

# **'Battle of Khyber'**

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### Abbreviations:

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

**azwj:** - Az Za Wa Jalla

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

**AJFJ:** Aja! Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>-azwj</sup>

**La:** - Laan Allah<sup>-azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Purified Progeny<sup>-asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Battle of Khyber’

### Summary:

**Khyber** (Arabic: خَيْبَر) is a fertile land situated some 153 kilometres north of the city of Medina, Saudi Arabia. Prior to the rise of Islam in the 7th century, the area had been inhabited by Arabian Jewish tribes. The Battle of Khyber took place in 7 Hijri.

المناقب لابن شهر آشوب فُتِحَ خَيْبَرُ فِي الْمُحَرَّمِ سَنَةِ سَبْعٍ وَ لَمَّا رَأَتْ أَهْلُ خَيْبَرَ عَمَلَ عَلِيٍّ ع قَالَ ابْنُ أَبِي الْحَقِّيقِ لِلنَّبِيِّ ص انْزِلْ فَأُكَلِّمَكَ قَالَ نَعَمْ فَتَنَزَّلَ وَ صَالَحَ النَّبِيُّ ص عَلَى حَقْنِ دِمَاءٍ مَنْ فِي حُصُونِهِمْ وَ يُخْرِجُونَ مِنْهَا بِقُوتٍ وَاحِدٍ

(From the book ‘Al-Manaqib’ of Ibn Shehr Ashub) – ‘Khyber was conquered during Al-Muharram of the year seven (7 A.H.), and when the people saw the deed of Ali<sup>-asws</sup> (uprooting the door of the Fort of Khyber and killing Marhab), Ibn Abu Al-Huqeyq said to the Prophet<sup>-saww</sup>: ‘Descend so I can speak to you<sup>-saww</sup>’. He<sup>-saww</sup> said: ‘Yes’. He<sup>-saww</sup> descended and the Prophet<sup>-saww</sup> reconciled with them, saving the blood of the ones in the fortresses and allowing them out with one set of clothes. (An extract) <sup>1</sup>

Allah<sup>-azwj</sup> Granted Victory to Rasool-Allah<sup>-saww</sup> at Khyber by the hands of Ali Amir ul-Momineen<sup>-asws</sup>, ‘وَقَلَعَ بَابَ خَيْبَرَ وَ لَهُ ثَمَانٌ وَ عِشْرُونَ سَنَةً’, and he<sup>-asws</sup> (Ali<sup>-asws</sup>) uprooted the door of Khyber, and for him<sup>-asws</sup> were twenty-eight years. (An extract).<sup>2</sup>

### Introduction:

When the Jews heard that the last prophet will be sent to the people and will reside in City of Medina, they started settling in there and around Medina so that they could be among the first to greet him<sup>-saww</sup>.

<sup>1</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 21

<sup>2</sup> Bihar Al-Anwaar – V 42, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 127 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَقَالَ كَانَتْ الْيَهُودُ بَجْدٍ فِي كُتُبِهَا أَنَّ مُهَاجِرَ مُحَمَّدٍ (صلى الله عليه وآله) مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَخَرَجُوا يَطْلُبُونَ الْمَوْضِعَ فَمَرُّوا بِجَبَلٍ يُسَمَّى حَدَادًا فَقَالُوا حَدَادٌ وَ أُحُدٌ سَوَاءٌ فَتَفَرَّقُوا عِنْدَهُ فَتَزَلَّ بَعْضُهُمْ بِتَيْمَاءَ وَ بَعْضُهُمْ بِفَدَاكَ وَ بَعْضُهُمْ بِخَيْبَرَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Zur'at Bin Muhammad, from Abu Baseer, who has said:

Abu Abdullah<sup>-asws</sup> regarding the Statement of Allah<sup>-azwj</sup> Mighty and Majestic: ***"[2:89] and before that they used to pray for victory against those who disbelieve"***. He<sup>-asws</sup> said: 'The Jews had found in their Book that (Prophet) Muhammad<sup>-saww</sup> would emigrate between Ayr and Ohad, so they went out looking for these places. They passed by a mountain called Hadaad, so they said, 'Hadaad and Ohad are one and the same'. So, they dispersed upon that. Some of them encamped at Tayma and some of them at Fadak, and some of them at Khyber'.

فَاشْتَقَ الَّذِينَ بِتَيْمَاءَ إِلَى بَعْضِ إِخْوَانِهِمْ فَمَرَّ بِهِمْ أَعْرَابِيٌّ مِنْ قَيْسٍ فَتَكَارَوْا مِنْهُ وَ قَالَ لَهُمْ أَمْرٌ بِكُمْ مَا بَيْنَ عَيْرٍ وَ أُحُدٍ فَقَالُوا لَهُ إِذَا مَرَرْتَ بِهِمَا فَادْنُ إِلَيْهِمَا فَلَمَّا تَوَسَّطَ بِهِمْ أَرْضَ الْمَدِينَةِ قَالَ لَهُمْ ذَاكَ عَيْرٌ وَ هَذَا أُحُدٌ فَتَزَلُّوا عَنْ ظَهْرِ إِبِلِهِ وَ قَالُوا قَدْ أَصَبْنَا بُعَيْتَنَا فَلَا حَاجَةَ لَنَا فِي إِبِلِكَ فَادْهَبْ حَيْثُ شِئْتَ وَ كَتَبُوا إِلَى إِخْوَانِهِمُ الَّذِينَ بِفَدَاكَ وَ خَيْبَرَ أَنَّا قَدْ أَصَبْنَا الْمَوْضِعَ فَهَلُمُّوا إِلَيْنَا فَكُتِبُوا إِلَيْهِمْ أَنَّا قَدْ اسْتَقَرَّتْ بِنَا الدَّارُ وَ اتَّخَذْنَا الْأَمْوَالَ وَ مَا أَقْرَبَنَا مِنْكُمْ فَإِذَا كَانَ ذَلِكَ فَمَا أَسْرَعْنَا إِلَيْكُمْ

The ones who were at Tayma longed to be with some of their brothers. A Bedouin from Qays, passed by them so they hired (a camel) from him and he said, 'I shall pass with you in between Ayr and Ohad'. They said to him, 'When you pass by these two, point these two places out to us'. When he was in the middle of the land of Al-Medina, he said to them, 'That is Ayr and this is Ohad'. So, they descended from the backs of his camels and said, 'We have reached where we wanted to be, therefore we do not have any need for your camels, and so you can go to wherever you like'. And they wrote to their brothers who were at Fadak and Khyber, 'We have got to the place so come to us'. They wrote back to them, 'We have settled in the houses and acquired assets, and there is no one closer to us than you are. Therefore, when that event transpires (emigration of Prophet Mohammed<sup>-saww</sup>), we would quickly come to you'.

فَاتَّخَذُوا بِأَرْضِ الْمَدِينَةِ الْأَمْوَالَ فَلَمَّا كَثُرَتْ أَمْوَالُهُمْ بَلَغَ تَبَعُ فَعَزَاهُمْ فَتَحَصَّنُوا مِنْهُ فَخَاصَرَهُمْ وَ كَانُوا يَرْقُونَ لِضِعْفَاءِ أَصْحَابِ تَبَعٍ فَيُلْقُونَ إِلَيْهِمْ بِاللَّيْلِ التَّمَرِ وَ الشَّعِيرِ فَلَبَغَ ذَلِكَ تَبَعٌ فَرَّقَ لَهُمْ وَ آمَنَهُمْ فَتَزَلُّوا إِلَيْهِ فَقَالَ لَهُمْ إِنِّي قَدْ اسْتَطَبْتُ بِلَادَكُمْ وَ لَا أَرَانِي إِلَّا مُقِيمًا فِيكُمْ فَقَالُوا لَهُ إِنَّهُ لَيْسَ ذَاكَ لَكَ إِنَّهَا مُهَاجِرُ نَبِيِّ وَ لَيْسَ ذَلِكَ لِأَحَدٍ حَتَّى يَكُونَ ذَلِكَ فَقَالَ لَهُمْ إِنِّي مُخَلِّفٌ فِيكُمْ مِنْ أَسْرَتِي مَنْ إِذَا كَانَ ذَلِكَ سَاعَدَهُ وَ نَصَرَهُ

They (Jews who decided to stay near Madina) acquired assets in the land of Al-Medina. When their wealth increased, it (news) reached Tubba (King of disbelievers) and he attacked them. They fortified themselves from him, so he surrounded them. They felt sympathetic towards the weak ones of Tubba and they would throw the dates and the barley towards them at night. So (the news of) that reached Tubba, and he sympathised with them and granted them amnesty. They came down to him. He said to them, ‘I have come to like your city and would like to reside among you’. So, they said to him, ‘It is not for you to dwell in that place, for a Prophet<sup>-saww</sup> would be emigrating and that is not for anyone until that happens’. He said to them, ‘I will leave behind among you members of my family, so when that happens, they would support him<sup>-saww</sup> and help him<sup>-saww</sup>’.

فَحَلَفَ حَيِّينَ الْأَوْسَ وَ الْخَزْرَجَ فَلَمَّا كَثُرُوا بَخَاكَانُوا يَتَنَاولُونَ أَمْوَالَ الْيَهُودِ وَ كَانَتِ الْيَهُودُ تَقُولُ لَهُمْ أَمَا لَوْ قَدْ بُعِثَ مُحَمَّدٌ لَيُخْرِجَنَّكُمْ مِنْ دِيَارِنَا وَ أَمْوَالِنَا فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّدًا (صلى الله عليه وآله) آمَنَتْ بِهِ الْأَنْصَارُ وَ كَفَرَتْ بِهِ الْيَهُودُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ.

So, he left behind two tribes, Al-Aws and Al-Khazraj. When they multiplied, they used to take the wealth of the Jews and the Jews used to say to them, ‘But, when Muhammad<sup>-saww</sup> is Sent, he<sup>-saww</sup> would take you all out from our houses and our wealth (from you to give it back to us)’. So, when Allah<sup>-azwj</sup> Mighty and Majestic Sent Muhammad<sup>-saww</sup>, the Helpers believed in him<sup>-saww</sup>, but the Jews denied him<sup>-saww</sup>, and it is the Statement of Allah<sup>-azwj</sup> Mighty and Majestic: ***And they had been from before praying for victory over those who disbelieved – so when there came to them what they recognised, they disbelieved in it. Therefore, the Curse of Allah is upon the unbelievers [2:89].***<sup>3</sup>

## Background to the Battle of Khyber:

The Jews settled in and around Medina used to pray for the coming of the last Prophet<sup>-saww</sup>, particularly when attacked by non-believers. However, when Allah<sup>-azwj</sup> Sent Prophet Mohammed<sup>-saww</sup> they turned against him<sup>-saww</sup> and joined hands with the non-believers in their efforts to extinguish the light of Islam. With the spreading of Islam and the defeat of the Quraish of Makkah in wars, some of the Jews of Medina immigrated to Khyber, which was considered as a rich stronghold for the Jews.

After finding out about the (signing of) the ‘Treaty of Hdaybiyya’, the Jews of Khyber felt stronger and started unprovoked attacks on Muslims living in the outskirts of Medina, while assuming a sign of weakness and diminishing power of Islam.

<sup>3</sup> Al-Kafi, Vol. 8. H. H 14929

The allies of the Jews of Khyber took the liberty and started to send their attackers into the pastures around Medina. On one occasion, the son of Abu Zarr Al-Ghaffari<sup>-ra</sup> was grazing the camels of the Prophet<sup>-saww</sup> when they struck. They killed him, and captured his mother who was with him, and they drove with them the herd of camels. The Muslims, however, were able, just in time, to overtake the marauders and to rescue the wife of Abu Zarr<sup>-ra</sup>. Upon the News, Rasool Allah<sup>-saww</sup> decided to put an end to their aggressions and moved forward towards Khyber with a Muslim battalion.

ختص: عن ابن عباس قال: لما بعث محمد صلى الله عليه وآله أن يدعو الخلق إلى شهادة أن لا إله إلا الله وحده لا شريك له فأسرع الناس إلى الاجابة، وأنذر النبي صلى الله عليه وآله الخلق، فأمره جبرئيل عليه السلام أن يكتب إلى أهل الكتاب - يعني اليهود والنصارى ويكتب كتاباً وأملى جبرئيل عليه السلام على النبي صلى الله عليه وآله كتابه، وكان كاتبه يومئذ سعد بن أبي وقاص،

From Ibn Abbas who said,

'When Prophet Muhammad<sup>-saww</sup> was Sent to call the people to the testimony that there is no God except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, the people were quick to the answering, and the Prophet<sup>-saww</sup> warned the people. Jibrael<sup>-as</sup> instructed him<sup>-saww</sup> to write to the People of the Book – meaning the Jews and the Christians, and he wrote a letter and Jibrael<sup>-as</sup> dictated the Prophet<sup>-saww</sup> of his<sup>-saww</sup> letter, and in those days, his<sup>-saww</sup> scribe was Sa'ad Bin Abu Waqas.

فكتب إلى يهود خيبر: بسم الله الرحمن الرحيم من محمد بن عبد الله الامي رسول الله إلى يهود خيبر، أما بعد فإن الارض لله يورثها من يشاء من عباده والعاقبة للمتقين، ولا حول ولا قوة إلا بالله العلي العظيم،

He<sup>-saww</sup> wrote to the Jews of Khyber: 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful. From Muhammad<sup>-saww</sup> Bin Abdullah<sup>-asws</sup>, the Ummay Rasool<sup>-saww</sup>, to the Jews of Khyber. As for after, ***Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]***, and there is neither Might nor Strength except with Allah<sup>-azwj</sup>, the Exalted, the Magnificent'.

ثم وجه الكتاب إلى يهود خيبر، فلما وصل الكتاب إليهم حملوه وأتوا به رئيساً لهم يقال له عبد الله بن سلام، إن هذا كتاب محمد إلينا فاقراء علينا، فقرأه فقال لهم: ما ترون في هذا الكتاب؟ قالوا: نرى علامة وجدناها في التوراة، فإن كان هذا محمد الذي بشر به موسى وداود وعيسى عليهم السلام سيعطل التوراة ويحل لنا ما حرم علينا من قبل، فلو كنا على ديننا كان أحب إلينا.

Then he<sup>-saww</sup> sent the letter to the Jews of Khyber. When the letter arrived to them, they carried it and came with it to a chief of theirs called Abdullah Bin Salam, 'This is a letter of Muhammad<sup>-saww</sup> to us, read it to us'. He read it, and said it to them, 'What are you viewing regarding this letter?' They said, 'We see a Sign and find it to be in the Torah. So, if this Muhammad<sup>-saww</sup> is the one who Musa<sup>-as</sup> gave the glad tidings with, and (so did) Dawood<sup>-as</sup>, and Isa<sup>-as</sup>, he<sup>-saww</sup> will suspend the Torah and Permit for us what is Prohibited unto us from before. If he<sup>-saww</sup> were to be upon our Religion, it would be more beloved to us'.

فقال عبد الله بن سلام: يا قوم اخترتم الدنيا على الآخرة والعذاب على الرحمة؟ قالوا: لا. قال: وكيف لا تتبعون داعي الله؟ قالوا: يا ابن سلام وما علمنا أن محمدا صادق فيما يقول؟ قال: فإذا نسأله عن الكائن والمكون والمنسوخ، فإن كان نبيا كما يزعم فإنه سيبين كما بين الانبياء من قبل.

Abdullah Bin Salam said, ‘O people! Are you choosing the world over the Hereafter, and the Punishment over the Mercy?’ They said, ‘No’. He said, ‘And how come you are not following the caller of Allah<sup>-azwj</sup>?’ They said, ‘O Ibn Salam! And what would make us know that Muhammad<sup>-saww</sup> is truthful in what he<sup>-saww</sup> is saying?’ Ibn Salam said, ‘When we ask him<sup>-saww</sup> about the future and the past, and the Abrogating and the Abrogated, if he<sup>-saww</sup> was a Prophet<sup>-saww</sup> just as he<sup>-saww</sup> alleges, he<sup>-saww</sup> would manifest it just as it was manifested by the Prophets<sup>-as</sup> from before’.

قالوا: يا ابن سلام سر إلى محمد حتى تنقض كلامه وتنظر كيف يرد عليك الجواب؟ فقال: إنكم قوم تجهلون، لو كان هذا محمد الذي بشر به موسى وعيسى بن مريم وكان خاتم النبيين فلو اجتمع الثقلان: الانس والجن على أن يردوا على محمد حرفا واحدا أو آية ما استطاعوا بإذن الله.

They said, ‘O Ibn Salam! Travel to Muhammad<sup>-saww</sup> until you break his<sup>-saww</sup> speech and you see how he<sup>-saww</sup> responds and answers you’. Ibn Salam said, ‘You are an ignorant people! If this Muhammad<sup>-saww</sup> is the one who Musa<sup>-as</sup> and Isa Bin Maryam<sup>-as</sup> gave the glad tidings with, and he<sup>-saww</sup> was the last of the Prophets<sup>-as</sup>, even if the two communities of the Jinn and the humans were to gather upon rebutting against Muhammad<sup>-saww</sup> a single word, or a sentence, they would not be able to, by the Permission of Allah<sup>-azwj</sup>’. Ibn Salam asked many questions from Rasool Allah<sup>-saww</sup> (An extract).<sup>4</sup>

## Several defeats of Muslims in Khyber:

الإحتجاج عن أبي جعفر ع قال: إِنَّ رَسُولَ اللَّهِ ص بَعَثَ سَعْدَ بْنَ مُعَاذٍ بِرَايَةِ الْأَنْصَارِ إِلَى خَيْبَرَ فَرَجَعَ مُنْهَزِمًا ثُمَّ بَعَثَ عُمَرَ بْنَ الْخَطَّابِ بِرَايَةِ الْمُهَاجِرِينَ فَأَتَى بِسَعْدٍ جَرِيحًا وَجَاءَ عُمَرُ يُجِيبُ أَصْحَابَهُ وَ يُجِيبُونَهُ

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

فَقَالَ رَسُولُ اللَّهِ ص هَكَذَا تَفْعَلُ الْمُهَاجِرُونَ وَالْأَنْصَارُ حَتَّى قَالَهَا ثَلَاثًا ثُمَّ قَالَ لِأَعْطِيَنَّ الرَّايَةَ رَجُلًا لَيْسَ بِفَرَّارٍ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ وَ يُحِبُّ اللَّهُ وَ رَسُولُهُ .

<sup>4</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20

Rasool-Allah<sup>-saww</sup> said: 'Like this the Emigrants and the Helpers are doing? – until he<sup>-saww</sup> had said it thrice. Then he<sup>-saww</sup> said: 'I<sup>-saww</sup> will give the flag to a man who isn't a fleer. Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>, and he<sup>-asws</sup> loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>'.<sup>5</sup>

## Killing of Marhab by the Hands of Ali<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup>.

الأمايلي للشيخ الطوسي المفيض عن الحسين بن علي بن محمد التمار عن علي بن ماهان عن عمه عن محمد بن عمر عن ثور بن يزيد عن مكحول قال: لما كان يوم خيبر خرج رجل من اليهود يقال له مرحب وكان طويل القامة عظيم الهامة وكانت اليهود تقدمه لشجاعته ويساره

(The book) 'Al-Amaali' of the Sheykh Al-Tusi Al-Mefeed, from Al-Husayn Bin Ali Bin Muhammad Al-Tammar, from Ali Bin Mahan, from his uncle, from Muhammad Bin Umar, from Sowr Bin Yazeed, from Mak'howl who said,

'When it was the day of Khyber, a man from the Jews called Marhab came out, and he was of a tall stature, large body, and the Jews used to send him forward due to his bravery and his affluence.

قال فخرج في ذلك اليوم إلى أصحاب رسول الله ص فما واقفه قرن إلا قال أنا مرحب ثم حمل عليه فلم يثبت له قال وكانت له ظفر وكانت كاهنة تعجب بشبابه وعظم خلقه وكانت تقول له قاتل كل من قاتلك وغالب كل من غالبك إلا من تسعى عليك بخيبر فإنك إن وقعت له هلك

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

قال فلما كثر مناوشته شكوا ذلك إلى النبي ص و سأله أن يخرج إليه علياً ع فدعا النبي ص علياً و قال له يا علي ائمني مرحباً فخرج إليه أمير المؤمنين ع فلما بصر به مرحب يسر إليه فلم يره يغضب به فأنكر ذلك وأحجم عنه ثم أقدم وهو يقول أنا الذي سئني أمني مرحباً

He said, 'When his skirmishes were a lot and the people were alarmed at his standing (in the battlefield), that was grievous upon the Prophet<sup>-saww</sup>, and they asked him<sup>-saww</sup> to bring Ali<sup>-asws</sup> out to him. The Prophet<sup>-saww</sup> called Ali<sup>-asws</sup> and said to him<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Suffice me<sup>-saww</sup> of Marhab'. So, Amir Al-Momineen<sup>-asws</sup> went out to him. When Marhab sighted him, he was quick to him<sup>-asws</sup> but could not see any fault with him<sup>-asws</sup>. He did not like that and flinched (shied away) from him<sup>-asws</sup>. Then he went forward and said, 'I am the one my mother named me as Marhab'.

فأقبل علي ع وهو يقول أنا الذي سئني أمني خيبر

<sup>5</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 7



Ali<sup>-asws</sup> came and he<sup>-asws</sup> was saying: 'I<sup>-asws</sup> am the one my<sup>-asws</sup> mother<sup>-asws</sup> named me<sup>-asws</sup> as 'Haider'.

فَلَمَّا سَمِعَهَا مِنْهُ مَرْحَبٌ هَرَبَ وَ لَمْ يَقِفْ خَوْفًا بِمَا حَدَّثَتْهُ مِنْهُ ظَفَرُهُ فَمَتَمَّلَ لَهُ إِبْلِيسُ فِي صُورَةِ جَبَرٍ مِنْ أَخْبَارِ الْيَهُودِ فَقَالَ إِلَى أَيْنَ يَا مَرْحَبُ فَقَالَ قَدْ تَسَمَّى عَلَيَّ هَذَا الْقَرْنُ حَيْدَرُهُ فَقَالَ لَهُ إِبْلِيسُ فَمَا حَيْدَرُهُ فَقَالَ إِنَّ فَلَانَةَ ظَفَرِي كَانَتْ تُحَذِّرُنِي مِنْ مُبَارَاةِ رَجُلٍ اسْمُهُ حَيْدَرُهُ وَ تَقُولُ إِنَّهُ قَاتِلُكَ

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

فَقَالَ لَهُ إِبْلِيسُ شَوْهًا لَكَ لَوْ لَمْ يَكُنْ حَيْدَرُهُ إِلَّا هَذَا وَحْدَهُ لَمَا كَانَ مِثْلَكَ يَرْجِعُ عَنْ مِثْلِهِ تَأْخُذُ بِقَوْلِ النِّسَاءِ وَ هُنَّ يُخْطِئْنَ أَكْثَرَ بِمَا يُصِيبْنَ وَ حَيْدَرُهُ فِي الدُّنْيَا كَثِيرٌ فَارْجِعْ فَلَعَلَّكَ تَقْتُلُهُ فَإِنْ قَتَلْتَهُ سُدَّتْ قَوْمَكَ وَ أَنَا فِي ظَهْرِكَ أَسْتَصْرِخُ الْيَهُودَ لَكَ

Iblees<sup>-la</sup> said to him, 'It would be damaging for you if there does not happen to be any Haider except this one along due to the like of you returning from the like of him<sup>-asws</sup>. You are taking with the word of the women and they are mistaken more than what they are correct, and 'Haider's (names) in the world are a lot, therefore return, perhaps you will kill him<sup>-asws</sup>, and if you were to kill him your people would prevail, and I<sup>-la</sup> am covering your back and getting the Jews to scream their support for you'.

فَرَدَّهُ فَوَ اللَّهُ مَا كَانَ إِلَّا كَفُؤَاقٍ نَاقَةٍ حَتَّى ضَرَبَهُ عَلَيَّ ضَرْبَةً سَقَطَ مِنْهَا لَوْجُهَا وَ انْهَزَمَ الْيَهُودُ يَقُولُونَ قُتِلَ مَرْحَبُ قُتِلَ مَرْحَبُ

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

قَالَ وَ فِي ذَلِكَ يَقُولُ الْكُمَيْتُ بْنُ يَزِيدَ الْأَسَدِيُّ رَحِمَهُ اللَّهُ فِي مَدْحِهِ عِ شِعْرًا

تَعَاوَرَهَا مِنْهُ وَلَيْدٌ وَ مَرْحَبٌ

سَقَى جُرْعَ الْمَوْتِ ابْنُ عُثْمَانَ بَعْدَ مَا

He said, 'And regarding that Al-Kumeit Bin Yazeed Al-Asady said a couplet in his<sup>-asws</sup> praise, 'He gulped down a portion of death, son of Usman, after having been coaxed from it, Waleed and Marhab'.

وَ الْوَلِيدُ هُوَ ابْنُ عُثْبَةَ خَالَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ عُثْمَانُ بْنُ طَلْحَةَ مِنْ قُرَيْشٍ وَ مَرْحَبٌ مِنَ الْيَهُودِ.

And Al-Waleed, he is a son of Utba, maternal uncle of Muawiya Bin Abu Sufyan and Usman Bin Talha from Quraysh (who was killed in the Battle of Ohad), and Marhab is from the Jews".<sup>6</sup>

<sup>6</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 3

## Imam Ali<sup>-asws</sup>'s Lifting the very heavy Door of Khyber Fort:

وَجَاءَ فِي الْحَدِيثِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ جَبَّ مِنْ أَحْبَارِ الْقَوْمِ غُلْبَتُهُمْ وَمَا أَنْزَلَ عَلَى مُوسَى فَدَخَلَ فِي قُلُوبِهِمْ مِنَ الرُّعْبِ مَا لَمْ يُمَكِّنْهُمْ مَعَهُ إِلَّا سَيْطَانٌ بِهِ وَ لَمَّا قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع مَرْحَبًا رَجَعَ مَنْ كَانَ مَعَهُ وَ أَغْلَقُوا بَابَ الْحِصْنِ عَلَيْهِمْ ذُوْنَهُ

And it has come in the Hadeeth that when Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> am Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>', a Rabbi from the Rabbis of the people said, 'You (Jews) will be overcome and what has been Revealed unto Musa<sup>-as</sup>'. So there entered into their hearts from the awe, that they had no capacity to bear, and when Amir Al-Momineen<sup>-asws</sup> killed Marhab, the ones who were with Marhab returned and locked the door of the fortress, leaving Amir Al-Momineen<sup>-asws</sup> (outside).

فَصَارَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيْهِ فَعَالَجَهُ حَتَّى فَتَحَهُ وَ أَكْثَرَ النَّاسِ مِنْ جَانِبِ الْحَنْدَقِ لَمْ يَغْبِرُوا مَعَهُ فَأَخَذَ أَمِيرُ الْمُؤْمِنِينَ ع بَابَ الْحِصْنِ فَجَعَلَهُ عَلَى الْحَنْدَقِ جَسْرًا لَهُمْ حَتَّى عَبَرُوا فَطَفَرُوا بِالْحِصْنِ وَ نَالُوا الْغَنَائِمَ

Amir Al-Momineen<sup>-asws</sup> came to it and handled it until he<sup>-asws</sup> opened it, and most of the people (from Muslim army) were from a side of the trench, not being able to cross over with him<sup>-asws</sup>, so Amir Al-Momineen<sup>-asws</sup> grabbed the door of the fortress and made it to be upon the trench as a bridge for them until they crossed over and they won the fortress, and they attained the booty. <sup>7</sup>

وَقَدْ رَوَى أَصْحَابُ الْأَثَرِ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ لَمَّا عَالَجْتُ بَابَ خَيْبَرَ جَعَلْتُهُ مِجَنَّا لِي فَقَاتَلْتُهُمْ بِهِ فَلَمَّا أَحْزَاهُمُ اللَّهُ وَصَعْتُ الْبَابَ عَلَى حِصْنِهِمْ طَرِيقًا ثُمَّ رَمَيْتُ بِهِ فِي حَنْدَقِهِمْ فَقَالَ لَهُ رَجُلٌ لَقَدْ حَمَلْتَ مِنْهُ ثِقَلًا فَقَالَ مَا كَانَ إِلَّا مِثْلُ جُنَّتِي الَّتِي فِي يَدِي فِي غَيْرِ ذَلِكَ الْمَقَامِ.

And it has been reported the companions of the Hadeeth, from Al-Hassan Bin Salih, from Al-Amsh, from Abu Is'haq, from Abu Abdullah Al-Jadaly who said,

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

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

And the companions (write) of the Seerah mentioned that when the Muslims left from Khyber they got together to carry the door, they could not even uproot it from them except with seventy men. (An extract).<sup>8</sup>

<sup>7</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 25 H 6

<sup>8</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 11

## Additional Accounts on Battle of Khyber:

و قال الطبرسي رحمه الله لما قدم رسول الله ص المدينة من الحديبية مكث بها عشرين ليلة ثم خرج منها غاديا إلى خيبر .

And Al-Tabarsy said, ‘When Rasool-Allah<sup>-saww</sup> came to Al-Medina from Al-Hudaybiya, he<sup>-saww</sup> remained at it for twenty nights, then went out from it going to Khyber’.

و ذكر ابن إسحاق بإسناده عن أبي مَرْوَانَ الْأَسْلَمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَى خَيْبَرَ حَتَّى إِذَا كُنَّا قَرِيباً مِنْهَا وَ أَشْرَفْنَا عَلَيْهَا قَالَ رَسُولُ اللَّهِ ص فُتُّوا فَوَقَّفَ النَّاسُ فَقَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظْلَلْنَ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقْلَلْنَ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضَلَّلْنَ إِنَّا نَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ أَهْلِهَا وَ خَيْرَ مَا فِيهَا وَ نَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ الْقَرْيَةِ وَ شَرِّ أَهْلِهَا وَ شَرِّ مَا فِيهَا قَدِمُوا

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

و عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ص إِلَى خَيْبَرَ فَمَرَرْنَا لَيْلًا فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرِ بْنِ الْأَكْوَعِ أَلَا تُسْمِعُنَا مِنْ هُنَيْهَاتِكَ وَ كَانَ عَامِرٌ رَجُلًا شَاعِرًا فَجَعَلَ يَقُولُ

لَا هُمْ لَوْ لَا أَنْتَ مَا اهْتَدَيْنَا	و لَا تَصَدَّقْنَا وَ لَا صَلَّيْنَا
فَاغْفِرْ فِدَاءَ لَكَ مَا اقْتَنَيْنَا	و تَبَّتْ الْأَقْدَامُ إِنْ لَا قَيْنَا
و أَنْزِلْ سَكِينَةً عَلَيْنَا	إِنَّا إِذَا صَبَحَ بَنَّا أَتَيْنَا
و بِالصَّبَاحِ عَوَّلُوا عَلَيْنَا	

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

فَقَالَ رَسُولُ اللَّهِ ص مِنْ هَذَا السَّائِقِ قَالُوا عَامِرٌ قَالَ يَرْحَمُهُ اللَّهُ قَالَ عُمَرُ وَ هُوَ عَلَى جَمَلٍ وَجِبَتْ بَا رَسُولَ اللَّهِ لَوْ لَا أَمْتَعْتَنَا بِهِ وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ ص مَا اسْتَعْقَرَ لِرَجُلٍ قَطُّ يَخْصُهُ إِلَّا اسْتَشْهَدَ قَالُوا فَلَمَّا جَدَّ الْحَرْبُ وَ تَصَافَّ الْقَوْمُ خَرَجَ يَهُودِيٌّ وَ هُوَ يَقُولُ

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحُوبٌ	شَاكِي السِّلَاحِ بَطَلٌ مُجَرَّبٌ
إِذَا الْحُرُوبُ أَقْبَلَتْ تَلَهَّبُ	

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

فَبَرَزَ إِلَيْهِ عَامِرٌ وَهُوَ يَقُولُ

شَاكِي السِّلَاحِ بَطْلًا مُغَامِرٌ

قَدْ عَلِمْتُ خَيْبَرَ أَنِّي عَامِرٌ

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

فَاخْتَلَفَا ضَرْبَتَيْنِ فَوَقَعَ سَيْفُ الْيَهُودِيِّ فِي ثَرَسِ عَامِرٍ وَكَانَ سَيْفُ عَامِرٍ فِيهِ قِصَرٌ فَتَنَاوَلَ بِهِ سَاقَ الْيَهُودِيِّ لِيَضْرِبَهُ فَرَجَعَ ذُبَابُ سَيْفِهِ فَأَصَابَ عَيْنَ رُكْبَةٍ عَامِرٍ فَمَاتَ مِنْهُ

They exchanged strikes and the sword of the Jew fell in the shield of Aamir, and the sword of Aamir was short in it, so he grabbed the leg of the Jew in order to strike him, but the end of the sword recoiled and hit an eye of Aamir and he died from it.

قَالَ سَلَمَةُ إِذَا نَفَرْتُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَقُولُونَ بَطْلًا عَمَلُ عَامِرٍ قَتَلَ نَفْسَهُ قَالَ فَأَتَيْتُ النَّبِيَّ ص وَ أَنَا أَبْكِي فَقُلْتُ قَالُوا إِنَّ عَامِرًا بَطْلًا عَمَلُهُ فَقَالَ مَنْ قَالَ ذَلِكَ قُلْتُ نَفَرْتُ مِنْ أَصْحَابِكَ فَقَالَ كَذَبَ أَوْلَئِكَ بَلْ أُوتِيَ مِنَ الْأَجْرِ مَرَّتَيْنِ

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

قَالَ فَحَاصَرْنَاهُمْ حَتَّى إِذَا أَصَابَتْنَا مَخْمَصَةٌ شَدِيدَةٌ ثُمَّ إِنَّ اللَّهَ فَتَحَهَا عَلَيْنَا وَ ذَلِكَ أَنَّ النَّبِيَّ ص أَعْطَى الْبَوَاءَ عُمَرَ بْنَ الْخَطَّابِ وَ نَحْضَ مَنْ نَحْضَ مَعَهُ مِنَ النَّاسِ فَلَقُوا أَهْلَ خَيْبَرَ فَانْكَشَفَ عُمَرُ وَ أَصْحَابُهُ فَرَجَعُوا إِلَى رَسُولِ اللَّهِ ص يُجِئُهُ أَصْحَابُهُ وَ يُجِئُهُمْ

He said, 'We besieged them until when we were afflicted with severe hunger, then Allah<sup>-azwj</sup> Gave us (the News of) victory upon it, and that is that the Prophet<sup>-saww</sup> gave the flag to Umar Bin Al-Khattab (after having given it to Abu Bakr and he having returned unsuccessful), and there rushed the ones who rushed with him from the people, and they met the people of Khyber, and Umar and his companions were uncovered, so they returned to Rasool-Allah<sup>-saww</sup>. His companions called him a coward and he called them cowards.

وَ كَانَ رَسُولُ اللَّهِ أَخَذَنَّهُ الشَّقِيقَةُ فَلَمْ يَخْرُجْ إِلَى النَّاسِ فَقَالَ حِينَ أَفَاقَ مِنْ وَجَعِهِ مَا فَعَلَ النَّاسُ بِخَيْبَرَ فَأَحْبِرَ فَقَالَ لَأَعْطِيَنَّ الرَّايَةَ عَدَاً رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا غَيْرَ فَرَارٍ لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدَيْهِ.

And Rasool-Allah<sup>-saww</sup> was seized by headache and he<sup>-saww</sup> did not come out to the people. He<sup>-saww</sup> said when he<sup>-saww</sup> awoke from his<sup>-saww</sup> pain and said: 'What did the people do with Khyber?' He<sup>-saww</sup> was informed. He<sup>-saww</sup> said: 'Tomorrow morning I<sup>-saww</sup> will give the flag to a

man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>, an attacker not a fleer, not returning until Allah<sup>-azwj</sup> Grants victory upon his<sup>-asws</sup> hands'.

وَرَوَى الْبُخَارِيُّ وَ مُسْلِمٌ عَنْ قُتَيْبَةَ بْنِ سَعِيدٍ عَنْ يَغْقُوبَ بْنِ عَبْدِ الرَّحْمَنِ الْإِسْكَانْدَرِيَّ عَنْ أَبِي حَازِمٍ عَنْ سَعِيدِ بْنِ سَهْلٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ يَوْمَ خَيْبَرَ  
لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ

It is reported by Al-Bukhari and Muslim – 'From Quteyba Bin Saeed, from Yaqoub Bin Abdul Rahman Al-Iskandary, from Abu Hazim, from Saeed Bin Sahl, 'Rasool-Allah<sup>-saww</sup> said on the day of Khyber: 'I<sup>-saww</sup>, Tomorrow morning, will give the flag to a man, Allah<sup>-azwj</sup> will Grant victory upon his hands. He loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>'.

قَالَ فَبَاتَ النَّاسُ يُدْوِكُونَ بِجُمَّلَتِهِمْ أَتَيْتُهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ ص - كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا فَقَالَ أَتَيْنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقَالُوا  
يَا رَسُولَ اللَّهِ هُوَ يَسْتَكِي عَيْنَيْهِ قَالَ فَأَرْسَلُوا إِلَيْهِ فَأَتَى بِهِ فَبَصَقَ رَسُولُ اللَّهِ ص فِي عَيْنَيْهِ وَ دَعَا لَهُ فَبَرَأَ كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ

He said, 'The people, all of them spent the night contemplating which of them he<sup>-saww</sup> would give it to. When it was morning, the people rushed to Rasool-Allah<sup>-saww</sup>, all of them hoping that he would be given it (the flag). He<sup>-saww</sup> asked: 'Where is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>?' They said, 'O Rasool-Allah<sup>-saww</sup>! He<sup>-asws</sup> has a complaint of his<sup>-saww</sup> eyes'. He<sup>-saww</sup> said: 'Send for him<sup>-asws</sup>'. They came with him<sup>-asws</sup>, and Rasool-Allah<sup>-saww</sup> apply saliva in his<sup>-asws</sup> eyes and supplicated for him<sup>-asws</sup> and he<sup>-asws</sup> was cured as if there did not happen to be any pain with him<sup>-asws</sup>.

فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ يَا رَسُولَ اللَّهِ أَقَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا قَالَ انْفِذْ عَلَى رَسُولِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَ أَخْبِرْهُمْ بِمَا يَحِبُّ عَلَيْهِمْ  
مِنْ حَقِّ اللَّهِ فَوَ اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ.

He<sup>-saww</sup> gave it (the Flag) to him<sup>-asws</sup>. Ali<sup>-asws</sup> said: 'O Rasool-Allah<sup>-saww</sup>! I<sup>-asws</sup> shall fight them until they become like us'. He<sup>-saww</sup> said: 'Implement upon your<sup>-asws</sup> message until you descend in their courtyards, then call them to Al-Islam and inform them with what is beloved to them from the Rights of Allah<sup>-azwj</sup>, for by Allah<sup>-azwj</sup> if Allah<sup>-azwj</sup> were to Guide even one man through you<sup>-asws</sup>, it is better than if there happens to be for you than all the bounties'.

قَالَ سَلَمَةُ فَبَرَزَ مَرْحَبٌ وَ هُوَ يَقُولُ قَدْ عَلِمْتُ خَيْبَرَ أَنِّي مَرْحَبُ الْأَنْبِيَاءِ. فَبَرَزَ لَهُ عَلِيٌّ ع وَ هُوَ يَقُولُ

كَلَيْتَ غَابَاتٍ كَرِيهَ الْمُنْظَرَةِ

أَنَا الَّذِي سَمَّنِي أُمِّي حَيْدَرَةً  
أَوْفِيهِمْ بِالصَّاعِ كَيْلَ السُّنْدَرَةِ.

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

فَضْرَبَ مَرْحَبًا فَفَلَقَ رَأْسَهُ فَقَتَلَهُ وَ كَانَ الْفَتْحُ عَلَى يَدَيْهِ - أَوْرَدَهُ مُسْلِمٌ فِي الصَّحِيحِ.

He<sup>-asws</sup> struck Marhab and split his head and killed him, and the victory was upon his<sup>-asws</sup> hands – As reported by Muslim in his 'Saheeh'.

وَرَوَى أَبُو عَبْدِ اللَّهِ الْخَافِضُ بِإِسْنَادِهِ عَنْ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ خَرَجْنَا مَعَ عَلِيٍّ عَ حِينَ بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا دَنَا مِنَ الْحِصْنِ خَرَجَ إِلَيْهِ أَهْلُهُ فَقَاتَلَهُمْ فَضَرَبَهُ رَجُلٌ مِنَ الْيَهُودِ فَطَرَحَ ثُرْسَهُ مِنْ يَدِهِ فَتَنَاوَلَ عَلِيٌّ عَ بَابَ الْحِصْنِ فَتَتَرَسَّ بِهِ عَنْ نَفْسِهِ فَلَمْ يَزَلْ فِي يَدِهِ وَهُوَ يُقَاتِلُ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ

And it is reported by Abu Abdullah the memoriser by his chain, from Abu Rafie a slave of Rasool-Allah<sup>-saww</sup>. He said, 'We went out with Ali<sup>-asws</sup> when Rasool-Allah<sup>-saww</sup> sent him<sup>-asws</sup>. When we were near from the fortress, its people came out to him<sup>-asws</sup>. He<sup>-asws</sup> fought them. A man from the Jews struck him<sup>-asws</sup> and his<sup>-asws</sup> shield dropped. Ali<sup>-asws</sup> grabbed the door of the fortress and shield with it from himself<sup>-asws</sup>. It did not cease to be in his<sup>-asws</sup> hands and he<sup>-asws</sup> was fighting until Allah<sup>-azwj</sup> Granted victory to him<sup>-asws</sup>.

ثُمَّ أَلْقَاهُ مِنْ يَدِهِ فَلَقَدْ رَأَيْتُنِي فِي سَبْعَةٍ نَفَرٍ أَنَا مِنْهُمْ نَجْهَدُ عَلَى أَنْ نَقْلِبَ ذَلِكَ الْبَابَ فَمَا اسْتَطَعْنَا أَنْ نَقْلِبَهُ.

Then he<sup>-asws</sup> threw it from his<sup>-asws</sup> hands. You could have seen me being among seven persons struggling upon overturning that door, but we were unable to overturn it'.<sup>9</sup>

In another Hadith:

وَبِإِسْنَادِهِ عَنْ لَيْثِ بْنِ أَبِي سَلِيمٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَ قَالَ حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ عَلِيًّا عَ حَمَلَ الْبَابَ يَوْمَ خَيْبَرَ حَتَّى صَعَدَ الْمُسْلِمُونَ عَلَيْهِ فَاقْتَحَمُوهَا وَفَتَحُوهَا وَ أَنَّهُ حَرَكَ بَعْدَ ذَلِكَ فَلَمْ يَحْمِلْهُ أَرْبَعُونَ رَجُلًا..

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

قال و روي من وجه آخر عن جابر ثم اجتمع عليه سبعون رجلا فكان جهدهم أن أعادوا الباب.

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

وَبِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ كَانَ عَلِيٌّ عَ يَلْبَسُ فِي الْحَرِّ وَ الْبَرِّ الْقَبَاءَ الْمَحْشُوءَ النَّخِينَ وَ مَا يُبَالِي الْحَرَّ قَاتَانِي أَصْحَابِي فَقَالُوا إِنَّا رَأَيْنَا مِنْ أَمِيرِ الْمُؤْمِنِينَ شَيْئًا فَهَلْ رَأَيْتَ قُلْتُ وَ مَا هُوَ قَالُوا رَأَيْنَاهُ يُخْرُجُ عَلَيْنَا فِي الْحَرِّ الشَّدِيدِ فِي الْقَبَاءِ الْمَحْشُوءِ النَّخِينَ وَ مَا يُبَالِي الْحَرَّ وَ يُخْرُجُ عَلَيْنَا فِي الْبَرِّ الشَّدِيدِ فِي الثَّوْبَيْنِ الْخَفِيفَيْنِ وَ مَا يُبَالِي الْبَرَّ فَهَلْ سَمِعْتَ فِي ذَلِكَ شَيْئًا قُلْتُ لَا

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

فَقَالُوا فَسَلْ لَنَا أَتَاكَ عَنْ ذَلِكَ فَإِنَّهُ يَسْمُرُ مَعَهُ فَسَأَلْتُهُ فَقَالَ مَا سَمِعْتُ فِي ذَلِكَ شَيْئًا فَدَخَلَ عَلَيَّ عَلِيٌّ عَ فَسَمَرَ مَعَهُ فَسَأَلْتُهُ عَنْ ذَلِكَ

<sup>9</sup> Bihar ul Anwar, vol. 21.

They said, 'Ask your father about that for us, for he tend to chat in the evening with him<sup>-asws</sup>'. So, I asked him and he said, 'I have not heard anything regarding that'. He went to Ali<sup>-asws</sup> and held an evening chat with him<sup>-asws</sup> and asked him<sup>-asws</sup> about that.

فَقَالَ أَوْ مَا شَهِدْتُ مَعَنَا خَيْبَرَ قُلْتُ بَلَى قَالَ أَوْ مَا رَأَيْتُ رَسُولَ اللَّهِ صَ حِينَ دَعَا أَبَا بَكْرٍ فَعَقَّدَ لَهُ ثُمَّ بَعَثَهُ إِلَى الْقَوْمِ فَأَنْطَلَقَ فَلَقِي الْقَوْمَ ثُمَّ جَاءَ بِالنَّاسِ وَ قَدْ هُزِمُوا فَقَالَ بَلَى

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

قَالَ ثُمَّ بَعَثَ إِلَى عُمَرَ فَعَقَّدَ لَهُ ثُمَّ بَعَثَهُ إِلَى الْقَوْمِ فَأَنْطَلَقَ فَلَقِي الْقَوْمَ فَقَاتَلَهُمْ ثُمَّ رَجَعَ وَ قَدْ هُزِمَ

He<sup>-asws</sup> said: 'Then he<sup>-saww</sup> sent to Umar and equipped for him, then sent him to the people. He went and met the people and fought them, then he returned and he had been defeated.

فَقَالَ رَسُولُ اللَّهِ صَ لَأُعْطِيَنَّ الرَّايَةَ الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ يُنْخِ اللَّهُ عَلَى يَدَيْهِ كَرَارًا غَيْرَ فَرَارٍ فَدَعَانِي فَأَعْطَانِي الرَّايَةَ ثُمَّ قَالَ اللَّهُمَّ اكْفِهِ الْحَرَّ وَ الْبَرْدَ فَمَا وَجَدْتُ بَعْدَ ذَلِكَ حَرًّا وَ لَا بَرْدًا.

Rasool-Allah<sup>-saww</sup> said: 'Today I<sup>-saww</sup> will give the flag to a man who loves Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> love him<sup>-asws</sup>. Allah<sup>-azwj</sup> will Grant victory upon his<sup>-asws</sup> hands, he<sup>-asws</sup> being an attacker not a fleer'. So he<sup>-saww</sup> called me<sup>-asws</sup> and gave me<sup>-asws</sup> the flag, then said: 'O Allah<sup>-azwj</sup>! Suffice him<sup>-asws</sup> of the heat and the cold'. Thus, I<sup>-asws</sup> neither find any heat nor any cold after that'.

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

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

ثُمَّ لَمْ يَزَلْ رَسُولُ اللَّهِ صَ يَفْتَحُ الْحُصُونِ حِصْنًا فَحِصْنًا وَ يَحْجُزُ الْأَمْوَالَ حَتَّى انْتَهَى إِلَى حِصْنِ الْوُطَيْحِ وَ السَّلَامِ وَ كَانَ آخِرَ حُصُونِ خَيْبَرَ افْتَتَحَ وَ حَاصَرَهُمْ رَسُولُ اللَّهِ بِضْعَ عَشْرَ لَيْلَةً.

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

قَالَ ابْنُ إِسْحَاقَ وَ لَمَّا افْتُتِحَ الْقُمُوصُ حِصْنُ ابْنِ أَبِي الْحَقِّيقِ أَتَى رَسُولُ اللَّهِ صَ بِصَفِيَّةَ بِنْتِ حُجَيْجٍ بِنِ أَخْطَبَ وَ بِأُخْرَى مَعَهَا فَمَرَّ بِمَا بِلَالٌ وَ هُوَ الَّذِي جَاءَ بِمَا عَلَى قَتْلَى مِنْ قَتْلَى الْيَهُودِ فَلَمَّا رَأَوْهُمْ أَلَّتِي مَعَهَا صَفِيَّةُ صَاحَتْ وَ صَكَتْ وَ جَهَّهَا وَ حَنَّتِ الثَّرَابَ عَلَى رَأْسِهَا فَلَمَّا رَأَاهَا رَسُولُ اللَّهِ صَ قَالَ أَعَزَّبُوا عَنِّي هَذِهِ الشَّيْطَانَةَ وَ أَمَرَ بِصَفِيَّةَ فَحَبِزَتْ خَلْفَهُ وَ أَلَّتِي عَلَيْهَا رِدَاءَهُ فَعَرَفَ الْمُسْلِمُونَ أَنَّهُ قَدْ اصْطَفَاهَا لِنَفْسِهِ

Ibn Is'haq said, 'And when 'Al-Qamous', fortress of Ibn Abu Al-Huqeyq was opened, he came to Rasool-Allah<sup>-saww</sup> with Safiya Bint Huyay Bin Akhtab and another one with her. Bilal passed by them and he is the one whom came with them to the killed ones from the killed ones of



the Jews. When the one with Safiya saw them, she shouted and struck her face and poured the soil upon her head. When Rasool-Allah<sup>-saww</sup> saw her he<sup>-saww</sup> said: 'Distance her from me<sup>-saww</sup>, this one is a Satan<sup>-la'</sup>, and he<sup>-saww</sup> instructed with Safiya to be behind him<sup>-saww</sup> and cast his<sup>-saww</sup> cloak upon her, so the Muslims realised that he<sup>-saww</sup> had chosen her for himself<sup>-saww</sup>.

وَقَالَ ص لِبِلَالٍ لَمَّا رَأَى مِنْ تِلْكَ الْيَهُودِيَّةِ مَا رَأَى أَنْ تُرِيعَتْ مِنْكَ الرَّحْمَةُ يَا بِلَالُ حَيْثُ نَمُرُ بِامْرَأَتَيْنِ عَلَى قَتْلَى رَجُلَيْهِمَا.

And he<sup>-saww</sup> said to Bilal when he<sup>-saww</sup> saw from that Jewess what he<sup>-saww</sup> saw: 'Is the mercy snatched away from you, O Bilal, when you passed two women whose men were killed?'

وَكَانَتْ صَفِيَّةٌ قَدْ رَأَتْ فِي الْمَنَامِ وَ هِيَ عَرُوسٌ بِكَنَانَةَ بْنِ الرَّبِيعِ بْنِ أَبِي الْحَقِّيقِ أَنَّ قَمَرًا وَقَعَ فِي حَجْرِهَا فَعَرَضَتْ رُؤْيَاهَا عَلَى زَوْجِهَا فَقَالَ مَا هَذَا إِلَّا أَنَّكَ تَتَمَنَّى مَلِكَ الْحِجَازِ مُحَمَّدًا وَ لَطَمَ عَلَى وَجْهِهَا لَطْمَةً أَحْضَرَتْ عَيْنُهَا مِنْهَا فَأَتَى بِهَا رَسُولُ اللَّهِ ص وَ بِهَا أَثَرٌ مِنْهَا فَسَأَلَهَا رَسُولُ اللَّهِ ص مَا هُوَ فَأَخْبَرَتْهُ.

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

وَ أَرْسَلَ ابْنُ أَبِي الْحَقِّيقِ إِلَى رَسُولِ اللَّهِ ص انْزِلْ لِأَكْلِمَكَ قَالَ نَعَمْ فَنَزَلَ وَ صَلَّحَ رَسُولُ اللَّهِ ص عَلَى حَقْنِ دِمَاءٍ مِنْ فِي حُصُونِهِمْ مِنَ الْمُقَاتِلَةِ وَ تَرَكَ الدُّرَيْقَةَ لَهُمْ وَ يُخْرِجُونَ مِنْ حَيْبَرٍ وَ أَرْضَهَا بِذَرَارِيِّهِمْ وَ يُحْلُونَ بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَ مَا كَانَ لَهُمْ مِنْ مَالٍ وَ أَرْضٍ وَ عَلَى الصَّفَرَاءِ وَ الْبَيْضَاءِ وَ الْكُرَاعِ وَ عَلَى الْخُلْفَةِ وَ عَلَى الْبَرِّ إِلَّا ثَوْبَ [ثَوْبًا] عَلَى ظَهْرِ إِنْسَانٍ

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

وَ قَالَ رَسُولُ اللَّهِ ص وَ بَرِّتْ مِنْكُمْ ذِمَّةُ اللَّهِ وَ ذِمَّةُ رَسُولِهِ إِنْ كَتَمْتُمُونِي شَيْئًا فَصَالِحُوهُ عَلَى ذَلِكَ فَلَمَّا سَمِعَ بِهِمْ أَهْلُ فَدَاكَ قَدْ صَنَعُوا مَا صَنَعُوا بَعَثُوا إِلَى رَسُولِ اللَّهِ ص يَسْأَلُونَهُ أَنْ يُسَيِّرَهُمْ وَ يُخْفِنَ دِمَاءَهُمْ وَ يُحْلُونَ بَيْنَهُ وَ بَيْنَ الْأَمْوَالِ فَفَعَلَ وَ كَانَ مِمَّنْ مَشَى بَيْنَ رَسُولِ اللَّهِ ص وَ بَيْنَهُمْ فِي ذَلِكَ مُحِصَّةٌ بُنْ مَسْعُودٍ أَحَدُ بَنِي حَارِثَةَ

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



فَلَمَّا نَزَلَ أَهْلُ خَيْبَرَ عَلَى ذَلِكَ سَأَلُوا رَسُولَ اللَّهِ ص أَنْ يُعَامِلَهُمُ الْأَمْوَالَ عَلَى النِّصْفِ وَ قَالُوا نَحْنُ أَعْلَمُ بِهَا مِنْكُمْ وَ أَعْمُرُ لَهَا فَصَالِحُهُمْ رَسُولُ اللَّهِ عَلَى النِّصْفِ عَلَى أَنَّا إِذَا شِئْنَا أَنْ نُخْرِجَكُمْ أَخْرِجْنَاكُمْ وَ صَالِحُهُ أَهْلُ فَدَاكٍ عَلَى مِثْلِ ذَلِكَ فَكَانَتْ أَمْوَالُ خَيْبَرَ فَيْئًا بَيْنَ الْمُسْلِمِينَ وَ كَانَتْ فَدَاكٌ خَالِصَةً لِرَسُولِ اللَّهِ ص لِأَنَّهُمْ لَمْ يُوجِفُوا عَلَيْهَا بِحَيْلٍ وَ لَا رِكَابٍ.

When the people of Khyber descended upon that, they asked Rasool-Allah<sup>-saww</sup> that he makes them work upon the hand, and they said, 'We are more knowing with it that you all are, and working for it'. Rasool-Allah<sup>-saww</sup> reconciled them upon the half, upon: 'Whenever we so desire we can expel you', and the people of Fadak reconciled upon the like of that. So, the wealth of Khyber was (distributed) booty between the Muslims, and Fadak in particular was for Rasool-Allah<sup>-saww</sup> because they did not attack upon it, neither by horses nor riders.

وَ لَمَّا أَطْمَأَنَّ رَسُولُ اللَّهِ ص أَهْدَتْ لَهُ زَيْنَبُ بِنْتُ الْحَارِثِ بْنِ سَلَامٍ بِنْتُ مِشْكَمٍ وَ هِيَ ابْنَةُ أَخِي مَرْحَبٍ شَاةً مَصْلِيَّةً وَ قَدْ سَأَلَتْ أَيُّ غُضُوٍّ مِنَ الشَّاةِ أَحَبُّ إِلَى رَسُولِ اللَّهِ ص فَقِيلَ لَهَا الذَّرَاعُ فَأَكْثَرَتْ فِيهَا السَّمَّ وَ سَمَّتْ سَائِرَ الشَّاةِ ثُمَّ جَاءَتْ بِهَا فَلَمَّا وَضَعَتْهَا بَيْنَ يَدَيْهِ تَنَاوَلَ الذَّرَاعَ فَأَخَذَهَا فَلَاكٌ مِنْهَا مَضْغَةً وَ انْتَهَشَ مِنْهَا وَ مَعَهُ بَشْرُ بْنُ الْبَرَاءِ بْنِ مَعْرُورٍ فَتَنَاوَلَ عَظْمًا فَأَنْتَهَشَ مِنْهُ

And when Rasool-Allah<sup>-saww</sup> was assured, Zainab Bin Al-Haris Bin Sallam Bin Mishkam, and she was a daughter of a brother of Marhab, gifted a grilled sheep to him<sup>-saww</sup>, and she had asked, 'Which part of the sheep is most beloved to Rasool-Allah<sup>-saww</sup>?' It was said to her, 'The forearm'. So, she put a lot of poison in it, and poisoned the rest of the sheep, then came with it. When she placed it in front of him<sup>-saww</sup>, he<sup>-saww</sup> giving the forearm. He<sup>-saww</sup> took it, chewed a piece from it and bit from it, and with him<sup>-saww</sup> was Bishr Bin Al-Bara'a Bin Marour. He<sup>-saww</sup> gave him a piece and he bit from it.

فَقَالَ رَسُولُ اللَّهِ ص ارْزُقُوا أَيْدِيَكُمْ فَإِنَّ كَيْفَ هَذِهِ الشَّاةِ تُخْبِرُنِي أَنَّهَا مَسْمُومَةٌ فَدَعَاَهَا فَأَعْرَفَتْ فَقَالَ مَا حَمَلَكَ عَلَى ذَلِكَ فَقَالَتْ بَلَعْتُ مِنْ قَوْمِي مَا لَمْ يَخْفَ عَلَيْكَ فَقُلْتُ إِنْ كَانَ نَبِيًّا فَسَيُخْبِرُ وَ إِنْ كَانَ مَلِكًا اسْتَرْحْتُ مِنْهُ فَتَجَاوَزَ عَنْهَا رَسُولُ اللَّهِ ص وَ مَاتَ بَشْرُ بْنُ الْبَرَاءِ مِنْ أَكْلِهِ الَّتِي أَكَلَ

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

قَالَ وَ دَخَلْتُ ثُمَّ بَشْرُ بْنُ الْبَرَاءِ عَلَى رَسُولِ اللَّهِ ص تَعُوذُهُ فِي مَرْضِهِ الَّذِي تُؤْتِي فِيهِ فَقَالَ يَا أُمَّ بَشْرٍ مَا زَالَتْ أَكُلُهُ خَيْبَرَ الَّتِي أَكَلْتُ بِخَيْبَرَ مَعَ ابْنِكَ تَعَاوَدُنِي فَهَذَا أَوَانُ فُطِعَتْ أَهْجَرِي فَكَانَ الْمُسْلِمُونَ يَرَوْنَ أَنَّ رَسُولَ اللَّهِ ص مَاتَ شَهِيداً مَعَ مَا أَكْرَمَهُ اللَّهُ بِهِ مِنَ النَّبُوءَةِ.

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

و قال الجزري في النهاية في حديث خيبر لأعطيني الزاينة غداً رجلاً يحبُّ اللهَ وَ رَسُولَهُ وَ يُحِبُّ اللهَ وَ رَسُولَهُ يَفْتَحُ اللهَ عَلَى يَدَيْهِ.

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

فبات الناس يدوكون تلك الليلة أي يخوضون و يمجون فيمن يدفعها إليه يقال وقع الناس في دوكة أي خوض و اختلاط

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

و قال النهس أخذ اللحم بأطراف الأسنان و النهش الأخذ بجميعها.

And Al-Naha said, ‘He<sup>-saww</sup> took the meat by the ends of the teeth and spat out the taken in its entirety’.

و روي عن مجمع بن حارثة الأنصاري و كان أحد القراء قال شهدنا الحديبية مع رسول الله ص فلما انصرفنا عنها إذا الناس يهزون الأباغر فقال بعض الناس لبعض ما بال الناس قالوا أوحى إلى رسول الله ص فخرجنا نوجف فوجدنا النبي ص واقفا على راحلته عند كراع الغميم

And it is reported from Majma’a Bin Haris Al-Ansari, and he was one of the reciters. He said, ‘We attended Al-hudaybiya with Rasool-Allah<sup>-saww</sup>. When we left from it, there the people were agitating the camels. Some of the people said to others, ‘What is the matter with the people?’ They said, ‘It has been Revealed to Rasool-Allah<sup>-saww</sup>’. We went out and found the Prophet<sup>-saww</sup> standing by his<sup>-saww</sup> ride at Kara’a Al-Ghameem.

فلما اجتمع الناس عليه قرأ **إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا** السورة فقال عمر أ فتح هو يا رسول الله قال نعم فقال و الذي نفسي بيده إنه لفتح فقسمت خبير على أهل الحديبية لم يدخل فيها أحد إلا من شهدها.

When the people gathered to him<sup>-saww</sup>, he<sup>-saww</sup> recited: **Surely, We Opened for you a clear victory [48:1]**, the Chapter. Umar said, ‘Is it a victory, O Rasool-Allah<sup>-saww</sup>?’ He<sup>-saww</sup> said: ‘Yes, by the One<sup>-azwj</sup> in Whose Hand is my<sup>-saww</sup> soul, it is surely a victory’. (The booty of) Khyber was distributed upon the people of Al-hudaybiya, no one (else) was included in it except the ones who had attended it.

## Dismantling the Door of the Fort of Khyber:

، الخرائج و الجرائح من مفعلاته ص أنه لما سار إلى خيبر أخذ أبو بكر الزاية إلى باب الحصن فحاربهم فحملت اليهود فرجع منهمراً يجزئ أصحابه و يجنبونه و لما كان من الغد أخذ عمر الزاية فخرج بهم ثم رجع يجزئ الناس

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

فَغَضِبَ رَسُولُ اللَّهِ ص وَ قَالَ مَا بَالُ أَقْوَامٍ يَرْجِعُونَ مُنْهَزِمِينَ يُجِبُونَ أَصْحَابَهُمْ أَمَا لَأُعْطِينَ الرَّايَةَ عَدَا رَجُلًا يُحِبُّ اللَّهَ وَ رَسُولَهُ وَ يُحِبُّهُ اللَّهُ وَ رَسُولُهُ كَرَارًا عَزِيزًا قَرَارًا لَا يَرْجِعُ حَتَّى يَفْتَحَ اللَّهُ عَلَى يَدِهِ

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

وَ كَانَ عَلِيٌّ ع أَرْمَدَ الْعَيْنِ فَتَطَاوَلَ جَمِيعُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ فَقَالُوا أَمَّا عَلِيٌّ فَإِنَّهُ لَا يُبْصِرُ شَيْئًا لَا سَهْلًا وَ لَا جَبَلًا فَلَمَّا كَانَ مِنَ الْعَدِ خَرَجَ رَسُولُ اللَّهِ ص مِنَ الْحَيْمَةِ وَ الرَّايَةَ فِي يَدِهِ فَكَرَّهَا وَ قَالَ أَتَيْنَ عَلِيًّا فَقِيلَ يَا رَسُولَ اللَّهِ هُوَ رَمَدٌ مَعْصُوبُ الْعَيْنَيْنِ قَالَ هَاتُوهُ إِلَيَّ

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

فَأَتَيْنِي بِهِ يُقَادُّ فَفَتَحَ رَسُولُ اللَّهِ ص عَيْنَيْهِ ثُمَّ تَقَلَّ فِيهِمَا فُكَّانٌ عَلِيًّا لَمْ تَرْمَدْ عَيْنَاهُ قَطُّ ثُمَّ قَالَ اللَّهُمَّ أَذْهَبْ عَنْهُ الْحَرَّ وَ الْبَرْدَ فَكَانَ عَلِيٌّ يَقُولُ مَا وَجَدْتُ بَعْدَ ذَلِكَ حَرًّا وَ لَا بَرْدًا فِي صَيْفٍ وَ لَا شِتَاءٍ

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

ثُمَّ دَفَعَ إِلَيْهِ الرَّايَةَ وَ قَالَ لَهُ سِرِّي فِي الْمُسْلِمِينَ إِلَى بَابِ الْحِصْنِ وَ ادْعُهُمْ إِلَى إِحْدَى ثَلَاثِ خِصَالٍ إِمَّا أَنْ يَدْخُلُوا فِي الْإِسْلَامِ وَ لَهُمْ مَا لِلْمُسْلِمِينَ وَ عَلَيْهِمْ مَا عَلَيْهِمْ وَ أَمْوَالُهُمْ لَهُمْ وَ إِمَّا أَنْ يُدْعِنَا لِلْجِزْيَةِ وَ الصُّلْحِ وَ لَهُمُ الدِّيمَةُ وَ أَمْوَالُهُمْ لَهُمْ وَ إِمَّا الْحَرْبُ فَإِنْ اخْتَارُوا الْحَرْبَ فَحَارِبُهُمْ

Then he<sup>-saww</sup> handed the flag to him<sup>-asws</sup> and said to him<sup>-asws</sup>: 'Travel among the Muslims to the door of the fort and invite them to one of the three thing – either they enter into Al-Islam and for them would be what is for the Muslims and against them would be whatever is against them, and their wealth would be for them; or they submit to paying the tribute and the reconciliation, and for they would be to guarantee and their wealth would be for them; or the war. So, if they choose the war, then battle them'.

فَأَخَذَهَا وَ سَارَ بِهَا وَ الْمُسْلِمُونَ خَلْفَهُ حَتَّى وَاقَى بَابَ الْحِصْنِ فَاسْتَقْبَلَهُ حَمَاةُ الْيَهُودِ وَ فِي أَوَّلِهِمْ مَرْحَبٌ يَهْدِرُ كَمَا يَهْدِرُ الْبَعِيرُ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَأَبَوْا ثُمَّ دَعَاهُمْ إِلَى الدِّيمَةِ فَأَبَوْا فَحَمَلَ عَلَيْهِمْ أَمِيرُ الْمُؤْمِنِينَ ع فَانْهَزَمُوا بَيْنَ يَدَيْهِ وَ دَخَلُوا الْحِصْنَ وَ رَدُّوا بَابَهُ

He<sup>-asws</sup> took it (the flag) and went with it, and the Muslims were behind him<sup>-asws</sup>, until he<sup>-asws</sup> came to the door of the fort. The guard of the Jews faced them, and in their front was Marhab, rolling just as the camel tends to roll along. He<sup>-asws</sup> invited them to Al-Islam, but they refused. Then he<sup>-asws</sup> called them to the guarantee, but they refused. So, Amir Al-Momineen<sup>-asws</sup>

attacked upon them and they were defeated in front of him<sup>-asws</sup>, and they entered the fort and returned (closed) its door'.

وكان الباب حجرا منقورا في صخر و الباب من الحجر في ذلك الصخر المنقور كأنه حجر رحى و في وسطه ثقب لطيف فرمى أمير المؤمنين ع بقوسه من يده اليسرى و جعل يده اليسرى في ذلك الثقب الذي في وسط الحجر دون اليمنى لأن السيف كان في يده اليمنى ثم جذبته إليه فانهار الصخر المنقور و صار الباب في يده اليسرى

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

فحملت عليه اليهود فجعل ذلك ترسا له و حمل عليهم فضرب مرجبا فقتله و انهمز اليهود من بين يديه فرمى عند ذلك الحجر بيده اليسرى إلى خلفه فمر الحجر الذي هو الباب على رؤوس الناس من المسلمين إلى أن وقع في آخر العسكر قال المسلمون فذرنا المسافة التي مضى فيها الباب فكانت أربعين ذراعا ثم اجتمعنا على الباب لنرفعه من الأرض و كنا أربعين رجلا حتى قمنا أن نرفعه قليلا من الأرض.

The Jews attacked upon him<sup>-asws</sup> and he<sup>-asws</sup> made that (door) as a shield for him<sup>-asws</sup> and attacked upon them. He<sup>-asws</sup> struck Marhab and killed him and the Jews were defeated from in front of him<sup>-asws</sup>. At that, he<sup>-asws</sup> threw that rock (door) with his<sup>-asws</sup> left hand to behind him<sup>-asws</sup>, and the rock, which was the door passed over the heads of the people from the Muslims until it fell at the end of the soldiers. The Muslims said, 'We measured the distance which the door went, and it was forty cubits. Then we gathered to the door in order to lift it from the ground, and we were forty men, until we prepared for it that we lift it a bit from the ground'.<sup>10</sup>

## The Strength of the Strike of Amir ul-Momineen on the Day of Khyber:

الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ قَالَ: لَمَّا جَاءَتْ صَفِيَّةُ إِلَى رَسُولِ اللَّهِ ص وَ كَانَتْ مِنْ أَحْسَنِ النَّاسِ وَجْهًا فَرَأَى فِي وَجْهِهَا شَجَّةً فَقَالَ مَا هَذِهِ وَ أَنْتِ ابْنَةُ الْمُلُوكِ فَقَالَتْ إِنَّ عَلِيًّا ع لَمَّا قَدِمَ إِلَى الْحِصْنِ هَزَّ الْبَابَ فَاهْتَزَّ الْحِصْنُ وَ سَقَطَ مَنْ كَانَ عَلَيْهِ مِنَ النَّظَارَةِ وَ ارْتَجَفَ فِي السَّرِيرِ فَسَقَطْتُ لَوَجْهِهِ فَشَجَّنِي جَانِبُ السَّرِيرِ

Al-Bursy in (the book) 'Mashariq Al-Anwaar' said, 'When Safiya came to Rasool-Allah<sup>-saww</sup>, and she was from the most beautiful of the people of face, he<sup>-saww</sup> saw a bruise in her face. He<sup>-saww</sup> said: 'What is this, and you are a daughter of the king?' She said, 'When Ali<sup>-asws</sup> came to the fort, he<sup>-asws</sup> shook the door, so the fort shook and the ones from the onlookers who were upon it fell down and the bed trembled with me, so I fell down onto my face, and the side of the bed bruised me'.

<sup>10</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 30

فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا صَفِيَّةُ إِنَّ عَلِيًّا عَظِيمٌ عِنْدَ اللَّهِ وَ إِنَّهُ لَمَّا هَزَّ الْبَابَ اهْتَزَّتِ الْحِصْنُ وَ اهْتَزَّتِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ اهْتَزَّ عَرْشُ الرَّحْمَنِ غَضَبًا لِعَلِيٍّ

Rasool-Allah<sup>-saww</sup> said to her: 'O Safiya! Ali<sup>-asws</sup> is magnificent in the Presence of Allah<sup>-azwj</sup>, and when he<sup>-asws</sup> shook the door, the fort shook, and the seven skies and the seven earths shook, and the Throne of the Beneficent shook in anger for (the support of) Ali<sup>-asws</sup>'.

وَ فِي ذَلِكَ الْيَوْمِ لَمَّا سَأَلَهُ عُمَرُ فَقَالَ يَا أَبَا الْحَسَنِ لَقَدْ افْتُلَعْتَ مَنِيْعًا وَ أَنْتَ ثَلَاثَةَ أَيَّامٍ حَمِيصًا فَهَلْ فَلَعَتْهَا بِقُوَّةٍ بَشَرِيَّةٍ فَقَالَ مَا فَلَعَتْهَا بِقُوَّةٍ بَشَرِيَّةٍ وَ لَكِنْ فَلَعَتْهَا بِقُوَّةٍ إلهِيَّةٍ وَ نَفْسٍ بِلِقَاءِ رَبِّهَا مُطْمَئِنَّةٍ رَضِيَّةٍ

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

وَ فِي ذَلِكَ الْيَوْمِ لَمَّا شَطَرَ مَرْحَبًا شَطْرَيْنِ وَ أَلْقَاهُ مُجَدَّلًا جَاءَ جِبْرِئِيلُ مِنَ السَّمَاءِ مُتَعَجِّبًا فَقَالَ لَهُ النَّبِيُّ ص مِمَّ تَعَجَّبْتَ فَقَالَ إِنَّ الْمَلَائِكَةَ تُنَادِي فِي صَوَامِعِ جَوَامِعِ السَّمَاوَاتِ لَا فَتَى إِلَّا عَلِيٌّ لَا سَيْفَ إِلَّا دُو الْفَقَارِ

And during that day when he<sup>-asws</sup> had bisected Marhab into two pieces and welcome his two parts, Jibraeel<sup>-as</sup> came from the sky astonished. The Prophet<sup>-saww</sup> said to him<sup>-as</sup>: 'What are you<sup>-as</sup> astonished from?' He<sup>-as</sup> said: 'The Angels are calling out in the Masjids of the skies:

'There is no youth (Momin) except Ali<sup>-asws</sup>, there is no sword except Zulfiqar!'

وَ أَنَّمَا إِعْجَابِي فَإِنِّي لَمَّا أُمِرْتُ أَنْ أَذْوَ قَوْمَ لُوطٍ حَمَلْتُ مَدَائِنَهُمْ وَ هِيَ سَبْعُ مَدَائِنٍ مِنَ الْأَرْضِ السَّابِعَةِ السُّفْلَى إِلَى الْأَرْضِ السَّابِعَةِ الْعُلْيَا عَلَى رِيشَةٍ مِنْ جَنَاحِي وَ رَفَعْتُهَا حَتَّى سَمِعَ حَمَلَةُ الْعَرْشِ صِيَاحَ دِيكَنِهِمْ وَ بُكَاءَ أَطْفَالِهِمْ وَ وَقَفْتُ بِهَا إِلَى الصُّبْحِ أَنْتَظِرُ الْأَمْرَ وَ لَمْ أَثْقُلْ بِهَا

And as for my<sup>-as</sup> admiration, so when I<sup>-as</sup> was Commanded with destroying the people of Lut<sup>-as</sup>, I<sup>-as</sup> carried their cities, and these were seven cities, from the seventh lowest firmament to the highest seventh firmament, upon a feather from my<sup>-as</sup> wing and raised it until the bearers of the Throne heard the shouts of their roosters and the crying of their children, and I<sup>-saww</sup> paused with it up to the morning awaiting the Command, and I<sup>-saww</sup> did not feel the weight of it.

وَ الْيَوْمَ لَمَّا ضَرَبَ عَلِيٌّ ضَرْبَتَهُ الْهَاشِمِيَّةَ وَ كَثُرَ أُمُرْتُ أَنْ أَقْبِضَ فَاضِلَ سَيْفِهِ حَتَّى لَا يَشُقَّ الْأَرْضَ وَ تَصِلَ إِلَى الثَّوْرِ الْحَامِلِ لَهَا فَيَشْطُرُهُ شَطْرَيْنِ فَتَنْقَلِبَ الْأَرْضُ بِأَهْلِهَا فَكَانَ فَاضِلُ سَيْفِهِ عَلَيَّ أَثْقَلَ مِنْ مَدَائِنِ لُوطٍ هَذَا وَ إِسْرَافِيلُ وَ مِيكَائِيلُ قَدْ قَبَضَا عُضُدَهُ فِي الْهَوَاءِ.

And today, when Ali<sup>-asws</sup> struck his<sup>-asws</sup> Hashemite strike and exclaimed Takbeer, I<sup>-as</sup> was Commanded to capture the strength of his<sup>-asws</sup> sword so that the earth would not be cleft asunder and it would arrive to 'Al-Sowr' the carrier of it. He<sup>-asws</sup> bisected him into two sections, and the earth would have overturned with its inhabitants. The strength of his<sup>-asws</sup> sword was

heavier upon me<sup>-as</sup> than the cities of Lut<sup>-as</sup>. This, and Israfeel<sup>-as</sup> and Mikaeel<sup>-as</sup> had withheld his<sup>-asws</sup> forearm in the air (mid-strike)".<sup>11</sup>

Some additional Ahadith are cited in Appendixes I-III.

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<sup>11</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 37

## APPENDIX I:

### Some Accounts of Battle of Khyber

1- قب، المناقب لابن شهر آشوب عم، إعلام الوری ثم بعث رسول الله ص بعد غزوة خيبر فيما رواه الزهري عبد الله بن رواحة في ثلاثين راكبا فيهم عبد الله بن أنيس إلى البشير بن رازم اليهودي لما بلغه أنه يجمع غطفان ليغزو بهم فأتوه فقالوا أرسلنا إليك رسول الله ص ليستعملك على خيبر

(The books) 'Al-Manaqib' of Ibn Shehr Ashub (and) 'Alam Al-Wara' – Then Rasool-Allah<sup>-saww</sup> sent after the military expedition of Khyber among what is reported by Al-Zuhry Abdullah Bin Rawha among thirty riders, among them being Abdullah Bin Aneys, to Al-Bashir Bin Razam the Jew, when it reached him<sup>-saww</sup> that Ghatfan had gathered to battle with them (Muslims). They came to him<sup>-saww</sup> and said, 'Then sent us to you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, in order to utilise you<sup>-saww</sup> upon Khyber'.

فلم يزالوا به حتى تبعهم في ثلاثين رجلا مع كل رجل منهم رديف من المسلمين فلما صاروا ستة أميال ندم البشير فأهوى بيده إلى سيف عبد الله بن أنيس ففطن له عبد الله فزجر بعيره ثم اقتحم يسوق بالقوم حتى إذا استمكن من البشير ضرب رجله فقطعه فاقتحم البشير و في يده مخرش من شوحط فضرب به وجه عبد الله فشججه مأمومة و انكفأ كل رجل من المسلمين على رديفه فقتله غير رجل واحد من اليهود أعجزهم شدا و لم يصب من المسلمين أحد و قدموا على رسول الله ص فبصق في شجة عبد الله بن أنيس فلم تؤذ حتى مات.

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

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

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

و بعث عيينة بن حصن البصري إلى أرض بني العنبر فقتل و أسر.

And he<sup>-saww</sup> send Ayayna Bin Hasan Al-Badry to the land of the clan of Anbar, and he killed and captured.

ثم كانت عمرة القضاء سنة سبع اعتمر رسول الله ص و الذين شهدوا معه الحديبية و لما بلغ قريشا ذلك خرجوا متبدين فدخل مكة و طاف بالبيت على بعيره بيده محجن يستلم به الحجر و عبد الله بن رواحة أخذ بخطامه و هو يقول

خلوا فكل الخير في رسوله

خلوا بني الكفار عن سبيله

إلى آخر ما مر من الأبيات.

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

و أقام بمكة ثلاثة أيام تزوج بها ميمونة بنت الحارث الهلالية ثم خرج فابتنى بها بسرف و رجع إلى المدينة فأقام بها حتى دخلت سنة ثمان.

And he<sup>-saww</sup> stayed at Makkah for three days, marrying Maymuna Bint Al-Haris Al-Hilaliya at it, then he<sup>-saww</sup> went out, and she adopted with it with honour, and returned to Al-Medina, and stayed with her until year eight entered”.<sup>12</sup>

<sup>12</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 23 H 1



## APPENDIX II:

### Returning of Jafar<sup>-asws</sup> Ibn Abi Talib<sup>-asws</sup> and Victory of Khyber

الخصال الحسن بن محمد بن يحيى العلوي عن جدّه عن داود بن القاسم عن الحسن بن زيد قال سمعت جماعة من أهل بيتي يقولون إن جعفر بن أبي طالب لما قدم من أرض الحبشة وكان بها مهاجراً وذلك يوم فتح خيبر قام النبي ص فقبل بين عينيه ثم قال ما أدري بأيهما أنا أسر بفدوم جعفر أو بفتح خيبر.

(The book) ‘Al-Khisaal’ – Al-Hassan Bin Muhammad Bin Yahya Al-Alawy, from his grandfather, from Dawood Bin Al-Qasim, from Al-Hassan Bin Zayd who said, ‘I heard a group from my family saying,

‘Ja’far<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> arrived from the land of Ethiopia and he<sup>-asws</sup> was an emigrant at it, and that was on the day of the conquest of Khyber. The Prophet<sup>-saww</sup> stood up and kissed between his<sup>-asws</sup> eyes, then said: ‘I<sup>-saww</sup> do not know with which of the two I<sup>-saww</sup> am more cheerful with, with the arrival of Ja’far<sup>-asws</sup> or with the conquest of Khyber’<sup>13</sup>.

<sup>13</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 22

## APPENDIX III:

### Replying to the Salam of people of Khyber

وَجَدَ الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ أَهْلَ خَيْبَرَ يُرِيدُونَ أَنْ يَلْقَوْكُمْ فَلَا تَبْدَءُوهُمْ بِالسَّلَامِ فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنْ سَلَّمُوا عَلَيْنَا فَمَاذَا نَرُدُّ عَلَيْهِمْ قَالَ تَقُولُونَ وَ عَلَيْهِمْ.

And by this chain he said,

'Rasool-Allah<sup>-saww</sup> said: 'If the people of Khyber want to meet you then do not initiate them with the Salaam'. They said, 'O Rasool-Allah<sup>-saww</sup>! If they were to greet upon us, then what should we respond to them with?' He<sup>-saww</sup> said: 'And upon you' (وَ عَلَيْهِمْ. Wa Alaykum)".<sup>14</sup>

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<sup>14</sup> Bihar Al-Anwaar – V 21, The book of our Prophet<sup>-saww</sup>, P 3 Ch 22 H 2