

# 'Battle of Uhud'

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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 وَالْعَنِ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Battle of Uhud’

### Summary:

Abu Sufyan mobilised Quraysh again (in 3 A.H.) 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, Utba, 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 solders.

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-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>1</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>-ra</sup>, may Allah<sup>-azwj</sup> have Mercy on him.

So, the Prophet<sup>-saww</sup> called Samaak Bin Kharsha Abu Dujana<sup>-ra</sup> over and said: ‘O Abu Dujana! Leave, for you<sup>-ra</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>-ra</sup> came over and sat down in front of the Prophet<sup>-saww</sup> and wept, and said, ‘No, by Allah<sup>-azwj</sup>! I<sup>-ra</sup> will not free myself from my Baayt (pledge of allegiance). I<sup>-ra</sup> gave my<sup>-ra</sup> Baayt to you<sup>-saww</sup>, so where shall I<sup>-ra</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>-ra</sup>, and he<sup>-ra</sup> did not stop fighting until he was weakened by the wounds and he<sup>-ra</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>-ra</sup> dropped, Imam Ali<sup>-asws</sup> carried him<sup>-ra</sup> to the Prophet<sup>-saww</sup> and placed him<sup>-ra</sup> in his<sup>-saww</sup> presence. So, he<sup>-ra</sup> said, ‘O Rasool Allah<sup>-saww</sup>, have I<sup>-ra</sup> been loyal to my<sup>-ra</sup> Baayt?’ Rasool Allah<sup>-saww</sup> said: ‘Yes’. And the Prophet<sup>-saww</sup> said good things for him<sup>-ra</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’.

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<sup>1</sup> Al-Kafi, Vol. 8, H 14538

Then the people (enemy) were defeated.

## Shahadat of Hamza<sup>-asws</sup>

The narrator of the Hadith says:

Hinda Bint Utba<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 Utba, 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 وَحِشِي أَمَا مُحَمَّدٌ فَلَا أَقْدِرُ عَلَيْهِ وَ أَمَا عَلِيٌّ فَرَأَيْتُهُ رَجُلًا حَذِرًا كَثِيرَ الْإِلْتِقَاتِ فَلَمْ أَطْمَعُ فِيهِ فَكَمَنْتُ لِحِمْرَةٍ فَرَأَيْتُهُ يَهْدُ النَّاسَ هَدًى فَمَرَّ بِي فَوَطِئَ عَلَى جُرْفٍ هَمٍّ فَسَقَطَ فَأَخَذْتُ حَرْبِي فَهَزَرْتُهَا وَ رَمَيْتُهُ فَوَقَعَتْ فِي حَاصِرَتِي وَ خَرَجْتُ مِنْ مَتَانَتِهِ فَسَقَطَ فَأَتَيْتُهُ فَشَقَقْتُ بَطْنَهُ فَأَخَذْتُ كَبِدَهُ وَ جِئْتُ بِهَا إِلَى هِنْدٍ فَقُلْتُ لَهَا هَذِهِ كَبِدُ حِمْرَةٍ فَأَخَذْتُهَا فِي فَمِهَا فَلَاكُنْتُهَا فَجَعَلَهَا اللَّهُ فِي فِيهَا مِثْلَ الدَّاعِصَةِ فَلَقِظَتْهَا وَ رَمَتْ بِهَا فَبَعَثَ اللَّهُ مَلَكًا فَحَمَلَهُ وَ رَدَّهُ إِلَى مُوَضِّعِهِ.

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>2</sup>

## Introduction:

تفسير القمي وَ إِذْ غَدَوْتُ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَ اللَّهُ سَمِيعٌ عَلِيمٌ- فَإِنَّهُ حَدَّثَنِي أَبِي عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: سَبَبُ نُزُولِ هَذِهِ الْآيَةِ أَنَّ قُرَيْشًا خَرَجَتْ مِنْ مَكَّةَ تُرِيدُ حَرْبَ رَسُولِ اللَّهِ فَخَرَجَ رَسُولُ اللَّهِ ص يَبْتَغِي مَوْضِعًا لِلْقِتَالِ.

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

<sup>2</sup> Bihaar Al Anwaar – V 55 P 20

قَوْلُهُ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشِلَا نزَلَتْ فِي عَبْدِ اللَّهِ بْنِ أَبِي وَ قَوْمٍ مِنْ أَصْحَابِهِ اتَّبَعُوا رَأْيَهُ فِي تَرْكِ الْحُرُوجِ وَ الْقُعُودِ عَنْ نُصْرَةِ رَسُولِ اللَّهِ ص قَالَ وَ كَانَ سَبَبُ غَزْوَةِ أُحُدٍ أَنَّ قُرَيْشًا لَمَّا رَجَعَتْ مِنْ بَدْرِ إِلَى مَكَّةَ وَ قَدْ أَصَابَهُمْ مَا أَصَابَهُمْ مِنَ الْقَتْلِ وَ الْأَسْرِ لِأَنَّهُ قُتِلَ مِنْهُمْ سَبْعُونَ وَ أُسِرَ مِنْهُمْ سَبْعُونَ

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

فَلَمَّا رَجَعُوا إِلَى مَكَّةَ قَالَ أَبُو سُفْيَانَ يَا مَعْشَرَ قُرَيْشٍ لَا تَدْعُوا نِسَاءَكُمْ يَبْكِينَ عَلَى قَتْلِكُمْ فَإِنَّ الْبُكَاءَ وَ الدَّمْعَةَ إِذَا خَرَجَتْ أَذْهَبَتِ الْحَزْنَ وَ الْحُزْنَ وَ الْعَدَاوَةَ لِمُحَمَّدٍ وَ يَشْتَمُ بَنَاهُ مُحَمَّدٌ وَ أَصْحَابُهُ فَلَمَّا غَزَا رَسُولُ اللَّهِ ص يَوْمَ أُحُدٍ أَذْنُوا لِنِسَائِهِمْ بَعْدَ ذَلِكَ فِي الْبُكَاءِ وَ النَّوْحِ

When they returned to Makkah, Abu Sufyan said, 'O community of Quraysh! Do not call your womenfolk to cry upon your killed ones, for the crying and the tears when they come out, will do away the grief and movement, and the enmity to Muhammad<sup>-saww</sup>, and Muhammad<sup>-saww</sup> and his<sup>-saww</sup> companions will gloat with us'. When they went to battle Rasool-Allah<sup>-saww</sup> on the day of Uhud, they permitted to their womenfolk after that regarding the crying and the lamenting.

فَلَمَّا أَرَادُوا أَنْ يَغْزُوا رَسُولَ اللَّهِ إِلَى أُحُدٍ سَارُوا فِي خُلَفَائِهِمْ مِنْ كِنَانَةَ وَ غَيْرِهَا فَجَمَعُوا الْجُمُوعَ وَ السِّلَاحَ وَ خَرَجُوا مِنْ مَكَّةَ فِي ثَلَاثَةِ آلَافٍ فَارِسٍ وَ أَلْفِي رَاجِلٍ وَ أَخْرَجُوا مَعَهُمُ النِّسَاءَ يَذْكُرُهُنَّ وَ يُحَيِّثُهُنَّ عَلَى حَرْبِ رَسُولِ اللَّهِ ص وَ أَخْرَجَ أَبُو سُفْيَانَ هِنْدَ بِنْتُ عُتْبَةَ وَ خَرَجَتْ مَعَهُمْ عَمْرَةُ بِنْتُ عَلْقَمَةَ الْحَارِثِيَّةُ

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

فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ص ذَلِكَ جَمَعَ أَصْحَابَهُ وَ أَخْبَرَهُمْ أَنَّ قُرَيْشًا قَدْ جَمَعَتْ تُرِيدُ الْمَدِينَةَ وَ حَثَّ أَصْحَابَهُ عَلَى الْجِهَادِ وَ الْحُرُوجِ فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي وَ قَوْمُ يَا رَسُولَ اللَّهِ لَا تَخْرُجْ مِنَ الْمَدِينَةِ حَتَّى نَقَاتِلَ فِي أَرْقَبَتِهَا فَيَقَاتِلَ الرَّجُلُ الضَّعِيفُ وَ الْمَرْأَةُ وَ الْعَبْدُ وَ الْأَمَةُ عَلَى أَقْوَاهِ السِّكِّكِ وَ عَلَى السُّطُوحِ فَمَا أَرَادْنَا قَوْمٌ قَطُّ فَطَفِرُوا بِنَا وَ نَحْنُ فِي حُصُونِنَا وَ دُورِنَا وَ مَا خَرَجْنَا إِلَى أَعْدَائِنَا قَطُّ إِلَّا كَانَ الظَّفَرُ لَهُمْ عَلَيْنَا

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

فَقَامَ سَعْدُ بْنُ مُعَاذٍ وَغَيْرُهُ مِنَ الْأَوْسِ فَقَالُوا يَا رَسُولَ اللَّهِ مَا طَمِعَ فِينَا أَحَدٌ مِنَ الْعَرَبِ وَ نَحْنُ مُشْرِكُونَ نَعْبُدُ الْأَصْنَامَ فَكَيْفَ يَطْمَعُونَ فِينَا وَ أَنْتَ فِينَا لَا حَتَّى نَخْرُجَ إِلَيْهِمْ فَتُقَاتِلَهُمْ فَمَنْ قُتِلَ مِنَّا كَانَ شَهِيداً وَ مَنْ نَجَا مِنَّا كَانَ قَدْ جَاهَدَ فِي سَبِيلِ اللَّهِ

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

فَقَبِلَ رَسُولُ اللَّهِ قَوْلَهُ وَ خَرَجَ مَعَ نَفَرٍ مِنْ أَصْحَابِهِ يَبْتَغُونَ مَوْضِعاً لِلْقِتَالِ كَمَا قَالَ اللَّهُ وَ إِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَيِّئُ الْمُؤْمِنِينَ إِلَى قَوْلِهِ إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا يَعْجِي عَبْدُ اللَّهِ بْنُ أَبِي وَ أَصْحَابُهُ

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

فَضْرَبَ رَسُولُ اللَّهِ عَسْكَرَهُ بِمَا بَلِي طَرِيقَ الْعِرَاقِ وَ قَعَدَ عَنْهُ عَبْدُ اللَّهِ بْنُ أَبِي وَ قَوْمُهُ وَ جَمَاعَةٌ مِنَ الْخَزْرَجِ اتَّبَعُوا رَأْيَهُ وَ وَاقَتْ فُرَيْشٌ إِلَى أَحَدٍ وَ كَانَ رَسُولُ اللَّهِ صَ عَدَا أَصْحَابَهُ وَ كَانُوا سَبْعِمِائَةَ رَجُلٍ فَوَضَعَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ فِي خَمْسِينَ مِنَ الرُّمَاهِ عَلَى بَابِ الشَّعْبِ وَ أَشْفَقَ أَنْ يَأْتِيَ كَمِيبُهُمْ مِنْ ذَلِكَ الْمَكَانِ

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

فَقَالَ رَسُولُ اللَّهِ صَ لِعَبْدِ اللَّهِ بْنِ جُبَيْرٍ وَ أَصْحَابِهِ إِنْ رَأَيْتُمُونَا قَدْ هَرَمْنَاكُمْ حَتَّى أَدْخَلْنَاكُمْ مَكَّةَ فَلَا تَبْرَحُوا مِنْ هَذَا الْمَكَانِ وَ إِنْ رَأَيْتُمُوهُمْ قَدْ هَرَمُونَا حَتَّى أَدْخَلُونَا الْمَدِينَةَ فَلَا تَبْرَحُوا وَ الزُّمُوا مَرَائِكِرَكُمْ

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

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

And Abu Sufyan, may Allah<sup>-azwj</sup> Curse him, place Khalid Bin Al-Waleed, may Allah<sup>-azwj</sup> Curse him, among two hundred horsemen for an ambush, and said to him, 'When you see us to have mingled with them, then come out against them from this pass until you happen to be from behind them'. When the cavalry came and lined up and mobilised, Rasool-Allah<sup>-saww</sup> handed over the flag to Amir Al-Momineen<sup>-asws</sup>. The Helpers, all of them attacked upon the

Polytheists of Quraysh and defeated them with an ugly defeat, and companions of Rasool-Allah<sup>-azwj</sup> fell among their soldiers.

وَ انْخَطَّ خَالِدُ بْنُ الْوَلِيدِ فِي مَائَتِي فَارِسٍ فَلَقِيَ عَبْدَ اللَّهِ بْنَ جُبَيْرٍ فَاسْتَقْبَلُوهُم بِالسِّهَامِ فَرَجَعَ وَ نَظَرَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ص يَنْتَهَبُونَ سَوَادَ الْقَوْمِ قَالُوا لِعَبْدِ اللَّهِ بْنِ جُبَيْرٍ مَا يُقِيمُنَا هَاهُنَا وَ قَدْ غَنِمُوا أَصْحَابُنَا وَ نَبْقَى نَحْنُ بِلَا غَنِيمَةٍ فَقَالَ لَهُمْ عَبْدُ اللَّهِ اتَّقُوا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ تَقَدَّمَ إِلَيْنَا أَنْ لَا نَبْرَحَ

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

فَلَمْ يَقْبَلُوا مِنْهُ وَ أَقْبَلَ يَنْسِلُ رَجُلٌ رَجُلًا حَتَّى أَخْلَوْا مَرَكَزَهُمْ وَ بَقِيَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ فِي اثْنَيْ عَشَرَ رَجُلًا وَ قَدْ كَانَتْ رَايَةُ قُرَيْشٍ مَعَ طَلْحَةَ بْنِ أَبِي طَلْحَةَ الْعَبْدَرِيِّ مِنْ بَنِي عَبْدِ الدَّارِ فَهَرَزَ وَ نَادَى يَا مُحَمَّدُ تَزْعُمُونَ أَنَّكُمْ تُجَاهِدُونَنَا بِأَسْيَافِكُمْ إِلَى النَّارِ وَ نُجَاهِدُكُمْ بِأَسْيَافِنَا إِلَى الْجَنَّةِ فَمَنْ شَاءَ أَنْ يُلْحَقَ بِجَنَّتِهِ فَلْيَهْرُزْ إِلَيَّ

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

فَهَرَزَ إِلَيْهِ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ هُوَ يَقُولُ.

يَا طَلْحُ إِنَّ كُنْتُمْ كَمَا تَقُولُ.	لَكُمْ خِيُولٌ وَ لَنَا نُصُولُ. فَأَثْبِتْ لِنَنْظُرَ أَيُّنَا الْمَقْتُولُ.
وَ أَيُّنَا أَوْلَى بِمَا تَقُولُ.	فَقَدْ أَتَاكَ الْأَسَدُ الصَّفْوُ.
بِصَارِهِ لَيْسَ بِهِ قُلُولُ.	يَنْصُرُهُ الْقَاهِرُ وَ الرَّسُولُ.

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

فَقَالَ طَلْحَةُ مَنْ أَنْتَ يَا غُلَامُ قَالَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ قَالَ قَدْ عَلِمْتُ يَا قُضْمُ أَنَّهُ لَا يَسْرُ عَلَيَّ أَحَدٌ غَيْرَكَ فَسَدَّ عَلَيْهِ طَلْحَةُ فَضْرَبَهُ فَأَتَقَاهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ بِالْحَقِيقَةِ ثُمَّ ضَرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَى فَجْدَيْهِ فَقَطَعَهُمَا جَمِيعًا فَسَقَطَ عَلَى ظَهْرِهِ وَ سَقَطَتِ الرَّايَةُ فَذَهَبَ عَلَيَّ عَلَيْهِ السَّلَامُ لِيُجَاهِدَ عَلَيْهِ فَحَلَفَهُ بِالرَّحِمِ

Talha said, 'Who are you, O boy!' He<sup>-asws</sup> said: 'I<sup>-asws</sup> am Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>!' He said, 'I know you<sup>-asws</sup>, O biter! No one is audacious upon me apart from you<sup>-asws</sup>'. Talha pounced upon him<sup>-asws</sup> and struck him<sup>-asws</sup>. Amir Al-Momineen<sup>-asws</sup> saved it with the shield. Then Amir Al-



Momineen<sup>-asws</sup> struck him upon his thighs and cut them both off and he fell upon his back, and the flag fell. So, Ali<sup>-asws</sup> went to finish him off, but he vowed with the mercy (in prose).

فَانْصَرَفَ عَنْهُ فَقَالَ الْمُسْلِمُونَ أَلَا أَجْهَزْتُ عَلَيْهِ قَالَ قَدْ ضَرَبْتُهُ ضَرْبَةً لَا يَعْيشُ مِنْهَا أَبَدًا ثُمَّ أَخَذَ الرَّايَةَ أَبُو سَعِيدٍ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ رَايَتُهُ إِلَى الْأَرْضِ فَأَخَذَهَا عُثْمَانُ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيٌّ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا مُسَافِعٌ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا الْحَارِثُ بْنُ أَبِي طَلْحَةَ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا غَزِيْرُ بْنُ عُثْمَانَ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا عَبْدُ اللَّهِ بْنُ جُمَيْلَةَ بْنِ زُهَيْرٍ فَقَتَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ

He<sup>-asws</sup> turned away from him. The Muslims said, 'You did not finish him off?' He<sup>-asws</sup> said, 'I<sup>asws</sup> have struck him with such a strike he will not live from it, ever!' Then Abu Saeed Bin Abu Talha grabbed the flag, and Ali<sup>-asws</sup> killed him, and his flag fell to the ground. Usman Bin Abu Talha grabbed it, and Ali<sup>-asws</sup> killed him and the flag fell to the ground. Then Musafie bin Abu Talha grabbed it, and Ali<sup>-asws</sup> killed him and the flag fell to the ground. Then Al-Haris Bin Abu Talha grabbed it, and Ali<sup>-asws</sup> killed him and the flag fell to the ground. Then Uzeyr Bin Usman grabbed it and Ali<sup>-asws</sup> killed him and the flag fell to the ground. Then Abdullah Bin Jameela bin Zuhayr grabbed it and Ali<sup>-asws</sup> killed him and the flag fell to the ground.

فَقَتَلَ أَمِيرُ الْمُؤْمِنِينَ النَّاسِعَ مِنْ بَنِي عَبْدِ الدَّارِ وَ هُوَ أَوْطَاهُ بْنُ شَرْحِبِيلٍ مُبَارَزَةً وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا مَوْلَاهُمْ صُؤَابُ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى يَمِينِهِ فَقَطَعَهَا وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخَذَهَا بِشِمَالِهِ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى شِمَالِهِ فَقَطَعَهَا فَسَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ فَأَخْضَصْنَهَا بِيَدَيْهِ الْمَقْطُوعَتَيْنِ ثُمَّ قَالَ يَا بَنِي عَبْدِ الدَّارِ هَلْ أَغْدَرْتُ فِيْمَا بَيْنِي وَ بَيْنَكُمْ فَضْرَبَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى رَأْسِهِ فَقَتَلَهُ وَ سَقَطَتِ الرَّايَةُ إِلَى الْأَرْضِ

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

فَأَخَذَهَا عَمْرَةُ بِنْتُ عُلْفَمَةَ الْحَارِثِيَّةُ فَتَضَبَّتْهَا وَ انْحَطَّ خَالِدُ بْنُ الْوَلِيدِ عَلَى عَبْدِ اللَّهِ بْنِ جُبَيْرٍ وَ قَدْ فَرَ أَصْحَابُهُ وَ بَقِيَ فِي نَفَرٍ قَلِيلٍ فَقَتَلُوهُمْ عَلَى بَابِ الشَّعْبِ وَ اسْتَقْفُوا الْمُسْلِمِينَ فَوَضَعُوا فِيهِمُ السَّيْفَ وَ نَظَرَتْ قُرَيْشٌ فِي هَزِيمَتِهَا إِلَى الرَّايَةِ قَدْ رُفِعَتْ فَلَاذُوا بِهَا وَ أَقْبَلَ خَالِدُ بْنُ الْوَلِيدِ يَقْتُلُهُمْ وَ انْهَزَمَ أَصْحَابُ رَسُولِ اللَّهِ ص هَزِيمَةً قَبِيحَةً وَ أَقْبَلُوا يَصْعَدُونَ فِي الْجِبَالِ وَ فِي كُلِّ وَجْهِ

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

فَلَمَّا رَأَى رَسُولُ اللَّهِ ص الْهَزِيمَةَ كَشَفَ الْبَيْضَةَ عَنْ رَأْسِهِ فَقَالَ إِيَّايَ إِنِّي أَنَا رَسُولُ اللَّهِ إِيَّايَ أَتَيْنَ تَفَرُّونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ.

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

وَحَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَنَّهُ سِئِلَ عَنْ مَعْنَى قَوْلِ طَلْحَةَ بْنِ أَبِي طَلْحَةَ لَمَّا بَارَزَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ يَا قُضْمَ

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

قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ بِمَكَّةَ لَمْ يَجْسُرْ عَلَيْهِ أَحَدٌ لِمَوْضِعِ أَبِي طَالِبٍ وَاعْرَوْا بِهِ الصَّبِيَّانَ وَكَانُوا إِذَا خَرَجَ رَسُولُ اللَّهِ يَزُمُونَهُ بِالْحِجَارَةِ وَالتُّرَابِ وَشَكَا ذَلِكَ إِلَى عَلِيٍّ عَلَيْهِ السَّلَامُ فَقَالَ يَا أَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ ص إِذَا خَرَجْتَ فَأَخْرِجْنِي مَعَكَ

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

فَخَرَجَ رَسُولُ اللَّهِ ص وَمَعَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَتَعَرَّضَ الصَّبِيَّانُ لِرَسُولِ اللَّهِ ص كَعَادَتِهِمْ فَحَمَلَهُ عَلَيْهِمُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَكَانَ يَقْضِمُهُمْ فِي وَجُوهِهِمْ وَآذَانِهِمْ وَكَانَ الصَّبِيَّانُ يَرْجِعُونَ بَاكِينَ إِلَى آبَائِهِمْ وَ يَقُولُونَ قَضِمْنَا عَلِيًّا قَضِمْنَا عَلِيًّا فَسَمِيَ لِذَلِكَ الْقُضْمَ.

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

وَرُوِيَ عَنْ أَبِي وَائِلَةَ شَقِيقِ بْنِ سَلَمَةَ قَالَ: كُنْتُ أُمَاشِي عُمَرَ بْنَ الْخَطَّابِ إِذْ سَمِعْتُ مِنْهُ هَمْزَةً فَقُلْتُ لَهُ مَا يَا عُمَرُ فَقَالَ وَجَحْتُ أَمَا تَرَى الْهَزْبُورَ الْقُضْمَ بْنَ الْقُضْمِ وَالضَّارِبَ بِالْبُهِمِ الشَّدِيدِ عَلَى مَنْ طَعَا وَبَغَى بِالسَّيْفَيْنِ وَالرَّايَةِ فَالْتَفَتْتُ فَإِذَا هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ فَقُلْتُ لَهُ يَا عُمَرُ هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ

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

فَقَالَ اذْنُ مَيِّ أَحَدُثَكَ عَنْ شَجَاعَتِهِ وَبَطَالَتِهِ بَايَعَنَا النَّبِيُّ ص يَوْمَ أُحُدٍ عَلَى أَنْ لَا نَفِرَّ وَ مَنْ قَرَّ مِنَّا فَهُوَ ضَالٌّ وَ مَنْ قُتِلَ مِنَّا فَهُوَ شَهِيدٌ وَ النَّبِيُّ ص رَعِيْمُهُ إِذْ حَمَلَ عَلَيْنَا مِائَةَ صِنْدِيدٍ تَحْتَ كُلِّ صِنْدِيدٍ مِائَةُ رَجُلٍ أَوْ يَزِيدُونَ فَأَزَعَجُونَا عَنْ طَاوُوتِنَا فَرَأَيْتُ عَلِيًّا كَاللَّيْثِ يَتَّقِي الذَّرَّ إِذْ قَدْ حَمَلَ كَفًّا مِنْ حَصَى فَرَمَى بِهِ فِي وَجُوهِنَا ثُمَّ قَالَ شَاهَتِ الْوُجُوهُ وَ قُطِطَتْ وَ بُطِطَتْ وَ لُطِطَتْ إِلَى أَتَيْنَ تَفْرُونَ إِلَى النَّارِ

He said, 'Come near me and I shall narrated to you about his<sup>-asws</sup> bravery and his<sup>-asws</sup> heroism. We pledged allegiance to the Prophet<sup>-saww</sup> on the day of Uhud that we will not flee, and the one from us who flees would have strayed, and the one from us who is killed so he would be

a martyr, and the Prophet<sup>-saww</sup> was his<sup>-asws</sup> leader when one hundred brave ones attacked us, under each brave one being one hundred men or more. They bothered us, and I saw Ali<sup>-asws</sup> like the lion, and he<sup>-asws</sup> grabbed a handful of pebbles and threw it in our faces, then said, 'May the face be ugly, and blackened, and covered and smeared, to where are you fleeing? To the Fire!'

فَلَمْ نَرْجِعْ ثُمَّ كَرَّ عَلَيْنَا الثَّانِيَةَ وَ بِيَدِهِ صَفِيحَةٌ يَقْطُرُ مِنْهَا الْمَوْتُ فَقَالَ بَايَعْتُمْ ثُمَّ نَكَسْتُمْ فَوَ اللَّهُ لَأَنْتُمْ أَوَّلَى بِالْقَتْلِ مِمَّنْ أَقْتُلُ فَتَنَطَرْتُ إِلَى عَيْنَيْهِ كَأَنَّهُمَا سَلِيطَانِ يَتَوَقَّدَانِ نَاراً أَوْ كَأَلَدَحَيْنِ الْمَمْلُوكَيْنِ دَمًا فَمَا ظَنَنْتُ إِلَّا وَ يَأْتِي عَلَيْنَا كَلْبًا فَبَادَرْتُ أَنَا إِلَيْهِ مِنْ بَيْنِ أَصْحَابِي فَقُلْتُ يَا أَبَا الْحَسَنِ اللَّهُ اللَّهُ فَإِنَّ الْعَرَبَ تَقِرُّ وَ تُكْرَهُ وَ إِنَّ الْكَرَّةَ تُنْفِي الْفَرَّةَ

But, we did not return. Then he<sup>-asws</sup> reiterated upon us secondly and in his<sup>-asws</sup> hand was a tray with the death dripping from it. He<sup>-asws</sup> said: 'You pledge allegiance then break it? By Allah<sup>-azwj</sup>, you are foremost with the killing than the ones I<sup>-asws</sup> have already killed'. I looked at his<sup>-asws</sup> eyes and it is as if they were two objects emitting fire, or like two cups filled with tears. I did not think except that he<sup>-asws</sup> would come upon all of us, so I rushed towards him<sup>-asws</sup> from between my companions and said, 'O Abu Al-Hassan<sup>-asws</sup>! Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup>! So the Arabs flee repeatedly, and the world benefits the flier'.

فَكَأَنَّهُ اسْتَحْيَا قَوْلِي بِوَجْهِهِ عَنِّي فَمَا زِلْتُ أُسْكِنُ رَوْعَةَ فُؤَادِي فَوَ اللَّهُ مَا خَرَجَ ذَلِكَ الرُّعْبُ مِنْ قَلْبِي حَتَّى السَّاعَةِ وَ لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ إِلَّا أَبُو دُجَانَةَ سَيَّاحُ بْنُ خَرْشَةَ وَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ كُلُّمَا حَمَلْتُ طَائِفَةً عَلَى رَسُولِ اللَّهِ صِ اسْتَقْبَلَهُمْ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَيَدْفَعُهُمْ عَنْ رَسُولِ اللَّهِ وَ يَفْتُلُهُمْ حَتَّى انْقَطَعَ سَيْفُهُ

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

وَ بَقِيَتْ مَعَ رَسُولِ اللَّهِ صِ نَسِيبَةُ بِنْتُ كَعْبٍ الْمَازِنِيَّةُ وَ كَانَتْ تَخْرُجُ مَعَ رَسُولِ اللَّهِ صِ فِي غَزَوَاتِهِ تُدَاوِي الْجُرْحَى وَ كَانَ ابْنُهَا مَعَهَا فَأَرَادَ أَنْ يَنْهَرَهُ وَ يَتَرَجَعَ فَحَمَلَتْ عَلَيْهِ فَقَالَتْ يَا بُنَيَّ إِلَى أَيْنَ تَقْرُ عَنْ اللَّهِ وَ عَنْ رَسُولِهِ فَرَدُّهُ فَحَمَلَ عَلَيْهِ رَجُلٌ فَقَتَلَهُ فَأَخَذَتْ سَيْفَ ابْنِهَا فَحَمَلَتْ عَلَى الرَّجُلِ فَضَرَبَتْهُ عَلَى فَجَائِهِ فَقَتَلَتْهُ فَقَالَ رَسُولُ اللَّهِ صِ بَارَكَ اللَّهُ عَلَيْكَ يَا نَسِيبَةُ.

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

وَ كَانَتْ تَقِي رَسُولَ اللَّهِ صِ بِصَدْرِهَا وَ تَذِيئُهَا حَتَّى أَصَابَتْهَا جِرَاحَاتٌ كَثِيرَةٌ وَ حَمَلَ ابْنُ قَيْمِيَّةَ عَلَى رَسُولِ اللَّهِ صِ فَقَالَ أُرْوِي مُحَمَّدًا لَا تَجُوتُ إِنَّ نَجَا فَضْرَتَهُ عَلَى حَبْلِ عَاتِقِهِ وَ نَادَى قَتَلْتُ مُحَمَّدًا وَ اللَّاتِ وَ الْعُزَى وَ نَظَرَ رَسُولُ اللَّهِ صِ إِلَى رَجُلٍ مِنَ الْمُهَاجِرِينَ قَدْ أَلْقَى ثَرَسَهُ خَلْفَ ظَهْرِهِ وَ هُوَ فِي الْهَرَمَةِ فَنَادَاهُ يَا صَاحِبَ الثُّرْسِ أَلْقِ ثَرَسَكَ وَ مَرُّ إِلَى النَّارِ فَرَمَى بِثَرَسِهِ فَقَالَ رَسُولُ اللَّهِ صِ يَا نَسِيبَةُ اخْذِي الثُّرْسَ فَأَخَذَتِ الثُّرْسَ وَ كَانَتْ تُقَاتِلُ الْمُشْرِكِينَ فَقَالَ رَسُولُ اللَّهِ صِ لِمَقَامٍ نَسِيبَةُ أَفْضَلُ مِنْ مَقَامِ فُلَانٍ وَ فُلَانٍ وَ فُلَانٍ.

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

فَلَمَّا انْقَطَعَ سَيْفُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الرَّجُلَ يُقَاتِلُ بِالسَّلَاحِ وَ قَدْ انْقَطَعَ سَيْفِي فَدَفَعَ إِلَيْهِ رَسُولُ اللَّهِ ص سَيْفَهُ ذَا الْفَقَارِ فَقَالَ قَاتِلْ بِهَذَا وَ لَمْ يَكُنْ يَحْمِلُ عَلَى رَسُولِ اللَّهِ ص أَحَدٌ إِلَّا اسْتَقْبَلَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَإِذَا رَأَوْهُ رَجَعُوا

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

فَاتَّخَذَ رَسُولُ اللَّهِ ص إِلَى نَاحِيَةِ أُخْدٍ فَوَقَفَ وَ كَانَ الْقِتَالُ مِنْ وَجْهِ وَاحِدٍ وَ قَدْ اهْزَمَ أَصْحَابُهُ فَلَمَّ يَزَلْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يُقَاتِلُهُمْ حَتَّى أَصَابَهُ فِي وَجْهِهِ وَ رَأْسِهِ وَ صَدْرِهِ وَ بَطْنِهِ وَ يَدَيْهِ وَ رِجْلَيْهِ تَسْعُونَ جِرَاحَةً فَتَحَامَوْهُ وَ سَبَّغُوا مُنَادِيًا مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَيْ إِلَّا عَلِيٌّ.

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

فَنَزَلَ جِبْرِئِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ هَذِهِ وَ اللَّهُ الْمُؤَاَسَاةُ فَقَالَ رَسُولُ اللَّهِ ص لِأَبِي مِنْهُ وَ هُوَ مِنِّي فَقَالَ جِبْرِئِيلُ وَ أَنَا مِنْكُمْ.

Jibraeel<sup>-as</sup> descended unto Rasool-Allah<sup>-saww</sup> and said: 'O Muhammad<sup>-saww</sup>! By Allah<sup>-azwj</sup> this is the solace'. Rasool-Allah<sup>-saww</sup> said: 'Because I<sup>-saww</sup> am from him<sup>-asws</sup> and he<sup>-asws</sup> is from me<sup>-saww</sup>'. Jibraeel<sup>-as</sup> said: 'And I<sup>-as</sup> am from you<sup>-asws</sup> both'.

وَ كَانَتْ هِنْدُ بِنْتُ عُثْبَةَ فِي وَسْطِ الْعَسْكَرِ فَكُلَّمَا اهْزَمَ رَجُلٌ مِنْ قُرَيْشٍ دَفَعَتْ إِلَيْهِ مِیْلًا وَ مَكْحَلَةً وَ قَالَتْ إِنَّمَا أَنْتِ امْرَأَةٌ فَاتَّحِلْ بِهَذَا.

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

وَ كَانَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَحْمِلُ عَلَى الْقَوْمِ فَإِذَا رَأَوْهُ اهْزَمُوا وَ لَمْ يَبْقَ لَهُ أَحَدٌ وَ كَانَتْ هِنْدُ بِنْتُ عُثْبَةَ عَلَيْهَا اللَّغْنَةُ فَذُ اعْطَتْ وَ خَشِيَتْ عَهْدًا لَعِنْ قَتَلَتْ مُحَمَّدًا أَوْ عَلِيًّا أَوْ حَمْزَةَ لِأَعْطَيْتُكَ [لَأَعْطَيْتُكَ] رِضَاكَ وَ كَانَ وَ خَشِيَتْ عَبْدًا لِحُبِّهِ بْنِ مُطْعِمٍ حَبَشِيًّا فَقَالَ وَ خَشِيَتْ أَنَا مُحَمَّدًا فَلَا أَقْدِرُ عَلَيْهِ وَ أَمَّا عَلِيٌّ فَرَأَيْتُهُ رَجُلًا خَذِرًا كَثِيرَ الْإِنْفَاتِ فَلَمْ أَطْمَعُ فِيهِ فَكَمَنْتُ لِحَمْزَةَ فَرَأَيْتُهُ يَهْدُ النَّاسَ هَذَا

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

فَمَرَّ بِیْ فَوَطِیءٍ عَلَى جُرُفٍ نَهْرٍ فَسَقَطَ فَأَخَذَتْ حَرْبَتِیْ فَهَزَزْتُهَا وَ رَمَيْتُهُ فَوَقَعَتْ فِي حَاصِرَتِهِ وَ خَرَجَتْ مِنْ مَتَانَتِهِ فَسَقَطَ فَأَتَيْتُهُ فَشَقَقْتُ بَطْنَهُ فَأَخَذْتُ كَبِدَهُ وَ جِئْتُ بِهَا إِلَى هِنْدٍ فَقُلْتُ لَهَا هَذِهِ كَبِدُ حَمْزَةٍ فَأَخَذَتْهَا فِي فَمِهَا فَلَاكَتْهَا فَجَعَلَهَا اللَّهُ فِي فَمِهَا مِثْلَ الدَّاعِصَةِ فَلَقَطَتْهَا وَ رَمَتْ بِهَا فَبَعَثَ اللَّهُ مَلَكًا فَحَمَلَهُ وَ رَدَّهُ إِلَى مَوْضِعِهِ.

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

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَيْيَ اللَّهِ أَنْ يُدْخَلَ شَيْئًا مِنْ بَدَنِ حَمْزَةَ النَّارِ.

Abu Abdullah<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Refused to enter anything from the body of Hamza<sup>-asws</sup> into the Fire'.

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

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

ثُمَّ قَالَ يَا عَلِيُّ أَسْأَلُكَ بِاللَّاتِ وَ الْعُزَّى هَلْ قُتِلَ مُحَمَّدٌ فَقَالَ لَهُ لَعَنَكَ اللَّهُ وَ لَعَنَ اللَّاتِ وَ الْعُزَّى مَعَكَ وَ اللَّهُ مَا قُتِلَ وَ هُوَ يَسْمَعُ كَلَامَكَ قَالَ أَنْتَ أَصْدَقُ لَعَنَ اللَّهُ ابْنَ قَمِيصَةَ زَعَمَ أَنَّهُ قَتَلَ مُحَمَّدًا.

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

وَكَانَ عَمْرُو بْنُ قَيْسٍ قَدْ تَأَخَّرَ إِسْلَامُهُ فَلَمَّا بَلَغَهُ أَنَّ رَسُولَ اللَّهِ ص فِي الْحَرْبِ أَخَذَ سَيْفَهُ وَتُرْسَهُ وَاقْبَلَ كَاللَّيْثِ الْعَادِي يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ خَالَطَ الْقَوْمَ فَاسْتَشْهَدَ فَمَرَّ بِهِ رَجُلٌ مِنَ الْأَنْصَارِ فَرَأَاهُ صَرِيحاً بَيْنَ الْقَتْلَى فَقَالَ يَا عَمْرُو وَأَنْتَ عَلَى دِينِكَ الْأَوَّلِ قَالَ لَا وَاللَّهِ إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ثُمَّ مَاتَ

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

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

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

وَكَانَ حَنْظَلَةُ بْنُ أَبِي عَامِرٍ رَجُلٌ [رَجُلًا] مِنَ الْخَزْرَجِ تَزَوَّجَ فِي تِلْكَ اللَّيْلَةِ الَّتِي كَانَتْ صَبِيحَتَهَا حَرْبُ أُحُدٍ بِنْتُ عَبْدِ اللَّهِ بْنِ أَبِي نِي سُلُولٍ وَ دَخَلَ بِهَا فِي تِلْكَ اللَّيْلَةِ وَ اسْتَأْذَنَ رَسُولَ اللَّهِ ص أَنْ يَقِيمَ عِنْدَهَا

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

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

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

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

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

فَدَخَلَ حَنْظَلَةُ بِأَهْلِهِ وَوَقَعَ عَلَيْهَا فَاصْبَحَ وَخَرَجَ وَهُوَ جُنُبٌ فَخَضَرَ الْقِتَالُ فَبَعَثَتْ امْرَأَتُهُ إِلَى أَرْبَعَةِ نَفَرٍ مِنَ الْأَنْصَارِ لَمَّا أَرَادَ حَنْظَلَةُ أَنْ يَخْرُجَ مِنْ عِنْدِهَا وَ أَشْهَدَتْ عَلَيْهِ أَنَّهُ قَدْ وَاقَعَهَا فَقِيلَ لَهَا لِمَ فَعَلْتَ ذَلِكَ قَالَتْ رَأَيْتُ فِي هَذِهِ اللَّيْلَةِ فِي نَوْمِي كَأَنَّ السَّمَاءَ قَدْ انْفَرَجَتْ فَوَقَعَ فِيهَا حَنْظَلَةُ ثُمَّ انْضَمَّتْ فَعَلِمْتُ أَنَّهَا الشَّهَادَةُ فَكَرِهْتُ أَنْ لَا أَشْهَدَ عَلَيْهِ فَحَمَلْتُ مِنْهُ

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

فَلَمَّا حَضَ الْقِتَالُ نَظَرَ إِلَى أَبِي سُفْيَانَ عَلَى فَرَسٍ يَجُولُ بَيْنَ الْعَسْكَرِ فَحَمَلَ عَلَيْهِ فَضْرَبَ عُرْقُوبَ فَرَسِهِ فَأَكْتَثَعَتِ الْفَرَسُ وَ سَقَطَ أَبُو سُفْيَانَ إِلَى الْأَرْضِ وَ صَاحَ يَا مَعْشَرَ قُرَيْشٍ أَنَا أَبُو سُفْيَانَ وَ هَذَا حَنْظَلَةُ يُرِيدُ قَتْلِي وَ عَدَا أَبُو سُفْيَانَ وَ مَرَّ حَنْظَلَةُ فِي طَلَبِهِ فَعَرَضَ لَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ فَطَعَنَهُ فَمَشَى إِلَى الْمُشْرِكِ فِي طَعْنِهِ فَضْرَبَهُ فَقَتَلَهُ وَ سَقَطَ حَنْظَلَةُ إِلَى الْأَرْضِ بَيْنَ حَمْرَةَ وَ عَمْرُو بْنِ الْجُمُوحِ وَ عَبْدِ اللَّهِ بْنِ حِزَامٍ وَ جَمَاعَةٍ مِنَ الْأَنْصَارِ

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

فَقَالَ رَسُولُ اللَّهِ ص رَأَيْتُ الْمَلَائِكَةَ تَغْسِلُ حَنْظَلَةَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ بِمَاءِ الْمُنَى فِي صَحَائِفٍ مِنْ ذَهَبٍ فَكَانَ يُسَمَّى غَسِيلَ الْمَلَائِكَةِ.

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

وَ رُوِيَ أَنَّ مُغَيْرَةَ بْنَ الْعَاصِ كَانَ رَجُلًا أَغْسَرَ فَحَمَلَ فِي طَرِيقِهِ إِلَى أَحَدِ ثَلَاثَةِ أَحْجَارٍ فَقَالَ بِحَذِهِ أَقْتُلُ مُحَمَّدًا فَلَمَّا خَضَرَ الْقِتَالُ نَظَرَ إِلَى رَسُولِ اللَّهِ ص وَ يَدِهِ السَّيْفُ فَرَمَاهُ بِحَجَرٍ فَأَصَابَ بِهِ رَسُولُ اللَّهِ ص فَسَقَطَ السَّيْفُ مِنْ يَدِهِ فَقَالَ قَتَلْتُهُ وَ اللَّاتِ وَ الْعُرَى فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ كَذَبَ لَعَنَهُ اللَّهُ

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

فَرَمَاهُ بِحَجَرٍ آخَرَ فَأَصَابَ جَبْهَتَهُ فَقَالَ رَسُولُ اللَّهِ اللَّهُمَّ حَيِّرْهُ فَلَمَّا انْكَشَفَ النَّاسُ تَحَيَّرَ فَلَحِقَهُ عَمَّارُ بْنُ يَاسِرٍ فَقَتَلَهُ وَ سَلَّطَ اللَّهُ عَلَى ابْنِ قَمِيئَةَ الشَّجَرِ فَكَانَ يَمْزُ بِالشَّجَرِ فَيَمْتِعُ فِي وَسْطِهَا فَتَأْخُذُ مِنْ لَحْمِهِ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى صَارَ مِثْلَ الصِّرِّ وَ مَاتَ لَعَنَهُ اللَّهُ.

He pelted him<sup>-saww</sup> with another stone and it hit his<sup>-saww</sup> forehead. Rasool-Allah<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>, Confuse him!' When the people were exposed, he was confused. Ammar Bin Yasser

-ra faced him and killed him, and Allah-<sup>azwj</sup> Made the tree to overcome upon Ibn Qamiya, and he was passing by with the tree and fell in its midst, and it took from his flesh. He did not cease to be like that until he became like the scrapped, and died, may Allah-<sup>azwj</sup> Curse him.

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

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

و فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ فَأَتَابَكُمْ عَمَّا بَعِمَ فَأَمَّا النِّعَمُ الْأُولَى فَالْهَيْمَةُ وَ الْقَتْلُ وَ الْعَمُ الْآخِرُ فَإِشْرَافُ خَالِدِ بْنِ الْوَلِيدِ عَلَيْهِمْ يَقُولُ لِكَيْلًا تَحْزَنُوا عَلَى مَا فَاتَكُمْ مِنَ الْغَنِيمَةِ وَ لَا مَا أَصَابَكُمْ يَغْنِي قَتْلُ إِخْوَانِهِمْ وَ اللَّهُ خَيْرٌ بِمَا تَعْمَلُونَ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَغْدِ الْعَمِ قَالَ يَغْنِي الْهَيْمَةُ

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

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

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

فَأَنْزَلَ اللَّهُ عَلَيْهِ يَغْشَى طَائِفَةً مِنْكُمْ يَغْنِي الْمُؤْمِنِينَ وَ طَائِفَةً قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قَالَ اللَّهُ لِمُحَمَّدٍ قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنْفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا يَقُولُونَ لَوْ كُنَّا فِي بُيُوتِنَا مَا أَصَابَنَا الْقَتْلُ

**enveloping a party from you** – meaning the Momineen, **and a group had worried themselves thinking ignorant thoughts with Allah without right. They are saying, 'Is there anything for us from the matter?'** Allah-<sup>azwj</sup> Said to Muhammad-<sup>saww</sup>: **Say: The matter, all of it is for Allah'.**



***They are concealing within themselves what they are not manifesting to you. They are saying, 'If there was something for us from the matter, we would not have been killed over here'. – They were saying, 'If we had been in our homes, the killing would not have afflicted us'.***

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

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

فَأَنْزَلَ اللَّهُ عَلَيْهِ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمَيَّزَ الْحَبِيثَ مِنَ الطَّيِّبِ يَغْنِي الْمُنَافِقُ الْكَاذِبَ مِنَ الْمُؤْمِنِ الصَّادِقِ بِالتَّعَالَى الَّذِي مَيَّزَ بَيْنَهُمْ.

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

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ وَ مَا كَانَ لَنَبِيٍّ أَنْ يُعْلَلَ فَصَدَّقَ اللَّهُ لَمْ يَكُنِ اللَّهُ لِيَجْعَلَ نَبِيًّا غَالًا وَ مَنْ يُعْلَلُ يَأْتِ بِمَا عَلَى يَوْمِ الْقِيَامَةِ مَنْ غُلَّ شَيْئًا رَأَهُ يَوْمَ الْقِيَامَةِ فِي النَّارِ ثُمَّ يُكَلِّفُ أَنْ يَدْخُلَ إِلَيْهِ فَيُخْرِجُهُ مِنَ النَّارِ ثُمَّ تُؤْتَى كُلُّ نَفْسٍ مَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُونَ.

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

قَوْلُهُ وَ قِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ فَهُمْ ثَلَاثُمِائَةٍ مُنَافِقٍ رَجَعُوا مَعَ عَبْدِ اللَّهِ بْنِ أَبِي بَرْزٍ فَقَالَ لَهُمْ جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَشِدُكُمْ اللَّهَ فِي نَبِيِّكُمْ وَ دِينِكُمْ وَ دِيَارِكُمْ فَقَالُوا وَ اللَّهُ لَا يَكُونُ الْقِتَالُ الْيَوْمَ وَ لَوْ نَعْلَمُ أَنَّهُ يَكُونُ قِتَالًا لَا تَبْعَانَاكُمْ يَقُولُ اللَّهُ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ الْآيَةِ.

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

فَلَمَّا سَكَنَ الْقِتَالُ قَالَ رَسُولُ اللَّهِ ص مَنْ لَهُ عِلْمٌ بِسَعْدِ بْنِ الرَّبِيعِ فَقَالَ رَجُلٌ أَنَا أَطْلُبُهُ فَأَشَارَ رَسُولُ اللَّهِ ص إِلَى مَوْضِعٍ فَقَالَ اطْلُبْهُ هُنَاكَ فَإِنِّي قَدْ رَأَيْتُهُ فِي ذَلِكَ الْمَوْضِعِ قَدْ شَرَعَتْ حَوْلَهُ اثْنَا عَشَرَ رُحْمًا

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

قَالَ فَأَتَيْتُ ذَلِكَ الْمَوْضِعَ فَإِذَا هُوَ صَرِيعٌ بَيْنَ الْقَتْلَى فُلْتُ يَا سَعْدُ فَلَمْ يُجِبْنِي فُلْتُ يَا سَعْدُ فَلَمْ يُجِبْنِي فُلْتُ يَا سَعْدُ إِنَّ رَسُولَ اللَّهِ ص قَدْ سَأَلَ عَنْكَ فَرَفَعَ رَأْسَهُ فَانْتَعَشَ كَمَا يَنْتَعِشُ الْفَرَحُ ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص لَحْيٌ فُلْتُ إِي وَ اللَّهِ إِنَّهُ لَحْيٌ وَ قَدْ أَخْبَرَنِي أَنَّهُ رَأَى حَوْلَكَ اثْنَيْ عَشَرَ رُحْمًا

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

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

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

ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ص وَ أَخْبَرْتُهُ فَقَالَ رَحِمَ اللَّهُ سَعْدًا نَصْرَنًا حَيًّا وَ أَوْصَى بِنَا مَيْتًا ثُمَّ قَالَ رَسُولُ اللَّهِ ص مَنْ لَهُ عِلْمٌ بِعَمِّي حَمْزَةَ فَقَالَ لَهُ الْحَارِثُ بْنُ الصِّمَّةِ أَنَا أَعْرِفُ مَوْضِعَهُ فَجَاءَ حَتَّى وَقَفَ عَلَى حَمْزَةَ فَكَّرَ أَنْ يَرْجِعَ إِلَى رَسُولِ اللَّهِ ص فَيُخْبِرَهُ

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

فَقَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَا عَلِيُّ اطْلُبْ عَمَّكَ فَجَاءَ عَلِيُّ عَلَيْهِ السَّلَامُ فَوَقَفَ عَلَى حَمْزَةَ فَكَّرَ أَنْ يَرْجِعَ إِلَى رَسُولِ اللَّهِ ص فَجَاءَ رَسُولُ اللَّهِ ص حَتَّى وَقَفَ عَلَيْهِ فَلَمَّا رَأَى مَا فَعَلَ بِهِ بَكَى ثُمَّ قَالَ وَ اللَّهِ مَا وَقَفْتُ مَوْضِعًا قَطُّ أَغِيظُ عَلَيَّ مِنْ هَذَا الْمَكَانِ لَوْ أَنَّ أَمَكْنِي اللَّهُ مِنْ قُرَيْشٍ لَأَمْتَلَرْتُ بِسَبْعِينَ رَجُلًا مِنْهُمْ

Rasool-Allah<sup>-saww</sup> said to Amir Al-Momineen<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Search for your<sup>-asws</sup> uncle<sup>-asws</sup>'. Ali<sup>-asws</sup> went and stopped at Hamza<sup>-asws</sup>, and he<sup>-asws</sup> (also) disliked to return to Rasool-Allah<sup>-saww</sup>. So, Rasool-Allah<sup>-saww</sup> came until he<sup>-saww</sup> paused at him<sup>-asws</sup>. When he<sup>-saww</sup> saw what had happened with him<sup>-asws</sup>, he<sup>-saww</sup> cried, then said: 'By Allah<sup>-azwj</sup>! I<sup>-saww</sup> have not paused at any

pausing at all more outrageous to me<sup>-saww</sup> than this place. If Allah<sup>-azwj</sup> were to Enabled me<sup>-saww</sup> upon Quraysh, I<sup>-saww</sup> will reciprocate with seventy of their men'.

فَنَزَلَ عَلَيْهِ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ وَ إِنَّ عَاقِبَتَكُمْ فَعَاقِبُوا بِمَثَلِ مَا عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ هُوَ خَيْرٌ لِلصَّابِرِينَ وَ اصْبِرْ فَقَالَ رَسُولُ اللَّهِ ص بَلْ أَصْبِرُ فَأَلْقَى رَسُولُ اللَّهِ ص عَلَى حِمْرَةٍ بُرْدَةً كَانَتْ عَلَيْهِ فَكَانَتْ إِذَا مَدَّهَا عَلَى رَأْسِهِ بَدَتْ رِجْلَاهُ وَ إِذَا مَدَّهَا عَلَى رِجْلَيْهِ بَدَا رَأْسُهُ فَمَدَّهَا عَلَى رَأْسِهِ وَ أَلْقَى عَلَى رِجْلَيْهِ الْحَشِيشَ

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

وَ قَالَ لَوْ لَا أَنِّي أَخَذْتُ نِسَاءَ بَنِي عَبْدِ الْمُطَّلِبِ لَتَرَكْتُهُنَّ لِلْعُقَبَانِ وَ السَّبَاعِ حَتَّى يُخْشَرَ يَوْمَ الْقِيَامَةِ مِنْ بُطُونِ السَّبَاعِ وَ الطَّيْرِ. وَ أَمَرَ رَسُولُ اللَّهِ ص بِالْقَتْلِ فَجَمِعُوا فَصَلَّى عَلَيْهِمْ وَ دَفَنَهُمْ فِي مَضَاجِعِهِمْ وَ كَبَّرَ عَلَى حِمْرَةٍ سَبْعِينَ تَكْبِيرَةً.

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

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

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

وَ نَادَى أَبُو سُفْيَانَ مَوْعِدُنَا وَ مَوْعِدُكُمْ فِي عَامٍ قَابِلٍ فَتَقَتَّلَ فَقَالَ رَسُولُ اللَّهِ ص لِأُمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قُلْ نَعَمْ وَ ارْتَحَلَ رَسُولُ اللَّهِ ص وَ دَخَلَ الْمَدِينَةَ وَ اسْتَقْبَلَتْهُ النِّسَاءُ يُؤْلَوْنَ وَ يَبْكِينَ فَاسْتَقْبَلَتْهُ زَيْنَبُ بِنْتُ جَحْشٍ فَقَالَ لَهَا رَسُولُ اللَّهِ ص احْتَسِبِي فَقَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ أَخَاكِ قَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَنِيئًا لَهُ الشَّهَادَةُ ثُمَّ قَالَ لَهَا احْتَسِبِي قَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ حِمْرَةَ بِنْتُ عَبْدِ الْمُطَّلِبِ قَالَتْ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ هَنِيئًا لَهُ الشَّهَادَةُ

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

ثُمَّ قَالَ لَهَا اخْتَسِي قَالَتْ مَنْ يَا رَسُولَ اللَّهِ قَالَ زَوْجِكَ مُصْعَبُ بْنُ عُمَيْرٍ قَالَتْ وَاحْزَنَاهُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ لِلزَّوْجِ عِنْدَ الْمَرْأَةِ لِحَدًّا مَا لِأَخَدٍ مِثْلَهُ فَقِيلَ لَهَا لَمْ قُلْتِ ذَلِكَ فِي زَوْجِكَ قَالَتْ ذَكَرْتُ يُتَمُّ وَلَدِهِ.

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

قَالَ وَ تَأَمَّرْتُ قُرَيْشٌ عَلَى أَنْ يَرْجِعُوا وَ يُغِيرُوا عَلَى الْمَدِينَةِ فَقَالَ رَسُولُ اللَّهِ ص أَيُّ رَجُلٍ يَأْتِينَا بِخَبَرِ الْقَوْمِ فَلَمْ يُجِبْهُ أَحَدٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ أَنَا أَتَيْكُمْ بِخَبَرِهِمْ قَالَ أَذْهَبُ فَإِنْ كَانُوا رَكِبُوا الْحَيْلَ وَ جَنَبُوا الْإِبِلَ فَهُمْ يُرِيدُونَ الْمَدِينَةَ وَ اللَّهُ لَعْنُ أَرَادُوا الْمَدِينَةَ لِأَنَّا لَرَأَيْنَا اللَّهَ فِيهِمْ وَ إِنْ كَانُوا رَكِبُوا الْإِبِلَ وَ جَنَبُوا الْحَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ

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

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

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

فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ص الْمَدِينَةَ نَزَلَ عَلَيْهِ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَخْرُجَ فِي أَثَرِ الْقَوْمِ وَ لَا تَخْرُجَ مَعَهُ إِلَّا مَنْ بِهِ جِرَاحَةٌ فَأَمَرَ رَسُولُ اللَّهِ ص مُنَادِيًا يُنَادِي يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ مَنْ كَانَتْ بِهِ جِرَاحَةٌ فَلْيَخْرُجْ وَ مَنْ لَمْ يَكُنْ بِهِ جِرَاحَةٌ فَلْيَقِمْ

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

فَأَقْبَلُوا يُضَمِّدُونَ جِرَاحَاتِهِمْ وَ يُدَاوَوْنَهَا وَ أُنْزِلَ اللَّهُ عَلَى نَبِيِّهِ وَ لَا تَهْنُوا فِي الْبِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ الْآيَةَ فَهَذِهِ الْآيَةُ فِي سُورَةِ النَّسَاءِ وَ يَحِبُّ أَنْ تَكُونَ فِي هَذِهِ السُّورَةِ.

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

قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ يَمْسَسْكُمْ قَرْحَ الْآيَةِ فَخَرَجُوا عَلَى مَا بِهِمْ مِنَ الْأَلَمِ وَ الْجِرَاحِ فَلَمَّا بَلَغَ رَسُولُ اللَّهِ ص حَمْرَاءَ الْأَسَدِ وَ فُرَيْشَ قَدْ نَزَلَتِ الرُّوحَاءُ قَالَ عِكْرِمَةُ بْنُ أَبِي جَهْلٍ وَ الْحَارِثُ بْنُ هِشَامٍ وَ عَمْرُو بْنُ الْعَاصِ وَ خَالِدُ بْنُ الْوَلِيدِ نَرْجِعُ فَنُغَيِّرُ عَلَى الْمَدِينَةِ فَقَدْ قَتَلْنَا سَرَاةَهُمْ وَ كَبَشَهُمْ يَعْتُونُ حَمْرَةَ

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

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

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

فَوَافَاهُمْ نُعَيْمُ بْنُ مَسْعُودٍ الْأَشْجَعِيُّ فَقَالَ أَبُو سُفْيَانَ أَيْنَ تُرِيدُ قَالَ الْمَدِينَةَ لِأَمْتَارَ لِأَهْلِي طَعَامًا قَالَ هَلْ لَكَ أَنْ تَمُرَّ بِحَمْرَاءِ الْأَسَدِ وَ تَلْقَى أَصْحَابَ مُحَمَّدٍ وَ تُعْلِمَهُمْ أَنَّ خُلَفَاءَنَا وَ مَوَالِينَا قَدْ وَافَوْنَا مِنَ الْأَحَابِيشِ حَتَّى يَرْجِعُوا عَنَّا وَ لَكَ عِنْدِي عَشْرَةُ فَلَانِصْ أَمْلُكُهَا ثَمْرًا وَ زَيْبًا

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

قَالَ نَعَمْ فَوَاقِي مِنْ غَدِ ذَلِكَ الْيَوْمِ حَمْرَاءَ الْأَسَدِ فَقَالَ لِأَصْحَابِ رَسُولِ اللَّهِ ص أَيْنَ تُرِيدُونَ قَالُوا فُرَيْشًا قَالَ ارْجِعُوا فَإِنَّ فُرَيْشًا قَدْ اجْتَمَعَتْ إِلَيْهِمْ خُلَفَاؤُهُمْ وَ مَنْ كَانَ تَخَلَّفَ عَنْهُمْ وَ مَا أَظُنُّ إِلَّا وَ أَوَائِلُ خَيْلِهِمْ يَطْلِعُونَ عَلَيْكُمْ السَّاعَةَ فَقَالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ مَا نُبَالِي

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

وَ نَزَلَ جِبْرِيلُ عَلَى رَسُولِ اللَّهِ ص فَقَالَ ارْجِعْ يَا مُحَمَّدُ فَإِنَّ اللَّهَ قَدْ أَرَعَبَ فُرَيْشًا وَ مَرُّو لَا يَلُودُونَ عَلَى شَيْءٍ فَارْجِعْ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ وَ أَنْزَلَ اللَّهُ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ إِلَى قَوْلِهِ الَّذِينَ قَالَ لَهُمُ النَّاسُ يَعْزِي نُعَيْمُ بْنُ مَسْعُودٍ فَهَذَا لَفْظُهُ عَامٌّ وَ مَعْنَاهُ خَاصٌّ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ الْآيَةَ.

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

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

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

فَنَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ إِنَّ اللَّهَ قَدْ أَبَاحَ لَهُمُ الْفِدَاءَ أَنْ يَأْخُذُوا مِنْ هَؤُلَاءِ وَ يُطْلِقُوهُمْ عَلَى أَنْ يُسْتَشْهَدَ مِنْهُمْ فِي عَامٍ قَابِلٍ بِقَدْرِ مَا يَأْخُذُونَ مِنْهُ الْفِدَاءَ فَأَخْبَرَهُمْ رَسُولُ اللَّهِ ص بِحَدِّ الشَّرْطِ فَقَالُوا قَدْ رَضِينَا بِهِ نَأْخُذُ الْعَامَ الْفِدَاءَ مِنْ هَؤُلَاءِ وَ نَتَّقُوهُ بِهِ وَ يُقْتَلُ مِنَّا فِي عَامٍ قَابِلٍ بِعَدَدِ مَنْ نَأْخُذُ مِنْهُمْ الْفِدَاءَ وَ نَدْخُلُ الْجَنَّةَ فَأَخَذُوا مِنْهُمْ الْفِدَاءَ وَ أَطْلَقُوهُمْ

Jibraeel<sup>-as</sup> descended and said: 'Allah<sup>-azwj</sup> has Legalised the ransom for them if they were to take from these ones and free them upon a stipulation that there will be martyred from during in the coming year by a measurement of what they take the ransom from it'. So, Rasool-Allah<sup>-saww</sup> informed them with this stipulation. They said, 'We are pleased with it. We shall take the ransom this year from them and strengthen with it, and they will fight from us in the coming year by a number of the ones we take the ransom from, and we shall enter the Paradise'. So, they took the ransom from them and freed them.

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

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

## Prophet<sup>-saww</sup> was scarred in his<sup>-saww</sup> face and his<sup>-saww</sup> front teeth were broken

الأمالي للشيخ الطوسي المفيد عن مُحَمَّدِ بْنِ الْمُطَفَّرِ الْبَزَّازِ عَنْ أَحْمَدَ بْنِ عُبَيْدِ الْعَطَّارِيِّ عَنْ أَبِي بَشْرٍ بْنِ بُكَيْرٍ عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى تَبِيِّ هَاشِمٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ شَجَّ النَّبِيُّ ص فِي وَجْهِهِ وَ كُسِرَتْ رِبَاعِيَّتُهُ فَقَامَ ص رَافِعًا يَدَيْهِ يَقُولُ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى الْيَهُودِ أَنْ قَالُوا الْغَزِيرُ ابْنُ اللَّهِ وَ اشْتَدَّ غَضَبُهُ عَلَى النَّصَارَى أَنْ قَالُوا الْمَسِيحُ ابْنُ اللَّهِ وَ إِنَّ اللَّهَ اشْتَدَّ غَضَبُهُ عَلَى مَنْ أَرَادَ دِمِي وَ آذَانِي فِي عِتْرَتِي.

<sup>3</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 3

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

'When it was the day of Uhud, the Prophet<sup>saww</sup> was scarred in his<sup>saww</sup> face and his<sup>saww</sup> front teeth were broken. He<sup>saww</sup> stood up and raised his<sup>saww</sup> hands saying: 'Surely, Allah<sup>azwj</sup> Intensified His<sup>azwj</sup> Wrath upon the Jews if they said Al-Uzayr<sup>as</sup> is a son of Allah<sup>azwj</sup>, and Intensified His<sup>azwj</sup> Wrath upon the Christians if they said the Messiah<sup>as</sup> is a son of Allah<sup>azwj</sup>, and Allah<sup>azwj</sup> Intensified His<sup>azwj</sup> Wrath upon the one who spills my<sup>saww</sup> blood and hurts me<sup>saww</sup> regarding my<sup>saww</sup> family<sup>asws</sup>'.<sup>4</sup>

تفسير العياشي الحسين بن أبي العلاء عن أبي عبد الله عليه السلام و ذكر يوم أُحُد أنَّ رسولَ الله ص كُسِرَتْ رِباعِيَّتُهُ إِنَّ النَّاسَ وَلَوْ أَمْصَعِدِينَ فِي الْوَادِي وَ الرَّسُولُ يَدْعُوهُمْ فِي أَخْرَاهُمْ فَأَنَابَهُمْ عَمَّا بَعَثَ ثُمَّ أُنْزِلَ عَلَيْهِمُ النَّعَاسُ فَقُلْتُ النَّعَاسُ مَا هُوَ قَالَ أَلَهُمَّ

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

'From Abu Abdullah<sup>asws</sup>, and mentioned the day of Uhud: 'Rasool-Allah<sup>saww</sup>'s teeth were broken and the people turned around ascending in the valley, and the Rasool<sup>saww</sup> was calling them among their last ones, so He<sup>azwj</sup> Gave them sorrow with sorrow, then Sent down the lethargy upon them'. So I said, 'The lethargy, what is it?' He<sup>asws</sup> said: 'The worries'.

فَلَمَّا اسْتَبَقُوا قَالُوا كَفَرْنَا وَ جَاءَ أَبُو سُفْيَانَ فَعَلَا فَوْقَ الْجَبَلِ بِإِلَهِهِ هُبَلٌ فَقَالَ اغْلُ هُبَلُ فَقَالَ رَسُولُ اللَّهِ ص يَوْمَئِذٍ اللَّهُ أَغْلَى وَ أَجَلُ كُسِرَتْ رِباعِيَّةُ رَسُولِ اللَّهِ ص وَ اسْتَكْتَلَتْ لِنْتُهُ وَ قَالَ نَنْشُدُكَ يَا رَبِّ مَا وَعَدْتَنِي فَإِنَّكَ إِنْ شِئْتَ لَمْ تُعْبِدْ

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

فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَيْنَ كُنْتَ فَقَالَ يَا رَسُولَ اللَّهِ لَرِقْتُ الْأَرْضَ فَقَالَ ذَاكَ الظَّنُّ بِكَ فَقَالَ يَا عَلِيُّ أَتَيْنِي بِمَاءٍ أَعْسِلَ عَنِّي فَأَنَابَهُ فِي صَحْفَةٍ فَإِذَا رَسُولُ اللَّهِ ص قَدْ عَافَهُ وَ قَالَ أَتَيْنِي فِي يَدِكَ فَأَنَابَهُ بِمَاءٍ فِي كَفِّهِ فَعَسَلَ رَسُولُ اللَّهِ ص عَنْ لِحْيَتِهِ ص.

Rasool-Allah<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Where were you<sup>asws</sup>?'. He<sup>asws</sup> said: 'O Rasool-Allah<sup>saww</sup>! I<sup>asws</sup> was adhered to the ground'. He<sup>saww</sup> said: 'That is the conjecture with you<sup>asws</sup>'. He<sup>saww</sup> said: 'O Ali<sup>asws</sup>! Bring me<sup>saww</sup> some water I<sup>saww</sup> can wash away from me<sup>saww</sup>'. He<sup>asws</sup> gave it to him<sup>saww</sup> in a container, and Rasool-Allah<sup>azwj</sup> recovered and said: 'Give it to me<sup>saww</sup> by your<sup>asws</sup> hand'. So he<sup>asws</sup> gave him<sup>saww</sup> the water in his<sup>asws</sup> palm, and Rasool-Allah<sup>saww</sup> washed from his<sup>saww</sup> beard''<sup>5</sup>.

وَ قَالَ شَارِحُ الدِّيَوَانِ لَمَّا أُنْشِدَ عَلِيُّ عَلَيْهِ السَّلَامُ هَذِهِ الْأَنْبِيَاءَ قَالَ النَّبِيُّ ص حُذِبِهِ يَا فَاطِمَةُ فَقَدْ أَدَّى بِغُلُّكَ مَا عَلَيْهِ وَ قَدْ قَتَلَ اللَّهُ صَنَادِيدَ قُرَيْشٍ بِيَدَيْهِ.

<sup>4</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 8

<sup>5</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>saww</sup>, P 3 Ch 12 H 20

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

قَالَ وَ رَوَى زَيْدُ بْنُ وَهْبٍ عَنْ ابْنِ مَسْعُودٍ قَالَ: أَحْزَمَ النَّاسُ يَوْمَ أُحُدٍ إِلَّا عَلِيًّا وَحْدَهُ فَقُلْتُ إِنَّ ثُبُوتَ عَلِيٍّ فِي ذَلِكَ الْمَقَامِ لَعَجَبٌ قَالَ إِنَّ تَعَجُّبَ مِنْهُ فَقَدْ تَعَجَّبَتِ الْمَلَائِكَةُ أَمَا عَلِمْتُمْ أَنَّ جِبْرِيلَ قَالَ فِي ذَلِكَ الْيَوْمِ وَ هُوَ يُعْرَجُ إِلَى السَّمَاءِ لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

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

وَ عَنْ عِكْرَمَةَ عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ قَالَ: قَالَ لِي النَّبِيُّ ص يَوْمَ أُحُدٍ أَمَا تَسْمَعُ مَدِجَكَ فِي السَّمَاءِ إِنَّ مَلَكًا اسْمُهُ رِضْوَانُ يُنَادِي لَا سَيْفٌ إِلَّا دُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

And from Ikrimah, from Ali<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said to me<sup>-asws</sup> on the day of Uhud: ‘Are you<sup>-asws</sup> not hearing your<sup>-asws</sup> praise in the sky? The Angel whose name is Rizwan, is calling out: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali<sup>-asws</sup>”’.

قَالَ: وَ يُقَالُ إِنَّ النَّبِيَّ ص نُودِيَ فِي هَذَا الْيَوْمِ

نَادِ عَلِيًّا مَطْهَرُ الْعَجَائِبِ  
كُلُّ غَمٍّ وَ هَمٍّ سَبَنَجَلِي  
يَجِدُهُ عَوْنًا لَكَ فِي النَّوَائِبِ  
يُولَايَتِكَ يَا عَلِيُّ يَا عَلِيُّ يَا عَلِيُّ.

He said, ‘And it is said that the Prophet<sup>-saww</sup> called out during this day: ‘Call Ali<sup>-asws</sup> the manifestor of the wonders, you will find assistance for you in the difficulties. Every sorrow and worry will be removed by your<sup>-asws</sup> Wilayah, O Ali<sup>-asws</sup>! O Ali<sup>-asws</sup>! O Ali<sup>-asws</sup>!’<sup>6</sup>

## Amir-ul-Momineen<sup>-asws</sup> sustained 16 Fatal Wound at Uhud:

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

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

<sup>6</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 11



'Ali<sup>-asws</sup> was injured on the day of Uhud with sixteen strikes (of the sword), and he<sup>-asws</sup> was in front of Rasool-Allah<sup>-saww</sup> defending him<sup>-saww</sup>. He<sup>-asws</sup> fell down to the ground with each strike, and whenever he<sup>-asws</sup> fell down, Jibraeel<sup>-as</sup> lifted him<sup>-asws</sup>.

حَصَائِصُ الْعُلُوَّةِ، قَيْسُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ أَصَابَنِي يَوْمَ أُحُدٍ سِتُّ عَشْرَةَ ضَرْبَةً سَقَطْتُ إِلَى الْأَرْضِ فِي أَرْبَعٍ مِنْهُنَّ فَأَتَانِي رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ اللَّيْمَةِ طَيِّبُ الرَّيْحِ فَأَخَذَ بِضَبْعِي فَأَقَامَنِي ثُمَّ قَالَ أَقْبِلْ عَلَيْهِمْ فَإِنَّكَ فِي طَاعَةِ اللَّهِ وَ طَاعَةِ رَسُولِ اللَّهِ وَ هُمَا عَنْكَ رَاضِيَانِ

(The book) 'Khasais Al-Alawiya' – Qays Bin Sa'ad, from his father, 'Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> was hit on the day of Uhud by sixteen strikes (of the swords). I<sup>-asws</sup> fell down on the ground during four of them, and there came to me<sup>-asws</sup> a man of white face, good body, aromatic smell. He grabbed me<sup>-asws</sup> by the upper arms and made me<sup>-asws</sup> stand, then said: 'Face up to them, for you<sup>-asws</sup> are in obedience of Allah<sup>-azwj</sup> and obedience of Rasool-Allah<sup>-saww</sup>, and they are both pleased from you<sup>-asws</sup>'.

قَالَ عَلِيُّ عَلَيْهِ السَّلَامُ فَأَتَيْتُ النَّبِيَّ ص فَأَخْبَرْتُهُ فَقَالَ يَا عَلِيُّ أَفَرَّ اللَّهُ عَيْنَكَ ذَاكَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ.

Ali<sup>-asws</sup> said: 'I<sup>-asws</sup> went to the Prophet<sup>-saww</sup> and informed him<sup>-saww</sup>. He<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! May Allah<sup>-azwj</sup> Delight your<sup>-asws</sup> eyes. That is Jibraeel<sup>-as</sup>'.<sup>7</sup>

<sup>7</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 26

## APPENDIX

### Additional Ahadith on Battle of Uhud

5- ج، الإحتجاج عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ فِي خَبَرِ الشُّوْرَى قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ وَقَفَّتِ الْمَلَائِكَةُ مَعَهُ يَوْمَ أُحُدٍ حِينَ ذَهَبَ النَّاسُ غَيْرِي قَالُوا لَا

(The book) ‘Al-Ihtijaj’, from Abu Ja’far<sup>-asws</sup> in a Hadeeth of the consultation, said, ‘Amir Al-Momineen<sup>-asws</sup> said: ‘We adjure you all with Allah<sup>-azwj</sup>! Is there anyone among you the Angels paused with him on the day of Uhud when the people went away, apart from me<sup>-asws</sup>?’ They said, ‘No’.

قَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ فِيكُمْ أَحَدٌ سَعَى رَسُولُ اللَّهِ ص مِنَ الْمَهْرَاسِ غَيْرِي قَالُوا لَا.

He<sup>-asws</sup> said: ‘We adjure you all with Allah<sup>-azwj</sup>! Is there anyone among you who quenched Rasool-Allah<sup>-saww</sup> from the water-basin apart from me<sup>-asws</sup>?’ They said, ‘No’.

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

Explanatory note: ‘He said in (the book) ‘Al-Nihaya’: ‘He<sup>-saww</sup> was thirsty on the day of Uhud, so Ali<sup>-asws</sup> came to him<sup>-asws</sup> with water from the water-basin and gave it to him<sup>-asws</sup> and washed away the blood from his<sup>-saww</sup> face’’.<sup>8</sup>

الخصال فيما عَدَّ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ عَلَى رَأْسِ الْيَهُودِ مِنْ مَحَبَّةٍ عَلَيْهِ السَّلَامُ فِي حَيَاةِ النَّبِيِّ ص وَ بَعْدَ قُوْتِهِ أَمَّا الرَّابِعَةُ يَا أَخَا الْيَهُودِ فَإِنَّ أَهْلَ مَكَّةَ أَقْبَلُوا إِلَيْنَا عَلَى بَكْرَةِ أَبِيهِمْ قَدْ اسْتَحَاشُوا مَنْ يَلِيهِمْ مِنْ قَبَائِلِ الْعَرَبِ وَ قُرَيْشِ طَالِبِينَ بِنَارِ مُشْرِكِي قُرَيْشٍ فِي يَوْمٍ بَدْرٍ فَهَبَطَ جَبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ص فَأَنْبَأَهُ بِذَلِكَ

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

فَذَهَبَ النَّبِيُّ ص وَ عَسَكَرَ بِأَصْحَابِهِ فِي سَدِّ أُحُدٍ وَ أَقْبَلَ الْمُشْرِكُونَ إِلَيْنَا فَحَمَلُوا عَلَيْنَا حَمْلَةً رَجُلٍ وَاحِدٍ وَ اسْتَشْهَدَ مِنَ الْمُسْلِمِينَ مَنْ اسْتَشْهَدَ وَ كَانَ مِنْ بَقِيٍّ مَا كَانَ مِنَ الْهَزِيمَةِ وَ بَقِيَتْ مَعَ رَسُولِ اللَّهِ ص وَ مَضَى الْمُهَاجِرُونَ وَ الْأَنْصَارُ إِلَى مَنَازِلِهِمْ مِنَ الْمَدِينَةِ كُلِّ يَقُولُ قَتَلَ النَّبِيُّ ص وَ قَتَلَ أَصْحَابُهُ

The Prophet<sup>-saww</sup> went with his<sup>-saww</sup> companions and soldiers in blocking Uhud, and the Polytheists faced towards us and attacked upon us the attack of one man, and the ones who were martyred from the Muslims were martyred, and from the ones who remained were the ones who were defeated, and I<sup>-asws</sup> remained with Rasool-Allah<sup>-saww</sup>, and the Emigrants and

<sup>8</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 5

the Helpers went to their houses from Al-Medina, every one of them saying, 'Muhammad<sup>-saww</sup> has been killed and his<sup>-saww</sup> companions have been killed!'

ثُمَّ ضَرَبَ اللَّهُ عَزَّ وَ جَلَّ وُجُوهُ الْمُشْرِكِينَ وَ قَدْ جُرِحَتْ بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص نِيفًا وَ سَبْعِينَ جَرْحَةً مِنْهَا هَذِهِ وَ هَذِهِ ثُمَّ أَلْقَى رِدَاءَهُ وَ أَمَرَ يَدَهُ عَلَى جِرَاحَاتِهِ وَ كَانَ مَعِي فِي ذَلِكَ مَا عَلَى اللَّهِ عَزَّ وَ جَلَّ ثَوَابُهُ إِنْ شَاءَ اللَّهُ .

Then Allah<sup>-azwj</sup> Mighty and Majestic Struck the faces of the Polytheists, and I<sup>-asws</sup> was injured in front of Rasool-Allah<sup>-azwj</sup> with more than seventy injuries, from these is this one and this one'. Then he<sup>-asws</sup> cast his<sup>-asws</sup> cloak and passed his<sup>-asws</sup> hand upon his<sup>-asws</sup> injuries (and said): 'And that happened from me<sup>-asws</sup> during that (day), what its Rewards are upon Allah<sup>-azwj</sup> Mighty and Majestic, if Allah<sup>-azwj</sup> so Desires".<sup>9</sup>

علل الشرائع الحمداني عن علي بن أبيه عن البرنطبي و ابن أبي عمير معاً عن أنان بن عثمان عن أبي عبد الله عليه السلام قال: لَمَّا كَانَ يَوْمُ أُحُدٍ أَهْرَمَ أَصْحَابُ رَسُولِ اللَّهِ ص حَتَّى لَمْ يَبْقَ مَعَهُ إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ فَقَالَ لَهُ النَّبِيُّ ص يَا أَبَا دُجَانَةَ أَمَا تَرَى قَوْمَكَ قَالَ بَلَى قَالَ الْحَقُّ بِقَوْمِكَ قَالَ مَا عَلَى هَذَا بَايَعْتُ اللَّهَ وَ رَسُولَهُ قَالَ أَنْتَ فِي حِلٍّ قَالَ وَ اللَّهُ لَا تَتَخَذْتُ قُرَيْشٍ بِأَنِّي خَدَلْتُكَ وَ فَرَزْتُ حَتَّى أَذُوقَ مَا تَذُوقُ فَجَزَأَهُ النَّبِيُّ ص خَيْرًا

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

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

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

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

فَنَزَلَ عَلَيْهِ جِبْرِئِيلُ وَ قَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمَوَاسَاةُ مِنْ عَلِيٍّ عَلَيْهِ السَّلَامُ لَكَ فَقَالَ النَّبِيُّ ص إِنَّهُ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمَا وَ سَمِعُوا دَوِيًّا مِنَ السَّمَاءِ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ وَ لَا فَتَى إِلَّا عَلِيٌّ.

Jibraeel<sup>-as</sup> descended unto him<sup>-saww</sup> and said: 'O Muhammad<sup>-saww</sup>! Surely this, it is the consolation from Ali<sup>-asws</sup> for you<sup>-saww</sup>'. The Prophet<sup>-saww</sup> said: 'He<sup>-asws</sup> is from me<sup>-saww</sup> and I<sup>-saww</sup>

<sup>9</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 6

am from him<sup>-asws</sup>. Jibraeel<sup>-as</sup> said: ‘And I<sup>-as</sup> am from you<sup>-asws</sup> both’, and a roar was heard from the sky: “There is no sword except Zulfiqar and there is no youth (Momin) except Ali<sup>-asws</sup>!”<sup>10</sup>

## Another detailed Account of Battle of Uhud:

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

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

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

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

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

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

<sup>10</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 7

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

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

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

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

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

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

قال الصادق عليه السلام انهمز الناس عن رسول الله ص فعضب غضباً شديداً و كان إذا غضب انحدر من وجهه و جبهته مثل اللؤلؤ من العرق فنظر فإذا علي عليه السلام إلى جنبه فقال ما لك لم تلحقني ببني أبيك فقال علي عليه السلام يا رسول الله أكفر بعد إيمان إني لي بك أسوة

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

فقال أما لا فكفني هؤلاء فحمل علي عليه السلام فضرب أول من لقي منهم فقال جبرئيل عليه السلام إن هذه هي المواساة يا محمد قال إنه مي و أنا منه قال جبرئيل و أنا منكم.

He<sup>-saww</sup> said: 'But no, so suffice me<sup>-saww</sup> of these ones'. Ali<sup>-asws</sup> attacked and struck the first one from them he<sup>-asws</sup> met. Jibraeel<sup>-as</sup> said: 'This here is the consolation, O Muhammad<sup>-saww</sup>!' He<sup>-</sup>

saww said: 'He-asws is from me-saww and I-saww am from him-asws'. Jibraeel-as said: 'And I-as am from you-asws both'.

و ثَابِتٌ إِلَى رَسُولِ اللَّهِ صَ جَمَاعَةٌ مِنْ أَصْحَابِهِ وَ أُصِيبَ مِنَ الْمُسْلِمِينَ سَبْعُونَ رَجُلًا مِنْهُمْ أَرْبَعَةٌ مِنَ الْمُهَاجِرِينَ حَزْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ وَ عَبْدُ اللَّهِ بْنُ جَحْشٍ وَ مُصْعَبُ بْنُ عُمَيْرٍ وَ شَمَّاسُ بْنُ عُثْمَانَ بْنِ الشَّرِيدِ وَ الْبَاقُونَ مِنَ الْأَنْصَارِ.

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

قَالَ وَ أَقْبَلَ يَوْمَئِذٍ ابْنُ بَنِي خَلْفٍ وَ هُوَ عَلَى فَرَسٍ لَهُ وَ هُوَ يَقُولُ هَذَا ابْنُ أَبِي كَبْشَةَ بُوَ بَدَنِيكَ لَا نَجُوتَ إِنْ نَجُوتَ وَ رَسُولُ اللَّهِ صَ ابْنُ الْحَارِثِ بْنِ الصِّمَّةِ وَ سَهْلُ بْنُ حُنَيْنٍ يَعْتَمِدُ عَلَيْهِمَا فَحَمَلَ عَلَيْهِ فَوَقَاهُ مُصْعَبُ بْنُ عُمَيْرٍ بِنَفْسِهِ فَطَعَنَ مُصْعَبًا فَقَتَلَهُ

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

فَأَخَذَ رَسُولُ اللَّهِ صَ عِنْدَهُ كَانَتْ فِي يَدِ سَهْلِ بْنِ حُنَيْنٍ ثُمَّ طَعَنَ أُبَيًّا فِي جِرْبَانِ الدَّرْعِ فَأَعْتَنَقَ فَرَسُهُ فَأَنْتَهَى إِلَى عَسْكَرِهِ وَ هُوَ يَخُورُ لِحَوَارِ الثَّوْرِ فَقَالَ أُبُو سُفْيَانٍ وَئِلَكَ مَا أَجَزَعَكَ إِنَّمَا هُوَ حَدَشٌ لَيْسَ بِشَيْءٍ فَقَالَ وَئِلَكَ يَا ابْنَ حَرْبٍ أَ تَدْرِي مَنْ طَعَنَنِي إِنَّمَا طَعَنَنِي مُحَمَّدٌ وَ هُوَ قَالَ لِي بِمَكَّةَ إِنِّي سَأَقْتُلُكَ فَعَلِمْتُ أَنَّهُ قَاتِلِي وَ اللَّهُ لَوْ أَنَّ مَا بِي كَانَ بِجَمِيعِ أَهْلِ الْحِجَازِ لَقَضَتْ عَلَيْهِمْ فَلَمْ يَزَلْ يَخُورُ الْمَلْعُونُ حَتَّى صَارَ إِلَى النَّارِ.

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

وَ فِي كِتَابِ أَبَانَ بْنِ عُثْمَانَ أَنَّهُ لَمَّا انْتَهَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ وَ صَوَّبَتْهُ إِلَى رَسُولِ اللَّهِ صَ وَ نَظَرْنَا إِلَيْهِ قَالَ لِعَلِّي عَلَيْهِ السَّلَامُ أَمَّا عَمَّتِي فَاحْبِسْهَا عَنِّي وَ أَمَّا فَاطِمَةُ فَدَعُهَا فَلَمَّا دَنَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ مِنْ رَسُولِ اللَّهِ صَ وَ رَأَتْهُ قَدْ شَجَّ فِي وَجْهِهِ وَ أَذْمِي فَوْهُ إِذْمَاءً صَاحَتْ وَ جَعَلَتْ تَمْسُخُ الدَّمَ وَ تَقُولُ اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ أَدْمَى وَجْهَ رَسُولِ اللَّهِ وَ كَانَ يَتَنَاوَلُ فِي يَدِهِ رَسُولُ اللَّهِ صَ مَا يَسِيلُ مِنَ الدَّمِ فَيَرْمِيهِ فِي الْهَوَاءِ فَلَا يَتَرَجَعُ مِنْهُ شَيْءٌ.

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

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

Al-Sadiq<sup>-asws</sup> said: 'By Allah<sup>-azwj</sup>! If something from him<sup>-saww</sup> had fallen upon the ground, the Punishment would have descended'.

قَالَ أَبَانُ بْنُ عُثْمَانَ حَدَّثَنِي بِذَلِكَ عَنْهُ الصَّبَّاحُ بْنُ سَبَّابَةَ قَالَ: قُلْتُ كُسِرَتْ رِجْلَيْهِ كَمَا يَقُولُهُ هَؤُلَاءِ قَالَ لَا وَاللَّهِ مَا قَبِضَهُ اللَّهُ إِلَّا سَلِيمًا وَلَكِنَّهُ شَخَّ فِي وَجْهِهِ قُلْتُ فَالْعَارُ فِي أَحَدٍ الَّذِي يُزْعَمُونَ أَنَّ رَسُولَ اللَّهِ ص صَارَ إِلَيْهِ قَالَ وَاللَّهِ مَا بَرِحَ مَكَانَهُ وَقِيلَ لَهُ أَلَا تَدْعُو عَلَيْهِمْ قَالَ اللَّهُمَّ اهْدِ قَوْمِي.

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

وَرَمَى رَسُولُ اللَّهِ ص ابْنَ قَمِيئَةَ بِقِدَافَةٍ فَأَصَابَ كَفَّهُ حَتَّى نَدَرَ السَّيْفُ مِنْ يَدِهِ وَقَالَ خُذْهَا مِنِّي وَأَنَا ابْنُ قَمِيئَةَ فَقَالَ رَسُولُ اللَّهِ ص أَذَلِكَ اللَّهُ وَأَقَمَّاكَ وَضَرْبُهُ عُتْبَةُ بْنُ أَبِي وَقَاصٍ بِالسَّيْفِ حَتَّى أَدْمَى فَاهُ وَرَمَاهُ عَبْدُ اللَّهِ بْنُ شِهَابٍ بِقِلَاعَةٍ فَأَصَابَ مِرْفَقَهُ وَلَيْسَ أَحَدٌ مِنْ هَؤُلَاءِ مَاتَ مِثْلَهُ سِوَهُ فَاتَمَّا ابْنُ قَمِيئَةَ فَأَتَاهُ تَيْسٌ وَهُوَ نَائِمٌ يَنْجِدُ فَوَضَعَ قَرْنَهُ فِي مِرْقَاهُ ثُمَّ دَعَسَهُ فَجَعَلَ يُنَادِي وَالدَّاهُ حَتَّى أَخْرَجَ قَرْنَيْهِ مِنْ تَرَفْوَرِهِ.

And Ibn Qamiya pelted Rasool-Allah<sup>-saww</sup> with a projectile, and it hit his<sup>-saww</sup> palm until the sword fell from his<sup>-saww</sup> hand, and he said, 'Take it from me, and I am Ibn Qamiya'. Rasool-Allah<sup>-saww</sup> said: 'May Allah<sup>-azwj</sup> Disgrace you and Humiliate you'; and Abd Utba Bin Abi Waqas struck him<sup>-saww</sup> with the sword until his<sup>-saww</sup> mouth bled; and Abdullah Bin Shihab pelted him<sup>-saww</sup> with a rock and hit his<sup>-saww</sup> elbow; and there is none from these who died a normal death. As for Ibn Qamiya, a goat came to him while he was sleeping at Najd and places its horn inside him, then trampled him, and he went on calling out, 'O the disgrace!', until its horn came out from his collar'.

وَكَانَ وَخْشِي يَقُولُ قَالَ لِي جُبَيْرُ بْنُ مُطْعِمٍ وَكُنْتُ عَبْدًا لَهُ إِنَّ عَلِيًّا قَتَلَ عَدِي يَوْمَ بَدْرٍ يَغْنِي طُعْمَةً فَإِنْ قَتَلْتَ مُحَمَّدًا فَأَنْتَ حُرٌّ وَإِنْ قَتَلْتَ عَمَّ مُحَمَّدٍ فَأَنْتَ حُرٌّ وَإِنْ قَتَلْتَ ابْنَ عَمِّ مُحَمَّدٍ فَأَنْتَ حُرٌّ فَخَرَجْتُ بِحِزْبِي لِي مَعَ قُرَيْشٍ إِلَى أَحَدٍ أُرِيدُ الْعِنَقَ لَا أُرِيدُ غَيْرَهُ وَلَا أَطْمَعُ فِي مُحَمَّدٍ وَقُلْتُ لَعَلِّي أُصِيبُ مِنْ عَلِيٍّ أَوْ حَمْرَةَ عَرَّةَ فَأَزِفُهُ وَكُنْتُ لَا أَحْطِي فِي زَمِي الْحِرَابِ تَعْلَمُهُ مِنَ الْحَبَشَةِ فِي أَرْضِهَا وَكَانَ حَمْرَةَ يَحْمِلُ حِمْلَاتِهِ ثُمَّ يَرْجِعُ إِلَى مَوْقِفِهِ

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

قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ وَزَفَهُ وَخْشِي فَوْقَ النَّدِيِّ فَسَقَطَ وَشَدُّوا عَلَيْهِ فَقَتَلُوهُ فَأَخَذَ وَخْشِي الْكَبِدَ فَشَدَّ بِهَا إِلَى هِنْدِ بِنْتِ عُتْبَةَ فَأَخَذَتْهَا فَطَرَحَتْهَا فِي فِيهَا فَصَارَتْ مِثْلَ الدَّاغِصَةِ فَلَقَطَتْهَا.

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

قَالَ وَكَانَ الْحُلَيْسُ بْنُ عُلْقَمَةَ نَظَرَ إِلَى أَبِي سُفْيَانَ وَهُوَ عَلَى فَرَسٍ وَبِيَدِهِ رُمْحٌ يَجْأُ بِهِ فِي شِدْقِي حَمْزَةَ فَقَالَ يَا مَعْشَرَ بَنِي كِنَانَةَ انْظُرُوا إِلَى مَنْ يَزْعُمُ أَنَّهُ سَيِّدُ قُرَيْشٍ مَا يَصْنَعُ بِابْنِ عَمِّهِ الَّذِي قَدْ صَارَ لَحْمًا وَ أَبُو سُفْيَانَ يَقُولُ ذُقْ عُقُقُ فَقَالَ أَبُو سُفْيَانَ صَدَقْتَ إِنَّمَا كَانَتْ مِنِّي زَلَّةٌ أَكْثَمَهَا عَلَيَّ.

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

قَالَ وَقَالَ أَبُو سُفْيَانَ فَنَادَى بَعْضُ الْمُسْلِمِينَ أَيْ حَيُّ ابْنِ أَبِي كَبْشَةَ فَأَمَّا ابْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ فَقَدْ رَأَيْنَاهُ مَكَانَهُ فَقَالَ عَلِيُّ بْنُ أَبِي وَ الَّذِي بَعَثَهُ بِالْحَقِّ إِنَّهُ لَيْسَ مَعَكُمْ كَلَامَكَ قَالَ إِنَّهُ قَدْ كَانَتْ فِي قَتْلَانَاكُمْ مُثْلَةٌ وَاللَّهِ مَا أَمَرْتُ وَلَا هَمَيْتُ إِنَّ مِيعَادَنَا بَيْنَنَا وَ بَيْنَكُمْ مَوْسِمٌ بَدْرٌ فِي قَابِلِ هَذَا الشَّهْرِ

He said, 'And Abu Sufyan said, calling out to one of the Muslims, 'Is Ibn Abu Kabasha alive. As for the son of Abu Talib<sup>-asws</sup>, we have seen him<sup>-asws</sup> in his<sup>-asws</sup> place'. Ali<sup>-asws</sup> said: 'Yes, by the One<sup>-azwj</sup> Who Sent him<sup>-saww</sup> with the Truth, he<sup>-saww</sup> is listening to your speech'. He said, 'Surely there has been a reciprocity in your killed one. By Allah<sup>-azwj</sup>, I neither instructed nor forbidden it. Our appointment between us and you would be in the season of Badr in the coming year of this month.

فَقَالَ رَسُولُ اللَّهِ ص قُلْ نَعَمْ فَقَالَ أَبُو سُفْيَانَ لِعَلِيِّ بْنِ ابْنِ قَمِيَّةَ أَخْبَرَنِي أَنَّهُ قَتَلَ مُحَمَّدًا وَأَنْتَ أَصْدَقُ عِنْدِي مِنْهُ وَأَبْرُّ ثُمَّ وَلَّى إِلَى أَصْحَابِهِ وَقَالَ اتَّخِذُوا اللَّيْلَ جَهْلًا وَ انْصَرِفُوا.

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

ثُمَّ دَعَا رَسُولُ اللَّهِ ص عَلِيًّا فَقَالَ اتَّبِعْهُمْ فَإِنْ كَانُوا رَكِبُوا الْخَيْلَ وَ سَاقُوا الْإِبِلَ فَاتَّبِعْهُمْ يُرِيدُونَ الْمَدِينَةَ وَ إِنْ كَانُوا رَكِبُوا الْإِبِلَ وَ سَاقُوا الْخَيْلَ فَهُمْ مُتَوَجِّهُونَ إِلَى مَكَّةَ.

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

وَقِيلَ إِنَّهُ بَعَثَ لِذَلِكَ سَعْدَ بْنَ أَبِي وَقَّاصٍ.

And it is said he<sup>-saww</sup> sent Sa'ad Bin Abu Waqas for that.



فَرَجَعَ فَقَالَ رَأَيْتُمْ خَيْلَهُمْ تَضْرِبُ بِأَدْنَاهَا جُنُوبَهُ مُدْبِرَةً وَ رَأَيْتُمْ الْقَوْمَ قَدْ جَمَعُوا سَائِرِينَ فَطَابَتْ أَنْفُسُ الْمُسْلِمِينَ بِذَهَابِ الْعَدُوِّ فَانْتَشَرُوا يَتَّبِعُونَ قَتْلَاهُمْ فَلَمْ يَجِدُوا قَتِيلًا إِلَّا وَ قَدْ مَثَلُوا بِهِ إِلَّا حَنْظَلَةَ بْنَ أَبِي عَامِرٍ كَانَ أَبُوهُ مَعَ الْمُشْرِكِينَ فَفَرَّكَ لَهُ وَ وَجَدُوا حَمْرَةً قَدْ شَقَّ بَطْنُهَا وَ جُدِعَ أَنْفُهَا وَ قُطِعَتْ أُذُنَاهُ وَ أُخِذَ كَبِدُهُ

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

فَلَمَّا انْتَهَى إِلَيْهِ رَسُولُ اللَّهِ ص حَنْظَلَةُ الْعَبْرَةُ وَ قَالَ لِأَمْتَلِكْ بِسَبْعِينَ مِنْ قُرَيْشٍ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ إِنَّ عَاقِبَتَكُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ الْآيَةُ فَقَالَ بَلْ أَصْبِرُ

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

وَ قَالَ مَنْ ذَلِكَ الرَّجُلُ الَّذِي تُعَسِّلُهُ الْمَلَائِكَةُ فِي سَفْحِ الْجَبَلِ فَسَأَلُوا أَمْرَأَتَهُ فَقَالَتْ إِنَّهُ خَرَجَ وَ هُوَ جُنُبٌ وَ هُوَ حَنْظَلَةُ بْنُ أَبِي عَامِرٍ الْعَسِيلِ.

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

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

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

قَالَ وَ كَانَ قُزْمَانُ قَاتِلًا قَاتِلًا شَدِيدًا وَ قَتَلَ مِنَ الْمُشْرِكِينَ سِتَّةً أَوْ سَبْعَةً فَأَتَتْهُ الْجِرَاحُ فَاحْتَمَلَ إِلَى دُورٍ بَنِي ظَفَرٍ فَقَالَ لَهُ الْمُسْلِمُونَ أَتَبْرَأُ يَا قُزْمَانُ فَقَدْ أَتَيْتَ الْيَوْمَ فَقَالَ بِمِ تَبْتَزُونَ فَوَ اللَّهُ مَا قَاتَلْتُ إِلَّا عَنْ أَحْسَابِ قَوْمِي وَ لَوْ لَا ذَلِكَ مَا قَاتَلْتُ فَلَمَّا اسْتَدَّتْ عَلَيْهِ الْجِرَاحَةُ جَاءَ إِلَى كِنَانَتِهِ فَأَخَذَ مِنْهَا مِشْقَصًا فَقَتَلَ بِهِ نَفْسَهُ.

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

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

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

قَالَ وَ انْصَرَفَ رَسُولُ اللَّهِ ص إِلَى الْمَدِينَةِ حِينَ دُفِنَ الْقَتْلَى فَمَرَّ بِدُورِ بَنِي الْأَشْهَلِ وَ بَنِي ظَفَرٍ فَسَمِعَ بُكَاءَ النِّوَاحِ عَلَى قَتْلَاهُمْ فَتَرَفَّرَتْ عَيْنَا رَسُولِ اللَّهِ ص وَ بَكَى ثُمَّ قَالَ لَكِنَّ حَمْزَةَ لَا يَوَاكِي لَهُ الْيَوْمَ فَلَمَّا سَمِعَهَا سَعْدُ بْنُ مُعَاذٍ وَ أُسَيْدُ بْنُ حُضَيْرٍ قَالَا لَا تَبْكِينَ امْرَأَةً حَيِّمَهَا حَتَّى تَأْتِي فَاطِمَةُ عَلَيْهَا السَّلَامُ فَتُسَعِّدَهَا فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص الْوَاعِيَةَ عَلَى حَمْزَةَ وَ هُوَ عِنْدَ فَاطِمَةَ عَلَيْهَا السَّلَامُ عَلَى بَابِ الْمَسْجِدِ قَالَ ارْجِعْنَ رَحِمَكُمُ اللَّهُ فَقَدْ آسَيْتُنَّ بِأَنْفُسِكُنَّ.

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

ثُمَّ كَانَتْ غَزْوَةُ حِمْرَاءِ الْأَسَدِ قَالَ أَبَانُ بْنُ عُثْمَانَ لَمَّا كَانَ مِنَ الْعَدَا مِنْ يَوْمِ أُحُدٍ نَادَى رَسُولُ اللَّهِ ص فِي الْمُسْلِمِينَ فَأَجَابُوهُ فَخَرَجُوا عَلَى عَلَيْهِمْ وَ عَلَى مَا أَصَابَهُمْ مِنَ الْقَرْحِ وَ قَدَّمَ عَلَيْهِمَا بَيْنَ يَدَيْهِ بَرَايَةَ الْمُهَاجِرِينَ حَتَّى انْتَهَى إِلَى حِمْرَاءِ الْأَسَدِ ثُمَّ رَجَعَ إِلَى الْمَدِينَةِ فَهُمْ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَ الرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ

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

وَ خَرَجَ أَبُو سُفْيَانَ حَتَّى انْتَهَى إِلَى الرَّوَاحِ فَأَقَامَ بِهَا وَ هُوَ يَهُمُّ بِالرَّجْعَةِ عَلَى رَسُولِ اللَّهِ ص وَ يَقُولُ قَدْ قَتَلْنَا صَنَادِيدَ الْقَوْمِ فَلَوْ رَجَعْنَا اسْتَأْصَلْنَاهُمْ فَلَقِي مَعْبَدُ الْخَزَاعِيِّ فَقَالَ مَا وَرَاءَكَ يَا مَعْبُدُ قَالَ قَدْ وَ اللَّهِ تَرَكْتُ مُحَمَّدًا وَ أَصْحَابَهُ وَ هُمْ يُحَرِّقُونَ عَلَيْكُمْ وَ هَذَا عَلِيٌّ بْنُ أَبِي طَالِبٍ قَدْ أَقْبَلَ عَلَى مُقَدِّمَتِهِ فِي النَّاسِ وَ قَدْ اجْتَمَعَ مَعَهُ مَنْ كَانَ يَخْلَفُ عَنْهُ وَ قَدْ دَعَانِي ذَلِكَ إِلَى أَنْ فُلْتُ شِعْرًا قَالَ أَبُو سُفْيَانَ وَ مَا دَا فُلْتُ قَالَ فُلْتُ. الْأَبْيَاتُ.

And Abu Sufyan went out until he ended up to Al-Rawha and stayed at it, and he was considering the return to Rasool-Allah<sup>-saww</sup> and said, 'The militias of our people are killed. If we were to return we will eradicate them'. He met Ma'bad Al-khuzae and he said, 'What is behind you, O Ma'bad?' He said, 'By Allah<sup>-azwj</sup>! I left Muhammad<sup>-saww</sup> and his<sup>-saww</sup> companions, and they were moving against you, and this Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> has proceeded on his<sup>-saww</sup>

front among the people, and he<sup>-saww</sup> has gathered with him<sup>-saww</sup> the one who had stayed behind from him<sup>-saww</sup>, and it called me to say a poem'. Abu Sufyan said, 'And what is that which you said?' He said, 'I said, (The couplets).

فَقَتَّى ذَلِكَ أَبَا سُفْيَانَ وَمَنْ مَعَهُ ثُمَّ مَرَّ بِهِ رَجُلٌ مِنْ عَبْدِ الْعِيسِ يُرِيدُونَ الْمِيرَةَ مِنَ الْمَدِينَةِ فَقَالَ لَهُمْ أَلْبَعُوا مُحَمَّدًا أَيُّ قَدْ أَرَدْتُ الرَّجْعَةَ إِلَى أَصْحَابِهِ لِأَسْتَأْصِلَهُمْ  
وَأَوْفَرُ لَكُمْ رِكَابَكُمْ زَيْبًا إِذَا وَافَيْتُمْ عُكَاطَ فَأَلْبَعُوا ذَلِكَ إِلَيْهِ وَهُوَ بِحَمْرَاءِ الْأَسَدِ فَقَالَ صَ وَالْمُسْلِمُونَ مَعَهُ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ وَرَجَعَ رَسُولُ اللَّهِ  
صَ إِلَى الْمَدِينَةِ يَوْمَ الْجُمُعَةِ.

Abu Sufyan and the ones with him praised that. Then riders from Abd Al-Qays passed by him intending the provisions from Al-Medina. He said to them, 'Deliver to Muhammad<sup>-saww</sup> that I have intended the return to his<sup>-saww</sup> companions in order to eradicate them, and I shall full up your baskets with raising when you arrive at Ukaz'. They delivered that to him<sup>-saww</sup> and he<sup>-saww</sup> was at Hamra Al-Asad. He<sup>-saww</sup> and the Muslims with him<sup>-saww</sup> said: **Sufficient for us and the most excellent Protector' [3:173]**. And Rasool-Allah<sup>-saww</sup> returned to Al-Medina on the day of Friday.

قَالَ وَ لَمَّا غَزَا رَسُولُ اللَّهِ صَ حَمْرَاءَ الْأَسَدِ وَتَبَتِ فَاسِقَةٌ مِنْ بَنِي حَطْمَةَ يُقَالُ لَهَا الْعَصْمَاءُ ثُمَّ الْمُنْدِرِ بْنِ الْمُنْدِرِ تَمْشِي فِي مَجَالِسِ الْأَوْسِ وَالْخَزْجِ وَ تَقُولُ  
شِعْرًا تُحَرِّضُ عَلَى النَّبِيِّ صَ وَ لَيْسَ فِي بَنِي حَطْمَةَ يَوْمَئِذٍ مُسْلِمٌ إِلَّا وَاحِدٌ يُقَالُ لَهُ عُمَيْرُ بْنُ عَدِيٍّ

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

فَلَمَّا رَجَعَ رَسُولُ اللَّهِ صَ غَدَا عَلَيْهَا عُمَيْرٌ فَقَتَلَهَا ثُمَّ أَتَى رَسُولَ اللَّهِ صَ فَقَالَ إِنِّي قَتَلْتُ أُمَّ الْمُنْدِرِ لِمَا قَالَتْهُ مِنْ هُجْرٍ فَضَرَبَ رَسُولُ اللَّهِ عَلَى كَتِفِهِ وَ قَالَ  
هَذَا رَجُلٌ نَصَرَ اللَّهَ وَ رَسُولَهُ بِالْغَيْبِ أَمَا إِنَّهُ لَا يَنْتَطِخُ فِيهَا عَنَزَانِ.

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

قَالَ عُمَيْرُ بْنُ عَدِيٍّ فَأَصْبَحْتُ فَمَرَرْتُ بَيْنَهُمَا وَ هُمَ يَدْفِنُونَهَا فَلَمْ يَعْرِضْ لِي أَحَدٌ مِنْهُمْ وَ لَمْ يُكَلِّمَنِي.

Umeyr Bin Aday said, 'I woke up in the morning and passed by her two sons and they were burying her, and not one of them presented to me nor spoke to me'.<sup>11</sup>

<sup>11</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 28

## The Fleeing of the Muslims from Battle of Uhud:

تفسير فرات بن إبراهيم أبو القاسم بن حماد مَعْنَعًا عَنْ خَدِيجَةَ الْيَمَانِي رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالْجِهَادِ يَوْمَ أُحُدٍ فَخَرَجَ النَّاسُ سِرَاعًا يَتَمَنُّونَ لِقَاءَ عَدُوِّهِمْ وَبَعَا فِي مَنْطِقِهِمْ وَقَالُوا وَاللَّهِ لَئِنْ لَقِينَا عَدُوَّنَا لَا نُؤَلِّي حَتَّى يُقْتَلَ عَنْ آخِرِنَا رَجُلٌ أَوْ يَفْتَحَ اللَّهُ لَنَا

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

قَالَ فَلَمَّا أَتَوْا إِلَى الْقَوْمِ ابْتَلَاهُمُ اللَّهُ بِالَّذِي كَانَ مِنْهُمْ وَمِنْ بَعْضِهِمْ فَلَمْ يَلْبَثُوا إِلَّا يَسِيرًا حَتَّى اهْزَمُوا عَنْ رَسُولِ اللَّهِ ص إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبُو دُجَانَةَ سِمَاكُ بْنُ خَرْشَةَ الْأَنْصَارِيُّ فَلَمَّا رَأَى رَسُولُ اللَّهِ ص مَا قَدْ نَزَلَ بِالنَّاسِ مِنَ الْهَزِيمَةِ وَالْبَلَاءِ رَفَعَ الْبَيْضَةَ عَنْ رَأْسِهِ وَ جَعَلَ يُنَادِي أَيُّهَا النَّاسُ أَنَا لَمْ أَمُتْ وَ لَمْ أَقْتَلْ وَ جَعَلَ النَّاسُ يَرْكَبُ بَعْضُهُمْ بَعْضًا لَا يَلُودُونَ عَلَى رَسُولِ اللَّهِ ص

He said, 'When they came to the people, Allah<sup>-azwj</sup> Tried them with that which was from them, and from their rebellion, so they did not remain except for a little while until they fled from Rasool-Allah<sup>-saww</sup>, except for Ali Bin Abu Talib<sup>-asws</sup>, and Abu Dujana Simak Bin Kharsa Al-Ansary. When Rasool-Allah<sup>-saww</sup> saw what has befallen with the people from the defeat and the disaster, raised the helmet from his<sup>-saww</sup> head and went on calling out: 'O you people! I<sup>-saww</sup> have not died and have not been killed!' And the people went on mounting upon each other not turning towards Rasool-Allah<sup>-azwj</sup>.

فَلَا يَلْتَفِتُونَ إِلَيْهِ فَلَمْ يَزَالُوا كَذَلِكَ حَتَّى دَخَلُوا الْمَدِينَةَ فَلَمْ يَكْتَفُوا بِالْهَزِيمَةِ حَتَّى قَالَ أَفْضَلُهُمْ رَجُلًا فِي أَنْفُسِهِمْ قُتِلَ رَسُولُ اللَّهِ ص فَلَمَّا آتَى الرَّسُولُ مِنَ الْقَوْمِ رَجَعَ إِلَى مَوْضِعِهِ الَّذِي كَانَ فِيهِ فَلَمْ يَرِ إِلَّا عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ أَبَا دُجَانَةَ الْأَنْصَارِيَّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا دُجَانَةَ ذَهَبَ النَّاسُ فَاحْضَرْ بِقَوْمِكَ فَقَالَ أَبُو دُجَانَةَ يَا رَسُولَ اللَّهِ مَا عَلَى هَذَا بَايَعْنَاكَ وَ بَايَعْنَا اللَّهَ وَ لَا عَلَى هَذَا خَرَجْنَا يَقُولُ اللَّهُ تَعَالَى إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

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

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

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

قَالَ فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص كَلَامَهُ وَ رَغْبَتَهُ فِي الْجِهَادِ انْتَهَى رَسُولُ اللَّهِ ص إِلَى صَخْرَةٍ فَاسْتَتَرَ بِهَا لِيَتَّقِيَ بِهَا مِنَ السِّهَامِ الْمُشْرِكِينَ فَلَمْ يَلْبَثْ أَبُو دُجَانَةَ إِلَّا يَسِيرًا حَتَّى أَتَى جِرَاحَةً فَتَحَامَلَ حَتَّى انْتَهَى إِلَى رَسُولِ اللَّهِ ص فَجَلَسَ إِلَى جَنْبِهِ وَ هُوَ مُتَّخِذٌ لَا حَرَكَ بِهِ.

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

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

He said, 'And Ali<sup>-asws</sup> neither duelled a horseman nor a foot soldier except Allah<sup>-azwj</sup> Killed him at his<sup>-asws</sup> hand, until his<sup>-asws</sup> sword was cut. When his<sup>-asws</sup> sword was cut, he<sup>-asws</sup> came to Rasool-Allah<sup>-saww</sup> and said: 'O Rasool-Allah<sup>-saww</sup>! My<sup>-asws</sup> sword is cut and there is no sword for me<sup>-asws</sup>'. Rasool-Allah<sup>-saww</sup> gave his<sup>-saww</sup> sword Zulfiqar and collared Ali<sup>-asws</sup> with it, and he<sup>-asws</sup> walked to the gathering of the Polytheists. It was so that no one duelled him<sup>-asws</sup> except he<sup>-asws</sup> killed him.

فَلَمْ يَزَلْ عَلَى ذَلِكَ حَتَّى وَهَنْتَ ذِرَاعُهُ فَعَرَفَ رَسُولُ اللَّهِ ص ذَلِكَ فِيهِ فَنَظَرَ رَسُولُ اللَّهِ ص إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ إِنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ جَعَلْتَ لِكُلِّ نَبِيٍّ وَزِيرًا مِنْ أَهْلِهِ لِيُشَدَّ بِهِ عَضُدُهُ وَ تُشْرَكَ فِي أَمْرِهِ وَ جَعَلْتَ لِي وَزِيرًا مِنْ أَهْلِي عَلَيَّ بْنَ أَبِي طَالِبٍ أَخِي فَنِعْمَ الْوَزِيرُ

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

اللَّهُمَّ وَعَدْتَنِي أَنْ تُدِينَنِي بِأَرْبَعَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ اللَّهُمَّ وَعَدَكَ وَغَدَاكَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَعَدْتَنِي أَنْ تُظَهِّرَ دِينَكَ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

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

قَالَ فَبَيْنَمَا رَسُولُ اللَّهِ ص يَدْعُو رَبَّهُ وَ يَتَضَرَّعُ إِلَيْهِ إِذْ سَمِعَ دَوِيًّا مِنَ السَّمَاءِ فَرَفَعَ رَأْسَهُ فَإِذَا جَبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى كُرْسِيِّ مِنْ ذَهَبٍ وَ مَعَهُ أَرْبَعَةُ آلَافٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ وَ هُوَ يَقُولُ لَا قَتَى إِلَّا عَلَيَّ وَ لَا سَيْفَ إِلَّا ذُو الْفَقَارِ.

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

فَهَبَطَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ عَلَى الصَّخْرَةِ وَ خَفَّتِ الْمَلَائِكَةُ بِرَسُولِ اللَّهِ ص فَسَلَّمُوا عَلَيْهِ فَقَالَ جِبْرِئِيلُ ص يَا رَسُولَ اللَّهِ بِالَّذِي أَكْرَمَكَ بِأَهْدَى لَقَدْ عَجَبَتِ الْمَلَائِكَةُ الْمُقَرَّبُونَ لِمُؤَاسَاةِ هَذَا الرَّجُلِ لَكَ بِنَفْسِهِ فَقَالَ يَا جِبْرِئِيلُ وَ مَا مَنَعُهُ يُؤَاسِيَنِي بِنَفْسِهِ وَ هُوَ مِنِّي وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمَا حَتَّى قَالَهَا ثَلَاثًا

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

ثُمَّ حَمَلَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ وَ حَمَلَ جِبْرِئِيلُ وَ الْمَلَائِكَةُ ثُمَّ إِنَّ اللَّهَ تَعَالَى هَزَمَ جَمَعَ الْمُشْرِكِينَ وَ تَشَتَّتَ أَفْرَهُمْ فَمَضَى رَسُولُ اللَّهِ ص وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ بَيْنَ يَدَيْهِ وَ مَعَهُ الْوَأْدُ قَدْ خَضَبَهُ بِالدِّمِّ وَ أَبُو دُجَانَةَ رَضِيَ اللَّهُ عَنْهُ خَلْفَهُ

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

فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ إِذَا نِسَاءُ الْأَنْصَارِ يَبْكِينَ رَسُولَ اللَّهِ ص فَلَمَّا نَظَرُوا إِلَى رَسُولِ اللَّهِ ص اسْتَقْبَلَهُ أَهْلُ الْمَدِينَةِ بِأَجْمَعِهِمْ وَ مَالَ رَسُولُ اللَّهِ ص إِلَى الْمَسْجِدِ وَ نَظَرَ إِلَى النَّاسِ فَتَضَرَّعُوا إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ أَقْرَأُوا بِالذَّنْبِ وَ طَلَبُوا التَّوْبَةَ فَأَنْزَلَ اللَّهُ فِيهِمْ قُرْآنًا يَعْيبُهُمْ بِالْبَغْيِ الَّذِي كَانَ مِنْهُمْ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ لَقَدْ كُنْتُمْ تَمْنُونَ الْوَيْتَ مِنَ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَ أَنْتُمْ تَنْظُرُونَ

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

يَقُولُ قَدْ عَايَنْتُمُ الْمَوْتَ وَ الْعَدُوَّ فَلِمَ نَقَضْتُمُ الْعَهْدَ وَ جَرَعْتُمُ مِنَ الْمَوْتِ وَ قَدْ عَاهَدْتُمُ اللَّهَ أَنْ لَا تَنْهَضُوا حَتَّى قَالَ بَعْضُكُمْ قَتِيلَ مُحَمَّدٍ فَأَنْزَلَ اللَّهُ تَعَالَى وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ إِلَى قَوْلِهِ وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ يَغْنِيَ عَلَيْهِمْ وَ أَبَا دُجَانَةَ.

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

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ إِنِّكُمْ رَغِبْتُمْ بَأَنْفُسِكُمْ عَنِّي وَ وَارَزْتَنِي عَلَيَّ وَ وَاسَانِي فَمَنْ أَطَاعَهُ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَارَقَنِي فِي الدُّنْيَا وَ الْآخِرَةِ

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

قَالَ فَقَالَ حَدِيثُهُ لَيْسَ يَنْبَغِي لِأَحَدٍ يَعْقِلُ أَنْ يَشْكَّ فَمَنْ لَمْ يُشْرِكْ بِاللَّهِ إِنَّهُ أَفْضَلُ مِمَّنْ أَشْرَكَ بِهِ وَ مَنْ لَمْ يَنْهَزمْ عَنْ رَسُولِ اللَّهِ صَ أَفْضَلُ مِمَّنْ أَهْزَمَ وَ إِنَّ السَّابِقَ إِلَى الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ أَفْضَلُ وَ هُوَ عَلَيَّ بَنُ أَبِي طَالِبٍ.

He said, 'Huzeifa said, 'It isn't befitting for anyone who has intellect that he doubts. So, the one who does not associate with Allah<sup>-azwj</sup>, he is superior than the one who does associate with Him<sup>-azwj</sup>, and the one who does not flee from Rasool-Allah<sup>-saww</sup> is superior than the one who does flee, and the one preceding to the Eman with Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> is superior, and he is Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.<sup>12</sup>

## The Crying of Women over the Injured Prophet<sup>-saww</sup>:

الكاظمي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ الْحَقَّافِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: لَمَّا أَهْرَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ صَ انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَ هُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَ لَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَ قَدْ هَرَمْنَا وَ بَقِيَ مَعَهُ عَلِيُّ عَلَيْهِ السَّلَامُ وَ سَمَّاكَ بْنُ خَرْشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf:

Abu Abdullah<sup>-asws</sup> has said: 'When the people were 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 the 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 (Abu Bakr and Umar) 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> Ali<sup>-asws</sup> and Samaak Bin Kharsha Abu Dujana, may Allah<sup>-azwj</sup> have Mercy on him.

فَدَعَاهُ النَّبِيُّ صَ فَقَالَ يَا بَا دُجَانَةَ انْصَرَفَ وَ أَنْتَ فِي جِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيُّ فَهُوَ أَنَا وَ أَنَا هُوَ فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ صَ وَ بَكَى وَ قَالَ لَا وَ اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهُ لَا جَعَلْتُ نَفْسِي فِي جِلٍّ مِنْ بَيْعَتِي إِلَيَّ بِأَيْعَتِكَ فَإِلَى مَنْ أَنْصَرَفُ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَحْرُبُ وَ مَالٍ يَفْنَى وَ أَجَلٍ قَدْ اقْتَرَبَ فَرَّقَ لَهُ النَّبِيُّ صَ فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَتَتْهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيُّ فِي وَجْهِهِ

The Prophet<sup>-saww</sup> called him over and said: 'O Abu Dujana! Leave, for you are free from your 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>'. He 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 raised his head towards the sky and said, 'No, by Allah<sup>-azwj</sup>! I will not make myself free from my pledge of allegiance. I gave my pledge of allegiance to you<sup>-saww</sup>, so where shall I go, to a wife who will die, or a son who will die, or a house which will be ruined and wealth which will be destroyed, and a term (death) which comes nearer?' The Prophet<sup>-saww</sup> left him, and he

<sup>12</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 30

did not stop fighting until he was weakened by the wounds and he was on one side of him<sup>-saww</sup> and Ali<sup>-asws</sup> was on the other side of him<sup>-saww</sup>.

فَلَمَّا أَسْقَطَ اخْتَمَلَهُ عَلِيٌّ عَلَيْهِ السَّلَامُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ص فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَ وَفَيْتُ بِبَيْعَتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ ص خَيْرًا وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ ص الْمِيْمَنَةَ فَيَكْشِفُهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ فَإِذَا كَشَفَهُمْ أَقْبَلَتِ الْمَيْسِرَةُ إِلَى النَّبِيِّ ص فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سِنْفُهُ بِثَلَاثٍ قِطْعٍ فَجَاءَ إِلَى النَّبِيِّ ص فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سِنْفِي قَدْ تَقَطَّعَ فَيَوْمِئِذٍ أَعْطَاهُ النَّبِيُّ ص ذَا الْفَقَارِ

When he dropped, Ali<sup>-asws</sup> carried him to the Prophet<sup>-saww</sup> and placed him in his<sup>-saww</sup> presence. He said, 'O Rasool-Allah<sup>-saww</sup>, have I been loyal to my pledge of allegiance?' He<sup>-saww</sup> said: 'Yes'. And the Prophet<sup>-saww</sup> said good things for him. And the people were attacking the Prophet<sup>-saww</sup> from the right, so Ali<sup>-asws</sup> defended him<sup>-saww</sup>. So when he<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-Faqar.

فَلَمَّا رَأَى النَّبِيُّ ص اخْتِلَاجَ سَاقِيهِ مِنْ كَثْرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعَدْتَنِي أَنْ تُظْهِرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْيِكَ فَأَقْبَلَ عَلَيَّ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دَوْتًا شَدِيدًا وَ أَسْمِعْ أَقْدِمَ خَيْرُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جِبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ الْمَلَائِكَةُ

And when the Prophet<sup>-saww</sup> saw that (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 said: 'O Lord<sup>-azwj</sup>! You<sup>-azwj</sup> Promised me<sup>-saww</sup> that You<sup>-azwj</sup> would be Making Your<sup>-azwj</sup> Religion to prevail, and if You<sup>-azwj</sup> so Desire, it would not Tire You<sup>-azwj</sup>'. 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 (Horse of Jibraeel<sup>-as</sup>), and I<sup>-asws</sup> did not attack to strike anyone except that he would fall dead before I<sup>-asws</sup> struck him. 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'.

ثُمَّ جَاءَ جِبْرِئِيلُ فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ ص فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ هِيَ الْمَوَاسَاةُ فَقَالَ إِنَّ عَلَيًّا مَيِّتٌ وَ أَنَا مِنْهُ فَقَالَ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ وَ أَنَا مِنْكُمْ ثُمَّ انْهَزَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ عَلَيْهِ السَّلَامُ يَا عَلِيُّ امْضِ بِسِنْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقِلَاصَ وَ جَنَّبُوا الْحَيْلَ فَإِنَّهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْحَيْلَ وَ هُمْ يَجْنُبُونَ الْقِلَاصَ فَإِنَّهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel<sup>-as</sup> went and paused to the side of the Rasool-Allah<sup>-saww</sup>. He said: 'O Muhammad<sup>-saww</sup>, this is the comfort'. He<sup>-saww</sup> said: 'Ali<sup>-asws</sup> is from me<sup>-asws</sup>, and I<sup>-saww</sup> am from him<sup>-asws</sup>'. Jibraeel<sup>-as</sup> said: 'And I am from both of you<sup>-asws</sup>'. Then the people (enemy) were defeated. Rasool-Allah<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! Go with your<sup>-asws</sup> sword until you are opposite to them. If you<sup>-asws</sup> see them riding the camels and the horses are by their side, then they are intending to go to Makkah. However, if you<sup>-asws</sup> see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ فَكَانُوا عَلَى الْقِلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ يَا عَلِيُّ مَا تُرِيدُ هُوَ ذَا نَحْنُ ذَاهِبُونَ إِلَى مَكَّةَ فَانْصَرَفَ إِلَى صَاحِبِكَ فَأَتَبَعَهُمْ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَكَلَّمَا سَمِعُوا. وَفَعَّ خَوَافِرَ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَ كَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالَ هُوَ ذَا عَسَكَرُ مُحَمَّدٍ قَدْ أَقْبَلَ

Ali<sup>-asws</sup> came up to them, and they were upon their camels, so Abu Sufyan said to Ali<sup>-asws</sup>, 'O Ali<sup>-asws</sup>! What do you<sup>-asws</sup> want. That is where we are going, to Makkah. So leave and go to



your<sup>-asws</sup> companion<sup>-saww</sup>. Jibraeel<sup>-as</sup> followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So, when they moved, they said, ‘It is the army of Muhammad<sup>-saww</sup> which is coming’.

فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يُقَدِّمُهُمْ فَارِسٌ عَلَى أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّدُونَهُ

Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came, and they entered Makkah. They said, ‘We saw the army of Muhammad<sup>-saww</sup>!’ All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ ص وَ الرَّايَةُ مَعَ عَلِيٍّ عَلَيْهِ السَّلَامُ وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنْ أَشْرَفَ بِالرَّايَةِ مِنَ الْعَقَبَةِ وَ رَأَاهُ النَّاسُ نَادَى عَلِيٌّ عَلَيْهِ السَّلَامُ أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْخَرُ بِنَا وَ قَدْ هَرَفْنَا هَذَا عَلِيٌّ وَ الرَّايَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ ص

And the Prophet<sup>-saww</sup> departed and the flag was with Ali<sup>-asws</sup> and he<sup>-asws</sup> was in front of him<sup>-saww</sup>. So when he<sup>-asws</sup> came up with the flag while moving in front and when they reached ‘Al-Uqba’, and the people saw him<sup>-asws</sup>, Ali<sup>-asws</sup> called out: ‘O you people! This is Muhammad<sup>-saww</sup>. He<sup>-saww</sup> never died and he<sup>-saww</sup> was never killed!’ So the one who had said, ‘He<sup>-saww</sup> is mocking us and we have been defeated’, said, ‘This is Ali<sup>-asws</sup> and flag is in his<sup>-asws</sup> hands’, until the Prophet<sup>-saww</sup> moved towards them.

وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يَتَوَبُّونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ حَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ جَزَزْنَ النَّوَاصِي وَ خَرَفْنَ الْحُيُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ ص فَلَمَّا رَأَيْنَهُ قَالَ هُنَّ خَيْرٌ أَمْزُهُنَّ أَنْ يَتَسَتَّرْنَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ

And the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him<sup>-saww</sup> returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet<sup>-saww</sup>. When he<sup>-saww</sup> saw them, he<sup>-saww</sup> said good things for them and told them to cover themselves up and enter their respective houses.

وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنَّ يُظْهِرَ دِينَهُ عَلَى الْأَذْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ص وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئاً الْآيَةُ.

And he<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Promised me<sup>-saww</sup> that He<sup>-azwj</sup> would Make His<sup>-azwj</sup> Religion to prevail over all the Religions’. And Allah<sup>-azwj</sup> Revealed unto Muhammad<sup>-saww</sup>: ***And Muhammad is not except for a Rasool; the Rasools have already passed away before him; so if he dies or is killed will you turn back upon your heels? And the one who turns back upon his heels, he will never harm Allah of anything and Allah would be Recompensing the grateful [3:144] - the Verse***.<sup>13</sup>

<sup>13</sup> Bihar Al-Anwaar – V 20, The book of our Prophet<sup>-saww</sup>, P 3 Ch 12 H 34