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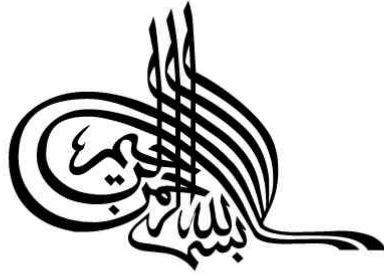
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Ascension (Mairaj) of Humanity
Biography of the Messenger of
God (SAWW)

(Part II - From Migration to Year 6 AH)

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خَيْرُ اَخْوَانِكَ مَنْ تَبِيَ ذَنْبَكَ وَذَكَرَ احْسَانَكَ اِلَيْهِ

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التماسِ سورۃ فاتحہ

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 ﴿ مرحومہ زہرا بانی حسن علی اور ان کے خاندان کے تمام مرحومین ﴾
 ﴿ مرحومہ نصرہ بانو بنت حیدر علی ورتیج زوجہ صادق حسین پنجوانی ﴾
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 ﴿ مرحوم محمد علی ابن فدا حسین زاہد (نورانی) اور ان کے خاندان کے تمام مرحومین ﴾

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Foreword

السلام عليكم ورحمة الله وبركاته،

(Peace be upon you and mercy and blessings be upon you)

The love of books and reading plays a very important role in the development of nations. Our nation still has a long way to go in terms of the way this hobby has made its place in the world. However, it is also important to mention that various institutions have started working in this regard. This series of Incentive-Study under the name of "**Gohar e Hikmat**" is also one such humble effort to awaken interest in reading in the nation.

The Green Island Youth Forum desires to do its best to promote reading hobby among children and young people. In continuation of this effort, the material for this booklet has been taken from the book "Muntahi Al-Aamal" by the author of the well-known book "Safina Al-Bihar", the (trustworthy of Muhaddithin) Sheikh Abbas Qumi. In this book, Sheikh Abbas Qumi has elaborated the biography of the fourteen infallibles (AS) under various headings and at the same time has described the situation of the caliphs after the demise of the Holy Prophet (SAWW) and various famous personalities of that time. The benevolent of the nation - Safdar Hussain Najafi (Aale-Allah Maqama) translated this book for the first time in Pakistan which was published by Imamia Publications Pakistan under the name of "Ahsan Al-Maqal". The text for this publication though is taken from "Ahsan Al-Maqal". But in view of the fluency of the language for the Urdu-speaking class, many improvements have been made in the Urdu translation in many places, in comparison with the original text.

In order to retain the element of consideration in the study, some questions have also been given in the form of a short booklet so that

the focus remains on getting the answers to these questions during the study.

In view of the interest of young people, boys, and girls up to the age of minimum 12 years have been declared eligible to participate in this program. At the same time, the maximum age limit has been removed, thereby inviting men and women of all ages to participate.

I am very grateful to the brothers Maulana Syed Hashim Abbas Zaidi, Maulana Mujahid Hussain Damani Qumi, Maulana Mustafa Ali Vakil, Maulana Mujtaba Hassan Jivani and Maulana Qamar Ali Lilani, who not only handled the project wholly, but also completed this difficult task with great care and sophistication in a beautiful manner.

I pray to God Almighty to increase their opportunities (taufiqat) and to include all of us among the supporters of Imam (ATFS).

Wassalam (والسلام)

Maulana Ghulam Raza Rohani



Migration from Makkah to Madinah

The people of Madinah again swore allegiance to the Messenger of God (SAWW) in Aqaba in the year 6216 (according to historians, the year counted after the descent of Adam A.S.) that they will protect him (SAWW) like their souls and bodies - and what they do not like for themselves, they will not like for him (SAWW) either. When the treaty was finalized, the people of Madinah returned to their homeland. But when the disbelievers of Quraysh learnt about it, this led to an increase in their malice and deceit, and they convened a Shura (consultation meeting) on the issue. Forty of their wise and experienced people gathered in Dar al-Nadwa. Satan entered them in the form of an old man from the tribe of Najd. After an exchange of thoughts and expressions of opinion, they all agreed that a brave man of each tribe should be chosen with a sword in his hand. Together all of them attack the Prophet (SAWW) and shed his blood - so that the blame for his blood falls on all the tribes and the tribe of the Prophet (SAWW) does not have the strength to fight all the tribes. The matter will have to be resolved by wergild (blood-money - paying some price for blood/murder). So, everyone agreed and started this campaign. Thus, the people who had been prepared for this task, advanced around his (SAWW) house at night on the first day of the month of Rabi-ul-Awwal and sat in ambush so that when the Prophet (SAWW) went to bed, they would attack him (SAWW) and kill him (SAWW).

God Almighty informed the Holy Prophet (SAWW) of this ploy and revealed the following verse:

وَإِذْ يَبْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَبْكُرُونَ وَيَبْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْبَاكِرِينَ ۝۱

And (remember the time) when these disbelievers were plotting against you to imprison you or kill you or expel you (from Makkah). They were plotting and Allah was plotting. And Allah is the best of plotters.

Commanded to let Amir al-mu'minin (Leader of the faithful A.S.) sleep in his (SAWW) bed and leave the city. So he (SAWW) said to Amir al-mu'minin (AS), "The polytheists (mushrikin) want to kill me tonight. It is commanded to migrate, and I have been commanded to go toward the cave of Thor. And that I order you to lie down on my bed, so that they may not know that I am gone. What do you say and what will you do?" Amir al-mu'minin (AS) asked: "O' Prophet of God (SAWW)! Will your soul be saved from my lying on your bed?" He (SAWW) said: "Yes". So the Amir al-mu'minin (AS) smiled and prostrated in thanksgiving (Sajda e Shukar). This was the first prostration of thanksgiving that took place in this Ummah. Then he (AS) raised his head from prostration and said, "Go wherever you (SAWW) are commanded to go. May my life be sacrificed for you (SAWW). And whatever you (SAWW) want, command me that I will accept it wholeheartedly; and in every matter, I will seek help from God."

۱- سورة انفال، آیت ۳۰

So he (SAWW) hugged Amir ul Momineen (AS) and cried a lot and handed him over to God. Gabriel (AS) took his (SAWW) hand and brought him out of the house and he (SAWW) recited this verse:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ. ١

And We have erected a wall in front of them and a wall behind them and We have covered them - so they do not see.

He (SAWW) threw a handful of dust on their faces and said: شَهِتْ

الْوُجُوهُ Let these faces be ruined! And then set out for Ghar e Thor (Cave of Thor). There is a tradition that he (SAWW) visited the house of Umm-e-Hani and left for Ghari Thor in the darkness of the early morning. On the other hand, Amir al-mu'minin (AS) lied down on the bed of the Holy Prophet (SAWW) and took on his (SAWW) cloak. The disbelieving Quraysh wanted to jump into the house that night. Abu Lahab, who was with them, forbade them and said, "I will not let you in at night because there are children and women in this house. We will patrol the house all night and attack it in the morning." When they intended to do so in the morning, Amir al-mu'minin (AS) stood in front of them and challenged them. They said: "O Ali (AS)! Where is Muhammad (SAWW)?" He (AS) said: "Did you hand him (SAWW) over to me? You wanted to get him (SAWW) out of the town. He (SAWW) left on his own." So they left Ali (AS) and went out in search of the Holy Prophet (SAWW). God revealed this verse in honor of Amir al-mu'minin (AS):

١- سورة هود، آيت ٩

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ۝۱

And of mankind is he who selleth his life for the cause of Allah, and Allah is full of kindness to (His) slaves.

So the Prophet (SAWW) stayed in the Cave of Thor for three days and left for Medinah on the fourth day and entered Medinah on the twelfth Rabi-ul-Awwal in the thirteenth year of Ba'esat (appointment).

Events of the first year of Hijri (Migration)

The migration of the Prophet (SAWW) to Medinah became the beginning of the history of the Muslims. Five months or eight months after the first year of the migration, the Holy Prophet (SAWW) made a treaty of brotherhood between the Muhajireen (migrants of Makkah) and the Ansar (Helpers of Medinah) and declared Amir al-mu'minin (AS) as his (SAWW) brother. The same year, in the month of Shawwal, he (SAWW) married Ayesha.

Events of the second year of Hijri (migration)

In the second year of the migration, the qiblah of the Muslims became the Ka'bah instead of Jerusalem - and in the same year, Hazrat Fatima (SA) married Amir al-mu'minin (AS). Some scholars have said that Surah Hal-Ata was revealed in the same year in honor of Ahlul Bayt (AS). God Almighty has mentioned many

۱-سوره بقره، آیت ۲۰۷

blessings of Paradise in this Surah - but did not mention Hur Al-Ein. Keeping in view the glory of Hazrat Fatima Zahra (SA), Allah did not mention maidens in this Surah.

And at the end of Sha'ban in the year 2 AH, the fasts of Ramadhan became obligatory. In the same year, the command of war with the polytheists was revealed.

In the year 2 AH, after the passing of seventy days, the Battle of the Abuwa took place. Abuwa is the name of a large village located between Makkah and Medinah - and there is the tomb of the mother of the Holy Prophet (SAWW), Amina (SA), and there is another village called Wadan. That is why this war is also called Jang e Wadan (battle of Wadan). In this war the matter concluded at reconciliation and the Holy Prophet (SAWW) returned without a fight. Hazrat Hamza (RA) was the flag-bearer of this war. Then happened Siriyah e Hamza (battle of Hamza).

It should be noted that when the Prophet (SAWW) prepared an army for a battle and went with it himself, it was called Ghazva, and if he did not go along, it was called Baath and Siriyah. Siriyah is said to be a group of fighters sent against the enemy, which has a minimum of nine men, and a maximum of four hundred. Some say that the number is from one hundred to five hundred. While more than that is called manas. If it is more than eight hundred, it is called Jaish, and if it is more than four thousand, it is called Hajfal.

The battle of Buwat took place in the month of Rabi-ul-Awwal and it took place in such a way that the Holy Prophet (SAWW) accompanied by two hundred companions from Medinah

marched to Buwat with the intention of confronting caravan of Quraysh. They returned without confronting the enemy. Bouat is a mountain from the mountains of Jahina towards Razvi and Razvi is a mountain between Makkah and Medinah near Yanbu'. The Cassanians say that Muhammad ibn Hanafiyah (RA) lives in it so that he could attack from there.

After the battle of Bouat, the battle of Dhu'l-Ash'irah took place. Ashirah is situated between Makkah and Medinah, near Yanbu', is the site of the Bani Mudalij tribe. It so happened that the Messenger of God (SAWW) heard that Abu Sufyan was going to Syria with a group of Quraysh for trade. So he (SAWW) followed him with a group of companions till Dhu'l-Ashirah. Abu Sufyan was confronted face to face - but the elders of Bani Mudalij who lived around Dhu'l-Asheerah came to his (SAWW) service and made peace with him (SAWW).

The Holy Battle (Ghazva) of Badr

The Holy Battle of Badr al-Awla (first) took place in the month of Jamadi al-Thani. The reason for this was that the Holy Prophet (SAWW) was informed that Kurz ibn Jabir al-Fihri had come with a group of Quraysh a few miles (3 manzil) from Medinah and that camels of the Holy Prophet (SAWW) and cattle of people have been taken off to Makkah. The Prophet (SAWW) handed over the flag of war to Hazrat Amir (AS) and arrived at Safwan on the outskirts of Badar with a group of Muhajireen (migrants) and rested there for three days. He (SAWW) observed the status of the disbelievers from all corners. When he (SAWW) did not get any news about them, he (SAWW) returned to Medinah. The month of Jamadi ul Thani was nearing the end.

In 2 AH, the great battle of Badar (Jang e Badar Kubra) took place. Its summary is that the disbelieving Quraysh, such as Utbah, Sheba, Walid ibn Utbah, Abu Jahl, Abu al-Bakhtari, Nawfal ibn Khuwaylid, and the rest of the Quraysh of Makkah, with a large contingent of warriors, numbering nine hundred and fifty, left Makkah after preparing for a war with the Holy Prophet (SAWW). They brought with them instruments of tambourine and singing women. Three hundred horses and seven hundred camels were with them.

They had decided that every day one of the chiefs of the Quraysh would feed the animals and the army by slaughtering ten camels. On the other side, the Holy Prophet (SAWW) left Medinah with 313 companions and reached the region of Badr. Badr is the name of a well in which the bodies of polytheists were thrown. When the Holy Prophet (SAWW) reached the area of Badr, he (SAWW) would point to the ground and say, "This is the place of death of such and such a disbeliever." He (SAWW) would tell the place of death of each disbeliever of Quraysh. Exactly the same happened as informed by the Holy Prophet (SAWW).

Meanwhile, the enemy's army appeared and it descended on a hill in front of them and began to watch the army of the Prophet (SAWW). The Muslims looked very small and insignificant in their eyes. Therefore, in the eyes of Muslims, they also appeared smaller in numbers. God Almighty says:

وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّقِيَّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَلِّلُكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ
الْأُمُورُ.

And remember when Allah made the enemies appear smaller in number to you, and made you look little to them, so that Allah might bring to light what was to come; In the end all matters turn to Allah.

After seeing the army, the disbelievers of Quraysh descended from the hill while they were away from the water. After having encamped, they sent Umayr ibn Wahab with a group to find out the situation of army of Islam and count them. So Umayr ibn Wahab rode on horseback and after circling the Muslims, he went to the desert and took care that perhaps the Muslims had hidden their army somewhere. He returned and said that their number was close to three hundred and said:

There is no one in their ambush but I have seen that the camels of Yathrib have come carrying the death that overwhelms them - don't you see that they are dumb, do not speak and move their tongues from their mouths like snakes. Their refuge is their swords. I do not see them returning from the battlefield unless they are killed on the same field and will not be killed until they have killed an enemy equal to their number. Weigh well; it is not an easy task to fight this rival.

١- سورة انفال، آيت ٢٢

When Hakim ibn Hazzam heard this conversation, he asked Utbah to stop the people from fighting. Utbah said: If you can, then ask Ibn Hanzaliya, (known as Abu Jahl), if he can stop the people from fighting - because Muhammad (SAWW) and his companions are the sons of Abu Jahl's uncle, i.e. relatives. Hakim went to Abu Jahl and gave him the message of Utbah. Abu Jahl said: His lungs are full of air (meaning he is frightened) and Utbah is concerned about his son, Abu Hudhaifah, who has become a Muslim and with Muhammad (SAWW).

Hakim narrated Abu Jahl's speech in front of Utbah and suddenly Abu Jahl followed him. Utbah said to him: O great coward, you call me a coward and make me cry. It will be known whose lung is swollen.

On the other hand, the Holy Prophet (SAWW) said so that the hearts of Muslims should remain in their place and they should not be afraid of war, following the verse of the Holy Quran:

وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا.

If they are inclined towards peace, so be you.

Although he (SAWW) knew that the Quraysh would not make peace, he sent a message to the Quraysh to settle the argument, 'It is not in our hearts for us to take the lead in fighting you because you are from our own nation and tribe. And you should not be more hostile to me and hand me over to the Arabs. Even if

١- سورة انفال، آيت ٦١

I prevail, it is a source of pride for you, and if the Arabs eliminate me, you will achieve your goal without suffering.'

When the Quraysh heard this, Utbah among them said: O' people of Quraysh! Whoever is stubborn and turns away from the message of Muhammad (SAWW) will not succeed. O' group of Quraysh! Listen to me and obey Muhammad (SAWW), who is the best of you, i.e. respect his message. Abu Jahl began to fear that the people might stop the war due to the views of Utbah, so he said: Yes, O Utbah! What is this temptation that you want to spread? Looking for excuses to go back for fear of Abdul Muttalib's children?

Utbah became angry and said: Do you attribute fear to me and tell me to be a fearful person?

Then he got down from the camel and pulled Abu Jahl down from the horse and said: Come, you and I fight so that it will be clear to the people who is the coward and who the brave is.

The elders of the Quraysh advanced and separated them from each other. At that moment, the flames of war began to burn and the men of war and bravery on both sides became enthusiastic. The first person to enter the field was Utbah, angry that Abu Jahl had ridiculed him for his cowardice. He wore the armor with great difficulty and because his head was large, there was no helm (fighting hat) in the whole army that could fit his head. He was forced to wear a turban and ordered his brother Sheba and son Waleed to go to the field along with him and fight. So the three men mounted their horses and rode between the two armies and called for Mubariz (fighter against them). Three of the Ansar

(Helpers from Medinah) went against them. Utbah said, "Who are you and what tribe are you from?" They said: 'We are of the Ansar'. Utbah said: 'You are not our Kufu (equivalent), we do not fight you'. And shouted: 'O Muhammad (SAWW)! Send one of our common people to fight us who is our opponent and Kufu.'

The Messenger of God (SAWW) also did not want the Ansar to start the fight. So he allowed Hazrat Ali (AS), Hazrat Hamzah bin Abdul Muttalib (RA), and Ubaidah bin Harith bin Abdul Muttalib bin Hashim bin Abdul Manaf (RA) to fight. All the three nobles advanced like a furious lion. Hazrat e Hamza said:

أَنَا حَزْرَةُ بَنِ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ.

I am Hamza son of Abdul Muttalib, the lion of Allah and His Messenger (SAWW).

In reply, Utbah said: You are very good and kind equivalent. I am also the lion of the Hulfa and the lion of the Mutaibis. With this, Utbah attributed himself to the Mutaibeen of the Hulfas. The Mutaibeen have been mentioned in the reference of 'The Ancestors of the Holy Prophet (SAWW)'.

In short, Amir al-mu'minin (AS) was face to face with Waleed. Hamza clashed with Sheba and Obeida to Utbah. So the Commander of the Faithful (AS) recited this verse:

أَنَا ابْنُ ذِي الْحَوْضَيْنِ عَبْدِ الْمُطَّلِبِ وَهَاشِمِ الْمُطْعِمِ فِي الْعَامِ السَّغْبِ أُوفِي بِبَيْعَادِي وَأَحْيَى عَنْ حَسْبِ

۱- الکافی (ط-الإسلامیة)، ج ۸، ص: ۱۱۰-

I am the son of Abdul Muttalib and Hashim, the owners of two pools, who fed during the year of hunger. I will fulfill my covenant and support and protect the lineage.

So he struck Waleed on the shoulder with a sword which came out from under his armpit. His arm was so wide and big that when he raised it, his face was hidden from it.

It is said that he struck the severed hand on the head of Hazrat Amir (AS) and ran towards his father Utbah. Hazrat Amir (AS) followed him and inflicted another wound on his thigh from which he was killed instantly.

And Hazrat Hamza (RA) and Sheba kept fighting with each other and struck each other very hard with the sword and ran after each other so much that the swords became useless, and the shields broke. So they threw their swords to one side and started to grapple with each other. When the Muslims saw this scene from a distance, they shouted: O Ali (AS)! See, how this dog overpowers your uncle. Hazrat Ali (AS) went to him and stood behind Hazrat Hamzah (RA). Since Hazrat Hamzah (RA) was taller than Sheba, he (AS) said: Uncle, lower your head. When Hazrat Hamza (RA) lowered his head, Ali (AS) struck Sheba and cut off half of Sheba's head and killed him.

There remained Obaidah. He approached Utbah. They were both very brave and courageous. They suddenly attacked each other. Obaidah attacked with a sword on Utbah's head which went through half of his head. Similarly, Utbah drew his sword from below. He hit Obaidah on the leg and cut off his shin. On the other hand, when Imam Ali (AS) finished Sheba, he (AS) intended for

Utbah. There was still some life left in him. So even Utbah's life was taken away by Amir (AS). So Imam Ali (AS) took part in the killing of these three. That is why Amir (AS) had said to Mu'awiyah:

وَعِنْدِي السَّيْفُ الَّذِي أَعْصَضْتُهُ بِجَدِّكَ وَخَالِكَ وَأَخِيكَ فِي مَقَامٍ وَاحِدٍ

O Mu'awiyah! I still have the sword that I used to cut off your brother, your uncle and your grandfather on the day of Badr.

So Hazrat Ali (AS) along with Hazrat Hamza (RA) carried Hazrat Ubaidah (RA) and brought him in the service of the Holy Prophet (SAWW). The Prophet (SAWW) placed his head on his knee and wept so much that his tears began to flow on Obaidah's face. The flesh of Obaidah's shin was hanging. On their return from Badr, he died at the place of Ruha'i or Safra and was buried there. Obaidah was ten years older than the Holy Prophet (SAWW). God revealed this verse regarding six people, who had fought in pairs with each other:

هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِّعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ
الْحَمِيمُ ۲۰

These are two enemies who used to quarrel with each other for the sake of Allah - so those who disbelieved, garments of fire

۱۔ نبی البلاغۃ (للصباحی صالح) ص ۵۴

۲۔ سورہ حج، آیت ۱۹

were prepared for them, and hot water was poured over their heads.

In short, the killing of these three people caused terror in the hearts of the infidels. Abu Jahl incited the infidels to war and Satan in the form of Saraqah bin Malik said to the Quraysh:

“I am your neighbor. Give me your alam (flag)”. So he waved the flag of Maysara (left wing) and started running in front of the army and strengthened the hearts of the disbelievers in the battle. On the other hand, the Holy Prophet (SAWW) said to his companions:

Lower your gaze and grit your teeth.

غُضُّوا أَبْصَارَكُمْ وَعَضُّوا عَلَى التَّوَاجِدِ.

And seeing the scarcity of his (SAWW) companions, he (SAWW) reached out to Allah and sought help from Allah Almighty. So Allah Almighty sent down angels to help them. He said: And Allah helped you in Badr when you were weak. So fear Allah. Perhaps you will be grateful. Remember when you were saying to the believers, Is it not enough for you that God may help you by sending down three thousand angels? Surely, if you are patient and pious. And as soon as the enemies begin to attack you, Allah will help you with five thousand angels of bravery.¹

When the devil's sight fell on Gabriel (AS) and he saw the ranks of the angels, he threw away his flag and ran away. Manbah ibn Hajjaj grabbed his collar and said: “O Saraqah! Where are you running; What a wrong thing you are doing right now and

۱۔ سورہ آل عمران، آیت ۱۲۳ سے ۱۲۵

breaking our army”. Iblis hit his chest and said: “Get away from me. You do not see what I see”. God says:

فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقَبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ.^۱

When the two groups came face to face, he ran backwards and said: ‘I am disgusted with you, I see what you do not see, and I fear Allah that He is severe in punishment’.

Hazrat Asadullah Al-Ghalib Ali ibn Abi Talib (AS) attacked all sides like a furious lion and drove the infantry and cavalry to the ground till he (AS) killed thirty-six brave men from the enemy. It is narrated from Hazrat Abu Ja'far Imam Muhammad Baqir (AS) that Amir ul Momineen (AS) said:

I am amazed at the Quraysh that they have seen my battle with Waleed bin Utbah and they saw that with a single blow both eyes of Hanzala bin Abu Sufyan came out; so how dare they fight me.²

In summary, seventy of the brave and valiant men of the Quraysh were killed, including Utbah and Shaybah, Walid ibn Utbah, Hanzala ibn Abu Sufyan, Ta'ima ibn Udai, Aas ibn Sa'id, Nawfal ibn Khuwaylid and Abu Jahl. When Abu Jahl's head was brought to the service of the Prophet (SAWW), he (SAWW) prostrated in thanksgiving to Allah. So the disbelievers were defeated and the Muslims chased them and imprisoned seventy of their men. This

۱- سورة انفال، آیت ۴۸

۲- البارشاد فی معرفۃ حجج اللہ علی العباد، ج: ۱، ص ۷۵

incident took place on the 17th of Ramadan. Nadhr ibn Harith and Aqaba ibn Abi Mu'ayt were also among the prisoners. The Holy Prophet (SAWW) ordered the killing of both of them. Both were his worst enemies. Aqaba is the same person who spat on the face of Hazrat Muhammad (SAWW) to please Umayya bin Khalaf.

In the year 2 AH, fifteenth of the month of Shawwal, while twenty months had passed since the Hijrah (migration), the battle of Bani Qaynuqa took place. Bani Qaynuqa was a group of Jews of Medinah. It should be noted that after the migration (Hijrat), there were three types of infidels against the Holy Prophet (SAWW). One was the one with whom the Prophet (SAWW) took a vow that they would not fight the Prophet (SAWW) and would not help his (SAWW) enemies. These were the Bani Qurayzah, and the Bani Qainqa Jewish tribes. The second type was the disbelievers who fought against the Prophet (SAWW) and were hostile to the Prophet (SAWW). These were the disbelievers of the Quraysh. The third type was the people who did not care much about him (SAWW). They were waiting to see what would happen to him (SAWW). These were ordinary Arab tribes. But some of them inwardly wanted his (SAWW) victory and help (wanted him to emerge as the Prophet of the Worlds). For example, the case of the Khuza'ah tribe. While some others were the opposite. For example, the Bani Bakr and some people who were apparently with him (SAWW) and inwardly with his enemies. Like the hypocrites and the Jews, whose three groups betrayed. And the first to break the treaty, were the Bani Qainqa'.

The reason for this was that a Muslim woman was sitting in front of a jeweler's shop in the bazaar of Bani Qainqa'. The jeweler or

another Jew, as a mockery, tore her shirt from behind and tied it lightly. Unbeknownst to her, when she stood up, she was naked and the Jews laughed. The woman cried out. When a Muslim saw this, he killed this Jew because of this ugly act. Jews gathered from all sides and martyred this Muslim.¹

When the Prophet (SAWW) heard of this incident, he (SAWW) called the elders of the Jews and said, "Why did you break the covenant and go against it? Fear God and you should fear that whatever calamity befalls the Quraysh may befall you. And believe in my message because you know that what I say is true". They said: "O' Muhammad (SAWW)! Do not frighten us. And do not be overjoyed due to overpowering the Quraysh and their defeat. Because you have fought against people who did not know the rules of war and if you are confronted with us, you will find out the methods of war." Saying this, they stood up and left after clearing their lap. At that time Gabriel (AS) descended with the following verse:

وَأَمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ إِنَّ اللَّهَ لَا يُحِبُّ الْخَائِنِينَ.^۲

And if there is a danger of betrayal or disobedience from any nation, then throw away their oath to them. Allah does not like traitors.

So he (SAWW) appointed Abu Lababa as his deputy in Medinah and entrusted the flag to Hazrat Hamza (RA) and prepared an

۱- سيرة ابن هشام، ج ۳، ص ۵۱

۲- سورة انفال، آیت ۵۸

army and marched towards them. The Jewish group did not have the strength to compete. They took refuge in their forts and fortresses and remained besieged for fifteen days until they became exhausted, and fear settled in their hearts. They were forced to come out of their siege and bow before the command of God. So they opened the gates of the forts and came out. The Prophet (SAWW) ordered Muntarban Qudama Salma to tie their hands behind their backs. He had a heartfelt intention to kill them. They were seven hundred fighters. Abdullah ibn Ubayy, who was a hypocrite among the Muslims, begged him (SAWW) to do them a favor. He insisted so much that the Prophet (SAWW) forgave them from shedding their blood. But they were deported by the order of the Holy Prophet (SAWW). Their wealth, fortifications and possessions remained there and they moved to the Syrian city of Daraa.

Also, in the month of Shawwal, 2 AH, the battle of Qarqar al-Qudr took place, which is Bani Sulaym, a place of water some distance away (3 manzil) from Medinah. The reason for this war was that the Prophet (SAWW) heard that Bani Sulaym and the Bani Ghatfan, after consultation, had decided that they will attack Medinah in the night in exchange for the blood of the Quraysh. So he (SAWW) gave the flag of the army to Amir al-mu'minin (AS) and he (SAWW) reached there in two days with two hundred companions. Before he (SAWW) reached there, they had left and none of them was found there. The Holy Prophet (SAWW) returned back. Some historians mention this war in the third year of the Hijrah (migration). The holy battle (Ghazva) of Sawaiq took place in the last decade of month of Dhikad in the year 2 AH or in

Dhi Al-Hajj. The reason was that Abu Sufyan had vowed after the battle of Badr that he would not approach any woman and would not anoint himself, unless he takes revenge from Mustafa (SAWW) and his companions. So he went with two hundred men from Makkah to Arid, which is on the outskirts of Medinah, where he captured and killed an Ansari named Ma'bad bin Amr and one of his men. He lit a couple of houses and a few palm trees and believed that he had fulfilled his vow. So he went back immediately. When this news reached Hazrat Muhammad Mustafa (SAWW), he (SAWW) made Abu Lababa his deputy and followed Abu Sufyan with two hundred Muhajirs (migrants of Makkah) and Ansar (helpers of Medinah). When Abu Sufyan heard that the Holy Prophet (SAWW) was galloping with the army, he became frightened and ordered his army to throw away the sacks of barley flour which they had as a means of food for travel, to make it easier for them to flee. The Muslims followed them and they picked up the bags. So it is called Ghazva (holy battle) of Suwaiq (Barley is called Suwaiq in Arabic). So the Messenger of Allah (SAWW) followed them to Qarqar al-Qadr. When they could not be found, they returned to Medinah. The duration of this war lasted for five days. According to some scholars this incident took place in the third year of the Hijrah. According to a saying, Imam Hassan (AS) was born in 2 AH while many historians have proposed the third year.

Events of the third year of migration (Hijri)

The Battle of Ghatfan

The Battle of Ghatfan took place in the year 3 AH. It is also called the Battle of Dhi Amr and the Battle of Anmar. It is a place in the region of Najd. The reason for this war was that the Holy Prophet (SAWW) learnt that Bani Tha'labah and Bani Muharib had gathered in the place of Dhi-Amr to pillage the outskirts of Medinah and take booty. The son of Harith whose name was Dathur, was their chief. So the Holy Prophet (SAWW) rushed to Dhi-Amr with four and a half thousand people. Dathur fled with his men to the hill. So none of them was found, except a man who was from Bani Tha'labah. The Muslims arrested him and brought him to the service of the Holy Prophet (SAWW). When Hazrat Muhammad (SAWW) presented Islam to him, he converted to Islam. Meanwhile, it rained so fiercely that the bodies and clothes of the soldiers were drenched. People scattered everywhere and took care of their belongings. The Prophet (SAWW) took off his clothes and squeezed it and put it on the branches of a tree and lied down under it. Suddenly, Dathur came to the Holy Prophet (SAWW) with a sword, intending to kill him (SAWW). He said: "O' Muhammad (SAWW)! Who can save you from me today?" The Prophet (SAWW) said calmly: "My Allah." Immediately Gabriel (AS) struck him and the sword fell from his hand and he fell flat on the floor. The Prophet (SAWW) picked up the sword and stood beside him and said: "Now who will save you from me?" He said, "Nobody. I have learnt that you are a Prophet." So he declared verbally the 3 testimonies (shahadaten). He (SAWW) handed back



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his sword to him. He went to his people and invited them to Islam. God Almighty revealed this verse on this occasion:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ. ١

Believers! Remember the blessing of Allah that when a people intended to invade you, Allah prevented their hands from reaching you, and be careful of (your duty to) Allah that the believers put their trust in Allah.

So the Holy Prophet (SAWW) returned to Medinah. The duration of this journey was twenty-one days. According to a statement, in 3 AH, Ka'b ibn Ashraf, a Jew, was killed on the 8th of Rabi al-Awwal. He was such a person that he harmed the Muslims as much as he could. He had also committed blasphemy against the Holy Prophet (SAWW).

The Battle of the Crisis (Ghazva e Buhran) took place in the year 3 AH. It is a place on the outskirts of Fur'a. Fur'a is a place on the outskirts of Rabdah. The reason for this battle was that the Holy Prophet (SAWW) was told that a group of Bani Sulaym had gathered, and they wanted to hatch a plot. He (SAWW) advanced towards them with three hundred men. The Bani Sulaym dispersed in their area. So he (SAWW) returned without encountering the enemy.

۱-سوره مائدہ، آیت ۱۱

Imam Hussain (AS) was born in the year 3 AH in Medinah. And in the same year he (SAWW) married Hafsa in the month of Sha'ban and Zainab bint Khuzima in the month of Ramadhan.

The holy Battle (Ghazva) of Uhud

The holy battle of Uhud took place in the month of Shawwal in the year 3 AH. Uhud is a famous mountain about 15 kilometers (1 farsakh) from Medinah. The reason for the battle was because the Quraysh were very upset after the Battle of Badr and their hearts were full of hatred against the Muslims. They kept on preparing armies; until providing an army of five thousand, which consisted of three thousand camels and two hundred horses. So they marched towards Medinah with the intention of fighting the Holy Prophet (SAWW). They brought with them a group of women, who would mourn in the army and weep over their dead, so that their hatred and resentment would be aroused and vengeance flared in their hearts. On the other hand, once the Holy Prophet (SAWW) came to know about it, he (SAWW) too prepared for the war and came to Uhud with his army. He chose a place for the battle and lined up the army. He placed the army in such a way that Mount Uhud was on the back and Jabal (mount) Ainin on the left while Medinah in front. Because there was a crack in the Ainin, the enemy could attack from there if they wanted to. Abdullah ibn Jubayr was stationed there with fifty archers to prevent the enemy from passing through this gap; and said:

If you see that we have been victorious in the battle, even if we have admitted them to Makkah, still do not move from this place. And if you see that we have been defeated in the battle until they

have retreated us to Medinah, even then you should not move from here and stick to this place. 1

When the Muslim army had straightened its ranks, he delivered a sermon to them:

“O people! I enjoin what Allah has enjoined on me in His Book, that act in obedience to Allah and that the prohibited should be forbidden.” (until the Messenger of Allah said:) “Allah has clearly stated what is made lawful and what is unlawful for you. But there are suspicions (mushtabehat) between the two that many do not know. But he whom God saves. Whoever forbids them has preserved his honor and religion. And whoever is caught in them, he is like a man who is grazing his cattle near a field, and they are about to enter it. There is no king who has not declared a safe place. Remember, the place where God wants to keep people safe is from His prohibited (mahremat). And the relation of one believer to another believer is the same as that of the head to the body. When it (the head) aches, the whole body cries out. Wassalam u alaikum.” 2

From there the polytheists lined up and Khalid bin Waleed took the right-hand-side battalion (memina) with five hundred men. Ikrimah ibn Abu Jahl was at left-hand-side battalion (Maysara) with five hundred men. Safwan ibn Umayyah became the commander of the cavalry with Amro bin Aas. Abdullah bin Rabia was the leader of the archers. There were one hundred archers.

١- تفسير القمي؛ ج ١؛ ص ١١٢

٢- الامتاع: ٢٢١ و ١٢٢، شرح نهج البلاغة لابن أبي الحديد: ٣٥٨-٣٦٥.

The camel on which the Hubble idol was loaded was in front of them. The women were behind the army. The flag of the army was given to Talha bin Abi Talha.

The Holy Prophet (SAWW) asked, "Who is the flag bearer?" It was told that the flag-bearer is from the tribesman of Bin Abdul Dar. He (SAWW) said: "We are entitled to be more faithful". So he (SAWW) called Mus'ab ibn 'Umayr, one of the tribesman from Bani' Abd al-Dar, and gave him the flag. Musab took the flag and remained in front of Hazrat (SAWW). So Talha ibn Abi Talha, who was the ram of the army (Kabash-e-Katiba) and was carrying the flag of the polytheists, raised his horse and sought to fight. No one dared to compete with him. Amir al-mu'minin (AS), like a lion, came forward with a sword and recited Rajz (heroical poetry). Talha said: "O' Qas'em! (those who break the backs of the brave) I knew that no one would come against me except you". So he attacked Imam Ali (AS) and put his sword on him (AS). So Hazrat Ali (AS) stopped his attack with a shield. Then a sword from Imam (AS) struck him so hard that his brain came out of his head and he fell to the ground. He became naked himself. And sought refuge with Imam Ali (AS). Imam (AS) went back.

The Messenger of God (SAWW) was pleased with his murder. The Holy Prophet (SAWW) raised Takbir (Greatness of Allah) and the Muslims also raised the voice of Takbir. After Talha, his brother Musab carried the flag. Amir al-mu'minin (AS) also killed him. Then every single person of Bani Abdul Dar took the flag and was killed, until there was not a single person left from Bani Abdul Dar who could carry the flag. A slave of this tribe named Sawab picked up this flag. Amir al-mu'minin (AS) also attached him to the

previous ones. Tradition has it that this slave was an Abyssinian and his body was like a dome. At that moment, he was foaming at the mouth (green with anger) and his eyes were blood-red. He would say 'I would not kill anyone but Muhammad in exchange for my chiefs'. The Muslims were afraid of him and no one dared to face him. Amir al-mu'minin (AS) struck him and tore him from the waist in such a way that his upper torso was separated and his lower part was left standing. The Muslims would see it and laugh. The Muslims thus attacked and dispersed the disbelievers. And they were defeated. Each of the polytheists ran to one side and the camel that carried Hubble idol fell. And along with it, Hubble also fell face down. So the Muslims became engaged in collecting the booty.

The archers who were at the crack of the mountain, when they saw that the Muslims were engaged in looting, left their place in greed for booty. Abdullah bin Jubair forbade them to do so. But they didn't listen. In order to loot, they intended an enemy camp. Abdullah was left there with less than ten people. Khalid bin Walid, along with Ikrimah ibn Abu Jahl, attacked Abdullah from an ambush with two hundred men. Abdullah was martyred along with a handful of his comrades, and from there they attacked the Muslims from behind. The flag of the polytheists was risen again. When the fugitives saw their flag, they returned to their ranks. Satan came out in the form of Ju'ail bin Saraqah and began to call out:

Be aware that Muhammad was killed. (God forbid)

أَلَا إِنَّ مُحَمَّدًا قَدْ قُتِلَ

This horrifying news spread terror among the Muslims, and they started killing each other. Even Hudhayfah's father Yaman was killed by the Muslims themselves and they fled leaving the Messenger of God (SAWW). Amir al-mu'minin (AS) was fighting in front of the Prophet (SAWW) and whichever side the enemy tried to attack the Prophet (SAWW), he (AS) would become the shield of the Prophet (SAWW) and would keep the enemy away from the Prophet (SAWW). Ninety wounds were inflicted on his (AS) head, face, chest, abdomen, hands and feet. People heard the preacher shouting from heaven:

لَا سَيْفَ إِلَّا ذُو الْفَقَّارِ وَلَا فَتَى إِلَّا عَلِيٌّ

There is no sword except Zulfiqar and there is no youth except Ali.

Gabriel (AS) asked the Prophet (SAWW):

هَذِهِ وَاللَّهِ الْمُوَاسَاةُ يَا مُحَمَّدُ

O' Messenger of Allah (SAWW)! This is the kindness and generosity that Ali (AS) is revealing.

The Prophet (SAWW) said:

لَأَنِّي مِنْهُ وَهُوَ مِنِّي-

(Why not) Ali (AS) is from me and I am from him.

Gabriel (AS) said:

And I am from both of you.

In short, Abdullah ibn Qamiyah, who was one of the polytheists, took the sword and proceeded with the intention of martyring the Holy Prophet (SAWW). Since Musab ibn Umayr was a flag-bearer of the army of the Prophet (SAWW), first, he attacked Musab and cut off his right arm. Musab grabbed the flag in his left hand. He penned Musab's left arm too. Then he inflicted another wound from which Musab was martyred and the flag fell. But an angel (AS) came in the form of Musab and he raised the flag. After the martyrdom of Musab, Ibn Qamayyah took many stones and threw them at Hazrat (SAWW). Suddenly a stone hit him (SAWW) on the forehead. His forehead was opened and many rings of the helm (the iron cap of war) pricked into his forehead and blood began to flow on his (SAWW) face. He (SAWW) used to wipe this blood so that it would not fall on the earth and no torment would come down from the sky. He (SAWW) would say:

كَيْفَ يُفْدِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ وَهُوَ يُدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ. ٢

How can a nation prosper and attain salvation who has wounded their prophet when he calls them to God?

١- تفسير القمي، ج ١، ص: ١١٦-

٢- بحار الأنوار (ط- بيروت)، ج ٢٠، ص: ١٠٢

And 'Utbah ibn Abi Waqqas struck another stone on the lips and teeth of the Prophet (SAWW) and someone struck him (SAWW) with the sword, but since he was wearing two pieces of armor, the strikes were not successful. It is said that at that time seventy wounds were inflicted on him (SAWW) by the sword, but God protected him (SAWW). Despite this hardship, this manifestation of mercy (SAWW) did not curse this nation, but said:

اَللّٰهُمَّ اغْفِرْ لِقَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَۙ۱

O' God! Forgive my people they do not know.

In the same battle, Wehshi (savage), who was the slave of Jubayr ibn Mut'am, sat in the ambush of Hazrat Hamza ibn Abdul Muttalib (RA). When he (RA) was attacking like an angry lion and fighting the infidels, he threw a spear at him (RA) which struck to his body and pierced through. This wound bent his back and he fell to the ground and became a martyr. So Wehshi came near him (RA) and tore his chest and took out his liver and took it to the wife of Abu Sufyan, Hind. She wanted to chew it. But when she put it in her mouth, God made it hard so that Hamza's body parts could not be gulped by the infidel. She was forced to throw it away. That is why she became famous 'Hind Jigar khawr' (liver-chewer). She gifted all her ornaments to Wehshi (the slave) and came upon the body of Hazrat Hamza (RA) herself. She cut off his ears and other parts of the body to take them to Makkah. The rest of the women also came to the battlefield under her direction,

۱۔ مسند احمد بن حنبل، ج ۳، ص ۲۵۳۔

and they made a mockery of the rest of the martyrs (cutting off their limbs). Cut someone's nose, slit someone's stomach, and made the cut ingredients into pro-curling in a thread. Abu Sufyan came to the body of Hazrat e Hamza and stuck the tip of his spear in his (RA) mouth and said: "O aaq! (disobedient) taste this pain".¹

When Hulais bin Alqamah saw him, he cried out: "O children of Canaan, come and see what this man who claims to be the elder of the Quraysh is doing to his slain cousin". Abu Sufyan was embarrassed and said, "I have made this mistake. Keep it a secret."

In any case, seventy of the Companions of the Prophet were martyred in this battle which is equal to the number of Quraysh men who were taken captive, instead of being killed in the battle of Badr by the Muslims and later released against ransom.

However, when the news of the martyrdom of the Messenger of God (SAWW) spread in Medinah, fourteen women of the Ahl al-Bayt and their loved ones left Medinah and reached the battlefield. First of all, Hazrat Fatima (SA) saw her father injured and hugged him and cried a lot. There were tears in the eyes of the Holy Prophet (SAWW) as well. Amir al-mu'minin (AS) brought water in his shield and Hazrat Fatima (SA) washed the blood off the head and face of the Prophet (SAWW). Since the bleeding won't stop, burnt a corner of a bamboo mat and applied its ash on

۱۔ بحار الانوار (ط - بیروت)، ج ۲۰، ص: ۹۷

the wounds. The Holy Prophet (SAWW) smoked these wounds with rotten bones until the scars disappeared.

Ali ibn Ibrahim Qami narrated that when the war stopped, the Holy Prophet (SAWW) said: “Who will tell us about Hamza's condition?” Harith ibn Sama said: “I know the place where he was killed.” When Harith reached this place and saw Hamza's (RA) condition, he did not want to inform the Messenger of Allah (SAWW). The Messenger of Allah (SAWW) said to Amir (AS): “Ali! Find your uncle”. Hazrat Amir (AS) stood by Hazrat Hamza (RA) and he (AS) also could not convey this horrible news of the effect to Sayyid al-Bashar (SAWW). So the Messenger of Allah (SAWW) himself went in search of Hazrat e Hamza (RA). When he (SAWW) saw Hamza (RA) in this state, he began to wail and said:

Swear to God! I have never stood in a place where I was angrier than this place. If God gives me victory over the Quraysh, I will make seventy of them like Hamza and cut off their limbs. So Gabriel (AS) came down with this verse:

وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِشُلِّ مَا عُوِقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ۝۱۰

And if you wish to take revenge, then take revenge as much as you have been wronged. And if you are patient, it is better for the patient.

He (SAWW) said: “I will be patient and I will not take revenge”. So the Prophet (SAWW) put the veil of berd e Yemeni that was on his blessed body, on Hazrat e Hamza (RA). That veil did not fit on the

۱-سوره نحل، آیت ۱۲۶

body of Hazrat e Hamza (RA). So he (SAWW) covered his (RA) head and put grass on his feet, and said:

If I had not feared that the women of the family of 'Abd al-Muttalib would have been miserable, I would have let Hamza like this, and the beasts of the desert and the birds would have eaten his flesh. On the Day of Judgment (Qayamat), Hamza would have resurrected from the stomachs of these beasts. (Because the more trouble there is, the greater the reward (thawab)).¹

So, he (SAWW) ordered that the slain be gathered, their funeral prayers be offered and then be buried. He (SAWW) said seventy takbeers (Greatness of God) to Hazrat e Hamza (RA) in his prayers.²

And some say that the Prophet (SAWW) said: Hamza's body should be buried in a grave with his nephew 'Abdullah bin Jahsh. And 'Abdullah bin 'Amro bin Heraam (who was the father of Hazrat Jabir) with Amro ibn Jumu'h buried in a grave. And so the person with whom he was acquainted was buried in single graves as two or three together. And those who used to recite more of the Qur'an, their corpses were kept close to each other. They buried the martyrs in their clothes which were covered in blood. The Prophet (SAWW) said: Wrap them in their clothes and blood, for he who is wounded in the way of God will come on the Day of

۱۔ یہ جملہ روایت میں موجود نہیں ہے غالباً شیخ عباس قمی کا اپنا حاشیہ ہے۔

۲۔ تفسیر القمی، ج ۱، ص: ۱۳۳

Resurrection in such a state that the color of his blood will be like blood, but it will smell of musk and amber.¹

But there is a hadith (tradition) that he (SAWW) shrouded Hazrat e Hamza (RA), because the infidels had stripped him naked. There is a tradition that the tomb of Abdullah and Amro was at the place of flooding. Once the flood came and it washed away their grave. People saw Abdullah with his hand on the wound. When the hand was removed, the wound began to bleed. The hand was forcibly placed back on the wound. "Twenty-six years later, I found my father unmarked (fresh) in the grave. It seemed as if he is sleeping. The leaves of Harmal (Asfand) that people had put on his shin were just as fresh," said Jaber.

However, when the Holy Prophet (SAWW) finished burying the martyrs, he left for Medinah. The men and women from the tribes that he (SAWW) passed by, would come out and thank God for his (SAWW) safety and would not think of their victims.

Kabisha, Sa'd ibn Mu'adh's mother approached him (SAWW). At that time her son Sa'd was holding the reins of the Prophet's horse. Sa'd said: "O' Messenger of Allah (SAWW)! My mother wants to appear in your service." Hazrat (SAWW) said, "Welcome". When Kabisha approached, the Messenger of God (SAWW) offered his (SAWW) condolences for her son Amro ibn Mu'adh. She said: "O Messenger of Allah (SAWW)! When I have seen the Prophet (SAWW) safe and sound, no trouble or suffering befalls me". So the Prophet (SAWW) prayed that the sorrow and

١- عوالي اللئالي العزیزة فی الأحادیث الدینیة، ج ٢، ص: ٢٠٨

grief of the rest of them would be removed and that God would reward them for their misery. And he said to Sa'd, "Tell the wounded of your people not to come along with me anymore and go back to their homes to heal their wounds." So Sa'd told the wounded, who were thirty people, to leave and Sa'd himself left after reaching his (SAWW) honorable house. At that time, there would be hardly any house from which the sound of weeping and wailing would not be heard except in the house of Hazrat e Hamza (RA). Tears came to the eyes of the Holy Prophet (SAWW) and he said:

لَكِنَّ حَزْرَةَ لَا بَوَاكِيَ لَهُ الْيَوْمَ

There are those who weep over other martyrs of Uhud, but today there is no one who weeps over Hamza.

When Sa'd ibn Mu'adh and Aseed ibn Hudhair heard this, they told the women of the Ansar not to weep for their victims at that moment. First go and join Hazrat Fatima (SA) to weep for Hazrat Hamza (RA), and then weep for their own martyrs. This is what those women did. When the Prophet (SAWW) heard their cries and wailing, he said: "Go back, may Allah have mercy on you. You showed compassion". From that day onwards, it was customary for the people of Medinah to mourn for Hamza (RA) first and then for their own misfortune.

The virtues of Hazrat e Hamza (RA) are many and the poets have recited many of his obituaries (marsiya) and I have referred to him in the book Kitab Kahl al-Basr Fi Sirat Sayyid al-Bashar. The virtues of Ziyarat of Hazrat Hamza (RA) and other martyrs of the battle of



قرآنی سورے

ادعیه

زیارات

غازیں

متفرقات

وسيلة النجاة

حفظ کیجئے کیش انعام پائے

امتحانات کی تفصیلات

- ۱۔ امتحانات 12 سے 30 اپریل 2021 تک ہوں گے۔
- ۲۔ امتحان کا دورانیہ آدھا گھنٹہ ہوگا جو فارم میں آپ کی جانب سے طے شدہ وقت پر ہی لیا جائے گا۔
- ۳۔ مزید آدھا گھنٹہ لینے کی فیس 100 روپے ہے جو آپ کے حاصل کردہ پوائنٹ سے منہا ہو جائیں گے۔

رجسٹریشن کی تفصیلات

- ۱۔ رجسٹریشن 15 مارچ سے 3 اپریل 2021 تک۔
- ۲۔ فیس 150 روپے ہے جو بذریعہ ایزی پیسہ (EasyPaisa) اس نمبر 0333-3200052 پر ادا کرنا لازمی ہے۔
- ۳۔ فیس کا اسکرین شاٹ فارم میں اپ لوڈ کرنا لازمی ہے۔
- ۴۔ وسیلہ النجاة کی کتاب کا ہدیہ فقط 100 روپے ہے۔



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Uhud have been mentioned in Mafatihul Jinnan. There is no more room in this book.

This incident took place on 15th of the month of Shawwal in the year 3 AH. While some say that on Thursday the 5th of Shawwal, the Quraysh came to Uhud. And the battle took place on Saturday. God knows the best. **والله العالم**

The holy battle (Ghazva) of Hamra al-Assad

This is a place from where Medinah is eight miles away. The gist of this incident is that the Prophet (SAWW), considering that the Quraysh should not return and attack Medinah, ordered Bilal (RA) to call out that it is the interpretations of God the Almighty that those who were present at the battle of Uhud and they are wounded, they go out in search of the enemy. So the Companions, leaving the treatment and healing, headed for the war with their wounds. Hazrat Amir-ul-Momineen (AS) was handed over the flag of the army. However, historically, when Hazrat Amir al-mu'minin (AS) returned from the battle of Uhud, there were eighty (80) wounds on his blessed body in which the fatila (thread measuring the depth of the wound) would enter. He (AS) was lying on a piece of leather. When the Holy Prophet (SAWW) saw him (AS), he (SAWW) began to weep. So they pursued the enemy to the place of Hamra al-Asad, stayed there for a few days and returned. On return, they captured Mu'awiyah bin Mughira Umayyad and Abu 'Uzza Jahmi and brought them to Medinah. The Prophet (SAWW) ordered the killing of Abu 'Uzza because when he was taken prisoner in the battle of Badr, he vowed never to fight the Muslims again. This time too he begged

the Prophet (SAWW) to let him go. The Holy Prophet (SAWW) said:

لَا يُلْدَغُ الْبُؤْسُ مِنْ جُحْرٍ مَرَّتَيْنِ.

A believer does not get stung twice from the same burrow.

He (SAWW) just had him killed.

Events of the fourth year of Hijri (migration)

In that year, Amir bin Malik bin Ja'far, whose surname was Abu Bara'a and whose title was Mu'alab al-Asna (the one who played with spears), who was the ruler of the tribe of Bani Amir bin Sa'sa', traveled from Najd to Medinah and served the Prophet (SAWW). He (SAWW) presented Islam to him. He said, "I have no fear in swearing allegiance to you and following you, but my people are large in numbers." It is better for a group of Muslims to join me so that they invite people to swear allegiance to you and follow". He (SAWW) said: "I do not consider safety from the people of Najd. I am afraid that they will harm them". Amir said, "These people will be safe with me. No one can hurt them".

So the Prophet (SAWW) chose seventy, or according to another saying forty of his companions, among whom were Mundhir bin 'Amro, Heram bin Mulhan and his brother Sulaym, Harith bin Sama, Amir bin Faheer, Nafi' bin Badil bin Warqa al-Khuza'i. Amro bin Umayyah Zamri and others who were the great Companions, Reciters of Qur'an and worshiper and pious - those who collected

firewood during the day and sold it and bought food for the companions of Safa for their price and spent the nights in prayer, reciting the Holy Qur'an and worshiping. So, in this manner, he made Mundhir bin Amro, the leader and wrote a letter to the elders of Najd and the tribe of Bani Amir to accept the teachings and rules of the sent messengers.

They traveled to Beir Ma'una, a water-well near Najd in the area of Bani Amir and Hara Bani Saleem. So they declared this place as their camp. And handed over their camels to Amr bin Umayyah and another Ansari; and according to a saying, to Harith bin Sama, so that they could graze them. At that time they gave the letter of the Prophet (SAWW) to Heram bin Mulhan so that he could take it to Amir bin Tufayl bin Malik Amiri who was the nephew of Amir bin Malik, and hand it over to Amir among the tribe. Amir did not accept. And one statement is that he took the letter and threw it away. When Heram saw this, he cried out: "O people! Is it safe for me to convey the message of the Prophet (SAWW)?" He had not yet finished his speech when a man came from behind and stabbed him with a spear which pierced out from the other side of his body. Heram said: **فُرْتُ بِرَبِّ الْكَعْبَةِ** By the Lord of the Ka'bah, I succeeded.

At that time Amir ibn Tufayl gathered the tribes of Sulaym, Asiya, Ra'l and Zakwan. Amir bin Tufayl with his army reached Beer Ma'una and attacked the Muslims and killed them all. Except for Ka'b ibn Zayd because he had fallen after badly wounded in this battle. The disbelievers thought that he had been killed, so they left him there. But he escaped and was martyred in the trench

warfare (Ghazva e Khandaq) and captured Amro bin Umayyah. Amir did not kill Amro, believing that he belonged to the Madhar tribe. He said that it was obligatory on my mother to free a slave. So he cut off Amro's forehead hair and set him free in exchange for his mother's vow. Amro took the road to Medinah. When he reached the area of Qarqarah, he found two men from the tribe of Bani Amir who were under the Amaan (safety) of the Messenger of God (SAWW). But Amro did not know. When they fell asleep, he killed the two Amiris in exchange for the blood of his comrades. When he came to Medinah and told this news to the Prophet, he (SAWW) said: "They were in my safety. Their diyat (blood-money) will have to be paid".

The Messenger of God (SAWW) was deeply saddened by the martyrdom of the martyrs of Beer Ma'una. It is said that for a month or forty days he used to curse the tribes of Ra'l, Dhakwan and 'Asiyah and also added the tribe of Bani Lahyan and 'Azl Waqara with them. Because Sufyan bin Khalid Hudhali Lahyani had sent a group of Muslims to Medinah by trickery. They came to Medinah and showed conversion to Islam, and took with them ten of the great Companions, such as As'im bin Thabit, Murshid bin Abi Murshid, Khabib bin 'Adi, and seven others, to teach Shari'ah among the tribes. When they reached the area of Raji, which is the place of Bani Hudhail's water, they surrounded them and killed seven of them and provided safety for the other three. And then betrayed them too. Eventually they too were killed. This battle is called Siriya Raji. However, Hassan bin Thabit and Ka'b bin Malik recited poems about the breach of the covenant of Abu Bara'. Abu Bara' was so saddened that he died of the same grief.

Amir bin Tufayl, due to the curse of Hazrat (SAWW), developed a gland like that of a camel, in the house of his wife Cellulia, from which he died.

The holy battle (Ghazva) of Bani Nudhair

Also, in the year 4 AH, the battle of Bani Nudhair took place. It should be noted that the Jews of Bani Nudhair were a thousand men and the Jews of Bani Qurayzah were seven hundred. Since the Bani Nudhair were those who were swearing with Abdullah Ibn Ubayy, the hypocrite, they had full power. So they used to abuse Bani Qurayzah. As they had promised and sealed that if a person of the tribe of Bani Qurayzah kills someone from Bani Nudhair, those who demand his blood-money would take the full blood-money (diyat). And will also kill the killer. And if a person of Bani Nudhair kills someone from Bani Qurayzah, they will put tar on the face of the killer and ride him on a donkey and take half of blood-money (diyat). All of them lived in Medinah and were under the safety (amaan) of the Messenger of God (SAWW) on the condition that they would not incite their enemies against the Messenger of God (SAWW) and would not support the opponents of religion (Islam).

Meanwhile a man from Bani Qurayzah killed a man from Bani Nudhair. The heirs of the deceased wanted to kill the killer as per the terms of the agreement and also demand the blood-money. At that time, as Islam had gained strength and the Jews were weak, the Bani Qurayzah broke their treaty and said that this treaty was not in accordance with the Torah. If you want, take the revenge. Otherwise you will get the blood-money. Eventually the matter came to a point where the Holy Prophet (SAWW) had to

decide between them. When this case was brought to him (SAWW), he (SAWW) terminated the treaty which was not in accordance with the Torah and his (SAWW) order came into force as the Bani Qurayzah had said. This enraged the Bani Nudhair tribe and they decided that they would betray the Muslims when the opportunity arose. Till the moment arrived when the incident of Amro bin Umayyah killing the two Amiris who were under the safety of the Holy Prophet (SAWW), happened. The Prophet (SAWW) went to their fort with the intention of collecting the blood-money of these two people from Bani Nudhair or seeking their help. The Jews began to say, "We are here to do as you (SAWW) command. But we request you to visit our fort and be our guest today". The Prophet (SAWW) did not consider it appropriate to enter the fort, but he dismounted and sat with his back to the fort. The Jews began to say that Muhammad (SAWW) could never have come into our hands more easily. Let a man go over the fort and from there throw a stone on his head and save us from his troubles. Immediately Gabriel (AS) informed the Messenger of Allah (saww) of their plan. The Prophet (SAWW) got up from his seat and left for Medinah. When he (SAWW) came to Medinah, he said to Muhammad bin Muslimah, "Go to the Bani Nudhair and tell them that you have betrayed us and broken your agreement. So get out of my city. If after ten days one of you appears here, he will be killed". The Jews were about to leave when Abdullah bin Ubayy sent them a message saying, "You are my sworn companions (sworn together). Absolutely do not go out of your houses. Strengthen your defenses. I am here to help you with two thousand men of my nation. If you fight, we will fight, and if have to depart, we will depart together".

Allah says about it:

Have you not seen the hypocrites who say to their brethren, the unbelieving people-of-the-book: If you are expelled, we will surely go out with you. And we will never listen to anyone about you. And if war is waged against you, we will surely help you. But Allah bears witness that these people are absolutely liars.¹

The Jews began to fortify their fortresses and sent a message to the Holy Prophet (SAWW): Do whatever you have to do. We do not go out of our homes. When this message reached Hazrat (SAWW), he (SAWW) said Takbir. The companions also raised the slogan of Takbir. So he (SAWW) gave the flag of the army to Hazrat Amir al-mu'minin (AS) and sent him (AS) forward and he (SAWW) himself quickly followed him (AS) to reach the Bani Nudhair and offered the Asr prayer there and besieged them. Abdullah bin Ubayy withdrew his support for them.

كَبَشَلِ الشَّيْطَانِ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.^۲

Like the devil who tells man to disbelieve. And when he disbelieves, he says: I am free from you, surely I fear the Lord of the worlds.

The Jews endured the siege for fifteen days. Hazrat (SAWW) ordered to uproot their palm trees including their roots. Except for a type of palm called Ajwa. It is said that the reason for this order was that the Jews should be disheartened to stay in this

۱- سوره حشر، آیت ۱۱

۲- سوره حشر، آیت ۱۶

area. When things got tough on the Jews, they were forced into exile and sent a message: Order us to leave with our belongings. The Prophet (SAWW) said: I will not allow you to carry more than your camels can carry. They did not agree. But after a few days they agreed. The Prophet (SAWW) said: Because you were stubborn earlier - leave everything you have now. The Jews were frightened and realized that it would be difficult to save their lives and agreed upon that. But in anger that these houses would be left for the benefit of Muslims, they ruined their homes with their own hands. God Almighty says:

يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ۝۱

They were ruining their homes at the hands of themselves and the believers. So, O you who have eyes, learn a lesson.

The Prophet (SAWW) ordered Muhammad bin Muslimah to bring them and give a camel and a leather pot of water to every three persons. It is said that they had six hundred camels. He (SAWW) allowed them to carry as much as they could. They passed through the bazaar of Medinah, playing the tambourine and singing. They wanted to make it clear that they had no regrets or fears about leaving. At that time, one group of them went to Syria, another to Azraat and a third to Khyber. Their property came under the control of the Holy Prophet (SAWW) to dispose of, as he wished, and to give it to whomever he wished.

So the Prophet of Islam (SAWW) gave the Ansar the authority to let him (SAWW) distribute this wealth among the Muhajireen

۱- سورة حشر، آیت ۲

(migrants) if they wished, and to order them (muhajireen) to leave their (Ansaar) homes and become self-sufficient in their work. And if not, give Ansaar, a share in this booty and maintain their dealings with the migrants (muhajireen). Because when the Prophet (SAWW) had migrated to Medinah, he had ordered that every Ansaari should take a Muhajir to his house and make him a partner in his wealth, and provide for his livelihood.

Sa'd bin Mu'adh and Sa'd bin 'Abadah humbly said: "You (SAWW) distribute all this wealth among the poor Muhajireen. We agree to that. And we will still keep them in our homes and consider them as our partners in our wealth". All the Ansar followed them. Hazrat (SAWW) prayed for them that God have mercy on the Ansaar, have mercy on the sons of the Ansaar and have mercy on the grandchildren of the Ansar. And this verse was revealed in their favor:

(And it is also for) Those who believed (sahib e eeman) and lived in the house of migrants before the arrival of these emigrants. They love those who have emigrated and come to them. And they do not feel any need in their hearts for whatever is given to them. And they prefer others over themselves, even in their place themselves in need. The fact is that those who are saved from the hardships of their hearts are the ones who will prosper.¹

The Messenger of Allah (SAWW) distributed that wealth among the Muhajireen (migrants) and did not give anything to anyone except Sahl ibn Haneef and Abu Dujana among the Ansaar,

۱-سوره حشر، آیت ۹

because they were both very poor. Their wealth, agricultural lands, the canals and wells were given to Amir al-mu'minin (AS) and he (SAWW) dedicated them to the children of Hazrat Fatima (SA).

Events of the fifth year of Hijri (migration)

In the year 5 AH, Hazrat Rasool-e-Khuda (SAWW) married Zainab bin Jahsh and the verse of Hijab was revealed at the time of her marriage.¹

The holy battle (Ghazva) of Bani Mus'taliq

The Battle of Muraisi took place in the year 5 AH. Muraisi is the name of a well where the Bani Mus'taliq used to dismount and it was the water of the Bani Khuza'ah in the area of Qadid between Makkah and Medinah. This battle is also called Ghazva Bani Mus'taliq. Mus'taliq is the title of Jazima bin Saad. And it is a branch of Khuza'ah. The chief and leader of this tribe was Harith bin Abi Zarar. The reason for this war was that Harith ibn Abi Zarar had joined a party to fight the Messenger of God (SAWW). When the Holy Prophet (SAWW) received this news, he (SAWW) formed

۱۔ ترجمہ: اور مومن عورتوں سے کہہ دو کہ اپنی نظریں بچا کر رکھیں اور اپنی شرمگاہوں کی حفاظت کریں اور اپنا بناؤ سنگھار نہ دکھائیں۔ بجز اُس کے جو خود ظاہر ہو جائے، اور اپنے سینوں پر اپنی اوڑھنیوں کے آنچل ڈالے رہیں وہ اپنا بناؤ سنگھار ظاہر نہ کریں مگر ان لوگوں کے سامنے: شوہر، باپ، شوہروں کے باپ، اپنے بیٹے، شوہروں کے بیٹے، بھائی، بھائیوں کے بیٹے، بہنوں کے بیٹے، اپنے میل جول کی عورتیں، اپنے مملوک، وہ زیر دست مرد جو کسی اور قسم کی غرض نہ رکھتے ہوں، اور وہ بچے جو عورتوں کی پوشیدہ باتوں سے ابھی واقف نہ ہوئے ہوں اور وہ اپنے پاؤں زمین پر مارتی ہوئی نہ چلا کریں کہ اپنی جو زینت انہوں نے چھپا رکھی ہو اس کا لوگوں کو علم ہو جائے اے مومنو! تم سب مل کر اللہ سے توبہ کرو تو قہر ہے کہ تم فلاح پاؤ گے۔ ﴿سورہ نور آیت ۳۱﴾

an army and left Medinah on Monday, the second of Sha'ban. Among the wives, Umm Salma and Ayesha were with him. On the way they reached a terrible valley and encamped. When part of the night passed, Gabriel (AS) descended and said: O Messenger of God! A group of infidel jinn has gathered in this valley and they want to do some harm to your army if possible. So the Messenger of God (SAWW) called Amir al-mu'minin (AS) and sent him to fight. Amir al-mu'minin (AS) defeated them. We have already described this event in Miracles of the Messenger of God (SAWW), so we will not repeat it.

After that he (SAWW) reached the area of Marisa and fought with Harris and his people. Safwan, the leader of the polytheists, was killed by Qatadah and a man named Malik and his son were killed by Amir al-mu'minin (AS). Harris's army fled. The Muslims attacked him from behind and knocked ten of his men to the ground. One of the Muslims was martyred.

However, the battle lasted for three days and a group of infidels was killed. Some fled and others were taken prisoner. Two hundred of their women were captured and two thousand camels and five thousand sheep and goats were collected as booty by the army. Among these women was Bara, the daughter of Harith bin Abi Zarar, who came to the share of Thabit bin Qais bin Shamas. Thabit called her a maiden in such a way that she would pay her price and become free. Bara asked the Messenger of God (SAWW) to help her get rid of the slavery. He (SAWW) said: I will do this, and I will not spare anything better for you than this. She said: What could be better? He (SAWW) said, "I will pay your dues and then I will marry you." She said: No wealth is equal to it. He

(SAWW) paid the installment of her property and took her from Thabit bin Qais and named her Jaweriya and included her in his wives.

When the Muslims came to know that Jaweriya was reserved for the Prophet (SAWW), they said that it was not proper for the relatives of the Prophet's wife to remain in captivity. So the women who were in the captivity of the Muslims of Bani Mus'taliq were released. Ayesha said, "We have never heard of this grace being bestowed on the relatives of a woman who was given to the loved ones of Jawariya." In short, the Messenger of God (SAWW) stayed in this area for four days after the battle and then returned. Abdullah Ibn Ubayy - hypocrite said:

لَيْنَ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ.

If we return to Medinah, the one who is more honorable will expel the one who is more humiliated from there.

It was a sign that I am honorable and, God forbid, Holy Prophet (SAWW) is humiliated. Zayd ibn Arqam, who had not yet reached the age of puberty, heard these phrases and came and narrated them to the Messenger of God (SAWW). Abdullah ibn Ubayy came to the Holy Prophet and swore, "I did not say that and Zayd lied." Zayd was very saddened by this and Surah Iza-ja' akal-Munafiqun was revealed. The truth of Zayd and the hypocrisy of Ibn Ubayy were revealed and on the return of this war the incident of Afeq Ayesha took place.

The holy Battle (Ghazva) of Trench (Khandaq)

In the month of Shawwal, in the year 5 AH, the battle of Khandaq (trench) took place. It is also called the battle of the Ahzaab (parties). Because the Quraysh had sought help from all the Arabs and had gathered a party from each tribe. The reason for this war was that when the Prophet (SAWW) expelled the Jews of Bani Nudhair from Medinah, their enmity towards him (SAWW) increased. So twenty of the great men of the Jews, such as Hayy ibn Akhtab, Salam bin Abi Haqiq, Kanana bin Rabi', Hudha bin Qays and Abu Amir - the hypocrite monk, went to Makkah and sat in the Ka'bah with Abu Sufyan and fifty of the Quraysh warriors. They agreed that as long as they were alive, they would not give up fighting Muhammad (SAWW). And they touched their chests against the wall of the Ka'bah and swore an oath of allegiance to strengthen the oath. The Quraysh and the Jews then sought help from their peers. Abu Sufyan gathered an army. Then he left Makkah with four thousand warriors. They had a thousand camels and three hundred horses in the army. When he reached Marr al-Zahran, two thousand men from the tribes of Aslam, Ashja, Kanana, Fazara and Ghatfan came and joined him one after the other. He continued receiving aid till when he reached Medinah, ten thousand warriors had gathered with him.

When this news reached the Messenger of God (SAWW), he (SAWW) consulted with the Companions. Salman (RA) said that in our country, when huge troops attack a city, they dig trenches around the city as a precaution so that the direction of the war is one sided. Hazrat (SAWW) liked Salman's suggestion and he (SAWW) ordered to dig a trench. Within a month, the trench had

been dug and ten gates had been erected. The Prophet (SAWW) ordered that a group of Muhajireen and Ansaar should guard every gate. The siege of Medinah was fortified, giving women and children a safe place with their belongings. All this was organized three days before the arrival of the Quraysh.

On the other hand, Abu Sufyan called Hayy bin Akhtab and said that it would be very good if he could divert the Jews of Bani Qurayzah from Muhammad (SAWW). Hayy bin Akhtab came to the gate of Ka'ab bin Asad's fort and knocked at the door. Ka'b was the leader of the Bani Qurayzah tribe. Kaab understood that it was Hayy and the purpose for which he had come. He did not answer. Hayy knocked again and shouted, "O Ka'ab, open the door. I have brought you eternal honor. The noble Quraysh and all the tribes have united and now ten thousand warriors are arriving". Ka'ab said: "We have seen nothing but goodness in Muhammad's neighborhood. We will not break his agreement for no reason". However, Hayy ibn Akhtab entered the fort with deceit and evil, and softened the heart of Ka'ab. He swore that if the Quraysh returned, he would come to their fort. He will bear whatever misfortune befalls them. So he tore the covenant of Muhammad (SAWW) and joint Abu Sufyan and gave him the good news of breaking the covenant. Since breaking the oath of allegiance of the Qurayzah on the occasion when the army of the Quraysh had arrived was a great calamity for the Muslims which broke their hearts. The Noble Prophet (SAWWm) used to solace the companions and give them the promise of help from Allah. At that time, the army of the infidels was approaching in multitudes one battalion after another. Some Muslims whose hearts were

weak, when they saw this large army, their eyes became stoned and their hearts began to pound with fear. As the Lord of the Worlds says:

إِذْ جَاؤُكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا. ١

When they came upon you from above and below, and when their eyes became hard with fear, their hearts came to their mouths. And you began to think differently about Allah.

However, army of the infidels was surprised to see the trench because they had never seen it. So they besieged the Muslims on the other side of the trench for twenty-four or twenty-seven days and the Companions of the Prophet (SAWW) were caught in the throes of the siege. Some hypocrites frightened the Muslims and deceived them to go to Medinah under the pretext of protecting their homes. It is said that:

وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِنْ يُرِيدُونَ إِلَّا فِرَارًا. ٢

And when a group of Muslims said: O people of Yathrib! You have no place and a group seeks permission from the Prophet (SAWW)

١- سورة احزاب، آيت ١٠

٢- سورة احزاب، آيت ١٣

saying that our homes are insecure even though they are not insecure, they just want to run away.

However, there was no fighting during the siege. Except that arrows and stones were thrown at each other. So one day Amro bin Abdewud, Nawfal bin Abdullah bin Mugheera, Zarar bin Khattab, Habira bin Abi Wahab, Ikrimah bin Abi Jahl and Mardas Fihri who were all brave, fearless and the centaurus of Quraysh, came to the edge of the ditch and saw a narrow space and jumped on the other side. Abu Sufyan, Khalid bin Waleed lined up by the side of the ditch with a group of Quraysh. Amro called others to follow. They replied, "Do your work. If need be, we will come too." So Amro waved his horse like a mad giant and for a while he kept circling around the field and loudly calling out to those who could fight with him. Since Amro was called Faris Yaleel and was considered equal to a thousand young men, and the Companions had heard stories of his bravery, it was as if birds sat on their heads and they bowed their heads. Ibn Khattab excused the Companions by saying a few words about Amr's bravery which broke the hearts of the Companions and made the hypocrites more rebellious. When the Prophet (SAWW) heard that Amro was calling for a fighter, he (SAWW) said: "Is there any friend who stops the evil of the enemy?" Ali Murtaza (AS) said: "I will go to the field and fight him". Hazrat (SAWW) remained silent. Amro called out again: "Who among you will come to me and fight?" And further said: "O people! Do you think that those of you who are killed go to paradise and those of us who are killed go to hell? Would you not like one of you to travel to paradise or send your enemy to hell?" Then he moved his horse and said:

وَلَقَدْ بَحَثْتُ مِنَ النِّدَاءِ بِجَبْعِكُمْ هَلْ مِنْ مُبَارِزٍ

I shouted 'Hulmin Mubariz' (is there any competitor) so much that my voice is hoarse.

The Prophet (SAWW) said: "Who is the one who silences this dog?" No one answered. Then the chief of believers (AS) stood up and said, "I will go and silence him."

The Holy Prophet (SAWW) said: "O Ali (AS), this is Amro bin Abdevud". Ali (AS) replied: "I am Ali ibn (son of) Abu Talib (AS)".

So the Prophet (SAWW) put on his (SAWW) armor, which was called Zaat al-Fus'ool, and put it on Amir al-mu'minin (AS), tied his turban called Sehaab around his head, prayed for him and sent him to the field. Amir al-mu'minin (AS) hurried towards Amro and in response to his stanzas, said:

ذُو نِيَّةٍ وَبَصِيرَةٍ وَالصِّدْقُ مُنْجِي كُلِّ فَائِزٍ

لَا تَعْجَلَنَّ فَقَدْ أَتَاكَ مُجِيبُ صَوْتِكَ غَيْرَ عَاجِزٍ

مِنْ ضَرْبَةٍ نَجْلَاءٍ يَبْقَى صَوْتُهَا بَعْدَ الْهَزَاهِرِ

إِنِّي لَأَرْجُو أَنْ أُقِيمَ عَلَيْكَ نَائِحَةَ الْجَنَائِزِ

The meaning of the poetry of Amir al-mu'minin (AS) is as follows:

"O Amro, do not be in a haste, for the one who has come to answer your voice is the one who is not unable to compete with you, who is the seer of the right intention and the one who sees the truth, and the truth is the savior to everyone who succeeds. That I may introduce lament for thee, which is done at funerals, with a blow that will resonate after the wars."

At that time the Prophet (SAWW) said:

The whole faith is going against the whole shirk (polytheism).

So Amir al-mu'minin (AS) invited Amro to one of the three options: Either accept Islam, or give up fighting the Holy Prophet (SAWW); or get down from the horse and fight. Amro accepted the third option. But inwardly he was afraid to fight with Amir al-mu'minin (AS).

So he said: "O Ali (AS), go back in safety, for it is not yet your time to come to the battlefield and fight the brave. Your mouth smells of milk and I am an eighty years young man. Secondly, I was friends with your father, so I don't like to kill you. And I don't understand why your cousin sent you to fight me. Yet I have the power to carry you on my spear and hang you between heaven and earth, that you may neither die nor live."

Amir al-mu'minin (AS) said: "Leave these things alone, I love to kill you in the way of God". So Amro dismounted and let go off his horse. He attacked Amir's (AS) head with the sword. The two fought so fiercely that the area was filled with dust and the two sides were unable to see them. Eventually Amro took the opportunity to strike Hazrat Amir (AS) with a sword. He (AS) put a shield on his head. Amro's sword cut the shield in two and wounded the blessed head. He (AS) struck him on the leg like a wounded lion and cut off his leg. Amro fell to the ground. Hazrat (AS) sat on his chest then Amro said: "O Ali! You are sitting on a great place". Then he said, "When you kill me, do not take off my

clothes." Amirul Muminin (AS) said, "That is very convenient for me."

Ibn Abi al-Hadid and other scholars have said: The dust covered them both to disappear from eyes until the people heard a loud takbeer from the dust. So the Muslims knew that Ali (AS) had killed Amro. When the dust cleared, the people saw that Ali (AS) is sitting on Amro's chest and is beheading him.¹

On this occasion, the Holy Prophet (SAWW) said:

ضَرْبَةُ عَلِيٍّ فِي يَوْمِ الْخَنْدَقِ أَفْضَلُ مِنْ عِبَادَةِ الشَّقَلَيْنِ

The blow of Ali (AS) on the day of trench (khandaq) is better than the worship of Jinn and humans till the Day of Judgment.

It is narrated from Jabir that when Amro fell to the ground and his companions ran away and started crossing back the ditch, Nawfal bin Abdullah fell into the ditch. The Muslims threw stones at him. He said, "Don't kill me with this humiliation. Let someone come ahead and fight me." Hazrat Amir al-mu'minin (AS) went ahead and completed his task in one fell swoop. He (AS) struck Habeera's saddle so hard that he left his armor and ran away. Then Jabir said: How similar is the incident of killing of Amro to the killing of Goliath by Hazrat Dawood (AS) – (Prophet David).

However, when the war ended, the Quraysh sent a man to buy the bodies of Amro and Nawfal from the Muslims. The Prophet (SAWW) said: That is your wealth. We do not take the price of

١- شرح نهج البلاغة لابن أبي الحديد؛ ج ١٩؛ ص ٦٣

dead bodies. When permission was granted, Amro's sister sat beside his body. She saw that Amro's armor, which had no precedent in Arabia, and his weapons and clothes were not taken off by his killer from Amro's body. She said:

مَا قَتَلَهُ إِلَّا كَفُّو كَرِيمٌ

No one killed Amro except a noble man.

Then she asked, "Who is my brother's killer?"

The people said: "Ali ibn Abi Talib (AS)". So she said two verses:

لَوْ كَانَ قَاتِلُ عَمْرٍو غَيْرَ قَاتِلِهِ	لَكُنْتُ أَبْكِي عَلَيْهِ آخِرَ الْأَبَدِ
لَكِنَّ قَاتِلَ عَمْرٍو لَا يُعَابُ بِهِ	مَنْ كَانَ يُدْعَى قَدِيماً بِيُضَّةِ الْبَلَدِ ۱

"If Amr's killer was someone else, I would have cried over him forever, but his killer is the one in whom there is no flaw. And he has been called the city's fortress since ancient times."

However, in this siege of the Quraysh, the case of the Companions of the Prophet was very difficult. Abu Sa'eed al-Khudri asked in the service of the Prophet (SAWW): "The life is on the verge to end. Would you offer any prayers that would satisfy us?" He prayed:

اَللّٰهُمَّ اسْتَرْعَوَاتِنَا وَآمِنْ رَوْعَاتِنَا

O' God! Hide our faults and deliver us from our fear.

The hypocrites spread satire and ridicule. The Holy Prophet (SAWW) visited the Masjid-e-Fatah and raised his hands in supplication. The Almighty sent breeze on them that caused terror in the army of infidels. Their tents and pots were overturned. There is a tradition that angels would put out fires, tear down the tent pegs and cut their ropes. Till the disbelievers saw no option but to flee in terror. The main reason for the defeat of the polytheists was the killing of Amro and Nawfal.

وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ (بِعَلِيٍّ) وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا.

God Almighty is sufficient for the 'war of the believers' (via Ali ibn Abi Talib). And Allah is Mighty, Overwhelming.

Some scholars have said that if it were not for the Noble Prophet (SAWW), the wind that blew over the parties of the battle of trench would have been stronger than the wind that blew over the people of Aad. It is narrated from Hudhayfah that Abu Sufyan said, "We have lived in this city for a long time. How many cattle have been lost here and no work could be accomplished. The Jews have also betrayed us. Now see what the wind is doing to us. It is better to go to Makkah and get rid of this trouble." Having said that, he left. The Quraysh also got up and started carrying their belongings and joined Abu Sufyan.

The holy Battle (Ghazva) of Bani Qurayzah

The battle of Bani Qurayzah took place in the year 5 AH. It so happened that when the Holy Prophet (SAWW) had finished the battle of the Trench (Khandaq), he (SAWW) came to Fatima's (SA) house, took a bath and called for a hearth to smoke incense.

Gabriel (AS) came and asked: "Have you taken off your weapons of war even though the angels are still wearing the garments of war? Now prepare for war and attack the Jews of Bani Qurayzah. I swear to God that I am going and I will break their forts by hitting them on the rocks like a hen's egg". So Bilal (RA) called out on behalf of the Holy Prophet (SAWW) that the Asr prayer would be held in Bani Qurayzah. So for fifteen days, and according to one statement, twenty-five days, there was a siege around their fort. Daily battles with arrows and stones continued so much so that God put fear in the hearts of the Jews and they got tired of the siege of the companions. They came down from their forts and agreed to the decision of Saad bin Mu'adh (RA) in their favor. Sa'd said, "My order is that the men of Bani Qurayzah should be killed and their women and children should be enslaved and their wealth should be distributed among the Muslims." So their men were killed and their women were taken prisoner and their wealth was distributed among the Muslims. The Lord of the worlds says:

وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَ
تَأْسِرُونَ فَرِيقًا. ١

"Those of the People of the Book who helped them, God took them down from their strongholds and put terror in their hearts. One group of them was killed and another group you took captive. And you inherited their land and houses, and the land

١- سورة احزاب، آيت ٢٦ و ٢٧

which you did not tread. And God has ownership over everything."

And it is narrated that Sa'd ibn Mu'adh was shot with an arrow in the middle of the aorta that did not stop bleeding. Saad prayed to Allah Almighty to stop the blood so that he could see the fate of Bani Qurayzah according to his will. So the wound opened later at that time. The result was that his death happened according to his wish and he died of the same wound. Rehmatullah alaih.

A lunar eclipse took place in the year 5 AH. The Jews practiced magic and the Messenger of God (SAWW) prayed. In the same year, the Battle of Domal al-Jandal took place. A group of wicked people had gathered in the area to rob passers-by and caravans. On the twenty-fifth day of the month of Rabi-ul-Awwal, the Messenger of God (SAWW) set out in their direction with an army of one thousand men. When the thieves and robbers found out about this, they fled. The Muslims marched towards Medinah with their belongings and returned to Medinah on the twentieth day of the month of Rabi al-Thani. Duma is a place near Jabal Taywah, about 50 kms (5 manzil) from Syria, and its distance from Medinah is fifteen or sixteen days. Because it is made of stone, it is called Dumat al-Jandal. Jandal means stone.

Events of the sixth year of Hijri (migration)

According to a saying, Hajj to the holy Ka'bah became obligatory in this year and the verse:

was revealed. Some have said that Hajj became obligatory in the ninth year.

The holy battle (Ghazva) of Zat al-Raqqa

In the same year, the battle of Zat al-Raqqa took place. It happened in such a way that the news reached Medinah that a group of Ghatfan, Bani Muharib, Anmar and Tha'labah were preparing an army with the intention of attacking Medinah. The Holy Prophet (SAWW) made Abu Dharr (RA) his deputy and on the fifteenth day of the month of Jamadi-ul-Awal, he (SAWW) went to Najd with four hundred or seven hundred people. When he (SAWW) reached Nakhla, he (SAWW) went to Zat-ul-Raqqa and encamped there. When the people became aware of his (SAWW) intentions, fear arose in their hearts. They fled to the top of the mountains and left some of their women in fear. The Muslims arrived and took their women as slaves. Meanwhile when it was time for prayers, the Muslims were concerned that if they got engaged in prayers, the enemy would attack them suddenly. The enemy was visible from afar. At that time, the Prophet (SAWW) offered the prayer-of-fear. According to some traditions, this verse was revealed at this place:

وَإِذَا كُنْتَ فِيهِمْ فَأَقْبْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ... ۲

۱- سورة بقره، آیت ۱۹۶

۲- سورة نساء، آیت ۱۰۲

When you are among them and standing to offer prayers, a group of them should stand with you and stand with your weapons ...

There is a difference of opinion as to the name of this battle. Some say that the feet were injured due to walking, pieces of cloth (called rak'ah) were tied to the feet. And there is a saying that there were pieces of clothes in the flag (Alam). Some say that the mountain that was in this area had different apparent colors like a piece of cloth. Some have mentioned the name of the tree near which the Holy Prophet (SAWW) had descended. It is narrated that a woman was captured in this battle whose husband was not present. When her husband arrived, he pursued behind his (SAWW) army. When Hazrat (SAWW) landed on a place, he (SAWW) said: "Who will take guard of us?" One Muhajir (migrant) and one Ansari said, "We will take guard." They stood at the entrance of the pass. Muhajir fell asleep after telling the Ansari: "You watch in the first part of the night, I will watch in the last part." So, Ansari who was on guard, got busy in praying.

When the woman's husband came, he saw a man standing. He shot an arrow at the Ansari. The Ansari pulled out the arrow and did not break the prayer. He shot another arrow, which he drew but did not break the prayers. Then he shot the third arrow. The Ansari drew this one too and bowed and prostrated. He said salam (finishing part of the prayers) and woke up his companion saying that the enemy has come. The husband of this woman saw that they had been informed so he ran away. When the Muhajir saw the condition of Ansari, he said, "Subhan Allah, why didn't you wake me up at the time of the first arrow?" He said, "I was reciting a surah (chapter of the Holy Quran) and did not want to

break my prayers. When the arrows came one after the other, I bowed and finished the prayer and woke you up. And by God, if it were not for the fear that the Prophet (SAWW) was being opposed and there would be negligence in guarding, I would have lost my life before I discontinue the Surah.”

The author says that the Muhajir was Hazrat Ammar Yasir (RA) and Ansari Ibad bin Bashir (RA). And that Surah (chapter) was Surah Al-Kahaf.

The battle of Bani Lahyan took place in the year 6 AH. Lahyan was the son of Hudhail bin Madrakah. The Bani Lahyan were divided into two groups, Azl and Qaara. Since the day the tribe of Hudhail killed Asim bin Thabit and Khabeeb bin Uday and other persons and betrayed the Holy Prophet (SAWW), it became ingrained in the heart of the Holy Prophet (SAWW) that they would be punished. So he (SAWW) left Madinah with two hundred persons with their intention. When the Bani Lahyan became aware of his (SAWW) intention, they fled to the top of the mountains and took refuge. The Holy Prophet (SAWW) stayed in their area for a day or two and returned to Asfan. The duration of the journey was fourteen (14) days.

The battle of Dhi Qard also took place in the year 6 AH. It is also called Ghazva Ghaba. Ghaba is a spring near Madinah. The reason for the battle was that the Prophet (SAWW) had twenty milking camels which grazed in Ghaba, and Abu Dharr (RA) was their guardian. Ayna bin Hasan al-Fazari, in the company of forty men, plundered them, martyred Abu Dharr's (RA) son, killed a man from the Ghiffar tribe and imprisoned his wife. But this woman,

noticing them unawares, escaped to Medinah overnight on a she-camel of the Holy Prophet (SAWW). When she came to the service of the Holy Prophet (SAWW), she said, "I have made a vow. When I am saved, I will slaughter this she-camel." He (SAWW) said, "This is the evil reward you are giving to this she-camel. While you have come riding on it and it has taken you to your home. Now you want to kill her." And he (SAWW) said:

لَا تَذَرْنِي مَعْصِيَةً وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ.

There is no vow to sin. Nor about something that does not belong to a man.

Anyhow, when he (SAWW) was informed, he (SAWW) called out: "O congregation of God! Proceed." So he rode with five hundred men, or according to another tradition with seven hundred men. He (SAWW) gave the flag to Miqdad (RA) and sent him forward. Miqdad (RA) followed the enemy and reached them. So Abu Qatada killed Masada. Salma bin Aku' on foot, would strike the enemy from behind and say: "Take this arrow and know that I am the son of Aku' and this is the day of death of the impotent and the knaves." The disbelievers ran away and went to the ditch in which there was a spring Zi Qard. They wanted to drink water, but they ran away without drinking water for fear of the Prophet's (SAWW) army.

In the year 6 AH, the Prophet (SAWW) intended to go to Makkah for 'Umrah in the month of Ziqadah and took seventy camels with him for sacrifice. He robed Ehram from the Shajra Mosque. One

١- سيرة ابن هشام، ج ٣، ص ٢٩٤

thousand five hundred and twenty or four hundred people were with him. Hazrat Umm e Salma (RA), one of the wives of the Prophet (SAWW), was also with him. When this news reached the polytheists of Makkah, they consulted among themselves and decided to keep the Prophet (SAWW) away from visiting the House of God. The Prophet (SAWW) landed with his army near a well in Hudaybiyah, several miles (1 manzil) away from Makkah, which had little water. Shortly afterwards, the water of the well ran out and the people complained to him (SAWW). So he (SAWW) took one of his arrows out of his quiver and told them to aim it in the well. So much water boiled out of the well that the whole army drank to satiety with it. In summary, in Hudaybiyah (which is the name of a settlement, and originally there was a well by that name which is situated a few miles/1 manzil from Makkah), Badil bin Warqa Khuza'i, on behalf of the Quraysh, came to the service of the Prophet (SAWW) and said: ""The Quraysh have agreed to stop you from visiting the Ka'bah." He (SAWW) replied:

مَا جِئْتُ لِحَرْبٍ وَإِنَّمَا جِئْتُ لِأَقْضِيَ نَفْسِي فَأَنْحَرَ بُدْنِي وَأُخَلِّي بَيْنَكُمْ وَبَيْنَ لَحَابَتِهَا. ١

We have not come to fight, but to perform Umrah, and we will slaughter our camels and leave their meat for you. The Quraysh who intend to fight us will be at a loss.

After Badil, came Urwah bin Masood Saqafi. He (SAWW) had the same conversation with him as he (SAWW) had with Badil. Urwah unapparently used to see the companions of the Prophet (SAWW)

and he kept observing the splendor of Prophet (SAWW), in the eyes of the companions. When he returned to the Quraysh, he said: O people! I have gone to the courts of Kasra, Caesar and Najashi. No king was of such greatness in the eyes of the subjects and the army. When he throws his saliva, people apply it on their faces and bodies, and when he performs ablution, they run crazy to take the water of his ablution. And if any of the hairs of his beard fall out, they pick it up as a blessing and keep it with them; and when he orders something, everyone takes the lead in doing it; when he speaks, they soften their voices. And no one can look at him sharply. Yet he commands you to do what is best for you. So accept his word. I swear to God! I have seen an army that will sacrifice their lives until they overpower you. In any case, he (SAWW) sent 'Uthman to Makkah to inform the Quraysh of his intention and to tell the Muslims in Makkah that the time of peace and tranquility was near.

Uthman went to Makkah and after Uthman ten more of the Muhajireen followed. Suddenly news reached that Uthman had been killed along with ten others. And Satan spread this news in the army of Islam. He (SAWW) said: "I will not return from here until I punish the Quraysh for this crime." He sat down under the acacia tree and took an oath from the companions that they would not go anywhere, and if there was a war, they would not give up the war. This allegiance is called the allegiance of Ridhwan that God Almighty says in Surah Fatah:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا. ١٨

Indeed, Allah was pleased with the believers while they were swearing allegiance to you under the tree. And He knew what was in their hearts. So He sent down tranquility upon their hearts. And He gave them a close victory.

This allegiance caused great terror in the hearts of the Quraysh. They sent Suhail bin Amr and Hafas bin Ahnaf to reconcile the Quraysh and the Prophet (SAWW). So there was a reconciliation between him (SAWW) and Sohail. And the treaty was written which summed up that there would be no war between the Muslims and the Quraysh for ten years and the two sides would not harm each other's property and lives; and would travel without any fear towards each other's cities; and the Quraysh will not resist any of the disbelievers who become Muslims, and whoever enters into an agreement with the Quraysh, the Muslims will not keep any hatred with him. And next year the Messenger of God (SAWW) will perform Hajj and Umrah. But Muslims will not stay in Makkah for more than three days. And they will keep their weapons in scabbard. And whoever from Quraysh visits the Prophet (SAWW) without the permission of his guardian, even if he becomes a Muslim, will not be accepted. But the one who departs the Muslims and joins Quraysh, will not be returned, and they will keep him in their shelter. A group of the Companions were saddened by this reconciliation and some people became

anxious as to why the Prophet's (SAWW) dream that he (SAWW) had gone to visit the Ka'bah, the Umrah performed and holding the key of Ka'bah in his hand; and why Makkah has not been conquered. This thought came to the lips of ibn Khattab, and he said:

مَا شَكَّتُ فِي نَبَوَّةِ مُحَمَّدٍ قَطُّ إِلَّا يَوْمَ الْحُدَيْبِيَّةِ

I never doubted his (SAWW) prophet-hood except on the day of Hdaybiyah.

He said to the Prophet (SAWW): "How can we bow to this humiliation and be content with this peace?" He (SAWW) said: "I am the Messenger of God and I do not do anything without His command." He said, "You (SAWW) had told us that we would visit the Ka'bah and perform 'Umrah. What happened to that?" He (SAWW) said: "Did I also say that we will do this in the same year?" Ibn Khattab replied, "No". He (SAWW) further said, "Don't be so irritated. No need to be upset, you will visit Ka'bah and perform tawwaf as Allah Almighty says,"

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْبَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمَنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا.

Indeed, Allah had revealed to His Messenger the truth of a dream. If God wills, you will enter the Sacred Mosque in peace, shaving your head and cutting your hair a little, and you will have no fear.

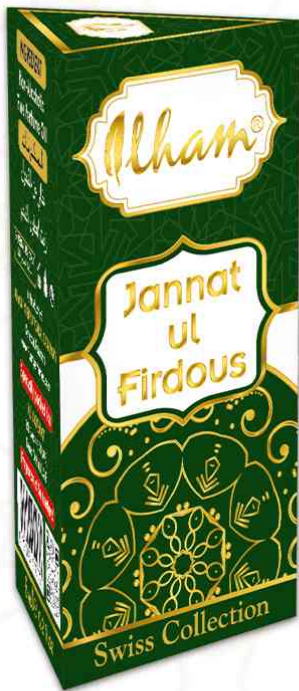
٢٧- سورة فتح، آيت ٢٧

So He knew what you didn't know. So He declared a near victory before the conquest of Makkah.



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