

# **HISTORY**

## **YEAR 13**

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### **Abbreviations: -**

**azwj:** - Az Za Wa Jalla

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**asws:** - Allay hay Salawat Wass Salam

**as:** - Allahey Salam

## Introduction

Some important events which took place in the history of Islam are included in years thirteen and fourteen.

### Da'wat dhi 'I-'ashíra (Appointment of Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>)

When the Verse of the Holy Quran '**And warn your nearest relations**' (26:214) was revealed, Rasool Allah<sup>saww</sup> organised a feast which is known as "the Feast of the Clan" (*Da'wat dhi 'I-'ashíra*). This is the first time that Rasool Allah<sup>saww</sup> openly and publicly called the relatives to accept him<sup>saww</sup> as the Messenger and Prophet of Allah<sup>azwj</sup>. It is also the same feast in which Rasool Allah<sup>saww</sup> declared 'Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup> very openly, very clearly, and very explicitly as his<sup>saww</sup> successor and caliph. We will learn about the *Da'wat dhi 'I-'ashíra*, from the following Ahadith:

The narrator of the Hadith says:

Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said: 'when this Verse was Revealed **[26:214] And warn your nearest relations**, Rasool-Allah<sup>saww</sup> called me<sup>asws</sup> and said: "O Ali<sup>asws</sup>! Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should warn my<sup>saww</sup> near relatives. But I<sup>saww</sup> have been patient after recognising their unwillingness to accept it (the religion of Allah<sup>azwj</sup>). So I<sup>saww</sup> remained silent until Jibraeel<sup>as</sup> came to me<sup>saww</sup> and said: 'O Muhammad<sup>saww</sup>! Do what you<sup>saww</sup> have been asked for.' So (Ya Ali<sup>asws</sup>) make for us a Sa'a (a unit of measurement) of food, and place upon it a leg of lamb, and fill for us a cup of milk, and gather for me<sup>saww</sup> the Clan of Abdul Muttalib<sup>asws</sup> and I<sup>saww</sup> will let them know and deliver to them what I<sup>saww</sup> have been Commanded to."

'So, I<sup>asws</sup> did what I<sup>asws</sup> had been ordered with. Then I<sup>asws</sup> invited them to Rasool Allah<sup>saww</sup>. There were, in those days, forty of them. Among them were his<sup>saww</sup> uncles Abu Talib<sup>asws</sup>, and Hamza<sup>asws</sup>, and Al-Abbas, and Abu Lahab<sup>la</sup>. So when they gathered to Rasool Allah<sup>saww</sup>, he<sup>saww</sup> called for the food which I<sup>asws</sup> had prepared for them. So I<sup>asws</sup> came up with it. When I<sup>asws</sup> had placed it, Rasool-Allah<sup>saww</sup> took a part of the meat, and tore it and then threw it by the side of the platter. Then Rasool Allah<sup>saww</sup> said: 'Eat in the Name of Allah<sup>azwj</sup>!' So the people ate until they had no (further) need of it. And I<sup>asws</sup> say it by Allah<sup>azwj</sup> in whose Hand is the soul of Ali<sup>asws</sup>, if one man from them were to eat (under normal conditions) he would finish it (the whole of the food) without feeling anything has reached his stomach. Then Rasool Allah<sup>saww</sup> said: "quench the people". So I<sup>asws</sup> came to them with that cup (of milk). They drank from it until they had all been thoroughly quenched.

'So when Rasool-Allah<sup>saww</sup> intended to speak to them, Abu Lahab<sup>la</sup> interrupted the speech. He<sup>la</sup> said, "You are all destroyed by what has enchanted you, by this sorcery of your companion<sup>saww</sup>" (nouzobillah). So the people dispersed and the Prophet<sup>saww</sup> did not get to speak to them. On the next day, Rasool Allah<sup>saww</sup> said: "O Ali<sup>asws</sup>! This man preceded me<sup>saww</sup> to what my<sup>saww</sup> people were to hear from me<sup>saww</sup>. So the people dispersed before I<sup>saww</sup> could speak to them. Therefore, prepare for us, from the food, the like of what you<sup>asws</sup> did. Then gather them to me<sup>saww</sup>". So I<sup>asws</sup> did it. Then I<sup>asws</sup> gathered them to him<sup>saww</sup> and he<sup>saww</sup> called for the food. I<sup>asws</sup> brought it near to them and they did what they had done the day before, and ate until there was nothing more that they needed. Then he<sup>saww</sup> said: "quench them". So I<sup>asws</sup> came up to them with that cup (of milk). They drank until all of them were thoroughly quenched from it.

‘Then Rasool-Allah<sup>saww</sup> spoke. He<sup>saww</sup> said: “O Clan of Abdul Muttalib<sup>asws</sup>! By Allah<sup>azwj</sup>! I<sup>saww</sup> do not know of any youth among the Arabs who has come to his people with anything better than what I<sup>saww</sup> have come to you all with. I<sup>saww</sup> have come to you with the good of the world and the Hereafter. And Allah<sup>azwj</sup> has Commanded me that I<sup>saww</sup> should invite you. So which one of you would (like to) be my<sup>saww</sup> Vizier, so that he would become my<sup>saww</sup> brother, and my<sup>saww</sup> successor, and my<sup>saww</sup> Caliph among you?”

‘So the people declined from it, altogether. I<sup>asws</sup> (Imam Ali<sup>asws</sup>) said: “And I<sup>asws</sup> am younger than them in age, and kinder than them in eyes, and weaker than them (in presence). I<sup>asws</sup>, Ya Rasool Allah<sup>saww</sup> would become your<sup>saww</sup> Vizier.” So Rasool Allah<sup>saww</sup> took me<sup>asws</sup> and said: “this is my<sup>saww</sup> brother<sup>asws</sup>, and my<sup>saww</sup> successor<sup>asws</sup>, and my<sup>saww</sup> Caliph among you, therefore listen to him<sup>asws</sup> and obey.”

So the people got up and they were laughing and saying to Hazrat Abu Talib<sup>asws</sup>, that the Prophet<sup>saww</sup> had ordered him to listen to Imam Ali<sup>asws</sup> and therefore obey his own son.<sup>1</sup>

## Additional Ahadith on the Invitation to the Near Relatives

The narrator of the Hadith said that Abu Lahab said to them (the ones who were invited by Rasool Allah<sup>saww</sup>), ‘This is a spell that the man (referring to Rasool Allah<sup>saww</sup>, nouzobillah) has cast upon you’. Then the Prophet<sup>saww</sup> said to them: ‘Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should warn my<sup>saww</sup> relatives, and I<sup>saww</sup> have not come to you all from Allah<sup>azwj</sup> with any instructions, except to tell you that you should say, “There is no god except Allah<sup>azwj</sup>.”’

So Abu Lahab said, ‘Is this what you<sup>saww</sup> have called us for?’ Then they dispersed from him<sup>saww</sup>. So Allah<sup>azwj</sup> Revealed the Verse: “[111:1] **Perdition (punishment in Hell shall) overtake both hands of Abu Lahab, and he will perish**”. Then Rasool Allah<sup>saww</sup> called them with another invitation and fed them and quenched their thirst, then said to them: ‘O sons of Abdul Muttalib<sup>asws</sup>! If you were to obey me<sup>saww</sup> you would become kings of the earth and its rulers, and there has not been a Prophet<sup>as</sup> Sent by Allah<sup>azwj</sup> except that there has been Made for him<sup>as</sup> a successor, a brother, a Vizier. So, which one of you wants to become my<sup>saww</sup> brother, and my<sup>saww</sup> Vizier, and my<sup>saww</sup> successor, and my<sup>saww</sup> inheritor, and the fulfiller of my<sup>saww</sup> debts?’<sup>2</sup>

The narrator of the Hadith says that Imam Ali<sup>asws</sup> (Ibn Abi Talib<sup>asws</sup>) said, ‘I<sup>asws</sup>, O Rasool Allah<sup>saww</sup>! So he<sup>saww</sup> said: ‘You<sup>asws</sup>! So that is why he<sup>asws</sup> is Rasool Allah<sup>saww</sup>’s successor. The group stood up to leave, and they were saying to Abu Talib<sup>asws</sup>, ‘Obey your<sup>asws</sup> son<sup>asws</sup>, for he<sup>asws</sup> has command over you<sup>asws</sup>’.<sup>3</sup>

The narrator of the Hadith says: ‘The Prophet<sup>saww</sup> said: ‘I<sup>saww</sup> was sent to the People<sup>asws</sup> of my<sup>saww</sup> Household especially, and to the people generally’.<sup>4</sup>

<sup>1</sup> Tafseer e Furat, H. 407

<sup>2</sup> (المناقب 2 :24)

<sup>3</sup> (المناقب 2 :25)

<sup>4</sup> (المناقب 2 :24)

## Shiab-e-Abi Talib<sup>asws</sup> (Valley of Abu Talib<sup>asws</sup>)

This is the valley of Hazrat Abu Talib<sup>asws</sup> (Shiab-e-Abi Talib<sup>asws</sup>), where the members of Banu Hashim were forced to take refuge from the infidels of Makkah and lived there in a painful social boycott for three years.

When Islam began to spread, the Makkans asked Abu Talib<sup>asws</sup>, the uncle and protector of the Prophet<sup>saww</sup>, to hand the Prophet<sup>saww</sup> over to them for execution, but Abu Talib<sup>asws</sup> steadfastly refused. Abu Talib<sup>asws</sup> immediately called on the members of Banu Hashim to meet at the Ka'bah (the House of Allah<sup>azwj</sup>) and convinced them to pledge that they would protect, at any cost, Rasool Allah<sup>saww</sup> (Muhammad<sup>saww</sup>).

The Quraysh held a meeting and decided to outcast the Banu Hashim by placing them under a total social boycott. The conditions of the agreement were, the other clans from the Quraysh would not marry their daughters, buy or sell to them, keep company with them, nor would they accept any peace offer from them until they handed over the Prophet<sup>saww</sup> to them. Once all the people present had agreed with the points mentioned above, they put this pact in writing. The Quraysh chiefs signed this document and the parchment was secured inside the Ka'bah.

At this point, Abu Talib<sup>asws</sup> gathered the forty members of the Bani Hashim clan and took them to 'Shiab-e-Abi Talib<sup>asws</sup>' in order to protect the life of the Holy Prophet<sup>saww</sup>. Hazrat Abu Talib<sup>asws</sup> closed down all sides of the 'Shiab-e-Abi Talib<sup>asws</sup>', and started protecting Rasool Allah<sup>saww</sup> day and night. Abu Talib<sup>asws</sup>, would unshielded his<sup>asws</sup> sword during night and walk around the valley for protection of Rasool Allah<sup>saww</sup>, though he<sup>asws</sup> would not settle on that. He<sup>asws</sup> would also change the sleeping place of Rasool Allah<sup>saww</sup> several times during the night and would usually move his son Ali<sup>asws</sup> ibn Abi Talib<sup>asws</sup> at the place of Rasool Allah<sup>saww</sup>. This was so that if all security measures in place were to be overcome by the Quraysh and if they were to succeed in making their way in, they would still strike Ali<sup>asws</sup>, his<sup>asws</sup> son<sup>asws</sup> rather than Rasool Allah<sup>saww</sup>, who they could have found, somehow, sleeping there during the early part of the night.

The boycott was devastating for the Bani Hashim and for many months they lived in hardship. It was so rigorously applied that the food had become scarce and they had to eat the leaves of trees. The women, and more specially the children and suckling babies would cry with hunger which could be heard all over the valley. The Quraysh told the merchants not to sell any goods to them. Prices were increased to prevent them from buying even essentials. They remained in that state for three years. Occasionally, Imam Ali<sup>asws</sup> would break the barricades of Quraysh and bring in some food and essentials for the family members. Despite such grim circumstances, Rasool Allah<sup>saww</sup> never ceased inviting non-Muslims to Islam. Rasool Allah<sup>saww</sup> particularly invited non-Muslims who would come to Makkah during the time of Hajj. It was at this time that Rasool Allah<sup>saww</sup> would speak to tribes that had travelled to Makkah from all over the Arab world.

When three years had passed and Quraysh continued to implement the social boycott of the Abu Talib<sup>asws</sup> and Bani Hashim, Allah<sup>azwj</sup> got their signed parchment, which they had hidden in the Kabah, to be eaten up by a termite. It ate all writing on the parchment except for the Name of Allah<sup>azwj</sup>, which remained intact. Allah<sup>azwj</sup> Sent down Angel Jibraeel<sup>as</sup> who informed this to Rasool Allah<sup>saww</sup> to inform Abu Talib<sup>asws</sup> that he<sup>asws</sup> should go to the Kabah.

Abu Talib<sup>asws</sup> went to the Kabah and found the presence of some of the notable members of the Quraysh therein. They were afraid of Abu Talib<sup>asws</sup> due to his<sup>asws</sup> unexpected arrival there and they all stood up out of respect.

They asked for the reason of the Abu Talib<sup>asws</sup> coming to the Kabah, and Abu Talib<sup>asws</sup> informed them what Allah<sup>azwj</sup> had Done to their signed parchment, and they should stop their unjust and cruel social boycott or else await Allah<sup>azwj</sup>'s wrath. After much fighting among them and consultation, they decided to end their social boycott. In the same year, Abu Talib<sup>asws</sup> and the wife of Rasool Allah<sup>saww</sup> were called back by Allah<sup>azwj</sup>, and they<sup>asws</sup> met their martyrdom. At that Rasool Allah<sup>saww</sup> was asked to migrate from Makkah as he<sup>saww</sup> had lost his<sup>saww</sup> support.<sup>5</sup>

### **Additional Ahadith on Shiab-e-Abi Talib<sup>asws</sup>**

**Imam Hassan Askari**<sup>asws</sup> **said:** Rasool Allah<sup>saww</sup> is the one<sup>saww</sup> who, when the Quraysh placed him<sup>saww</sup> under arrest in the valley (of Abu Talib<sup>asws</sup>) and closed its doors, supplicated and received far superior food and whatever they desired for. The Prophet<sup>saww</sup>, subsequently, lifted his<sup>saww</sup> right hand towards the mountains and similarly his<sup>saww</sup> left hand towards the mountains and said to them: 'Move away!' and then said this by his<sup>saww</sup> hand: 'Come to Muhammad<sup>saww</sup> and his<sup>saww</sup> supporters, O vegetation!' Allah<sup>azwj</sup> Gave to him<sup>saww</sup> trees and fruits and rivers and types of flowers and plants. He<sup>saww</sup> looked at the trees and the fragrant basil and vegetables which gladden the hearts and the eyes and by which the distress and grief disappear, and they knew that not a single of this is from the kingdom of this earth.<sup>6</sup>

Imam Hassan Askari<sup>asws</sup> also explained about Allah<sup>azwj</sup>'s Words: ***Then let him summon his council (96:17)***. He<sup>asws</sup> said: 'When Abu Talib<sup>asws</sup> passed away, Abu Jahl and Al-Waleed, may Curses of Allah<sup>azwj</sup> be upon them both, called out, 'Come and kill Muhammad<sup>saww</sup>, for the one<sup>asws</sup> who used to help him<sup>saww</sup> has died!' So Allah<sup>azwj</sup> said: **(96:17) then let him summon his council, [96:18] We too would summon the braves of the army** (Al-Zabaniyya – Angels of Hell). He<sup>asws</sup> said: 'So if he (Abu Jahl) calls for the killing of Rasool-Allah<sup>saww</sup>, We would also Call *Al-Zabaniyya*' (to kill and punish the non-believers).<sup>7</sup>

<sup>5</sup> An extract taken from Hyait ul Qalub, vol. 2, Chapter 26.

<sup>6</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 142

<sup>7</sup> Tafseer Al Burhan – H 11753 (430 :2 (تفسير القمي))

## Migration from Makkah to Madina

When Quraysh became very annoyed with the preaching of Rasool Allah<sup>saww</sup> and the success of Islam in Makkah, they decided to collectively attack Rasool Allah<sup>saww</sup> during one night. They picked one person from each tribe in order to have the presence and contribution of each tribe in the killing of Rasool Allah<sup>saww</sup> while asleep. They started gathering during the earlier part of the night and sealed all possible ways out of Rasool Allah<sup>saww</sup>'s house.

Allah<sup>azwj</sup> Asked Rasool Allah<sup>saww</sup> to leave his<sup>saww</sup> house immediately and immigrate to Medina (350 kilometres from Makkah), by entrusting the deposits of the people with Imam Ali<sup>asws</sup>, who would join him<sup>saww</sup> later, after returning back the deposits of people, who used to entrust their valuables to Rasool Allah<sup>saww</sup> for safekeeping. Rasool Allah<sup>saww</sup> miraculously made his way out through the rows of Quraysh, without them realising him<sup>saww</sup> going out of their well-planned surveillance.

The narrator of the Hadith says regarding the explanation of the exit of the Prophet<sup>saww</sup> from his<sup>saww</sup> house towards the cave (on his way to Medina), that Rasool-Allah<sup>saww</sup> asked that Imam Ali<sup>asws</sup> should sleep on his<sup>saww</sup> bed instead. Rasool Allah<sup>saww</sup> said to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>: 'Ransom me<sup>saww</sup> with your<sup>asws</sup> self.' Ali<sup>asws</sup> said: 'Yes, Rasool-Allah<sup>saww</sup>.' He<sup>saww</sup> said: 'O Ali<sup>asws</sup>, sleep on my<sup>saww</sup> bed and cover up (yourself) with my<sup>saww</sup> blanket.' Ali<sup>asws</sup> slept on the bed of Rasool-Allah<sup>saww</sup> and covered up with his<sup>saww</sup> blanket (so that Quraysh would think Rasool Allah<sup>saww</sup> is resting in his<sup>saww</sup> bed). (Allah<sup>azwj</sup> Sent) Jibraeel<sup>as</sup> to Hold Rasool-Allah<sup>saww</sup>'s hand, take him<sup>saww</sup> out from the Quraysh whilst they were asleep and he (Jibraeel<sup>as</sup>) was reciting to him<sup>saww</sup> ***And We have made in front of them a barrier and a barrier behind them, so We have Covered them over, so they are not seeing [36:9].***<sup>8</sup>

The narrator says in another Hadith:

It is narrated: "On the (immigration) night (of Rasool Allah<sup>saww</sup>), when Imam Ali<sup>asws</sup> slept in the bed of Rasool Allah<sup>saww</sup>, Allah<sup>azwj</sup> Revealed to Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup> that I<sup>azwj</sup> have made you brothers of each other. And one of you is given a longer life than the other. Which one of you will give (the extra years of) his life to the other? They did not agree upon giving away part of their lives (to the other one who was given lesser life-span).

At that Allah<sup>azwj</sup> Revealed to them: "Why can't you be like Ali<sup>asws</sup> Ibn Abi Talib<sup>asws</sup>? I<sup>azwj</sup> Made him<sup>asws</sup> the brother of Muhammad<sup>saww</sup> and he<sup>asws</sup> (is prepared to sacrifice his<sup>asws</sup> life to protect the life of his<sup>asws</sup> brother<sup>saww</sup>) and Ali<sup>asws</sup> is sleeping in his (brother's) bed after dedicating his<sup>asws</sup> life to him<sup>asws</sup>. So go to the earth and protect Ali<sup>asws</sup> from (the attackers of) his (brother). So they came down and Jibraeel<sup>as</sup> sat at Ali<sup>asws</sup>'s head side and Mikaeel<sup>as</sup> sat at his<sup>asws</sup> feet side and said: "Glad Tidings for you O son of Abu Talib<sup>asws</sup>, who can be like you<sup>asws</sup>? That Almighty Allah<sup>azwj</sup> Boasts about you to the angels<sup>as</sup>."

The narrator says that Rasool Allah<sup>saww</sup> said:

'The next morning after I was in the cave (on my way to Madina), Jibraeel<sup>as</sup> came to me<sup>saww</sup> overjoyed, and I<sup>saww</sup> asked him<sup>as</sup> about his<sup>as</sup> happiness, Jibraeel<sup>as</sup> replied; "Why I<sup>as</sup> should not be happy when Almighty Allah<sup>azwj</sup> Honoured your<sup>saww</sup> brother<sup>asws</sup>, successor and the Imam<sup>asws</sup>

<sup>8</sup> Noor Al Saqalayn – Ch 36 H 21

of the Umma last night, and Allah<sup>azwj</sup> was so Proud of him<sup>asws</sup> and He<sup>azwj</sup> Said: "O angels<sup>as</sup>, Look at My<sup>azwj</sup> Proof<sup>asws</sup>, how he<sup>asws</sup> is risking his<sup>asws</sup> life for the Prophet<sup>saww</sup>".<sup>9</sup>

Imam Hassan Al-Askari<sup>asws</sup> said that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Sent Muhammad<sup>saww</sup> in Makkah and Manifested his<sup>saww</sup> call, and advertised his<sup>saww</sup> words, and faulted the idol worshipping religions, they came after him<sup>saww</sup> to hurt Muhammad<sup>saww</sup> and the rest of his<sup>saww</sup> companions, and Muhammad<sup>saww</sup> had to leave Makkah and go to Medina.

He<sup>saww</sup> turned back to face Makkah and said: 'Allah<sup>azwj</sup> Knows that I<sup>saww</sup> love you (O City of Makkah). Had your inhabitants not forced me<sup>saww</sup> to go out, I<sup>saww</sup> would not have given priority to another city over you, nor changed you for another one, and I<sup>saww</sup> feel sad and grieved'.

Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The Most High Sends Greetings to you<sup>saww</sup> and Says, 'I<sup>azwj</sup> Shall Return you<sup>saww</sup> to this city victorious, unscathed, powerful, compelling'. And that is the Words of the High "**Most surely He Who has made the Quran binding on you will bring you back to the destination**" – 28:85 meaning to Makkah victorious and a winner, and Rasool Allah<sup>saww</sup> informed that to his<sup>saww</sup> companions. However, the Makkans laughed when they heard about this'.<sup>10</sup>

### Verses of the Holy Quran in the Praise of Ali<sup>asws</sup>:

(It has been narrated) that Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> said: 'These Verses which are at the end of Aal-e-Imran (3rd Chapter) were Revealed regarding Ali<sup>asws</sup> and regarding a group of his<sup>asws</sup> companions. And that is, when Allah<sup>azwj</sup> the High Commanded (Rasool-Allah<sup>saww</sup>) for the emigration to Medina after the passing away for his<sup>saww</sup> uncle Abu Talib<sup>asws</sup>, and the Quraysh had allied against him<sup>saww</sup> to murder Rasool Allah<sup>saww</sup> at night. So they would all strike with one strike, so that it would not be known who murdered him<sup>saww</sup>, so he would not be seized for its consequences.

So Allah<sup>azwj</sup> Commanded that his<sup>saww</sup> cousin<sup>asws</sup> Imam Ali<sup>asws</sup> sleep in his<sup>saww</sup> place, and he<sup>saww</sup> should go out of Medina at night. So Rasool Allah<sup>saww</sup> did what Allah<sup>azwj</sup> had Commanded him<sup>saww</sup> for, and made Imam Ali<sup>asws</sup> sleep in his<sup>saww</sup> place upon his<sup>saww</sup> bed, and advised Ali<sup>asws</sup> to bring his<sup>saww</sup> family to Medina. So the mushraqueen (Polytheists) from the Quraysh came, from the ones who had formed a pact and allied for it, but they found Imam Ali<sup>asws</sup> to be in his<sup>saww</sup> place. So they returned back upon their heels, and Allah<sup>azwj</sup> invalidated what they had vowed against him<sup>saww</sup> and allied for.

Then Imam Ali<sup>asws</sup> brought his<sup>saww</sup> family members among the men and women to Medina. Abu Sufyan came to know of his<sup>asws</sup> exit and Imam Ali's<sup>asws</sup> journey to Medina. So he followed him<sup>asws</sup> in order to return him<sup>asws</sup>. And he had with him a black slave who was ferocious and bold in confrontation. So his master ordered him to meet up with Imam Ali<sup>asws</sup> and prevent him<sup>asws</sup> from the journey until his companions come up (to form a bigger resistance). He met up with Imam Ali<sup>asws</sup> and said to him<sup>asws</sup>, 'You<sup>asws</sup> will not move ahead with the ones who are with you<sup>asws</sup> until I bring you<sup>asws</sup> to my master'. So he<sup>asws</sup> said to him: 'Woe be unto you! Return to your master or else I<sup>asws</sup> will kill you'.

<sup>9</sup> Ahtijaj e Tabrasy, vol. 1, pg 117, 124 : ص 1 : ج شواهدالتنزيل

<sup>10</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 329

But, he did not return. So Imam Ali<sup>asws</sup> unsheathed his<sup>asws</sup> sword and struck him, and his head fell off from his body. And he<sup>asws</sup> marched on with the women and the family members. Abu Sufyan came and found his slave killed. So he followed Imam Ali<sup>asws</sup> and met up with him<sup>asws</sup>. So he said to him<sup>asws</sup>, 'O Ali<sup>asws</sup>! You<sup>asws</sup> are taking the daughters and the cousins without our permission and you<sup>asws</sup> are killing our slaves?' So he<sup>asws</sup> said: 'I<sup>asws</sup> took them by the permission of the one for whom the permission was to be taken from. So get on with your business'. But, Abu Sufyan did not return, and fought against him<sup>asws</sup>, with the help of his companions for the whole day. But, they could not turn him<sup>asws</sup> back, so they returned disappointed.

And Imam Ali<sup>asws</sup> marched on with his<sup>asws</sup> companions, and he<sup>asws</sup> had told his<sup>asws</sup> companions that a battle may be imposed upon them. Imam Ali<sup>asws</sup> ordered them to encamp to rest and then journey with the ones with them. So they encamped and Prayed as what was possible, and threw themselves (prostrated) remembering Allah<sup>azwj</sup> the High in all these situation until the morning. And they Praised Him<sup>azwj</sup>, and thanked Him<sup>azwj</sup>, and worshipped.

Then Imam Ali<sup>asws</sup> went with them to Medina, to the Prophet<sup>saww</sup>, and Jibraeel<sup>as</sup> descended before their arrival. So he<sup>as</sup> told the Prophet<sup>saww</sup> of their story, and recited to him<sup>saww</sup> the Verses from the end of Aal-e-Imraan<sup>as</sup> (3rd Chapter) up to His<sup>azwj</sup> Words **[3:194] surely You do not fail to Fulfil the Promise**. So when Imam Ali<sup>asws</sup> arrived with them to the Prophet<sup>saww</sup>, Rasool Allah<sup>saww</sup> said to him<sup>asws</sup>: 'Allah<sup>azwj</sup>, Glory be to Him<sup>azwj</sup> has Revealed regarding you<sup>asws</sup> and regarding your<sup>asws</sup> companions Verses in the Quran'. And Rasool Allah<sup>saww</sup> recited to Imam Ali<sup>asws</sup> the Verses from the end of (the Chapter of) Aal e Imraan<sup>as</sup> up to its last one. And the Praise is for Allah<sup>azwj</sup> the Lord<sup>azwj</sup> of the Worlds'.<sup>11</sup>

## The Story of Migration of Rasool Allah<sup>saww</sup>

This is the will of Rasool Allah<sup>saww</sup> to all of his<sup>saww</sup> companions which was made when he<sup>saww</sup> went into the cave. Allah<sup>azwj</sup> Revealed unto him<sup>saww</sup>: 'O Muhammad<sup>saww</sup>! The Most High Sends to you<sup>saww</sup> His<sup>azwj</sup> Salutations and Says that Abu Jahl<sup>la</sup> and the Chiefs of the Quraysh have plotted to kill you<sup>saww</sup> and Commands you<sup>saww</sup> to make Ali<sup>asws</sup> sleep in your<sup>saww</sup> place and Says to you<sup>saww</sup> that his<sup>asws</sup> status with you<sup>saww</sup> is that of Ismail<sup>as</sup> the Slaughtered, with Ibrahim<sup>as</sup> the Friend, who<sup>asws</sup> will give his<sup>asws</sup> life for your<sup>saww</sup> life and his<sup>asws</sup> soul for your<sup>saww</sup> soul.

Rasool Allah<sup>saww</sup> said to Imam Ali<sup>asws</sup>: 'Are you<sup>asws</sup> happy that they may come looking for me<sup>saww</sup> and find you<sup>asws</sup> instead, and in their ignorance attack and kill you<sup>asws</sup>?'. Imam Ali<sup>asws</sup> said: 'Yes, O Rasool Allah<sup>saww</sup>! I<sup>asws</sup> would be happy to give up my<sup>asws</sup> soul for your<sup>saww</sup> soul, and sacrifice my<sup>asws</sup> self for your<sup>saww</sup> self, and, I<sup>asws</sup> would be happy for my<sup>asws</sup> soul and my<sup>asws</sup> self to be sacrifice for a brother of yours<sup>saww</sup> or a near one or an animal who may be of benefit to you<sup>saww</sup> for I<sup>asws</sup> love to be in your<sup>saww</sup> service and to be spent on between your<sup>saww</sup> orders and your<sup>saww</sup> prohibitions and in the love of your<sup>saww</sup> friends, and helping your<sup>saww</sup> sincere companions and fighting against your<sup>saww</sup> enemies. If it is not for this then I<sup>asws</sup> would not like to be in this world even for one moment'.

Rasool Allah<sup>saww</sup> turned attentively to Imam Ali<sup>asws</sup> and said to him<sup>asws</sup>: 'O Abu Al-Hassan<sup>asws</sup>! The Angels of the Guarded Tablet have read these words of yours<sup>asws</sup> to me<sup>saww</sup> and Allah<sup>azwj</sup>

<sup>11</sup> نهج البيان :1 79

has Promised such Rewards for you<sup>asws</sup> for this, in the Place of Bliss, that no one has ever heard of or seen the likes of these, nor has any thinker contemplated them'.

Then Rasool Allah<sup>saww</sup> said to Imam Ali<sup>asws</sup>: 'O Ali<sup>asws</sup>! You<sup>asws</sup> are to me<sup>saww</sup> like the ears and eyes and head are to the body, and the soul is with the body. You<sup>asws</sup> are as dear to me as the cold water is to the one suffering from the illness of the thirst'. Then he<sup>saww</sup> said to him<sup>asws</sup>: 'O Abu Al-Hassan<sup>asws</sup>! Cover yourself<sup>asws</sup> with my<sup>saww</sup> blanket. When the infidels come over, talk to them, for Allah<sup>azwj</sup> will Incline towards you<sup>asws</sup> and save you<sup>asws</sup> from them'.

When Abu Jahl<sup>la</sup> came over with some people armed with swords, Abu Jahl<sup>la</sup> said to them: 'Don't attack him<sup>asws</sup> when he<sup>asws</sup> is asleep and unaware; stone him<sup>asws</sup> first, then kill him<sup>asws</sup> (so he<sup>saww</sup> wakes up). They threw heavy stones at him<sup>asws</sup>. He<sup>asws</sup> uncovered his<sup>asws</sup> head and said: 'What are you doing?' They realised that he<sup>asws</sup> was Imam Ali<sup>asws</sup>.

Abu Jahl<sup>la</sup> said to them: 'Do you see how Muhammad<sup>saww</sup> made this one sleep here and escaped himself<sup>saww</sup> leaving us to be involved with him<sup>asws</sup> here whilst Muhammad<sup>saww</sup> reaches a place of refuge. Do not involve yourselves with Imam Ali<sup>asws</sup> for he<sup>asws</sup> has been deceived by being destroyed for Muhammad<sup>saww</sup>. Why did he<sup>asws</sup> not sleep in his<sup>asws</sup> own place if his<sup>saww</sup> Lord<sup>azwj</sup> is his<sup>saww</sup> Protector as he<sup>saww</sup> claims to be?'

Imam Ali<sup>asws</sup> said: 'Are you<sup>la</sup> saying this on my<sup>asws</sup> behalf O Abu Jahl<sup>la</sup>? But, Allah<sup>azwj</sup> has Granted to me<sup>asws</sup> such intellect that were it to be divided between all the idiots and the insane ones of this world, they would all become intellectuals; and such strength that were it to be divided between all the weak people, they would all become strong; and such bravery that were it to be divided between all the cowards of this world, they would all become brave; and such forbearance that were it to be divided between all the fools of this world, they would all become gentlemen'.

'And had not Rasool Allah<sup>saww</sup> ordered me<sup>asws</sup> to stay calm until we meet, I<sup>asws</sup> would have killed you. Woe be unto you O Abu Jahl<sup>la</sup> and curse be upon you<sup>la</sup>! Abu Al-Bakhtary Bin Hisham became angry and intended to kill him<sup>asws</sup> with his sword. He saw the mountains coming towards him to crush him, and the earth opened up to swallow him up, and he saw the waves of the seas coming towards him to drag him away into the sea and he saw the sky about to fall down upon him. His sword dropped away from him and he fainted and was taken away by the people. Abu Jahl<sup>la</sup> said: 'He has had an attack of Jaundice'. He<sup>la</sup> wanted to cover up the affair.

Rasool Allah<sup>saww</sup> said to Imam Ali<sup>asws</sup> when he<sup>saww</sup> met him<sup>asws</sup>: 'O Ali<sup>asws</sup>! Allah<sup>azwj</sup> Elevated your<sup>asws</sup> voice during the conversation with Abu Jahl<sup>la</sup> up to the heights, and Made it reach the Gardens. The Trustees and the Houries spoke good about it: 'Who is this favourable one to Muhammad<sup>saww</sup>, when he<sup>saww</sup> had been denied and made to emigrate?' It was said to them: 'This is his<sup>saww</sup> deputy, who slept on his<sup>saww</sup> bed and gave his<sup>asws</sup> self for his Prophet<sup>saww</sup>, and his<sup>asws</sup> soul for his Prophet<sup>saww</sup>'s soul'.

The Trustees said: 'O our Lord<sup>azwj</sup>! Make us to be his<sup>asws</sup> Trustees'. **The Houries said: 'Make us to be his<sup>asws</sup> women'. Allah<sup>azwj</sup> Said to them: 'You are for him<sup>asws</sup>, but he<sup>asws</sup> has the decision to divide you between his<sup>asws</sup> friends, and those who love him<sup>asws</sup>, by the Order**

of Allah<sup>azwj</sup>. He<sup>asws</sup> is fully aware of their capacities. Are you all happy with that?' They said: 'Yes, our Lord<sup>azwj</sup>, we are happy'.<sup>12</sup>

## The Condition of Abu Bakr in the Cave:

(Our 6<sup>th</sup> Imam<sup>asws</sup>) has said that: 'Rasool Allah<sup>saww</sup> said while turning to Abu Bakr in the cave: 'Calm down, for Allah<sup>azwj</sup> is with us'. And he had been taken over by intense fear, and he was not calm. So when Rasool Allah<sup>saww</sup> saw his state, he<sup>saww</sup> said to him: 'Would you like me<sup>saww</sup> to show you my<sup>saww</sup> companions from the Helpers narrating in their gathering? shall I<sup>saww</sup> show you Ja'far<sup>asws</sup> and his<sup>asws</sup> companions sailing in the sea?' He said, 'Yes'. So Rasool Allah<sup>saww</sup> wiped his<sup>saww</sup> hand upon his face. Abu Bakr visualised the Helpers narrating, and visualised Ja'far<sup>asws</sup> and his<sup>as</sup> companions sailing in the sea. So Abu Bakr decided in that very moment that the Prophet<sup>saww</sup> was a sorcerer'.<sup>13</sup>

## Rasool Allah<sup>saww</sup> Waited For Imam Ali<sup>asws</sup> before Entering into Medina:

Rasool Allah<sup>saww</sup> waited for Imam Ali<sup>asws</sup> outside Medina. Imam Ali<sup>asws</sup> joined him<sup>saww</sup> together with the other members of their<sup>asws</sup> family members, including the mother<sup>asws</sup> of Imam Ali<sup>asws</sup> and the daughter of Rasool Allah<sup>saww</sup>. Then they all entered the city of Medina.

The narrator of the Hadith says I asked from Imam Ali<sup>asws</sup> Ibn Hussain<sup>asws</sup> (our 4<sup>th</sup> Imam<sup>asws</sup>) about (Imam Ali<sup>asws</sup>'s to Migration to Medina):

'When Rasool Allah<sup>saww</sup> migrated to Medina, and left Imam Ali<sup>asws</sup> behind, he journeyed to Medina over twelve nights from the Month of Rabbi -ul- Awwal with the setting of the sun.

'And Rasool Allah<sup>saww</sup> stayed at (the house of) Amro Bin Awf for about ten days. They were saying to him<sup>saww</sup>, 'Stay with us, so we will build for you<sup>saww</sup> house and a Masjid'. So Rasool Allah<sup>saww</sup> said; 'No. I<sup>saww</sup> am awaiting Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and have asked him<sup>asws</sup> to meet me<sup>saww</sup>, and I<sup>saww</sup> will not settle in a house until Imam Ali<sup>asws</sup> comes, and he<sup>asws</sup> will not be long, Allah<sup>azwj</sup> Willing.' So Imam Ali<sup>asws</sup> came to the Prophet<sup>saww</sup> at the house of Amro Bin Awf and stayed with him<sup>saww</sup>.

'When Imam Ali<sup>asws</sup> arrived, Rasool Allah<sup>saww</sup>, transferred from Quba to the Clan of Saalim Bin Awf, and Imam Ali<sup>asws</sup> was with him<sup>saww</sup>, on the Day of Friday at sunrise. So they drew a boundary for him<sup>saww</sup> for a Masjid, and established its Qiblah (direction of Prayer). Rasool Allah<sup>saww</sup> Prayed with them the Friday Prayer of two cycles, and preached them two sermons. Then Rasool Allah<sup>saww</sup> went to Medina upon a she-camel, and Imam Ali<sup>asws</sup> was with him<sup>saww</sup>.

'Rasool Allah<sup>saww</sup> had freed the camel's reins until it ended up at the place which you see', and the fourth Imam<sup>asws</sup> gestured by his<sup>asws</sup> hands to the door of the Masjid of Rasool Allah<sup>saww</sup>. The Imam<sup>asws</sup> said: 'So it paused at it and knelt, and placed itself upon the ground. So Rasool Allah<sup>saww</sup> descended, and Abu Ayub welcomed him<sup>saww</sup> and carried his<sup>saww</sup> saddle bag and

<sup>12</sup> Tafseer Imam Hassan Askari<sup>asws</sup>, H. 303.

<sup>13</sup> Al-Kafi, Vol. 8, H. 14825

made him<sup>saww</sup> to enter his house. And Rasool Allah<sup>saww</sup> and Imam Ali<sup>asws</sup> stayed with him until they built for him<sup>saww</sup>, his<sup>saww</sup> Masjid, and built for him<sup>saww</sup> his<sup>saww</sup> house, and a house for Imam Ali<sup>asws</sup>. So, both of them<sup>asws</sup> transferred to their<sup>asws</sup> houses’.

So Saeed Bin Al-Musayyab (the narrator) said to Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>, Abu Bakr was with Rasool Allah<sup>saww</sup> when he<sup>saww</sup> arrived at Medina. So when did he separate from Rasool Allah<sup>saww</sup>?’ So the Imam<sup>asws</sup> replied: ‘Abu Bakr was with him<sup>saww</sup> when Rasool Allah<sup>saww</sup> proceeded to Quba, and he<sup>saww</sup> decided to wait for Imam Ali<sup>asws</sup>. So Abu Bakr said to him<sup>saww</sup>, ‘Come with us to Medina, for the people would rejoice at your<sup>saww</sup> arrival there and are eager to welcome you<sup>saww</sup>. So come with us and do not stay over here waiting for Imam Ali<sup>asws</sup>, from what I can see, it would take him<sup>asws</sup> a month to come to you<sup>asws</sup>. So Rasool Allah<sup>saww</sup> said to him: ‘Never! He<sup>asws</sup> will not be long, and I<sup>saww</sup> will not move until my<sup>saww</sup> cousin<sup>asws</sup>, and my<sup>saww</sup> brother<sup>asws</sup> for the sake of Allah<sup>azwj</sup>, and the most beloved to me<sup>saww</sup> of my<sup>saww</sup> Family comes over, for he<sup>asws</sup> saved me<sup>saww</sup> from the Polytheists by being in my<sup>saww</sup> place’.

The Imam<sup>asws</sup> said; ‘So Abu Bakr became angry and was disgusted by it, and felt envious of Imam Ali<sup>asws</sup>, and that was the first enmity initiated from him to Rasool Allah<sup>saww</sup> with regards to Imam Ali<sup>asws</sup>, and the first of his opposition to Rasool Allah<sup>saww</sup>. So he went until he entered Medina, and left behind Rasool Allah<sup>saww</sup> at Quba waiting for Imam Ali<sup>asws</sup>’.

(The narrator) said, ‘I said to Imam Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup>, ‘So when did the Messenger<sup>saww</sup> get Syeda Fatima<sup>asws</sup> married to Imam Ali<sup>asws</sup>?’ He<sup>asws</sup> said: ‘At Medina, a year after the Migration, and Syeda<sup>asws</sup> was in her<sup>asws</sup> ninth year’.

So I (the narrator) said to the fourth Imam<sup>asws</sup>, ‘when was the Salat became Obligatory upon the Muslims in the form that they are Praying today?’ He<sup>asws</sup> said: ‘At Medina when the Call was made apparent, and Al-Islam was strong, and Allah<sup>azwj</sup> Decreed Jihad upon the Muslims, and Rasool Allah<sup>saww</sup> increased in the Prayer, seven cycles – two cycles in *Al-Zohr*, and two cycles in *Al-Asr*, and one cycle in *Al-Maghrib*, and two cycles in *Al-Isha*, and accepted *Al-Fajr* upon what it had been Obligated in order to expedite the descent of the Angels of the day from the sky and to expedite that rising of the Angels of the night to the sky. And the Angels of the night and the Angels of the day had been testifying with Rasool Allah<sup>saww</sup> for Al-Fajr Prayer, so that is the Statement of Allah<sup>azwj</sup>: “[17:78] (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is witnessed”, witnessed by the Muslims and witnessed by the Angels of the day and Angels of the night’.<sup>14</sup>

<sup>14</sup> Al-Kafi, Vol. 8, H. 14983

## Change of the Qibla (Direction of Salat toward Makkah instead of Jerusalem):

Imam Hassan Al-Askari<sup>asws</sup> said: 'And that when Rasool Allah<sup>saww</sup> used to be in Makkah, Allah<sup>azwj</sup> Ordered him<sup>saww</sup> to face towards the Bayt Al-Maqdas during his<sup>saww</sup> Prayers, and make the Kabah to be in between if possible, and if it is not possible then only towards the direction of Bayt Al-Maqdas as before. And Rasool Allah<sup>saww</sup> did that for a long duration of thirteen years.

'And when he<sup>saww</sup> was in Medina, he<sup>saww</sup> used to face towards Bayt Al-Maqdas and not towards the Kabah for seventeen months. A group of stubborn Jews came and said: 'By Allah<sup>azwj</sup>! Muhammad<sup>saww</sup> does not know how to Pray to the extent that he<sup>saww</sup> faces towards our direction and he<sup>saww</sup> has adopted our ways and customs in his<sup>saww</sup> Prayers'. Jibraeel<sup>as</sup> came over and Rasool Allah<sup>saww</sup> said to him: 'O Jibraeel<sup>as</sup>! It would be good if Allah<sup>azwj</sup> were to change the direction from Bayt Al-Maqdas to the Kabah, for I<sup>saww</sup> have been hurt by the talks of the Jews regarding the direction'. Jibraeel<sup>as</sup> said: 'Peace be on you<sup>saww</sup>! Ask your<sup>saww</sup> Lord<sup>azwj</sup>, for He<sup>azwj</sup> will never reject anything that you<sup>saww</sup> ask for and will never keep you<sup>saww</sup> away from your<sup>saww</sup> desire'.

When his<sup>saww</sup> supplication was completed, Jibraeel<sup>as</sup> flew up into the sky and then came down within a moment and said: 'Read, O Muhammad<sup>saww</sup>! "**Indeed We see the turning of your face to heaven, so We shall surely turn you to a qibla which you shall like; turn then your face towards the Sacred Mosque, and wherever you are, turn your face towards it**" (2:144). The Jews said with regards to that "**What has turned them from their qibla which they had? – (2:142)** Allah<sup>azwj</sup> Answered them beautifully by Saying: "**Say: The East and the West belong only to Allah**" – 2:142 and He<sup>azwj</sup> is the Owner of them and Placing on you the effort to turn in one direction is like Placing on you the effort of turning towards another direction "**He guides whom He likes to the right path – 2:142** and it is for your betterment, and the obedience to this will take them towards the Blissful Gardens.

## Battle of Badr

The narrator of the Hadith says that Imam Hassan Askari<sup>asws</sup> (11<sup>th</sup> Imam<sup>asws</sup>) said:

Abu Jahl<sup>la</sup> sent his messenger to Prophet Muhammad<sup>saww</sup> and, he approached him<sup>saww</sup> threateningly and said: 'O Muhammad<sup>saww</sup>! This madness (nouzobillah) which you have in your head has made your life in Makkah very difficult and has made you<sup>saww</sup> reach Yathrab (Medina), and they (Quraysh) will not ease off from you<sup>saww</sup> until you<sup>saww</sup> review your<sup>saww</sup> affairs.

This message was given to Prophet Muhammad<sup>saww</sup> when he<sup>saww</sup> was living on the outskirts of Medina, and there were present with him<sup>saww</sup> a group of his<sup>saww</sup> companions, and the generality of the infidels and some Jews from the Children of Israel, and this was what the messenger had been ordered to do, to present this message, to set aside the believers so that the rest of the unbelievers would attack them. Rasool Allah<sup>saww</sup> said to the messenger: 'Have you finished your message?' He said 'Yes'.

He<sup>saww</sup> said: 'Listen to the reply: Abu Jahl<sup>la</sup> threatens me<sup>saww</sup> with difficulties and destruction, and the Lord<sup>azwj</sup> of the worlds Promises to me<sup>saww</sup> Help and victory, and the News of Allah<sup>azwj</sup> is True, and I<sup>saww</sup> accept what is from Allah<sup>azwj</sup> as Right. Muhammad<sup>saww</sup> has no fear of anyone's desertion or anger when he<sup>saww</sup> has the Help of Allah<sup>azwj</sup> the Almighty Who will Grant him<sup>saww</sup> Preference by His<sup>azwj</sup> Grace and Honour'.

'Say to him<sup>la</sup>: O Abu Jahl<sup>la</sup>! You have sent to me<sup>saww</sup> a message which Satan<sup>la</sup> has inspired you<sup>la</sup> with and I<sup>saww</sup> am answering you<sup>la</sup> with what Allah<sup>azwj</sup> has Inspired me<sup>saww</sup> with – The battle between us and you<sup>la</sup> will be after twenty nine days from now, and Allah<sup>azwj</sup> will Have you<sup>la</sup> killed by a weak companion of mine<sup>saww</sup>, and you will bring with you Otbah, and Sheyba, and Waleed, and such and such' – Rasool Allah<sup>saww</sup> mentioned a number of the Quraysh people – 'in the centre of Badr. Seventy of you will be killed, and seventy of you will be taken prisoner, who will bear a heavy and great (war) penalty'.

Then Rasool Allah<sup>saww</sup> called out to those who were present from the believers, the Jews, the Christians and others: 'Would you like to see the death place of each one of these?' They said: 'Yes'. Rasool Allah<sup>saww</sup> said: 'Let us go to Badr, for over there is where the armies will meet and the battle will be, and over there will be the great affliction. I<sup>saww</sup> will place my<sup>saww</sup> feet on those places where they will die, then you will see that there will be no difference in that, neither more nor less from these spots' (when the battle is finished). So, none of them agreed wanted to go there (to witness) except Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> alone, and Imam Ali<sup>asws</sup> said: 'Yes, in the Name of Allah<sup>azwj</sup>'. The rest of them said: 'We need provisions and expenses for this, and it is not possible to return from there, for it is a journey of days'.

Rasool Allah<sup>saww</sup> said to the rest of the Jews: 'What have you got to say?' They said: 'We want to settle down in our homes, and have no need to witness what you<sup>saww</sup> claim for your<sup>saww</sup> enemies'. Rasool Allah<sup>saww</sup> said: 'I<sup>saww</sup> do not want to give you the difficulty of walking up to there. Take one step, and Allah<sup>azwj</sup> will Fold the earth in such a way for you that by your second step you will be over there'.

The believers said: 'Rasool Allah<sup>saww</sup> speaks the truth; we will be honoured by these Signs'. And the infidels and the hypocrites said: 'We will all examine this lie and cut off the excuse of Prophet Muhammad<sup>saww</sup>, and let this claim of his<sup>saww</sup> be a proof over him<sup>saww</sup>, and the exposure of his<sup>saww</sup> lie.'

The Holy Imam Hassan Al-Askari<sup>asws</sup> said: 'The people took one step, then another, and found themselves by the well of Badr'. Rasool Allah<sup>saww</sup> went and said: 'Make the well as a reference. And at a certain distance from it he<sup>saww</sup> said: 'This is the death place of Abu Jahl<sup>la</sup>, and a certain man of the Helpers will wound him and an elderly companion of mine<sup>saww</sup> will kill him'.

Then the Holy Imam Hassan Al-Askari<sup>asws</sup> said: 'Rasool Allah<sup>saww</sup> measured from this well in another direction, then another, then another, such and such a distance, and mentioned different distances. When all the counting and measuring had completed, Rasool Allah<sup>saww</sup> said: 'This is the death place of Otbah, and that is the death place of Sheyba, and that is the death place of Waleed, and they will be killed by such and such' – until he<sup>saww</sup> had named all seventy of them with their names – 'and such and such will be made captive' – until he<sup>saww</sup> had named seventy of them with their names and their fathers names and their characteristics, and detailed their lineage from their fathers, and the lineage of their friends as well'.

Then Rasool Allah<sup>saww</sup> said: 'Are you all aware now of what I<sup>saww</sup> have informed you of?' They said: 'Yes'. He<sup>saww</sup> said: 'This is the truth which will transpire after twenty eight days from now, on the twenty ninth day. The Promise of Allah<sup>azwj</sup> is Destined to happen and is a must'. Then Rasool Allah<sup>saww</sup> said: 'O group of Muslims and Jews, write down what you have just heard'. They said: 'O Rasool Allah<sup>saww</sup>, we have heard and our minds will not forget'.

Rasool Allah<sup>saww</sup> said: '**Writing is preferable and a remembrance for you**'. They said: 'O Rasool Allah<sup>saww</sup>! And where is the ink and paper?' Rasool Allah<sup>saww</sup> said: 'That is for the Angels'. Then he<sup>saww</sup> said: 'O Angels of my<sup>saww</sup> Lord<sup>azwj</sup>! Write down what you have heard from this story on paper, and place a copy of this in the sleeves of each and every one of them'.

Then Rasool Allah<sup>saww</sup> said: 'O Group of Muslims! Shake your sleeves and take out what is in them and read from it'. Each one of them look into their sleeves and found a parchment, read it, and found mentioned in it what Rasool Allah<sup>saww</sup> had said correctly, not more and not less and not ahead of it nor left anything behind from it. Then Rasool Allah<sup>saww</sup> said: 'Put them back in your sleeves for these are proofs over you, and a matter of honour for the believers from among you and argumentative proof over the infidels'. These remained with them.

When the day of Badr came, the events all transpired in accordance with what Rasool Allah<sup>saww</sup> had said would happen, not more and not less, and it was exactly as had been written down by the Angels, not more and not less. The Muslims accepted the apparent acceptance of the Jews and left their hidden beliefs to their Creator<sup>azwj</sup>.

The narrator of the Hadith says:

'When the Cavalry lined up on the Day of Badr, Abu Jahl<sup>la</sup> raised his hands and said, 'O our gods! We have severed our ties (of kinship), and they have come against us those whom we do not recognise (anymore), so let the punishment befall. So Allah<sup>azwj</sup> Revealed **[70:1] A questioner, asked for the Punishment to befall**.<sup>15</sup>

The narrator of the Hadith says:

Imam Abu Abdullah<sup>asws</sup> said: On the day of Badr (the slogan of Muslims) was 'يَا نَصْرَ اللَّهِ أَقْرَبُ أَقْرَبُ' "O victory of Allah<sup>azwj</sup>, Come close! Come close!

<sup>15</sup> تفسير القمي 2: 385

The slogan of Muslims on the day of 'Uhud' was 'يَا نَصْرَ اللَّهِ افْتَرَبْ' 'O Victory of Allah, Come close!'<sup>16</sup>

The narrator of the Hadith says:

Abu Ja'far<sup>asws</sup> having said: 'On the Day of Badr, Iblees<sup>la</sup> used to belittle the Muslims in the eyes of the infidels, and magnify the infidels in the eyes of the Muslims. So Jibraeel<sup>as</sup> pulled the sword against him<sup>la</sup> and Iblees<sup>la</sup> fled from him<sup>as</sup>, saying, 'O Jibraeel<sup>as</sup>, I<sup>la</sup> have been Granted a term, I<sup>la</sup> have been Granted a term', until he<sup>la</sup> ended up in the sea'. Zurara (the narrator) said, 'So I said to Abu Ja'far<sup>asws</sup>, 'What was it that he<sup>la</sup> was afraid of since he<sup>la</sup> had been Granted a specific term?' He<sup>asws</sup> said: 'Some parts of his<sup>la</sup> sides to be cut off'.<sup>17</sup>

### **The Story of the Abyssinia King:**

Imam Abu 'Abdullah<sup>asws</sup> has said, 'Once al-Najashi (king of Abyssinia) called to his presence Ja'far<sup>asws</sup> Ibn Abu Talib<sup>asws</sup> and his<sup>asws</sup> companions (who were sent to him by Rasool Allah<sup>saww</sup> to teach him and his people Islam). When they came in, they found the king sitting on the ground wearing two old pieces of cloth.'

The Imam<sup>asws</sup> said that Ja'far<sup>asws</sup> has said, 'We felt compassion for him in our hearts when we saw him in that condition. When he noticed our feelings from our faces he said, "All praise is due to Allah<sup>azwj</sup> for his giving victory to Muhammad<sup>saww</sup> and delight to his<sup>saww</sup> heart. Should I give you the good news?'" I said, 'Yes, O King.' He then said, "This hour my informant people have come from your land and have informed me that Allah<sup>azwj</sup> has Granted victory to His<sup>azwj</sup> Prophet, Muhammad<sup>saww</sup> and has destroyed his<sup>saww</sup> enemies. So and so are taken captive when they met each other in a land called Badr."

Ja'far<sup>asws</sup> then said to him, 'O king, why do you sit on the ground wearing two pieces of old cloth?' He then said, "O Ja'far<sup>asws</sup>, we find in what Allah<sup>azwj</sup> had Revealed to Jesus that of the rights of Allah<sup>azwj</sup> on His servants is to show humbleness when He<sup>azwj</sup> Does a Favour for them. Since Allah<sup>azwj</sup> has Done a favour for me by means of granting victory to Muhammad<sup>saww</sup> I show humility.' When this was mentioned to the Holy Prophet<sup>saww</sup> he said to his companions, 'Charity increases the wealth of the donor, therefore, give charity. Humbleness elevates the position of a person, therefore, be humble, Allah<sup>azwj</sup> will Raise your degree in praiseworthy status, Forgiveness increases the respect of a person, therefore, forgive, Allah<sup>azwj</sup> will Grant you respect.'<sup>18</sup>

<sup>16</sup> Al-Kafi, vol. 5, pg. 47, h. 1

<sup>17</sup> Al-Kafi, Vol. 8, H. 14867

<sup>18</sup> Al-Kafi, Vol. 2, Chap. 55, H. 1

## Battle of Uhud

Abu Sufyan mobilised Quraysh again after the defeat at Badr where they had met with heavy losses, along with some of their leading members had been killed including Abu Jahl, Utbah, Shaiba, Walid, Umayya bin Khalaf, and Hanzala bin Abu Sufyan,. After the death of Abu Jahl, leadership of the Makkans had passed on to Abu Sufyan.

Abu Sufyan forbade families of those who had been killed in the battle of Badr to cry and to lament their losses, which was a deeply rooted tradition of Arabs. Abu Sufyan, his wife and some others had taken oaths that they would remain a stranger to every pleasure until they had taken the revenge of Badr from the Muslims. So they spent the whole year working on intense preparations in which they equipped and trained a new army.

One year after the battle of Badr, Abu Sufyan left Makkah along with three thousand seasoned warriors. He was also accompanying his wife and some women to sing and encourage their soldiers.

The narrator of the Hadith says:

Abu Abdullah<sup>asws</sup> (our 6<sup>th</sup> Imam<sup>asws</sup>) has said: (when Muslims were attacked by the Quraysh) 'They ran away being defeated on the Day of Uhud. So Rasool<sup>saww</sup> Allah<sup>saww</sup> became angry with intense anger'. The Imam<sup>asws</sup> said: 'Whenever he<sup>saww</sup> became angry, sweat would descend from his<sup>saww</sup> forehead like pearls'.

The Imam<sup>asws</sup> said: 'So Rasool Allah<sup>saww</sup> looked around and Imam Ali<sup>asws</sup> was by his<sup>saww</sup> side. So he<sup>saww</sup> said to him<sup>asws</sup>: "Join with the sons of your<sup>asws</sup> father (and go after the enemies)." So he<sup>asws</sup> rode and struck the first one he<sup>asws</sup> met from them'. So Jibraeel<sup>as</sup> said: 'This is the consolation, O Muhammad<sup>saww</sup>!' Rasool Allah<sup>saww</sup> said: 'He<sup>asws</sup> is from me<sup>saww</sup> and I<sup>saww</sup> am from him<sup>asws</sup>'. So Jibraeel<sup>as</sup> said: 'And I am from you<sup>asws</sup> both, O Muhammad<sup>saww</sup>'.

Abu Abdullah<sup>asws</sup> said: 'So the Rasool<sup>saww</sup> of Allah<sup>azwj</sup> looked towards Jibraeel<sup>as</sup> 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-Fiqar* (Sword which Jibraeel<sup>as</sup> brought) and no warrior like Ali<sup>asws</sup>'.<sup>19</sup>

The narrator of the Hadith says:

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

So the Prophet<sup>saww</sup> called Samaak Bin Kharsha Abu Dujana<sup>ar</sup> over and said: 'O Abu Dujana! Leave, for you<sup>ar</sup> are free from your Baayt (pledge of allegiance). As for Ali<sup>asws</sup>, so I<sup>saww</sup> am from him<sup>asws</sup> and he<sup>asws</sup> is from me<sup>saww</sup>'. So he<sup>ar</sup> came over and sat down in front of the Prophet<sup>saww</sup> and wept, and said, 'No, by Allah<sup>azwj</sup>!' And he<sup>ar</sup> raised his<sup>ar</sup> head towards the sky and said, 'No, by Allah<sup>azwj</sup>! I<sup>ar</sup> will not free myself from my Baayt (pledge of allegiance). I<sup>ar</sup> gave my<sup>ar</sup> Baayt to

<sup>19</sup> Al-Kafi, Vol. 8, H 14538

you<sup>saww</sup>, so where shall I<sup>ar</sup> 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?' So the Prophet<sup>saww</sup> left him<sup>ar</sup>, and he<sup>ar</sup> did not stop fighting until he was weakened by the wounds and he<sup>ar</sup> was on one side of him<sup>saww</sup> and Imam Ali<sup>asws</sup> was on the other side of him<sup>saww</sup>.

So when he<sup>ar</sup> dropped, Imam Ali<sup>asws</sup> carried him<sup>ar</sup> to the Prophet<sup>saww</sup> and placed him<sup>ar</sup> in his<sup>saww</sup> presence. So he<sup>ar</sup> said, 'O Rasool Allah<sup>saww</sup>, have I<sup>ar</sup> been loyal to my<sup>ar</sup> Baayt?' Rasool Allah<sup>saww</sup> said: 'Yes'. And the Prophet<sup>saww</sup> said good things for him<sup>ar</sup>. While the people were attacking the Prophet<sup>saww</sup> from the right, Imam Ali<sup>asws</sup> defended him<sup>saww</sup>. But when Imam Ali<sup>asws</sup> defended him<sup>saww</sup>, they attacked the Prophet<sup>saww</sup> from the left. That situation did not cease until his<sup>asws</sup> sword broke into three pieces. So he<sup>asws</sup> came to the Prophet<sup>saww</sup>. He<sup>asws</sup> displayed it in front him<sup>saww</sup> and said: 'This is my<sup>asws</sup> sword which has broken. Thus, it was on that day that the Prophet<sup>saww</sup> gave him<sup>asws</sup> *Zul-Fiqar* (Zulfiqar).

And when the Prophet<sup>saww</sup> saw that (Imam Ali<sup>asws</sup>) was exhausted due to the frequency of the fighting, he<sup>saww</sup> raised his<sup>saww</sup> head towards the sky and he wept and prayed. Imam Ali<sup>asws</sup> turned towards the Prophet<sup>saww</sup> and said: 'O Rasool Allah<sup>saww</sup>! I<sup>asws</sup> heard a loud rumble and heard the galloping of Hayzoum (the Horse of Jibraeel<sup>as</sup>), and when I<sup>asws</sup> would attack to strike anyone, they would fall dead before I<sup>asws</sup> struck.' So he<sup>saww</sup> said: 'This was Jibraeel<sup>as</sup> and Mikaeel<sup>as</sup>, and Israfeel<sup>as</sup> among the Angels'.

Then the people (enemy) were defeated.

## A Hadith on the Shahadat of Hamza<sup>asws</sup>

The narrator of the Hadith says:

Hinda Bint Otba<sup>la</sup> was in the middle of the army (of Quraysh during battle of Uhud) and Hamza Bin Al-Muttalib<sup>asws</sup> was attacking (and killing) the people (soldiers of Quraysh). So when she saw that he<sup>as</sup> was defeating them and that no one was able to stand against him<sup>as</sup>, Hinda Bint Otba, may Allah<sup>azwj</sup> Curse her, came to an Ethiopian slave with an oath that, were he to defeat Prophet Muhammad<sup>saww</sup>, or Imam Ali<sup>asws</sup>, or Hamza<sup>asws</sup>, she would give him freedom from slavery.

فَقَالَ وَحَشِييْ أَمَا مُحَمَّدٌ فَلَا أَقْدِرُ عَلَيْهِ وَ أَمَا عَلِيٌّ فَرَأَيْتُهُ رَجُلًا حَذِرًا كَثِيرَ الْإِتِّفَاتِ فَلَمْ أَطْمَعُ فِيهِ فَكَمَنْتُ لِحِمْرَةٍ فَرَأَيْتُهُ يَهْدِي النَّاسَ هَدًى فَمَرَّ بِي فَوَطَّئْتُ عَلَى جُرْفِ نَهْرٍ فَسَقَطَ فَأَخَذْتُ حَرْبِي فَهَزَزْتُهَا وَ رَمَيْتُهُ فَوَقَعَتْ فِي خَاصِرَتِهِ وَ خَرَجَتْ مِنْ مَتَانِيهِ فَسَقَطَ فَأَتَيْتُهُ فَشَقَقْتُ بَطْنَهُ فَأَخَذْتُ كَبِدَهُ وَ جِئْتُ بِهَا إِلَى هِنْدٍ فَعُلْتُ لَهَا هَذِهِ كَبِدُ حِمْرَةٍ فَأَخَذَتْهَا فِي فَمِهَا فَلَا كَثَمَهَا فَجَعَلَهَا اللَّهُ فِي فِيهَا مِثْلَ الدَّاعِصَةِ فَلَقَطَتْهَا وَ رَمَتْ بِهَا فَبَعَثَ اللَّهُ مَلَكًا فَحَمَلَهُ وَ رَدَّهُ إِلَى مَوْضِعِهِ.

So the slave said, 'I shall ambush Hamza<sup>asws</sup> for I view him<sup>asws</sup> as a guide for the people (in the army).' So he struck Hamza<sup>asws</sup> with his spear. It pierced his<sup>asws</sup> side and came out from his<sup>asws</sup> bladder. So he<sup>asws</sup> fell down. So the slave came up to him<sup>asws</sup> and took his<sup>asws</sup> liver, and came

with it to Hinda. She took it and placed it in her mouth, and chewed upon it. So Allah<sup>azwj</sup> Made her to be 'Al Daagisa' (a cannibal).<sup>20</sup>

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<sup>20</sup> Bihaar Al Anwaar – V 55 P 20

## Battle of Khandaq (Ahzab)

The battle of Ahzab or Khandaq took place in the month of Ramadan, in the fifth year of Hijrat. Briefly, when the Bani Nuzayr tribe were expelled from Medina, some of them went to Khyber and their chief, Huyy bin Akhtab, went to Makkah, and incited Abu Sufyan to organize an expedition against the Prophet. Ibn Akhtab in the similar manner met the other Arab chiefs along with the infidels of Makkah till he had mobilized 2000 men from Quraysh, Kanana, Aqra bin Habis, Abbas bin Mardas with Bani Sulaym against Muslims.

The narrator of the Hadith says:

'I was with Rasool-Allah<sup>saww</sup> in the ditch of 'Khandaq', and the people were digging, and Imam Ali<sup>asws</sup> was digging.

ثم قال النبي (صلى الله عليه وآله) لعثمان بن عفان: «احفر» فغضب عثمان و قال: لا يرضى محمد أن أسلمنا على يده حتى يأمرنا بالكف، فأنزل الله على نبيه: يَمْتُونُ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْتُونَا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ.

Then the Prophet<sup>saww</sup> said to Usman Bin Affan: 'Dig!' So Usman got angered by this, so Allah<sup>azwj</sup> Revealed unto His<sup>azwj</sup> Prophet<sup>saww</sup> **[49:17] They think that they lay you under an obligation by becoming Muslims. Say: Lay me not under obligation by your Islam: rather Allah lays you under an obligation by Guiding you to the faith if you are truthful.**<sup>21</sup>

## When Amro Bin Abd Wadd Crossed the Trench:

The narrator of the Hadith says:

Amro Bin Abd Wadd went towards the Trench (Khandaq), when Rasool-Allah<sup>saww</sup> was organising his<sup>saww</sup> companions into lines in front of him<sup>saww</sup>. He (Amro) shrieked out while looking at the army (of Muslims) and he sprung across to the side of Rasool-Allah<sup>saww</sup>. At that, all companions of Rasool-Allah<sup>saww</sup> ran from the front of Rasool-Allah<sup>saww</sup> and (took refuge) behind Rasool-Allah<sup>saww</sup>.

So Allah<sup>azwj</sup> Revealed in that time **[33:18] Allah Knows those among you who hinder others, and those who say to their brethren: Come to us; and they come not to the fight except a few up to His<sup>azwj</sup> Words [33:19] Being ungenerous with respect to you; (but when fear comes, you will see them looking towards you, their eyes rolling being overwhelmed from the death; but when the fear is gone they smite you with sharp tongues, being ungenerous of the good things) These have not believed, therefore Allah has Confiscated their deeds; and that was easy for Allah.**

Amro Bin Abd Wadd immersed his spear into the ground and wandered around it and was saying (a war poem).

So Rasool-Allah<sup>saww</sup> asked who would fight him. No one answered him<sup>saww</sup> except Amir-ul-Momineen<sup>asws</sup>.

<sup>21</sup> «مصباح الأنوار: 325» مخطوط

Amir-ul-Momineen<sup>asws</sup> walked briskly towards him and he<sup>asws</sup> was saying (a war poem):

So Amro said to him<sup>asws</sup>, 'Who are you<sup>asws</sup>?', He<sup>asws</sup> said: 'I<sup>asws</sup> am Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, cousin of Rasool-Allah<sup>saww</sup>, and his<sup>saww</sup> son-in-law'. Amro said, 'By Allah<sup>azwj</sup>! Your<sup>asws</sup> father<sup>asws</sup> was a friend of mine, and I dislike the idea of killing you<sup>asws</sup>'. Amir-ul-Momineen<sup>asws</sup> said to him: 'My<sup>asws</sup> cousin<sup>saww</sup> has made it known to me<sup>asws</sup> that if you were to kill me<sup>asws</sup>, I<sup>asws</sup> would enter the Paradise and you would be in the Fire, and if I<sup>asws</sup> were to kill you, you would be in the Fire and I<sup>asws</sup> would still enter the Paradise'.

So Amro said: 'Both options are good for you<sup>asws</sup>, O Ali<sup>asws</sup>, this is an unfair division'. So Imam Ali<sup>asws</sup> said: 'I<sup>asws</sup> hereby present to you three options, so answer me<sup>asws</sup> (with regard to) one of these'. Amro said, 'Give them, O Ali<sup>asws</sup>!

The Imam<sup>asws</sup> said: 'Testify that there is no god except for Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is Rasool-Allah<sup>saww</sup>'. He refused so Imam Ali<sup>asws</sup> said: 'As for the second one, it is that you should return this army (back) from Rasool-Allah<sup>saww</sup>'. Amro disagreed with this also, saying, 'Then the women of Quraysh would narrate that I was scared and turned back upon my heels from the war and abandoned a people who had appointed me as their chief.'

So Amir-ul-Momineen<sup>asws</sup> said to him: 'So the third (option) is that you come down from your horse to (fight) me<sup>asws</sup>'. Amro agreed and they began (to duel); Amro was killed.<sup>22</sup>

## The Wrath of Allah<sup>azwj</sup> and the Fleeing of the Kufar from Khandaq:

The narrator of the Hadith says:

Abu Abdullah<sup>asws</sup> has said: 'Rasool Allah<sup>saww</sup> stood upon the mound, on which is the Masjid Al-Fatah, during the military expedition of Khandaq. So he<sup>saww</sup> said: 'Who will go and bring their news to us - the Paradise will be for him'. No one stood up. He<sup>saww</sup> then repeated it. Still no one stood up'. Abu Abdullah<sup>asws</sup> explained: 'What the people wanted was something higher than the Paradise'.

Then Rasool Allah<sup>saww</sup> told Huzeyfa, 'Go to them until you can hear their speech, and come to me<sup>saww</sup> with their news'. When he went, Rasool Allah<sup>saww</sup> said; 'Our Allah<sup>azwj</sup>! Protect him from his front, and from his back, and from his right, and from his left, until he returns'. So he took his sword, and his bow, and his shield.

When Huzeyfa left, Rasool Allah<sup>saww</sup> arose and called out:

‘و نَادَى يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ الْمُضْطَرِّينَ اكْشِفْ هَمِّي وَ عَمِّي وَ كَرْبِي فَقَدْ تَرَى حَالِي وَ حَالَ أَصْحَابِي’ ‘O Helper of the afflicted, and O Responder to the distressed, Uproot my<sup>saww</sup> stress, and my<sup>saww</sup> grief, and my<sup>saww</sup> affliction, for You<sup>azwj</sup> can See my<sup>saww</sup> condition, and the condition of my<sup>saww</sup> companions!’

بحار الأنوار (ط - بيروت)، ج 20، ص: 225<sup>22</sup>

So Jibraeel<sup>as</sup> descended unto him<sup>saww</sup> and said; 'O Rasool Allah<sup>saww</sup>! Verily Allah<sup>azwj</sup> has Heard your<sup>saww</sup> speech, and your<sup>saww</sup> supplication, and has Answered you<sup>saww</sup>.' So Rasool Allah<sup>saww</sup> went down on his<sup>saww</sup> knees, and extended his<sup>saww</sup> hands, and shed tears from his<sup>saww</sup> eyes, then said: 'شُكْرًا شُكْرًا كَمَا رَحِمْتَنِي وَرَحِمْتَ أَصْحَابِي' 'Thank You<sup>azwj</sup>, thank You<sup>azwj</sup> for being Merciful to me<sup>saww</sup> and to my<sup>saww</sup> companions'.

Then Rasool Allah<sup>saww</sup> said: 'Allah<sup>azwj</sup> has Sent upon them a wind from the sky to the world in which was gravel.' Huzeyfa said, 'I went out and I saw that the people had lit many fires. And the first soldier of Allah<sup>azwj</sup>, a wind in which was gravel, struck them. It extinguished their fires, it uprooted their tents, flung away spears, to the extent that they were defending themselves against the gravel with their shields.'

Huzeyfa sat down in between two men from the Polytheists. Iblees<sup>la</sup> stood up in the form of an obedient man among the Polytheists. He<sup>la</sup> said, 'O you people! You all have encamped in an area near this sorcerer. Indeed! Nothing from his<sup>saww</sup> matters has been forgotten. It has not been a good year. The shoes and the hooves have been destroyed.'

Huzeyfa said, 'And the greater soldier of Allah<sup>azwj</sup> arrived. So Abu Sufyan arose to be on his camel, then shouted among the Quraysh, 'Find safety!' Other tribes acted similarly. And so the confederated tribes (Al-Ahzab) went away'. And Huzeyfa returned to Rasool Allah<sup>saww</sup> and informed him<sup>saww</sup> of the news.

## Battle of Zaat Al-Salasil

The narrator of the Hadith says that Abu Abdullah<sup>asws</sup> said:

The people of the valley of Al-Yaabas gathered together twelve thousand horsemen, and they agreed that no one would abandon anyone, and all of them would die in the attempt to kill the Rasool-Allah<sup>saww</sup> and Imam Ali<sup>asws</sup>. So Angel Jibraeel<sup>as</sup> descended upon the Rasool-Allah<sup>saww</sup>, and informed him<sup>saww</sup> of their story and what they had agreed upon, and Allah<sup>azwj</sup> Commanded that he<sup>saww</sup> should send Abu Bakr to them with four thousand horsemen.

So the Rasool-Allah<sup>saww</sup> ascended the Pulpit, Praised Allah<sup>azwj</sup> and Extolled Him<sup>azwj</sup>, and then said: 'O group of Emigrants and Helpers. Jibraeel<sup>as</sup> has informed me<sup>saww</sup> that the people of the Valley of Al-Yaabas have twelve thousand horsemen who have committed themselves to kill me<sup>saww</sup> and my<sup>saww</sup> brother Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. And Allah<sup>azwj</sup> has Commanded me<sup>saww</sup> that I<sup>saww</sup> should send against them Abu Bakr with strong horsemen. So prepare against your enemy, and rise against them in the Name of Allah<sup>azwj</sup>. His<sup>azwj</sup> Blessings are on the coming day, if Allah<sup>azwj</sup> so Desires'.

The Muslims made their preparations, and the Rasool-Allah<sup>saww</sup> ordered Abu Bakr with the instructions: 'When you see them, present Al-Islam to them. If they pledge their allegiances to you, that is fine. Otherwise stop them. Fight them and capture them and their wealth, and ruin their dwellings'.

So Abu Bakr and the Muslims went. He travelled with them until they ended up to the people of the valley of Al-Yaabas. A hundred men from the people of the valley of Al-Yaabas came out to them heavily armed. They asked the Muslims, 'Who are you? And where do you come from?' So Abu Bakr went out to them with a number of his Muslim companions. He said to them, 'I am Abu Bakr, a companion of the Rasool-Allah<sup>saww</sup>'. They said, 'What made you come to us?' He said, 'The Rasool-Allah<sup>saww</sup> ordered me to present Al-Islam to you. You can accept it or else face a war.'

They said, 'By *Al-Laah* and *Al-Uzza* (two of their idols), were you not a close relative we would have killed you, and all those who are with you. Return, you and those who are with you, in good health, for we only want your master<sup>saww</sup> and his<sup>saww</sup> brother Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.'

Abu Bakr said to his companions, 'O people! These people are greater in number than you, so let us return and let the Rasool-Allah<sup>saww</sup> know of the situation of these people'. The Muslims said to him unanimously, 'You have opposed – O Abu Bakr – the words of the Rasool-Allah<sup>saww</sup>. So fear Allah<sup>azwj</sup> and stop these people.' But he said, 'I know what you do not know.' He left, and all the people left with him. They informed the Prophet<sup>saww</sup> of the conversation with those people, and what Abu Bakr replied to them. So the Rasool-Allah<sup>saww</sup> said: 'O Abu Bakr! You have opposed my<sup>saww</sup> order, and did not do what I<sup>saww</sup> commanded you to.'

The Prophet<sup>saww</sup> told the people what had happened, and then said: 'Jibraeel<sup>as</sup> has told me<sup>saww</sup> that I<sup>saww</sup> should send Umar instead. So go, O Umar, in the Name of Allah<sup>azwj</sup>, and do not act as your brother Abu Bakr had acted, for he has disobeyed Allah<sup>azwj</sup>.'

So Umar went out with the Emigrants and the Helpers who were with Abu Bakr, journeying along the same path until he came to the people and was close enough to them so they could

see him. A Hundred men came out to him and said to him similar things to what they had said to Abu Bakr. He also left, and the people left with him. His heart almost flew out of his (chest) when he saw their huge numbers and what (weaponry) they had with them, and he returned fleeing from them. Jibraeel<sup>as</sup> descended and informed the Rasool-Allah<sup>saww</sup> Umar had left, and the Muslims had left with him.

So the prophet<sup>saww</sup> told the people again what had happened. He then sent Imam Ali<sup>asws</sup>, with the same orders as before.

So Imam Ali<sup>asws</sup> went out. He<sup>asws</sup> travelled with the Muslims on a path other than the one taken by Abu Bakr and Umar, which was more difficult to travel upon, so the Muslims were worried. He<sup>asws</sup> said to them: 'Do not fear, for the Rasool-Allah<sup>saww</sup> has informed me<sup>asws</sup> that Allah<sup>azwj</sup> will Grant us victory.' Their confidence increased, and they travelled upon that road until they were close enough to the army that they could see them. Imam Ali<sup>asws</sup> commanded his<sup>asws</sup> companions to encamp.

The people of the valley of Al-Yaabas heard the approach of Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> and his<sup>asws</sup> companions, so a hundred of their men went to them heavily armed. When Imam Ali<sup>asws</sup> saw them, he<sup>asws</sup> went out to them. They asked him<sup>asws</sup>, 'Who are you<sup>asws</sup>? And where do you<sup>asws</sup> come from? And what do you<sup>asws</sup> want?' He<sup>asws</sup> said: 'I<sup>asws</sup> am Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, the cousin of the Rasool-Allah<sup>saww</sup> and his<sup>saww</sup> brother<sup>asws</sup>. I<sup>asws</sup> hereby call you to 'إلى شهادة أن لا إله إلا الله، و أن محمدا رسول الله' the testimony of 'There is no god except Allah<sup>azwj</sup>, and that Muhammad<sup>saww</sup> is His<sup>azwj</sup> Rasool<sup>saww</sup>.' So they said to him<sup>asws</sup>, 'You<sup>asws</sup> are the one we want, and you<sup>asws</sup> are seeking us. We have heard what you<sup>asws</sup> are presenting to us. This is not compatible to us. So be careful and prepare for a severe battle, and know that we shall kill you<sup>asws</sup> and your<sup>asws</sup> companions, and the promised battle starts tomorrow.'

So Imam Ali<sup>asws</sup> said: 'Woe be unto you! You are threatening me<sup>asws</sup> with your huge numbers and your unity, but I<sup>asws</sup> am being Supported by Allah<sup>azwj</sup>, and the Angels<sup>as</sup>, and the Muslims against you, and there is no Power or Might except with Allah<sup>azwj</sup>, the Exalted, the Magnificent'. They returned to their positions, and Imam Ali<sup>asws</sup> returned to his<sup>asws</sup> position. So when the night had passed, he<sup>asws</sup> ordered his<sup>asws</sup> companions that they should relieve their animals, water them, and saddle them. When dawn broke, he<sup>asws</sup> Prayed with the people, and attacked them with his<sup>asws</sup> companions. They did not even know about it until the horses trod upon them (as they were relaxed due to their great numbers). Imam Ali<sup>asws</sup> captured the people and wealth, ruined their dwellings, and went with the prisoners of war.

And Jibraeel<sup>as</sup> descended and informed Rasool-Allah<sup>saww</sup> of the victory that Allah<sup>azwj</sup> had Granted to Imam Ali<sup>asws</sup> and the group of the Muslims. So the Rasool-Allah<sup>saww</sup> informed the people of the victory Granted by Allah<sup>azwj</sup> to the Muslims, and he<sup>saww</sup> let them know that no more than two of them had been killed. And he<sup>saww</sup> went out to welcome Imam Ali<sup>asws</sup> along with all the Muslims of Medina at three miles from Medina. When Imam Ali<sup>asws</sup> saw him<sup>saww</sup>, he<sup>asws</sup> descended from his<sup>asws</sup> horse, and the Prophet<sup>saww</sup> descended. The Prophet<sup>saww</sup> embraced him<sup>asws</sup>, and kissed him<sup>asws</sup> between his<sup>asws</sup> eyes. The group of the Muslims descended also, and turned towards the war booty and the prisoners, and what sustenance Allah<sup>azwj</sup> has Provided them with from the people of the valley of Al-Yaabas'.

Then Imam Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup> said: 'The Muslims had never achieved such war booty at all except from Khyber. So Allah<sup>azwj</sup> Blessed and High Revealed with regards to that

(the whole incident) **[100:1] I swear by the runners breathing heavily (breath)**, Meaning the running of the horses running with the men, and their cries in their reins and in restraining them **[100:2] Then those that produce fire striking, [100:3] Then those that make raids at morn.** Allah<sup>azwj</sup> has Told you that they raided them in the morning.'

I asked, '(What about) His<sup>azwj</sup> Words **[100:4] Then thereby raise dust?**' He<sup>asws</sup> said: 'It Means the horses raising dust in the valley **[100:5] Then rush thereby upon an assembly.'** I asked, '(What about) His<sup>azwj</sup> Words **[100:6] Most surely man is ungrateful to his Lord?**' Imam<sup>asws</sup> replied: 'To disbelieve is being ungrateful.' I asked, 'and what about the words **[100:7] And most surely he is a witness of that [100:8] And most surely he is stubborn in the love of wealth?**' Imam<sup>asws</sup> replied: 'Allah<sup>azwj</sup> Means both of them (Abu Bakr and Umar) who had witnessed the valley of Al-Yaabas, and these two used to be very greedy for the love of life'.

I asked, 'His<sup>azwj</sup> Words **[100:9] Does he not then know when what is in the graves is raised [100:10] And what is in the chests is made apparent? [100:11] Most, surely their Lord that day shall be fully aware of them?**' Imam<sup>asws</sup> replied: 'Two Verses were Revealed about those two (Abu Bakr and Umar) especially. The two of them were concealing evil consciences and were acting in accordance with it. So Allah<sup>azwj</sup> has Informed the news of these two, and the actions of these two.

So this is the story of the people of the valley of Al-Yaabas and the explanation of (the Chapter 100 in Holy Quran) *Al-Adiyat*'.<sup>23</sup>

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<sup>23</sup> تفسير القمّي 2: 434

## Battle of Khyber

The battle of Khyber took place in the 7<sup>th</sup> Hijra. Khyber was a land at a distance of about 96 kilometres from Madina. It consisted of eight to ten strong forts where the Jews lived. They would give refuge to the enemies of Islam. They had become an active centre of conspiracies against Islam.

The narrator of the Hadith says:

On the Day of Khyber when Abu Bakr and Umar had been defeated, Rasool Allah<sup>saww</sup> got angry and said: 'What is wrong with the people that they meet the 'Mushraqueen' (Polytheists), then flee? I<sup>saww</sup> will give the 'Alam' (Flag of Islam) tomorrow to a man<sup>asws</sup> who loves Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger, is Loved by Allah<sup>azwj</sup> and His<sup>azwj</sup> Messenger<sup>saww</sup>, is not a coward, and will not return until Allah<sup>azwj</sup> Grants victory of Khyber by his<sup>asws</sup> hands.'

When it was the morning, we gathered around Rasool Allah<sup>saww</sup> and Rasool Allah<sup>saww</sup> said: 'Where is my<sup>saww</sup> brother? Call Imam Ali<sup>asws</sup> for me<sup>saww</sup>.' So they came with Imam Ali<sup>asws</sup>. Imam Ali<sup>asws</sup> had inflammation in the eyes, and he<sup>asws</sup> was being held due to his<sup>asws</sup> the illness.

Rasool Allah<sup>saww</sup> asked Imam Ali<sup>asws</sup> to place his<sup>asws</sup> head in his<sup>saww</sup> lap, and he<sup>saww</sup> applied his<sup>saww</sup> (pious) saliva in his<sup>asws</sup> eyes and held Imam Ali<sup>asws</sup> and supplicated for Imam Ali<sup>asws</sup>. So Imam Ali<sup>asws</sup> did not turn back until Allah<sup>azwj</sup> Granted victory to him<sup>asws</sup>.<sup>24</sup>

## The Story of the Poisoned Arm:

As for the narration of the poisoned arm, this happened when Rasool Allah<sup>saww</sup> was returning back to Medina after having been Granted victory by Allah<sup>azwj</sup> in the battle of Khyber. A Jewish woman came up to him<sup>saww</sup> and expressed Eman (faith). With her was a poisoned arm of a goat which had been grilled. Rasool Allah<sup>saww</sup> asked: 'What is this?' She replied: 'I loved to prepared this arm of the goat for you, for I had vowed to Allah<sup>azwj</sup> that if Allah<sup>azwj</sup> were to Return you<sup>saww</sup> safely from them, then I shall slaughter this goat and grill one of its arms for you<sup>saww</sup>. Now that you<sup>saww</sup> have returned safely from them, I have come to fulfil my vow.'

At that time, with Rasool Allah<sup>saww</sup> were Bara'a Bin Ma'roor and Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>. Rasool Allah<sup>saww</sup> requested some bread and they brought it for him<sup>saww</sup>. Bara'a Bin Ma'roor extended his hand towards the food and took a morsel from it and put it into his mouth. Imam Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> said to him: 'O Bara'a, you are not allowed to start before Rasool Allah<sup>saww</sup>.' He<sup>asws</sup> then warned, 'this Jewish woman who has brought this with her and we are not aware of its condition. If you were to eat it by the order of Rasool Allah<sup>saww</sup> then he<sup>saww</sup> will be responsible for your safety from it, but if you eat it without his<sup>saww</sup> permission, then you will be responsible for your own wellbeing.'

As Imam Ali<sup>asws</sup> said this, Bara'a was chewing the poisoned food, and Allah<sup>azwj</sup> Gave speech to the grilled meat and it said: 'O Rasool Allah<sup>saww</sup>! Do not eat me, as poison has been mixed with me.' Bara'a died quickly. Rasool Allah<sup>saww</sup> said: 'Call that woman over to me<sup>saww</sup>!' They brought her over and he<sup>saww</sup> said to her: 'What did I<sup>saww</sup> do that made you do this?' She said: 'You<sup>saww</sup>

<sup>24</sup> An extract from Kitab Sulaym ibn Qais Hilali, H. 55

have done a great injustice to me. You<sup>saww</sup> have killed my father and my uncle and my brother and my husband and my son, and this is what you have done. I said to myself, 'If he<sup>saww</sup> is a king then I shall take my revenge from him, and if he<sup>saww</sup> is a Prophet - as he<sup>saww</sup> claims, Allah<sup>azwj</sup> will not Let him<sup>saww</sup> be poisoned and will Protect him<sup>saww</sup> and it will have no effect on him<sup>saww</sup>.'

Rasool Allah<sup>saww</sup> said: 'you speak the truth!' Then Rasool Allah<sup>saww</sup> said to her: 'Do not let the death of Bara'a affect you for Allah<sup>azwj</sup> Tried him, and he ate before me<sup>saww</sup>, but had he eaten from this by the order of Rasool Allah<sup>saww</sup>, he would not have been affected by its poison.'

Then Rasool Allah<sup>saww</sup> called for some other companions. Rasool Allah<sup>saww</sup> said: 'Sit around it.' Rasool Allah<sup>saww</sup> extended his<sup>saww</sup> hand towards the poisoned meat and blew on it and said: 'In the Name of Allah<sup>azwj</sup> the Beneficent the Merciful, In the Name of Allah<sup>azwj</sup> the Healer, In the Name of Allah<sup>azwj</sup> the Sufficient, In the Name of Allah<sup>azwj</sup> the Bestower of health, In the Name of Allah<sup>azwj</sup> by Which nothing can harmfully affect.'

Then he<sup>saww</sup> said: Eat in the Name of Allah<sup>azwj</sup>! Rasool Allah<sup>saww</sup> ate his<sup>saww</sup> fill from it and so did everyone else. Then he<sup>saww</sup> ordered the Jewish woman to be held captive. On the next day he<sup>saww</sup> called her over and said: 'Did they all not eat from that poison which you had presented? Did you not see how Allah<sup>azwj</sup> Defended His Prophet<sup>saww</sup> and his<sup>saww</sup> companions?' She said: 'O Rasool Allah<sup>saww</sup>! Until now I had doubt that you were the true Prophet of Allah<sup>saww</sup>. I hereby bear witness that there is no god but Allah<sup>azwj</sup> the One<sup>azwj</sup> without any partner, and that you<sup>saww</sup> are His<sup>azwj</sup> Servant and His<sup>azwj</sup> Messenger truly.' She became a believer.

## The Mubahila:

**[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became.**

Our 6<sup>th</sup> Imam (Abu Abdullah<sup>asws</sup>) says: 'The Christians of Najran<sup>25</sup> sent a delegation to Rasool-Allah<sup>saww</sup> (for debating). They performed their Prayers by ringing bells, and they Prayed. The companions of Rasool-Allah<sup>saww</sup> said, 'O Rasool-Allah<sup>saww</sup>! This (is being done) in your<sup>saww</sup> Masjid?' So he<sup>saww</sup> said: 'Leave them.'

So when they were free, they approached Rasool-Allah<sup>saww</sup> and said to him<sup>saww</sup>, 'To what are you<sup>saww</sup> inviting us?' So he<sup>saww</sup> said: 'To the testimony that there is no god except for Allah<sup>azwj</sup>, and that I<sup>saww</sup> am a Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, and that Isa<sup>as</sup> was a Created servant who used to eat and drink'. They asked, 'So who was his<sup>as</sup> father?' A Revelation came down unto Rasool-Allah<sup>saww</sup> that he<sup>saww</sup> should say to them: 'What are you all saying regarding Adam<sup>as</sup>, who was a Created servant, eating and drinking, and marrying?' So the Prophet<sup>saww</sup> asked them. They said, 'Yes'. So he<sup>saww</sup> said: 'So who was his<sup>as</sup> father?' They were astonished and remained silent. Thus, Allah<sup>azwj</sup> Revealed **[3:59] Surely the example of Isa with Allah is like the example of Adam; He Created him from dust, then said to him, Be, and he became** up to His<sup>azwj</sup> Words **[3:61] and make the Curse of Allah to be upon the liars.**

So Rasool-Allah<sup>saww</sup> said: 'Therefore imprecate (curse on the liar) with me<sup>saww</sup>, so if I<sup>saww</sup> was truthful the Curse would descend upon you all, but if I<sup>saww</sup> were to be untruthful, then it would descend upon me<sup>saww</sup>.'

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<sup>25</sup> A city southwest of Saudi Arabia