

Explanation of the Reports concerning the Virtues of the Pure Imams

Authored by Qāḍī Abū Ḥanīfa al-Nu‘mān ibn Muḥammad al-Tamīmī al-Maghribī, who died in the year 363 AH.

Part Three: The Military Expeditions of the Messenger of God and ‘Alī’s Sacrifice of His Life before Him

The Jihād of ‘Alī

I have previously mentioned in this book that ‘Alī, peace be upon him, was the first male of his community to believe in God and His Messenger, and that he remained so for a number of years, during which no one else believed in him after God, Mighty and Glorious, had sent him to them.

I have also mentioned in this book that Islam was founded upon seven pillars: **wilāyah, purification, prayer, almsgiving, fasting, pilgrimage, and jihād.**

The Recorded Deeds of ‘Alī during the Lifetime of the Messenger

‘Alī, peace be upon him, was the first to believe in God, Mighty and Glorious, and to acknowledge the authority of His Messenger, peace and blessings of God be upon him and his family. He was the first to pray with him, give alms, and fast; and he was the first to strive in the path of God and to offer his life in place of the Messenger of God, peace and blessings of God be upon him and his family.

And when the Messenger of God performed the pilgrimage, he associated ‘Alī with his sacrificial offering. By this, he was the foremost of those who performed the pilgrimage with him.

Thus God, Mighty and Glorious, combined for him precedence in every virtue, making his excellence over all others manifest. He was the closest of creation to the Messenger of God after him, according to the saying of God, Blessed is His Name, in His Book:

“And the foremost are the foremost. Those are the ones brought near.”

— Qur’an 56:10–11

Thus ‘Alī was foremost among creation in every virtue after the Messenger of God, peace and blessings of God be upon him and his family, because of what has been transmitted concerning his precedence in jihād and his exertion in it. He possessed the greatest share of it among the community, by virtue of the distinction God, Mighty and Glorious, gave him over the rest of the community, in His saying:

“Those believers who remain behind—except those who possess a disability—and those who strive in the path of God with their wealth and their lives are not equal. God has favored those who strive with their wealth and their lives over those who remain behind by a degree. Yet to each God has promised the good. And God has favored those who strive over those who remain behind with a tremendous reward.”

— Qur’an 4:95

[276] The Report Transmitted by Muḥammad ibn Sallām

Muḥammad ibn Sallām related, through his chain of transmission, from Abū Ja‘far Muḥammad ibn ‘Alī, peace be upon him, that ‘Alī mentioned the trials through which God, Mighty and Glorious, tested him during the lifetime of the Messenger of God and after his death, in a lengthy report in which he said:

“As for the third matter: Quraysh never ceased devising plans and schemes against the Messenger of God, peace and blessings of God be upon him and his family, until their final scheme was the one upon which they agreed one day at **Dār al-Nadwah**, with the accursed Iblīs present among them.

They continued to turn the matter over from every side until they agreed that a man should be selected from each clan of Quraysh. Each of these men would take a sword, and they would come to the Prophet, peace and blessings of God be upon him and his family, while he was sleeping in his bed. They would strike him together with a single blow, like one man, and kill him.

Once they had killed him, Quraysh would prevent his clansmen from handing him over for retaliation. Thus his blood would be left without a claimant for revenge.

Gabriel, peace be upon him, descended upon the Prophet, peace and blessings of God be upon him and his family, and informed him of this. He told him of the night on which they would gather against him and the hour at which they would come to his bed, and he commanded him to leave and informed him of the time at which he was to depart for the cave.

The Messenger of God, peace and blessings of God be upon him and his family, came to me with this information and commanded me to lie down in his sleeping place, and to protect him with my own life.

I immediately obeyed this command, willingly accepting that I should be killed in his place. The Messenger of God, peace and blessings of God be upon him and his family, departed, while I lay down in his sleeping place, awaiting the arrival of the men. They eventually entered upon me.

When I found myself with them inside the house, I rose against them with my sword and drove them away from myself in the manner known to the people.”

Thus ‘Alī, peace be upon him, was the first to strive in the path of God and to offer his own life, willingly accepting death in place of the Messenger of God, peace and blessings of God be upon him and his family.

This is a well-known and famous report. It has been transmitted by the scholars of ḥadīth, recorded by the authors of the *Maghāzī* in their books of military expeditions, and recorded by the authors of *Siyar* in their works on the life and campaigns of the Prophet.

Among what we have transmitted from them concerning this matter—and among the points upon which they collectively agree—is that when God, the Exalted, honored His Prophet with the Messengerhood and singled him out for prophethood, he called his people in Mecca.

The first among them to answer him and affirm him—as has already been stated regarding his response in the preceding chapter—was **‘Alī ibn Abī Ṭālib**, peace be upon him.

After him, several years passed before others among Quraysh and others accepted Islam.

He gathered the Banū ‘Abd al-Muṭṭalib, as we have mentioned in this book, presented Islam to them, and called upon them to support him. Their rejection of this has already been mentioned.

When Islam became widespread in Mecca, the polytheists turned against those among them who had accepted Islam. Whoever had a member of his family capable of protecting him was protected by him. Some were imprisoned and tortured, while others emigrated to the land of Abyssinia.

Later, they emigrated to the land of Medina, after some of its inhabitants—the Anṣār—had accepted Islam and pledged allegiance to the Messenger of God, peace and blessings of God be upon him and his family, at Mecca.

The polytheists of Mecca resolved to kill the Messenger of God, peace and blessings of God be upon him and his family, after they had approached him, offered him promises, appealed to him, and offered him whatever wealth he desired, as well as offering to make him their leader, if only he would abandon the position he had taken.

By this they hoped to turn him away from delivering the message of his Lord.

But he refused and insisted upon conveying it, peace and blessings of God be upon him and his family. His uncle Abū Ṭālib prevented them from reaching him and protected him from them, together with those of Quraysh who obeyed him.

Thus they could find no way to reach him.

Then a group of them gathered one day at **Dār al-Nadwah**.

Dār al-Nadwah

Dār al-Nadwah was the house of Quṣayy ibn Kilāb. When authority over Mecca came into his hands, he built it so that he could govern and judge among Quraysh.

It was the first house built in Mecca for this purpose. None of Quraysh who was not a descendant of Quṣayy could enter it unless he had reached the age of forty, since those who had reached forty were admitted for consultation.

As for the descendants of Quṣayy, they could all enter it, as could their allies.

When Quraysh wished to settle an important matter or gather together for one, they would meet there.

Among those present were:

‘Utbah ibn Rabī‘ah, Shaybah ibn Rabī‘ah, Abū Sufyān ibn Ḥarb, al-Ḥārith ibn ‘Āmir ibn Nawfal, Ṭu‘aymah ibn ‘Adī, Jubayr ibn Muṭ‘im, al-Naḍr ibn al-Ḥārith ibn Kaladah, Muṭ‘im ibn [the Christian], Abū al-Bakhtarī ibn Hishām, Zum‘ah ibn al-Aswad ibn al-Muṭṭalib, Ḥakīm ibn Ḥizām, Nabīh and Munabbih, the two sons of al-Ḥajjāj, Abū Jahl ibn Hishām, and Umayyah ibn Khalaf.

These were, at that time, men from the various clans of Quraysh in Mecca, and a group of others joined them to devise a scheme concerning the Messenger of God, peace and blessings of God be upon him and his family.

This occurred after Abū Ṭālib had died, although there remained members of Banū ‘Abd al-Muṭṭalib whom they feared would stand up in his defense, protect him from them, and seek retribution from them for whatever they might do to him.

When they reached the door of Dār al-Nadwah, they saw among their group an old man whom they did not recognize. They were suspicious of him and asked him who he was.

He said:

“I am a man from Najd. I heard about the matter for which you have gathered, and I wished to join you in it. Perhaps you will not find me without an opinion or good counsel.”

They said:

“Enter.”

That old man, according to what they related, was **Iblīs the accursed**, whom God has cursed, appearing to them in that form.

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When they had taken their seats, some of them said to one another:

“This man”—meaning the Messenger of God, peace and blessings of God be upon him and his family—“has reached the position you have seen, and you know that those whom you know have followed him.

We cannot be secure from the possibility that he will attack us with those who have followed him, both from among us and from elsewhere, if we leave him until his power becomes stronger and his followers become more numerous.

So agree upon a plan concerning him.”

They discussed the matter among themselves.

Then one of them said:

“Confine him in chains, lock him behind a door, and wait for him to suffer the same fate that befell those like him among the poets who came before him, such as Zuhayr and al-Nābighah, and those who died before him, until the same fate that befell them comes upon him.”

The Najdī old man said:

“No, by God! This is not a sound plan for you. If you imprison him as you propose, his message will spread beyond the door behind which you have confined him.

His companions will certainly rise against you and take him from your hands. They will then fight you until they overcome you in this matter.

This is not a sound plan for you.

Look for another.”

They discussed it again.

Then one of them said:

“Expel him from among us and banish him from our land. Once he has left us, we will not care where he goes or where he settles. Once he is gone, we can restore our affairs and ourselves to the way they were.”

The Najdī old man said:

“This is not a sound plan for you. Have you not seen the excellence of his speech, the eloquence of his expression, the sweetness of his words, and his ability to win men's hearts through what he brings?

If you do this, I fear that he will settle among one of the Arab tribes and, through his speech, actions, and teachings, gain control over them until they pledge allegiance to him.

Then he will march against you with them, crush you beneath them, take authority out of your hands, and do with you whatever he wishes.

Consider another plan concerning him!”

Then **Abū Jahl ibn Hishām** said:

“By God, I have an idea concerning him which I do not think you have considered.”

They said:

“And what is it, Abū al-Ḥakam?”

He said:

“I propose that you take from each tribe among you a strong, young, and well-regarded man from that tribe. Give each of these young men a sharp sword.

Then let them come to him at night while he is in his sleeping place and strike him all together with a single blow, as though one man had struck him.

If they all kill him together, his blood will be distributed among all the tribes of Quraysh, and Banū ‘Abd al-Muṭṭalib will be forced to accept blood-money in compensation for him.”

The Najdī old man said:

“This man has spoken correctly. I see no other plan besides this.”

The group dispersed having agreed upon this.

Then Gabriel came to the Prophet, peace and blessings of God be upon him and his family, and informed him of what had happened and what they had decided.

The Prophet called ‘**Alī ibn Abī Ṭālib**, peace be upon him, informed him of this, and told him that he was going to emigrate to Medina.

He commanded him to wrap himself in the Prophet's cloak and sleep in his bed, so that those who intended to kill him would see ‘Alī and believe that it was the Prophet, until they had gone away.

He also commanded him to remain behind with his family, to return the trusts that had been entrusted to the Prophet, and to settle the debts that were owed by him; then he was to follow him.

The Prophet continued giving him these instructions until ‘Alī sensed that the men had surrounded the Prophet's house.

One of them was saying to the others:

“This Muhammad claims that if you pledge allegiance to him and follow his command, you will become kings of the Arabs and Persians for as long as you live.

Then, when you die, you will be resurrected and admitted into gardens like the gardens of Jordan.

But if you do not do so, you will be killed, and then you will be sent to the Fire of Hell, where you will burn.

So hasten to do this to him.”

The Messenger of God, peace and blessings of God be upon him and his family, commanded ‘Alī to lie down in his bed. He wrapped him in the **Ḥaḍramī cloak** in which he used to sleep.

Then he began reciting **Sūrat Yāsīn**, took a handful of dust in his hand, and threw it into their faces.

God, Mighty and Glorious, then took away their sight, and they had not yet fully assembled.

The Prophet departed toward the cave.

He had arranged with **Abū Bakr**, **‘Āmir ibn Fuhayrah**, and **‘Abd Allāh ibn Urayqit** to meet him and accompany him toward Medina, bringing whatever they needed and showing them the route.

The men continued looking through the doorway at **‘Alī ibn Abī Ṭālib**, peace be upon him, lying in the Messenger of God's bed, wrapped in his cloak, without any doubt that it was the Messenger of God himself.

When they had assembled and were about to enter upon him, a man who had not been with them came to them and said:

“What are you waiting for here, and what do you intend to do?”

They replied:

“We intend to kill Muhammad.”

He said:

“God has frustrated you! Muhammad has already left, and when he departed he left none of you who were present without throwing dust upon him.”

They looked and saw the dust upon the heads of most of them.

Then they looked at ‘Alī, peace be upon him, in the Messenger of God's place, wrapped in his cloak.

They said:

“This is Muhammad.”

They entered upon him, and when ‘Alī, peace be upon him, sensed their presence, he took up the sword—**Dhū al-Fiqār**—and sprang up before them.

When they saw him and recognized him, they drew back and said:

“It is not you, O son of Abī Ṭālib, whom we intended.”

Some of them said to the others:

“There is no benefit in our surrounding this man. He will kill some of us and we will kill him.”

So they withdrew.

It is related that among what God, Mighty and Glorious, revealed concerning this event was His saying:

“And when those who disbelieved plotted against you, to restrain you, or kill you, or expel you. They plotted, and God plotted; and God is the best of plotters.”

— Qur’an 8:30

And His saying:

“Or do they say, ‘He is a poet; we await for him the calamity of fate’? Say: ‘Wait, for indeed I am waiting with you.’”

— Qur’an 52:30

This, then, is the account transmitted by the **general body of transmitters** concerning this matter.

As has also been transmitted from ‘Alī, peace be upon him, this was his first act of jihād in which he offered his life in place of the Messenger of God, peace and blessings of God be upon him and his family. He occupied the Prophet's sleeping place, willingly accepting that he might be killed in his defense, and then stood before those who had come intending to kill the Prophet—while they were a large number—despite his young age and the shortness of his experience at that time.

Footnote: Dār al-Nadwah

Dār al-Nadwah was a house built by **Quṣayy** when authority over Mecca came into his hands, so that he could govern and judge among Quraysh.

It was the first house built in Mecca for this purpose. No one from Quraysh who was not a descendant of Quṣayy was permitted to enter it unless he had reached forty years of age, since those who reached the age of forty were admitted for consultation.

As for the descendants of Quṣayy, they could all enter it, as could their allies.

The Hijrah

The Messenger of God, peace and blessings of God be upon him and his family, entered Medina on **Monday**, shortly before midday, on the **twelfth night that had passed of the month of Rabī‘ al-Awwal**. This was the beginning of the calendar.

Likewise, he, peace and blessings of God be upon him and his family, was born on a Monday, on the twelfth night that had passed of the month of Rabī‘ al-Awwal.

His age when he entered Medina was **fifty-three complete years**. This was after he had remained in Mecca for thirteen years after God, Mighty and Glorious, commissioned him with prophethood.

His commissioning with prophethood had also occurred on a Monday, when he was **forty years old**.

The Battle of Badr

Then **‘Alī ibn Abī Tālib**, peace be upon him, joined him after completing what the Messenger had instructed him to do.

He remained for a year in Medina, after which he was given permission to engage in jihād.

The Messenger of God then undertook three military expeditions: **the expedition of al-Abwā’**, **the expedition of al-‘Ashīrah**, and **the First Battle of Badr**. ‘Alī, peace and blessings of God be upon him, was with him in all of them.

He encountered no serious opposition and fought no one in any of these expeditions without ‘Alī being with him, peace be upon him.

Then he went to **Badr** in the second expedition—the one in which he inflicted what he inflicted upon the leading chiefs of Quraysh. This was the **first battle in which the polytheists fought**.

The leaders of Quraysh came forward from among the polytheists to fight the Messenger of God, peace and blessings of God be upon him and his family, and the Muslims who were with him. They were:

- **‘Utbah ibn Rabī‘ah**
- **Shaybah ibn Rabī‘ah**
- **al-Walīd ibn ‘Utbah**

The Messenger of God, peace and blessings of God be upon him and his family, sent forward **‘Alī**, **Ḥamzah**, may God be pleased with him, and **‘Ubaydah ibn al-Ḥārith**, may God be pleased with him.

‘Alī, peace be upon him, was the youngest of them. He was **eighteen years old**, although it has also been said that he had not yet reached twenty.

‘Alī confronted **al-Walīd ibn ‘Utbah** in single combat, and God caused al-Walīd to be killed by ‘Alī’s hand.

Ḥamzah confronted **Shaybah ibn Rabī‘ah**, and God caused Shaybah to be killed by his hand.

Neither of these two was given any respite.

‘Ubaydah ibn al-Ḥārith, who was the oldest of them, confronted **‘Utbah ibn Rabī‘ah**. Each of them inflicted a serious wound upon the other.

Then ‘Alī and Ḥamzah, peace be upon them, turned toward ‘Utbah and killed him.

And concerning this, God, the Exalted, revealed:

“These are two adversaries who disputed concerning their Lord.”

— Qur’an 22:19

Those Whom ‘Alī, Peace Be Upon Him, Killed on the Day of Badr

[278] Muḥammad ibn Sallām, through his chain of transmission, from Abū Ja‘far Muḥammad ibn ‘Alī, peace and blessings be upon him, who traces it back to ‘Alī, peace and blessings be upon him, that he mentioned, among the things by which God, exalted is He, tested him:

“The two sons of Rabī‘ah and al-Walīd called for single combat. At that time they were the two foremost horsemen of Quraysh and among its bravest men. The Messenger of God, peace and blessings of God be upon him and his family, sent me forward with my two companions—may God be pleased with them both. He did so while I was the youngest of the group in age and had the least experience in warfare. God, exalted is He, caused ‘Utbah, Shaybah, and al-Walīd to be killed by my hand, in addition to those of the nobles of Quraysh and its horsemen whom I killed that day, and those whom I captured. What I accomplished that day was greater than what any of my companions accomplished.”

Among those mentioned by the authors of the *Maghāzī* are the following:

They say that ‘Alī, peace and blessings be upon him, killed at Badr from among Quraysh: ‘Utbah and al-Walīd; Ḥanḍalah ibn Abī Sufyān ibn Ḥarb ibn Umayyah ibn ‘Abd Shams, whom he, peace and blessings be upon him, killed. Some of them, however, said that ‘Alī and Ḥamzah, peace be upon them both, and Zayd ibn al-Ḥārith shared in killing him.

They all say that ‘Alī, peace and blessings be upon him, also killed that day al-‘Āṣ ibn Sa‘īd ibn al-‘Āṣ ibn Umayyah.

They say that ‘Alī, peace and blessings be upon him, also killed ‘Uqbah ibn Abī Mu‘ayt ibn Abī ‘Amr ibn Umayyah ibn ‘Abd Shams that day.

They say that ‘Alī, peace and blessings be upon him, killed that day ‘Āmir ibn ‘Abd Allāh, from Banū Anmār, an ally of Quraysh.

They say that ‘Alī, peace and blessings be upon him, also killed Ṭu‘aymah ibn ‘Adī ibn Nawfal that day.

They say that among those whom ‘Alī, peace and blessings be upon him, killed was Zum‘ah ibn al-Aswad ibn al-Muṭṭalib ibn Asad ibn ‘Abd al-‘Uzzā ibn Quṣayy.

Some people said that Ḥamzah, peace be upon him, and ‘Alī, along with Thābit ibn al-Jaz‘, shared in killing him.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was ‘Uqayl ibn al-Aswad ibn al-Muṭṭalib. Some said that Ḥamzah, may God be pleased with him, shared in killing him.

They say that among those whom ‘Alī, peace and blessings be upon him, killed was Nawfal ibn Khuwaylid ibn Asad. He was one of the devils of Quraysh, and he was the one who, when Abū Bakr and Ṭalhah had accepted Islam, tied the two of them together with a rope and tortured them. They were consequently called **the two tied together** (*al-qarīnayn*).

They say that among those whom ‘Alī, peace and blessings be upon him, killed was **al-Naḍr ibn al-Ḥārith ibn Kaldah ibn ‘Alqamah ibn Manāf**. He was executed while bound, in the presence of the Messenger of God, peace and blessings of God be upon him and his family.

They say that among those whom ‘Alī, peace and blessings be upon him, killed that day was **‘Umayr**—the original text has *‘Umar*—**ibn ‘Uthmān ibn ‘Amr ibn Ka‘b ibn Sa‘d ibn Taym**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed that day was **Abū Musāfir al-Ash‘arī**, an ally of Quraysh who had joined them.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was **Mas‘ūd ibn Abī Umayyah ibn al-Mughīrah**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed was **Ḥarmalah ibn al-Asad**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed was **Abū Qays ibn al-Walīd ibn al-Mughīrah ibn Hishām**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed that day was **Abū Qays ibn al-Fākah ibn al-Mughīrah**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed that day was **‘Abd Allāh ibn al-Mundhir ibn Abī Rifā‘ah ibn ‘Ābid**.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was **Ḥājib ibn al-Shā’ib ibn ‘Uwaymir ibn ‘Amr ibn ‘Ābid ibn ‘Imrān ibn Makhzūm**. It is also said that his name was **Ḥājiz ibn al-Shā’ib**.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was **al-‘Āṣ ibn Munyah**—the original text reads *Umayyah*—**ibn al-Ḥajjāj ibn ‘Āmir ibn Ḥudhayfah ibn Sa‘d ibn Sahm**.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was **Abū al-‘Āṣ ibn Qays ibn ‘Adī ibn Sa‘d ibn Sahm**.

They say that among those whom ‘Alī, peace and blessings be upon him, also killed that day was **Uways ibn al-Mu‘ayr ibn Lūdhān ibn Sa‘d ibn Jumāh**.

They say that among those whom ‘Alī, peace and blessings be upon him, killed was **Mu‘āwiyah ibn ‘Āmir**, an ally of Banū ‘Āmir ibn Lu‘ayy, and a member of ‘Abd al-Qays.

These, then, are those enumerated among the Quraysh polytheists killed at Badr whom it has been established that ‘Alī, peace and blessings be upon him, killed. There are others for whom it was not established that he killed them, while for some it was established that he wounded them, after which they died.

Those who were captured that day were, as mentioned previously, more numerous than those who were killed.

This, together with what will be mentioned afterward concerning those whom ‘Alī, peace and blessings be upon him, killed among the polytheists in his jihād before the Messenger of God, peace and blessings of God be upon him and his family, is what brought upon him the enmity of the hypocrites among Quraysh and others—those whose allies he killed for the sake of God, mighty and glorious is He.

The Battle of Uḥud

Then came the **Battle of Uḥud**. Abū Sufyān mobilized all of Quraysh, their allies, and whoever he was able to mobilize from the Arab tribes. He came toward Medina seeking vengeance for the day of Badr, with a great army.

News of this reached the Messenger of God, peace and blessings of God be upon him and his family. His opinion was to remain in Medina and fight them from within it, and some of the people of Medina agreed with him in this. But most of them rejected this and said:

“Let us go out to them and fight them at a distance from Medina, so that our women and children will not be frightened by their presence, and so that they will not see that we were afraid of them and therefore confined ourselves within the city.”

They refused to accept from the Messenger of God, peace and blessings of God be upon him and his family, the course of action he had proposed for them.

So he entered his house, put on his armor, and came out angry. He ordered them to go out.

When they saw this from him, they said:

“O Messenger of God, we fear that we have angered you by disagreeing with you! So return, and let us do what you had considered.”

He said:

“When a prophet puts on his armor and takes up his weapon, it is not appropriate for him to turn back until he has fought.”

So he proceeded toward Uḥud, and they went out with him.

Those who had previously favored remaining in Medina withdrew from him and said:

“He has disobeyed us and followed these people.”

They argued among themselves.

The people said to them:

“What is this? Are you turning back from the Messenger of God when he has gone out to fight the enemies of God and the enemies of His religion?”

Then **‘Abd Allāh ibn Ubayy**—the one who turned back, and who, according to what is reported, turned back with approximately one-third of those who had gone out, consisting of those who were hypocrites and did not go out to fight—said:

“If we had known that fighting would take place, we would have followed you.”

Concerning them God, Mighty and Glorious, revealed:

“They said, ‘If we had known there would be fighting, we would have followed you.’ On that day they were closer to disbelief than to faith.”

— Qur’an 3:167

‘Abd Allāh ibn Ubayy said to those who had turned back with him:

“He obeyed them and disobeyed us. So why should we kill ourselves with him?”

And they turned back without reaching Uḥud.

The Messenger of God, peace and blessings of God be upon him and his family, continued until he reached Uḥud.

He arranged the people into their ranks, faced the polytheists, and **‘Alī and Ḥamzah**, peace be upon them, advanced to fight.

On that day, the two of them accomplished what had never been seen from anyone before them. They pressed deeply into the killing of the polytheists, causing them to flee.

When those stationed in the positions that the Messenger of God, peace and blessings of God be upon him and his family, had assigned before him saw the defeat of the polytheists, they abandoned their positions and went away seeking the spoils.

Then **Waḥshī al-Aswad**, the slave of Jubayr ibn Muṭ‘im, threw a spear at Ḥamzah, peace be upon him, from a place where Ḥamzah could not see him, and killed him.

Waḥshī said:

“I saw him among the people, like a large grayish camel, striking the people with his sword. No one could stand before him.

“I concealed myself behind a tree—or, according to another account, behind a stone—so that he would come near me and I could throw my spear at him from a place where he would not see me, since I was unable to confront him directly.

“While I was in this position, **Sabā’ ibn ‘Abd al-‘Uzzā** reached him before me, intending to fight him.

“When Ḥamzah saw him approaching, he said: ‘Come to me, O son of the one who circumcises women’—his mother used to perform circumcision on slave girls.

“Ḥamzah then charged him like a lion and struck him with his sword. It was as though he had missed his head, and he stood over him after he had fallen dead, while Ḥamzah did not see me.

“I then threw my spear at him and struck him in a fatal place, and he fell dead.”

Waḥshī later related this to the Messenger of God, peace and blessings of God be upon him and his family, after he had accepted Islam, and the Messenger asked him about it.

The Messenger of God, peace and blessings of God be upon him and his family, said to him:

“O Waḥshī, keep your face away from me so that I do not see you.”

When Ḥamzah, may God be pleased with him, was killed, and the polytheists saw that the companions of the Messenger of God, peace and blessings of God be upon him and his family, had abandoned their positions and scattered, they turned toward him.

They killed those who were in front of him, wounded him, broke his lower right incisor—or, according to the original text, his tooth—cut his lip, smashed the helmet on his head, and struck him with more than **sixty blows**.

The Messenger of God, peace and blessings of God be upon him and his family, had that day worn **two coats of armor over one another**. He stood upon a rock while the people had scattered away from him.

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‘Alī, peace be upon him, remained alone before him.

The Messenger of God said to him:

“Go forward, O ‘Alī.”

‘Alī replied:

“Where should I go, O Messenger of God? Should I return a disbeliever after having become a Muslim?”

Groups of polytheists continued coming toward the two of them.

The Messenger of God, peace and blessings of God be upon him and his family, would charge against some of them, and he would say to ‘Alī:

“You attack these others.”

The two of them would drive back whoever came against them, after inflicting heavy losses upon them.

On that day, the two of them, peace be upon them, accomplished what no one before them had accomplished, until God, Mighty and Glorious, drove the polytheists away and defeated them through the two of them.

Most of the Muslims returned to Medina saying:

“Muḥammad and ‘Alī have been killed!”

People spread this report and believed that it had indeed happened.

Then ‘Alī, peace be upon him, came toward the Messenger of God, peace and blessings of God be upon him and his family, and washed the blood from his face, and continued with him.

It is also said that on that day the Messenger of God, peace and blessings of God be upon him and his family, had given the **standard** to ‘Alī, peace be upon him.

When he saw what he saw from the chiefs of the polytheists, he said:

“Advance, O ‘Alī.”

So ‘Alī advanced.

The Messenger of God, peace and blessings of God be upon him and his family, stood with the **standard of the Anṣār**, which was in the hands of **Muṣ‘ab ibn ‘Umayr**.

The standard of the polytheists was in the hands of **Abū Sa‘īd ibn Ṭalḥah**.

When he saw ‘Alī, peace be upon him, carrying the standard of the Messenger of God, peace and blessings of God be upon him and his family, he came forward to him saying:

“Indeed, the people who carry the standard have a right that the spear should be reddened with blood or broken.”

Explanation of the Unusual Word

al-Ṣa‘dah (الصدّة): a straight spear shaft that grows naturally in this form and therefore does not require straightening or adjustment.

‘Alī, peace be upon him, came forward to him, and each of them confronted the other.

‘Alī killed him.

At that point the polytheists were defeated.

Then they turned back toward the Messenger of God, peace and blessings of God be upon him and his family, and killed **Muṣ‘ab ibn ‘Umayr**, who was carrying the standard of the Anṣār before the Messenger of God, peace and blessings of God be upon him and his family.

Then the events occurred as they occurred.

Seventy Muslims were killed that day.

At Badr, they had killed and captured one hundred and forty polytheists.

Concerning this, God, the Exalted, revealed:

“And indeed, God fulfilled His promise to you when you were slaughtering them by His permission, until you lost courage, disputed concerning the matter, and disobeyed after He had shown you what you loved. Among you were those who desired this world, and among you were those who desired the Hereafter. Then He turned you away from them in order to test you, but He pardoned you. And God is Possessor of bounty toward the believers.

When you were climbing up and paying no attention to anyone, while the Messenger was calling you from behind you, He repaid you with grief upon grief, so that you would not grieve over what had escaped you nor over what had befallen you. And God is Aware of what you do.

Then, after the grief, He sent down upon you security—a drowsiness overcoming a group of you—while another group was anxious about themselves, thinking wrongly of God with the thoughts of ignorance. They said, ‘Do we have any say in the matter?’ Say: ‘Indeed, the whole matter belongs to God.’ They conceal within themselves what they do not reveal to you. They say, ‘If we had any say in the matter, we would not have been killed here.’ Say: ‘Even if you had been in your homes, those for whom killing had been decreed would certainly have gone forth to their places of death.’ And so God might test what is within your breasts and purify what is within your hearts. And God knows what is within the breasts.

Indeed, those of you who turned away on the day the two armies met—it was only Satan who caused them to slip because of some of what they had earned. Yet God has pardoned them. Indeed, God is Forgiving and Forbearing.

O you who believe! Do not be like those who disbelieved and said concerning their brothers, when they traveled through the land or went out to battle, ‘If only they had been with us, they would not have died or been killed.’ So God made that a source of regret in their hearts. God gives life and causes death, and God sees all that you do.

And if you are killed in the path of God or die, forgiveness from God and mercy are better than what they gather. And whether you die or are killed, you will surely be gathered before God.

It is by mercy from God that you were gentle with them. Had you been harsh and hard-hearted, they would certainly have dispersed from around you. So pardon them, ask forgiveness for them, and consult them concerning the matter. Then, when you have resolved upon a course of action, place your trust in God. Indeed, God loves those who place their trust in Him.

If God helps you, none can overcome you. But if He abandons you, who is there who can help you after Him? And upon God let the believers place their trust.

It is not for a prophet to act dishonestly; whoever acts dishonestly will come on the Day of Resurrection bearing what he took dishonestly. Then every soul will be paid in full for what it earned, and they will not be wronged.

Is one who follows the pleasure of God like one who returns bearing the anger of God, whose refuge is Hell? What an evil destination!

They have **درجات**—ranks—before God, and God sees what they do.

Indeed, God bestowed a favor upon the believers when He sent among them a Messenger from among themselves, reciting His verses to them, purifying them, and teaching them the Book and wisdom, although before that they had clearly been in error.

And when a calamity struck you, although you had inflicted twice as much upon them, you said, ‘From where is this?’ Say: ‘It is from yourselves.’ Indeed, God is capable of all things.

And what befell you on the day the two armies met was by God's permission, so that He might make the believers known,

and so that He might make known those who were hypocrites. It was said to them, ‘Come, fight in the path of God, or defend yourselves.’ They said, ‘If we knew there would be fighting, we would certainly follow you.’ On that day they were closer to disbelief than to faith. They say with their mouths what is not in their hearts, while God knows best what they conceal.”

— Qur’an 3:152–167

Ḥanẓalah, the One Washed by the Angels

On that day, Abū Sufyān engaged in single combat with **Ḥanẓalah ibn Abī ‘Āmir al-Ghasīl**, from the Anṣār. Ḥanẓalah threw Abū Sufyān to the ground and mounted him, intending to kill him. **Shaddād ibn al-Aswad** saw him and came at him from behind, striking and killing him.

Abū Sufyān then rose from beneath him and said:

“Ḥanẓalah for Ḥanẓalah,”

meaning his son, **Ḥanẓalah**, who had been killed at Badr, whom I mentioned as having been killed by ‘Alī, peace and blessings be upon him, that day.

When the polytheists fled from Uḥud, the Messenger of God, peace and blessings of God be upon him and his family, stood over the Muslims who had been killed. He ordered that they be buried where they had fallen, and those who had carried some of them away were sent back so that they could be buried there.

He ordered that they be buried in their clothes and with their blood, without being washed, as is done with the martyrs.

Then he saw the angels washing **Ḥanẓalah ibn Abī ‘Āmir al-Anṣārī**.

When he returned to Medina, he said:

“Ask his wife about him.”

She said:

“When he heard that the Messenger of God, peace and blessings of God be upon him and his family, had gone forth, he hurried out after him while he was in a state of *janābah*, before having performed the ritual bath.”

The Messenger of God, peace and blessings of God be upon him and his family, said:

“That is why I saw the angels washing him.”

Hind bint ‘Utbah

Hind bint ‘Utbah, the mother of Mu‘āwiyah, was with the polytheists that day, inciting them to fight. She said:

“O sons of ‘Abd al-Dār,
O defenders of the rear,

Strike with every cutting sword.”

She also recited verses in imitation of a song while beating a tambourine:

“We are the daughters of Ṭāriq,
We walk upon cushions,

With pearls around our necks,
And musk upon our partings.

If you advance, we shall embrace you
And spread out the cushions.

But if you turn back, we shall part from you—
A parting of one who loves.”

Abū Dujānah al-Anṣārī

The Messenger of God, peace and blessings of God be upon him and his family, took a sword in his hand, shook it, and said:

“Who will take this sword with its due?”

al-Zubayr ibn al-‘Awwām said:

“I will, O Messenger of God.”

But the Messenger of God, peace and blessings of God be upon him and his family, turned away from him.

He then said:

“Who will take it with its due?”

Abū Dujānah al-Anṣārī stood up—he was one of the heroes of the Anṣār—and said:

“What is its due, O Messenger of God?”

He said:

“That you should not remain with it among the *kibāl*—meaning at the rear of the ranks—and that you should strike the enemy with it until it bends.”

Abū Dujānah said:

“I will take it, O Messenger of God. May God bless you and your family.”

So he handed it to him.

Abū Dujānah—whose name was **Mālik ibn Kharashah**, from Banū Sāʿidah of the Anṣār—took it. He then brought out a red headband that he had with him and tied it around his head.

The Anṣār would say:

“Abū Dujānah has tied on his headband. Death has descended.”

For whenever he put on that headband before, this had been his practice.

[The material in parentheses is an addition found in manuscript B.]

He then went out swaggering between the ranks and recited:

“I am a man with whom my beloved made a covenant,
When we were at the foothills of Dhū al-Nakhīl:

That I would never remain among those at the rear of the ranks;
I strike with the sword of God and the Messenger.”

The Messenger of God, peace and blessings of God be upon him and his family, said:

“It is a manner of walking that God, mighty and glorious is He, detests, except in a situation such as this.”

Al-Zubayr said:

“I thought: The Messenger of God withheld the sword from me and gave it to Abū Dujānah. By God, I will follow him so that I may see what he does.”

So I followed him until he charged into the polytheists. He did not encounter any of them without killing him.

I said:

“God and His Messenger know best.”

He said:

“Among the polytheists there was a man who had distinguished himself in battle, and he did not leave any of our wounded without striking him down”—meaning, killing him.

Each of the two began drawing closer to the other. I prayed to God that He would bring them together.

They met and exchanged two blows. The polytheist struck Abū Dujānah with his sword, but Abū Dujānah protected himself with his shield. The sword was blunted, and Abū Dujānah struck him and sent his head flying.

Then I saw him raise the sword toward the crown of the head of **Hind, daughter of ‘Utbah**, and then he turned it away from her.

He was asked about this, and Abū Dujānah said:

“I saw a person striking the people with great ferocity”—meaning, driving them into battle—“so I went toward that person. When I raised the sword over his head to strike him, he cried out, and suddenly I saw that it was a woman. So I honored the sword of the Messenger of God by not striking a woman with it.”

The Mutilation of Ḥamzah

When **Ḥamzah**, may God be pleased with him, was killed, Hind came to him. She cut open his abdomen and took a piece of his liver. She put it into her mouth and chewed it in an attempt to eat it, but she was unable to swallow any of it. She spat it out.

This was because he had killed her father at Badr.

She also mutilated his body. The Messenger of God, peace and blessings of God be upon him and his family, was informed of this.

He said:

“She would not have been able to eat it. And even if she had eaten it, the Fire of Hell would not have touched her.”

[The manuscript has a footnote marker here.]

That is, because his flesh had become mixed with the flesh of Ḥamzah, peace and blessings be upon him.

When the Messenger of God, peace and blessings of God be upon him and his family, stood over Ḥamzah and saw what they had done to him, he said:

“If God enables me to overcome them, I will mutilate seventy of them.”

Then God, mighty and glorious is He, revealed:

“And if you retaliate, then retaliate with the like of what you have been afflicted with; but if you are patient, that is better for those who are patient.”

—Qur’ān 16:125

The Messenger of God, peace and blessings of God be upon him and his family, then said to the Muslims:

“They will never inflict anything upon you like it again, even though you have brought it upon yourselves.”

The Exchange between Shaddād and Abū Sufyān

After this, **Shaddād ibn al-Aswad ibn Shu‘ūb** recited poetry about Abū Sufyān, mentioning the occasion when he had rescued him from **Ḥanzalah ibn Abī ‘Āmir**, who had thrown him down and mounted him in order to kill him, thereby saving him from beneath him:

“Were it not for my defense, O son of Ḥarb, and my presence,
You would have found, on the day of al-Naq‘, one who answered the call.

And were it not for my spurring the swift horse at al-Naq‘,
Hyenas or the fierce dogs of Kalīb would have torn you apart.”

Explanation of Unfamiliar Words

Qarqara: meaning “he cried out” or “he shouted.”

Al-kalīb: dogs; meaning “the dogs cried out.”

Al-ḍirā’: fierce, attacking dogs.

Abū Sufyān then replied in verse:

“Had you wished, you could have hastened me upon a swift, powerful bay,
And I would not have carried gratitude for Ibn Shu‘ūb.”

The Continuation of the Exchange between Abū Sufyān and al-Ḥārith

“And my swift horse continued driving the dog among them away, from early morning until sunset drew near.”

Al-muzajaz: fleeing.

Al-Ḥārith ibn Hishām thought that Abū Sufyān was alluding to him when he mentioned his own steadfastness, since al-Ḥārith had fled on the day of Badr.

Al-Ḥārith therefore replied to Abū Sufyān, mentioning the Battle of Badr, since he had not witnessed it:

“Had you witnessed what they did,
You would have returned with a heart that remained ruined
At the open plain of Badr,
Or you would have remained there lamenting for yourself,
Without caring about the loss of a beloved.”

The Steadfastness of the Messenger of God

It is said that the one who broke the incisor of the Messenger of God, peace and blessings of God be upon him and his family, and wounded his lip was **‘Utbah ibn Abī Waqqāṣ**. He threw a stone at him and struck him with it.

It is also said that **‘Abd Allāh ibn Shihāb al-Zuhrī** wounded his forehead, and that **Ibn Qami’ah** wounded him in his cheek.

They say that the Messenger of God, peace and blessings of God be upon him and his family, fell that day into one of the pits dug by Abū ‘Āmir—like trenches—which he had dug so that the Muslims would fall into them without knowing about them.

They say that **‘Alī**, peace and blessings be upon him, took him by the hand until he emerged from it and stood upright.

Then **Mālik ibn Sinān**, Abū Sa‘īd al-Khudrī, came to him and sucked the blood from his face and swallowed it.

The Messenger of God, peace and blessings of God be upon him and his family, said:

“Whoever has mingled my blood with his own blood, the Fire shall not touch him.”

Two links of the *maghfirah*—the protective headgear—had entered the cheek of the Messenger of God, peace and blessings of God be upon him and his family, because of the blow struck by Ibn Qami’ah. **Abū ‘Ubayd** pulled them out with his teeth, causing his two front teeth to fall out because of the force with which he removed them.

The Messenger of God, peace and blessings of God be upon him and his family, shot his bow that day until its two ends broke.

They say that **Anas ibn al-Naḍr**—the uncle of Anas ibn Mālik, after whom Anas was named—came upon **‘Umar ibn al-Khaṭṭāb** and **Ṭalḥah ibn ‘Ubayd Allāh**, together with a group of the Muhājirūn and Anṣār, returning toward Medina. They had given up and laid down their arms.

Anas said:

“What is wrong with you?”

They said:

“The Messenger of God has been killed!”

He said:

“What will you do with life after him? Return and die upon what the Messenger of God died upon.”

Then he turned toward the enemy and fought until he was killed. May God have mercy upon him.

Ubayy ibn Khalaf

They say that **Ubayy ibn Khalaf**, the enemy of God, came toward the Messenger of God, peace and blessings of God be upon him and his family, shouting:

“Where is Muḥammad? I will not be safe if he survives!”

‘Alī, peace and blessings be upon him, said:

“O Messenger of God, this is Ubayy ibn Khalaf. Shall I go to him?”

He replied:

“Rather, I shall go to him!”

‘Alī and those with him held the Messenger back out of concern for him. The Messenger suddenly broke away from them, causing them to scatter around him. He took a spear that one of them was carrying, then faced Ubayy and struck him with it in the neck. The blow nearly caused him to fall from his horse, and he fled.

Previously, Ubayy had encountered the Messenger of God in Mecca and said to him:

“O Muḥammad, by God, if you do not stop what you are doing, I will kill you.”

The Messenger of God looked at him and said:

“Rather, by God, I shall kill you, O Ubayy.”

When Ubayy caught up with his companions, he began moaning and collapsing.

They said to him:

“What is wrong with you? What has terrified your heart? It is only a scratch.”

He said:

“Woe to you! He said to me in Mecca, ‘I shall kill you.’ By God, had he spat upon me, it would have killed me.”

The enemy of God died at **Saraf**, while they were returning to Mecca.

[Footnote] Saraf is a place six miles from Mecca.

It is also said that the Messenger of God, peace and blessings of God be upon him and his family, prayed the noon prayer at Uḥud while seated because of the pain from his wounds, as he was unable to stand. Those Muslims who prayed with him also prayed while seated.

They say that when the polytheists failed to accomplish what they wanted against the Messenger of God, peace and blessings of God be upon him and his family, they withdrew and held back. The Messenger of God remained in the ravine of Uḥud.

People began hearing that he was alive and had not been killed, and many of them came to him. ‘Umar was among those who came.

Meanwhile, the polytheists were saying that the Messenger of God had been killed. Ibn Qami’ah came to Abū Sufyān and said:

“I killed him!”

Abū Sufyān mounted his horse and went toward the ravine. He stopped at a distance and saw ‘Umar ibn al-Khaṭṭāb.

He called to him. The Messenger of God said to ‘Umar:

“Get up and see what he wants.”

‘Umar went to him. Abū Sufyān said:

“I adjure you by God, O ‘Umar: have we killed Muḥammad?”

‘Umar replied:

“No, by God! And he can hear your words even now.”

Abū Sufyān said:

“You are more truthful to me than Ibn Qami’ah, and more trustworthy.”

He said this because Ibn Qami’ah had told him that he had killed the Messenger of God.

Then he withdrew.

The Messenger of God, peace and blessings of God be upon him and his family, said to ‘Alī, peace and blessings be upon him:

“Rise, O ‘Alī, and follow the people. See what they are doing. If they have led the horses and mounted the camels, then they intend to go to Mecca. But if they have mounted the horses and driven the camels before them, then they intend to go to Medina. By Him in whose hand is my soul, if they intend it, I shall march against them, and I shall certainly intercept them before it.”

‘Alī, peace and blessings be upon him, went after them until he caught up with them. They had led the horses and mounted the camels and were traveling toward Mecca.

He returned to the Messenger of God and informed him.

When the people saw them departing, they came to their slain.

The Messenger of God, peace and blessings of God be upon him and his family, emerged from the ravine with those who had joined him. When the people saw them, they turned toward them to ascertain the condition of the Messenger of God.

Ka‘b ibn Mālīk said:

“I recognized his eyes, peace and blessings of God be upon him and his family, shining beneath the helmet. I called at the top of my voice, ‘O company of Muslims, rejoice! This is the Messenger of God!’”

He gestured to me with his hand to remain silent.

Ḥamzah

The Messenger of God, peace and blessings of God be upon him and his family, went on seeking **Ḥamzah**, may God be pleased with him.

He found him in the bottom of the valley and, when he saw him, said:

“Were it not that Ṣafīyyah would grieve, and that it might become a practice after me, I would leave him until the wild beasts' bellies and the birds' crops had consumed him.”

Then he said:

“By God, I have never stood in a place more grievous to me than this.”

Gabriel, peace be upon him, descended and said:

“O Muḥammad, it is written among the inhabitants of the heavens that Ḥamzah is the Lion of God and the Lion of His Messenger.”

The Messenger, peace and blessings be upon him, then ordered that Ḥamzah be covered with a cloak. He prayed over him and pronounced seven *takbīrs*. Then the slain were brought and placed beside Ḥamzah, and he prayed over him and over them, until he had performed seventy-two prayers.

It was said to the Messenger of God, peace and blessings of God be upon him and his family:

“Ṣafiyyah bint ‘Abd al-Muṭṭalib has come to see her brother Ḥamzah.”

He said to al-Zubayr:

“Go to her and turn her back, so that she does not see what was done to her brother.”

Al-Zubayr met her and said:

“O mother, the Messenger of God commands you to return.”

She said:

“Why? I have been informed that my brother was mutilated, and that this was for the sake of God, mighty and glorious is He. How pleased we are with what happened! I shall seek my reward from God and remain patient, if God wills.”

The Messenger of God then said:

“Let her be with him.”

She came, looked at him, prayed over him, said *innā lillāhi wa-innā ilayhi rāji‘ūn* (“Indeed, we belong to God and to Him we return”), and sought forgiveness for him.

The Messenger of God then ordered that Ḥamzah be buried where he had fallen, and likewise ordered that the other slain be buried where they had fallen.

He said:

“I bear witness concerning these men that whoever is wounded for the sake of God, mighty and glorious is He, God will raise him on the Day of Resurrection with the blood of his wound: its color will be the color of blood and its fragrance the fragrance of musk.”

Then the Messenger, peace and blessings of God be upon him and his family, returned to Medina, and the people returned with him.

When he entered Medina, he passed by the houses of the Anṣār, who were weeping over their slain. Tears fell from his eyes, peace and blessings of God be upon him and his family, and he wept.

Then he said:

“But Ḥamzah has no one to weep for him.”

So he ordered the women of the Anṣār to weep for him. They did so, and the Messenger of God came out while they were weeping for Ḥamzah at the door of the mosque.

He said:

“Return, may God have mercy upon you. You have consoled yourselves.”

And he forbade them from *niyāḥah*—ritual lamentation.

“Every professional lamenter is a liar except the lamenter for Ḥamzah.”

[This final sentence is an addition absent from the original manuscript and manuscript B; it is from the German manuscript.]

When the Messenger of God entered his home, **Fāṭimah**, peace and blessings be upon her, met him. He handed her his sword and said:

“Wash this blood from it, my daughter. It has proven true for me today.”

He then handed **Dhū al-Fiqār** to her through ‘Alī, peace and blessings be upon him. The Messenger of God had given it to him that day, and he said the same to her concerning it.

It is said that when ‘Alī, peace and blessings be upon him, distinguished himself that day and dealt heavy killing among the polytheists, a caller was heard whom they could hear but did not recognize:

“There is no sword except Dhū al-Fiqār, and no young man except ‘Alī.”

Then the Messenger of God, peace and blessings of God be upon him and his family, said to ‘Alī, peace and blessings be upon him:

“The polytheists shall never inflict upon us anything like this again until God grants us victory.”

The Expedition of Ḥamrā’ al-Asad

The following day—Sunday—the caller of the Messenger of God, peace and blessings of God be upon him and his family, announced among the people that they should go out in pursuit of the enemy, and that **no one should go out except those who had gone out the previous day**.

[The passage in parentheses is absent from the original manuscript A, except for the portion noted as coming from the German manuscript, and is present in manuscript B.]

It is said that the Messenger of God went out to intimidate the enemy and to make it known to them that he had gone out in pursuit of them, so that they would think that he possessed strength, that what had befallen them had not weakened them, and that they would know the people's obedience to him.

He went out, and they went out with him the following day, Monday, until they reached **Ḥamrā’ al-Asad**—eight miles from Medina.

He remained there Monday, Tuesday, and Wednesday.

Ma‘bad ibn Abī Ma‘bad al-Khuzā‘ī passed by him. Khuzā‘ah, both its Muslims and its polytheists, were favorably disposed toward the Messenger of God in Tihāmah and concealed nothing that occurred there from him. Ma‘bad at that time was a polytheist.

He said:

“O Muḥammad, by God, what happened to you and your companions has grieved us greatly. We wish that God, mighty and glorious is He, had spared you from what happened to them.”

He then continued toward Mecca while the Messenger of God remained at Ḥamrā’ al-Asad.

He encountered Abū Sufyān and those with him at **al-Rawḥā’**. They had assembled there intending to return against the Messenger of God and his companions.

They had said:

“By God, we have accomplished nothing. We have struck down most of the people, their leaders, and their nobles, and then we turn back before annihilating them.”

When Abū Sufyān saw Ma‘bad, he said:

“What news do you have, O Ma‘bad?”

He said:

“Muḥammad has gone out with his companions seeking you. They are in a force the like of which I have never seen. They are burning with eagerness against you. Those who stayed behind on the day of your battle have now joined him, regretting what they did. Their anger against you is something the like of which I have never seen.”

Abū Sufyān said:

“Woe to you! What are you saying?”

He said:

“By God, I do not think you should depart until you see the forelocks of the cavalry.”

Abū Sufyān said:

“By God, we have resolved to turn back against them and annihilate the remainder of them.”

Ma‘bad said:

“I forbid you from doing so. By God, what I have seen compelled me to compose some verses that I intended to send to you, and then I came myself.”

Abū Sufyān asked:

“What did you say?”

He replied:

“My mount nearly collapsed from the noise when I saw the earth filled with successive companies of swift horses, advancing like noble lions—not sluggish when battle comes, nor without weapons.”

Explanation of unfamiliar words:

- *al-abābīl*: companies/groups.
- *tardī*: running swiftly.
- *al-tanābilah*: the sluggish or weak.
- *al-ma‘āzīl*: those without weapons.

He continued:

“I remained running, thinking the earth itself had become inclined beneath them,
When they called upon a defeated leader.

I said: Woe to Ibn Ḥarb from your encounter,
When the plain is shaken by the multitude.

I am a warner to the people of prudence,
Declaring it openly to every man among them who possesses understanding and reason,

From the army of Aḥmad, whose sluggish ones I cannot count.
What I have warned you of cannot be adequately described beforehand.”

This distressed Abū Sufyān and those with him.

Ṣafwān ibn Umayyah ibn Khalaf said to them:

“These people have become aroused”—meaning angry—and I fear that if you engage them again, they will give you the same battle they gave you before. You have already achieved what you achieved, so return!”

So they returned.

Abū Sufyān encountered a caravan from ‘**Abd al-Qays** traveling toward Medina to obtain provisions there.

He said:

“Will you convey a message from me to Muḥammad? I will carry your camels for you when you return from the date market at ‘Ukāz.”

They said:

“Yes.”

He said:

“Tell him that we have resolved to return to him and his companions and annihilate their remnant.”

They passed by the Messenger of God, peace and blessings of God be upon him and his family, while he was at Ḥamrā’ al-Asad, and conveyed this message.

The Messenger of God said:

“By Him in whose hand is my soul, I have already marked out stones for them; had they come upon them in the morning, they would have become like a vanished yesterday.”

Then he returned to Medina.

Thus ends this portion of what was mentioned by the authors of the *Maghāzī*: Ibn Ishāq, Ibn Hishām, and al-Wāqidī.

I have included in it what has been transmitted concerning the position of ‘Alī, peace and blessings be upon him, on the day of Uḥud, and the position of Ḥamzah, his paternal uncle, peace and blessings be upon him, and what God, mighty and glorious is He, honored him with through martyrdom in that supreme position and noble station.

I shall afterward mention further material concerning this and other matters, in brief, as I stipulated. I have already mentioned some of it earlier.

[280] Another Account of ‘Alī at Uḥud

Among these reports is a second narration transmitted by Aḥmad ibn ‘Alī ibn Sahl al-Baghdādī, through his chain of transmission from Abū Rāfi‘, who said:

On the day of Uḥud—when what happened to the people had happened—‘Alī ibn Abī Tālib, peace and blessings be upon him, came and stood before the Messenger of God, peace and blessings of God be upon him and his family.

The Messenger of God said to him:

“Go, O ‘Alī!”

He replied:

“O Messenger of God, where should I go? Should I leave you?”

While he was in this situation, he saw a battalion approaching.

The Messenger of God said to him:

“Charge this battalion!”

‘Alī charged them, killed **Hishām ibn Umayyah al-Makhzūmī**, and dispersed them.

Then a second battalion approached.

He said:

“Charge this one!”

‘Alī charged it, killed **‘Umar ibn ‘Abd Allāh al-Jumahī**, and dispersed it.

Then a third battalion passed.

He said:

“Charge this one!”

‘Alī charged it and killed **Shaybah ibn Mālīk**, from Banū ‘Āmir ibn Lu’ayy.

Gabriel said to the Prophet, peace and blessings of God be upon him and his family:

“O Muḥammad—[the Lord conveys peace to you and says:]—this is *musāwāh*.”

[The material in parentheses is an addition found in the German manuscript.]

The Messenger of God said:

“He is from me, and I am from him.”

Gabriel, peace be upon him, said:

“And I am from both of you.”

The Expedition of the Trench

After this came the Day of the Trench. Among what has been transmitted concerning ‘Alī, peace and blessings be upon him, on that occasion is the following.

[281]

Muḥammad ibn Sallām, through his chain of transmission from him, peace and blessings be upon him, reported what he mentioned among the things by which God, mighty and glorious is He, tested him during the lifetime of His Messenger:

“As for the fifth, the Arabs gathered and made a pact among themselves that they would not turn back from us until they had killed the Messenger of God, peace and blessings of God be upon him and his family, and killed us—the Banū ‘Abd al-Muṭṭalib—with us.

This was because Abū Sufyān had summoned them and brought them, together with all of Quraysh.

Gabriel came to the Prophet, peace and blessings of God be upon him and his family, and informed him of the situation.

He commanded him to dig the trench.

So he dug a trench around himself and those with him from the Muhājirūn and Anṣār.

Quraysh and the rest of the Arabs came until they encamped around Medina, convinced in their hearts that they would achieve victory.

They came down at the trench. The foremost horseman of the Arabs at that time was **‘Amr ibn ‘Abd Wudd**. He roared like a rutting camel upon his horse, calling for single combat. He recited battle verses, brandishing his spear at one moment and his sword at another.

None of us would advance against him, and none hoped to face him—there was neither zeal to provoke him nor insight to encourage anyone.

The Messenger of God, peace and blessings of God be upon him and his family, sent me forward against him. He wrapped me in a cloak with his own hand and gave me this sword”—and he pointed to Dhū al-Fiqār.

I went out walking while the women and men of Medina gathered around, concerned for me because of ‘Amr ibn ‘Abd Wudd.

I killed him!

The Arabs considered no other horseman his equal.

He struck me with this blow”—and he pointed to the top of his head and placed his hand over the wound—“and God defeated the polytheists.”

This was the Day of the Confederates, concerning which God, mighty and glorious is He, mentioned in His Book:

“When they came upon you from above you and from below you, and when eyes swerved and hearts reached the throats, and you entertained various thoughts about God...”

—Qur’ān 33:10

and onward through what God, mighty and glorious is He, mentions in Sūrat al-Aḥzāb.

The Cause of the Confederates

The cause of the Confederates—those who united against the Messenger of God, peace and blessings of God be upon him and his family—from the tribes of the Arabs, as related by the historians and reported by the general traditionists, was as follows:

There were many Jews in Medina and its surrounding region. They possessed wealth, livestock, leadership, and fortified strongholds. They were People of the Book.

The other Arabs worshipped idols and denied the resurrection and the recompense of the Hereafter in reward and punishment. Nevertheless, they acknowledged that God, mighty and glorious is He, was their Lord and Creator, and claimed that they drew near to Him by worshipping the idols they had erected.

When the Messenger of God came to Medina, its people accepted Islam, and God, mighty and glorious is He, honored them through His Prophet and favored them with His religion.

The Jews envied them because they had previously regarded themselves as the People of the Book and of religion, and believed that this made them superior to the others.

They denied and rejected the Messenger of God, even though they found him written about in their scriptures, as God, exalted is He, informed in His Book.

This caused many of the Arabs to doubt his affair. They said:

“These people are People of the Book. If Muḥammad were truly the Messenger of God as he claims, they would recognize him.”

The Messenger of God exerted himself in calling the Jews, and God, exalted is He, revealed much of the Qur’ān concerning this.

[The editor's note then lists numerous Qur’ānic passages concerning the Israelites, their opposition and denial, their killing of prophets, alteration of God's words, covenants, attachment to worldly life, hostility, delusions, rejection of those outside their community, statements about God and the prophets, prohibited things, corruption, and the People of the Sabbath.]

God bestowed Islam upon many of them, and they became Muslims.

But most of them established hostility and hatred toward the Messenger of God, sought ways to harm him, and devised schemes against him.

Some of them suffered punishment because of their hatred, while others entered into a treaty with him because they feared him, although they continued to harbor ill will toward him.

When what happened at Uḥud happened, they saw it as an opportunity. They thought that if the polytheists who had come against the Muslims had remained in Medina and continued fighting the Messenger of God, they would have defeated him and its inhabitants, thereby obtaining relief from him.

They regretted not having assisted the polytheists against him. They sent word to Abū Sufyān, promising to support him and join him with their entire community.

This presented him with an opportunity. He said to them:

“You are People of the Book, and the Arabs are inclined to accept what you say concerning the denial of Muḥammad. If you confront them directly, stir them up, and establish before

them that Muḥammad and what he has brought are false in your view, they will go out against him in their entirety.”

They did so.

Their leaders and prominent men went to Mecca and gathered its people. They told them what had happened.

The people of Mecca said:

“You Jews are People of the Book, while Muḥammad calls to something like what you possess. We are as you know. We ask you by God: which of us is more rightly guided—the people who follow us, or Muḥammad?”

They replied:

“You are more rightly guided.”

Concerning this God, mighty and glorious is He, revealed:

“Have you not seen those who were given a portion of the Book? They believe in false deities and false gods, and they say concerning those who disbelieve: ‘These are more rightly guided than those who believe.’”

—Qur’ān 4:51

As we mentioned previously, this applies to them and to whoever made a statement like theirs.

When the people of Mecca heard this and received their promise of support, they trusted them and strengthened their resolve. They went among the Arab tribes with the same message.

Ghatafān, from Qays ibn Ghaylān, and whoever could be gathered from the other Arabs responded.

They agreed that all of them would return to Medina and not leave it until they had killed the Messenger of God, peace and blessings of God be upon him and his family, and everyone within it. They made a pact to this effect and united upon it.

Abū Sufyān was the leader of Quraysh and of the people of Mecca and their allies, and he went out with them.

Ghatafān went out under the command of **‘Uyaynah ibn Ḥuṣn ibn Ḥudhayfah ibn Badr**, from Banū Fazārah, and **al-Ḥārith ibn ‘Awf ibn Abī Ḥārithah al-Muzanī** with Banū Murrah, and **Musfir ibn Dukhaylah ibn Numayrah** with those of Ashja‘ who followed him.

They all gathered in enormous numbers, with considerable equipment and formidable strength.

The news reached the Messenger of God, peace and blessings of God be upon him and his family, and he ordered the trench to be dug around Medina and its environs wherever protection and open space required it.

The Muslims hastened to the work. Some of them fell short in their efforts, so the Messenger of God worked on it with his own hands.

‘Alī, peace and blessings be upon him, and his followers endured more hardship and performed more work than the others.

There are many reports concerning this whose full telling would be lengthy.

The Confederates did not arrive until the Messenger of God had completed the trench.

They then encamped around Medina from every side.

The Jews also came out. Some of them had previously made a treaty with the Messenger of God—namely **Banū Qurayzah**—and they joined the Confederates against the Messenger of God.

The hypocrites of Medina spread alarming rumors because of this.

The Messenger of God ordered the Muslims to remain firm where they were and stay at their trench. He ordered the women, children, and vulnerable men to be brought into the fortified strongholds of Medina so that they would feel secure.

He promised them the victory of God, mighty and glorious is He.

When the polytheists saw the trench, they were apprehensive about approaching it. They had never seen anything like it before.

They said:

“This is a stratagem unknown to the Arabs.”

They began circling it with their armies, cavalry, and infantry, calling upon the Muslims to come out and fight them in single combat.

No one answered them or responded to their challenges. The Muslims remained in their positions as the Messenger of God had commanded.

They encamped around the trench, displayed their equipment, put on their armor, and took up their positions, while the polytheists were afraid to enter the trench against them.

When this continued for a long time and most of their provisions ran out, they assembled and sought someone willing to break through the trench against the Messenger of God.

‘Amr ibn ‘Abd Wudd volunteered. He was the strongest and most capable among them, and everyone recognized this.

‘Amr had participated in Badr with the polytheists, suffered many wounds, and escaped among those who escaped. He had not participated at Uḥud.

He wanted to demonstrate for himself, among Quraysh's heroes, what he could accomplish, so he marked himself out with a distinctive sign to make himself known and came with a group of Quraysh's heroes and warriors.

They had been there for a month. There had been no fighting between them except shooting arrows and throwing stones from behind the trench.

The men came to the trench and walked around it until they reached a narrow place. They forced their horses through it and entered.

Everyone else remained behind the trench, waiting to see what would happen, while the Muslims held their positions according to the Messenger's command, despite the fear that had entered them from what they had witnessed of the enemy's forces.

The Messenger of God had sent to ‘Uyaynah ibn Ḥuṣn, offering him one-third of Medina's produce that year in exchange for his withdrawing with Ghatafān.

He had seen the Muslims' distress, the corruption of the hypocrites, and feared that calamity might occur.

The Muslims had reached the state described by God, mighty and glorious is He, in His Book:

“When they came upon you from above you and from below you, when eyes swerved and hearts reached the throats, and you entertained various thoughts about God. There the believers were tested and shaken with a severe shaking. And when the hypocrites and those in whose hearts was sickness said, ‘God and His Messenger promised us nothing but delusion.’”

—Qur’ān 33:10–12

No agreement was concluded between the Messenger of God and ‘Uyaynah ibn Ḥuṣn.

The Anṣār heard about the proposal, and many hearts became unsettled.

God, mighty and glorious is He, said:

“And when a group of them said, ‘O people of Yathrib, there is no place for you here, so return.’ And a group of them asked permission of the Prophet, saying, ‘Indeed, our houses are exposed,’ though they were not exposed; they only desired to flee. And if it had been entered upon them from its sides and they had then been asked to apostatize, they would have done so.”

—Qur’ān 33:13–14

Most of the people of Medina slipped away from the Messenger of God and entered their homes as though they had surrendered.

‘Alī and ‘Amr ibn ‘Abd Wudd

‘Amr ibn ‘Abd Wudd and his companions then broke through the trench against the Muslims while they were in this condition.

When the Messenger of God saw this, and saw their horses moving through the open ground between the trench and **Mount Sala’**, approaching the place where the Messenger was encamped, he feared that the rest of the polytheists would reinforce them and break through the trench.

He called for ‘Alī, peace and blessings be upon him.

He said:

“O ‘Alī, go with whoever among the Muslims is available to you and seize the opening through which they entered. Whoever fights you for it, kill him.”

‘Alī went out with a small group who accompanied him toward the opening.

The polytheists had intended to block it. When they saw ‘Alī and his men—fewer in number than those who had broken through—they stopped to see what would happen to their companions.

‘Amr ibn ‘Abd Wudd then turned toward them with his men, urging their horses forward until they came near.

‘Alī called out to ‘Amr ibn ‘Abd Wudd.

He answered.

‘Alī said:

“It has reached me that you made a covenant with God that whenever anyone called you to one of two things, you would accept one of them.”

He said:

“Yes, O son of my brother. What do you want?”

‘Amr had been an ally and friend of Abū Ṭālib.

‘Alī said:

“I call you to two alternatives.”

He asked:

“What are they?”

‘Alī said:

“That you testify that there is no god but God and that Muḥammad is the Messenger of God.”

‘Amr said:

“I have no need of this.”

‘Alī said:

“Then I call you to single combat.”

‘Amr said:

“O son of my brother, by God, I do not wish to kill you. You know what affection existed between your father and me.”

‘Alī said:

“By God, O ‘Amr, I wish to kill you, since you have refused what I called you to.”

‘Amr became angry at these words.

He dismounted from his horse, hamstringed it, struck its face, drew his sword—having become enraged—and advanced toward ‘Alī.

The Messenger of God and the Muslims stood with him, while the polytheists remained behind the trench, watching what would happen between the two.

The Messenger of God raised his hand toward heaven and prayed to God, mighty and glorious is He, for ‘Alī's victory.

They fought for a while.

Then they exchanged blows.

‘Amr struck ‘Alī on the top of his head. He was wearing a helmet, which split, and the sword left a wound on his head.

‘Alī struck him above the collar of his armor and severed his head.

Dust rose between them, and it did not clear until they saw ‘Alī, peace and blessings be upon him, wiping his sword on ‘Amr's clothes while ‘Amr lay dead.

Then ‘Alī and his companions charged ‘Amr's companions. They fled before them from the opening through which they had entered, until they escaped.

The polytheists withdrew from the trench and realized that they had no means of overcoming it.

‘Ikrimah ibn Abī Jahl, fleeing, threw his spear into the trench because its weight burdened him. He had been among those with ‘Amr ibn ‘Abd Wudd.

The Muslims proclaimed *takbīr* and rejoiced, and much of the fear that had afflicted them disappeared.

‘Alī returned to the Messenger of God, reciting:

“The one who trusted the stones was aided by the folly of his judgment,
While I aided the Lord of Muḥammad with sound judgment.

I turned him away when I left him sprawled upon the ground,
Like a tree-trunk between rocky plains and hills.

I refrained from striking his garments, even though
Had I been the one struck down, he would have stripped my garments.

Do not think that God will forsake His religion
Or His Prophet, O company of the Confederates.”

Ḥassān ibn Thābit addressed ‘Ikrimah ibn Abī Jahl concerning his throwing away his spear out of fear and fleeing:

“You fled and threw your spear before us—
Perhaps, O ‘Ikrimah, you did not do this!

You turned and ran like an ostrich,
Once you had gone beyond the proper path.

You did not even turn your back in reassurance,
As though your nape were the nape of a small hyena.”

Explanation: *al-farghal* is a small hyena.

After what ‘Alī, peace and blessings be upon him, had accomplished, and after God opened through him what He opened for the Muslims, their hearts grew stronger.

They knew that the polytheists had despaired of entering the trench against them.

Despair and fear entered the hearts of the polytheists. Their provisions ran out, and they differed over whether to remain or withdraw.

Nu‘aym ibn Mas‘ūd

Nu‘aym ibn Mas‘ūd ibn ‘Āmir, a man from Ghatafān who had been with the polytheists, came to the Messenger of God, peace and blessings of God be upon him and his family.

He said:

“O Messenger of God, I have become a Muslim, but my people do not know that I have accepted Islam. I have come to you, so command me to do whatever you wish.”

The Messenger of God said:

“You are only one man among us. What can you possibly accomplish for us? But return to your people and do whatever you can to benefit us. Indeed, war is deception.”

Nu‘aym proceeded accordingly.

He was a companion of Banū Qurayṣah, so he went to them as though visiting them. They welcomed and honored him.

When he was alone with them, he said:

“You know my affection for you. I have come to advise you, if you will accept my advice.”

They said:

“May God reward you with good. We do not suspect you; rather, we trust your affection and accept your advice. Say what you wish.”

He said:

“You have taken an action without properly considering what is in your own interest. You broke your treaty with Muḥammad and joined Quraysh and Ghatafān.

You are not like them.

Quraysh and Ghatafān have come to fight Muḥammad and his companions on their mounts. If they achieve what they want, they will depart; if they do not, they will withdraw from him and leave you behind with him.

You know that you have no strength to face him and his companions if he is left alone with you.

Our companions have begun to suffer weakness and disagreement. Their stay has become prolonged and their provisions have diminished.

You know what happened with Ibn ‘Abd Wudd and his companions. They were the people upon whom everyone relied and upon whose actions they waited when they entered the trench.

Now that what happened has happened, despair has entered people's hearts.

At most, they will remain only a few more days. If they see an opportunity, they will seize it; otherwise they will return to their lands and leave you behind!”

They said:

“You have spoken truthfully and sincerely advised us. May God reward you with good.”

Nu‘aym said:

“What is the solution now?”

He said:

“The solution is that you do not fight alongside these people until you obtain hostages from among their nobles. Keep them in your possession as security that they will not abandon you and leave you behind.”

They said:

“You have given excellent advice. May God reward you well on our behalf.”

Then he went to ‘**Uyaynah ibn Ḥuṣn** and **Abū Sufyān**.

He said:

“Between Banū Qurayẓah and me there is the relationship you know. I spent the night with them and discovered something secret that I feared might harm us.”

They asked:

“What is it?”

He said:

“They have regretted breaking their treaty with Muḥammad after seeing how long we have remained without accomplishing anything. They have considered what happened to ‘Amr ibn ‘Abd Wudd and his companions, and they fear that we will withdraw from them and leave them exposed to Muḥammad.

So they have sent to him seeking peace and mentioning their regret for what they did.

They said:

‘We will satisfy you by taking men of distinction from the two tribes and handing them over to you. You can behead them or do with them whatever you deem appropriate. Then we will stand with you against whoever remains.’

So beware lest the Jews deceive you or gain possession of any of your men.”

Abū Sufyān and ‘Uyaynah sent ‘**Ikrimah ibn Abī Jahl**, together with a group from Quraysh and Ghatafān, to investigate this matter.

They called upon Banū Qurayẓah to fight alongside them, saying:

“We are not in a place where we intend to remain. The animals and provisions have perished, our supplies have run out, and Muḥammad and his companions refuse anything except remaining at their trench.

You know the vulnerable point of the position better than we do. Come out to us with all your people so that we may engage Muḥammad and his companions and break through the trench against them with our combined forces.”

When the delegation came to Banū Qurayḥah with this message, they said:

“We had a treaty with Muḥammad, and we saw nothing from him except good.

We broke what was between us and him, and we fear that once the fighting has worn you down, you will return to your lands and leave us with the man in our territory, while we have no strength to face him.

We will therefore not fight alongside you until you give us hostages from among your prominent men, who will remain in our possession as security for us until we engage Muḥammad.”

When the delegation returned with this response to Abū Sufyān and ‘Uyaynah, they realized that matters were as Nu‘aym ibn Mas‘ūd had described.

They refused to hand over any of their men.

Banū Qurayḥah said:

“This confirms what Nu‘aym ibn Mas‘ūd told us.”

They remained in their fortresses.

Some of the confederates became suspicious of others. Their hearts grew hostile toward one another, and the Confederates found no option except to depart for their own lands.

So they departed and dispersed.

The Messenger of God, peace and blessings of God be upon him and his family, then marched against Banū Qurayḥah. He killed them and took their descendants captive.

This was through the doing of God for His Messenger and the Muslims, and through what God brought about at the hands of His *walī*, ‘Alī, peace and blessings be upon him.

His position on that day was among the most renowned and excellent of his stations.

[282] Ḥudhayfah on the Merit of ‘Alī

Abū Hārūn al-‘Abdī, from Rabī‘ah al-Sa‘dī, said:

I went to Ḥudhayfah ibn al-Yamān and said:

“O Abū ‘Abd Allāh, we speak about ‘Alī, peace and blessings be upon him, and his merits, and the people of Basra say to us, ‘You go to excess concerning ‘Alī.’ Will you tell me a report concerning ‘Alī, peace and blessings be upon him?”

Ḥudhayfah said to me:

“O Rabī‘ah, what are you asking me about a man by whom—by Him in whose hand is my soul—if all the deeds of the companions of Muḥammad, peace and blessings of God be upon him and his family, were placed on one side of a scale, and the deed of ‘Alī, peace and blessings be upon him, were placed on the other side, his deed would outweigh their deeds.”

Rabī‘ah said:

“Even Abū Bakr and ‘Umar?”

He said:

“Yes.”

I said:

“This is something that cannot be accepted or tolerated.”

Ḥudhayfah said to me:

“O fool, how could it not be tolerated? Where were Abū Bakr and ‘Umar—and all the companions of Muḥammad, peace and blessings of God be upon him and his family—on the day ‘Amr ibn ‘Abd Wudd called for single combat?

They all held back, except ‘Alī ibn Abī Ṭālib, peace and blessings be upon him.

God caused him to be killed by ‘Alī's hand—and all the Confederates were dispersed because of him.

By Him in whose hand is my soul, his deed on that day is greater in reward than all the deeds of the community of Muḥammad, peace and blessings of God be upon him and his family, until the Day of Resurrection.”

The Expedition of Khaybar

Then came the day of **Khaybar**, and among what is related concerning ‘Alī, peace and blessings be upon him, on that occasion is the following.

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He said:

“When the Messenger of God, peace and blessings of God be upon him and his family, marched against Khaybar, its inhabitants—the Jews—confronted us like mountains of cavalry and weaponry.

They were the most strongly fortified and the greatest in number. Every one of them called for single combat.

No Muslim came out against them except that they killed him, until the eyes became red with blood.

I was summoned to combat, and every man was ready to offer himself.

The Messenger of God sent me forward to meet them.

Not one of them came out against me without my killing him. No horseman among them stood firm before me without my spearing him.

Then I charged them like a lion upon its prey and drove them into the heart of their city, some pushing one another backward.

Al-kas': to strike the rear of something with your hand or foot. When one group pursues another with swords from behind, it is said that they *kas'ūhum*—struck them from behind.

I reached the gate of the city and found it closed against them.

I tore it out with my hand and entered their city alone. I killed whichever of its men appeared before me and took captive whichever of its women I found.

I conquered it alone. I had no helper in it except God alone."

The authors of the *Siyar* relate that when the Messenger of God, peace and blessings of God be upon him and his family, marched toward Khaybar, he gave the standard to 'Alī, peace and blessings be upon him.

They say that his standard that day was white.

They say that the Messenger of God sent **Abū Bakr** with his standard toward one of the fortresses of Khaybar. He fought but returned without conquering it, having become exhausted.

The following day he sent '**Umar ibn al-Khaṭṭāb**. He fought but returned without conquering it, having also become exhausted.

The Messenger of God said:

"Tomorrow I shall give the standard to a man who loves God and His Messenger, and God and His Messenger love him. Through his hands God shall grant victory. He is not one who flees."

[The original manuscript has *karrār farrār*—"one who charges repeatedly, one who flees"—rather than the reading *laysa bi-farrār*.]

He called for 'Alī, peace and blessings be upon him, who was suffering from an eye ailment.

He spat into his eyes and said:

"Take this standard and proceed with it until God, mighty and glorious is He, grants victory through your hands."

‘Alī went out with it until he reached the fortress. He planted the standard in a heap of stones beneath the fortress.

Al-raḍm: singular *raḍmah*, a collection of stones not fixed into the earth, usually found in the beds of valleys. The plural is *ruḍum* or *riḍām*.

A Jew looked down at him from the top of the fortress and said:

“Who are you?”

He replied:

“I am ‘Alī ibn Abī Ṭālib.”

The Jew said:

“You have risen high, while that which was revealed to Moses has not.”

‘Alī did not return until God granted Khaybar victory through his hands.

Some say that when he approached the fortress, a group came out against him. He fought them, and one of the Jews struck him, causing him to drop his shield before him.

‘Alī, peace and blessings be upon him, then took a door that was near the fortress and used it as a shield.

He continued to hold it in his hand while fighting until God granted victory through his hands.

Then, when he had finished with them, he threw it from his hand.

The narrator said:

“I came with a group of seven men, making me the eighth. We exerted ourselves trying to turn that door over, but we could not.”

This is one of the extraordinary signs of ‘Alī, peace and blessings be upon him, and among the things demonstrating that God supported him with angels.

There are many reports to this effect concerning him, and we have mentioned some of them previously.

The Conquest of Mecca

As for what occurred through him during the conquest of Mecca:

[284]

Muḥammad ibn Sallām, through his chain of transmission from him, reported that ‘Alī, peace and blessings be upon him, said:

“When the Messenger of God, peace and blessings of God be upon him and his family, set out to conquer Mecca, he wished to give them one final opportunity to excuse themselves and to call them to God, mighty and glorious is He, just as he had called them at first.

So he wrote them a letter warning them and admonishing them concerning the punishment of their Lord, promising them from God forgiveness and pardon.

He included in it passages from the beginning of Sūrat Barā’ah for them to be read to them.

Then he appointed Abū Bakr to take the letter and deliver it.

Gabriel, peace be upon him, descended upon him and said:

‘O Muḥammad, no one shall deliver this on your behalf except a man who is from you.’

The Messenger of God informed me of this.

He sent me after Abū Bakr, after having already dispatched him with the document. I took it from him and came to the people of Mecca.

At that time there was no one among them whom I had not bereaved of a close relative.

If they had been able to divide me into pieces and place one piece upon every mountain, they would have done so.

If they could have sacrificed their wealth, their lives, their children, and their families to achieve this, they would have done so.

I delivered the Prophet's message to them and read his letter to them.

Every one of their men and women met me with threats and warnings, displaying hatred and hostility toward me.

But this did not frighten me until I had carried out what the Messenger of God had sent me to do.

What drove him, peace and blessings of God be upon him, to throw himself into confronting the people of Mecca was that he had killed many of their leaders, protectors, and prominent men.

This was among the greatest forms of jihād and of advancing one's own life toward destruction.

Nevertheless, he proceeded, preferring obedience to God and obedience to His Messenger, seeking his reward from God and offering himself for that purpose.

As for Gabriel's statement to the Messenger of God, peace and blessings of God be upon him and his family, ‘No one shall deliver it on your behalf except a man who is from you,’ and in some narrations, ‘No one shall deliver it on your behalf except you or ‘Alī,’ the explanation of

what this indicates concerning the Imamate of ‘Alī, peace and blessings be upon him, has already been given.”

When the Messenger of God, peace and blessings of God be upon him and his family, proceeded toward Mecca with the assembled Muslims—whom God had strengthened and greatly increased in number—the people of Mecca saw a force they had no ability to withstand.

They submitted and humbled themselves, asking that they be pardoned and allowed to enter into peace.

On the day the Messenger of God entered Mecca, he came with armies whose numbers and equipment the Arabs had never seen. They were covered in armor so completely that nothing could be seen of them except their eyes.

He placed the Anṣār on the right wing, with their standard in the hand of Sa‘d ibn ‘Ubādah.

He placed the Muhājirūn on the left wing, with their standard in the hand of al-Zubayr ibn al-‘Awwām.

He instructed each of them to enter through a particular route.

The Messenger himself, peace and blessings of God be upon him and his family, was among the main body of the closest Muhājirūn and Anṣār, together with the rest of the people. Each of the Arab tribes also had a large number of men.

‘Umar ibn al-Khaṭṭāb heard Sa‘d ibn ‘Ubādah saying, while holding the standard and intending to enter Mecca:

“Today is the Day of Battle; Today the Sanctity Will Be Violated”

“Today is the day of battle;
Today the sanctity will be violated.”

‘Umar then went to the Messenger of God, peace and blessings of God be upon him and his family, and informed him of what Sa‘d had said. He said: “O Messenger of God, I fear that he may make a violent assault against Quraysh.”

The Messenger of God, peace and blessings of God be upon him and his family, called ‘Alī, peace be upon him, and said to him: “Go, take the banner from him, and you be the one who enters with it.” He did so.

‘Alī, peace be upon him, was the locus of his [the Prophet’s] war and the locus of his peace. Likewise, he said to him on one occasion:

“O ‘Alī, your war is my war, and your peace is my peace.”

On the day of the entry into Mecca, the Messenger of God, peace and blessings of God be upon him and his family, divided the Muslims into detachments. He appointed a man over each detachment and ordered him to enter with them through a particular place that he

named for him. They entered in safety, just as God, Mighty and Glorious is He, had promised, and He does not break His promise.

The Messenger of God, peace and blessings of God be upon him and his family, ordered the commanders of the detachments not to fight anyone except those who fought them, with the exception of a number of men whom he named to them. He ordered that they be killed even if they were found beneath the coverings of the Ka‘bah, because of the enormity of their crimes.

Many of the commanders therefore spared those whom they encountered and with whom they had some previous acquaintance or for whom they had some concern. Some people sought protection for one another, and they dared to disobey the Messenger of God, peace and blessings of God be upon him and his family, regarding those whom he had ordered killed.

Among them was ‘Abd Allāh ibn Sa‘d, the brother of Banū ‘Āmir ibn Lu‘ayy. He was the gravest of them in crime, and the Messenger of God had the greatest anger against him.

He was the first whose name was mentioned among those whose blood was declared permissible that day. He said:

“Kill him, even if you find him beneath the coverings of the Ka‘bah.”

This was because he had become Muslim and the Messenger of God, peace be upon him, had employed him as a scribe. He used to write down the revelation for him. The Messenger of God, peace and blessings of God be upon him and his family, would dictate to him, “Forgiving, Merciful,” and he would write, “Mighty, Wise,” and things similar to this.

He then apostatized and became a disbeliever and joined the polytheists of Quraysh. He said: “I have had much Qur’ān revealed, and I have brought it from myself.” Concerning him was revealed:

“And who is more unjust than one who says, ‘I shall reveal the like of what God has revealed’?” [1]

‘Uthmān ibn ‘Affān then came and went through the ranks until he brought him before the Messenger of God, peace and blessings of God be upon him and his family. He pleaded on his behalf. The Messenger of God turned away from him repeatedly and remained silent, giving him no answer.

‘Uthmān persisted in pleading for him, so the Messenger of God released him. He then said to those Muslims who were present:

“I remained silent for a long time so that perhaps one of you would rise and strike his neck, just as I had ordered. Why did you not do it?”

They said: “O Messenger of God, if only you had signaled to us to do so.”

He said:

“A prophet does not kill by a signal.”

‘Alī, peace be upon him, encountered al-Ḥuwayrith ibn Nuqaydh [sic: the manuscript reads al-Ḥuwayrith ibn Thaqīf], one of those whose blood the Messenger of God had declared permissible that day. Al-Ḥuwayrith had trusted ‘Alī, peace be upon him.

‘Alī said to him:

“O enemy of God, are you here?”

Al-Ḥuwayrith said:

“Spare me, O son of Abū Ṭālib.”

He replied:

“I would not remain alive if I spared you.”

And he killed him.

‘Alī, peace be upon him, entered upon his sister Umm Hāni’, daughter of Abū Ṭālib. He found with her two men from Banū Makhzūm whose blood the Messenger of God had declared permissible. They had sought protection with her because of a son-in-law relationship between them.

When ‘Alī saw them, he took his sword and rose toward them to kill them. Umm Hāni’ stood between him and them and said:

“My brother, I have given them protection.”

He said:

“The Messenger of God has ordered that they be killed, even if they were beneath the coverings of the Ka‘bah.”

She seized his hand—and it was a powerful hand—and twisted it until she pulled the sword from his hand. She held onto it, ordered the two men to enter a house, and locked them inside.

Then she went to the Messenger of God, peace and blessings of God be upon him and his family. When he saw her, he welcomed her warmly and asked her about her circumstances. She told him what had happened.

He laughed and said:

“We grant protection to whomever you have protected, O Umm Hāni’.”

He then sent for ‘Alī, peace be upon him, and when he came, he laughed at him and said:

“Umm Hāni’ overcame you?”

‘Alī said:

“O Messenger of God, by Him who sent you as a prophet with the truth, I was not able to hold onto the sword until she had wrested it from my hand.”

The Messenger of God laughed and said:

“Had Abū Ṭālib fathered all people, they would all have been strong and powerful.”

That day ‘Alī, peace be upon him, took the key of the Ka‘bah. He brought it to the Messenger of God, peace and blessings of God be upon him and his family, and said:

“O Messenger of God, this is the key of the Ka‘bah. If you think that you should give it to us so that we may combine for ourselves the duties of providing water and guarding the Ka‘bah, then do so.”

He said:

“O ‘Alī, I shall give you something better than that: what God has given us from His bounty. This is a day of goodness and fulfillment. I shall give you only what they regard with contempt, not what they regard as a loss.”

Then he said:

“Give the key to ‘Uthmān ibn Ṭalhah.”

So he gave it to him.

And [‘Uthmān] said:

“We are content with what you have chosen for yourself, and we are with you, O Messenger of God.”

The Expedition of Banū Jadhīmah

After the Messenger of God, peace and blessings of God be upon him and his family, conquered [Mecca] and its people had become settled in their position, the Messenger of God sent men to call the Arabs to God and to His Messenger, so that they might enter into what the people of Mecca had entered.

Among those whom he sent was Khālīd ibn al-Walīd. He had not ordered them to fight anyone.

He came to Banū Jadhīmah ibn ‘Āmir ibn ‘Abd Manāt with a detachment. When they saw him, they took up their weapons.

Khālīd said to them:

“Lay down your weapons, for the people have become Muslims and the war has laid down its burdens. The Messenger of God sent us only to call people to Islam; he did not order us to fight anyone.”

They laid down their weapons, except for one of them called Jaḥdam. He said:

“Woe to you! This is Khālīd. By God, after laying down the weapons there is nothing but captivity, and after captivity there is nothing but the striking of necks.”

They all rose against him and said:

“O Jaḥdam, do you want to shed our blood? The people have become Muslims and have laid down their weapons.”

He said:

“By God, I will not lay down my weapon.”

But they overpowered him and pulled the weapon from his hand.

When they had laid down their weapons, Khālīd ordered that they be bound. Then he presented them to the sword and killed a group of them.

The news reached the Messenger of God, peace and blessings of God be upon him and his family. He stood up and raised his hands toward heaven, saying:

“O God, I declare myself innocent before You of what Khālīd has done.”

Then he called ‘Alī, peace be upon him, and said:

“O ‘Alī, go out to these people, investigate their affair, and place the affair of the Age of Ignorance beneath your feet.”

He gave him money and said:

“Pay the blood-compensation for those of them who were killed, return to them the value of whatever was taken from them, and treat them fairly.”

‘Alī, peace be upon him, went out and paid them the blood-compensation for the lives and the value of the property that had been taken from them. He even gave them the price of the bowl from which the dog drank.

When nothing remained of their blood-claims or property except that he had fulfilled it for them, he said:

“Does anything remain for you?”

They said:

“No.”

He said:

“But there remains with me some of the money that the Messenger of God sent with me. Take it as a precaution on behalf of the Messenger of God.”

He gave them the money that remained after what he had already paid them. They accepted it, thanked him, and prayed for him for good.

Then he came to the Prophet, peace and blessings of God be upon him and his family, and informed him of what had happened.

He said:

“You have done well, O ‘Alī, and you have acted correctly. May God bring guidance to realization through you.”

Then he turned toward the qiblah, stood upright, and raised his hands toward heaven—so high that what was beneath his shoulders could be seen—and said:

“O God, I declare myself innocent before You of what Khālīd has done.”

He said this three times.

Khālīd only did this to them because they had killed his paternal uncle, al-Fākihah ibn al-Mughīrah, during the Age of Ignorance.

It also reached the Messenger of God, peace and blessings of God be upon him and his family, that Khālīd ibn al-Walīd had boasted to some of his companions about what he had spent in the path of God.

The Messenger of God said to him:

“Leave my companions alone, O Khālīd. By God, even if you possessed gold equal to the whole of one [mountain] and spent it in the path of God, you would not attain the reward of one of my companions for his morning or his evening.”

This is what the authors of the sīrah and military campaigns have transmitted concerning what happened to ‘Alī, peace be upon him, during the Conquest of Mecca.

The Expedition of Ḥunayn

As for what happened to him, peace be upon him, on the day of Ḥunayn: when the Messenger of God, peace and blessings of God be upon him and his family, conquered Mecca and Hawāzin heard of it, they became fearful for themselves.

Mālīk ibn ‘Awf al-Naṣrī gathered them. He was their chief at that time. Among them was Durayd ibn al-Ṣimmah [al-Jushamī], a very old man who had become senile. [i]

They brought him out because of his knowledge of warfare, so that they could benefit from his counsel.

They agreed to put Mālik ibn ‘Awf in command. He gathered them and camped with them at Awṭās.

Mālik ibn ‘Awf had ordered them to bring their families and property with them. Durayd had lost his sight and had become like a chick upon a camel that was being led.

When they camped, he asked:

“Where have you camped?”

They said:

“At Awṭās.”

He said:

“Yes, it is a suitable place for horses: neither rough, stony ground nor soft, sinking ground.”

[Explanation of unusual vocabulary]

Al-ḥazn means rough or rugged terrain.

Al-ḍirs means what is rough among hills and rocky uplands.

Al-dahs and *al-dihās* mean soft ground into which the legs of riding animals sink.

He then said:

“Why do I hear the braying of camels, the braying of donkeys, the bleating of sheep, and the crying of children?”

They said:

“Because Mālik ordered the people to bring their families and property.”

He said:

“Call him to me.”

So they called him.

He said:

“O Mālik, you have become the chief of your people, and this is a day that will have consequences for the days that follow. Why have you brought their women and property with the people?”

He said:

“I wanted to place behind every man his family and property, so that he would fight on their behalf.”

Durayd said:

“Would that turn back those who flee if that occurs? By God, if victory is yours, only the man with his sword and spear will benefit you. And if it is against you, you will have exposed your family and people to disgrace. Therefore return the families and property to the impregnable parts of their land and to the high places of their people.

“Then meet your enemy upon the backs of horses. If victory is yours, those behind you will catch up with you”—in a copy of the original: “your people”—“and if it is against you, you will have safeguarded your families and property.”

Mālik disliked the possibility that Durayd should have authority in the matter. He therefore spoke gently to him and said to Hawāzin:

“This is an old man whose mind has grown old.”

Durayd accepted this graciously.

He recited poetry:

“Would that I were still a young man among them,
rushing forward and advancing...”

And this was among what God arranged and made easy from their property, so that He might return it to His Messenger, peace and blessings of God be upon him and his family.

The Messenger of God then marched against them with twelve thousand fighters. He had entered Mecca with ten thousand, and two thousand came out of Mecca with him.

When he approached the polytheists, who were at Ḥunayn, they dispersed and concealed themselves in a valley along his route. They had reached it before him. It contained ravines and narrow passes.

When the Muslims entered it—and their large number had impressed them, as God, Mighty and Glorious is He, said [2]—they suddenly found themselves confronted by detachments of polytheists emerging from those ravines and narrow passes. They attacked them all at once, and the Muslims turned back in retreat, each one fleeing without looking back toward another.

[Explanation]

The phrase *inshamarū* means “they withdrew” or “they contracted themselves”; from the same root comes *tashmīr al-thawb*, “gathering up a garment.”

The Messenger of God, peace and blessings of God be upon him and his family, stood firm with five men from Banū ‘Abd al-Muṭṭalib.

‘Alī, peace be upon him, stood with his sword drawn, protecting him and striking in his defense.

Al-‘Abbās held the bridle of the Messenger of God’s mule. On that day the Messenger of God was riding a mule.

The Messenger of God said to al-‘Abbās—and he was a man with a powerful voice:

“Call out to the people and let them know where I am.”

The people had gone far into the retreat, as God, Mighty and Glorious is He, informed us by His words:

“And on the day of Ḥunayn, when your great number pleased you, but it availed you nothing, and the earth became constricted for you despite its vastness, then you turned back fleeing. Then God sent down His tranquility upon His Messenger and upon the believers.” [3]

That is, those who stood firm with the Messenger of God, peace and blessings of God be upon him and his family.

On that day, the hypocrisy that they had concealed became apparent. Abū Sufyān brought out arrows from his quiver and cast lots with them, saying:

“I see this as a defeat that nothing can turn back except the sea.”

Others among them said:

“Today the magic has been nullified.”

Shaybah ibn ‘Uthmān ibn Abī Ṭalḥah intended to kill the Messenger of God, peace and blessings of God be upon him and his family, saying:

“Today I will obtain vengeance for my father.”

His father had been killed at Badr.

He said:

“Then something came over my heart that I could not control myself against, and I knew that he was protected from me.”

‘Alī, peace be upon him, was fighting in front of the Messenger of God, defending him and driving the enemy away from him. He looked toward the bearer of the polytheists’ standard. He was from Hawāzin, mounted upon a camel, carrying the banner and thrusting with it at the Muslims, who were constricted in the rough terrain as they fled.

‘Alī, peace be upon him, struck at the bearer of the banner from behind. He struck the two hocks of his camel with the sword and severed them—[in the original: “cut them off”]. The camel fell onto its hindquarters, and the bearer of the banner fell from it.

‘Alī struck him with the sword and killed him.

Thus the man became one side and the camel another between the Muslims and the polytheists.

Al-‘Abbās called out at the top of his voice:

“O assembly of Muslims! O assembly of the Emigrants and the Helpers! O companions of the tree! O people of the Pledge of Good Pleasure! Come to your Prophet! Here he is!”

They began calling from every direction:

“At your service! At your service!”

They had thought only that the Messenger of God had been killed, or that he had retreated with those who had retreated.

A man among them would try to reach him on his horse or camel, but he could not because of the narrowness of the place and the crowding of the people. He would take his weapon, throw himself from his mount, leave it, and come to the Messenger of God.

When the bearer of the polytheists’ banner was killed and they were unable to appoint another in his place, their order collapsed and they became confused. God, Mighty and Glorious is He, struck their faces and supported His Messenger with troops whom you did not see, as He, the Exalted, informed us.

The last of the people to return from the retreat found the prisoners already bound before the Messenger of God and the spoils already gathered.

What befell ‘Alī, peace be upon him, that day was something that no one else equaled. The Anṣār, when they returned, occupied an excellent position in it.

The Killing of Durayd

That day Rabī‘ah ibn Rafī‘ caught up with Durayd ibn al-Ṣimmah, who was upon a camel in a *shijār*.

[Explanation]

Al-shijār is the wooden framework of a howdah; when it is covered, it becomes a howdah.

He thought that Durayd was a woman. He seized the camel’s reins and made it kneel. There he found an old man like a chick.

He took his sword and approached him to kill him.

Durayd said:

“What do you want?”

He said:

“To kill you.”

Durayd said:

“And who are you?”

He said:

“I am Rabī‘ah ibn Rafī‘ al-Sulamī.”

He struck Durayd with his sword, but the sword did nothing to him.

Durayd said to him:

“What a poor weapon your mother armed you with! Take my sword. It is at the back of the saddle, inside the *shijār*. Then strike me with it: raise it away from the bones and lower it toward the brain. That is how I used to strike a man.

“Then, when you return to your mother, tell her that you killed Durayd ibn al-Ṣimmah, who often prevented three of your women from being taken captive.”

He killed him and then told his mother.

She said:

“Woe to you! By God, he freed three of your mothers from captivity.”

Footnotes

[1] Sūrat al-An‘ām, verse 93.

[2] Sūrat al-Tawbah, verse 25.

[3] Sūrat al-Tawbah, verses 25–26.

Endnotes

[i] He was, at that time, 160 years old. *Al-Maghāzī*, 2/886.

[ii] He was Abū Jarwal, and he used to recite:

“I am Abū Jarwal; there is no retreat,
until we let the people be destroyed or are destroyed.”

‘Alī, peace be upon him, struck him while saying:

“The people will know by morning
that I am a man of sound judgment in the battle.”

The Spoils

The Messenger of God, peace and blessings of God be upon him and his family, acquired from the captives of Hawāzin six thousand children and women, as well as camels and sheep in an amount whose number cannot be determined.

The Messenger of God distributed a large portion of their captives. Then a delegation from among them came to the Messenger of God after they had become Muslims.

They said:

“O Messenger of God, we and our women are people of wealth, families, and clans, and the affliction that has befallen us is not hidden from you. So show us favor through your generosity. Our women are your paternal aunts, maternal aunts, and foster-mothers who used to care for you.”

(They mean that he, peace and blessings of God be upon him and his family, had been suckled among them.)

They said:

“O Messenger of God, if we had suckled al-Ḥārith ibn Abī Shamir or al-Nu‘mān ibn al-Mundhir, and then the same thing that has happened to us had happened to them, we would have hoped for his compassion and expected him to return [our people] to us. And you are the best of those who were fostered.”

The Messenger of God, peace and blessings of God be upon him and his family, said to them:

“Which do you prefer: your sons and women, or your property?”

They said:

“O Messenger of God, if you give us the choice between our property and our women, then our women and sons are dearer to us.”

The Messenger of God, peace and blessings of God be upon him and his family, said:

“As for whatever belongs to me and to Banū ‘Abd al-Muṭṭalib, it is yours. When I have prayed the noon prayer with the people”—and this was at Mecca—“then stand and say: ‘We seek the intercession of the Messenger of God with the Muslims, and of the Muslims with the Messenger of God, concerning our sons and women.’ I shall give you that and ask for it on your behalf.”

When the Messenger of God, peace and blessings of God be upon him and his family, had prayed the noon prayer with the people at Mecca, they stood and said what he had ordered them to say.

He, peace and blessings of God be upon him and his family, said:

“As for whatever belongs to me and to Banū ‘Abd al-Muṭṭalib, it is yours.”

The Emigrants said:

“Whatever belongs to us is for the Messenger of God.”

And the Anṣār said:

“Whatever belongs to us is for the Messenger of God.”

Al-Aqra‘ ibn Ḥābis said:

“As for me and Banū Tamīm, no.”

‘Uyaynah ibn Ḥuṣn said:

“As for me and Banū Fazārah, no.”

‘Abbās ibn Mirdās said:

“As for me and Banū Sulaym, no.”

But Banū Sulaym said:

“Rather, whatever belongs to us is for the Messenger of God.”

The Messenger of God, peace and blessings of God be upon him and his family, said:

“As for whoever among the people of the captives insists upon his right, he shall have, for every person among them, a year’s share of the obligatory allocations.”

(That is, from the spoils.)

The people then returned their sons and women to them.

The Messenger of God, peace and blessings of God be upon him and his family, distributed the property among the people.

His herald called out:

“Return the needle and the needle-case.”

‘Aqīl ibn Abī Ṭālib had that day entered upon his wife [i] while his sword was stained with blood.

She said to him:

“I know that you fought, but what did you acquire from the spoils?”

He said:

“Here, take this needle and sew with it.”

He pulled a needle from his garment and gave it to her.

Then he heard the herald of the Messenger of God, peace and blessings of God be upon him and his family, calling out:

“Return the needle and the needle-case, for misappropriation of the spoils will be a disgrace and humiliation upon its perpetrator on the Day of Resurrection.”

‘Aqīl said to his wife:

“I do not think that your needle is going to remain yours.”

He took it and threw it into the spoils.

The Gifts to Those Whose Hearts Were Reconciled

The Messenger of God, peace and blessings of God be upon him and his family, gave those **whose hearts were to be reconciled** from the spoils, seeking by this to incline them toward Islam.

He gave each one of them one hundred camels.

It is reported that among those whom he gave this were:

- Abū Sufyān ibn Ḥarb
- his son Mu‘āwiyah
- Ḥakīm ibn Ḥizām
- al-Ḥārith ibn al-Ḥārith ibn Kaladah
- al-Ḥārith ibn Hishām
- Suhayl ibn ‘Amr
- Khuwayṭib ibn ‘Abd al-‘Uzzā
- al-‘Alā’ ibn al-Ḥārithah
- ‘Uyaynah ibn Ḥuṣn

- al-Aqra' ibn Ḥābis
- Mālik ibn 'Awf
- Ṣafwān ibn Umayyah

These were the foremost of the foremost among **those whose hearts were to be reconciled** on that day. He gave others among them less than this.

Endnote

[i] She was Fāṭimah, daughter of al-Walīd ibn 'Utbah ibn Rabī'ah.

The Islam of Mālik ibn 'Awf

The Messenger of God, peace and blessings of God be upon him and his family, asked about Mālik ibn 'Awf, the chief of Hawāzin at that time: "What has happened to Mālik?" They said, "He has gone to al-Ṭā'if and taken refuge there with Thaqīf, O Messenger of God."

He said: "Tell him that if he comes to me as a Muslim, I will return to him his family and his property, and I will give him one hundred camels."

When he was informed of this, he slipped out of al-Ṭā'if secretly, away from Thaqīf, lest they learn of it and detain him. He came to the Messenger of God, peace and blessings of God be upon him and his family, who returned his family and his property to him, added one hundred camels for him, and he embraced Islam and became good in his Islam.

People spoke about what the Messenger of God, peace and blessings of God be upon him and his family, had given to those whose hearts were to be reconciled, despite the weakness of their Islam.

It was said that someone remarked: "You gave 'Uyaynah ibn Ḥuṣn and al-Aqra' ibn Ḥābis one hundred camels, but you left Ju'ayl ibn Surāqah."

He, peace and blessings of God be upon him, said:

"Indeed, by Him in whose hand is my soul, Ju'ayl ibn Surāqah is better than the whole earth filled with men like 'Uyaynah and al-Aqra'. But I sought to reconcile those two to Islam, whereas I entrusted Ju'ayl to his Islam."

(**Al-ṭilā'**: that upon which the sun rises of the earth. It is said of it: "If I possessed the whole earth's expanse of wealth, I would ransom myself with it from the terror of the encounter.")

Something similar reached him, peace and blessings of God be upon him and his family, from the Anṣār. He gathered them and then said:

“O company of the Anṣār, what is this statement that has reached me from you? Or is it some feeling that you have found within yourselves concerning what I gave to those whose hearts were to be reconciled?”

“Were you not once astray and God guided you? Were you not in poverty and God enriched you? Were you enemies and He brought your hearts together?”

They said: “The favor and grace belong to God and His Messenger.”

He said: “Will you not answer me, O company of the Anṣār?”

They said: “How should we answer you, O Messenger of God?”

He said:

“By God, if you wished, you could say it and you would be speaking the truth: You came to us rejected as a liar, and we believed you; you came forsaken, and we supported you; you came as an exile, and we gave you refuge.

“Have you, O company of the Anṣār, found something within yourselves concerning a trifling portion of the world by which I sought to reconcile a people so that they might become Muslim, while I entrusted you to your Islam?”

“Are you not pleased, O company of the Anṣār, that the people go away with sheep and camels while you return with the Messenger of God to your homes?”

“By Him in whose hand is the soul of Muḥammad, had it not been for the Hijrah, I would have been a man among the Anṣār. If the people followed one mountain pass and the Anṣār followed another, I would follow the mountain pass of the Anṣār.

“O God, have mercy upon the Anṣār, and upon the sons of the Anṣār, and upon the sons of the sons of the Anṣār.”

(Al-la‘ā‘ah: a tender green plant. He, peace and blessings of God be upon him and his family, used it as a metaphor for the delights of this world, just as he said elsewhere: “The world is sweet and green.”)

These, then, are the reports of the authors of the sīrah among the Sunnī community and their trustworthy ḥadīth transmitters. They report that Mu‘āwiyah was among those whose hearts were to be reconciled, and they report the virtues of ‘Alī, peace be upon him.

Then, after that, Mu‘āwiyah competes with ‘Alī, peace be upon him, concerning the Imamate and claims it alongside him!

[285]

They also transmitted concerning this that a man stood while the Messenger of God, peace and blessings of God be upon him and his family, was distributing the spoils of Ḥunayn that day, having given to those whose hearts were to be reconciled what he gave them.

The man said:

“O Muḥammad, I have seen what you have done today, but I do not see that you have been just.”

This angered the Messenger of God, peace and blessings of God be upon him and his family.

He said:

“Woe to you! If justice is not with me, then with whom would it be?”

The man went away.

The Messenger of God, peace and blessings of God be upon him and his family, then said:

“From the offspring of this man there will emerge a people who recite the Qur’ān but it does not pass beyond their throats. They will pass out of the religion as an arrow passes through the game.”

—meaning the Khawārij. The account of them will be given in full in its proper place, God willing.

These, then, are the expeditions of the Messenger of God, peace and blessings of God be upon him and his family, in which he fought the polytheists. No one among them had anything comparable to what ‘Alī, peace be upon him, had in exertion, patience, endurance, and excellence. Then the Arabs realized that they had no power to wage war against the Messenger of God, peace and blessings of God be upon him and his family, and their delegations began coming to him as Muslims who believed in him.

He, peace and blessings of God be upon him and his family, went out to Tabūk and appointed ‘Alī, peace be upon him, as his deputy. I have already mentioned what passed between him and ‘Alī when people spoke about his remaining behind, and his saying to him:

“You are to me in the position that Aaron was to Moses.”

‘Alī, peace be upon him, did not remain behind from the Messenger of God, peace and blessings of God be upon him and his family, in any other expedition.

There was no fighting in it. Rather, the Messenger of God, peace and blessings of God be upon him and his family, concluded a truce with the people of Tabūk on the condition that they pay the jizyah. He wrote for them a covenant to that effect and returned to Medina.

The Messenger's Military Detachments

As for the military detachments that the Messenger of God, peace and blessings of God be upon him and his family, sent out, he did not leave any of his Companions without sending him on a military expedition and appointing someone else over him. As for ‘Alī, peace be

upon him, he was never placed under another commander, in order to make manifest his excellence and his entitlement to the Imamate after him.

He sent him on two expeditions: the expedition to Yemen and the expedition against Banū ‘Abd Allāh ibn Sa‘d among the people of Fadak. In both of them, he pleased God and His Messenger.

The last military expedition sent by the Messenger of God, peace and blessings of God be upon him and his family, was the expedition of Usāmah ibn Zayd ibn Ḥārithah. His own death had been announced to him, peace and blessings of God be upon him and his family, and he ordered Usāmah to make a raid into the frontier regions of al-Balqā’ and al-Dārūm in the land of Palestine.

He gathered all of the first Emigrants with him, leaving none of them behind except ‘Alī, peace be upon him; indeed, he ordered all of them to depart with Usāmah ibn Zayd.

Then the illness from which he, peace and blessings of God be upon him and his family, died overtook him, while Usāmah had already set out with his companions.

The last command he gave was:

“Dispatch the army of Usāmah, and let none whom I have ordered to go with him remain behind.”

He intended that the matter should be settled for ‘Alī, peace be upon him, and that no one should oppose him. But they delayed until the Messenger of God, peace and blessings of God be upon him and his family, died, and what happened happened.

This is the general account found in the sīrah works of the Sunnī community concerning the excellence of the jihād of ‘Alī, peace be upon him. We shall now mention some points transmitted concerning the same subject.

[286]

Abū Ghassān, through his chain of transmission from ‘Abd Allāh ibn ‘Aṣmah, said:

“I heard Abū Sa‘īd al-Khudrī say:

‘The Prophet took the banner on the day of Khaybar and shook it. Then he said, “Who will take it with its due?” al-Zubayr came forward to take it from his hand, so he said to him, “Move aside, move aside” (that is, withdraw).

“Then he said, “By Him in whose hand is my soul, I shall give it to a man who does not flee” [and in a copy of the original: “a man whom I will not be deceived by concerning it”]. “Here, O ‘Alī.”

He handed it to him. ‘Alī went forth until God granted Khaybar and Fadak to be opened by his hands, and he returned with its dates and dried meat.”

[287]

Abū Ghassān, through his chain of transmission from Ismā‘īl ibn Rajā’, from his father, from Abū Sa‘īd al-Khudrī, said:

“We were with the Messenger of God, peace and blessings of God be upon him and his family, when his sandal broke. He threw it to ‘Alī, peace be upon him. Then he mentioned the Qur’ān and said:

‘Among you is one who will fight on the basis of its interpretation just as I fought on the basis of its revelation.’

Abū Bakr said: ‘Is it I, O Messenger of God?’

He said: ‘No, rather it is that one who mends the sandal.’”

[288]

‘Alī ibn Hāshim, through his chain of transmission from ‘Alī, peace be upon him, said:

“The Messenger of God, peace and blessings of God be upon him and his family, wrapped a turban around me on the Day of Ghadīr Khumm, letting one end hang down over my shoulders.

He said:

‘God supported me on the day of Badr and Ḥunayn with angels wearing turbans. This turban is a barrier between the Muslims and the polytheists.’”

[289]

Through another chain, raised to Abū Rāfi‘, he said:

“‘Alī, peace be upon him, was the bearer of the Prophet’s banner and carried it in every expedition in which he fought.

The Prophet’s banner was with him on the day of Badr, the day of Uḥud, the day of al-Aḥzāb, the day of Banū al-Naḍīr, the day of Banū Qurayzah, the day of Banū al-Muṣṭaliq of Khuzā‘ah, the day of Banū Liḥyān of Hudhayl, the day of Khaybar, the day of the Conquest, the day of Ḥunayn, and the day of al-Ṭā‘if.”

[290]

Muḥammad ibn ‘Abd Allāh al-Hāshimī said:

“I said to Sufyān al-Thawrī: ‘Tell me a report concerning the virtues of ‘Alī, peace be upon him.’

He said:

‘Maṣṣūr ibn al-Mu‘tamar narrated to me from Ibrāhīm al-Nakha‘ī, from ‘Alqamah, from ‘Abd Allāh ibn Mas‘ūd, who said:

“We were sitting with the Messenger of God, peace and blessings of God be upon him and his family, when ‘Alī, peace be upon him, passed by hurriedly. The Messenger of God called him and said to him:

‘Why do I see you hurrying, O ‘Alī?’

He said: ‘Because of a need of the people of the household, O Messenger of God.’

He said: ‘Go. May God aid you.’

I have never ceased to be one who is aided and one who relieves distress.’”

[291]

Muḥammad ibn Sa‘īd, through his chain of transmission from al-Mājjishūn, said:

“‘Alī, peace be upon him, remained behind from Badr in order to bury the daughter of the Messenger of God, peace and blessings of God be upon him and his family.

The Messenger of God kept waiting for him, standing at one moment and sitting at another, looking toward the road and saying:

‘If God, Mighty and Glorious, has a need of ‘Alī and wishes to witness him at Badr, then He will do so.’

While he was in this state, a figure approached from the direction of the road.

The Messenger of God said: ‘It is ‘Alī.’

He came closer, and it was ‘Alī, peace be upon him.”

[292]

Abū Dharr, through his chain of transmission, said:

“I swear by God that this verse was revealed concerning ‘Alī ibn Abī Ṭālib, peace be upon him, Ḥamzah, and ‘Ubaydah, may God be pleased with them, and ‘Utbah, Shaybah, and al-Walīd, when they engaged in single combat on the day of Badr:

‘These are two adversaries who have disputed concerning their Lord.’”

[293]

Abū Ṣāliḥ, through his chain of transmission from Mūsā ibn ‘Uqbah, said:

“When it was the day of al-Aḥzāb, ‘Amr ibn ‘Abd Wudd al-‘Āmirī came forward. He was among the bravest and most daring of men.

He struck his horse and caused it to leap across the trench. Then he began calling out:

‘Is there any challenger?’

No one answered him. When this continued for some time, he recited:

I have rejoiced in my calling out to their gathered host:
'Is there any challenger?'

And I stood, when I called them, in the station
of one who confronts a peer in single combat.

I have always been one who hastens forward
toward the great trials.

Indeed, courage in a young man
and generosity are among noble innate qualities."

He said:

"‘Alī ibn Abī Ṭālib, peace be upon him, stood up.

The Messenger of God, peace and blessings of God be upon him and his family, said:

‘O ‘Alī, it is ‘Amr ibn ‘Abd Wudd.’

‘Alī said:

‘I seek God’s help against him, O Messenger of God.’

The Messenger of God gave him permission and handed him his sword, Dhū al-Fiqār. The Messenger of God raised his hand and said:

‘O God, protect him from before him, from behind him, from his right, from his left, from above him, and from beneath him.’

‘Alī, peace be upon him, went forward reciting poetry:

Stand firm! Here I am, answering your call,
though your voice is met by one who cannot be overcome.

With insight and clear perception;
truthfulness saves every victorious man.

I hope that a mourner will soon rise over you
among those whose funeral rites are held.

‘Amr said: ‘Who are you?’

He said: “‘Alī ibn Abī Ṭālib.’

‘Amr said: ‘A noble equal—and you are not among my customary opponents.’

‘Alī, peace be upon him, said:

‘O ‘Amr, it has reached me that you vowed that whenever anyone called you to one of two things, you would accept one of them.’

He said: ‘Yes.’

‘Alī said:

‘Then I call you to God, to His Messenger, and to Islam.’

He said:

‘How far removed I am from that.’

‘Alī said:

‘Then I call you to single combat.’

He said:

‘Yes. That is the easier of the two alternatives for me.’

They then fought with their swords for some time, and a cloud of dust arose.

The Messenger of God, peace and blessings of God be upon him and his family, prayed extensively for ‘Alī, peace be upon him. God, Mighty and Glorious, aided him against ‘Amr ibn ‘Abd Wudd, and he killed him.

The dust cleared, and ‘Alī, peace be upon him, wiped his sword and recited:

How do horsemen dare to rush upon ‘Alī like this?
Tell my companions about me and about them.

I struck him and left him fallen,
with a decisive blade held in my hand.

I refrained from taking his garments,
though had I been the one fallen, he would have stripped me of mine.

He swore falsely that he would kill me,
and I swore—so listen to the liar.

He supported the stones through the foolishness of his judgment,
while I supported the Lord of Muḥammad with sound judgment.

Do not think that God will abandon His religion
and His Prophet, O company of the Confederates.”

[294]

‘Abd Allāh ibn Ziyād, through his chain of transmission from Abū Rajā’ al-‘Aṭāridī, said:

“He heard some people speaking abusively of ‘Alī, peace be upon him, and said:

‘You are speaking abusively of a man whose standing for one hour before the Messenger of God, peace and blessings of God be upon him and his family, was, by God, better than all your lifetimes together.’”

[295]

Muḥammad ibn ‘Abd Allāh ibn Bukayr, through his chain of transmission from Muḥammad ibn Ka‘b al-Quraḏī, said:

“Al-‘Abbās and ‘Uthmān ibn Ṭalḥah boasted against one another.

Al-‘Abbās said: ‘I give drink to the pilgrims.’

‘Uthmān ibn Ṭalḥah said: ‘I am the custodian of the House, and its key is in my possession.’

‘Alī, peace be upon him, said:

‘But I embraced Islam, believed in God and His Messenger, and fought in the path of God before the two of you. Thus I have a share in that which you do not have.’

Then God, Mighty and Glorious, revealed:

***‘Have you made the giving of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the path of God? They are not equal in the sight of God, and God does not guide the wrongdoing people.

Those who believed, emigrated, and strove in the path of God with their wealth and their lives have a greater degree in the sight of God, and they are the successful.’** [1]

I have mentioned at the beginning of this chapter ‘Alī’s precedence in jihād. God, Mighty and Glorious, gave precedence to those who preceded others in it over those who strove afterward. God, Mighty and Glorious, said:

‘Those of you who spent before the Conquest and fought are not equal [to those who spent and fought afterward]. They are greater in degree than those who spent afterward and fought.’ [2]

Likewise, God, Mighty and Glorious, gave some of those who strove greater merit than others. He gave precedence to the one who engaged, fought, and strove over the one who remained behind, did not participate, and stayed seated. He, Mighty and Glorious, said:

‘Those believers who sit back, other than those possessing disability, are not equal to those who strive in the path of God with their wealth and their lives. God has given those who strive with their wealth and their lives a degree over those who sit back. To each God has promised the good, and God has favored those who strive over those who sit back with a great reward: degrees from Him, forgiveness, and mercy. And God is Forgiving, Merciful.’ [3]

Thus, if the one who strives in the path of God is superior to the one who sits back from jihād, then likewise the one among those who strive who bears the greatest hardship in jihād and sacrifices himself in it is superior to the one who falls short of that. In the same way, the one who engages in the least amount of jihād and fights the least amount of fighting is superior in that respect to one who is present but does not fight.

And the one who is present, even if he does not fight, has merit over the one who is absent, because even if he does not fight, he increases the number of those striving, and he is among the body of those who intimidate the polytheists.

I have mentioned in this chapter what has been transmitted concerning the jihād of ‘Alī, peace be upon him, his precedence in jihād, his sacrificing himself in it, and his defending the Messenger of God, peace and blessings of God be upon him and his family. These are matters upon which they are all agreed, and which are known, established, and famous concerning his stations in jihād and his competence in it—something comparable to which no Muslim possessed. They all acknowledged this to him, and the Messenger of God, peace and blessings of God be upon him and his family, and Gabriel, peace be upon him, testified to it, as is found in the report concerning this that we established at the beginning of this book.

Traditions Concerning Jihād

There have come from the Messenger of God, peace and blessings of God be upon him and his family, concerning the excellence of jihād and those who strive in it, reports whose mention would exceed the limits of this book. Among them are the following:

[296]

He, peace and blessings of God be upon him and his family, said:

“Among the best of people is a man who confines himself in the path of God, fighting His enemies, seeking death or being killed in his course.”

[297]

He, peace and blessings of God be upon him and his family, said:

“Going out in the morning or evening in the path of God is better than the world and everything in it.”

[298]

He, peace and blessings of God be upon him and his family, said:

“One of you remaining for a day in the path of God is better than his praying in his house for seventy years, and one day in the path of God is better than a thousand days spent in anything else.”

[299]

He, peace and blessings of God be upon him and his family, said:

“God, Mighty and Glorious, raises the one who strives in His path one hundred degrees above others in Paradise; the distance between every two degrees is like the distance between heaven and earth.”

[300]

He, peace and blessings of God be upon him and his family, said:

“Those who strive in the path of God are the leaders of the people of Paradise.”

[301]

He, peace and blessings of God be upon him and his family, said:

“The most generous of people is the one who gives his life in the path of God, Mighty and Glorious.”

God, Glorious and Exalted, has said:

‘Indeed, God loves those who fight in His path.’ [4]

Thus, the one who is foremost in that, the one who performs it most steadfastly, the one who exerts himself most intensely in it, and the one who bears the greatest hardship in it is the most beloved of them to Him.

If the one who is most beloved of all creation to God Most High, the most excellent of them in His sight, and the most honored of them in rank before Him is as described, is he not the one whom those who obeyed him and placed him before themselves were most obligated to follow, rather than placing themselves before him?

If, as they claim, they are required to choose an Imam for themselves, should the choice fall upon anyone other than one possessing this description and this rank with God, Mighty and Glorious?

Among the claims of those who say that they have the right to choose is that they will choose only the most excellent among themselves. I have mentioned the excellence of ‘Alī, peace be upon him, in what has preceded of this book, and, God willing, in what remains of it we shall mention such things that leave no justification for anyone who examines them and is granted understanding of them to place anyone among the people before ‘Alī, peace be upon him.

I have only hoped, through what I composed and compiled in this book, and through the purpose I had in it, as well as through the words I inserted into the reports throughout it, and what I have clarified and explained, that God may guide whoever looks into it or hears what it contains, so that he may adhere to that which God, Mighty and Glorious, has commanded concerning His **wilāyah**, uphold the one whom God, Mighty and Glorious, has placed in precedence, and put behind the one whom He has placed behind.

Let him examine this as one who sincerely advises himself, and not lead himself into destruction by following someone else merely out of reluctance to depart from those who preceded among his forefathers. They are as God, Mighty and Glorious, said:

‘That was a community that has passed away. For them is what they earned, and for you is what you have earned, and you will not be questioned about what they used to do.’ [5]

And He said:

‘Every soul is held in pledge for what it has earned.’ [6]

What I intend by what I have mentioned is not to disparage or refute those who have died, whose affair has passed away and whose time is gone, for that brings no benefit; and even if we intended it, it would benefit them nothing.

We do not hear those who are in the graves, nor do we dispute with those within them through reproach. Rather, we address the living:

‘And the word has become binding against the disbelievers,’

as God, Mighty and Glorious, said—and He is the most truthful of speakers.

We ask God for success in that which pleases Him, draws us near to Him, and guides us to Him, for us and for all believers and Muslims. And we ask Him to make His religion prevail over every religion, as He promised in His clear Book, and to cause the earth to be inherited, as He promised His righteous servants, and to gather all who dwell upon it in obedience to them all.

God is sufficient for us, and He is the best disposer of affairs.

The third part of the book *Sharḥ al-Akḥbār fī Faḍā’il al-A’immah al-Aṭḥār* has been completed.

And praise belongs to God alone, and may God bless Muḥammad and his pure family and grant them abundant peace.

Endnotes

[1] Qur’ān 9:19–20

The passage is from Sūrat al-Tawbah:

“Have you made the giving of water to the pilgrims and the maintenance of the Sacred Mosque equal to one who believes in God and the Last Day and strives in the path of God? They are not equal in the sight of God, and God does not guide the wrongdoing people. Those who believed, emigrated, and strove in the path of God with their wealth and their lives have a greater degree in the sight of God, and they are the successful.”

[2] Qur’ān 57:10

“Those of you who spent before the Conquest and fought are not equal [to those who spent and fought afterward]. They are greater in degree than those who spent afterward and fought.”

[3] Qur’ān 4:95–96

“Those believers who sit back, other than those possessing disability, are not equal to those who strive in the path of God with their wealth and their lives. God has given those who strive with their wealth and their lives a degree over those who sit back. To each God has promised the good, and God has favored those who strive over those who sit back with a great reward: degrees from Him, forgiveness, and mercy. And God is Forgiving, Merciful.”

[4] Qur’ān 61:4

“Indeed, God loves those who fight in His path...”

[5] Qur’ān 2:134

“That was a community that has passed away. For them is what they earned, and for you is what you have earned, and you will not be questioned about what they used to do.”

[6] Qur’ān 74:38

“Every soul is held in pledge for what it has earned.”

[5] Qur’ānic Verses Concerning the Jews

I have exhaustively gathered the verses revealed concerning the Jews, and I list them according to headings.

A — The Children of Israel

- Sūrat al-Baqarah: 40, 54, 63, 122
- Sūrat al-Mā'idah: 22
- Sūrat al-A'rāf: 136, 159, 160
- Sūrat Yūnus: 93
- Sūrat Ibrāhīm: 6
- Sūrat Ṭā Hā: 80
- Sūrat al-Qaṣaṣ: 4, 6
- Sūrat al-Dukhān: 30, 33
- Sūrat al-Jāthiyah: 15

B — Their Obstinacy, Denial, and Killing of the Prophets

- Sūrat al-Baqarah: 59, 61, 65, 75, 85, 99, 119, 140, 145, 211, 246
- Sūrat Āl ‘Imrān: 19, 23, 110, 181
- Sūrat al-Nisā’: 50, 59, 65, 152, 159
- Sūrat al-Mā’idah: 23, 35, 44, 62, 73, 113
- Sūrat al-A‘rāf: 160
- Sūrat al-Jāthiyah: 16
- Sūrat al-Şaff: 5

C — Their Distortion of the Word of God

- Sūrat al-Baqarah: 75
- Sūrat al-Nisā’: 45
- Sūrat al-Mā’idah: 14, 44
- Sūrat al-An‘ām: 91

D — The Covenant Taken from Them and the Casting of Enmity among Them

- Sūrat al-Baqarah: 63, 83, 93
- Sūrat Āl ‘Imrān: 187
- Sūrat al-Nisā’: 153
- Sūrat al-Mā’idah: 13, 67, 73

E — Their Intense Desire for Life

- Sūrat al-Baqarah: 94
- Sūrat al-Jumu‘ah: 6

F — Their Enmity toward God, the Angels, and the Believers

- Sūrat al-Baqarah: 97
- Sūrat al-Mā’idah: 85

G — Their Delusion and Wishful Thinking

- Sūrat al-Baqarah: 111, 135

- Sūrat Āl ‘Imrān: 24, 75
- Sūrat al-Nisā’: 122
- Sūrat al-Mā’idah: 20
- Sūrat al-Naḥl: 62

H — Their Refusal to Accept Anyone Who Did Not Follow Their Religious Community

- Sūrat al-Baqarah: 120

Ṭ — Their Statements and Their Audacity toward God and the Prophets

- Sūrat al-Mā’idah: 67
- Sūrat al-Tawbah: 31

Y — What Was Forbidden to Them Because of Their Transgression

- Sūrat al-An‘ām: 146

K — God's Decree Concerning Them: That They Would Cause Corruption Twice

- Sūrat al-Isrā’: 4

L — Their Reward If They Believed

- Sūrat al-Baqarah: 103
- Sūrat Āl ‘Imrān: 110
- Sūrat al-Nisā’: 45, 63, 65
- Sūrat al-Mā’idah: 13, 68

M — The People of the Sabbath

- Sūrat al-Baqarah: 65
- Sūrat al-Nisā’: 46

[6] ‘Uyaynah ibn Ḥuṣn

‘Uyaynah's name was Ḥudhayfah. He was called ‘Uyaynah because he had a squint in one of his eyes.

He was the one concerning whom the Prophet, peace and blessings of God be upon him and his family, said: **“the obeyed fool”**, because he was one of the commanders whose followers numbered ten thousand.