they sent a message to Rasool-Allah^{-azwj}, ‘If you could sent to us Abu Lababa Abdul Munzar, brother of the clan of Amro Bin Awf, and they were allies of Al-Aws, we can consult with him regarding our matter’. So he^{-sawww} sent him to them. When they saw him, the men stood up to him, and the children wailed to him, and the women cried in his face. He felt pity for them.

¹⁰⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 17 H 27

فقالوا يا يا لبابة أترى أن نزل على حكم محمد قال نعم و أشار بيده إلى حلقه أنه الذبح قال أبو لبابة فوالله ما زالت قدماي حتى عرفت أبي قد خنت الله و رسوله ثم انطلق أبو لبابة على وجهه و لم يأت رسول الله ص حتى ارتبط في المسجد إلى عمود من عمدته قال لا أبرح مكاني حتى يتوب الله علي بما صنعت و عاهد الله لا يظأ بني قريظة أبدا و لا يراني الله في بلد خنت الله و رسوله فيه أبدا

They said, 'O Abu Lubaba! What do you see if we were to descend to be upon the judgment of Muhammad^{-sawww}?' He said, 'Yes', and he gestured towards his throat, 'It will be the slaughter'. Abu Lubaba said, 'By Allah^{-azwj}, my feet did not waver until I recognised I have betrayed Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}'. Then Abu Lababa went on his direction and did not come to Rasool Allah^{-azwj} until he tied himself up to a pillar in the Masjid, saying, 'I will not move from my position until Allah^{-azwj} Turns (with Forgiveness) to me from what I have done', and he made a pact with Allah^{-azwj} that he will not set in the clan of Qureyza, ever, 'And Allah^{-azwj} will not See me in any city betraying Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} in it, ever!'

فلما بلغ رسول الله ص خبره و أبطأ عليه قال أما إنه لو جاءني لاستغفرت له فأما إذا فعل ما فعل ما أنا بالذي أطلقته عن مكانه حتى يتوب الله عليه

When his news reached Rasool Allah^{-azwj} and he was delayed to come to him^{-sawww}, he^{-sawww} said: 'But, if he were to come to me^{-sawww}, I^{-sawww} shall forgive him, and as for when he has done what he has done, I^{-sawww} will not be the one who will free him from his place until Allah^{-azwj} Turn to him'.

ثم إن الله أنزل توبة أبي لبابة على رسول الله ص و هو في بيت أم سلمة قالت أم سلمة فسمعت رسول الله ص يضحك فقلت مم تضحك يا رسول الله أضحك الله سنك قال تيب على أبي لبابة فقلت أ لا أبشره بذلك يا رسول الله قال بلى إن شئت

Then Allah^{-azwj} Sent down the repentance of Abu Lubaba unto Rasool Allah^{-sawww}, and he^{-sawww} was in the room of Umm Salma^{-af}. Umm Salma^{-af} said, 'I^{-af} heard Rasool Allah^{-sawww} chuckling. I^{-af} said, 'Why are you^{-sawww} chuckling, O Rasool Allah^{-sawww}? May Allah^{-azwj} Keep you smiling'. He^{-sawww} said: 'There is repentance to Abu Lubaba'. I^{-af} said, 'Shall I^{-af} give him the good news of that, O Rasool Allah^{-sawww}?' He^{-sawww} said: 'Yes, if you^{-af} like'.

قال فقامت على باب حجرتها و ذلك قبل أن يضرب عليهن الحجاب فقالت يا يا لبابة أبشر فقد تاب الله عليك قال فثار الناس عليه ليطلقوه قال لا والله حتى يكون رسول الله ص هو الذي يطلقني بيده فلما مر عليه رسول الله ص خرجا إلى الصبح أطلقه.

He said, 'She^{-af} stood at the door of her^{-af} room, and that was before the veils were struck upon them, and she^{-af} said, 'O Abu Lubaba! Receive good news, for Allah^{-azwj} has Turned to you!' The people came to him in order to free him. He said, 'No, by Allah^{-azwj}, until Rasool Allah^{-sawww} happens to be the one to free me'. When Rasool Allah^{-sawww} passed by him, going out to the morning (Salat), freed him'.

قال ثم إن ثعلبة بن سعية و أسيد بن سعية و أسيد بن عبيد و هم نفر من بني هذيل ليسوا من بني قريظة و لا النضير نسبهم فوق ذلك هم بنو عم القوم أسلموا تلك الليلة التي نزلت فيها بنو قريظة على حكم رسول الله ص.

He said, 'Then Sa'alba Bin Saie, and Aseyd Bin Saie, and Aseyd Bin Ubeyd and they were are number from the clan of Hazeyl not being from the clan of Qureyza nor Al-Nazeer, lineaged above that, they were the clan of generality of the people who had become Muslims during that night in which the clan of Qureyza descended to the judgment of Rasool Allah^{-sawww}'.

وخرج في تلك الليلة عمرو بن سمدي القرظي فمر بمسجد رسول الله ص وعليها محمد بن مسلمة الأنصاري تلك الليلة فلما رآه قال من هذا قال عمرو بن سمدي و كان عمرو قد أبا أن يدخل مع بني قريظة في غدوهم برسول الله ص و قال لا أؤتق بمحمد أبدا فقال محمد بن مسلمة حين عرفه اللهم لا تحرمي عثرات الكرام ثم خلى سبيله

And Amro Bin Sadi Al-Qazi came out during that night and passed by a guard post of Rasool Allah^{-azwj-}, and upon it was Muhammad Bin Maslama the Helper that night. When he saw him, said, 'Who is this?' Amro Bin Sadi said, and Amro had refused to enter with the clan of Qureyza in their betrayal of Rasool Allah^{-sawww-}, and said, 'I will not betray Muhammad^{-sawww-}, ever!' So, Muhammad Bin Maslama said when he recognised him, 'O Allah^{-azwj-}! Do not deprive the traces of the benevolent', then freed his way.

فخرج علي وجهه حتى بات في مسجد رسول الله ص بالمدينة تلك الليلة ثم ذهب فلا يدري أين ذهب من أرض الله فذكر لرسول الله ص شأنه فقال ذلك رجل قد نجاه الله بوفائه و بعض الناس يزعم أنه كان قد أوثق برمته فيمس أوثق من بني قريظة حين نزلوا فأصبحت رمته ملقاة لا يدري أين ذهب فقال رسول الله ص تلك المقالة.

He went out on his way until he spent the night in Masjid of Rasool Allah^{-sawww-} at Al Medina that night, then went away, and it is not known where he went from the earth of Allah^{-azwj-}. His situation was mentioned to Rasool Allah^{-sawww-} and he^{-sawww-} said: 'That is a man whom Allah^{-azwj-} had Rescued him due to his loyalty', and some of the people claim that he had been tied with a worn rope among the ones who were bound from the clan of Qureyza when they descended, and in the morning and he was dumped whole, not know where he went, and Rasool Allah^{-sawww-} said these words'.

و روى محمد بن إسحاق عن الزهري أن الزبير بن باطا كان قد مر على ثابت بن قيس بن شماس في الجاهلية يوم بغاث فأخذه فجز ناصيته ثم خلى سبيله فضاء يوم قريظة و هو شيخ كبير فقال يا أبا عبد الرحمن هل تعرفني قال و هل يبهل منجلي مثلك قال إني أريد أن أجزيك بيديك عندي قال إن الكريم يجزء الكريم

And it is reported by Muhammad Bin Is'haq, from Al-Zuhry — 'Al-Zubeyr Bin Bata had passed by Sabit Bin Qays Bin Shamas during the pre-Islamic period on the day of 'Al-Bagas'. He had seized him and cut his forelocks then freed his way. He came on the day of Qureyza and he was an old man, and he said, 'O Abdul Rahman! Do you recognise me?' He said, 'And can the like of me be ignorant with the like of you?' He said, 'I want to recompense you due to your hand (favour) with me'. He said, 'The benevolent recompenses with a benevolent recompense'.

قال ثم أتى ثابت رسول الله ص فقال يا رسول الله قد كان للزبير عندي يد و له علي منة و قد أحببت أن أجزيه بما ذهب لي دمه فقال رسول الله ص هو لك فأتاه فقال له إن رسول الله قد وهب لي دمك فقال شيخ كبير لا أهل له و لا ولد فما يصنع بالحياة

Then Sabit came to Rasool Allah^{-sawww-} and said, 'O Rasool Allah^{-sawww-}! There has been a hand (favour) for Al-Zubeyr with him, and for him upon me is a conferment, and I would love it if I could recompense him with it, so gift me his blood'. Rasool Allah^{-sawww-} said: 'It is for you'. He came to him and said to him, 'Rasool Allah^{-sawww-} has gifted your blood to me'. He said, 'An old man having neither any wife for him nor any children, so what would he do with the life?'

فأتى ثابت رسول الله ص فقال يا رسول الله أهله و ولده قال هم لك فأنا ففقال إن رسول الله ص أعطاني امرأتك و ولدك قال أهل بيت بالمجاز لا مال لهم فما بقاؤهم علي ذلك فأتى ثابت رسول الله ص فقال ماله يا رسول الله ص قال هو لك فأنا ففقال إن رسول الله ص قد أعطاني ماله ففهم لك و ذاء

~~Sabit came to Rasool Allah ^{sawww} and said, 'O Rasool Allah ^{sawww}! His wife and his children?' He ^{sawww} said: 'They are for you'. He said, 'Rasool Allah ^{sawww} has granted me your wife and your children'. He said, 'The family in Al Hejaz having not wealth for them, so what would be their remaining upon that?' Sabit came to Rasool Allah ^{sawww} and said, 'His wealth, O Rasool Allah ^{sawww}?' He ^{sawww} said: 'It is for you'. He came to him and said, 'Rasool Allah ^{sawww} has granted me your wealth, so it is for you, for loyalty'.~~

فقال أي ثابت ما فعل الذي كان وجهه مرآة حسنة تراءى فيه عناري المي كعب بن أسد قال قتل قال فما فعل سيد المناظر و البيادي حبي بن أخطب قال قتل قال فما فعل مقدمتنا إذا شددنا و حسامنا إذا كررنا غزال بن شموال قال قتل قال فإني أسألك بيدي عندك يا ثابت إلا ما ألتفتني بالقوم فو الله ما في العيش بعد هؤلاء من خير فما أنا بصابر حتى ألقى الأعبة فقدمه ثابت فضرب عنقه

~~He said, 'Yes, Sabit! What happened to the one whose face was a mirror of beauty, showing off among the virgins, Al Huyay Ka'ab Bin Asad?' He said, 'Killed'. He said, 'So what happened with the chief of the ones present and the remote ones, Huyay Bin Akhtab?' He said, 'Killed'. He said, 'So what happened with our frontman, when we had difficulties and repeated upon it, Ghazal Bin Shamoun?' He said, 'Killed'. He said, 'Then I ask you, by my hand (favour) with you O Sabit, if you could join me with the group, for by Allah ^{azwj} there is no goodness in the life after them, and I cannot be patient until I join with the beloved ones'. Sabit brought him forward and struck off his neck'.~~

ثم قسم النبي ص أموال بني قريظة و نساءهم علي المسلمين ثم بعث رسول الله ص سعد بن زيد الأنصاري بسبيلها بني قريظة إلى نجد فابتاع له بجم خيلا و سلاحا.

~~Then the Prophet ^{sawww} distributed the wealth of the clan of Qureyza and their women upon the Muslims. Then Rasool Allah ^{sawww} sent Sa'ad Bin Zayd the Helper with the captives of the clan of Qureyza to Najd, and bought for him ^{sawww} with them some horses and weapons'.~~

وكان رسول الله ص قد اصطفى لنفسه من نساءهم ربحانة بنت عمرو بن خنافة إحدى نساء بني عمرو بن قريظة فكانت عند رسول الله ص حتى توفي عنها و هي في ملكه و قد كان رسول الله ص يحرص عليها أن يتزوجها و يضرب عليها الحجاب

~~And Rasool Allah ^{sawww} had chosen for himself ^{sawww} from their women, Rayhana Bint Amro bin Khanaga, one of the women of the clan of Amro Bin Qureyza. She was with Rasool Allah ^{sawww} until he ^{sawww} passed away from her and she was in his ^{sawww} possession, and Rasool Allah ^{sawww} had been covetous upon her that he ^{sawww} marries her, and struck the veil upon her.~~

فقات يا رسول الله بل تتركني في ملكك فهو أخف علي و عليك فتتركها و قد كانت حين سبها كرهت الإسلام و أبت إلا اليهودية فغرها رسول الله ص و وجد في نفسه بذلك من أمرها فيينا هو مع أصحابه إذ سمع وقع نملين خلفه ففقال إن هذا لثعلبة بن سعية يبشركم بإسلام ربحانة فجاءه ففقال يا رسول الله قد أسلمت ربحانة فيبشر بذلك رسول الله ص.

~~She said, 'O Rasool Allah ^{sawww}! But, leave me to be in your ^{sawww} possession, for it is lighter upon me and upon you ^{sawww}'. He ^{sawww} left her, and it had been such when she had been captured,~~

she disliked Al-Islam and refused except the Judaism. So, Rasool Allah ^{-sawww} isolated her and found within himself from her affair due to that. While he ^{-sawww} was with his ^{-sawww} companions when he ^{-sawww} heard the occurrence of the slippers behind him ^{-sawww}. He ^{-sawww} said: 'This is Sa'albat Bin Saie giving me ^{-sawww} glad tidings with the Islam of Rayhana'. He came to him ^{-sawww} and said, 'O Rasool Allah ^{-sawww}! Rayhana has become a Muslim', and Rasool Allah ^{-sawww} was cheered with that''.

29- وَ فِي الدِّيَّانِ، فِي وَصْفِ الطَّفْرِ فِي الْخَنْدَقِ

فَقَدْ حَرَّ مِنْ تِلْكَ الثَّلَاثَةِ وَاحِدٌ	وَ كَانُوا عَلَى الْإِسْلَامِ أَلْبًا ثَلَاثَةً
وَ لَكِنْ أَحُو الْحَرْبِ الْمُجَرَّبِ عَائِدٌ	وَ فَرَّ أَبُو عَمْرٍو هُبَيْرُهُ لَمْ يَعُدْ
عَدَاةَ التَّقِيْنَا وَ الرِّمَاحِ مَصَائِدُ.	هَتَّهُمْ سَيْوْفُ الْهِنْدِ أَنْ يَقْفُوا لَنَا

And in the register (of Amir Al-Momineen ^{-asws}) in description of the victory in Al-Khandaq (a poem): 'There were three against Islam, and one from those three had fallen, and Abu Amro Hubeyra fled afterwards, but the brother of the war experience returned. The swords of Hinda prevented them to stand to us, we faced the spears and traps''.¹⁰⁷

¹⁰⁷ Bihar Al-Anwaar – V 20, The book of our Prophet ^{-sawww}, P 3 Ch 17 H 28

باب 18 غزوة بني المصطلق في المريسيع و سائر الغزوات و الحوادث إلى غزوة الحديبية

CHAPTER 18 – MILITARY EXPEDITIONS OF THE CLAN OF AL MUSTALIQ IN AL-MURAYSIE, AND THE REST OF THE MILITARY EXPEDITIONS AND THE EVENTS UP TO THE MILITARY EXPEDITION OF AL-HUDAYBIYA

الآيات سورة المنافقين إلى آخرها.

The Verses – (Surah) Al Munafiqeen up to its end.

قال الطبرسي رحمه الله في قوله تعالى وَ إِذَا قِيلَ لَهُمْ نزلت الآيات في عبد الله بن أبي المنافق و أصحابه و ذلك أن رسول الله ص بلغه أن بني المصطلق يجمعون لحربه و قاتدهم الحارث بن أبي ضرار أبو جويرية

Al-Tabarsy said regarding the Words of the Exalted: **And when it is said to them [63:5]** – ‘The Verses were Revealed regarding Abdullah Bin Abayy the hypocrite and his companions, and that is that Rasool-Allah^{-sawww}, it reached him^{-sawww} that the clan of Al-Mustaliq were gathering to battle him^{-sawww}, and their guide was Al-Haris Bin Abu Zirar Abu Juweyriya.

فلما سمع بهم رسول الله ص خرج إليهم حتى لقيهم على ماء من مياههم يقال له المريسيع من ناحية قديد إلى الساحل فتزاحف الناس و اقتتلوا فهزم الله بني المصطلق و قتل منهم من قتل و نفل رسول الله ص أبناءهم و نساءهم و أموالهم

When Rasool-Allah^{-sawww} heard of them, he^{-sawww} went out to them until he^{-sawww} met them upon a spring from their springs called Al-Muraysie from the area around Qadeed up to the coast. The people had armies and they killed, and Allah^{-azwj} Defeated the clan of Al-Mustaliq, and there were killed from them the ones who were killed, and Rasool-Allah^{-sawww} considered their sons and their women and their wealth as spoils of war.

فبينما الناس على ذلك الماء إذ وردت واردة الناس و مع عمر بن الخطاب أجير له من بني غفار يقال له جهجاه بن سعيد يقود له فرسه فازدحم جهجاه و سنان الجهني من بني عوف بن الخزرج على الماء فاقتتلا فصرخ الجهني يا معشر الأنصار و صرخ الغفاري يا معشر المهاجرين فأعان الغفاري رجل من المهاجرين يقال له جعال و كان فقيرا

While the people were upon that spring when the incoming people came, and with Umar Bin Al-Khatab was an employee of his from the clan of Ghafar call Jahjah Bin Saeed, guiding his horse for him. Jahjah and Sinan Al-Jahny from the clan of Awf Bin Al-Khazraj accorded upon the spring and they fought. Al-Jahny shouted, ‘O community of the Helpers!’ And Al-Ghafari shouted, ‘O community of Emigrants!’ So, Al-Ghafari was aided by a man from the Emigrants called Jual, and he was poor.

فقال عبد الله بن أبي لجعال و إنك لهنالك فقال و ما يعني أن أفعل ذلك و اشتد لسان جعال على عبد الله فقال عبد الله و الذي يخلف به لأذرنك و يهملك غير هذا و غضب ابن أبي و عنده رهط من قومه فيهم زيد بن أرقم حديث السن فقال ابن أبي قد نافرنا و كاثرونا في بلادنا و الله ما مثلنا و مثلهم إلا كما قال القائل سمن كلبك يأكلك أما و الله لئن رجعنا إلى المدينة ليخرجن الأعرز منها الأذل يعني بالأعرز نفسه و بالأذل رسول الله ص

Abdullah Bin Abay said to Jual, 'And you are over here?' He said, 'And what prevents me from doing that?' And the talk of Jual was severe upon Abdullah. Abdullah said, 'By the one you swear by, I shall shoot arrows at you and expel you', and other than this.

And Abu Abbay was angered and with him was a group of his people among them being Zayd Bin Arqam, a young adolescent. Ibn Abay said, 'You have repelled us and become a majority upon us in our city. By Allah^{-azwj}, our example and their example is not except as the speaker said, 'Fatten your dog until he eats you'. By Allah^{-azwj} **'When we return to Al-Medina, the honourable ones will expel the humble from it' [63:8]**. – meaning himself by the honourable, and Rasool-Allah^{-sawww} by the humble.

ثم أقبل على من حضره من قومه فقال هذا ما فعلتم بأنفسكم أحللتموهم بلادكم و قاسمتموهم أموالكم أما و الله لو أمسكتهم عن جعال و ذويه فضل الطعام لم يركبوا رقابكم و لأوشكوا أن يتحولوا من بلادكم و يلحقوا بعشائرتهم و مواليهم

Then he faced towards the one who were present from his people and said, 'This is what you have done with yourselves. You have permitted them in your city and distributed to them your wealth. But, by Allah^{-azwj}, if I were to withhold from Jual and impede him the extra food they will not ride upon your necks, and they will soon transfer away from your cities and join up with their own clans and wealth'.

فقال زيد بن أرقم أنت و الله الذليل القليل المبعوض في قومك و محمد في عز من الرحمن و مودة من المسلمين و الله لا أحبك بعد كلامك هذا فقال عبد الله اسكت فإنما كنت ألعب فمشى زيد بن أرقم إلى رسول الله ص و ذلك بعد فراغه من الغزو فأخبره الخبر فأمر رسول الله ص بالرحيل و أرسل إلى عبد الله

Zayd Bin Arqam said, 'By Allah^{-azwj}! You are the lowly, the little, the hated one among your people, and Muhammad^{-sawww} is in honour from the beneficent and cordiality from the Muslims. By Allah^{-azwj}! I do not like you anymore after this talk of yours'. Abdullah said, 'Be quiet, for rather I was only joking'. Zayd Bin Arqam walked to Rasool-Allah^{-sawww} after his being free from the encroachment and informed him^{-sawww} with the news, so Rasool-Allah^{-sawww} ordered with the departure and sent for Abdullah.

فأتاه فقال ما هذا الذي بلغني عنك فقال عبد الله و الذي أنزل عليك الكتاب ما قلت شيئا من ذلك قط و إن زيدا لكاذب و قال من حضر من الأنصار يا رسول الله شيخنا و كبيرنا لا تصدق عليه كلام غلام من غلمان الأنصار عسى أن يكون هذا الغلام وهم في حديثه فعذره ص و فشت الملامة من الأنصار لزيد

He came to him^{-sawww}, and he^{-sawww} said: 'What is this which has reached me^{-sawww} from you?' Abdullah said, 'By the One^{-azwj} Who Sent the Book upon you^{-sawww}, I did not say anything from that at all, and that Zayd is a liar', and the ones from the Helpers who were present said, 'O Rasool-Allah^{-sawww}! (He is) our sheykh and our elder, do not ratify the speech of a boy from the boys of the Helpers, perhaps there has happened to be imagination of this boy in his narration'. So he^{-sawww} excused him and placed the blame from the Helpers to Zayd.

و لما استقل رسول الله فسار لقيه أسيد بن حضير فحياه بتحية النبوة ثم قال يا رسول الله لقد رحمت في ساعة منكرة ما كنت تروح فيها فقال له رسول الله ص أ و ما بلغك ما قال صاحبكم زعم أنه إن رجع إلى المدينة أخرج الأعرز منها الأذل

And when Rasool-Allah^{-sawww} deemed it light and Aseyd Bin Hazeyr met him and welcomed him^{-sawww} with the welcoming of the Prophet-hood, then said, 'O Rasool-Allah^{-sawww}! I am departing this moment denying what direction you^{-sawww} are going in'. Rasool-Allah^{-sawww} said to him: 'Or has it not reached you what your companion has said? He claims that if he returns to Al-Medina, the honourable ones will expel the humble ones from it'.

فقال أسيد فأنت و الله يا رسول الله تخرجه إن شئت هو و الله الذليل و أنت العزيز ثم قال يا رسول الله ارفق به فو الله لقد جاء الله بك و إن قومه لينظمون له الخرز ليتوجه و إنه ليرى أنك قد استلبته ملكا

Aseyd said, 'By Allah^{-azwj}, O Rasool-Allah^{-sawww}! So, you^{-sawww} go out if you^{-sawww} like. By Allah^{-azwj} he is the humble and you are the honourable'. Then he said, 'O Rasool-Allah^{-sawww}! Be kind with him, for by Allah^{-azwj}, Allah^{-azwj} has come with you and that his people are waiting for him with beady eyes, and he is of the view that you^{-sawww} have taken away his kingdom'.

و بلغ عبد الله بن عبد الله بن أبي ما كان من أمر أبيه فأتى رسول الله ص فقال يا رسول الله إنه قد بلغني أنك تريد قتل أبي فإن كنت لا بد فاعلا فمري به فأنا أحمل إليك رأسه فو الله لقد علمت الخرز ما كان بما رجل أبر بوالديه مني و إني أخشى أن تأمر به غيري فيقتله فلا تدعني نفسي أن أنظر إلى قاتل عبد الله بن أبي أن يمشي في الناس فأقتله فأقتل مؤمنا بكافر فأدخل النار

And it reached Abdullah Bin Abdullah Bin Abay what had happened from the matter of his father, so he came to Rasool-Allah^{-sawww} and said: 'O Rasool-Allah^{-sawww}! It has reached me that you^{-sawww} want to kill Abay, so if it happens to be inevitable to do, then order me with it, and I shall carry his head to you^{-sawww}. By Allah^{-azwj} Al-Khazraj have known that there is no man with it more righteous with his parents than me, and I fear that you^{-sawww} will order someone else with it, so he will kill him. My soul does not call me look at the killer of Abdullah Bin Abay walking among the people, so I will kill him, so I would have killed a Momin for a Kafir and enter the Fire'.

فقال ص بل ترفق به و تحسن صحبته ما بقي معنا.

He^{-sawww} said: 'But, I^{-sawww} shall be kind with him and be a good companion to him for as long as he remains with us'.

قالوا و سار رسول الله ص بالناس يومهم ذلك حتى أمسى و ليلتهم حتى أصبح و صدر يومهم ذلك حتى آذتهم الشمس ثم نزل بالناس فلم يكن إلا أن وجدوا مس الأرض وقعوا نياما و إنما فعل ذلك ليشغل الناس عن الحديث الذي خرج من ابن أبي ثم راح بالناس حتى نزل على ماء بالحجاز فويق البقيع يقال له بقعاء فهاجت ريح شديدة آذتهم و تخوفوها و ضلت ناقة رسول الله و ذلك ليلا

They said, 'And Rasool-Allah^{-sawww} travelled with the people during that day of theirs until evening, and their night until morning, and most of that morning until the sun hurt them. Then he^{-sawww} descended with the people, and did not become except that he^{-sawww} found the touch of the earth and fell asleep, and rather he^{-sawww} did that in order to pre-occupy the people from the narration which had come out from Ibn Abay. Then the people rested until they descended at a spring at Al-Hijaz, and they were at a spot called Baq'a, and a severe wind blew hurting them and frightened them, and the camel of Rasool-Allah^{-sawww} was lost, and that was at night.

فقال ص مات اليوم منافق عظيم النفاق بالمدينة قيل من هو قال رفاعة فقال رجل من المنافقين كيف يزعم أنه يعلم الغيب و لا يعلم مكان ناقته أ لا يخبره الذي يأتيه بالوحي

He^{-saww} said: 'Today the hypocrite has died at Al-Medina'. It was said, 'Who is he?' He^{-saww} said: 'Rafa'at'. A man from the hypocrites said, 'How can he^{-saww} claim that he^{-saww} knows the hidden matters and he^{-saww} does not know the place of his^{-saww} own camel? Does he^{-as} not inform him^{-saww}, the one who comes with the Revelation?'

فأتاه جبرئيل فأخبره بقول المنافق و بمكان الناقة و أخبر رسول الله بذلك أصحابه و قال ما أزعجني أني أعلم الغيب و ما أعلمه و لكن الله تعالى أخبرني بقول المنافق و بمكان ناقتي هي في الشعب

Jibraeel^{-as} came to him^{-saww} and informed him^{-saww} with the words of the hypocrite and the place of his^{-saww} camel, and Rasool-Allah^{-saww} informed his^{-saww} companions with that and said: 'I^{-saww} do not claim that I^{-saww} know the hidden matters, and I^{-saww} do not know it, but Allah^{-azwj} the Exalted Informed me^{-saww} with the words of the hypocrite and the place of my^{-saww} camel. It is in the mountain pass.

فإذا هي كما قال فجاءوا بها و آمن ذلك المنافق فلما قدموا المدينة وجدوا رفاعة بن زيد في التابوت أحد بني قينقاع و كان من عظماء اليهود قد مات ذلك اليوم.

There it was just as he^{-saww} had said. So, they came to it and that hypocrite was granted safety. When they arrived at Al-Medina, they found Rafa'at Bin Zayd in a coffin of one of the clan of Qaynaqa, and he was from the great ones of the Jews, who had died that day'.

قال زيد بن أرقم فلما واثى رسول الله ص المدينة جلست في البيت لما بي من الهم و الحياء فنزلت سورة المنافقين في تصديق زيد و تكذيب عبد الله ثم أخذ رسول الله ص بأذن زيد فرفعه عن الرجل ثم قال يا غلام صدق فوك و وعت أذناك و وعى قلبك و قد أنزل الله فيما قلت قرآنا.

Zayd Bin Arqam said, 'When Rasool-Allah^{-saww} came to Al-Medina, I sat in the house due to what was with me from the worry and the shame'. Surah Al-Munafiqeen was revealed in ratification of Zayd and belying Abdullah. Then Rasool-Allah^{-azwj} grabbed an ear of Zayd and raised him from the ride, then said: 'O boy! Your tongue is truthful, and your ears retain, and your hear retains, and Allah^{-azwj} has Revealed Quran regarding what I^{-saww} say''.

1- فس، تفسير القمي إذا جاءك المنافقون قالوا نشهد إنك لرسول الله و الله يعلم إنك لرسوله و الله يشهد إن المنافقين لكاذبون

Tafseer Al-Qummi - **When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1].**

قَالَ نَزَلَتْ فِي غَزْوَةِ الْمُرَيْسِيعِ وَ هِيَ غَزْوَةُ بَنِي الْمُصْطَلِقِ فِي سَنَةِ خَمْسٍ مِنَ الْهَجْرَةِ

He (Ali Bin Ibrahim) said, 'It (Surah Al-Munafiqoun) was Revealed during the military expedition of Al-Muraysi'e, and it is the military expedition against the clan of Mustaleeq during the year five from the Hijra.

وَكَانَ رَسُولُ اللَّهِ ص خَرَجَ إِلَيْهَا فَلَمَّا رَجَعَ مِنْهَا نَزَلَ عَلَى بئرٍ وَكَانَ الْمَاءُ قَلِيلاً فِيهَا وَكَانَ أَنَسُ بْنُ سَيَّارٍ خَلِيفَةَ الْأَنْصَارِ وَكَانَ جَهْجَاهُ بْنُ سَعِيدِ الْعُفَارِيِّ أَجِيرًا لِعُمَرَ بْنِ الْخَطَّابِ

And it so happened that Rassol-Allah^{-sawww} went out to it. So when he^{-sawww} was returning, he^{-sawww} encamped at a well, and there was little water in it. And Anas Bin Sayyar was an ally of the Helpers, and Jahjah Bin Saeed Al-Ghafari was an employee of Umar Bin Al-Khattab.

فَاجْتَمَعُوا عَلَى الْبئرِ فَتَعَلَّقَ دَلْوُ سَيَّارٍ بِدَلْوِ جَهْجَاهٍ فَقَالَ سَيَّارٌ دَلْوِي وَ قَالَ جَهْجَاهُ دَلْوِي فَضْرَبَ جَهْجَاهُ يَدَهُ عَلَى وَجْهِ سَيَّارٍ فَسَالَ مِنْهُ الدَّمُ فَنَادَى سَيَّارٌ بِالْحَزْرَجِ وَ نَادَى جَهْجَاهُ بِالْقُرَيْشِ وَ أَخَذَ النَّاسُ السِّلَاحَ وَ كَادَ أَنْ تَفْعَ الْفِتْنَةُ

So they gathered at the well, and the bucket of Ibn Sayyar met the bucket of Jahjah. Ibn Sayyar said, 'My bucket (was first)', and Jahjah said, 'My bucket (was)'. Jahjah struck his hand upon the face of Ibn Sayyar. So he asked from the blood (money) from him. Ibn Sayyar called for the (clan of) Al-Khazraj, and Jahjah called for Quraysh, and the people grabbed the weapons, and strife almost occurred.

فَسَمِعَ عَبْدُ اللَّهِ بْنُ أَبِي الْبَدَاءِ فَقَالَ مَا هَذَا فَأَخْبَرُوهُ الْحَبِيرَ فَعَضِبَ عَضْبًا شَدِيدًا ثُمَّ قَالَ قَدْ كُنْتُ كَارِهًا لِهَذَا الْمَسِيرِ إِلَيَّ لِأَدُلُّ الْعَرَبَ مَا ظَنَنْتُ أَنِّي أَبْقَى إِلَى أَنْ أَسْمَعَ مِثْلَ هَذَا فَلَا يَكُونُ عِنْدِي تَغْيِيرٌ

Abdullah Bin Abayy (also) heard the call, so he said, 'What is this?' They informed him, and he was angered with intense anger, then said, 'I had disliked this journey. I am the most humble of the Arabs. I did not think that I would remain (alive) until I hear the like of this, and I would not happen to be in the presence of reproach'.

ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ هَذَا عَمَلُكُمْ أَنْزَلْتُمُوهُمْ مَنَازِلَكُمْ وَ وَاسَيْتُمُوهُمْ بِأَمْوَالِكُمْ وَ وَقَيْتُمُوهُمْ بِأَنْفُسِكُمْ وَ أَبْرَزْتُمْ نُحُورَكُمْ لِلْقَتْلِ فَأَرْزَمَلِ نِسَاءَكُمْ وَ أَبْنَاءَكُمْ وَ صِبْيَانَكُمْ وَ لَوْ أَخْرَجْتُمُوهُمْ لَكَانُوا عَيْنًا عَلَى غَيْرِكُمْ

Then he turned towards his companions and he said, 'This is your doing. You have encamped them at your houses, and assisted them with your wealth, and exerted yourselves for them, and exposed your necks for the killing, and would widow your women, and orphan your children. And if you had expelled them, they would have been dependants upon others'.

ثُمَّ قَالَ لَمَّا رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَ كَانَ فِي الْقَوْمِ زَيْدُ بْنُ أَرْقَمٍ وَ كَانَ غُلَامًا قَدْ زَاهَقَ وَ كَانَ رَسُولُ اللَّهِ ص فِي ظِلِّ شَجَرَةٍ فِي وَقْتِ الْهَاجِرَةِ وَ عِنْدَهُ قَوْمٌ مِنْ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ

Then he said, **'When we return to Al-Medina, the honourable ones will expel the humble from it' [63:8]**. And Zayd Bin Arqan was among the group, and he was a young boy having reached adolescence. And Rasool-Allah^{-sawww} was in a shade of a tree during the time of intense midday heat, and in his^{-sawww} presence was a group of his^{-sawww} companions from the Emigrants and the Helpers.

فَجَاءَ زَيْدٌ فَأَخْبَرَهُ بِمَا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي الْبَدَاءِ فَقَالَ رَسُولُ اللَّهِ ص لَعَلَّكَ وَهَمْتَ يَا غُلَامُ قَالَ لَا وَ اللَّهُ مَا وَهَمْتُ فَقَالَ فَلَعَلَّكَ غَضِبْتَ عَلَيْهِ قَالَ لَا وَ اللَّهُ مَا غَضِبْتُ عَلَيْهِ قَالَ فَلَعَلَّهُ سَفِهَ عَلَيْكَ قَالَ لَا وَ اللَّهُ

Zayb Bin Arqan came over and informed him^{-saww} of what Abdullah Bin Abayy had said, and Rasool-Allah^{-saww} said: 'Perhaps you are mistaken, O boy?' He said, 'No, by Allah^{-azwj}! I am not mistaken'. He^{-saww} said: 'Perhaps you are angered upon him?' He said, 'No, by Allah^{-azwj}! I am not angry upon him'. He^{-saww} said: 'Perhaps they fooled you?' He said, 'No, by Allah^{-azwj}!'

فَقَالَ رَسُولُ اللَّهِ ص لِشُقْرَانَ مَوْلَاهُ اخْدِجْ فَخَدِجْ رَاحِلَتَهُ وَ رَكِبْ وَ تَسَامِعِ النَّاسُ بِذَلِكَ فَقَالُوا مَا كَانَ رَسُولُ اللَّهِ ص لِيَرْحَلَ فِي مِثْلِ هَذَا الْوَقْتِ فَرَحَلَ النَّاسُ وَ لِحِفَّةِ سَعْدُ بْنُ عَبْدِ اللَّهِ فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ وَ عَلَيْكُمْ السَّلَامُ

Rasool-Allah^{-saww} said to Shaqran, his^{-saww} slave: 'Prepare (the camel)!'. So he prepared his^{-saww} ride, and he^{-saww} rode, and the people had heard that, and they said, '(Normally) Rasool-Allah^{-saww} does not tend to ride during this time!' The people departed, and he^{-saww} met Saeed Bin Abada. He said, 'The greetings be unto you, O Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'. He^{-saww} said: 'And upon you be the greetings'.

فَقَالَ مَا كُنْتُ لِيَرْحَلَ فِي مِثْلِ هَذَا الْوَقْتِ فَقَالَ أَوْ مَا سَمِعْتَ قَوْلًا قَالَ صَاحِبُكُمْ قَالَ وَ أَيُّ صَاحِبٍ لَنَا غَيْرُكَ يَا رَسُولَ اللَّهِ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي رَزْمٍ أَنَّهُ إِنْ رَجَعَ إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعْرُ مِنْهَا الْأَذَلَّ فَقَالَ يَا رَسُولَ اللَّهِ فَأَنْتَ وَ أَصْحَابُكَ الْأَعْرُ وَ هُوَ وَ أَصْحَابُهُ الْأَذَلُّ

He said, '(Normally) you^{-saww} do not tend to depart in the likes of this time?' He^{-saww} said: 'O have you not heard the words your companions spoke?' He said, 'And which companion is there for us apart from you^{-saww}, O Rasool-Allah^{-saww}?' He^{-saww} said: 'Abdullah Bin Abayy. He alleged that on return to Al-Medina, the honourable ones will expel the humble from it'. He said, 'O Rasool-Allah^{-saww}! You^{-saww} and your^{-saww} companions are the honourable, and he and his companions are the humble'.

فَسَارَ رَسُولُ اللَّهِ يَوْمَهُ كُلَّهُ لَا يُكَلِّمُهُ أَحَدٌ فَأَقْبَلَتِ الْخَزْرَجُ عَلَى عَبْدِ اللَّهِ بْنِ أَبِي يَعْذِلُونَهُ فَحَلَفَ عَبْدُ اللَّهِ أَنَّهُ لَمْ يَقُلْ شَيْئًا مِنْ ذَلِكَ فَقَالُوا فَمَنْ بَنَا إِلَى رَسُولِ اللَّهِ ص حَتَّى تَعْتَدِرَ إِلَيْهِ فَلَوَى عَنْقَهُ

Rasool-Allah^{-saww} travelled all of his^{-saww} day not speaking to anyone. The (clan) of Al-Khazraj faced towards Abdullah Bin Abayy insulting him, but Abdullah Bin Abayy swore on oath that he did not say anything from that. They said, 'Then arise with us to go to Rasool-Allah^{-azwj} until we apologise to him^{-saww}. But he turned back his neck'.

فَلَمَّا جَنَّ اللَّيْلُ سَارَ رَسُولُ اللَّهِ ص لَيْلَهُ كُلَّهُ وَ التَّهَارَ فَلَمْ يَتَرَلُوا إِلَّا لِلصَّلَاةِ فَلَمَّا كَانَ مِنَ الْعَدْرِ نَزَلَ رَسُولُ اللَّهِ ص وَ نَزَلَ أَصْحَابُهُ وَ قَدْ أَنهَدَهُمُ الْأَرْضُ مِنَ السَّهْرِ الَّذِي أَصَابَهُمْ

When it was the night, Rasool-Allah^{-saww} travelled his^{-saww} night, all of it, and the day, and he^{-saww} did not encamp except for the Salat. When it was the morning, Rasool-Allah^{-saww} encamped, and his^{-saww} companions (also) encamped, and the land had tested them from the vigilance (staying awake all night) which had hit them.

فَجَاءَ عَبْدُ اللَّهِ بْنُ أَبِي يَعْذِلُ إِلَى رَسُولِ اللَّهِ ص فَحَلَفَ لَهُ أَنَّهُ لَمْ يَقُلْ ذَلِكَ وَ إِنَّهُ لَيْشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ إِنَّكَ لِرَسُولِ اللَّهِ وَ إِنْ زَيْدًا قَدْ كَذَبَ عَلَيَّ فَقَبِلَ رَسُولُ اللَّهِ مِنْهُ وَ أَقْبَلَتِ الْخَزْرَجُ عَلَى زَيْدِ بْنِ أَرْقَمٍ يَشْتُمُونَهُ وَ يَقُولُونَ لَهُ كَذَبْتَ عَلَى عَبْدِ اللَّهِ سَيِّدِنَا

Then Abdullah Bin Abayy came to Rasool-Allah^{-saww}, and Abdullah swore on oath that he had not said that, and testified, 'There is no god except Allah^{-azwj} and you^{-saww} are a Rasool^{-saww} of

Allah^{-azwj}, and Zayd has lied upon me'. But Rasool-Allah^{-sawww} turned away from him, and (the clan of) Al-Khazraj faced towards Zayd Bin Arqam insulting him and saying to him, 'You lied upon Abdullah, our chief!'

فَلَمَّا رَحَلَ رَسُولُ اللَّهِ ص كَانَ زَيْدٌ مَعَهُ يُقُولُ اللَّهُمَّ إِنَّكَ لَتَعْلَمُ أَبِيَّ لَمْ أَكْذِبْ عَلَى عَبْدِ اللَّهِ بْنِ أَبِيٍّ فَمَا سَارَ إِلَّا قَلِيلًا حَتَّى أَخَذَ رَسُولُ اللَّهِ ص مَا كَانَ يَأْخُذُهُ مِنَ الْبَرْحَاءِ عِنْدَ نُزُولِ الْوَحْيِ عَلَيْهِ فَتَقَلَّ حَتَّى كَادَتْ نَاقَتُهُ تَبْرُكُ مِنْ ثِقَلِ الْوَحْيِ

When Rasool-Allah^{-sawww} departed, Zayd was with him^{-sawww}, and he was saying, 'O Allah^{-azwj}! You certainly know that I did not lie upon Abdullah Bin Abayy'. He had not travelled except a little until Rasool-Allah^{-sawww} was seized by what used to seize him^{-sawww} from the difficulties during the descent of the Revelation unto him^{-sawww}. So he^{-sawww} felt heavy to the extent that his^{-sawww} she-camel knelt from the heaviness of the Revelation.

فَمُسِرِّي عَنْ رَسُولِ اللَّهِ ص وَ هُوَ يَسْلُبُ الْعَرَقَ عَنْ جَبْهَتِهِ ثُمَّ أَخَذَ بِأُذُنِ زَيْدٍ فَرَفَعَهُ مِنَ الرَّحْلِ ثُمَّ قَالَ يَا غُلَامَ صَدَقَ قَوْلُكَ وَ وَعَى قَلْبِكَ وَ أَنْزَلَ اللَّهُ فِيمَا قُلْتَ قُرْآنًا

Then there was cheerfulness from Rasool-Allah^{-sawww}, and he^{-sawww} was such that the perspiration was pouring from his^{-sawww} face. Then he^{-sawww} grabbed an ear of Zayd Bin Arqam and raised him from the saddle, then said: 'O boy! Your words are true, and your heart grasped, and Allah^{-azwj} Revealed Quran (Verses) regarding what you said'.

فَلَمَّا نَزَلَ جَمَعَ أَصْحَابُهُ وَ قَرَأَ عَلَيْهِمْ سُورَةَ الْمُنَافِقِينَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِذَا جَاءَكَ الْمُنَافِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ لَكَاذِبُونَ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ إِلَى قَوْلِهِ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ

So when he^{-sawww} encamped, he^{-sawww} gathered his^{-sawww} companions and read out to them Surah Al Munafiqeen: ***When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites are lying [63:1] They are taking their oaths as a shield, so they are blocking from the Way of Allah. It is evil what they have been doing [63:2] – up to His^{-azwj} Words: but the hypocrites do not know [63:8].***

فَفَضَحَ اللَّهُ عَبْدَ اللَّهِ بْنِ أَبِيٍّ.

Thus, Abdullah Bin Abayy was exposed''.

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ نَابِيتٍ قَالَ حَدَّثَنَا أَحْمَدُ بْنُ مَيْمُونٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْزَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَارَ رَسُولُ اللَّهِ ص يَوْمًا وَ لَيْلَةً وَ مِنَ الْعَدِ حَتَّى ارْتَفَعَ الضُّحَى فَتَزَلَّ وَ نَزَلَ النَّاسُ فَرَمَوْا بِأَنْفُسِهِمْ نِيَامًا وَ إِنَّمَا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يَكْفِتَ النَّاسَ عَنِ الْكَلَامِ

It was narrated to us by Muhammad Bin Ahmad Bin Sabit who said, 'It was narrated to us by Ahmad Bin Maysam, from Al Hassan Bin Ali Bin Abu Hamza, from Aban Bin Usman who said, 'Rasool-Allah^{-sawww} travelled day and night, and from the morning until the sun rose. Then he^{-sawww} descended, and the people descended, and they threw themselves for sleep, and rather Rasool-Allah^{-sawww} wanted to refrain the people from the talk.

وَ إِنَّ وَلَدَ عَبْدِ اللَّهِ بْنِ أَبِي أُتِيَ رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ كُنْتُ عَزَمْتُ عَلَى قَتْلِهِ فَمُرِّي أَنْ أَكُونَ أَنَا الَّذِي أَحْمِلُ إِلَيْكَ رَأْسَهُ فَوَ اللَّهُ لَقَدْ عَلِمَتِ الْأَوْسُ وَالْخَزْرَجُ أَبِي أَبْرَهُمْ وَلَدًا يُولِدُ فَإِنِّي أَخَافُ أَنْ تَأْمُرَ عِبْرِي فَيَقْتُلَهُ فَلَا تَطِيبُ نَفْسِي أَنْ أَنْظُرَ إِلَى قَاتِلِ عَبْدِ اللَّهِ فَأَقْتُلُ مُؤْمِنًا بِكَافِرٍ فَأَدْخُلُ النَّارَ

And a son of Abdullah Bin Abay came to Rasool-Allah^{-saww} and said, ‘O Rasool-Allah^{-saww}! If you^{-saww} have determined upon killing him, then order me that I should be the one who carry his head to you, for by Allah^{-azwj}, Al-Aws and Al-Khazraj know that I am the kindest of their sons to his parents. I fear that if you^{-saww} were to order someone else other than me, and he kills him, then my soul will not feel good that I should look at the killer of Abdullah (my father), so I would end up killing a Momin for a Kafir and enter the Fire’.

فَقَالَ رَسُولُ اللَّهِ ص بَلْ نَحْنُ لَكَ صَاحِبُهُ مَا دَامَ مَعَنَا-

Rasool-Allah^{-saww} said: ‘But we would his good companions for you for as long as he is with us’.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ كَأَنَّهُمْ حُشِبَتْ مُسْنَدَةٌ يَقُولُ لَا يَسْمَعُونَ وَ لَا يَعْقِلُونَ

And in a report of Abu Al-Jaroud, from Abu Ja’far^{-asws} regarding His^{-azwj} Words: ***It is as if they are planks propped up [63:4]***: ‘Allah^{-azwj} is Saying: “They are neither hearing nor are they using their intellects”’.

قَوْلُهُ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ يَعْنِي كُلَّ صَوْتٍ هُمْ الْعِدُوُّ فَاحْدَرَهُمْ قَاتِلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ فَلَمَّا نَعَتْهُمْ اللَّهُ لِرَسُولِهِ وَ عَرَفَهُ مَشَى إِلَيْهِمْ عَشَائِرُهُمْ فَقَالُوا لَهُمْ قَدْ افْتُضِحْتُمْ وَتِلْكَكُمْ

His^{-azwj} Words ***They reckon every cry as being against them*** - Meaning every voice. ***They are the enemy, therefore beware of them. Allah will Kill them. How deluded they are! [63:4]***. So, when Allah^{-azwj} Described their intentions to His^{-azwj} Rasool^{-saww}, and Made him^{-saww} to understand their plans against him^{-saww}, and of their families, so (some of) them said to (some of) them, ‘You have been exposed, woe be unto you!’

فَأْتَوْا نَبِيَّ اللَّهِ يَسْتَغْفِرُ لَكُمْ فَلَوْوَا رُءُوسَهُمْ وَ زَهَدُوا فِي الْإِسْتِغْفَارِ يَقُولُ اللَّهُ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ.

So they came to the Prophet^{-saww} of Allah^{-azwj} that he^{-saww} should forgive them, but (then) they turned back their head and abstained from seeking the forgiveness. Allah^{-azwj} Said: ***‘Come! Rasool-Allah will seek Forgiveness for you’, they turn back they heads [63:5]’***.¹⁰⁸

2- شا، الإرشاد ثُمَّ كَانَ مِنْ بَلَايِهِ ص بَنِي الْمُصْطَلِقِ مَا اشْتَهَرَ عِنْدَ الْعُلَمَاءِ وَ كَانَ الْفَتْخُ لَهُ فِي هَذِهِ الْعِرَاةِ بَعْدَ أَنْ أُصِيبَ يَوْمَئِذٍ نَاسٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ رَجُلَيْنِ مِنَ الْقَوْمِ وَ هُمَا مَالِكٌ وَ ابْنُهُ وَ أَصَابَ رَسُولُ اللَّهِ ص مِنْهُمْ سَبِيًّا كَثِيرًا وَ قَسَمَهُ فِي الْمُسْلِمِينَ وَ كَانَ مِنْهُمْ أُصِيبَ يَوْمَئِذٍ مِنَ السَّبَايَا جُوزِيْرِيَّةُ بِنْتُ الْحَارِثِ أَبِي ضِرَارٍ وَ كَانَ شِعَارُ الْمُسْلِمِينَ يَوْمَ بَنِي الْمُصْطَلِقِ يَا مَنْصُورُ أَمِثْ

(The book) ‘Al-Irshad’ – ‘Then there was from his^{-saww} calamities with the clan of Al-Mustaliq what is well known among the scholars, and the victory for him^{-saww} in this military expedition was after the affliction of lethargy on that day from the clan of Abdul Muttalib^{-asws}. Amir Al-Momineen^{-asws} killed two men from the people and they were Malik and his son, and Rasool-

¹⁰⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 1

Allah^{-saww} attained many captives from them, and distributed them among the Muslims, and from the ones who were captured on that day from the captives was Juweyriya Bint Al-Haris Abu Zirar, and the slogan of the Muslims on the day of the clan of Al-Mustaliq was, 'O Helped community!'

وَ كَانَ الَّذِي سَبَى جُوَيْرِيَةَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَجَاءَ بِهَا إِلَى النَّبِيِّ ص فَاصْطَفَاهَا النَّبِيُّ ص فَجَاءَ أَبُوهَا إِلَى النَّبِيِّ ص بَعْدَ إِسْلَامِ نَبِيِّتِ الْمُؤْمِنِينَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي لَا تُسَبَى لِأَنَّهَا امْرَأَةٌ كَرِيمَةٌ فَقَالَ لَهُ اذْهَبْ فَخَيَّرْهَا قَالَ أَحْسَنْتَ وَ أَجْمَلْتَ

And the one who captured Juweyriya was Amir Al-Momineen^{-asws}. He^{-asws} came with her to the Prophet^{-saww} and the Prophet^{-saww} selected her. Her father came to the Prophet^{-saww} after Islam with the rest of the people and he said, 'O Rasool-Allah^{-saww}! My daughter, do not keep her as captive for she is an honourable woman'. He^{-saww} said to him: 'Go and give her a choice'. He said, 'You^{-saww} have been good and majestic'.

وَ جَاءَ إِلَيْهَا أَبُوهَا فَقَالَ لَهَا يَا بِنْتِي لَا تَفْضَحِي قَوْمَكَ فَقَالَتْ قَدْ احْتَرْتُ اللَّهَ وَ رَسُولَهُ فَقَالَ لَهَا أَبُوهَا فَعَلَّ اللَّهُ بِكَ وَ فَعَلَ فَأَعْتَقَهَا رَسُولُ اللَّهِ ص وَ جَعَلَهَا فِي جُمْلَةِ أَزْوَاجِهِ.

And he came to her and said to her, 'O daughter! Do not shame your people'. She said, 'I have chosen Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'. Her father said to her, 'Allah^{-azwj} has Done with you, and has Done'. Rasool-Allah^{-saww} freed her and made her to be among the total of his^{-saww} wives".¹⁰⁹

3 عم، إعلام الوری كانت بعد غزوة بني قريظة غزوة بني المصطلق من خزاعة و رأسهم الحارث بن أبي ضرار و قد تمهياً للمسير إلى رسول الله ص و هي غزوة المريسيع و هو ماء وقعت في شعبان سنة خمس و قيل في شعبان سنة ست و الله أعلم

(The book) 'Alam Al Wara' – 'There happened after the military expedition of the clan of Qureyza, the military expedition of the clan of Al Mustaliq from Khuza'a, and their chief was Al-Haris Bin Abu Zirar and he had prepared for the journey to Rasool-Allah^{-saww}, and it is the military expedition of Al Mraysie, and it is a spring. It occurred during Shaban of the year five, and it is said during the year six, and Allah^{-azwj} is more Knowing.

قالت جویریة بنت الحارث زوجة الرسول أتاناً رسول الله ص و نحن على المريسيع فأسمع أبي و هو يقول أتاناً ما لا قبل لنا به قالت و كنت أرى من الناس و الخيل و السلاح ما لا أصف من الكثرة فلما أن أسلمت و تزوجني رسول الله ص و رجعنا جعلت أنظر إلى المسلمين فليسوا كما كنت أراه فعرفت أنه رعب من الله عز و جل يلقيه في قلوب المشركين

Juweyriya Bint Al-Haris, wife of Rasool-Allah^{-saww} said, 'We came to Rasool-Allah^{-saww} and we were at Al-Muraysie and I heard my father and he was saying, 'We were brought and there were none before us'. She said, 'And I was seeing from the people, and the horses, and the weapons what I cannot describe, from the numbers. When I became a Muslims and Rasool-Allah^{-saww} married me and we returned, I went on to look at the Muslims, and they weren't as what I had seen it. So I recognised that it is the Awe from Allah^{-azwj} Mighty and Majestic being Cast into the hearts of the Polytheists.

¹⁰⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 2

قالت و رأيت قبل قدوم النبي ص بثلاث ليال كأن القمر يسير من يثرب حتى وقع في حجري فكرهت أن أخبر بها أحدا من الناس فلما سبينا رجوت الرؤيا فأعتقتي رسول الله ص و تزوجني و أمر رسول الله ص أصحابه أن يحملوا عليهم حملة رجل واحد فما أفلت منهم إنسان و قتل عشرة منهم و أسر سائرهم

She said, 'And I saw before the advent of the Prophet^{-saww} by three nights, as if the moon has travelled from Yasrib until it fell in my lap. I disliked to inform anyone from the people with it. When we were made captives, the dream returned, and Rasool-Allah^{-saww} liberated me and married me, and Rasool-Allah^{-saww} ordered his^{-saww} companions that they attack upon them an attack of one man, so no person from them fled, and ten of them were killed and the rest of them were captured.

و كان شعار المسلمين يومئذ يا منصور أمت و سبي رسول الله ص الرجال و النساء و الذراري و النعم و الشاء فلما بلغ الناس أن رسول الله ص تزوج جويرية بنت الحارث قالوا أصهار رسول الله ص فأرسلوا ما كان في أيديهم من بني المصطلق فما علم امرأة أعظم بركة على قومها منها.

And the slogan of the Muslims on that day was, 'O Helped community!' And Rasool-Allah^{-saww} captured the men, and the women, and the offspring, and the livestock and the wealth. When it reached the people that Rasool-Allah^{-saww} had married Juweyriya Bint Al-Haris, they said, 'Rasool-Allah^{-saww} has an in-law, and they sent whatever was in their hands from the clan of Al-Mustaliq. No woman was known to be of greater Blessings upon her people than her'.

و في هذه الغزوة قال عبد الله بن أبي لئب رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَا الْأَعْرَابُ مِنْهَا الْأُدْلَ و أنزلت الآيات.

And during this military expedition Abdullah Bin Abay said, **'When we return to Al-Medina, the honourable ones will expel the humble from it'. [63:8].**

و فيها كانت قصة إفك عائشة.

And during it was the obvious lie of Ayesha.

و بعث رسول الله ص في سنة ست في شهر ربيع الأول عكاشة بن محصن في أربعين رجلا إلى الغمرة و بكر القوم فهبوا و أصاب مائتي بعير لهم فساقها إلى المدينة.

And Rasool-Allah^{-saww}, in year six during the month of Rabbi Al-Awwal, sent Akasha Bin Mahsan among forty men to Al-Ghamra (spring), and the people battled early in the morning and attained two hundred camels of theirs and ushered them to Al-Medina.

و فيها بعث أبا عبيدة بن الجراح إلى القصبة في أربعين رجلا فأغار عليهم و أعجزهم هربا في الجبال و أصابوا رجلا واحدا فأسلم.

And during it he^{-saww} sent Abu Ubeyda Bin Al-Jarah to Al-Qasah among forty men. They attacked upon them and war frustrated them in the mountain, and they attained one man, and he became a Muslim.

و فيها كانت سرية زيد بن حارثة إلى الجموم من أرض بني سليم فأصابوا نعما و شاء و أسرى.

And during it was the battalion of Zayd Bin Haris to Al-Jamoum from the land of the clan of Suleym and they attained bounties, and livestock and prisoners.

و فيها كانت سرية زيد بن حارثة إلى العيص في جمادى الأولى.

And during it was the battalion of Zayd Bin Haris to Al Ays during Jumadi Al-Awwal.

و فيها سرية زيد بن حارثة إلى الطرف إلى بني ثعلبة في خمسة عشر رجلا فهربوا و أصاب منهم عشرين بعيرا.

And during it was the battalion of Zayd Bin Haris to Al Tarf to the clan of Sa'alba among fifteen men, and they battled and attained from them twenty camels.

و فيها كانت غزوة علي بن أبي طالب عليه السلام إلى بني عبد الله بن سعد من أهل فذك و ذلك أنه بلغ رسول الله ص أن لهم جمعا يريدون أن يمدوا يهود خيبر.

And during it was the military expedition of Ali^{-asws} Bin Abu Talib^{-asws} to the clan of Abdullah Bin Sa'ad from the people of Fadak. It had reached Rasool-Allah^{-saww} for them was a community wanting to aid the Jews of Khyber.

و فيها سرية عبد الرحمن بن عوف إلى دومة الجندل في شعبان و قال له رسول الله ص إن أطاعوا فتزوج ابنة ملكهم فأسلم القوم و تزوج عبد الرحمن تماضر بنت الأصغ و كان أبوها رأسهم و ملكهم.

And during it was the battalion of Abdul Rahman Bin Awf to Dowmat Al-Jandal during Shaban, and Rasool-Allah^{-saww} said to him: 'If they comply then marry the daughter of their king. The people became Muslim and Abdul Rahman married Tamazir Bint Al-Asbagh, and her father was their chief and their king.

و فيها بعث رسول الله ص في قول الواقدي إلى العرينين الذين قتلوا راعي رسول الله ص و استاقوا الإبل عشرين فارسا فأتي بهم فأمر بقطع أيديهم و أرجلهم و سمل أعينهم و تركوا بالحرّة حتى ماتوا.

And during it Rasool-Allah^{-saww} sent, in the words of Al-Waqidy (wahabi imam), to Al-Arineyn who had killed the shepherd of Rasool-Allah^{-saww}, and they missed the camel. He^{-saww} sent twenty horsemen who came with them, and he^{-saww} ordered with cutting their hands and their legs, and gouged out their eyes, and they were left at Al-hira until they died.

و عن جابر بن عبد الله أن رسول الله ص دعا عليهم فقال اللهم أعم عليهم الطريق قال فعمي عليهم الطريق.

And from Jabir Bin Abdullah that Rasool-Allah^{-saww} supplicated against them saying: 'O Allah^{-azwj!} Blind the path upon them'. So the path was blinded upon them.

و فيها أخذت أموال أبي العاص بن الربيع و قد خرج تاجرا إلى الشام و معه بضائع قريش فلقيته سرية رسول الله و استاقوا غيره و أفلت و قدموا على رسول الله ص فقسمه بينهم

And during it the wealth of Abu Al-Aas Bin Al-Rabie was seized, and he had gone out trading to Syria and with him was merchandise of Quraysh. A battalion of Rasool-Allah^{-saww} came

across him and they took his caravan and he escaped, and they arrived to Rasool-Allah^{-saww}, and he^{-saww} distributed it between them.

و أتى أبو العاص فاستجار بزینب بنت رسول الله ص و سألها أن تطلب من رسول الله ص رد ماله عليه و ما كان معه من أموال الناس فدعا رسول الله ص السرية و قال إن هذا الرجل منا بحيث قد علمتم فإن رأيتم تردوا عليه فافعلوا فردوا عليه ما أصابوا

And Abu Al-Aas came to seek assistance with Zainab Bint Rasool-Allah^{-saww}, and asked her to seek from Rasool-Allah^{-saww} the return of his wealth back to him, and whatever was with him from the wealth of the people. Rasool-Allah^{-saww} called the battalion and said: 'This man is from us where you have known. So, if you see fit return it to him'. They did so and returned to him whatever they had attained.

ثم خرج و قدم مكة و رد على الناس بضائعهم ثم قال أما و الله ما منعي أن أسلم قبل أن أقدم عليكم إلا توقيا أن تظنوا أنني أسلمت لأذهب بأموالكم و إني أشهد أن لا إله إلا الله و أن محمدا عبده و رسوله

Then he went out and arrived at Makkah and returned to the people their merchandise, then said, 'But by Allah^{-azwj}, nothing prevented me from becoming a Muslim before I arrived to you except fear they you might think I have become a Muslim in order to go away with your wealth; and I hereby testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'.¹¹⁰

4 أقول قال الكازروني في حوادث السنة الخامسة في هذه السنة كانت غزاة المريسيه و ذلك أن بني المصطلق كانوا يتزلون على بئر يقال لها المريسيه و كان سيدهم الحارث بن أبي ضرار فسار في قومه و من قدر عليه فدعاهم إلى حرب رسول الله ص فأجابوه و تهيئوا للمسير معه

~~I (Majlisi) am saying, 'Al-Kazruny said regarding the events of the fifth year, 'During this year was the military expedition of Al Mureysie, and that is that the clan of Al Mustaliq were descended upon a well call Al Mureysie, and their chief was Al Haris Bin Abu Zirar. He travelled among his people and the ones he was able upon and called them to battle Rasool-Allah^{-saww}. They answered him and they prepeated for the journey with him.~~

~~فبلغ ذلك رسول الله ص فأرسل بريدة بن الحصيب ليعلم علم ذلك فأتاهم و لقي الحارث بن أبي ضرار و كلمه و رجع إلى رسول الله ص فأخبره فندب رسول الله ص الناس إليهم فأسرعوا الخروج و معهم ثلاثون فرسا و خرج معهم جماعة من المنافقين و استخلف رسول الله ص على المدينة زيد بن حارثة و خرج يوم الإثنين لليلتين خلتا من شعبان~~

~~That reached Rasool Allah^{-saww}, and he^{-saww} sent Bureyda Bin Al Haseeb to learn the knowledge of that. He came to them and met Al Haris Bin Abu Zirar and spoke to him and returned to Rasool Allah^{-saww} and informed him^{-saww}. Rasool Allah^{-saww} delegated the people to them. They hastened the going out and with them were thirty horsemen, and a group from the hypocrites went out with them, and Rasool Allah^{-saww} left Zayd Bin Haris in charge upon Al Medina, and he^{-saww} went out on the day of Monday, two nights vacant from Shaban.~~

¹¹⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 3

و بلغ الحارث بن أبي ضرار و من معه مسير رسول الله ص و أنه قتل عيينه الذي كان يأتيه بخبر رسول الله ص فسيء بذلك و خاف و تفرق من معه من العرب و انتهى رسول الله ص إلى المريسيج و ضرب عليه قبته و معه عائشة و أم سلمة

~~And it reached Al Haris Bin Abu Zira and the ones with him, the journey of Rasool Allah^ﷺ and that he^ﷺ has killed his spy, the one who used to come to him with the news of Rasool Allah^ﷺ. He sprinted with that and feared, and the ones from the Arabs who were with him dispersed, and Rasool Allah^ﷺ ended up to Al Mareysie and struck a dome at it, and with him^ﷺ was Ayesha and Umm Salma^{ra}.~~

فتهيأوا للقتال و صف رسول الله ص و أصحابه فتراموا بالنبل ساعة ثم أمر رسول الله ص أصحابه فحملوا حملة رجل واحد فقتل عشرة من العدو و أسر الباقون و سبي رسول الله ص الرجال و النساء و الذرية و النعم و الشتاء و كانت الإبل ألفي بعير و الشتاء خمسة آلاف و السبي مائتي أهل بيت سوى رجل واحد

~~They prepared for the fighting and Rasool Allah^ﷺ and his^ﷺ companions formed rows and they shot with the arrows for a while. Then Rasool Allah^ﷺ ordered his^ﷺ companions and they attacked with an attack of one man, and killed ten from the enemies and captured the rest, and Rasool Allah^ﷺ made captives of the men, and the women, and the offspring, and the bounties, and the livestock, and the camels were a thousand camels, and the sheep were a thousand, and the prisoners were two hundred households, besides one man.~~

و لما رجع المسلمون بالسبي قدم أهاليهم فافتادوهم و خلصت جويرة بنت الحارث في سهم ثابت بن قيس و ابن عم له فكاتبها فسألت رسول الله ص في كتابتها فأدى عنها و تزوجها و سماها برة و قيل إنه جعل صداقها عتق أربعين من قومها و بعث رسول الله ص أبا نضلة الطائي بشيرا إلى المدينة بفتح المريسيج.

~~And when the Muslims returned with the captives, their families came forward and ransomed them and Juweyriya Bint Al Haris ended up in the share of Sabit Bin Qays and a cousin of his. They both contracted her. She asked Rasool Allah^ﷺ about her contract. He^ﷺ paid off from it and married her and named her as Burrah; and it is said, he^ﷺ made it to be her dower, the liberating forty from her people. And Rasool Allah^ﷺ sent Abu Nazla Al Taie Bashir to Al Medina with the message of the victory of Al Mureysie'.~~

و روي عن عائشة أنها قالت أصاب رسول الله ص نساء بني المصطلق فأخرج الخمس منه ثم قسمه بين الناس فأعطى الفارس سهمين فوقت جويرة بنت الحارث في سهم ثابت بن قيس و كانت تحت ابن عم لها يقال له صفوان بن مالك فقتل عنها و كاتبها ثابت بن قيس على تسع أواق و كانت امرأة حلوة لا يكاد يراها أحد إلا أخذت بنفسه

And it is reported from Ayesha that she said, 'Rasool Allah^ﷺ attained the women of the clan of Al-Mustaliq. He^ﷺ brought out the fifth from it, then distributed it between the people. He^ﷺ gave the horsemen two shares, and Juweyriya Bint Al-Haris came to be in the share of Sabit Bin Qays, and she was under (married to) a cousin of hers called Safwan Bin Malik. He was killed from her, and Sabit Bin Qays contracted her upon nine ounces (of gold), and she was a sweet woman. No one looked at her except and his soul was almost seized.

فبينما النبي ص عندي إذ دخلت عليه جويرية تسأله في كتابتها فو الله ما هو إلا أن رأيتها فكرهت دخولها على النبي ص و عرفت أنه سيرى منها مثل الذي رأيت فقالت يا رسول الله أنا جويرية بنت الحارث سيد قومه و قد أصابني من الأمر ما قد علمت فوقع في سهم ثابت بن قيس و كاتبني على تسع أواق فأعني في فكأكي

While the Prophet^{-saww} was with me when Juweyriya entered to ask him^{-saww} regarding her contract. By Allah^{-azwj}! It was not except that I saw her and I disliked her entering to see the Prophet^{-saww}, and I realised that he^{-saww} would see from her like that which I saw. She said, 'O Rasool-Allah^{-saww}! I am Juweyriya Bint Al-Haris, chief of his people, and there has hit me from the matter what you^{-saww} have known. I have fallen to be in the share of Sabit Bin Qays and he contract upon me nine ounces (gold), so help me in freeing me'.

فقال أ و خير من ذلك فقالت و ما هو فقال أودي عنك كتابتك و أتزوجك فقالت نعم يا رسول الله فقال قد فعلت و خرج الخير إلى الناس فقالوا أصهار رسول الله ص يسترقون فأعتقوا ما كان في أيديهم من نساء بني المصطلق فبلغ عتقهم مائة أهل بيت بتزويجه إياها و لا أعلم امرأة أعظم بركة على قومها منها.

He^{-saww} said: 'Or better than that?' She said, 'And what is it?' He^{-saww} said: 'I^{-saww} shall pay off your contract on your behalf and marry you'. She said, 'Yes'.

He^{-saww} said: 'I^{-saww} have done so'. And the news came out to the people and they said, 'Rasool-Allah^{-saww}'s in-law have been stolen from'. They took whatever was in their hand from the women of the clan of Mustaliq, and their liberation reached one hundred households due to his^{-saww} marrying her, and no woman was known to be of greater Blessings upon her people, than she was'.

و في هذه الغزاة نزلت آية التيمم.

And during these military expeditions was the Verse of Al-Tayammum.

و فيها كان حديث الإفك.

And during it was the Hadeeth of the obvious lie (by Ayesha).

و فيها تزوج رسول الله ص زينب بنت جحش بن رباب و أمها أميمة بنت عبد المطلب و كانت ممن هاجر مع رسول الله ص فخطبها رسول الله ص لزيد فقالت لا أرضاه لنفسي قال فإني قد رضيت لك فتزوجها زيد بن حارثة ثم تزوجها رسول الله ص للال ذي القعدة سنة خمس من الهجرة و هي يومئذ بنت خمس و ثلاثين سنة.

And during it Rasool-Allah^{-saww} married Zainab Bint Jahash Bin Rabab and her mother was Amiya Bint Abdul Muttalib^{-asws}, and she was from the ones who had emigrated with Rasool-Allah^{-saww}. Rasool-Allah^{-saww} proposed to her for Zayd and she said, 'I am not pleased with him for myself'. He^{-saww} said: 'I have agreed him for you'. He married her to Zayd Bin Haris, then Rasool-Allah^{-saww} married her at the crescent of Zil Qadah of the year five from the Emigration, and on that day she was thirty five years old'.

أقول ستأتي قصتها في أبواب أحوال أزواجه ص.

I (Majlisi) am saying, 'I shall come with her story in the chapters of the situations of his^{-saww} wives'.

ثم قال و في هذه السنة في ذي الحجة ركب رسول الله ص فرسا إلى الغابة فسقط عنه فبحش فخذ الأيمن فأقام في البيت خمسا يصلي قاعدا.

Then he said, 'And during this year in Zil Hijjah, Rasool Allah^{-saww} rode a horse to Al-Ghaba, and he^{-as} fell down from it and injured his^{-saww} right thigh, and he^{-saww} stayed in the house for five (days) praying Salat seated'.

و في هذه السنة نزلت فريضة الحج و أخره رسول الله ص من غير مانع فإنه خرج إلى مكة سنة سبع لقبضاء العمرة و لم يحج و فتح مكة سنة ثمان و بعث أبا بكر على الحاج سنة تسع و حج رسول الله سنة عشر.

And during this year was Revealed the Obligation of the Hajj and Rasool Allah^{-saww} delayed it from without forbiddance, for he^{-saww} went out to Makkah in the year seven to fulfil his^{-saww} Umrah and did not perform Hajj; and he^{-saww} conquered Makkah in the year eight and sent Abu Bakr upon the pilgrims in the year nine, and Rasool Allah^{-saww} performed Hajj in the year ten.

و قال عند ذكر حوادث السنة السادسة فيها زار رسول الله ص أمه مرجعه من غزاة بني لحيان و كانوا بناحية عسفان و كانت في ربيع الأول سنة ست فسمعت بنو لحيان فهربوا في رؤوس الجبال فلم يقتلوا على أحد منهم فجاز على قبر أمه.

And he said during the mention of the events of the year six — 'During it Rasool Allah^{-saww} visited (the grave of) his^{-saww} mother while returning from the military expedition of Lahyan, and they were near Asfan, and it happened during Rabbi Al-Awwal of the year six. The clan of Lahyan hear and they fled to the top of the mountain and he^{-saww} was not able upon anyone of them, and he^{-saww} passed by his^{-saww} mother^{-as}'s grave'.

و في هذه السنة صلى رسول الله ص صلاة الاستسقاء

And during this year Rasool Allah^{-saww} prayed the Salat Al-Istisqa.

بالإسناد عن الزهري عن أنس قال قحل الناس على عهد رسول الله ص فأتاه المسلمون فقالوا يا رسول الله قحط المطر و يبس الشجر و هلك المواشي و أسنت الناس فاستسق لنا ربك عز و جل فقال إذا كان يوم كذا و كذا فأخرجوا و أخرجوا معكم بصدقات

By the chain from Al-Zuhry, from Anas (fabricator) who said, 'The people were dry (drought) in the era of Rasool-Allah^{-saww}, so the Muslims came to him^{-saww} and said, 'O Rasool-Allah^{-saww}! The rains have stopped, and the trees dried up, and the livestock is dead, and people have despaired, so seek water for us from your^{-saww} Lord^{-azwj} Mighty and Majestic'. He^{-saww} said: 'When it will be such and such day, then come out, and I^{-saww} shall come out with you with the charities'.

قال فلما كان ذلك اليوم خرج رسول الله ص و الناس معه يمشي و يمشون عليهم السكينة و الوقار حتى أتوا المصلى فتقدم النبي ص فصلى بهم ركعتين يجهر فيهما بالقراءة و كان ص يقرأ في العيدين و الاستسقاء في الأولى بفاتحة الكتاب و الأعلى و في الثانية بفاتحة الكتاب و الغاشية

He said, 'When it was that day, Rasool-Allah^{-saww} came out and the people were with him^{-saww}. He^{-saww} walked and they walked, and upon them was the tranquillity and the dignity until they came to the praying place. The Prophet^{-saww} went ahead and prayed with them two Cycles Salat being loud in them with the recitation, and he^{-saww} was reciting during the two Eids and Al-Istiqsa (invoking Allah^{-azwj} for rain), in the first Cycle with (Surah) Al Fatiha and (Surah) Al A'ala, and in the second with (Surah) Al Fatiha and (Surah) Al-Ghashiya.

فلما قضى صلاته استقبل القوم بوجهه و قلب رداه لكي ينقلب القحط إلى الخصب ثم جثا على ركبتيه و رفع يديه و كبر تكبيرة قبل أن يستسقي ثم قال اللهم اسقنا و أغثنا غيثا مغيثا و حيا ربيعا و جدا طبقا غدقا مغدقا عاما هنيئا مريئا مريعا و ابارا شاملا مسبلا مجلجلا دائما دررا نافعا غير ضار عاجلا غير راثث غيثا

When he^{-saww} finished his^{-saww} Salat he^{-saww} faced the people with his^{-saww} face and overturned his^{-saww} cloak inside out to overturn the drought to the greenery. Then he^{-saww} knelt upon his^{-saww} knee and raised his^{-saww} hands and exclaimed Takbeer before he^{-saww} invoked for the rain. Then he^{-saww} said: 'O Allah^{-azwj}! Quench us and rain upon us sufficient rain, reviving the spring, and renewed layers, lavishly lavished, generally welcoming, plentiful, and a full barrage, downcast, reverberant, constant without harm, sooner without delay, rain.

اللهم تحيي به البلاد و تغيث به العباد و تجعله بلاغا للحاضر منا و الباد اللهم أنزل في أرضنا زيتها و أنزل عليها سكنها اللهم أنزل علينا من السماء ماء طهورا تحيي به بلدة ميتا و اسقه مما خلقت أنعاماً و أناسي كثيراً

O Allah^{-azwj}! Revive the city by it and help the servants with it, and Make it reaching to the near ones from us and the distant ones. O Allah^{-azwj}! Send down in our land, its adornment, and Send it upon its dwellers. O Allah^{-azwj}! Send down upon us from the sky, clean water reviving the dead city with it, and Quench it from what You^{-azwj} Created **cattle and a lot of people [25:49]**.

قال فما برحنا حتى أقبل قرع من السحاب فالتأم بعضه إلى بعض ثم مطرت عليهم سبعة أيام و لياليهن لا تقلع عن المدينة فأتاه المسلمون فقالوا يا رسول الله قد غرقت الأرض و تهدمت البيوت و انقطعت السبل فادع الله تعالى أن يصرفها عنها

He said, 'We had not moved until pieces of the clouds came and joined up to each other, then it rained upon them for seven days and nights, not moving off from the city. The Muslims came to him^{-saww} and they said, 'O Rasool-Allah^{-saww}! The land has drowned and the houses are demolished and the ways have been cut off, so supplicate to Allah^{-azwj} the Exalted to turn it away from us'.

فضحك رسول الله ص و هو على المنبر حتى بدت نواجذه تعجبا لسرعة ملالة ابن آدم ثم رفع يديه ثم قال حوالينا و لا علينا اللهم على رؤوس الظراب و منابت الشجر و بطون الأودية و ظهور الآكام

Rasool-Allah^{-saww} chuckled and he^{-saww} was upon the pulpit until his^{-saww} teeth were seen, in wonderment at the quickness of the clamour of the sons of Adam^{-as}. Then he^{-saww} raised his^{-saww} hands, then said: 'Around us and not upon us, O Allah^{-azwj}, upon the heads of the animals and the roots of the trees, and interior of the valleys, and backs of the dunes'.

فتصدعت عن المدينة حتى كانت في مثل الترس عليها كالفسطاط تمطر مراعيها و لا تمطر فيها قطرة.

So, it drifted away from Al-Medina until it was like the disc with tents upon it, raining on the pastures and not raining in it a drop’.

و في بعض الروايات أنه لما صارت المدينة كالفسطاط ضحك رسول الله ص حتى بدت نواجذه ثم قال لله أبي طالب لو كان حيا قرت عيناه من الذي ينشدنا قوله فقام علي بن أبي طالب عليه السلام فقال يا رسول الله كأنك أردت

And in one of the reports, ‘When Al-Medina became like the tents, Rasool-Allah^{-sawww} chuckled until his^{-sawww} teeth were seen, then said: ‘Allah^{-azwj!} If Abu Talib^{-asws} had been alive, his^{-as} eyes would have been delighted. Who is the one who can prose his^{-as} words for us?’ Ali^{-asws} Bin Abu Talib^{-asws} stood up and said; ‘O Rasool-Allah^{-sawww}! It is as if you^{-sawww} intend: - (a poem)

و أبيض يستسقى الغمام بوجهه.	ثمال اليتامى عصمة للأرامل.
يلوذ به الهلاك من آل هاشم.	فهم عنده في نعمة و فواضل.
كذبتهم و بيت الله يبزى محمد.	و لما نقاتل دونه و نناضل .و نسلمه حتى نصرع حوله.
و نذهل عن أبنائنا و الحلائل.	

‘And a white cloud quenched in its direction, sheltering the orphans and protecting the widows, sheltering by it from the destruction, the ones of the family of Hashim^{-as}, for they, in his^{-as} presence, have grace and virtue. You are lying and the House of Allah^{-azwj} attributes Muhammad^{-sawww}, and when we fight besides him^{-sawww} and deliver him^{-sawww}, and submit to him^{-sawww} until we rally around him^{-sawww}, and we are amazed at our sons and the barriers’.

Rasool-Allah^{-sawww} said: ‘Yes’. A man from Kanana stood up and said (a poem), ‘

فقال رسول الله ص أجل فقام رجل من كنانة فقال

للك الحمد و الشكر من شكر.	حقينا بوجه النبي المطر.
دعا الله خالقه دعوة.	إليه و أشخص منه البصر.
فلم يك إلا كإلغا الرداء.	و أسرع حتى رأينا المطر.
دقائق العرائل جم البعاق.	أغاثت به الله علينا مضطر.
و كان كما قاله عمه.	أبو طالب أبيض ذو غرر
به الله يستقي صوب الغمام.	و هذا العيان لذلك الخبر.
فمن يشكر الله يلقى المريد.	و من يكفر الله يلقى الغير.

فقال رسول الله ص إن يك شاعر أحسن فقد أحسنت.

Rasool-Allah^{-sawww} said: ‘With you is excellent poetry, and you have excelled’.

قال و في هذه السنة كانت سرية عبد الله بن عتيك لقتل أبي رافع عبد الله بن أبي الحقيق و قيل سلام بن أبي الحقيق

And during this year was the battalion of Abdullah bin Ateek to kill Abu Rafie Abdullah Bin Abay Al-Haqeeq, and it is said, Salam Bin Abu Al-Haqeeq.

بإسنادي في سماع البخاري إليه بإسناده عن البراء قال بعث رسول الله ص إلى أبي رافع اليهودي جماعة من الأنصار و أمر عليهم عبد الله و كان أبو رافع يؤذي رسول الله ص و يعين عليه و كان في حصن له بأرض الحجاز

By the chain from Sama'a Al Bukhari to him, by his chain from Al Bara'a who said, 'Rasool-Allah^{-saww} a group from the Helpers to Abu Rafie the Jew and made Abdullah a commander upon them, and Abu Rafie used to hurt Rasool-Allah^{-saww} and assist against him^{-saww}, and he was in a fortress of his in the land of Al-Hijaz.

فلما دنوا منه و قد غربت الشمس و راح الناس بسرهم قال عبد الله لأصحابه اجلسوا مكانكم فإني منطلق و متلطف للبواب لعلني أدخل فأقبل حتى دنا من الباب ثم تقنع بثوبه كأنه يقضي حاجته و قد دخل الناس فهتف به البواب يا عبد الله إن كنت تريد أن تدخل فادخل فإني أريد أن أغلق الباب فدخلت فكمننت فلما دخل الناس أغلق الباب ثم علق الأغاليق على ود

When they came near him, and the sun had set and the people were resting, Abdullah said to his companions, 'Be seated in your placed and I will go and be gentle with the doorman, perhaps I can enter'. He came until he was near from the door, then covered his face and as if he was fulfilling his need, and the people had entered (the fortress). He was notified at the door, 'O servant of Allah^{-azwj!} If you want to enter, then enter, for I want to lock the door!' So, he entered and lied in wait. When the people had entered, the door was locked, then the lock were hung upon a nail.

قال فقمت على الأقاليد فأخذتها ففتحت الباب و كان أبو رافع يسمر عنده و كان في علالي فلما ذهب عنه أهل سمره سعدت إليه فجعلت كلما فتحت بابا أغلق علي من داخل فقلت إن القوم نذروا بي لم يخلصوا إلي حتى أقتله فانتهيت إليه فإذا هو في بيت مظلم وسط عياله لا أدري أين هو من البيت

He said, 'I stood by the keys and took these and I opened the door; and Abu Rafie was chatting with the ones with him, and he was in a high place. When the people of his chatting went away from him, I ascended to him. He went on closing a door from inside, every time I opened a door. I said, 'The people vowed with me not to finish until I kill him'. I ended up to him, and there he was in a dark room in the midst of his dependants, not knowing where he was from the room.

قلت أبا رافع قال من هذا فأهويت نحو الصوت فأضربه ضربة بالسيف و أنا دهش فما أغنيت شيئا و صاح فخرجت من البيت فأمكت غير بعيد ثم دخلت إليه فقلت ما هذا الصوت يا أبا رافع فقال لأملك الويل إن معي رجلا في البيت ضربني قبل بالسيف

I said, 'Abu Rafie!' He said, 'Who is this?' I went towards the voice and struck him a strike with the sword, and I was startled, as it did not avail me anything, and he shouted. So, I went out from the room and waited not far away, then entered to him and I said, 'What is this sound, O Abu Rafie?' He said, 'The woe be to your mother! There is a man with me in the house. He struck me before with the sword'.

قال فأضربه ضربة أنختته و لم أقتله ثم وضعت ظبة السيف في بطنه حتى أخذ في ظهره فعرفت أني قتلته فجعلت أفتح الأبواب بابا بابا حتى انتهيت إلى درجة له فوضعت رجلي و أنا أرى أني قد انتهيت إلى الأرض فوقعت في ليلة مقمرة فانكسرت ساقي فعصبتها بعمامي ثم انطلقت حتى جلست على الباب فقلت لا أخرج الليلة حتى أعلم أ قتلته

He said, 'I struck him a strike weakening him, and did not kill him. Then I immersed the sword in his belly until it took to his back, and I realised that I had killed him. I went on to open the doors, door after door, until I ended up to a staircase of his and I place my legs, and I was that I had ended up to the ground, and I fell in the dark night and broke my leg. I bandaged it with my turban, then went until I sat down at the door and I said, 'I will not go out at night until I know that I have killed him'.

فلما صاح الديك قام الناعي على السور فقال أنعى أبا رافع تاجر أهل الحجاز فانطلقت إلى أصحابي فقلت النجاء فقد قتل الله أبا رافع فانهيت إلى النبي ص فحدثته فقال ابسط رجلك فبسطت رجلي فمسحها وكأنا لم أشتكها قط.

When the rooster shouted, the (announcer of the) obituary was upon the bridge. He said, 'This is the obituary of Abu Rafie, a trader of the people of Al-Hijaz!' So, I went to my companion and said, 'The survival, for Allah^{-azwj} has Killed Abu Rafie'. Then I ended up to the Prophet^{-saww} and narrated it to him^{-saww}. He^{-saww} said: 'Spread your leg'. I spread out my leg. He^{-saww} wiped it, and it was as if I had no complaints at all'.

و في هذه السنة كان قصة العرينين في شوالها قالوا قدم نفر من عرنية ثمانية على رسول الله ص فأسلموا و اجتووا المدينة فأمر بهم رسول الله ص إلى لقاحه و قال لو خرجتم إلى ذود لنا فشريرتم من ألبانها فقتلوا الراعي و قطعوا يده و رجله و غرسوا الشوك في لسانه و عينيه حتى مات و بلغ رسول الله ص الخبر فبعث في أثرهم عشرين فارسا و استعمل عليهم كرز بن جابر الفهري

And during this year was the story of Al-Areyna during its Shawwal. They said, 'Eight persons from Areyna went to Rasool-Allah^{-saww} and became Muslims, and they were in Al-Medina. Rasool-Allah^{-saww} ordered with them to his^{-saww} flock, and said, 'If you could go out a provision of ours and you drink from its milk'. But they killed the shepherd and cut off his hands and his legs and inserted a thorn in his tongue and his eyes until he died; and the news reached Rasool-Allah^{-saww}, so he^{-saww} sent twenty horsemen in their tracks, and utilised Karz Bin Jabir Al-Fahry upon them.

فأدركهم فأحاطوا بهم و أسروهم و ربطوهم حتى قدموا بهم المدينة و كان رسول الله ص بالغابة فخرجوا بهم نحوه فأمرهم فقطععت أيديهم و أرجلهم و سمل أعينهم و صلبوا هناك و كانت اللقاح خمس عشرة لقحة فردوها إلا واحدة نخروها.

He caught up with them and surrounded them and captured them and bound them until they arrived with them to Al-Medina; and Rasool-Allah^{-saww} was at Al-Ghaba. They came out with them to near him^{-saww}, and he^{-saww} ordered them to cut off their hands, and their legs, and gouge out their eyes, and they be crucified over there, and the sheep were fifteen sheep, and they returned these except for one they had slaughtered"¹¹¹.

5- أَقُولُ وَ قَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ فِي حَوَادِثِ السَّنَةِ السَّادِسَةِ كَانَتْ غَزْوَةُ بَنِي لَحْيَانَ فِي جُمَادَى الْأُولَى مِنْهَا خَرَجَ رَسُولُ اللَّهِ ص إِلَى بَنِي لَحْيَانَ يَطْلُبُ بِأَصْحَابِ الرَّجِيعِ حُبَيْبِ بْنِ عَدِيِّ وَ أَصْحَابِهِ وَ أَظْهَرَ أَنَّهُ يُرِيدُ الشَّامَ لِيُصِيبَ مِنَ الْقَوْمِ غَزَّةً

I (Majlisi) am saying, 'And Ibn Al-Aseer said in (the book) 'Al-Kamil' regarding the events of the year six, 'There was the military expedition of the clan of Lahyan during Jumadi Al Awwal of it. Rasool-Allah^{-saww} to the clan of Lahyan seeking with the companions of Al Rajie, Hubeyb

¹¹¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 4

Bin Aday and his companions, and manifest that he^{-saww} intended Syria in order to attain surprise from the people.

وَ أَعَدَّ السَّيْرَ حَتَّى نَزَلَ عَلَى عِزَارٍ مَنَازِلَ بَنِي لَحْيَانَ فَوَجَدَهُمْ قَدْ حَذَرُوا وَ تَمَنَعُوا فِي رُؤُوسِ الْجِبَالِ فَلَمَّا أَخْطَاهُ مَا أَرَادَ مِنْهُمْ خَرَجَ فِي مَائَتَيْ رَاكِبٍ حَتَّى نَزَلَ عُسْفَانَ تَحْوِيْفًا لِأَهْلِ مَكَّةَ وَ أَرْسَلَ فَارِسِينَ مِنَ الصَّحَابَةِ حَتَّى بَلَغَا كِرَاعَ الْغَمِيمِ ثُمَّ عَادُوا.

And he^{-saww} began the journey until he^{-saww} descended at by the houses of the clan of Lahyan. He^{-saww} found them to have been cautious and had gone away to the top of the mountain. When he^{-saww} missed what he^{-saww} intended from them, he^{-saww} went out among two hundred riders until he^{-saww} descended at Usfan, to frighten the people of Makkah, and he^{-saww} sent two horsemen from the companions until they reached Kura'a Al Ghameem, then they returned".¹¹²

6- فس وُدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكْفُرُونَ سِوَاءَ إِيَّايَ قَوْلِهِ وَ لَا تَتَّخِذُوا مِنْهُمْ وِلِيًّا وَ لَا نَصِيرًا فَإِنَّمَا نَزَلْتُ فِي أَشْجَعِ وَ بَنِي ضَمْرَةَ وَ كَانَ حَبْرُهُ أَنَّهُ لَمَّا خَرَجَ رَسُولُ اللَّهِ ص إِلَى بَدْرِ لِمَوْعِدٍ مَرَّ قَرِيبًا مِنْ بِلَادِهِمْ وَ قَدْ كَانَ رَسُولُ اللَّهِ ص صَادَرَ بَنِي ضَمْرَةَ وَ وَاذَعَهُمْ قَبْلَ ذَلِكَ فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ص يَا رَسُولَ اللَّهِ هَذِهِ بَنُو ضَمْرَةَ قَرِيبًا مِنَّا وَ نَخَافُ أَنْ يُجَالِقُونَا إِلَى الْمَدِينَةِ أَوْ يُعِينُوا عَلَيْنَا فُرَيْشًا فَلَوْ بَدَأْنَا بِهِمْ

They would love it if you were to disbelieve just as they are disbelieving, so you would be the same – up to His^{-azwj} Words: ***and neither take a friend from them nor a helper [4:89]*** – it was Revealed regarding Ashja'a and the clan of Zamra, and its news was that when Rasool-Allah^{-saww} went out to Badr for the appointment, he^{-saww} passed by a town from their cities, and Rasool-Allah^{-saww} had condemned the clan of Zamra and had promised them before that. The companions of Rasool-Allah^{-saww} said, 'O Rasool-Allah^{-saww}! These clan of Zamra are near from us and we fear that they will oppose us to Al Medina or assist Quraysh against us, so if we could begin with them'.

فَقَالَ رَسُولُ اللَّهِ ص كَلَّا إِنَّهُمْ أَبْرُ الْعَرَبِ بِالْوَالِدَيْنِ وَ أَوْصَلُهُمْ لِلرَّحِمِ وَ أَوْفَاهُمْ بِالْعَهْدِ وَ كَانَ أَشْجَعُ بِلَادُهُمْ قَرِيبًا مِنْ بِلَادِ بَنِي ضَمْرَةَ وَ هُمْ يُطْنُّ مِنْ كِنَانَةَ وَ كَانَتْ أَشْجَعُ بَيْنَهُمْ وَ بَيْنَ بَنِي ضَمْرَةَ حَلْفٌ بِالْمُرَاعَاةِ وَ الْأَمَانِ فَأَجْدَبَتْ بِلَادُ أَشْجَعِ وَ أَحْصَبَتْ بِلَادُ بَنِي ضَمْرَةَ فَصَارَتْ أَشْجَعُ إِلَى بِلَادِ بَنِي ضَمْرَةَ

Rasool-Allah^{-saww} said: 'Never! They are the kindest with the parents of the Arabs, and their most helping to the relatives, and the most fulfilling with the agreements of them'. And Ashja'a, their cities were close to the city of the clan of Zamra, and they were from the midst of Kanana, and Ashja'a were between them and the clan of Zamra, allied with the magnanimity and the security. The city of Ashja'a became infertile, and the city of clan of Zamra became fertile, so Ashja'a came to the city of the clan of Zamra.

فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ص مَسِيرَهُمْ إِلَى بَنِي ضَمْرَةَ هَبَّاءَ لِلْمَسِيرِ إِلَى أَشْجَعِ فَيَعِزُّوهُمْ لِلْمُوَادَعَةِ الَّتِي كَانَتْ بَيْنَهُ وَ بَيْنَ بَنِي ضَمْرَةَ فَأَنْزَلَ اللَّهُ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا
الْآيَةَ

When it reached Rasool-Allah^{-saww}, their journey to the clan of Zamra, he^{-saww} prepared for the journey to Ashja'a to battle them due to the appointment which was between him^{-saww} and the clan of Zamra. So, Allah^{-azwj} Revealed: ***They would love it if you were to disbelieve just as they are disbelieving [4:89]***.

¹¹² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 5

ثُمَّ اسْتَنْقَى بِأَشْجَعٍ فَقَالَ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ أَوْ جَاؤُكُمْ صُدُّوهُمْ أَنْ يَقَاتِلُوكُمْ أَوْ يَقَاتِلُوا قَوْمَهُمْ إِلَى قَوْلِهِ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا وَكَانَتْ أَشْجَعُ مَحَالًا الْبَيْضَاءُ وَالْحِلُّ وَالْمُسْتَبَاحُ وَفَدَّكَانُوا قَرَّبُوا مِنْ رَسُولِ اللَّهِ ص

Then He^{-azwj} Excluded Ashja'a and Said: **Except those who are arriving to a group who, between you and them is a covenant, or they are coming to you with regret in their hearts that they (either have to) fight you or fight their people** - up to His^{-azwj} Words: **then Allah has not Made for you a way against them [4:90]**. And Ashja'a, its neighbourhood was the white, and the mountain, and the lucrative, and they had been near from Rasool-Allah^{-saww}.

فَهَاتُوا لِيُرِيَهُمْ مِنْ رَسُولِ اللَّهِ ص أَنْ يَبْعَثَ إِلَيْهِمْ مَنْ يُعْرُوهُمْ وَكَانَ رَسُولُ اللَّهِ ص فَدَّ خَافَهُمْ أَنْ يُصِيبُوا مِنْ أَطْرَافِهِ شَيْئًا فَهَمَّ بِالْمَسِيرِ إِلَيْهِمْ فَبَيْنَا هُوَ عَلَى ذَلِكَ إِذْ جَاءَتْ أَشْجَعُ وَرَئِيسُهَا مَسْعُودُ بْنُ رُجَيْلَةَ وَهُمْ سَبْعِمِائَةٍ

They were alarmed from Rasool-Allah^{-saww} that he^{-saww} might send to them ones who would battle them, and Rasool-Allah^{-saww} had feared them that they might attain something from its outskirts. So, he^{-saww} thought with the travelling to them. While he^{-saww} was upon that when Ashja'a came, and their chief was Masoud bin Rujeyla, and they were seven hundred.

فَنَزَلُوا شَعْبَ سَلْعٍ وَ ذَلِكَ فِي شَهْرِ رَبِيعِ الْآخِرِ سَنَةِ سِتِّ فِدَعَا رَسُولُ اللَّهِ ص أُسَيْدَ بْنَ حَضْرَيْنٍ فَقَالَ لَهُ اذْهَبْ فِي نَفْرٍ مِنْ أَصْحَابِكَ حَتَّى تَنْظُرَ مَا أَقْدَمَ أَشْجَعُ فَخَرَجَ أُسَيْدٌ وَمَعَهُ ثَلَاثَةُ نَفَرٍ مِنْ أَصْحَابِهِ فَوَقَفَ عَلَيْهِمْ فَقَالَ مَا أَقْدَمَكُمْ فَقَامَ إِلَيْهِ مَسْعُودُ بْنُ رُجَيْلَةَ وَهُوَ رَئِيسُ أَشْجَعٍ فَسَلَّمَ عَلَى أُسَيْدٍ وَ عَلَى أَصْحَابِهِ وَقَالُوا جِئْنَا لِنُؤَادِعَ مُحَمَّدًا

They descended at the mountain pass of Sa'a, and that was during the month of Rabbi Al Akhar of the year six. Rasool-Allah^{-saww} called Aseyd Bin Husayn. He^{-saww} said to him: 'Go among a number of your companions until you look at what the steps of Ashja'a are'. So, Aseyd went out and with him were three persons from his companions and paused at them. He said, 'What are your steps?' Masoud Bin Rujayla stood up to him, and he was a chief of the Ashja'a, and greeted unto Aseyd and unto his companions, and they said, 'We have come for the promise of Muhammad^{-saww}'.

فَرَجَعَ أُسَيْدٌ إِلَى رَسُولِ اللَّهِ ص فَأَخْبَرَهُ فَقَالَ رَسُولُ اللَّهِ ص خَافَ الْقَوْمُ أَنْ أَعْرُوهُمْ فَأَرَادُوا الصُّلْحَ بَيْنِي وَبَيْنَهُمْ ثُمَّ بَعَثَ إِلَيْهِمْ بَعْشَرَ أَحْمَالٍ تَمْرٍ فَقَدَّمَهَا أَمَامَهُ ثُمَّ قَالَ نِعَمَ الشَّيْءِ الْهَدِيَّةُ أَمَامَ الْحَاجَةِ ثُمَّ أَتَاهُمْ فَقَالَ يَا مَعْشَرَ أَشْجَعٍ مَا أَقْدَمَكُمْ قَالُوا قَرَّبَتْ دَارُنَا مِنْكَ وَ لَيْسَ فِي قَوْمِنَا أَقْلٌ عَدَدًا مِنَّا فَضِغْنَا بِحَرْبِكَ لِقُرْبِ دَارِنَا مِنْكَ وَ ضِغْنَا لِحَرْبِ قَوْمِنَا لِقَلْبِنَا فِيهِمْ فَجِئْنَا لِنُؤَادِعَكَ

Aseyd returned to Rasool-Allah^{-saww} and informed him^{-saww}. Rasool-Allah^{-saww} said: 'The people are scared that I^{-saww} might battle them and they want the reconciliation between me^{-saww} and them with ten loads of dates. These were brought in front of him^{-saww}, then he^{-saww} said: 'The best thing as a gift is in front of the need'. Then he^{-saww} gave it to them. He^{-saww} said: 'O community of Ashja'a! What have you come for?' They said, 'To draw our houses to be near from you^{-saww}, and there isn't anyone among our people fewer than us in number. So, we would be constrained with battling you due to the closeness of our houses from you^{-saww}, and we would be constrained for you^{-saww} to battle our people to kills us among them, due to your^{-saww} promise'.

فَقَبِلَ النَّبِيُّ ص ذَلِكَ مِنْهُمْ وَ وَاذَعَهُمْ فَأَقَامُوا يَوْمَهُمْ ثُمَّ رَجَعُوا إِلَى بِلَادِهِمْ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ إِلَّا الَّذِينَ يَصِلُونَ إِلَى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِيثَاقٌ الْآيَةُ.

The Prophet^{-sawww} accepted that from them and bade them farewell. They stayed on their day then returned to their cities, and regarding them this Verse was Revealed: **Except those who are arriving to a group who, between you and them is a covenant [4:90] – the Verse**".¹¹³

7- قب، المناقب لابن شهر آشوب ثُمَّ بَعَدَ عَزَاةَ بَنِي فُرَيْظَةَ بَعَثَ رَسُولُ اللَّهِ ص عَبْدَ اللَّهِ بْنَ عَتِيكٍ إِلَى حَبِيرٍ فَقَتَلَ أَبَا رَافِعٍ بْنَ أَبِي الْحَقِيقِ بَنُو الْمُصْطَلِقِ مِنْ حُرَاةَ وَ هُوَ الْمُرَيْسِيُّ عَزَاهُمْ عَلِيُّ عَلَيْهِ السَّلَامُ فِي شُعْبَانَ وَ رَأْسُهُمُ الْحَارِثُ بْنُ أَبِي ضِرَارٍ وَ أُصِيبَ يَوْمَئِذٍ نَاسٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَقَتَلَ عَلِيُّ عَلَيْهِ السَّلَامُ مَالِكًا وَ ابْنَهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – 'Then there was the military expedition of the clan of Qureyza. Rasool-Allah^{-sawww} sent Abdullah bin Itiyak to Khyber to kill Abu Rafie Bin Abu Al-Haqeeq of the clan of Al-Mustaliq from Khuza'a, and it is Al-Mureysie. Ali^{-asws} battled them during Shaban, and their chief was Al-Haris Bin Abu Zirar, and on that day people from the clan of Abdul Muttalib^{-asws} were injured. Ali^{-asws} killed Malik and his son.

فَأَصَابَ النَّبِيُّ ص سَبِيًّا كَثِيرًا وَ كَانَ سَبَى عَلِيُّ عَلَيْهِ السَّلَامُ جُوَيْرِيَةَ بِنْتَ الْحَارِثِ بْنِ أَبِي ضِرَارٍ فَاصْطَفَاهَا النَّبِيُّ ص فَجَاءَ أَبُوهَا إِلَى النَّبِيِّ ص بِفِدَاءِ ابْنَتِهِ فَسَأَلَهُ النَّبِيُّ ص عَنْ جَمَلَيْنِ خَبَأَهُمَا فِي شَعْبٍ كَذَا فَقَالَ الرَّجُلُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ وَ اللَّهُ مَا عَرَفَهُمَا أَحَدٌ سِوَايَ

The Prophet^{-sawww} attained a man captives, and a captive of Ali^{-asws} was Juweyria Bint Al-Haris Bin Abu Zirara. The Prophet^{-sawww} chose her. So, her father came to the Prophet^{-sawww} with a ransom of his daughter. The Prophet^{-sawww} asked him about the two camels concealed in such and such mountain pass. The man said, 'I testify that there is no god except Allah^{-azwj} and you^{-sawww} are a Rasool^{-sawww} of Allah^{-azwj}. By Allah^{-azwj}! None knew of these besides me'.

ثُمَّ قَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَتِي لَا تُسَبَى إِتْمَا امْرَأَةً كَرِيمَةً قَالَ فَادْهَبْ فَخَيِّرْهَا قَالَ قَدْ أَحْسَنْتَ وَ أَجْمَلْتَ وَ جَاءَ إِلَيْهَا أَبُوهَا فَقَالَ لَهَا يَا بُنَيَّةُ لَا تَفْضَحِي قَوْمَكَ فَقَالَتْ قَدْ اخْتَرْتُ اللَّهَ وَ رَسُولَهُ فَدَعَا عَلَيْهَا أَبُوهَا فَأَعْتَقَهَا رَسُولُ اللَّهِ ص وَ جَعَلَهَا فِي جُمْلَةِ أَزْوَاجِهِ.

Then he said, 'O Rasool-Allah^{-sawww}! My daughter cannot be made a captive. She is an honourable woman'. He^{-sawww} said: 'So, go and give her a choice'. He said, 'You^{-sawww} have done good and majestic'. And her father came to her and said, 'O daughter! Do not disgrace your people'. She said, 'I have chosen Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}'. She invited her father upon it. Rasool-Allah^{-sawww} liberated her and made her to be among the total of his^{-sawww} wives'.

وَ فِي هَذِهِ الْعَزَاةِ نَزَلَتْ إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ وَ فِيهَا قَالَ عَبْدُ اللَّهِ بْنُ أَبِي لَيْسٍ لَمَّا رَجَعْنَا إِلَى الْمَدِينَةِ

And regarding this military expedition was Revealed: **Surely those who are coming with the falsehood [24:11]**, and regarding it Abdullah Bin Ubay said, **'When we return to Al-Medina [63:8]**".¹¹⁴

8- قب، المناقب لابن شهر آشوب سَنَةَ سِتِّ فِي شَهْرِ رَبِيعِ الْأَوَّلِ بَعَثَ عُكَّاشَةَ بْنَ مِحْصَنٍ فِي أَرْبَعِينَ رَجُلًا إِلَى الْعُمَرَةَ فَهَرَبُوا وَ أَصَابَ مَائِئَتِي بَعِيرٍ وَ فِيهَا بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجُرَّاحِ إِلَى الْقَصَّةِ فِي أَرْبَعِينَ رَجُلًا فَأَعَارَ عَلَيْهِمْ وَ فِيهَا سَرِيَّةُ زَيْدِ بْنِ حَارِثَةَ إِلَى الْجُمُومِ مِنْ أَرْضِ بَنِي سُلَيْمٍ فَأَصَابُوا وَ وَصَلُوا إِلَى بَنِي نَعْلَبَةَ فِي خَمْسَةِ عَشَرَ رَجُلًا فَهَرَبُوا وَ أَصَابَ مِنْهُمْ عَشْرِينَ بَعِيرًا

¹¹³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 18 H 6

¹¹⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 18 H 7

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – ‘In the year six during the month of Rabbi Al-Awwal, he^{-saww} sent Akasha Bin Mihsan among forty men to Al-Ghamra and attained two hundred camels and during it he^{-saww} sent Abu Ubeyda Bin Al-Jarrah to Al-Qasah among forty men, and attacked upon them, and during it was the battalion of Zayd Bin Haris to Al-Jamoum from the clan Suleym, and they attained and arrived to the clan of Sa’alba among fifteen men. They fled and he attained twenty camels from them.

وَ عَزْوَةُ زَيْدٍ إِلَى الْعَيْصِ فِي جُمَادَى الْأُولَى وَ عَزْوَةُ بَنِي قَرِيذٍ وَ ذَلِكَ أَنَّ أَنَسًا مِنَ الْأَعْرَابِ قَدِمُوا وَ سَأَفُوا الْإِبِلَ فَخَرَجَ إِلَيْهِمْ رَسُولُ اللَّهِ ص وَ قَدَّمَ أَبَا قَتَادَةَ الْأَنْصَارِيَّ مَعَ جَمَاعَةٍ فَاسْتَرَدَّ مِنْهُمْ وَ بَعَثَ مُحَمَّدَ بْنَ مَسْلَمَةَ إِلَى قَوْمٍ مِنْ هَوَازِنَ فَكَمَنَ الْقَوْمُ لَهُمْ وَ أَفَلَّتْ مُحَمَّدٌ وَ قُتِلَ أَصْحَابُهُ ذَاتَ السَّلَاسِلِ وَ هُوَ حِصْنٌ

And Zayd led a military expedition to Al-Ays during Jumadi Al-Awwal, and the military expedition of the clan of Qard, and that is that some people from the Bedouins arrived and ushered the camels. So, Rasool-Allah^{-saww} came out to them and sent forward Abu Qatada the Helper with a group and recovered from them. And he^{-saww} sent Muhammad bin Maslama to a people from Hawazin. He was ambushed by a group of their and Muhammad escaped and his companions were killed at Zat Al-Salasil, and it is a fort.

وَ ذَلِكَ أَنَّ أَعْرَابِيًّا جَاءَ إِلَى النَّبِيِّ ص فَقَالَ إِنَّ لِي نَصِيحَةً قَالَ لِي نَصِيحَةً قَالَ وَ مَا نَصِيحَتُكَ قَالَ اجْتَمِعْ بَنُو سُلَيْمٍ بِوَادِي الرَّمْلِ عِنْدَ الْحَرَّةِ عَلَى أَنْ يُبَيِّنُوا لَكَ بِهَا الْقِصَّةَ وَ فِيهَا عَزْوَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ إِلَى بَنِي عَبْدِ اللَّهِ بْنِ سَعْدٍ مِنْ أَهْلِ فَدَكٍ وَ ذَلِكَ أَنَّهُ بَلَغَ رَسُولُ اللَّهِ ص لَهُمْ جَمْعًا يُرِيدُونَ أَنْ يُمِدُّوا يَهُودَ حَيْبَرَ

And that is that a Bedouin came to the Prophet^{-saww} and said, ‘There is a advice from me’. He^{-saww} said: ‘And what is your advice?’ He said, ‘Gather the clan of Suleym at the valley of Al-Raml at Al-Hira, upon that they will spend the night at it’. And during it was the military expedition of Ali^{-asws} Bin Abu Talib^{-asws} to the clan of Abdullah Bin Sa’ad, from the people of Fadak, and that is that it reached Rasool-Allah^{-saww} that a group of theirs wants to help the Jews of Khyber.

وَ فِيهَا سَرِيَّةُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ إِلَى دَوْمَةِ الْجَنْدَلِ فِي شَعْبَانَ وَ سَرِيَّةُ الْعُرَيْبِيِّنَ الَّذِينَ قَتَلُوا رَاعِي النَّبِيِّ ص وَ اسْتَأَفُوا الْإِبِلَ وَ كَانُوا عِشْرِينَ فَارِسًا وَ فِيهَا أُحْدِثَ أَمْوَالُ أَبِي الْعَاصِ بْنِ الرَّبِيعِ وَ فِيهَا عَزْوَةُ الْعَابَةِ.

And during it was the battalion of Abdul Rahman Bin Awf to Dowmat Al-Jandal during Shaban, and the battalion of Urneyn, those who had killed the shepherd of the Prophet^{-saww} and stole the camels, and they were twenty horsemen; and during it was seized the wealth of Al-Aas Bin Al-Rabie, and during it was the military expedition of Al-Ghaba’¹¹⁵.

¹¹⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 18 H 8

CHAPTER 19 – ANOTHER REGARDING THE STORY OF THE OBVIOUS LIE

The Verses – (Surarh) Al-Noor:

الآيات النور إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

Surely those who are coming with the falsehood are a group from you. Do not reckon it as being an evil for you, but it is better for you. For every person from them is what he has earned from the sin, and those who assumed its major share from them, for him would be a grievous Punishment [24:11]

لَوْ لَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ

Why did they, the Momineen and the Mominaat, not think good with themselves and said, 'This is a clear falsehood'? [24:12]

لَوْ لَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

Why did they not come with four witnesses upon it? So when they did not come with the witnesses, then they, in the Presence of Allah, they are the liars [24:13]

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

And had it not been for the Grace of Allah upon you and His Mercy, in the world and the Hereafter, there would have touched you, regarding what you rushed thoughtlessly into, a grievous Punishment [24:14]

إِذْ تَلَقَّوْنَهُ بِالسَّبْتِ كَيْفَ وَ تَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَ تَحْسِبُونَهُ هَيِّنًا وَ هُوَ عِنْدَ اللَّهِ عَظِيمٌ

When you received it with your tongues and you were saying with your mouths what there wasn't any knowledge for you of it, and you were reckoning it as trivial, and it, in the Presence of Allah, is grievous [24:15]

وَلَوْ لَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

And why did you not, when you heard it, say, 'It cannot happen for us that we should be speaking with this. Glorious are You! This is a grievous slander' [24:16]

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

Allah Advises you, lest you repeat to the like of it, ever, if you were Momineen [24:17]

وَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَ اللَّهُ عَلِيمٌ حَكِيمٌ

And Allah Clarifies the Signs to you, and Allah is Knowing, Wise [24:18]

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَ الْآخِرَةِ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لَا تَعْلَمُونَ

Those who love that the scandal should spread regarding those who believe, for them would be a painful Punishment, and Allah Knows while you are not knowing [24:19]

وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ وَ أَنَّ اللَّهَ رُؤُوفٌ رَحِيمٌ

And except that there is the Grace of Allah upon you and His Mercy, and that Allah is Kind, Merciful [24:20]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ وَ مَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَ لَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

O you those who believe! Do not follow the footsteps of Satan! And one who follows the footsteps of Satan, then he enjoins with the immoralities and the evil. And had it not been for the Grace of Allah upon you and His Mercy, not one of you would be purified (from his sins), ever! But, Allah Purifies ones He so Desires to, and Allah is Hearing, Knowing [24:21]

وَ لَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَ السَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى وَ الْمَسَاكِينَ وَ الْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَ لِيَعْفُوا وَ لِيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ

And the possessors of Grace and abundance from you should not swear from giving to the near of kin, and the poor, and the Emigrants in the Way of Allah, and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعُنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ

Surely, those who accuse chaste married women, the unaware Mominat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23]

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24]

يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

On that day Allah will Fulfil them, their Religion, the Truth, and they will come to know that Allah, He is the Manifest Truth [24:25]

الْحَيِّثَاتِ لِلْحَيِّثِينَ وَ الْحَيِّثُونَ لِلْحَيِّثَاتِ وَ الطَّيِّبَاتِ لِلطَّيِّبِينَ وَ الطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ

Wicked women are for the wicked men, and the wicked men are for the wicked women, and the good women are for the good men, and the good men are for the good women. They are innocent from what they are saying. For them is Forgiveness and an honourable sustenance [24:26].

روى الزهري عن عروة بن الزبير و سعيد بن المسيب و غيرهما عن عائشة أنها قالت كان رسول الله ص إذا أراد سفرا أقرع بين نساءه فأيتهم خرج سهمها خرج بما فأقرع بيننا في غزوة غزاهما فخرج فيها سهمي و ذلك بعد ما أنزل الحجاب فنخرجت مع رسول الله ص حتى فرغ من غزوه و قفل.

It is reported by Al Zuhry, from Urwa bin Al Zubeyr and Saeed Bin Al Musayyab, and other from Ayesha (fabricator) having said, 'Whenever Rasool Allah ^{SAW} wanted to travel, he ^{SAW} drew lots between his ^{SAW} women. So, whichever of them her lot came out, he ^{SAW} would go out with her. He ^{SAW} drew lots between us during a military expedition he ^{SAW} led, and my lot came out, and that was after the Revelation of (the Verse of) the Hijab. So, I went out with Rasool Allah ^{SAW} until he ^{SAW} was free from his ^{SAW} military expedition and came back''.

و روي أنها كانت غزوة بني المصطلق من خزاعة.

And it is reported that it was the military expedition of the clan of Al Mustaliq — from Khuzaie.

قالت و دنونا من المدينة فقتل حن أذنوا بالرحيل فمشيت حتى جاوزت الجيش فلما قضيت شأني أقبلت إلى الرجل فلمست صدري فإذا بعقد من جرح ظفار قد انقطع فرجعت فالتسست عقدي فحسني ابتغاؤه.

She said, 'And we were near from Al Medina, and I stood up when they proclaimed with the departure and I walked until I crossed over the army. When I had fulfilled my need, I returned to the rider. I touched my chest, and there was a necklace from part of onyx which had been cut. So I returned and touched my necklace, and seeking it withheld me.

و أقبل الرهط الذين كانوا يرحلون فحملوا هودجي على بعيري الذي كنت أركب و هم يحسبون أنني فيه و كانت النساء إذ ذلك خفافا و لم يهبلهن اللحم و إنما يأكلن العلف من الطعام فبعثوا الجمل و ساروا و وجدت عقدي و جئت منازلهم و ليس بما داع و لا مجيب فدنوت من منزلي الذي كنت فيه و ظننت أن القوم سينفذوني فيرجعون إلي

And the group came, those who had made me ride. They were carrying my carriage upon my camel which I had ridden, and they were reckoning that I was in it, and the women, when it was that, were light and the meat did not overcome them, and rather they were eating light food. They sent the camel and travelled, and I found my necklace and came to their houses, and there wasn't any caller at it nor an answerer. I went near my house which I used to be in and I thought that the people would have missed me and they would be returning to me.

فبينما أنا جالسة إذ غلبني عياني فتمت و كان صفوان بن المعطل السلمي قد عرس من وراء الجيش فأصبح عند منزلي فرأى سواد إنسان نائم فعرفني حين رأي فخرمت وجهي بجلابي و و الله ما كلمني بكلمة حتى أناخ راحلته فركبتها فانطلق يقود الراحلة حتى أتينا الجيش بعد ما نزلوا موغرين في حر الظهيرة فهلك من هلك في و كان اللذي تولى كبره منهم عبد الله بن أبي سليل

While I was seated when my eyes overcame me so I slept; and Safwan Bin Al Ma'tal Al Salmy had rested from behind the army. I woke up in the morning in my house and I saw a black man sleeping. He recognised me when he saw me, so I covered my face with my veil, and by Allah^{-azwj}, he did not speak to me with a word until I knelt his camel and rode it. He went on guiding the camel until we came to the army after the severity of the heat of the afternoon, and the one who perished, perished in (it), **and those who assumed its major share from them, [24:11]**, was Abdullah Bin Salul.

فقدنا المدينة فاشتكت من قدمها شهرا و الناس يفيضون في قول أهل الإفك و لا أشعر بشيء من ذلك و هو يربيني في وحي غير أني لا أعرف من رسول الله من اللطف الذي كنت أرى منه من اشتكى إنفا يدخل و يسلم و يقول كيف تبيكم

We arrived at Al Medina, I complained of the publicity when I arrived at it, and the people were exposing regarding the words of the people of the obvious lie, and I was not aware of anything from that, and he had nourished me during my pains, apart from that I did not recognise from Rasool Allah^{-saww}, the kindness which I used to see from him^{-saww}—I complained. But rather he^{-saww} entered and greeted and said: 'How was your journey?'

فذلك يزيني و لا أشعر بالبشر حتى خرجت بعد ما نقيت و خرجت معي أم مسطح قبل المصانع و هو معتزنا و لا نخرج إلا ليلا إلى ليل و ذلك قبل أن يتخذ الكنف و أمرنا أمر العرب الأول في القنرة و كنا نتأذى بالكنف أن نتخذها عند بيوتنا

That saddened me and I was not aware of the evil until I went out after I had recovered, and Umm Mastah went came out with me before Al Masanie, and it was out defecation, and we did not go out except at night to a night, and that was before the toilet had been taken, and our matter was the matter of the former Arabs regarding the hiking, and we used to be bothered with the toilet that we should be taking it in our houses.

فانطلقت أنا و أم مسطح و أمها بنت صخر بن عام خالة أبي فغثرت أم مسطح في مرطها فقالت تعس مسطح فقلت لها بئس ما قلت أ تسبين رجلا قد شهد بدرا قالت أي هنتاه ألم تسعني ما قال قلت و ما ذا قال فأخبرتني بقول أهل الإفك فازددت مرضا إلى مرضي

So we went, I and Umm Mastah and her mother Bint Sakhar Bin Aam, a maternal aunt of my father. Umm Mastah stumbled in her dress and she said, 'Mastah is ruined'. I said to her, 'Evil is what you said. Are you reviling a man who has attended Badr?' She said, 'Yes, or have you not heard what he said?' I said, 'And what is that?' So she informed me with the words of the people of the lies, and it increased the illness to my illness.

فلما رجعت إلى منزلي دخل علي رسول الله من ثم قال كيف تبيكم قلت تأذن لي أن آتي أبي قالت و أنا أريد أتيقن الخبر من قبله فأذن لي رسول الله فبعت أبي و قلت لأمي يا أمه ما ذا يتحدث الناس فقالت أي بنية هوني عليك فو الله لعل ما كانت امرأة قط و صبيبة عند رجل يحبها و لها ضرائر إلا أكفرن عليها قلت سبحان الله أو قد تحدث الناس بهذا قالت نعم

When I returned to my house, I went to Rasool Allah^{-saww}. Then he^{-saww} said: 'How was your journey?' I said, 'Will you^{-saww} permit me to go to my parents?' She said, 'And I wanted to confirm the news from before him^{-saww}'. Rasool Allah^{-saww} permitted me and I came to my parents and said to my mother, 'O mother! What is that which the people are narrating?' She said, 'Yes, daughter, it is a disgrace upon you. By Allah^{-azwj}, perhaps there has not been any

woman or child with a man he loved her, and there are harms with her, except it is more upon her'. I said, Glory be to Allah^{-azwj-}! Or the people are narrating this?' She said, 'Yes'.

فمكثت تلك الليلة حتى أصبحت لا يرقأ لي دمع ولا أكفحل بنوم حتى أصبحت أبكي ودعا رسول الله من أسامة بن زيد و علي بن أبي طالب عليه السلام حين استغلبت الوحي يستغثيرهما في فراق أهله فأما أسامة فأشار على رسول الله من بالذي علم من براءة أهله بالذي يعلم في نفسه من الود فقال يا رسول الله هم أهلك ولا نعلم إلا خيرا

I remained that night I woke up in the morning, and my tears had not dried up, nor was I sleepy until the morning. I cried, and Rasool Allah^{-sawww-} called Asama Bin Zayd and Ali^{-asws-} Bin Abu Talib^{-asws-} when the Revelation was delayed, to consult them regarding the separation (divorcing) of his^{-sawww-} wives. As for Asama, he consulted unto Rasool Allah^{-sawww-} by that which he knew from the innocence of his^{-sawww-} wives, by that which he knew within himself, of the cordiality. He said, 'O Rasool Allah^{-sawww-}! They are your^{-sawww-} family and we do not know except goodness'.

و أما علي بن أبي طالب عليه السلام فقال لم يضييق الله عليك و النساء سواها كثير و إن تسأل الجارية تصدقك فدعا رسول الله من بريرة فقال يا بريرة هل رأيت شيئا يرينك من عائشة قالت بريرة و الذي بعثك بالحق إن رأيت عليها أمرا قط أغصصه عليها أكثر من أنما جارية حديفة المس تنام عن حدين أهلها

And as for Ali^{-asws-} Bin Abu Talib^{-asws-}, he^{-asws-} said: 'Allah^{-azwj-} has not Constrained upon you^{-sawww-}, and the women besides them are a lot, and if you^{-sawww-} were to ask the girl she would ratify you^{-sawww-}'. So, Rasool Allah^{-sawww-} called Bureyrah and said: 'O Bureyra! Have you seen anything you have seen from Ayesha?' Bureyrah said, 'By the One^{-azwj-} Who Sent you^{-sawww-} with the Truth! If I see anything against her any matter at all, I would cover it upon her more than that, she is a girl of young age. She slept from the meal of her family'.

قالت و أنا و الله أعلم أبي بريرة و ما كنت أظن أن ينزل في شأنني وحي يظلي و لكي كنت أرمو أن يرى رسول الله من رؤيا يرثي الله بما أنزل الله على نبيه و أخذته ما كان يأخذه من برحاء الوحي حتى أنه ليمتدح عنه مثل الجمان من العرق و هو في اليوم الثاني من القول الذي أنزل عليه

She (Ayesha) said, 'And by Allah^{-azwj-}, I knew I was innocent, and I did not do a thing that a Revelation would come regarding my matter to be recited, but I was hoping that Rasool Allah^{-sawww-} would see a dream Allah^{-azwj-} would Prove my innocence by it. Allah^{-azwj-} Revealed unto His^{-azwj-} Prophet^{-sawww-}, and it seized him^{-sawww-} what used to seize him^{-sawww-} from the climax of the Revelation until there rolled down from him^{-sawww-} like the pearls, from the perspiration, and he^{-sawww-} was during the day of various Words which had been Revealed upon him^{-sawww-}.'

فلما سرى عن رسول الله من قال أبشرني يا عائشة أما و الله فقد برأك الله فقالت أمي قومي إليه فقلت و الله لا أقوم إليه و لا أحمد إلا الله و هو الذي برأني فأنزل الله تعالى إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ

When it was gone from Rasool Allah^{-sawww-}, he^{-sawww-} said: 'Receive glad tidings, O Ayesha! But by Allah^{-azwj-}! Allah^{-azwj-} has Proved your innocence'. My mother said, 'Arise to go to him^{-sawww-}'. I said, 'By Allah^{-azwj-}! I will not arise to go to him^{-sawww-}, nor will I praise anyone except Allah^{-azwj-}, and He^{-azwj-} is the One^{-azwj-} Who Proved my innocence'. So Allah^{-azwj-} the Exalted Revealed: **Surely those who are coming with the falsehood [24:11].**

1 فس، تفسير القمي قوله إن الذين جاؤ بالإفك إن العامة روت أنها نزلت في عائشة وما رويت به في عزوة بني المصطلق من خزاعة و أما الخاصة فإنهم روت أنها نزلت في مارية القبطية وما رمتها به عائشة

Tafseer Al-Qummi – His^{-azwj} Words: **Surely those who are coming with the falsehood [24:11].**
– ‘The general Muslims are reporting that it was Revealed regarding Ayesha and what she had been accused with during the military expedition of the clan of Al-Mustaliq, from Khuza’a; and as for the special ones (Shias), they are reporting that it was Revealed regarding Mariah Qibtiyya and what she had been accused with by Ayesha’.¹¹⁶

2 وَ فِي تَفْسِيرِ النُّعْمَانِيِّ عَنِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ مِنْهُ الْحَدِيثُ فِي أَمْرِ عَائِشَةَ وَ مَا رَمَاهَا بِهِ عَبْدُ اللَّهِ بْنُ أَبِي سَلُولٍ وَ حَسَّانُ بْنُ ثَابِتٍ وَ مِسْطَاحُ بْنُ أَثَانَةَ فَأَنْزَلَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ الْآيَةَ فَكُلَّمَا كَانَ مِنْ هَذَا وَ شِبْهِهِ فِي كِتَابِ اللَّهِ فَهُوَ بِمَا تَأْوِيلُهُ قَبْلَ تَنْزِيلِهِ.

In Tafseer Al-Numani – ‘From Amir Al-Momineen^{-asws}, and from him^{-asws} is the Hadeeth regarding the matter of Ayesha, and what she had been accused with by Abdullah Bin Abu Salul, and Hassan Bin Sabit, and Mistah Bi Usasa, so Allah^{-azwj} the Exalted Revealed: **Surely those who are coming with the falsehood [24:11]** – the Verse. So, all of what was from this, and resembling it, in the Book of Allah^{-azwj}, it is from what its interpretation is before its Revelation’.¹¹⁷

¹¹⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 19 H 1

¹¹⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 19 H 2

CHAPTER 20 – MILITARY EXPEDITION OF AL-HUDAYBIYA AND THE ALLEGIANCE OF THE CONTENTMENT AND THE UMAH OF ACCOMPLISHMENT AND THE REST OF THE EVENTS

الآيات البقرة وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ

The Verses – (Surah) Al Baqarah: ***And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing [2:114]***

و قال سبحانه وَ قَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَ لَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And the Glorious Said: ***And fight in the Way of Allah with those who fight with you, and do not be aggressive; surely Allah does not love the aggressors [2:190]***

وَ اقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَ أَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُوكُمْ وَ الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَ لَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جِزَاءُ الْكَافِرِينَ

And kill them wherever you find them; and Fitna (the strife) is more severe than the killing; and do not kill them at the Sacred Masjid until they fight you in it; so if they do fight you, then kill them. Like that is the recompense of the Kafirreen (unbelievers) [2:191]

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

But if they discontinue (the Fitna), then surely Allah is Forgiving, Merciful [2:192]

وَ قَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَ يَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

And fight with them until there does not happen to be any Fitna (strife) and the Religion only happens to be for Allah. So if they do discontinue (Fitna), then there should not be hostility except upon the unjust ones [2:193]

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَ الْحُرْمَاتُ قِصَاصٌ فَمَنْ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

The Sacred Month with the sacred Month and the Sacred things are (subject to) retaliation; So the one who assaults upon you, then assault upon him with the like of what he assaulted upon you; and fear Allah and know that Allah is with the fearing ones [2:194]

إلى قوله تعالى وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Up to the Words of the Exalted: **And complete the Hajj and the Umrah for Allah; but if you are restricted, then whatever is easy from the offering; and do not shave your heads until the offering reaches its place [2:196]**

المائدة يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالَهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

(Surah) Al Maidah: **O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain, so Allah can Know the one who fears Him in private. But the one who exceeds after that, for him would be a painful Punishment [5:94]**

الأنفال وَمَا لَهُمُ أَلَّا يُعَذِّبَهُمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَاؤُهُ إِلَّا الْمُتَنَفِّسُونَ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

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]

الحج إِنْ الَّذِينَ كَفَرُوا وَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ فِيهِ وَ الْبَادِ وَ مَنْ يُرِدْ فِيهِ بِالْحَادِ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابِ أَلِيمٍ

(Surah) Al Hajj: **Surely those who are committing Kufr and blocking from the Way of Allah and the Sacred Masjid which We Made it for the people to be equal therein, the dweller in it and the visitor, and the one who responds with the heresy, with injustice, We will Make him taste from the painful Punishment [22:25]**

الفتح إِنْ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ وَ مَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا

(Surah) Al Fat'h: **Surely, those pledging allegiance to you are rather pledging their allegiances to Allah, the Hand of Allah being Above their hands. So the one who breaks, is rather breaking against himself, and the one who fulfils with what Allah Covenanted upon him, would be Given a Mighty Recompense [48:10]**

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَ أَهْلُونَا فَاسْتَغْفِرْ لَنَا يَقُولُونَ بِأَلْسِنَتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

Those Bedouins who stayed behind will be saying to you, 'Our wealth and our families pre-occupied us, therefore seek Forgiveness for us'. They are saying with their tongues what isn't in their hearts. Say: 'So who can control anything for you from Allah if He Intends harm with you or Intends benefit with you? But, Allah would always be Aware with what you are doing' [48:11]

بَلْ ظَنَنْتُمْ أَنْ لَّنْ يَنْقَلِبَ الرَّسُولُ وَ الْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَ زِينَ ذَلِكَ فِي قُلُوبِكُمْ وَ ظَنَنْتُمْ ظَنًّا سَوِيًّا وَ كُنْتُمْ قَوْمًا بُورًا

But, you thought that the Rasool and the Momineen would never return to their families, ever, and that was adorned in your hearts, and you thought the evil thought, and you were a doomed people [48:12]

وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا

And one who does not believe in Allah and His Rasool, so We have Prepared for the Kafirs, a Blazing Fire [48:13]

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَعْفُرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And for Allah is the Kingdom of the skies and the earth. He Forgives one He so Desires to and Punishes one He so Desires to, and Allah was always Forgiving, Merciful [48:14]

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْتِيَهُمْ دَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ فُلْنِ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ نَحْنُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

The ones staying behind would be saying to you when you go to spoils of war in order to take these, 'Leave us to follow you', intending to change the Speech of Allah. Say: 'You will never follow us! Like that, Allah has Said from before'. So they would be saying, 'But you are envying us'. But they were not understanding except a little [48:15]

قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدْعُونَ إِلَى قَوْمِ آوَلِي نَاسٍ شَدِيدِ ثِقَاتِهِمْ أَوْ يُسَلِّمُونَ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا وَ إِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا

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]

لَيْسَ عَلَى الْأَعْمَى حَرْجٌ وَلَا عَلَى الْأَعْرَجِ حَرْجٌ وَلَا عَلَى الْمَرِيضِ حَرْجٌ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا

It isn't upon the blind to go out, nor a blame upon the lame, nor a blame upon the sick ones. And one who obeys Allah and His Rasool, He would Enter him into Gardens with the rivers flowing beneath them, and one who turns back, He would Punish him with a painful Punishment [48:17]

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأْتَانَهُمْ فُتْحًا قَرِيبًا

Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, and He Knew what was in their hearts, so He Sent down the tranquillity upon them and Rewarded them with a near victory [48:18]

وَمَغَائِمَ كَثِيرَةً يُأْخِذُونَهَا وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

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

وَعَدَّكُمْ اللَّهُ مَغَائِمَ كَثِيرَةً تَأْخِذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَ لَتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَ يُهْدِيَكُمْ 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]

إلى قوله تعالى الفتح وَ لَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وِلِيًّا وَ لَا نَصِيرًا

Up to His^{-azwj} Words of (Surah) Al Fat'h: **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]

وَ هُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَ أَيْدِيَكُمْ عَنْهُمْ بِطَنْ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَ كَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

And He is the One Who Restrained their hand from you, and your hands from them in the valley of Makkah from after your victory over them, and Allah was always Seeing with what you do [48:24]

هُمُ الَّذِينَ كَفَرُوا وَ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَ لَوْ لَا رِجَالٌ مُؤْمِنُونَ وَ نِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْنَتِكُمْ مِنْهُمْ مَعَرَّةٌ بَغِيرَ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

They are those who committed Kufr and blocked you from the Sacred Masjid, and prevented the sacrificial animal to reach its place. And if the Momineen men and the Mominaat women, whom you did not know might have been trampled upon, then a harm might have afflicted you from them without knowledge – in order for Allah to Enter into His Mercy one He so Desires to. If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]

إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَ عَلَى الْمُؤْمِنِينَ وَ أَلَزَمَهُمُ الْكَلِمَةَ التَّقْوَى وَ كَانُوا أَحَقَّ بِهَا وَ أَهْلِهَا وَ كَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

When those who committed Kufr made the fanaticism to be in their hearts, fanaticism of the (days of) ignorance, then Allah Sent down the tranquillity upon His Rasool and upon the Momineen and Necessitated the Word of piety for them, and they were deserving of it and rightful of it, and Allah was always Knowing of all things [48:26]

لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُؤُوسَكُمْ وَ مُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا

Allah has Validated the dream of His Rasool with the Truth - You will be entering the Sacred Masjid in safety if Allah so Desires, your heads being shaven and (others) with hair-cut, not fearing. He Knows what you do not know, and He Made from besides that, a near victory [48:27]

المتحنة يا أيها الذين آمنوا إذا جاءكم المؤمنات مهاجرات فامتحنوهن الله أعلم بإيمانهن فإن علمتموهن مؤمنات فلا ترجعوهن إلى الكفار لا هن حل لكم ولا هن يحلون لهن و اتوهن ما أنفقوا ولا جناح عليكم أن تنكحوهن إذا اتينكموهن أجورهن ولا تمسكوا بعصم الكوافر و سئلوا ما أنفقتم و ليسئلوا ما أنفقوا ذلكم حكم الله بيبئكم و الله عليهم حكيم

(Surah) Al Mumtahana: **O you those who believe! When the Mominaat come emigrating to you, then test them. Allah is more Knowing of their Eman. Then if you know them to be Mominaat, do not return them to the Kafirs. Neither are these (women) Permissible for them (Kafirs), nor are they Permissible for these ones. And give them what they spent, and there is no blame upon you if you were to marry them, when you have given them their dowries, and do not hold on to the ties of marriage of the Kafir women, and ask for what you spent and let them ask for what they spent. That is the Decision of Allah, Deciding between you, and Allah is most Knowing, Wise [60:10]**

وَ إِنْ فَاتَكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعاقِبْتُمْ فَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِثْلَ مَا أَنْفَقُوا وَ اتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

And if from your wives, anything is lost from you to the Kafirs, then you marry successively, so give those whose wives had gone away the like of what they had spent, and fear Allah Whom you are believing in [60:11]

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُمْ قُرَيْشٌ حِينَ مَنَعُوا رَسُولَ اللَّهِ ص دُخُولَ مَكَّةَ وَ الْمَسْجِدِ الْحَرَامِ.

And it is reported from Abu Abdullah^{-asws}: ‘They are Quraysh, when they prevented Rasool-Allah^{-saww} from entering Makkah and the Sacred Masjid’.

ثم قال رحمه الله قصة فتح الحديبية قال ابن عباس إن رسول الله ص خرج يريد مكة فلما بلغ الحديبية وقفت ناقته و زجرها فلم تنجر و بركت الناقة فقال أصحابه خلأت الناقة فقال ص ما هذا لها عادة و لكن حبسها حابس الفيل و دعا عمر بن الخطاب ليرسله إلى أهل مكة ليأذنوا له بأن يدخل مكة و يحل من عمرته و ينحر هديه

Then he said regarding the story of Al-Hudaybiya, ‘Ibn Abbas said, ‘Rasool-Allah^{-saww} went out intending Makkah. When he^{-saww} reached Al-Hudaybiya, his^{-saww} camel stood and he^{-saww} spurred it on, but it did not move, and the camel knelt. His^{-saww} companions said: ‘The camel is immovable’. He^{-saww} said: ‘This is not its habit, but the Withholder of the elephants has Withheld it’, and he^{-saww} called Umar Bin Al-Khattab and sent him to the people of Makkah in order to get permission for him^{-saww} to enter Makkah and permit from his^{-as} Umrah and sacrifice his^{-saww} offering.

فقال يا رسول الله ما لي بما حميم و إني أخاف قريشا لشدة عداوتي إياها و لكن أدلك على رجل هو أعز بما مني عثمان بن عفان فقال صدقت فدعا رسول الله ص عثمان فأرسله إلى أبي سفيان و أشراف قريش يخبرهم أنه لم يأت لحرب و إنما جاء زائرا لهذا البيت معظما لحرمة

He said, ‘O Rasool-Allah^{-saww}! There is no intimate one for me at it, and I fear Quraysh due to the intensity of my enmity towards it, but I shall point you^{-saww} upon a man who is more honourable with it than I am, Usman Bin Affan’. He^{-saww} said: ‘You speak the truth’. Rasool-Allah^{-saww} called Usman and sent him to Abu Sufyan and the noblemen of Quraysh to inform them that he^{-saww} has not come for the war, and rather he^{-saww} has come as a visitor of this House (Kabah), revering to its Sanctity.

فاحتبسته قريش عندها فبلغ رسول الله ص و المسلمون أن عثمان قد قتل فقال ص لا نبرح حتى نناجز القوم فدعا الناس إلى البيعة فقام رسول الله ص إلى الشجرة فاستند إليها و بايع الناس على أن يقاتلوا المشركين و لا يفروا

Quraysh withheld him with them, and news reached Rasool-Allah^{-saww} and the Muslims thought that Usman had been killed. He^{-saww} said: 'Do not move until we accomplish the people (purpose)'. He^{-saww} called the people to the allegiance (renewal). Rasool-Allah^{-saww} stood by a tree and leaned towards it and the people pledged allegiance upon that they will neither fight the Polytheists nor flee.

قال عبد الله بن مغفل كنت قائما على رأس رسول الله ص ذلك اليوم و بيدي غصن من السمرة أذب عنه و هو يبايع الناس فلم يبايعهم على الموت و إنما يبايعهم على أن لا يفروا.

Abdullah bin Magfal said, 'I was standing by the head of Rasool-Allah^{-saww} on that day and in my hand was a branch of the tree flicking (insects) away from him^{-saww}, and he^{-saww} was taking allegiances of the people. They did not pledge their allegiances upon the death, and rather they pledged their allegiance that they will not flee'.

و روى الزهري و عروة بن الزبير و المسور بن مخرمة قالوا خرج رسول الله ص من المدينة في بضع عشرة مائة من أصحابه حتى إذا كانوا بذي الحليفة قلد رسول الله ص الهدى و أشعره و أحرم بالعمرة و بعث بين يديه عينا له من خزاعة يخبره عن قريش

And it is reported by Al-Zuhry and Urwah Bin Al-Zubeyr and Al-Masour Bin Makhrama said, 'Rasool-Allah^{-saww} went out from Al-Medina among ten hundreds of his^{-saww} companion until when they were at Zul Huleyfa. Rasool-Allah^{-saww} collared the sacrificial animal and marked it, and wore Ihraam for the Umrah, and sent in front of him^{-saww}, a spy of his^{-saww} from Khuzaie to inform him^{-saww} about Quraysh.

و سار رسول الله ص حتى إذا كان بغدير الأشطاط قريبا من عسفان أتاه عينه الخزاعي فقال إني تركت كعب بن لؤي و عامر بن لؤي قد جمعوا لك الأحابيش و جمعوا لك جموعا و هم قاتلونك أو مقاتلونك و صادقك عن البيت

And Rasool-Allah^{-saww} travelled until when he^{-saww} was at Ghadeer nearby were tents near from Asfan, his^{-saww} informer Al-Khuzaie came to him. He said, 'I left Ka'ab Bin Lawy and Aamir Bin Lawy. They have gathered the Ethiopians and the crowds for fighting you^{-saww}, and they are thinking of killing you^{-saww} or your^{-saww} fighters, and block you^{-saww} from the House (Kabah)'.

فقال ص روحوا فراحوا حتى إذا كانوا ببعض الطريق قال النبي ص إن خالد بن الوليد بالغميم في خيل القريش طليعة فخذوا ذات اليمين و سار ص حتى إذا كان بالثنية بركت راحلته فقال ص ما خلأت القصوى و لكن حبسها حابس الفيل

He^{-saww} said: 'Go ahead!' They went ahead until when they were in one of the roads, the Prophet^{-saww} said: 'Khalid Bin Al-Waleed is with the white turban among the cavalry of Quraysh at the forefront, so take to the right!' And he^{-saww} travelled until when he^{-saww} at the mountain pass, his^{-saww} camel knelt. He^{-saww} said: 'The camel has not given up, but the Withholder of the elephants has Withheld it'.

ثم قال و الله لا يسألوني خطة يعظمون فيها حرمت الله إلا أعطيتهم إياها ثم زجرها فوثبت به

Then he^{-saww} said: 'By Allah^{-azwj}! They will not ask me^{-saww} for any plan they would be revering in it the Sanctity of Allah^{-azwj} except I^{-saww} shall grant it to them'. Then he^{-saww} spurred it on and it leapt with him^{-saww}.

قال فعدل حتى نزل بأقصى الحديبية على ثم قليل الماء إنما يتبرضه الناس تبرضا فشكوا إليه العطش فانتزع سهما من كنانته ثم أمرهم أن يجعلوه في الماء فو الله ما زال يجيش لهم بالري حتى صدروا عنه

He said, 'Then he amended course until he^{-saww} descended by the outskirts of Al-Hudaybiya at a spring of little water, but rather the people had covered it with a covering. They complained to him^{-saww} of the thirst, so he^{-saww} removed his^{-saww} arrow from his^{-saww} quiver, then instructed them that they should make it to be in the water. By Allah^{-azwj}! It did not cease to overflow with the water until they were saturated from it.

فبينما هم كذلك إذ جاءهم بديل بن ورقاء الخزاعي في نفر من خزاعة وكانوا عيبة نصح رسول الله ص من أهل تحامة فقال إني تركت كعب بن لؤي و عامر بن لؤي و معهم العوذ المطافيل و هم مقاتلونك و صادوك عن البيت

While they were like that when Badeel Bin Warqa Al-Khuzai came among a number of (clan of) Khuza'a, and they used to fault the advice of Rasool-Allah^{-saww} from the people of Tahama. He said: 'I left behind Ka'ab bin Lawy and Aamir Bin Lawy, and with them were the enthusiastic fighters, and they would be fighting you^{-saww} and blocking you^{-saww} from the House (Kabah)'.

فقال رسول الله ص إنا لم نجئ لقتال أحد و لكننا جئنا معتمرين و إن قريشا قد نكثتهم الحرب و أضرت بهم فإن شاءوا ماددتهم مدة و يخلوا بيني و بين الناس و إن شاءوا أن يدخلوا فيما دخل فيه الناس فعلوا و إلا فقد جموا و إن أبوا فو الذي نفسي بيده لأقاتلنهم على أمري هذا حتى تنفرد سالفتي أو لينفذن الله تعالى أمره

Rasool-Allah^{-saww} said: 'We did not come for fighting anyone, but we have come to perform Umrah, and that Quraysh have been fatigued by the war, and have been struck by them (Muslims), so if they like they can help them with a help, and free the way between me^{-saww} and the people, and if they like they can enter them (Muslims) to be among what the people enter into, they can do so, or else they (Muslims) have already gathered, and if they refuse, then by the One^{-azwj} in Whose Hand is my^{-saww} soul, I^{-saww} will fight them upon this matter of mine^{-saww} until my^{-saww} predecessors are isolated or Allah^{-azwj} the Exalted Implements His^{-azwj} Command'.

فقال بديل سأبلغهم ما تقول فانطلق حتى أتى قريشا فقال إنا قد جئناكم من عند هذا الرجل و إنه يقول كذا و كذا فقام عروة بن مسعود الثقفي فقال إنه قد عرض عليكم خطة رشد فاقبلوها و دعوني آتة فقالوا آتته فأتاه فجعل يكلم النبي ص و قال له رسول الله ص نحوا من قوله لبديل

Badeel said, 'I shall deliver to them what you^{-saww} are saying'. He went until he came to Quraysh and said, 'I have come to you from the presence of this man and he^{-saww} is saying such and such'. Urwa Bin Masoud Al-Saqafy stood up and said, 'He^{-saww} has presented to you a righteous place, so accept it and leave me to go to him^{-saww}'. They said, 'Go to him^{-saww}'. So, he went on to speak to the Prophet^{-saww}, and Rasool-Allah^{-saww} said to him approximate from his^{-saww} words of Badeel.

فقال عروة عند ذلك أي محمد أ رأيت إن استأصلت قومك هل سمعت بأحد من العرب اجتاح أصله قبلك و إن تكن الأخرى فو الله إني لأرى وجوها و أرى أوياشا من الناس خلقا أن يفروا و يدعوك فقال له أبو بكر امصص بظر اللات أن نحن نفر عنه و ندعه فقال من ذا قالوا أبو بكر قال أما و الذي نفسي بيده لو لا يد كانت لك عندي لم أجزك بما لأجبتك

Urwah said during that, 'Yes Muhammad^{-sawww}! If your^{-sawww} people are eradicated, have you^{-sawww} heard anyone from the Arabs ravage his own origins? And if you^{-sawww} become the other, then by Allah^{-azwj}, I see its aspect and I see the youths of the people as being such people that they would flee and leave you^{-sawww}'. Abu Bakr said to him, '(Obscenity)! Would we flee from him^{-sawww} and leave him^{-sawww}?' He said, 'What is this Abu Bakr talking about?' He said, 'But, by the One^{-azwj} in Whose Hand in my soul! Had it not been for a favour for you which was with me, I would not have allowed you with it. I would answer you'.

قال و جعل يكلم النبي ص و كلما كلمه أخذ بلحيته و المغيرة بن شعبة قائم على رأس النبي ص و معه السيف و عليه المغفر فكلما أهوى عروة بيده إلى لحية رسول الله ص ضرب يده بنعل السيف و قال آخر يدك عن لحية رسول الله ص قبل أن لا ترجع إليك

He said, 'And he went on to speak with the Prophet^{-sawww}, and every time he spoke, he grabbed his^{-sawww} beard, and Al-Mugheira Bin Sa'aba was standing by the head of the Prophet^{-sawww} and with him was the sword, and upon him was the helmet. So, every time his bare hand overcame to the beard of Rasool-Allah^{-sawww}, he struck his hand with the base of the sword and said, 'Delay your hand from the beard of Rasool-Allah^{-sawww} before it does not return to you!'

فقال من هذا قالوا المغيرة بن شعبة قال أي غدر أ و لست أسعى في غدرك قال و كان المغيرة صحب قوما في الجاهلية فقتلهم و أخذ أموالهم ثم جاء فأسلم فقال النبي ص أما الإسلام فقد قبلنا و أما المال فإنه مال غدر لا حاجة لنا فيه.

He^{-sawww} said: 'What is this Al-Mugheira Bin Sa'aba saying?' He said, 'Yes, treachery, and I do not seek treachery in you^{-sawww}'. And Al-Mugheira had accompanied a group during the Pre-Islamic period and had killed them, and seized their wealth, then had come and become a Muslim. The Prophet^{-sawww} said: 'As for Al-Islam, we accept, and as for the wealth, it is wealth of treachery, there is no need for us regarding it'.

ثم إن عروة جعل يرمق صحابة النبي ص إذا أمرهم رسول الله ص ابتدروا أمره و إذا توضع ثاروا يقتتلون على وضوئه و إذا تكلموا خفضوا أصواتهم عنده و ما يحدون إليه النظر تعظيما له

Then Urwah went on to survey the companions of the Prophet^{-sawww}, when Rasool-Allah^{-sawww} ordered them, and they rushed to his^{-sawww} orders, and when they had performed Wudu they came fighting upon (assisting him^{-sawww}) to perform his^{-sawww} Wudu, and whenever they spoke, they lowered their voiced in his^{-sawww} presence, and they were not raising the look at him^{-sawww} in reverence to him^{-sawww}.

قال فرجع عروة إلى أصحابه و قال أي قوم و الله لقد وفدت على الملوك و وفدت على قيصر و كسرى و النجاشي و الله إن رأيت ملكا قط يعظمه أصحابه ما يعظم أصحاب محمد محمد إذا أمرهم ابتدروا أمره و إذا توضع كادوا يقتتلون على وضوئه و إذا تكلموا خفضوا أصواتهم عنده و ما يحدون إليه النظر تعظيما له و إنه قد عرض عليكم خطة رشد فاقبلوها

He said, 'Urwa returned to his companions and said, 'By Allah^{-azwj}! Which people had you delegate me to, and I have been delegated to Caesar and Chosroe and Al-Najashy. By Allah⁻

azwj! I have not seen any king being revered by his companions what the companions of Muhammad^{-saww} revering Muhammad^{-saww}. When he^{-saww} orders them, they rush to his^{-saww} command, and when he^{-saww} perform Wuduu, they almost kill each other upon his^{-saww} Wuduu, and when they speak they lower their voices in his^{-saww} presence, and they are not raising the look towards him^{-saww} in reverence to him^{-saww}, and he^{-saww} has presented to you all a righteous plan, accept it!'.

فقال رجل من بني كنانة دعوني آتته فقال الله فلما أشرف عليهم قال رسول الله ص هذا فلان و هو من قوم يعظمون البدن فابعثوها فبعثت له و استقبله القوم يلون فلما رأى ذلك قال سبحان الله ما ينبغي هؤلاء أن يصدوا عن البيت

A man from the clan of Kanana said, 'Leave me to go to him^{-saww}'. He said, 'Go to him^{-saww}'. When he overlooked upon them, Rasool-Allah^{-saww} said: 'This is so and so, and he is from a people who are revering the sacrificial offerings, so send it'. They sent it to him and the people welcomed him exclaiming Talbiyya. When he saw that, he said, 'Glory be to Allah^{-azwj}! It is not befitting that they should be blocked from the House (Kabah)'.

فقام رجل منهم يقال له مكرز بن حفص فقال دعوني آتته فقالوا الله فلما أشرف عليهم قال النبي ص هذا مكرز و هو رجل فاجر فجعل يكلم النبي ص فبينما هو يكلمه إذ جاء سهيل بن عمرو فقال ص قد سهل الله عليكم أمركم فقال اكتب بيننا و بينك كتابا

A man from them called Makraz Bin Hafs stood up and said, 'Leave me, I will go to him^{-saww}'. They said, 'Go to him'. When he overlooked upon them, the Prophet^{-saww} said: 'This is Makraz, and he is an immoral man. He went on to speak to the Prophet^{-saww}. While he was speaking to Him^{-azwj}, when Suheyl Bin Amro came, so he^{-saww} said: 'Allah^{-azwj} has Eased your matter upon you all!' He said, 'Write out an agreement between us and you^{-saww}'.

فدعا رسول الله ص علي بن أبي طالب عليه السلام فقال له اكتب بسم الله الرحمن الرحيم فقال سهيل أما الرحمن فو الله ما أدري ما هو و لكن اكتب باسمك اللهم فقال المسلمون و الله لا نكتبها إلا بسم الله الرحمن الرحيم

Rasool-Allah^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws} and said to him^{-asws}: 'Write, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'. Suheyl said, 'As for the Beneficent, so by Allah^{-azwj}, I do not know who He^{-azwj} is. But write, 'In Your^{-azwj} Name, O God^{-azwj}'. The Muslims said, 'By Allah^{-azwj}! We will not write it except as 'In the Name of Allah^{-azwj} the Beneficent, the Merciful''.

فقال النبي ص اكتب باسمك اللهم هذا ما قاضى عليه محمد رسول الله ص فقال سهيل لو كنا نعلم أنك رسول الله ما صددناك عن البيت و لا قاتلناك و لكن اكتب محمد بن عبد الله فقال النبي ص إني لرسول الله و إن كذبتوني

The Prophet^{-saww} said: 'Write, 'In Your^{-azwj} Name, O God^{-azwj}! This is what is decided between Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}'. Suheyl said, 'If we knew that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, we would not block you^{-saww} from the House (Kabah), nor fight against you^{-saww}. But write, 'Muhammad^{-saww} Bin Abdullah^{-asws}'. The Prophet^{-saww} said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj}, and even if you are belying me^{-saww}'.

ثم قال لعلي عليه السلام امح رسول الله فقال يا رسول الله إن يدي لا تتطلق بمحو اسمك من النبوة فأخذه رسول الله ص فمحا ثم قال اكتب هذا ما قاضى عليه محمد بن عبد الله سهيل بن عمرو و اصطلحا على وضع الحرب عن الناس عشر سنين يأمن فيهن الناس و يكف بعضهم عن بعض و على أنه من قدم مكة من أصحاب محمد حاجا أو معتمرا أو يبتغي من فضل الله فهو آمن على دمه و ماله

Then he^{-saww} said to Ali^{-asws}: 'Delete 'Rasool^{-saww} of Allah^{-azwj}'. He^{-asws} said: 'O Rasool-Allah^{-saww}! My^{-asws} hand cannot move in deletion of your^{-saww} name from the Prophet-hood'. So, Rasool-Allah^{-saww} took it and deleted it. Then he^{-saww} said: 'Write, 'This is what has been decided upon by Muhammad^{-saww} son of Abdullah^{-asws} and Suheyl Bin Amro, and reconciling upon that the war be placed (suspended) from the people for ten years, during which the people would be safe and restrain from each other, and upon that the one from the companions of Muhammad^{-saww} who arrives at Makkah for a need, or to perform Umrah, or seeking from the Grace of Allah^{-azwj}, there would be safety upon his blood, and his wealth.

و من قدم المدينة من قريش مجتازا إلى مصر أو الشام فهو آمن على دمه و ماله فإن بيننا عيبة مكفوفة و أنه لا إسلال و لا إغلال و أنه من أحب أن يدخل في عقد محمد و عهده دخل فيه و من أحب أن يدخل في عقد قريش و عهدهم دخل فيه.

And the one from Quraysh who arrives at Al-Medina going to Egypt or Syria, there would be safety upon his blood, and his wealth, for between us there are blinded faults, and there will neither be any chains nor any shackles, and the one who likes to enter into a pact of Muhammad^{-saww} and his^{-saww} covenant can enter into it, and the one who likes to enter into a pact of Quraysh and their covenants can enter into it''.

فتواثبت خزاعة فقالوا نحن في عقد محمد و عهده و تواثبت بنو بكر فقالوا نحن في عقد قريش و عهدهم فقال رسول الله ص على أن يخلو بيننا و بين البيت فنطوف فقال سهيل و الله ما تتحدث العرب أنا أخذنا ضغطة و لكن ذلك من العام المقبل فكتب

The (clan of) Khuza'a leapt and said, 'We are in a pact of Muhammad^{-saww} and his^{-saww} covenant', and the clan of Bakr said, 'We are in a pact of Quraysh and their covenant'. Rasool-Allah^{-saww} said: 'Upon that they would free the way between us and the House (Kabah), so we can perform Tawaaf'. Suheyl said, 'By Allah^{-azwj}! The Arabs will not narrated that we were seized under pressure. But that will be from the next year'. So, it was written.

فقال سهيل على أنه لا يأتيك منا رجل و إن كان على دينك إلا رددته إلينا و من جاءنا ممن معك لم نرده عليك فقال المسلمون سبحان الله كيف يرد إلى المشركين و قد جاء مسلما فقال رسول الله ص من جاءهم منا فأبعده الله و من جاءنا منهم رددناه إليهم فلو علم الله الإسلام من قلبه جعل له مخرجا

Suheyl said, 'Upon that no man from us will come to you^{-saww} and even if he was upon your^{-saww} Religion except you^{-saww} will return him to us, and the one who is with you^{-saww} comes to us, we will not return him to you^{-saww}'. The Muslims said, 'Glory be to Allah^{-azwj}! How can he return to the Polytheists and he has become a Muslim?' Rasool-Allah^{-saww} said: 'The one from us who goes to them, Allah^{-azwj} would Distance him, and the one from them who comes to us, we shall return him to them, for it Allah^{-azwj} Knows Al-Islam from his heart, will Make a way out to be for him'.

فقال سهيل و على أنك ترجع عنا عامك هذا فلا تدخل علينا مكة فإذا كان عام قابل خرجنا عنها لك فدخلتها بأصحابك فأقمت بها ثلاثا و لا تدخلها بالسلاح إلا السيوف في القراب و سلاح الراكب و على أن هذا الهدي حيث ما حبسناه محله لا تقدمه علينا

Suheyl said, 'And upon that you^{-saww} will return from us this year and will not enter Makkah upon us. When it will be the next year, we shall go out from it for you, and you^{-saww} can enter it with your^{-saww} companions, and you can stay at it for three (days), and you^{-saww} will not enter it with the weapons except for the swords in the sheaths, and the weapons of the riders; and

upon that this sacrificial animal will be where we withhold it in its place, will not be brought forwards to us’.

فقال ص نحن نسوق و أنتم تردون فبيننا هم كذلك إذ جاء أبو جندل بن سهيل بن عمرو يرسف في قيوده قد خرج من أسفل مكة حتى رمى بنفسه بين أظهر المسلمين فقال سهيل هذا يا محمد أول ما أقاضيك عليه أن ترده فقال النبي ص إنا لم نرض بالكتاب بعد قال و الله إذا لا أصلحك على شيء أبدا

He^{-saww} said: ‘We are ushering and you are returning’. While they were like that, when Abu Jandal Bin Suheyl Bin Amro came lingering in his seating. He had come out from the bottom of Makkah until he threw himself in the middle of the Muslims. Suheyl said, ‘O Muhammad^{-saww}! This is the first of what I am letting you decide upon him, that you^{-saww} return him’. The Prophet^{-saww} said: ‘We will not agree with the agreement afterwards’. He said, ‘Then I shall not reconcile with you^{-saww} upon anything, ever!’

فقال النبي ص فأجره لي قال ما أنا بمجيره لك قال بلى فافعل قال ما أنا بفاعل قال مكرز بلى قد أجزناه قال أبو جندل بن سهيل معاشر المسلمين أرد إلى المشركين و قد جئت مسلما أ لا ترون ما قد لقيت و كان قد عذب عذابا شديدا

The Prophet^{-saww} said: ‘Hire him^{-saww} to me’. He said, ‘I will not hire him to you^{-saww}’. He^{-saww} said: ‘Do it’. He said, ‘I will not do it’. Makraz said, ‘Yes we have employed him’. Abu Jandal Bin Suheyl said, ‘Community of Muslims! I shall return to the Polytheists. I have come to you as a Muslim. Do you not see what I am facing?, and he had been tormented with severe punishments.

فقال عمر بن الخطاب و الله ما شككت منذ أسلمت إلا يومئذ فأتيت النبي ص فقلت أ لست نبي الله قال بلى قلت أ لسنا على الحق و عدونا على الباطل قال بلى قلت فلم تعطي الدنيا في ديننا إذا قال إني رسول الله و لست أعصيه و هو ناصري

Umar Bin Al-Khattab said, ‘By Allah^{-azwj}! I did not doubt since I became a Muslim, except on that day. I came to the Prophet^{-saww} and said, ‘Aren’t you^{-saww} a Prophet^{-saww} of Allah^{-azwj}?’ He^{-saww} said: ‘Yes’. I said, ‘Aren’t we upon the Truth and our enemies upon the falsehood?’ He^{-saww} said: ‘Yes’. I said, ‘So why are we given the lowliness in our Religion then?’ He^{-saww} said: ‘I^{-saww} am Rasool^{-saww} of Allah^{-azwj}, and I^{-saww} will not disobey Him^{-azwj}, and He^{-azwj} is my^{-saww} Helper’.

قلت أ و لست تحدثنا أنا سنأتي البيت و نطوف حقا قال بلى أ فأخبرتكم أنا نأتيه العام قلت لا قال فإنك تأتيه و تطوف به فنحر رسول الله ص بدنة و دعا بحالقه فحلق شعره ثم جاءه نسوة مؤمنات فأنزل الله تعالى يا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمْ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ الْآيَةَ.

I said, ‘Or didn’t you^{-saww} narrate to us that we shall be going to the House (Kabah) and perform Tawaaf as a right?’ He^{-saww} said: ‘Yes, but did I^{-saww} inform you that we will be going to it this year?’ I said, ‘No’. He^{-saww} said: ‘You will be going to it and performing Tawaaf with it’. Rasool-Allah^{-saww} slaughtered his^{-saww} sacrificial animal and called for a barber. He shaved his^{-saww} head. Then the believing women came, and Allah^{-azwj} the Exalted Revealed: **O you those who believe! When the Momiinat come emigrating to you, [60:10] – the Verse.**

قال محمد بن إسحاق بن بشار و حدثني بريدة بن سفيان عن محمد بن كعب أن كاتب رسول الله ص في هذا الصلح كان علي بن أبي طالب عليه السلام فقال له رسول الله ص اكتب هذا ما صالح عليه محمد بن عبد الله سهيل بن عمرو فجعل علي عليه السلام يتلأ و يأتي أن يكتب إلا محمد رسول الله ص

Muhammad Bin Is'haq Bin Bashir said, 'And it is narrated to me by Bureyda Bin Sufyan, from Muhammad Bin Ka'ab, 'The scribe of Rasool-Allah^{-sawww} in this treaty was Ali^{-asws} Bin Abu Talib^{-asws}. Rasool-Allah^{-sawww} said to him^{-asws}: 'Write, 'This is what Muhammad^{-sawww} son of Abdullah^{-asws} has reconciled upon with Suheyl Bin Amro'. But Ali^{-asws} went on to delay and refused to write except, 'Muhammad^{-sawww} Rasool^{-sawww} of Allah^{-azwj}'.

فقال رسول الله ص فإن لك مثلها تعطيتها و أنت مضطهد فكتب ما قالوا ثم رجع رسول الله ص إلى المدينة فجاهه أبو بصير رجل من قريش و هو مسلم فأرسلوا في طلبه رجلين فقالوا العهد الذي جعلت لنا فدفعه إلى الرجلين فخرجا به حتى بلغا ذا الحليفة فنزلوا يأكلون من تمر لهم

Rasool-Allah^{-sawww} said: 'For you^{-asws} is its example. You^{-asws} will give it and you^{-asws} are under compulsion'. So, he^{-asws} wrote whatever they said. Then Rasool-Allah^{-sawww} returned to Al-Medina, and there came to him^{-sawww} Abu Baseer, a man from Quraysh, and he was a Muslim, and they (Quraysh) sent two men in searching him. They said, 'The agreement which had been made to us, hand it over to the two men'. They went out with it until they reached Zul Huleyfa, and they descended eating from the dates of theirs.

فقال أبو بصير لأحد الرجلين إني لأرى سيفك هذا جيدا فاستله و قال أجل إنه لجيد و جربت به ثم جربت فقال أبو بصير أرني أنظر إليه فأمكنه منه فضربه به حتى برد و فر الآخر حتى بلغ المدينة فدخل المسجد يعدو فقال رسول الله ص حين رآه لقد رأى هذا ذعرا

Abu Baseer said to one of the two men, 'I see this sword of yours to be new, so unsheathe it'. And he said, 'Yes, and it is new, and it has been tested with, then tested'. Abu Baseer said, 'Show me, I want to look at it'. He enabled him from it, and he struck him with it until he died, and the other one fled until he reached Al-Medina and entered the Masjid being chased. Rasool-Allah^{-sawww} said when he^{-sawww} saw him: 'This one has seen fear'.

فلما انتهى إلى النبي ص قال قتل و الله صاحبي و إني لمقتول قال فجاء أبو بصير فقال يا نبي الله قد أوفى الله ذمتك و رددتني إليهم ثم أنجاني الله منهم فقال النبي ص ويل أمه مسعر حرب لو كان له أحد فلما سمع ذلك عرف أنه سيرده إليهم

When he ended up to the Prophet^{-sawww}, he said, 'By Allah^{-azwj}! My companions has been killed, and I will (also) be killed'. Abu Baseer came and said, 'O Prophet^{-sawww} of Allah^{-azwj}! Allah^{-azwj} has Fulfilled your^{-sawww} responsibility, and return me to them, then Allah^{-azwj} will Rescue me from them'. The Prophet^{-sawww} said: 'Woe be unto his mother igniting him for war, if there was anyone for him'. When he heard that, he realised that he^{-sawww} will be returning him to them.

فخرج حتى أتى سيف البحر و انفلت منهم أبو جندل بن سهيل فلحق بأبي بصير فلا يخرج من قريش رجل قد أسلم إلا لحق بأبي بصير حتى اجتمعت عليه عصابة قال فو الله لا يسمعون بعير لقريش قد خرجت إلى الشام إلا اعتراضوا لها فقتلوهم و أخذوا أموالهم

He went out until he came to the edge of the sea, and Abu Jandal Bin Suheyl escaped from them and joined up with Abu Baseer. No man from Quraysh who had become a Muslims came out except he joined up with Abu Baseer until a group gathered upon it. By Allah^{-azwj}! They were not hearing of any caravan of Quraysh to have gone out to Syria except they presented to it and killed them and seized their wealth.

فأرسلت قريش إلى النبي ص تناشده الله و الرحم لما أرسل إليهم فمن أتاه منهم فهو آمن فأرسل ص إليهم فأتوه.

So, Quraysh sent a message to the Prophet^{-saww} adjuring him^{-saww} with Allah^{-azwj} and the relationships to send a message to them, whoever from them come to him^{-saww} would be safe'. So, he^{-saww} sent to them, and they came to him^{-saww}'.

ثم قال رحمه الله في ذكر عمرة القضاء وكذلك جرى الأمر في عمرة القضاء في السنة التالية للحديبية و هي سنة سبع من الهجرة في ذي القعدة و هو الشهر الذي صده فيه المشركون عن المسجد الحرام فخرج النبي ص و دخل مكة مع أصحابه معتمرين و أقاموا بمكة ثلاثة أيام ثم رجعوا إلى المدينة.

Then he said in mentioning the expired Umrah, 'And like that flowed the matter regarding the expired Umrah during the next year of Al-Hudaybiya, and it is the year seven from the Emigration during Zil Qadah, and it the month during which the Polytheists had blocked him^{-saww} from the Sacred Masjid. The Prophet^{-saww} went out with his^{-saww} companions as pilgrims of Umrah and they stayed at Makkah for three days, then returned to Al-Medina'.

و عن الزهري قال بعث رسول الله ص جعفر بن أبي طالب بين يديه إلى ميمونة بنت الحارث العامرية فخطبها ص فجعلت أمرها إلى العباس بن عبد المطلب و كانت تحته أختها أم الفضل بنت الحارث فزوجها العباس من رسول الله ص فلما قدم رسول الله ص أمر أصحابه فقالوا كشفوا عن المناكب و اسعوا في الطواف ليرى المشركون جلداهم و قوتهم

And from Al-Zuhry who said, 'Rasool-Allah^{-saww} sent Ja'far^{-asws} Bin Abu Talib^{-asws} in front of him^{-saww} to Maymuna Bint Al-Haris Al-Amiriya and he^{-saww} proposed to her. She made her matter to Al-Abbas (adopted) son of Abdul Muttalib^{-asws}, and her sister Umm Al-Fazl Bint Al-Haris was married to him. Al-Abbas got her married to Rasool-Allah^{-saww}. When Rasool-Allah^{-saww} brought forward the matter of his^{-saww} companions, he said, 'Remove from the (clothes) from the shoulder and let them sprint in performing the Tawaaf to show the Polytheists their skins and their strength'.

فاستكف أهل مكة الرجال و النساء و الصبيان ينظرون إلى رسول الله ص و أصحابه و هم يطوفون بالبيت و عبد الله بن رواحة يرتجز بين يدي رسول الله متوشحاً بالسيف يقول

خلوا بني الكفار عن سبيله.	قد أنزل الرحمن في تنزيله.
في صحف تتلى على رسوله.	اليوم نضربكم على تأويله.
كما ضربناكم على تنزيله.	ضربا يزيل الهام عن مقيله.
و يذهل الخليل عن خليله.	يا رب إني مؤمن بقيله.
إني رأيت الحق في قبوله.	

The people of Makkah, the men and the women and the children stopped looking at Rasool-Allah^{-saww} and his^{-saww} companions, and they were performing Tawaaf of the House (Kabah), and Abdullah Bin Rawha was reciting rhetoric in front of Rasool-Allah^{-saww}, wearing the sword, saying (a poem), 'The sons of Kafirs have freed the way from him^{-saww}; the Beneficent has Revealed in His^{-azwj} Revelation in Parchments being recited to His^{-azwj} Rasool^{-saww}. Today we are striking you upon its interpretation just as we had struck you upon its Revelation, strikes removing the worries from its speaker, and the friend is amazed from his friend. O Lord^{-azwj}! I am a believer in his^{-saww} words, I see the Truth in accepting him^{-saww}'.

و يشير بيده إلى رسول الله ص و أنزل الله في تلك العمرة الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ و هو أن رسول الله ص اعتمر في الشهر الحرام الذي صد فيه.

And he pointed by his hand towards Rasool-Allah^{-saww}, and Allah^{-azwj} Revealed regarding that Umrah: **The Sacred Month with the sacred Month [2:194]**, and it is that Rasool-Allah^{-saww} had performed Umrah during the Sacred month in which he^{-saww} had been blocked from it (the year before)'.
 و قال في قوله تعالى إذا جاءكم المؤمنات مهاجرات قال ابن عباس صالح رسول الله ص بالحديبية مشركي مكة على أن من أتاه من أهل مكة رده عليهم و من أتى أهل مكة من أصحاب رسول الله ص فهو لهم و لم يردوه عليه و كتبوا بذلك كتابا و ختموا عليه

And he said regarding the Words of the Exalted: **O you those who believe! When the Mominaat come emigrating to you [60:10]**, Ibn Abbas said, 'Rasool-Allah^{-saww} reconciled at Al-Hudaybiyya with the Polytheists of Makkah upon that the one from the people of Makkah who comes to him, he^{-saww} would return him to them, and the one from the companions of Muhammad^{-saww} who comes to the people of Makkah, he would be for them and will not return him to him^{-saww}, and an agreement was written with that, and they agreed upon it.

فجاءت سبيعة بنت الحارث الأسلمية مسلمة بعد الفراغ من الكتاب و النبي ص بالحديبية فأقبل زوجها مسافر من بني مخزوم و قال مقاتل هو صيفي بن الراهب في طلبها و كان كافرا فقال يا محمد اردد علي امرأتي فإنك قد شرطت لنا أن ترد علينا من أتاك منا و هذه طينة الكتاب لم تجف بعد

Sabia Bint Al-Haris Al-Aslamiya came as a Muslim after the conclusion from the agreement, and the Prophet^{-saww} was at Al-Hudaybiya. Her husband came travelling from the clan of Makhzum, and Maqatil said, 'He is Sayfi Bin Al-Rahib', in seeking her, and he was a Kafir. He said, 'O Muhammad^{-saww}! Return my wife to me for you^{-saww} have stipulated to us that you^{-saww} will return to us the one who comes to you^{-saww}, and this is an essence of the agreement (the ink of) which has not even dried up yet'.

فنزلت الآية يا أيها الذين آمنوا إذا جاءكم المؤمنات مهاجرات من دار الكفر إلى دار الإسلام فامتنحنوهن

The Verse was Revealed: **O you those who believe! When the Mominaat come emigrating to you – from the house of Kufr to the house of Al-Islam, then test them [60:10].**

قال ابن عباس امتنحنهن أن يستحلفن ما خرجن من بغض زوج و لا رغبة عن أرض إلى أرض و لا التماس دنيا و لا خرجت إلا حبا لله و لرسوله فاستحلفها رسول الله ص ما خرجت بغضا لزوجها و لا عشقا لرجل منا و ما خرجت إلا رغبة في الإسلام

Ibn Abbas said, 'Test them that they should swear on oath they have not come out from hatred of a husband, nor desirous from a land to a land, nor seeking the world, nor coming out except in love for Allah^{-azwj} and for His^{-azwj} Rasool^{-saww}.

So, Rasool-Allah^{-saww} made her swear an oath that she had neither come out in hatred towards her husband, nor her love for a man from us, and she has not come except being desirous regarding Al-Islam'.

فحلقت بالله الذي لا إله إلا هو على ذلك فأعطى رسول الله ص زوجها مهرها و ما أنفق عليها و لم يردها عليه فتزوجها عمر بن الخطاب فكان رسول الله يرد من جاءه من الرجال و يجبس من جاءه من النساء إذا امتحن و يعطي أزواجهن مهورهن.

She swore by Allah^{-azwj} the One there is no god except Him^{-azwj}, upon that. So, Rasool-Allah^{-saww} gave her husband her dower and whatever he had spent on her, and did not return her

to him, and Umar Bin Al-Khattab married her. Rasool-Allah^{-saww} used to return the ones from the men who came to him^{-saww} and withhold the ones from the women who came to him^{-saww}, when he^{-saww} had tested them, and would give their husbands, their dowers’.

رَوَى فِي جَامِعِ الْأُصُولِ عِنْدَ سَبَاقِ قِصَّةِ الْحُدَيْبِيَّةِ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا كَانَ يَوْمَ الْحُدَيْبِيَّةِ خَرَجَ إِلَيْنَا نَاسٌ مِنَ الْمُشْرِكِينَ مِنْهُمْ سُهَيْلُ بْنُ عَمْرٍو وَ أُتَاسٌ مِنْ رُؤَسَاءِ الْمُشْرِكِينَ فَقَالُوا يَا رَسُولَ اللَّهِ قَدْ خَرَجَ إِلَيْكَ نَاسٌ مِنْ أَوْلَادِنَا وَ إِخْوَانِنَا وَ أَرْقَائِنَا وَ لَيْسَ بِهَمَّ فِقْهَةٌ فِي الدِّينِ وَ إِنَّمَا خَرَجُوا فِرَاراً مِنْ أَمْوَالِنَا وَ ضِيَاعِنَا فَارْزُدْهُمْ إِلَيْنَا فَإِن لَمْ يَكُنْ فِقْهَةٌ فِي الدِّينِ سَنُفَقِّهُهُمْ

It is reported in (the book) ‘Jamie Al-usool’ in the context of the story of Al-Hudaybiya, from Ali^{-asws} having said: ‘When it was the day of Al-Hudaybiyya, some people from the Polytheists came to us, from them being Suheyl Bin Amro and some people from the chiefs of the Polytheists. O Rasool-Allah^{-saww}! Some people have come to you^{-saww}, from our sons and our brothers and our freed slaves, and there is no understanding with them regarding the religion, and rather they have come out fleeing from our wealth and out estates. Return them to us for there does not happen to be any understanding for them regarding the religion, we shall make them understand’.

فَقَالَ رَسُولُ اللَّهِ ص يَا مَعْشَرَ قُرَيْشٍ لَنْتَهَيَّنَ أَوْ لَيَبْعَثَنَّ اللَّهُ عَلَيْكُمْ مَنْ يَضْرِبُ رِقَابَكُمْ بِالسَّيْفِ عَلَى الدِّينِ قَدْ ائْتَحَنَ اللَّهُ فُلُوكُمْ عَلَى الْإِيمَانِ قَالَ أَبُو بَكْرٍ وَ عُمَرُ مَنْ هُوَ يَا رَسُولَ اللَّهِ قَالَ هُوَ خَاصِصُ النَّعْلِ وَ كَانَ قَدْ أَعْطَى عَلِيّاً نَعْلَهُ بِخُصْمِهَا

Rasool-Allah^{-saww} said: ‘O community of Quraysh! Or shall Allah^{-azwj} Send upon you one who will strike your necks with the sword upon the Religion. Allah^{-azwj} has Tested their hearts upon the Eman’. Abu Bakr and Umar said, ‘Who is he, O Rasool-Allah^{-saww}?’ He^{-saww} said: ‘He is the repairer of the slipper’, and he^{-saww} had already given Ali^{-asws} his^{-saww} slipper to repair it.

ثُمَّ ائْتَفَتَ إِلَيْنَا عَلِيٌّ عَلَيْهِ السَّلَامُ فَقَالَ قَالَ رَسُولُ اللَّهِ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّداً فَلْيَبْؤُا مُقْعَدَهُ مِنَ النَّارِ .

Then Ali^{-asws} turned towards us and he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘One who belies upon me^{-saww} deliberately, then let him assume his seat from the Fire’.

1- كا، الكافي عليّ عن أبيه عن حماد و ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله عليه السلام في قول الله عزّ و جل لَيَبْؤُنَّكُمْ اللَّهُ بِشَيْءٍ مِنَ الصَّبْرِ تَنَالُهُ أَيْدِيكُمْ وَ رِمَاحُكُمْ قَالَ حَشْبَرْتُ لِرَسُولِ اللَّهِ ص فِي عُمْرَةِ الْحُدَيْبِيَّةِ الْوُحُوشُ حَتَّى نَالَتْهَا أَيْدِيهِمْ وَ رِمَاحُهُمْ.

Al Kafi – Ali, from his father, from Hammad and Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Allah will Try you with something from the hunting your hands and your spears can attain [5:94]**. He^{-asws} said: ‘The wild animals crowded to Rasool-Allah^{-azwj} during the Umrah of Al-Hudaybiyya to the extent that their (Muslim’s) hands and their spears could reach them’.

شي، تفسير العياشي عن معاوية مثله و في آخره لَيَبْؤُنَّكُمْ اللَّهُ بِهِ.

Tafseer Al-Ayyashi, from Muawiya – similar to it, and at the end of it, ‘For Allah^{-azwj} to Test them by it’.¹¹⁸

2- كا، الكافي علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي قال: سألت أبا عبد الله عليه السلام عن قول الله عز وجل يا أيها الذين آمنوا ليبلونكم الله بشيء من الصبئ تنالهُ أيديكم ورماحكم قال حشبر عليهم الصبئ في كل مكان حتى دنا منهم ليبلوهم الله به.

Al Kafi - Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **O you who believe! Allah will Try you with something from the hunting your hands and your spears can attain [5:94].** He^{-asws} said: ‘The prey crowded towards them in every place until they approached them. Allah^{-azwj} Tried them with it’.¹¹⁹

3- شي، تفسير العياشي عن سماعة عن أبي عبد الله عليه السلام في قول الله ليبلونكم الله بشيء من الصبئ قال ابتلاهم الله بالوحش فركبتهم من كل مكان.

Tafseer Al Ayyashi – From Sama’at,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj}: **Allah will Try you with something from the hunting [5:94].** He^{-asws} said: ‘Allah^{-azwj} Tried them with the wild animal, and they rode them from every place’.¹²⁰

4- فس، تفسير القمي إننا فتحنا لك فتحاً- قال فإنه حدثني أبي عن ابن أبي عمير عن ابن سينان عن أبي عبد الله عليه السلام قال: كان سبب نزول هذه السورة وهذا الفتح العظيم أن الله عز وجل أمر رسول الله ص في اليوم أن يدخل المسجد الحرام ويطوف ويحلق مع المخلفين فأخبر أصحابه وأمرهم بالخروج فخرجوا

Tafseer Al-Qummi – (Re): **Surely, We Opened for you a clear victory [48:1]** – He said, ‘It is narrated to me by my father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah^{-asws} having said: ‘The reason for the Revelation of this Chapter and this great victory was that Allah^{-azwj} Mighty and Majestic Commanded Rasool-Allah^{-saww} during the sleep that he^{-saww} should enter the Sacred Masjid and perform Tawaaf and shave his^{-saww} head along with the shavers. So he^{-saww} informed his^{-saww} companions and ordered them with the going out. So they came out.

فلما نزل ذا الحليفة أخرجوا بالعمرة وساقوا البدن وساق رسول الله ص ستاً وستين بدنة وأشعرها عند إخراجهم وأخرجوا من ذي الحليفة ملبين بالعمرة وقد ساق من ساق منهم الهدى معرات مجلات

When he^{-saww} descended at Zul Huleyfa, they wore Ihraam for the Umrah and ushered the sacrificial animals, and Rasool-Allah^{-saww} ushered sixty six sacrificial animals, and marked them

¹¹⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 1

¹¹⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 2

¹²⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 3

during his^{-saww} Ihraam, and they wore Ihraam from Zul Huleyfa exclaiming Talbiyya for the Umrah, and the one from them who had ushered, ushered the sheep and the goats.

فَلَمَّا بَلَغَ قَرَيْشٌ [قُرَيْشًا] ذَلِكَ بَعَثُوا خَالِدَ بْنَ الْوَلِيدِ فِي مَائَتِي فَارِسٍ كَمِينًا لِيَسْتَنْقِلَ رَسُولَ اللَّهِ ص فَكَانَ يُعَارِضُهُ عَلَى الْجَبَالِ فَلَمَّا كَانَ فِي بَعْضِ الطَّرِيقِ حَضَرَتْ صَلَاةَ الظُّهْرِ فَأَذَّنَ بِلَالٌ وَ صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ فَقَالَ خَالِدُ بْنُ الْوَلِيدِ لَوْ كُنَّا حَمَلْنَا عَلَيْهِمْ فِي الصَّلَاةِ لَأَصَبْنَاَهُمْ فَأَيْهَمُّ لَمْ يَبْقَ عَوْنٌ صَلَاتِهِمْ وَ لَكِنْ يُجِيءُ لَهُمُ الْآنَ صَلَاةٌ أُخْرَى أَحَبُّ إِلَيْهِمْ مِنْ ضِيَاءِ أَبْصَارِهِمْ فَإِذَا دَخَلُوا فِي الصَّلَاةِ أَعَزَّنَا عَلَيْهِمْ

When that reached Quraysh, they sent Khalid Bin Al Waleed among two hundred horsemen to face Rasool-Allah^{-saww}. He had objected to him^{-saww} at the mountain. When he^{-saww} was in one of the roads, Al-Zohar Salat presented and Bilal proclaimed the Azaan, and Rasool-Allah^{-saww} prayed Salat with the people. Khalid Bin Al-Waleed said, 'If we were to attack upon them during the Salat, we would attain from them, for they will not be terminating their Salat, but now another Salat is more beloved to them than the illumination of their visions. So, when they enter into the Salat, we will attack upon them'.

فَنَزَلَ جَبْرَيْلُ عَلَيْهِ السَّلَامُ عَلَى رَسُولِ اللَّهِ ص بِصَلَاةِ الْحَوْفِ فِي قَوْلِهِ وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ الْأَيَّةَ فَلَمَّا كَانَ فِي الْيَوْمِ الثَّانِي نَزَلَ رَسُولُ اللَّهِ ص مِنَ الْمُحَدِّيْبِيَّةِ وَ هِيَ عَلَى طَرَفِ الْحَرَمِ وَ كَانَ رَسُولُ اللَّهِ ص يَسْتَنْقِزُ الْأَعْرَابَ فِي طَرِيقِهِ مَعَهُ فَلَمْ يَتَّبِعْهُ مِنْهُمْ أَحَدٌ وَ يَقُولُونَ أ يَطْمَعُ مُحَمَّدٌ وَ أَصْحَابُهُ أَنْ يَدْخُلُوا الْحَرَمَ وَ قَدْ عَزَّمْتُمْ قُرَيْشٌ فِي عُمْرِ دِيَارِهِمْ فَقَتَلُوهُمْ إِنَّهُ لَا يَرْجِعُ مُحَمَّدٌ وَ أَصْحَابُهُ إِلَى الْمَدِينَةِ أَبَدًا

Jibraeel^{as} descended unto Rasool-Allah^{-saww} with Salat of the fear, in His^{-azwj} Words: **And when you (O Rasool) are among them, so establish the Salat for them [4:102]** – the Verse. When it was during the second day, Rasool-Allah^{-saww} descended at Al-Hudaybiya, and it is at the end part of the Sanctuary, and Rasool-Allah^{-saww} used to mobilise the Bedouins in his^{-saww} road (to come) with him^{-saww}, but not one of them followed him^{-saww} and they were saying, 'Do Muhammad^{-saww} and his^{-saww} companions covet to enter the Sanctuary? The Quraysh will battle them in the courtyards of their houses and kill them. Surely, Muhammad^{-saww} and his^{-saww} will not be returning to Al-Medina, ever!'

فَلَمَّا نَزَلَ رَسُولُ اللَّهِ ص مِنَ الْمُحَدِّيْبِيَّةِ خَرَجَتْ قُرَيْشٌ يَخْلِفُونَ بِاللَّاتِ وَ الْعُزَّى لَا يَدْعُونَ مُحَمَّدًا يَدْخُلُ مَكَّةَ وَ فِيهِمْ عَيْنٌ تَطْرُفُ فَبَعَثَ إِلَيْهِمْ رَسُولُ اللَّهِ ص أَبِي لَمْ آتِ لِحَرْبٍ وَ إِنَّمَا جِئْتُ لِأَقْضِي نُسُكِي وَ أَنْحَرُ بُدْنِي وَ أَخْلِي بَيْنَكُمْ وَ بَيْنَ حِمَايَا

When Rasool-Allah^{-saww} descended at Al-Hudaybiya, Quraysh came out swearing by Al-Laat and Al-Uzza (two idols) that they will not let Muhammad^{-saww} to enter Makkah, and among them was a blinking eye'. So, Rasool-Allah^{-saww} sent a message to them: 'I^{-saww} did not come for war, and rather I^{-saww} have come to fulfil rituals and make a sacrificial offering, and leave between you and its meats'.

فَبَعَثُوا عَزْرَةَ بْنَ مَسْعُودِ التَّمَفِيَّ وَ كَانَ عَاقِلًا لَبِيبًا وَ هُوَ الَّذِي أَنْزَلَ اللَّهُ فِيهِ وَ قَالُوا لَوْ لَا نَزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْقَرَيْشِيِّينَ عَظِيمٍ فَلَمَّا أَقْبَلَ إِلَى رَسُولِ اللَّهِ ص عَظَّمُ ذَلِكَ وَ قَالَ يَا مُحَمَّدُ تَرَكْتَ قَوْمَكَ وَ قَدْ ضَرَبُوا الْأَنْبِيَةَ وَ أَخْرَجُوا الْعُودَ الْمَطَائِلَ يَخْلِفُونَ بِاللَّاتِ وَ الْعُزَّى لَا يَدْعُونَكَ تَدْخُلُ حَرَمَهُمْ وَ فِيهِمْ عَيْنٌ تَطْرُفُ أَ فَتُرِيدُ أَنْ تُبِيرَ أَهْلَكَ وَ قَوْمَكَ يَا مُحَمَّدُ

They sent Urwah Bin Masoud Al-Saqafy, and he was an intellectual, one of understanding, and he is the one Allah^{-azwj} Revealed regarding him: **And they are saying, 'If only this Quran had been Revealed unto a great man from the two towns' [43:31]**. When he came to Rasool-Allah^{-saww}, he respected that, and said: 'O Muhammad^{-saww}! You^{-saww} left your^{-saww} people and

struck the sons, and brought out the camels. They are swearing by Al-Laat and Al-Uzza that they will not leave you^{-saww} to enter their Sanctuary and among them is a blinking eye. Do you^{-saww} want to see your^{-saww} family and your^{-saww} people (again), O Muhammad^{-saww}?’

فَقَالَ رَسُولُ اللَّهِ ص مَا جِئْتُ لِحَرْبٍ وَإِنَّمَا جِئْتُ لِأَقْضِي نُسُكِي فَأَنْحَرُ بُدْيِي وَأَخْلِي بَيْنَكُمْ وَ بَيْنَ لِحَمَاتِنَا فَقَالَ غُرُوهُ بِاللَّهِ مَا رَأَيْتُ كَالْيَوْمِ أَحَدًا صَدَّ عَنَّا صُدِدْتُ فَرَجَعَ إِلَى فُرَيْشٍ وَأَخْبَرَهُمْ فَقَالَتْ فُرَيْشٌ وَاللَّهِ لَئِن دَخَلَ مُحَمَّدٌ مَكَّةَ وَ تَسَامَعَتْ بِهِ الْعَرَبُ لَنَدَلَّنَّ وَ لَنَجْعَلَنَّ عَلَيْنَا الْعَرَبَ

Rasool-Allah^{-saww} said: ‘I^{-saww} have not come for war, and rather I^{-saww} have come to fulfil my^{-saww} rituals and sacrifice an offering and vacate between you and its meats’. Urwah said, ‘By Allah^{-azwj}! I have not seen like today anyone being blocked from what you^{-saww} are being blocked’. He returned to Quraysh and informed them. Quraysh said, ‘By Allah^{-azwj}! If Muhammad^{-saww} were to enter Makkah, the Arabs will hear of it, we will be disgraced and they will be emboldened upon us’.

فَبِعَثُوا حَفْصَ بْنَ الْأَخْنَفِ وَ سُهَيْلَ بْنَ عَمْرٍو فَلَمَّا نَظَرَ إِلَيْهِمَا رَسُولُ اللَّهِ ص قَالَ وَيْحَ فُرَيْشٍ قَدْ هَمَكْتَهُمُ الْحَرْبُ أَلَا خَلُّوا بَنِي وَ بَيْنَ الْعَرَبِ فَإِنَّ أَكْ صَادِقًا فَإِنَّمَا أَجْرُ الْمَلِكِ إِلَيْهِمْ مَعَ الْبُيُوتَةِ وَ إِنْ أَكْ كَاذِبًا كَفْتَهُمْ ذُؤَابَانُ الْعَرَبِ لَا يَسْأَلُ الْيَوْمَ امْرُؤٌ مِنْ فُرَيْشٍ حُطَّةً لَيْسَ لِلَّهِ فِيهَا سَخَطٌ إِلَّا أَجَبْتَهُمْ إِلَيْهِ

They sent Hafs Bin Al-Ahnaf and Suheyil Bin Amro. When he^{-saww} looked at them, Rasool-Allah^{-saww} said: ‘Woe be unto Quraysh! The war has fatigued them. Will not they free the way between me^{-saww} and the Arabs? If I^{-saww} was truthful, then rather I^{-saww} shall be taking the kingdom to them along with the Prophet-hood, and if I^{-saww} was a liar, the wolves of the Arabs would suffice them. No person from Quraysh will ask for a plan today, there isn’t Wrath of Allah^{-azwj} in it, except I^{-saww} shall answer them to it’.

قَالَ فَوَافِقُوا رَسُولَ اللَّهِ ص فَقَالُوا يَا مُحَمَّدُ إِلَى أَنْ نَنْظُرَ إِلَى مَا دَا يَصِيرُ أَمْرُكَ وَ أَمْرُ الْعَرَبِ عَلَى أَنْ تَرْجِعَ مِنْ عَامِكَ هَذَا فَإِنَّ الْعَرَبَ قَدْ تَسَامَعَتْ بِمَسِيرِكَ فَإِنَّ دَخَلْتَ بِلَادَنَا وَ حَرَمْنَا اسْتَدَلَّتْنَا الْعَرَبُ وَ اجْتَرَأَتْ عَلَيْنَا وَ تُخْلِي لَكَ الْبَيْتَ فِي الْقَابِلِ فِي هَذَا الشَّهْرِ ثَلَاثَةَ أَيَّامٍ حَتَّى تَقْضِي نُسُكَكَ وَ تَنْصَرِفَ عَنَّا

They sufficed Rasool-Allah^{-saww} and said, ‘O Muhammad^{-saww}! If you^{-saww} look at what your^{-saww} matter and the matter of the Arabs has come to, upon that you^{-saww} should return from this season (year) of yours^{-saww}, for the Arabs have already heard of your^{-saww} journey. If you^{-saww} were to enter our city and our Sanctuary, the Arabs will disgrace us and be emboldened upon us, and we will vacate the House (Kabah) for you^{-saww} next year during this month, for three days, until you^{-saww} fulfil your^{-saww} rituals and leave from us’.

فَأَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى ذَلِكَ وَ قَالُوا لَهُ وَ تَرُدُّ إِلَيْنَا كُلَّ مَنْ جَاءَكَ مِنْ رِجَالِنَا وَ تَرُدُّ إِلَيْنَا كُلَّ مَنْ جَاءَنَا مِنْ رِجَالِكَ فَقَالَ رَسُولُ اللَّهِ ص مَنْ جَاءَكُمْ مِنْ رِجَالِنَا فَلَا حَاجَةَ لَنَا فِيهِ وَ لَكِنْ عَلَى أَنْ الْمُسْلِمِينَ بِمَكَّةَ لَا يُؤَدُّونَ فِي إِظْهَارِهِمُ الْإِسْلَامَ وَ لَا يُكْرَهُونَ وَ لَا يُنْكَرُ عَلَيْهِمْ شَيْءٌ يَفْعَلُونَهُ مِنْ شَرَائِعِ الْإِسْلَامِ

Rasool-Allah^{-saww} answered him to that and they said to him^{-saww}, ‘And you^{-saww} will return to us every one from our men who comes to you and we will return every one from your^{-saww} men who comes to us’. Rasool-Allah^{-saww} said: ‘The one from our men who comes to you, there is no need for us regarding him, but upon that the Muslims of Makkah will not be harmed in the manifestation of Al-Islam, and they will not be forced nor will anything be denied upon them from anything they do from the Laws of Al-Islam’.

فَقَبِلُوا ذَلِكَ فَلَمَّا أَجَابَهُمْ رَسُولُ اللَّهِ ص إِلَى الصُّلْحِ أَنْكَرَ عَلَيْهِ عَامَّةُ أَصْحَابِهِ وَ أَشَدُّ مَا كَانَ إِنْكَاراً عُمَرُ فَقَالَ يَا رَسُولَ اللَّهِ أَلَسْنَا عَلَى الْحَقِّ وَ عَدُوْنَا عَلَى الْبَاطِلِ فَقَالَ نَعَمْ قَالَ فَنُعْطِي الدِّيْنََةَ فِي دِينِنَا فَقَالَ إِنَّ اللَّهَ قَدْ وَعَدَنِي وَ لَنْ يُخْلِفَنِي

They accepted that. When Rasool-Allah^{-sawww} had answered them to the reconciliation the generality of his^{-sawww} companions denied upon it, and the one of the severest of the denials was Umar. He said, 'O Rasool-Allah^{-sawww}! Aren't we upon the Truth and our enemies are upon the falsehood?' He^{-sawww} said: 'Yes'. He said, 'But we have been given the disgrace in our Religion'. He^{-sawww} said: 'Allah^{-azwj} has Promised me^{-sawww} and He^{-azwj} will never break it on me^{-sawww}'.

قَالَ لَوْ أَن مَعِي أَرْبَعِينَ رَجُلًا لَخَالَفْتُهُ وَ رَجَعَ سُهَيْلُ بْنُ عَمْرٍو وَ حَفْصُ بْنُ الْأَخْنَفِ إِلَى قُرَيْشٍ فَأَخْبَرَاهُمْ بِالصُّلْحِ فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ أَلَمْ تَقُلْ لَنَا أَنْ نَدْخُلَ الْمَسْجِدَ الْحَرَامَ وَ نَخْلُقَ مَعَ الْمُخَلِّقِينَ فَقَالَ أ مِنْ غَايِنَا هَذَا وَعَدْتَنكَ قُلْتُ لَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَعَدَنِي أَنْ أَفْتَحَ مَكَّةَ وَ أَطُوفَ وَ أَسْعَى وَ أَخْلُقَ مَعَ الْمُخَلِّقِينَ

He said, 'If there were forty men with me, I would have opposed it (him^{-sawww})'. And Suheyb Bin Amro and Hafs Bin Al Ahnaf returned to Quraysh and informed them with the reconciliation (peace treaty). Umar said, 'O Rasool-Allah^{-sawww}! Did you not say to us that we shall enter the Sacred Masjid and shave (our heads) along with the shavers?' He^{-sawww} said: 'Was is regarding this season (year) that I^{-sawww} promised you? I^{-sawww} said to you that Allah^{-azwj} Mighty and Majestic has Promised me^{-sawww} that I^{-sawww} shall conquer Makkah, and perform Tawaaf and Sa'ee, and shave (my^{-sawww} head) along with the shavers'.

فَلَمَّا أَكْثَرُوا عَلَيْهِ قَالَ هُمْ إِنْ لَمْ تَقْبَلُوا الصُّلْحَ فَخَارِبُوهُمْ فَمَرُّوا نَحْوَ قُرَيْشٍ وَ هُمْ مُسْتَعِدُّونَ لِلْحَرْبِ وَ حَمَلُوا عَلَيْهِمْ فَأَهْرَمَ أَصْحَابُ رَسُولِ اللَّهِ ص هَزِيمَةً قَبِيحَةً وَ مَرُّوا بِرَسُولِ اللَّهِ ص فَتَبَسَّمَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ يَا عَلِيُّ خُذِ السَّيْفَ وَ اسْتَقْبِلْ قُرَيْشاً

When they persisted a lot upon him^{-sawww}, he^{-sawww} said to them: 'If you are not accepting the peace treaty then battle them'. They passed by around Quraysh and they were preparing for the war, and they attacked upon them. The companions of Rasool-Allah^{-sawww} were defeated with an ugly defeat, and they passed by Rasool-Allah^{-sawww}. Rasool-Allah^{-sawww} smiled then said: 'O Ali^{-asws}! Take the sword and face Quraysh'.

فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ سَيْفَهُ وَ حَمَلَ عَلَى قُرَيْشٍ فَلَمَّا نَظَرُوا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ تَرَاوَعُوا وَ قَالُوا يَا عَلِيُّ بَدَا لِمَحَمَّدٍ فِيمَا أَعْطَانَا قَالَ لَا فَرَجَ أَصْحَابُ رَسُولِ اللَّهِ ص مُسْتَحْيِينَ وَ أَقْبَلُوا يَعْتَدِرُونَ إِلَى رَسُولِ اللَّهِ ص

Amir Al-Momineen^{-asws} grabbed his^{-asws} sword and attacked upon Quraysh. When they looked at Amir Al-Momineen^{-asws}, they withdrew and said, 'O Ali^{-asws}! Has there been a change of mind for Muhammad^{-sawww} regarding what he^{-sawww} gave us?' He^{-asws} said: 'No'. The companions of Rasool-Allah^{-sawww} returned ashamed and came presenting excuses to Rasool-Allah^{-sawww}.

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص أَلَسْتُمْ أَصْحَابِي يَوْمَ بَدْرٍ إِذْ أَنْزَلَ اللَّهُ فِيكُمْ إِذْ تَسْتَعِينُونَ رَبِّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُدِّمٌ بِالْفِ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ

Rasool-Allah^{-sawww} said to them: 'Weren't you my^{-sawww} companions on the day of Badr when Allah^{-azwj} Revealed regarding you: **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]?**

أَلَسْتُمْ أَصْحَابِي يَوْمَ أُحُدٍ إِذْ تُصْعِدُونَ وَ لَا تَلْوُونَ عَلَى أَحَدٍ وَ الرَّسُولُ يَدْعُوكُمْ فِي أُحْرَاكُمْ

Weren't you my^{-saww} companions on the day of Ohad **When you were ascending (the mount Ohad) and were not even glancing at any one, and the Rasool kept calling you among your last ones. [3:153]?**

أَلَسْتُمْ أَصْحَابِي يَوْمَ كَذَا أَلَسْتُمْ أَصْحَابِي يَوْمَ كَذَا فَاعْتَدُوا إِلَى رَسُولِ اللَّهِ ص وَ نَدِمُوا عَلَى مَا كَانَتْ مِنْهُمْ وَ قَالُوا اللَّهُ أَعْلَمُ وَ رَسُولُهُ فَاصْنَعْ مَا بَدَأَ لَكَ

Weren't you my^{-saww} companions on such and such day? Weren't you my^{-saww} companions on such and such day?' They kept presenting excuses to Rasool-Allah^{-saww} and regretted upon what had transpired from them, and they said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing, so do whatever comes to you^{-saww}'.

وَ رَجَعَ حَفْصُ بْنُ الْأَحْنَفِ وَ سُهَيْلُ بْنُ عَمْرٍو إِلَى رَسُولِ اللَّهِ ص فَقَالَا يَا مُحَمَّدُ قَدْ أَجَابَتْ فُرَيْشٌ إِلَى مَا اشْتَرَطْتَ مِنْ إِظْهَارِ الْإِسْلَامِ وَ أَنْ لَا يُكْرَهَ أَحَدٌ عَلَى دِينِهِ فَدَعَا رَسُولُ اللَّهِ ص بِالْمُكْتَبِ وَ دَعَا أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَقَالَ لَهُ اكْتُبْ فَكَتَبَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

And Hafs Bin Al-Ahnaaf and Suheyl Bin Amro returned to Rasool-Allah^{-saww} and they said, 'O Muhammad^{-saww}! Quraysh have answered to what you^{-saww} stipulated from the manifestation of Islam, and that they will not force anyone upon his religion'. Rasool-Allah^{-saww} called with the writing down and called Amir Al-Momineen^{-asws} and said to him^{-asws}: 'Write'. Amir Al-Momineen^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'.

قَالَ سُهَيْلُ بْنُ عَمْرٍو لَا نَعْرِفُ الرَّحْمَنَ اَكْتُبْ كَمَا كَانَ يَكْتُبُ آبَاؤُكَ بِاسْمِكَ اللَّهُمَّ فَقَالَ رَسُولُ اللَّهِ ص اكْتُبْ بِاسْمِكَ اللَّهُمَّ فَإِنَّهُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ ثُمَّ كَتَبَ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ الْمَلَأُ مِنْ فُرَيْشٍ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو وَ لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ مَا حَارَبْنَاكَ اَكْتُبْ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ أ تَأْتَفُ مِنْ نَسَبِكَ يَا مُحَمَّدُ

Suheyl Bin Amro said, 'We do not recognise the Beneficent. Write as what your^{-saww} forefathers^{-asws} used to write: 'In Your^{-azwj} Name O God^{-azwj}!' Rasool-Allah^{-saww} said: 'Write, 'In Your^{-azwj} Name O God^{-azwj}!', for it is a Name from the Names of Allah^{-azwj}. Then write, 'This is what has been fixed upon by Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} and the chiefs of Quraysh'. Suheyl Bin Amro said, 'And if we knew that you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, we would not go to war with you^{-saww}. Write, 'This is what is fixed upon by Muhammad^{-saww} son of Abdullah^{-asws}'. Are you^{-saww} turning your^{-saww} nose from your^{-saww} own lineage, O Muhammad^{-saww}?'

فَقَالَ رَسُولُ اللَّهِ ص أَنَا رَسُولُ اللَّهِ وَ إِنْ لَمْ تُقْرُوا ثُمَّ قَالَ امْخُ يَا عَلِيُّ وَ اكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَا أَخُو اسْمِكَ مِنَ النَّبِيِّ أَيْدَا فَمَحَاهُ رَسُولُ اللَّهِ ص بِيَدِهِ ثُمَّ كَتَبَ هَذَا مَا تَقَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ وَ الْمَلَأُ مِنْ فُرَيْشٍ وَ سُهَيْلُ بْنُ عَمْرٍو اصْطَلَحُوا عَلَى وَضْعِ الْحَرْبِ بَيْنَهُمْ عَشْرَ سِنِينَ عَلَى أَنْ يَكْفَى بَعْضُنَا عَنْ بَعْضٍ وَ عَلَى أَنَّهُ لَا إِسْلَالَ وَ لَا إِغْلَالَ وَ أَنْ بَيْنَنَا وَ بَيْنَهُمْ عَيْبَةٌ مَكْفُوفَةٌ

Rasool-Allah^{-saww} said: 'I^{-saww} am a Rasool^{-saww} of Allah^{-azwj} and even if you do not acknowledge'. Then he^{-saww} said: 'Delete, O Ali^{-asws} and write, 'Muhammad^{-saww} son of Abdullah^{-asws}'. Amir Al-Momineen^{-asws} said: 'I^{-asws} will not delete your^{-saww} name from the Prophet-hood, ever!' So, Rasool-Allah^{-saww} deleted it by his^{-saww} hand, then wrote: 'This is what is fixed upon by Muhammad^{-saww} son of Abdullah and the chiefs of Quraysh and Suheyl Bin Amro. They will call upon dropping the war between them for ten years upon that they would refrain from

each other, and upon that there will neither be any chains and shackles, and between them would be blindness from faulting;

وَأَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَهْدِ مُحَمَّدٍ وَعَقْدِهِ فَعَلَ وَأَنَّهُ مَنْ أَحَبَّ أَنْ يَدْخُلَ فِي عَهْدِ قُرَيْشٍ وَعَقْدِهَا فَعَلَ وَأَنَّهُ مَنْ أَتَى مُحَمَّدًا بِغَيْرِ إِذْنٍ وَلَيْتَهُ يَرُدُّهُ إِلَيْهِ وَأَنَّهُ مَنْ أَتَى قُرَيْشًا مِنْ أَصْحَابِ مُحَمَّدٍ لَمْ يَرُدُّوهُ إِلَيْهِ وَأَنْ يَكُونَ الْإِسْلَامُ ظَاهِرًا بِمَكَّةَ لَا يُكْرَهُ أَحَدٌ عَلَيَّ دِينِهِ وَلَا يُؤْذَى وَلَا يُعَيَّرُ وَأَنَّ مُحَمَّدًا يَرْجِعُ عَنْهُمْ عَامَهُ هَذَا وَأَصْحَابَهُ ثُمَّ يَدْخُلُ عَلَيْنَا فِي الْعَامِ الْقَابِلِ مَكَّةَ فَيَقِيمُ فِيهَا ثَلَاثَةَ أَيَّامٍ وَلَا يَدْخُلُ عَلَيْنَا بِسِلَاحٍ إِلَّا سِلَاحِ الْمُسَافِرِ السُّيُوفِ فِي الْفُرْبِ

And the one who likes to enter into a pact of Muhammad^{-saww} and his^{-saww} bond can do so, and the one who like to entering into a pact of Qureys and its bond can do so; and the one who comes to Muhammad^{-saww} without permission of his master, would be returned to him and the one from the companions of Muhammad^{-saww} who comes to Quraysh would not be returned to him^{-saww}; And Islam would be allowed to be manifest at Makkah, no one would be forced upon his religion, nor harmed, nor faulted; and Muhammad^{-saww} and his^{-saww} companions would return from them this season (year), then can enter upon us during the next year at Makkah, and he^{-saww} can stay there for three days, and will not enter upon us with weapons except weapons of the traveller, the swords in the sheath’.

وَكَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ شَهِدَ عَلَى الْكُتَّابِ الْمُهَاجِرُونَ وَالْأَنْصَارُ ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّكَ أَبَيْتَ أَنْ تَمْحُوَ اسْمِي مِنَ النَّبُوَّةِ فَوَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا لَتَجِيئَنَّ أَبْنَاءُهُمْ إِلَيَّ مِثْلَهَا وَأَنْتَ مَضِيضٌ مُضْطَهَدٌ

And Ali^{-asws} Bin Abu Talib^{-asws} wrote it and the Emigrants and the Helpers bore witness upon the writing. Then Rasool-Allah^{-saww} said: ‘O Ali^{-asws}! You^{-asws} refused to delete my^{-saww} name from the Prophet-hood. By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! Their sons will come to you^{-asws} with it’s like and you^{-asws} will be forced, oppressed’.

فَلَمَّا كَانَ يَوْمَ صِفِّينَ وَ رَضُوا بِالْحُكْمَيْنِ كَتَبَ هَذَا مَا اصْطَلَحَ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ فَقَالَ عَمْرُو بْنُ الْعَاصِ لَوْ عَلِمْنَا أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ مَا حَارَبْنَاكَ وَ لَكِنْ أَكْتَبْتَ هَذَا مَا اصْطَلَحَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ

When it was the day (battle) of Siffeen and they had agreed with the two judges, it was written, ‘This is what Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} and Muawiya Bin Abu Sufyan have reconciled upon’, Amro Bin Al-Aas said, ‘If we knew you^{-asws} are Emir of the Momineen, we would not be at war with you^{-asws}. But write, ‘This is what Ali^{-asws} son of Abu Talib^{-asws} and Muawiya Bin Abu Sufyan have reconciled upon’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ صَدَقَ اللَّهُ وَ صَدَقَ رَسُولُهُ ص أَخْبَرَنِي رَسُولُ اللَّهِ ص بِذَلِكَ ثُمَّ كَتَبَ الْكِتَابَ

Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} spoke the truth. Rasool-Allah^{-saww} had informed me^{-asws} with that’. Then the agreement was written.

قَالَ فَلَمَّا كَتَبُوا الْكِتَابَ قَامَتْ حُرَاعَةُ فَقَالَتْ نَحْنُ فِي عَهْدِ مُحَمَّدٍ وَعَقْدِهِ وَ قَامَتْ بَنُو بَكْرٍ فَقَالَتْ نَحْنُ فِي عَهْدِ قُرَيْشٍ وَعَقْدِهَا وَ كَتَبُوا نُسَخَتَيْنِ نُسَخَةٌ عِنْدَ رَسُولِ اللَّهِ ص وَ نُسَخَةٌ عِنْدَ سُهَيْلِ بْنِ عَمْرٍو وَ رَجَعَ سُهَيْلُ بْنُ عَمْرٍو وَ حَفْصُ بْنُ الْأَخْنَفِ إِلَى قُرَيْشٍ فَأَخْبَرَهُمْ

He^{-asws} said, ‘When the agreement (of Al-Hudaybiya) had been written, (clan of) Khuza’a stood up and said, ‘We are in the pact of Muhammad^{-saww} and his^{-saww} bond’, and the clan of Bakr

said, 'We are in the pact of Quraysh and its bond'. And they wrote down two copies, a copy to be with Rasool-Allah^{-sawww} and a copy to be with Suheyl Bin Amro; and Suheyl Bin Amro and Hafs Bin Al-Ahnaf returned to Quraysh and informed them.

وَقَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ انْحَرُوا بُدْنَكُمْ وَ اخْلِفُوا رُءُوسَكُمْ فَاَمْتَنَعُوا وَقَالُوا كَيْفَ نَنْحَرُ وَ نَخْلُقُ وَ لَمْ نَطْفِ بِالْبَيْتِ وَ لَمْ نَسْعَ بَيْنَ الصَّفَا وَ الْمَرْوَةِ فَاعْتَمَّ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ وَ شَكَا ذَلِكَ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ يَا رَسُولَ اللَّهِ انْحَرِ أَنْتَ وَ اخْلُقْ

And Rasool-Allah^{-sawww} said to his^{-sawww} companions: 'Sacrifice your animals and shave your heads'. They abstained and said, 'How can we sacrifice and shave and we have not performed Tawaaf of the House (Kabah) and not performed Sa'ee between Al-Safa and Al-Marwa?' Rasool-Allah^{-sawww} was gloomy from that and complained of that to Umm Salma^{ar}. She^{ar} said, 'O Rasool-Allah^{-sawww}! You^{-sawww} sacrifice and shave'.

فَنَحَرَ رَسُولُ اللَّهِ ص وَ خَلَقَ فَنَحَرَ الْقَوْمَ عَلَى حُبِّتِ يَتِيمٍ وَ شَاكٍ وَ ابْتِيَابٍ فَقَالَ رَسُولُ اللَّهِ ص تَعْظِيماً لِلْبُدْنِ رَحِمَ اللَّهُ الْمُخْلِقِينَ وَ قَالَ قَوْمٌ لَمْ يَسُوفُوا الْبُدْنَ يَا رَسُولَ اللَّهِ وَ الْمُقْصِرِينَ لِأَنَّ مَنْ لَمْ يَسُقْ هَدْيًا لَمْ يَجِبْ عَلَيْهِ الْخَلْقُ فَقَالَ رَسُولُ اللَّهِ ثَانِيًا رَحِمَ اللَّهُ الْمُخْلِقِينَ الَّذِينَ لَمْ يَسُوفُوا الْهَدْيَ

Rasool-Allah^{-sawww} sacrificed and shaved (head), and the people sacrificed upon malicious conviction and doubt and suspicion. Rasool-Allah^{-sawww} said in reference to the sacrificial animal: 'May Allah^{-azwj} have Mercy of the shaved ones'. And a group and the deficient ones (from having a sacrificial animal) said, 'Arise and sacrifice the sacrificial animal, O Rasool-Allah^{-sawww}!', because the one who does not ushed a sacrificial animal, the shaving is not Obligated upon him. Rasool-Allah^{-sawww} said secondly: 'May Allah^{-azwj} have Mercy of the shaved ones, those who have not ushered the sacrificial animal'.

فَقَالُوا يَا رَسُولَ اللَّهِ وَ الْمُقْصِرِينَ فَقَالَ رَحِمَ اللَّهُ الْمُقْصِرِينَ ثُمَّ رَحَلَ رَسُولُ اللَّهِ ص نَحْوَ الْمَدِينَةِ فَرَجَعَ إِلَى النَّعِيمِ وَ نَزَلَ تَحْتَ الشَّجَرَةِ فَجَاءَ أَصْحَابُهُ الَّذِينَ أَنْكَرُوا عَلَيْهِ الصُّلْحَ وَ اعْتَدَرُوا وَ أَظْهَرُوا النَّدَامَةَ عَلَى مَا كَانَ مِنْهُمْ وَ سَأَلُوا رَسُولَ اللَّهِ ص أَنْ يَسْتَغْفِرَ لَهُمْ فَتَرَل آيَةُ الرِّضْوَانِ

They said, 'O Rasool-Allah^{-sawww}! And the deficient ones?' He^{-sawww} said: 'May Allah^{-azwj} have Mercy on the deficient ones'. Then Rasool-Allah^{-sawww} departed to around Al Medina, and he^{-sawww} returned to al Tan'eem and descended beneath the tree. His^{-sawww} companions came, those who had denied the reconciliation upon him^{-sawww}, and they presented excuses and manifested the regret upon what had transpired from them, and they asked Rasool-Allah^{-sawww} to seek Forgiveness for them. The Verse of 'Al Rizwaan' was Revealed".¹²¹

5- يج، الحرائج و الجرائح رُوي عَنْ عيسى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ عَلَيْهِمُ السَّلَامُ قَالَ: لَمَّا كَانَ يَوْمَ الْقَضِيَّةِ حِينَ رَدَّ الْمُشْرِكُونَ النَّبِيَّ ص وَ مَنْ مَعَهُ وَ دَافَعُوا عَنِ الْمَسْجِدِ أَنْ يَدْخُلُوهُ هَذَاهُمْ رَسُولُ اللَّهِ ص فَكَتَبُوا بَيْنَهُمْ كِتَابًا

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Isa Bin Abdullah Al Hashimy, from his father, from his grandfather,

'From Ali^{-asws} having said: 'When it was the day of the treaty when the Polytheists returned the Prophet^{-sawww} and the ones with him^{-sawww} and repelled him^{-sawww} from entering the Masjid, Rasool-Allah^{-sawww} reconciled with them, so they wrote an agreement between them'.

¹²¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 20 H 4

قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ فُكِّنْتُ أَنَا الَّذِي كَتَبْتُ فَكَتَبْتُ بِاسْمِكَ اللَّهُمَّ هَذَا كِتَابٌ بَيْنَ مُحَمَّدٍ رَسُولِ اللَّهِ صَ وَ بَيْنَ فُرَيْشٍ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو لَوْ أَفْرَزْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ يُنَازِعَكَ أَحَدٌ فَقُلْتُ بَلْ هُوَ رَسُولُ اللَّهِ وَ إِنَّكَ رَاغِمٌ

Ali^{-asws} said: 'I^{-asws} was the one who wrote, so I^{-asws} wrote, 'In Your^{-azwj} Name O Allah^{-azwj}. This is an agreement between Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} and Quraysh'. Suheyli Bin Amro said, 'If we acknowledge you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}, no one would contend you^{-saww}'. I^{-asws} said: 'But, he^{-saww} is a Rasool^{-saww} of Allah^{-azwj} and you are compelled'.

فَقَالَ لِي رَسُولُ اللَّهِ صَ أَكْتُبُ لَهُ مَا أَرَادَ سَتُعْطَى يَا عَلِيُّ بَعْدِي مِثْلَهَا

Rasool-Allah^{-saww} said to me^{-asws}: 'Write for him what he wants. O Ali^{-asws}! You^{-asws} will also give it after me^{-asws}, the like of it'.

قَالَ فَلَمَّا كَتَبْتُ الصُّلْحَ بَيْنِي وَ بَيْنَ أَهْلِ الشَّامِ كَتَبْتُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هَذَا كِتَابٌ بَيْنَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ بَيْنَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ فَقَالَ مُعَاوِيَةُ وَ عَمْرُو بْنُ الْعَاصِ لَوْ عَلِمْنَا أَنَّكَ أَمِيرُ الْمُؤْمِنِينَ لَمْ نُنَازِعَكَ فَقَالَ أَكْتُبُوا مَا رَأَيْتُمْ فَعَلِمْتُ أَنَّ قَوْلَ رَسُولِ اللَّهِ حَقٌّ قَدْ جَاءَ.

He^{-asws} said: 'When the treaty was written between me^{-asws} and the people of Syria, I^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. This is an agreement between Ali^{-asws} Emir of the Momineen and Muawiya Bin Abu Sufyan, Muawiya and Amro Bin Al-Aas said: 'If we knew you^{-asws} are Emir of the Momineen we would not contend you^{-asws}'. I^{-asws} said, 'Write whatever you see fit', and I^{-asws} knew that the word of Rasool-Allah^{-saww} had come true"¹²².

6- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا صَدَّه الْمُشْرِكُونَ بِالْحُدَيْبِيَّةِ شَكَا إِلَيْهِ النَّاسُ قِلَّةَ الْمَاءِ فَدَعَا بَدَلُو مِنْ مَاءِ الْبَيْرِ فَتَوَضَّأَ مِنْهُ ثُمَّ تَمَضَّضَ وَ مَجَّ فِي الدَّلْوِ وَ أَخْرَجَ مِنْ كِبَانَتِهِ سَهْمًا ثُمَّ أَمَرَ بِأَنْ يُصَبَّ فِي الْبَيْرِ تِلْكَ الدَّلْوُ وَ أَنْ يُعْرَزَ ذَلِكَ السَّهْمُ فِي أَسْفَلِ الْبَيْرِ

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when the Polytheists blocked him^{-saww} at Al-Hudaybiya, the people complained to him^{-saww} of the scarcity of water. He^{-saww} called for a bucket from the water of the well and performed Wuduu from it, then he^{-saww} rinsed and spat it out in the bucket, and brought out an arrow from his^{-saww} quiver. Then he^{-saww} instructed to pour that bucket into the well, and to lodge that arrow at the bottom of the well.

فَعَمَلُوا فَفَارَتِ الْبَيْرُ بِالْمَاءِ إِلَى شَفِيرِهَا وَ اعْتَرَفَ النَّاسُ فَعِنْدَ ذَلِكَ قَالَ أَوْسُ بْنُ خُوَالِجٍ لِعَبْدِ اللَّهِ بْنِ أَبِي سَلُولٍ أَ بَعْدَ هَذَا شَيْءٌ أَمَا أَنْ لَكَ أَنْ تُبْصِرَ.

They did so, and the well overflowed with the water and the people scooped out. During that, Aws Bin Khuwally said to Abdullah Bin Abay Salul, 'Is there anything after this? Is it not for you now that you see?'"¹²³

7- يج، الخرائج و الجرائح رُوِيَ أَنَّهُ لَمَّا أَصَابَ النَّاسُ بِالْحُدَيْبِيَّةِ جُوعٌ شَدِيدٌ وَ قَلَّتْ أَرْوَادُهُمْ لِأَنَّهُمْ أَقَامُوا بِهَا بَضْعَةَ عَشَرَ يَوْمًا فَشَكُوا إِلَيْهِ ذَلِكَ فَأَمَرَ بِالنَّطْعِ أَنْ يُبْسَطَ وَ أَمَرَهُمْ أَنْ يَأْتُوا بِبِقِيَّةِ أَرْوَادِهِمْ فَيَطْرَحُوهَا فَأَتَوْا بِدَقِيقٍ قَلِيلٍ وَ تُمَيْرَاتٍ فَقَامَ وَ دَعَا بِالْبِرْكَةِ فِيهَا وَ أَمَرَهُمْ بِأَنْ يَأْتُوا بِأَوْعِيَتِهِمْ فَمَلَأُوهَا حَتَّى لَمْ يَجِدُوا لَهَا مَحَلًّا.

¹²² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 5

¹²³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 6

(The book) 'Al-Kharaij Wa Al-Jaraih' – It is reported that when the people were afflicted with severe hunger at Al-Hudaybiya and the scarcity of their provision, because they had stayed at it for ten days, they complained to him^{-saww} of that. He^{-saww} instructed that a leather sheet be spread out, and instructed them that they come with the remainder of their provisions and drop it therein. They came with a little flour and dates. He^{-saww} stood and supplicated with the Blessings in it, and instructed them that they come with their utensils and they fill these up until no place was found for it".¹²⁴

8- يج، الخرائج و الجرائح من معجزاته ص أنه لما خرج رسول الله ص للعمرة سنة الحديبية منعت قريش من دخوله مكة و تحالفوا أنه لا يدخلها و منهم عين تطرف و قال لهم رسول الله ص ما جئت محاربا لكم إنما جئت معتبرا

(The book) 'Al-Kharaij Wa Al-Jaraih' – From his^{-saww} miracles – 'When Rasool-Allah^{-azwj} went out for the Umrah in the year of Al-Hudaybiya, Quraysh refused his^{-saww} entry into Makkah, and they swore that he^{-saww} will not enter it, and from them and there was (still) a blinking eye among them. And Rasool-Allah^{-saww} said to them: 'I^{-saww} have not come for war with you, but rather I^{-saww} have come to perform Umrah'.

قالوا لا ندعك تدخل مكة على هذه الحال فتستذلنا العرب و تعيرنا و لكن اجعل بيننا و بينك هدنة لا تكون لغيرنا فانفقوا عليه و قد نفذ ماء المسلمين و كظهم و بهائمهم العطش فجيء بركة فيها قليل من الماء فأدخل يده فيها ففاضت الركة و نودي في العسكر من أراد الماء فليأته فستقوا و استقوا و ملأوا القرب.

They said, 'We will not leave you^{-saww} to enter Makkah upon this state, so the Arabs would disgrace us and fault us, but make a truce to be between us and you^{-saww}, not happening to be for other than us'. They concurred upon it and the water (supply) of the Muslims had depleted and their animals were dying of the thirst. He^{-saww} came with a container of water and inserted his^{-saww} hand in it, and the container overflowed, and he^{-saww} called out among the soldiers: 'One who wants the water, let him come to it!' They quenched and quenched (their animals) and filled their water skins".¹²⁵

9- و في هذه العزاة أقبل سهيل بن عمرو إلى النبي ص فقال له يا محمد إن أرقاءنا لحفوا بك فارددهم علينا فعضب رسول الله ص حتى تبيّن العضب في وجهه ثم قال لتنتهن يا معاشر قريش أو ليبعثن الله عليكم رجلا امتحن الله قلبه بالإيمان يضرب رقابكم على الدين

And during this military expedition, Suheyl Bin Amro came to the Prophet^{-saww} and said to him^{-saww}, 'O Muhammad^{-saww}! Our slaves have joined up with you^{-saww}, so return them to us'. Rasool-Allah^{-saww} was angered until the anger appeared in his^{-saww} face, then said: 'End it, O community of Quraysh or Allah^{-azwj} will Send a man upon you, Allah^{-azwj} has Tested his heart for the Eman. He will strike off your necks upon the Religion!'

فقال بعض من حضر يا رسول الله أبو بكر ذلك الرجل قال لا قال فعمر قال لا و لكنته حاصف التعل في الحجرة فتبادر الناس إلى الحجرة ينظرون من الرجل فإذا هو أمير المؤمنين علي بن أبي طالب ع.

One of the ones who were present said, 'O Rasool-Allah^{-saww}! Is Abu Bakr that man?' He^{-saww} said: 'No'. He said, 'So (is it) Umar'. He^{-saww} said: 'No, but he is a repairer of the slipper in the

¹²⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 7

¹²⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 8

room'. So, the people rushed to the room to look at who the man is, and there it was Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}'.

و قد روى هذا الحديث جماعة عن أمير المؤمنين عليه السلام و قالوا فيه إن عليا قص هذه القصة - ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كَذَبَ عَلَيَّ مُتَعَدِّدًا فَلْيَبْتَرُوا مَقْعَدَهُ مِنَ النَّارِ .

And this Hadeeth has been reported by a group from Amir Al-Momineen^{-asws}, and they said in it that Ali^{-asws} related this story, then said, 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who belies upon me^{-saww} deliberately, so let his assume his seat from the Fire''.¹²⁶

10- عم، إعلام الوری فی سَنَةِ حَمْسِي كَانَتْ غَزْوَةُ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ وَ خَرَجَ فِي نَاسٍ كَثِيرٍ مِنْ أَصْحَابِهِ يُرِيدُ الْغُمْرَةَ وَ سَاقَ مَعَهُ سَبْعِينَ بَدَنَةً وَ بَلَغَ ذَلِكَ الْمُشْرِكِينَ مِنْ قُرَيْشٍ فَبَعَثُوا خَيْلًا لِيَصُدُّوهُ عَنِ الْمَسْجِدِ الْحَرَامِ وَ كَانَ ص يَرَى أَنَّهُمْ لَا يُقَاتِلُونَهُمْ لِأَنَّهُ خَرَجَ فِي الشَّهْرِ الْحَرَامِ

(The book) 'Alam Al-Wara' – In the year five was the military expedition of Al-Hudaybiya in Zil Qadah, and a lot of people from his^{-saww} companions came out intending the Umrah, and he^{-saww} ushered with him^{-saww} seventy sacrificial animals; and that reached the Polytheists from Quraysh, so they sent a cavalry to block him^{-saww} from the Sacred Masjid, and he^{-saww} was viewing that they would not be fighting him^{-saww} because he^{-saww} had come out during the Sacred month.

وَ كَانَ مِنْ أَمْرِ سُهَيْلِ بْنِ عَمْرٍو وَ أَبِي جَنْدَلِ ابْنِهِ وَ مَا فَعَلَهُ رَسُولُ اللَّهِ ص مَا شَكَكَ بِهِ مَنْ زَعَمَ أَنَّهُ مَا شَكَكَ إِلَّا يَوْمَعِلَدٍ فِي الدِّينِ وَ أَتَى بُدَيْلَ بْنَ وَرْقَاءَ إِلَى قُرَيْشٍ فَقَالَ لَهُمْ يَا مَعْشَرَ قُرَيْشٍ حَقِّضُوا عَلَيَّكُمْ وَ إِنَّهُ لَمْ يَأْتِ يُرِيدُ قِتَالَكُمْ وَ إِنَّمَا يُرِيدُ زِيَارَةَ هَذَا الْبَيْتِ فَقَالُوا وَ اللَّهُ لَا نَسْمَعُ مِنْكَ وَ لَا نُحَدِّثُ الْعَرَبَ أَنَّهُ دَخَلَهَا غَنَوَةً وَ لَا نَقْبَلُ مِنْهُ إِلَّا أَنْ يَرْجِعَ عَنَّا

And it was from the matter of Suheyl Bin Amro and Abu Jandal his son and what Rasool-Allah^{-saww} what was doubted with by the one claimed he did not doubt except on that day regarding the Religion. And Budeyl Bin Warqa came to Quraysh and said to them, 'O community of Quraysh! They have come down upon you and he^{-saww} has not come to fight you, and rather he^{-saww} wants to visit this House (Kabah)'. They said, 'By Allah^{-azwj}! We will not listen from you nor will the Arabs narrate that he^{-saww} entered it forcibly, nor will we accept from him^{-saww} except that he^{-saww} returns from us'.

ثُمَّ بَعَثُوا إِلَيْهِ بَكْرَةَ بْنَ خَفْصٍ وَ خَالِدَ بْنَ الْوَلِيدِ وَ صَدُّوا الْهُدَيْدِ وَ بَعَثَ ص عُثْمَانَ بْنَ عَفَّانَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ فِي أَنْ يَدْخُلَ مَكَّةَ مُعْتَمِرًا فَأَبَوْا أَنْ يَرْكَبُوهُ وَ اخْتَبَسَ عُثْمَانَ فَظَنَّ رَسُولُ اللَّهِ ص أَنَّهُمْ قَتَلُوهُ

Then they sent to him^{-saww} Kurz Bin Hafs and Khalid Bin Al-Waleed, and they blocked the offering and he^{-saww} sent Usman Bin Affan to the people of Makkah to seek their permission in entering Makkah for Umrah. They refused to let him^{-saww} and withheld Usman. Rasool-Allah^{-saww} thought they had killed him.

فَقَالَ لِأَصْحَابِهِ أَ تُبَايِعُونِي عَلَى الْمَوْتِ فَبَايَعُوهُ تَحْتَ الشَّجَرَةِ عَلَى أَنْ لَا يَفِرُّوا عَنْهُ أَبَدًا ثُمَّ إِهْمَ بِعَمْرٍو سُهَيْلُ بْنُ عَمْرٍو فَقَالَ يَا أَبَا الْقَاسِمِ إِنَّ مَكَّةَ حَرَمًا وَ عَرَبًا وَ قَدْ تَسَامَعَتِ الْعَرَبُ بِكَ أَنَّكَ قَدْ عَزَوْتَنَا وَ مَتَى مَا تَدْخُلُ عَلَيْنَا مَكَّةَ عَنْوَةً تَطْمَعُ فِيْنَا فَنَنْخَطِفُ وَ إِنَّا نَذُكْرُكَ الرَّحِمَ فَإِنَّ مَكَّةَ بَيْضَتُكَ الَّتِي تَفَلَقَتْ عَنْ رَأْسِكَ

He^{-saww} said to his^{-saww} companions: 'Will you pledge your allegiances to me^{-saww} upon the death?' They pledged to him^{-saww} beneath the tree that they will not flee from him^{-saww}, ever!' Then they (Quraysh) sent Suheyl Bin Amro and he said, 'O Abu Al Qasim^{-saww}! Makkah is our sanctity and our honour, and the Arabs have already heard of you^{-saww} that you^{-saww} have come to battle us, and when you^{-saww} enter Makkah forcibly upon us, they will covet regarding us, and we will be replaced, and we remind you^{-saww} of the relationship, for Makkah is your^{-saww} egg which you^{-saww} have broken upon your^{-saww} own head'.

قَالَ فَمَا تُرِيدُ قَالَ أُرِيدُ أَنْ أَكْتُبَ بَيْنِي وَ بَيْنَكَ هُدْنَةً عَلَى أَنْ أُحْلِيَهَا لَكَ فِي قَابِلٍ فَتَدْخُلُهَا وَ لَا تَدْخُلُهَا بِخَوْفٍ وَ لَا فَرَجٍ وَ لَا سِلَاحٍ إِلَّا سِلَاحَ الرَّكَّابِ السَّيْفُ فِي الْقِرَابِ وَ الْقَوْسُ

He^{-saww} said: 'So what do you want?' He said, 'I want to I write an agreement between me and you^{-saww} upon that I shall respite it for you^{-saww} during the next (year), so you^{-saww} can enter it, neither with fear nor alarm, nor weapons except weapons of the rider, the sword in the sheath, and the bow'.

فَدَعَا رَسُولُ اللَّهِ ص عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَأَخَذَ أَدِيمًا أَحْمَرَ فَوَضَعَهُ عَلَى فِخْرِهِ ثُمَّ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلُ بْنُ عَمْرٍو هَذَا كِتَابٌ بَيْنَنَا وَ بَيْنَكَ يَا مُحَمَّدُ فَأَفْتِخْهُ بِمَا نَعْرِفُهُ أَكْتُبُ بِاسْمِكَ اللَّهُمَّ

Rasool-Allah^{-saww} called Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} took a red skin and placed it upon his^{-asws} thigh, then wrote, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'. Suheyl Bin Amro said, 'This is an agreement between us and you^{-saww}, O Muhammad^{-saww}, so begin it with what we recognise. Write, 'In Your^{-azwj} Name, O God^{-azwj}!'

فَقَالَ أَكْتُبُ بِاسْمِكَ اللَّهُمَّ وَ افْتِخْ مَا كَتَبْتَ فَقَالَ لَوْ لَا طَاعْتُكَ يَا رَسُولَ اللَّهِ لَمَا مَحَوْتُ فَقَالَ النَّبِيُّ ص أَكْتُبُ هَذَا مَا قَاصَى عَلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ سُهَيْلُ بْنُ عَمْرٍو فَقَالَ سُهَيْلُ لَوْ أَجَبْتُكَ فِي الْكِتَابِ إِلَى هَذَا لَأَقْرَزْتُ لَكَ بِالنُّبُوَّةِ فَاغْضِ هَذَا الْإِسْمَ وَ أَكْتُبْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

He^{-saww} said: 'Write, 'In Your^{-azwj} Name, O God^{-azwj}!', and delete what you^{-asws} wrote'. He^{-asws} said: 'Had I^{-asws} not been in your^{-saww} obedience, I^{-asws} would not have deleted it'. The Prophet^{-saww} said: 'Write, 'This is was is fixed upon by Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} and Suheyl Bin Amro'. Suheyl said, 'If I were to answer you^{-saww} in the agreement to this, I would be accepting to you^{-saww} with the Prophet-hood. So, delete this name and write, 'Muhammad^{-saww} son of Abdullah^{-asws}'.

فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ إِنَّهُ وَ اللَّهُ لَرَسُولُ اللَّهِ عَلَى رَعْمِ أَنْفِكَ فَقَالَ النَّبِيُّ ص احْمُهَا يَا عَلِيُّ فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنَّ يَدِي لَا تَنْطَلِقُ لِمَحْوِ اسْمِكَ مِنَ النُّبُوَّةِ

Ali^{-asws} said to him: 'By Allah^{-azwj}! He^{-saww} is a Rasool^{-saww} of Allah^{-azwj} upon the rubbing of your nose'. The Prophet^{-saww} said: 'Delete it, O Ali^{-asws}'. He^{-asws} said to him^{-saww}: 'O Rasool-Allah^{-saww}! My^{-asws} hand will not move to delete your^{-saww} name from the Prophet-hood'.

قَالَ فَضَعَّ يَدِي عَلَيْهَا فَمَخَاها رَسُولُ اللَّهِ ص يَدِيهِ وَ قَالَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ سَتُدْعَى إِلَى مِثْلِهَا فَتُجِيبُ وَ أَنْتَ عَلَى مَضَضٍ

He said, 'He^{-saww} placed his^{-saww} hand upon it and Rasool-Allah^{-saww} deleted it by his^{-saww} hand, and said to Ali^{-asws}: 'You^{-asws} will be called to similar to it, so you^{-asws} will answer and you^{-asws} would be under compulsion'.

ثُمَّ كَتَبَ بِاسْمِكَ اللَّهُمَّ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ وَ مِنْ مَعَهُ مِنَ الْمُسْلِمِينَ سَهَيْلُ بْنُ عَمْرٍو وَ مِنْ مَعَهُ مِنْ أَهْلِ مَكَّةَ عَلَى أَنَّ الْحَرْبَ مَكْمُوفَةٌ فَلَا إِغْلَالَ وَ لَا إِسْلَالَ وَ لَا قِتَالَ وَ عَلَى أَنَّ لَا يُسْتَكْرَهُ أَحَدٌ عَلَى دِينِهِ وَ عَلَى أَنَّ يُعْبَدَ اللَّهُ بِمَكَّةَ عَلَانِيَةً وَ عَلَى أَنَّ مُحَمَّدًا يَنْخُرُ الْهُدْيَ مَكَانَهُ

Then he^{-asws} wrote: 'In Your^{-azwj} Name O God^{-azwj}! This is was is fixed upon by Muhammad^{-saww} son of Abdullah^{-asws} son of Abdul Muttalib^{-asws} and the ones from the Muslims with him, and Suheyl Bin Amro and the ones from the people of Makkah with him, upon that the war is stoooped, so there will neither be shackles not chains nor fighting; and upon that no one will be coerced upon his religion; and upon that Allah^{-azwj} will be worshipped openly at Makkah; and upon that Muhammad^{-saww} will sacrificed the offering in its place;

وَ عَلَى أَنَّ يُخَلِّيَهَا لَهُ فِي قَابِلٍ ثَلَاثَةَ أَيَّامٍ فَيَدْخُلُهَا بِسِلَاحِ الرَّكِيْبِ وَ يُخْرِجُ قُرَيْشٌ كُلَّهَا مِنْ مَكَّةَ إِلَّا رَجُلًا وَاحِدًا مِنْ قُرَيْشٍ يُخَلِّفُونَهُ مَعَ مُحَمَّدٍ وَ أَصْحَابِهِ وَ مَنْ لَحِقَ مُحَمَّدًا وَ أَصْحَابَهُ مِنْ قُرَيْشٍ فَإِنَّ مُحَمَّدًا يُرُدُّهُ إِلَيْهِمْ وَ مَنْ رَجَعَ مِنْ أَصْحَابِ مُحَمَّدٍ إِلَى قُرَيْشٍ بِمَكَّةَ فَإِنَّ قُرَيْشًا لَا تَرُدُّهُ إِلَى مُحَمَّدٍ

And upon that it will be vacated for him^{-saww} during the next year for three days, and he^{-saww} would enter it with weapons of the rider, and all of the Quraysh will go out from Makkah except for one man from Quraysh staying behind with Muhammad^{-saww} and his^{-saww} companions; and the one from Quraysh who joins up with Muhammad^{-saww} and his^{-saww} companions, then Muhammad^{-saww} will return him to them, and one from the companions of Muhammad^{-saww} who return to Quraysh at Makkah, Quraysh will not return him to Muhammad^{-saww}.

قَالَ رَسُولُ اللَّهِ ص إِذَا سَمِعَ كَلَامِي ثُمَّ جَاءَكُمْ فَلَا حَاجَةَ لِي فِيهِ

And Rasool-Allah^{-saww} said: 'When he has heard my speech then comes to you, there is no need for me^{-saww} regarding him'.

وَ إِنَّ قُرَيْشًا لَا يُعِينُ عَلَى مُحَمَّدٍ وَ أَصْحَابِهِ أَحَدًا بِنَفْسٍ وَ لَا سِلَاحٍ إِلَى آخِرِهِ

'And upon that Quraysh will not assist anyone against Muhammad^{-saww} and his^{-saww} companions by people nor weapons up to its end (term)'.

فَجَاءَ أَبُو جَنْدَلٍ إِلَى النَّبِيِّ ص حَتَّى جَلَسَ إِلَى جَنْبِهِ فَقَالَ أَبُوهُ سَهَيْلٌ رُدُّهُ عَلَيَّ فَقَالَ الْمُسْلِمُونَ لَا نَرُدُّهُ فَقَامَ ص وَ أَحَدٌ يَدِيهِ فَقَالَ اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ إِنَّ أَبَا جَنْدَلٍ لَصَادِقٌ فَاجْعَلْ لَهُ فَرْجًا وَ مَخْرَجًا ثُمَّ أَقْبَلَ عَلَى النَّاسِ وَ قَالَ إِنَّهُ لَيْسَ عَلَيْهِ نَأْسٌ إِذَا يَرْجِعُ إِلَى أَبِيهِ وَ أُمِّهِ وَ إِنِّي أُرِيدُ أَنْ أَمَّ لِقُرَيْشٍ شَرْطَهَا

Abu Jandal came to the Prophet^{-saww} until he sat to his^{-saww} side. His father Suheyl said, 'Return him to me'. The Muslims said, 'We will not return him'. He^{-saww} stood up and grabbed his hand and said, 'O Allah^{-azwj}! If You^{-azwj} Know that Abu Jandal is sincere then Haster the way out for him'. Then he^{-saww} face towards the people and said: 'There isn't any problem upon him. But

rather he should return to his father and his mother, and I^{saww} to complete a condition to Quraysh’.

وَرَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ أَنْزَلَ اللَّهُ فِي الطَّرِيقِ سُورَةَ الْفَتْحِ إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ فَمَا انْقَضَتْ تِلْكَ الْمُدَّةُ حَتَّى كَادَ الْإِسْلَامُ يَسْتَوِيلُ عَلَى أَهْلِ مَكَّةَ وَ لَمَّا رَجَعَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ انْفَلَتَ أَبُو بَصِيرٍ بِنُ أُسَيْدِ بْنِ حَارِثَةَ التَّقْفِيَّ مِنَ الْمُشْرِكِينَ وَ بَعَثَ الْأَخْنَسُ بِنُ شُرَيْبٍ فِي آثَرِهِ رَجُلَيْنِ

And Rasool-Allah^{saww} returned to Al-Medina, and Allah^{azwj} Revealed Surah Al-Fat’h in the way: **Surely, We Opened for you a clear victory [48:1]**. Al-Sadiq^{asws} said: ‘That term had not expired until Islam almost ruled upon the people of Makkah, and when Rasool-Allah^{saww} returned to Al-Medina, Abu Baseer Bin Aseyd Bin Haris Al-Saqafy fled from the Polytheists, and Al-Akhna Bin Shueyq sent two men in his tracks.

فَقَتَلَ أَحَدَهُمَا وَ أَتَى رَسُولَ اللَّهِ ص مُسْلِمًا مُهَاجِرًا فَقَالَ مُسْعِرُ حَرْبٍ لَوْ كَانَ مَعَهُ وَاحِدٌ ثُمَّ قَالَ شَأْنُكَ بِسَلْبِ صَاحِبِكَ وَ أَذْهَبَ حَيْثُ شِئْتَ فَخَرَجَ أَبُو بَصِيرٍ وَ مَعَهُ حَمْسَةٌ نَفَرٌ كَانُوا قَدِيمًا مَعَهُ مُسْلِمِينَ حَتَّى كَانُوا بَيْنَ الْعَيْصِ وَ ذِي الْمَرْوَةِ مِنْ أَرْضِ جُهَيْنَةَ عَلَى طَرِيقِ عِبْرَاتِ فُرَيْشٍ بِمَا يَلِي سَيْفَ الْبَحْرِ

He killed one of the two and came to Rasool-Allah^{saww} as a Muslim emigrating. He^{saww} said: ‘Conflagration of war, if there was one with him’. Then he^{saww} said: ‘It’s up to you with plundering your victim, and you can go wherever you like’. So Abu Baseer went out and with him were five person who had proceeded with him as Muslims, until they were between Al-Ays and Zil-Marwa from the land of Juheyyna upon the way of the caravans of Quraysh from what follows the coast of the sea.

وَ انْفَلَتَ أَبُو جَنْدَلِ بْنِ عَمْرٍو فِي سَبْعِينَ رَاكِبًا أَسْلَمُوا فَلَحِقَ بِأَبِي بَصِيرٍ وَ اجْتَمَعَ إِلَيْهِمْ نَاسٌ مِنْ غِفَارٍ وَ أَسْلَمَ وَ جُهَيْنَةَ حَتَّى بَلَغُوا ثَلَاثِمِائَةَ مُقَاتِلٍ وَ هُمْ مُسْلِمُونَ لَا يَمُرُّ بِهِمْ عَيْرٌ لِفُرَيْشٍ إِلَّا أَخَذُوهَا وَ قَتَلُوا أَصْحَابَهَا

And Abu Jandal Bin Amro escaped among seventy riders becoming Muslims and joined up with Abu Baseer, and people from Ghafar gathered to him and became Muslims, and (so did) Juheyyna until they reached three hundred fighters, and they were Muslims. No caravan of Quraysh passed by them except they seized it and killed their people.

فَأَرْسَلَتْ فُرَيْشٌ أَبَا سُفْيَانَ بْنَ حَرْبٍ إِلَى رَسُولِ اللَّهِ ص يَسْأَلُونَهُ وَ يَتَضَرَّعُونَ إِلَيْهِ أَنْ يَبْعَثَ إِلَى أَبِي بَصِيرٍ وَ أَبِي جَنْدَلٍ وَ مَنْ مَعَهُمْ فَيَقْدِمُوا عَلَيْهِ وَ قَالُوا مَنْ خَرَجَ مِنَّا إِلَيْكَ فَأَمْسِكْهُ عَيْرٍ خَرَجَ أَنْتَ فِيهِ فَعَلِمَ الَّذِينَ كَانُوا أَشَارُوا عَلَى رَسُولِ اللَّهِ ص أَنَّ يَمْنَعُ أَبَا جَنْدَلٍ مِنْ أَبِيهِ بَعْدَ الْفِصَّةِ أَنَّ طَاعَةَ رَسُولِ اللَّهِ ص خَيْرٌ لَهُمْ فِيمَا أَحْبَبُوا وَ فِيمَا كَرِهُوا

Quraysh sent Abu Sufyan Bin Harb to Rasool-Allah^{saww} asking him^{saww} and beseeching to him^{saww} to send for Abu Baseer and Abu Jandal and the ones with them, and they should come to him^{saww}, and they said, ‘One who goes out from us to you^{saww}, then withhold him without blame of you^{saww} being in it’. He knew those whom he had indicated upon Rasool-Allah^{saww} that he^{saww} had deprived Abu Jandal from his father after the story that the obedience to Rasool-Allah^{azwj} is better for them regarding what they like and what they dislike.

وَ كَانَ أَبُو بَصِيرٍ وَ أَبُو جَنْدَلٍ وَ أَصْحَابُهُمَا هُمُ الَّذِينَ مَرَّ بِهِمْ أَبُو الْعَاصِ بْنُ الرَّبِيعِ مِنَ الشَّامِ فِي نَفَرٍ مِنْ فُرَيْشٍ فَأَسْرَوْهُمْ فَأَخَذُوا مَا مَعَهُمْ وَ لَمْ يَقْتُلُوا مِنْهُمْ أَحَدًا لِصَهْرِ أَبِي الْعَاصِ رَسُولِ اللَّهِ ص وَ حَلُّوا سَبِيلَ أَبِي الْعَاصِ فَقَدِمَ الْمَدِينَةَ عَلَى امْرَأَتِهِ وَ كَانَ أَدْنَى لَهَا حِينَ خَرَجَ إِلَى الشَّامِ أَنْ تَقْدَمَ الْمَدِينَةَ فَتَكُونَ مَعَ رَسُولِ اللَّهِ ص وَ أَبُو الْعَاصِ هُوَ ابْنُ أُحْتِ حَدِيجَةَ بِنْتِ حُوَيْلِدٍ.

And Abu Baseer and Abu Jandal and their companions, they are those whom Abu Al-Aas Bin Al-Rabie passed by them from Syria among a number of Quraysh, and they captured them and seized whatever was with them and did not kill anyone of them due to the in-law connection of Abu Al-Aas with Rasool-Allah^{-sawww}, and they freed the way of Abu Al-Aas. He arrived at Al-Medina to his wife and he had permitted for her when he had gone out to Syria that she can go to Al-Medina and be with Rasool-Allah^{-sawww}. And Abu Al-Aas, he is a son of a sister of Khadeeja^{-asws} Bint Khuweylid".¹²⁷

11- عم، إعلام الوری ربيعی بن خیراش عن أمير المؤمنين عليه السلام قال: أقبل سهيل بن عمرو و رجلان أو ثلاثة معه إلى رسول الله ص في الحديبية فقالوا له إنه يأتيك قوم من سفلتنا و عبداننا فارددوهم علينا فغضب حتى احمر وجهه و كان إذا غضب ص يحمار وجهه

(The book) 'Alam Al-Wara – Rabie Bin Jirash, from Amir Al-Momineen^{-asws} having said: 'Suheyl Bin Amro and two men or three came with him to Rasool-Allah^{-sawww} in Al-Hudaybiya and they said to him^{-sawww}, 'A group of our lowly ones and our slaves have come to you^{-sawww}, so return them to us'. He^{-sawww} got angry until his^{-sawww} face reddened, and it was so that whenever he^{-sawww} got angered his^{-sawww} face would redden.

ثم قال لئن تهن يا معشر قريش أو ليعتق الله عليكم رجلاً امتحن الله قلبه للإيمان يضرب رقابكم و أنتم تجفلون عن الدين فقال أبو بكر أنا هو يا رسول الله قال لا قال عمر أنا هو يا رسول الله قال لا و لكنه ذلكم خاصف النعل في الحجرة و أنا أخصفت نعل رسول الله ص

Then he said, 'Either you end it, O community of Quraysh or else Allah^{-azwj} will Sent to you a man whose heart Allah^{-azwj} has Tested for the Eman. He will strike off your necks and you will be appalled upon the Religion'. Abu Bakr said, 'Am I him, O Rasool-Allah^{-sawww}? He^{-sawww} said: 'No'. Umar said, 'Am I him, O Rasool-Allah^{-sawww}? He^{-sawww} said: 'No, but he is that one repairing the slipper in the room', and I^{-asws} was repairing a slipper of Rasool-Allah^{-sawww}.

ثم قال أما إنه قد قال ص من كذب علي متعمداً فلننبؤن مفعده من النار.

Then he^{-asws} said: 'He^{-sawww} had said: 'One who belies upon me^{-sawww} deliberately, so let him assume his seat from the Fire".¹²⁸

12- كا، الكافي العدة عن أحمد بن محمد بن معاوية بن حكيم عن ابن أبي عمير عن الحسن بن علي الصيرفي عن بعض أصحابنا عن أبي عبد الله عليه السلام قال: إن رسول الله ص في عمرة القضاء شرط عليهم أن يرفعوا الأصنام من الصفا و المروة فتشاعل رجل حتى ترك السعي حتى انقضت الأيام و أعيدت الأصنام فجاءوا إليه فقالوا يا رسول الله إن فلاناً لم يسع بين الصفا و المروة و قد أعيدت الأصنام فأنزل الله عز و جل فلا جناح عليهما أن يطؤا بيما أي و عليهما الأصنام.

Al Kafi – The number, from Ahmad Bin Muhammad, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Al Hassan Bin Ali Al Sayrafi, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} stipulated upon them during the expired Umrah that they lift the idols from Al-Safa and Al-Marwa. A man worked until he neglected the Sa'ee until the days expired and the idols were returned. They came to him^{-sawww} and said, 'O Rasool-Allah^{-sawww}! So and so did not perform Sa'ee between Al-Safa and Al-

¹²⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 20 H 10

¹²⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 20 H 11

Marwa, and the idols have returned. So, Allah^{-azwj} Mighty and Majestic Revealed: **there is no blame on him if he goes does Tawaaf of both of them; [2:158]** – i.e. and upon them are the idols”.¹²⁹

13- كا، الكافي عليّ عن أبيه عن ابن أبي عميرٍ و غيره عن معاوية بن عمّار عن أبي عبد الله عليه السلام قال: لَمَّا خَرَجَ النَّبِيُّ ص فِي عَزْوَةِ الْحُدَيْبِيَّةِ خَرَجَ فِي ذِي الْقَعْدَةِ فَلَمَّا انْتَهَى إِلَى الْمَكَانِ الَّذِي أُخْرِمَ فِيهِ أُخْرِمُوا وَ لَبَسُوا السِّلَاحَ فَلَمَّا بَلَغَهُ أَنَّ الْمُشْرِكِينَ قَدْ أَرْسَلُوا إِلَيْهِ خَالِدَ بْنَ الْوَلِيدِ لِيَرُدَّهُ قَالَ ابْعُوثِي رَجُلًا يَأْخُذُنِي عَلَى غَيْرِ هَذَا الطَّرِيقِ فَأَتِي بِرَجُلٍ مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ فَسَأَلَهُ فَلَمْ يُوَافِقْهُ

Al Kafi – Ali, from his father, from Ibn Abu Umeyr and someone else, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘When Rasool-Allah^{-saww} went out in a military expedition of Al-Hudaybiyya, it was the Month of Zil-al-Qadaha. When he^{-saww} ended up at the place in which Ihram had to be worn, they did so and wore their weapons as well. When it (news) reached the Polytheists, they sent to him^{-saww} Khalid Bin Waleed to turn him^{-saww} back. He^{-saww} said; ‘Bring me a man who can take me^{-saww} via a different road to this one. So they came with a man from Muzaynat or from Juhaynat. He^{-saww} asked him, but he did not agree.

قَالَ ابْعُوثِي رَجُلًا غَيْرَهُ فَأَتِي بِرَجُلٍ آخَرَ إِذَا مِنْ مُزَيْنَةَ وَ إِذَا مِنْ جُهَيْنَةَ قَالَ فَذَكَرَ لَهُ فَأَخَذَهُ مَعَهُ حَتَّى انْتَهَى إِلَى الْعُقَبَةِ فَقَالَ مَنْ يَصْعَدُهَا حَطَّ اللَّهُ عَنْهُ كَمَا حَطَّ اللَّهُ عَنْ بَنِي إِسْرَائِيلَ فَقَالَ هُمْ ادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرَ لَكُمْ خَطِيئَاتِكُمْ

He^{-saww} said; ‘Bring to me^{-saww} a man other than him’. So they came with another man from Muzaynat, or from Juhaynat. He said, ‘I remember it. So he took them with him until they ended up at Al-Uqba. He^{-saww} said: ‘The one who climbs it, Allah^{-azwj} would Forgive him just as He^{-azwj} Forgave the Children of Israel, so He^{-azwj} Said: **and enter into the door performing Sajdah, We will Forgive your mistakes for you. [7:161].**

قَالَ فَابْتَدَرَهَا حَيْلُ الْأَنْصَارِ الْأَوْسُ وَ الْخَزْرَجُ قَالَ وَ كَانُوا أَلْفًا وَ ثَمَانِيَةَ قَالَ فَلَمَّا هَبَطُوا إِلَى الْحُدَيْبِيَّةِ إِذَا امْرَأَةٌ مَعَهَا ابْنُهَا عَلَى الْقَلْبِ فَسَعَى ابْنُهَا هَارِبًا فَلَمَّا اثْبَتَتْ أَنَّهُ رَسُولُ اللَّهِ صَرَخَتْ بِهِ هَوْلًا الصَّابِقُونَ لَيْسَ عَلَيْكَ مِنْهُمْ بَأْسٌ

The cavalry of the Helpers, Al-Aws, and Al-Khazraj initiated the advance, and they were one thousand eight hundred of them. When they descended to Al-Hudaybiyya, there was a woman who had her son with her at Al-Quleyb. So her son ran away. When she established that it was the Rasool-Allah^{-saww}, she screamed, ‘These are Al-Sa’ibun, there is no problem to you from them’.

فَأَتَاهَا رَسُولُ اللَّهِ ص فَأَمَرَهَا فَاسْتَقْتِ دَلْوًا مِنْ مَاءٍ فَأَخَذَهُ رَسُولُ اللَّهِ ص فَشَرِبَ وَ غَسَلَ وَجْهَهُ فَأَخَذَتْ فَضَلَّتَهُ فَأَعَادَتْهُ فِي الْبِئْرِ فَلَمْ تَبْرَحْ حَتَّى السَّاعَةِ وَ خَرَجَ رَسُولُ اللَّهِ ص فَأَرْسَلَ إِلَيْهِ الْمُشْرِكُونَ أَبَانَ بْنَ سَعِيدٍ فِي الْحَيْتِلِ فَكَانَ بِإِزَائِهِ ثُمَّ أَرْسَلُوا الْجَيْشَ فَرَأَى الْبُدْنَ وَ هِيَ تَأْكُلُ بَعْضَهَا أُوتَارَ بَعْضِ

Rasool-Allah^{-saww} came up to her and commanded her to draw a bucket of water. Rasool-Allah^{-saww} took it. He^{-saww} drank, and washed his^{-saww} face. She took its remaining bit and returned it back in the well. That well still has water until this time. And the Rasool-Allah^{-saww} came out,

¹²⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 20 H 12

and the Polytheists sent to him^{-saww} Aban Bin Saeed with some horsemen in front of them. Then they sent Al-Hulays, and he saw the animals being prepared for sacrifice.

فَرَجَعَ وَ لَمْ يَأْتِ رَسُولَ اللَّهِ ص وَ قَالَ لِأَبِي سُفْيَانَ يَا بَا سُفْيَانَ أَمَا وَاللَّهِ مَا عَلَيَّ هَذَا خَالَفْنَاكُمْ عَلَى أَنْ تَرُدُّوا الْهَدْيَ عَنِّي مَجِئًا فَقَالَ اسْكُتْ فَإِنَّمَا أَنْتَ أَعْرَابِيٌّ فَقَالَ أَمَا وَاللَّهِ لَتُخْلِيَنَّ عَنِّي مُحَمَّدٌ وَ مَا أَرَادَ أَوْ لَأَنْفِرَدَنَّ فِي الْأَحَابِيشِ فَقَالَ اسْكُتْ حَتَّى نَأْخُذَ مِنْ مُحَمَّدٍ وَ لَنَا

He returned and did not come to the Rasool-Allah^{-saww}, and said to Abu Sufyan: ‘By Allah^{-azwj}, it was not this that we agreed upon, to return the sacrifices from its place’. He said, ‘Be quiet! For you are only a Bedouin’. He said, ‘But, by Allah^{-azwj}, stay away from Muhammad^{-saww} and what he^{-saww} wants, or else I shall revolt among Al-Ahabeys’. He said, ‘Keep quiet until we take an agreement from Muhammad^{-saww}’.

فَأَرْسَلُوا إِلَيْهِ عُرْوَةَ بِنَ مَسْعُودٍ وَ قَدْ كَانَ جَاءَ إِلَى فُرَيْشٍ فِي الْقَوْمِ الَّذِينَ أَصَابَهُمُ الْمُغَيْرَةُ بِنُ شُعْبَةَ كَانَ خَرَجَ مَعَهُمْ مِنَ الطَّائِفِ وَ كَانُوا بُحَارًا فَمَقَّتَلَهُمْ وَ جَاءَ بِأَمْوَالِهِمْ إِلَى رَسُولِ اللَّهِ ص فَأَبَى رَسُولُ اللَّهِ ص أَنْ يَقْبَلَهَا وَ قَالَ هَذَا عَدْوٌ وَ لَا حَاجَةَ لَنَا فِيهِ

They sent to him^{-saww} Urwat Bin Masoud and he had gone to the Quraysh regarding the people whom Al-Mugheira Bin Soh’ba had killed when they had gone with him from Al-Taef, and they used to be businessmen. He (Al-Mughirah) killed them and had come with their wealth to the Rasool-Allah^{-saww}, but Rasool-Allah^{-saww} had refused to accept it and said; ‘This is treachery, and we^{-saww} have no need with regards to it’.

فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ هَذَا عُرْوَةُ بِنُ مَسْعُودٍ قَدْ أَتَاكُمْ وَ هُوَ يُعْظِمُ الْبُدْنَ قَالَ فَأَقْبَلَهَا فَأَقَامَهَا فَقَالَ يَا مُحَمَّدُ نَحْيِيءَ مَنْ جِئْتَ قَالَ جِئْتُ أَطُوفُ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أُحْجِرُ هَذِهِ الْإِبِلَ وَ أُخَلِّي عَنْكُمْ وَ عَنِ الْحُمَائِمَا

They sent him and he said, ‘O Rasool-Allah^{-saww}, this is Urwat Bin Masoud who has come to you, and he magnifies the sacrifices’. He^{-saww} said: ‘Make him stand here’. They brought him to stand. He said, ‘O Muhammad^{-saww}, why have you^{-saww} come?’ He^{-saww} said: ‘I^{-saww} have come to circumambulate (Tawaaf) the House, and perform Sa’ee between Al-Safa and Al-Marwa, and sacrifice this camel and leave its meat for you’.

قَالَ لَا وَاللَّاتِ وَالْعُزَّى فَمَا رَأَيْتُ مِثْلَكَ رُدَّ عَمَّا جِئْتَ لَهُ إِنَّ قَوْمَكَ يُدْكِرُونَكَ اللَّهُ وَ الرَّحِمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِأَدْبَانِهِمْ بِعَيْرِ إِذْنِهِمْ وَ أَنْ تَقْطَعَ أَرْحَامَهُمْ وَ أَنْ تُجْرِيَّ عَلَيْهِمْ عَدْوَهُمْ فَقَالَ رَسُولُ اللَّهِ ص مَا أَنَا بِفَاعِلٍ حَتَّى أَدْخُلَهَا

He said, ‘No, I swear by Al-laait and Al-uzza (two idols), a person like you^{-saww} should not be sent back from what he has come for. If your^{-saww} people bind you^{-saww} to Allah^{-azwj} and the mercy, to enter their city without their permission, and cut-off their relationships, and make enemies to go against them’. Rasool-Allah^{-saww} said: ‘I^{-saww} will not do it until I^{-saww} enter it’.

قَالَ وَ كَانَ عُرْوَةُ بِنُ مَسْعُودٍ حِينَ كَلَّمَ رَسُولَ اللَّهِ ص تَنَاوَلَ لِحْيَتَهُ وَ الْمُغَيْرَةُ قَائِمٌ عَلَى رَأْسِهِ فَضْرَبَ بِيَدِهِ فَقَالَ مَنْ هَذَا يَا مُحَمَّدُ فَقَالَ هَذَا ابْنُ أَخِيكَ الْمُغَيْرَةُ فَقَالَ يَا عَدُوُّ وَاللَّهِ مَا جِئْتُ إِلَّا فِي عَسَلٍ سَلْحَتِكَ قَالَ فَرَجَعَ إِلَيْهِمْ فَقَالَ لِأَبِي سُفْيَانَ وَ أَصْحَابِهِ لَا وَاللَّهِ مَا رَأَيْتُ مِثْلَ مُحَمَّدٍ رُدَّ عَمَّا جَاءَ لَهُ

And when Urwat Bin Masoud was speaking with the Rasool-Allah^{-saww}, he was holding his beard, and Al-Mugheira was standing near to his head. So he hit him by his hand and said, ‘Who is this, O Muhammad^{-saww}! He^{-saww} said: ‘This is the son of your brother, Al-Mugheira’. He said, ‘O treachery! By Allah^{-azwj}, I did not come here except for the reconciliation with you’

'saww'. So he returned to them and said to Abu Sufyan and his companions, 'No, by Allah-^{azwj}, a person like Muhammad-^{saww} should not be turned back from what he has come for'.

فَأَرْسَلُوا إِلَيْهِ سُهَيْلَ بْنَ عَمْرٍو وَ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى فَأَمَرَ رَسُولُ اللَّهِ ص فَأَثِيرَتْ فِي وُجُوهِهِمُ الْبُذُنُ فَقَالَا نَحْيَا مَنْ جِئْتَ قَالَ جِئْتُ لِأَطُوفَ بِالْبَيْتِ وَ أَسْعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أُنْحَرُ الْبُذُنَ وَ أَخْلِي بَيْنَكُمْ وَ بَيْنَ حُجَمَاتِنَا فَقَالَا إِنَّ قَوْمَكَ يُنَاشِدُونَكَ اللَّهَ وَ الرَّحْمَ أَنْ تَدْخُلَ عَلَيْهِمْ بِأَلَدِهِمْ بِغَيْرِ إِذْنِهِمْ وَ تُقَطِّعَ أَرْحَامَهُمْ وَ تُجْرِي عَلَيْهِمْ عَدُوَّهُمْ

They sent to him-^{saww} Suhail Bin Amro and Huweytab Bin Abdul Uzza. Rasool-Allah-^{saww} instructed for the sacrificial animals to be spread out in front of their eyes. He said, 'Why have you-^{saww} come here?' He-^{saww} said: 'For Tawaaf of the House, and the Sa'ee between Al-Safa and Al-Marwa, and sacrifice the animals and leave their meat between you'. If your-^{saww} people bind you-^{saww} to Allah-^{azwj} and the mercy from entering their city without their permission, and cut-off their relationships, and make their enemies emboldened upon them'.

قَالَ فَأَيُّ عَلَيْهِمَا رَسُولُ اللَّهِ ص إِلَّا أَنْ يَدْخُلَهَا وَ كَانَ رَسُولُ اللَّهِ ص أَرَادَ أَنْ يَبْعَثَ عُمَرَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ عَشِيرَتِي قَلِيلٌ وَ إِنِّي فِيهِمْ عَلَى مَا تَعْلَمُ وَ لَكِنِّي أَذُكُّكَ عَلَى عُثْمَانَ بْنِ عَفَّانَ

He-^{asws} said: 'Rasool-Allah-^{saww} refused the two of them, except that he-^{saww} would enter it. And the Rasool-Allah-^{saww} had intended to send Umar to them. He said, 'O Rasool-Allah-^{saww}, my relatives are few, and I am among them of the status that you-^{saww} know about (a humiliating one). You-^{saww} should send Usman Bin Affan'.

فَأَرْسَلَ إِلَيْهِ رَسُولُ اللَّهِ فَقَالَ انْطَلِقْ إِلَى قَوْمِكَ مِنَ الْمُؤْمِنِينَ فَبَيَّرَهُمْ بِمَا وَعَدَنِي رَبِّي مِنْ فَتْحِ مَكَّةَ فَلَمَّا انْطَلَقَ عُثْمَانُ إِلَى أَبَانَ بْنِ سَعِيدٍ فَتَأَخَّرَ عَنِ السَّرْحِ فَحَمَلَ عُثْمَانُ بَيْنَ يَدَيْهِ وَ دَخَلَ عُثْمَانُ فَأَعْلَمَهُمْ وَ كَانَتْ الْمُنَافِقَةُ فَجَلَسَ سُهَيْلُ بْنُ عَمْرٍو عِنْدَ رَسُولِ اللَّهِ ص وَ جَلَسَ عُثْمَانُ فِي عَسْكَرِ الْمُشْرِكِينَ

Rasool-Allah-^{saww} sent for him and said, 'Go to your people from the Believers. Give them the good news of what my-^{saww} Lord-^{azwj} has Promised me-^{saww} of the victory over Makkah'. When Usman went, he met Aban Bin Saeed. So he delayed the camel and made room for Usman to ride with him. Usman entered (Makkah) and there was a skirmish. Suhail Bin Amro seated himself in the presence of the Rasool-Allah-^{saww}, and Usman sat in the army of the Polytheists.

وَ بَايَعَ رَسُولُ اللَّهِ ص الْمُسْلِمِينَ وَ ضَرَبَ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى لِعُثْمَانَ وَ قَالَ الْمُسْلِمُونَ طُوبَى لِعُثْمَانَ قَدْ طَافَ بِالْبَيْتِ وَ سَعَى بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ أَحَلَّ فَقَالَ رَسُولُ اللَّهِ ص وَ مَا كَانَ لِيُفْعَلَ فَلَمَّا جَاءَ عُثْمَانُ قَالَ لَهُ رَسُولُ اللَّهِ ص أَ طُفْتَ بِالْبَيْتِ فَقَالَ مَا كُنْتُ لِأَطُوفَ بِالْبَيْتِ وَ رَسُولُ اللَّهِ ص لَمْ يَطُفْ بِهِ ثُمَّ ذَكَرَ الْقَضِيَّةَ وَ مَا كَانَ فِيهَا

And Rasool-Allah-^{saww} got the Muslims to pledge their allegiances and tap one by his hand upon the other and Muslims said: 'How good of Usman that he has performed Tawaaf of the House and performed Sa'ee between Al-Safa and Al-Marwa and be lawful (out of Ihraam)'. Rasool-Allah-^{saww} said: 'He did what he had to do'. When Usman came, Rasool-Allah-^{saww} said to him; 'Did you circumambulate the House?' He said, 'I could not perform Tawaaf of the House while Rasool-Allah-^{saww} had not performed Tawaaf of it'. Then he mentioned the story and what had happened'.

فَقَالَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ مَا أَذْرِي مَا الرَّحْمَنُ الرَّحِيمُ إِلَّا أَنِّي أَظُنُّ هَذَا الَّذِي بِالْإِيمَانَةِ وَ لَكِنِ أَكْتُبُ كَمَا يُكْتَبُ بِاسْمِكَ اللَّهُمَّ قَالَ وَ أَكْتُبُ هَذَا مَا قَاضَى رَسُولُ اللَّهِ ص سُهَيْلُ بْنُ عَمْرٍو

He^{-saww} said to Ali^{-asws} : ‘Write – In the Name of Allah^{-azwj}, the Beneficent, the Merciful’. Suhail said, ‘I don’t know what the Beneficent, the Merciful is except that I think this is the one at Al-Yamama. But, write as we write – ‘By Your^{-azwj} Name, O God^{-azwj}’. He^{-saww} said; ‘And write this – What has been agreed upon by the Rasool-Allah^{-saww} and Suhail Bin Amro’.

فَقَالَ سُهَيْلٌ فَعَلَى مَا تُفَاتِلُكَ يَا مُحَمَّدُ فَقَالَ أَنَا رَسُولُ اللَّهِ وَ أَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ قَالَ أَكْتُبُ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ
بْنُ عَبْدِ اللَّهِ فَقَالَ النَّاسُ أَنْتَ رَسُولُ اللَّهِ

Suhail said, ‘What are we fighting you^{-saww} for, O Muhammad^{-saww}?’ He^{-saww} said; ‘I^{-saww} and the Rasool-Allah^{-saww} and I^{-saww} am Muhammad^{-saww} bin Abdullah^{-asws}’. The people said: ‘You^{-saww} are the Rasool-Allah^{-saww}. He said, ‘Write – Write that this is what has been agreed upon by Muhammad^{-saww} Bin Abdullah^{-asws}’. The people said: ‘You^{-saww} are the Rasool-Allah^{-saww}’.

وَ كَانَ فِي الْقَضِيَّةِ إِنْ كَانَ مِنَّا أَتَى إِلَيْكُمْ رَدَدْتُمُوهُ إِلَيْنَا وَ رَسُولُ اللَّهِ ص غَيْرُ مُسْتَكْرَهٍ عَنْ دِينِهِ وَ مَنْ جَاءَ إِلَيْنَا مِنْكُمْ لَمْ نَزِدْهُ إِلَيْكُمْ فَقَالَ رَسُولُ اللَّهِ ص لَا حَاجَةَ لَنَا فِيهِمْ وَ عَلَى أَنْ يُعْبَدَ اللَّهُ فِيكُمْ عَلَانِيَةً غَيْرَ سِرٍّ وَ إِنْ كَانُوا لِيَتَهَادَوْا السُّبُورَ فِي الْمَدِينَةِ إِلَى مَكَّةَ

And what was in the agreement that – ‘The one who was from us, if he were to come to you, shall be returned back to us and the Rasool-Allah^{-saww} will not keep him unwillingly from his religion, and the one who comes to us from you will not be returned back to you’. Rasool-Allah^{-saww} said: ‘There is no need for us regarding them’, and they should be allowed to worship Allah^{-azwj} among you openly, not in secret, and be allowed to exchange gifts between Al-Medina to Makkah’.

وَ مَا كَانَتْ قَضِيَّةٌ أَعْظَمَ بَرَكَهَ مِنْهَا لَقَدْ كَادَ أَنْ يَسْتَوِيَّ عَلَى أَهْلِ مَكَّةَ الْإِسْلَامَ فَضَرَبَ سُهَيْلٌ بْنُ عَمْرٍو عَلَى أَبِي جَنْدَلٍ ابْنِهِ فَقَالَ أَوَّلُ مَا قَاضَيْنَا عَلَيْهِ فَقَالَ رَسُولُ اللَّهِ ص وَ هَلْ قَاضَيْتُ عَلَى شَيْءٍ فَقَالَ يَا مُحَمَّدُ مَا كُنْتَ بَعْدًا قَالَ فَذَهَبَ بِأَبِي جَنْدَلٍ فَقَالَ يَا رَسُولَ اللَّهِ تُدْفَعُنِي إِلَيْهِ قَالَ وَ لَمْ أَشْتَرِطْ لَكَ قَالَ وَ قَالَ اللَّهُمَّ اجْعَلْ لِأَبِي جَنْدَلٍ مَخْرَجًا.

And there was not any agreement more magnificent in Blessings than it for it made Al-Islam to almost take over the people of Makkah. Suhail Bin Amro struck his hand upon his son Abu Jandal, so he said, ‘The first of what we have agreed with you’. The Rasool-Allah^{-saww} said: ‘Have I^{-saww} applied the agreement upon anything yet?’ He said, ‘O Muhammad^{-saww}! You^{-saww} are not a traitor’. He went with Abu Jandal’. He said, ‘O Rasool-Allah^{-saww}, you^{-saww} are handing me over to him?’ He^{-saww} said: ‘And I^{-saww} did not set any conditions for you’. And said: ‘O God^{-azwj}! Make a way out for Abu Jandal!’¹³⁰

14 - وَ رُوِيَ فِي جَمَاعِ الْأَمْثُولِ مِنْ صِحَاحِهِمْ عَنِ الْبَرَاءِ بْنِ عَزَابٍ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ص فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُلُوا مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يَدْخُلَ مِنْ الْعَامِ الْمُتَّبِعِ يُتِيمٌ فِيهَا ثَلَاثَةَ فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ رَسُولُ اللَّهِ ص فَأَلَوْا مَا تَوَرَّ بِمَا فَكَّرُوا نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ وَ لَكِنْ أَنْتَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

And it is reported in (the book) ‘Jamie al Usool’, from their correct ones, from Al Bara’a Bin Azib who said, ‘Rasool Allah^{-saww} went for Umrah in Zil Qadah but the people of Makkah refused to leave him^{-saww} to enter Makkah until they agreed that he^{-saww} will enter, meaning from the next yea, staying in it for three (days). When they had written the agreement, ‘This

is what Muhammad ^{-sawww} Rasool Allah ^{-sawww} has agreed upon, they said, 'We acknowledge with it, for if we knew that you ^{-sawww} are a Rasool ^{-sawww} of Allah ^{-azwj}, we would not prevent you ^{-sawww}, but you ^{-sawww} are Muhammad ^{-sawww}, son of Abdullah ^{-asws}'.

فَقَالَ أَنَا رَسُولُ اللَّهِ وَأَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ثُمَّ قَالَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ائْتِ رَسُولَ اللَّهِ فَقَالَ لَا وَاللَّهِ لَا أُتْرِكُ أَبَدًا فَأَخَذَ رَسُولُ اللَّهِ صَ وَ لَيْسَ يُحْسِنُ يَكْتُبُ فَكُتِبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ لَا يُدْخِلُ مَكَّةَ السَّلَاحَ إِلَّا السَّيْفَ فِي الْغُرَابِ وَ أَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَعْدٍ إِنْ أَرَادَ أَنْ يَنْبَغَهُ وَ أَنْ لَا يَخْرُجَ مِنْ أَصْحَابِهِ أَعْدَاءً إِنْ أَرَادَ أَنْ يُتِيمَ بِهَا

He ^{-sawww} said: 'I ^{-sawww} am Rasool ^{-sawww} of Allah ^{-azwj} and I ^{-sawww} am Muhammad ^{-sawww} son of Abdullah ^{-asws}'. Then he ^{-sawww} said to Ali ^{-asws} Bin Abu Talib ^{-asws}: 'Delete (the word) 'Rasool Allah ^{-sawww}'. He ^{-asws} said: 'No, by Allah ^{-azwj}, I ^{-asws} will not delete you ^{-sawww}, ever!' So, Rasool Allah ^{-sawww} took it, and he ^{-sawww} wasn't good at writing, and he ^{-sawww} wrote: 'This is what Muhammad ^{-sawww} son of Abdullah ^{-asws} has agreed upon — He ^{-sawww} will not enter Makkah with weapons except the sword in the sheath, and he ^{-sawww} will not bring out anyone from its people if he wants to follow him ^{-sawww}, and he ^{-sawww} will not prevent any one from his ^{-sawww} companions if he wants to stay at it'.

فَلَمَّا دَخَلَهَا وَ مَضَى الْأَجَلَ أَتَوْا عَلِيًّا فَقَالُوا لَمْ نَعْمَلْ بِكَ الْحَرْجَ عِنْدَ فُقْدِ مَعْصَى الْأَجَلَ فَمَرَجَ النَّبِيُّ مِنَ فِتْنَتِهِ ابْنَةُ خَمْرَةَ تُنَادِي يَا عَمَّ يَا عَمَّ فَتَنَّاوَلَهَا عَلِيٌّ وَ قَالَ لِغَاطِمَةَ دُونَكَ بَيْتُ عَمِّكَ فَحَسَنَاتُهَا

When he ^{-sawww} entered and the term expired, they came to Ali ^{-asws} and said, 'Tell your ^{-asws} companion to go out from us, for the term has expired'. The Prophet ^{-sawww} came out and a daughter of Hamza ^{-as} followed him ^{-sawww} calling out, 'O uncle! O uncle!' Ali ^{-asws} took her and said to (Syeda) Fatima ^{-asws}: 'A daughter of your ^{-asws} uncle under you ^{-asws}'. She ^{-asws} carried her (on the camel).

فَاخْتَصَمَ فِيهَا عَلِيٌّ وَ زَيْنَدٌ وَ جَعْفَرُ قَالَ عَلِيٌّ أَنَا أَحَقُّ بِهَا وَ هِيَ بَيْتُ عَمِّي وَ قَالَ جَعْفَرُ بَيْتُ عَمِّي وَ خَالَتُهَا تَحْتِي وَ قَالَ زَيْنَدٌ بَيْتُ أَبِي

Ali ^{-asws} and Zayd and Ja'far disputed regarding her (upbringing). Ali ^{-asws} said: 'I ^{-asws} will take her'. Al Humeydi said, '(Ali ^{-asws} said): 'I ^{-asws} am more rightful with her and she is a daughter of my ^{-asws} uncle ^{-af}'. And Ja'far said, 'Daughter of my uncle ^{-af} and her maternal aunt is married to me'. And Zayd said, 'Daughter of my brother ^{-as}'.

فَقَضَى بِهَا النَّبِيُّ مِنْ خَالَتِهَا وَ قَالَ الْمَالُ بِمَنْزِلَةِ الْأُمِّ وَ قَالَ لِعَلِيِّ أَنْتَ مِثِّي وَ أَنَا مِثْلُكَ وَ قَالَ جَعْفَرُ أَشْبَهْتَ خَلْتِي وَ خَلْتِي وَ قَالَ زَيْنَدٌ أَنْتَ أُمُّنَا وَ مَوْلَانَا.

The Prophet ^{-sawww} judged with her to be for her maternal aunt and said: 'The maternal aunt is at the status of the mother', and he ^{-sawww} said to Ali ^{-asws}: 'You ^{-asws} are from me ^{-sawww} and I ^{-sawww} am from you ^{-asws}'. And He ^{-sawww} said to Ja'far: 'You resemble my ^{-sawww} body and my ^{-sawww} manners'. And he ^{-sawww} said to Zayd: 'You are our brother and our master'.¹³¹

¹³¹ Bihar Al-Anwaar – V 20, The book of our Prophet ^{-sawww}, P 3 Ch 20 H 14

15- أقول ذكر ابن الأثير في الكامل في حوادث السنة السادسة فيها نزلت سورة الفتح و هاجر إلى رسول الله ص نسوة مؤمنات فيهن أم كلثوم ابنة عقبة بن أبي معيط فبعاء أخوها عمارة و الوليد يطلبانها فأنزل الله فإِنَّ عَلَيْكُمْ مَوَافِقَ الْمُؤْمِنَاتِ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ فَلَمْ يرسل امرأة مؤمنة إلى مكة و أنزل الله وَ لَا تُجْسِدُوا بَعْضَ الْكُفَّارِ فَيُنْفِقَ فَرْدَهُمْ فِي سَبِيلِ الْإِسْلَامِ فَذَلِكَ نُفَيْتُ مِنَ الْإِسْلَامِ فَاصْبِرْ لِحُكْمِ رَبِّكَ إِنَّكَ أَنتَ الْعَظِيمُ الْحَكِيمُ

I (Majlisi) am saying, 'Ibn Al Aseer mentioned in (the book) 'Al Kamil' regarding the events of the year six — During it Surah Al Fat'h was Revealed and believing women emigrated to Rasool-Allah ^{-sawww}, among them were Umm Kulsoom daughter of Aqaba Bin Abu Mueet. Her brothers Ammar and Al Waleed came seeking her, so Allah ^{-azwj} Revealed: **Then if you know them to be Mominaat, do not return them to the Kafirs [60:10]**, so he ^{-sawww} did not send any believing woman to Makkah; and Allah ^{-azwj} Revealed: **and do not hold on to the ties of marriage of the Kafir women [60:10]**. Umar Bin Al Khattab had to divorce two wives of his.

و فيها كانت سرية عكاشة بن محصن في أربعين رجلا إلى الغمر فنذر القوم بهم فهربوا فسمعت الطلائع فوجدوا مائتي بعير فأخذوها إلى المدينة و كانت في ربيع الآخر.

And during it was the battalion of Akasha Bin Mohsin among forty men to Al Ghamr. The people were pre-warned with them, so they fled and ascended the mountain. They found two hundred camels and took them to Al Medina, and it was during Rabbi Al Akher.

و فيها كانت سرية محمد بن مسلمة أرسله رسول الله ص في عشرة فرارس في ربيع الأول إلى بني ثعلبية بن سعد فكس القوم له حتى نام هو و أصحابه فظهروا عليهم فقتل أصحابه و نجا هو وحده جريحا.

And during it was the battalion of Muhammad Bin Maslama. Rasool-Allah ^{-sawww} sent him among ten horsemen during Rabbi Al Awwal to the clan of Sa'alba Bin Sa'ad. The people set up an ambush. When he and his companions had slept, they attacked upon them and killed his companions, and he alone was saved, injured.

و فيها كانت سرية أبي عبيدة بن الجراح إلى ذي القصة في ربيع الآخر في أربعين رجلا فهرب أهلهم منهم و أصابوا نعاما و رجلا فأسلم فتركه رسول الله ص.

And during it was the battalion of Abu Ubeyda Bin Al Jarrah to Zul Qasa during Rabbi Al Akher among forty men. Its people fled from them and they attained bounties, and a man. He became a Muslim, so Rasool-Allah ^{-sawww} left him.

و فيها كانت سرية زيد بن حارثة بالجحوم فأصاب امرأة من مزينة اسمها سليمة فدلغهم على محلة من محال بني سليم فأصابوا نعاما و شتاء و أسراء فيهم زوجها فأطلقها رسول الله ص و زوجها معها.

And during it was the battalion of Zayd Bin Haris with Al Jamum. He attained a woman from Muzeyna, her name was Haleema. She pointed them upon a neighbourhood from the neighbourhoods of the clan of Suleym, and they attained bounties, and livestock, and captives, among them being a married woman. Rasool-Allah ^{-sawww} affected her divorce and got married with her.

و فيها سرية زيد أيضا إلى العيص في جمادى الأولى.

~~And during it was a battalion of Zayd as well, to Al Ays during Jamadi Al Awwal.~~

~~و فيها أخذت الأموال التي كانت مع أبي العاص بن الربيع و استجار بزَيْنَب بنت رسول الله ص فأجارته كما تقدم.~~

~~And during it the wealth which was with Abu Al Allas bin Al Rabie was seized, and he sought refuge with Zainab daughter of Rasool Allah ^{-sawww-}, and she gave him refuge as has preceded.~~

~~و فيها سرية زيد أيضا إلى الطرف في جمادى الآخرة في بني تغلبة في خمسة عشر رجلا فهربوا منه و أصاب من تميم عشرين بعيرا.~~

~~And during it was the battalion of Zayd as well, to Al Tarf during Jamadi Al Akhira regarding the clan of Taghlab among fifteen men. They fled from him and he attained twenty camels from Tameem.~~

~~و فيها سرية زيد بن حارثة إلى خمس في جمادى الآخرة و سببها أن رفاعة بن زيد الجدلي ثم الضبي قدم على رسول الله ص في هدنة المديبية و أهدى لرسول الله ص غلاما و أسلم فحسن إسلامه و كتب له رسول الله ص كتابا إلى قومه يدعوهم إلى الإسلام فأسلموا ثم ساروا إلى المرأة~~

~~And during it was the battalion of Zayd Bin Haris to Hamas during Jamad Al Akhira, and its reason was that Rafa'a Bin Zayd Al Jadly, then Al Zaby, came to Rasool Allah ^{-sawww-} regarding the sacrificial animals of Al Hudaybiya, and gifted a servant to Rasool Allah ^{-azwj-}, and he became a Muslim and his Islam was good, and Rasool Allah ^{-sawww-} wrote out for him an agreement to his people inviting them to Al Islam. They became Muslims. Then they travelled to Al Hira.~~

~~ثم إن دحية بن خليفة أقبل من الشام من عند قيصر حتى إذا كان بأرض حذام أغار إليه المنيد و ابنه العوص الصليعيان و هو بطن من حذام فأخذ كل شيء معه فبلغ ذلك نفرا من بني الضب قوم رفاعة ممن كان أسلم فنفروا إلى المنيد و ابنه فلقوهم فاقتتلوا فظفر بنو الضب و استنقذوا كل شيء كان أخذ من دحية و رده عليه فخرح دحية حتى لقي رسول الله ص و طلب منه دم المنيد و ابنه العوص~~

~~Then Dahiya Bin Khalifa came from Syria from the presence of Chosroe until when he was at the land of Hazam, Al Huneyd and his son Al Aws Al Saliyayn attacked upon him, and he was from the midst of the servants, and they took everything which was with him. That reached a number of the clan of Al Zayb, a group of Rafa'at from the ones who had become Muslims. They went to Al Huneyd and his come Al Aws.~~

~~فبعث رسول الله ص إليهم زيد بن حارثة في جيش فأغاروا و جمعوا ما وجدوا من مال و قتلوا المنيد و ابنه فلما سمع ذلك بنو الضب رهط رفاعة سار بعضهم إلى زيد بن حارثة فقالوا إنا قوم مسلمون فقال زيد نادوا في الجيش أن الله حرم علينا ما أخذ من طريق القوم الذين جاءوا منها و أراد أن يسلم إليهم سبأياهم~~

~~Rasool Allah ^{-sawww-} sent Zayd Bin Haris to them among an army, and they attacked and collected whatever they found from the wealth and killed Al Huneyd and his son. When the clan of Al Zab heard that, a group pf Rafa'at, some of them travelled to Zayd Bin Haris and said, 'We are a group of Muslims'. Zayd said, 'Call out among the army that Allah ^{-azwj-} has Prohibited upon us what is seized from the road of the people, those who have come from it and wanted to become Muslims, that you should submit to them their captives'.~~

I (Majlisi) am saying, 'It is mentioned in (the book) 'Rowzat Al Ahabab', he^{asws} travelled at night and lied in wait by the day until he^{asws} came to Al Hamaj. He attained a spy of theirs. He went with the army of the Muslims to them and attacked upon them. The clan of Sa'ad were defeated and the Muslims got booty from them of one hundred camels and two thousand sheep. Ali^{asws} selected a number of camels for the Prophet^{saww} and distributed the rest of the wealth upon the people of the battalion, and returned.

قَالَ وَ فِيهَا أُجْدَبَ النَّاسُ جَدْبًا شَدِيدًا فَاسْتَسْقَى رَسُولُ اللَّهِ ص بِالنَّاسِ فِي شَهْرِ رَمَضَانَ

He said, 'And during it the people were afflicted by severe drought, so Rasool Allah^{saww} prayed for rain with the people during the month of Ramazan.

وَ فِيهَا سَرَّيْتُ زَيْدَ بْنَ حَارِثَةَ إِلَى وَادِي الْقُرَى وَ ذَلِكَ أَنَّ زَيْدًا كَانَ يَذْهَبُ إِلَى الشَّامِ فِي بَحَارَةٍ وَ مَعَهُ بَضَائِعُ مِنْ أَصْحَابِ النَّبِيِّ ص فَلَمَّا قَرَّبُوا مِنْ وَادِي الْقُرَى أَحَارَ عَلَيْهِمْ قَوْمٌ مِنْ فَزَارَةَ فَقَتَلُوا الْمُسْلِمِينَ وَ هَرَبَ زَيْدٌ إِلَى الْمَدِينَةِ وَ فِي رِوَايَةٍ أُخْرَى زَيْدٌ مِنْ بَيْنِ الْقَتْلَى فَذَكَرَ أَنَّ لَا يَمَسُّ طَيْبًا وَ لَا مَاءً مِنْ بَنَاتِهِ حَتَّى يَعْزُو فَزَارَةَ فَبَعَثَهُ رَسُولُ اللَّهِ ص إِلَى بَنِي فَزَارَةَ فَلَقِيَهُمْ بِوَادِي الْقُرَى فَأَحْصَابَ مِنْهُمْ وَ قَتَلَ وَ أَسْرَأَ أُمَّ قُرَوَّةَ وَ هِيَ فَاطِمَةُ بِنْتُ رَبِيعَةَ فَقَتَلَهَا.

And during it was the battalion of Zayd Bin Haris to the valley of Al Qura, and that is that Zayd was going to Syria among traders and with him was merchandise from the companions of the Prophet^{saww}. When they were near from the valley of Al Qura, a group from Fazara attacked upon them and they killed the Muslims, and Zayd fled to Al Medina. And in a report, Zayd got up from among the killed ones and he was still alive, and he vowed that he will neither touch perfume nor water from a seual impurity until he attacks Fazara. Rasool Allah^{saww} sent him to the clan of Fazara and he met them at the valley of Al Qura, and he attained from them and killed, and captured Umm Farwa and she is Fatima Bint Rabie, and killed her".¹³³

¹³³ Bihar Al-Anwaar – V 20, The book of our Prophet^{saww}, P 3 Ch 20 H 16

باب 21 مراسلاته ص إلى ملوك العجم و الروم و غيرهم و ما جرى بينه و بينهم و بعض ما جرى إلى غزوة خيبر

CHAPTER 21 – HIS^{-saww} MESSAGES TO THE KINGS OF PERSIA, AND ROME AND OTHERS, AND WHAT FLOWED BETWEEN HIM^{-saww} AND THEM, AND SOME OF WHAT FLOWED UP TO THE BATTLE OF KHYBER

1- يج، الخرائج و الجرائح روي أن كسرى كتب إلى فيروز الدليمي و هو من بقة أصحاب سيف بن ذي يزن أن اجمل إلي هذا العبد الذي يبدأ باسمه قبل اسمي فأجترأ علي و دعاني إلى غير ديني

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Chosroes wrote to Feyrouz Al-Daylami, and he was from the remnants of the companions of Sayf Bin Zi Yazan, ‘Bring to me this servant whose name begins before my name and is audacious upon me and calls me to other than my religion’.

فأتاه فيروز و قال له إن ربي أمرني أن آتية بك فقال له رسول الله ص إن ربي حزين أن ربك قتل البارحة فجاء الخبر أن ابنه شيرويه وثب عليه فقتله في تلك الليلة فأسلم فيروز و من معه فلما خرج الكذاب العبسي أنقذه رسول الله ص ليقتله فتسلق سطحا فلوى عنقه فقتله.

Feyrouz came to him^{-saww} and said to him^{-saww}, ‘My lord ordered me that I come with you^{-saww}’. Rasool-Allah^{-saww} said to him: ‘My^{-saww} Lord^{-azwj} Informed me^{-saww} that your lord was killed last night’. Then came the news that his son Sheyrawiya had leapt upon him and killed him during that night. So, Feyrouz and the ones with him became Muslims. When the liar went out frowning, Rasool-Allah^{-saww} sent a delegation to kill him. He ascended to a rooftop and twisted his neck and it killed him”¹³⁴.

2- يج، الخرائج و الجرائح روي أن هرقل بعث رجلاً من عسنان و أمره أن يأتيه بخبر محمد و قال له احفظ لي من أمره ثلاثاً انظر على أي شيء يجده جالساً و من على يمينه و إن استطعت أن تنظر إلى خاتم النبوة فأفعل

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Hercules sent a man from Gassan and ordered him to come to him with the news of Muhammad^{-saww} and said to him, ‘Memorise three things from his^{-saww} matter – look at which thing you see him^{-saww} to be seated upon, and who is upon his^{-saww} right, and if you are able, then look at the seal of the Prophet-hood, then do so’.

فخرج العسائي حتى أتى النبي ص فوجدته جالساً على الأرض و وجد علي بن أبي طالب عليه السلام عن يمينه و جعل رجله في ماء فيقول فقال من هذا على يمينه قيل ابن عمه فكتب ذلك و نسي العسائي الثالثة فقال له رسول الله ص تعال فانظر إلى ما أمرك به صاحبك فانظر إلى خاتم النبوة فانصرف الرجل إلى هرقل

The Gassanite went out until he came to the Prophet^{-saww} and found him^{-saww} to be seated upon the ground, and found Ali Bin Abu Talib^{-asws} on his^{-saww} right, and made his^{-saww} leg to be in flowing water. He said, ‘Who is this on his^{-saww} right?’ It was said, ‘His^{-saww} cousin^{-asws}’. He

¹³⁴ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 1

wrote that, and the Gassanite forgot the third. Rasool-Allah^{-saww} said to him: ‘Come and look at what your master ordered you with’. He looked at the seal of the Prophet-hood, and the man left to go to Hercules.

قَالَ مَا صَنَعْتَ قَالَ وَجَدْتُهُ جَالِسًا عَلَى الْأَرْضِ وَالْمَاءُ يُغْوَرُ تَحْتِ قَدَمَيْهِ وَوَجَدْتُ عَلِيًّا ابْنَ عَمِّهِ عَنْ يَمِينِهِ وَأُنْسِبْتُ مَا قُلْتُ لِي فِي الْخَاتَمِ فَدَعَانِي فَقَالَ هَلُمَّ إِلَيَّ مَا أَمَرَكَ بِهِ صَاحِبُكَ فَتَطَرْتُ إِلَيَّ خَاتَمَ النَّبُوءَةِ

He said, ‘What did you do?’ He said, ‘I found him^{-saww} seated upon the ground and the water was flowing beneath his^{-saww} feet, and found Ali^{-asws}, his^{-saww} cousin on his^{-saww} right, and I forgot what you had said to me regarding the seal. So, he^{-saww} called me and said: ‘Come to what your master has ordered you with’. So I looked at the seal of Prophet-hood’.

فَقَالَ هِرَقْلُ هَذَا الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ أَنَّهُ يَرْكَبُ الْبَعِيرَ فَاتَّبَعُوهُ وَصَدَّقُوهُ ثُمَّ قَالَ لِلرَّسُولِ اخْرُجْ إِلَيَّ أَخِي فَأَعْرَضَ عَلَيْهِ فَإِنَّهُ شَرِيكِي فِي الْمُلْكِ فَقُلْتُ لَهُ فَمَا طَابَ نَفْسُهُ عَنْ ذَهَابِ مُلْكِهِ.

Hercules said, ‘This is the one Isa Ibn Maryam^{-as} has given the glad tidings with that he^{-saww} will be riding the camel, so follow him^{-saww} and ratify him^{-saww}’. Then he said to the messenger, ‘Go out to my brother and presented to him, for he is my partner in the kingdom’. I said to him, ‘So his soul is not good about the going away of his kingdom’¹³⁵.

3- يج، الخراج و الجرائح روي أن دحية الكلبي قال: بعثني رسول الله ص بكتاب إلى قيصر فأرسل إلى الأسقف فأخبره بمحمد و كتابه فقال هذا النبي الذي كنا ننتظره بشرنا به عيسى ابن مريم

(The book) ‘Al-Kharaij Wa Al-Jaraih’ – It is reported that Dahiya Al-Kalby said, ‘Rasool-Allah^{-saww} sent me with a letter to Caesar, so I sent a message to the bishop and informed him with Muhammad^{-saww} and his^{-saww} letter. He said, ‘This is the Prophet^{-saww} we were awaiting him^{-saww}. Isa Bin Maryam^{-as} has given glad tidings with’.

و قَالَ الْأُسْقُفُ أَمَا أَنَا فَمُصَدِّقُهُ وَ مُتَّبِعُهُ فَقَالَ قَيْصَرُ أَمَا أَنَا إِنْ فَعَلْتُ ذَلِكَ ذَهَبَ مُلْكِي

And the bishop said, ‘As for I, I ratify him^{-saww} follow him^{-saww}’. Caesar said, ‘As for I, if I were to do that, my kingdom would go away’.

ثُمَّ قَالَ قَيْصَرُ التَّمِسُوا لِي مِنْ قَوْمِهِ هَاهُنَا أَحَدًا أَسْأَلُهُ عَنْهُ وَ كَانَ أَبُو سُفْيَانَ وَ جَمَاعَةٌ مِنْ قُرَيْشٍ دَخَلُوا الشَّامَ جُحَارًا فَأَخَضَرَهُمْ وَ قَالَ لِيذُنْ مِنِّي أَقْرَبُكُمْ نَسَبًا بِهِ فَأَتَاهُ أَبُو سُفْيَانَ فَقَالَ أَنَا سَائِلٌ عَنْ هَذَا الرَّجُلِ الَّذِي يَقُولُ إِنَّهُ نَبِيٌّ ثُمَّ قَالَ لِأَصْحَابِهِ إِنْ كَذَبَ فَكَذَّبُوهُ

Then Caesar said, ‘Seek out for me someone from his^{-saww} people, anyone I can ask him about him^{-saww}’, and Abu Sufyan and a group of Quraysh had entered Syria, so I presented them and said, ‘Let my closest relative judge with it. Abu Sufyan came to him^{-saww} and said, ‘I ask about this man who is saying he is a Prophet^{-saww}’. Then he said to his companions, ‘If he lies, then belie him^{-saww}’.

¹³⁵ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 2

قَالَ أَبُو سُفْيَانَ لَوْ لَا حَيَاتِي أَنْ يَأْتِرَ أَصْحَابِي عَنِّي الْكَذِبَ لِأَخْبَرْتُهُ بِخِلَافِ مَا هُوَ عَلَيْهِ فَقَالَ كَيْفَ نَسَبُهُ فَيَكُفُّمُ قُلْتُ دُو نَسَبٍ قَالَ هَلْ قَالَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قُلْتُ لَا قَالَ فَهَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالْكَذِبِ قَبْلَ قُلْتُ لَا قَالَ فَأَشْرَافُ النَّاسِ اتَّبَعُوهُ أَوْ ضَعَفَاؤُهُمْ قُلْتُ ضَعَفَاؤُهُمْ

Abu Sufyan said, 'Had it not been for my shame at my companions are preferring the liar upon me, I would inform him with opposite of what he^{-saww} is upon'. He said, 'How is his^{-saww} lineage among you'. I said, 'He^{-saww} is with (good) lineage'. He said, 'Has anyone of you said this word?' I said, 'No'. He said, 'Have you been accusing him^{-saww} being with lies before?' I said, 'No'. He said, 'So the noblest of the people are following him^{-saww} of their weak ones?' I said, 'Their weak ones'.

قَالَ فَهَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ قُلْتُ يَزِيدُونَ قَالَ يَزِيدُ أَحَدٌ مِنْهُمْ سَخَطًا لِدِينِهِ قُلْتُ لَا قَالَ فَهَلْ يَغْدِرُ قُلْتُ لَا قَالَ فَهَلْ فَاتَلْتُمُوهُ قُلْتُ نَعَمْ قَالَ فَكَيْفَ حَزْبُكُمْ وَ حَزْبُهُ قُلْتُ دُو سِجَالٍ مَرَّةً لَهُ وَ مَرَّةً عَلَيْهِ قَالَ هَذَا آيَةُ النَّبِيِّ

He said, 'So, are they increasing or decreasing?' I said, 'They are increasing'. He said, 'Has anyone of them reneged out of anger to his^{-saww} Religion?' I said, 'No'. He said, 'Does he^{-saww} betray?' I said, 'No'. He said, 'Have you fought him^{-saww}'. I said, 'Yes'. He said, 'So, how is your war and his^{-saww} war?' I said, 'With competition, sometimes it goes for him^{-saww} sometimes against him^{-saww}'. He said, 'This is a Sign of the Prophet-hood'.

قَالَ فَمَا يَأْمُرُكُمْ قُلْتُ يَأْمُرُنَا أَنْ نَعْبُدَ اللَّهَ وَحْدَهُ وَ لَا نُشْرِكَ بِهِ شَيْئًا وَ يَنْهَانَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا وَ يَأْمُرُنَا بِالصَّلَاةِ وَ الصَّوْمِ وَ الْعَقَابِ وَ الصَّدَقِ وَ أَدَاءِ الْأَمَانَةِ وَ الْوَفَاءِ بِالْعَهْدِ قَالَ هَذِهِ صِفَةُ نَبِيٍّ وَ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ يَخْرُجُ وَ لَمْ أَطَّلُ أَنَّهُ مِنْكُمْ فَإِنَّهُ يُوشِكُ أَنْ يَمْلِكَ مَا تَحْتَ قَدَمَيْ هَاتَيْنِ وَ لَوْ أَرَجُو أَنْ أُخْلِصَ إِلَيْهِ لَتَجَشَّمْتُ لُقْيَاهُ وَ لَوْ كُنْتُ عِنْدَهُ لَعَسَلْتُ قَدَمَيْهِ

He said, 'So what does he^{-saww} instruct you?' I said, 'He^{-saww} instructs us that we should worship Allah^{-azwj} Alone, and not associate anything with Him^{-azwj}, and forbids us from what our fathers used to worship, and instructs us with the Salat, and the Fasting, and the charity, and the truthfulness, and paying the entrustments, and the loyalty with the covenant'. He said, 'These are attributes of a Prophet^{-saww}, and I had known that he^{-saww} will be coming out, and I did not thing that he^{-saww} would be from you. Surely there is no doubt that he^{-saww} will rule what is under these two feet of mine, and if I were to hope to be saved, I would go to meet him^{-saww}, and if I were to be in his^{-saww} present, I would wash his^{-saww} feet'.

وَ إِنَّ النَّصَارَى اجْتَمَعُوا عَلَى الْأُسْتَفْتِ لِيَقْتُلُوهُ فَقَالَ أَذْهَبَ إِلَى صَاحِبِكَ فَاقْرَأْ عَلَيْهِ السَّلَامَ وَ أَخْبِرْهُ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ النَّصَارَى أَنْكَرُوا ذَلِكَ عَلَيَّ ثُمَّ خَرَجَ إِلَيْهِمْ فَقَتَلُوهُ.

And the Christians had gathered upon the rood in order to kill him, so he said, 'Go to your master^{-saww} and convey the greetings to him^{-saww} and inform him^{-saww} that I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is a Rasool^{-saww} of Allah^{-azwj}, and the Christians are denying that upon me'. Then they came out to him and killed him".¹³⁶

4- بيج، الحرائج و الجرائح يُوي أَنَّهُ لَمَّا بُعِثَ مُحَمَّدٌ ص بِالنَّبِيِّ بَعَثَ كِسْرَى رَسُولًا إِلَى بَادَانَ عَامِلِهِ فِي أَرْضِ الْمَغْرِبِ بَلَعَنِي أَنَّهُ خَرَجَ رَجُلًا قَبْلَكَ يَزْعُمُ أَنَّهُ نَبِيٌّ فَتَقْتُلْ لَهُ فَلْيَكْفُفْ عَنْ ذَلِكَ أَوْ لِأَبْعَثَنَّ إِلَيْهِ مَنْ يَقْتُلُهُ وَ يَقْتُلُ قَوْمَهُ فَبَعَثَ بَادَانُ إِلَى النَّبِيِّ ص بِذَلِكَ

¹³⁶ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 3

(The book) 'Al-Kharaij Wa Al-Jaraih' – When Muhammad^{-sawww} was Sent with the Prophet-hood, Chosroe sent a messenger with Bazan his office bearer in the land of Al-Maghrib, 'It has reached me that a man has come out in front of you claiming that he^{-sawww} is a Prophet^{-sawww}. Tell him^{-sawww} to refrain from that or I shall sent to him^{-sawww} ones who would kill him^{-sawww} and kill his^{-sawww} people'. Bazan sent messengers to the Prophet^{-sawww} with that.

فَقَالَ لَوْ كَانَ شَيْءٌ فُلْتُهُ مِنْ قِبَلِي لَكَفَفْتُ عَنْهُ وَ لَكِنَّ اللَّهَ بَعَثَنِي وَ تَرَكَ رَسُولَ بَادَانَ وَ هُمْ خَمْسَةَ عَشَرَ نَفَرًا لَا يُكَلِّمُهُمْ خَمْسَةَ عَشَرَ يَوْمًا ثُمَّ دَعَاهُمْ فَقَالَ
اذْهَبُوا إِلَىٰ صَاحِبِكُمْ فَقُولُوا لَهُ إِنَّ رَبِّي قَتَلَ رَبَّهُ اللَّيْلَةَ إِنَّ رَبِّي قَتَلَ كِسْرَى اللَّيْلَةَ وَ لَا كِسْرَى بَعْدَ الْيَوْمِ وَ قَتَلَ قَيْصَرَ وَ لَا قَيْصَرَ بَعْدَ الْيَوْمِ

He^{-sawww} said: 'If there was something I^{-sawww} have said from myself^{-sawww}, I would refrain from it, but Allah^{-azwj} has Sent me^{-sawww}'. And the messengers of Bazan left, and they were fifteen persons, not speaking to them for fifteen days. Then he^{-sawww} called them and said: 'Go to your master and say to him that my^{-sawww} Lord^{-azwj} will Kill his lord tonight. My^{-sawww} Lord^{-azwj} will Kill Chosroe tonight, and there will be no Chosroe after today, and Kill Caesar and there will be no Caesar after today'.

فَكَتَبُوا قَوْلَهُ فَإِذَا هُمَا قَدْ مَاتَا فِي الْوَقْتِ الَّذِي حَدَّثَهُ مُحَمَّدٌ ص.

They wrote down his^{-sawww} words, and there, both of them had been killed during the time which Muhammad^{-sawww} had narrated with".¹³⁷

5- يج، الخرائج و الجرائح روي عن جرير بن عبد الله البجلي قال: بعثني النبي ص بكتابه إلى ذي الكلاع و قومه فدخلت عليه فعظم كتابه و تجهز و خرج في جيش عظيم و خرجت معه نسيب إذ رفع لنا ذئب زاهب فقال أريد هذا الزاهب

(The book) Al-Kharaij Wa Al-Jaraih' – it is reported from Jareer Bin Abdullah Al-Bajaly who said, 'The Prophet^{-sawww} sent me with his^{-sawww} letter to Zu Al-Kala'a and his people. I entered to see him, and he revered his^{-sawww} letter and equipped and went out in a great army and Nuseyr came out with him, when we came to a monastery of a monk. He said, 'I want this monk'.

فَلَمَّا دَخَلْنَا عَلَيْهِ سَأَلَهُ أَيْنَ تُرِيدُ قَالَ هَذَا النَّبِيُّ الَّذِي خَرَجَ فِي قُرَيْشٍ وَ هَذَا رَسُولُهُ قَالَ الرَّاهِبُ لَقَدْ مَاتَ هَذَا الرَّسُولُ فَقُلْتُ مِنْ أَيْنَ عَلِمْتَ يَوْفَاتِهِ قَالَ
إِنَّكُمْ قَبْلَ أَنْ تَصَلُوا إِلَيَّ كُنْتُ أَنْظُرُ فِي كِتَابِ دَانِيَالٍ مَرَرْتُ بِصَفَةِ مُحَمَّدٍ وَ نَعْبِهِ وَ أَيَّامِهِ وَ أَجَلِهِ فَوَجَدْتُ أَنَّهُ تُؤَيِّ فِي هَذِهِ السَّاعَةِ

When we entered to see him, he asked him, 'What do you want?' He said, 'This Prophet^{-sawww} who has come out among Quraysh, and this one is his^{-sawww} messenger'. The monk said, 'This Rasool^{-sawww} has died'. I said, 'From where did you know of his^{-sawww} expiry?' He said, 'Before you arrive to me, I was looking in the Book of Danyal^{-as}, I passed by the description of Muhammad^{-sawww} and his^{-sawww} attributes and his^{-sawww} days, and his^{-sawww} term, and I found that he^{-sawww} has expired during this time'.

فَقَالَ ذُو الْكَلَاعِ أَنَا أَنْصَرِفُ قَالَ جَرِيرٌ فَرَجَعْتُ فَإِذَا رَسُولُ اللَّهِ ص تُؤَيِّ ذَلِكَ الْيَوْمِ.

¹³⁷ Bihar Al-Anwaar – V 20, The book of our Prophet^{-sawww}, P 3 Ch 21 H 4

Zul Kala'a said, 'I shall leave'. Jareer said, 'So, I returned and there Rasool-Allah^{-saww} had expired during that day"¹³⁸

6- قب، المناقب لابن شهر آشوب الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: بَعَثَ اللَّهُ إِلَى كِسْرَى مَلَكًا وَقَتَّ الْهَاجِرَةَ وَ قَالَ يَا كِسْرَى تُسَلِّمُ أَوْ أَكْسِرُ هَذِهِ الْعَصَا فَقَالَ بَهْلُ بَهْلُ فَأَنْصَرَفَ عَنْهُ فَدَعَا حُرَّاسَهُ وَ قَالَ مَنْ أَدْخَلَ هَذَا الرَّجُلَ عَلَيَّ فَقَالُوا مَا رَأَيْنَاهُ

(The book) 'Al-Manaqib of Ibn Shehr Ashub Al-Zuhry, from Abu Salama Bin Abdul Rahman Bin Awf who said, 'Allah^{-azwj} sent an Angel to Chosroe at the time of midday heat and he said, 'O Chosroe! Either become a Muslim or break this stick'. He said, 'Curse! Curse!' So he left from him. He called his guards and said, 'Who entered this man unto me?' They said, 'We did not see him'.

ثُمَّ أَتَاهُ فِي الْعَامِ الْمُفْقِيلِ وَ وَقْتِهِ فَكَانَ كَمَا كَانَ أَوَّلًا ثُمَّ أَتَاهُ فِي الْعَامِ الثَّلَاثِ فَقَالَ تُسَلِّمُ أَوْ أَكْسِرُ هَذِهِ الْعَصَا فَقَالَ بَهْلُ بَهْلُ فَكَسَرَ الْعَصَا ثُمَّ خَرَجَ فَلَمْ يَلْبَثْ أَنْ وَتَبَ عَلَيْهِ ابْنُهُ فَتَمَتَّلَهُ.

Then he came to him the next year and its time, and it happened just as it had happened at first. Then he came to him the third year and said: 'Be a Muslim or break this stick'. He said, 'Curse! Curse!' He broke the stick. Then he went out. It was not long before his son leapt upon him and killed him"¹³⁹

7- قب، المناقب لابن شهر آشوب ابْنُ مَهْدِيٍّ الْمَامَطِيرِيُّ فِي مَجَالِسِهِ أَنَّ النَّبِيَّ كَتَبَ إِلَى كِسْرَى مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى بْنِ هُرْمُزْدٍ أَمَا بَعْدُ فَأَسَلِمُ تَسَلِّمُ وَ إِلَّا فَأَذَنْ بِحُزْبٍ مِنَ اللَّهِ وَ رَسُولِهِ وَ السَّلَامُ عَلَيَّ مَنْ اتَّبَعَ الْهُدَى

(The book) 'Al-Manaqib of Ibn Shehr Ashub – Ibn Mahdi Al Mamatiri, in his gatherings – 'The Prophet^{-saww} wrote to Chosroe: 'From Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj} to Chosroe Bin Hurmuzd. As for after, become a Muslim, submit, or else be proclaimed with a war from Allah^{-azwj} and His^{-azwj} Rasool^{-saww}: **and the greetings be upon one who follows the Guidance [20:47]** .

فَلَمَّا وَصَلَ إِلَيْهِ الْكِتَابُ مَرَّقَهُ وَ اسْتَحَفَّ بِهِ وَ قَالَ مَنْ هَذَا الَّذِي يَدْعُونِي إِلَى دِينِهِ وَ يَبْدَأُ بِاسْمِهِ قَبْلَ اسْمِي وَ بَعَثَ إِلَيْهِ بِتُرَابٍ

When the letter arrived to him, he tore it and belittled with it and said, 'Who is this one calling me to his^{-saww} Religion, and he^{-saww} begins with his^{-saww} own name before my name?', and sent the soil to him^{-saww}.

فَقَالَ ص مَرَّقَ اللَّهُ مُلْكَهُ كَمَا مَرَّقَ كِتَابِي أَمَا إِنَّهُ سَتُمَرَّقُونَ مُلْكَهُ وَ بَعَثَ إِلَيَّ بِتُرَابٍ أَمَا إِنَّكُمْ سَتَمَلِكُونَ أَرْضَهُ فَكَانَ كَمَا قَالَ.

He^{-saww} said: 'Allah^{-azwj} will Tear his kingdom just as he tore my^{-saww} letter, and it is he would be torn up; and he sends the soil to me^{-saww}, but you (Muslims) will be ruling his soil (land)'. So, it happened as he^{-saww} said''.

الْمَاوُودِيُّ فِي أَعْلَامِ النَّبِيِّ إِنَّ كِسْرَى كَتَبَ فِي الْوَقْتِ إِلَى عَامِلِهِ بِالْيَمَنِ بَادَانَ وَ يُكْتَبُ أَبَا مَهْرَانَ أَنْ اجْمَلْ إِلَيَّ هَذَا الَّذِي يَدْعُرُ أَنَّهُ نَبِيٌّ وَ بَدَأَ بِاسْمِهِ قَبْلَ اسْمِي وَ دَعَانِي إِلَى عَيْرِ دِينِي

¹³⁸ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 5

¹³⁹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 6

Al-Mawardy in (the book) 'Alam Al-Wara – Chosroe wrote during the time to his office bearer in Al-yemen, 'Wo be unto you, O Abu Mihran! Bring to me this one who had mentioned that he^{-saww} is a Prophet^{-saww}, and he^{-saww} begins with his^{-saww} own name before my name, and calls me to other than my religion'.

فَبَعَثَ إِلَيْهِ فَيْرُوزَ الدَّيْلَمِيَّ فِي جَمَاعَةٍ مَعَ كِتَابٍ يَذْكُرُ فِيهِ مَا كَتَبَ بِهِ كِسْرَى فَأَتَاهُ فَيْرُوزٌ بِمَنْ مَعَهُ فَقَالَ لَهُ إِنَّ كِسْرَى أَمَرَنِي أَحْمِلُكَ إِلَيْهِ فَاسْتَظِرُّهُ لَيْلَةً فَلَمَّا كَانَ مِنَ الْغَدِ حَضَرَ فَيْرُوزٌ مُسْتَحْتَجًّا فَقَالَ النَّبِيُّ ص أَحْبَبَنِي رَبِّي أَنَّهُ قَتَلَ رَبَّكَ الْبَارِحَةَ سَلَطَ اللَّهُ عَلَيْهِ ابْنَهُ شَيْرَوَيْهَ عَلَى سَبْعِ سَاعَاتٍ مِنَ اللَّيْلِ فَأَمْسَكَ حَتَّى يَأْتِيكَ الْخَيْرُ

So he sent Feyruz Al-Daylami among a group with a letter mentioning in it what Chosroe had written with. So, Feyruz came with the ones with him and said to him^{-saww}, 'Chosroe has ordered me to carry you^{-saww} to him'. He^{-saww} told him to wait for a night. When it was morning, Feyruz presented induced. The Prophet^{-saww} said: 'My^{-saww} Lord^{-azwj} Informed me^{-saww} that your lord was killed last night. Allah^{-azwj} Caused his son Sheyrawiys to overcome upon him, at seven hours from the night, therefore withhold until the news comes to you'.

فَرَأَى ذَلِكَ فَيْرُوزٌ وَ هَالَهُ وَ عَادَ إِلَى بَادَانَ فَأَخْبَرَهُ فَقَالَ لَهُ بَادَانُ كَيْفَ وَجَدْتَ نَفْسَكَ حِينَ دَخَلْتَ عَلَيْهِ فَقَالَ وَ اللَّهُ مَا هَيْبَتْ أَحَدًا كَهَيْبَةِ هَذَا الرَّجُلِ فَوَصَلَ الْحَبْرُ بِقَتْلِهِ فِي تِلْكَ اللَّيْلَةِ مِنْ تِلْكَ السَّاعَةِ فَأَسْلَمَا جَمِيعاً وَ ظَهَرَ الْعَبْسِيُّ وَ مَا افْتَرَاهُ مِنَ الْكَذِبِ فَأُرْسِلَ عَلَيْهِ السَّلَامُ إِلَى فَيْرُوزٍ أَقْبَلَهُ قَتَلَهُ اللَّهُ فَفَتَلَهُ.

That scared Feyruz and left him^{-saww} and returned to Bazan and informed him. Bazan said to him, 'How did you find yourself to be when you entered to see him^{-saww}? He said, 'By Allah^{-azwj}! No one has knocked me down like this man'. The news of his killing arrived during that night, of that time. They both became Muslims together, Al Absy manifested it and what he had fabricated from the like, so he^{-saww} sent (someone) to Feyruz to kill him, and Allah^{-azwj} killed him".¹⁴⁰

8- أقول قال الكازروني في المنتقى، في حوادث السنة السادسة فيها اتخذ رسول الله ص الخاتم و ذلك أنه قيل إن الملوك لا يقرءون كتابا إلا محتوما.

I (Majlisi) am saying, 'Al Karzuni said in (the book) 'Al Mantaga' regarding the events of the year six, 'During it Rasool Allah^{-saww} took the seal, and that is that it was said, 'The kings do not read a letter unless it is sealed'.

و فيها بعث رسول الله ص ستة نفر فخرجوا مصطحبين في ذي الحجة حاطب بن أبي بلتعة إلى المقوقس و دحية بن خليفة الكلبي إلى قيصر و عبد الله بن حذافة إلى كسرى و عمرو بن أمية الضميرى إلى النجاشي و شجاع بن وهب إلى الحارث بن أبي شمر الغساني و سليط بن عمرو العامري إلى هودة بن علي النخعي

And during it Rasool Allah^{-saww} six persons as escorts and they went out during Zil Hijah with Hatab Bin Abu Balta'at to Al Maqwqas (king of Alexandria), and Dahiya Bin Khalifa al Kalby to Caesar (king of Rome), and Abdullah Bin Hazafa to Chosroe (king of Persia), and Amro Bin Amiya Al Zameyri to Al Najjashi (king of Ethiopia), and Shuja'a Bin Wahab to Al Haris Bin Abu Shimr Al Ghasany (king in the outskirts of Syria), and Saleyt Bin Amro Al Aamiry to Howza Bin Ali Al Nakhaie (king of Al Yamama).

¹⁴⁰ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 7

أما المقوقس فإنه لما وصل إليه ساطب أكرمه و أخذ كتاب رسول الله ص و كتب في جوابه قد علمت أن نبيا قد بقي و قد أكرمت رسولك و أهدى إلى رسول الله ص أربع جوار منهم مارية أم إبراهيم و أختها سيرين و همارا يقال له عنبر و قيل يغفور و بغلة يقال لها الدلدل و لم يسلم فقبل رسول الله ص هديته و قال ضن النبيث بملكه و لا بقاء لملكه و اصطفى مارية لنفسه و أما سيرين فوهبها لمستان بن وهب و أما الحمار فنفق من حصة الوداع و أما البغلة فبقيت إلى زمان معاوية.

As for Al Maqawqas, when Hatib arrived to him, he honoured him and took the letter of Rasool-Allah ^ﷺ and wrote in its answer, 'I have known that a Prophet ^ﷺ has remained (yet to come), and I have honoured your ^ﷺ-messenger'; and he gifted four maids to him ^ﷺ from them was Mariah, mother of Ibrahim [ؑ], and her sister Sireen, and a donkey called Ufeyr, and it is said, Yafour, and a mule called Al Duldul, and he did not become a Muslim. Rasool-Allah ^ﷺ accepted his gift and said: 'The wicked one thinks of his kingdom, and there is no lasting for his kingdom'. And he ^ﷺ chose Mariah for himself ^ﷺ. And as for Sireen, he ^ﷺ gifted her to Hasaan Bin Wahab, and as for the donkey, its leaving was spent from the Farewell Hajj, and as for the mule, it remained up to the era of Muawiya.

و أما قيصر و هو هرقل ملك الروم فإنه أصبح يوما مبهموما فقاتل له بطارقتة في ذلك فقال أجل أريت في هذه الليلة أن ملك الختان صار ظاهرا قالوا ما نعلم أمة تختن إلا يهود و هم في سلطانك و سألوه أن يقتلهم جميعا فيستريح فيبيناهم في ذلك من رأيهم إذ أتاهم رسول صاحب بصري برجل من العرب يعود

And as for Caesar, and he is Hercules, king of Rome, he woke up one day worried. The guides asked him during that day, and he said, 'Yes, I saw during this night that the king of circumcised ones has become victorious'. They said, 'We do not know any community circumcising except Jews, and they are in your authority', and they asked him to kill them all, so he can be at rest. While they were in that from their views when a messenger of the governor of Basrah came with a man from the Arabs, guiding him.

فقال أيها الملك إن هذا من العرب يحدث عن أمر حدث ببلادهم عجب فقال هرقل لترجمانه سل ما هذا الحدث الذي كان ببلادهم فسأله فقال خرج من بين أظهرنا رجل يزعم أنه نبي فاتبعه ناس و خلفه الآخرون و كانت بينهم ملاحم فتركهم على ذلك

He said, 'O king! This one is from the Arabs. He narrates about a strange new occurrence in his city'. Hercules said, 'Translate it. Ask him what this new occurs is which happened in his city'. He asked him and he said, 'There has come out from our midst a man claiming that he is a Prophet ^ﷺ, and the people are following him, and others are opposing him ^ﷺ, and there has been epic battles between them, and I left them upon that'.

قال جردوه فجردوه فإذا هو مختون فقال هرقل هذا و الله الذي رأيت أعطوه ثوبه انطلق ثم دعا صاحب شرطته فقال قلب لي الشام ظهرا و بطنا حتى تأتيني برجل من قوم هذا الرجل يعني النبي ص قال أبو سفيان و كنت قد خرجت في تجارة في زمن الهدنة فهاجم علينا صاحب شرطته فقال أنتم من قوم هذا الرجل فقلنا نعم فدعانا.

He said, 'Strip him!' They stripped him and there he was circumcised. Hercules said, 'By Allah ^ﷻ! This is the one whom I saw. Give him his clothes and let him go'. Then he called the commander of his police and said, 'Send backs (horses) and bellies (riders) to Syria until they come to be with a man from the people of this man ^ﷺ — meaning the Prophet ^ﷺ Abu Sufyan said, 'And I had gone out regarding trading in the time of armistice, and the

commander of his police crowded upon us and said, 'Are you from the people of this man?' We said, 'Yes'. He called us.

و بإسنادي في معجم البخاري إليه بإسناده عن عبد الله بن عباس أن أبا سفيان بن حرب أخبره أن هرقل أرسل إليه في ركب من قريش وكانوا تجارا بالشام في المدة التي كان رسول الله ص ماد فيها أبا سفيان وكفار قريش فأتوهم بإيليا فدعاهم في مجلسه وحوله عظماء الروم ثم دعاهم ودعا ترجمانه فقال أياكم أقرب نسبا بهذا الرجل الذي يزعم أنه نبي

And by my chain in hearing Al Bukhari to him, by his chain from Abdullah Bin Abbas, 'Abu Sufyan Bin Harb informed him that Hercules sent a message to him among rider from Quraysh, and they were trading at Syria during the period in which Rasool Allah ^{-sawww-} had upset Abu Sufyan and the Kafirs of Quraysh. They came to him at Eilat and called them to his gathering, and around him were great ones of Rome. Then he called them and called his interpreter and he said, 'Which one of you is closest in lineage with this man who claims that he ^{-sawww-} is a Prophet ^{-sawww-?}'

فقال أبو سفيان فقلت أنا أقربهم نسبا فقال أدنوه مني و قريبا أصحابه فاجعلوه عند ظهره ثم قال لترجمانه قل لهم إني سأئل هذا عن هذا الرجل فإن كذبي فكذبوه قال أبو سفيان فوالله لو لا الحياء من أن يأتروا علي كذبا لكذبت عنه

Abu Sufyan said, 'I said, 'I am their closest one in lineage'. He said, 'Bring him closer to me', and his companions drew closer and they made him to be at their back. Then he said to his interpreter, 'Say to them I want to question this one about this man, so if he lies to me, I will belie him ^{-sawww-}'. Abu Sufyan said, 'By Allah ^{-sawww-}! If I had no shamed from the preferring a liar over me, I would have lied about him ^{-sawww-}'.

ثم كان أول ما سألني عنه أن قال كيف نسبه فيكم قلت هو فينا ذو نسب قال فهل قال هذا القول منكم أحد قبله قلت لا قال فهل كان في آباءه من ملك قلت لا قال فأشرف الناس اتبعوه أم ضعفواهم قلت بل ضعفواهم قال أيزيدون أم ينقصون قلت بل يزيديون

Then the first of what he asked me was that he said, 'How is his ^{-sawww-} lineage among you?' I said, 'He ^{-sawww-} is among us with (good) lineage'. He said, 'Has anyone from you before him ^{-sawww-} said this word at all?' I said, 'No'. He said, 'Has there being a king amon any of his ^{-sawww-} forefathers?' I said, 'No'. He said, 'So are the noble ones following him ^{-sawww-} or their weak ones?' I said, 'But, their weak ones'. He said, 'Are they increasing or decreasing?' I said, 'But, they are increasing'.

قال فهل يرتد منهم أحد سنخطه لدينه بعد أن يدخل فيه قلت لا قال فهل كنتم تتهمونه بالكذب قبل أن يقول ما قال قلت لا قال فهل يغدر قلت لا و نحن في مدة لا ندري ما هو فاعل فيها قال و لم يحكي كلمة أدخل فيها شيئا غير هذه الكلمة قال فهل قاتلتموه قلت نعم قال فكيف كان قتالكم إياه قلت الحرب بيننا و بينه سجال يتال منا و يتال منه

He said, 'Has anyone from them reneged due to his anger of his ^{-sawww-} Religion after having entered into it?' I said, 'No'. He said, 'Have you been accusing him ^{-sawww-} with the lying before he ^{-sawww-} said what he ^{-sawww-} said?' I said, 'No'. He said, 'Do he ^{-sawww-} betray?' I said, 'No, and we were during a period we did not know what he ^{-sawww-} was doing during it'. He said, 'And I am not able to include in it anything other than these phrases. Did you fight him ^{-sawww-}'. I said, 'Yes'. He said, 'So, how was your fighting him ^{-sawww-}?' I said, 'The war between us and him is a competition. He ^{-sawww-} attains from us and we attain from him ^{-sawww-}'.

قال فما يأمركم قلت يقول اعبدوا الله وحده و لا تشركوا به شيئا و اتركوا ما يقول آباؤكم و يأمرنا بالصلاة و الصدقة و العفاف و الصلوة

He said, 'So what is that he ^{-sawww} instructs you?' I said, 'He ^{-sawww} is saying: 'Worship Allah ^{-sawww} Alone and do not associate anything with Him ^{-sawww}, and leave what your fathers are saying, and he ^{-sawww} enjoins us with the Salat, and the charities, and the chastity, and the helping relatives'.

فقال للترجمان قل له سألتك عن نسبه فذكرت أنه ذو نسب و كذلك الرسل تبعث في نسب قومها و سألتك هل قال أحد منكم هذا القول فذكرت أنه لا فقلت لو قال أحد هذا القول قبله لقلت رجل يأتيني يقول قيل قبله

He said to the interpreter, 'Tell him, 'I asked you about his ^{-sawww} lineage, and you mentioned that he ^{-sawww} is with good lineage, and like that are the Rasools ^{-as} Sent among good lineages of their people; and I asked you has anyone from you said this word and you mentioned that he hasn't', I would say, 'If anyone had said this word before him ^{-sawww}, a man would have come to me that is has been said before him ^{-sawww}'.

و سألتك هل كان من آباءه من ملك فذكرت أن لا قلت فلو كان من آباءه من ملك لقلت رجل يطلب ملك أبيه و سألتك هل كنتم تتهمونه بالكذب قبل أن يقول ما قال فذكرت أن لا فقد علمت أنه لم يكن ليأمر الكذب على الناس و يكذب على الله

And I asked you has there been a king among his ^{-sawww} forefathers, you mentioned, no there hasn't, I say, 'If there was a king from his ^{-sawww} forefathers, one could have said he ^{-sawww} is a man seeking the kingdom of his father; and I asked you whether you used to accuse him ^{-sawww} with lying before he ^{-sawww} said what he ^{-sawww} said, and you mentioned, no. So I know that one who does not lie upon the people will not lie upon Allah ^{-sawww}'.

و سألتك أشرف الناس اتبعوه أم ضعفاؤهم فذكرت أن ضعفاؤهم اتبعوه و هم أتباع الرسل و سألتك أ يزيدون أم ينقصون فذكرت أنهم يزيدون و كذلك أمر الإيمان حتى يتم و سألتك أ يرتد أحد من خطبه لدينه بعد أن يدخل فيه فذكرت أن لا و كذلك الإيمان حين يخاطب بشاشة القلوب و سألتك هل يفتن فذكرت أن لا و كذلك الرسل لا تغدر

And I asked you whether the nobles ones of the people are following him ^{-sawww} or their weak ones, and you mentioned that their weak ones are following him ^{-sawww}, and they are the followers of the Rasools ^{-as}; and I asked you whether they are increasing or decreasing, and you mentioned that they are increasing. Like that is the matter of the Eman, until it is completed; and I asked you whether anyone has reneged out of his anger to his ^{-sawww} Religion after having entered into it, and you mentioned, no, and like that is the Eman when it mingles with the canner of the hearts; and I asked you, does he betray, and you mentioned, no, and like that are the Rasools ^{-as}, they do not betray.

و سألتك بما يأمركم فذكرت أنه يأمركم أن تعبدوا الله و لا تشركوا به شيئا و ينهاكم عن عبادة الأوثان و يأمركم بالصلاة و الصدقة و العفاف فإن كان ما تقول حقا فسيملك موضع قدمي هاتين و قد كنت أعلم أنه خارج لم أكن أظن أنه منكم فلو أني أعلم أني أخلص إليه لتجشمت لقاءه و لو كنت عنده لجلسيت قدميه

And I asked you what he ^{-sawww} is instructing you with, and you mentioned that he ^{-sawww} instructs you that you should be worshipping Allah ^{-sawww} and not associate anything with Him ^{-sawww}, and forbids you from worshipping the idols, and instruct you with the Salat, and the charity, and

the chastity. So, if what you are saying is true, then he^{-sawww} will be ruling the place of these two feet of mine, and I have known that he^{-sawww} would be coming but I did not think that he^{-sawww} would be from you all. If I knew I would be sincere to him^{-sawww}, desiring meeting him^{-sawww}; and if I was in his^{-sawww} presence, I would wash his^{-sawww} feet’.

ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ص الَّذِي بَعَثَ بِهِ دِحْيَةَ إِلَى عَظِيمِ بُصْرَى فَدَفَعَهُ إِلَى هِرْقَلٍ فَقَرَأَهُ فَإِذَا فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ عَبْدِهِ وَرَسُولِهِ إِلَى هِرْقَلِ عَظِيمِ الرُّومِ وَ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى أَمَا بَعْدُ فَلْيِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ أَسْلِمٌ تَسْلَمُ أَسْلِمٌ يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ فَإِنْ تَوَلَّيْتَ فَإِنَّ عَلَيْكَ إِثْمَ الْيَرَسِيِّنَ

Then he called for the letter of Rasool-Allah^{-sawww}, the one sent with Dahiya to the governor of Busra, and handed it over Hercules, and therein was: ‘In the Name of Allah^{-sawww} the Beneficent, the Merciful. From Muhammad^{-sawww} Rasool-Allah^{-sawww}, His^{-sawww} servant and His^{-sawww} Rasool^{-sawww}, to Hercules, great one of Rome. **and the greetings be upon one who follows the Guidance [20:47]**. As for after, I^{-sawww} hereby call you with an invitation of Al Islam. Become a Muslim and submit, you will be safe, Allah^{-sawww} will Give you your Recompense twice. If you turn around, then upon you is the sins of the posterity.

وَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَ بَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَ لَا نُشْرِكَ بِهِ شَيْئاً وَ لَا يَتَّخِذَ بَعْضُنَا بَعْضاً أَرْبَاباً مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَعُولُوا أَشْهَدُوا بِأَنَّا مُسْلِمُونَ.

Say: ‘O People of the Book! Come to an equitable word between us and you that we shall not worship any except Allah and (that) we shall not associate anything with Him, and (that) some of us shall not take others as lords besides Allah’; but if they turn back, then say: ‘Bear witness that we are the submitting ones (Muslims)’ [3:64].

قال أبو سفيان فلما قال ما قال و فرغ من قراءة الكتاب كثر عنده الصخب و ارتفعت الأصوات فأخرجنا فقلنا لأصحابي حين أخرجنا لقد أمر أمر ابن أبي كبشة أنه يخافه ملك بني الأصفر فما زلت موقناً أنه سيظهر حتى أدخل الله على الإسلام.

Abu Sufyan said, ‘When he said what he said and was free from reading the letter, the companions became a lot in his presence and the voices were raised. We went out, and I said to my companions when we went out, ‘The matter of Abu Kabasha has reached here. He^{-sawww} is scaring the kings of the sons of yellow ones’. I did not cease to be certain that he^{-sawww} will be victorious until Allah^{-sawww} Entered me into Al Islam’.

هرقل عظيم الروم ملك إحدى و ثلاثين سنة و في ملكه توفي النبي ص.

Hercules the great one of Rome was a king of thirty one years of age, and during his rule, the Prophet^{-sawww} passed away.

و أما كسرى فلما بلغه كتاب رسول الله ص قرأه فمزقه فدعا عليهم رسول الله ص أن يمزقوا كل ممزق.

And as for Chosroe, when the letter of Rasool-Allah^{-sawww} reached him, he read it and tore it. So, Rasool-Allah^{-sawww} supplicated against him that he be torn with every tearing’.

وَرُوِيَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَبْدَ اللَّهِ بْنَ خَدَافَةَ بْنَ قَيْسٍ إِلَى كِسْرَى بْنِ هُرْمُزٍ مَلِكِ فَارِسَ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى كِسْرَى عَظِيمِ فَارِسَ سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى وَ آمَنَ بِاللَّهِ وَ رَسُولِهِ وَ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَدْعُوكَ بِدَاعِيَةِ اللَّهِ عَزَّ وَ جَلَّ فَإِنِّي أَنَا رَسُولُ اللَّهِ ص إِلَى النَّاسِ كَافَّةً لِأَنْدِرَ مَنْ كَانَ حَيًّا وَ يَحِقُّ الْقَوْلُ عَلَى الْكَافِرِينَ فَأَسْلِمَ تَسْلِمًا فَإِنْ أَبَيْتَ فَإِنَّ إِيَّامَ الْمُجُوسِ عَلَيْكَ.

And it is reported from Muhammad Bin Is'haq who said, 'Rasool-Allah^{-sawww} sent Abdullah Bin Huzafa Bin Qays to Chosroe Bin Hurmuz, king of Persia, and wrote: 'In the Name of Allah^{-sawww} the Beneficent, the Merciful. From Muhammad^{-sawww} Rasool^{-sawww} of Allah^{-sawww} to Chosroe great one of Persia. **and the greetings be upon one who follows the Guidance [20:47]**; and believe in Allah^{-sawww} and His^{-sawww} Rasool^{-sawww} and testify that there is no god except Allah^{-sawww} Alone, there being no associates for Him^{-sawww} and that Muhammad^{-sawww} is His^{-sawww} servant and His^{-sawww} Rasool; and I^{-sawww} call you with the Call of Allah^{-sawww} Mighty and Majestic, for I^{-sawww} am a Rasool^{-sawww} of Allah^{-sawww} to the people altogether in order **to warn one who was alive, and (for) the Word to be proven true upon the Kafirs [36:70]**. Be a Muslim, you will be safe, and if you refuse, then the sins of the Magians would be upon you.

فَلَمَّا قَرَأَ كِتَابَ رَسُولِ اللَّهِ ص شَقَّقَهُ وَ قَالَ يَكْتُبُ إِلَيَّ بِحَدَا الْكِتَابِ وَ هُوَ عَبْدِي

When he read the letter of Rasool-Allah^{-sawww}, he tore it up and said, 'He^{-sawww} writes to me with this letter and he is my servant?'

يظهر من تاريخ البعقوبي انه لم يشقق كتابه، بل كتب إليه صلى الله عليه وآله كتابا جعله بين سرقتي حرير و جعل فيهما مسكا، فلما دفعه الرسول الى النبي صلى الله عليه وآله فتحه فأخذ قبضة من المسك فشمه و ناوله أصحابه، و قال: «لا حاجة لنا في هذا الحرير ليس من لباسنا»

Note – It appears from the history of Al-Yaqouby that he did not tear his^{-sawww} letter, but he^{-sawww} wrote to him^{-sawww} a letter making it to be between two sheets of silk and made musk to be in it. When the messenger handed it over to the Prophet^{-sawww}, he^{-sawww} opened it and grabbed a bit of the musk, smelt it and gave it to his^{-sawww} companions and said: 'There is no need for us regarding this silk, it isn't from our clothing'.

و قال: «لئدخلن في امرى او لآتينك بنفسى و من معى، و امر الله اسرع من ذلك، فاما كتابك فانا اعلم به منك، فيه كذا و كذا» و لم يفتحه، و لم يقرأه و رجع الرسول الى كسرى فأخبره.

And he^{-sawww} said: 'You are interfering in my^{-sawww} matter or I^{-sawww} shall come to you myself^{-sawww} and the ones with me^{-sawww} (for battle), and the Command of Allah^{-sawww} is Quicker than that. As for your letter, I^{-sawww} am more knowing with it than you are, in it is such and such'. And he^{-sawww} did not open it, and did not read it; and the messenger returned to Chosroe and informed him'.

فَبَلَغَنِي أَنَّ رَسُولَ اللَّهِ ص قَالَ مَرَّقَ اللَّهُ مُلْكُهُ حِينَ بَلَغَهُ أَنَّهُ شَقَّقَ كِتَابَهُ ثُمَّ كَتَبَ كِسْرَى إِلَى بَادَانَ وَ هُوَ عَلَى الْيَمَنِ أَنْ ابْعَثْ إِلَى هَذَا الرَّجُلِ الَّذِي بِالْحِجَازِ مِنْ عِنْدِكَ رَجُلَيْنِ جَلْدَيْنِ فَلْيَأْتِيَانِي بِهِ.

It reached me that Rasool-Allah^{-sawww} said: 'May Allah^{-sawww} Tear down his kingdom', when it reached him^{-sawww} that he had torn his^{-sawww} letter. Then Chosroes wrote to Bazan, and he was

in charge upon Al-Yemen, 'Send to this man who is in Al Hijaz, two forceful men from you then let them come to me with him^{-saww}'.

و في رواية كتب إلى باذان أن بلغني أن في أرضك رجلا يتنبأ فاربطه و ابعث به إلي فبعث باذان قهرمانه و هو بانوبه و كان كاتباً حاسباً و بعث معه برجل من الفرس يقال له خرخسك فكتب معهما إلى رسول الله ص يأمره أن ينصرف معهما إلى كسرى و قال لبانوبه و إليك انظر ما الرجل و كلمه و أتني بخبره

And in a report – he wrote to Baza, 'It has reached me that in your land there is a man making predictions. So, connect with him^{-saww} and send him^{-saww} to me'. Baza sent his manager and he is Banubah, and he was a scribe, an accountant, and he sent with him a man from Persia called Kharkhasaak. He wrote with them to Rasool-Allah^{-saww} ordering him^{-saww} to leave with them to Chosroe, and he said to Banubah, 'Woe be unto you! Look at what the man is and speak to him^{-saww} and come to me with his^{-saww} new'.

فخرجا حتى قدما المدينة على رسول الله ص و كلمه بانوبه و قال إن شاهنشاه ملك الملوك كسرى كتب إلى الملك باذان يأمره أن يبعث إليك من يأتيه بك و قد بعثني إليك لتنتقل معي فإن فعلت كتبت فيك إلى ملك الملوك بكتاب ينفعك و يكف عنك به و إن أبيت فهو من قد علمت فهو مهلكك و مهلك قومك و مخرب بلادك

They both went out and arrived at Al Medina to Rasool-Allah^{-saww}, and Banubah spoke to him^{-saww} and said: 'Emperor of emperors, the king of kings Chosroes has written to king Baza ordering him to send to you^{-saww} someone who would come to him with you^{-saww}, and he has sent me to you^{-saww} in take you^{-saww} with me. So, if you were to do so, then I shall write to the king of kings a letter to benefit you^{-saww} and refrain from you, with it, and if you^{-saww} refuse, then he is someone you know he will destroy you^{-saww} and destroy your^{-saww} people, and ruing your^{-saww} city'.

و كانا قد دخلا على رسول الله ص و قد حلقا لحاهما و أعفيا شواربهما فكره النظر إليهما و قال ويلكما من أمركما بهذا قالوا أمرنا بهذا ربنا يعنينا كسرى فقال رسول الله ص لكن ربي أمرني بإعفاء لحيتي و قص شاربي

And it was so when they had both come to Rasool-Allah^{-saww}, they had shaved off their beards and preserved their moustaches, so he^{-saww} abhorred looking at them and said: 'Woe be unto you both! Who ordered you two with this (trait)?' They said, 'Our lord ordered us', meaning Chosroe. Rasool-Allah^{-saww} said: 'But my^{-saww} Lord^{-azwj} Commanded me^{-saww} with preserving my^{-saww} beard and clipping my^{-saww} moustache'.

ثم قال لهما ارجعا حتى تأتياني غدا و أتى رسول الله ص الخبر من السماء أن الله عز و جل قد سلط على كسرى ابنه شيرويه فقتله في شهر كذا و كذا لكذا و كذا من الليل فلما أتيا رسول الله ص قال لهما إن ربي قد قتل ربكما ليلة كذا و كذا من شهر كذا و كذا بعد ما مضى من الليل كذا و كذا سلط عليه شيرويه فقتله

Then he^{-saww} said to them: 'Return until you come tomorrow', and news from the sky came to Rasool-Allah^{-saww} that Allah^{-saww} Mighty and Majestic had Caused Chosroes to be overcome by Sheyrawiya his son during such and such month, to such and such time of the night'. When they came to Rasool-Allah^{-saww}, he^{-saww} said to them: 'My^{-saww} Lord^{-azwj} has Killed your lord on such and such from such a such month after the expiry of such and such time of the night. His son overcame upon him and killed him'.

فقالا هل تدري ما تقول إنا قد نعمنا منك ما هو أيسر من هذا فنكتب بما عنك و نخبر الملك قال نعم أخبره ذلك عني و قولاً له إن ديني و سلطاني سيبلغ ما بلغ ملك كسرى و ينتهي إلى منتهى الخف و الحافر و قولاً له إنك إن أسلمت أعطيتك ما تحت يديك و ملكتك على قومك.

They said, 'Do you^{-saww} know what you^{-saww} are saying? We have risen from you^{-saww} what is easier than this. We shall write with it as being from you^{-saww}, and inform the king'. He^{-saww} said: 'Yes, inform him of that from me^{-saww} and say to him that my^{-saww} Religion and my^{-saww} authority will be reaching what the kingdom of Chosroe had reached and end up to the ending of the shoes (infantry) and the hooves (cavalry), and both of you say to him that if you become a Muslim, I^{-saww} shall grant you whatever (kingdom) is already under your hand, and you will (still) rule upon your people'.

ثم أعطى خرخسك منطقة فيها ذهب و فضة كان أهداها له بعض الملوك فخرجوا من عنده حتى قدما على باذان و أخبراه الخبر فقال و الله ما هذا بكلام ملك و إني لأرى الرجل نبيا كما يقول و لننظر ما قد قال فلئن كان ما قد قال حقا ما فيه كلام أنه نبي مرسل و إن لم يكن فسترى فيه رأينا

Then he^{-saww} gave Kharkhask a chest wherein was gold and silver which one of the kings had gifted him^{-saww}. They went out from his^{-saww} presence until they arrived to Bazan and informed him the news. He said, 'By Allah^{-saww}! This is not a speech of a king, and I see the man as being a Prophet^{-saww} just as he^{-saww} is saying, and let us consider what he^{-saww} has said. If what he^{-saww} has said is true, then there is nothing to say regarding it, he^{-saww} is definitely a Sent Prophet^{-saww}, and if it does not happen to be so, then we shall conceal our view regarding it'.

فلم يلبث باذان أن قدم عليه كتاب شيرويه أما بعد فإني قد قتلت كسرى و لم أقتله إلا غضبا لفارس لما كان استحل من قتل أشرافهم فإذا جاءك كتابي هذا فخذ لي الطاعة ممن قبلك و انظر الرجل الذي كان كسرى كتب إليك فيه فلا تهجه حتى يأتيك أمري فيه.

It was not long for Bazan before a letter of Sheyrawiya came to him, 'As for after, I have killed Chosroe, and I did not kill him except in anger of Persia due to what he had legalised from the killing of their noblemen. So, when this letter of mine comes to you, then take notification for me from you, and look at the man whom Chosroe had written a letter to you regarding him^{-saww}, and do not agitate him until my orders come to you regarding him^{-saww}'.

فلما انتهى كتاب شيرويه باذان قال إن هذا الرجل لرسول فأسلم و أسلمت الأبناء من فارس من كان منهم باليمن.

When the letter of Sheyrawiya ended up to Bazan, he said, 'This man is a Rasool^{-saww}'. So, he became a Muslims and sons from Persian became Muslim, the ones who were from them at Al-Yemen'.

وَ أَمَّا النَّجَاشِيُّ فَإِنَّ رَسُولَ اللَّهِ ص بَعَثَ عَمْرُو بْنَ أُمَيَّةَ إِلَيْهِ فِي شَأْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ وَ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى النَّجَاشِيِّ مَلِكِ الْحَبَشَةِ إِيَّيْ أَحْمَدُ إِلَيْكَ اللَّهُ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُهَيَّبُ وَ أَشْهَدُ أَنَّ عَيْسَى ابْنَ مَرْيَمَ رُوحَ اللَّهِ وَ كَلِمَتُهُ أَلْفَاها إِلَى مَرْيَمَ الْبُتُولِ الطَّيِّبَةِ فَحَمَلَتْ بِعَيْسَى

And as for Al-Najashy, Rasool-Allah^{-saww} sent Amro Bin Umaya to him during the affair of Ja'far Bin Abu Talib^{-asws} and his^{-asws} companions, and he^{-saww} wrote: 'In the Name of Allah^{-saww} the Beneficent, the Merciful. From Muhammad^{-saww}, Rasool^{-saww} of Allah^{-saww}, to Al-Najashy king of Ethiopia. I^{-saww} praise Allah^{-saww} to you, the King, the Holy, the Granter of Safety, the

Dominant, and I^{-saww} testify that Isa Bin Maryam^{-as} is a Spirit of Allah^{-saww} **and His Word which He Cast to Maryam [4:171]**, the chaste, the good, so she^{-as} became pregnant with Isa^{-as}.

وَإِنِّي أَدْعُوكَ إِلَى اللَّهِ وَخَدَهُ لَا شَرِيكَ لَهُ فَإِنْ تَبِعْتَنِي وَتُؤْمِنُ بِالَّذِي جَاءَنِي فَإِنِّي رَسُولُ اللَّهِ وَ قَدْ بَعَثْتُ إِلَيْكَ ابْنَ عَمَّتِي جَعْفَرًا وَ مَعَهُ نَفَرٌ مِنَ الْمُسْلِمِينَ وَ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى

And I^{-saww} call you to Allah^{-saww} Alone, there being no associates for Him^{-saww}, and if you were to follow me^{-saww} and believe in that which has come to me^{-saww}, for I^{-saww} am a Rasool^{-saww} of Allah^{-saww} and have sent to you my^{-saww} cousin Ja'far^{-as} and with him^{-as} are a number of Muslims, **and the greetings be upon one who follows the Guidance [20:47]**.

فَكَتَبَ النَّجَاشِيُّ إِلَى رَسُولِ اللَّهِ ص بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى مُحَمَّدٍ رَسُولِ اللَّهِ مِنَ النَّجَاشِيِّ سَلَامٌ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الَّذِي هَدَانِي إِلَى الْإِسْلَامِ

Al-Najashy wrote to Rasool-Allah^{-saww}, 'In the Name of Allah^{-saww} the Beneficent, the Merciful. To Muhammad^{-saww} Rasool^{-saww} of Allah^{-saww}, from Al-Najashy. Greeting be upon you^{-saww}, O Prophet^{-saww} of Allah^{-saww}, and Mercy of Allah^{-saww} and His^{-saww} Blessings, Who, there is no god except He, the One^{-saww} Who Guided me to Al Islam.

أَمَّا بَعْدُ فَقَدْ بَلَغَنِي كِتَابُكَ يَا رَسُولَ اللَّهِ فِيمَا دَكَّرْتُ مِنْ أَمْرِ عَيْسَى فَو رَبِّ السَّمَاءِ وَ الْأَرْضِ إِنَّ عَيْسَى مَا يَزِيدُ عَلَيَّ مَا دَكَّرْتُ تُفَرِّقًا إِنَّهُ كَمَا قُلْتُ وَ قَدْ عَرَفْنَا مَا بَعَثْتَ بِهِ إِلَيْنَا وَ قَدِيمُ ابْنِ عَمَّتِكَ وَ أَصْحَابُكَ وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ قَدْ بَايَعْتُكَ وَ بَايَعْتُ ابْنَ عَمَّتِكَ وَ أَسْلَمْتُ عَلَى يَدَيْهِ لِلَّهِ رَبِّ الْعَالَمِينَ وَ قَدْ بَعَثْتُ إِلَيْكَ يَا نَبِيَّ اللَّهِ فَإِنْ شِئْتَ أَنْ آتِيكَ فَعَلْتُ يَا رَسُولَ اللَّهِ فَإِنِّي أَشْهَدُ أَنَّ مَا تَقُولُ حَقٌّ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

As for after, your^{-saww} letter has reached me, O Rasool-Allah^{-saww}, regarding what you^{-saww} mentioned from the matter of Isa^{-as}. By the Lord^{-azwj} of the sky and the earth, he^{-as} does not exceed upon what you^{-saww} mentioned differently, he^{-as} is as you^{-saww} say, and we have known what you^{-saww} sent with to us, and your^{-saww} cousin and his^{-as} companions have arrived; and I testify that you^{-saww} are a Rasool^{-saww} of Allah^{-saww}, and I have pledged allegiance to you^{-saww} and pledged with your cousin and become a Muslim upon his^{-as} hands for the Sake of Allah^{-saww} Lord^{-azwj} of the worlds and have sent to you^{-saww}, O Prophet^{-saww} of Allah^{-saww}, If you^{-saww} like me to come to you^{-saww} I shall do so, O Rasool-Allah^{-saww}, for I testify that what you^{-saww} saying is true; and the greetings be upon you^{-saww} and Mercy of Allah^{-saww} and His^{-saww} Blessings".

قال ابن إسحاق فذكر لي أنه بعث ابنه في ستين من الحبشة في سفينة حتى إذا توسطوا البحر غرقت بهم السفينة فهلكوا.

Ibn Is'haq said, 'It is mentioned to me that he sent his son among sixty from the Ethiopians in his ship until when they were in the middle of the sea, the ship sank with them and they died'.

قال الواقدي عن أشياخه كتب رسول الله إلى النجاشي كتابين يدعو في أحدهما إلى الإسلام و يتلو عليه القرآن فأخذ كتاب رسول الله ص فوضعه على عينه و نزل من سريره ثم جلس على الأرض تواضعا ثم أسلم و شهد شهادته الحق و قال لو كنت أستطيع أن آتية لآتينه و كتب إلى رسول الله ص بإجابته و تصديقه و إسلامه على يد جعفر بن أبي طالب.

Al-Waqidy (wahabi imam) said, from his elders, 'Rasool-Allah^{-saww} wrote two letters to Al-Najashy calling him to Al-Islam and recited the Quran to him. He took the letter of Rasool-

Allah^{-saww} and placed it upon his eyes and came down from his throne, then sat upon the ground in humbleness. Then he became a Muslim and testified with his testimony of the Truth and said, 'If I was able to go to him^{-saww}, I would go', and he wrote to Rasool-Allah^{-saww} in answering him^{-saww} and ratifying him^{-saww}, and his becoming a Muslim at the hands of Ja'far^{asws} Bin Abdul Talib^{-asws}.

و في الكتاب الآخر يأمره أن يزوجه أم حبيبة بنت أبي سفيان و كانت قد هاجرت إلى الحبشة مع زوجها عبد الله بن جحش الأسدي فتنصر هناك و مات و أمره في الكتاب أن يبعث إليه بمن قبله من أصحابه ففعل ذلك و هذه الأخبار دالة على أن النجاشي هو الذي كانت الهجرة إلى أرضه و روي أنه غير ذلك.

And in another letter he^{-saww} instructed him to marry (him^{-saww}) Umm Habeeba Bint Abu Sufyan, and she had emigrated to Ethiopia with her husband Abdullah Bin Jahash Al Asady, and he had converted to Christianity over there and died, and instructed him in the letter to send (her) to him^{-saww} with the ones before him from his^{-saww} companions. He did that, and this news points upon that Al Najashy, he is the one to whom they had emigrated to his land, and it is reported that he is other than that.

و أما الحارث بن أبي الشمر الغساني فقال شجاع بن وهب انتهيت بكتاب رسول الله و هو بغوطة دمشق و هو مشغول بتبعية الأنزال و الألفاظ لقيصر و هو جاء من حمص إلى إيليا فأقامت على بابه يومين أو ثلاثة فقلت لحاجبه إني رسول رسول الله ص فقال لا تصل إليه حتى يخرج يوم كذا و كذا و جعل حاجبه و كان روميا

And as for Al-Haris Bin Abu Al-Shimr Al-Ghasany, so Shuja'a bin Wahab said, 'I ended up with the letter of Rasool-Allah^{-saww}, and he was at Ghouta in Damascus, and he was busy with welcoming the emissaries and civilians of Caesar, and he had come from Homs to Eilat. I stayed at his door for two days or three days, then I said to his doorman, 'I am a messenger of Rasool-Allah^{-saww}'. He said, 'You cannot arrive to him until he comes out on such and such day', and went on to bar him, and he was a Roman.

يسألني عن رسول الله ص فكنت أحدثه عن صفة رسول الله ص و ما يدعو إليه فيرق حتى يغلبه البكاء و يقول إني قرأت الإنجيل و أجد صفة هذا النبي بعينه و أنا أومن به و أصدقته و أخاف من الحارث أن يقتلني و كان يكرمني و يحسن ضيافتي

He asked me about Rasool-Allah^{-saww}, and I was narrating to him about the attributes of Rasool-Allah^{-saww} and what he^{-saww} is calling to, he wept until the crying reached him, and he said, 'I have read the Evangel and I found the description of this Prophet^{-saww} exactly, and I believe in him^{-saww} and ratify him^{-saww}, and I fear from Al-Haris that he would kill me, and he has been honouring me and hosting me excellently'.

فخرج الحارث يوما فجلس و وضع التاج على رأسه و أذن لي عليه فدفعت إليه كتاب رسول الله ص فقرأه ثم رمى به و قال من ينتزع مني ملكي أنا سائر إليه و لو كان باليمن جنته علي بالناس فلم يزل يعرض حتى قام و أمر بالخيول تنعل ثم قال أخبر صاحبك بما ترى

Al-Haris came out one day and sat down and placed the crown upon his head and permitted me to him, so I handed over the letter of Rasool-Allah^{-saww} to him. He read it, then threw it down and said, 'Who can snatch my kingdom away from me? I will travel to him^{-saww}, and even if he^{-saww} was at Al-Yemen and bring him to me^{-saww} with the people'. He did not stop

objecting until he stood up and ordered with preparing the cavalry. Then he said, 'Inform your master with what you see'.

وكتب إلى قيصر يخبره خبري و ما عظم عليه فكتب إليه قيصر أن لا تسر إليه و اله عنه و وافني بإيليا فلما جاءه جواب كتابه دعاني فقال متى تريد أن تخرج إلى صاحبك فقلت غدا فأمر لي بمائة مثقال ذهب و وصلني حاجبه بنفقة و كسوة فقال اقرأ على رسول الله ص مني السلام فقدمت على النبي ص فأخبرته فقال باد ملكه و مات الحارث بن أبي الشمير عام الفتح.

And he wrote to Caesar informing him of my news and what he had determined upon. Caesar wrote to him, 'Do not travel and turn away from him^{-saww} and come to Eilat'. When the answer of his letter came to him, he called me and said, 'When do you intend to go out to your master?' I said, 'Tomorrow morning'. He ordered for me with one hundred ounces of gold and his doorman arrived to me with expense monies and a cloth. He said, 'Convey the greetings unto Rasool-Allah^{-saww} from me'. I arrived to the Prophet^{-saww} and informed him^{-saww}. He^{-saww} said: 'His kingdom will perish'. And Al-Hais Bin Abu Al-Shimr died in the year of the conquest (of Makkah)'.

و أما هودة بن علي فإنه كان من الملوك العقلاء إلا أن التوفيق عزيز.

And as for Howzah Bin Ali, he was from the wise kings except that he reconciled with Azeez'.

قال الواقدي عن أشياخه بعث رسول الله ص سليط بن عمرو العامري إلى هودة بن علي الحنفي يدعوه إلى الإسلام و كتب معه كتابا فقدم عليه فأنزله و حياه و قرأ كتاب رسول الله ص و كتب إليه و أجمله و أنا شاعر قومي و خطيبهم و العرب تحاب مكاني فاجعل لي بعض الأمر أتبعك.

Al-Waqidy (wahabi imam) said from his elders, 'Rasool-Allah^{-saww} sent Saleyt Bin Amro Al-Aamiry to Howza Bin Ali Al-Hanafi calling him to Al-Islam and wrote a letter with him. He arrived to him, and he hosted him and welcomed him and read the letter of Rasool-Allah^{-saww} and wrote to him^{-saww} and admired him^{-saww}, 'I am a poet of my people and their preacher, and the Arabs are scared of my position, so make some of the matter to be for me, I shall follow you^{-saww}'.

و أجاز سليط بن عمرو بجائزة و كساه أثوابا من نسج هجر فقدم بذلك كله على رسول الله ص و أخبره عنه بما قال فقرأ كتابه و قال لو سألتني سبابة من الأرض ما فعلت باد و باد ما في يده فلما انصرف رسول الله ص من الفتح جاءه جبرئيل فأخبره أنه قد مات.

And Saleyt Bin Amro awarded him and clothed him with a woven cloth. He arrived with all of it to Rasool-Allah^{-saww} and informed him with what he had said. He^{-saww} read his letter and said: 'Had he asked me^{-saww} for a forefinger from the earth, I^{-saww} would not do so. He will perish and whatever is his hands will perish'. When Rasool-Allah^{-saww} left from the conquest (of Makkah), Jibraeel^{-as} came to him^{-saww} and informed him^{-saww} that he had died¹⁴¹.

9- وَ قَالَ ابْنُ الْأَثِيرِ وَ أَرْسَلَ الْعَلَاءُ بَنُ الْحَضْرَمِيِّ إِلَى الْمُنْدَرِ بْنِ شَادِيٍّ أَحْبِي عَبْدِ الْقَيْسِ وَ قِيلَ إِنَّ إِسْرَائِيلَ كَانَ سَنَةَ ثَمَانٍ فَلَمَّا أَنَاهُ الْعَلَاءُ يَدْعُوهُ وَ مَنْ مَعَهُ بِالْبَحْرَيْنِ إِلَى الْإِسْلَامِ أَوْ الْجَزِيرَةِ وَ كَانَتْ وَلَايَةُ الْبَحْرَيْنِ لِلْفُرْسِ فَاسْتَلَمَ الْمُنْدَرُ وَ اسْلَمَ جَمْعٌ مِنَ الْعَرَبِ فَأَمَّا أَهْلُ الْبِلَادِ مِنَ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ فَإِنَّهُمْ صَالِحُوا الْعَلَاءَ وَ الْمُنْدَرِ عَلَى الْجَزِيرَةِ وَ لَمْ يَكُنْ بِالْبَحْرَيْنِ قِتَالًا إِلَّا بَعْضُهُمْ اسْلَمَ وَ بَعْضُهُمْ صَالِحٌ.

¹⁴¹ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 8

And Ibn al Aseer said, ‘And he^{-saww} sent Al-A’laa Bin Al-Hazramy to Al-Munzir Bin Shady, brother of Abdul Qays, and it is said that his^{-saww} sending him, its reason was in the year eight. When Al-Ala’a came to him calling him and the ones with him at Al-Bahrain to Al-Islam or (pay) the tribute (tax), and his governorate of Al-Bahrain was for Persia. Al-Munzir became a Muslim and the entirety of the ones from the Arabs who were with him became Muslim. As for the people of the country, from the Jews and the Christian and the Magians, they reconciled with Al-Ala’a and Al-Munzi upon the (payment of) tribute, and there did not happen to be any fighters at Al-Bahrain. But rather, some of them became Muslims and some of them reconciled”^{.142}

10- نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللهُ قِيلَ كَتَبَ النَّجَاشِيُّ رَحِمَهُ اللهُ كِتَاباً إِلَى النَّبِيِّ ص فَقَالَ رَسُولُ اللهِ ص لِعَلِيِّ عَلَيْهِ السَّلَامُ أَكْتُبُ جَوَاباً وَ أُوجِزُ فَكُتِبَ بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَعْدُ فَكَأَنَّكَ مِنَ الرَّقَّةِ عَلَيْنَا مِنَّا وَ كَأَنَّكَ مِنَ النَّقْعَةِ بِكَ مِنْكَ لِأَنَّكَ لَا تَرْجُو شَيْئاً مِنْكَ إِلَّا بِلْنَاهُ وَ لَا تَخَافُ مِنْكَ أَمْراً إِلَّا أَمْنَاهُ وَ بِاللَّهِ التَّوْفِيقِيُّ فَقَالَ النَّبِيُّ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ مِنْ أَهْلِي مِثْلَكَ وَ شَدَّ أَرْزِي بِكَ.

It has been copied from the handwriting of the martyr – ‘It is said Al-Najashy wrote a letter to the Prophet^{-saww}. Rasool-Allah^{-saww} said to Ali^{-asws}: ‘Write an answer and be brief’. He^{-asws} wrote: ‘In the Name of Allah^{-saww} the Beneficent, the Merciful. As for after, it is as if you were from the kindness upon us from us, and as if we are from the dependants with you from you, because we do not hope for anything from you except we can take it, and we do not fear any matter from you except we can secure it, and with Allah^{-saww} is the inclination’. The Prophet^{-saww} said: ‘The Praise is for Allah^{-saww} Who has Made the like of you^{-asws} to be from my^{-saww} family, and Strengthened my back with you^{-asws}’^{.143}

إلى هنا انتهى الجزء المتتم للعشرون من كتاب بحار الأنوار.

Up to here ended the complete volume twenty from the book Bihar Al-Anwaar

¹⁴² Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 9

¹⁴³ Bihar Al-Anwaar – V 20, The book of our Prophet^{-saww}, P 3 Ch 21 H 10